

1:1 In principio creavit Deus caelum et terram. 1:2

1: 1 in beginning created God heaven and land. 1, 2

Terra autem erat inanis et vacua, et tenebrae super

land Now was empty and empty and darkness over

faciem abyssi, et spiritus Dei ferebatur super aquas.

face abyss and spirit God moved over waters.

1:3 Dixitque Deus: 'Fiat lux'. Et facta est lux. 1:4

1: 3 said God: 'Let it be Light'. The made is light. 1: 4

Et vidit Deus lucem quod esset bona et divisit Deus

The saw God light that was good and divided God

lucem ac tenebras. 1:5 Appellavitque Deus lucem

light and darkness. 1: 5 Naming God light

Diem et tenebras Noctem. Factumque est vespere et

day and darkness Night. it is evening and

mane, dies unus. 1:6 Dixit quoque Deus: 'Fiat

morning day one. 1: 6 said also God: 'Let it be

firmamentum in medio aquarum et dividat aquas

support in the water and divide water

ab aquis'. 1:7 Et fecit Deus firmamentum

from the waters. ' 1: 7 The he God support

divisitque aquas, quae erant sub firmamento, ab his,

divided water which were under dome from those

quae erant super firmamentum. Et factum est ita.

which were over dome. The it is so.

1:8 Vocavitque Deus firmamentum Caelum. Et factum

1: 8 called God support Heaven. The it

est vespere et mane, dies secundus. 1:9 Dixit vero

is evening and morning day second. 1: 9 said But

Deus: 'Congregentur aquae, quae sub caelo sunt, in

God: 'together water which under heaven are in

locum unum, et appareat arida'. Factumque est ita.

place one, and appears dry '. it is so.

1:10 Et vocavit Deus aridam Terram

1:10 The he called God dry land

congregationesque aquarum appellavit Maria. Et vidit

collection water He called Mary. The saw

Deus quod esset bonum. 1:11 Et ait Deus: 'Germinet

God that was good. 1:11 The said God: 'Let the

terra herbam virentem et herbam facientem semen

land grass green and grass doing seed

et lignum pomiferum faciens fructum iuxta genus
and wood food making fruit according to race
suum, cuius semen in semetipso sit super terram'. Et
his the seed in himself is over the earth. ' The
factum est ita. 1:12 Et protulit terra herbam
it is so. 1:12 The produced land grass
virentem et herbam afferentem semen iuxta genus
green and grass bearing seed according to race
suum lignumque faciens fructum, qui habet in
his tree making fruit, that has in
semetipso sementem secundum speciem suam. Et vidit
himself seed according to species own. The saw
Deus quod esset bonum. 1:13 Et factum est vespere
God that was good. 1:13 The it is evening
et mane, dies tertius. 1:14 Dixit autem Deus: 'Fiant
and morning day third. 1:14 said Now God: 'Let
luminaria in firmamento caeli, ut dividant diem ac
lights in dome heaven as divide day and
noctem et sint in signa et tempora et dies et
night and are in standards and times and day and
annos, 1:15 ut luceant in firmamento caeli et
years 1:15 as lights in dome air and
illuminent terram. Et factum est ita. 1:16 Fecitque
light land. The it is so. 1:16 And he did
Deus duo magna luminaria: luminare maius, ut
God two great lights; lights greater as
praeesset diei, et luminare minus, ut praeesset nocti,
rule day and lights less as rule night
et stellas. 1:17 Et posuit eas Deus in firmamento
and The stars. 1:17 The set them God in dome
caeli, ut lucerent super terram 1:18 et praeessent
heaven as shine over land 1:18 and to take charge
diei ac nocti et dividerent lucem ac tenebras. Et
day and night and divide light and darkness. The
vidit Deus quod esset bonum. 1:19 Et factum est
saw God that was good. 1:19 The it is
vespere et mane, dies quartus. 1:20 Dixit etiam
evening and morning day Four. 1:20 said also
Deus: 'Pullulent aquae reptile animae viventis, et
God: 'Let the water reptile soul living and

volatile volet super terram sub firmamento caeli’.
volatile Will over land under dome heaven. ‘

1:21 Creavitque Deus cete grandia et omnem
1:21 created God whales great and all

animam viventem atque motabilem, quam pullulant
life living and moves, than sprout

aquae secundum species suas, et omne volatile
water according to forms their and all volatile

secundum genus suum. Et vidit Deus quod esset
according to race his own. The saw God that was

bonum; 1:22 benedixitque eis Deus dicens: ‘Crescite
good; 1:22 blessed them God saying: ‘Increase

et multiplicamini et replete aquas maris, avesque
and multiply and fill water sea, birds

multiplicentur super terram’. 1:23 **Et factum est**
increase over the earth. ‘ 1:23 The it is

vespere et mane, dies quintus. 1:24 Dixit quoque
evening and morning day fifth. 1:24 said also

Deus: ‘Producat terra animam viventem in genere
God: ‘Let the land life living in general

suo, iumenta et reptilia et bestias terrae secundum
his livestock and reptiles and animals earth according to

species suas’. Factumque est ita. 1:25 **Et fecit**
forms their own. ‘ it is so. 1:25 The he

Deus bestias terrae iuxta species suas et iumenta
God animals earth according to forms their and livestock

secundum species suas et omne reptile terrae in
according to forms their and all reptile earth in

genere suo. Et vidit Deus quod esset bonum. 1:26
general his own. The saw God that was good. 1:26

Et ait Deus: ‘Faciamus hominem ad imaginem et
The said God: ‘Let's do it man to image and

similitudinem nostram; et praesint piscibus maris et
like our own; and charge fish sea and

volatilibus caeli et bestiis universaeque terrae
birds air and animals all earth

omnique reptili, quod movetur in terra’. 1:27 **Et**
all reptiles that moved in land '. 1:27 The

creavit Deus hominem ad imaginem suam; ad
created God man to image his own; to

imaginem Dei creavit illum; masculum et feminam
image God created it; male and female

creavit eos. 1:28 Benedixitque illis Deus et ait illis
created them. 1:28 God blessed they God and said they
Deus: ‘Crescite et multiplicamini et replete terram
God: ‘Increase and multiply and fill land
et subicite eam et dominamini piscibus maris et
and submit it and rule fish sea and
volatilibus caeli et universis animantibus, quae
birds air and all animals which
moventur super terram’. 1:29 Dixitque Deus: ‘Ecce
move over the earth. ‘ 1:29 said God: ‘Behold
dedi vobis omnem herbam afferentem semen super
I you all grass bearing seed over
terram et universa ligna, quae habent in semetipsis
land and all timber which have in themselves
fructum ligni portantem sementem, ut sint vobis in
fruit tree the burden seed; as are you in
escam 1:30 et cunctis animantibus terrae omnique
food 1:30 and all animals earth all
volucris caeli et universis, quae moventur in terra et
fowl air and all which move in land and
in quibus est anima vivens, omnem herbam virentem
in which is soul living all grass green
ad vescendum’. Et factum est ita. 1:31 Viditque
to eat. ‘ The it is so. 1:31 He had
Deus cuncta, quae fecit, et ecce erant valde bona.
God all which he did, and See were very goods.
Et factum est vespere et mane, dies sextus. 2:1
The it is evening and morning day sixth. 2: 1
Igitur perfecti sunt caeli et terra et omnis exercitus
Now perfect are air and land and all army
eorum. 2:2 Complevitque Deus die septimo opus
them. 2: 2 ended God day seventh work
suum, quod fecerat, et requievit die septimo ab
his that done and He rested day seventh from
universo opere, quod patrarat. 2:3 Et benedixit Deus
all work that He had done. 2, 3 The blessed God
diei septimo et sanctificavit illum, quia in ipso
day seventh and dedicated it because in it
requieverat ab omni opere suo, quod creavit Deus,
He rested from all work his that created God,
ut faceret. 2:4 Istae sunt generationes caeli et terrae,
as make it. 2: 4 These are generations air and earth

quando creata sunt. In die quo fecit Dominus Deus
when created They are. in day which he Lord God
terram et caelum 2:5 omne virgultum agri,
land and heaven 2: 5 all plant field
antequam oriretur in terra, omnisque herba regionis,
before rise in land, all plant region
priusquam germinaret; non enim pluerat Dominus
before it grew; not For rain Lord
Deus super terram, et homo non erat, qui
God over land and man not It was that
operaretur humum, 2:6 sed fons ascendebat e terra
dress ground 2, 6 but source up from land
irrigans universam superficiem terrae 2:7 tunc
watering all surface earth 2: 7 then
formavit Dominus Deus hominem pulverem de humo
Former Lord God man dust of ground
et inspiravit in nares eius spiraculum vitae, et
and He breathed in nose his breath life and
factus est homo in animam viventem. 2:8 Et
he became is man in life living. 2: 8 The
plantavit Dominus Deus paradysum in Eden ad
planted Lord God paradise in Eden to
orientem, in quo posuit hominem, quem formaverat.
east in which set man which formed.
2:9 Produxitque Dominus Deus de humo omne
2: 9 The Tree Lord God of ground all
lignum pulchrum visu et ad vescendum suave,
wood beautiful view and to food sweet,
lignum etiam vitae in medio paradisi lignumque
wood also life in the Paradise tree
scientiae boni et mali. 2:10 Et fluvius egrediebatur
science good and evil. 2:10 The river out
ex Eden ad irrigandum paradysum, qui inde
from Eden to water paradise that from
dividitur in quattuor capita. 2:11 Nomen uni Phison:
divided in four heads. 2:11 name one flows
ipse est, qui circuit omnem terram Hevila, ubi est
he is that compasses all land Havilah where is
aurum; 2:12 et aurum terrae illius optimum est; ibi
gold; 2:12 and gold earth of best it is; there

invenitur bdellium et lapis onychinus. 2:13 Et nomen
found manna and stone onyx. 2:13 The name
fluvio secundo Geon: ipse est, qui circuit omnem
river second Geon: he is that compasses all
terram Aethiopiae. 2:14 Nomen vero fluminis tertii
land Ethiopia. 2:14 name But river third
Tigris: ipse vadit ad orientem Assyriae. Fluvius
tiger: he goes to east Assur. The river
autem quartus ipse est Euphrates. 2:15 Tulit ergo
Now fourth he is Euphrates. 2:15 took So
Dominus Deus hominem et posuit eum in paradiso
Lord God man and set it in garden
Eden, ut operaretur et custodiret illum; 2:16
Eden as dress and keep it; 2:16
praecepitque Dominus Deus homini dicens: 'Ex omni
charged Lord God man saying: 'From all
ligno paradisi comede; 2:17 de ligno autem scientiae
tree Paradise eat; 2:17 of tree Now science
boni et mali ne comedas; in quocumque enim die
good and mali do not eat; in wherever For day
comederis ex eo, morte morieris'. 2:18 Dixit quoque
eat from it death thou shalt die. ' 2:18 said also
Dominus Deus: 'Non est bonum esse hominem
Lord God: 'I do not is good be man
solum; faciam ei adiutorium simile sui'. 2:19
only; I do it help like 's. 2:19
Formatis igitur Dominus Deus de humo cunctis
formed So Lord God of ground all
animantibus agri et universis volatilibus caeli,
animals field and all birds heaven
adduxit ea ad Adam, ut videret quid vocaret ea;
brought it to Adam, as see what call it;
omne enim, quod vocavit Adam animae viventis,
all For that he called Adam soul living
ipsum est nomen eius. 2:20 Appellavitque Adam
it is name her. 2:20 Naming Adam
nominibus suis cuncta pecora et universa volatilia
names their all cattle and all birds
caeli et omnes bestias agri; Adae vero non
air and all animals field; Adam But not

inveniebatur adiutor similis eius. 2:21 Immisit ergo
found helper like her. 2:21 Meshe So
Dominus Deus soporem in Adam. Cumque
Lord God sleep in Adam. when
obdormisset, tulit unam de costis eius et replevit
sleeping, took one of ribs his and with
carnem pro ea; 2:22 et aedificavit Dominus Deus
flesh for it; 2:22 and built Lord God
costam, quam tulerat de Adam, in mulierem et
rib than had of Adam, in woman and
adduxit eam ad Adam. 2:23 Dixitque Adam: 'Haec
brought it to Adam. 2:23 said Adam: 'This
nunc os ex ossibus meis et caro de carne mea!
now mouth from bones I and flesh of flesh My!
Haec vocabitur Virago, quoniam de viro sumpta est
This call Woman for of man taken is
haec'. 2:24 Quam ob rem relinquet vir patrem
This'. 2:24 How for business leave man father
suum et matrem et adhaerebit uxori suae; et erunt
his and mother and cleave wife his; and will be
in carnem unam. 2:25 Erant autem uterque nudi,
in flesh one. 2:25 there were Now each naked
Adam scilicet et uxor eius, et non erubescabant. 3:1
Adam namely, and wife his and not ashamed. 3: 1
Et serpens erat callidior cunctis animantibus agri,
The snake was shrewdest all animals field
quae fecerat Dominus Deus. Qui dixit ad mulierem:
which had Lord God. He said to woman:
'Verene praecepit vobis Deus, ut non comederetis de
'Is it true charged you God, as not eat of
omni ligno paradisi?'. 3:2 Cui respondit mulier: 'De
all tree garden? '. 3: 2 To answered woman: 'the
fructu lignorum, quae sunt in paradiso, vescimur; 3:3
fruit trees which are in paradise garden; 3: 3
de fructu vero ligni, quod est in medio paradisi,
of fruit But tree that is in the Paradise
praecepit nobis Deus, ne comederemus et ne
charged us God, do not eat and do not
tangeremus illud, ne moriamur'. 3:4 Dixit autem
touch it do not we die. ' 3, 4 said Now
serpens ad mulierem: 'Nequaquam morte moriemini!
snake to woman: 'No! death die!

3:5 Scit enim Deus quod in quocumque die
3, 5 He knows For God that in wherever day
comederitis ex eo, aperientur oculi vestri, et eritis
eat from it The opening eyes your and You will be
sicut Deus scientes bonum et malum'. 3:6 Vidit
as God knowing good and evil. ' 3: 6 saw
igitur mulier quod bonum esset lignum ad vescendum
So woman that good was wood to food
et pulchrum oculis et desiderabile esset lignum ad
and beautiful eyes and desirable was wood to
intellegendum; et tulit de fructu illius et comedit
intelligence; and took of fruit of and ate
deditque etiam viro suo secum, qui comedit. 3:7 Et
gave also man his with that ate. 3: 7 The
aperti sunt oculi amborum. Cumque cognovissent esse
open are eyes Both. when they knew be
se nudos, consuerunt folia ficus et fecerunt sibi
he naked sewed leaves fig and they to
perizomata. 3:8 Et cum audissent vocem Domini Dei
aprons. 3: 8 The with heard voice of God
deambulantis in paradiso ad auram post meridiem,
walking in garden to breeze after south
abscondit se Adam et uxor eius a facie Domini
hid he Adam and wife his from the of
Dei in medio ligni paradisi. 3:9 Vocavitque Dominus
God in the tree garden. 3: 9 called Lord
Deus Adam et dixit ei: 'Ubi es?'. 3:10 Qui ait:
God Adam and said to: 'Where are you? '. 3:10 He he said:
'Vocem tuam audiui in paradiso et timui eo quod
'voice your I heard in garden and I was afraid it that
nudus essem et abscondi me'. 3:11 Cui dixit: 'Quis
naked I and I hid Me. ' 3:11 To he said: 'Who
enim indicavit tibi quod nudus esses, nisi quod ex
For told you that naked you were but that from
ligno, de quo tibi praeceperam, ne comederes,
tree of which you charged do not eat,
comedisti?'. 3:12 Dixitque Adam: 'Mulier, quam
eat? '. 3:12 said Adam: 'Woman, than
dedisti sociam mihi, ipsa dedit mihi de ligno, et
You companion I the given I of tree and
comedi'. 3:13 Et dixit Dominus Deus ad mulierem:
I ate. ' 3:13 The said Lord God to woman:

‘Quid hoc fecisti?’. **Quae respondit:** **‘Serpens**
‘What this have you done?’ . What He answered: ‘The serpent
decepit me, et comedi’. **3:14 Et ait Dominus Deus**
beguiled I and I ate. ‘ 3:14 The said Lord God
ad serpentem: ‘Quia fecisti hoc, maledictus es inter
to serpent; ‘Because You made this, cursed you between
omnia pecora et omnes bestias agri! Super pectus
all cattle and all animals field! over breast
tuum gradieris et pulverem comedes cunctis diebus
your go and dust eat all days
vitae tuae. **3:15 Inimicitias ponam inter te et**
life Your. 3:15 enmity I will between you and
mulierem et semen tuum et semen illius; ipsum
woman and seed your and seed the latter; it
conteret caput tuum, et tu conteres calcaneum eius’.
crush head your and you rub heel His. ‘
3:16 Mulieri dixit: ‘Multiplicabo aerumnas tuas et
3:16 woman he said: ‘multiply woes I and
conceptus tuos: in dolore paries filios, et ad virum
concept your in pain wall children, and to man
tuum erit appetitus tuus, ipse autem dominabitur
your will be appetite your he Now rule:
tui’. **3:17 Adae vero dixit: ‘Quia audisti vocem**
you ‘. 3:17 Adam But he said: ‘Because You heard voice
uxoris tuae et comedisti de ligno, ex quo
wife your and eat of tree from which
praeceperam tibi, ne comederes, maledicta humus
charged you do not eat, cursed ground
propter te! In laboribus comedes ex ea cunctis
for You! in labor eat from it all
diebus vitae tuae. **3:18 Spinās et tribulos germinabit**
days life Your. 3:18 Thorns and thistles blossom
tibi, et comedes herbas terrae; 3:19 in sudore vultus
you and eat herbs land; 3:19 in sweat face
tui vesceris pane, donec revertaris ad humum, de
your eat bread until return to ground of
qua sumptus es, quia pulvis es et in pulverem
which cost you because dust you and in dust
reverteris’. **3:20 Et vocavit Adam nomen uxoris suae**
return. ‘ 3:20 The he called Adam name wife his

Eva, eo quod mater esset cunctorum viventium. 3:21
Eve it that mother was all living. 3:21

Fecit quoque Dominus Deus Adae et uxori eius
He made also Lord God Adam and wife his

tunicas pelliceas et induit eos. 3:22 Et ait Dominus
jackets skins and put them. 3:22 The said Lord

Deus: 'Ecce homo factus est quasi unus ex nobis,
God: 'Behold man he became is as one from us

ut sciat bonum et malum; nunc ergo, ne mittat
as know good and evil; now therefore, do not send

manum suam et sumat etiam de ligno vitae et
hand his and take also of tree life and

comedat et vivat in aeternum!'. 3:23 Emisit
eat and live in ever. ' 3:23 He then released

eum Dominus Deus de paradiso Eden, ut operaretur
it Lord God of garden Eden as dress

humum, de qua sumptus est. 3:24 Eiecitque hominem
ground of which cost It is. 3:24 Eiecitque man

et collocavit ad orientem paradisi Eden cherubim et
and posted to east Paradise Eden cherubs and

flammeum gladium atque versatilem ad custodiendam
The flame sword and turning to keep

viam ligni vitae. 4:1 Adam vero cognovit Evam
way tree life. 4: 1 Adam But known Eve

uxorem suam, quae concepit et peperit Cain dicens:
wife his which pregnant and bore Cain saying:

'Acquisivi virum per Dominum'. 4:2 Rursusque
'I have gotten man by The Lord. ' 4: 2 Later

peperit fratrem eius Abel. Et fuit Abel pastor ovium
bore brother his Abel. The was Abel shepherd sheep

et Cain agricola. 4:3 Factum est autem post aliquot
and Cain farmer. 4: 3 Action is Now after some

dies ut offerret Cain de fructibus agri munus
day as offer Cain of productivity field function

Domino. 4:4 Abel quoque obtulit de primogenitis
Lord. 4: 4 Abel also offered of first

gregis sui et de adipibus eorum. Et respexit
flock s and of fat them. The He looked

Dominus ad Abel et ad munus eius, 4:5 ad Cain
Lord to Abel and to function his 4, 5 to Cain

vero et ad munus illius non respexit. Iratusque est
But and to function of not respect. The anger is
Cain vehementer, et concidit vultus eius. 4:6
Cain strongly, and shred face her. 4: 6
Dixitque Dominus ad eum: 'Quare iratus es, et cur
said Lord to him: 'Why angry you and why
concidit facies tua? 4:7 Nonne si bene egeris, vultum
shred face Yours? 4: 7 Did if well smiling; face
attolles? Sin autem male, in foribus peccatum
up? Sin Now badly, in doors sin
insidiabitur, et ad te erit appetitus eius, tu autem
waiting and to you will be appetite his you Now
dominaberis illius'. 4:8 Dixitque Cain ad Abel
master of that. ' 4: 8 said Cain to Abel
fratrem suum: 'Egrediamur foras'. Cumque essent in
brother his 'Let's go out '. when they in
agro, consurrexit Cain adversus Abel fratrem suum
field rose Cain against Abel brother his
et interfecit eum. 4:9 Et ait Dominus ad Cain:
and killed him. 4: 9 The said Lord to Cain:
'Ubi est Abel frater tuus?'. Qui respondit: 'Nescio.
'Where is Abel brother Your '. He He answered: 'I do not know.
Num custos fratris mei sum ego?'. 4:10 Dixitque ad
Do guardian brother my I I am? '. 4:10 said to
eum: 'Quid fecisti? Vox sanguinis fratris tui
him: 'What have you done? Right blood brother your
clamat ad me de agro. 4:11 Nunc igitur maledictus
claims to I of field. 4:11 now So cursed
eris procul ab agro, qui aperuit os suum et
You will be at from field that opened mouth his and
suscepit sanguinem fratris tui de manu tua! 4:12
received blood brother your of hand Your! 4:12
Cum operatus fueris eum, amplius non dabit tibi
with He worked you him, more not will you
fructus suos; vagus et profugus eris super
fruit their children; unpredictable and Nod You will be over
terram'. 4:13 Dixitque Cain ad Dominum: 'Maior est
the earth. ' 4:13 said Cain to Lord: 'The major is
poena mea quam ut portem eam. 4:14 Ecce eicis
punishment my than as wear her. 4:14 Look driving
me hodie a facie agri, et a facie tua abscondar
I today from the field and from the your hide

et ero vagus et profugus in terra; omnis igitur,
and I unpredictable and Nod in land; all therefore,
qui invenerit me, occidet me'. 4:15 Dixitque ei
that finds I The Me. ' 4:15 said it
Dominus: 'Nequaquam ita fiet, sed omnis qui
Lord: 'No! so it will be done, but all that
occiderit Cain, septuplum punietur!'. Posuitque
killed Cain sevenfold shall be punished. ' He set
Dominus Cain signum, ut non eum interficeret omnis
Lord Cain sign, as not it kill all
qui invenisset eum. 4:16 Egressusque Cain a facie
that found him. 4:16 He went out Cain from the
Domini habitavit in terra Nod ad orientalem plagam
of The in land Nod to east side
Eden. 4:17 Cognovit autem Cain uxorem suam, quae
Eden. 4:17 Recognising Now Cain wife his which
concepit et peperit Henoch. Et aedificavit civitatem
pregnant and bore Enoch. The built city
vocavitque nomen eius ex nomine filii sui Henoch.
she name his from name children s Enoch.
4:18 Porro Henoch genuit Irad, et Irad genuit
4:18 the Enoch birth Irad and Irad birth
Maviael, et Maviael genuit Mathusael, et Mathusael
Mehujael and Mahujael birth Methusael and Methusael
genuit Lamech. 4:19 Qui accepit uxores duas: nomen
birth Lamech. 4:19 He he received wives two: name
uni Ada et nomen alteri Sella. 4:20 Genuitque Ada
one Ada and name other Sella. 4:20 birth Ada
Label, qui fuit pater habitantium in tentoriis atque
Jabal that was father habitants in tents and
pastorum. 4:21 Et nomen fratris eius Iubal; ipse fuit
livestock. 4:21 The name brother his Jubal; he was
pater omnium canentium cithara et organo. 4:22
father all handle harp and pipe. 4:22
Sella quoque genuit Tubalcain, qui fuit malleator et
Zillah also birth Tubal that was forger and
faber in cuncta opera aeris et ferri. Soror vero
smith in all works air and iron. sister But
Tubalcain Noema. 4:23 Dixitque Lamech uxoris
Tubal Naamah. 4:23 said Lamech wives
suis: 'Ada et Sella, audite vocem meam; uxores
his 'Ada and Sell listen voice I; wives

Lamech, auscultate sermonem meum: occidi virum
Lamech listen word my killed man
pro vulnere meo et adulescentulum pro livore meo;
for wound I and young for stripes I;
4:24 septuplum ultio dabitur de Cain, de Lamech
4:24 sevenfold Revenge given of Cain of Lamech
vero septuagies septies'. 4:25 Cognovit quoque Adam
But seventy seven times. ' 4:25 Recognising also Adam
uxorem suam, et peperit filium vocavitque nomen
wife his and bore son she name
eius Seth dicens: 'Posuit mihi Deus semen aliud pro
his Seth saying: 'He set I God seed other for
Abel, quem occidit Cain'. 4:26 Sed et Seth natus
Abel which sets Cain. 4:26 but and Seth He was born
est filius, quem vocavit Enos. Tunc coeperunt
is son, which he called Enos. Then began
invocare nomen Domini. 5:1 Hic est liber generationis
call name Lord. 5: 1 This is free generation
Adam. In die qua creavit Deus hominem , ad
Adam. in day which created God man , to
similitudinem Dei fecit illum. 5:2 Masculum et
like God he him. 5: 2 male and
feminam creavit eos et benedixit illis; et vocavit
female created them and blessed them; and he called
nomen eorum Adam in die, quo creati sunt. 5:3
name their Adam in day which created They are. 5: 3
Vixit autem Adam centum triginta annis et genuit
When Now Adam one hundred thirty years and birth
ad similitudinem et imaginem suam vocavitque
to like and image his she
nomen eius Seth. 5:4 Et facti sunt dies Adam,
name his Seth. 5: 4 The they are day Adam,
postquam genuit Seth, octingenti anni, genuitque
after birth Seth eight years; He had other
filios et filias. 5:5 Et factum est omne tempus,
children and daughters. 5: 5 The it is all time;
quod vixit Adam, anni nongenti triginta, et mortuus
that lived Adam, years nine thirty and dead
est. 5:6 Vixit quoque Seth centum quinque annos
It is. 5, 6 When also Seth one hundred five years
et genuit Enos. 5:7 Vixitque Seth, postquam genuit
and birth Enos. 5: 7 lived Seth after birth

Enos, octingentis septem annis genuitque filios et
Enos eight seven years He had other children and
filias. 5:8 Et facti sunt omnes dies Seth
daughters. 5: 8 The they are all day Seth
nongentorum duodecim annorum, et mortuus est. 5:9
total twelve years and dead It is. 5: 9
Vixit vero Enos nonaginta annis et genuit Cainan.
When But Enos ninety years and birth Kenan.
5:10 Et vixit Enos, postquam genuit Cainan,
5:10 The lived Enos after birth Kenan
octingentis quindecim annis et genuit filios et
eight fifteen years and birth children and
filias. 5:11 Factique sunt omnes dies Enos
daughters. 5:11 Altogether are all day Enos
nongentorum quinque annorum, et mortuus est. 5:12
total five years and dead It is. 5:12
Vixit quoque Cainan septuaginta annis et genuit
When also Kenan seventy years and birth
Malaleel. 5:13 Et vixit Cainan, postquam genuit
End. 5:13 The lived Kenan after birth
Malaleel, octingentos quadraginta annos genuitque
hal'alel dating forty years He had other
filios et filias. 5:14 Et facti sunt omnes dies
children and daughters. 5:14 The they are all day
Cainan nongenti decem anni, et mortuus est. 5:15
Kenan nine ten years; and dead It is. 5:15
Vixit autem Malaleel sexaginta quinque annos et
When Now Malaleel sixty five years and
genuit Iared. 5:16 Et vixit Malaleel, postquam genuit
birth Jared. 5:16 The lived hal'alel after birth
Iared, octingentis triginta annis et genuit filios et
Jared eight thirty years and birth children and
filias. 5:17 Et facti sunt omnes dies Malaleel
daughters. 5:17 The they are all day Malaleel
octingenti nonaginta quinque anni, et mortuus est.
eight ninety five years; and dead It is.
5:18 Vixitque Iared centum sexaginta duobus annis
5:18 lived Jared one hundred sixty two years
et genuit Henoch. 5:19 Et vixit Iared, postquam
and birth Enoch. 5:19 The lived Jared after

genuit Henoch, octingentos annos et genuit filios et
birth Enoch dating years and birth children and
filias. 5:20 Et facti sunt omnes dies Jared nongenti
daughters. 5:20 The they are all day Jared nine
sexaginta duo anni, et mortuus est. 5:21 Porro
sixty two years; and dead It is. 5:21 the
Henoch vixit sexaginta quinque annis et genuit
Enoch lived sixty five years and birth
Mathusalam. 5:22 Et ambulavit Henoch cum Deo,
Methuselah. 5:22 The He walked Enoch with God,
postquam genuit Mathusalam, trecentis annis et
after birth Methuselah three hundred years and
genuit filios et filias. 5:23 Et facti sunt omnes
birth children and daughters. 5:23 The they are all
dies Henoch trecenti sexaginta quinque anni, 5:24
day Enoch three sixty five years; 5:24
ambulavitque cum Deo et non apparuit, quia tulit
He walked with God and not appeared, because took
eum Deus. 5:25 Vixit quoque Mathusala centum
it God. 5:25 When also Methuselah one hundred
octoginta septem annos et genuit Lamech. 5:26 Et
eighty seven years and birth Lamech. 5:26 The
vixit Mathusala, postquam genuit Lamech,
lived Methuselah after birth Lamech
septingentos octoginta duos annos et genuit filios et
seven hundred eighty two years and birth children and
filias. 5:27 Et facti sunt omnes dies Mathusalae
daughters. 5:27 The they are all day Methuselah
nongenti sexaginta novem anni, et mortuus est. 5:28
nine sixty nine years; and dead It is. 5:28
Vixit autem Lamech centum octoginta duobus annis
When Now Lamech one hundred eighty two years
et genuit filium 5:29 vocavitque nomen eius Noe
and birth son 5:29 she name his Noah
dicens: ‘Iste consolabitur nos ab operibus nostris et
saying: ‘This comfort we from works our and
labore manuum nostrarum in agro, cui maledixit
Data hands our in field which Cursing
Dominus’. 5:30 Vixitque Lamech, postquam genuit
The Lord. ‘ 5:30 lived Lamech after birth
Noe, quingentos nonaginta quinque annos et genuit
Noah five ninety five years and birth

filios et filias. 5:31 Et facti sunt omnes dies
children and daughters. 5:31 The they are all day
Lamech septingenti septuaginta septem anni, et
Lamech seven hundred seventy seven years; and
mortuus est. 5:32 Noe vero, cum quingentorum esset
dead It is. 5:32 Noah however, with five was
annorum, genuit Sem, Cham et Iapheth. 6:1
years birth Shem Ham and Japheth. 6: 1
Cumque coepissent homines multiplicari super terram
when began men multiply over land
et filias procreassent, 6:2 videntes filii Dei filias
and daughters born, 6: 2 seeing children God daughters
hominum quod essent pulchrae, acceperunt sibi
men that they fair; took to
uxores ex omnibus, quas elegerant. 6:3 Dixitque
wives from all which chose. 6: 3 said
Deus: 'Non permanebit spiritus meus in homine in
God: 'I do not continue spirit my in man in
aeternum, quia caro est; eruntque dies illius
ever, because flesh it is; yet day of
centum viginti annorum'. 6:4 Gigantes erant super
one hundred twenty years. 6: 4 giants were over
terram in diebus illis et etiam postquam ingressi
land in days they and also after entered
sunt filii Dei ad filias hominum, illaeque eis
are children God to daughters men children them
genuerunt: isti sunt potentes a saeculo viri famosi.
children: these are powerful from century men renown.
6:5 Videns autem Dominus quod multa malitia
6: 5 seeing Now Lord that many malice
hominum esset in terra, et cuncta cogitatio cordis
men was in land, and all thought heart
eorum non intenta esset nisi ad malum omni
their not intent was but to evil all
tempore, 6:6 paenituit Dominum quod hominem
time 6: 6 sorry Lord that man
fecisset in terra. Et tactus dolore cordis intrinsecus:
had in land. The touch pain heart inside:
6:7 'Delebo, inquit, hominem, quem creavi, a facie
6, 7 'I will destroy he says, man which created from the

terrae, ab homine usque ad pecus, usque ad reptile
earth from man up to beast! up to reptile
et usque ad volucres caeli; paenitet enim me fecisse
and up to birds the air; sorry For I done
eos'. 6:8 Noe vero invenit gratiam coram Domino.
them. ' 6, 8 Noah But found thanks before Lord.
6:9 Hae sunt generationes Noe: Noe vir iustus atque
6: 9 These are generations Noah: Noah man just and
perfectus fuit in generatione sua; cum Deo
perfect was in generation their own; with God
ambulavit. 6:10 Et genuit tres filios: Sem, Cham et
walked. 6:10 The birth three children: Shem Ham and
Iapheth. 6:11 Corrupta est autem terra coram Deo
Japheth. 6:11 corrupted is Now land before God
et repleta est iniquitate. 6:12 Cumque vidisset Deus
and full is violence. 6:12 when saw God
terram esse corruptam omnis quippe caro
land be corrupt; all for flesh
corruperat viam suam super terram 6:13 dixit ad
corrupted way his over land 6:13 said to
Noe: 'Finis universae carnis venit coram me; repleta
Noah: 'end all of he came before me; full
est enim terra iniquitate a facie eorum, et ecce
is For land violence from the their and See
ego disperdam eos de terra. 6:14 Fac tibi arcam de
I I them of land. 6:14 Make you ark of
lignis cupressinis; mansiunculas in arca facies et
wood gopher rooms in box face and
bitumine linies eam intrinsecus et extrinsecus. 6:15
bitumen smear it inside and without. 6:15
Et sic facies eam: trecentorum cubitorum erit
The so face it three cubits will be
longitudo arcae, quinquaginta cubitorum latitudo et
length ark fifty cubits width and
triginta cubitorum altitudo illius. 6:16 Fenestram in
thirty cubits height of that. 6:16 window in
arca facies et cubito consummabis summitatem eius.
box face and elbow finish top her.
Ostium autem arcae pones ex latere; tabulatum
The door Now ark Put the from side; floors
inferius, medium et superius facies in ea. 6:17 Ecce
below, medium and higher face in them. 6:17 Look

ego adducam diluvii aquas super terram, ut
I I flood water over land as
interficiam omnem carnem, in qua spiritus vitae est
cut all flesh in which spirit life is
subter caelum: universa, quae in terra sunt,
under heaven: all which in land are
consumentur. 6:18 Ponamque foedus meum tecum; et
consumed. 6:18 I will treaty my with you; and
ingredieris arcam tu et filii tui, uxor tua et
goest ark you and children your wife your and
uxores filiorum tuorum tecum. 6:19 Et ex cunctis
wives children your with you. 6:19 The from all
animantibus universae carnis bina induces in arcam,
animals all of two poles in ark
ut vivant tecum, masculini sexus et feminini. 6:20
as live with male sex and female. 6:20
De volucribus iuxta genus suum et de iumentis
The birds according to race his and of cattle
in genere suo et ex omni reptili terrae secundum
in general his and from all reptiles earth according to
genus suum: bina de omnibus ingredientur ad te, ut
race his two of all enter to you as
possint vivere. 6:21 Tu autem tolle tecum ex
can live. 6:21 You Now Away with from
omnibus escis, quae mandi possunt, et comportabis
all food which edible can and store
apud te; et erunt tam tibi quam illis in cibum’.
in you; and will be so you than they in food. ‘
6:22 Fecit ergo Noe omnia, quae praeceperat illi
6:22 He made So Noah all which the they
Deus; sic fecit. 7:1 Dixitque Dominus ad Noe:
God; so He did. 7: 1 said Lord to Noah:
‘Ingredere tu et omnis domus tua arcam; te enim
‘Go you and all house your ark; you For
vidi iustum coram me in generatione hac. 7:2 Ex
I just before I in generation this. 7: 2 from
omnibus pecoribus mundis tolle septena septena,
all cattle clean Away seven seven,
masculum et feminam; de pecoribus vero non
male and female; of cattle But not
mundis duo duo, masculum et feminam. 7:3 Sed et
clean two two, male and female. 7: 3 but and

de volatilibus caeli septena septena, masculum et
of birds air seven seven, male and
feminam, ut salvetur semen super faciem universae
female, as saved seed over face all
terrae. 7:4 Adhuc enim et post dies septem ego
the earth. 7: 4 yet For and after day seven I
pluam super terram quadraginta diebus et
rain over land forty days and
quadraginta noctibus et delebo omnem substantiam,
forty nights and blot all substance
quam feci, de superficie terrae'. 7:5 Fecit ergo Noe
than I, of surface the earth. ' 7: 5 He made So Noah
omnia, quae mandaverat ei Dominus. 7:6 Eratque
all which charged it Lord. 7: 6 It was
Noe sescentorum annorum, quando diluvii aquae
Noah six years when flood water
inundaverunt super terram. 7:7 Et ingressus est Noe
break over land. 7: 7 The entry is Noah
et filii eius, uxor eius et uxores filiorum eius cum
and children his wife his and wives children his with
eo in arcam propter aquas diluvii. 7:8 De pecoribus
it in ark for water flood. 7, 8 The cattle
mundis et immundis et de volucris et ex omni,
clean and unclean and of birds and from all,
quod movetur super terram, 7:9 duo et duo ingressa
that moved over land 7, 9 two and two She arrived
sunt ad Noe in arcam, masculus et femina, sicut
are to Noah in ark male and female as
praeceperat Deus Noe. 7:10 Cumque transissent
the God Noah. 7:10 when pass
septem dies, aquae diluvii inundaverunt super terram.
seven day, water flood break over land.
7:11 Anno sescentesimo vitae Noe, mense secundo,
7:11 year the six- life Noah month second,
septimo decimo die mensis rupti sunt omnes fontes
seventh X day month rent are all sources
abyssi magnae, et cataractae caeli apertae sunt;
abyss great and windows air open they are:
7:12 et facta est pluvia super terram quadraginta
7:12 and made is rain over land forty

diebus et quadraginta noctibus. 7:13 In articulo diei
days and forty nights. 7:13 in article day
illius ingressus est Noe et Sem et Cham et Iapheth
of entry is Noah and salad and Ham and Japheth
filii eius, uxor illius et tres uxores filiorum eius
children his wife of and three wives children his
cum eis in arcam. 7:14 Ipsi et omne animal
with them in ark. 7:14 they and all animal
secundum genus suum, universaque iumenta in genere
according to race his all livestock in general
suo, et omne reptile, quod movetur super terram in
his and all reptile that moved over land in
genere suo, cunctumque volatile secundum genus
general his every volatile according to race
suum, universae aves omnesque volucres 7:15
his all birds all birds 7:15
ingressae sunt ad Noe in arcam, bina et bina ex
went are to Noah in ark two and two from
omni carne, in qua erat spiritus vitae. 7:16 Et quae
all the flesh; in which was spirit life. 7:16 The which
ingressa sunt, masculus et femina ex omni carne
She arrived are male and woman from all flesh
introierunt, sicut praeceperat ei Deus; et inclusit
entered, as the it God; and shut
eum Dominus de foris. 7:17 Factumque est diluvium
it Lord of abroad. 7:17 it is flood
quadraginta diebus super terram, et multiplicatae
forty days over land and increased
sunt aquae et elevaverunt arcam in sublime a
are water and furthered ark in high from
terra. 7:18 Vehementer enim inundaverunt et omnia
land. 7:18 Desperately For break and all
repleverunt in superficie terrae; porro arca ferebatur
increased in surface land; the box moved
super aquas. 7:19 Et aquae praevaluerunt nimis
over waters. 7:19 The water prevailed too
super terram, opertique sunt omnes montes excelsi
over land covered are all mountains high
sub universo caelo. 7:20 Quindecim cubitis altior fuit
under all heaven. 7:20 fifteen yards higher was
aqua super montes, quos operuerat. 7:21
water over mountains which covered. 7:21

Consumptaque est omnis caro, quae movebatur super
expire is all flesh, which moved over
terram, volucrum, pecorum, bestiarum omniumque
land birds cattle, animals all
reptilium, quae reptant super terram, et universi
reptiles which creep over land and all
homines: 7:22 cuncta, in quibus spiraculum vitae in
men: 7:22 all in which breath life in
terra, mortua sunt. 7:23 Et delevit omnem
land, dead They are. 7:23 The destroyed all
substantiam, quae erat super terram, ab homine
substance which was over land from man
usque ad pecus, usque ad reptile et usque ad
up to beast! up to reptile and up to
volucres caeli; et deleta sunt de terra. Remansit
birds the air; and deleted are of land. There
autem solus Noe et qui cum eo erant in arca. 7:24
Now only Noah and that with it were in box. 7:24
Obtinueruntque aquae terram centum quinquaginta
flooded water land one hundred fifty
diebus. 8:1 Recordatus autem Deus Noe
days. 8: 1 remembered Now God Noah
cunctorumque animantium et omnium iumentorum,
all animals and all livestock
quae erant cum eo in arca, adduxit spiritum super
which were with it in box, brought spirit over
terram, et imminutae sunt aquae. 8:2 Et clausi sunt
land and assuaged are water. 8: 2 The closed are
fontes abyssi et cataractae caeli, et prohibitae sunt
sources abyss and windows heaven and stopped are
pluviae de caelo. 8:3 Reversaeque sunt aquae de
rain of heaven. 8: 3 At are water of
terra euntes et redeuntes et coeperunt minui post
land go and returning and began decrease after
centum quinquaginta dies. 8:4 Requievitque arca
one hundred fifty days. 8: 4 to rest box
mense septimo, decima septima die mensis super
month the seventh, tenth The seventh day month over
montes Ararat. 8:5 At vero aquae ibant et
mountains Ararat. 8: 5 But But water went and
decescebant usque ad decimum mensem; decimo
decreasing up to It month; X

enim mense, prima die mensis, apparuerunt cacumina
For month first day month, appeared peaks
montium. 8:6 Cumque transissent quadraginta dies,
mountains. 8: 6 when pass forty day,
aperiens Noe fenestram arcae, quam fecerat, dimisit
opening Noah window ark than done released
corvum; 8:7 qui egrediebatur exiens et rediens,
raven; 8: 7 that out going out and returning
donec siccarentur aquae super terram. 8:8 Emisit
until dried water over land. 8: 8 He then released
quoque columbam a se, ut videret si iam
also dove from se as see if already
cessassent aquae super faciem terrae. 8:9 Quae, cum
ceased water over face the earth. 8, 9 which, with
non invenisset, ubi requiesceret pes eius, reversa est
not found where rest foot his back is
ad eum in arcam; aquae enim erant super
to it in ark; water For were over
universam terram. Extenditque manum et
all land. He reached hand and
apprehensam intulit in arcam. 8:10 Expectatis autem
caught brought in ark. 8:10 waiting Now
ultra septem diebus aliis, rursum dimisit columbam
more seven days others again released dove
ex arca. 8:11 At illa venit ad eum ad vesperam
from box. 8:11 But that he came to it to evening
portans ramum olivae virentibus foliis in ore suo.
carrying branch olive green leaves in mouth his own.
Intellexit ergo Noe quod cessassent aquae super
He realized So Noah that ceased water over
terram. 8:12 Expectavitque nihilominus septem alios
land. 8:12 He stayed anyway seven others
dies; et emisit columbam, quae non est reversa
day; and He gave up dove, which not is back
ultra ad eum. 8:13 Igitur sescentesimo primo anno,
more to him. 8:13 Now the six- first year
primo mense, prima die mensis, siccatae sunt aquae
first month first day month, dried are water
super terram; et aperiens Noe tectum arcae, et ecce
over land; and opening Noah roof ark and See
aspexit viditque quod exsiccata erat superficies terrae.
He looked saw that dried was surface the earth.

8:14 Mense secundo, septima et vicesima die mensis,
8:14 in second, The seventh and twenty-day month,
arefacta est terra. 8:15 Locutus est autem Deus ad
dried is land. 8:15 He spoke is Now God to
Noe dicens: 8:16 ‘Egredere de arca tu et uxor tua,
Noah saying: 8:16 ‘Get out of box you and wife your
fili tui et uxores filiorum tuorum tecum. 8:17
children your and wives children your with you. 8:17
Cuncta animantia, quae sunt apud te ex omni
All livings which are in you from all
carne, tam in volatilibus quam in pecoribus et in
the flesh; so in birds than in cattle and in
universis reptilibus, quae reptant super terram, educ
all reptiles, which creep over land bring
tecum, ut pullulent super terram et crescant et
with as spring over land and increase and
multiplicentur super eam’. 8:18 Egressus est ergo
increase over it '. 8:18 Departing is So
Noe et filii eius, uxor illius et uxores filiorum
Noah and children his wife of and wives children
eius cum eo. 8:19 Sed et omnia animantia,
his with the fact. 8:19 but and all livings
iumenta, volatilia et reptilia, quae reptant super
livestock; birds and creeping which creep over
terram, secundum genus suum egressa sunt de arca.
land according to race his came out are of box.
8:20 Aedificavit autem Noe altare Domino; et tollens
8:20 built Now Noah altar Lord; and taking
de cunctis pecoribus mundis et volucris mundis
of all cattle clean and birds clean
obtulit holocausta super altare. 8:21 Odoratusque est
offered holocausts over altar. 8:21 smelled is
Dominus odorem suavitatis et locutus est Dominus
Lord odor aroma and said is Lord
ad cor suum: ‘Nequaquam ultra maledicam terrae
to heart his ‘No! more I curse earth
propter homines, quia cogitatio humani cordis in
for men because thought human heart in
malum prona est ab adulescentia sua. Non igitur
evil prone is from youth their own. no So
ultra percutiam omnem animam viventem, sicut feci.
more strike all life living as I did it.

8:22 Cunctis diebus terrae, sementis et messis,
 8:22 all days earth seed and The harvest
frigus et aestus, aestas et hiems, dies et nox non
 cold and heat, summer and winter, day and night not
requiescent'. 9:1 Benedixitque Deus Noe et filiis
 lie. ' 9: 1 God blessed God Noah and children
eius et dixit ad eos: 'Crescite et multiplicamini et
 his and said to them: 'Increase and multiply and
implete terram. 9:2 Et terror vester ac tremor sit
 fill land. 9: 2 The terror your and vibration is
super cuncta animalia terrae et super omnes
 over all animals earth and over all
volucres caeli cum universis, quae moventur super
 birds air with all which move over
terram; omnes pisces maris manui vestrae traditi
 land; all fish sea stay your delivered
sunt. 9:3 Omne, quod movetur et vivit, erit vobis
 They are. 9: 3 All that moved and lives will be you
in cibum; quasi holera virentia tradidi vobis omnia,
 in food; as vegetables green delivered you all
9:4 excepto quod carnem cum anima, quae est in
 9: 4 exception that flesh with soul, which is in
sanguine, non comedetis. 9:5 Sanguinem enim
 blood not eat. 9: 5 blood For
animarum vestrarum requiram de manu cunctarum
 of your search of hand all
bestiarum; et de manu hominis, de manu viri fratris
 animals; and of hand man, of hand men brother
eius requiram animam hominis. 9:6 Quicumque
 his search life of man. 9: 6 Whoever
effuderit humanum sanguinem, per hominem fundetur
 sheds human blood by man founded
sanguis illius; ad imaginem quippe Dei factus est
 blood the latter; to image for God he became is
homo. 9:7 Vos autem crescite et multiplicamini et
 man. 9: 7 you Now increase and multiply and
pullulate super terram et dominamini ei'. 9:8
 teem over land and rule to him. ' 9: 8
Haec quoque dixit Deus ad Noe et ad filios eius
 This also said God to Noah and to children his
cum eo: 9:9 'Ecce ego statuam pactum meum
 with because: 9: 9 'Behold I image pact my

vobiscum et cum semine vestro post vos 9:10 et ad
with and with seed your after you 9:10 and to
omnem animam viventem, quae est vobiscum tam in
all life living which is with so in
volucris quam in iumentis et in omnibus bestiis
birds than in cattle and in all animals
terrae, quae sunt vobiscum, cunctis, quae egressa
earth which are you all which came out
sunt de arca, universis bestiis terrae. 9:11 Statuam
are of box, all animals the earth. 9:11 statue
pactum meum vobiscum; et nequaquam ultra
pact my with you; and no more
interficietur omnis caro aquis diluvii, neque erit
death all flesh water flood; or will be
deinceps diluvium dissipans terram'. 9:12 Dixitque
forward flood waste the earth. ' 9:12 said
Deus: 'Hoc signum foederis, quod do inter me et
God: 'This sign meeting, that I between I and
vos et ad omnem animam viventem, quae est
you and to all life living which is
vobiscum, in generationes sempiternas: 9:13 arcum
you in generations age: 9:13 bow
meum ponam in nubibus, et erit signum foederis
my I will in clouds; and will be sign meeting
inter me et inter terram. 9:14 Cumque obduxero
between I and between land. 9:14 when I cover
nubibus caelum, apparebit arcus meus in nubibus,
clouds heaven appear bow my in clouds;
9:15 et recordabor foederis mei vobiscum et cum
9:15 and remember meeting my with and with
omni anima vivente, quae carnem vegetat; et non
all soul living, which flesh vegetate; and not
erunt ultra aquae diluvii ad delendum universam
will be more water flood to wreck all
carnem. 9:16 Eritque arcus in nubibus, et videbo
the flesh. 9:16 Otherwise bow in clouds; and see
illum et recordabor foederis sempiterni, quod pactum
it and remember meeting everlasting that pact
est inter Deum et omnem animam viventem
is between God and all life living
universae carnis, quae est super terram'. 9:17
all the flesh, which is over the earth. ' 9:17

Dixitque Deus ad Noe: ‘Hoc erit signum foederis,
said God to Noah: ‘This will be sign meeting,
quod constitui inter me et omnem carnem super
that set between I and all flesh over
terram’. 9:18 **Erant ergo filii Noe, qui egressi**
the earth. ‘ 9:18 there were So children Noah that out
sunt de arca, Sem, Cham et Iapheth. Porro Cham
are of box, Shem Ham and Japheth. the Ham
ipse est pater Chanaan. 9:19 **Tres isti filii sunt**
he is father Canaan. 9:19 three these children are
Noe, et ab his disseminatum est omne hominum
Noah and from these populated is all men
genus super universam terram. 9:20 **Coepitque Noe**
race over all land. 9:20 She began Noah
agricola plantare vineam; 9:21 bibensque vinum
farmer planting vineyard; 9:21 He drank wine
inebriatus est et nudatus in tabernaculo suo. 9:22
drunk is and stripped in tent his own. 9:22
Quod cum vidisset Cham pater Chanaan, verenda
The with saw Ham father Canaan secrets
scilicet patris sui esse nudata, nuntiavit duobus
namely, father s be uncovered, reported two
fratribus suis foras. 9:23 **At vero Sem et Iapheth**
brothers their outside. 9:23 But But salad and Japheth
pallium imposuerunt umeris suis et incedentes
cloak put shoulders their and walking
retrorsum operuerunt verecunda patris sui, faciesque
back cover nakedness father s and make a
eorum aversae erant, et patris virilia non viderunt.
their backward were and father Virile not they saw.
9:24 Evigilans autem Noe ex vino, cum didicisset,
9:24 Awakening Now Noah from wine with learned
quae fecerat ei filius suus minor, 9:25 ait:
which had it son it minor 9:25 he said:
Maledictus Chanaan! Servus servorum erit fratribus
Cursed Canaan; servant officials will be brothers
suis’. 9:26 **Dixitque: Benedictus Dominus Deus**
their own. ‘ 9:26 He said: Blessed Lord God
Sem! Sitque Chanaan servus eius. 9:27 **Dilatet**
Shem! The pendulum Canaan slave her. 9:27 May
Deus Iapheth, et habitet in tabernaculis Sem, sitque
God Japheth and live in tents Shem let

Chanaan servus eius'. 9:28 Vixit autem Noe post
Canaan slave His. ' 9:28 When Now Noah after
diluvium trecentis quinquaginta annis. 9:29 Et
flood three hundred fifty years. 9:29 The
impleti sunt omnes dies eius nongentorum
Noah are all day his total
quinquaginta annorum, et mortuus est. 10:1 Hae
fifty years and dead It is. 10: 1 These
sunt generationes filiorum Noe, Sem, Cham et
are generations children Noah Shem Ham and
Iapheth; natique sunt eis filii post diluvium. 10:2
Japheth; sons are them children after flood. 10: 2
Filii Iapheth: Gomer et Magog et Madai et Iavan
children Japheth: Gomer and Magog and Madai and Jovan
et Thubal et Mosoch et Thiras. 10:3 Porro filii
and Tubal and Mosoch and Tiras. 10: 3 the children
Gomer: Aschenez et Riphath et Thogorma. 10:4
Gomer: Ashkenaz and Diphath and Thogorma. 10: 4
Filii autem Iavan: Elisa et Tharsis, Cetthim et
children Now Jovan Elisa and Tharsis Chittim and
Rodanim. 10:5 Ab his divisae sunt insulae gentium
Cetians. 10: 5 from these divided are The islands nations
in regionibus suis, unusquisque secundum linguam
in countries their each according to language
suam et familias suas in nationibus suis. 10:6
his and families their in countries their own. 10: 6
Filii autem Cham: Chus et Mesraim et Phut et
children Now Ham: Cush and Egypt and Put and
Chanaan. 10:7 Filii Chus: Saba et Hevila et
Canaan. 10: 7 children Cush: Saba and Havilah and
Sabatha et Regma et Sabathacha. Filii Regma:
Sabtah and Rahma and Sabathaca. children Rahma:
Saba et Dedan. 10:8 Porro Chus genuit Nemrod:
Saba and Dedan. 10: 8 the Cush birth Nimrod:
ipse coepit esse potens in terra 10:9 et erat
he began be powerful in land 10: 9 and was
robustus venator coram Domino. Ob hoc exivit
strong hunter before Lord. Due to this gone
proverbium: 'Quasi Nemrod robustus venator coram
Train: 'As Nimrod strong hunter before
Domino'. 10:10 Fuit autem principium regni eius
The Lord. ' 10:10 There was Now beginning kingdom his

Babylon et Arach et Achad et Chalanne in terra
Babylon and Arach and Accad and Chalanne in land
Sennaar. 10:11 De terra illa egressus est in Assyriam
Shinar. 10:11 The land that out is in Assyria
et aedificavit Nineven et Rohobothir et Chale, 10:12
and built Nineveh and Rehoboth and Chale 10:12
Resen quoque inter Nineven et Chale; haec est
Resen also between Nineveh and Chale this is
civitas magna. 10:13 At vero Mesraim genuit Ludim
The city large. 10:13 But But Egypt birth Ludiim
et Anamim et Laabim, Nephthuim 10:14 et
and Anam and Laabim, Nepthuim 10:14 and
Phetrusim et Chasluim et Caphtorim, de quibus
Phetrusim and Chasluim and Caph'torim of which
egressi sunt Philisthim. 10:15 Chanaan autem genuit
out are Philistines. 10:15 Canaan Now birth
Sidonem primogenitum suum, Hetthaeum 10:16 et
Sidon first his Hittite 10:16 and
Iebusaeum et Amorraeum, Gergesaeum, 10:17
Jebusaeum and Amorites Heth, 10:17
Hevaeum et Aracaeum, Sinaeum 10:18 et Aradium,
Hevi and Aracite Sinites 10:18 and Aradian,
Samaraeum et Emathaeum; et post haec disseminati
Zem'arites and Ha'mathites; and after this families
sunt populi Chananaeorum. 10:19 Factique sunt
are people Canaanites. 10:19 Altogether are
termini Chanaan venientibus a Sidone Geraram
terms Canaan They come from Sidon Gerar
usque Gazam, donec ingrediatis Sodomam et
up Gaza until Lebo Sodom and
Gomorram et Adamam et Seboim usque Lesa. 10:20
Gomorrah and Adama and Seboim up Dasa. 10:20
Hi sunt filii Cham in cognationibus et linguis
These are children Ham in families and languages
terrisque et gentibus suis. 10:21 De Sem quoque
countries and nations their own. 10:21 The salad also
nati sunt, patre omnium filiorum Heber, fratre
born are father all children Eber brother
Iapheth maiore. 10:22 Filii Sem: Elam et Assur et
Japheth greater. 10:22 children salad: Elam and Assyrian and
Arphaxad et Lud et Aram. 10:23 Filii Aram: Us
Arphaeshad and Lud and Ram. 10:23 children Ram: Us

et Hul et Gether et Mes. 10:24 At vero Arphaxad
and Hull and Gether and Mash. 10:24 But But Arphaeshad
genuit Sala, de quo ortus est Heber. 10:25 Natique
birth Salah of which rising is Heber. 10:25 born
sunt Heber filii duo: nomen uni Phaleg, eo quod
are Heber children two: name one Peleg it that
in diebus eius divisa sit terra, et nomen fratris eius
in days his sliced is land, and name brother his
Iectan. 10:26 Qui Iectan genuit Elmodad et Saleph
Jectan. 10:26 He Jectan birth Elmodad and Saleph
et Asarmoth, Iare 10:27 et Adoram et Uzal et
and maveth, Jare 10:27 and Adora and Uzal and
Decla 10:28 et Ebal et Abimael, Saba 10:29 et
Diklah 10:28 and Eval and Abimael Saba 10:29 and
Ophir et Hevila et Iobab. Omnes isti filii Iectan;
Ophir and Havilah and Iobab. All these children Jectan;
10:30 et facta est habitatio eorum de Messa
10:30 and made is dwelling their of Messa
pergentibus usque Sephar montem orientalem. 10:31
Pass up Sephar mount east. 10:31
Isti filii Sem secundum cognationes et linguas et
These children salad according to families and languages and
regiones in gentibus suis. 10:32 Hae familiae
countries in nations their own. 10:32 These family
filiorum Noe iuxta generationes et nationes suas.
children Noah according to generations and nations their own.
Ab his divisae sunt gentes in terra post diluvium.
from these divided are nations in land after flood.
11:1 Erat autem universa terra labii unius et
11: 1 It was Now all land lip one and
sermonum eorundem. 11:2 Cumque proficiscerentur de
events the same. 11: 2 when migrated of
oriente, invenerunt campum in terra Sennaar et
east found campus in land Shinar and
habitaverunt in eo. 11:3 Dixitque alter ad
settled in the fact. 11: 3 said other to
proximum suum: ‘Venite, faciamus lateres et
neighbor his ‘Come on, do brick and
coquamus eos igni’. Habueruntque lateres pro saxis
bake them with fire. ‘ They had brick for stones
et bitumen pro caemento. 11:4 Et dixerunt: ‘Venite,
and asphalt for mortar. 11: 4 The they said: ‘Come on,

faciamus nobis civitatem et turrim, cuius culmen
do us city and tower the top
pertingat ad caelum, et faciamus nobis nomen, ne
reach to heaven and do us name, do not
dividamur super faciem universae terrae'. 11:5
divided over face all the earth. ' 11: 5
Descendit autem Dominus, ut videret civitatem et
down Now Lord, as see city and
turrim, quam aedificaverunt filii hominum, 11:6 et
tower than built children men 11: 6 and
dixit Dominus: 'Ecce unus est populus et unum
said Lord: 'Behold one is people and one
labium omnibus; et hoc est initium operationis
lip all; and this is beginning operation
eorum, nec eis erit deinceps difficile, quidquid
their or them will be forward difficult whatever
cogitaverint facere. 11:7 Venite igitur, descendamus
THOUGHT do. 11: 7 Come therefore, down
et confundamus ibi linguam eorum, ut non
and confuse there language their as not
intellegat unusquisque vocem proximi sui'. 11:8 Atque
understand each voice neighbor 's. 11: 8 and
ita divisit eos Dominus ex illo loco super faciem
so divided them Lord from that place over face
universae terrae, et cessaverunt aedificare civitatem.
all earth and stopped building city.
11:9 Et idcirco vocatum est nomen eius Babel, quia
11: 9 The therefore called is name his Babel because
ibi confusum est labium universae terrae, et inde
there confused is lip all earth and from
dispersit eos Dominus super faciem universae terrae.
scattered them Lord over face all the earth.
11:10 Hae sunt generationes Sem. Sem centum erat
11:10 These are generations Shem. salad one hundred was
annorum, quando genuit Arphaxad biennio post
years when birth Arphaeshad two years after
diluvium; 11:11 vixitque Sem, postquam genuit
flood; 11:11 He lived Shem after birth
Arphaxad, quingentos annos et genuit filios et
Arpach'shad five years and birth children and
filias. 11:12 Porro Arphaxad vixit triginta quinque
daughters. 11:12 the Arphaeshad lived thirty five

annos et genuit Sala. 11:13 Vixitque Arphaxad,
years and birth Sale. 11:13 lived Arpach'shad

postquam genuit Sala, quadringentis tribus annis et
after birth Salah four three years and

genuit filios et filias. 11:14 Sala quoque vixit
birth children and daughters. 11:14 Sale also lived

triginta annis et genuit Heber. 11:15 Vixitque Sala,
thirty years and birth Heber. 11:15 lived Salah

postquam genuit Heber, quadringentis tribus annis et
after birth Eber four three years and

genuit filios et filias. 11:16 Vixit autem Heber
birth children and daughters. 11:16 When Now Heber

triginta quattuor annis et genuit Phaleg. 11:17 Et
thirty four years and birth Peleg. 11:17 The

vixit Heber, postquam genuit Phaleg, quadringentis
lived Eber after birth Peleg four

triginta annis et genuit filios et filias. 11:18 Vixit
thirty years and birth children and daughters. 11:18 When

quoque Phaleg triginta annis et genuit Reu. 11:19
also Peleg thirty years and birth Reu. 11:19

Vixitque Phaleg, postquam genuit Reu, ducentis
lived Peleg after birth Reu two hundred

novem annis et genuit filios et filias. 11:20 Vixit
nine years and birth children and daughters. 11:20 When

autem Reu triginta duobus annis et genuit Seruch.
Now Reu thirty two years and birth Saruch.

11:21 Vixitque Reu, postquam genuit Seruch, ducentis
11:21 lived Reu after birth Serug two hundred

septem annis et genuit filios et filias. 11:22 Vixit
seven years and birth children and daughters. 11:22 When

vero Seruch triginta annis et genuit Nachor. 11:23
But Saruch thirty years and birth Nahor. 11:23

Vixitque Seruch, postquam genuit Nachor, ducentos
lived Serug after birth Nahor two hundred

annos et genuit filios et filias. 11:24 Vixit autem
years and birth children and daughters. 11:24 When Now

Nachor viginti novem annis et genuit Thare. 11:25
Nahor twenty nine years and birth Terah. 11:25

Vixitque Nachor, postquam genuit Thare, centum
lived Nahor after birth Terah one hundred

decem et novem annos et genuit filios et filias.
ten and nine years and birth children and daughters.

11:26 Vixitque Thare septuaginta annis et genuit
11:26 lived Terah seventy years and birth

Abram, Nachor et Aran. 11:27 Hae sunt autem
Abram Nahor and Aran. 11:27 These are Now
generationes Thare. Thare genuit Abram, Nachor et
generations Terah. Terah birth Abram Nahor and

Aran. Porro Aran genuit Lot; 11:28 mortuusque est
Aran. the Aran birth Lot; 11:28 died is

Aran ante Thare patrem suum in terra nativitatis
Aran before Terah father his in land birth

suae in Ur Chaldaeorum. 11:29 Duxerunt autem
his in Ur Chaldeans. 11:29 led Now

Abram et Nachor uxores: nomen uxoris Abram
Abram and Nahor wives; name wife Abram

Sarai, et nomen uxoris Nachor Melcha, filia Aran
Sarai and name wife Nahor Milcah daughter Aran

patris Melchae et patris Ieschae. 11:30 Erat autem
father Milcah and father Jescha. 11:30 It was Now

Sarai sterilis nec habebat liberos. 11:31 Tulitque
Sarai barren or had free. 11:31 took

Thare Abram filium suum et Lot filium Aran filium
Terah Abram son his and Lot son Aran son

fili sui et Sarai nurum suam, uxorem Abram
children s and Sarai daughter his wife Abram

fili sui, et eduxit eos de Ur Chaldaeorum, ut
children s and brought them of Ur Chaldeans as

irent in terram Chanaan. Veneruntque usque Charran
go in land Canaan. Returning up Haran

et habitaverunt ibi. 11:32 Et facti sunt dies Thare
and settled there. 11:32 The they are day Terah

ducentorum quinque annorum, et mortuus est in
Eight five years and dead is in

Charran. 12:1 Dixit autem Dominus ad Abram:
Haran. 12: 1 said Now Lord to Abram:

‘Egredere de terra tua et de cognatione tua et de
‘Get out of land your and of family your and of

domo patris tui in terram, quam monstrabo tibi.
house father your in land than show to you.

12:2 Faciamque te in gentem magnam et benedicam
12: 2 I you in nation great and bless

tibi et magnificabo nomen tuum, erisque in
you and magnify name your You will be in
benedictionem. 12:3 Benedicam benedicientibus tibi et
 blessing. 12: 3 bless bless you and
maledicentibus tibi maledicam, atque in te
curse you I will curse; and in you
benedicentur universae cognationes terrae!'. 12:4
blessed all families the earth. ' 12: 4
Egressus est itaque Abram, sicut praeceperat ei
Departing is So Abram as the it
Dominus, et ivit cum eo Lot. Septuaginta quinque
Lord, and He went with it Lot. seventy five
annorum erat Abram, cum egrederetur de Charran.
years was Abram with out of Haran.
12:5 Tulitque Sarai uxorem suam et Lot filium
12: 5 took Sarai wife his and Lot son
fratris sui universamque substantiam, quam
brother s all substance than
acquisiverant, et animas, quas fecerant in Charran,
acquired and souls, which had in Haran;
et egressi sunt, ut irent in terram Chanaan; et
and out are as go in land Canaan; and
venerunt in terram Chanaan. 12:6 Pertransivit Abram
they in land Canaan. 12: 6 pierced Abram
terram usque ad locum Sichem, usque ad Quercum
land up to place Shechem up to oaks
Moreh. Chananaeus autem tunc erat in terra. 12:7
Moreh. Canaanite Now then was in land. 12: 7
Apparuit autem Dominus Abram et dixit ei:
It appeared Now Lord Abram and said to:
'Semini tuo dabo terram hanc'. Qui aedificavit ibi
'descendants your I land this. ' He built there
altare Domino, qui apparuerat ei. 12:8 Et inde
altar Lord, that appeared to him. 12: 8 The from
transgrediens ad montem, qui erat contra orientem
moved to mount that was against east
Bethel, tetendit ibi tabernaculum suum ab occidente
Bethel bent there tent his from west
habens Bethel et ab oriente Hai; aedificavit quoque
a Bethel and from east Ai; built also
ibi altare Domino et invocavit nomen Domini. 12:9
there altar Lord and He called upon name Lord. 12: 9

Perrexitque Abram de mansione in mansionem usque
She went Abram of mansion in mansion up
ad Nageb. 12:10 Facta est autem fames in terra;
to South. 12:10 Achievements is Now famine in land;
descenditque Abram in Aegyptum, ut peregrinaretur
down Abram in Egypt as stay
ibi; praevaluerat enim fames in terra. 12:11 Cumque
there; greuous For famine in land. 12:11 when
prope esset, ut ingrederetur Aegyptum, dixit Sarai
close was as enter Egypt said Sarai
uxori suae: ‘Novi quod pulchra sis mulier 12:12 et
wife his ‘I know that beautiful be woman 12:12 and
quod, cum viderint te Aegyptii, dicturi sunt: ‘Uxor
that, with see you Egyptians, say they are: ‘Wife
ipsius est’; et interficient me et te reservabunt.
of Is ‘ and kill I and you alive.
12:13 Dic ergo, obsecro te, quod soror mea sis,
12:13 Tell therefore, Please you that sister my you are
ut bene sit mihi propter te, et vivat anima mea ob
as well is I for you and live soul my for
gratiam tui’. 12:14 Cum itaque ingressus esset
thanks you ‘. 12:14 with So entry was
Abram Aegyptum, viderunt Aegyptii mulierem quod
Abram Egypt see Egyptians woman that
esset pulchra nimis, 12:15 et viderunt eam principes
was beautiful too, 12:15 and see it leaders
pharaonis et laudaverunt eam apud illum; et
Pharaoh and thanks it in it; and
sublata est mulier in domum pharaonis. 12:16 Abram
removed is woman in home Pharaoh. 12:16 Abram
vero bene usus est propter illam; fueruntque ei oves
But well use is for it; they were it sheep
et boves et asini et servi et famulae et asinae et
and cattle and ass and officials and maid and ass and
cameli. 12:17 Flagellavit autem Dominus pharaonem
camels. 12:17 scourged Now Lord Pharaoh
plagis maximis et domum eius propter Sarai uxorem
stripes most and home his for Sarai wife
Abram. 12:18 Vocavitque pharao Abram et dixit ei:
Abram. 12:18 called Pharaoh Abram and said to:
‘Quidnam est hoc quod fecisti mihi? Quare non
‘What is this that You made Me? Why not

indicasti mihi quod uxor tua esset? 12:19 Quam
tell I that wife your would it be? 12:19 How
ob causam dixisti esse sororem tuam, ut tollerem
for cause You said be sister your as I took
eam mihi in uxorem? Nunc igitur, ecce coniux tua:
it I in wife? now therefore, See wife your:
accipe eam et vade!'. 12:20 Praecepitque pharao
take it and Go '. 12:20 charged Pharaoh
super Abram viris; et deduxerunt eum et uxorem
over Abram men; and conducted it and wife
illius et omnia, quae habebat. 13:1 Ascendit ergo
of and all which He had not. 13: 1 He went up So
Abram de Aegypto ipse et uxor eius et omnia,
Abram of Egypt he and wife his and all
quae habebat, et Lot cum eo ad Nageb. 13:2
which had and Lot with it to South. 13: 2
Abram autem erat dives valde in pecoribus, argento
Abram Now was rich very in cattle, silver
et auro. 13:3 Et profectus est de mansione in
and gold. 13: 3 The progress is of mansion in
mansionem a Nageb in Bethel usque ad locum,
mansion from south in Bethel up to place
ubi prius fixerat tabernaculum inter Bethel et Hai,
where first had tent between Bethel and Ai
13:4 in loco altaris, quod fecerat prius, et
13: 4 in place altar, that had previously, and
invocavit ibi nomen Domini. 13:5 Sed et Lot, qui
He called upon there name Lord. 13: 5 but and Lot that
ibat cum Abram, fuerunt greges ovium et armenta
He went with Abram were flocks sheep and herds
et tabernacula; 13:6 nec poterat eos capere terra, ut
and tents; 13: 6 or could them catch land, as
habitarent simul: erat quippe substantia eorum
live at the same time; was for substance their
multa, et nequibant habitare communiter. 13:7 Unde
many and could not live together. 13: 7 Hence,
et facta est rixa inter pastores gregum Abram et
and made is strife between shepherds livestock Abram and
pastores gregum Lot. Eo autem tempore Chananaeus
shepherds livestock Lot. Travel Now time Canaanite
et Pherezaeus habitabant in illa terra. 13:8 Dixit
and Per'izzites living in that land. 13: 8 said

ergo Abram ad Lot: ‘Ne, quaeso, sit iurgium inter
So Abram to Lot: ‘Do not, Please, is chiding between
me et te et inter pastores meos et pastores tuos:
I and you and between shepherds my and shepherds your
fratres enim sumus. 13:9 Nonne universa terra coram
brothers For We are. 13: 9 Did all land before
te est? Recede a me, obsecro: si ad sinistram
you is it? Depart from I Please if to left
ieris, ego dexteram tenebo; si tu dexteram elegeris,
You go, I right I hold; if you right choose
ego ad sinistram pergam’. 13:10 Elevatis itaque Lot
I to left go '. 13:10 lifting So Lot
oculis, vidit omnem circa regionem Iordanis, quae
eyes, saw all about region Jordan, which
universa irrigabatur, antequam subverteret Dominus
all well watered, before destroyed Lord
Sodomam et Gomorram, sicut paradisus Domini et
Sodom and Gomorrah, as paradise of and
sicut Aegyptus usque in Segor. 13:11 Elegitque sibi
as Egypt up in Zoar. 13:11 chose to
Lot omnem regionem circa Iordanem et recessit ad
Lot all region about Jordan and retired to
orientem; divisique sunt alterutrum a fratre suo.
east; separated are one from brother his own.
13:12 Abram habitavit in terra Chanaan; Lot vero
13:12 Abram The in land Canaan; Lot But
moratus est in oppidis, quae erant circa Iordanem,
delayed is in towns which were about Jordan,
et tabernacula movit usque ad Sodomam. 13:13
and dwellings He moved up to Sodom. 13:13
Homines autem Sodomitae pessimi erant et
men Now Sodom wORST were and
peccatores coram Domino nimis. 13:14 Dixitque
sinner before Lord too. 13:14 said
Dominus ad Abram, postquam divisus est Lot ab
Lord to Abram after divided is Lot from
eo: ‘Leva oculos tuos et vide a loco, in quo
because: ‘Lift eyes your and see from place in which
nunc es, ad aquilonem et ad meridiem, ad orientem
now you to north and to south to east
et ad occidentem: 13:15 omnem terram, quam
and to west: 13:15 all land than

conspicis, tibi dabo et semini tuo usque in
see you I and seed your up in
sempiternum; 13:16 faciamque semen tuum sicut
ever; 13:16 I seed your as
pulverem terrae: si quis potest hominum numerare
dust land; if who can men number
pulverem terrae, semen quoque tuum numerare
dust earth seed also your number
poterit. 13:17 Surge et perambula terram in
can. 13:17 Up and Travel land in
longitudine et in latitudine sua, quia tibi daturus
length and in width his because you give
sum eam'. 13:18 Movens igitur tabernaculum suum,
I it '. 13:18 moving So tent his
Abram venit et habitavit iuxta Quercus Mambre,
Abram he came and The according to oak Mamre
quae sunt in Hebron, aedificavitque ibi altare
which are in Hebron building there altar
Domino. 14:1 Factum est autem in illo tempore, ut
Lord. 14: 1 Action is Now in that time as
Amraphel rex Sennaar et Arioch rex Ellasar et
Am'raphel king Shinar and och king Pontus and
Chodorlahomor rex Elam et Thadal rex gentium
Ched king Elam and Tidal king nations
14:2 inirent bellum contra Bara regem Sodomae et
14: 2 Made war against Bara king Sodom and
contra Bersa regem Gomorrae et contra Sennaab
against Bersa king Gomorrah and against Sennaab
regem Adamae et contra Semeber regem Seboim
king Adama and against Semeber king Seboim
contraque regem Belae; ipsa est Segor. 14:3 Omnes
in contrast king Bela the is Zoar. 14: 3 All
hi convenerunt in vallem Siddim, quae nunc est
these assembled in valley wooded, which now is
mare Salis. 14:4 Duodecim annis servierant
sea Salt. 14: 4 twelve years served
Chodorlahomor et tertio decimo anno recesserunt ab
Ched and third X year withdrawn from
eo. 14:5 Igitur anno quarto decimo venit
the fact. 14: 5 Now year fourth X he came

Chodorlahomor et reges, qui erant cum eo,
Ched and kings, that were with it
percusseruntque Raphaim in Astharothcarnaim et
defeated giants in Astarothcarnaim and
Zuzim in Ham et Emim in Savecariathaim 14:6 et
Zuzims in Ham and Emin in Save 14: 6 and
Chorraeos in montibus Seir usque ad Elpharan, quae
Chorreans in mountains Seir up to paran, which
est in deserto. 14:7 Reversique sunt et venerunt ad
is in the desert. 14: 7 returned are and they to
fontem Mesphat; ipsa est Cades. Et percusserunt
source mishpat the is Kadesh. The struck
omnem regionem Amalecitarum et etiam Amorraeum,
all region Amalekites and also Amorites
qui habitabat in Asasonthamar. 14:8 Et egressi sunt
that living in Hazazontamar. 14: 8 The out are
rex Sodomae et rex Gomorrae rexque Adamae et
king Sodom and king Gomorrah expiation Adama and
rex Seboim necnon et rex Belae, quae est Segor; et
king Seboim as well as and king Bela which is Zoar; and
direxerunt contra eos aciem in valle Siddim, 14:9
set against them line in valley wooded, 14: 9
scilicet adversus Chodorlahomor regem Elam et
namely, against Ched king Elam and
Thadal regem gentium et Amraphel regem Sennaar
Tidal king nations and Am'raphel king Shinar
et Arioch regem Ellasar: quattuor reges adversus
and och king Pontus: four kings against
quinque. 14:10 Vallis autem Siddim habebat puteos
five. 14:10 valley Now wooded had wells
multos bituminis. Itaque rex Sodomae et Gomorrae
many slime. So king Sodom and Gomorrah
terga verterunt cecideruntque illuc; et, qui
back change fell there; and, that
remanserant, fugerunt ad montem. 14:11 Tulerunt
remained fled to Mount. 14:11 They took
autem omnem substantiam Sodomae et Gomorrae et
Now all substance Sodom and Gomorrah and
universa, quae ad cibum pertinent, et abierunt;
all which to food concern, and they went;
14:12 ceperunt et Lot et substantiam eius, filium
14:12 took and Lot and substance his son

fratris Abram, qui habitabat in Sodoma. 14:13 Et
brother Abram that living in Sodom. 14:13 The
ecce unus, qui evaserat, nuntiavit Abram Hebraeo,
See one, that escaped, reported Abram Hebrew
qui habitabat iuxta Quercus Mambre Amorraei
that living according to oak Mamre Amorites
fratris Eschol et fratris Aner; hi enim pepigerant
brother Eshkol and brother Aner; these For allies
foedus cum Abram. 14:14 Quod cum audisset
treaty with Abram. 14:14 The with heard
Abram, captum videlicet Lot fratrem suum,
Abram apprehension the Lot brother his
numeravit expeditos vernaculos suos trecentos decem
numbered armed indigenous their three ten
et octo et persecutus est usque Dan; 14:15 et,
and eight and pursued is up Dan; 14:15 and,
divisis sociis, irrui super eos nocte percussitque eos
divided partners, fell over them night He struck them
et persecutus est eos usque Hoba, quae est ad
and pursued is them up Hoba which is to
laevam Damasci; 14:16 reduxitque omnem
left Damascus; 14:16 He recovered all
substantiam, necnon et Lot fratrem suum cum
substance as well as and Lot brother his with
substantia illius, mulieres quoque et populum. 14:17
substance of women also and people. 14:17
Egressus est autem rex Sodoma in occursum eius,
Departing is Now king Sodom in meet his
postquam reversus est a caede Chodorlahomor et
after back is from murder Chedorlahomor and
regum, qui cum eo erant, in vallem Save, quae est
kings, that with it were in valley Save, which is
vallis Regis. 14:18 At vero Melchisedech rex Salem
valley King. 14:18 But But Melchizedek king Salem
proferens panem et vinum erat enim sacerdos Dei
it bears bread and wine was For The priest God
altissimi 14:19 benedixit ei et ait: ‘Benedictus
Most 14:19 blessed it and he said: ‘Blessed
Abram a Deo excelso, qui creavit caelum et
Abram from God high that created heaven and
terram 14:20 et benedictus Deus excelsus, qui
land 14:20 and blessed God tall, that

tradidit hostes tuos in manus tuas'. Et dedit ei
delivered enemies your in hand I'. The given it
decimas ex omnibus. 14:21 Dixit autem rex Sodomae
tithes from everything. 14:21 said Now king Sodom
ad Abram: 'Da mihi animas; substantiam tolle tibi'.
to Abram: 'Give I souls; substance Away you '.
14:22 Qui respondit ei: 'Levo manum meam ad
14:22 He answered to: 'I lift hand I to
Dominum, Deum excelsum, creatorem caeli et terrae,
Lord, God high Creator air and earth
14:23 a filo subteminis usque ad corrigiam caligae
14:23 from thread woof up to thong stockings
non accipiam ex omnibus, quae tua sunt, ne dicas:
not take from all which your are do not say:
'Ego ditavi Abram'; 14:24 exceptis his, quae
'I have made Abram; 14:24 besides the those which
comederunt iuvenes, et partibus virorum, qui
ate young people, and parts men that
venerunt mecum, Aner, Eschol et Mambre: isti
they with Aner Eshkol and Mamre these
accipient partes suas'. 15:1 His itaque transactis,
take parts their own. ' 15: 1 these So After
factus est sermo Domini ad Abram per visionem
he became is report of to Abram by vision
dicens: 'Noli timere, Abram! Ego protector tuus sum,
saying: 'Do not fear Abram! I shield your I
et merces tua magna erit nimis'. 15:2 Dixitque
and wage your great will be too. ' 15: 2 said
Abram: 'Domine Deus, quid dabis mihi? Ego vadam
Abram: 'O God, what give Me? I go
absque liberis, et heres domus meae erit
without children, and heir house I will be
Damascenus Eliezer'. 15:3 Addiditque Abram: 'En
Damascene Eliezer. 15: 3 He added that Abram: 'En
mihi non dedisti semen, et ecce vernaculus meus
I not You seed, and See born my
heres meus erit'. 15:4 Sed ecce sermo Domini
heir my will be. ' 15: 4 but See report of
factus est ad eum: 'Non erit hic heres tuus, sed
he became is to him: 'I do not will be here heir your but
qui egredietur de visceribus tuis, ipsum habebis
that Unleashed of within your it have

heredem'. 15:5 Eduxitque eum foras et ait illi:

heir. ' 15: 5 He brought it out and said they:

'Suspice caelum et numera stellas, si potes'. Et dixit

'Look heaven and number stars if You can. ' The said

ei: 'Sic erit semen tuum'. 15:6 Credidit Domino, et

to: 'So will be seed Your '. 15: 6 He believed Lord, and

reputatum est ei ad iustitiam. 15:7 Dixitque ad eum:

He credited is it to justice. 15: 7 said to him:

'Ego Dominus, qui eduxi te de Ur Chaldaeorum, ut

'I Lord, that I brought you of Ur Chaldeans as

darem tibi terram istam, et possideres eam'. 15:8 Et

give you land this and possession it '. 15: 8 The

ille ait: 'Domine Deus, unde scire possum quod

he he said: 'O God, whence know I that

possessurus sim eam?'. 15:9 Respondens Dominus:

possess I it '. 15: 9 answered Lord:

'Sume, inquit, mihi vitulam triennem et capram

'Take he says, I heifer three years and goat

trimam et arietem annorum trium, turturem quoque

old and ram years three, turtle also

et columbam'. 15:10 Qui tollens universa haec divisit

and Dove '. 15:10 He taking all this divided

ea per medium et utrasque partes contra se

it by medium and both parts against he

altrinsecus posuit; aves autem non divisit. 15:11

row set; birds Now not divided. 15:11

Descenderuntque volucres super cadavera, et abigebat

down birds over carcasses, and away

eas Abram. 15:12 Cumque sol occumberet, sopor

them Abram. 15:12 when sun setting, sleep

irruit super Abram, et ecce horror magnus et

fell over Abram and See horror great and

tenebrosus invasit eum. 15:13 Dictumque est ad eum:

dark seized him. 15:13 said is to him:

'Scito praenoscens quod peregrinum futurum sit

'Know surety that sojourner future is

semen tuum in terra non sua, et subicient eos

seed your in land not his and eNSLAVED them

servituti et affligent quadringentis annis. 15:14

service and afflict four years. 15:14

Verumtamen et gentem, cui servituri sunt, ego

However, and nation, which serve are I

iudicabo, et post haec egredientur cum magna
judge; and after this issue with great
substantia. 15:15 Tu autem ibis ad patres tuos in
substance. 15:15 You Now ibis to fathers your in
pace, sepultus in senectute bona. 15:16 Generatione
peace buried in age goods. 15:16 generation
autem quarta revertentur huc; necdum enim
Now Wednesday return here; not yet For
completae sunt iniquitates Amorraeorum usque ad
complete are iniquities Amorites up to
praesens tempus'. 15:17 Cum ergo occubisset sol,
present time. 15:17 with So setting sun,
facta est caligo tenebrosa, et apparuit clibanus
made is fog dark, and He appeared smoking
fumans et lampas ignis transiens inter divisiones
smoking and lamp fire passing between divisions
illas. 15:18 In illo die pepigit Dominus cum Abram
them. 15:18 in that day made Lord with Abram
foedus dicens: 'Semini tuo dabo terram hanc a
treaty saying: 'descendants your I land this from
fluvio Aegypti usque ad magnum fluvium Euphraten,
river Egypt up to great river Euphrates
15:19 Cinaeos et Cenezaeos, Cedmonaeos 15:20 et
15:19 Kenites and Kenizzites, Kadmonites 15:20 and
Hetthaeos et Pherezaeos, Raphaim quoque 15:21 et
Hittite and Perizzites, giants also 15:21 and
Amorraeos et Chananaeos et Gergesaeos et
Amorites and Canaanites and Gergesites and
Iebusaeos'. 16:1 Sarai autem uxor Abram non
Jebusites. 16: 1 Sarai Now wife Abram not
genuerat ei liberos; sed habens ancillam Aegyptiam
born it children; but a maid Egyptian
nomine Agar, 16:2 dixit marito suo: 'Ecce conclusit
name Hagar 16: 2 said husband his 'Behold concluded
me Dominus, ne parerem; ingredi ad ancillam
I Lord, do not bearing; Go to maid
meam, si forte saltem ex illa suscipiam filios'.
I if perhaps at least from that I accept the children. '
Cumque ille acquiesceret deprecanti, 16:3 tulit Agar
when he agreed She 16: 3 took Agar

Aegyptiam ancillam suam post annos decem quam
Egyptian maid his after years ten than
habitare coeperant in terra Chanaan, et dedit eam
live enterprise in land Canaan and given it
viro suo uxorem. 16:4 Qui ingressus est ad eam. At
man his wife. 16: 4 He entry is to her. But
illa concepisse se videns despexit dominam suam.
that pregnant he seeing despised lady own.
16:5 Dixitque Sarai ad Abram: ‘Inique agis contra
16: 5 said Sarai to Abram: ‘unfair you do against
me; ego dedi ancillam meam in sinum tuum, quae
me; I I maid I in Gulf your which
videns quod conceperit, despectui me habet. Iudicet
seeing that conceived, despised I He has. judge
Dominus inter me et te’. 16:6 Cui respondens
Lord between I and you’. 16: 6 To answered
Abram: ‘Ecce, ait, ancilla tua in manu tua est;
Abram: ‘Behold, he said, maid your in hand your it is;
utere ea, ut libet’. Affligente igitur eam Sarai,
use it as I'd like to. ‘ Do So it Sarai
aufugit ab ea. 16:7 Cumque invenisset illam angelus
fled from them. 16: 7 when found it angel
Domini iuxta fontem aquae in deserto, ad fontem
of according to source water in wilderness to source
in via Sur, 16:8 dixit: ‘ Agar, ancilla Sarai, unde
in road Sur 16: 8 he said: ‘ Hagar maid Sarai whence
venis et quo vadis?’ Quae respondit: ‘ A facie
veins and which are you going? ‘ What He answered: ‘ A the
Sarai dominae meae ego fugio’. 16:9 Dixitque ei
Sarai lady I I I fly. ‘ 16: 9 said it
angelus Domini: ‘ Revertere ad dominam tuam et
angel Lord: ‘ Return to lady your and
humiliare sub manibus ipsius’. 16:10 Et dixit ei
abase under hands s’. 16:10 The said it
angelus Domini: ‘ Multiplicans multiplicabo semen
angel Lord: ‘ multiplying multiply seed
tuum, et non numerabitur prae multitudine’. 16:11
your and not numbered than population. 16:11
Et dixit ei angelus Domini: ‘ Ecce, concepisti et
The said it angel Lord: ‘ See, child and
paries filium vocabisque nomen eius Ismael, eo quod
wall son call name his Ishmael; it that

audierit Dominus afflictionem tuam. 16:12 Hic erit
hears Lord affliction Your. 16:12 This will be
homo onagro similis; manus eius contra omnes, et
man wild like; hand his against all and
manus omnium contra eum; et e regione
hand all against him; and from region
universorum fratrum suorum figet tabernacula'. 16:13
all brothers their plant dwellings. 16:13
Vocavit autem nomen Domini, qui loquebatur ad
He called Now name Lord, that He was speaking to
eam: ' Tu Deus, qui vidisti me'. Dixit enim: '
it ' You God, that Have you seen Me. ' said For: '
Profecto hic vidi posteriora videntis me'. 16:14
Indeed here I back; seer Me. ' 16:14
Propterea appellatur puteus ille Lahairoi (id est
Therefore called well he ROI (ie is
Viventis et Videntis me); ipse est inter Cades et
living and seer I); he is between Kadesh and
Barad. 16:15 Peperitque Agar Abrae filium; qui
Barad. 16:15 bore Agar Abram a son; that
vocavit nomen filii sui, quem pepererat Agar,
he called name children s which she had Hagar
Ismael. 16:16 Octoginta et sex annorum erat Abram,
Ishmael. 16:16 eighty and six years was Abram
quando peperit ei Agar Ismaelem. 17:1 Postquam
when bore it Agar Ismael. 17: 1 after the
Abram nonaginta et novem annorum factus est,
Abram ninety and nine years he became is
apparuit ei Dominus dixitque ad eum: 'Ego Deus
He appeared it Lord said to him: 'I God
omnipotens, ambula coram me et esto perfectus. 17:2
Almighty, walk before I and be perfect. 17: 2
Ponamque foedus meum inter me et te et
I will treaty my between I and you and
multiplicabo te vehementer nimis'. 17:3 Cecidit
multiply you very too. ' 17: 3 fallen
Abram pronus in faciem. 17:4 Dixitque ei Deus:
Abram flat in face. 17: 4 said it God:
'Ecce pactum meum tecum. Erisque pater multarum
'Behold pact my with you. You will be father many

gentium, 17:5 nec ultra vocabitur nomen tuum
nations, 17: 5 or more call name your

Abram, sed Abraham erit nomen tuum, quia
Abram but Abraham will be name your because

patrem multarum gentium constitui te. 17:6
father many nations set You. 17: 6

Faciamque te crescere vehementissime et ponam te
I you grow exceedingly and I will you

in gentes; regesque ex te egredientur. 17:7 Et
in nations; kings from you issue. 17: 7 The

statuam pactum meum inter me et te et inter
image pact my between I and you and between

semen tuum post te in generationibus suis foedere
seed your after you in generations their treaty

sempiterno, ut sim Deus tuus et seminis tui post te.
everlasting as I God your and Seeding your after You.

17:8 Daboque tibi et semini tuo post te terram
17: 8 I will you and seed your after you land

peregrinationis tuae, omnem terram Chanaan in
pilgrimage your all land Canaan in

possessionem aeternam; eroque Deus eorum'. 17:9
possession everlasting; I will be God them. ' 17: 9

Dixit iterum Deus ad Abraham: 'Tu autem pactum
said again God to Abraham: 'You Now pact

meum custodies, et semen tuum post te in
my keep and seed your after you in

generationibus suis. 17:10 Hoc est pactum meum,
generations their own. 17:10 This is pact my

quod observabitis, inter me et vos et semen tuum
that observe, between I and you and seed your

post te. Circumcidetur ex vobis omne masculinum,
after You. circumcised from you all male,

17:11 et circumcidetis carnem praeputii vestri, ut sit
17:11 and circumcise flesh foreskin your as is

in signum foederis inter me et vos. 17:12 Infans
in sign meeting between I and You. 17:12 Infant

octo dierum circumcidetur in vobis: omne
eight days circumcised in you: all

masculinum in generationibus vestris, tam vernaculus
male in generations your so born

quam empticius ex omnibus alienigenis, quicumque
than bought from all aliens, who
non fuerit de stirpe vestra. 17:13 Circumcidetur
not be of stock your. 17:13 circumcised
vernaculus et empticius, eritque pactum meum in
born and bought, Otherwise pact my in
carne vestra in foedus aeternum. 17:14 Masculus,
flesh your in treaty ever. 17:14 The male
cuius praeputii caro circumcisa non fuerit, delebitur
the foreskin flesh off not it Sour
anima illa de populo suo; pactum meum irritum
soul that of people his own; pact my void
fecit'. 17:15 Dixit quoque Deus ad Abraham: 'Sarai
He did. ' 17:15 said also God to Abraham: Sarai
uxorem tuam non vocabis nomen eius Sarai, sed
wife your not call name his Sarai but
Sara erit nomen eius. 17:16 Et benedicam ei; et
Sarah will be name her. 17:16 The bless him; and
ex illa quoque dabo tibi filium. Benedicturus sum
from that also I you son. bless I
eum, eritque in nationes; reges populorum orientur
it Otherwise in nations; kings people spring
ex ea'. 17:17 Cecidit Abraham in faciem suam et
from it '. 17:17 fallen Abraham in face his and
risit dicens in corde suo: 'Putasne centenatio
laughed saying in heart his 'Do you think Hundredth
nascetur filius? Et Sara nonagenaria pariet?'. 17:18
born son? The Sarah ninety birth? '. 17:18
Dixitque ad Deum: 'Utinam Ismael vivat coram te'.
said to God: 'Would Ishmael live before you '.
17:19 Et ait Deus: 'Sara uxor tua pariet tibi filium,
17:19 The said God: 'Sarah wife your bear you a son,
vocabisque nomen eius Isaac; et constituam pactum
call name his Isaac; and set pact
meum illi in foedus sempiternum et semini eius post
my they in treaty ever and seed his after
eum. 17:20 Super Ismael quoque exaudivi te: ecce
him. 17:20 over Ishmael also I heard you: See
benedicam ei et crescere faciam et multiplicabo eum
bless it and grow I do and multiply it
vehementissime; duodecim duces generabit, et faciam
exceedingly; twelve leaders generate, and I do

illum in gentem magnam. 17:21 Pactum vero
it in nation Great. 17:21 The agreement But
meum statuam ad Isaac, quem pariet tibi Sara
my image to Isaac which bear you Sarah
tempore isto in anno altero'. 17:22 Cumque cessasset
time this in year Maxim. 17:22 when He finished
loqui cum eo, ascendit Deus ab Abraham. 17:23
talk with it up God from Abraham. 17:23
Tulit ergo Abraham Ismael filium suum et omnes
took So Abraham Ishmael son his and all
vernaculos domus suae universosque, quos emerat:
indigenous house his and all which bought:
cunctos mares ex omnibus viris domus suae; et
all males from all men house his; and
circumcidit carnem praeputii eorum statim in ipsa
circumcised flesh foreskin their immediately in the
die, sicut praeceperat ei Deus. 17:24 Abraham
day as the it God. 17:24 Abraham
nonaginta novem erat annorum, quando circumcisis
ninety nine was years when circumcised
est in carne praeputii sui; 17:25 et Ismael filius eius
is in flesh foreskin s; 17:25 and Ishmael son his
tredecim annos impleverat tempore circumcisionis
thirteen years filled time circumcision
suae. 17:26 Eadem die circumcisis est Abraham et
His. 17:26 the same day circumcised is Abraham and
Ismael filius eius; 17:27 et omnes viri domus illius,
Ishmael son thereof; 17:27 and all men house of
tam vernaculi quam empticii ex alienigenis,
so born than money from aliens,
circumcisi sunt cum eo. 18:1 Apparuit autem ei
circumcised are with the fact. 18: 1 It appeared Now it
Dominus iuxta Quercus Mambre sedenti in ostio
Lord according to oak Mamre sitter in door
tabernaculi sui in ipso fervore diei. 18:2 Cumque
tent s in it heat of the day. 18: 2 when
elevasset oculos, apparuerunt ei tres viri stantes
advanced eyes, appeared it three men standing
prope eum. Quos cum vidisset, cucurrit in occursum
close him. These with saw ran in meet
eorum de ostio tabernaculi et adoravit in terram
their of door tent and worshiped in land

18:3 et dixit: ‘Domine mi, si inveni gratiam in
18: 3 and he said: ‘O my if I found thanks in
oculis tuis, ne transeas servum tuum; 18:4 afferatur
eyes your do not pass slave your; 18: 4 Quote
pauxillum aquae, et lavate pedes vestros et
Please water and wash feet your and
requiescite sub arbore. 18:5 Ponamque buccellam
rest under the tree. 18: 5 I will sop
panis, et confortate cor vestrum, postea transibitis;
bread, and strengthen heart you later pass
idcirco enim declinastis ad servum vestrum’. Qui
therefore For aside to slave of you. ‘ He
dixerunt: ‘Fac ut locutus es’. 18:6 Festinavit
they said: ‘Deal as said You are. ‘ 18: 6 haste
Abraham in tabernaculum ad Saram dixitque:
Abraham in tent to Sarah He said:
‘Accelera, tria sata similiae commisce et fac
‘Quickly three measures flour mix and Make
subcinericios panes’. 18:7 Ipse vero ad armentum
baked loaves of bread. ‘ 18: 7 He But to herd
cucurrit et tulit inde vitulum tenerimum et
ran and took from calf tender and
optimum deditque puero; qui festinavit et coxit
best gave boy; that haste and baked
illum. 18:8 Tulit quoque butyrum et lac et vitulum,
him. 18: 8 took also butter and milk and calf
quem coxerat, et posuit coram eis. Ipse vero stabat
which baked and set before them. He But standing
iuxta eos sub arbore; et comederunt. 18:9
according to them under tree; and ate. 18: 9
Dixeruntque ad eum: ‘Ubi est Sara uxor tua?’. Ille
said to him: ‘Where is Sarah wife Yours? ‘. He
respondit: ‘Ecce in tabernaculo est’. 18:10 Cui dixit:
He answered: ‘Behold in tent He is. ‘ 18:10 To he said:
‘Revertens veniam ad te tempore isto, et habebit
‘return pardon to you time this and have
filium Sara uxor tua’. Quo audito, Sara risit ad
son Sarah wife Your ‘. Where hearing, Sarah laughed to
ostium tabernaculi, quod erat post eum. 18:11 Erant
door tent, that was after him. 18:11 there were
autem ambo senes provectaeque aetatis, et
Now both the elderly advanced age and

desierant Sarae fieri muliebria. 18:12 Quae risit
ceased Sarah be women. 18:12 What laughed
occulte dicens: 'Postquam consenui, et dominus meus
secretly saying: 'Once I old, and master my
vetulus est, voluptas mihi erit?'. 18:13 Dixit autem
old is pleasure I will it be? ' 18:13 said Now
Dominus ad Abraham: 'Quare risit Sara dicens:
Lord to Abraham: 'Why laughed Sarah saying:
'Num vere paritura sum anus?'. 18:14 Numquid
Num really a child I old ' 18:14 Do
Domino est quidquam difficile? Revertar ad te hoc
Lord is or difficult? return to you this
eodem tempore, et habebit Sara filium'. 18:15
the same time and have Sarah a son. ' 18:15
Negavit Sara dicens: 'Non risi', timore perterrita.
denied Sarah saying: 'I do not I laughed ' fear shake.
Ille autem dixit: 'Non; sed risisti'. 18:16 Cum ergo
He Now he said: 'No; but laugh ' 18:16 with So
surrexissent inde viri, direxerunt oculos contra
up from Gentlemen, set eyes against
Sodomam; et Abraham simul gradiebatur deducens
Sodom; and Abraham together went bringing
eos. 18:17 Dixitque Dominus: 'Num celare potero
them. 18:17 said Lord: Num hide I
Abraham, quae gesturus sum, 18:18 cum futurus sit
Abraham which wage I 18:18 with be is
in gentem magnam ac robustissimam, et
in nation great and powerful and
benedicendae sint in illo omnes nationes terrae?
blessed are in that all nations Earth?
18:19 Nam elegi eum, ut praecipiat filiis suis et
18:19 For I him, as command children their and
domui suae post se, ut custodiant viam Domini et
house his after se as keep way of and
faciant iustitiam et iudicium, ut adducat Dominus
do justice and trial as bring Lord
super Abraham omnia, quae locutus est ad eum'.
over Abraham all which said is to for him. ' 18:20
Dixit itaque Dominus: 'Clamor contra
18:20 said So Lord: 'Shouting against
Sodomam et Gomorram multiplicatus est, et
Sodom and Gomorrah multiplied is and

peccatum eorum aggravatum est nimis. 18:21
sin their heavy is too. 18:21

**Descendam et videbo utrum clamorem, qui venit ad
down and see whether cry, that he came to
me, opere compleverint an non; sciam'. 18:22**
I work sources or no; I know. ' 18:22

Converteruntque se inde viri et abierunt Sodomam;
While the he from men and gone Sodom;

Abraham vero adhuc stabat coram Domino. 18:23 Et
Abraham But yet standing before Lord. 18:23 The

appropinquans ait: 'Numquid vere perdes iustum
closing in he said: 'Do really you will lose just

cum impio? 18:24 Si forte fuerint quinquaginta
with the wicked? 18:24 If perhaps they fifty

iusti in civitate, vere perdes et non parces loco illi
just in city really you will lose and not spare place they

propter quinquaginta iustos, si fuerint in eo? 18:25
for fifty just, if they in it? 18:25

Absit a te, ut rem hanc facias et occidas iustum
Far from you as business this do and slay just

cum impio, fiatque iustus sicut impius; absit a te.
with wicked; BE just as wicked; far from You.

Nonne iudex universae terrae faciet iudicium?'. 18:26
Did judge all earth will right? '. 18:26

Dixitque Dominus: 'Si invenero Sodomae quinquaginta
said Lord: 'If I find Sodom fifty

iustos in medio civitatis, dimittam omni loco propter
just in the city release all place for

eos'. 18:27 Respondensque Abraham ait: 'Ecce
them. ' 18:27 Then Abraham he said: 'Behold

coepi loqui ad Dominum meum, cum sim pulvis et
started talk to Lord my with I dust and

cinis. 18:28 Quid, si forte minus quinquaginta iustis
ash. 18:28 What if perhaps less fifty just

quinque fuerint? Delebis propter quinque universam
five they? destroy for five all

urbem?'. Et ait: 'Non delebo, si invenero ibi
City '. The he said: 'I do not blot, if I find there

quadraginta quinque'. 18:29 Rursumque locutus est
forty five. ' 18:29 again said is

**ad eum: 'Si forte inventi fuerint ibi quadraginta?'.
to him: 'If perhaps found they there forty. '**

Ait: 'Non percutiam propter quadraginta'. 18:30

He said: 'I do not strike for forty. ' 18:30

'Ne, quaeso, inquit, indignetur Dominus meus, si

'Do not, Please, he says, anger Lord my if

loquar. Si forte ibi inventi fuerint triginta?'.

speak. If perhaps there found they thirty. '

Respondit: 'Non faciam, si invenero ibi triginta'.

He answered: 'I do not I do, if I find there thirty years. '

18:31 'Ecce, ait, coepi loqui ad Dominum meum.

18:31 'Behold, he said, started talk to Lord My.

Si forte inventi fuerint ibi viginti?'. Dixit: 'Non

If perhaps found they there twenty. ' he said: 'I do not

interficiam propter viginti'. 18:32 'Obsecro, inquit,

cut for twenty. ' 18:32 'Oh, he says,

ne irascatur Dominus meus, si loquar adhuc

do not angry Lord my if I will speak yet

semel. Si forte inventi fuerint ibi decem?'. Dixit:

once. If perhaps found they there ten? ' he said:

'Non delebo propter decem'. 18:33 Abiit Dominus,

'I do not blot for ten. ' 18:33 He went Lord,

postquam cessavit loqui ad Abraham; et ille reversus

after finished talk to Abraham; and he back

est in locum suum. 19:1 Veneruntque duo angeli

is in place his own. 19: 1 Returning two angels

Sodomam vespere, sedente Lot in foribus civitatis.

Sodom In the evening, session Lot in doors city.

Qui cum vidisset eos, surrexit et ivit obviam eis

He with saw them; rose and He went meet them

adoravitque pronus in terram 19:2 et dixit:

He bowed flat in land 19: 2 and he said:

'Obsecro, domini mei, declinate in domum pueri

'Oh, of my avoid in home boys

vestri et pernoctate; lavate pedes vestros et mane

you and the night; wash feet your and morning

proficiscemini in viam vestram'. Qui dixerunt:

go in way you ' He they said:

'Minime, sed in platea pernoctabimus'. 19:3 Compulit

'No, but in street all night. ' 19: 3 He pressed

illos oppido, et diverterunt ad eum. Ingressisque

them town and aside to him. come

domum illius fecit convivium et coxit azyma, et

home of he banquet and baked unleavened bread, and

comederunt. 19:4 Prius autem quam irent cubitum,
 ate. 19: 4 first Now than go bed
 viri civitatis, viri Sodomae, vallaverunt domum a
 men city men Sodom close home from
 iuvene usque ad senem, omnis populus simul.
 young up to The old man, all people at the same time.
 19:5 Vocaveruntque Lot et dixerunt ei: 'Ubi sunt
 19: 5 Calling Lot and said to: 'Where are
 viri, qui introierunt ad te nocte? Educ illos ad
 Gentlemen, that entered to you night? Bring them to
 nos, ut cognoscamus eos'. 19:6 Egressus ad eos Lot
 we as know them. ' 19: 6 Departing to them Lot
 post tergum occludens ostium ait: 19:7 'Nolite,
 after back shut door he said: 19: 7 'Do not,
 quaeso, fratres mei, nolite malum hoc facere. 19:8
 Please, brothers my do not evil this do. 19: 8
 Ecce, habeo duas filias, quae necdum cognoverunt
 See, I have two daughters, which not yet know
 virum; educam eas ad vos, et facite eis sicut
 husband; Lead them to you and do them as
 placuerit vobis, dummodo viris istis nihil faciatis;
 please you provided men these nothing do;
 ideo enim ingressi sunt sub umbra tecti mei'. 19:9
 therefore For entered are under shadow roof My '. 19: 9
 At illi dixerunt: 'Recede illuc'. Et rursus: 'Unus
 But they they said: 'Stand there. ' The again: 'One
 ingressus est, inquiunt, ut advena et vult iudicare?
 entry is they say, as alien and will judge?
 Te ergo ipsum magis quam hos affligemus'. Vimque
 you So it more than these worse. ' pressure
 faciebant Lot vehementissime, iamque prope erat, ut
 did Lot very now close It was as
 effrangerent fores. 19:10 Et ecce miserunt manum
 break door. 19:10 The See sent hand
 viri et introduxerunt ad se Lot clausuruntque
 men and introduced to he Lot closed
 ostium; 19:11 et eos, qui foris erant, percusserunt
 the door; 19:11 and them; that outside were struck
 caecitate a minimo usque ad maximum, ita ut
 blindness from small up to maximum so as
 ostium invenire non possent. 19:12 Dixerunt autem
 door find not they could. 19:12 They said Now

viri ad Lot: ‘Habes hic quempiam tuorum? Generum
men to Lot: ‘You have here ally you? Varieties
et filios et filias et omnes, qui tui sunt in urbe,
and children and daughters and all that your are in city
educ de loco hoc: 19:13 delebimus enim locum
bring of place this: 19:13 destroy For place
istum, eo quod increverit clamor contra eos coram
this it that grown cry against them before
Domino, qui misit nos, ut perdamus eam’. 19:14
Lord, that sent we as town it’. 19:14
Egressus itaque Lot locutus est ad generos suos, qui
Departing So Lot said is to law his that
accepturi erant filias eius, et dixit: ‘Surgite,
receive were daughters his and he said: ‘Rise
egredimini de loco isto, quia delebit Dominus
Leave of place this because destroy Lord
civitatem’. Et visus est eis quasi ludens loqui. 19:15
the city. ‘ The view is them as playing speak. 19:15
Cumque esset mane, cogeabant eum angeli dicentes:
when was morning Spared it angels saying:
‘Surge, tolle uxorem tuam et duas filias, quas
‘Rise Away wife your and two daughters, which
habes hic, ne pereas in scelere civitatis’. 19:16
you have here, do not consumed in crime of state. ‘ 19:16
Tardante illo, apprehenderunt viri manum eius et
While that, overtook men hand his and
manum uxoris ac duarum filiarum eius, eo quod
hand wife and two daughters his it that
parceret Dominus illi. 19:17 Et eduxerunt eum
spared Lord to him. 19:17 The led it
posueruntque extra civitatem. Ibi locutus est:
set outside city. there said is:
‘Salvare, agitur de vita tua; noli respicere post
‘Escape The subject of life your; do not look after
tergum, nec stes in omni circa regione; sed in monte
back or stay in all about region; but in mount
salvum te fac, ne pereas’. 19:18 Dixitque Lot ad
save you do do not perish. ‘ 19:18 said Lot to
eos: ‘Non, quaeso, Domine. 19:19 Ecce invenit servus
them: ‘No, Please, O Lord. 19:19 Look found slave

tuus gratiam coram te, et magnificasti misericordiam
your thanks before you and increased mercy
tuam, quam fecisti mecum, ut salves animam
your than You made with as saving life
meam; nec possum in monte salvari, ne forte
I; or I in mount saved do not perhaps
apprehendat me malum et moriar. 19:20 Ecce,
apprehend I evil and I die. 19:20 See,
civitas haec iuxta, ad quam possum fugere, parva,
The city this by, to than I flee, small,
et salvabor in ea numquid non modica est? et
and escape in it Do not moderate is it? and
vivet anima mea'. 19:21 Dixitque ad eum: 'Ecce,
live soul My '. 19:21 said to him: 'Behold,
etiam in hoc suscepi preces tuas, ut non subvertam
also in this accepted prayers your as not overthrow
urbem, pro qua locutus es. 19:22 Festina et salvare
city, for which said art. 19:22 Hurry! and save
ibi, quia non potero facere quidquam, donec
there, because not I do anything until
ingrediaris illuc'. Idcirco vocatum est nomen urbis
Lebo there. ' Therefore called is name city
illius Segor. 19:23 Sol egressus est super terram, et
of Zoar. 19:23 sun out is over land and
Lot ingressus est Segor. 19:24 Igitur Dominus pluit
Lot entry is Zoar. 19:24 Now Lord rains
super Sodomam et Gomorram sulphur et ignem a
over Sodom and Gomorrah sulfur and fire from
Domino de caelo 19:25 et subvertit civitates has et
Lord of heaven 19:25 and overturns cities these and
omnem circa regionem, universos habitatores urbium
all about region all inhabitants cities
et cuncta terrae virentia. 19:26 Respiciensque uxor
and all earth vegetation. 19:26 looking back wife
eius post se versa est in statuam salis. 19:27
his after he versa is in image salt. 19:27
Abraham autem consurgens mane venit ad locum,
Abraham Now rising morning he came to place
ubi steterat prius cum Domino, 19:28 intuitus est
where stood first with Lord, 19:28 He looked is

Sodomam et Gomorram et universam terram
Sodom and Gomorrah and all land
regionis illius; viditque ascendentem favillam de
region the latter; saw coming up chaff of
terra quasi fornacis fumum. 19:29 Cum enim
land as furnace smoke. 19:29 with For
subverteret Deus civitates regionis illius, recordatus
destroyed God cities region of He remembered
Abraham liberavit Lot de subversione urbium, in
Abraham free Lot of the destruction cities, in
quibus habitaverat. 19:30 Ascenditque Lot de Segor
which lived. 19:30 up Lot of Zoar
et mansit in monte, duae quoque filiae eius cum
and He remained in Monte two also daughters his with
eo; timuerat enim manere in Segor. Et mansit in
it; afraid For stay in Zoar. The He remained in
spelunca ipse et duae filiae eius. 19:31 Dixitque
cave he and two daughters her. 19:31 said
maior ad minorem: 'Pater noster senex est, et
more to less: 'Father our old is and
nullus virorum remansit in terra, qui possit ingredi
no men left in land, that can enter
ad nos iuxta morem universae terrae. 19:32 Veni,
to we according to custom all the earth. 19:32 I came,
inebriemus patrem nostrum vino dormiamusque cum
drink father our wine sex with
eo, ut servare possimus ex patre nostro semen'.
it as save we from father our seed.
19:33 Dederunt itaque patri suo bibere vinum nocte
19:33 And they So father his drink wine night
illa, et ingressa est maior dormivitque cum patre;
that and She arrived is more lay with her father;
at ille non sensit, nec quando accubuit filia nec
but he not I felt, or when reclined daughter or
quando surrexit. 19:34 Altera quoque die dixit maior
when rose. 19:34 The next also day said more
ad minorem: 'Ecce, dormivi heri cum patre meo;
to less: 'Behold, I slept yesterday with father I;
demus ei bibere vinum etiam hac nocte, et ingressa
we give it drink wine also this night and She arrived
dormies cum eo, ut salvemus semen de patre nostro'.
lie with it as save seed of father our own. '

19:35 Dederunt et illa nocte patri suo bibere vinum,
 19:35 And they and that night father his drink wine,
ingressaque minor filia dormivit cum eo; et ne
 and enter the less daughter slept with it; and do not
tunc quidem sensit, quando illa concubuerit vel
 then indeed I felt, when that sex or
quando surrexerit. 19:36 Conceperunt ergo duae
 when arose. 19:36 pregnant So two
filiae Lot de patre suo. 19:37 Peperitque maior
 daughters Lot of father his own. 19:37 bore more
filium et vocavit nomen eius Moab; ipse est pater
 son and he called name his Moab; he is father
Moabitarum usque in praesentem diem. 19:38 Minor
 Moab up in this Day. 19:38 minor
quoque peperit filium et vocavit nomen eius
 also bore son and he called name his
Benammi (id est Filius populi mei); ipse est pater
 Ben Ammi (ie is son people I); he is father
Ammonitarum usque hodie. 20:1 Profectus inde
 Ammonites up today. 20: 1 Going from
Abraham in terram Nageb, habitavit inter Cades et
 Abraham in land south, The between Kadesh and
Sur et peregrinatus est in Geraris. 20:2 Dixitque de
 Sur and sojourned is in Gerar. 20: 2 said of
Sara uxore sua: 'Soror mea est'. Misit ergo
 Sarah wife his 'Sister my He is. ' sent So
Abimelech rex Gerarae et tulit eam. 20:3 Venit
 Abimelech king Gerar and took her. 20: 3 He came
autem Deus ad Abimelech per somnium nocte et ait
 Now God to Abimelech by dream night and said
illi: 'En morieris propter mulierem, quam tulisti;
 they: 'En die for woman than taken;
habet enim virum'. 20:4 Abimelech vero non tetigerat
 has For The man '. 20: 4 Abimelech But not near
eam. Et ait: 'Domine, num gentem etiam iustam
 her. The he said: 'Sir; or nation also just
interficies? 20:5 Nonne ipse dixit mihi: 'Soror mea
 slay? 20: 5 Did he said me: 'Sister my
est', et ipsa quoque ait: 'Frater meus est'? In
 It is, and the also he said: 'brother my is'? in
simplicitate cordis mei et munditia manuum mearum
 simplicity heart my and cleanliness hands my

feci hoc'. 20:6 Dixitque ad eum Deus per somnium:
I this. ' 20: 6 said to it God by dream:

'Et ego scio quod simplici corde feceris; et ideo
'And I I know that simple heart you do; and therefore
custodivi te, ne peccares in me, et non dimisi, ut
I kept you do not sinning in I and not let as

tangeres eam. 20:7 Nunc igitur redde viro suo
touch her. 20: 7 now So pay man his

uxorem, quia propheta est; et orabit pro te, et
his wife, because prophet it is; and pray for you and

vives. Si autem nolueris reddere, scito quod morte
live. If Now refuse pay, know that death

morieris tu et omnia, quae tua sunt'. 20:8
die you and all which your they are. ' 20: 8

Statimque de nocte consurgens Abimelech vocavit
immediately of night rising Abimelech he called

omnes servos suos et locutus est universa verba
all officials their and said is all words

haec in auribus eorum; timueruntque viri valde.
this in ears them; feared men very much.

20:9 Vocavit autem Abimelech etiam Abraham et
20: 9 He called Now Abimelech also Abraham and

dixit ei: 'Quid fecisti nobis? Quid peccavi in te,
said to: 'What You made us? What I have sinned in you

quia induxisti super me et super regnum meum
because brought over I and over kingdom my

peccatum grande? Quae non debuisti facere, fecisti
sin great? What not compliance do You made

mihi'. 20:10 Rursusque ait: 'Quid vidisti, ut hoc
to me. ' 20:10 Later he said: 'What did you as this

faceres?'. 20:11 Respondit Abraham: ' Cogitavi
you do it? '. 20:11 The answer Abraham: ' I thought

mecum: Certe non est timor Dei in loco isto, et
with: certainly not is fear God in place this and

interficient me propter uxorem meam. 20:12 Alias
kill I for wife mine. 20:12 Other

autem et vere soror mea est, filia patris mei et
Now and really sister my is daughter father my and

non filia matris meae, et duxi eam in uxorem.
not daughter mother my and I thought it in wife.

20:13 Cum autem vagari me faceret Deus de domo
20:13 with Now wandering I do God of house
patris mei, dixi ad eam: Hanc misericordiam facies
father my I to it this mercy face
mecum: in omni loco, ad quem ingrediemur, dices
with: in all place to which travel, say
quod frater tuus sim'. 20:14 Tulit igitur Abimelech
that brother your I am. ' 20:14 took So Abimelech
oves et boves et servos et ancillas et dedit
sheep and cattle and officials and handmaidens and given
Abraham; reddiditque illi Saram uxorem suam 20:15
Abraham; back they Sarah wife his 20:15
et ait: 'Ecce terra mea coram te; ubicumque tibi
and he said: 'Behold land my before you; wherever you
placuerit, habita'. 20:16 Sarae autem dixit: 'Ecce
please, Dwell. 20:16 Sarah Now he said: 'Behold
mille argenteos dedi fratri tuo; ecce hoc erit tibi
thousand silver I brother you; See this will be you
in velamen oculorum ad omnes, qui tecum sunt, et
in covering eyes to all that with are and
apud omnes iustificaberis'. 20:17 Orante autem
in all be justified. ' 20:17 While Now
Abraham, sanavit Deus Abimelech et uxorem
Abraham healed God Abimelech and wife
ancillasque eius et pepererunt; 20:18 concluserat
handmaids his and bore; 20:18 closed
enim Dominus omnem vulvam domus Abimelech
For Lord all matrix house Abimelech
propter Saram uxorem Abraham. 21:1 Visitavit autem
for Sarah wife Abraham. 21: 1 visited Now
Dominus Saram, sicut promiserat, et implevit Sarae,
Lord Sarah as He promised, and filled the Sarah
quae locutus est; 21:2 concepitque et peperit
which said it is; 21: 2 pregnant and bore
Abraham filium in senectute eius tempore, quo
Abraham son in age his time which
praedixerat ei Deus. 21:3 Vocavitque Abraham nomen
predicted it God. 21: 3 called Abraham name
filii sui, quem genuit ei Sara, Isaac 21:4 et
children s which birth it Sarah Isaac 21: 4 and
circumcidit eum octavo die, sicut praeceperat ei Deus.
circumcised it eighth day as the it God.

21:5 Cum Abraham centum esset annorum, natus
21: 5 with Abraham one hundred was years He was born
est ei Isaac filius eius. 21:6 Dixitque Sara: ‘Risum
is it Isaac son her. 21: 6 said Sarah: ‘laughter
fecit mihi Deus; quicumque audierit, corridebit mihi
he I God; who hear, laugh I
?. 21:7 Rursumque ait: ? Quis auditurum crederet
. 21: 7 again he said: ? Who listen believe
Abraham quod Sara lactaret filios, quia peperit ei
Abraham that Sarah suckle children, because bore it
filium iam seni?’. **21:8 Crevit igitur puer et**
son already in his old age. ‘ 21: 8 grew So boy and
ablactatus est. Fecitque Abraham grande convivium
weaned It is. And he did Abraham more banquet
in die ablactationis eius. 21:9 Cumque vidisset Sara
in day weaning her. 21: 9 when saw Sarah
filium Agar Aegyptiae iocantem cum Isaac filio suo,
son Agar Egyptian playing with Isaac son his
dixit ad Abraham: 21:10 ‘Eice ancillam hanc et
said to Abraham: 21:10 Cast out maid this and
filium eius; non enim erit heres filius ancillae cum
son thereof; not For will be heir son handmaiden with
filio meo Isaac’. **21:11 Dure accepit hoc Abraham**
son I Isaac ‘. 21:11 roughly he received this Abraham
propter filium suum. 21:12 Cui dixit Deus: ‘Non tibi
for son his own. 21:12 To said God: ‘I do not you
videatur asperum super puero et super ancilla tua;
see Tr over boy and over maid your;
omnia, quae dixerit tibi Sara, audi vocem eius, quia
all which say you Sarah listen voice his because
in Isaac vocabitur tibi semen. 21:13 Sed et filium
in Isaac call you seed. 21:13 but and son
ancillae faciam in gentem magnam, quia semen
handmaiden I do in nation great because seed
tuum est’. **21:14 Surrexit itaque Abraham mane et**
your He is. ‘ 21:14 rose So Abraham morning and
tollens panem et utrem aquae imposuit scapulae eius
taking bread and bottle water imposed shoulder his
tradiditque puerum et dimisit eam. Quae cum
delivered boy and released her. What with
abisset, errabat in deserto Bersabee. 21:15 Cumque
expiration wandered in desert Beersheba. 21:15 when

consumpta esset aqua in utre, abiecit puerum subter
spent was water in bottle, cast off boy under
unum arbustum 21:16 et abiit; seditque e regione
one plantation 21:16 and went; sat from region
procul, quantum potest arcus iacere. Dixit enim:
distance, as far as can bow throw. said For:
‘Non videbo morientem puerum’. Et sedens contra
‘I do not see dying the child.’ The sitting against
levavit vocem suam et flevit. 21:17 Exaudivit autem
up voice his and wept. 21:17 Listened Now
Deus vocem pueri; vocavitque angelus Dei Agar de
God voice boys; she angel God Agar of
caelo dicens: ‘Quid tibi, Agar? Noli timere; exaudivit
heaven saying: ‘What you Hagar? Do not fear not; He heard
enim Deus vocem pueri de loco, in quo est. 21:18
For God voice boys of place in which It is. 21:18
Surge, tolle puerum et tene illum manu tua, quia
Up Away boy and hold it hand your because
in gentem magnam faciam eum’. 21:19 Aperuitque
in nation great I do for him. ‘ 21:19 opened
Deus oculos eius; quae videns puteum aquae abiit
God eyes thereof; which seeing well water He went
et implevit utrem deditque puero bibere. 21:20 Et
and filled the bottle gave boy drink. 21:20 The
fuit Deus cum eo; qui crevit et moratus est in
was God with it; that increased and delayed is in
solitudine factusque est iuvenis sagittarius. 21:21
wilderness a is youth archer. 21:21
Habitavitque in deserto Pharan; et accepit illi mater
He lived in desert Pharan; and he received they mother
sua uxorem de terra Aegypti. 21:22 Eodem tempore
his wife of land Egypt. 21:22 At the same time
dixit Abimelech et Phicol princeps exercitus eius ad
said Abimelech and Phichol leader army his to
Abraham: ‘Deus tecum est in universis, quae agis.
Abraham: ‘God with is in all which you do.
21:23 Iura ergo per Deum, ne noceas mihi et
21:23 Swear So by God, do not hurt I and
posteris meis stirpique meae; sed iuxta fidem,
posterity I stock mine; but according to faith

quam feci tibi, facies mihi et terrae, in qua
than I you face I and earth in which
versatus es advena'. 21:24 Dixitque Abraham: 'Ego
cautious you the stranger. ' 21:24 said Abraham: 'I
iurabo'. 21:25 Et increpavit Abraham Abimelech
I'll swear. ' 21:25 The rebuked Abraham Abimelech
propter puteum aquae, quem vi abstulerant servi
for well water which force get officials
eius. 21:26 Responditque Abimelech: 'Nescivi quis
her. 21:26 Then Reinforce 'I do not know who
fecerit hanc rem; sed et tu non indicasti mihi, et
do this state: but and you not tell I and
ego non audiavi praeter hodie'. 21:27 Tulit itaque
I not I heard In addition to today. ' 21:27 took So
Abraham oves et boves et dedit Abimelech;
Abraham sheep and cattle and given Abimelech;
percusseruntque ambo foedus. 21:28 Et statuit
defeated both the league. 21:28 The set
Abraham septem agnas gregis seorsum. 21:29 Cui
Abraham seven lambs flock apart. 21:29 To
dixit Abimelech: 'Quid sibi volunt septem agnae
said Reinforce 'What to will seven lambs
istae, quas stare fecisti seorsum?'. 21:30 At ille:
these are, which stand You made apart? '. 21:30 But he said:
'Septem, inquit, agnas accipies de manu mea, ut sint
'Seven he says, lambs take of hand my as are
in testimonium mihi, quoniam ego fodi puteum
in witness I for I I bought well
istum'. 21:31 Idcirco vocatus est locus ille Bersabee,
this. ' 21:31 Therefore called is location he Beer
quia ibi uterque iuraverunt. 21:32 Et inierunt
because there each swore. 21:32 The presidents
foedus in Bersabee. 21:33 Surrexit autem Abimelech
treaty in Beersheba. 21:33 rose Now Abimelech
et Phicol princeps militiae eius reversique sunt in
and Phichol leader military his back are in
terram Philisthim. Abraham vero plantavit nemus in
land Philistines. Abraham But planted grove in
Bersabee et invocavit ibi nomen Domini, Dei
Beer and He called upon there name Lord, God

aeterni. 21:34 Et fuit colonus in terra Philisthim
Eternal. 21:34 The was farmer in land the Philistines
diebus multis. 22:1 Quae postquam gesta sunt,
days many. 22: 1 What after events are
tentavit Deus Abraham et dixit ad eum: 'Abraham'.
tested God Abraham and said to him: 'Abraham.'
Ille respondit: 'Adsum'. 22:2 Ait: 'Tolle filium
He He answered: 'Here I am.' 22: 2 He said: 'Take son
tuum unigenitum, quem diligis, Isaac et vade in
your only which love, Isaac and go in
terram Moria; atque offer eum ibi in holocaustum
land Moriah and offer it there in holocaust
super unum montium, quem monstravero tibi'. 22:3
over one mountains which show you '. 22: 3
Igitur Abraham de nocte consurgens stravit asinum
Now Abraham of night rising saddled ass
suum ducens secum duos iuvenes suos et Isaac
his leading with two young people their and Isaac
filium suum. Cumque concidisset ligna in
son his own. when chopped timber in
holocaustum, surrexit et abiit ad locum, quem
holocaust rose and He went to place which
praeceperat ei Deus. 22:4 Die autem tertio, elevatis
the it God. 22: 4 On Now third, lifting
oculis, vidit locum procul 22:5 dixitque ad pueros
eyes, saw place at 22: 5 said to children
suos: 'Exspectate hic cum asino. Ego et puer illuc
his 'Wait here with ass. I and boy there
usque properantes, postquam adoraverimus,
up hastening after worship,
revertemur ad vos'. 22:6 Tulit quoque ligna
back to you '. 22: 6 took also timber
holocausti et imposuit super Isaac filium suum; ipse
holocaust and imposed over Isaac son his own; he
vero portabat in manibus ignem et cultrum. Cumque
But carried in hands fire and tool. when
duo pergerent simul, 22:7 dixit Isaac Abrahae
two go to at the same time, 22: 7 said Isaac Abraham
patri suo: 'Pater mi'. Ille respondit: 'Quid vis,
father his 'Father My '. He He answered: 'What force,
fili?'. 'Ecce, inquit, ignis et ligna; ubi est victima
my son. 'Behold, he says, fire and timber; where is victim

holocausti?'. 22:8 Dixit Abraham: 'Deus providebit
offering? '. 22: 8 said Abraham: 'God provide
sibi victimam holocausti, fili mi'. Pergebant ambo
to victim holocaust, son My '. They went on both
pariter; 22:9 et venerunt ad locum, quem ostenderat
together; 22: 9 and they to place which shown
ei Deus, in quo aedificavit Abraham altare et
it God, in which built Abraham altar and
desuper ligna composuit. Cumque colligasset Isaac
top timber composed. when bound Isaac
filium suum, posuit eum in altari super struem
son his set it in altar over top
lignorum 22:10 extenditque Abraham manum et
wood 22:10 forth Abraham hand and
arripuit cultrum, ut immolaret filium suum. 22:11 Et
took knife as offer son his own. 22:11 The
ecce angelus Domini de caelo clamavit: 'Abraham,
See angel of of heaven he cried out: 'Abraham
Abraham'. Qui respondit: 'Adsum'. 22:12 Dixitque:
Abraham '. He He answered: 'Here I am.' 22:12 He said:
'Non extends manum tuam super puerum neque
'I do not Lay hand your over boy or
facias illi quidquam. Nunc cognovi quod times Deum
do they Nothing. now I know that times God
et non pepercisti filio tuo unigenito propter me'.
and not withheld son your only for Me. '
22:13 Levavit Abraham oculos suos viditque arietem
22:13 up Abraham eyes their saw ram
unum inter vepres haerentem cornibus; quem
one between briars sticking horns; which
assumens obtulit holocaustum pro filio. 22:14
taking offered holocaust for son. 22:14
Appellavitque nomen loci illius: 'Dominus videt'.
Naming name local that: 'The Lord sees'.
Unde usque hodie dicitur: 'In monte Dominus
Hence, up today said: the mount Lord
videtur'. 22:15 Vocavit autem angelus Domini
it seems. ' 22:15 He called Now angel of
Abraham secundo de caelo et dixit: 22:16 'Per
Abraham second of heaven and he said: 22:16 'Through
memetipsum iuravi, dicit Dominus: quia fecisti hanc
myself I swear, says Lord: because You made this

rem et non pepercisti filio tuo unigenito, 22:17

business and not withheld son your only; 22:17

benedicam tibi et multiplicabo semen tuum sicut

bless you and multiply seed your as

stellas caeli et velut arenam, quae est in litore

stars air and as sand which is in beach

maris. Possidebit semen tuum portas inimicorum

the sea. learning; seed your gates enemies

suorum, 22:18 et benedicentur in semine tuo omnes

their 22:18 and blessed in seed your all

gentes terrae, quia oboedisti voci meae'. 22:19

nations earth because listen voice My '. 22:19

Reversus est Abraham ad pueros suos, et

returning is Abraham to children his and

surrexerunt abieruntque Bersabee simul, et

rose they Beer at the same time, and

habitavit Abraham in Bersabee. 22:20 His ita gestis,

The Abraham in Beersheba. 22:20 these so Later,

nuntiatum est Abrahae quod Melcha quoque genuisset

news is Abraham that Melchah also borne

filios Nachor fratri suo: 22:21 Us primogenitum et

children Nahor brother his 22:21 Us first and

Buz fratrem eius et Camuel patrem Aram 22:22 et

Buz brother his and Camuel father Ram 22:22 and

Cased et Azau, Pheldas quoque et Iedlaph 22:23 ac

Cased and Hazo Chesed also and Jidlaph 22:23 and

Bathuel, de quo nata est Rebecca. Octo istos genuit

Bethuel of which born is Rebecca. eight these birth

Melcha Nachor fratri Abrahae. 22:24 Concubina vero

Melchah Nahor brother Abraham. 22:24 concubine But

illius, nomine Reuma, peperit Tabee et Gaham et

of name Roma, bore Tabee and Gaham and

Tahas et Maacha. 23:1 Vixit autem Sara centum

Tahas and Was. 23: 1 When Now Sarah one hundred

viginti septem annis 23:2 et mortua est in

twenty seven years 23: 2 and dead is in

Cariatharbe, quae est Hebron, in terra Chanaan;

Kiriatharba which is Hebron in land Canaan;

venitque Abraham, ut plangeret et fleret eam. 23:3

So Abraham as mourn and Sarah her. 23: 3

Cumque surrexisset ab officio funeris, locutus est ad

when up from office funeral said is to

filios Heth dicens: 23:4 ‘Advena sum et inquilinus
children Heth saying: 23: 4 ‘newcomer I and lodger
apud vos; date mihi possessionem sepulcri vobiscum,
in you; date I possession sepulcher you
ut sepeliam mortuum meum’. 23:5 Responderunt
as bury dead My’. 23: 5 answered
filiis Heth dicentes: 23:6 ‘Audi nos, domine,
children Heth saying: 23: 6 ‘Hear we Sir,
princeps Dei es apud nos: in nobilissimo sepulcrorum
leader God you in us: in choice tombs
nostrorum sepeli mortuum tuum; nullusque te
our bury dead your; none you
prohibebit, quin in sepulcro eius sepelias mortuum
withhold, but in grave his bury dead
tuum’. 23:7 Surrexit Abraham et adoravit populum
Your’. 23: 7 rose Abraham and worshiped people
terrae, filios videlicet Heth, 23:8 dixitque ad eos: ‘Si
earth children the Heth 23: 8 said to them: ‘If
placet animae vestrae, ut sepeliam mortuum meum,
Like soul your as bury dead my
audite me et intercedite pro me apud Ephron filium
listen I and intercede for I in Ephron son
Seor, 23:9 ut det mihi speluncam Machpela, quam
Zohar, 23: 9 as give I cave Machpelah than
habet in extrema parte agri sui. Pecunia digna
has in extreme part field 's. money worthy
tradat eam mihi coram vobis in possessionem
give up it I before you in possession
sepulcri’. 23:10 Sedebat autem Ephron in medio
grave’. 23:10 She was sitting Now Ephron in the
filiorum Heth. Responditque Ephron Hetthaeus ad
children Heth. Then Ephron Hittite to
Abraham, filiis Heth audientibus cunctis, qui
Abraham children Heth audience all that
ingrediebantur portam civitatis illius, dicens: 23:11
go gate city of saying: 23:11
‘Nequaquam ita fiat, domine mi, ausculta me. Agrum
‘No! so done O my listen Me. The field
do tibi et speluncam, quae in eo est, praesentibus
I you and cave which in it is present

filiis populi mei; sepeli mortuum tuum'. 23:12

children people mine; bury dead Your '. 23:12

Adoravit Abraham coram populo terrae 23:13 et

He adored Abraham before people earth 23:13 and

locutus est ad Ephron, audiente populo terrae:

said is to Ephron hearing people land;

'Quaeso, ut audias me. Dabo pecuniam pro agro;

'I would as listen Me. I will money for field;

suscipe eam, et sic sepeliam mortuum meum in eo'.

receive it and so bury dead my in it '.

23:14 Respondit Ephron ad Abraham dicens ei: 23:15

23:14 The answer Ephron to Abraham saying to: 23:15

'Domine mi, audi me. Terra quadringentorum

'O my listen Me. land four

siclorum argenti inter me et te quid est hoc?

shekels silver between I and you what is this?

Sepeli mortuum tuum'. 23:16 Auscultavit Abraham

bury dead Your '. 23:16 harkened Abraham

Ephron et appendit pecuniam, quam Ephron

Ephron and weighs money than Ephron

postulaverat, audientibus filiis Heth, quadringentos

requested, audience children Heth four

siclos argenti, sicut mos erat apud negotiatores. 23:17

sides silver as will was in merchants. 23:17

Confirmatusque est ager Ephronis, qui erat in

firmed is field Ephron that was in

Machpela respiciens Mambre, tam ipse quam

Mach looking back Mamre so he than

spelunca in eo et omnes arbores eius in cunctis

cave in it and all trees his in all

terminis eius per circuitum, 23:18 Abrahae in

terms his by about, 23:18 Abraham in

possessionem, videntibus filiis Heth cunctis, qui

possession sight children Heth all that

intrabant portam civitatis illius. 23:19 Deinde sepelivit

entered gate city of that. 23:19 Next buried

Abraham Saram uxorem suam in spelunca agri

Abraham Sarah wife his in cave field

Machpela, qui respiciebat Mambre haec est Hebron

Machpelah that facing Mamre this is Hebron

in terra Chanaan. 23:20 Et confirmatus est ager et

in land Canaan. 23:20 The confirmed is field and

antrum, quod erat in eo, Abrahæ in possessionem
cave that was in it Abraham in possession
sepulcri a filiis Heth. 24:1 Erat autem Abraham
sepulcher from children Heth. 24: 1 It was Now Abraham
senex dierumque multorum; et Dominus in cunctis
old years many; and Lord in all
benedixerat ei. 24:2 Dixitque Abraham ad servum
blessed to him. 24: 2 said Abraham to slave
seniorem domus suae, qui praeerat omnibus, quae
senior house his that the command all which
habebat: ‘Pone manum tuam subter femur meum,
had: ‘Set hand your under thigh my
24:3 ut adiurem te per Dominum, Deum caeli et
24: 3 as swear you by Lord, God air and
Deum terrae, ut non accipias uxorem filio meo de
God earth as not take wife son I of
filiabus Chananaeorum, inter quos habito; 24:4 sed
daughters Canaan; between which I live; 24: 4 but
ad terram et cognationem meam proficiscaris et
to land and family I go and
inde accipias uxorem filio meo Isaac’. 24:5 Respondit
from take wife son I Isaac ‘. 24: 5 The answer
servus: ‘Si noluerit mulier venire mecum in terram
slave: ‘If will not woman come with in land
hanc, num reducere debeo filium tuum ad terram,
this or reduce I owe son your to land
a quo tu egressus es?’. **24:6 Dixit Abraham:**
from which you out are you? ‘. 24: 6 said Abraham:
‘Cave, ne quando reducas illuc filium meum. 24:7
‘Take care, do not when back there son My. 24: 7
Dominus, Deus caeli, qui tulit me de domo patris
Lord, God heaven that took I of house father
mei et de terra nativitatis meae, qui locutus est
my and of land birth my that said is
mihi et iuravit mihi dicens: ‘Semini tuo dabo
I and He swore I saying: ‘descendants your I
terram hanc’, ipse mittet angelum suum coram te,
land This’ he shoot angel his before you
et accipies inde uxorem filio meo. 24:8 Sin autem
and take from wife son mine. 24: 8 Sin Now
noluerit mulier sequi te, non teneberis iuramento;
will not woman follow you not quit oath;

filium tantum meum ne reducas illuc'. 24:9 Posuit
son only my do not back there. ' 24: 9 He set
ergo servus manum sub femore Abraham domini sui
So slave hand under thigh Abraham of s
et iuravit illi super hac re. 24:10 Tulitque servus
and He swore they over this thing. 24:10 took slave
decem camelos de grege domini sui et abiit ex
ten camels of group of s and He went from
omnibus bonis eius portans secum; profectusque
all good his carrying with him; He set out
perrexit in Aram Naharaim ad urbem Nachor. 24:11
went in Ram naharaim to city Nahor. 24:11
Cumque camelos fecisset accumbere extra oppidum
when camels had Reclining outside town
iuxta puteum aquae vespere, tempore quo solent
according to well water In the evening, time which usually
mulieres egredi ad hauriendam aquam, dixit: 24:12
women out to draw water he said: 24:12
'Domine, Deus domini mei Abraham, occurre obsecro
'O Lord, God of my Abraham meet Please
mihi hodie et fac misericordiam cum domino meo
I today and Make mercy with the I
Abraham. 24:13 Ecce ego sto prope fontem aquae,
Abraham. 24:13 Look I I stand close source water
et filiae habitatorum huius civitatis egredientur ad
and daughters inhabitants this city issue to
hauriendam aquam. 24:14 Igitur puella, cui ego
draw water. 24:14 Now girl, which I
dixero: 'Inclina hydriam tuam, ut bibam', et illa
I say: 'Bow pitcher your as I drink ' and that
responderit: 'Bibe, quin et camelis tuis dabo potum',
answer: 'Drink but and camels your I drink '
ipsa est, quam praeparasti servo tuo Isaac, et per
the is than prepared server your Isaac and by
hoc intellegam quod feceris misericordiam cum
this I understand that do mercy with
domino meo'. 24:15 Necdum intra se verba
the My '. 24:15 As the within he words
compleverat, et ecce Rebecca egrediebatur filia
to make, and See Rebecca out daughter
Bathuel filii Melchae uxoris Nachor fratris
Bethuel children Milcah wife Nahor brother

Abraham habens hydriam in scapula: 24:16 puella
Abraham a pitcher in shoulder; 24:16 girl
decora nimis, virgo et incognita viro. Descendit ad
beautiful too, virgin and unknown husband. down to
fontem et implevit hydriam ac revertebatur. 24:17
source and filled the pitcher and coming back. 24:17
Occurritque ei servus et ait: ‘Pauxillum mihi ad
Running it slave and he said: ‘Please I to
sorbendum praebe aquae de hydria tua’. 24:18 Quae
drink show water of The pot Your ‘. 24:18 What
respondit: ‘Bibe, domine mi’. Celeriterque deposuit
He answered: ‘Drink O My ‘. He quickly down
hydriam super ulnam suam et dedit ei potum. 24:19
pitcher over her arm his and given it drink. 24:19
Cumque ille bibisset, adiecit: ‘Quin et camelis tuis
when he drunk He added: Indeed and camels your
hauriam aquam, donec cuncti bibant’. 24:20
draw water until all they drink. ‘ 24:20
Effundensque hydriam in canalibus recurrit ad
emptied pitcher in trough recurs to
puteum, ut hauriret aquam; et haustam omnibus
well, as draw water; and she drew all
camelis dedit. 24:21 Ille autem contemplabatur eam
camels given. 24:21 He Now musing it
tacitus, scire volens utrum prosperum fecisset iter
silently, know wishful whether success had trip
suum Dominus an non. 24:22 Postquam ergo
his Lord or no. 24:22 after the So
biberunt cameli, protulit vir anulum aureum pondo
drunk camel, produced man ring gold pounds
dimidii sicli pro naribus et duas armillas pro
half shekel for nose and two bracelets for
manibus eius pondo siclorum decem; 24:23 dixitque:
hands his pounds shekels ten; 24:23 He said:
‘Cuius es filia? Indica mihi. Est in domo patris
‘The you daughter? Tell to me. It is in house father
tui locus nobis ad pernoctandum?’. 24:24 Quae
your location us to night? ‘. 24:24 What
respondit: ‘Filia Bathuelis sum filii Melchae, quem
He answered: ‘daughter Bethuel I children Milcah, which

peperit Nachor'. 24:25 Et addidit dicens: 'Palearum
bore Nahor. ' 24:25 The he added saying: 'straw
quoque et pabuli plurimum est apud nos et locus
also and forage most is in we and location
ad pernoctandum'. 24:26 Inclinauit se homo et
to the night. 24:26 He bowed he man and
adoravit Dominum 24:27 dicens: 'Benedictus Dominus,
worshipped Lord 24:27 saying: 'Blessed Lord,
Deus domini mei Abraham, qui non abstulit
God of my Abraham that not removed
misericordiam et veritatem suam a domino meo et
mercy and the truth his from the I and
recto itinere me perduxit in domum fratris domini
right route I construction in home brother of
mei'. 24:28 Cucurrit itaque puella et nuntiavit in
My '. 24:28 ran So girl and reported in
domum matris suae omnia, quae evenerant. 24:29
home mother his all which transpired. 24:29
Habebat autem Rebecca fratrem nomine Laban, qui
She had Now Rebecca brother name Laban that
festinus egressus est ad hominem, ubi erat fons.
speed out is to man where was the source.
24:30 Cumque vidisset anulum in naribus et armillas
24:30 when saw ring in nose and bracelets
in manibus sororis suae et audisset cuncta verba
in hands sister his and heard all words
referentis: 'Haec locutus est mihi homo', venit ad
Rebecca 'This said is I Man ' he came to
virum, qui stabat iuxta camelos et prope fontem
man that standing according to camels and close source
aquae; 24:31 dixitque ad eum: 'Ingredere, benedicte
water; 24:31 said to him: 'Come in, blessed
Domini, cur foris stas? Praeparavi domum et
Lord, why outside do you stand? prepared home and
locum camelis'. 24:32 Et introduxit eum in hospitium
place camels. 24:32 The He brought it in hospital
ac destravit camelos; deditque paleas et pabulum
and unharnessed camels; gave straw and fuel
camelis et aquam ad lavandos pedes eius et
camels and water to wash feet his and
virorum, qui venerant cum eo. 24:33 Et apposuit
men that come with the fact. 24:33 The set

in conspectu eius panem. Qui ait: ‘Non comedam,
in before his bread. He he said: ‘I do not I eat
donec loquar sermones meos’. Respondit: ‘Loquere’.
until I will speak words mine. ‘ He answered: ‘Speak.’
24:34 At ille: ‘Servus, inquit, Abraham sum; 24:35
24:34 But he said: The slave, he says, Abraham I; 24:35
et Dominus benedixit domino meo valde,
and Lord blessed the I very
magnificatusque est; et dedit ei oves et boves,
great it is; and given it sheep and cattle
argentum et aurum, servos et ancillas, camelos et
silver and gold, officials and maidservants, camels and
asinos. 24:36 Et peperit Sara uxor domini mei filium
donkeys. 24:36 The bore Sarah wife of my son
domino meo in senectute sua; deditque illi omnia,
the I in age their own; gave they all
quae habuerat. 24:37 Et adiuravit me dominus meus
which owns. 24:37 The made the I master my
dicens: ‘Non accipies uxorem filio meo de filiabus
saying: ‘I do not take wife son I of daughters
Chananaeorum, in quorum terra habito; 24:38 sed
Canaan; in the land I live; 24:38 but
ad domum patris mei perges et de cognatione mea
to home father my travel and of family my
accipies uxorem filio meo’. 24:39 Ego vero respondi
take wife son My’. 24:39 I But I answered
domino meo: Quid, si noluerit venire mecum mulier?
the I What if will not come with woman?
24:40 ‘Dominus, ait, in cuius conspectu ambulo,
24:40 ‘Lord, he said, in the before I walk,
mittet angelum suum tecum et diriget viam tuam;
shoot angel his with and direct way your;
accipiesque uxorem filio meo de cognatione mea et
take wife son I of family my and
de domo patris mei. 24:41 Innocens eris a
of house father mine. 24:41 innocent You will be from
maledictione mea, cum veneris ad propinquos meos,
cursing my with Friday to relatives my
et non dederint tibi; tunc innocens eris a
and not give you; then innocent You will be from

maledictione mea'. 24:42 Veni ergo hodie ad fontem
cursing My ' 24:42 I came So today to source
et dixi: Domine, Deus domini mei Abraham, si
and I said: Sir, God of my Abraham if
direxisti viam meam, in qua nunc ambulo, 24:43
prosper way I in which now I walk, 24:43
ecce sto iuxta fontem aquae; et virgo, quae
See I stand according to source water; and virgin, which
egredietur ad hauriendam aquam, audierit a me:
Unleashed to draw water hears from me:
'Da mihi pauxillum aquae ad bibendum ex hydria
'Give I Please water to multimedia from The pot
tua'; 24:44 et dixerit mihi: 'Et tu bibe, et camelis
Your ' 24:44 and say me: 'And you drink and camels
tuis hauriam', ipsa est mulier, quam praeparavit
your I draw ' the is woman than prepared
Dominus filio domini mei. 24:45 Dum haec tacitus
Lord son of mine. 24:45 while this silently
mecum volverem, apparuit Rebecca veniens cum
with myself He appeared Rebecca coming with
hydria, quam portabat in scapula; descenditque ad
pitcher, than carried in shoulder; down to
fontem et hausit aquam. Et aio ad eam: Da mihi
source and drained water. The I to it Give I
paululum bibere. 24:46 Quae festina deposuit hydriam
a little drink. 24:46 What Hurry down pitcher
de umero et dixit mihi: 'Et tu bibe, et camelis
of off and said me: 'And you drink and camels
tuis potum tribuam'. Bibi, et adaquavit camelos.
your water I will give. ' I drank, and she camels.
24:47 Interrogavique eam et dixi: Cuius es filia?
24:47 I asked it and I said: The you daughter?
Quae respondit: 'Filia Bathuelis sum filii Nachor,
What He answered: 'daughter Bethuel I children Nahor
quem peperit illi Melcha'. Suspendi itaque anulum in
which bore they Milcah. I hung So ring in
naribus eius et armillas posui in manibus eius.
nose his and bracelets I put in hands her.
24:48 Pronusque adoravi Dominum benedicens
24:48 I bowed I adored Lord blessing

Domino, Deo domini mei Abraham, qui perduxit me
Lord, God of my Abraham that construction I

recto itinere, ut sumerem filiam fratris domini mei
right route, as take daughter brother of my

filio eius. 24:49 Quam ob rem, si facitis
son her. 24:49 How for thing if you do

misericordiam et veritatem cum domino meo,
mercy and the truth with the I

indicate mihi; sin autem aliud placet, et hoc dicite
show me; if Now other please and this tell

mihi, ut vadam ad dexteram sive ad sinistram’.
I as go to right or to the left. ‘

24:50 Responderunt Laban et Bathuel: ‘A Domino
24:50 answered Laban and Bethuel A Lord

egressus est sermo; non possumus extra placitum eius
out is the word; not we can outside convention his

quidquam aliud loqui tecum. 24:51 En Rebecca
or other talk with you. 24:51 See Rebecca

coram te est; tolle eam et proficiscere, et sit uxor
before you it is; Away it and Leave and is wife

filii domini tui, sicut locutus est Dominus’. 24:52
children of your as said is The Lord. ‘ 24:52

Quod cum audisset puer Abraham, procidens adoravit
The with heard boy Abraham down worshiped

in terram Dominum. 24:53 Prolatisque vasis argenteis
in land Lord. 24:53 He brought vessels silver

et aureis ac vestibus, dedit ea Rebecca; res
and gold and clothes, given it Rebecca; business

pretiosas dedit fratri eius et matri. 24:54 Tunc
precious given brother his and mother. 24:54 Then

comederunt et biberunt ipse et viri, qui erant
ate and drunk he and Gentlemen, that were

cum eo, et pernoctaverunt ibi. Surgens autem mane
with it and night there. Rise and Now morning

locutus est puer: ‘Dimittite me, ut vadam ad
said is boy: ‘Forgive I as go to

dominum meum’. 24:55 Responderuntque frater eius
owner My ‘. 24:55 Then brother his

et mater: ‘Maneat puella saltem decem dies apud
and mother: ‘Let girl at least ten day in

nos et postea proficiscetur’. 24:56 ‘Nolite, ait, me
we and later go ‘. 24:56 ‘Do not, he said, I

retinere, quia Dominus direxit viam meam; dimittite
retain, because Lord set way I; Leave

me, ut pergam ad dominum meum'. 24:57 Dixerunt:
I as go to owner My '. 24:57 They said:

'Vocemus puellam et quaeramus ipsius voluntatem'.
'Let us call girl and seek of will. '

24:58 Cumque vocata venisset, sciscitati sunt:
24:58 when she come, Rebecca they are:

'Vis ire cum homine isto?'. Quae ait:
'Do you want go with man this? '. What he said:

'Vadam'. 24:59 Dimiserunt ergo Rebekcam sororem
'I will go.' 24:59 they let So Rebecca sister

eorum et nutricem illius servumque Abraham et
their and nurse of slave Abraham and

comites eius, 24:60 imprecantes prospera sorori suae
counts his 24:60 Wishing successful sister his

atque dicentes: 'Soror nostra es, crescas in mille
and saying: 'Sister our you increase in thousand

milia, et possideat semen tuum portas inimicorum
thousand and possession seed your gates enemies

suorum!'. 24:61 Igitur surrexit Rebecca et puellae
His'. 24:61 Now rose Rebecca and girls

illius et, ascensis camelis, secutae sunt virum;
of and, mounted camels, followed are husband;

sumpsitque servus Rebekcam et abiit. 24:62 Isaac
Gion slave Rebecca and went. 24:62 Isaac

autem venerat a regione putei Lahairoi et
Now come from region well, ROI and

habitabat in terra Nageb. 24:63 Et egressus est Isaac
living in land South. 24:63 The out is Isaac

ad lamentandum in agro, inclinata iam die.
to meditate in field swinging already the day.

Cumque levasset oculos, vidit camelos venientes. 24:64
when warded eyes, saw camels coming. 24:64

Rebecca quoque levavit oculos et vidit Isaac;
Rebecca also up eyes and saw Isaac;

descenditque de camelo 24:65 et ait ad puerum:
down of camel 24:65 and said to boy;

'Quis est ille homo, qui venit per agrum in
'Who is he man, that he came by field in

occursum nobis?'. Dixitque ei: 'Ipse est dominus
meet with us. ' said to: 'He is master
meus'. At illa tollens cito velum operuit se.

My '. But that taking quickly The veil covered themselves.

24:66 Servus autem cuncta, quae gesserat, narravit

24:66 servant Now all which done He told

Isaac; 24:67 qui introduxit eam in tabernaculum

Isaac; 24:67 that He brought it in tent

Sarae matris suae et accepit Rebekcam uxorem; et
Sarah mother his and he received Rebecca his wife; and

dilexit eam et consolatus est a morte matris suae.
He loved it and comforted is from death mother His.

25:1 Abraham vero aliam duxit uxorem nomine

25: 1 Abraham But other married wife name

Ceturae, 25:2 quae peperit ei Zamran et Iecsan et
Keturah 25: 2 which bore it Zamram and Jecsan and

Madan et Madian et Iesboc et Sue. 25:3 Iecsan

Medan and Midian and Jesboc and Sue. 25: 3 Jecsan

quoque genuit Saba et Dedan. Filii Dedan fuerunt

also birth Saba and Dedan. children Dedan were

Assurim et Latusim et Loommim. 25:4 At vero ex
Asshurim and Letushim and Leummim. 25: 4 But But from

Madian ortus est Epha et Opher et Henoch et
Midian rising is Epha and Israeli and Enoch and

Abida et Eldaa. Omnes hi filii Ceturae. 25:5

Abida and Eldaa. All these children Keturah. 25: 5

Deditque Abraham cuncta, quae possederat, Isaac;

He gave Abraham all which had Isaac;

25:6 filiis autem concubinarum suarum largitus est

25: 6 children Now concubines their lavished is

munera et separavit eos ab Isaac filio suo, dum

gifts and separated them from Isaac son his while

adhuc ipse viveret, ad plagam orientalem. 25:7

yet he alive to side east. 25: 7

Fuerunt autem dies vitae Abrahae centum

There have been Now day life Abraham one hundred

septuaginta quinque anni. 25:8 Et deficiens mortuus

seventy five years. 25: 8 The decaying dead

est Abraham in senectute bona provectaque aetatis

is Abraham in age good advanced age

et plenus dierum congregatusque est ad populum

and full days gathered is to people

suum. 25:9 Et sepelierunt eum Isaac et Ismael filii
his own. 25: 9 The buried it Isaac and Ishmael children
sui in spelunca Machpela, quae sita est in agro
s in cave Machpelah which located is in field
Ephron filii Seor Hetthaei e regione Mambre,
Ephron children Zohar Hittite from region Mamre
25:10 quem emerat a filiis Heth. Ibi sepultus est
25:10 which bought from children Heth. there buried is
ipse et Sara uxor eius. 25:11 Et post obitum illius
he and Sarah wife her. 25:11 The after death of
benedixit Deus Isaac filio eius, qui habitabat iuxta
blessed God Isaac son his that living according to
puteum Lahairoi. 25:12 Hae sunt generationes Ismael
well ROI. 25:12 These are generations Ishmael
filii Abrahae, quem peperit ei Agar Aegyptia
children Abraham, which bore it Agar Egyptian
famula Sarae. 25:13 Et haec nomina filiorum Ismael
maid Sarah. 25:13 The this names children Ishmael
in vocabulis et generationibus suis: primogenitus
in terms and generations his firstborn
Ismaelis Nabaioth, dein Cedar et Adbeel et
Ishmael Kedar, then Cedar and Adbeel and
Mabsam, 25:14 Masma quoque et Duma et Massa,
Mabsam 25:14 Masma also and Duma and Massa,
25:15 Hadad et Thema, Iethur et Naphis et
25:15 Hadar and The topic Jethur and Naphish and
Cedma. 25:16 Isti sunt filii Ismaelis, et haec
Kedem. 25:16 These are children Ishmael and this
nomina eorum per vicos et mansiones eorum:
names their by lanes and mansions their
duodecim principes tribuum suarum. 25:17 Et facti
twelve leaders tribes their mothers. 25:17 The they
sunt anni vitae Ismaelis centum triginta septem;
are years life Ishmael one hundred thirty seven;
deficiens mortuus est et appositus ad populum suum.
decaying dead is and set to people his own.
25:18 Habitaverunt autem ab Hevila usque Sur, quae
25:18 They lived Now from Havilah up Sur which
respicit Aegyptum introeuntibus Assyriam. In faciem
regards Egypt go Assyria. in face
cunctorum fratrum suorum obiit. 25:19 Hae sunt
all brothers their died. 25:19 These are

generationes Isaac filii Abraham: Abraham genuit
generations Isaac children Abraham: Abraham birth
Isaac; 25:20 qui, cum quadraginta esset annorum,
Isaac; 25:20 that, with forty was years
duxit uxorem Rebecam filiam Bathuelis Aramaei de
married wife Rebecca daughter Bethuel Syrian of
Paddanaram, sororem Laban Aramaei. 25:21
Mesopotamia, sister Laban Syrian. 25:21
Deprecatusque est Isaac Dominum pro uxore sua, eo
prayed is Isaac Lord for wife his it
quod esset sterilis. Qui exaudivit eum et dedit
that was barren. He He heard it and given
conceptum Rebecae. 25:22 Sed collidebantur in utero
concept Rebekah. 25:22 but together in child
eius parvuli. Quae ait: 'Si sic est, cur mihi?'
his young children. What he said: 'If so is why me?'
Perrexitque, ut consuleret Dominum. 25:23 Qui
And she went, as consult Lord. 25:23 He
respondens ait: 'Duae gentes sunt in utero tuo, et
answered he said: 'two nations are in child your and
duo populi ex ventre tuo dividuntur; populusque
two people from belly your separated; people
populum superabit, et maior serviet minori'. 25:24
people stronger and more serve younger. 25:24
Iam tempus pariendi venerat, et ecce gemini in
Now time to give birth He had come and See twins in
utero eius. 25:25 Qui primus egressus est rufus erat
child her. 25:25 He first out is red was
et totus quasi pallium pilosum; vocatumque est
and all as cloak hairy; called is
nomen eius Esau. Postea frater eius egrediens
name his Esau. Later brother his going out
plantam Esau tenebat manu, et idcirco appellatum
plant Esau held hand, and therefore Addressing
est nomen eius Iacob. 25:26 Sexagenarius erat Isaac,
is name his Jacob. 25:26 sixty was Isaac
quando nati sunt parvuli. 25:27 Quibus adultis,
when born are young children. 25:27 these adults,
factus est Esau vir gnarus venandi et homo
he became is Esau man Knowledgeable hunting and man

agrestis; Jacob autem vir compositus et habitans in
field; Jacob Now man match and resident in
tabernaculis. 25:28 Isaac amabat Esau, eo quod de
tents. 25:28 Isaac He loved Esau it that of
venationibus illius libenter vesceretur; et Rebecca
hunting of willingly taste; and Rebecca
diligebat Jacob. 25:29 Coxit autem Jacob pulmentum;
He loved Jacob. 25:29 baked Now Jacob stew;
ad quem, cum venisset Esau de agro lassus, 25:30
to which, with come Esau of field tired, 25:30
ait: 'Da mihi de coctione hac rufa, quia oppido
he said: 'Give I of cooking this red, because town
lassus sum'. Quam ob causam vocatum est nomen
tired I am. ' How for cause called is name
eius Edom (id est Rufus). 25:31 Cui dixit Jacob:
his Edom (ie is Red). 25:31 To said Jacob:
'Vende mihi prius primogenita tua'. 25:32 Ille
'Sell I first birthright Your '. 25:32 He
respondit: 'En morior; quid mihi proderunt
He answered: 'En I must die; what I profit
primogenita?'. 25:33 Ait Jacob: 'Iura ergo mihi'.
birthright '. 25:33 said Jacob: 'rights So to me. '
Iuravit et vendidit primogenita. 25:34 Et sic, accepto
sworn and sold birthright. 25:34 The thus, receiving
pane et lentis edulio, comedit et bibit; surrexit et
bread and lens lentils; ate and drinks; rose and
abiit parvipendens quod primogenita vendidisset. 26:1
He went undervaluing that birthright sold. 26:1
Orta autem fame super terram post eam sterilitatem,
Tal Now hunger over land after it barrenness
quae acciderat in diebus Abraham, abiit Isaac ad
which occurred in days Abraham He went Isaac to
Abimelech regem Philisthim in Gerara. 26:2
Abimelech king the Philistines in Gerar. 26:2
Apparuitque ei Dominus et ait: 'Ne descendas in
There it Lord and he said: 'Do not down in
Aegyptum, sed habita in terra, quam dixerō tibi,
Egypt but live in land, than I say you
26:3 et peregrinare in ea; eroque tecum et
26:3 and live in it; I will be with and
benedicam tibi. Tibi enim et semini tuo dabo
bless to you. you For and seed your I

universas regiones has complens iuramentum, quod
all countries these completing oath that
spopondi Abraham patri tuo, 26:4 et multiplicabo
I swore Abraham father your 26: 4 and multiply
semen tuum sicut stellas caeli daboque posteris tuis
seed your as stars air I posterity your
universas regiones has; et benedicentur in semine
all countries of these; and blessed in seed
tuo omnes gentes terrae, 26:5 eo quod oboedierit
your all nations earth 26: 5 it that disobeys
Abraham voci meae et custodierit praecepta et
Abraham voice I and warning rules and
mandata mea et iustificationes legesque servaverit’.
commands my and regulations laws observed.
26:6 Mansit itaque Isaac in Geraris. 26:7 Qui, cum
26: 6 He spent So Isaac in Gerar. 26: 7 He, with
interrogaretur a viris loci illius super uxore sua,
asked from men local of over wife his
respondit: ‘Soror mea est’. Timuerat enim confiteri
He answered: ‘Sister my He is. ‘ afraid For confess
quod sibi esset sociata coniugio, reputans ne forte
that to was Nook marriage reflecting do not perhaps
interficerent eum propter illius pulchritudinem. 26:8
kill it for of beauty. 26: 8
Cumque pertransissent dies plurimi et ibidem
when About day many and there
moraretur, prospiciens Abimelech rex Philisthim per
delay Providing Abimelech king the Philistines by
fenestram vidit eum iocantem cum Rebecca uxore
window saw it playing with Rebecca wife
sua. 26:9 Et, accersito eo, ait: ‘Perspicuum est
their own. 26: 9 and, summoning it he said: ‘It is clear is
quod uxor tua sit; cur mentitus es eam sororem
that wife your it is; why lied you it sister
tuam esse?’. Respondit: ‘Timui, ne morerer
your to be? ‘. He answered: ‘I was afraid, do not die
propter eam’. 26:10 Dixitque Abimelech: ‘Quare hoc
for it ‘. 26:10 said Reinforce ‘Why this
fecisti nobis? Potuit coire quispiam de populo cum
You made us? Could gender one of people with

uxore tua, et induxeras super nos grande peccatum’.
wife your and brought over we more sin. ‘

Praecepitque omni populo dicens: 26:11 ‘Qui tetigerit
charged all people saying: 26:11 ‘He touches

hominem hunc et uxorem eius, morte morietur’.
man this and wife his death it dies.

26:12 Sevit autem Isaac in terra illa et invenit in
26:12 sowed Now Isaac in land that and found in

ipso anno centuplum; benedixitque ei Dominus. 26:13
it year hundredfold; blessed it Lord. 26:13

Et locupletatus est homo et ibat proficiens atque
The endowed is man and He went prospering and

succrescens, donec magnus vehementer effectus est;
growing up, until great very effects it is;

26:14 habuitque possessionem ovium et armentorum
26:14 He had possession sheep and herds

et familiae plurimum. Ob haec invidentes ei
and family for the most part. Due to this envying it

Philisthim 26:15 omnes puteos, quos foderant servi
the Philistines 26:15 all wells which digged officials

patris illius in diebus Abraham, obstruxerunt
father of in days Abraham stopped

implentes humo, 26:16 in tantum ut ipse Abimelech
filling ground 26:16 in only as he Abimelech

diceret ad Isaac: ‘Recede a nobis, quoniam
said to Isaac: ‘Depart from us for

potentior nostri factus es valde’. 26:17 Et ille
powerful our he became you very much. ‘ 26:17 The he

discedens tentoria fixit ad torrentem Gerarae
departing hangings fixed to torrent Gerar

habitavitque ibi. 26:18 Rursum fodit puteos, quos
He lived there. 26:18 again digs wells which

foderant in diebus patris sui Abraham et quos, illo
digged in days father s Abraham and which, that

mortuo, obstruxerant Philisthim. Appellavitque eos
dead, stopped Philistines. Naming them

eisdem nominibus, quibus ante pater vocaverat. 26:19
the same names which before father other times. 26:19

Foderunt servi Isaac in torrente et reppererunt ibi
dug officials Isaac in torrent and found there

puteum aquae vivae. 26:20 Sed et ibi iurgium fuit
well water living. 26:20 but and there chiding was
pastorum Gerarae adversus pastores Isaac dicentium:
Shepherd Gerar against shepherds Isaac saying:
‘ Nostra est aqua!’. Quam ob rem nomen putei
‘ our is water ’. How for business name well,
vocavit Esec (id est Iurgium), quia iurgati sunt cum
he called Eshek (ie is Quarrel) because Archers are with
eo. 26:21 Foderunt autem et alium puteum, et
the fact. 26:21 dug Now and other well, and
pro illo quoque rixati sunt; appellavitque eum
for that also quarreled they are: He called it
Sitna (id est Inimicitias). 26:22 Profectus inde fodit
whether (ie is Enmity). 26:22 Going from digs
aliud puteum, pro quo non contenderunt; itaque
other well, for which not interaction; So
vocavit nomen eius Rehoboth (id est Latitudinem)
he called name his Rehoboth (ie is Width)
icens: ‘ Nunc dilatavit nos Dominus, et crescemus
saying: ‘ now expanded we Lord, and increase
in terra’. 26:23 Ascendit autem ex illo loco in
in land ’. 26:23 He went up Now from that place in
Bersabee, 26:24 ubi apparuit ei Dominus in ipsa
Beer 26:24 where He appeared it Lord in the
nocte dicens: ‘ Ego sum Deus Abraham patris tui.
night saying: ‘ I I God Abraham father You.
Noli timere, quia tecum sum; benedicam tibi et
Do not fear because with I; bless you and
multiplicabo semen tuum propter servum meum
multiply seed your for slave my
Abraham’. 26:25 Itaque aedificavit ibi altare et,
Abraham ’. 26:25 So built there altar and,
invocato nomine Domini, extendit tabernaculum, et
invoking name Lord, extends tent, and
servi Isaac foderunt ibi puteum. 26:26 Abimelech
officials Isaac delve there the well. 26:26 Abimelech
autem venit ad eum de Geraris et Ochozath amicus
Now he came to it of Gerar and Ochozath friend
illius et Phicol dux militum, 26:27 et locutus est
of and Phichol leader military, 26:27 and said is

eis Isaac: ‘ Quid venistis ad me hominem, quem
them Isaac: ‘ What come to I man which
odistis et expulistis a vobis?’. 26:28 Qui
hate and away from you? ‘. 26:28 He
responderunt: ‘ Vidimus tecum esse Dominum et
They answered: ‘ We have seen with be Lord and
idcirco diximus: Sit iuramentum inter nos et te, et
therefore said: Let oath between we and you and
ineamus tecum foedus, 26:29 ut non facias nobis
s with treaty 26:29 as not do us
quidquam mali, sicut et nos non attigimus te et
or evil, as and we not alluded you and
nihil fecimus tibi nisi bonum et cum pace
nothing we have you but good and with peace
dimisimus te. Tu es enim benedictus Domini’. 26:30
left You. You you For blessed The Lord. ‘ 26:30
Fecit ergo eis convivium, et comederunt et
He made So them banquet and ate and
biberunt. 26:31 Surgentesque mane iuraverunt sibi
drank. 26:31 Arising morning swore to
mutuo. Dimisitque eos Isaac, et profecti sunt ab eo
each other. And he left them Isaac and traveled are from it
cum pace. 26:32 Ecce autem venerunt in ipso die
with peace. 26:32 Look Now they in it day
servi Isaac annuntiantes ei de puteo, quem foderant,
officials Isaac telling it of well which Bala
atque dicentes: ‘ Invenimus aquam’. 26:33 Unde
and saying: ‘ We found the water. ‘ 26:33 Hence,
appellavit eum Sabee (quod significat Abundantiam);
He called it Sheba (as means Abundance);
et nomen urbi impositum est Bersabee usque in
and name city imposed is Beer up in
praesentem diem. 26:34 Esau vero quadragenarius
this Day. 26:34 Esau But forty
duxit uxores Iudith filiam Beeri Hetthaei et
married wives Judith daughter Beeri Hittite and
Basemath filiam Elon Hetthaei. 26:35 Quae ambae
Bas'emath daughter Elon Hittite. 26:35 What both
offenderant animum Isaac et Rebecca. 27:1 Senuit
offended mind Isaac and Rebekah. 27: 1 Adsum

autem Isaac, et caligaverunt oculi eius, et videre
Now Isaac and dim eyes his and see
non poterat. Vocavitque Esau filium suum maiorem
not could. called Esau son his more
et dixit ei: ‘Fili mi’. Qui respondit: ‘Adsum’.
and said to: ‘Son My’. He He answered: ‘Here I am.’
27:2 Cui pater: ‘Vides, inquit, quod senuerim et
27: 2 To father: ‘You see, he says, that I am old and
ignorem diem mortis meae; 27:3 sume arma tua,
I do not know day death mine; 27: 3 take weapons your
pharetram et arcum, et egredere in agrum. Cumque
quiver and bow, and Leave in field. when
venatu aliquid apprehenderis, 27:4 fac mihi inde
hunting something take 27: 4 Make I from
pulmentum, sicut velle me nosti, et affer, ut
stew as will I you know, and bring as
comedam; et benedicat tibi anima mea, antequam
I eat; and bless you soul my before
moriar’. 27:5 Rebecca autem audierat Isaac
I die. ‘ 27: 5 Rebecca Now heard Isaac
loquentem cum Esau filio suo. Esau ergo abiit in
speaking with Esau son his own. Esau So He went in
agrum, ut venationem caperet et offerret eam. 27:6
field as game room and offer her. 27: 6
Rebecca autem dixit filio suo Iacob: ‘Ecce, audi
Rebecca Now said son his Jacob: ‘See, I heard
patrem tuum loquentem cum Esau fratre tuo et
father your speaking with Esau brother your and
dicentem ei: 27:7 ‘Affer mihi venationem tuam et
saying to: 27: 7 Bring I game your and
fac cibos, ut comedam et benedicam tibi coram
Make food; as I eat and bless you before
Domino, antequam moriar’. 27:8 Nunc ergo, fili mi,
Lord, before I die. ‘ 27: 8 now therefore, son my
audi vocem meam in eo, quod praecipio tibi. 27:9
listen voice I in it that command to you. 27: 9
Pergens ad gregem affer mihi duos haedos optimos,
Continue to company reach I two kids the best,
ut faciam ex eis escas patri tuo, quibus libenter
as I do from them food father your which willingly
vescitur. 27:10 Quas cum intuleris patri tuo, et
feeds. 27:10 What with bring father your and

comederit, benedicat tibi, priusquam moriatur'. 27:11
eats, bless you before die. ' 27:11

Cui ille respondit: ' Nosti quod Esau frater meus
To he He answered: ' You know that Esau brother my

homo pilosus sit, et ego lenis. 27:12 Si
man hairy is and I industries. 27:12 If

attrectaverit me pater meus et senserit, timeo, ne
feel I father my and felt I fear, do not

putet me sibi voluisse illudere; et inducam super me
think I to wanted mock; and bring over I

maledictionem pro benedictione'. 27:13 Ad quem
curse for blessing. ' 27:13 the which

mater: ' In me sit, ait, ista maledictio, fili mi;
mother: ' in I is he said, this the curse son my;

tantum audi vocem meam et perge afferque, quae
only listen voice I and proceed get them which

dixi'. 27:14 Abiit et attulit deditque matri. Paravit
I said. ' 27:14 He went and brought gave mother. He prepared

illa cibos, sicut noverat velle patrem illius. 27:15 Et
that food; as He knew will father of that. 27:15 The

vestibus Esau valde bonis, quas apud se habebat
clothes Esau very goods which in he had

domi, induit eum 27:16 pelliculasque haedorum
at home, put it 27:16 skins kids

circumdedit manibus et colli nuda protexit; 27:17
surrounded hands and neck nude protected; 27:17

dedit pulmentum optimum et panes, quos coxerat, in
given mess best and bread, which baked in

manus filii sui Iacob. 27:18 Qui ingressus ad
hand children s Jacob. 27:18 He entry to

patrem suum dixit: ' Pater mi'. At ille respondit: '
father his he said: ' Father My '. But he He answered: '

Audio. Quis es tu, fili mi?'. 27:19 Dixitque Iacob ad
Audio. Who you you son My '. 27:19 said Jacob to

patrem suum: ' Ego sum Esau primogenitus tuus.
father his ' I I Esau firstborn Your.

Feci sicut praecepisti mihi; surge, sede et comede de
I did as command me; Rise, Sit and eat of

venatione mea, ut benedicat mihi anima tua'. 27:20
hunting my as bless I soul Your '. 27:20

Rursum Isaac ad filium suum: ‘ Quomodo, inquit,
again Isaac to son his ‘ How, he says,
tam cito invenire potuisti, fili mi?’. **Qui respondit: ‘**
so quickly find could you, son My ‘. He He answered: ‘
Voluntas Domini Dei tui fuit, ut occurreret mihi’.
will of God your was as meet to me. ‘
27:21 Dixitque Isaac ad Iacob: ‘ Accede huc, ut
27:21 said Isaac to Jacob: ‘ Approach here, as
tangam te, fili mi, et probem, utrum tu sis filius
I can feel you son my and prove whether you be son
meus Esau an non’. **27:22 Accessit ille ad patrem,**
my Esau or no ‘. 27:22 came he to father,
et, palpato eo, dixit Isaac: ‘ Vox quidem, vox Iacob
and, felt it said Isaac: ‘ Right indeed, voice Jacob
est, sed manus, manus sunt Esau’. **27:23 Et non**
is but hand, hand are Esau. 27:23 The not
cognovit eum, quia pilosae manus similitudinem
known him, because hairy hand like
maioris expresserant. Benedixit ergo illi. 27:24 Ait:
more one. blessed So to him. 27:24 He said:
‘ Tu es filius meus Esau?’. **Respondit: ‘ Ego sum’.**
‘ You you son my Esau. ‘ He answered: ‘ I I am. ‘
27:25 At ille: ‘ Affer, inquit, mihi, et comedam de
27:25 But he said: ‘ Bring it he says, I and I eat of
venatione tua, fili mi, ut benedicat tibi anima mea’.
hunting your son my as bless you soul My ‘.
Quos cum oblatos comedisset, obtulit ei etiam
These with being offered eaten offered it also
vinum. Quo hausto, 27:26 dixit ad eum Isaac pater
wine. Where wombs, 27:26 said to it Isaac father
eius: ‘ Accede ad me et da mihi osculum, fili mi’.
his ‘ Approach to I and give I kiss son My ‘.
27:27 Accessit et osculatus est eum. Statimque, ut
27:27 came and kiss is him. immediately as
sensit vestimentorum illius fragrantiam, benedicens illi
I felt clothing of fragrance, blessing they
ait: ‘ Ecce odor filii mei sicut odor agri
he said: ‘ Look The smell children my as The smell field
pleni, cui benedixit Dominus. 27:28 Det tibi Deus de
full which blessed Lord. 27:28 May you God of
rore caeli et de pinguedine terrae et abundantiam
dew air and of fatness earth and abundance

frumenti et vini. 27:29 Et serviant tibi populi, et
corn and of wine. 27:29 The serve you people and
adorent te nationes; esto dominus fratrum tuorum,
worship you nations; be master brothers your
et incurventur ante te filii matris tuae. Qui
and down before you children mother Your. He
maledixerit tibi, sit maledictus; et, qui benedixerit
curses you is cursed; and, that blessed
tibi, sit benedictus!'. 27:30 Vix Isaac benedictionem
you is blessed. ' 27:30 scarce Isaac thanks
Iacob finierat, et Iacob egressus erat a patre suo
Jacob He finished, and Jacob out was from father his
Isaac, venit Esau frater eius 27:31 coctosque de
Isaac he came Esau brother his 27:31 He also prepared of
venatione cibos intulit patri dicens: ' Surge, pater
hunting food brought father saying: ' Up father
mi, et comede de venatione filii tui, ut benedicat
my and eat of hunting children your as bless
mihi anima tua'. 27:32 Dixitque illi Isaac pater eius:
I soul Your ' 27:32 said they Isaac father his
' Quis enim es tu?'. Qui respondit: ' Ego sum
' Who For you You? ' He He answered: ' I I
filius tuus primogenitus Esau'. 27:33 Expavit Isaac
son your firstborn Esau. 27:33 At this Isaac
stupore vehementi ultra modum et ait: ' Quis
wonder strong more mode and he said: ' Who
igitur ille est, qui dudum captam venationem attulit
So he is that ago capture game brought
mihi, et comedi ex omnibus, priusquam tu venires?
I and I ate from all before you arrived?
Benedixique ei, et erit benedictus!'. 27:34 Auditis
yes to and will be blessed. ' 27:34 After hearing
Esau sermonibus patris, irrugiit clamore magno et
Esau words father, roared claim great and
amaro ultra modum et ait patri suo: ' Benedic
bitter more mode and said father his ' Bless
etiam mihi, pater mi!'. 27:35 Qui ait: ' Venit
also I father My ' 27:35 He he said: ' He came
germanus tuus fraudulenter et accepit benedictionem
german your fraudulently and he received thanks

tuam'. 27:36 At ille subiunxit: ' Iuste vocatum est
 case '. 27:36 But he He added: ' justly called is
 nomen eius Iacob; supplantavit enim me en altera
 name his Jacob; supplanted For I en other
 vice: primogenita mea ante tulit et nunc secundo
 time: birthright my before took and now second
 surripuit benedictionem meam'. Rursumque ait: '
 Away thanks My '. again he said: '
 Numquid non reservasti mihi benedictionem?'. 27:37
 Do not reserved I a blessing. ' 27:37
 Respondit Isaac: ' Ecce, dominum tuum illum
 The answer Isaac: ' See, owner your it
 constitui et omnes fratres eius servituti illius
 set and all brothers his service of
 subiugavi; frumento et vino stabilivi eum. Et tibi
 servants; corn and wine sustained him. The you
 post haec, fili mi, ultra quid faciam?'. 27:38 Dixitque
 after Thus, son my more what I do. ' 27:38 said
 Esau ad patrem suum: ' Num unam tantum
 Esau to father his ' Do one only
 benedictionem habes, pater mi? Mihi quoque obsecro,
 thanks you have father My? me also Please
 ut benedicas!'. Cumque eiulatu magno fleret, 27:39
 as bless them. ' when shrieked great she wept, 27:39
 motus Isaac dixit ad eum: ' Ecce, procul a
 motion Isaac said to him: ' See, at from
 pinguedine terrae erit habitatio tua et procul a
 fatness earth will be dwelling your and at from
 rore caeli desuper. 27:40 De gladio tuo vives et
 dew air from above. 27:40 The sword your live and
 fratri tuo servies. Tempusque veniet, cum excutias
 brother your serve. time He will come with off
 et solvas iugum eius de cervicibus tuis'. 27:41
 and Paid yoke his of neck Your '. 27:41
 Oderat ergo Esau Iacob pro benedictione, qua
 She hated So Esau Jacob for blessing which
 benedixerat ei pater, dixitque in corde suo: '
 blessed it father, said in heart his '
 Appropinquabunt dies luctus patris mei, et occidam
 approach day mourning father my and kill

Iacob fratrem meum'. 27:42 Nuntiata sunt Rebeccae
Jacob brother My '. 27:42 reported are Rebecca
verba Esau filii eius maioris, quae mittens et
words Esau children his mayor which sending and
vocans Iacob filium suum minorem dixit ad eum: 'Ecce, Esau frater tuus minatur, ut occidat te. 27:43
calling Jacob son his less said to him: ' See, Esau brother your threatens as sets You. 27:43
Nunc ergo, fili mi, audi vocem meam et
now therefore, son my listen voice I and
consurgens fuge ad Laban fratrem meum in
rising Avoid to Laban brother my in
Charran; 27:44 habitabisque cum eo dies paucos,
Haran; 27:44 Stay with it day a few,
donec requiescat furor fratris tui, 27:45 et cesset
until rest The anger brother your 27:45 and stop
indignatio eius, obliviscaturque eorum, quae fecisti in
indignation his forget their which You made in
eum. Postea mittam et adducam te inde huc. Cur
him. Later I and I you from here. why
utroque orbabor filio in uno die?'. 27:46 Dixit
both I lose son in one day '. 27:46 said
quoque Rebecca ad Isaac: ' Taedet me vitae meae
also Rebecca to Isaac: ' Boring I life I
propter filias Heth; si acceperit Iacob uxorem de
for daughters Heth; if take Jacob wife of
filiabus Heth sicut istis de filiabus terrae, nolo
daughters Heth as these of daughters earth I do not want
vivere'. 28:1 Vocavit itaque Isaac Iacob et benedixit
live '. 28: 1 He called So Isaac Jacob and blessed
eum praecepit que ei dicens: ' Noli accipere
it charged and it saying: ' Do not take
coniugem de filiabus Chanaan; 28:2 surge, vade in
wife of daughters Canaan; 28: 2 Rise, go in
Paddanaram ad domum Bathuel patris matris tuae
Padan to home Bethuel father mother your
et accipe tibi inde uxorem de filiabus Laban
and take you from wife of daughters Laban
avunculi tui. 28:3 Deus autem omnipotens benedicat
uncle You. 28: 3 God Now Almighty bless

tibi et crescere te faciat atque multiplicet, ut sis in
you and grow you do and increase as be in
multitudinem populorum; 28:4 et det tibi
company people; 28: 4 and give you
benedictiones Abraham tibi et semini tuo tecum, ut
blessings Abraham you and seed your with as
possideas terram peregrinationis tuae, quam pollicitus
possess land pilgrimage your than He promised
est Deus avo tuo'. 28:5 Cumque dimisisset eum
is God grandfather 'it. 28: 5 when dismissed it
Isaac, profectus est in Paddanaram ad Laban filium
Isaac progress is in Padan to Laban son
Bathuel Aramaei fratrem Rebeccae matris Iacob et
Bethuel Syrian brother Rebecca mother Jacob and
Esau. 28:6 Videns autem Esau quod benedixisset
Esau. 28: 6 seeing Now Esau that blessed
pater suus Iacob et misisset eum in Paddanaram, ut
father it Jacob and sent it in Mesopotamia, as
inde uxorem duceret, et quod post benedictionem
from wife lead and that after thanks
praecepisset ei dicens: ' Non accipies uxorem de
charged it saying: ' no take wife of
filiabus Chanaan ', 28:7 quodque oboediens Iacob
daughters Canaan ' 28: 7 ago malleable Jacob
parentibus suis isset in Paddanaram; 28:8 probans
parents their gone in Syria 28: 8 Experiencing
quoque quod non libenter aspiceret filias Chanaan
also that not willingly Isaac daughters Canaan
pater suus, 28:9 ivit ad Ismaelem et duxit
father 's 28: 9 He went to Ishmael and married
uxorem, absque iis, quas habebat, Mahalath filiam
his wife, without those which had Ma'halath daughter
Ismael filii Abraham sororem Nabaioth. 28:10
Ishmael children Abraham sister Of. 28:10
Igitur egressus Iacob de Bersabee pergebat Charran.
Now out Jacob of Beer He proceeded Haran.
28:11 Cumque venisset ad quendam locum et vellet
28:11 when come to a place and would
in eo requiescere post solis occubitum, tulit de
in it rest after sun Taking took of

lapidibus, qui iacebant, et supponens capiti suo
stones, that lay, and drug head his
dormivit in eodem loco. 28:12 Viditque in somnio
slept in the same place. 28:12 He had in dream
scalam stantem super terram et cacumen illius
ladder standing over land and top of
tangens caelum, angelos quoque Dei ascendentes et
tangent heaven angels also God ascending and
descendentes per eam 28:13 et Dominum innixum
descending by it 28:13 and Lord standing
scalae dicentem sibi: ‘ Ego sum Dominus, Deus
ladders saying to: ‘ I I Lord, God
Abraham patris tui et Deus Isaac. Terram, in qua
Abraham father your and God Isaac. land in which
dormis, tibi dabo et semini tuo. 28:14 Eritque semen
you lie you I and seed your. 28:14 Otherwise seed
tuum quasi pulvis terrae; dilataberis ad occidentem
your as dust land; spread to west
et orientem et septentrionem et meridiem; et
and east and north and south; and
benedicentur in te et in semine tuo cunctae tribus
blessed in you and in seed your all three
terrae. 28:15 Et ecce, ego tecum sum et custodiam
the earth. 28:15 The See, I with I and watch
te, quocumque perrexeris, et reducam te in terram
you wherever go, and back you in land
hanc; nec dimittam te, nisi complevero quae dixi
this; or release you but accomplished which I
tibi’. 28:16 Cumque evigilasset Iacob de somno, ait:
you ‘. 28:16 when awoke Jacob of sleep, he said:
‘ Vere Dominus est in loco isto, et ego nesciebam’.
‘ really Lord is in place this and I I did not know. ‘
28:17 Pavensque: ‘ Quam terribilis est, inquit, locus
28:17 He was afraid; ‘ How awesome is he says, location
iste! Non est hic aliud nisi domus Dei et porta
This! no is here other but house God and gate
caeli’. 28:18 Surgens ergo Iacob mane tulit lapidem,
heaven. ‘ 28:18 Rise and So Jacob morning took stone,
quem supposuerat capiti suo, et erexit in titulum
which under head his and set up in title

fundens oleum desuper. 28:19 Appellavitque nomen
pouring oil from above. 28:19 Naming name
loci illius Bethel; prius autem urbs vocabatur Luza.
local of Bethel; first Now city Deborah Luz.
28:20 Vovit Iacob etiam votum dicens: ‘ Si fuerit
28:20 He vowed Jacob also vote saying: ‘ If be
Deus mecum et custodierit me in via hac, per
God with and warning I in road this, by
quam ambulo, et dederit mihi panem ad vescendum
than I walk, and give I bread to food
et vestimentum ad induendum, 28:21 reversusque
and clothing to wear, 28:21 returned
fuero prospere ad domum patris mei, erit mihi
I successful to home father my will be I
Dominus in Deum, 28:22 et lapis iste, quem
Lord in God, 28:22 and stone this which
erexi in titulum, erit domus Dei; cunctorumque,
I have set up in title will be house God; all;
quae dederis mihi, decimas offeram tibi’. 29:1
which give I tithes offer you ’. 29: 1
Profectus ergo Iacob venit in terram orientalium.
Going So Jacob he came in land Eastern.
29:2 Et vidit puteum in agro, tres quoque greges
29: 2 The saw well in field three also flocks
ovium accubantes iuxta eum; nam ex illo
sheep lying according to him; for from that
adaquabantur pecora, et os eius grandi lapide
watered cattle, and mouth his great stone
claudebatur. 29:3 Morisque erat, ut, cunctis ovibus
closed. 29: 3 custom It was that, all sheep
congregatis, devolverent lapidem et, reffectis gregibus,
gathered together, roll stone and, restorations flocks,
rursum super os putei ponerent. 29:4 Dixitque ad
again over mouth well, place. 29: 4 said to
pastores: ‘ Fratres, unde estis?’. Qui responderunt: ‘
pastors; ‘ Brothers whence are you? ’. He They answered: ‘
De Charran’. 29:5 Quos interrogans: ‘ Numquid,
The Haran. 29: 5 These asks: ‘ Do
ait, nostis Laban filium Nachor?’. Dixerunt: ‘
he said, Do you know Laban son Nahor? ’. They said: ‘
Novimus’. 29:6 ‘ Sanusne est? ’, inquit. ‘ Valet,
We know that. ‘ 29: 6 ‘ health is it? ‘ he said. ‘ Nonetheless,

inquiunt, et ecce Rachel filia eius venit cum
they say, and See Rachel daughter his he came with
grege'. 29:7 Dixitque: ' Adhuc multum diei superest,
the flock. ' 29: 7 He said: ' yet a lot day remains
nec est tempus, ut congregentur greges; date potum
or is time; as collected livestock; date water
ovibus et sic ad pastum eas reducite'. 29:8 Qui
sheep and so to feed them release. 29: 8 He
responderunt: ' Non possumus, donec omnia pecora
They answered: ' no we can until all cattle
congregentur et amoveamus lapidem de ore putei,
collected and roll stone of mouth well
ut adaquemus greges'. 29:9 Adhuc loquebatur cum
as water flocks. 29: 9 yet He was speaking with
eis, et ecce Rachel veniebat cum ovibus patris sui;
them, and See Rachel coming with sheep father s;
nam gregem ipsa pascebat. 29:10 Cum vidisset Iacob
for company the feeding. 29:10 with saw Jacob
Rachel filiam Laban avunculi sui ovesque Laban
Rachel daughter Laban uncle s sheep Laban
avunculi sui, accedens amovit lapidem de ore putei
uncle s coming removed stone of mouth well,
29:11 et adaquavit gregem Laban avunculi sui. Tunc
29:11 and she company Laban uncle 's. Then
Iacob osculatus est Rachel et elevata voce fleuit;
Jacob kiss is Rachel and up voice He wept;
29:12 et indicavit ei quod frater esset patris eius et
29:12 and told it that brother was father his and
filius Rebeckae. At illa festinans nuntiavit patri suo.
son Rebekah. But that hastening reported father his own.
29:13 Qui cum audisset venisse Iacob filium sororis
29:13 He with heard news Jacob son sister
suae, cucurrit obviam ei; complexusque eum et in
his ran meet him; embracing it and in
oscula ruens duxit in domum suam. Auditis autem
kisses rushing married in home own. After hearing Now
omnibus, quae evenerant, 29:14 respondit: ' Vere
all which Laban 29:14 He answered: ' really
os meum es et caro mea!'. Et, postquam Iacob
mouth my you and flesh my love. ' and, after Jacob
habitavit apud eum per dies mensis unius, 29:15
The in it by day month one 29:15

dixit ei Laban: ‘ Num, quia frater meus es, gratis
said it Laban ‘ Surely, because brother my you freely
servies mihi? Dic quid mercedis accipias’. 29:16
serve Me? Tell what compensation take. ‘ 29:16
Habebat vero filias duas: nomen maioris Lia, minor
She had But daughters two: name more Leah less
vero appellabatur Rachel; 29:17 sed Lia lippis erat
But called Rachel; 29:17 but Leah eyed was
oculis, Rachel decora et venusto aspectu. 29:18
eyes, Rachel beautiful and well appearance. 29:18
Quam diligens Iacob ait: ‘ Serviam tibi pro Rachel
How A careful Jacob he said: ‘ work you for Rachel
filia tua minore septem annis’. 29:19 Respondit
daughter your less seven years. ‘ 29:19 The answer
Laban: ‘ Melius est, ut tibi eam dem quam alteri
Laban ‘ better is as you it I than other
viro; mane apud me’. 29:20 Servivit igitur Iacob
her husband; morning in Me. ‘ 29:20 He served So Jacob
pro Rachel septem annis, et videbantur illi pauci
for Rachel seven years and seemed they a few
dies prae amoris magnitudine. 29:21 Dixitque ad
day than love size. 29:21 said to
Laban: ‘ Da mihi uxorem meam, quia iam tempus
Laban ‘ Give I wife I because already time
expletum est, ut ingrediar ad eam’. 29:22 Qui,
completed is as go to it ‘. 29:22 He,
vocatis omnibus viris loci ad convivium, fecit
call all men local to banquet he
nuptias. 29:23 Et vespere sumpsit Liam filiam suam
the marriage. 29:23 The evening took Leah daughter his
et introduxit ad eum, et venit ad eam. 29:24 Et
and He brought to him, and he came to her. 29:24 The
dedit Laban ancillam filiae Zelpham nomine. Facto
given Laban maid daughters Leah the name. fact
mane, vidit, et ecce erat Lia. 29:25 Et dixit ad
morning he saw, and See was Leah. 29:25 The said to
socerum suum: ‘ Quid hoc fecisti mihi? Nonne pro
Please his ‘ What this You made Me? Did for
Rachel servivi tibi? Quare imposuisti mihi?’. 29:26
Rachel I have served you? Why They drop me ‘. 29:26

Respondit Laban: ‘ Non est in loco nostro

The answer Laban ‘ no is in place our

consuetudinis, ut minorem ante maiorem tradamus ad

custom as less before more yield to

nuptias. 29:27 Imple hebdomadam hanc, et alteram

the marriage. 29:27 Fill week this and other

quoque dabo tibi pro opere, quo serviturus es mihi

also I you for work which service you I

septem annis aliis’. 29:28 Acquievit placito et,

seven years others’. 29:28 content plea and,

hebdomada transacta, dedit ei Laban filiam suam

week performance; given it Laban daughter his

Rachel uxorem, 29:29 cui servam Bilham tradidit.

Rachel his wife, 29:29 which slave Bilhah delivered.

29:30 Et ingressus etiam ad Rachel amavit eam plus

29:30 The entry also to Rachel He loved it more

quam Liam serviens apud eum septem annis aliis.

than Leah serving in it seven years others.

29:31 Videns autem Dominus quod despiceret Liam,

29:31 seeing Now Lord that Leah Leah

aperuit vulvam eius, Rachel sterili permanente. 29:32

opened matrix his Rachel sterile losing. 29:32

Et concepit Lia et genuit filium vocavitque nomen

The pregnant Leah and birth son she name

eius Ruben dicens: ‘ Vidit Dominus humilitatem

his Ruben saying: ‘ saw Lord humility

meam; nunc amabit me vir meus’. 29:33 Rursumque

I; now love I man My’. 29:33 again

concepit et peperit filium et ait: ‘ Quoniam

pregnant and bore son and he said: ‘ For

audivit me Dominus haberi contemptui, dedit etiam

heard I Lord available shame; given also

istum mihi ‘; vocavitque nomen illius Simeon. 29:34

this I ‘ she name of Simeon. 29:34

Concepit tertio et genuit alium filium dixitque: ‘

conceived third and birth other son He said: ‘

Nunc quoque copulabitur mihi maritus meus, eo

now also joined I The husband my it

quod pepererim ei tres filios ‘; et idcirco appellavit

that borne it three children ‘ and therefore He called

nomen eius Levi. 29:35 Quarto concepit et peperit
name his Levi. 29:35 fourth pregnant and bore
filium et ait: ‘ Modo confitebor Domino ‘; et ob
son and he said: ‘ Recently, I will confess Lord ‘ and for
hoc vocavit eum Iudam. Cessavitque parere. 30:1
this he called it Judas. So obey. 30: 1
Cernens autem Rachel quod infecunda esset, invidit
When Now Rachel that miscarry was begrudged
sorori et ait marito suo: ‘ Da mihi liberos, alioquin
sister and said husband his ‘ Give I free otherwise
moriar’. 30:2 Cui iratus respondit Iacob: ‘ Num pro
I die. ‘ 30: 2 To angry answered Jacob: ‘ Do for
Deo ego sum, qui privavit te fructu ventris?’. 30:3
God I I that deprived you fruit belly? ‘. 30: 3
At illa: ‘ Ecce, inquit, famula mea Bilha; ingredi
But that: ‘ See, he says, maid my Bala: Go
ad illam, ut pariat super genua mea, et habeam ex
to it as bear over knees my and I have from
illa et ego filios’. 30:4 Deditque illi Bilham
that and I the children. ‘ 30: 4 He gave they Bilhah
famulam suam in coniugium. Quae, 30:5 ingresso ad
maid his in marriage. which, 30: 5 Jacob to
se Iacob, concepit et peperit filium. 30:6 Dixitque
he Jacob, pregnant and bore son. 30: 6 said
Rachel: ‘ Iudicavit mihi Deus et exaudivit vocem
Rachel: ‘ He defended I God and He heard voice
quoque meam dans mihi filium ‘; et idcirco
also I giving I son ‘ and therefore
appellavit nomen illius Dan. 30:7 Rursumque Bilha
He called name of Dan. 30: 7 again Bala
famula Rachel concepit et peperit Iacob alterum
maid Rachel pregnant and bore Jacob other
filium, et 30:8 ait Rachel: ‘ Certamina Dei certavi
a son, and 30: 8 said Rachel: ‘ Combat God I have
cum sorore mea et invalui ‘; vocavitque eum
with sister my and I've won ‘ she it
Nephthali. 30:9 Sentiens Lia quod parere desisset,
Naphtali. 30: 9 sensing Leah that comply ceased,
sumpsit Zelpham ancillam suam et tradidit eam
took Leah maid his and delivered it
Iacob in uxorem. 30:10 Quae peperit Iacob filium.
Jacob in wife. 30:10 What bore Jacob son.

30:11 Dixitque Lia: ‘ Feliciter! ‘; et idcirco vocavit
30:11 said Leah ‘ Successfully! ‘ and therefore he called
nomen eius Gad. 30:12 Peperit quoque Zelpha ancilla
name his Gad. 30:12 bore also Zilpah maid
Liae Iacob alterum filium. 30:13 Dixitque Lia: ‘ Pro
Leah Jacob other son. 30:13 said Leah ‘ Pro
beatitudine mea! Beatam quippe me dicent mulieres
happiness My! call for I say women
‘; propterea appellavit eum Aser. 30:14 Egressus
‘ therefore He called it Asher. 30:14 Departing
autem Ruben tempore messis triticeae, repperit in
Now Ruben time harvest wheat, found in
agro mandragoras, quas Liae matri suae detulit.
field apples which Leah his mother; his Conference.
Dixitque Rachel: ‘ Da mihi partem de mandragoris
said Rachel: ‘ Give I part of apples
filii tui’. 30:15 Illa respondit: ‘ Parumne tibi
children you ‘. 30:15 She He answered: ‘ Dost you
videtur, quod praeipueris maritum mihi, ut etiam
it seems, that away husband I as also
mandragoras filii mei auferas?’. **Ait Rachel: ‘**
Leah children my take? ‘. said Rachel: ‘
Dormiat ergo tecum hac nocte pro mandragoris
He will sleep So with this night for apples
filii tui’. 30:16 Redeuntique ad vesperam Iacob de
children you ‘. 30:16 When to evening Jacob of
agro egressa est in occursum eius Lia et: ‘ Ad me,
field came out is in meet his Leah and: ‘ the I
inquit, intrabis, quia mercede conduxisti te pro
he says, go, because hire hired you for
mandragoris filii mei’. Dormivitque cum ea nocte
apples children My ‘. slept with it night
illa. 30:17 Et exaudivit Deus Liam, concepitque et
that. 30:17 The He heard God Leah pregnant and
peperit Iacob filium quintum 30:18 et ait: ‘ Dedit
bore Jacob son The fifth 30:18 and he said: ‘ given
Deus mercedem mihi, quia dedi ancillam meam viro
God wages I because I maid I man
meo ‘; appellavitque nomen illius Issachar. 30:19
I ‘ He called name of Issachar. 30:19

Rursum Lia concepit et peperit Iacob sextum filium
again Leah pregnant and bore Jacob sixth son

30:20 et ait: ‘ Donavit me Deus dono bono; hac
30:20 and he said: ‘ endowed I God gift good; this
vice honorabit me maritus meus, eo quod genuerim
time honor I The husband my it that borne

ei sex filios ‘; et idcirco appellavit nomen eius
it six children ‘ and therefore He called name his

Zabulon. 30:21 Post quem peperit filiam nomine
Zebulon. 30:21 Post which bore daughter name

Dinam. 30:22 Recordatus quoque Deus Rachelis
Dinah. 30:22 remembered also God Rachel

exaudivit eam Deus et aperuit vulvam illius. 30:23
He heard it God and opened matrix of that. 30:23

Quae concepit et peperit filium dicens: ‘ Abstulit
What pregnant and bore son saying: ‘ Removed

Deus opprobrium meum ‘; 30:24 et vocavit nomen
God reproach my ‘ 30:24 and he called name

illius Ioseph dicens: ‘ Addat mihi Dominus filium
of Joseph saying: ‘ add I Lord son

alterum!’. 30:25 Nato autem Ioseph, dixit Iacob ad
other ‘. 30:25 Nato Now Joseph, said Jacob to

Laban: ‘ Dimitte me, ut revertar in patriam et ad
Laban ‘ Release I as return in country and to

terram meam. 30:26 Da mihi uxores et liberos
land mine. 30:26 Give I wives and free

meos, pro quibus servivi tibi, ut abeam; tu nosti
my for which I have served you as I go; you you know

servitutem, qua servivi tibi’. 30:27 Ait illi Laban:
slavery; which I have served you ‘. 30:27 said they Laban

‘ Inveniam gratiam in conspectu tuo; augurio
‘ find thanks in before you; augury

didici, quia benedixerit mihi Deus propter te.
I have learned because blessed I God for You.

30:28 Constitue mercedem tuam, quam dem tibi’.
30:28 Set wages your than I you ‘.

30:29 At ille respondit: ‘ Tu nosti quomodo
30:29 But he He answered: ‘ You you know how

servierim tibi et quanti in manibus meis facti sint
served you and price in hands I they are

greges tui. 30:30 Modicum habuisti, antequam
flocks You. 30:30 A little had before
venirem ad te, et nunc multiplicatum est vehementer,
I came to you and now increased is strongly,
benedixitque tibi Dominus ad introitum meum. Nunc
blessed you Lord to entrance My. now
autem quando providebo etiam domui meae?'. 30:31
Now when provide also house my well. ' 30:31
Dixitque Laban: ' Quid tibi dabo?'. At ille ait: '
said Laban ' What you i '. But he he said: '
Nihil mihi dabis; si feceris, quod postulo, iterum
nothing I give; if you do that need, again
pascam et custodiam pecora tua. 30:32 Gyrabo
feed and watch cattle Your. 30:32 Let me go through
omnes greges tuos hodie; separa cuncta pecora varia
all flocks your today; separate all cattle various
et maculosa et, quodcumque furvum in ovibus et
and spotted and, whatever brown in sheep and
maculosum variumque in capris fuerit, erit merces
spotted colors in goats it will be wage
mea. 30:33 Respondebitque mihi cras iustitia mea;
I have. 30:33 answer I tomorrow justice my;
quando veneris, ut inspicias mercedem meam, omnia,
when Friday, as check wages I all
quae non fuerint varia et maculosa in capris et
which not they various and spotted in goats and
furva in ovibus, furti me arguent'. 30:34 Dixit
brown in sheep, theft I stolen. ' 30:34 said
Laban: ' Gratum habeo, quod petis!'. 30:35 Et
Laban ' We welcome I have, that might be. ' 30:35 The
separavit in die illo hircos striatos atque maculosos
separated in day that goats streaked and spotted
et omnes capras varias et maculosas, omne, in quo
and all goats various and spotted all in which
album erat, et omne furvum in ovibus, et tradidit
list It was and all brown in sheep, and delivered
in manu filiorum suorum. 30:36 Et posuit spatium
in hand children ones. 30:36 The set space
itineris trium dierum inter se et Iacob, qui
travel three days between he and Jacob, that

pascebat reliquos greges Laban. 30:37 Tollens ergo
feeding the rest flocks Laban. 30:37 taking So
Iacob virgas virides populeas et amygdalinas et ex
Jacob switches green poplar and almond and from
platanis, ex parte ita decorticavit eas, ut in his,
plane from part so peeled them, as in those
quae spoliata fuerant, candor appareret. 30:38
which stripped were Brightness appear. 30:38
Posuitque virgas, quas ex parte decorticaverat, in
He set switches; which from part decorticaverat, in
canalibus, ubi effundebatur aqua, ut, cum venissent
trough, where mounted water; that, with come
greges ad bibendum, ante oculos haberent virgas et
flocks to restructuring, before eyes have switches and
in aspectu earum conciperent. 30:39 Factumque est
in Presence their conceive. 30:39 it is
ut in ipso calore coitus greges intuerentur virgas et
as in it heat emission flocks mated switches and
parerent striata et varia et maculosa. 30:40 Agnos
prepare striated and various and spotted. 30:40 Agni
autem segregavit Iacob et posuit gregem ex adverso
Now separated Jacob and set company from against
striatorum et omnium furvorum in grege Laban et
striped and all brown in group Laban and
constituit sibi greges seorsum neque statuit eos cum
set to flocks apart or set them with
grege Laban. 30:41 Quotiescumque igitur calefiebant
group Laban. 30:41 Every time So breeding
pecora robusta, ponebat Iacob virgas in canalibus
cattle robust put Jacob switches in trough
aquarum ante oculos pecorum, ut in earum
water before eyes cattle, as in their
contemplatione conciperent. 30:42 Quando vero pecora
overview conceive. 30:42 when But cattle
debilia erant, non ponebat eas. Factaque sunt debilia
weak were not put them. Now are weak
Laban et robusta Iacob; 30:43 ditatusque est homo
Laban and strong Jacob; 30:43 increased is man
ultra modum et habuit greges multos, ancillas et
more mode and he had flocks many handmaidens and
servos, camelos et asinos. 31:1 Postquam autem
servants, camels and donkeys. 31: 1 after the Now

audivit verba filiorum Laban dicentium: ‘ Tulit Iacob
heard words children Laban saying: ‘ took Jacob
omnia, quae fuerunt patris nostri, et de patris nostri
all which were father our and of father our
facultate acquisivit has divitias ‘, 31:2 animadvertit
Facility purchased these wealth ‘ 31: 2 notices
quoque faciem Laban quod non esset erga se sicut
also face Laban that not was for he as
heri et nudiustertius. 31:3 Et dixit Dominus ad
yesterday and the day before. 31: 3 The said Lord to
Iacob: ‘ Revertere in terram patrum tuorum et ad
Jacob: ‘ Return in land fathers your and to
cognitionem tuam, eroque tecum’. 31:4 Misit Iacob
family your I will be with you. ‘ 31: 4 sent Jacob
et vocavit Rachel et Liam in agrum, ubi pascebat
and he called Rachel and Leah in field where feeding
greges, 31:5 dixitque eis: ‘ Video faciem patris vestri
flocks, 31: 5 said them: ‘ video face father you
quod non sit erga me sicut heri et nudiustertius;
that not is for I as yesterday and before;
Deus autem patris mei fuit mecum, 31:6 et ipsae
God Now father my was with 31: 6 and they
nostis quod totis viribus meis servierim patri
Do you know that all strength I served father
vestro. 31:7 Sed pater vester circumvenit me et
your. 31: 7 but father your overreached I and
mutavit mercedem meam decem vicibus; et tamen
changed wages I ten times; and yet
non dimisit eum Deus, ut noceret mihi. 31:8 Si
not released it God, as hurt to me. 31: 8 If
quando dixit: ‘Variae erunt mercedes tuae’, pariebant
when he said: ‘Various will be earnings Your ‘ then
omnes oves varios fetus. Quando vero e contrario
all sheep various the fetus. when But from other
ait: ‘Striata quaeque accipies pro mercede’, omnes
he said: ‘The striped each take for wages, all
greges striata pepererunt. 31:9 Tulitque Deus
flocks striated ones. 31: 9 took God
substantiam patris vestri et dedit mihi. 31:10
substance father you and given to me. 31:10

Postquam enim conceptus gregis tempus advenerat,
after the For concept flock time breeding
levavi oculos meos et vidi in somnis ascendentes
I eyes my and I in dream ascending
mares super feminas, striatos et varios et respersos.
males over females streaked and various and mottled.
31:11 Dixitque angelus Dei ad me in somnis: ‘Iacob’.
31:11 said angel God to I in sleep: ‘Jacob.’
Et ego respondi: Adsum. 31:12 Qui ait: ‘Leva
The I I answered: Here I am. 31:12 He he said: ‘Lift
oculos tuos et vide universos masculos ascendentes
eyes your and see all males ascending
super feminas, striatos et varios atque respersos.
over females streaked and various and mottled.
Vidi enim omnia, quae fecit tibi Laban. 31:13 Ego
I saw For all which he you Laban. 31:13 I
sum Deus Bethel, ubi unxisti lapidem et votum
I God Bethel where anointed stone and vote
vovisti mihi. Nunc ergo surge et egredere de terra
vowedst to me. now So Rise and Leave of land
hac revertens in terram nativitatis tuae”. 31:14
this back in land birth Your '. 31:14
Responderunt ei Rachel et Lia: ‘ Numquid habemus
answered it Rachel and Leah ‘ Do we have
adhuc partem et hereditatem in domo patris nostri?
yet part and heritage in house father our?
31:15 Nonne quasi alienas reputavit nos et vendidit
31:15 Did as foreign counted we and sold
nos comeditque pretium nostrum? 31:16 Sed omnes
we ate price our? 31:16 but all
opes, quas tulit Deus patri nostro, nobis abstulit ac
resources which took God father our us removed and
filiis nostris; unde omnia, quae praecepit tibi Deus,
children our whence all which charged you God,
fac’. 31:17 Surrexit itaque Iacob et imposuit liberos
Make '. 31:17 rose So Jacob and imposed free
suos ac coniuges suas super camelos. 31:18 Tulitque
their and spouses their over camels. 31:18 took
omnes greges suos et omnem substantiam suam,
all flocks their and all substance his
quidquid in Paddanaram acquisierat, ut iret ad Isaac
whatever in Padan acquired as go to Isaac

patrem suum in terram Chanaan. 31:19 Eo tempore
father his in land Canaan. 31:19 Travel time
Laban ierat ad tondendas oves, et Rachel furata est
Laban gone to shear sheep, and Rachel stolen is
theraphim patris sui. 31:20 Iacob autem decepit cor
the images father 's. 31:20 Jacob Now beguiled heart
Laban, non indicans ei quod fugeret. 31:21 Cumque
Laban not indicating it that flee. 31:21 when
fugisset cum omnibus, quae possidebat, et, amne
flight with all which possessed and, river
transmisso, pergeret contra montem Galaad, 31:22
crossing going against mount Gilead 31:22
nuntiatum est Laban die tertio quod fugisset Iacob.
news is Laban day third that flight Jacob.
31:23 Qui, assumptis fratribus suis, persecutus est
31:23 He, taking brothers their pursued is
eum diebus septem et comprehendit eum in monte
it days seven and includes it in mount
Galaad. 31:24 Venit autem Deus ad Laban
Gilead. 31:24 He came Now God to Laban
Aramaeum per somnium noctis dixitque ei: ‘Cave,
Syrian by dream night said to: ‘Take care,
ne quidquam loquaris contra Iacob!’. 31:25 Iamque
do not or speak against Jacob !. 31:25 now
Iacob extenderat in monte tabernaculum, cum Laban,
Jacob extended in mount tent, with Laban
consecutus eum cum fratribus suis, in eodem monte
obtained it with brothers their in the same mount
Galaad fixit tentorium. 31:26 Et dixit ad Iacob: ‘
Gilead fixed tent. 31:26 The said to Jacob: ‘
Quare ita egisti et decepisti cor meum, abigens
Why so provocation and deceived heart my driving
filias meas quasi captivas gladio? 31:27 Cur clam
daughters I as captive sword? 31:27 why secretly
fugisti et decepisti me, non indicans mihi, ut
fleest and deceived I not indicating I as
prosequer te cum gaudio et canticis et tympanis
sent you with joy and songs and drums
et citharis? 31:28 Non es passus, ut oscularer filios
and music? 31:28 no you He suffered as kiss children
meos ac filias; stulte operatus es. Et nunc 31:29
my and daughters; Fool! He worked art. The now 31:29

valet quidem manus mea reddere tibi malum, sed
It is indeed hand my pay you evil but
Deus patris vestri heri dixit mihi: 'Cave, ne
God father you yesterday said me: 'Take care, do not
loquaris contra Iacob quidquam!'. 31:30 Esto,
speak against Jacob good or bad. ' 31:30 Be
profectus es, quia desiderio tibi erat domus patris
progress you because desire you was house father
tui; cur furatus es deos meos?'. 31:31 Respondit
your; why stolen you gods as mine. ' 31:31 The answer
Iacob: ' Quia timui. Dixi enim, ne forte
Jacob: ' for I was afraid. I said, For do not perhaps
violenter auferres filias tuas a me. 31:32 Apud
violence take daughters I from Me. 31:32 In
quemcumque inveneris deos tuos, non vivat! Coram
Whichever find gods your not live! before
fratribus nostris scrutare, quidquid tuorum apud me
brothers our Search, whatever your in I
inveneris, et aufer'. Ignorabat enim Iacob quod
find and Remove '. He knew not For Jacob that
Rachel furata esset theraphim. 31:33 Ingressus itaque
Rachel stolen was the images. 31:33 Entry So
Laban tabernacula Iacob et Liae et utriusque
Laban dwellings Jacob and Leah and both
famulae, non invenit. Egressus de tentorio Liae,
maid not found. Departing of tent Lia
intravit tentorium Rachelis. 31:34 Illa autem
entered tent Rachel. 31:34 She Now
absconderat theraphim in stramento cameli et sedit
hidden the images in thatched camels and sat
desuper. Scrutantique omne tentorium et nihil
from above. searched all tent and nothing
invenienti 31:35 ait: ' Ne irascatur dominus meus,
found 31:35 he said: ' Do not angry master my
quod coram te assurgere nequeo, quia iuxta
that before you rise I can not because according to
consuetudinem feminarum nunc accidit mihi'.
custom women now case to me. ' 31:36
Quaesivit ergo et non invenit theraphim. 31:36
It sought So and not found the images. 31:36
Tumensque Iacob cum iurgio ait: ' Quam ob
M. Jacob with quarrel he said: ' How for

culpam meam et ob quod peccatum meum sic
fault I and for that sin my so
persecutus es me, 31:37 quia scrutatus es omnem
pursued you I 31:37 because search you all
supellectilem meam? Quid invenisti de cuncta
furniture I? What found of all
substantia domus tuae? Pone hic coram fratribus
substance house Yours? Set here before brothers
meis et fratribus tuis, et iudicent inter me et te.
I and brothers your and judge between I and You.
31:38 Ecce, viginti annis fui tecum. Oves tuae et
31:38 See, twenty years I with you. sheep your and
caprae non abortiverunt, arietes gregis tui non
goat not miscarried, rams flock your not
comedi; 31:39 nec dilaceratum a bestia ostendi
I have eaten; 31:39 or torn from beast show
tibi: ego damnum omne reddebam; quidquid die
you: I loss all it; whatever day
noctaque furto perierat, a me exigebas. 31:40 Die
night theft lost from I Exact. 31:40 On
aestu consumebar et nocte gelu, fugiebatque somnus
heat consumed and night frost, fled sleep
ab oculis meis. 31:41 Sic per viginti annos in domo
from eyes mine. 31:41 so by twenty years in house
tua servivi tibi: quattuordecim pro filiabus et sex
your I have served you: fourteen for daughters and six
pro gregibus tuis; immutasti quoque mercedem meam
for flocks your; changed also wages I
decem vicibus. 31:42 Nisi Deus patris mei, Deus
ten times. 31:42 unless God father my God
Abraham et Timor Isaac, affuisset mihi, certemodo
Abraham and fear Isaac Proved I surely
nudum me dimisisses; afflictionem meam et laborem
naked I away; affliction I and labor
manuum mearum respexit Deus et iudicavit heri’.
hands my He looked God and judged yesterday.
31:43 Respondit ei Laban: ‘ Filiae filiae meae et
31:43 The answer it Laban ‘ Daughters daughters I and
fili filii mei et greges greges mei et omnia,
children children my and flocks flocks my and all

quae cernis, mea sunt; et filiabus meis quid possum
which You see, my they are: and daughters I what I

facere illis hodie et filiis earum, quos genuerunt?
do they today and children their which children?

31:44 Veni ergo, et ineamus foedus ego et tu, ut
31:44 I came therefore, and s treaty I and you as

sit in testimonium inter me et te'. 31:45 Tulit
is in witness between I and you '. 31:45 took

itaque Iacob lapidem et erexit illum in titulum;
So Jacob stone and set up it in title;

31:46 dixitque fratribus suis: ' Afferte lapides'. Qui
31:46 said brothers his ' Bring The stones'. He

congregantes fecerunt tumulum comederuntque ibi
gathering they grave ate there

super eum. 31:47 Quem vocavit Laban
over him. 31:47 Whom he called Laban

Iegarsahadutha (id est Tumulus testimonii), et Iacob
it Jegarsahadutha (ie is The tomb Meeting) and Jacob

Galed (uterque iuxta proprietatem linguae suae).
hillock (both according to property language His).

31:48 Dixitque Laban: ' Tumulus iste testis erit
31:48 said Laban ' The tomb this witness will be

inter me et te hodie ' ; et idcirco appellatum est
between I and you today ' and therefore Addressing is

nomen eius Galed (id est Tumulus testis) 31:49 et
name his hillock (ie is The tomb witness) 31:49 and

etiam Maspha (id est Specula), quia dixit: '
also Mizpah (ie is Mirror) because he said: '

Speculetur Dominus inter me et te, quando
watch Lord between I and you when

absconditi erimus ab invicem. 31:50 Si affligeris
hidden we will be from each other. 31:50 If afflict

filiis meas et si introduxeris uxores alias super
daughters I and if take wives other over

eas, cum nemo nobiscum sit, vide, Deus est testis
them, with no with is see, God is witness

inter me et te'. 31:51 Dixitque Laban ad Iacob: '
between I and you '. 31:51 said Laban to Jacob: '

En tumulus hic et lapis, quem erexi inter me
See heap here and stone which I have set up between I

et te. 31:52 Testis erit tumulus iste et lapis quod
and You. 31:52 witness will be heap this and stone that

ego non transibo tumulum hunc pergens ad te,
I not go grave this go to you
 neque tu transibis tumulum hunc et lapidem hunc
or you pass grave this and stone this
 ad malum. 31:53 Deus Abraham et Deus Nachor
to evil. 31:53 God Abraham and God Nahor
 iudicent inter nos'. Iuravit Iacob per Timorem patris
judge between us'. sworn Jacob by fear father
 sui Isaac; 31:54 immolatisque victimis in monte,
s Isaac; 31:54 He offered a victims in Monte
 vocavit fratres suos, ut ederent panem. Qui cum
he called brothers his as eat bread. He with
 comedissent, pernoctaverunt in monte. 32:1 Laban
eaten, night in Mount. 32: 1 Laban
 vero de nocte consurgens osculatus est filios et
But of night rising kiss is children and
 filias suas et benedixit illis reversusque est in
daughters their and blessed they returned is in
 locum suum. 32:2 Iacob quoque abiit itinere, quo
place his own. 32: 2 Jacob also He went route, which
 coeperat, fueruntque ei obviam angeli Dei. 32:3 Quos
taxpayers, they were it meet angels God. 32: 3 These
 cum vidisset, ait: 'Castra Dei sunt haec'; et
with saw he said: 'Camps God are this ' and
 appellavit nomen loci illius Mahanaim (id est Castra).
He called name local of 'Two (ie is Camp).
 32:4 Misit autem nuntios ante se ad Esau fratrem
32: 4 sent Now news before he to Esau brother
 suum in terram Seir, in regionem Edom. 32:5
his in land Seir in region Edom. 32: 5
 Praecepitque eis dicens: 'Sic loquimini domino meo
charged them saying: ' so speak the I
 Esau: Haec dicit servus tuus Iacob: Apud Laban
Esau; This says slave your Jacob: In Laban
 peregrinatus sum et fui usque in praesentem diem.
sojourned I and I up in this Day.
 32:6 Habeo boves et asinos, oves et servos atque
32: 6 I have cattle and donkeys, sheep and officials and
 ancillas; mittoque nunc legationem ad dominum
female and now embassy to owner
 meum, ut inveniam gratiam in conspectu tuo'. 32:7
my as find thanks in before 'it. 32: 7

Reversique sunt nuntii ad Iacob dicentes: ‘ Venimus
returned are news to Jacob saying: ‘ We came
ad Esau fratrem tuum, et ecce properat in occursum
to Esau brother your and See hastens in meet
tibi cum quadringentis viris’. 32:8 Timuit Iacob
you with four men ‘. 32: 8 He was afraid of Jacob
valde et perterritus divisit populum, qui secum erat,
very and terrified divided people that with It was
greges quoque et oves et boves et camelos in duas
flocks also and sheep and cattle and camels in two
turmas 32:9 dicens: ‘ Si venerit Esau ad unam
companies 32: 9 saying: ‘ If come Esau to one
turmam et percusserit eam, alia turma, quae reliqua
company and strike it other company which other
est, salvabitur’. 32:10 Dixitque Iacob: ‘ Deus patris
is be saved. ‘ 32:10 said Jacob: ‘ God father
mei Abraham et Deus patris mei Isaac, Domine, qui
my Abraham and God father my Isaac Sir, that
dixisti mihi: ‘Revertere in terram tuam et in locum
You said me: ‘Return in land your and in place
nativitatis tuae, et benefaciam tibi’, 32:11 minor sum
birth your and well you ‘ 32:11 less I
cunctis miserationibus et cuncta veritate, quam
all compassion and all truth than
explesti servo tuo. In baculo meo transivi Iordanem
Indeed server your. in staff I I passed Jordan
istum et nunc cum duabus turmis regredior. 32:12
this and now with two companies companies. 32:12
Erue me de manu fratris mei, de manu Esau, quia
Deliver I of hand brother my of hand Esau because
valde eum timeo; ne forte veniens percutiat
very it I fear; do not perhaps coming strike
matrem cum filiis. 32:13 Tu locutus es quod bene
mother with the children. 32:13 You said you that well
mihi faceres et dilatares semen meum sicut arenam
I do and multiply seed my as sand
maris, quae prae multitudine numerari non potest’.
sea, which than numbers numbered not can be. ‘
32:14 Mansit ibi nocte illa et sumpsit de his, quae
32:14 He spent there night that and took of those which

habebat, munera Esau fratri suo: 32:15 capras
had gifts Esau brother his 32:15 goats
ducentas, hircos viginti, oves ducentas et arietes
two hundred goats twenty; sheep two hundred and rams
viginti, 32:16 camelos fetas cum pullis suis triginta,
twenty; 32:16 camels milch with colts their thirty
vaccas quadraginta et tauros decem, asinas viginti
cows forty and bulls ten, asses twenty
et pullos earum decem. 32:17 Et misit per manus
and young their ten. 32:17 The sent by hand
servorum suorum singulos seorsum greges dixitque
officials their each apart flocks said
pueris suis: ‘Antecedite me, et sit spatium inter
boys his ‘Go ahead I and is space between
gregem et gregem’. 32:18 Et praecepit priori dicens:
company and the flock. ‘32:18 The charged first saying:
‘Si obvium habueris Esau fratrem meum, et
‘If meet have Esau brother my and
interrogaverit te: ‘Cuius es?’ et ‘Quo vadis?’
asks you: ‘The are you?’ and ‘The are you going?’
et ‘Cuius sunt ista, quae sequeris?’, 32:19
and ‘The are this which driving?’ 32:19
respondebis: Servi tui Iacob; munera misit domino
answer: servants your Jacob; gifts sent the
meo Esau. Ipse quoque post nos venit’. 32:20
I Esau. He also after we come. ‘32:20
Similiter mandata dedit secundo ac tertio et cunctis,
Similarly, commands given second and third and all
qui sequebantur greges, dicens: ‘Iisdem verbis
that followed flocks, saying: ‘Sterile words
loquimini ad Esau, cum inveneritis eum, 32:21 et
speak to Esau with find him, 32:21 and
addetis: Ipse quoque servus tuus Iacob iter nostrum
add: He also slave your Jacob trip our
insequitur. Dixit enim: Placabo illum muneribus, quae
pursuit. said For: conciliate it gifts; which
praecedunt, et postea videbo faciem eius: forsitan
precede and later see face his perhaps
propitiabitur mihi’. 32:22 Praecesserunt itaque munera
pardon to me. ‘32:22 preceded So gifts

ante eum, ipse vero mansit nocte illa in castris.
before him, he But He remained night that in camp.

32:23 Cumque nocte surrexisset, tulit duas uxores
32:23 when night rose, took two wives

suas et totidem famulas cum undecim filiis et
their and many handmaids with eleven children and

transivit vadum Iaboc; 32:24 sumptis ergo
passed ford Jaboc; 32:24 taking So

traductisque illis et omnibus, quae ad se pertinebant,
across they and all which to he duty

per torrentem, 32:25 mansit solus. Et ecce vir
by torrent, 32:25 He remained alone. The See man

luctabatur cum eo usque mane. 32:26 Qui cum
wrestled with it up in the morning. 32:26 He with

videret quod eum superare non posset, tetigit
see that it overcome not could he touched

acetabulum femoris eius, et statim luxatum est
dish femur his and immediately joint is

acetabulum femoris Iacob, cum luctaretur cum illo.
dish femur Jacob, with wrestling with that.

32:27 Dixitque: ‘ Dimitte me, iam enim ascendit
32:27 He said: ‘ Release I already For up

aurora’. Respondit: ‘ Non dimittam te, nisi
the dawn. ‘ He answered: ‘ no release you but

benedixeris mihi’. 32:28 Ait ad eum: ‘ Quod nomen
bless to me. ‘ 32:28 said to him: ‘ The name

est tibi?’’. Respondit: ‘ Iacob’. 32:29 At ille: ‘
is you? ‘. He answered: ‘ Jacob ‘. 32:29 But he said: ‘

Nequaquam, inquit, Iacob amplius appellabitur nomen
No, he says, Jacob more called name

tuum, sed Israel: quoniam certasti cum Deo et cum
your but Israel: for striven with God and with

hominibus et praevaluisti!’’. 32:30 Interrogavit eum
men and prevailed. ‘ 32:30 asked it

Iacob: ‘ Dic mihi, quo appellaris nomine?’.
Jacob: ‘ Tell I which called? name? ‘.

Respondit: ‘ Cur quaeris nomen meum?’’. Et
He answered: ‘ why shutters name My ‘. The

benedixit ei in eodem loco. 32:31 Vocavitque Iacob
blessed it in the same place. 32:31 called Jacob

nomen loci illius Phanuel dicens: ‘ Vidi Deum facie
name local of Face saying: ‘ I saw God the

ad faciem, et salva facta est anima mea'. 32:32
to face, and Help made is soul My '. 32:32
Ortusque est ei sol, cum transgrederetur Phanuel;
rose is it sun, with breaking Penuel
ipse vero claudicabat propter femur. 32:33 Quam ob
he But halted for thigh. 32:33 How for
causam non comedunt filii Israel nervum, qui est
cause not eat children Israel stocks that is
in femore, usque in praesentem diem, eo quod
in thigh, up in this day it that
tetigerit nervum femoris Iacob. 33:1 Elevans autem
touches stocks femur Jacob. 33: 1 Raising Now
Iacob oculos suos vidit venientem Esau et cum eo
Jacob eyes their saw coming Esau and with it
quadringentos viros; divisitque filios Liae et Rachel
four men; divided children Leah and Rachel
ambarumque famularum. 33:2 Et posuit utramque
two handmaids. 33: 2 The set both
ancillam et liberos earum in principio, Liam vero
maid and free their in beginning Leah But
et filios eius in secundo loco, Rachel autem et
and children his in second place Rachel Now and
Ioseph novissimos. 33:3 Et ipse praegrediens adoravit
Joseph last. 33: 3 The he ahead worshiped
pronus in terram septies, donec appropinquaret ad
flat in land seven times, until drawing near to
fratrem suum. 33:4 Currens itaque Esau obviam
brother his own. 33: 4 Courier So Esau meet
fratri suo amplexatus est eum; stringensque collum
brother his Accepting is him; clasping neck
eius osculatus est eum, et fleverunt. 33:5 Levatisque
his kiss is him, and wept. 33: 5 lifting
oculis, vidit mulieres et liberos earum et ait: ‘
eyes, saw women and free their and he said: ‘
Qui sunt isti tibi?’. Respondit: ‘ Liberi sunt, quos
He are these you? '. He answered: ‘ free are which
donavit mihi Deus servo tuo’. 33:6 Et
gave I God server 'it. 33: 6 The
appropinquantibus ancillae et filii earum incurvati
nigh handmaiden and children their down
sunt. 33:7 Accessit quoque Lia cum liberis suis et,
They are. 33: 7 came also Leah with children their and,

cum similiter adorassent, extremi Ioseph et Rachel
with similarly, Joseph, extreme Joseph and Rachel
adoraverunt. 33:8 ‘ Quatenus sunt, inquit, istae
adored. 33: 8 ‘ What are he says, these
turmae, quas obvias habui?’. **Respondit: ‘ Ut**
companies which teemed I have enough. ‘ He answered: ‘ To
invenirem gratiam coram domino meo’. 33:9 At ille:
A thanks before the My ‘. 33: 9 But he said:
‘ Habeo, ait, plurima, frater mi; sint tua tibi’.
‘ I have he said, many, brother my; are your you ‘.
33:10 Dixit Iacob: ‘ Noli ita, obsecro; sed, si inveni
33:10 said Jacob: ‘ Do not so, I beg you! but, if I found
gratiam in oculis tuis, accipe munusculum de
thanks in eyes your take a small gift of
manibus meis; sic enim vidi faciem tuam quasi
hands mine; so For I face your as
viderim vultum Dei, et mihi propitius fuisti. 33:11
dream face God, and I pardon You were. 33:11
Suscipe, quaeso, benedictionem, quae allata est tibi;
Receive Please, thanks, which adduced is you;
quia Deus misertus est mihi, et habeo omnia’.
because God with compassion is I and I have all things. ‘
Et, cum compelleret illum, suscepit 33:12 et ait: ‘
and, with force it received 33:12 and he said: ‘
Gradiamur simul, eroque socius itineris tui’.
Let us go on at the same time, I will be partner travel you ‘.
33:13 Dixit Iacob: ‘ Nosti, domine mi, quod
33:13 said Jacob: ‘ You know, O my that
parvulos habeam teneros et oves et boves fetas
children I have tender and sheep and cattle milch
mecum; quas si plus in ambulando fecero laborare
with me; which if more in walking I do Labour
vel una die, morientur cuncti greges. 33:14 Praecedat
or one day die all flocks. 33:14 go
dominus meus ante servum suum; et ego sequar
master my before slave his own; and I I will follow
paulatim secundum gressum pecorum ante me et
gradually according to step cattle before I and
secundum gressum parvulorum, donec veniam ad
according to step Infant until pardon to

dominum meum in Seir'. 33:15 Respondit Esau: '
owner my in Seir. 33:15 The answer Esau;
Oro te, ut de populo, qui mecum est, saltem socii
Please you as of people that with is at least partners
remaneant viae tuae'. ' Non est, inquit, necesse; hoc
remain way Your ' ' no is he says, necessary; this
uno indigeo, ut inveniam gratiam in conspectu
one let as find thanks in before
domini mei'. 33:16 Reversus est itaque illo die Esau
of My ' 33:16 returning is So that day Esau
itinere suo in Seir. 33:17 Et Iacob venit in Succoth,
route his in Seir. 33:17 The Jacob he came in Succoth
ubi, aedificata sibi domo et fixis tentoriis pro
where, built to house and fixed tents for
gregibus suis, appellavit nomen loci illius Succoth (id
flocks their He called name local of Succoth (ie
est Tabernacula). 33:18 Transivitque Iacob incolumis
is Tents). 33:18 He passed Jacob safe
ad urbem Sichem, quae est in terra Chanaan, cum
to city Shechem which is in land Canaan with
veniret de Paddanaram; et habitavit iuxta
come of Syria and The according to
oppidum. 33:19 Emitque partem agri, in qua fixerat
town. 33:19 He bought part field in which had
tabernaculum suum, a filiis Hemmor patris Sichem
tent his from children Hamor father Shechem
centum argenteis. 33:20 Et erexit ibi altare et
one hundred silver. 33:20 The set up there altar and
vocavit illud: ' Deus est Deus Israel'. 34:1 Egressa
he called it ' God is God Israel ' 34: 1 Having left
est autem Dina filia, quam Lia pepererat Iacob, ut
is Now Dina daughter, than Leah she had Jacob, as
videret filias regionis illius. 34:2 Quam cum vidisset
see daughters region of that. 34: 2 How with saw
Sichem filius Hemmor Hevaei principis terrae illius,
Shechem son Hamor bough prince earth of
adamavit eam et rapuit; et dormivit cum illa, vi
Friar it and caught; and slept with that force
opprimens illam. 34:3 Et conglutinata est anima eius
oppressing her. 34: 3 The glasses is soul his

cum ea, et amavit puellam et locutus est ad cor
with it and He loved girl and said is to heart
eius. 34:4 Dixitque ad Hemmor patrem suum: ‘
her. 34: 4 said to Hamor father his ‘
Accipe mihi puellam hanc coniugem’. 34:5 Cum
Receive I girl this wife. ‘ 34: 5 with
audisset Jacob quod violasset Dinam filiam suam,
heard Jacob that forced Dinah daughter his
absentibus filiis et in pastu pecorum occupatis,
absent children and in feeding cattle held
siluit, donec redirent. 34:6 Egresso autem Hemmor
quiet, until return. 34: 6 ¶ Now Hamor
patre Sichem, ut loqueretur ad Jacob, 34:7 ecce
father Shechem as speak to Jacob, 34: 7 See
filiis Jacob veniebant de agro, auditoque, quod
children Jacob coming of field hearing, that
acciderat, contristati et irati sunt valde, eo quod
occurred, sorry and angry are very it that
foedam rem esset operatus in Israel et, violata
foul business was He worked in Israel and, violated
filia Jacob, rem illicitam perpetrasset. 34:8
daughter Jacob, business unlawful to be done. 34: 8
Locutus est itaque Hemmor ad eos: ‘ Sichem filii
He spoke is So Hamor to them: ‘ Shechem children
mei adhaesit anima filiae vestrae; date eam illi
my cleaved soul daughters your; date it they
uxorem, 34:9 et iungamus vicissim conubia:
his wife, 34: 9 and Make On the other hand marriages
filias vestras tradite nobis et filias nostras
daughters your Surrender us and daughters our
accipite vobis. 34:10 Et habitate nobiscum; terra in
Receive to you. 34:10 The live with us; land in
potestate vestra est: manete, perambulate et possidete
power your is: Wait, patrol and inherit
eam’. 34:11 Sed et Sichem ad patrem et ad fratres
it ‘. 34:11 but and Shechem to father and to brothers
eius ait: ‘ Inveniam gratiam coram vobis et,
his he said: ‘ find thanks before you and,
quaecumque statueritis, dabo. 34:12 Augete mihi
whatever appoint I will. 34:12 Raise I

valde dotem et munera; libens tribuam, quod
very dowry and gifts; I willingly uniting that
petieritis. Tantum date mihi puellam hanc uxorem’.
you may ask. only date I girl this wife. ‘

34:13 Responderunt filii Iacob Sichem et Hemmor
34:13 answered children Jacob Shechem and Hamor
patri eius in dolo ob stuprum sororis: 34:14 ‘ Non
father his in deceit for seduction sister: 34:14 ‘ no

possumus facere, quod petitis, dare sororem nostram
we can do that demand, give sister our
homini incircumciso, opprobrium enim esset nobis.
man uncircumcised; reproach For was to us.

34:15 In hoc tantum valebimus acquiescere vobis: si
34:15 in this only condition agree you: if
esse volueritis similes nostri, circumcidatur in vobis
be will like our circumcised in you

omne masculini sexus; 34:16 tunc dabimus et
all male sex; 34:16 then We will give and
accipiemus mutuo filias nostras ac vestras et
take loan daughters our and your and
habitabimus vobiscum erimusque unus populus. 34:17
stay with will be one people. 34:17

Si autem circumcidi nolueritis, tollemus filiam
If Now circumcised will take daughter
nostram et recedemus’. 34:18 Placuit oblatio
our and I will depart. ‘ 34:18 It was decided offering

eorum Hemmor et Sichem filio eius, 34:19 nec
their Hamor and Shechem son his 34:19 or
distulit adulescens quin statim, quod petebatur,
deferred The young man but directly that request

expleret; amabat enim filiam Iacob valde, et ipse
screening; He loved For daughter Jacob very and he
erat inclitus in omni domo patris sui. 34:20
was honor in all house father 's. 34:20

Ingressique portam urbis, Hemmor et Sichem filius
Going to gate city Hamor and Shechem son
eius locuti sunt ad viros civitatis suae: 34:21 ‘ Viri
his have are to men city his 34:21 ‘ men

isti pacifici sunt erga nos; maneant in terra et
these peacemakers are for us; remain in land and
perambulent eam, quae spatiosa et lata est eis;
trade it which large and wide is them;

filias eorum accipiemus uxores et nostras illis
daughters their take wives and our they
dabimus. 34:22 Tantum in hoc valebunt viri
ours. 34:22 only in this levitation men
acquiescere nobis, ut maneant nobiscum et efficiamur
agree us as remain with and made
unus populus, si circumcidamus masculos nostros
one people; if circumcise males our
ritum gentis imitantes; 34:23 et pecora et substantia
rite nation imitating; 34:23 and cattle and substance
et armenta eorum nostra erunt. Tantum in hoc
and herds their our will be. only in this
acquiescamus, et habitabunt nobiscum'. 34:24
condescend, and live with us. ' 34:24
Assensique sunt omnes, circumcisis cunctis maribus,
agreed are all off all males,
qui egrediebantur e porta civitatis suae. 34:25 Et
that forward from gate city His. 34:25 The
ecce, die tertio, quando gravissimus vulnere dolor
See, day third, when gravissimos wounds Department
est, arreptis duo filii Iacob Simeon et Levi fratres
is catching up two children Jacob Simeon and Levi brothers
Dinae gladiis, ingressi sunt urbem securi;
Dina swords, entered are city secure;
interfectisque omnibus masculis, 34:26 Hemmor et
killing all male; 34:26 Hamor and
Sichem pariter necaverunt, tollentes Dinam de domo
Shechem together edge select Dinah of house
Sichem sororem suam. 34:27 Filii Iacob irruerunt
Shechem sister own. 34:27 children Jacob beat
super occisos, et depopulati sunt urbem in ultionem
over slain and plundered are city in revenge
stupri. 34:28 Oves eorum et armenta et asinos
rape. 34:28 sheep their and herds and asses
cunctaque, quae in civitate et in agris erant,
all; which in city and in fields were
tulerunt. 34:29 Omnes opes eorum, parvulos quoque
So they did. 34:29 All resources their children also
et uxores duxerunt captivas et diripuerunt omnia,
and wives led captive and landmarks all
quae in domibus erant. 34:30 Iacob autem dixit ad
which in homes were. 34:30 Jacob Now said to

Simeon et Levi: ‘ Turbastis me et odiosum fecistis
Simeon and Levi; ‘ trouble I and hateful you did
me Chananaeis et Pherezais habitatoribus terrae
I Canaanites and Per'izzites inhabitants earth
huius. Nos pauci sumus; illi congregati percutient me,
this. We a few we are; they gathered strike I
et delebor ego et domus mea’. 34:31 Responderunt:
and destroyed I and house My '. 34:31 They answered:
‘ Numquid ut scorto abuti debuere sorore nostra?’.
‘ Do as prostitute abuse Should sister Our ’.
35:1 Locutus est Deus ad Iacob: ‘ Surge et ascende
35: 1 He spoke is God to Jacob: ‘ Up and Attack
Bethel et habita ibi; facque altare Deo, qui
Bethel and live there; an altar God, that
apparuit tibi, quando fugiebas Esau fratrem tuum’.
He appeared you when flight Esau brother Your ’.
35:2 Iacob vero, convocata omni domo sua, ait: ‘
35: 2 Jacob however, calling the all house his he said: ‘
Abigite deos alienos, qui in medio vestri sunt, et
Put away gods other that in the you are and
mundamini ac mutate vestimenta vestra. 35:3
clean and change clothes your. 35: 3
Surgamus et ascendamus in Bethel, ut faciamus ibi
Let us rise and up in Bethel as do there
altare Deo, qui exaudivit me in die tribulationis
altar God, that He heard I in day trouble
meae et socius fuit itineris mei’. 35:4 Dederunt ergo
I and partner was travel My '. 35: 4 And they So
ei omnes deos alienos, quos habebant, et inaures,
it all gods other which had and earrings,
quae erant in auribus eorum; at ille infodit ea
which were in ears them; but he buried it
subter Quercum, quae est prope urbem Sichem. 35:5
under oaks, which is close city Shechem. 35: 5
Cumque profecti essent, terror Dei invasit omnes per
when traveled they terror God seized all by
circuitum civitates, et non sunt ausi persequi filios
about cities and not are venture pursue children
Iacob. 35:6 Venit igitur Iacob Luzam, quae est in
Jacob. 35: 6 He came So Jacob Luz which is in
terra Chanaan, id est Bethel, ipse et omnis populus
land Canaan that is Bethel he and all people

cum eo. 35:7 Aedificavitque ibi altare et
with the fact. 35: 7 built there altar and
appellavit nomen loci illius Deus Bethel; ibi enim
He called name local of God Bethel; there For
apparuit ei Deus, cum fugeret fratrem suum. 35:8
He appeared it God, with flee brother his own. 35: 8
Eodem tempore mortua est Debora nutrix Rebeckae
At the same time dead is Deborah nurse Rebecca
et sepulta est ad radices Bethel subter quercum;
and buried is to roots Bethel under oak;
vocatumque est nomen loci illius Quercus fletus. 35:9
called is name local of oak weeping. 35: 9
Apparuit iterum Deus Iacob, postquam reversus est
It appeared again God Jacob, after back is
de Paddanaram, benedixitque ei 35:10 dicens: ‘ Non
of Mesopotamia, blessed it 35:10 saying: ‘ no
vocaberis ultra Iacob, sed Israel erit nomen tuum ‘,
called more Jacob, but Israel will be name your ‘,
et appellavit eum Israel. 35:11 Dixitque ei: ‘ Ego
and He called it Israel. 35:11 said to: ‘ I
Deus omnipotens. Cresce et multiplicare; gens et
God Almighty. Grow and multiply; nation and
congregatio nationum erunt ex te, reges de lumbis
company national will be from you kings of loins
tuis egredientur. 35:12 Terramque, quam dedi
your issue. 35:12 The land than I
Abraham et Isaac, dabo tibi; et semini tuo post te
Abraham and Isaac I you; and seed your after you
dabo terram hanc’. 35:13 Et ascendit ab eo Deus.
I land this. ‘ 35:13 The up from it God.
35:14 Ille vero erexit titulum lapideum in loco, quo
35:14 He But set up title stone in place which
locutus ei fuerat Deus, libans super eum libamina et
said it was God, pouring over it offerings and
effundens oleum 35:15 vocansque nomen loci illius
sheds oil 35:15 calling name local of
Bethel. 35:16 Egressi sunt de Bethel. Et adhuc
Bethel. 35:16 Landing are of Bethel. The yet
spatium quoddam erat usque ad Ephratham, cum
space a was up to Ephrata, with
parturiret Rachel; 35:17 ob difficultatem partus
labor Rachel; 35:17 for difficulty delivery

periclitari coepit, dixitque ei obstetrix: ‘ Noli timere,
endangered began, said it midwife ‘ Do not fear
quia et hac vice habes filium’. 35:18 Egrediente
because and this time you have a son. ‘ 35:18 came
autem anima et imminente iam morte, vocavit
Now soul and imminent already death he called
nomen filii sui Benoni (id est Filius doloris mei);
name children s Benoni (ie is son pain I);
pater vero appellavit eum Benjamin (id est Filius
father But He called it Benjamin (ie is son
dextrae). 35:19 Mortua est ergo Rachel et sepulta
right). 35:19 dead is So Rachel and buried
est in via, quae ducit Ephratham; haec est
is in way, which leads Ephrata; this is
Bethlehem. 35:20 Erexitque Iacob titulum super
Bethlehem. 35:20 set Jacob title over
sepulcrum eius; hic est titulus monumenti Rachel
grave thereof; here is title monument Rachel
usque in praesentem diem. 35:21 Egressus inde
up in this Day. 35:21 Departing from
Israel, fixit tabernaculum trans Magdaleder (id est
Israel fixed tent beyond Migdal (ie is
Turris gregis). 35:22 Cumque habitaret in illa
tower Flock). 35:22 when live in that
regione, abiit Ruben et dormivit cum Bilha
region, He went Ruben and slept with Bala
concubina patris sui; quod illum minime latuit.
concubine father s; that it not at all unnoticed.
Erant autem filii Iacob duodecim. 35:23 Filii
there were Now children Jacob twelve. 35:23 children
Liae: primogenitus Ruben et Simeon et Levi et
Leah: firstborn Ruben and Simeon and Levi and
Iudas et Issachar et Zabulon. 35:24 Filii Rachel:
Judas and Issachar and Zebulon. 35:24 children Rachel:
Ioseph et Benjamin. 35:25 Filii Bilhae ancillae
Joseph and Benjamin. 35:25 children Bala handmaiden
Rachelis: Dan et Nephthali. 35:26 Filii Zelphae
Rachel: Dan and Naphtali. 35:26 children Leah
ancillae Liae: Gad et Aser. Hi sunt filii Iacob,
handmaiden Leah: Gad and Asher. These are children Jacob,
qui nati sunt ei in Paddanaram. 35:27 Venit Iacob
that born are it in Mesopotamia. 35:27 He came Jacob

ad Isaac patrem suum in Mambre Cariatharbe, id
to Isaac father his in Mamre Kiriatharba that
est Hebron, ubi peregrinatus est Abraham et Isaac.
is Hebron where sojourned is Abraham and Isaac.
35:28 Et completi sunt dies Isaac centum octoginta
35:28 The end are day Isaac one hundred eighty
annorum; 35:29 consumptusque aetate mortuus est et
years; 35:29 up age dead is and
appositus est populo suo senex et plenus dierum. Et
set is people his old and full days. The
sepelierunt eum Esau et Iacob filii sui. 36:1 Hae
buried it Esau and Jacob children 's. 36: 1 These
sunt autem generationes Esau. Ipse est Edom. 36:2
are Now generations Esau. He is Edom. 36: 2
Esau accepit uxores de filiabus Chanaan: Ada filiam
Esau he received wives of daughters Canaan; Ada daughter
Elon Hetthaei et Oolibama filiam Ana filii Sebeon
Elon Hittite and Anah daughter Ana children Sebeon
Horraei; 36:3 Basemath quoque filiam Ismael
Horites; 36: 3 Bas'emath also daughter Ishmael
sororem Nabaioth. 36:4 Peperit autem Ada Eliphaz,
sister Of. 36: 4 bore Now Ada Alphas,
Basemath genuit Rahuel, 36:5 Oolibama genuit Iehus
Bas'emath birth Reuel 36: 5 Anah birth Jehus
et Ialam et Core. Hi filii Esau, qui nati sunt ei
and Iaelam and Core. These children Esau that born are it
in terra Chanaan. 36:6 Tulit autem Esau uxores suas
in land Canaan. 36: 6 took Now Esau wives their
et filios et filias et omnes animas domus suae
and children and daughters and all lives house his
et pecora armenta et cuncta, quae adquisierat in
and cattle herds and all which acquired in
terra Chanaan, et abiit in terram Seir; recessitque
land Canaan and He went in land Seir; Then
a fratre suo Iacob. 36:7 Divites enim erant valde
from brother his Jacob. 36: 7 Rich For were very
et simul habitare non poterant; nec sustinebat eos
and together live not could; or support them
terra peregrinationis eorum prae multitudine gregum.
land pilgrimage their than numbers livestock.
36:8 Habitavitque Esau in monte Seir. Ipse est
36: 8 He lived Esau in mount Seir. He is

Edom. 36:9 Hae autem sunt generationes Esau patris
Edom. 36: 9 These Now are generations Esau father
Edom in monte Seir, 36:10 et haec nomina filiorum
Edom in mount Seir 36:10 and this names children
eius: Eliphaz filius Ada uxoris Esau, Rahuel quoque
his Alphas son Ada wife Esau Reuel also
filius Basemath uxoris eius. 36:11 Fueruntque Eliphaz
son Bas'emath wife her. 36:11 They were Alphas
fili: Theman, Omar, Sepho et Gatham et Cenez.
children: Tema, Omar, Omar and e and Kenaz.
36:12 Erat autem Thamna concubina Eliphaz filii
36:12 It was Now Timna concubine Alphas children
Esau, quae peperit ei Amalec. Hi sunt filii Ada
Esau which bore it Amalek. These are children Ada
uxoris Esau. 36:13 Filii autem Rahuel: Nahath et
wife Esau. 36:13 children Now Reuel; Nachath and
Zara, Samma et Meza; hi filii Basemath uxoris
Zara Shema and Meza; these children Bas'emath wife
Esau. 36:14 Isti erant filii Oolibama filiae Ana
Esau. 36:14 These were children Anah daughters Ana
fili Sebeon uxoris Esau, quos genuit ei: Iehus et
children Sebeon wife Esau which birth to: Jehus and
Ialam et Core. 36:15 Hi duces filiorum Esau. Filii
Iaelam and Core. 36:15 These leaders children Esau. children
Eliphaz primogeniti Esau: dux Theman, dux Omar,
Alphas oldest Esau; leader Tema, leader Omar,
dux Sepho, dux Cenez, 36:16 dux Core, dux
leader Omar, leader Kenaz 36:16 leader Core leader
Gatham, dux Amalec. Hi duces Eliphaz in terra
Gatham leader Amalek. These leaders Alphas in land
Edom; hi filii Ada. 36:17 Hi filii Rahuel filii
Edom; these children ADA. 36:17 These children Reuel children
Esau: dux Nahath, dux Zara, dux Samma, dux
Esau; leader Nachath, leader Zara leader Shama leader
Meza. Hi duces Rahuel in terra Edom; isti filii
Meza. These leaders Reuel in land Edom; these children
Basemath uxoris Esau. 36:18 Hi filii Oolibama
Bas'emath wife Esau. 36:18 These children Anah
uxoris Esau: dux Iehus, dux Ialam, dux Core. Hi
wife Esau; leader Jehus leader Iaelam, leader Core. These
duces Oolibama filiae Ana uxoris Esau. 36:19 Isti
leaders Anah daughters Ana wife Esau. 36:19 These

sunt filii Esau et hi duces eorum. Ipse est
are children Esau and these leaders them. He is
Edom. 36:20 Isti sunt filii Seir Horraei habitatores
Edom. 36:20 These are children Seir Horrite inhabitants
terrae: Lotan et Sobal et Sebeon et Ana 36:21 et
land; Lotan and Sobal and Sebeon and Ana 36:21 and
Dison et Eser et Disan; hi duces Horraei filii
Dishon and Ezer and Dishon; these leaders Horrite children
Seir in terra Edom. 36:22 Facti sunt autem filii
Seir in land Edom. 36:22 They have are Now children
Lotan: Hori et Hemam; erat autem soror Lotan
Lotan Hori and Herman; was Now sister Lotan
Thamna. 36:23 Et isti filii Sobal: Alvan et
Timna. 36:23 The these children Sobal: Alvan and
Manahath et Ebal, Sepho et Onam. 36:24 Et hi
Mrtnahsth and Ebal, Omar and Oman. 36:24 The these
filii Sebeon: Aia et Ana. Iste est Ana, qui invenit
children Sebeon: Aia and Ana. this is Ana that found
aquas calidas in solitudine, cum pasceret asinos
water hot in wilderness with feed asses
Sebeon patris sui. 36:25 Habuitque filium Dison et
Sebeon father 's. 36:25 She had son Dishon and
filiam Oolibama. 36:26 Et isti filii Dison: Hemdan
daughter Anah. 36:26 The these children Dishon; Hemdan
et Eseban et Iethran et Charran. 36:27 Hi filii
and Eseban and Jethran and Haran. 36:27 These children
Eser: Bilhan et Zavan et Iacan. 36:28 Habuit
Ezer: Bilhan and Zaavan and Akan. 36:28 He had
autem filios Disan: Us et Aran. 36:29 Isti duces
Now children Dishon; Us and Aran. 36:29 These leaders
Horraeorum: dux Lotan, dux Sobal, dux Sebeon,
Hori; leader Lotan leader Sobal leader Sebeon
dux Ana, 36:30 dux Dison, dux Eser, dux Disan;
leader Ana 36:30 leader Dishon leader Ezer leader Dishon;
isti duces Horraeorum secundum tribus eorum in
these leaders Hori according to three their in
terra Seir. 36:31 Reges autem, qui regnaverunt in
land Seir. 36:31 Kings however, that ruled in
terra Edom, antequam haberent regem filii Israel,
land Edom before have king children Israel
fuerunt hi. 36:32 Regnavit in Edom Bela filius
were these. 36:32 He reigned in Edom Bela son

Beor, nomenque urbis eius Denaba. 36:33 Mortuus
Beer, name city his Bale. 36:33 dead
est autem Bela, et regnavit pro eo Iobab filius
is Now Bela and reigned for it Iobab son
Zarae de Bosra. 36:34 Cumque mortuus esset Iobab,
Zara of Bozrah. 36:34 when dead was Iobab,
regnavit pro eo Husam de terra Themanorum. 36:35
reigned for it Husam of land Themanites. 36:35
Hoc quoque mortuo, regnavit pro eo Adad filius
This also dead, reigned for it Hadad son
Badad, qui percussit Madian in regione Moab; et
Badad, that shot Midian in region Moab; and
nomen urbis eius Avith. 36:36 Cumque mortuus esset
name city his Was. 36:36 when dead was
Adad, regnavit pro eo Semla de Masreca. 36:37 Hoc
Hadad reigned for it Samla of Masreca. 36:37 This
quoque mortuo, regnavit pro eo Saul de Rohoboth
also dead, reigned for it Saul of Rehoboth
iuxta fluvium. 36:38 Cumque et hic obiisset,
according to the river. 36:38 when and here dead
successit in regnum Baalhanan filius Achobor. 36:39
succeeded in kingdom hanan son Achobor. 36:39
Isto quoque mortuo, regnavit pro eo Adad,
In this also dead, reigned for it Hadad
nomenque urbis eius Phau; et appellabatur uxor eius
name city his Pau; and called wife his
Meetabel filia Matred filiae Mezaab. 36:40 Haec
Meetabel daughter Matred daughters Zahab. 36:40 This
ergo nomina ducum Esau in cognationibus et locis
So names dukes Esau in families and places
et vocabulis suis: dux Thamna, dux Alva, dux
and terms his leader Timna leader Alva, leader
Ietheth, 36:41 dux Oolibama, dux Ela, dux Phinon,
Alva, 36:41 leader Anah, leader Ela leader Pinon;
36:42 dux Cenez, dux Theman, dux Mabsar, 36:43
36:42 leader Kenaz leader Tema, leader Mibzar 36:43
dux Magdiel, dux Iram. Hi duces Edom habitantes
leader Iram leader Rage. These leaders Edom inhabitants
in terra imperii sui. Ipse est Esau pater
in land empire 's. He is Esau father
Idumaeorum. 37:1 Habitavit autem Iacob in terra
Edomites. 37: 1 settled Now Jacob in land

Chanaan, in qua peregrinatus est pater suus. 37:2

Canaan in which sojourned is father 's. 37: 2

Hae sunt generationes Iacob. Ioseph, cum decem et septem esset annorum, pascebat gregem cum fratribus suis adhuc puer; et erat cum filiis Bilhae et

These are generations Jacob. Joseph, with ten and seventeen was years feeding company with brothers their yet boy; and was with children Bala and

Zelphae uxorum patris sui; detulitque patri malam eorum famam. 37:3

Leah wives father s; reported father bad their report. 37: 3 Israel Now He loved Joseph

super omnes filios suos, eo quod in senectute genuisset eum; fecitque ei tunicam talarem. 37:4

over all children his it that in age borne him; He did it coat many colors. 37: 4

Videntes autem fratres eius quod a patre plus cunctis filiis amaretur, oderant eum nec poterant ei

seeing Now brothers his that from father more all children generosity Too it or could it

quidquam pacifice loqui. 37:5

or peace speak. 37: 5 It happened also as

visum somnium referret fratribus suis; quae causa maioris odii seminarium fuit. 37:6

view dream tat brothers his family; which cause more hatred nursery It was. 37: 6 said to them:

‘ Audite somnium meum, quod vidi. 37:7

‘ Listen dream my that I saw. 37: 7 I thought

ligare nos manipulos in agro, et quasi consurgere manipulum meum et stare, vestrosque manipulos

tie we companies in field and as rise sheaf my and stand, your companies

circumstantes adorare manipulum meum’. 37:8

circumstantial worship sheaf My '. 37: 8

Responderunt fratres eius: ‘ Numquid rex noster eris? Aut subiciemur ditioni tuae?’. Haec ergo

answered brothers his ‘ Do king our will you be? or indeed domains Yours? '. This So

causa somniorum atque sermonum, invidiae et odii

cause dreams and words envy and hatred

fomitem ministravit. 37:9 Aliud quoque vidit
incentive supplied. 37: 9 Another also saw
somnium, quod narrans fratribus ait: ‘ Vidi per
dream that told brothers he said: ‘ I saw by
somnium quasi solem et lunam et stellas undecim
dream as sun and moon and stars eleven
adorare me’. 37:10 Quod cum patri suo et fratribus
worship Me. ‘ 37:10 The with father his and brothers
retulisset, increpavit eum pater suus et dixit: ‘ Quid
reported rebuked it father it and he said: ‘ What
sibi vult hoc somnium, quod vidisti? Num ego et
to will this dream that did you see? Do I and
mater tua et fratres tui adorabimus te proni in
mother your and brothers your to bow you flat in
terram?’. 37:11 **Invidebant igitur ei fratres sui; pater**
the earth. ‘ 37:11 jealous So it brothers s; father
vero rem tacitus considerabat. 37:12 Cumque fratres
But business silently considered. 37:12 when brothers
illius in pascendis gregibus patris morarentur in
of in feed flocks father delay in
Sichem, 37:13 dixit Israel ad Ioseph: ‘ Fratres tui
Shechem 37:13 said Israel to Joseph: ‘ Brothers your
pascunt oves in Sichimis; veni, mittam te ad eos’.
feed sheep in Shechem? come, I you to them. ‘
Quo respondente: 37:14 ‘ Praesto sum ‘, ait ei: ‘
Where answer: 37:14 ‘ available I ‘ said to: ‘
Vade et vide, si cuncta prospera sint erga fratres
Go and see, if all successful are for brothers
tuos et pecora, et renuntia mihi quid agatur’.
your and cattle, and back I what is going on. ‘
Missus de valle Hebron venit in Sichem; 37:15
sent of valley Hebron he came in Shechem; 37:15
invenitque eum vir errantem in agro et interrogavit
found it man wandering in field and he asked
quid quaereret. 37:16 At ille respondit: ‘ Fratres
what he asked. 37:16 But he He answered: ‘ Brothers
meos quaero; indica mihi, ubi pascant greges’. 37:17
my search; tell I where feed flocks. 37:17
Dixitque ei vir: ‘ Recesserunt de loco isto; audiivi
said it a: ‘ They have moved of place this; I heard
autem eos dicentes: ‘Eamus in Dothain’. Perrexit
Now them saying: ‘Let's go in Dothan '. She traveled

ergo Ioseph post fratres suos et invenit eos in
So Joseph after brothers their and found them in
Dothain. 37:18 Qui cum vidissent eum procul,
Dothan. 37:18 He with saw it distance,
antequam accederet ad eos, cogitaverunt illum
before approach to them; they thought it
occidere. 37:19 Et mutuo loquebantur: ‘ Ecce
kill. 37:19 The loan talking: ‘ Look
somniator venit; 37:20 venite, occidamus eum et
dreamer he came; 37:20 come kill it and
mittamus in unam cisternarum dicemusque: Fera
send in one cisterns We'll say: Wild
pessima devoravit eum. Et tunc apparebit quid illi
worst devoured him. The then appear what they
prosint somnia sua’. 37:21 Audiens autem hoc
profit dreams their own. ‘ 37:21 hearing Now this
Ruben nitebatur liberare eum de manibus eorum et
Ruben endeavored free it of hands their and
dixit: 37:22 ‘ Non interficiamus animam eius’. Et
he said: 37:22 ‘ no kill life His. ‘ The
dixit ad eos: ‘ Non effundatis sanguinem; sed
said to them: ‘ no shed blood; but
proicite eum in cisternam hanc, quae est in
cast it in well this which is in
solitudine, manusque vestras servate innoxias’. Hoc
wilderness and hands your Watch innocuous. ‘ This
autem dicebat volens eripere eum de manibus eorum
Now said wishful rescue it of hands their
et reddere patri suo. 37:23 Confestim igitur, ut
and pay father his own. 37:23 Immediately therefore, as
pervenit ad fratres suos, nudaverunt eum tunica
reached to brothers his they uncovered it Cloak
talari 37:24 miseruntque eum in cisternam, quae non
sleeved 37:24 cast it in well, which not
habebat aquam. 37:25 Et sederunt, ut comederent
had water. 37:25 The They sat, as eat
panem. Attollentes autem oculos viderunt Ismaelitas
bread. lifted Now eyes see Ismaelites
viatores venire de Galaad et camelos eorum
caravan come of Gilead and camels their
portantes tragacanthum et masticem et ladanum in
carrying gum and balm and resin in

Aegyptum. 37:26 Dixit ergo Iudas fratribus suis: ‘
Egypt. 37:26 said So Iudas brothers his ‘
Quid nobis prodest, si occiderimus fratrem nostrum
What us profits, if killing brother our
et celaverimus sanguinem ipsius? 37:27 Melius est ut
and cover up blood of? 37:27 better is as
vendatur Ismaelitis, et manus nostrae non polluantur;
sold Ishmaelites and hand our not polluted;
frater enim et caro nostra est’. Acquieverunt fratres
brother For and flesh our He is. ‘ content brothers
sermonibus illius. 37:28 Et praetereuntibus Madianitis
words of that. 37:28 The passengers Midianite
negotiatoribus, extrahentes Ioseph de cisterna,
traders drew Joseph of well,
vendiderunt eum Ismaelitis viginti argenteis. Qui
sold it Ismaelite twenty silver. He
duxerunt eum in Aegyptum. 37:29 Reversusque
led it in Egypt. 37:29 returned
Ruben ad cisternam non invenit puerum 37:30 et,
Ruben to well not found boy 37:30 and,
scissis vestibus, pergens ad fratres suos ait: ‘ Puer
rent clothes, go to brothers their he said: ‘ Baby
non comparet, et ego quo ibo?’ 37:31 Tulerunt
not appear and I which I go? ‘ 37:31 They took
autem tunicam eius et in sanguinem haedi, quem
Now coat his and in blood kids which
occiderant, tinxerunt 37:32 mittentes, qui ferrent ad
killed dipped 37:32 casting, that carry to
patrem et dicerent: ‘Hanc invenimus; vide, utrum
father and said: ‘this We found; see, whether
tunica talaris filii tui sit an non?’ 37:33 Quam
Cloak blue children your is or not? ‘ 37:33 How
cum agnovisset pater, ait: ‘ Tunica filii mei est;
with recognized father, he said: ‘ The shirt children my it is;
fera pessima comedit eum, bestia devoravit Ioseph’.
wild worst ate him, beast devoured Joseph. ‘
37:34 Scissisque vestibus, indutus est cilicio lugens
37:34 tearing clothes, dressed is sackcloth mourning
filium suum multo tempore. 37:35 Congregatis autem
son his more time. 37:35 gathered Now

cunctis liberis eius, ut lenirent dolorem patris,
all children his as comfort pain father,
noluit consolationem accipere et ait: ‘
He would not comfort take and he said: ‘
Descendam ad filium meum lugens in infernum’. Et
down to son my mourning in hell. ‘ The
flevit super eo pater eius. 37:36 Madianitae autem
He wept over it father her. 37:36 Midianites Now
vendiderunt Ioseph in Aegypto Putiphari eunucho
sold Joseph in Egypt Potiphar officer
pharaonis, magistro satellitum. 38:1 Eo tempore
Pharaoh; master the guards. 38: 1 Travel time
descendens Iudas a fratribus suis divertit ad virum
down Judas from brothers their diverted to man
Odollamitem nomine Hiram. 38:2 Viditque ibi filiam
Odollamite name Hiram. 38: 2 He had there daughter
hominis Chananaei vocabulo Sue et, accepta uxore,
man Canaanites title Sue and, taking his wife,
ingressus est ad eam. 38:3 Quae concepit et peperit
entry is to her. 38: 3 What pregnant and bore
filium vocavitque nomen eius Her. 38:4 Rursumque
son she name his Er. 38: 4 again
concepto fetu, natum filium nominavit Onan. 38:5
conceived fetus born son named Onan. 38: 5
Tertium quoque peperit, quem appellavit Sela. Ipsa
The third also bare, which He called Sela. The
autem erat in Chasib, quando peperit illum. 38:6
Now was in Chezib when bore him. 38: 6
Dedit autem Iudas uxorem primogenito suo Her
given Now Judas wife firstborn his Her
nomine Tamar. 38:7 Fuit quoque Her
name Tamar. 38: 7 There was also Her
primogenitus Iudae nequam in conspectu Domini, et
firstborn Judah naughty in before Lord, and
ab eo occisus est. 38:8 Dixit ergo Iudas ad Onan: ‘
from it killed It is. 38: 8 said So Judas to Onan ‘
Ingredere ad uxorem fratris tui et sociare illi, ut
Go to wife brother your and associate they as
suscites semen fratri tuo’. 38:9 Ille, sciens non sibi
raise seed brother ‘it. 38: 9 He, knowing not to
nasci hunc filium, introiens ad uxorem fratris sui
born this a son, entering to wife brother s

semen fundebat in terram, ne proles fratris nomine
seed spill in land do not offspring brother name
nasceretur. 38:10 Et idcirco occidit et eum Dominus,
was born. 38:10 The therefore sets and it Lord,
quod rem detestabilem fecerat. 38:11 Quam ob
that business detestable he had done. 38:11 How for
rem dixit Iudas Tamar nurui suae: ‘ Esto
business said Judas Tamar daughter- his ‘ Be
vidua in domo patris tui, donec crescat Sela filius
The widow in house father your until increases Sela son
meus’. Timebat, enim, ne et ipse moreretur sicut
My ‘. feared; For do not and he died as
fratres eius. Quae abiit et habitavit in domo patris
brothers her. What He went and The in house father
sui. 38:12 Evolutis autem multis diebus, mortua est
‘s. 38:12 process Now many days dead is
filia Sue uxor Iudae. Qui, post luctum consolatione
daughter Sue wife Judah. He, after mourning consolation
suscepta, ascendebat ad tonsores ovium suarum ipse
received up to barbers sheep their he
et Hiras amicus suus Odollamites in Thamnam.
and his friend friend it Odollamite in Timnath.
38:13 Nuntiatumque est Tamar quod socer illius
38:13 told is Tamar that in-law of
ascenderet in Thamnam ad tondendas oves. 38:14
up in Thamnan to shear sheep. 38:14
Quae, depositis viduitatis vestibus, cooperuit se velo
which, deposits widowhood clothes, covered he film
et, mutato habitu, sedit in porta Enaim in via, quae
and, changing dress, sat in gate Enam in way, which
ducit Thamnam; eo quod crevisset Sela, et non eum
leads Thamnas it that grown Sela and not it
accepisset maritum. 38:15 Quam cum vidisset Iudas,
received husband. 38:15 How with saw Judas
suspensus est esse meretricem; operuerat enim
suspected is be prostitution; covered For
vultum suum. 38:16 Declinansque ad eam in via
face his own. 38:16 He turned to it in road
ait: ‘ Veni, coeam tecum ‘; nesciebat enim quod
he said: ‘ I came, lie with ‘ He did not know For that
nurus sua esset. Qua respondente: ‘ Quid mihi
daughter his would. Where answer: ‘ What I

dabis, ut fruaris concubitu meo? ‘, 38:17 dixit: ‘
give as enjoy sex Me? ‘ 38:17 he said: ‘
Mittam tibi haedum de gregibus’. Rursum illa
I will send you kid of flocks. again that
dicente: ‘ Si dederis mihi arrabonem, donec mittas
speaker: ‘ If give I pledge until shooting
illum ‘, 38:18 ait Iudas: ‘ Quid vis tibi pro
it ‘ 38:18 said Iudas: ‘ What force you for
arrabone dari?’. Respondit: ‘ Sigillum tuum et
pledge there? ‘. He answered: ‘ seal your and
funiculum et baculum, quem manu tenes’. Et
line and staff; which hand You understand. ‘ The
dedit ei. In coitu cum eo mulier concepit 38:19
given to him. in coupling with it woman pregnant 38:19
et surgens abiit; depositoque velo, induta est
and rising went; off film; Clad is
viduitatis vestibus. 38:20 Misit autem Iudas haedum
widowhood clothing. 38:20 sent Now Iudas kid
per amicum suum Odollamitem, ut reciperet pignus,
by friend his friend, as receive pledge
quod dederat mulieri. Qui cum non invenisset eam,
that given woman. He with not found it
38:21 interrogavit homines loci illius: ‘ Ubi est
38:21 he asked men local that: ‘ Where is
meretrix, quae sedebat in Enaim in via?’.
whore which sat in Enaim in the way. ‘
Respondentibus cunctis: ‘ Non fuit in loco isto
Responses all: ‘ no was in place this
meretrix ‘, 38:22 reversus est ad Iudam et dixit ei:
whore ‘ 38:22 back is to Judah and said to:
‘ Non inveni eam; sed et homines loci illius
‘ no I found it; but and men local of
dixerunt mihi numquam ibi sedisse scortum’. 38:23
said I never there sat whore. ‘ 38:23
Ait Iudas: ‘ Habeat sibi; ne simus in ludibrium.
said Iudas: ‘ setup to himself; do not we in ridicule.
Ego misi haedum, quem promiseram, et tu non
I I kid which I promised, and you not
invenisti eam’. 38:24 Ecce autem post tres menses
found it ‘. 38:24 Look Now after three months
nuntiaverunt Iudae dicentes: ‘ Fornicata est Tamar
reported Judah saying: ‘ played is Tamar

nurus tua et gravida est ex fornicatione'. Dixitque
daughter your and pregnant is from fornication. ' said
Iudas: ' Producite eam, ut comburatur'. 38:25 Quae
Judas: ' bring it as misconduct. ' 38:25 What
cum educeretur ad poenam, misit ad socerum suum
with educed to punishment, sent to Please his
dicens: ' De viro, cuius haec sunt, concepi; cognosce
saying: ' The man the this are child; know
cuius sit sigillum et funiculus et baculus'. 38:26
the is seal and line and staff. 38:26
Qui, agnitis pignoribus, ait: ' Iustior me est,
He, The recognition securities; he said: ' requiteth I is
quia non tradidi eam Sela filio meo'. Attamen ultra
because not delivered it Sela son My '. However, more
non cognovit illam. 38:27 Instante autem partu,
not known her. 38:27 At the moment Now birth,
apparuerunt gemini in utero; atque in ipsa effusione
appeared twins in the womb; and in the delivery
infantium unus protulit manum, in qua obstetrix
infants one produced hand, in which midwife
ligavit coccinum dicens: 38:28 ' Iste egressus est
bound scarlet saying: 38:28 ' this out is
prior'. 38:29 Illo vero retrahente manum, egressus est
first. ' 38:29 it But back hand, out is
frater eius; dixitque mulier: ' Qualem rupisti tibi
brother thereof; said woman: ' What kind of Visiting you
rupturam?'. Et ob hanc causam vocatum est nomen
this breach. ' The for this cause called is name
eius Phares (id est Ruptura). 38:30 Postea egressus
his Perez (ie is Rupture). 38:30 Later out
est frater eius, in cuius manu erat coccinum; qui
is brother his in the hand was scarlet; that
appellatus est Zara (id est Ortus solis). 39:1 Igitur
called is Zara (ie is Park only). 39: 1 Now
Ioseph ductus est in Aegyptum; emitque eum
Joseph leadership is in Egypt; He bought it
Putiphar eunuchus pharaonis, princeps satellitum, vir
Potiphar officer Pharaoh; leader The guards man
Aegyptius, de manu Ismaelitarum, a quibus
Egyptian of hand Ish'maelites from which

perductus erat. 39:2 Fuitque Dominus cum eo, et
conducted It was. 39: 2 And that was Lord with it and
erat vir in cunctis prospere agens habitabatque in
was man in all successful agent The people of in
domo domini sui. 39:3 Qui optime noverat esse
house of 's. 39: 3 He well He knew be
Dominum cum eo et omnia, quae gereret, ab eo
Lord with it and all which he did from it
dirigi in manu illius. 39:4 Invenitque Ioseph gratiam
directed in hand of that. 39: 4 found Joseph thanks
coram domino suo et ministrabat ei. Et factum
before the his and served to him. The it
est, postquam praeposuit eum domui suae et omnia,
is after He set a it house his and all
quae possidebat, tradidit in manum eius, 39:5
which possessed delivered in hand his 39: 5
benedixit Dominus domui Aegyptii propter Ioseph, et
blessed Lord house Egyptians for Joseph, and
benedictio Domini erat in omni possessione eius tam
blessing of was in all possession his so
in aedibus quam in agris. 39:6 Et reliquit omnia,
in Offices than in fields. 39: 6 The left all
quae possidebat, in manu Ioseph nec cum eo
which possessed in hand Joseph or with it
quidquam aliud noverat nisi panem, quo vescebatur.
or other He knew but bread, which ate.
Erat autem Ioseph pulchra facie et decorus aspectu.
It was Now Joseph beautiful the and beautiful appearance.
39:7 Post haec ergo iniecit uxor domini eius oculos
39: 7 Post this So prosecution wife of his eyes
suos in Ioseph et ait: ‘ Dormi mecum’. 39:8 Qui
their in Joseph and he said: ‘ Lie with me. ‘ 39: 8 He
nequaquam acquiescens dixit ad eam: ‘ Ecce dominus
no consenting said to it ‘ Look master
meus, omnibus mihi traditis, non curat de ulla re in
my all I delivered not care of any re in
domo sua, 39:9 nec quisquam maior est in domo
house his 39: 9 or one more is in house
hac quam ego, et nihil mihi subtraxit praeter te,
this than I, and nothing I withdrawn In addition to you
quae uxor eius es. Quomodo ergo possum malum
which wife his art. How So I evil

hoc magnum facere et peccare in Deum?'. 39:10
this great do and sin in God. ' 39:10

**Huiuscemodi verbis per singulos dies et mulier
 molesta erat adulescenti, et ille recusabat stuprum.**
*Such words by each day and woman
 painful was youth and he refused Seduction.*

39:11 Accidit autem quadam die, ut intraret Ioseph
39:11 It happened Now a day as enter Joseph

domum et opus suum absque arbitris faceret; 39:12
home and work his without witnesses do it; 39:12

**illa, apprehensa lacinia vestimenti eius, dixit: '
 that catching Oklahoma garment his he said: '
 Dormi mecum'. Qui, relicto in manu illius pallio,**

fugit et egressus est foras. 39:13 Cumque vidisset
*Lie with me. ' He, leaving in hand of rug
 flees and out is outside. 39:13 when saw*

illum mulier vestem reliquisse in manibus suis et
it woman clothing left in hands their and

fugisse foras, 39:14 vocavit homines domus suae et
fled out 39:14 he called men house his and

ait ad eos: ' En introduxit virum Hebraeum, ut
said to them: ' See He brought man Hebrew as

illuderet nobis; ingressus est ad me, ut coiret
abuse us; entry is to I as rape

mecum. Cumque ego succlamassem, 39:15 et audisset
with me. when I screamed 39:15 and heard

vocem meam, reliquit pallium, quod tenebam, et
voice I left mantle, that held, and

fugit foras'. 39:16 Retentum pallium ostendit marito
flees out '. 39:16 retained cloak shows husband

revertenti domum 39:17 et secundum verba haec
back home 39:17 and according to words this

locuta est: ' Ingressus est ad me servus Hebraeus,
she said is: ' Entry is to I slave Hebrew

quem adduxisti, ut illuderet mihi; 39:18 cumque
which brought as abuse me; 39:18 when

audisset me clamare, reliquit pallium, quod tenebam,
heard I cry, left mantle, that held,

et fugit foras'. 39:19 Dominus, auditis his verbis
and flees out '. 39:19 Lord, hearing these words

coniugis, iratus est valde; 39:20 tradiditque Ioseph in
his wife, angry is free; 39:20 delivered Joseph in

carcerem, ubi vincti regis custodiebantur. Et erat
prison where prisoners s Custody. The was
ibi clausus. 39:21 Fuit autem Dominus cum Ioseph
there shut up. 39:21 There was Now Lord with Joseph
et misertus illius dedit ei gratiam in conspectu
and with compassion of given it thanks in before
principis carceris. 39:22 Qui tradidit in manu Ioseph
prince prison. 39:22 He delivered in hand Joseph
universos vinctos, qui in custodia tenebantur, et,
all prisoners; that in custody holden and,
quidquid ibi faciendum erat, ipse faciebat, 39:23 nec
whatever there do It was he He did, 39:23 or
princeps carceris spectabat quidquid in manu
leader prison looking forward to it whatever in hand
eius erat: Dominus enim erat cum illo et omnia
his It was: Lord For was with that and all
opera eius dirigebat. 40:1 His ita gestis, accidit ut
works his prosper. 40: 1 these so Later, case as
peccarent pincerna regis Aegypti et pistor domino
sin butler s Egypt and baker the
suo. 40:2 Iratusque pharao contra duos eunuchos,
his own. 40: 2 The anger Pharaoh against two officers,
praepositum pincernarum et praepositum pistorum,
governor butler and governor bakers
40:3 misit eos in carcerem principis satellitum, in
40: 3 sent them in prison prince The guards in
quo erat vinctus et Ioseph. 40:4 Et princeps
which was prisoner and Joseph. 40: 4 The leader
satellitum tradidit eos Ioseph, qui ministrabat eis.
guard delivered them Joseph, that served them.
Aliquantulum temporis illi in custodia tenebantur.
somewhat time they in custody were held.
40:5 Videruntque ambo somnium nocte una iuxta
40: 5 they both dream night one according to
interpretationem congruam sibi. 40:6 Ad quos
interpretation appropriate themselves. 40: 6 the which
cum introisset Ioseph mane et vidisset eos tristes,
with entered Joseph morning and saw them sad
40:7 sciscitatus est eos dicens: ‘ Cur tristior est
40: 7 He asked is them saying: ‘ why gloomier is
hodie solito facies vestra?’. 40:8 Qui responderunt: ‘
today usual face Instead you. ‘ 40: 8 He They answered: ‘

Somnium vidimus, et non est qui interpretetur
dream we have seen, and not is that interpret
nobis'. Dixitque ad eos Ioseph: ' Numquid non Dei
to us. ' said to them Joseph: ' Do not God
est interpretatio? Referte mihi quid videritis'. 40:9
is interpretation? earnings I what see '. 40: 9
Narravit praepositus pincernarum somnium suum: ' Videbam coram me vitem, 40:10 in qua erant tres
He told the governor butler dream his ' I saw before I vine, 40:10 in which were three
propagines, crescere paulatim in gemmas et post
branches grow gradually in buds and after
flores uvas maturescere; 40:11 calicemque pharaonis
flowers grapes ripen; 40:11 cup Pharaoh
in manu mea. Tuli ergo uvas et expressi in
in hand I have. Defended So grapes and pressed in
calicem, quem tenebam, et tradidi poculum
cup, which held, and delivered cup
pharaoni'. 40:12 Respondit Ioseph: ' Haec est
Pharaoh. ' 40:12 The answer Joseph: ' This is
interpretatio somnii: tres propagines, tres adhuc dies
interpretation dream: three branches three yet day
sunt, 40:13 post quos elevabit pharao caput tuum et
are 40:13 after which wave Pharaoh head your and
restituet te in gradum pristinum; dabisque ei calicem
back you in degree the original; Give the it cup
iuxta officium tuum, sicut facere ante consueveras.
according to office your as do before butler.
40:14 Tantum memento mei, cum tibi bene fuerit, et
40:14 only remember my with you well it and
facias mecum misericordiam, ut suggeras pharaoni, ut
do with mercy, as mention Pharaoh as
educat me de isto carcere; 40:15 quia furto sublatus
educates I of this prison; 40:15 because theft Raised
sum de terra Hebraeorum et hic innocens in lacum
I of land Hebrews and here innocent in lake
missus sum'. 40:16 Videns pistorum magister quod
sent I am. ' 40:16 seeing bakers teacher that
somnium in bonum dissolvisset, ait: ' Et ego vidi
dream in good favorable, he said: ' The I I

somnium, quod tria canistra farinae haberem super
dream that three baskets flour I had over
caput meum; 40:17 et in uno canistro, quod erat
head my; 40:17 and in one basket that was
excelsius, portare me ex omnibus cibis pharaonis,
higher; carry I from all foods Pharaoh;
qui fiunt arte pistoria, avesque comedere eos'. 40:18
that are art baking; birds eating them. ' 40:18
Respondit Ioseph: ' Haec est interpretatio somnii:
The answer Joseph: ' This is interpretation dream:
tria canistra, tres adhuc dies sunt, 40:19 post quos
three baskets three yet day are 40:19 after which
auferet pharao caput tuum ac suspendet te in
away Pharaoh head your and off you in
patibulo, et comedent volucres carnes tuas'. 40:20
gallows and eat birds meat I'. 40:20
Exinde dies tertius natalicius pharaonis erat; qui
It day third birthday Pharaoh he was; that
faciens grande convivium pueris suis elevavit caput
making more banquet boys their lifted head
magistri pincernarum et caput pistorum principis in
teachers butler and head bakers prince in
medio puerorum suorum; 40:21 restituitque alterum
the children the family; 40:21 He restored other
in locum suum, ut porrigeret ei poculum, 40:22
in place his as present it cup 40:22
alterum suspendit in patibulo, sicut interpretatus erat
other suspended in gallows as interpreted was
eis Ioseph. 40:23 Attamen praepositus pincernarum
them Joseph. 40:23 However, the governor butler
non est recordatus Ioseph, sed oblitus est interpretis
not is He remembered Joseph, but forgotten is translator
sui. 41:1 Post duos annos vidit pharao somnium.
's. 41: 1 Post two years saw Pharaoh dream.
Putabat se stare super fluvium, 41:2 de quo
He thought he stand over river 41: 2 of which
ascendebant septem boves pulchrae et crassae et
up seven cattle fair and thick and
pascebantur in locis palustribus. 41:3 Aliae quoque
feeding in places meadow. 41: 3 Other also

septem **emergebant** **post** **illas** **de** **flumine** **foedae**
seven up after those of river ill
confectaeque **macie** **et** **stabant** **in** **ipsa** **amnis** **ripa;**
were coming lean and expert in the The River the bank;
41:4 **devoraveruntque** **septem** **boves** **pulchras** **et**
41: 4 up seven cattle beautiful and
crassas. **Expergefactus** **pharao** **41:5** **rursum** **dormivit**
thick. awakening Pharaoh 41: 5 again slept
et **vidit** **alterum** **somnium.** **Septem** **spicae** **pullulabant**
and saw other dream. seven ears up
in **culmo** **uno** **plena** **atque** **formosae.** **41:6** **Aliae**
in thatch one full and Lovely. 41: 6 Other
quoque **totidem** **spicae** **tenues** **et** **percussae** **vento**
also many ears thin and blasted wind
urente **oriebantur** **41:7** **devorantes** **omnem** **priorum**
Burns sprung 41: 7 devoured all first
pulchritudinem. **Evigilavit** **pharao,** **et** **ecce** **erat**
beauty. awoke Pharaoh and See was
somnium! **41:8** **Et,** **facto** **mane,** **pavore** **perterritus**
dream! 41: 8 and, in fact morning terror terrified
misit **ad** **omnes** **coniectores** **Aegypti** **cunctosque**
sent to all interpreters Egypt all
sapientes **suos;** **et** **accersitis** **narravit** **somnium,**
wise their children; and midwives He told dream
nec **erat** **qui** **interpretaretur.** **41:9** **Tunc** **demum**
or was that interpret. 41: 9 Then finally,
reminiscens **pincernarum** **magister** **ait:** **‘** **Confiteor**
remembering butler teacher he said: ‘ I confess
peccatum **meum.** **41:10** **Iratus** **rex** **servis** **suis** **me** **et**
sin My. 41:10 Angry king officials their I and
magistrum **pistorum** **retrudi** **iussit** **in** **carcerem**
master bakers back ordered in prison
principis **satellitum,** **41:11** **ubi** **una** **nocte** **uterque**
prince The guards 41:11 where one night each
vidimus **somnium** **praesagum** **futurorum.** **41:12** **Erat**
we have dream foreboding future. 41:12 It was
ibi **puer** **Hebraeus** **eiusdem** **ducis** **satellitum** **famulus,**
there boy Hebrew of Duke guard servant,
cui **narrantes** **somnia** **41:13** **audivimus** **quidquid**
which reporting dreams 41:13 We have heard whatever

postea rei probavit eventus. Ego enim redditus sum
later thing approved event. I For rent I
officio meo, et ille suspensus est in patibulo'. 41:14
office I and he suspended is in the gallows. ' 41:14
Protinus ad regis imperium eductum de carcere
Immediately to s government out of prison
Ioseph totonderunt ac, veste mutata, obtulerunt ei.
Joseph shaved and, clothing Changes, offered to him.
41:15 Cui ille ait: ' Vidi somnia, nec est qui
41:15 To he he said: ' I saw dreams or is that
edisserat; quae audiui te sapientissime conicere'.
could explain it; which I heard you wisely keep trying. ' 41:16
Respondit Ioseph: ' Absque me Deus
41:16 The answer Joseph: ' without I God
respondebit prospera pharaoni!'. 41:17 Narravit ergo
answer successful Pharaoh. ' 41:17 He told So
pharao, quod viderat: ' Putabam me stare super
Pharaoh that he had seen: ' I thought I stand over
ripam fluminis 41:18 et septem boves de amne
bank river 41:18 and seven cattle of river
conscendere pulchras nimis et obesis carnibus, quae
embark beautiful too and full meat, which
in pastu paludis virecta carpebant. 41:19 Et ecce has
in feeding The marsh lawns favored. 41:19 The See these
sequebantur aliae septem boves in tantum deformes
followed other seven cattle in only ugly
et macilentae, ut numquam tales in terra Aegypti
and lean; as never such in land Egypt
viderim; 41:20 quae, devoratis et consumptis
I saw; 41:20 which, swallowing and spending
prioribus, 41:21 nullum saturitatis dedere vestigium;
first, 41:21 no full surrender trace;
sed simili macie et squalore torpebant. Evigilans,
but like lean and squalor I awoke. Awakening,
rursus sopore depressus, 41:22 vidi somnium: Septem
again sleep? depressed, 41:22 I dream: seven
spicae pullulabant in culmo uno plenae atque
ears up in thatch one full and
pulcherrimae. 41:23 Aliae quoque septem tenues et
fair. 41:23 Other also seven thin and

percussae vento urente oriebantur e stipula; 41:24
 blasted wind Burns sprung from stubble; 41:24
quae priorum pulchritudinem devoraverunt. Narravi
 which first beauty devoured. I told
conietoribus somnium, et nemo est qui edisserat’.
 conjecturers dream and no is that could explain it. ‘
41:25 Respondit Ioseph: ‘ Somnium regis unum est:
 41:25 The answer Joseph: ‘ dream s one is:
quae facturus est, Deus ostendit pharaoni. 41:26
 which do is God shows Pharaoh. 41:26
Septem boves pulchrae et septem spicae plenae
 seven cattle fair and seven ears full
septem ubertatis anni sunt; eandemque vim somnii
 seven plenty years they are: Sole force dream
comprehendunt. 41:27 Septem quoque boves tenues
 comprehend. 41:27 seven also cattle thin
atque macilentae, quae ascenderunt post eas, et
 and lean; which up after them, and
septem spicae tenues et vento urente percussae
 seven ears thin and wind Burns blasted
septem anni sunt venturae famis, 41:28 qui hoc
 seven years are future famine, 41:28 that this
ordine complebuntur: 41:29 ecce septem anni venient
 order completed 41:29 See seven years come
fertilitatis magnae in universa terra Aegypti; 41:30
 fertility great in all land Egypt; 41:30
quos sequentur septem anni alii tantae sterilitatis, ut
 which follow seven years others so scarcity, as
oblivioni tradatur cuncta retro abundantia.
 forgotten the transmission all back abundance.
Consumptura est enim fames omnem terram, 41:31
 consume is For famine all land 41:31
et ubertatis magnitudinem perditura est inopiae
 and plenty size lost is scarcity
magnitudo. 41:32 Quod autem vidisti secundo ad
 magnitude. 41:32 The Now Have you seen second to
eandem rem pertinens somnium, firmitatis indicium
 same business pertaining dream stability information
est, eo quod fiat sermo Dei et velocius a Deo
 is it that be report God and faster from God
impleatur. 41:33 Nunc ergo provideat rex virum
 to be filled. 41:33 now So provides king man

intelligentem et sapientem et praeficiat eum terrae
intelligent and wise and set it earth
Aegypti 41:34 constituatque praepositos per cunctas
Egypt 41:34 appoint overseers by all
regiones et quintam partem fructuum per septem
countries and fifth part fruits by seven
annos fertilitatis, 41:35 qui iam nunc futuri sunt,
years fertility, 41:35 that already now future are
congreget in horrea; et omne frumentum sub
gather in barns; and all grain under
pharaonis potestate condatur serveturque in urbibus;
Pharaoh power stored reserved in cities;
41:36 et paretur futurae septem annorum fami, quae
41:36 and A nursery future seven years hunger, which
pressura est Aegyptum, et non consumetur terra
pressure is Egypt and not consumed land
inopia'. 41:37 Placuit pharaoni consilium et
poverty. ' 41:37 It was decided Pharaoh design and
cunctis ministris eius. 41:38 Locutusque est ad eos: '
all ministers her. 41:38 said is to them: '
Num invenire poterimus talem virum, qui spiritu Dei
Do find can such man that spirit God
plenus sit?'. 41:39 Dixit ergo ad Ioseph: ' Quia
full this is? '. 41:39 said So to Joseph: ' for
ostendit tibi Deus omnia, quae locutus es, numquid
shows you God all which said you Do
sapientiore et consimilem tui invenire potero? 41:40
wise and similar your find Can I? 41:40
Tu eris super domum meam, et ad tui oris
You You will be over home I and to your mouth
imperium cunctus populus meus oboediet; uno tantum
government all people my themselves; one only
regni solio te praecedam'. 41:41 Dixitque rursus
kingdom throne you I will go ahead. ' 41:41 said again
pharao ad Ioseph: ' Ecce, constitui te super
Pharaoh to Joseph: ' See, set you over
universam terram Aegypti'. 41:42 Tulitque anulum de
all land Egypt '. 41:42 took ring of
manu sua et dedit eum in manu eius; vestivitque
hand his and given it in hand thereof; He dressed

eum stola byssina et collo torquem auream
it robe silk and neck chain gold
circumposuit. 41:43 Fecitque eum ascendere super
about. 41:43 And he did it up over
currum suum secundum, clamante praecone: ‘
car his second, cried auctioneer: ‘
Abrech! ‘, ut omnes coram eo genuflecterent et
Make way! ‘ as all before it knee and
praepositum esse scirent universae terrae Aegypti.
governor be know all earth Egypt.
41:44 Dixit quoque rex ad Ioseph: ‘ Ego sum
41:44 said also king to Joseph: ‘ I I
pharao; absque tuo imperio non movebit quisquam
Pharaoh; without your government not wag one
manum aut pedem in omni terra Aegypti’. 41:45
hand or foot in all land Egypt’. 41:45
Vertitque nomen eius et vocavit eum lingua
he turned name his and he called it language
Aegyptiaca Saphaneth Phanec (quod interpretatur
Egyptian Saphaneth Zaphenath-paneah (as means
Salvator mundi) deditque illi uxorem Aseneth filiam
Saviour the world) gave they wife Asenath daughter
Putiphare sacerdotis Heliopoleos. Egressus est itaque
Poti priest On. Departing is So
Ioseph ad terram Aegypti 41:46 triginta autem
Joseph to land Egypt 41:46 thirty Now
annorum erat quando stetit in conspectu regis
years was when He stood in before s
pharaonis et circumvit omnes regiones Aegypti. 41:47
Pharaoh and round: all countries Egypt. 41:47
Venitque fertilitas septem annorum, et segetes
So During the seven years and crops
congregavit in horrea Aegypti 41:48 condens in
gathered in barns Egypt 41:48 building in
singulis urbibus frumentum camporum in circuitu.
each cities grain fields in around.
41:49 Tantaque fuit abundantia tritici, ut arenae
41:49 The expansion was abundance wheat; as sand
maris coaequaretur, et copia mensuram excederet.
sea equal, and store measure exceeded.

41:50 Nati sunt autem Ioseph filii duo, antequam
41:50 births are Now Joseph children two, before
veniret fames, quos ei peperit Aseneth filia
come famine which it bore Asenath daughter
Putiphare sacerdotis Heliopoleos. 41:51 Vocavitque
Poti priest On. 41:51 called
nomen primogeniti Manasses dicens: ‘Oblivisci me
name oldest Manasseh saying: ‘forget I
fecit Deus omnium laborum meorum et domus patris
he God all snacks my and house father
mei’. 41:52 Nomen quoque secundi appellavit
My ‘. 41:52 name also second He called
Ephraim dicens: ‘Crescere me fecit Deus in terra
Ephraim saying: ‘grow I he God in land
paupertatis meae’. 41:53 Igitur, transactis septem
poverty My ‘. 41:53 Therefore, After seven
annis ubertatis, qui fuerant in Aegypto, 41:54
years plenty that were in Egypt 41:54
coeperunt venire septem anni inopiae, quos
began come seven years scarcity, which
praedixerat Ioseph, et in universo orbe fames
predicted Joseph, and in all world famine
praevaluit; in cuncta autem terra Aegypti erat panis.
prevailed; in all Now land Egypt was bread.
41:55 Qua esuriente, clamavit populus ad pharaonem
41:55 Where hungered cried people to Pharaoh
alimenta petens. Quibus ille respondit: ‘Ite ad
food the plaintiff. these he He answered: ‘Go to
Ioseph et, quidquid vobis dixerit, facite’. 41:56 Et
Joseph and, whatever you said, Do it. ‘ 41:56 The
invaluit fames in omni terra Aegypti; aperuitque
hard famine in all land Egypt; she
Ioseph universa horrea et vendebat Aegyptiis; nam
Joseph all barns and sold Egyptians; for
et illos oppresserat fames. 41:57 Omnesque
and them oppressed famine. 41:57 all
provinciae veniebant in Aegyptum, ut emerent escas
province coming in Egypt as buy food
apud Ioseph, quia inopia invaluerat in universa
in Joseph, because poverty severe in all

terra. 42:1 Audiens autem Iacob quod alimenta
land. 42: 1 hearing Now Jacob that food
venderentur in Aegypto, dixit filiis suis: ‘ Quare
sold in Egypt said children his ‘ Why
aspicitis vos invicem? 42:2 Audivi quod triticum
see you each other? 42: 2 I heard that wheat
venumdetur in Aegypto; descendite et emite nobis
sold in Egypt; down and buy us
necessaria, ut possimus vivere et non consumamur
necessary as we live and not consumed
inopia’. 42:3 Descenderunt igitur fratres Ioseph
poverty. ‘ 42: 3 down So brothers Joseph
decem, ut emerent frumenta in Aegypto, 42:4
ten, as buy corn in Egypt 42: 4
Benjamin fratre Ioseph domi retento a Iacob, qui
Benjamin brother Joseph home retaining from Jacob, that
dixerat fratribus eius: ‘ Ne forte in itinere
said brothers his ‘ Do not perhaps in route
quidquam patiatur mali’. 42:5 Et ingressi sunt filii
or suffer of evil. ‘ 42: 5 The entered are children
Israel terram Aegypti cum aliis, qui pergebant ad
Israel land Egypt with others that passed to
emendum. Erat autem fames in terra Chanaan. 42:6
buy. It was Now famine in land Canaan. 42: 6
Et Ioseph erat princeps in terra Aegypti, atque ad
The Joseph was leader in land Egypt, and to
eius nutum frumenta populis vendebantur. Cumque
his nod corn people sold. when
venissent et adorassent eum fratres sui proni in
come and Joseph it brothers s flat in
terram, 42:7 et agnovisset eos, quasi ad alienos
land 42: 7 and recognized them; as to other
durius loquebatur interrogans eos: ‘ Unde venistis?’.
harder He was speaking asks them: ‘ Hence, you come? ’.
Qui responderunt: ‘ De terra Chanaan, ut emamus
He They answered: ‘ The land Canaan as buy
victui necessaria’. 42:8 Et tamen fratres ipse
food necessary. 42: 8 The yet brothers he
cognoscens non est cognitus ab eis. 42:9
Learning not is known from them. 42: 9

Recordatusque somniorum, quae aliquando viderat,
remembering dreams which sometimes he had seen,
ait ad eos: ‘ Exploratores estis; ut videatis
said to them: ‘ Scouts you are; as see
infirmiora terrae, venistis!’. 42:10 **Qui dixerunt: ‘**
weaker earth You have come. ‘ 42:10 He they said: ‘
Non est ita, domine; sed servi tui venerunt, ut
no is so, sir; but officials your they as
emerent cibos. 42:11 **Omnes filii unius viri sumus;**
buy food. 42:11 All children one men we are;
sinceri sumus, nec quidquam famuli tui machinantur
Honest we are or or servants your plot
mali’. 42:12 **Quibus ille respondit: ‘ Aliter est;**
of evil. ‘ 42:12 these he He answered: ‘ otherwise it is;
immunita terrae huius considerare venistis!’. 42:13
unfenced earth this consider You have come. ‘ 42:13
At illi: ‘ Duodecim, inquiunt, servi tui fratres sumus
But they: ‘ twelve they say, officials your brothers we are
filii viri unius in terra Chanaan; minimus cum
children men one in land Canaan; The youngest with
patre nostro est, alius non est super’. 42:14 **‘ Hoc**
father our is other not is over ‘. 42:14 ‘ This
est, ait, quod locutus sum: exploratores estis! 42:15
is he said, that said I spies you are! 42:15
Iam nunc experimentum vestri capiam: per salutem
Now now test you are: by health
pharaonis, non egrediemini hinc, donec veniat frater
Pharaoh; not go hence, until come brother
vester minimus! 42:16 **Mittite ex vobis unum, et**
your the youngest! 42:16 send from you one, and
adducat eum; vos autem eritis in vinculis, donec
bring him; you Now You will be in bonds, until
probentur, quae dixistis, utrum vera an falsa sint.
test which You said, whether true or false they are.
Alioquin, per salutem pharaonis, exploratores estis!’.
Otherwise, by health Pharaoh; spies You are. ‘
42:17 Tradidit ergo illos custodiae tribus diebus.
42:17 delivered So them guardianship three days.
42:18 Die autem tertio eductis de carcere, ait: ‘
42:18 On Now third Joseph of prison he said: ‘

Facite, quae dixi, et vivetis; Deum enim timeo.

Do which I said, and live; God For I am afraid.

42:19 Si sinceri estis, frater vester unus ligetur in

42:19 If Honest you brother your one bound in

carcere; vos autem abite et ferte frumenta, quae

prison; you Now get away and help corn, which

emistis, in domos vestras, 42:20 et fratrem vestrum

bought, in homes your 42:20 and brother you

minimum ad me adducite, ut possim vestros probare

minimum to I bring as I your test

sermones, et non moriamini'. Fecerunt, ut dixerat,

words, and not you die. ' they did, as he said,

42:21 et locuti sunt ad invicem: ' Merito haec

42:21 and have are to another: ' Earned this

patimur, quia peccavimus in fratrem nostrum

we are, because have in brother our

videntes angustiam animae illius, cum deprecaretur

seeing anguish soul of with he pleaded

nos, et non audivimus. Idcirco venit super nos ista

we and not We have heard. Therefore he came over we this

tribulatio'. 42:22 Et Ruben ait: ' Numquid non

Trouble. ' 42:22 The Ruben he said: ' Do not

dixi vobis: Nolite peccare in puerum? Et non

I you: Do not sin in the child? The not

audistis me. En sanguis eius exquiritur'. 42:23

You have heard Me. See blood his is required. ' 42:23

Nesciebant autem quod intellegeret Ioseph, eo quod

They did not know Now that understood Joseph, it that

per interpretem loquebatur ad eos. 42:24 Avertitque

by interpreter He was speaking to them. 42:24 He turned

se parumper et flevit; et reversus locutus est ad

he a and He wept; and back said is to

eos. 42:25 Tollensque Simeon et ligans, illis

them. 42:25 taking Simeon and binder, they

praesentibus, iussit ministris, ut implerent eorum

present ordered ministers, as fill their

saccos tritico et reponerent pecunias singulorum in

bags wheat and back money each in

sacculis suis, datis supra cibariis in viam. Qui

bags their giving above provisions in way. He

fecerunt ita. 42:26 At illi portantes frumenta in

they so. 42:26 But they carrying corn in

asinis suis profecti sunt. 42:27 Apertoque unus
asses their traveled They are. 42:27 opening one
sacco, ut daret iumento pabulum in deversorio,
sack as give beast fuel in inn,
contemplatus pecuniam in ore sacculi 42:28 dixit
viewing money in mouth bag 42:28 said
fratribus suis: ‘ Reddita est mihi pecunia: en
brothers his ‘ back is I money; en
habetur in sacco!’. Et obstupefacti turbatique mutuo
we in sack. ‘ The alarm; troubled loan
dixerunt: ‘ Quidnam est hoc, quod fecit nobis
they said: ‘ what is this, that he us
Deus?’. 42:29 Veneruntque ad Iacob patrem suum in
God? ‘. 42:29 Returning to Jacob father his in
terram Chanaan; et narraverunt ei omnia, quae
land Canaan; and told it all which
accidissent sibi, dicentes: 42:30 ‘ Locutus est
adventures themselves, saying: 42:30 ‘ He spoke is
nobis dominus terrae dure et putavit nos
us master earth roughly and wal we
exploratores esse provinciae’. 42:31 Cui respondimus:
spies be the province. ‘ 42:31 To I answered:
‘ Sinceri sumus, nec ullas molimur insidias; 42:32
‘ sincere we are or none plans device; 42:32
duodecim fratres uno patre geniti sumus, unus non
twelve brothers one father newborn we are one not
est super, minimus cum patre nostro est in terra
is over, The youngest with father our is in land
Chanaan. 42:33 Et dixit nobis vir, dominus terrae:
Canaan. 42:33 The said us man master land;
‘Sic probabo quod sinceri sitis: fratrem vestrum
‘So test that Honest are: brother you
unum dimittite apud me et cibaria domibus vestris
one Leave in I and provisions homes your
necessaria sumite et abite; 42:34 fratremque vestrum
necessary take and get away; 42:34 brother you
minimum adducite ad me, ut sciam quod non sitis
minimum bring to I as I know that not be
exploratores et istum, qui tenetur in vinculis,
spies and this that bound in bonds,
recipere possitis ac deinceps peragrandi terram
receive be able to and forward traffic land

habeatis licentiam". 42:35 His dictis, cum frumenta
have license '. 42:35 these said, with corn
effunderent, singuli reppererunt in ore saccorum
pour in each found in mouth sack
ligatas pecunias; exterritisque simul omnibus, 42:36
tied money; astonished together all 42:36
dixit pater Jacob: ' Absque liberis me esse fecistis:
said father Jacob: ' without children I be you do:
Ioseph non est super, Simeon tenetur in vinculis, et
Joseph not is over, Simeon bound in bonds, and
Benjamin auferetis. In me haec omnia mala
Benjamin away. in I this all bad
reciderunt'. 42:37 Cui respondit Ruben: ' Duos filios
ringlets. 42:37 To answered Ruben: ' two children
meos interfice, si non reduxero illum tibi; trade
my kill if not back it you; rehearse
illum in manu mea, et ego eum tibi restituum'.
it in hand my and I it you restore. '
42:38 At ille: ' Non descendet, inquit, filius meus
42:38 But he said: ' no down, he says, son my
vobiscum. Frater mortuus est, et ipse solus remansit;
with you. brother dead is and he only left;
si quid ei adversi acciderit in via, deducetis canos
if what it adverse befallen in way, bring gray
meos cum dolore ad inferos'. 43:1 Interim fames
my with pain to the grave. ' 43: 1 In the meantime, famine
omnem terram vehementer premebat; 43:2
all land very pressed; 43: 2
consumptisque cibis, quos ex Aegypto detulerant,
When the foods which from Egypt conferred
dixit Jacob ad filios suos: ' Revertimini et emite
said Jacob to children his ' Return and buy
nobis paxillum escarum'. 43:3 Respondit Iudas: '
us Please more food. ' 43: 3 The answer Judas: '
Denuntiavit nobis vir ille sub attestazione iurisiurandi
protest us man he under attestation oath
dicens: 'Non videbitis faciem meam, nisi fratrem
saying: 'I do not see face I but brother
vestrum minimum adduxeritis vobiscum'. 43:4 Si ergo
you minimum bring with you. ' 43: 4 If So

vis eum mittere nobiscum, pergemus pariter et
force it send with us, We will go together and
ememus tibi necessaria; 43:5 sin autem non vis, non
buy you necessary; 43: 5 if Now not force, not
ibimus. Vir enim, ut saepe diximus, denuntiavit nobis
we go. A For as often I said, announced us
dicens: ‘Non videbitis faciem meam absque fratre
saying: ‘I do not see face I without brother
vestro minimo’’. 43:6 Dixit eis Israel: ‘ Cur in
your the least ‘. 43: 6 said them Israel: ‘ why in
meam hoc fecistis miseriam, ut indicaretis ei et
I this you did misery as telling it and
aliud habere vos fratrem?’’. 43:7 At illi
other have you a brother. ‘ 43: 7 But they
responderunt: ‘ Interrogavit nos homo per ordinem
They answered: ‘ asked we man by order
nostram progeniem: si pater viveret, si haberemus
our family: if father alive if have
fratrem; et nos respondimus ei consequenter iuxta
a brother; and we answered it consequently according to
id, quod fuerat sciscitatus. Numquid scire poteramus
ie, that was he asked. Do know We could
quod dicturus esset: ‘Adducite fratrem vestrum
that say he was: ‘Bring brother you
vobiscum?’’. 43:8 Iudas quoque dixit patri suo Israel:
with you? ‘. 43: 8 Judas also said father his Israel:
‘ Mitte puerum mecum, ut proficiscamur et
‘ Send boy with as go and
possimus vivere, ne moriamur nos et tu et
we live, do not die we and you and
parvuli nostri. 43:9 Ego spondeo pro puero; de
children Our. 43: 9 I I promise for boy; of
manu mea require illum. Nisi reduxero et reddidero
hand my seek him. unless back and back
eum tibi, ero peccati reus in te omni tempore. 43:10
it you I sin guilty in you all time. 43:10
Si non intercessisset dilatio, iam vice altera
If not veto adjournment already time other
venissemus’’. 43:11 Igitur Israel pater eorum dixit ad
we got. ‘ 43:11 Now Israel father their said to

eos: ‘ Si sic necesse est, facite, quod vultis; sumite
them: ‘ If so necessary is do that you want; take
de optimis terrae fructibus in vasis vestris et deferte
of the best earth productivity in vessels your and down
viro munera: modicum resinae et mellis et
man gifts; A little resin and honey and
tragacanthum et ladanum, pistacias terebinthi et
gum and resin, pistachio nuts and
amygdalas. 43:12 Pecuniam quoque duplicem ferte
almonds. 43:12 money also double help
vobiscum et illam, quam invenistis in sacculis,
with and it than found in bags;
reportate, ne forte errore factum sit; 43:13 sed et
sacks, do not perhaps error it it is; 43:13 but and
fratrem vestrum tollite et ite ad virum. 43:14 Deus
brother you Take and Go to husband. 43:14 God
autem meus omnipotens faciat vobis eum placabilem,
Now my Almighty do you it acceptable,
et remittat vobiscum fratrem vestrum, quem tenet,
and release with brother you which It keeps
et hunc Benjamin. Ego autem quasi orbatus absque
and this Benjamin. I Now as bereaved without
liberis ero’. 43:15 Tulerunt ergo viri munera et
children I will be. ‘ 43:15 They took So men gifts and
pecuniam duplicem et Benjamin descenderuntque in
money double and Benjamin down in
Aegyptum; et steterunt coram Ioseph. 43:16 Quos
Egypt; and stood before Joseph. 43:16 These
cum ille vidisset et Benjamin simul, praecepit
with he saw and Benjamin at the same time, charged
dispensatori domus suae dicens: ‘ Introduc viros
manager house his saying: ‘ Apply men
domum et occide victimas et instrue convivium,
home and kill victims and make banquet
quoniam mecum sunt comesturi meridie’. 43:17 Fecit
for with are dine noon. 43:17 He made
ille, quod sibi fuerat imperatum, et introduxit viros
he that to was orders, and He brought men
in domum Ioseph. 43:18 Ibique exterriti dixerunt
in home Joseph. 43:18 there The guards said

mutuo: ‘ **Propter pecuniam, quam rettulimus prius in**
another: ‘ Because of money than related first in
saccis nostris, introducti sumus, ut irruant in nos et
bags our introduced we are as vpen in we and
violenter subiciant servituti et nos et asinos nostros’.
violence make service and we and asses our own. ‘
43:19 Quam ob rem in ipsis foribus accedentes ad
43:19 How for business in the doors coming to
dispensatorem domus 43:20 locuti sunt: ‘ Oramus,
steward house 43:20 have they are: ‘ Oh,
domine, ut audias nos. Iam ante descendimus, ut
Sir, as listen us. Now before down as
emeremus escas; 43:21 quibus emptis, cum venissemus
buy food; 43:21 which bought, with landing
ad deversorium, aperuimus saccos nostros et
to hotel, opened bags our and
invenimus pecuniam in ore saccorum; quam nunc
We found money in mouth sack than now
eodem pondere reportavimus. 43:22 Sed et aliud
the same weight We opened. 43:22 but and other
attulimus argentum, ut emamus, quae nobis
Hist silver as buy, which us
necessaria sunt. Non est in nostra conscientia, quis
necessary They are. no is in our conscience, who
posuerit argentum in marsupiis nostris’. 43:23 At ille
put silver in bags our own. ‘ 43:23 But he
respondit: ‘ Pax vobiscum, nolite timere. Deus vester
He answered: ‘ peace you do not Fear. God your
et Deus patris vestri dedit vobis thesauros in saccis
and God father you given you treasures in bags
vestris; nam pecuniam, quam dedistis mihi, probatam
you; for money than gave I approved
ego habeo’. Eduxitque ad eos Simeon. 43:24 Et
I I have to. ‘ He brought to them Simeon. 43:24 The
introductis domum attulit aquam, et laverunt pedes
introducing home brought water and washed feet
suos; deditque pabulum asinis eorum. 43:25 Illi
their children; gave fuel asses them. 43:25 they
vero parabant munera, donec ingrederetur Ioseph
But preparations gifts; until enter Joseph

meridie; audierant enim quod ibi comesturi essent
noon; heard For that there dine they
panem. 43:26 Igitur ingressus est Ioseph domum
bread. 43:26 Now entry is Joseph home
suam, obtuleruntque ei munera tenentes in manibus
his offered it gifts holding in hands
suis; et adoraverunt proni in terram. 43:27 At
his family; and worshiped flat in land. 43:27 But
ille, clementer resalutatis eis, interrogavit eos dicens:
he graciously How them, he asked them saying:
‘ Salvusne est pater vester senex, de quo dixeratis
‘ health is father your old of which told
mihi? Adhuc vivit?’. 43:28 Qui responderunt: ‘
Me? yet lives ‘. 43:28 He They answered: ‘
Sospes est servus tuus pater noster, adhuc vivit’. Et
health; is slave your father our yet lives. ‘ The
incurvati adoraverunt eum. 43:29 Attollens autem
down worshiped him. 43:29 Looking Now
Ioseph oculos vidit Benjamin fratrem suum uterinum
Joseph eyes saw Benjamin brother his mother
et ait: ‘ Iste est frater vester parvulus, de quo
and he said: ‘ this is brother your a child, of which
dixeratis mihi?’. Et rursum: ‘ Deus, inquit,
told me ‘. The again: ‘ God, he says,
misereatur tui, fili mi’. 43:30 Festinavitque, quia
gracious your son My ‘. 43:30 haste; because
commota fuerant viscera eius super fratre suo, et
moved were tender his over brother his and
erumpebant lacrimae; et introiens cubiculum flevit.
outburst tears; and entering room wept.
43:31 Rursumque, lota facie, egressus continuit se
43:31 again, washed face, out controlling he
et ait: ‘ Ponite panes’. 43:32 Quibus apposis,
and he said: ‘ Set loaves of bread. ‘ 43:32 these set
seorsum Ioseph et seorsum fratribus, Aegyptiis
apart Joseph and apart brothers, Egyptians
quoque, qui vescebantur simul, seorsum
also, that ate at the same time, apart
illicitum est enim Aegyptiis comedere cum Hebraeis,
unlawful is For Egyptians eating with Hebrew

et profanum putant huiuscemodi convivium 43:33
and profanity think such banquet 43:33
sederunt coram eo, primogenitus iuxta primogenita
They sat before it firstborn according to birthright
sua et minimus iuxta aetatem suam. Et
his and The youngest according to age own. The
mirabantur nimis, 43:34 sumptis partibus, quas ab
wondered too, 43:34 taking parts which from
eo acceperant; maiorque pars venit Benjamin, ita ut
it Bold; redounded part he came Benjamin so as
quinque partibus excederet. Biberuntque et inebriati
five parts exceeded. They drank, and drunk
sunt cum eo. 44:1 Praecepit autem Ioseph
are with the fact. 44: 1 charged Now Joseph
dispensatori domus suae dicens: ‘ Imple saccos eorum
manager house his saying: ‘ Fill bags their
frumento, quantum possunt capere, et pone pecuniam
corn, as far as can catch, and set money
singulorum in summitate sacci. 44:2 Scyphum autem
each in top sack. 44: 2 cup Now
meum argenteum et pretium, quod dedit tritici, pone
my silver and price that given wheat; set
in ore sacci iunioris’. Factumque est ita. 44:3 Et,
in mouth sack Younger. ‘ it is so. 44: 3 and,
orto mane, dimissi sunt cum asinis suis. 44:4
rising morning dismissed are with asses their own. 44: 4
Iamque urbem exierant et processerant paululum,
now city come out; and advanced a little,
tunc Ioseph, arcesso dispensatore domus: ‘ Surge,
then Joseph, assistance dispenser house: ‘ Up
inquit, et persequere viros; et apprehensis dicito:
he says, and pursue men; and overtaken get
‘Quare reddidistis malum pro bono? Cur furati estis
‘Why rewarded evil for good? why stolen you
mihi scyphum argenteum? 44:5 Nonne ipse est, in
I cup silver? 44: 5 Did he is in
quo bibit dominus meus et in quo augurari solet?
which drinks master my and in which guess usually?
Pessimam rem fecistis!’”. 44:6 Fecit ille, ut iusserat,
the worst business you did it '. 44: 6 He made he as knives,

et apprehensis per ordinem locutus est. 44:7 Qui
and overtaken by order said It is. 44: 7 He
responderunt: ‘ Quare sic loquitur dominus noster?
They answered: ‘ Why so talks master Our?
Absit a servis tuis, ut tantum flagitii commiserimus.
Far from officials your as only outrage committed.
44:8 Pecuniam, quam invenimus in summitate
44: 8 money, than We found in top
saccorum, reportavimus ad te de terra Chanaan; et
sacks, back to you of land Canaan; and
quomodo consequens est, ut furati simus de domo
how consequently, is as stolen we of house
domini tui aurum vel argentum? 44:9 Apud
of your gold or silver? 44: 9 In
quemcumque fuerit inventum servorum tuorum, quod
Whichever be found officials your that
quaeris, moriatur; et nos erimus servi domini
you ask, die; and we we will be officials of
nostri’. 44:10 Qui dixit eis: ‘ Fiat iuxta vestram
Our ‘. 44:10 He said them: ‘ Let according to your
sententiam: apud quemcumque fuerit inventum, ipse
sentence: in Whichever be found, he
sit servus meus; vos autem eritis innoxii’. 44:11
is slave my; you Now You will be blameless. ‘ 44:11
Itaque festinato deponentes in terram saccos
So promptly Putting away in land bags
aperuerunt singuli. 44:12 Quos scrutatus incipiens a
opened each. 44:12 These search beginning from
maiore usque ad minimum invenit scyphum in sacco
more up to minimum found cup in sack
Beniamin. 44:13 At illi, scissis vestibus, oneratisque
Benjamin. 44:13 But they rent clothes, loading
rursum asinis, reversi sunt in oppidum. 44:14 Et
again donkeys, returned are in town. 44:14 The
Iudas cum fratribus ingressus est ad Ioseph necdum
Judas with brothers entry is to Joseph not yet
enim de loco abierat omnesque ante eum pariter
For of place I walked away all before it together
in terram corruerunt. 44:15 Quibus ille ait: ‘ Cur
in land collapsed. 44:15 these he he said: ‘ why

sic agere voluistis? An ignoratis quod non sit similis
so deal would you? An you know that not is like
mei in augurandi scientia?'. 44:16 Cui Iudas: ' Quid
my in divining the science. ' 44:16 To Judas: ' What
respondebimus, inquit, domino meo? Vel quid
answer he says, the Me? or what
loquemur aut iuste poterimus obtendere? Deus invenit
we will talk or just can reply? God found
iniquitatem servorum tuorum; en omnes servi sumus
violence officials your; en all officials we are
domini mei, et nos et apud quem inventus est
of my and we and in which found is
scyphus'. 44:17 Respondit Ioseph: ' Absit a me, ut
cup '. 44:17 The answer Joseph: ' Far from I as
sic agam! Qui furatus est scyphum, ipse sit servus
so I do! He stolen is cup he is slave
meus; vos autem abite liberi ad patrem vestrum'.
my; you Now get away free to father of you. '
44:18 Accedens autem propius Iudas confidenter ait:
44:18 Approaching Now more Judas safety he said:
' Oro, domine mi, loquatur servus tuus verbum in
' Oh, O my speaks slave your word in
auribus tuis, et ne irascaris famulo tuo; tu es
ears your and do not angry servant you; you you
enim sicut pharao! 44:19 Dominus meus interrogavit
For as Pharaoh! 44:19 Lord my he asked
prius servos suos: 'Habetis patrem aut fratrem?'.
first officials his 'You have father or a brother. '
44:20 Et nos respondimus domino meo: 'Est nobis
44:20 The we answered the I 'there is us
pater senex et puer parvulus, qui in senectute illius
father old and boy a child, that in age of
natus est, cuius uterinus frater mortuus est; et
He was born is the mothers brother dead it is; and
ipse solus superest a matre sua, pater vero tenere
he only remains from mother his father But hold
diligit eum". 44:21 Dixistique servis tuis: 'Adducite
He loves him '. ' 44:21 And you said officials your 'Bring
eum ad me, et ponam oculos meos super illum'.
it to I and I will eyes my over it '.
44:22 Suggestimus domino meo: 'Non potest puer
44:22 we the I 'I do not can boy

relinquere patrem suum; si enim illum dimiserit,
leave father his own; if For it leave
moriatur'. 44:23 Et dixisti servis tuis: 'Nisi venerit
it dies. 44:23 The You said officials your 'Unless come
frater vester minimus vobiscum, non videbitis amplius
brother your The youngest you not see more
faciem meam'. 44:24 Cum ergo ascendissemus ad
face My '. 44:24 with So up to
famulum tuum patrem nostrum, narravimus ei omnia,
servant your father our reported it all
quae locutus est dominus meus, 44:25 et dixit pater
which said is master my 44:25 and said father
noster: 'Revertimini et emite nobis parum tritici'.
our 'Return and buy us little of wheat. '
44:26 Cui diximus: 'Ire non possumus. Si frater
44:26 To said: 'To go not We can. If brother
noster minimus descenderit nobiscum, proficiscemur
our The youngest down with us, go
simul; alioquin, illo absente, non poterimus
at the same time; otherwise, that absence, not can
videre faciem viri'. 44:27 Ad quae servus tuus
see face The men '. 44:27 the which slave your
pater meus respondit: 'Vos scitis quod duos
father my He answered: 'You you know that two
genuerit mihi uxor mea. 44:28 Egressus est unus a
fathers I wife I have. 44:28 Departing is one from
me, et dixi: Bestia devoravit eum! Et hucusque non
I and I said: The beast devoured him! The hitherto not
compareret. 44:29 Si tuleritis et istum a facie mea,
forthcoming. 44:29 If take and this from the my
et aliquid ei in via contigerit, deducetis canos meos
and something it in road happen, bring gray my
cum maerore ad inferos'. 44:30 Igitur, si intravero
with grief to the grave. ' 44:30 Therefore, if go
ad servum tuum patrem meum, et puer defuerit
to slave your father my and boy deficit
cum anima illius ex huius anima pendeat 44:31
with soul of from this soul pending 44:31
videritque eum non esse nobiscum, morietur; et
see it not be with us, die; and
deducent famuli tui canos eius cum dolore ad
lead servants your gray his with pain to

inferos. 44:32 Servus tuus pro puero patri meo
Underworld. 44:32 servant your for boy father I
spopondit: Nisi reduxero eum, peccati reus ero in
surety; unless back him, sin guilty I in
patrem meum omni tempore. 44:33 Manebo itaque
father my all time. 44:33 I will stay So
servus tuus pro puero in ministerio domini mei, et
slave your for boy in ministry of my and
puer ascendat cum fratribus suis. 44:34 Non enim
boy go up with brothers their own. 44:34 no For
possum redire ad patrem meum, absente puero, ne
I return to father my absence boy do not
calamitatis, quae oppressura est patrem meum, testis
calamity which overwhelm is father my witness
assistam'. 45:1 Non se poterat ultra cohibere Ioseph
assist. 45: 1 no he could more to restrain Joseph
omnibus coram astantibus, unde clamavit: ‘
all before th whence he cried out: ‘
Egredimini, cuncti, foras!’. Et nemo aderat cum eo,
Go out, all, forth. ‘ The no spot with it
quando manifestavit se fratribus suis. 45:2
when manifested he brothers their own. 45: 2
Elevavitque vocem cum fletu, quam audierunt
gesture voice with weeping, than listen
Aegyptii omnisque domus pharaonis. 45:3 Et dixit
Egyptians all house Pharaoh. 45: 3 The said
Ioseph fratribus suis: ‘ Ego sum Ioseph! Adhuc
Joseph brothers his ‘ I I Joseph! yet
pater meus vivit?’. Nec poterant respondere fratres
father my lives ‘. No could answer brothers
nimio terrore perterriti. 45:4 Ad quos ille clementer:
excessive terror alarmed. 45: 4 the which he mildly:
‘ Accedite, inquit, ad me’. Et cum accessissent
‘ Approach, he says, to Me. ‘ The with accessories
prope: ‘ Ego sum, ait, Ioseph frater vester, quem
near: ‘ I I he said, Joseph brother your which
vendidistis in Aegyptum. 45:5 Nolite contristari, neque
sold in Egypt. 45: 5 Do not sorry or
vobis durum esse videatur quod vendidistis me in
you hard be see that sold I in

his regionibus. Pro salute enim vestra misit me Deus
these countries. Pro safety For your sent I God
ante vos in Aegyptum. 45:6 Biennium est enim quod
before you in Egypt. 45: 6 For two years, is For that
coepit fames esse in terra, et adhuc quinque anni
began famine be in land, and yet five years
restant, quibus nec arari poterit nec meti. 45:7
The sequel, which or plow can or harvest. 45: 7
Praemisitque me Deus, ut reservemini super terram,
sent I God, as preserve over land
et servetur vita vestra in salvationem magnam. 45:8
and observed life your in salvation Great. 45: 8
Non vestro consilio, sed Dei voluntate huc missus
no your design, but God will here sent
sum, qui fecit me quasi patrem pharaonis et
I that he I as father Pharaoh and
dominum universae domus eius ac principem in omni
owner all house his and prince in all
terra Aegypti. 45:9 Festinate et ascendite ad patrem
land Egypt. 45: 9 Haste and up to father
meum et dicetis ei: 'Haec mandat filius tuus Ioseph:
my and you say to: 'This charges son your Joseph:
Deus fecit me dominum universae terrae Aegypti;
God he I owner all earth Egypt;
descende ad me, ne moreris. 45:10 Et habitabis in
down to I do not delay. 45:10 The live in
terra Gessen; erisque iuxta me tu et filii tui
land Goshen; You will be according to I you and children your
et filii filiorum tuorum, oves tuae et armenta tua
and children children your sheep your and herds your
et universa, quae possides. 45:11 Ibique te pascam
and all which poverty. 45:11 there you feed
adhuc enim quinque anni residui sunt famis ne
yet For five years survivors are famine do not
et tu pereas et domus tua et omnia, quae
and you consumed and house your and all which
possides'. 45:12 En oculi vestri et oculi fratris mei
you own. ' 45:12 See eyes you and eyes brother my
Benjamin vident quia os meum est, quod loquitur
Benjamin see because mouth my is that talks

ad vos. 45:13 Nuntiate patri meo universam gloriam
to You. 45:13 Report father I all glory
meam in Aegypto et cuncta, quae vidistis. Festinate
I in Egypt and all which ago. Haste
et adducite eum ad me'. 45:14 Cumque amplexatus
and bring it to Me. ' 45:14 when Accepting
recidisset in collum Benjamin fratris sui, flevit, illo
falling in neck Benjamin brother s She wept, that
quoque similiter flente, super collum eius. 45:15
also similarly, weeping over neck her. 45:15
Osculatusque est Ioseph omnes fratres suos et
He kissed is Joseph all brothers their and
ploravit super singulos. Post quae ausi sunt loqui
He deplored over each. Post which venture are talk
ad eum. 45:16 Auditumque est et celebri sermone
to him. 45:16 news is and fame language
vulgatum in aula regis: ' Venerunt fratres Ioseph!'.
news in court king: ' They came brothers Joseph '.
Et gavisus est pharao atque omnis familia eius.
The glad is Pharaoh and all family her.
45:17 Dixitque ad Ioseph, ut imperaret fratribus suis
45:17 said to Joseph, as command brothers their
dicens: ' Onerantes iumenta ite in terram Chanaan
saying: ' load livestock Go in land Canaan
45:18 et tollite inde patrem vestrum et cognationem
45:18 and Take from father you and family
et venite ad me; et ego dabo vobis omnia bona
and come to me; and I I you all good
Aegypti, ut comedatis medullam terrae. 45:19
Egypt, as eat top the earth. 45:19
Praecipe etiam: tollite plaustra de terra Aegypti ad
Command also: Take wagons of land Egypt to
subvectionem parvulorum vestrorum ac coniugum et
transport Infant your and couple and
tollite patrem vestrum et properate quantocius
Take father you and Hurry! possible
venientes. 45:20 Nec doleatis super supellectilem
coming. 45:20 No with regret over furniture
vestram, quia omnes opes Aegypti vestrae erunt'.
your because all resources Egypt your will be. '

45:21 Feceruntque filii Israel, ut eis mandatum

45:21 They did children Israel as them command

fuerat. Quibus dedit Ioseph plaustra secundum

had. these given Joseph wagons according to

pharaonis imperium et cibaria in itinere. 45:22

Pharaoh government and provisions in route. 45:22

Singulis quoque proferri iussit vestimentum

each also produced ordered clothing

mutatorium; Benjamin vero dedit trecentos argenteos

changes Benjamin But given three silver

cum quinque 45:23 vestimentis mutatoriis. Patri suo

with five 45:23 clothing with change. father his

misit similiter asinos decem, qui subveherent ex

sent similarly, asses ten, that transport from

omnibus divitiis Aegypti, et totidem asinas triticum

all wealth Egypt, and many asses wheat

et panem et cibum pro itinere portantes. 45:24

and bread and food for route carrying. 45:24

Dimisit ergo fratres suos et proficiscentibus ait: ‘

released So brothers their and departing he said: ‘

Ne irascamini in via!’. 45:25 Qui ascendentes ex

Do not quarrel in way! ‘. 45:25 He ascending from

Aegypto venerunt in terram Chanaan ad patrem

Egypt they in land Canaan to father

suum Iacob 45:26 et nuntiaverunt ei dicentes: ‘

his Jacob 45:26 and reported it saying: ‘

Ioseph vivit et ipse dominatur in omni terra

Joseph lives and he rules in all land

Aegypti!’. At cor eius frigidum mansit; non enim

Egypt!’. But heart his cold abode; not For

credebat eis. 45:27 Tunc referebant omnia verba

trust them. 45:27 Then reference all words

Ioseph, quae dixerat eis. Cumque vidisset plaustra

Joseph, which said them. when saw wagons

et universa, quae miserat ad adducendum eum,

and all which sent to add him,

revixit spiritus eius, 45:28 et ait: ‘ Sufficit mihi, si

revived spirit his 45:28 and he said: ‘ enough I if

adhuc Ioseph filius meus vivit. Vadam et videbo

yet Joseph son my lives. I will go and see

illum, antequam moriar'. 46:1 Profectusque Israel
it before I die. ' 46: 1 journey Israel
cum omnibus, quae habebat, venit Bersabee et,
with all which had he came Beer and,
mactatis ibi victimis Deo patris sui Isaac, 46:2
killing there victims God father s Isaac 46: 2
audivit eum per visionem noctis vocantem se: '
heard it by vision night calling themselves: ' 46: 3
Iacob, Iacob!'. Cui respondit: ' Ecce adsum!'. 46:3
Jacob, Jacob '. To He answered: ' Look here I am. ' 46: 3
Ait illi: ' Ego sum Deus, Deus patris tui. Noli
said they: ' I I God, God father You. Do not
timere descendere in Aegyptum, quia in gentem
fear down in Egypt because in nation
magnam faciam te ibi. 46:4 Ego descendam tecum
great I do you there. 46: 4 I down with
illuc et ego inde adducam te revertentem; Ioseph
there and I from I you again; Joseph
quoque ponet manus suas super oculos tuos'. 46:5
also put hand their over eyes Your '. 46: 5
Surrexit igitur Iacob a Bersabee, tuleruntque eum
rose So Jacob from Beer took it
filii cum parvulis et uxoribus suis in plaustis,
children with children and wives their in sledges,
quae miserat pharao ad portandum senem, 46:6
which sent Pharaoh to transport The old man, 46: 6
sumpserunt quoque omnia, quae possederant in terra
took also all which buyers in land
Chanaan; veneruntque in Aegyptum Iacob et omne
Canaan; they came in Egypt Jacob and all
semen eius, 46:7 filii eius et nepotes, filiae et
seed his 46: 7 children his and grandchildren, daughters and
cuncta simul progenies. 46:8 Haec sunt autem
all together brood. 46: 8 This are Now
nomina filiorum Israel, qui ingressi sunt in
names children Israel that entered are in
Aegyptum, ipse cum liberis suis. Primogenitus
Egypt he with children their own. firstborn
Ruben. 46:9 Filii Ruben: Henoch et Phallu et
Reuben. 46: 9 children Ruben: Enoch and Phallus and
Hesron et Charmi. 46:10 Filii Simeon: Iamuel et
Hezron and Carmi. 46:10 children Simeon: Jamuel and

Iamin et Ahod et Iachin et Sohar et Saul filius
Jamin and Ohad and Jakin and Sohar and Saul son
Chananitidis. 46:11 Filii Levi: Gerson et Caath et
Canaanite. 46:11 children Levi; Gershon and Kohath and
Merari. 46:12 Filii Iudae: Her et Onan et Sela et
Merari. 46:12 children Judah: Her and Onan and Sela and
Phares et Zara. Mortui sunt autem Her et Onan in
Perez and Zara. Deaths are Now Her and Onan in
terra Chanaan. Natique sunt filii Phares: Esrom et
land Canaan. born are children Perez: Hezron and
Hamul. 46:13 Filii Issachar: Thola et Phua et
Hamu. 46:13 children Issachar Tola and Phua and
Iasub et Semron. 46:14 Filii Zabulon: Sared et
Jasub and Shimron. 46:14 children Zebulon: Sarid and
Elon et Iahelel. 46:15 Hi filii Liae, quos genuit
Elon and Iahelel. 46:15 These children Lia which birth
in Paddanaram, cum Dina filia sua. Omnes
in Mesopotamia, with Dina daughter their own. All
animae filiorum eius et filiarum triginta tres. 46:16
soul children his and daughters thirty three. 46:16
Filii Gad: Sephon et Haggi, Suni et Esebon,
children Gad: Sephon and Haggai, Suni and Heshbon,
Heri et Arodi et Areli. 46:17 Filii Aser: Iemna
yesterday and Aroedis and Areli. 46:17 children Asher: Imna
et Iesua et Isui et Beria, Sara quoque soror
and Ishvah and Ishuai and Beria, Sarah also sister
eorum. Filii Beria: Heber et Melchiel. 46:18 Hi
them. children Beria: Heber and Malkiel. 46:18 These
filii Zelphae, quam dedit Laban Liae filiae suae;
children Leah, than given Laban Leah daughters his;
et hos genuit Iacob: sedecim animas. 46:19 Filii
and these birth Jacob: sixteen lives. 46:19 children
Rachel uxoris Iacob: Ioseph et Benjamin. 46:20
Rachel wife Jacob: Joseph and Benjamin. 46:20
Natique sunt Ioseph filii in terra Aegypti, quos
born are Joseph children in land Egypt, which
genuit ei Aseneth filia Putiphare sacerdotis
birth it Asenath daughter Poti priest
Heliopoleos: Manasses et Ephraim. 46:21 Filii
On Manasseh and Ephraim. 46:21 children
Beniamin: Bela et Bochor et Asbel, Gera et
Benjamin: Bela and Beker and Ashbel Gera and

Naaman et Echi et Ros, Mophim et Huphim et
Naaman and Ehi and Ross, Rosh and Moppim and
Ared. 46:22 Hi filii Rachel, quos genuit Iacob:
Ard. 46:22 These children Rachel which birth Jacob:
omnes animae quattuordecim. 46:23 Filii Dan:
all soul fourteen. 46:23 children Dan:
Husim. 46:24 Filii Nephthali: Iasiel et Guni et
Osin. 46:24 children Naphtali; Jaasiel and Guni and
Ieser et Sellem. 46:25 Hi filii Bilhae, quam dedit
Jezer and Sellem. 46:25 These children Bala, than given
Laban Racheli filiae suae; et hos genuit Iacob:
Laban Rachel daughters his; and these birth Jacob:
omnes animae septem. 46:26 Cunctae animae, quae
all soul seven. 46:26 all soul, which
ingressae sunt cum Iacob in Aegyptum et egressae
went are with Jacob in Egypt and out
de femore illius, absque uxoribus filiorum eius,
of thigh of without wives children his
sexaginta sex. 46:27 Filii autem Ioseph, qui nati
sixty six. 46:27 children Now Joseph, that born
sunt ei in terra Aegypti, animae duae. Omnes
are it in land Egypt, soul two. All
animae domus Iacob, quae ingressae sunt in
soul house Jacob, which went are in
Aegyptum, fuere septuaginta. 46:28 Misit autem
Egypt there were seventy. 46:28 sent Now
Iudam ante se ad Ioseph, ut nuntiaret et occurreret
Judah before he to Joseph, as report and meet
in Gessen. 46:29 Et venerunt in terram Gessen.
in Goshen. 46:29 The they in land Goshen.
Iunctoque Ioseph curru suo, ascendit obviam patri
harnessed Joseph car his up meet father
suo in Gessen; vidensque eum irruit super collum
his in Goshen; when it fell over neck
eius et inter amplexus diu fleuit. 46:30 Dixitque
his and between embrace long wept. 46:30 said
Israel ad Ioseph: ‘ Iam laetus moriar, quia vidi
Israel to Joseph: ‘ Now happy I, because I
faciem tuam et superstitem te relinquo’. 46:31 Et
face your and survivor you I leave. ‘ 46:31 The
ille locutus est ad fratres suos et ad omnem domum
he said is to brothers their and to all home

patris sui: ‘ Ascendam et nuntiabo pharaoni
father s: ‘ up and news Pharaoh
dicamque ei: Fratres mei et domus patris mei, qui
I will tell to: Brothers my and house father my that
erant in terra Chanaan, venerunt ad me. 46:32 Et
were in land Canaan they to Me. 46:32 The
sunt viri pastores ovium curamque habent alendorum
are men shepherds sheep occupation have feed
gregum; pecora sua et armenta et omnia, quae
livestock; cattle his and herds and all which
habere potuerunt, adduxerunt secum. 46:33 Cumque
have they they with him. 46:33 when
vocaverit vos et dixerit: ‘Quod est opus vestrum?’.
call you and says: ‘That is work you do. ‘
46:34 Respondebitis: ‘Viri pastores sumus servi tui
46:34 answer: ‘men shepherds we are officials your
ab infantia nostra usque in praesens et nos et
from childhood our up in present and we and
patres nostri’. Haec autem dicetis, ut habitare possitis
fathers Our ‘. This Now you say, as live be able to
in terra Gessen, quia detestantur Aegyptii omnes
in land Goshen because abomination Egyptians all
pastores ovium’. 47:1 Ingressus ergo Ioseph nuntiavit
shepherds the sheep. ‘ 47: 1 Entry So Joseph reported
pharaoni dicens: ‘ Pater meus et fratres, oves
Pharaoh saying: ‘ Father my and brothers, sheep
eorum et armenta et cuncta, quae possident,
their and herds and all which have,
venerunt de terra Chanaan; et ecce consistunt in
they of land Canaan; and See stay in
terra Gessen’. 47:2 Ex omnibus fratribus suis
land Goshen. ‘ 47: 2 from all brothers their
quinque viros statuit coram rege, 47:3 quos ille
five men set before king, 47: 3 which he
interrogavit: ‘ Quid habetis operis?’. **Responderunt: ‘**
He asked: ‘ What have work ‘. They answered: ‘
Pastores ovium sumus servi tui et nos et patres
pastors sheep we are officials your and we and fathers
nostri’. 47:4 Dixeruntque ad pharaonem: ‘ Ad
Our ‘. 47: 4 said to Pharaoh: ‘ the
peregrinandum in terra venimus, quoniam non est
travel? in land we have for not is

herba gregibus servorum tuorum, ingravescente fame,
plant flocks officials your the increasing hunger,
in terra Chanaan petimusque, ut esse nos iubeas
in land Canaan and now, as be we bid
servos tuos in terra Gessen'. 47:5 Dixit itaque rex
officials your in land Goshen. ' 47: 5 said So king
ad Ioseph: ' Pater tuus et fratres tui venerunt ad
to Joseph: ' Father your and brothers your they to
te. 47:6 Terra Aegypti in conspectu tuo est; in
You. 47: 6 land Egypt in before your it is; in
optimo loco fac eos habitare et trade eis terram
the best place Make them live and rehearse them land
Gessen. Quod si nosti in eis esse viros industrios,
Goshen. The if you know in them be men activity
constitue illos magistros pecorum meorum'. 47:7 Post
Set them teachers cattle my friends. ' 47: 7 Post
haec introduxit Ioseph patrem suum ad regem et
this He brought Joseph father his to king and
statuit eum coram eo, qui benedicens illi 47:8 et
set it before it that blessing they 47: 8 and
interrogatus ab eo: ' Quot sunt dies annorum
questioned from because: ' How many are day years
vitae tuae? ', 47:9 respondit: ' Dies peregrinationis
life Yours? ' 47: 9 He answered: ' day pilgrimage
meae centum triginta annorum sunt, parvi et mali;
I one hundred thirty years are small and evil;
et non pervenerunt usque ad dies patrum meorum,
and not reached up to day fathers my
quibus peregrinati sunt'. 47:10 Et benedicto rege,
which pilgrimage they are. ' 47:10 The Benedict king,
egressus est foras. 47:11 Ioseph vero patri et
out is outside. 47:11 Joseph But father and
fratribus suis dedit possessionem in Aegypto in
brothers their given possession in Egypt in
optimo terrae loco, in terra Ramesses, ut praeceperat
the best earth place in land Ramesses as the
pharao; 47:12 et alebat eos omnemque domum
Pharaoh; 47:12 and nourished them all home
patris sui praebens cibaria singulis. 47:13 In tota
father s allowing provisions each. 47:13 in all

terra panis deerat, et oppresserat fames terram
land bread was lacking and oppressed famine land
valde, defecitque terra Aegypti et terra Chanaan
very weak land Egypt and land Canaan
prae fame. 47:14 E quibus omnem pecuniam
than hunger. 47:14 E which all money
congregavit pro venditione frumenti et intulit eam in
gathered for sale corn and brought it in
aerarium regis. 47:15 Cumque defecisset emptoribus
treasury King. 47:15 when buyers buyers
pretium, venit cuncta Aegyptus ad Ioseph dicens: ‘
price he came all Egypt to Joseph saying: ‘
Da nobis panes! Quare morimur coram te, deficiente
Give us cakes! Why we die? before you failing
pecunia?’. 47:16 Quibus ille respondit: ‘ Adducite
money. ‘ 47:16 these he He answered: ‘ bring
pecora vestra, et dabo vobis pro eis cibos, si
cattle your and I you for them food; if
pretium non habetis’. 47:17 Quae cum adduxissent,
price not you have. ‘ 47:17 What with Joseph
dedit eis alimenta pro equis et ovibus et bobus et
given them food for horses and sheep and herd and
asinis; sustentavitque eos illo anno pro commutatione
donkeys; maintained them that year for price
pecorum. 47:18 Venerunt quoque anno secundo et
cattle. 47:18 They came also year second and
dixerunt ei: ‘ Non celamus dominum nostrum quod,
said to: ‘ no hide owner our that,
deficiente pecunia, pecora transierunt ad dominum
failing money; cattle passed to owner
nostrum; nec clam te est quod absque corporibus
our; or secretly you is that without bodies
et terra nihil habeamus. 47:19 Cur ergo moriemur,
and land nothing have. 47:19 why So Buy
te vidente, et nos et terra nostra? Eme nos et
you eyes, and we and land our? Buy we and
terram nostram in servitutem regiam et praebe
land our in service royal and show
semina, ne, pereunte cultore, redigatur terra in
seeds; do not, Notwithstanding worshiper reduced land in

solitudinem'. 47:20 Emit igitur Ioseph omnem
the wilderness. ' 47:20 Purchased So Joseph all
terram Aegypti, vendentibus singulis possessiones suas
land Egypt, selling each property their
prae magnitudine famis. Subiecitque eam pharaoni
than size famine. owner it Pharaoh
47:21 et cunctos populos eius redegit ei in
47:21 and all people his reduced it in
servitutem, a novissimis terminis Aegypti usque ad
slavery; from last terms Egypt up to
extremos fines eius. 47:22 Terram autem sacerdotum
hindmost ends her. 47:22 land Now priests
non emit, qui cibariis a rege statutis fruebantur,
not The buyer, that provisions from king statutes enjoyed,
et idcirco non sunt compulsi vendere possessiones
and therefore not are driven sell property
suas. 47:23 Dixit ergo Ioseph ad populos: ' En, ut
their own. 47:23 said So Joseph to people; ' See, as
cernitis, et vos et terram vestram pharao possidet;
You see, and you and land your Pharaoh including;
accipite semina et serite agros, 47:24 ut fruges
Receive seeds and today fields 47:24 as crops
habere possitis. Quintam partem regi dabit;
have deliverance. The fifth part king give;
quattuor reliquas permitto vobis in sementem et in
four other permit you in seed and in
cibum familiis et liberis vestris'. 47:25 Qui
food families and children your thoughts. ' 47:25 He
responderunt: ' Tu salvasti nos! Respiciat nos tantum
They answered: ' You saved us! look we only
dominus noster, et laeti serviemus regi'. 47:26 Ex
master our and joyful serve the king. ' 47:26 from
eo tempore usque in praesentem diem in universa
it time up in this day in all
terra Aegypti regibus quinta pars solvitur; et factum
land Egypt kings Thursday part solved; and it
est a Ioseph in legem absque terra sacerdotali,
is from Joseph in law without land priestly,
quae libera ab hac condicione est. 47:27 Habitavit
which free from this condition It is. 47:27 settled

ergo Israel in Aegypto, id est in terra Gessen, et
So Israel in Egypt that is in land Goshen and
possedit eam; auctusque est et multiplicatus nimis.
possessed it; grew is and multiplied too.

47:28 Et vixit Iacob in terra Aegypti decem et
47:28 The lived Jacob in land Egypt ten and
septem annis; factique sunt omnes dies vitae illius
seven years; Altogether are all day life of
centum quadraginta septem annorum. 47:29 Cumque
one hundred forty seven years. 47:29 when

appropinquare cerneret diem mortis suae, vocavit
approach; saw day death his he called

filium suum Ioseph et dixit ad eum: ‘ Si inveni
son his Joseph and said to him: ‘ If I found
gratiam in conspectu tuo, pone manum tuam sub
thanks in before your set hand your under

femore meo et facies mihi misericordiam et
thigh I and face I mercy and

veritatem, ut non sepelias me in Aegypto, 47:30 sed
the truth as not bury I in Egypt 47:30 but

dormiam cum patribus meis, et auferas me de terra
I sleep with fathers I and take I of land

hac condasque in sepulcro maiorum meorum’. Cui
this bury me in grave Major my friends. ‘ To

respondit Ioseph: ‘ Ego faciam, quod iussisti’.
answered Joseph: ‘ I I do, that You have commanded. ‘

47:31 Et ille: ‘ Iura ergo, inquit, mihi!’. Quo
47:31 The he said: ‘ Swear therefore, he says, is me. ‘ Where

iurante, adoravit Israel conversus ad lectuli caput.
swearing, worshiped Israel turning to bed head.

48:1 His ita transactis, nuntiatum est Ioseph quod
48: 1 these so After news is Joseph that

aegrotaret pater suus. Et assumpsit secum duos filios
sick father 's. The He assumed with two children

Manasse et Ephraim. 48:2 Dictumque est seni: ‘
Manasseh and Ephraim. 48: 2 said is the old man: ‘

Ecce filius tuus Ioseph venit ad te’. Qui confortatus
Look son your Joseph he came to you '. He strengthened

sedit in lectulo 48:3 et ingresso ad se ait: ‘ Deus
sat in bed 48: 3 and Jacob to he he said: ‘ God

omnipotens apparuit mihi in Luza, quae est in terra
Almighty He appeared I in Luz which is in land
Chanaan, benedixitque mihi 48:4 et ait: ‘Ego te
Canaan blessed I 48: 4 and he said: ‘I you
augebo et multiplicabo et faciam te in multitudinem
increase and multiply and I do you in company
populorum; daboque tibi terram hanc et semini tuo
people; I you land this and seed your
post te in possessionem sempiternam’. 48:5 Duo ergo
after you in possession everlasting. ‘ 48: 5 two So
fili tui, qui nati sunt tibi in terra Aegypti,
children your that born are you in land Egypt,
antequam huc venirem ad te, mei erunt: Ephraim et
before here I came to you my will be: Ephraim and
Manasses sicut Ruben et Simeon reputabuntur mihi.
Manasseh as Ruben and Simeon be to me.
48:6 Reliquos autem, quos genueris post eos, tui
48: 6 The Rest however, which begettest after them; your
erunt et nomine fratrum suorum vocabuntur in
will be and name brothers their call in
possessionibus suis. 48:7 Mihi enim, quando
property their own. 48: 7 me For when
veniebam de Paddanaram, mortua est Rachel mater
I came of Mesopotamia, dead is Rachel mother
tua in terra Chanaan in ipso itinere, cum adhuc
your in land Chanaan in it route, with yet
esset spatium aliquod usque ad Ephratham, et
was space some up to Ephrata, and
sepelivi eam iuxta viam Ephrathae, quae alio
I buried it according to way Ephrata, which other
nomine appellatur Bethlehem’. 48:8 Videns autem
name called Bethlehem. 48: 8 seeing Now
filios eius dixit ad eum: ‘ Qui sunt isti?’. 48:9
children his said to him: ‘ He are ‘They’. 48: 9
Respondit: ‘ Filii mei sunt, quos donavit mihi Deus
He answered: ‘ children my are which gave I God
in hoc loco’. ‘ Adduc, inquit, eos ad me, ut
in this place. ‘ ‘ Bring he says, them to I as
benedicam illis!’. 48:10 Oculi enim Israel caligabant
bless them ‘. 48:10 The eyes For Israel Joseph
prae nimia senectute, et clare videre non poterat.
than excessive age, and clearly see not could.

Applicitosque ad se deosculatus et circumplexus eos
near to he Sauls and embraced them
48:11 dixit ad filium suum: ‘ Non sum fraudatus
48:11 said to son his ‘ no I expected
aspectu tuo; insuper ostendit mihi Deus semen
Presence you; In addition, shows I God seed
tuum’. **48:12 Cumque tulisset eos Ioseph de gremio**
Your ‘ 48:12 when took them Joseph of lap
patris, adoravit pronus in terram. **48:13 Et posuit**
father, worshiped flat in land. 48:13 The set
Ephraim ad dexteram suam, id est ad sinistram
Ephraim to right his that is to left
Israel, Manassen vero in sinistra sua, ad dexteram
Israel Manasseh But in left his to right
scilicet patris; applicuitque ambos ad eum. **48:14 Qui**
namely, his father; brought both to him. 48:14 He
extendens manum dexteram, posuit super caput
stretching hand right set over head
Ephraim minoris fratris, sinistram autem super caput
Ephraim less brother, left Now over head
Manasse, qui maior natu erat, commutans manus.
Manasseh that more birth It was crossing hand.
48:15 Benedixitque Iacob Ioseph et ait: ‘ Deus, in
48:15 God blessed Jacob Joseph and he said: ‘ God, in
cuius conspectu ambulaverunt patres mei Abraham
the before walk fathers my Abraham
et Isaac, Deus, qui pascit me ab adulescentia mea
and Isaac God, that feeds I from youth my
usque in praesentem diem, **48:16 Angelus, qui eruit**
up in this day 48:16 angel that rescued
me de cunctis malis, benedicat pueris istis! Et
I of all bad bless boys these! The
invocetur super eos nomen meum, nomina quoque
let over them name my names also
patrum meorum Abraham et Isaac, et crescant in
fathers my Abraham and Isaac and increase in
multitudinem super terram!’. 48:17 Videns autem
company over the ground. ‘ 48:17 seeing Now
Ioseph quod posuisset pater suus dexteram manum
Joseph that laid father it right hand

super caput Ephraim, graviter accepit et
over head Ephraim seriously he received and
apprehensam manum patris levare conatus est de
caught hand father lift efforts is of
capite Ephraim et transferre super caput Manasse.
head Ephraim and transfer over head Manasseh.
48:18 Dixitque ad patrem: ‘ Non ita convenit, pater,
48:18 said to father: ‘ no so agreed, father,
quia hic est primogenitus; pone dexteram tuam
because here is first-born; set right your
super caput eius!’. 48:19 Qui renuens ait: ‘ Scio,
over head His’. 48:19 He refusing he said: ‘ I know,
fili mi, scio; et iste quidem erit in populos et
son my I know; and this indeed will be in people and
multiplicabitur, sed frater eius minor maior erit illo,
Of the increase, but brother his less more will be that,
et semen illius crescet in plenitudinem gentium’.
and seed of increase in fullness the nations. ‘
48:20 Benedixitque eis in die illo dicens: ‘ In te
48:20 God blessed them in day that saying: ‘ in you
benedicet Israel atque dicet: ‘Faciatur te Deus sicut
bless Israel and He will say: ‘Cause you God as
Ephraim et sicut Manasse!’. **Constituitque Ephraim**
Ephraim and as Manasseh’. set Ephraim
ante Manassen. 48:21 Et ait ad Ioseph filium suum:
before Manasseh. 48:21 The said to Joseph son his
‘ En ego morior, et erit Deus vobiscum reducetque
‘ See I I must die, and will be God with back
vos ad terram patrum vestrorum. 48:22 Do tibi
you to land fathers your. 48:22 Do you
partem unam extra fratres tuos, quam tuli de manu
part one outside brothers your than I of hand
Amorraei in gladio et arcu meo’. 49:1 Vocavit
Amorites in sword and schedule My’. 49: 1 He called
autem Iacob filios suos et ait eis: ‘ Congrega mini,
Now Jacob children their and said them: ‘ Gather I
ut annuntiem, quae ventura sunt vobis in diebus
as tell which upcoming are you in days
novissimis. 49:2 Congregamini et audite, filii Iacob,
the latter. 49: 2 Assemble and listen, children Jacob,
audite Israel patrem vestrum! 49:3 Ruben
listen Israel father you! 49: 3 Ruben

primogenitus meus, tu fortitudo mea et principium
firstborn my you strength my and beginning
roboris mei; prior in dignitate, maior in robore! 49:4
stamina mine; first in dignity more in strength! 49: 4
Ebulliens sicut aqua non excellas, quia ascendisti
Turbulent as water not excel, because up
cubile patris tui et maculasti stratum meum. 49:5
bed father your and defiledest bed My. 49: 5
Simeon et Levi fratres, vasa violentiae arma eorum.
Simeon and Levi brothers, vessels violence weapons them.
49:6 In consilium eorum ne veniat anima mea, et
49: 6 in design their do not come soul my and
in coetu illorum non sit gloria mea; quia in furore
in group their not is glory my; because in anger
suo occiderunt virum et in voluntate sua
his killed man and in will his
subnervaverunt tauros. 49:7 Maledictus furor eorum,
hamstrung bulls. 49: 7 Cursed The anger their
quia pertinax, et indignatio eorum, quia dura!
because persistent, and indignation their because hard!
Dividam eos in Iacob et dispergam eos in Israel.
divide them in Jacob and scatter them in Israel.
49:8 Iuda, te laudabunt fratres tui; manus tua in
49: 8 Judah you praise brothers your; hand your in
cervicibus inimicorum tuorum; adorabunt te filii
neck enemies your; worship you children
patris tui. 49:9 Catulus leonis Iuda: a praeda, fili
father You. 49: 9 whelp lion Judah: from booty, son
mi, ascendisti; requiescens accubuit ut leo et quasi
my up; He stooped reclined as lion and as
leaena; quis suscitabit eum? 49:10 Non auferetur
lioness; who up him? 49:10 no fail
sceptrum de Iuda et baculus ducis de pedibus eius,
Sceptre of Judah and staff Duke of feet his
donec veniat ille, cuius est, et cui erit oboedientia
until come he the is and which will be obedience
gentium; 49:11 ligans ad vineam pullum suum et ad
nations; 49:11 binding to vineyard chicken his and to
vitem filium asinae suae, lavabit in vino stolam suam
vine son ass his wash in wine robe his
et in sanguine uvae pallium suum; 49:12 nigriores
and in blood grapes cloak his own; 49:12 blacker

sunt oculi eius vino et dentes eius lacte candidiores.
are eyes his wine and The teeth his milk whiter.

**49:13 Zabulon in litore maris habitabit et in
 49:13 Zebulon in beach sea live and in
 statione navium, pertingens usque ad Sidonem. 49:14**
station ships; It up to Sidon. 49:14

Issachar asinus fortis, accubans inter caulas 49:15
Issachar ass strong, He crouched between folds 49:15

vidit requiem quod esset bona, et terram quod
saw rest that was good and land that

optima; et supposuit umerum suum ad portandum
the best; and submitted shoulder his to transport

factusque est tributis serviens. 49:16 Dan iudicabit
a is taxes Sergeant. 49:16 Dan judge

populum suum sicut una tribuum Israel. 49:17 Fiat
people his as one tribes Israel. 49:17 Let

Dan coluber in via, cerastes in semita, mordens
Dan snake in way, An adder in track biting

calcanea equi, ut cadat ascensor eius retro. 49:18
heels horses, as fall the rider his behind. 49:18

Salutare tuum exspectabo, Domine! 49:19 Gad,
The salvation your wait, O! 49:19 Gad

latrones aggredientur eum, ipse autem aggredietur
robbers press him, he Now press

calcaneum eorum. 49:20 Aser, pinguis panis eius, et
heel them. 49:20 Asher fat bread his and

praebebit delicias regales. 49:21 Nephthali cerva
yield Eden the royal family. 49:21 Naphtali hind

emissa, dans cornua pulchra. 49:22 Arbor fructifera
shot, giving horns beautiful. 49:22 tree fruitful

Ioseph, arbor fructifera super fontem: rami
Joseph, tree fruitful over source: branches

transcendent murum. 49:23 Sed exasperaverunt eum
transcend wall. 49:23 but archers it

et iurgati sunt, et adversati sunt illi habentes
and Archers are and resistance are they having

iacula. 49:24 Et confractus est arcus eorum, et
shot. 49:24 The break is bow their and

dissoluti sunt nervi brachiorum eorum per manus
dissolute are nerve arms their by hand

Potentis Iacob, per nomen Pastoris, Lapidis Israel.
Mighty Jacob, by name Shepherd, Rock Israel.

49:25 Deus patris tui erit adiutor tuus, et
49:25 God father your will be helper your and
Omnipotens benedicet tibi benedictionibus caeli
almighty bless you blessings air
desuper, benedictionibus abyssi iacentis deorsum,
above, blessings abyss the fallen down
benedictionibus uberum et vulvae. 49:26 Benedictiones
blessings breasts and vulva. 49:26 blessings
patris tui confortatae sunt super benedictiones
father your strengthened are over blessings
montium aeternorum, desiderium collum antiquorum;
mountains eternal The desire hills old;
fiant in capite Ioseph et in vertice nazaraei inter
Let in head Joseph and in top separate between
fratres suos. 49:27 Benjamin lupus rapax; mane
brothers ones. 49:27 Benjamin wolf predator; morning
comedet praedam et vespere dividet spolia'. 49:28
eat prey and evening divide the spoils. ' 49:28
Omnes hi in tribubus Israel duodecim. Haec locutus
All these in tribes Israel twelve. This said
est eis pater suus benedixitque singulis
is them father it blessed each
benedictionibus propriis. 49:29 Et praecepit eis
blessings own. 49:29 The charged them
dicens: ' Ego congregor ad populum meum; sepelire
saying: ' I gathered to people my; bury
me cum patribus meis in spelunca Machpela, quae
I with fathers I in cave Machpelah which
est in agro Ephron Hetthaei 49:30 contra Mambre in
is in field Ephron Hittite 49:30 against Mamre in
terra Chanaan, quam emit Abraham cum agro ab
land Canaan than bought Abraham with field from
Ephron Hetthaeo in possessionem sepulcri; 49:31 ibi
Ephron Hittite in possession tomb; 49:31 there
sepelierunt eum et Saram uxorem eius, ibi sepultus
buried it and Sarah wife his there buried
est Isaac cum Rebecca coniuge sua, ibi et Lia
is Isaac with Rebecca wife his there and Leah
condita iacet'. 49:32 Finitisque mandatis, quibus filios
making Lies. ' 49:32 ended instructions which children
instruebat, collegit pedes suos super lectulum et
posting collected feet their over bed and

obiit; appositusque est ad populum suum. 50:1 Ioseph
died; gathered is to people his own. 50: 1 Ioseph
ruit super faciem patris flens et deosculans eum.
trips over face father weeping and kissing him.
50:2 Praecepitque servis suis medicis, ut aromatibus
50: 2 charged officials their physicians as spices
condirent patrem. 50:3 Quibus iussa expleantibus,
embalm father. 50: 3 these orders fulfilled
transierunt quadraginta dies; iste quippe mos erat
passed forty day; this for will was
cadaverum conditorum. Flevitque eum Aegyptus
corpses founders. weeping it Egypt
septuaginta diebus. 50:4 Et, expleto planctus tempore,
seventy days. 50: 4 and, completion wailing time
locutus est Ioseph ad familiam pharaonis: ‘ Si inveni
said is Ioseph to family Pharaoh: ‘ If I found
gratiam in conspectu vestro, loquimini in auribus
thanks in before your speak in ears
pharaonis, 50:5 eo quod pater meus adiuraverit me
Pharaoh; 50: 5 it that father my swear I
dicens: ‘En morior; in sepulcro meo, quod fodi
saying: ‘En I must die; in grave I that I bought
mihi in terra Chanaan, sepelies me’; ascendam nunc
I in land Canaan bury I ‘; I go up now
et sepeliam patrem meum ac revertar’. 50:6
and bury father my and I will return. ‘ 50: 6
Dixitque ei pharao: ‘ Ascende et sepeli patrem
said it Pharaoh: ‘ Go up and bury father
tuum, sicut adiuratus es’. 50:7 Quo ascendente,
your as swear You are. ‘ 50: 7 Where up
ierunt cum eo omnes servi pharaonis, senes domus
advanced with it all officials Pharaoh; the elderly house
eius cunctique maiores natu terrae Aegypti, 50:8
his all greater birth earth Egypt, 50: 8
domus Ioseph cum fratribus suis, absque parvulis et
house Ioseph with brothers their without children and
gregibus atque armentis, quae dereliquerant in terra
flocks and herds which left in land
Gessen. 50:9 Habuit quoque in comitatu currus et
Goshen. 50: 9 He had also in company car and

equites; et facta est turba non modica. 50:10
horse; and made is crowd not company. 50:10
Veneruntque ad Gorenatad (id est Aream rhamni),
Returning to lamented loudly (ie is Bed buckthorn)
quae sita est trans Iordanem; ubi celebrantes
which located is beyond Jordan; where Audience
exsequias planctu magno atque vehementi impleverunt
funeral mourning great and strong filled
septem dies. 50:11 Quod cum vidissent habitatores
seven days. 50:11 The with saw inhabitants
terrae Chanaan, dixerunt: ‘ Planctus magnus est iste
earth Canaan they said: ‘ Meadow great is this
Aegyptiis ‘; et idcirco vocatum est nomen loci illius
Egyptians ‘ and therefore called is name local of
Abelmesraim (id est Planctus Aegypti). 50:12 Fecerunt
fore (ie is Meadow Egypt). 50:12 They did
ergo filii Iacob, sicut praeceperat eis; 50:13 et
So children Jacob, as the them; 50:13 and
portantes eum in terram Chanaan sepelierunt eum in
carrying it in land Canaan buried it in
spelunca Machpela, quam emerat Abraham cum agro
cave Machpelah than bought Abraham with field
in possessionem sepulcri ab Ephron Hetthaeo contra
in possession sepulcher from Ephron Hittite against
faciem Mambre. 50:14 Reversusque est Ioseph in
face Before. 50:14 returned is Joseph in
Aegyptum cum fratribus suis et omni comitatu,
Egypt with brothers their and all the company,
sepulto patre. 50:15 Quo mortuo, timentes fratres
burial father. 50:15 Where dead, fearing brothers
eius et mutuo colloquentes: ‘ Ne forte memor sit
his and loan talking; ‘ Do not perhaps remember is
iniuriae, quam passus est, et reddat nobis omne
injuries, than He suffered is and render us all
malum, quod fecimus ‘, 50:16 mandaverunt ei
evil that we have ‘ 50:16 message it
dicentes: ‘ Pater tuus praecepit nobis, antequam
saying: ‘ Father your charged us before
moreretur, 50:17 ut haec tibi verbis illius diceremus:
die 50:17 as this you words of use:

‘Obsecro, ut obliviscaris sceleris fratrum tuorum et
‘Oh, as forget crime brothers your and
peccati atque malitiae, quam exercuerunt in te’. **Nos**
sin and malice, than practiced in you’. We
quoque oramus, ut servis Dei patris tui dimittas
also we pray, as officials God father your let
iniquitatem hanc’. **Quibus auditis, flevit Ioseph. 50:18**
violence this. ‘ these hearing, He wept Joseph. 50:18
Veneruntque ad eum fratres sui et praeconi coram eo
Returning to it brothers s and flat before it
dixerunt: ‘ Servi tui sumus’. **50:19 Quibus ille**
they said: ‘ servants your We are. ‘ 50:19 these he
respondit: ‘ Nolite timere. Num Dei possumus
He answered: ‘ Do not Fear. Do God we can
resistere voluntati? 50:20 Vos cogitastis de me
resist will? 50:20 you planned of I
malum; sed Deus vertit illud in bonum, ut exaltaret
evil; but God turns it in good as lift
me, sicut in praesentiarum cernitis, et salvos faceret
I as in present You see, and save do
multos populos. 50:21 Nolite timere: ego pascam vos
many people. 50:21 Do not fear: I feed you
et parvulos vestros’. **Consolatusque est eos et blande**
and children your’. comforted is them and smoothly
ac leniter est locutus. 50:22 Et habitavit in Aegypto
and gently is he said. 50:22 The The in Egypt
cum omni domo patris sui; vixitque centum decem
with all house father s; He lived one hundred ten
annis 50:23 et vidit Ephraim filios usque ad tertiam
years 50:23 and saw Ephraim children up to third
generationem; filii quoque Machir filii Manasse
generation; children also Machir children Manasseh
nati sunt in genibus Ioseph. 50:24 Quibus transactis,
born are in knees Joseph. 50:24 these After
locutus est fratribus suis: ‘ Post mortem meam Deus
said is brothers his ‘ Post death I God
visitabit vos et ascendere vos faciet de terra ista ad
visit you and up you will of land this to
terram, quam iuravit Abraham, Isaac et Iacob’.
land than He swore Abraham Isaac and Jacob’.
50:25 Cumque adiurasset eos atque dixisset: ‘ Deus
50:25 when Promise me them and He had said: ‘ God

visitabit vos; asportate ossa mea vobiscum de loco
visit you; carry bones my with of place
isto ‘, 50:26 mortuus est, expletis centum decem
this ‘ 50:26 dead is At the end of one hundred ten
vitae suae annis. Et conditus aromatibus repositus est
life his years. The created spices laid is
in loculo in Aegypto.
in coffin in Egypt.

1:1 Haec sunt nomina filiorum Israel, qui ingressi
1: 1 This are names children Israel that entered
sunt Aegyptum cum Iacob; singuli cum domibus suis
are Egypt with Jacob; each with homes their
introierunt: 1:2 Ruben, Simeon, Levi, Iuda, 1:3
members: 1, 2 Reuben Simeon Levi Judah 1: 3
Issachar, Zabulon et Benjamin, 1:4 Dan et
Issachar Zebulon and Benjamin 1: 4 Dan and
Nephthali, Gad et Aser. 1:5 Erant igitur omnes
Naphtali Gad and Asher. 1: 5 there were So all
animae eorum, qui egressi sunt de femore Iacob,
soul their that out are of thigh Jacob,
septuaginta; Ioseph autem in Aegypto erat. 1:6 Quo
seventy; Joseph Now in Egypt It was. 1: 6 Where
mortuo et universis fratribus eius omni
dead and all brothers his all
cognatione illa, 1:7 filii Israel creverunt et
family that 1: 7 children Israel increased and
pullulantes multiplicati sunt ac roborati nimis
abundantly increased are and strengthened too
impleverunt terram. 1:8 Surrexit interea rex novus
filled land. 1: 8 rose meanwhile, king new
super Aegyptum, qui ignorabat Ioseph; 1:9 et ait ad
over Egypt that unknown Joseph; 1: 9 and said to
populum suum: ‘ Ecce, populus filiorum Israel
people his ‘ See, people children Israel
multus et fortior nobis est; 1:10 venite, prudenter
a lot and stronger us it is; 1:10 come prudently
agamus cum eo, ne forte multiplicetur et, si
Let us with it do not perhaps more and, if
ingruerit contra nos bellum, addatur inimicis nostris,
whirlwind against we war; added enemies our
expugnatisque nobis, egrediatur de terra’. 1:11
fight us go out of land '. 1:11
Praeposuit itaque eis magistros operum, ut affligerent
He begins So them teachers works as afflict
eos oneribus; aedificaveruntque urbes promptuarias
them burdens; built cities store
pharaoni, Phithom et Ramesses. 1:12 Quantoque
Pharaoh Phithom and Rameses. 1:12 more
opprimebant eos, tanto magis multiplicabantur et
oppressed them; more more multiplied and

crescebant. 1:13 Formidaveruntque filios Israel
spread. 1:13 came to fear children Israel
Aegyptii et in servitute redegerunt eos 1:14 atque
Egyptians and in service reduced them 1:14 and
ad amaritudinem perducebant vitam eorum operibus
to bitterness brought life their works
duris luti et lateris omnique famulatu, quo in terrae
hard clay and brick all service which in earth
operibus premebantur. 1:15 Dixit autem rex Aegypti
works oppressed. 1:15 said Now king Egypt
obstetricibus Hebraeorum, quarum una vocabatur
midwives Hebrews the one Deborah
Sephra, altera Phua, 1:16 praecipiens eis: ‘ Quando
Sephora, other Puah 1:16 prescribing them: ‘ when
obstetricabitis Hebraeas, et partus tempus advenerit,
midwife Hebrew and delivery time he'll
si masculus fuerit, interficite eum; si femina,
if male it kill him; if female
reservate’. 1:17 Timuerunt autem obstetrices Deum
keep it alive. ‘ 1:17 They feared Now midwives God
et non fecerunt iuxta praeceptum regis Aegypti,
and not they according to command s Egypt,
sed conservabant mares. 1:18 Quibus ad se accersitis
but saved males. 1:18 these to he midwives
rex ait: ‘ Quidnam est hoc, quod facere voluistis,
king he said: ‘ what is this, that do you would
ut pueros servaretis?’ 1:19 Quae responderunt: ‘
as children women. ‘ 1:19 What They answered: ‘
Non sunt Hebraeae sicut Aegyptiae mulieres; ipsae
no are Hebrew as Egyptian women; they
enim robustae sunt et, priusquam veniamus ad eas,
For strong are and, before I to them,
pariunt’. 1:20 Bene ergo fecit Deus obstetricibus, et
spawn. 1:20 well So he God midwives; and
crevit populus confortatusque est nimis; 1:21 et,
increased people strong is too; 1:21 and,
quia timuerunt obstetrices Deum, aedificavit illis
because feared midwives God, built they
domos. 1:22 Praecepit ergo pharao omni populo suo
houses. 1:22 charged So Pharaoh all people his
dicens: ‘ Quidquid masculini sexus natum fuerit, in
saying: ‘ Whatever male sex born it in

flumen proicite; quidquid feminei, reservate'. 2:1
river throw; whatever women keep it alive. ' 2: 1

Egressus est vir de domo Levi et accepit uxorem
Departing is man of house Levi and he received wife

stirpis suae; 2:2 quae concepit et peperit filium et
stock his; 2: 2 which pregnant and bore son and

videns eum elegantem abscondit tribus mensibus. 2:3
seeing it elegant hid three months. 2, 3

Cumque iam celare non posset, sumpsit fiscellam
when already hide not could took basket

scirpeam et linivit eam bitumine ac pice; posuitque
bulrushes and coated it bitumen and pitch; set

intus infantulum et exposuit eum in carecto ripae
inside child and explained it in flags banks

fluminis, 2:4 stante procul sorore eius et
river 2: 4 standing at sister his and

considerante eventum rei. 2:5 Ecce autem
notice event thing. 2: 5 Look Now

descendebat filia pharaonis, ut lavaretur in flumine,
down daughter Pharaoh; as wash in river

et puellae eius gradiebantur per crepidinem alvei.
and girls his highway by hillside channel.

Quae cum vidisset fiscellam in papyrione, misit unam
What with saw basket in flags, sent one

e famulabus suis; et allatam 2:6 aperiens
from serving his family; and brought 2, 6 opening

cernensque in ea parvulum vagientem, miserta eius
seeing in it child she compassion his

ait: ' De infantibus Hebraeorum est hic'. 2:7 Cui
he said: ' The infants Hebrews is here '. 2: 7 To

soror pueri: ' Vis, inquit, ut vadam et vocem
sister boy: ' Do you want he says, as go and voice

tibi mulierem Hebraeam, quae nutrire possit tibi
you woman Hebrew, which feed can you

infantulum?'. 2:8 Respondit: ' Vade'. Perrexit puella
the child? '. 2: 8 He answered: ' Go. ' She traveled girl

et vocavit matrem infantis. 2:9 Ad quam locuta
and he called mother infant. 2: 9 the than she said

filia pharaonis: ' Accipe, ait, puerum istum et
daughter Pharaoh: ' take he said, boy this and

nutri mihi; ego dabo tibi mercedem tuam'. Suscepit
nurse me; I I you wages case '. He received
mulier et nutrit puerum adultumque tradidit
woman and nursed boy grown delivered
filiae pharaonis. 2:10 Quem illa adoptavit in locum
daughters Pharaoh. 2:10 Whom that adopted in place
fili vocavitque nomen eius Moysen dicens: ' Quia
children she name his Moses saying: ' for
de aqua tuli eum'. 2:11 In diebus illis, postquam
of water I for him. ' 2:11 in days those after
creverat, Moyses egressus est ad fratres suos;
a grown up Moses out is to brothers their children;
viditque afflictionem eorum et virum Aegyptium
saw affliction their and man Egyptian
percutientem quendam de Hebraeis fratribus suis.
strikes a of Hebrew brothers their own.
2:12 Cumque circumspexisset huc atque illuc et
2:12 when round here and there and
nullum adesse vidisset, percussum Aegyptium
no present saw smitten Egyptian
abscondit sabulo. 2:13 Et egressus die altero
hid sand. 2:13 The out day other
conspexit duos Hebraeos rixantes dixitque ei, qui
saw two Hebrews fighting! said to that
faciebat iniuriam: ' Quare percutis proximum tuum?'.
did injury; ' Why strike neighbor Yours? '.
2:14 Qui respondit: ' Quis te constituit principem
2:14 He He answered: ' Who you set prince
et iudicem super nos? Num occidere me tu vis,
and judge over We? Do kill I you force,
sicut occidisti Aegyptium?'. Timuit Moyses et
as killed Egyptian? '. He was afraid of Moses and
ait: ' Quomodo palam factum est verbum istud?'.
he said: ' How public it is word this thing. '.
2:15 Audivitque pharao sermonem hunc et quaerebat
2:15 news Pharaoh word this and sought
occidere Moysen. Qui fugiens de conspectu eius
kill Moses. He fleeing of before his
moratus est in terra Madian; venit ergo in terram
delayed is in land Midian; he came So in land

Madian et sedit iuxta puteum. 2:16 Erant autem
Midian and sat according to the well. 2:16 there were Now
sacerdoti Madian septem filiae, quae venerunt ad
priest Midian seven daughters, which they to
hauriendam aquam; et impletis canalibus adaquare
draw water; and filled the trough water
cupiebant greges patris sui. 2:17 Supervenere pastores
desired flocks father 's. 2:17 Supervenere shepherds
et eiecerunt eas: surrexitque Moyses et, defensis
and cast them: So Moses and, protected
puellis, adaquavit oves earum. 2:18 Quae cum
girls she sheep them. 2:18 What with
revertissent ad Raguel patrem suum, dixit ad eas: ‘
returned to Reuel father his said to them: ‘
Cur velocius venistis solito?’. 2:19 Responderunt: ‘
why faster come today? ‘. 2:19 They answered: ‘
Vir Aegyptius liberavit nos de manu pastorum;
A Egyptian free we of hand Shepherd;
insuper et hausit aquam nobis potumque dedit
In addition, and drained water us drink given
ovibus’. 2:20 At ille: ‘ Ubi est? ‘, inquit. ‘ Quare
the sheep. ‘ 2:20 But he said: ‘ Where is it? ‘ he said. ‘ Why
dimisistis hominem? Vocate eum, ut comedat panem’.
left man? Call him, as eat bread. ‘
2:21 Consensit ergo Moyses habitare cum eo
2:21 agreed So Moses live with it
accepitque Sephoram filiam eius uxorem. 2:22 Quae
took Sephora daughter his wife. 2:22 What
peperit ei filium, quem vocavit Gersam dicens: ‘
bore it a son, which he called Gershom saying: ‘
Advena sum in terra aliena’. 2:23 Post multum vero
newcomer I in land others'. 2:23 Post a lot But
temporis mortuus est rex Aegypti; et ingemiscentes
time dead is king Egypt; and sighed
filiis Israel propter opera vociferati sunt, ascenditque
children Israel for works cried are up
clamor eorum ad Deum ab operibus. 2:24 Et audivit
cry their to God from works. 2:24 The heard
gemitum eorum ac recordatus est foederis, quod
sigh their and He remembered is meeting, that

pepigit cum Abraham, Isaac et Iacob; 2:25 et
made with Abraham Isaac and Jacob; 2:25 and
respexit Dominus filios Israel et apparuit eis. 3:1
He looked Lord children Israel and He appeared them. 3: 1
Moyses autem pascebat oves Iethro soceri sui
Moses Now feeding sheep Jethro c s
sacerdotis Madian; cumque minasset gregem ultra
priest Midian; when Leading company more
desertum, venit ad montem Dei Horeb. 3:2
wilderness he came to mount God Horeb. 3: 2
Apparuitque ei angelus Domini in flamma ignis de
There it angel of in flame fire of
medio rubi; et videbat quod rubus arderet et non
the bush; and see that blackberry on fire and not
combureretur. 3:3 Dixit ergo Moyses: ‘ Vadam et
burnt. 3: 3 said So Moses: ‘ I will go and
videbo visionem hanc magnam, quare non
see vision this great why not
comburatur rubus’. 3:4 Cernens autem Dominus
misconduct the bush. ‘ 3, 4 When Now Lord
quod pergeret ad videndum, vocavit eum Deus de
that going to see he called it God of
medio rubi et ait: ‘ Moyses, Moyses’. Qui
the bush and he said: ‘ Moses, Moses’. He
respondit: ‘ Adsum’. 3:5 At ille: ‘ Ne appropies,
He answered: ‘ Here I am. ‘ 3, 5 But he said: ‘ Do not nigh
inquit, huc; solve calceamentum de pedibus tuis;
he says, here; Loose shoes of feet your;
locus enim, in quo stas, terra sancta est’. 3:6 Et
location For in which standing land holy He is. ‘ 3: 6 The
ait: ‘ Ego sum Deus patris tui, Deus Abraham,
he said: ‘ I I God father your God Abraham
Deus Isaac et Deus Iacob’. Abscondit Moyses faciem
God Isaac and God Jacob ‘. hides Moses face
suam; non enim audebat aspicere contra Deum. 3:7
his own; not For venture look against God. 3: 7
Cui ait Dominus: ‘ Vidi afflictionem populi mei in
To said Lord: ‘ I saw affliction people my in
Aegypto et clamorem eius audiui propter duritiam
Egypt and cry his I heard for hardness
exactorum eorum. 3:8 Et sciens dolorem eius
taskmasters them. 3: 8 The knowing pain his

descendi, ut liberem eum de manibus Aegyptiorum
I went down, as free it of hands Egyptians
et educam de terra illa in terram bonam et
and Lead of land that in land good and
spatiosam, in terram, quae fluit lacte et melle, ad
large, in land which issue milk and honey; to
loca Chananaei et Hetthaei et Amorraei et
places Canaanites and Hittite and Amorites and
Pherezaei et Hevaei et Iebusaei. 3:9 Clamor ergo
Pherezites and bough and Jebusites. 3: 9 Shouting So
filiorum Israel venit ad me, vidique afflictionem
children Israel he came to I I have seen affliction
eorum, qua ab Aegyptiis opprimuntur; 3:10 sed
their which from Egyptians oppressed; 3:10 but
veni, mittam te ad pharaonem, ut educas populum
come, I you to Pharaoh as lead people
meum, filios Israel, de Aegypto'. 3:11 Dixitque
my children Israel of Egypt. 3:11 said
Moyses ad Deum: ' Quis sum ego, ut vadam ad
Moses to God: ' Who I I, as go to
pharaonem et educam filios Israel de Aegypto?'. 3:12 Qui dixit ei: ' Ego ero tecum; et hoc habebis
Pharaoh and Lead children Israel of Egypt '. 3:12 He said to: ' I I with you; and this have
signum quod miserim te: cum eduxeris populum de
sign that sent you: with In bringing the people of
Aegypto, servietis Deo super montem istum'. 3:13 Ait
Egypt serve God over mount this. ' 3:13 said
Moyses ad Deum: ' Ecce, ego vadam ad filios Israel
Moses to God: ' See, I go to children Israel
et dicam eis: Deus patrum vestrorum misit me ad
and I will say them: God fathers your sent I to
vos. Si dixerint mihi: 'Quod est nomen eius?' quid
You. If say me: 'That is name her? ' what
dicam eis?'. 3:14 Dixit Deus ad Moysen: ' Ego sum
I will say them? '. 3:14 said God to Moses: ' I I
qui sum'. Ait: ' Sic dices filiis Israel: Qui sum
that I am. ' He said: ' so say children Israel: He I
misit me ad vos'. 3:15 Dixitque iterum Deus ad
sent I to you '. 3:15 said again God to

Moysen: ‘ Haec dices filiis Israel: Dominus, Deus
Moses: ‘ This say children Israel: Lord, God
patrum vestrorum, Deus Abraham, Deus Isaac et
fathers your God Abraham God Isaac and
Deus iacob, misit me ad vos; hoc nomen mihi est in
God Jacob, sent I to you; this name I is in
aeternum, et hoc memoriale meum in generationem
ever, and this memorial my in generation
et generationem. 3:16 Vade et congrega seniores
and generation. 3:16 Go and Drag elders
Israel et dices ad eos: Dominus, Deus patrum
Israel and say to them: Lord, God fathers
vestrorum, apparuit mihi, Deus Abraham, Deus Isaac
your He appeared I God Abraham God Isaac
et Deus iacob, dicens: Visitans visitavi vos et vidi
and God Jacob, saying: visiting I have visited you and I
omnia, quae acciderunt vobis in Aegypto; 3:17 et
all which done you in Egypt; 3:17 and
dixi: Educam vos de afflictione Aegypti in terram
I said: I will bring you of affliction Egypt in land
Chananaei et Hetthaei et Amorraei et Pherezaei et
Canaanites and Hittite and Amorites and Pherezites and
Hevaei et Iebusaei, ad terram fluentem lacte et
bough and Jebusites, to land flowing milk and
melle. 3:18 Et audient vocem tuam; ingredierisque tu
honey. 3:18 The listen voice your; go you
et seniores Israel ad regem Aegypti, et dicetis ad
and elders Israel to king Egypt, and you say to
eum: Dominus, Deus Hebraeorum, occurrit nobis; et
him: Lord, God Hebrews met us; and
nunc eamus viam trium dierum in solitudinem, ut
now go way three days in wilderness as
immolemus Domino Deo nostro. 3:19 Sed ego scio
sacrifice Lord God our. 3:19 but I I know
quod non dimittet vos rex Aegypti, ut eatis, nisi per
that not release you king Egypt, as go but by
manum validam. 3:20 Extendam enim manum meam
hand valid. 3:20 stretch For hand I
et percutiam Aegyptum in cunctis mirabilibus meis,
and strike Egypt in all marvels I
quae facturus sum in medio eius; post haec dimittet
which do I in the thereof; after this release

vos. 3:21 Daboque gratiam populo huic coram

You. 3:21 I will thanks people this before

Aegyptiis, et, cum egrediemini, non exhibitis vacui.

Egyptians and, with leave; not go empty.

3:22 Sed postulabit mulier a vicina sua et ab

3:22 but demand woman from neighborhood his and from

hospita sua vasa argentea et aurea ac vestes;

hostess his vessels silver and gold and clothing;

ponetisque eas super filios et filias vestras et

put them over children and daughters your and

spoliabitis Aegyptum'. 4:1 Respondens Moyses ait: ' Quid

despoiling Egypt '. 4: 1 answered Moses he said: ' Quid

autem, si non credent mihi ne que audient

What however, if not believe I do not and listen

vocem meam, sed dicent: 'Non apparuit tibi

voice I but say: 'I do not He appeared you

Dominus?'. 4:2 Dixit ergo ad eum: ' Quid est quod

Lord? '. 4: 2 said So to him: ' What is that

tenes in manu tua?'. Respondit: ' Virga'. 4:3

you hold in hand Yours? '. He answered: ' The rod. 4: 3

Dixitque Dominus: ' Proice eam in terram!'. Proiecit,

said Lord: ' throw it in the ground. ' staff

et versa est in serpentem, ita ut fugeret Moyses. 4:4

and versa is in serpent, so as flee Moses. 4: 4

Dixitque Dominus: ' Extende manum tuam et

said Lord: ' Stretch hand your and

apprehende caudam eius!'. Extendit et tenuit,

take tail His'. It extended and held

versaque est in virgam. 4:5 ' Ut credant, inquit,

again is in staff. 4, 5 ' To believe, he says,

quod apparuerit tibi Dominus, Deus patrum suorum,

that appear you Lord, God fathers their

Deus Abraham, Deus Isaac et Deus Iacob'. 4:6

God Abraham God Isaac and God Jacob '. 4: 6

Dixitque Dominus rursum: ' Mitte manum tuam in

said Lord again: ' Send hand your in

sinum tuum!'. Quam cum misisset in sinum, protulit

Gulf Your '. How with sent in Gulf produced

leprosam instar nivis. 4:7 ' Retrahe, ait, manum

leprous like snow. 4: 7 ' back he said, hand

tuam in sinum tuum!'. Retraxit et protulit iterum,

your in Gulf Your '. back and produced again,

et erat similis carni reliquae. 4:8 ‘ Si non
and was like flesh other. 4: 8 ‘ If not
crediderint, inquit, tibi, neque audierint sermonem
believe he says, you or listen word
signi prioris, credent verbo signi sequentis. 4:9 Quod
sign the former, believe word sign following. 4: 9 The
si nec duobus quidem his signis crediderint neque
if or two indeed these standards believe or
audierint vocem tuam, sume aquam fluminis et
listen voice your take water river and
effunde eam super aridam, et, quidquid hauseris de
pour it over dry and, whatever water of
fluvio, vertetur in sanguinem’. 4:10 Ait Moyses: ‘
river turn in blood’. 4:10 said Moses: ‘
Obsecro, Domine, non sum eloquens ab heri et
Oh, Sir, not I eloquent from yesterday and
nudiustertius et ex quo locutus es ad servum tuum,
ago and from which said you to slave your
nam impeditioris et tardioris linguae sum’. 4:11
for impediment and slow language I am. ‘ 4:11
Dixit Dominus ad eum: ‘ Quis fecit os hominis?
said Lord to him: ‘ Who he mouth Man?
Aut quis fabricatus est mutum vel surdum vel
or who made is dumb or deaf or
videntem vel caecum? Nonne ego? 4:12 Perge igitur,
seer or blind? Did I? 4:12 Continue therefore,
et ego ero in ore tuo; doceboque te quid loquaris’.
and I I in mouth you; teach you what speak. ‘
4:13 At ille: ‘ Obsecro, inquit, Domine, mitte quem
4:13 But he said: ‘ Oh, he says, Sir, send which
missurus es’. 4:14 Iratus Dominus in Moysen
send You are. ‘ 4:14 Angry Lord in Moses
ait: ‘ Aaron, frater tuus Levites, scio quod
he said: ‘ Aaron brother your Levite I know that
eloquens sit; ecce ipse egreditur in occursum tuum
eloquent it is; See he goes out in meet your
vidensque te laetabitur corde. 4:15 Loquere ad eum
when you rejoice heart. 4:15 Speak to it
et pone verba mea in ore eius; et ego ero in ore
and set words my in mouth thereof; and I I in mouth
tuo et in ore illius et ostendam vobis quid agere
your and in mouth of and show you what deal

debeat. 4:16 Ipse loquetur pro te ad populum et
that task. 4:16 He spokesman for you to people and
erit os tuum; tu autem eris ei ut Deus. 4:17
will be mouth your; you Now You will be it as God. 4:17
Virgam quoque hanc sume in manu tua, in qua
staff also this take in hand your in which
facturus es signa'. 4:18 Abiit Moyses et reversus
do you standards. ' 4:18 He went Moses and back
est ad Iethro socerum suum dixitque ei: ' Vadam,
is to Jethro Please his said to: ' I will go
quaeso, et revertar ad fratres meos in Aegyptum, ut
Please, and return to brothers my in Egypt as
videam, si adhuc vivant'. Cui ait Iethro: ' Vade in
see if yet they live. ' To said Jethro: ' Go in
pace'. 4:19 Dixit ergo Dominus ad Moysen in
peace. ' 4:19 said So Lord to Moses in
Madian: ' Vade, revertere in Aegyptum; mortui sunt
Midian ' Go return in Egypt; dead are
enim omnes, qui quaerebant animam tuam'. 4:20
For all that sought life case '. 4:20
Tulit Moyses uxorem suam et filios suos et
took Moses wife his and children their and
imposuit eos super asinum; reversusque est in
imposed them over ass; returned is in
Aegyptum portans virgam Dei in manu sua. 4:21
Egypt carrying staff God in hand their own. 4:21
Dixitque ei Dominus revertenti in Aegyptum: ' Vide,
said it Lord back in Egypt: ' See
ut omnia ostenta, quae posui in manu tua, facias
as all wonders which I put in hand your do
coram pharaone; ego indurabo cor eius, et non
before Pharaoh; I harden heart his and not
dimittet populum. 4:22 Dicesque ad eum: Haec dicit
release people. 4:22 say to him: This says
Dominus: Filius meus primogenitus Israel. 4:23 Dico
Lord: son my firstborn Israel. 4:23 I
tibi: Dimitte filium meum, ut serviat mihi; si autem
you: Release son my as serve me; if Now
non vis dimittere eum, ecce ego interficiam filium
not force release him, See I cut son

tuum primogenitum'. 4:24 Cumque esset in itinere, in
your first-born. ' 4:24 when was in route, in
deversorio, occurrit ei Dominus et volebat occidere
inn, met it Lord and would kill
eum. 4:25 Tulit ilico Sephora acutissimam petram
him. 4:25 took immediately Sephora sharp rock
et circumcidit praeputium filii sui; tetigitque pedes
and circumcised foreskin children s; He touched feet
eius et ait: ' Sponsus sanguinum tu mihi es'.
his and he said: ' Groom bloody you I You are. '
4:26 Et dimisit eum, postquam dixerat: ' Sponsus
4:26 The released him, after He had said: ' Groom
sanguinum ', ob circumcisionem. 4:27 Dixit autem
bloody ' for circumcision. 4:27 said Now
Dominus ad Aaron: ' Vade in occursum Moysi in
Lord to Aaron: ' Go in meet Moses in
desertum'. Qui perrexit obviam ei in montem Dei et
the desert. He went meet it in mount God and
osculatus est eum. 4:28 Narravitque Moyses Aaron
kiss is him. 4:28 told Moses Aaron
omnia verba Domini, quibus miserat eum, et signa,
all words Lord, which sent him, and signs
quae mandaverat. 4:29 Veneruntque simul et
which charged. 4:29 Returning together and
congregaverunt cunctos seniores filiorum Israel. 4:30
together all elders children Israel. 4:30
Locutusque est Aaron omnia verba, quae dixerat
said is Aaron all words, which said
Dominus ad Moysen, et fecit signa coram populo.
Lord to Moses, and he standards before people.
4:31 Et credidit populus, audieruntque quod visitasset
4:31 The believed people; heard that visited
Dominus filios Israel et quod respexisset afflictionem
Lord children Israel and that looking back affliction
eorum; et proni adoraverunt. 5:1 Post haec ingressi
them; and flat adored. 5: 1 Post this entered
sunt Moyses et Aaron et dixerunt pharaoni: ' Haec
are Moses and Aaron and said Pharaoh ' This
dicit Dominus, Deus Israel: Dimitte populum meum,
says Lord, God Israel: Release people my
ut sacrificet mihi in deserto'. 5:2 At ille responclit: '
as serve I in the desert. ' 5: 2 But he said, '

Quis est Dominus, ut audiam vocem eius et
Who is Lord, as I voice his and
dimittam Israel? Nescio Dominum et Israel non
release Israel? I do not know Lord and Israel not
dimittam'. 5:3 Dixeruntque: ' Deus Hebraeorum
release. 5: 3 And they said: ' God Hebrews
occurrit nobis; eamus, quaeso, viam trium dierum in
met us; go Please, way three days in
solitudinem et sacrificemus Domino Deo nostro, ne
waste and sacrifice Lord God our do not
forte accadat nobis pestis aut gladius'. 5:4 Ait ad
perhaps entertains us pest or the sword. ' 5: 4 said to
eos rex Aegypti: ' Quare, Moyses et Aaron,
them king Egypt: ' Why, Moses and Aaron
sollicitatis populum ab operibus suis? Ite ad onera
draw people from works his? Go to load
vestra'. 5:5 Dixitque pharao: ' Multus nimis iam
your '. 5: 5 said Pharaoh: ' A lot too already
est populus terrae; videtis quod turba succreverit;
is people land; see that crowd increased;
quanto magis si dederitis eis requiem ab operibus?'. 5:6 Praecepit ergo in die illo exactoribus populi et
more more if give them rest from their work. ' 5, 6 charged So in day that taskmasters people and
praefectis eius dicens: 5:7 ' Nequaquam ultra dabit
governors his saying: 5: 7 ' No more give
paleas populo ad conficiendos lateres sicut prius,
straw people to making brick as previously,
sed ipsi vadant et colligant stipulas. 5:8 Et
but they go and collect straw. 5: 8 The
mensuram laterum, quam prius faciebant, imponetis
measure Legs, than first used lay
super eos; nec minuetis quidquam. Vacant enim et
over them; or reducing Nothing. leisure For and
idcirco vociferantur dicentes: 'Eamus et sacrificemus
therefore acclaim saying: 'Let's go and sacrifice
Deo nostro'. 5:9 Opprimantur operibus et expleant
God our own. ' 5: 9 Let works and achieve
ea, ut non acquiescant verbis mendacibus'. 5:10
it as not attention words liars. ' 5:10
Igitur egressi exactores populi et praefecti eius
Now out foremen people and Governors his

dixerunt ad populum: ‘ Sic dicit pharao: ‘Non do
said to people; ‘ so says Pharaoh: ‘I do not I
vobis paleas. 5:11 Ite et colligite, sicubi invenire
you straw. 5:11 Go and Gather, pick find
poteritis, nec minuetur quid quam de opere vestro”.
You can, or decrease what than of work you ‘. ‘
5:12 Dispersusque est populus per omnem terram
5:12 scattered is people by all land
Aegypti ad colligendas paleas. 5:13 Exactores quoque
Egypt to collect straw. 5:13 taskmasters also
instabant dicentes: ‘ Complete opus vestrum cotidie,
urgent saying: ‘ Complete work you daily,
ut prius facere solebatis, quando dabantur vobis
as first do used when given you
paleae’. 5:14 Flagellatique sunt praefecti filiorum
Straw ‘. 5:14 foremen are Governors children
Israel, quos constituerant super eos exactores
Israel which resolved over them foremen
pharaonis dicentes: ‘ Quare non implestis mensuram
Pharaoh saying: ‘ Why not You have measure
laterum sicut prius, nec heri nec hodie?”. 5:15
sides as previously, or yesterday or today. ‘ 5:15
Veneruntque praefecti filiorum Israel et vociferati
Returning Governors children Israel and cried
sunt ad pharaonem dicentes: ‘ Cur ita agis contra
are to Pharaoh saying: ‘ why so you do against
servos tuos? 5:16 Paleae non dantur nobis, et
officials of your own? 5:16 straw not there are us and
lateres similiter imperantur; en famuli tui flagellis
brick similarly, required; en servants your whips
caedimur, et populus tuus est in culpa’. 5:17 Qui
own and people your is in fault. ‘ 5:17 He
ait: ‘ Vacatis otio et idcirco dicitis: ‘Eamus et
he said: ‘ idle leisure and therefore you say: ‘Let's go and
sacrificemus Domino’. 5:18 Ite ergo et operamini;
sacrifice The Lord. ‘ 5:18 Go So and work;
paleae non dabuntur vobis, et reddetis consuetum
straw not given you and will usual
numerus laterum’. 5:19 Videbantque se praefecti
number sides'. 5:19 saw he Governors

filiorum **Israel** in malo, eo quod diceretur eis: ‘ Non
children Israel in evil, it that said them: ‘ no
minuetur quidquam de lateribus per singulos dies ‘;
decrease or of sides by each day ‘;
5:20 occurreruntque Moysi et Aaron, qui stabant ex
5:20 They met Moses and Aaron that expert from
adverso egredientibus a pharaone, **5:21** et dixerunt
against going out from Pharaoh; 5:21 and said
ad eos: ‘ Videat Dominus et iudicet, quoniam
to them: ‘ May Lord and judge for
foetere fecistis odorem nostrum coram pharaone et
offensive you did odor our before Pharaoh and
servis eius; et praebuistis ei gladium, ut occideret
officials thereof; and given it sword as Aug.
nos’. **5:22** Reversusque est Moyses ad Dominum et
us! 5:22 returned is Moses to Lord and
ait: ‘ Domine, cur afflixisti populum istum? Quare
he said: ‘ Sir, why You afflicted people this? Why
misisti me? **5:23** Ex eo enim quo ingressus sum ad
sent Me? 5:23 from it For which entry I to
pharaonem, ut loquerer in nomine tuo, afflixit
Pharaoh as speak in name your damaged
populum tuum; et non liberasti eos’. **6:1** Dixitque
people your; and not delivered them. ‘ 6: 1 said
Dominus ad Moysen: ‘ Nunc videbis quae facturus
Lord to Moses: ‘ now see which do
sim pharaoni; per manum enim fortem dimittet eos
I Pharaoh; by hand For strong release them
et in manu robusta eiciet illos de terra sua’. **6:2**
and in hand strong drive them of land their own. ‘ 6: 2
Locutusque est Dominus ad Moysen dicens: ‘ Ego
said is Lord to Moses saying: ‘ I
Dominus, **6:3** qui apparui Abraham, Isaac et Iacob
Lord, 6: 3 that myself Abraham Isaac and Jacob
ut Deus omnipotens; et nomen meum Dominum non
as God Almighty; and name my Lord not
indicavi eis. **6:4** Pepigique cum eis foedus, ut darem
I told them. 6: 4 I made a with them treaty as give
illis terram Chanaan, terram peregrinationis eorum,
they land Canaan land pilgrimage their
in qua fuerunt advenae. **6:5** Ego audiui gemitum
in which were newcomers. 6: 5 I I heard sigh

filiis Israel, quia Aegyptii oppresserunt eos, et
children Israel because Egyptians enslaving them; and
recordatus sum pacti mei. 6:6 Ideo dic filiis
He remembered I pact mine. 6: 6 Therefore tell children
Israel: Ego Dominus, qui educam vos de ergastulo
Israel: I Lord, that Lead you of workhouse
Aegyptiorum; et eruam de servitute ac redimam in
Egyptians; and rescue of slavery and I will redeem in
brachio excelso et iudiciis magnis. 6:7 Et assumam
arm high and decisions large. 6, 7 The take
vos mihi in populum et ero vester Deus; et scietis
you I in people and I your God; and know
quod ego sum Dominus Deus vester, qui eduxerim
that I I Lord God your that bring out
vos de ergastulo Aegyptiorum 6:8 et induxerim in
you of workhouse Egyptians 6, 8 and I'll bring in
terram, super quam levavi manum meam, ut darem
land over than I hand I as give
eam Abraham, Isaac et Iacob; daboque illam vobis
it Abraham Isaac and Jacob; I it you
possidendam, ego Dominus'. 6:9 Narravit ergo Moyses
heritage; I The Lord. ' 6: 9 He told So Moses
omnia filiis Israel; qui non acquieverunt ei propter
all children Israel; that not listen it for
angustiam spiritus et opus durissimum. 6:10
anguish spirit and work very hard. 6:10
Locutusque est Dominus ad Moysen dicens: 6:11 '
said is Lord to Moses saying: 6:11 '
Ingredere et loquere ad pharaonem regem Aegypti,
Go and speak to Pharaoh king Egypt,
ut dimittat filios Israel de terra sua'. 6:12
as divorce children Israel of land their own. ' 6:12
Respondit Moyses coram Domino: ' Ecce, filii
The answer Moses before Lord: ' See, children
Israel non audiunt me, et quomodo audiet me
Israel not listen I and how listen I
pharao, praesertim cum incircumcisis sim labiis?'. 6:13
Pharaoh especially with uncircumcised I lips? '.
Locutusque est Dominus ad Moysen et Aaron
6:13 said is Lord to Moses and Aaron
et dedit mandatum ad filios Israel et ad
and given command to children Israel and to

pharaonem regem Aegypti, ut educerent filios Israel
Pharaoh king Egypt, as lead children Israel
de terra Aegypti. 6:14 Isti sunt principes domorum
of land Egypt. 6:14 These are leaders houses
per familias suas. Filii Ruben primogeniti Israelis:
by families their own. children Ruben oldest Israel:
Henoch et Phallu, Hesron et Charmi; hae
Enoch and Pallu Hezron and Carmi; these
cognitiones Ruben. 6:15 Filii Simeon: Iamuel et
families Reuben. 6:15 children Simeon: Jamuel and
Iamin et Ahod et Iachin et Sohar er Saul filius
Jamin and Ohad and Jakin and Sohar er Saul son
Chananitidis; hae progenies Simeon. 6:16 Et haec
chanaanitess these offspring Simeon. 6:16 The this
nomina filiorum Levi per cognitiones suas: Gerson
names children Levi by families their Gershon
et Caath et Merari; anni autem vitae Levi fuerunt
and Kohath and Merari; years Now life Levi were
centum triginta septem. 6:17 Filii Gerson: Lobni
one hundred thirty seven. 6:17 children Gershon: Livni
et Semei per cognitiones suas. 6:18 Filii Caath:
and Shammai by families their own. 6:18 children Kehath:
Amram et Isaac et Hebron et Oziel; anni quoque
Amram and Izhar and Hebron and Oziel; years also
vitae Caath centum triginta tres. 6:19 Filii Merari:
life Kohath one hundred thirty three. 6:19 children Merari
Moholi et Musi; hae cognitiones Levi per familias
Mahli and Mushi; these families Levi by families
suas. 6:20 Accepit autem Amram uxorem Iochabed
their own. 6:20 received Now Amram wife Jochabed
amitam suam, quae peperit ei Aaron et Moysen;
aunt his which bore it Aaron and Moses;
fueruntque anni vitae Amram centum triginta
they were years life Amram one hundred thirty
septem. 6:21 Filii quoque Isaac: Core et Napheg
seven. 6:21 children also Izhar; Core and Napheg
et Zechri. 6:22 Filii quoque Oziel: Misael et
and Zechri. 6:22 children also Oziel Misael and
Elisaphan et Sethri. 6:23 Accepit autem Aaron
Hebron and Sithri. 6:23 received Now Aaron
uxorem Elisabeth filiam Aminadab sororem Naasson,
wife Elizabeth daughter Amminadab sister Nahshon,

quae peperit ei Nadab et Abiu et Eleazar et
which bore it Nadav and Avihu and Eleazar and
Ithamar. 6:24 Filii quoque Core: Asir et Elcana et
, Of. 6:24 children also Core: Asir and Elkana and
Abiasaph; hae sunt cognationes Coritarum. 6:25 At
Asaph; these are families Corites. 6:25 But
vero Eleazar filius Aaron accepit uxorem de filiabus
But Eleazar son Aaron he received wife of daughters
Phutiel, quae peperit ei Phinees; hi sunt principes
Phutiel which bore it Phineas; these are leaders
familiarum Leviticarum per cognationes suas. 6:26
families Levites by families their own. 6:26
Iste est Aaron et Moyses, quibus praecepit Dominus,
this is Aaron and Moses, which charged Lord,
ut educerent filios Israel de terra Aegypti per
as lead children Israel of land Egypt by
turmas suas. 6:27 Hi sunt qui loquuntur ad
companies their own. 6:27 These are that talk to
pharaonem regem Aegypti, ut educant filios Israel de
Pharaoh king Egypt, as lead children Israel of
Aegypto; iste est Moyses et Aaron 6:28 in die, qua
Egypt; this is Moses and Aaron 6:28 in day which
locutus est Dominus ad Moysen in terra Aegypti.
said is Lord to Moses in land Egypt.
6:29 Et locutus est Dominus ad Moysen dicens: ‘
6:29 The said is Lord to Moses saying: ‘
Ego Dominus; loquere ad pharaonem regem Aegypti
I Lord; speak to Pharaoh king Egypt
omnia, quae ego loquor tibi’. 6:30 Et ait Moyses
all which I I speak you '. 6:30 The said Moses
coram Domino: ‘ En incircumcisis labiis sum.
before Lord: ‘ See uncircumcised lips I am.
Quomodo audiet me pharao?’. 7:1 Dixitque Dominus
How listen I Pharaoh? '. 7: 1 said Lord
ad Moysen: ‘ Ecce constitui te deum pharaonis, et
to Moses: ‘ Look set you god Pharaoh; and
Aaron frater tuus erit propheta tuus. 7:2 Tu
Aaron brother your will be prophet Your. 7: 2 You
loqueris omnia, quae mando tibi; et ille loquetur ad
speak all which I you; and he spokesman to
pharaonem, ut dimittat filios Israel de terra sua.
Pharaoh as divorce children Israel of land their own.

7:3 Sed ego indurabo cor eius et multiplicabo
7: 3 but I harden heart his and multiply
signa et ostenta mea in terra Aegypti. 7:4 Et non
standards and wonders my in land Egypt. 7: 4 The not
audiet vos; immittamque manum meam super
listen you; I will hand I over
Aegyptum et educam exercitum et populum meum,
Egypt and Lead army and people my
filios Israel, de terra Aegypti per iudicia maxima.
children Israel of land Egypt by judgments the largest.
7:5 Et scient Aegyptii quia ego sum Dominus, qui
7: 5 The know Egyptians because I I Lord, that
extenderim manum meam super Aegyptum et
stretch hand I over Egypt and
eduxerim filios Israel de medio eorum'. 7:6 Fecit
bring out children Israel of the them. ' 7: 6 He made
itaque Moyses et Aaron, sicut praeceperat Dominus;
So Moses and Aaron as the Lord;
ita egerunt. 7:7 Erat autem Moyses octoginta
so they did. 7: 7 It was Now Moses eighty
annorum, et Aaron octoginta trium, quando locuti
years and Aaron eighty three, when have
sunt ad pharaonem. 7:8 Dixitque Dominus ad
are to Pharaoh. 7, 8 said Lord to
Moysen et Aaron: 7:9 ' Cum dixerit vobis pharao:
Moses and Aaron: 7, 9 ' with say you Pharaoh:
'Ostendite signum', dices ad Aaron: Tolle virgam
'Show sign ' say to Aaron: Away staff
tuam et proice eam coram pharaone, ac vertetur in
your and cast it before Pharaoh; and turn in
colubrum'. 7:10 Ingressi itaque Moyses et Aaron
snake. ' 7:10 Then they went So Moses and Aaron
ad pharaonem fecerunt, sicut praeceperat Dominus;
to Pharaoh they as the Lord;
proiecitque Aaron virgam coram pharaone et servis
cast Aaron staff before Pharaoh and officials
eius, quae versa est in colubrum. 7:11 Vocavit autem
his which versa is in snake. 7:11 He called Now
pharao sapientes et maleficos, et fecerunt etiam ipsi
Pharaoh wise and Wizards, and they also they
magi Aegypti per incantationes suas similiter. 7:12
magicians Egypt by incantations their similarly. 7:12

Proieceruntque singuli virgas suas, quae versae sunt
cast each switches their which scud are
in colubros; sed devoravit virga Aaron virgas eorum.
in serpents; but devoured staff Aaron switches them.
7:13 Induratumque est cor pharaonis, et non audivit
7:13 hardened is heart Pharaoh; and not heard
eos, sicut dixerat Dominus. 7:14 Dixit autem Dominus
them; as said Lord. 7:14 said Now Lord
ad Moysen: ‘ Ingravatum est cor pharaonis: non
to Moses: ‘ Dull is heart Pharaoh: not
vult dimittere populum. 7:15 Vade ad eum mane.
will release people. 7:15 Go to it in the morning.
Ecce egredietur ad aquas; et stabis in occursum eius
Look Unleashed to water; and wait in meet his
super ripam fluminis. Et virgam, quae conversa est
over bank the river. The staff which turned is
in serpentem, tolles in manu tua 7:16 dicesque ad
in serpent, take the in hand your 7:16 Tell to
eum: Dominus, Deus Hebraeorum, misit me ad te
him: Lord, God Hebrews sent I to you
dicens: Dimitte populum meum, ut sacrificet mihi in
saying: Release people my as serve I in
deserto; et usque ad praesens audire noluisti. 7:17
desert; and up to present listen you would not. 7:17
Haec igitur dicit Dominus: In hoc scies quod sim
This So says Lord: in this know that I
Dominus: ecce percutiam virga, quae in manu mea
Lord: See strike staff which in hand my
est, aquam fluminis; et vertetur in sanguinem. 7:18
is water the river; and turn in the blood. 7:18
Pisces quoque, qui sunt in fluvio, morientur, et
fish also, that are in river die and
computrescent aquae, et taedebit Aegyptios bibere
stink water and I despise Egyptians drink
aquam fluminis’. 7:19 Dixit quoque Dominus ad
water the river. ‘ 7:19 said also Lord to
Moysen: ‘ Dic ad Aaron: Tolle virgam tuam et
Moses: ‘ Tell to Aaron: Away staff your and
extende manum tuam super aquas Aegypti, super
stretch hand your over water Egypt, over
fluvios eorum et rivos ac paludes et omnes lacus
rivers their and channels and marshes and all Award

aquarum, ut vertantur in sanguinem; et sit cruor in
water as options in blood; and is blood in
omni terra Aegypti, tam in ligneis vasis quam in
all land Egypt, so in wood vessels than in
saxeis'. 7:20 Feceruntque ita Moyses et Aaron, sicut
stone '. 7:20 They did so Moses and Aaron as
praeceperat Dominus. Et elevans virgam percussit
the Lord. The elevating staff shot
aquam fluminis coram pharaone et servis eius; quae
water river before Pharaoh and officials thereof; which
versa est in sanguinem. 7:21 Et pisces, qui erant in
versa is in the blood. 7:21 The fish that were in
flumine, mortui sunt, computruitque fluvius, et non
river dead are corrupted The river, and not
poterant Aegyptii bibere aquam fluminis; et fuit
could Egyptians drink water the river; and was
sanguis in tota terra Aegypti. 7:22 Feceruntque
blood in all land Egypt. 7:22 They did
similiter malefici Aegyptiorum incantationibus suis;
similarly, sorcerers Egyptians incantations his family;
et induratum est cor pharaonis, nec audivit eos,
and hardened is heart Pharaoh; or heard them;
sicut dixerat Dominus. 7:23 Avertitque se et
as said Lord. 7:23 He turned he and
ingressus est domum suam nec ad hoc apposuit cor
entry is home his or to this set heart
suum. 7:24 Foderunt autem omnes Aegyptii per
his own. 7:24 dug Now all Egyptians by
circuitum fluminis aquam, ut biberent; non enim
about river water as drink; not For
poterant bibere de aqua fluminis. 7:25 Impletique
could drink of water the river. 7:25 fully
sunt septem dies, postquam percussit Dominus
are seven day, after shot Lord
fluvium. 7:26 Dixit quoque Dominus ad Moysen: ‘
the river. 7:26 said also Lord to Moses: ‘
Ingredere ad pharaonem et dices ad eum: Haec
Go to Pharaoh and say to him: This
dicit Dominus: Dimitte populum meum, ut sacrificet
says Lord: Release people my as serve
mihi. 7:27 Sin autem nolueris dimittere, ecce ego
to me. 7:27 Sin Now refuse release, See I

percutiam omnes terminos tuos ranis. 7:28 Et ebulliet
strike all border your frogs. 7:28 The swarm
fluvius ranas, quae ascendent et ingredientur domum
river frogs, which up and enter home
tuam et cubiculum lectuli tui et super stratum
your and room bed your and over bed
tuum et in domos servorum tuorum et in populum
your and in homes officials your and in people
tuum et in furnos tuos et in pistrina tua; 7:29 et
your and in ovens your and in bakery your; 7:29 and
ad te et ad populum tuum et ad omnes servos
to you and to people your and to all officials
tuos intrabunt ranae'. 8:1 Dixitque Dominus ad
your enter Frogs'. 8: 1 said Lord to
Moysen: ' Dic ad Aaron: Extende manum tuam cum
Moses: ' Tell to Aaron: Stretch hand your with
baculo tuo super fluvios, super rivos ac paludes et
staff your over rivers; over channels and marshes and
educ ranas super terram Aegypti'. 8:2 Et extendit
bring frogs over land Egypt'. 8: 2 The extends
Aaron manum super aquas Aegypti, et ascenderunt
Aaron hand over water Egypt, and up
ranae operueruntque terram Aegypti. 8:3 Fecerunt
frogs covered land Egypt. 8: 3 They did
autem et malefici per incantationes suas similiter
Now and sorcerers by incantations their similarly,
eduxeruntque ranas super terram Aegypti. 8:4 Vocavit
brought frogs over land Egypt. 8: 4 He called
autem pharao Moysen et Aaron et dixit: ' Orate
Now Pharaoh Moses and Aaron and he said: ' Pray
Dominum, ut auferat ranas a me et a populo
Lord, as away frogs from I and from people
meo, et dimittam populum, ut sacrificet Domino'.
I and release people as serve The Lord. '
8:5 Dixitque Moyses ad pharaonem: ' Constitue mihi,
8: 5 said Moses to Pharaoh: ' Set I
quando deprecet pro te et pro servis et pro
when I entreat for you and for officials and for
populo tuo, ut abigantur ranae a te et a domo
people your as character; frogs from you and from house

tua et tantum in flumine remaneant'. 8:6 Qui
your and only in river remain. ' 8: 6 He
respondit: ' Cras'. At ille: ' Iuxta verbum,
He answered: ' Tomorrow. ' But he said: ' according to word,
inquit, tuum faciam, ut scias quoniam non est sicut
he says, your I do, as you know for not is as
Dominus Deus noster. 8:7 Et recedent ranae a te
Lord God Our. 8: 7 The depart frogs from you
et a domo tua et a servis tuis et a populo
and from house your and from officials your and from people
tuo; tantum in flumine remanebunt'. 8:8 Egressique
you; only in river will remain. ' 8: 8 departing
sunt Moyses et Aaron a pharaone; et clamavit
are Moses and Aaron from Pharaoh; and cried
Moyses ad Dominum pro sponsione ranarum, quam
Moses to Lord for wager frogs; than
condixerat pharaoni. 8:9 Fecitque Dominus iuxta
He had brought Pharaoh. 8, 9 And he did Lord according to
verbum Moysi, et mortuae sunt ranae de domibus
word Moses, and dead are frogs of homes
et de villis et de agris; 8:10 congregaveruntque eas
and of villages and of fields; 8:10 They gathered them
in immensos aggeres, et computruit terra. 8:11
in unlimited ramps, and stink land. 8:11
Videns autem pharao quod data esset requies,
seeing Now Pharaoh that given was rest;
ingravavit cor suum et non audivit eos, sicut
hardened heart his and not heard them; as
dixerat Dominus. 8:12 Dixitque Dominus ad Moysen:
said Lord. 8:12 said Lord to Moses:
' Loquere ad Aaron: Extende virgam tuam et
' Speak to Aaron: Stretch staff your and
percute pulverem terrae, et sint scinifes in universa
strike dust earth and are lice in all
terra Aegypti'. 8:13 Feceruntque ita; et extendit
land Egypt '. 8:13 They did so; and extends
Aaron manum virgam tenens percussitque pulverem
Aaron hand staff holding He struck dust
terrae. Et facti sunt scinifes in hominibus et in
the earth. The they are lice in men and in
iumentis; omnis pulvis terrae versus est in scinifes
livestock; all dust earth line is in lice

per totam terram Aegypti. 8:14 Feceruntque similiter
by all land Egypt. 8:14 They did similarly,
malefici incantationibus suis, ut educerent scinifes; et
sorcerers incantations their as lead lice; and
non potuerunt. Erantque scinifes tam in hominibus
not they could. And the lice so in men
quam in iumentis; 8:15 et dixerunt malefici ad
than in livestock; 8:15 and said sorcerers to
pharaonem: ‘ Digitus Dei est hic’. Induratumque est
Pharaoh: ‘ finger God is here ‘. hardened is
cor pharaonis et non audivit eos, sicut praeceperat
heart Pharaoh and not heard them; as the
Dominus. 8:16 Dixit quoque Dominus ad Moysen: ‘
Lord. 8:16 said also Lord to Moses: ‘
Consurge diluculo et sta coram pharaone. Egredietur
Awake early and stand before Pharaoh. Unleashed
enim ad aquas, et dices ad eum: Haec dicit
For to water and say to him: This says
Dominus: Dimitte populum meum, ut sacrificet mihi.
Lord: Release people my as serve to me.
8:17 Quod si non dimiseris eum, ecce ego immittam
8:17 The if not leave him, See I send
in te et in servos tuos et in populum tuum et in
in you and in officials your and in people your and in
domos tuas omne genus muscarum; et implebuntur
homes I all race flies; and full
domus Aegyptiorum muscis et etiam humus, in qua
house Egyptians flies and also soil, in which
fuerint. 8:18 Et segregabo in die illa terram Gessen,
they are. 8:18 The sever in day that land Goshen
in qua populus meus est, ut non sint ibi muscae,
in which people my is as not are there the fly
et scias quoniam ego Dominus in medio terrae;
and you know for I Lord in the land;
8:19 ponamque divi sionem inter populum meum et
8:19 I will St. dent between people my and
populum tuum; cras erit signum istud’. 8:20
people your; tomorrow will be sign this. ‘ 8:20
Fecitque Dominus ita; et venit musca gravissima in
And he did Lord so; and he came fly gravest in
domos pharaonis et servorum eius et in omnem
homes Pharaoh and officials his and in all

terram Aegypti, corruptaque est terra ab
land Egypt, corrupted is land from
huiuscemodi muscis. 8:21 Vocavitque pharao Moysen
such flies. 8:21 called Pharaoh Moses
et Aaron et ait eis: ‘ Ite, sacrificate Deo vestro in
and Aaron and said them: ‘ Go Offer God your in
terra’. 8:22 Et ait Moyses: ‘ Non potest ita fieri:
land’. 8:22 The said Moses: ‘ no can so be done:
abominationes enim Aegyptiorum immolabimus
abominations For Egyptians We offer
Domino Deo nostro; quod si mactaverimus ea, quae
Lord God our that if kill it which
colunt Aegyptii, coram eis, lapidibus nos obruent.
worship Egyptians, before them, stones we drown.
8:23 Viam trium dierum pergemus in solitudinem et
8:23 way three days We will go in waste and
sacrificabimus Domino Deo nostro, sicut praecepit
sacrifice; Lord God our as charged
nobis’. 8:24 Dixitque pharao: ‘ Ego dimittam vos, ut
to us. ‘ 8:24 said Pharaoh: ‘ I release you as
sacrificetis Domino Deo vestro in deserto,
sacrifice Lord God your in wilderness
verumtamen longius ne abeatis; rogate pro me’.
However, more do not farther; Ask for Me. ‘
8:25 Et ait Moyses: ‘ Egressus a te, orabo
8:25 The said Moses: ‘ Departing from you I will pray
Dominum, et recedet musca a pharaone et a
Lord, and depart fly from Pharaoh and from
servis suis et a populo eius cras; verumtamen
officials their and from people his tomorrow; However,
noli ultra fallere, ut non dimittas populum
do not more deceive, as not let people
sacrificare Domino’. 8:26 Egressusque Moyses a
sacrificing The Lord. ‘ 8:26 He went out Moses from
pharaone oravit Dominum; 8:27 qui fecit iuxta
Pharaoh prayed Lord; 8:27 that he according to
verbum illius et abstulit muscas a pharaone et a
word of and removed flies from Pharaoh and from
servis suis et a populo eius; non superfuit ne
officials their and from people thereof; not survived do not

una quidem. 8:28 Et ingravatum est cor pharaonis,
one indeed. 8:28 The hard is heart Pharaoh;
ita ut ne hac quidem vice dimitteret populum. 9:1
so as do not this indeed time release people. 9: 1
Dixit autem Dominus ad Moysen: ‘ Ingrederere ad
said Now Lord to Moses: ‘ Go to
pharaonem et loquere ad eum: Haec dicit Dominus,
Pharaoh and speak to him: This says Lord,
Deus Hebraeorum: Dimitte populum meum, ut
God Hebrews: Release people my as
sacrificet mihi. 9:2 Quod si adhuc renuis et retines
serve to me. 9: 2 The if yet refuse and hold back
eos, 9:3 ecce manus Domini erit super possessionem
them; 9: 3 See hand of will be over possession
tuam in agris, super equos et asinos et camelos et
your in fields, over horses and asses and camels and
boves et oves, pestis valde gravis; 9:4 et distinguet
cattle and sheep, pest very heavy; 9: 4 and divide
Dominus inter possessiones Israel et possessiones
Lord between property Israel and property
Aegyptiorum, ut nihil omnino pereat ex his, quae
Egyptians as nothing at lost from those which
pertinent ad filios Israel. 9:5 Constituitque Dominus
concern to children Israel. 9: 5 set Lord
tempus dicens: Cras faciet Dominus verbum istud
time saying: tomorrow will Lord word this
in terra’. 9:6 Fecit ergo Dominus verbum hoc altera
in land '. 9: 6 He made So Lord word this other
die, mortuaeque sunt omnia animantia Aegyptiorum;
day died are all livestock Egyptians;
de animalibus vero filiorum Israel nihil omnino
of animals But children Israel nothing at
periit. 9:7 Et misit pharao ad videndum; nec erat
perished. 9: 7 The sent Pharaoh to see; or was
quidquam mortuum de his, quae possidebat Israel.
or dead of those which possessed Israel.
Ingravatumque est cor pharaonis, et non dimisit
did is heart Pharaoh; and not released
populum. 9:8 Et dixit Dominus ad Moysen et
people. 9: 8 The said Lord to Moses and
Aaron: ‘ Tollite plenas manus cineris de camino, et
Aaron: ‘ Take full hand ashes of furnace, and

spargat illum Moyses in caelum coram pharaone; 9:9
toss it Moses in heaven before Pharaoh; 9: 9
sitque pulvis super omnem terram Aegypti; erunt
let dust over all land Egypt; will be
enim in hominibus et iumentis ulcera et vesicae
For in men and cattle ulcers and bladder
turgentes in universa terra Aegypti'. 9:10 Tuleruntque
boils in all land Egypt'. 9:10 Taking
cinerem de camino et steterunt coram pharaone, et
ashes of furnace and stood before Pharaoh; and
sparsit illum Moyses in caelum; factaque sunt ulcera
strewed it Moses in heaven; So there are ulcers
vesicarum turgentium in hominibus et iumentis. 9:11
festering erupting in men and cattle. 9:11
Nec poterant malefici stare coram Moyse propter
No could sorcerers stand before Moses for
ulcera, quae in illis erant et in omni terra Aegypti.
ulcers, which in they were and in all land Egypt.
9:12 Induravitque Dominus cor pharaonis, et non
9:12 hardened Lord heart Pharaoh; and not
audivit eos, sicut locutus est Dominus ad Moysen.
heard them; as said is Lord to Moses.
9:13 Dixitque Dominus ad Moysen: ' Mane consurge
9:13 said Lord to Moses: ' Stay awake
et sta coram pharaone et dices ad eum: Haec dicit
and stand before Pharaoh and say to him: This says
Dominus, Deus Hebraeorum: Dimitte populum meum,
Lord, God Hebrews: Release people my
ut sacrificet mihi; 9:14 quia in hac vice mittam
as serve me; 9:14 because in this time I
omnes plagas meas super cor tuum et super servos
all quarters I over heart your and over officials
tuos et super populum tuum, ut scias quod non
your and over people your as you know that not
sit similis mei in omni terra. 9:15 Nunc enim
is like my in all land. 9:15 now For
extendens manum si percussissem te et populum
stretching hand if strike you and people
tuum peste, perisses de terra. 9:16 Idcirco autem
your pestilence; off of land. 9:16 Therefore Now
servavi te, ut ostendam in te fortitudinem meam, et
I kept you as show in you strength I and

narretur nomen meum in omni terra. 9:17 Adhuc
may be related name my in all land. 9:17 yet
retines populum meum et non vis dimittere eum?
hold back people my and not force release him?
9:18 En pluam cras, hac ipsa hora, grandinem
9:18 See rain tomorrow, this the hour, hail
multam nimis, qualis non fuit in Aegypto a die,
great too, what not was in Egypt from day
qua fundata est, usque in praesens tempus. 9:19
which founded is up in present time. 9:19
Mitte ergo iam nunc et congrega iumenta tua et
Send So already now and Drag livestock your and
omnia, quae habes in agro; homines enim et
all which you have in field; men For and
iumenta universa, quae inventa fuerint foris nec
livestock all which found they outside or
congregata de agris, cadet super ea grando, et
gathered of fields, fall over it hail and
morientur'. 9:20 Qui timuit verbum Domini de servis
They die. ' 9:20 He feared word of of officials
pharaonis, fecit confugere servos suos et iumenta in
Pharaoh; he fly officials their and livestock in
domos; 9:21 qui autem neglexit sermonem Domini,
houses; 9:21 that Now neglected word Lord,
dimisit servos suos et iumenta in agris. 9:22 Et
released officials their and livestock in fields. 9:22 The
dixit Dominus ad Moysen: ' Extende manum tuam
said Lord to Moses: ' Stretch hand your
in caelum, ut fiat grando in universa terra Aegypti
in heaven as be hail in all land Egypt
super homines et super iumenta et super omnem
over men and over livestock and over all
herbam agri in terra Aegypti'. 9:23 Extenditque
grass field in land Egypt '. 9:23 He reached
Moyses virgam in caelum, et Dominus dedit tonitrua
Moses staff in heaven and Lord given The thunder
et grandinem ac discurrentia fulgura super terram;
and hail and run lightning over land;
pluitque Dominus grandinem super terram Aegypti.
rained Lord hail over land Egypt.
9:24 Et grando et ignis immixta pariter ferebantur;
9:24 The hail and fire mixed together were carried;

tantaeque fuit magnitudinis, quanta ante numquam
such was size, Quan before never
apparuit in universa terra Aegypti, ex quo gens illa
He appeared in all land Egypt, from which nation that
condita est. 9:25 Et percussit grando in omni terra
making It is. 9:25 The shot hail in all land
Aegypti cuncta, quae fuerunt in agris, ab homine
Egypt all which were in fields, from man
usque ad iumentum; cunctamque herbam agri
up to animals; all grass field
percussit grando et omne lignum regionis confregit.
shot hail and all wood region broke.
9:26 Tantum in terra Gessen, ubi erant filii Israel,
9:26 only in land Goshen where were children Israel
grando non cecidit. 9:27 Misitque pharao et vocavit
hail not fell. 9:27 sent Pharaoh and he called
Moysen et Aaron dicens ad eos: ‘ Nunc peccavi;
Moses and Aaron saying to them: ‘ now I have sinned;
Dominus iustus, ego et populus meus rei. 9:28
Lord just I and people my thing. 9:28
Orate Dominum, ut desinant tonitrua Dei et grando,
Pray Lord, as enough The thunder God and hail
et dimittam vos, et nequaquam hic ultra manebitis’.
and release you and no here more will remain. ‘
9:29 Ait Moyses: ‘ Cum egressus fuero de urbe,
9:29 said Moses: ‘ with out I of city
extendam palmas meas ad Dominum; et cessabunt
stretch palms I to Lord; and stop
tonitrua, et grando non erit, ut scias quia
thunder and hail not It will be as you know because
Domini est terra. 9:30 Novi autem quod et tu et
of is land. 9:30 New Now that and you and
servi tui necdum timeatis Dominum Deum’. 9:31
officials your not yet fear Lord God. ‘ 9:31
Linum ergo et hordeum laesum est, eo quod
flax So and barley injured is it that
hordeum iam spicas et linum iam folliculos
barley already corn and flax already pod
germinaret; 9:32 triticum autem et far non sunt
it grew; 9:32 wheat Now and rie not are

laesa, quia serotina erant. 9:33 Egressusque Moyses
injured, because later were. 9:33 He went out Moses
a pharaone ex urbe tetendit manus ad Dominum;
from Pharaoh from city bent hand to Lord;
et cessaverunt tonitrua et grando, nec ultra
and stopped The thunder and hail or more
effundebatur pluvia super terram. 9:34 Videns autem
mounted rain over land. 9:34 seeing Now
pharao quod cessasset pluvia et grando et tonitrua,
Pharaoh that He finished rain and hail and thunder
auxit peccatum; 9:35 et ingravatam est cor eius
increased sin; 9:35 and hardened is heart his
et servorum illius et induratum nimis; nec dimisit
and officials of and hardened too; or released
filios Israel, sicut dixerat Dominus per manum
children Israel as said Lord by hand
Moysi. 10:1 Et dixit Dominus ad Moysen: ‘
Moses. 10: 1 The said Lord to Moses: ‘
Ingredere ad pharaonem: ego enim induravi cor eius
Go to Pharaoh: I For hardened heart his
et servorum illius, ut faciam signa mea haec in
and officials of as I do standards my this in
medio eorum, 10:2 et narres in auribus filii tui
the their 10: 2 and you could tell in ears children your
et nepotum tuorum, quotiens contriverim Aegyptios
and grandchildren your whenever plagued Egyptians
et signa mea fecerim in eis; et sciatis quia ego
and standards my I did in them; and know because I
Dominus’. 10:3 Introierunt ergo Moyses et Aaron ad
The Lord. ‘ 10: 3 ayenstondist So Moses and Aaron to
pharaonem et dixerunt ei: ‘ Haec dicit Dominus,
Pharaoh and said to: ‘ This says Lord,
Deus Hebraeorum: Usquequo non vis subici mihi?
God Hebrews: How long not force submit Me?
Dimitte populum meum, ut sacrificet mihi. 10:4 Sin
Release people my as serve to me. 10: 4 Sin
autem resistis et non vis dimittere eum, ecce ego
Now resist and not force release him, See I
inducam cras locustam in fines tuos, 10:5 quae
bring tomorrow locusts in ends your 10: 5 which
operiat superficiem terrae, ne quidquam eius
cover surface earth do not or his

appareat, sed comedatur, quod residuum fuerit
appears, but eat that residue be
grandini; corrodet enim omnia ligna, quae germinant
hail; eaten For all timber which spring
in agris. 10:6 Et implebunt domos tuas et servorum
in fields. 10: 6 The fill homes I and officials
tuorum et omnium Aegyptiorum, quantam non
your and all Egyptians as not
viderunt patres tui et avi, ex quo orti sunt
see fathers your and grandfather, from which arising are
super terram usque in praesentem diem'. Avertitque
over land up in this The day '. He turned
se et egressus est a pharaone. 10:7 Dixerunt autem
he and out is from Pharaoh. 10: 7 They said Now
servi pharaonis ad eum: ' Usquequo patiemur hoc
officials Pharaoh to him: ' How long Allow it to this
scandalum? Dimitte homines, ut sacrificent Domino
Scandal? Release men as serve Lord
Deo suo; nonne vides quod perierit Aegyptus?'. 10:8 Revocaveruntque Moysen et Aaron ad
God his own; not see that lost Egypt '. 10: 8 called back Moses and Aaron to
pharaonem, qui dixit eis: ' Ite, sacrificate Domino
Pharaoh that said them: ' Go Offer Lord
Deo vestro. Quinam sunt qui ituri sunt?'. 10:9 Ait
God your. Who are that go? are they? '. 10: 9 said
Moyses: ' Cum parvulis nostris et senioribus
Moses: ' with children our and elders
pergemus, cum filiis et filiabus, cum ovibus et
We will go with children and daughters, with sheep and
armentis; est enim sollemnitas Domini nobis'. 10:10
herds; is For a feast of to us. ' 10:10
Et respondit eis: ' Sic Dominus sit vobiscum,
The answered them: ' so Lord is you
quomodo ego dimittam vos et parvulos vestros. Cui
how I release you and children your. To
dubium est quod pessime cogitetis? 10:11 Non fiet
doubt is that worst imagine? 10:11 no will be
ita, sed ite tantum viri et sacrificate Domino; hoc
so, but Go only men and Offer Lord; this
enim et ipsi petistis'. Statimque eiecti sunt de
For and they you asked. ' immediately cast are of

conspectu pharaonis. 10:12 Dixit autem Dominus ad
before Pharaoh. 10:12 said Now Lord to
Moysen: ‘ Extende manum tuam super terram
Moses: ‘ Stretch hand your over land
Aegypti, ut veniat locusta et ascendat super eam et
Egypt, as come lobster and go up over it and
devoret omnem herbam, quidquid residuum fuerit
devour all plant whatever residue be
grandini’. 10:13 Et extendit Moyses virgam super
hail. ‘ 10:13 The extends Moses staff over
terram Aegypti, et Dominus induxit ventum urentem
land Egypt, and Lord introduced wind east
tota die illa et nocte. Et mane facto, ventus urens
all day that and night. The morning in fact, wind The east
levavit locustas; 10:14 quae ascenderunt super
up locusts; 10:14 which up over
universam terram Aegypti et sederunt in cunctis
all land Egypt and They sat in all
finibus Aegyptiorum innumerabiles, quales ante illud
ends Egyptians innumerable, what before it
tempus non fuerant nec postea futurae sunt. 10:15
time not were or later future They are. 10:15
Operueruntque universam superficiem terrae, et
covered all surface earth and
obscurata est terra. Devoraverunt igitur omnem
obscured is land. They devoured So all
herbam terrae et, quidquid pomorum in arboribus
grass earth and, whatever apple in trees
fuit, quae grando dimiserat; nihilque omnino virens
was which hail Spain; nothing at green
relictum est in lignis et in herbis terrae in cuncta
left is in wood and in herbs earth in all
Aegypto. 10:16 Quam ob rem festinus pharao
Egypt. 10:16 How for business speed Pharaoh
vocavit Moysen et Aaron et dixit eis: ‘ Peccavi in
he called Moses and Aaron and said them: ‘ I have sinned in
Dominum Deum vestrum et in vos. 10:17 Sed nunc
Lord God you and in You. 10:17 but now
dimittite peccatum mihi tantum hac vice et rogate
Leave sin I only this time and Ask

Dominum Deum vestrum, ut auferat a me saltem
Lord God you as away from I at least
mortem istam'. 10:18 Egressusque Moyses de
death this. ' 10:18 He went out Moses of
conspectu pharaonis oravit Dominum, 10:19 qui
before Pharaoh prayed Lord, 10:19 that
flare fecit ventum ab occidente vehementissimum et
pumping he wind from west wind and
arreptam locustam proiecit in mare Rubrum; non
it took locusts rejected in sea Red; not
remansit ne una quidem in cunctis finibus Aegypti.
left do not one indeed in all ends Egypt.
10:20 Et induravit Dominus cor pharaonis, nec
10:20 The hardened Lord heart Pharaoh; or
dimisit filios Israel. 10:21 Dixit autem Dominus ad
released children Israel. 10:21 said Now Lord to
Moysen: ' Extende manum tuam in caelum, et sint
Moses: ' Stretch hand your in heaven and are
tenebrae super terram Aegypti tam densae ut palpari
darkness over land Egypt so thick as felt
queant'. 10:22 Extenditque Moyses manum in
they can be. ' 10:22 He reached Moses hand in
caelum, et factae sunt tenebrae horribiles in universa
heaven and made are darkness horrible in all
terra Aegypti tribus diebus. 10:23 Nemo vidit fratrem
land Egypt three days. 10:23 No saw brother
suum nec movit se de loco, in quo erat.
his or He moved he of place in which It was.
Ubicumque autem habitabant filii Israel, lux erat.
Wherever Now living children Israel light It was.
10:24 Vocavitque pharao Moysen et Aaron et dixit
10:24 called Pharaoh Moses and Aaron and said
eis: ' Ite, sacrificate Domino; oves tantum vestrae et
them: ' Go Offer Lord; sheep only your and
armenta remaneant, parvuli vestri eant vobiscum'.
herds stay children you go with you. ' 10:25
Ait Moyses: ' Etiamsi tu hostias et holocausta
10:25 said Moses: ' Even if you victims and holocausts
dares nobis, quae offeramus Domino Deo nostro,
give us which offer Lord God our
10:26 tamen et greges nostri pergent nobiscum; non
10:26 yet and flocks our go with us; not

remanebit ex eis ungula, quoniam ex ipsis
remain from them hoof, for from the
sumemus, quae necessaria sunt in cultum Domini Dei
class, which necessary are in service of God
nostri; praesertim cum ignoremus quid debeat
our; especially with we know what should
immolari, donec ad ipsum locum perveniamus'. 10:27
offered, until to it place we get there. ' 10:27
Induravit autem Dominus cor pharaonis, et noluit
hardened Now Lord heart Pharaoh; and He would not
dimittere eos. 10:28 Dixitque pharao ad eum: '
release them. 10:28 said Pharaoh to him: '
Recede a me. Cave, ne ultra videas faciem
Depart from Me. Take care, do not more you see face
meam; quocumque die apparueris mihi, morieris'.
I; wherever day appear I thou shalt die. ' 10:29
Respondit Moyses: ' Ita fiet, ut locutus
The answer Moses: ' Yes it will be done, as said
es; non videbo ultra faciem tuam'. 11:1 Et dixit
art; not see more face case '. 11: 1 The said
Dominus ad Moysen: ' Adhuc una plaga tangam
Lord to Moses: ' yet one stroke I can feel
pharaonem et Aegyptum, et post haec dimittet vos
Pharaoh and Egypt and after this release you
utique, immo et exire compellet. 11:2 Dices ergo
Yes, yes and out addresses. 11: 2 Speak So
omni plebi, ut postulet vir ab amico suo et mulier
all people; as demand man from friend his and woman
a vicina sua vasa argentea et aurea; 11:3 dabit
from neighborhood his vessels silver and gold; 11: 3 will
autem Dominus gratiam populo coram Aegyptiis'.
Now Lord thanks people before Egyptians.
Fuitque Moyses vir magnus valde in terra Aegypti
And that was Moses man great very in land Egypt
coram servis pharaonis et omni populo. 11:4 Et ait
before officials Pharaoh and all people. 11: 4 The said
Moyses: ' Haec dicit Dominus: Media nocte egrediar
Moses: ' This says Lord: media night I go out
in Aegyptum; 11:5 et morietur omne primogenitum
in Egypt; 11: 5 and die all first
in terra Aegyptiorum, a primogenito pharaonis, qui
in land Egyptians from firstborn Pharaoh; that

sedet in solio eius, usque ad primogenitum ancillae,
He sits in throne his up to first handmaid,
quae est ad molam, et omnia primogenita
which is to mill; and all birthright
iumentorum. 11:6 Eritque clamor magnus in universa
livestock. 11: 6 Otherwise cry great in all
terra Aegypti, qualis nec ante fuit nec postea futurus
land Egypt, what or before was or later be
est. 11:7 Apud omnes autem filios Israel non mutiet
It is. 11: 7 In all Now children Israel not sharpen
canis contra hominem et pecus, ut sciatis quanto
dog against man and beast! as know more
miraculo dividat Dominus Aegyptios et Israel. 11:8
miracle divide Lord Egyptians and Israel. 11: 8
Descendentque omnes servi tui isti ad me et
down all officials your these to I and
adorabunt me dicentes: ‘Egredere tu et omnis
worship I saying: ‘Get out you and all
populus, qui sequitur te’. Post haec egrediar’. Et
people; that follows you’. Post this I go out. ‘ The
exivit a pharaone iratus nimis. 11:9 Dixit autem
gone from Pharaoh angry too. 11: 9 said Now
Dominus ad Moysen: ‘ Non audiet vos pharao, ut
Lord to Moses: ‘ no listen you Pharaoh as
multa signa fiant in terra Aegypti’. 11:10 Moyses
many standards Let in land Egypt’. 11:10 Moses
autem et Aaron fecerunt omnia ostenta haec coram
Now and Aaron they all wonders this before
pharaone; et induravit Dominus cor pharaonis, nec
Pharaoh; and hardened Lord heart Pharaoh; or
dimisit filios Israel de terra sua. 12:1 Dixit
released children Israel of land their own. 12: 1 said
Dominus ad Moysen et Aaron in terra Aegypti: 12:2
Lord to Moses and Aaron in land Egypt: 12: 2
‘ Mensis iste vobis principium mensium, primus erit
‘ month this you beginning months first will be
in mensibus anni. 12:3 Loquimini ad universum
in months years. 12: 3 Speak to all
coetum filiorum Israel et dicite eis: Decima die
group children Israel and tell them: The tenth day

mensis huius tollat unusquisque agnum per familias
month this take each lamb by families
et domos suas. 12:4 Sin autem minor est numerus,
and homes their own. 12: 4 Sin Now less is number,
ut sufficere possit ad vescendum agnum, assumet
as enough can to food lamb, take
vicinum suum, qui iunctus est domui suae, iuxta
neighbor his that connected is house his according to
numerum animarum, quae sufficere possunt ad esum
number souls, which enough can to eating
agni. 12:5 Erit autem vobis agnus absque
Lamb. 12: 5 There will be Now you lamb without
macula, masculus, anniculus; quem de agnis vel
spot male, one year; which of lambs or
haedis tolletis 12:6 et servabitis eum usque ad
kids take 12: 6 and keep it up to
quartam decimam diem mensis huius; immolabitque
fourth tenth day month this; immolate
eum universa congregatio filiorum Israel ad vesperam.
it all company children Israel to evening.
12:7 Et sument de sanguine eius ac ponent super
12: 7 The take of blood his and put over
utrumque postem et in superliminaribus domorum,
both post and in posts houses
in quibus comedent illum; 12:8 et edent carnes
in which eat it; 12: 8 and eat meat
nocte illa assas igni et azymos panes cum lactucis
night that roasted fire and unleavened bread with lettuce
amaris. 12:9 Non comedetis ex eo crudum quid nec
Bitters. 12: 9 no eat from it raw what or
coctum aqua, sed tantum assum igni; caput cum
cooked water; but only roasted fire; head with
pedibus eius et intestinis vorabitis. 12:10 Nec
feet his and intestines parts. 12:10 No
remanebit quidquam ex eo usque mane; si quid
remain or from it up in the morning; if what
residuum fuerit, igne comburetis. 12:11 Sic autem
residue it fire burn. 12:11 so Now
comedetis illum: renes vestros accingetis, calceamenta
eat it reins your belt, shoes

habebitis in pedibus, tenentes baculos in manibus, et
have in feet, holding rods in hands, and
comedetis festinanter; est enim Pascha (id est
eat haste; is For Easter (ie is
Transitus) Domini! 12:12 Et transibo per terram
transition) Lord! 12:12 The go by land
Aegypti nocte illa percutiamque omne primogenitum
Egypt night that strike all first
in terra Aegypti ab homine usque ad pecus; et in
in land Egypt from man up to cattle; and in
cunctis diis Aegypti faciam iudicia, ego Dominus.
all other Egypt I do judgments, I Lord.
12:13 Erit autem sanguis vobis in signum in
12:13 There will be Now blood you in sign in
aedibus, in quibus eritis; et videbo sanguinem et
Offices, in which You will be; and see blood and
transibo vos, nec erit in vobis plaga disperdens,
go you or will be in you stroke to destroy,
quando percussero terram Aegypti. 12:14 Habebitis
when strike land Egypt. 12:14 You must
autem hanc diem in monumentum et celebrabitis
Now this day in monument and celebrate
eam sollemnem Domino in generationibus vestris
it festival Lord in generations your
cultu sempiterno. 12:15 Septem diebus azyma
worship everlasting. 12:15 seven days unleavened bread
comedetis. Iam in die primo non erit fermentum in
eat. Now in day first not will be leavened bread in
domibus vestris; quicumque comederit fermentatum,
homes you; who eats leavened bread
a primo die usque ad diem septimum, peribit
from first day up to day the seventh, cut off
anima illa de Israel. 12:16 Dies prima erit sancta
soul that of Israel. 12:16 day first will be holy
atque sollemnis, et dies septima eadem festivitate
and reunion and day The seventh same festival
venerabilis. Nihil operis facietis in eis, exceptis his,
revered. nothing work do in them, besides the those
quae ad vescendum pertinent. 12:17 Et observabitis
which to food they belong. 12:17 The Celebrate

azyma, in eadem enim ipsa die eduxi exercitum
unleavened bread, in same For the day I brought army
vestrum de terra Aegypti; et custodietis diem istum
you of land Egypt; and keep day this
in generationes vestras ritu perpetuo. 12:18 Primo
in generations your rite permanently. 12:18 First
mense, quarta decima die mensis ad vesperam
month Wednesday tenth day month to evening
comedetis azyma; usque ad diem vicesimam
eat unleavened bread; up to day twentieth
primam eiusdem mensis ad vesperam. 12:19 Septem
first of month to evening. 12:19 seven
diebus fermentum non invenietur in domibus vestris.
days Iraqis not found in homes your.
Qui comederit fermentatum, peribit anima eius de
He eats leavened bread cut off soul his of
coetu Israel, tam de advenis quam de indigenis
group Israel so of new arrivals than of natives
terrae. 12:20 Omne fermentatum non comedetis; in
the earth. 12:20 All leavened not eat; in
cunctis habitaculis vestris edetis azyma'. 12:21
all dwellings your eat unleavened bread. ' 12:21
Vocavit autem Moyses omnes seniores filiorum Israel
He called Now Moses all elders children Israel
et dixit ad eos: ' Ite tollentes animal per familias
and said to them: ' Go select animal by families
vestras et immolate Pascha. 12:22 Fasciculumque
your and Offer Easter. 12:22 bunch
hyssopi tingite in sanguine, qui est in pelvi, et
hyssop dip in blood that is in basin, and
aspergite ex eo superliminare et utrumque postem.
roll from it lintel and both post.
Nullus vestrum egrediatur ostium domus suae usque
no you go out door house his up
mane. 12:23 Transibit enim Dominus percutiens
in the morning. 12:23 Switch For Lord striking
Aegyptios; cumque viderit sanguinem in superliminari
Egyptians; when see blood in post
et in utroque poste, transcendet ostium et non sinet
and in both posts, over door and not allow
percussorem ingredi domos vestras et laedere. 12:24
striker enter homes your and hurt. 12:24

Custodite verbum istud legitimum tibi et filiis tuis
Keep word this ordinance you and children your
usque in aeternum. 12:25 Cumque introieritis terram,
up in ever. 12:25 when enter land
quam Dominus daturus est vobis, ut pollicitus est,
than Lord give is you as He promised is
observabitis caeremonias istas; 12:26 et, cum dixerint
Celebrate ceremonies these; 12:26 and, with say
vobis filii vestri: ‘Quae est ista religio?’, 12:27
you children you: ‘What is this religion?’ 12:27
dicetis eis: ‘Victima Paschae Domino est, quando
you say them: ‘victim Easter Lord is when
transivit super domos filiorum Israel in Aegypto
passed over homes children Israel in Egypt
percutiens Aegyptios et domos nostras liberans”.
striking Egyptians and homes our liberating’.
Incurvatusque populus adoravit; 12:28 et egressi
down people worshiped; 12:28 and out
fili Israel fecerunt, sicut praeceperat Dominus
children Israel they as the Lord
Moysi et Aaron. 12:29 Factum est autem in noctis
Moses and Aaron. 12:29 Action is Now in night
medio, percussit Dominus omne primogenitum in
medium shot Lord all first in
terra Aegypti, a primogenito pharaonis, qui in solio
land Egypt, from firstborn Pharaoh; that in throne
eius sedebat, usque ad primogenitum captivi, qui erat
his The rider up to first captive that was
in carcere, et omne primogenitum iumentorum. 12:30
in prison and all first livestock. 12:30
Surrexitque pharao nocte et omnes servi eius
rose Pharaoh night and all officials his
cunctaque Aegyptus, et ortus est clamor magnus in
all Egypt, and rising is cry great in
Aegypto, neque enim erat domus, in qua non iaceret
Egypt or For was house, in which not Reclining
mortuus. 12:31 Vocatisque pharao Moyse et Aaron
dead. 12:31 He called for Pharaoh Moses and Aaron
nocte, ait: ‘Surgite, egredimini a populo meo,
night he said: ‘Rise Leave from people I

vos et filii Israel; ite, immolate Domino, sicut
you and children Israel; Go Offer Lord, as
dicitis. 12:32 Oves vestras et armenta assumite, ut
you say. 12:32 sheep your and herds take as
petieratis, et abeuntes benedicite mihi'. 12:33
demanded, and go! bless to me. ' 12:33
Urgebantque Aegyptii populum de terra exire
pressed Egyptians people of land out
velociter dicentes: ' Omnes moriemur'. 12:34 Tulit
quickly saying: ' All we will die. ' 12:34 took
igitur populus conspersam farinam, antequam
So people tempered flour before
fermentaretur; et ligans pistrina in palliis suis posuit
leavened; and binding bakery in cloaks their set
super umeros suos. 12:35 Feceruntque filii Israel,
over shoulders ones. 12:35 They did children Israel
sicut praeceperat Moyses, et petierunt ab Aegyptiis
as the Moses, and asked from Egyptians
vasa argentea et aurea vestemque plurimam. 12:36
vessels silver and gold clothing; most. 12:36
Dominus autem dedit gratiam populo coram
Lord Now given thanks people before
Aegyptiis, ut commodarent eis; et spoliaverunt
Egyptians as lent them; and spoiled
Aegyptios. 12:37 Profectique sunt filii Israel de
Egyptians. 12:37 Setting are children Israel of
Ramesse in Succoth, sescenta fere milia peditum
Rameses in Succoth six about thousand foot
virorum absque parvulis. 12:38 Sed et vulgus
men without babes. 12:38 but and people
promiscuum innumerabile ascendit cum eis, oves et
mixed number up with them, sheep and
armenta, animantia multa nimis. 12:39 Coxeruntque
cattle, livestock many too. 12:39 baked
farinam, quam dudum de Aegypto conspersam
flour than ago of Egypt tempered
tulerant, et fecerunt subcinericios panes azymos;
taken, and they baked bread cakes;
neque enim poterant fermentari, cogentibus exire
or For could leavened enforcement out

Aegyptiis et nullam facere sinentibus moram; nec
Egyptians and no do any time; or
pulmenti quidquam occurrerant praeparare. 12:40
soup or they prepare. 12:40

Habitatio autem filiorum Israel, qua manserant in
Habitat Now children Israel which continued in
Aegypto, fuit quadringentorum triginta annorum.
Egypt was four thirty years.

12:41 Quibus expletis, eadem die egressus est omnis
12:41 these At the end, same day out is all

exercitus Domini de terra Aegypti. 12:42 Nox ista
army of of land Egypt. 12:42 night this

vigiliarum Domino, quando eduxit eos de terra
watches Lord, when brought them of land

Aegypti: hanc observare debent Domino omnes filii
Egypt: this watch should Lord all children

Israel in generationibus suis. 12:43 Dixitque
Israel in generations their own. 12:43 said

Dominus ad Moysen et Aaron: ‘ Haec est religio
Lord to Moses and Aaron: ‘ This is religion

Paschae: Omnis alienigena non comedet ex eo; 12:44
Easter: all stranger not eat from it; 12:44

omnis autem servus empticius circumcidetur et sic
all Now slave bought circumcised and so

comedet; 12:45 advena et mercennarius non edent
eat; 12:45 alien and hireling not eat

ex eo. 12:46 In una domo comedetur, nec efferetis
from the fact. 12:46 in one house eaten; or take

de carnibus eius foras nec os illius confringetis.
of meat his out or mouth of break.

12:47 Omnis coetus filiorum Israel faciet illud. 12:48
12:47 all group children Israel will that. 12:48

Quod si quis peregrinorum in vestram voluerit
The if who foreigners in your wishes

transire coloniam et facere Pascha Domini,
pass colony and do Easter Lord,

circumcidetur prius omne masculinum eius, et tunc
circumcised first all male his and then

rite celebrabit eritque sicut indigena terrae; si quis
duly celebrate Otherwise as native land; if who

autem circumcisis non fuerit, non vescetur ex eo.

Now circumcised not it not eat from the fact.

12:49 Eadem lex erit indigenae et colono, qui

12:49 the same law will be indigenous and farmer, that

peregrinatur apud vos'. 12:50 Feceruntque omnes

sojourns in you '. 12:50 They did all

filiis Israel, sicut praeceperat Dominus Moysi et

children Israel as the Lord Moses and

Aaron; 12:51 et in eadem die eduxit Dominus filios

Aaron; 12:51 and in same day brought Lord children

Israel de terra Aegypti per turmas suas. 13:1

Israel of land Egypt by companies their own. 13: 1

Locutusque est Dominus ad Moysen dicens: 13:2 ‘

said is Lord to Moses saying: 13: 2 ‘

Sanctifica mihi omne primogenitum, quod aperit

hallow I all first, that opens

vulvam in filiis Israel, tam de hominibus quam de

matrix in children Israel so of men than of

iumentis: mea sunt enim omnia'. 13:3 Et ait Moyses

livestock; my are For all things. ' 13: 3 The said Moses

ad populum: ‘ Mementote diei huius, in qua egressi

to people; ‘ Remember day this, in which out

estis de Aegypto et de domo servitutis, quoniam in

you of Egypt and of house slavery; for in

manu forti eduxit vos Dominus de loco isto, ut non

hand strong brought you Lord of place this as not

comedatis fermentatum panem. 13:4 Hodie egredimini,

eat leavened bread. 13: 4 today out

mense Abib (id est novarum Frugum). 13:5 Cumque

month Aviv (ie is new Cereals). 13: 5 when

introduxerit te Dominus in terram Chananaei et

lead you Lord in land Canaanites and

Hetthaei et Amorraei et Hevaei et Iebusaei, quam

Hittite and Amorites and bough and Jebusites, than

iuravit patribus tuis, ut daret tibi, terram fluentem

He swore fathers your as give you land flowing

lacte et melle; celebrabis hunc morem sacrorum

milk and honey; celebrate this custom ceremony

mense isto. 13:6 Septem diebus vesceris azymis,

month this. 13: 6 seven days eat unleavened bread,

et in die septimo erit sollemnitas Domini. 13:7
and in day seventh will be a feast Lord. 13: 7

Azyma comedetis septem diebus: non apparebit apud te aliquid fermentatum nec in cunctis finibus tuis.
Unleavened eat seven days: not appear in you something leavened or in all ends your.

13:8 Narrabisque filio tuo in die illo dicens: ‘Propter
13: 8 tell son your in day that saying: ‘Because of

hoc, quod fecit mihi Dominus, quando egressus sum
this, that he I Lord, when out I

de Aegypto’. 13:9 Et erit quasi signum in manu
of Egypt. 13: 9 The will be as sign in hand

tua et quasi monumentum inter oculos tuos, ut lex
your and as monument between eyes your as law

Domini semper sit in ore tuo; in manu enim forti
of always is in mouth you; in hand For strong

eduxit te Dominus de Aegypto. 13:10 Custodies
brought you Lord of Egypt. 13:10 keep

huiuscemodi cultum statuto tempore a diebus in
such service set time from days in

dies. 13:11 Cumque introduxerit te Dominus in
days. 13:11 when lead you Lord in

terram Chananaei, sicut iuravit tibi et patribus tuis,
land Canaanites, as He swore you and fathers your

et dederit tibi eam, 13:12 separabis omne, quod
and give you it 13:12 Levy all that

aperit vulvam, Domino et quod primitivum est in
opens matrix, Lord and that first is in

pecoribus tuis; quidquid habueris masculini sexus,
cattle your; whatever have male sex,

consecrabis Domino. 13:13 Primogenitum asini
wave Lord. 13:13 First-ass

mutabis ove; quod, si non redemeris, interficies.
change lamb; that, if not redeem, kill.

Omne autem primogenitum hominis de filiis tuis
All Now first man of children your

pretio redimes. 13:14 Cumque interrogaverit te filius
price redeem. 13:14 when asks you son

tuus cras dicens: ‘Quid est hoc?’, respondebis ei:
your tomorrow saying: ‘What is this?’ answer to:

‘In manu forti eduxit nos Dominus de Aegypto, de
the hand strong brought we Lord of Egypt of

domo servitutis. 13:15 Nam, cum induratus esset
house service. 13:15 For example, with hardened was
pharao et nollet nos dimittere, occidit Dominus
Pharaoh and He would not we release, sets Lord
omne primogenitum in terra Aegypti, a primogenito
all first in land Egypt, from firstborn
hominis usque ad primogenitum iumentorum; idcirco
man up to first livestock; therefore
immolo Domino omne, quod aperit vulvam, masculini
I sacrifice Lord all that opens matrix, male
sexus, et omnia primogenita filiorum meorum
sex, and all birthright children my
redimo'. 13:16 Erit igitur quasi signum in manu
I redeem. 13:16 There will be So as sign in hand
tua et quasi appensum quid ob recordationem inter
your and as appended what for Recording between
oculos tuos, eo quod in manu forti eduxit nos
eyes your it that in hand strong brought we
Dominus de Aegypto'. 13:17 Igitur cum emisisset
Lord of Egypt. 13:17 Now with released
pharao populum, non eos duxit Deus per viam
Pharaoh people not them married God by way
terrae Philisthim, quae vicina est, reputans ne
earth Philistines, which neighborhood is reflecting do not
forte paeniteret populum, si vidisset adversum se
perhaps dissatisfied people if saw against he
bella consurgere, et reverteretur in Aegyptum, 13:18
wars rise and return in Egypt 13:18
sed circumduxit per viam deserti, quae est iuxta
but roundabout by way wilderness which is according to
mare Rubrum. Et armati ascenderunt filii Israel de
sea Red. The armed up children Israel of
terra Aegypti. 13:19 Tulit quoque Moyses ossa Ioseph
land Egypt. 13:19 took also Moses bones Joseph
secum, eo quod adiurasset filios Israel dicens: ‘
with it that Promise me children Israel saying: ‘
Visitabit vos Deus; efferte ossa mea hinc vobiscum’.
visit you God; Send bones my here with you. ‘
13:20 Profectique de Succoth castrametati sunt in
13:20 Setting of Succoth encamped are in

Etham, in extremis finibus solitudinis. 13:21 Dominus
Etam, in ends ends wilderness. 13:21 Lord

autem praecedebat eos ad ostendendam viam per
Now before them to show way by

diem in columna nubis et per noctem in columna
day in column cloudy and by night in column

ignis, ut dux esset itineris utroque tempore. 13:22
fire as leader was travel both time. 13:22

Nunquam defuit columna nubis per diem, nec
never missing column cloudy by day or

columna ignis per noctem, coram populo. 14:1
column fire by night before people. 14: 1

Locutus est autem Dominus ad Moysen dicens: 14:2
He spoke is Now Lord to Moses saying: 14: 2

‘ Lo quere filiis Israel: Reversi castrametentur e
‘ lo Follow children Israel: returned encamp from

regione Phihahiroth, quae est inter Magdolum et
region Phihahiroth which is between Migdol and

mare contra Beelsephon; in conspectu eius castra
sea against Beelsephon; in before his camp

ponetis super mare. 14:3 Dicturusque est pharao
compare with over sea. 14: 3 say is Pharaoh

super filiis Israel: ‘Errant in terra, conclusit eos
over children Israel: ‘error in land, concluded them

desertum’. 14:4 Et indurabo cor eius, ac persequetur
the desert. 14: 4 The harden heart his and chase

eos, et glorificabor in pharaone et in omni exercitu
them; and honored in Pharaoh and in all army

eius; scientque Aegyptii quia ego sum Dominus’.
thereof; know Egyptians because I I The Lord. ‘

Feceruntque ita. 14:5 Et nuntiatum est regi
They did so. 14: 5 The news is king

Aegyptiorum quod fugisset populus; immutatumque
Egyptians that flight people; changed

est cor pharaonis et servorum eius super populo, et
is heart Pharaoh and officials his over people and

dixerunt: ‘ Quid hoc fecimus, ut dimitteremus Israel,
they said: ‘ What this we have as let Israel

ne servirent nobis?’. 14:6 **Iunxit ergo currum et**
do not serve with us. ‘ 14: 6 He has joined So car and

omnem populum suum assumpsit secum; 14:7 tulitque
all people his He assumed with him; 14: 7 took

sescentos currus electos et quidquid in Aegypto
six car elect and whatever in Egypt
curruum fuit et bellatores in singulis curribus. 14:8
chariots was and war in each chariots. 14: 8
Induravitque Dominus cor pharaonis regis Aegypti,
hardened Lord heart Pharaoh s Egypt,
et persecutus est filios Israel; at illi egressi erant
and pursued is children Israel; but they out were
in manu excelsa. 14:9 Cumque persequerentur
in hand high. 14: 9 when pursued
Aegyptii vestigia praecedentium, reppererunt eos in
Egyptians tracks previous found them in
castris super mare; omnes equi et currus pharaonis,
camp over the sea; all horses and car Pharaoh;
equites et exercitus eius erant in Pihahiroth contra
horse and army his were in Pihahiroth against
Beelsephon. 14:10 Cumque appropinquasset pharao,
Beelsephon. 14:10 when near Pharaoh
levantes filii Israel oculos viderunt Aegyptios post
lifting children Israel eyes see Egyptians after
se et timuerunt valde clamaveruntque ad Dominum
he and feared very cried to Lord
14:11 et dixerunt ad Moysen: ‘ Forsitan non erant
14:11 and said to Moses: ‘ Maybe not were
sepulcra in Aegypto? Ideo tulisti nos, ut
graves in Egypt? Therefore You took the we as
moreremur in solitudine. Quid hoc fecisti, ut educeres
die in wilderness. What this You did as lead
nos ex Aegypto? 14:12 Nonne iste est sermo, quem
we from Egypt? 14:12 Did this is word which
loquebamur ad te in Aegypto dicentes: Recede a
tell to you in Egypt saying: Depart from
nobis, ut serviamus Aegyptiis? Multo enim melius
us as serve Egyptians? Much For more
erat servire eis quam mori in solitudine’. 14:13 Et
was serve them than die in the wilderness. ‘ 14:13 The
ait Moyses ad populum: ‘ Nolite timere; state et
said Moses to people; ‘ Do not fear not; Stand and
videte salutem Domini, quam facturus est vobis
see health Lord, than do is you
hodie; Aegyptios enim, quos nunc videtis, nequaquam
today; Egyptians For which now You see, no

ultra videbitis usque in sempiternum. 14:14 Dominus
more see up in ever. 14:14 Lord
pugnabit pro vobis, et vos silebitis'. 14:15 Dixitque
fight for you and you keep silent. ' 14:15 said
Dominus ad Moysen: ' Quid clamas ad me? Loquere
Lord to Moses: ' What you cry to Me? Speak
filiis Israel, ut proficiscantur. 14:16 Tu autem eleva
children Israel as forward. 14:16 You Now raise
virgam tuam et extende manum tuam super mare
staff your and stretch hand your over sea
et divide illud, ut gradiantur filii Israel in medio
and share it as go children Israel in the
mari per siccum. 14:17 Ego autem indurabo cor
sea by dry. 14:17 I Now harden heart
Aegyptiorum, ut persequantur eos; et glorificabor in
Egyptians as follow them; and honored in
pharaone et in omni exercitu eius, in curribus et in
Pharaoh and in all army his in carriages and in
equitibus illius. 14:18 Et scient Aegyptii quia ego
horse of that. 14:18 The know Egyptians because I
sum Dominus, cum glorificatus fuero in pharaone, in
I Lord, with glorified I in Pharaoh; in
curribus atque in equitibus eius'. 14:19 Tollensque se
carriages and in horse His. ' 14:19 taking he
angelus Dei, qui praecedebat castra Israel, abiit post
angel God, that before camp Israel He went after
eos; et cum eo pariter columna nubis, priora
them; and with it together column cloudy prior
dimittens, post tergum. 14:20 Stetit inter castra
leave after backup. 14:20 He stood between camp
Aegyptiorum et castra Israel; et erat nubes
Egyptians and camp Israel; and was cloud
tenebrosa et illuminans noctem, ita ut ad se invicem
dark and illuminating night so as to he another
toto noctis tempore accedere non valerent. 14:21
all night time approach not influence. 14:21
Cumque extendisset Moyses manum super mare,
when extended Moses hand over sea,
reppulit illud Dominus, flante vento vehementi et
Wot it Lord, blowing wind strong and

urente tota nocte, et vertit in siccum; divisaque est
Burns all night and turns in dry; divided is
aqua. 14:22 Et ingressi sunt filii Israel per medium
water. 14:22 The entered are children Israel by medium
maris sicci; erat enim aqua quasi murus a dextra
sea dry; was For water as wall from right
eorum et laeva. 14:23 Persequentesque Aegyptii
their and the left. 14:23 pursuing Egyptians
ingressi sunt post eos, omnis equitatus pharaonis,
entered are after them; all cavalry Pharaoh;
currus eius et equites per medium maris. 14:24
car his and horse by medium the sea. 14:24
Iamque advenerat vigilia matutina, et ecce respiciens
now pass watch morning and See looking back
Dominus super castra Aegyptiorum per columnam
Lord over camp Egyptians by column
ignis et nubis perturbavit exercitum eorum; 14:25 et
fire and cloudy troubled army them; 14:25 and
impedivit rotas curruum, ita ut difficile moverentur.
handicapped wheels carriages so as difficult activity.
Dixerunt ergo Aegyptii: ‘ Fugiamus Israelem!
They said So Egyptians; ‘ Fle Israel!
Dominus enim pugnat pro eis contra nos’. 14:26 Et
Lord For fights for them against us’. 14:26 The
ait Dominus ad Moysen: ‘ Extende manum tuam
said Lord to Moses: ‘ Stretch hand your
super mare, ut revertantur aquae ad Aegyptios super
over sea, as return water to Egyptians over
currus et equites eorum’. 14:27 Cumque extendisset
car and horse them. ‘ 14:27 when extended
Moyses manum contra mare, reversum est primo
Moses hand against sea, returned is first
diluculo ad priorem locum; fugientibusque Aegyptiis
early to first place; fleeing Egyptians
occurrerunt aquae, et involvit eos Dominus in mediis
met water and involved them Lord in media
fluctibus. 14:28 Reversaeque sunt aquae et
the waves. 14:28 At are water and
operuerunt currus et equites cuncti exercitus
cover car and horse all army
pharaonis, qui sequentes ingressi fuerant mare; ne
Pharaoh; that following entered were the sea; do not

unus quidem superfuit ex eis. 14:29 Filii autem
one indeed survived from them. 14:29 children Now
Israel perrexerunt per medium sicci maris, et aquae
Israel continued by medium dry sea, and water
eis erant quasi pro muro a dextris et a
them were as for wall from right and from
sinistris. 14:30 Liberavitque Dominus in die illo
left. 14:30 saved Lord in day that
Israel de manu Aegyptiorum. Et viderunt Aegyptios
Israel of hand Egyptians. The see Egyptians
mortuos super litus maris 14:31 et manum magnam,
dead over coast sea 14:31 and hand great
quam exercuerat Dominus contra eos; timuitque
than work Lord against them; feared
populus Dominum et crediderunt Domino et Moysi
people Lord and believed Lord and Moses
servo eius. 15:1 Tunc cecinit Moyses et filii Israel
server her. 15: 1 Then sounded Moses and children Israel
carmen hoc Domino, et dixerunt: ‘ Cantemus
song this Lord, and they said: ‘ sing
Domino, gloriose enim magnificatus est: equum et
Lord, glorious For great is: horse and
ascensorem eius deiecit in mare! 15:2 Fortitudo
rider his He has thrown in sea! 15: 2 strength
mea et robur meum Dominus, et factus est mihi
my and strength my Lord, and he became is I
in salutem. Iste Deus meus, et glorificabo eum; Deus
in health. this God my and will him; God
patris mei, et exaltabo eum! 15:3 Dominus quasi vir
father my and will him! 15: 3 Lord as man
pugnator; Dominus nomen eius! 15:4 Currus
war; Lord name Her! 15: 4 Wheels
pharaonis et exercitum eius proiecit in mare; electi
Pharaoh and army his rejected in the sea; elect
bellatores eius submersi sunt in mari Rubro. 15:5
war his drowned are in sea Red. 15: 5
Abyssi operuerunt eos, descenderunt in profundum
The floods cover them; down in depth
quasi lapis. 15:6 Dexterata tua, Domine, magnifice in
as stone. 15: 6 The right hand your Sir, magnificently in
fortitudine, dextera tua, Domine, percussit inimicum.
strength right your Sir, shot the enemy.

15:7 Et in multitudine gloriae tuae deposuisti
15: 7 The in numbers glory your excellency
adversarios tuos; misisti iram tuam, quae devoravit
opponents your; sent anger your which devoured
eos sicut stipulam. 15:8 Et in spiritu furoris tui
them as stubble. 15: 8 The in spirit fierce your
congregatae sunt aquae; stetit ut agger unda
together are water; He stood as The ramp wave
fluens, coagulatae sunt abyssi in medio mari. 15:9
The flowing congealed are abyss in the the sea. 15: 9
Dixit inimicus: 'Persequar, comprehendam, dividam
said The enemy: 'I will pursue, overtake, divide
spolia, implebitur anima mea; evaginabo gladium
spoils, filled soul my; draw sword
meum, interficiet eos manus mea!'. 15:10 Flavuit
my kill them hand my love. ' 15:10 You blew
spiritus tuus, et operuit eos mare; submersi sunt
spirit your and covered them the sea; drowned are
quasi plumbum in aquis vehementibus. 15:11 Quis
as lead in water severe. 15:11 Who
similis tui in diis, Domine? Quis similis tui,
like your in gods, Sir? Who like your
magnificus in sanctitate, terribilis atque laudabilis,
majestic in holiness, awesome and praiseworthy
faciens mirabilia? 15:12 Extendisti manum tuam,
making wonders? 15:12 extended hand your
devoravit eos terra. 15:13 Dux fuisti in misericordia
devoured them land. 15:13 leader You in mercy
tua populo, quem redemisti, et portasti eum in
your people which redeemed, and guided it in
fortitudine tua ad habitaculum sanctum tuum. 15:14
strength your to habitation St. Your. 15:14
Attenderunt populi et commoti sunt, dolores
attention people and quake are pains
obtinuerunt habitatores Philisthaeae. 15:15 Tunc
obtained inhabitants Palestina. 15:15 Then
conturbati sunt principes Edom, potentes Moab
disarray are leaders Edom powerful Moab
obtinuit tremor, obriguerunt omnes habitatores
obtained vibration; Melted all inhabitants
Chanaan. 15:16 Irruit super eos formido et pavor;
Canaan. 15:16 Iratusque over them terror and terror;

in magnitudine brachii tui fiunt immobiles quasi

in size arm your are immovable as

lapis, donec pertranseat populus tuus, Domine, donec

stone until pass people your Sir, until

pertranseat populus tuus iste, quem possedisti. 15:17

pass people your this which purchased. 15:17

Introduces eos et plantabis in monte hereditatis tuae,

bring them and plant in mount heritage your

firmissimo habitaculo tuo, quod operatus es, Domine,

firm habitation your that He worked you Sir,

sanctuario, Domine, quod firmaverunt manus tuae.

sanctuary, Sir, that prepared hand Your.

15:18 Dominus regnabit in aeternum et ultra!'. 15:19

15:18 Lord reign in ever and ever. ' 15:19

Ingressi sunt enim equi pharaonis cum curribus et

Then they went are For horses Pharaoh with carriages and

equitibus eius in mare, et reduxit super eos

horse his in sea, and back over them

Dominus aquas maris; filii autem Israelambu

Lord water the sea; children Now Israel exercise

laverunt per siccum in medio eius. 15:20 Sumpsit

washed by dry in the her. 15:20 Miriam

ergo Maria prophetissa soror Aaron tympanum in

So Mary prophetess sister Aaron drum in

manu sua; egressaeque sunt omnes mulieres post

hand their own; went out are all women after

eam cum tympanis et choris, 15:21 quibus

it with drums and dances 15:21 which

praecinebat dicens: ' Cantemus Domino, gloriose enim

Miriam saying: ' sing Lord, glorious For

magnificatus est: equum et ascensorem eius

great is: horse and rider his

deiecit in mare!'. 15:22 Tulit autem Moyses Israel

He has thrown in sea '. 15:22 took Now Moses Israel

de mari Rubro, et egressi sunt in desertum Sur;

of sea Red, and out are in desert Sur;

ambulaveruntque tribus diebus per solitudinem et

marched three days by waste and

non inveniebant aquam. 15:23 Et venerunt in Mara

not found water. 15:23 The they in Mara

nec poterant bibere aquas de Mara, eo quod essent

or could drink water of Mara it that they

amararum; unde vocatum est nomen eius Mara (id est
bitter; whence called is name his Mara (ie is
Amaritudo). 15:24 Et murmuravit populus contra
The stress). 15:24 The murmured people against
Moysen dicens: ‘ Quid bibemus?’. 15:25 At ille
Moses saying: ‘ What we drink? ‘. 15:25 But he
clamavit ad Dominum, qui ostendit ei lignum; quod
cried to Lord, that shows it wood; that
cum misisset in aquas, in dulcedinem versae sunt.
with sent in water in sweetness scud They are.
Ibi constituit ei praecepta atque iudicia et ibi
there set it rules and judgments and there
tentavit eum 15:26 dicens: ‘ Si audieris vocem
tested it 15:26 saying: ‘ If you listen voice
Domini Dei tui et, quod rectum est coram eo,
of God your and, that right is before it
feceris et oboedieris mandatis eius custodierisque
do and obey instructions his keep
omnia praecepta illius, cunctum languorem, quem
all rules of all disease which
posui in Aegypto, non inducam super te: Ego enim
I put in Egypt not bring over you: I For
Dominus sanator tuus’. 15:27 Venerunt autem in
Lord wh Your ‘. 15:27 They came Now in
Elim, ubi erant duodecim fontes aquarum et
Elim where were twelve sources water and
septuaginta palmae; et castrametati sunt iuxta
seventy palm trees; and encamped are according to
aquas. 16:1 Profectique sunt de Elim, et venit
waters. 16: 1 Setting are of Elim and he came
omnis congregatio filiorum Israel in desertum Sin,
all company children Israel in desert Sin
quod est inter Elim et Sinai, quinto decimo die
that is between Elim and Sinai V X day
mensis secundi postquam egressi sunt de terra
month second after out are of land
Aegypti. 16:2 Et murmuravit omnis congregatio
Egypt. 16: 2 The murmured all company
filiorum Israel contra Moysen et Aaron in solitudine,
children Israel against Moses and Aaron in wilderness
16:3 dixeruntque filii Israel ad eos: ‘ Utinam
16: 3 said children Israel to them: ‘ Would

mortui essemus per manum Domini in terra Aegypti,
dead we by hand of in land Egypt,
quando sedebamus super ollas carnum et
when sate over pots meat and
comedebamus panem in saturitate. Cur eduxistis nos
ate bread in full. why brought we
in desertum istud, ut occideretis omnem coetum
in desert this as kill all group
fame?’. 16:4 Dixit autem Dominus ad Moysen: ‘
with hunger. ‘ 16: 4 said Now Lord to Moses: ‘
Ecce ego pluam vobis panes de caelo; egrediatur
Look I rain you bread of heaven; go out
populus et colligat, quae sufficiunt per singulos dies,
people and collecting, which rate by each day,
ut tentem eum, utrum ambulet in lege mea an non.
as test him, whether walk in law my or no.
16:5 Die autem sexta parabunt quod intulerint, et
16: 5 On Now Friday alert that attack and
duplum erit quam colligere solebant per singulos
double will be than collect used by each
dies’. 16:6 Dixeruntque Moyses et Aaron ad omnes
days. 16: 6 said Moses and Aaron to all
filios Israel: ‘ Vespere scietis quod Dominus eduxerit
children Israel: ‘ evening know that Lord brought
vos de terra Aegypti; 16:7 et mane videbitis gloriam
you of land Egypt; 16: 7 and morning see glory
Domini. Audivit enim murmur vestrum contra
Lord. heard For complaints you against
Dominum. Nos vero quid sumus, quia mussitatis
Lord. We But what we are because grumble
contra nos?’. 16:8 Et ait Moyses: ‘ Dabit Dominus
against us ‘. 16: 8 The said Moses: ‘ She will Lord
vobis vespere carnes edere et mane panes in
you evening meat eating and morning bread in
saturitate, eo quod audierit murmurationes vestras,
full it that hears grumblings your
quibus murmurati estis contra eum. Nos enim quid
which complaints you against him. We For what
sumus? Nec contra nos est murmur vestrum, sed
We? No against we is complaints you but

contra Dominum'. 16:9 Dixitque Moyses ad Aaron: ' against The Lord. ' 16: 9 said Moses to Aaron: ' Dic universae congregationi filiorum Israel: Accedite Tell all community children Israel: Approach coram Domino; audivit enim murmur ve strum'. before Lord; heard For complaints or ken. ' 16:10 Cumque loqueretur Aaron ad omnem coetum 16:10 when speak Aaron to all group filiorum Israel, respexerunt ad solitudinem, et ecce children Israel back to wilderness and See gloria Domini apparuit in nube. 16:11 Locutus est glory of He appeared in the cloud. 16:11 He spoke is autem Dominus ad Moysen dicens: 16:12 ' Audivi Now Lord to Moses saying: 16:12 ' I heard murmurationes filiorum Israel. Loquere ad eos: grumblings children Israel. Speak to them: Vespere comedetis carnes et mane saturabimini evening eat meat and morning filled panibus scietisque quod ego sum Dominus Deus bread know that I I Lord God vester'. 16:13 Factum est ergo vespere, et your '. 16:13 Action is So In the evening, and ascendens coturnix operuit castra; mane quoque ros up quail covered camp; morning also dew iacuit per circuitum castrorum. 16:14 Cumque layer by about camp. 16:14 when operuisset superficiem deserti, apparuit minutum et layer surface wilderness He appeared minute and squamatum in similitudinem pruinae super terram. scales in like frost over land. 16:15 Quod cum vidissent filii Israel, dixerunt ad 16:15 The with saw children Israel said to invicem: ' Manhu? ' (quod significat: ' Quid est another: ' Manna ' (as means: ' What is hoc? '). Ignorabant enim quid esset. Quibus ait this? '). unknown For what would. these said Moyses: ' Iste est panis, quem dedit Dominus vobis Moses: ' this is bread, which given Lord you ad vescendum. 16:16 Hic est sermo, quem praecepit to eat. 16:16 This is word which charged Dominus: 'Colligat ex eo unusquisque quantum Lord: 'gather from it each as far as

sufficiat ad vescendum; gomor per singula capita
enough to food; omer by details heads

iuxta numerum animarum vestrarum, quae
according to number of your which

habitant in tabernaculo, sic tolletis". 16:17

residents in tent so take it ' . ' 16:17

Feceruntque ita filii Israel; et collegerunt alius
They did so children Israel; and collection other

plus, alius minus. 16:18 Et mensi sunt ad mensuram
more other less. 16:18 The use are to measure

gomor; nec qui plus collegerat, habuit amplius, nec
omer; or that more collected he had more or

qui minus paraverat, repperit minus, sed singuli,
that less prepared, found less but in particular,

iuxta id quod edere poterant, congregaverunt.
according to that that eating could together.

16:19 Dixitque Moyses ad eos: ' Nullus relinquat ex
16:19 said Moses to them: ' no leave from

eo in mane'. 16:20 Qui non audierunt eum, sed
it in in the morning. ' 16:20 He not listen him, but

dimiserunt quidam ex eis usque mane, et scatere
lowering some from them up morning and it

coepit vermibus atque computruit; et iratus est
began worms and putrefied and angry is

contra eos Moyses. 16:21 Colligebant autem mane
against them Moses. 16:21 gathered Now morning

singuli, quantum sufficere poterat ad vescendum;
in particular, as far as enough could to food;

cumque incaluisset sol, liquefiebat. 16:22 In die
when hot sun, melted. 16:22 in day

autem sexta collegerunt cibos duplices, id est duo
Now Friday collection food double that is two

gomor per singulos homines. Venerunt autem omnes
omer by each men. They came Now all

principes congregationis et narraverunt Moysi. 16:23
leaders community and told Moses. 16:23

Qui ait eis: ' Hoc est quod locutus est Dominus:
He said them: ' This is that said is Lord:

Requies, sabbatum sanctum Domino cras;
rest, Saturday St. Lord tomorrow;

quodcumque torrendum est, torrete et, quae
whatever roasting is roast and, which

coquenda sunt, coquite; quidquid autem reliquum
seethe are Cook; whatever Now the rest
fuerit, reponite usque in mane’. 16:24

it up up in in the morning. ‘ 16:24

Feceruntque ita, ut praeceperat Moyses, et non
They did so, as the Moses, and not

computruit, neque vermis inventus est in eo. 16:25
stink, or worm found is in the fact. 16:25

Dixitque Moyses: ‘ Comedite illud hodie, quia
said Moses: ‘ eat it today, because

sabbatum est Domino; non invenietur hodie in agro.
Saturday is Lord; not found today in field.

16:26 Sex diebus colligite; in die autem septimo
16:26 six days Gather; in day Now seventh

sabbatum est Domino, idcirco non invenietur in eo’.
Saturday is Lord, therefore not found in it’.

16:27 Venitque septima dies; et egressi de populo,
16:27 So The seventh day; and out of people

ut colligerent, non invenerunt. 16:28 Dixit autem
as gather, not found. 16:28 said Now

Dominus ad Moysen: ‘ Usquequo non vultis
Lord to Moses: ‘ How long not you want

custodire mandata mea et legem meam? 16:29 Videte
keep commands my and law I? 16:29 See

quod Dominus dederit vobis sabbatum et propter
that Lord give you Saturday and for

hoc die sexta tribuit vobis cibos duplices; maneat
this day Friday grants you food double; stay

unusquisque apud semetipsum, nullus egrediatur de
each in himself no go out of

loco suo die septimo’. 16:30 **Et sabbatizavit populus**
place his day seventh. 16:30 The sabbath people

die septimo. 16:31 Appellavitque domus Israel nomen
day seventh. 16:31 Naming house Israel name

eius Man: quod erat quasi semen coriandri album,
his manna that was as seed coriander white

gustusque eius quasi similiae cum melle. 16:32 Dixit
taste his as flour with honey. 16:32 said

autem Moyses: ‘ Iste est sermo, quem praecepit
Now Moses: ‘ this is word which charged

Dominus: ‘Imple gomor ex eo, et custodiatur in
Lord: ‘Fill omer from it and custody in

generationes vestras, ut noverint panem, quo alui vos
generations your as they know bread, which I fed you
in solitudine, quando educti estis de terra Aegypti”.
in wilderness when I brought you of land Egypt’.

16:33 Dixitque Moyses ad Aaron: ‘ Sume vas unum
16:33 said Moses to Aaron: ‘ Take vessel one
et mitte ibi man, quantum potest capere gomor; et
and send there manna, as far as can catch omer; and

repone coram Domino ad servandum in generationes
replace before Lord to maintaining in generations
vestras’. **16:34 Sicut praecepit Dominus Moysi, posuit**
you’. *16:34 As charged Lord Moses, set*

illud Aaron coram testimonio reservandum. **16:35**
it Aaron before report kept. *16:35*

Filii autem Israel comederunt man quadraginta
children Now Israel ate manna forty

annis, donec venirent in terram habitabilem; hoc cibo
years until come in land habitable; this food

aliti sunt, usquequo tangerent fines terrae Chanaan.
manna are how long? touch ends earth Canaan.

16:36 Gomor autem decima pars est ephi. **17:1**
16:36 homer Now tenth part is ephah. *17: 1*

Igitur profecta omnis congregatio filiorum Israel de
Now ward all company children Israel of

deserto Sin per mansiones suas iuxta sermonem
desert Sin by mansions their according to word

Domini, castrametati sunt in Raphidim, ubi non erat
Lord, encamped are in ha where not was

aqua ad bibendum populo. **17:2 Qui iurgatus contra**
water to multimedia people. *17: 2 He quarreled against*

Moysen ait: ‘ Da nobis aquam, ut bibamus’.
Moses he said: ‘ Give us water as drink. ‘

Quibus respondit Moyses: ‘ Quid iurgamini contra
these answered Moses: ‘ What issue against

me? Cur tentatis Dominum?’. **17:3 Sitivit ergo ibi**
Me? why test Lord? ‘. *17: 3 thirsted So there*

populus prae aquae penuria et murmuravit contra
people than water shortage and murmured against

Moysen dicens: ‘ Cur fecisti nos exire de Aegypto,
Moses saying: ‘ why You made we out of Egypt

ut occideres nos et liberos nostros ac iumenta siti?’.
as kill we and free our and livestock thirst? ‘.

17:4 Clamavit autem Moyses ad Dominum dicens: ‘
17: 4 Called Now Moses to Lord saying: ‘
Quid faciam populo huic? Adhuc paululum et
What I do people this? yet a little and
lapidabunt me’. 17:5 Et ait Dominus ad Moysen: ‘
stone Me. ‘ 17: 5 The said Lord to Moses: ‘
Antecede populum et sume tecum de senioribus
Go ahead people and take with of elders
Israel, et virgam, qua percussisti fluvium, tolle in
Israel and staff which stamped river Away in
manu tua et vade. 17:6 En ego stabo coram te ibi
hand your and Go. 17: 6 See I watch before you there
super petram Horeb; percutiesque petram, et exhibit
over rock Horeb; hit rock and go out
ex ea aqua, ut bibat populus’. Fecit Moyses ita
from it water; as drink people. ‘ He made Moses so
coram senioribus Israel. 17:7 Et vocavit nomen loci
before elders Israel. 17: 7 The he called name local
illius Massa et Meriba, propter iurgium filiorum
of Massa and Temptation, for chiding children
Israel et quia tentaverunt Dominum dicentes: ‘
Israel and because tested Lord saying: ‘
Estne Dominus in nobis an non?’. 17:8 Venit autem
Is Lord in us or not? ‘. 17: 8 He came Now
Amalec et pugnabat contra Israel in Raphidim. 17:9
Amalek and fighting against Israel in Raphidim. 17: 9
Dixitque Moyses ad Iosue: ‘ Elige nobis viros et
said Moses to Joshua: ‘ Choose us men and
egressus pugna contra Amalec; cras ego stabo in
out battle against Amalec; tomorrow I watch in
vertice collis habens virgam Dei in manu mea’. 17:10
top hill a staff God in hand My ‘. 17:10
Fecit Iosue, ut locutus erat ei Moyses, et pugnavit
He made Joshua as said was it Moses, and He fought
contra Amalec; Moyses autem et Aaron et Hur
against Amalec; Moses Now and Aaron and Hur
ascenderunt super verticem collis. 17:11 Cumque
up over top hill. 17:11 when
levaret Moyses manus, vincebat Israel; sin autem
up Moses hand, and a handful of Israel; if Now
remisisset, superabat Amalec. 17:12 Manus autem
released exceeded Amalek. 17:12 hand Now

Moysi erant graves; sumentes igitur lapidem
Moses were heavy; taking So stone
posuerunt subter eum, in quo sedit; Aaron autem et
put under him, in which sit; Aaron Now and
Hur sustentabant manus eius ex utraque parte. Et
Hur up hand his from both side. The
factum est ut manus eius non lassarentur usque ad
it is as hand his not steady up to
occasum solis. 17:13 Vicitque Iosue Amalec et
West sun. 17:13 CEPH Joshua Amalek and
populum eius in ore gladii. 17:14 Dixit autem
people his in mouth sword. 17:14 said Now
Dominus ad Moysen: ‘ Scribe hoc ob monumentum
Lord to Moses: ‘ write this for monument
in libro et trade auribus Iosue; delebo enim
in book and rehearse ears Joshua; blot For
memoriam Amalec sub caelo’. 17:15 Aedificavitque
memory Amalek under heaven. ‘ 17:15 built
Moyses altare et vocavit nomen eius Dominus Nissi
Moses altar and he called name his Lord Nissi
(Dominus vexillum meum) 17:16 dicens: ‘ Quia
(Lord standard my) 17:16 saying: ‘ for
manus contra solium Domini: bellum Domino erit
hand against throne Lord: war Lord will be
contra Amalec a generatione in generationem’. 18:1
against Amalek from generation in generation. ‘ 18: 1
Cumque audisset Iethro sacerdos Madian socer Moysi
when heard Jethro The priest Midian in-law Moses
omnia, quae fecerat Deus Moysi et Israel populo
all which had God Moses and Israel people
suo, eo quod eduxisset Dominus Israel de Aegypto,
his it that brought Lord Israel of Egypt
18:2 tulit Sephoram uxorem Moysi, quam remiserat,
18: 2 took Sephora wife Moses, than pause
18:3 et duos filios eius, quorum unus vocabatur
18: 3 and two children his the one Deborah
Gersam, dicente patre: ‘ Advena fui in terra aliena
Gershom speaker father: ‘ newcomer I in land foreign
’, 18:4 alter vero Eliezer: ‘ Deus enim, ait, patris
‘ 18: 4 other But Eliezer ‘ God For he said, father
mei adiutor meus, et eruit me de gladio pharaonis’.
my helper my and rescued I of sword Pharaoh. ‘

18:5 Venit ergo Iethro socer Moysi et filii eius et
18: 5 He came So Jethro in-law Moses and children his and
uxor eius ad Moysen in desertum, ubi erat
wife his to Moses in wilderness where was
castrametatus iuxta montem Dei; 18:6 et
camping according to mount God; 18: 6 and
mandavit Moysi dicens: ‘ Ego socer tuus Iethro
charge Moses saying: ‘ I in-law your Jethro
venio ad te et uxor tua et duo filii tui cum ea’.
I to you and wife your and two children your with it’.
18:7 Qui egressus in occursum soceri sui adoravit et
18: 7 He out in meet c s worshiped and
osculatus est eum, salutaveruntque se mutuo verbis
kiss is him, asked he loan words
pacificis. Cumque intrasset tabernaculum, 18:8
peace. when entered tent, 18: 8
narravit Moyses socero suo cuncta, quae fecerat
He told Moses Laban his all which had
Dominus pharaoni et Aegyptiis propter Israel,
Lord Pharaoh and Egyptians for Israel
universumque laborem, qui accidisset eis in itinere,
all labor that befallen them in route,
et quod liberaverat eos Dominus. 18:9 Laetatusque
and that delivered them Lord. 18: 9 rejoiced
est Iethro super omnibus bonis, quae fecerat
is Jethro over all goods which had
Dominus Israel, eo quod eruisset eum de manu
Lord Israel it that rescuing it of hand
Aegyptiorum, 18:10 et ait: ‘ Benedictus Dominus,
Egyptians 18:10 and he said: ‘ Blessed Lord,
qui liberavit vos de manu Aegyptiorum et de manu
that free you of hand Egyptians and of hand
pharaonis. 18:11 Nunc cognovi quia magnus Dominus
Pharaoh. 18:11 now I know because great Lord
super omnes deos, eo quod eruerit populum de
over all gods, it that delivered people of
manu Aegyptiorum, qui superbe egerunt contra illos’.
hand Egyptians that proudly they did against them. ‘
18:12 Obtulit ergo Iethro socer Moysi holocausta et
18:12 presented So Jethro in-law Moses holocausts and
hostias Deo; veneruntque Aaron et omnes seniores
victims God; they came Aaron and all elders

Israel, ut comederent panem cum eo coram Deo.

Israel as eat bread with it before God.

18:13 Altero autem die sedit Moyses, ut iudicaret

18:13 other Now day sat Moses, as adjudge

populum, qui assistebat Moysi de mane usque ad

people that standing Moses of morning up to

vesperam. 18:14 Quod cum vidisset socer eius, omnia

evening. 18:14 The with saw in-law his all

scilicet, quae agebat in populo, ait: ‘ Quid est hoc,

namely, which company in people he said: ‘ What is this,

quod facis in plebe? Cur solus sedes, et omnis

that You do in people? why only seats; and all

populus praestolatur de mane usque ad vesperam?’.

people stand of morning up to night.

18:15 Cui respondit Moyses: ‘ Venit ad me populus

18:15 To answered Moses: ‘ He came to I people

quaerens sententiam Dei. 18:16 Cumque acciderit eis

seeking sentence God. 18:16 when befallen them

aliqua disceptatio, veniunt ad me, ut iudicem inter

some The discussion, come to I as judge between

eos et ostendam praecepta Dei et leges eius’. 18:17

them and show rules God and laws His. ‘ 18:17

At ille: ‘ Non bonam, inquit, rem facis. 18:18

But he said: ‘ no good he says, business You do. 18:18

Consumeris et tu et populus iste, qui tecum est.

wear and you and people this that with It is.

Ultra vires tuas est negotium; solus illud non poteris

Ultra forces I is business; only it not You can

sustinere. 18:19 Sed audi verba mea atque consilia,

to support. 18:19 but listen words my and plans,

et erit Deus tecum: Esto tu populo in his, quae

and will be God with: Be you people in those which

ad Deum pertinent, ut referas causas ad Deum 18:20

to God concern, as refer causes to God 18:20

ostendasque populo praecepta et leges viamque, per

show people rules and laws decisions, and by

quam ingredi debeant, et opus, quod facere

than enter they must and work; that do

debeant. 18:21 Provide autem de omni plebe viros

they should be. 18:21 provide Now of all people men

strenuos et timentes Deum, in quibus sit veritas, et
active and fearing God, in which is truth and
qui oderint avaritiam, et constitue ex eis tribunos
that hate the gain, and Set from them thousands
et centuriones et quinquagenarios et decanos, 18:22
and hundreds and fifties and tens 18:22
qui iudicent populum omni tempore. Quidquid autem
that judge people all time. Whatever Now
maius fuerit, referant ad te, et ipsi minora
more it reference to you and they smaller
tantummodo iudicent; leviusque sit tibi, partito cum
only judge; easier is you share with
aliis onere. 18:23 Si hoc feceris, implebis imperium
other load. 18:23 If this you do fill government
Dei et praecepta eius poteris sustentare, et omnis
God and rules his You can Bear and all
hic populus revertetur ad loca sua cum pace'. 18:24
here people return to places his with peace. ' 18:24
Quibus auditis, Moyses fecit omnia, quae ille
these hearing, Moses he all which he
suggererat; 18:25 et, electis viris strenuis de cuncto
suggested; 18:25 and, elect men active of all
Israel, constituit eos principes populi, tribunos et
Israel set them leaders people thousands and
centuriones et quinquagenarios et decanos, 18:26 qui
hundreds and fifties and tens 18:26 that
iudicabant plebem omni tempore. Quidquid autem
judge people all time. Whatever Now
gravius erat, referebant ad eum, faciliora tantummodo
heavier It was reference to him, easier only
iudicantes. 18:27 Dimisitque socerum suum, qui
judging. 18:27 And he left Please his that
reversus abiit in terram suam. 19:1 Mense tertio
back He went in land own. 19: 1 in third
egressionis Israel de terra Aegypti, in die hac
departure Israel of land Egypt, in day this
venerunt in solitudinem Sinai. 19:2 Nam profecti de
they in waste Sinai. 19: 2 For traveled of
Raphidim et pervenientes usque in desertum Sinai,
Raphidim and attaining up in desert Sinai
castrametati sunt in eodem loco, ibique Israel fixit
encamped are in the same place, and there Israel fixed

tentoria e regione montis. 19:3 Moyses autem
hangings from region mountain. 19: 3 Moses Now
ascendit ad Deum, vocavitque eum Dominus de
up to God, she it Lord of
monte et ait: ‘ Haec dices domui Iacob et
mount and he said: ‘ This say house Jacob and
annuntiabis filiis Israel: 19:4 Vos ipsi vidistis, quae
warning children Israel: 19: 4 you they seen which
fecerim Aegyptiis, quomodo portaverim vos super alas
I did Egyptians how I carried you over wings
aquilarum et adduxerim ad me. 19:5 Si ergo
eagles and brought to Me. 19: 5 If So
audieritis vocem meam et custodieritis pactum meum,
listen voice I and keep pact my
eritis mihi in peculium de cunctis populis; mea est
You will be I in jewels; of all people; my is
enim omnis terra. 19:6 Et vos eritis mihi regnum
For all land. 19: 6 The you You will be I kingdom
sacerdotum et gens sancta. Haec sunt verba, quae
priests and nation holy. This are words, which
loqueris ad filios Israel’. 19:7 Venit Moyses et,
speak to children Israel ‘. 19: 7 He came Moses and,
convocatis maioribus natu populi, exposuit omnes
He summoned major birth people explained all
sermones, quos mandaverat Dominus. 19:8
words, which charged Lord. 19: 8
Responditque universus populus simul: ‘ Cuncta,
Then all people at the same time; ‘ All
quae locutus est Dominus, faciemus’. Cumque
which said is Lord, we will do. ‘ when
rettulisset Moyses verba populi ad Dominum, 19:9 ait
reported the Moses words people to Lord, 19: 9 said
ei Dominus: ‘ Ecce ego veniam ad te in caligine
it Lord: ‘ Look I pardon to you in thick
nubis, ut audiat me populus loquentem ad te et
cloudy as listen I people speaking to you and
tibi quoque credat in perpetuum’. Nuntiavit ergo
you also believe in 'forever'. reported So
Moyses verba populi ad Dominum, 19:10 qui dixit
Moses words people to Lord, 19:10 that said

ei: ‘ Vade ad populum et sanctifica illos hodie et
to: ‘ Go to people and sanctify them today and
cras; laventque vestimenta sua 19:11 et sint parati
tomorrow; wash clothes his 19:11 and are ready
in diem tertium. In die enim tertio descendet
in day third. in day For third down
Dominus coram omni plebe super montem Sinai.
Lord before all people over mount Sinai.
19:12 Constituesque terminos populo per circuitum et
19:12 set border people by about and
dices: Cavete, ne ascendatis in montem nec tangatis
say: Beware, do not up in mount or touch
finis illius; omnis, qui tetigerit montem, morte
ends the latter; all that touches mount death
moriatur. 19:13 Manus non tanget eum, sed lapidibus
die. 19:13 hand not touch him, but stones
opprimetur aut confodietur iaculis; sive iumentum
overflow or shot Football; or animals
fuerit, sive homo, non vivet. Cum coeperit clangere
it or man, not live. with begin sound
bucina, tunc ascendant in montem’. 19:14
trumpet; then up in the mountain. ‘ 19:14
Descenditque Moyses de monte ad populum et
down Moses of mount to people and
sanctificavit eum; cumque lavissent vestimenta sua,
dedicated him; when washed clothes his
19:15 ait ad eos: ‘ Estote parati in diem tertium;
19:15 said to them: ‘ Be ready in day third;
ne appropinquetis uxoris vestris’. 19:16 Iamque
do not near wives your thoughts. ‘ 19:16 now
advenerat tertius dies, et mane inclaruerat; et ecce
pass third day, and morning there; and See
coeperunt audiri tonitrua ac micare fulgura et
began to be heard The thunder and fencing lightning and
nubes densissima operire montem, clangorque bucinæ
cloud thick cover mount noise trumpet
vehementius perstrepebat; et timuit populus, qui erat
strongly loud; and feared people; that was
in castris. 19:17 Cumque eduxisset eos Moyses in
in camp. 19:17 when brought them Moses in
occursum Dei de loco castrorum, steterunt ad radices
meet God of place camp stood to roots

montis. 19:18 Totus autem mons Sinai fumabat, eo
mountain. 19:18 All Now mountain Sinai smoked, it
quod descendisset Dominus super eum in igne, et
that down Lord over it in fire and
ascenderet fumus ex eo quasi de fornace. Et tremuit
up smoke from it as of furnace. The quake
omnis mons vehementer. 19:19 Et sonitus bucinæ
all mountain greatly. 19:19 The noise trumpet
paulatim crescebat in maius; Moyses loquebatur, et
gradually increased in greater; Moses said, and
Deus respondebat ei cum voce. 19:20 Descenditque
God answer it with voice. 19:20 down
Dominus super montem Sinai in ipso montis vertice
Lord over mount Sinai in it mount top
et vocavit Moysen in cacumen eius. Quo cum
and he called Moses in top her. Where with
ascendisset, 19:21 dixit ad eum: ‘ Descende et
Go 19:21 said to him: ‘ Go down and
contestare populum, ne velit transcendere terminos
charge people do not outdoor hurdle border
ad videndum Dominum, et pereat ex eis plurima
to see Lord, and lost from them many
multitudo. 19:22 Sacerdotes quoque, qui accedunt ad
population. 19:22 priests also, that added to
Dominum, sanctificentur, ne percutiat eos’. 19:23
Lord, sanctified, do not strike them. ‘ 19:23
Dixitque Moyses ad Dominum: ‘ Non poterit vulgus
said Moses to Lord: ‘ no can people
ascendere in montem Sinai, tu enim testificatus es
up in mount Sinai you For protest you
et iussisti dicens: ‘Pone terminos circa montem et
and command, saying: ‘Set border about mount and
sanctifica illum’’. 19:24 Cui ait Dominus: ‘ Vade,
sanctify it ‘. ‘ 19:24 To said Lord: ‘ Go
descende; ascendesque tu et Aaron tecum, sacerdotes
down; up you and Aaron with priests
autem et populus ne transeant terminos nec
Now and people do not pass border or
ascendant ad Dominum, ne interficiat illos’. 19:25
up to Lord, do not kill them. ‘ 19:25
Descenditque Moyses ad populum et omnia narravit
down Moses to people and all He told

eis. 20:1 Locutusque est Deus cunctos sermones hos:
them. 20: 1 said is God all words these:
20:2 ‘ Ego sum Dominus Deus tuus, qui eduxi te
20: 2 ‘ I I Lord God your that I brought you
de terra Aegypti, de domo servitutis. 20:3 Non
of land Egypt, of house service. 20: 3 no
habebis deos alienos coram me. 20:4 Non facies tibi
have gods other before Me. 20: 4 no face you
sculptile neque omnem similitudinem eorum, quae
graven or all like their which
sunt in caelo desuper et quae in terra deorsum et
are in heaven top and which in land down and
quae in aquis sub terra. 20:5 Non adorabis ea
which in water under land. 20: 5 no Worship it
neque coles, quia ego sum Dominus Deus tuus, Deus
or dress because I I Lord God your God
zelotes, visitans iniquitatem patrum in filiis in
jealous, visiting violence fathers in children in
tertiam et quartam generationem eorum, qui oderunt
third and fourth generation their that hate
me, 20:6 et faciens misericordiam in milia his, qui
I 20: 6 and making mercy in thousand those that
diligunt me et custodiunt praecepta mea. 20:7 Non
love I and keep rules I have. 20: 7 no
assumes nomen Domini Dei tui in vanum, nec enim
take name of God your in vain, or For
habebit insontem Dominus eum, qui assumpserit
have guiltless Lord him, that He assumed
nomen Domini Dei sui frustra. 20:8 Memento, ut
name of God s vain. 20: 8 Remember, as
diem sabbati sanctifices. 20:9 Sex diebus operaberis
day Saturday it holy. 20: 9 six days work with
et facies omnia opera tua; 20:10 septimus autem
and face all works your; 20:10 seventh Now
dies sabbatum Domino Deo tuo est; non facies omne
day Saturday Lord God your it is; not face all
opus tu et filius tuus et filia tua, servus tuus et
work you and son your and daughter your slave your and
ancilla tua, iumentum tuum et advena, qui est
maid your animals your and The stranger, that is

intra portas tuas. 20:11 Sex enim diebus fecit
within gates your. 20:11 six For days he
Dominus caelum et terram et mare et omnia, quae
Lord heaven and land and sea and all which
in eis sunt, et requievit in die septimo; idcirco
in them are and He rested in day seventh; therefore
benedixit Dominus diei sabbati et sanctificavit eum.
blessed Lord day Saturday and dedicated him.
20:12 Honora patrem tuum et matrem tuam, ut sis
20:12 Honour father your and mother your as be
longaevus super terram, quam Dominus Deus tuus
long over land than Lord God your
dabit tibi. 20:13 Non occides. 20:14 Non
will to you. 20:13 no kill. 20:14 no
moechaberis. 20:15 Non furtum facies. 20:16 Non
commit adultery. 20:15 no theft face. 20:16 no
loqueris contra proximum tuum falsum testimonium.
speak against neighbor your false testimony.
20:17 Non concupisces domum proximi tui: non
20:17 no covet home neighbor you: not
desiderabis uxorem eius, non servum, non ancillam,
covet wife his not servant, not handmaid,
non bovem, non asinum nec omnia, quae illius
not ox, not ass or all which of
sunt'. 20:18 Cunctus autem populus videbat voces
they are. ' 20:18 The whole Now people see voices
et lampades et sonitum bucinæ montemque
and lamps and sound trumpet mount
fumantem; et perterriti ac pavore concussi steterunt
smoking; and dismayed and terror stricken stood
procul 20:19 dicentes Moysi: ' Loquere tu nobis, et
at 20:19 saying Moses: ' Speak you us and
audiemus; non loquatur nobis Deus, ne moriamur'.
We want to hear; not speaks us God, do not we die. '
20:20 Et ait Moyses ad populum: ' Nolite timere; ut
20:20 The said Moses to people; ' Do not fear not; as
enim probaret vos, venit Deus, et ut timor illius
For test you he came God, and as fear of
esset in vobis, ne peccaretis'. 20:21 Stetitque
was in you do not sin. ' 20:21 Then

populus de longe; Moyses autem accessit ad
people of far; Moses Now came to
caliginem, in qua erat Deus. 20:22 Dixit praeterea
darkness, in which was God. 20:22 said In addition,
Dominus ad Moysen: ‘ Haec dices filiis Israel: Vos
Lord to Moses: ‘ This say children Israel: you
vidistis quod de caelo locutus sim vobis. 20:23 Non
ago that of heaven said I to you. 20:23 no
facietis praeter me deos argenteos nec deos aureos
do In addition to I gods silver or gods gold
facietis vobis. 20:24 Altare de terra facietis mihi et
do to you. 20:24 altar of land do I and
offeretis super eo holocausta et pacifica vestra, oves
offer over it holocausts and peace your sheep
vestras et boves; in omni loco, in quo memoriam
your and oxen; in all place in which memory
fecero nominis mei, veniam ad te et benedicam
I do name my pardon to you and bless
tibi. 20:25 Quod si altare lapideum feceris mihi, non
to you. 20:25 The if altar stone do I not
aedificabis illud de sectis lapidibus; si enim levaveris
build it of cut stones; if For up
cultrum super eo, polluetur. 20:26 Non ascendes per
The knife over it unclean. 20:26 no ride by
gradus ad altare meum, ne reveletur turpitudine tua.
step to altar my do not revealed obscenity Your.
21:1 Haec sunt iudicia, quae propones eis: 21:2 Si
21: 1 This are judgments, which set them: 21: 2 If
emeris servum Hebraeum, sex annis serviet tibi; in
buy slave Hebrew six years serve you; in
septimo egredietur liber gratis. 21:3 Si solus
seventh Unleashed free free. 21: 3 If only
intraverit, solus exeat; si habens uxorem, et uxor
he came in, only it comes out; if a his wife, and wife
egredietur simul. 21:4 Sin autem dominus
Unleashed at the same time. 21: 4 Sin Now master
dederit illi uxorem, et pepererit filios et filias,
give they his wife, and and bears children and daughters,
mulier et liberi eius erunt domini sui; ipse vero
woman and free his will be of s; he But
exibit solus. 21:5 Quod si dixerit servus: ‘Diligo
go out alone. 21: 5 The if say slave: ‘I love

dominum meum et uxorem ac liberos, non egrediar
 owner my and wife and free not I go out

liber', 21:6 afferet eum dominus ad Deum et
 Lectures, 21: 6 bring it master to God and

applicabit eum ad ostium vel postes perforabitque
 apply it to door or posts pierce

aurem eius subula; et erit ei servus in saeculum.
 ear his awl; and will be it slave in world.

21:7 Si quis vendiderit filiam suam in famulam, non
 21: 7 If who sell daughter his in maid not

egredietur sicut servi exire consueverunt. 21:8 Si
 Unleashed as officials out accustomed to. 21: 8 If

displicuerit oculis domini sui, cui tradita fuerat,
 displeased eyes of s which traditional was

faciat eam redimi; populo autem alieno vendendi non
 do it redeemed; people Now another The sale not

habebit potestatem, quia fraudavit eam. 21:9 Sin
 have power because embezzles her. 21: 9 Sin

autem filio suo desponderit eam, iuxta morem
 Now son his betrothed it according to custom

filiarum faciet illi. 21:10 Quod si alteram sibi
 daughters will to him. 21:10 The if other to

acceperit, cibum et vestimentum et concubitum non
 received food and clothing and intercourse not

negabit. 21:11 Si tria ista non fecerit ei, egredietur
 diminish. 21:11 If three this not do to Unleashed

gratis absque pretio. 21:12 Qui percusserit hominem,
 freely without price. 21:12 He strike man

et ille mortuus fuerit, morte moriatur. 21:13 Qui
 and he dead it death die. 21:13 He

autem non est insidiatus, sed Deus illum tradidit in
 Now not is unintentional, but God it delivered in

manus eius, constituam tibi locum, in quem fugere
 hand his set you place in which flee

debeat. 21:14 Si quis de industria occiderit proximum
 should be. 21:14 If who of industry killed neighbor

suum et per insidias, ab altari meo evelles eum, ut
 his and by plots, from altar I take him, as

moriatur. 21:15 Qui percusserit patrem suum aut
 die. 21:15 He strike father his or

matrem, morte moriatur. 21:16 Qui furatus fuerit
 mother, death die. 21:16 He stolen be

hominem sive vendiderit eum sive inventus fuerit in
man or sell it or found be in
manu eius, morte moriatur. 21:17 Qui maledixerit
hand his death die. 21:17 He curses
patri suo vel matri, morte moriatur. 21:18 Si
father his or his mother; death die. 21:18 If
rixati fuerint viri, et percusserit alter proximum
quarreled they Gentlemen, and strike other neighbor
suum lapide vel pugno, et ille mortuus non fuerit,
his stone or fist, and he dead not it
sed iacuerit in lectulo, 21:19 si surrexerit et
but confined in bed 21:19 if rises and
ambulaverit foris super baculum suum, impunitus
walk outside over staff his unpunished
erit, qui percusserit, ita tamen, ut operas eius
It will be that strikes so however, as performances his
deperditas et impensas pro medela restituat. 21:20
lost and charges for healing recovery. 21:20
Qui percusserit servum suum vel ancillam virga, et
He strike slave his or maid staff and
mortui fuerint in manibus eius, ultioni subiaceatur.
dead they in hands his vengeance under.
21:21 Sin autem uno die vel duobus supervixerit,
21:21 Sin Now one day or two survivor;
non subiacebit poenae, quia pecunia illius est. 21:22
not subject punishment, because money of It is. 21:22
Si rixati fuerint viri, et percusserit quis
If quarreled they Gentlemen, and strike who
mulierem praegnantem et abortivum quidem fecerit,
woman pregnant and miscarry indeed yield,
sed aliud quid adversi non acciderit, subiacebit
but other what adverse not happened, subject
damno, quantum maritus mulieris expetierit, et
damage, as far as The husband woman demands and
arbitri iudicaverint. 21:23 Sin autem quid adversi
arbitrators award. 21:23 Sin Now what adverse
acciderit, reddet animam pro anima, 21:24 oculum
happened, shall pay life for soul, 21:24 eye
pro oculo, dentem pro dente, manum pro manu,
for eye tooth for tooth, hand for hand,
pedem pro pede, 21:25 adustionem pro adustione,
foot for foot, 21:25 Burning for branding,

vulnus pro vulnere, livorem pro livore. 21:26 Si
wound for wound stripe for stripe. 21:26 If
percusserit quispiam oculum servi sui aut ancillae
strike one eye officials s or handmaiden
et luscus eos fecerit, dimittet eos liberos pro oculo.
and eyed them yield, release them free for eye.
21:27 Dentem quoque si excusserit servo vel ancillae
21:27 tooth also if knock out server or handmaiden
suae, dimittet eos liberos pro dente. 21:28 Si bos
his release them free for tooth. 21:28 If ox
cornu percusserit virum aut mulierem, et mortui
horn strike man or woman and dead
fuerint, lapidibus obruetur, et non comedentur carnes
they stones control, and not food; meat
eius; dominus autem bovis innocens erit. 21:29
thereof; master Now ox innocent will be. 21:29
Quod si bos cornupeta fuerit ab heri et
The if ox goring be from yesterday and
nudiustertius, et contestati sunt dominum eius, nec
the day before, and warned are owner his or
recluserit eum, occideritque virum aut mulierem: et
watch him, it kills man or woman: and
bos lapidibus obruetur, et dominum illius occident.
ox stones control, and owner of kill.
21:30 Quod si pretium ei fuerit impositum, dabit
21:30 The if price it be From this perspective, will
pro anima sua, quidquid fuerit postulatus. 21:31
for soul his whatever be asked. 21:31
Filium quoque vel filiam si cornu percusserit, simili
son also or daughter if horn strikes like
sententiae subiacebit. 21:32 Si servum vel ancillam
sentence position. 21:32 If slave or maid
invaserit, triginta siclos argenti dabit domino; bos
attacks thirty sides silver will owner; ox
vero lapidibus opprimetur. 21:33 Si quis aperuerit
But stones overwhelmed. 21:33 If who open
cisternam vel foderit et non operuerit eam,
well or digs and not cover it
cedideritque bos vel asinus in eam, 21:34 dominus
an ox or ass in it 21:34 master
cisternae reddet pretium iumentorum; quod autem
reservoir shall pay price livestock; that Now

mortuum est, ipsius erit. 21:35 Si bos alienus bovem
dead is of will be. 21:35 If ox foreign ox
alterius vulneraverit, et ille mortuus fuerit, vendent
other wounds and he dead it sell
bovem vivum et dividunt pretium; cadaver autem
ox living and divide price; corpse Now
mortui inter se dispertient. 21:36 Sin autem notum
dead between he divide. 21:36 Sin Now known
erat quod bos cornupeta esset ab heri et
was that ox goring was from yesterday and
nudiustertius, et non custodivit eum dominus suus,
the day before, and not He kept it master 's
reddet bovem pro bove et cadaver integrum accipiet.
shall pay ox for ox and corpse intact receive.
21:37 Si quis furatus fuerit bovem aut ovem et
21:37 If who stolen be ox or sheep and
occiderit vel vendiderit, quinque boves pro uno bove
killed or sells, five cattle for one ox
restituere et quattuor oves pro una ove. 22:1 Si
back and four sheep for one sheep. 22: 1 If
effringens fur domum sive suffodiens fuerit inventus
breaking thief home or undermining be found
et, accepto vulnere, mortuus fuerit, percussor non
and, receiving wound dead it striker not
erit reus sanguinis. 22:2 Quod si orto sole hoc
will be guilty of blood. 22: 2 The if rising sun this
fecerit, erit reus sanguinis. Fur plene restituere. Si
yield, will be guilty of blood. The thief fully restore. If
non habuerit, quod reddat, venumdabitur pro furto.
not have, that pay, sold for theft.
22:3 Si inventum fuerit apud eum, quod furatus est,
22: 3 If found be in him, that stolen is
vivens sive bos sive asinus sive ovis, duplum
living or ox or ass or sheep, double
restituere. 22:4 Si quispiam depasci permiserit agrum
restore. 22: 4 If one grazed permit field
vel vineam et dimiserit iumentum suum, ut
or vineyard and releases animals his as
depascatur agrum alienum, restituere plene ex agro
feed field another, back fully from field
suo secundum fruges eius; si autem totum agrum
his according to crops thereof; if Now all field

depastum fuerit, quidquid optimum habuerit in agro
depasture it whatever best has in field
suo vel in vinea, restituet. 22:5 Si egressus ignis
his or in vine, restore. 22: 5 If out fire
invenerit spinas et comprehenderit acervos frugum
finds thorns and catch stacks cereals
sive stantes segetes sive agrum, reddet damnum, qui
or standing crops or field shall pay loss, that
ignem succenderit. 22:6 Si quis commendaverit amico
fire kindling. 22: 6 If who delivers friend
pecuniam aut vasa in custodiam, et ab eo, qui
money or vessels in custody, and from it that
susceperat, furto ablata fuerint, si invenitur fur,
received, theft away they if found thief,
duplum reddet. 22:7 Si latet fur, dominus domus
double he will pay. 22: 7 If hidden thief, master house
applicabitur ad Deum et iurabit quod non extenderit
set to God and swear that not put
manum in rem proximi sui. 22:8 In omni causa
hand in business neighbor 's. 22: 8 in all cause
fraudis tam de bove quam de asino et ove ac
fraud so of ox than of ass and sheep? and
vestimento et, quidquid damnum inferre potest, si
clothing and, whatever loss offensive can if
quis dixerit: ‘ Hoc est! ‘, ad Deum utriusque causa
who says: ‘ This It is! ‘ to God both cause
perveniet, et, quem Deus condemnaverit, duplum
come and, which God condemns double
restituet proximo suo. 22:9 Si quis commendaverit
back next his own. 22: 9 If who delivers
proximo suo asinum, bovem, ovem vel omne
next his ass, ox, sheep or all
iumentum ad custodiam, et mortuum fuerit aut
animals to custody, and dead be or
fractum vel captum ab hostibus, nullusque hoc
broken or apprehension from the enemy, none this
viderit, 22:10 iusiurandum per Dominum erit in
sees 22:10 The oath by Lord will be in
medio quod non extenderit manum ad rem proximi
the that not put hand to business neighbor

sui; suscipietque dominus iuramentum, et ille reddere
s; take master oath and he pay
non cogetur. 22:11 Quod si furto ablatum fuerit,
not restitution. 22:11 The if theft taken it
restituere damnum domino; 22:12 si dilaceratum a
back loss owner; 22:12 if torn from
bestia, deferat, quod occisum est, in testimonium et
beast, fund that slain is in witness and
non restituere. 22:13 Qui a proximo suo quidquam
not restore. 22:13 He from next his or
horum mutuo postulaverit, et fractum aut mortuum
these loan demands and broken or dead
fuerit, domino non praesente, reddere compelletur.
it the not present pay restitution.
22:14 Quod si impraesentiarum dominus fuerit, non
22:14 The if Enquire master it not
restituere. Si mercennarius est, venit in mercedem
restore. If hireling is he came in wages
operis sui. 22:15 Si seduxerit quis virginem necdum
work 's. 22:15 If seduce who virgin not yet
desponsatam dormieritque cum ea, pretio acquirere
espoused lie with it price purchase
eam sibi uxorem. 22:16 Si pater virginis eam dare
it to wife. 22:16 If father virgin it give
noluerit, appendet ei pecuniam iuxta pretium pro
will not, poised it money according to price for
virginibus dandum. 22:17 Maleficam non patieris
virgins giving. 22:17 sorceress not witch
vivere. 22:18 Qui coierit cum iumento, morte
live. 22:18 He copulateth with animal death
moriatur. 22:19 Qui immolat diis, occidetur, praeter
die. 22:19 He immolates gods, killed In addition to
Domino soli. 22:20 Advenam non opprimes neque
Lord only. 22:20 Vex not work or
affliges eum; advenae enim et ipsi fuistis in
afflict him; aliens For and they You have been in
terra Aegypti. 22:21 Viduae et pupillo non nocebitis.
land Egypt. 22:21 widows and minor not child.
22:22 Si laeseritis eos, vociferabuntur ad me, et ego
22:22 If do them; cry to I and I

audiam clamorem eorum; 22:23 et indignabitur
I cry them; 22:23 and indignation
furor meus, percutiamque vos gladio, et erunt
The anger my strike you sword; and will be
uxores vestrae viduae et filii vestri pupilli. 22:24
wives your widow and children you orphans. 22:24
Si pecuniam mutuam dederis in populo meo pauperi,
If money mutual give in people I poor,
qui habitat tecum, non eris ei quasi creditor; non
that home with not You will be it as the creditor; not
imponetis ei usuram. 22:25 Si pignus a proximo
lay it interest. 22:25 If pledge from next
tuo acceperis pallium, ante solis occasum reddes ei;
your take mantle, before sun West Pay him;
22:26 ipsum enim est solum, quo operitur,
22:26 it For is only; which covered,
indumentum carnis eius, nec habet aliud, in quo
clothing of his or has other in which
dormiat; si clamaverit ad me, exaudiam eum, quia
sleep; if he cries to I answer him, because
misericors sum. 22:27 Deo non detrahes et principi
merciful I am. 22:27 God not ill and prince
populi tui non maledices. 22:28 Abundantiam areae
people your not curse. 22:28 abundance floors
 tuae et torcularis tui non tardabis reddere.
your and press your not delay pay.
Primogenitum filiorum tuorum dabis mihi. 22:29 De
First- children your give to me. 22:29 The
bobus quoque et ovibus similiter facies: septem
herd also and sheep similarly, face: seven
diebus sit cum matre sua, die octavo reddes illum
days is with mother his day eighth Pay it
mihi. 22:30 Viri sancti eritis mihi; carnem animalis
to me. 22:30 men St. You will be me; flesh animal
in agro dilacerati non comedetis, sed proicietis
in field torn not eat, but throw
canibus. 23:1 Non suscipies famam falsam nec iunges
dogs. 23:1 no receive report false or Sew
manum tuam cum impio, ut dicas falsum
hand your with wicked; as say false

testimonium. 23:2 Non sequeris turbam ad faciendum
testimony. 23: 2 no follow crowd to do
malum; nec in iudicio plurimorum acquiesces
evil; or in trial many wrest
sententiae, ut a vero devies. 23:3 Pauperis quoque
opinions as from But lawsuit. 23: 3 poor also
non misereberis in iudicio. 23:4 Si occurreris bovi
not pity in trial. 23: 4 If meet ox
inimici tui aut asino erranti, reduc ad eum. 23:5 Si
enemies your or ass I missed it back to him. 23: 5 If
videris asinum odientis te iacere sub onere suo, non
see ass profuse you lying under load his not
pertransibis, sed sublevabis cum eo. 23:6 Non
go but to lift with the fact. 23: 6 no
pervertes iudicium pauperis in lite eius. 23:7
pervert judgment poor in lawsuit her. 23: 7
Mendacium fugies. Insontem et iustum non occides,
Lying flee. The innocent and just not murder
quia aversor impium. 23:8 Nec accipies munera,
because embezzler wicked. 23: 8 No take gifts;
quae excaecant etiam prudentes et subvertunt verba
which blinds also wise and subvert words
iustorum. 23:9 Peregrinum non opprimes; scitis
just. 23: 9 Pellegrino not oppress; you know
enim advenarum animas, quia et ipsi peregrini
For Judaism souls, because and they foreign
fuistis in terra Aegypti. 23:10 Sex annis seminabis
You have been in land Egypt. 23:10 six years slips
terram tuam et congregabis fruges eius. 23:11 Anno
land your and gather crops her. 23:11 year
autem septimo dimittes eam et requiescere facies, ut
Now seventh let it and rest face, as
comedant pauperes populi tui; et quidquid reliquum
eat poor people your; and whatever the rest
fuerit, edant bestiae agri. Ita facies in vinea et
it exhibit beasts field. Yes face in The vineyard and
in oliveto tuo. 23:12 Sex diebus operaberis; septima
in Olives your. 23:12 six days work with; The seventh
die cessabis, ut requiescat bos et asinus tuus, et
day rest; as rest ox and ass your and

refrigeretur filius ancillae tuae et advena. 23:13
chilled son handmaiden your and alien. 23:13

Omnia, quae dixi vobis, custodite, et nomen
All which I you keep and name

externorum deorum non invocabitis, neque audietur
foreign gods not When you call, or heard

ex ore tuo. 23:14 Tribus vicibus per singulos annos
from mouth your. 23:14 Three times by each years

mihi festa celebrabitis. 23:15 Sollemnitatem
I festival celebrate. 23:15 Celebrate

Azymorum custodies: septem diebus comedes
Unleavened Bread keep: seven days eat

azyma, sicut praecepi tibi, tempore statuto
unleavened bread, as command you time set

mensis Abib, quando egressus es de Aegypto. Non
month Abib; when out you of Egypt. no

apparebis in conspectu meo vacuus. 23:16 Et
appear in before I empty. 23:16 The

sollemnitatem Messis primitivorum operis tui,
The feast harvest first- work your

quaecumque seminaveris in agro; sollemnitatem
whatever sow in field; The feast

quoque Collectae in exitu anni, quando congregaveris
also Collects in exit years; when gather

omnes fruges tuas de agro. 23:17 Ter in anno
all crops I of field. 23:17 Thrice in year

apparebit omne masculinum tuum coram Domino
appear all male your before Lord

Deo. 23:18 Non immolabis super fermento sanguinem
God. 23:18 no offer over yeast blood

victimae meae, nec remanebit adeps sollemnitatis
victims my or remain fat solemnity

meae usque mane. 23:19 Primitias primarum
I up in the morning. 23:19 The first of the first

frugum terrae tuae deferres in domum Domini Dei
cereals earth your soil in home of God

tui. Non coques haedum in lacte matris suae. 23:20
You. no cook kid in milk mother His. 23:20

Ecce ego mittam angelum, qui praecedat te et
Look I I angel that ahead you and

custodiat in via et introducat ad locum, quem
keep in road and bring to place which
paravi. 23:21 Observa eum et audi vocem eius nec
prepared. 23:21 Observe it and listen voice his or
contemnendum putes; quia non dimittet, cum
contemptible you might think; because not leave with
peccaveritis, quia est nomen meum in illo. 23:22
transgressions because is name my in that. 23:22
Quod si audieris vocem eius et feceris omnia, quae
The if you listen voice his and do all which
loquor, inimicus ero inimicis tuis et affligam
I speak, The enemy I enemies your and afflict
affligentes te. 23:23 Praecedet enim te angelus meus
afflicting You. 23:23 before For you angel my
et introducet te ad Amorraeum et Hetthaeum et
and bring you to Amorites and Hittite and
Pherezaeum Chananaeumque et Hevaeum et
Per'izzites Canaanites and Hevi and
Iebusaeum, quos ego conteram. 23:24 Non adorabis
Jebusites which I break. 23:24 no Worship
deos eorum nec coles eos; non facies secundum
gods their or penis them; not face according to
opera eorum, sed destrues eos et confringes lapides
works their but overthrow them and break stones
eorum. 23:25 Servietisque Domino Deo vestro, ut
them. 23:25 serve Lord God your as
benedicam panibus tuis et aquis et auferam
bless bread your and water and stony
infirmiorem de medio tui. 23:26 Non erit abortiens
weakness of the You. 23:26 no will be miscarrying
nec sterilis in terra tua; numerum dierum tuorum
or barren in land your; number days your
implebo. 23:27 Terrorem meum mittam in
fill. 23:27 It was terrifying my I in
praecursum tuum et perturbabo omnem populum, ad
ahead your and confusion all people to
quem ingre dieris; cunctorumque inimicorum tuorum
which fields; will make all enemies your
coram te terga vertam 23:28 emittens crabrones
before you back turn 23:28 Sending hornets
prius, qui fugabunt Hevaeum et Chananaeum et
previously, that drive Hevi and Canaanite and

Hetthaeum, antequam introeas. 23:29 Non eiciam eos
Hittite before you enter. 23:29 no drive them

a facie tua anno uno, ne terra in solitudinem
from the your year one do not land in waste

redigatur, et multiplicentur contra te bestiae agri.
reduced and increase against you beasts field.

23:30 Paulatim expellam eos de conspectu tuo, donec
23:30 gradually drive them of before your until

augearis et possideas terram. 23:31 Ponam autem
increased and possess land. 23:31 I will Now

terminos tuos a mari Rubro usque ad mare
border your from sea Red up to sea

Palaestinorum et a deserto usque ad Fluvium.
Palestinians and from desert up to River.

Tradam manibus vestris habitatores terrae et eiciam
I hand hands your inhabitants earth and drive

eos de conspectu vestro. 23:32 Non inibis cum eis
them of before your. 23:32 no pact with them

foedus nec cum diis eorum. 23:33 Non habitent in
treaty or with other them. 23:33 no live in

terra tua, ne peccare te faciant in me, si servieris
land your do not sin you do in I if serve

diis eorum; quod tibi certo erit in scandalum’.
other them; that you certainly will be in scandal.

24:1 Moysi quoque dixit: ‘ Ascende ad Dominum, tu
24: 1 Moses also he said: ‘ Go up to Lord, you

et Aaron, Nadab et Abiu et septuaginta senes ex
and Aaron Nadav and Avihu and seventy the elderly from

Israel, et adorabitis procul. 24:2 Solusque Moyses
Israel and worship distance. 24: 2 And only Moses

ascendet ad Dominum, et illi non appropinquabunt,
up to Lord, and they not approach

nec populus ascendet cum eo’. 24:3 Venit ergo
or people up with it '. 24: 3 He came So

Moyses et narravit plebi omnia verba Domini atque
Moses and He told people all words of and

iudicia; responditque omnis populus una voce: ‘
regulations; answered all people one voice: ‘

Omnia verba Domini, quae locutus est, faciemus’.
All words Lord, which said is we will do. ‘

24:4 Scripsit autem Moyses universos sermones

24: 4 He wrote Now Moses all words

Domini; et mane consurgens aedificavit altare ad

Lord; and morning rising built altar to

radices montis et duodecim lapides per duodecim

roots mount and twelve stones by twelve

tribus Israel. 24:5 Misitque iuvenes de filiis Israel,

three Israel. 24: 5 sent young people of children Israel

et obtulerunt holocausta; immolaveruntque victimas

and offered I said nothing; offered victims

pacificas Domino vitulos. 24:6 Tulit itaque Moyses

peace Lord calves. 24: 6 took So Moses

dimidiam partem sanguinis et misit in crateras;

half part blood and sent in bowls;

partem autem residuam respersit super altare. 24:7

part Now the rest sprinkled over altar. 24: 7

Assumensque volumen foederis legit, audiente populo,

taking roll meeting reads hearing people

qui dixerunt: ‘ Omnia, quae locutus est Dominus,

that they said: ‘ All which said is Lord,

faciemus et erimus oboedientes’. 24:8 Ille vero

we do and we will be obedient. ‘ 24: 8 He But

sumptum sanguinem respersit in populum et ait: ‘

taken blood sprinkled in people and he said: ‘

Hic est sanguis foederis, quod pepigit Dominus

This is blood meeting, that made Lord

vobiscum super cunctis sermonibus his’. 24:9

with over all words them. ‘ 24: 9

Ascenderuntque Moyses et Aaron, Nadab et Abiu

Then Moses and Aaron Nadav and Avihu

et septuaginta de senioribus Israel. 24:10 Et viderunt

and seventy of elders Israel. 24:10 The see

Deum Israel, et sub pedibus eius quasi opus lapidis

God Israel and under feet his as work stone

sapphirini et quasi ipsum caelum, cum serenum est.

sapphire and as it heaven with clearness It is.

24:11 Nec in electos filiorum Israel misit manum

24:11 No in elect children Israel sent hand

suam; videruntque Deum et comederunt ac biberunt.

his own; They saw God and ate and drank.

24:12 Dixit autem Dominus ad Moysen: ‘ Ascende

24:12 said Now Lord to Moses: ‘ Go up

ad me in montem et esto ibi; daboque tibi tabulas
to I in mount and be there; I you tables
lapideas et legem ac mandata, quae scripsi, ut
stone and law and instructions which I wrote, as
doceas eos'. 24:13 Surrexerunt Moyses et Iosue
instruction them. ' 24:13 rose Moses and Joshua
minister eius; ascendensque Moyses in montem Dei
minister thereof; up Moses in mount God
24:14 senioribus ait: ' Exspectate hic, donec
24:14 elders he said: ' Wait here, until
revertamur ad vos. Habetis Aaron et Hur vobiscum;
return to You. You have Aaron and Hur with you;
si quid natum fuerit quaestionis, referetis ad eos'.
if what born be question, refer to them. ' 24:15
Cumque ascendisset Moyses in montem, operuit
24:15 when went up Moses in mount covered
nubes montem; 24:16 et habitavit gloria Domini
cloud mount; 24:16 and The glory of
super Sinai tegens illum nube sex diebus; septimo
over Sinai covering it cloud six days; seventh
autem die vocavit eum de medio caliginis. 24:17 Erat
Now day he called it of the the cloud. 24:17 It was
autem species gloriae Domini quasi ignis ardens
Now forms glory of as fire burning
super verticem montis in conspectu filiorum Israel.
over top mount in before children Israel.
24:18 Ingressusque Moyses medium nebulae ascendit
24:18 entering Moses medium mists up
in montem; et fuit ibi quadraginta diebus et
in mount; and was there forty days and
quadraginta noctibus. 25:1 Locutusque est Dominus
forty nights. 25: 1 said is Lord
ad Moysen dicens: 25:2 ' Loquere filiis Israel, ut
to Moses saying: 25: 2 ' Speak children Israel as
tollant mihi donaria; ab omni homine, qui offert
take I gifts; from all man that offers
ultroneus, accipietis ea. 25:3 Haec sunt autem, quae
contribution receive them. 25: 3 This are however, which
accipere debetis: aurum et argentum et aes, 25:4
take you must: gold and silver and bronze, 25: 4
hyacinthum et purpuram coccumque et byssum,
blue and purple red and fine

pilos caprarum 25:5 et pelles arietum rubricatas
hair kids 25: 5 and skins rams red
pellesque delphini et ligna acaciae, 25:6 oleum ad
skins dolphin and timber acacia, 25: 6 oil to
luminaria concinnanda, aromata in unguentum et in
lights spices spices in ointment and in
thymiama boni odoris, 25:7 lapides onychinos et
incense good odor; 25: 7 stones onyx and
gemmas ad ornandum ephod ac pectorale. 25:8
buds to beautify ephod and breastplate. 25: 8
Facientque mihi sanctuarium, et habitabo in medio
make I sanctuary and live in the
eorum. 25:9 Iuxta omnem similitudinem habitaculi,
them. 25: 9 according to all like Habitation
quam ostendam tibi, et omnium vasorum in cultum
than show you and all vessels in service
eius: sicque facietis illud. 25:10 Arcam de lignis
his so do that. 25:10 ark of wood
acaciae compingent; cuius longitudo habeat duos
acacia make an the length have two
semis cubitos, latitudo cubitum et dimidium, altitudo
half cubits, width bed and half height
cubitum similiter ac semissem. 25:11 Et deaurabis
bed similarly, and a half. 25:11 The overlay
eam auro mundissimo intus et foris; faciesque supra
it gold clean inside and outside; and make a above
coronam auream per circuitum 25:12 et conflabis ei
crown gold by about 25:12 and cast it
quattuor circulos aureos, quos pones in quattuor
four rings gold which Put the in four
arcae pedibus: duo circuli sint in latere uno et duo
ark feet; two circle are in side one and two
in altero. 25:13 Facies quoque vectes de lignis
in other. 25:13 The face also bars of wood
acaciae et operies eos auro; 25:14 inducesque per
acacia and cover them gold; 25:14 poles by
circulos, qui sunt in arcae lateribus, ut portetur in
rings that are in ark sides, as carry in
eis; 25:15 qui semper erunt in circulis nec umquam
them; 25:15 that always will be in circles or never

extrahentur ab eis. 25:16 Ponesque in arcam
taken from them. 25:16 Inside in ark
testimonium, quod dabo tibi. 25:17 Facies et
testimony that I to you. 25:17 The face and
propitiatorium de auro mundissimo; duos cubitos et
seat of gold clean; two cubits and
dimidium tenebit longitudo eius, et cubitum ac
half hold length his and bed and
semissem latitudo. 25:18 Duos quoque cherubim
half width. 25:18 two also cherubs
aureos et productiles facies ex utraque parte
gold and beaten face from both part
propitiatorii, 25:19 cherub unus sit in latere uno et
seat 25:19 cherub one is in side one and
alter in altero; ex propitiatorio facies cherubim in
other in the other; from seat face cherubs in
utraque parte eius. 25:20 Expandent alas sursum et
both part her. 25:20 spread wings up and
operient alis suis propitiatorium; respicientque se
cover wings their seat; respicientque he
mutuo, versis vultibus in propitiatorium, 25:21 quo
each other, shifting countenances in seat; 25:21 which
operienda est arca, in qua pones testimonium, quod
top is box, in which Put the testimony that
dabo tibi. 25:22 Et conveniam te ibi et loquar
I to you. 25:22 The meet you there and I will speak
ad te supra propitiatorium de medio duorum
to you above seat of the two
cherubim, qui erunt super arcam testimonii, cuncta,
cherubs that will be over ark Meeting all
quae mandabo per te filiis Israel. 25:23 Facies et
which command by you children Israel. 25:23 The face and
mensam de lignis acaciae habentem duos cubitos
table of wood acacia having two cubits
longitudinis et in latitudine cubitum et in altitudine
length and in width bed and in height
cubitum ac semissem. 25:24 Et inaurabis eam auro
bed and a half. 25:24 The overlay it gold
purissimo; faciesque illi coronam auream per
pure; and make a they crown gold by

circuitum. 25:25 Facies quoque ei limbum altum
about. 25:25 The face also it limbo high
quattuor digitis per circuitum et super illum
four inches by about and over it
coronam auream. 25:26 Quattuor quoque circulos
crown gold. 25:26 four also rings
aureos praeparabis et pones eos in quattuor angulis
gold preparations and Put the them in four corners
eiusdem mensae per singulos pedes. 25:27 Iuxta
of table by each feet. 25:27 according to
limbum erunt circuli aurei, ut mittantur vectes per
limbo will be circle golden, as holders bars by
eos, et possit mensa portari. 25:28 Ipsosque vectes
them; and can table carried. 25:28 he warned bars
facies de lignis acaciae et circumdabis auro, et per
face of wood acacia and overlay gold and by
ipsos subvehitur mensa. 25:29 Parabis et acetabula
they caught table. 25:29 PATTERN and dishes
ac phialas, vasa et cyathos, in quibus offerenda
and bowls, vessels and cups; in which offer
sunt libamina, ex auro purissimo. 25:30 Et pones
are offerings, from gold pure. 25:30 The Put the
super mensam panes propositionis in conspectu meo
over table bread Presence in before I
semper. 25:31 Facies et candelabrum ductile de auro
always. 25:31 The face and candlestick hammer of gold
mundissimo: basis et hastile eius, scyphi et
clean; base and The shaft his cups and
sphaerulae ac flores in unum efformentur. 25:32 Sex
roundels and flowers in one formation. 25:32 six
calami egredientur de lateribus, tres ex uno latere
branches issue of sides, three from one side
et tres ex altero. 25:33 Tres scyphi quasi in nucis
and three from other. 25:33 three cups as in walnut
modum in calamo uno sphaerulaeque simul et flores;
mode in pen one bowls together and flowers;
et tres similiter scyphi instar nucis in calamo altero
and three similarly, cups like walnut in pen other
sphaerulaeque simul et flores: hoc erit opus sex
bowls together and flowers; this will be work six

calamorum, qui producendi sunt de hastili. 25:34 In
branches that producing are of shaft. 25:34 in
ipso autem hastili candelabri erunt quattuor scyphi
it Now Menorah candlestick will be four cups
in nucis modum sphaerulaeque et flores. 25:35
in walnut mode bowls and flowers. 25:35
Singulae sphaerulae sub binis calamis per tria loca,
Individual roundels under two branches by three places,
qui simul sex fiunt, procedentes de hastili uno. 25:36
that together six done proceeding of Menorah one. 25:36
Sphaerulae igitur et calami unum cum ipso erunt,
bowls So and branches one with it they will be
totum ductile de auro purissimo. 25:37 **Facies et**
all hammer of gold pure. 25:37 The face and
lucernas septem et pones eas super candelabrum, ut
lamps seven and Put the them over candlestick, as
luceant in locum ex adverso. 25:38 **Emunctoria**
lights in place from front. 25:38 tongs
quoque et vasa, in quibus emuncta condantur, fient
also and vessels, in which trays establishment, will be
de auro purissimo. 25:39 **Omne pondus candelabri**
of gold pure. 25:39 All weight candlestick
cum universis vasis suis habebit talentum auri
with all vessels their have talent gold
purissimi. 25:40 **Inspice et fac secundum exemplar,**
pure. 25:40 Inspect and Make according to model,
quod tibi in monte monstratum est. 26:1
that you in mount shown It is. 26: 1
Habitaculum vero ita facies: decem cortinas de bysso
habitation But so face: ten The curtains of fine
re torta et hyacintho ac purpura coccoque cum
re twisted and blue and purple red with
cherubim opere polymito facies. 26:2 **Longitudo**
cherubs work embroidered face. 26: 2 length
cortinae unius habebit viginti octo cubitos, latitudo
curtain one have twenty eight cubits, width
quattuor cubitorum erit. Unius mensurae fient
four cubits will be. one measurement will be
universae cortinae. 26:3 **Quinque cortinae sibi**
all curtains. 26: 3 five curtain to

iungentur mutuo, et aliae quinque nexu simili
Griffins each other, and other five connection like
cohaerebunt. 26:4 Ansulas hyacinthinas in latere
juncture. 26: 4 loops blue in side
facies cortinae unius in extremitate iuncturae et
face curtain one in end coupling and
similiter facies in latere cortinae extremae in iunctura
similarly, face in side curtain extreme in joint
altera. 26:5 Quinquaginta ansulas facies in cortina
other. 26: 5 fifty loops face in curtain
una et quinquaginta ansulas facies in summitate
one and fifty loops face in top
cortinae, quae est in iunctura altera, ita insertas, ut
curtain which is in joint the other, so inserted, as
ansa contra ansam veniat. 26:6 Facies et
loop against loop come. 26: 6 The face and
quinquaginta fibulas aureas, quibus cortinarum vela
fifty buckles gold which curtains sails
iungenda sunt, ut unum habitaculum fiat. 26:7
together are as one habitation So be it. 26: 7
Facies et saga cilicina undecim pro tabernaculo
The face and canopies hair eleven for tent
super habitaculum. 26:8 Longitudo sagi unius
over habitation. 26: 8 length curtain one
habebit triginta cubitos et latitudo quattuor; aequa
have thirty cubits and width four; fair
erit mensura sagorum omnium. 26:9 E quibus
will be The measure fencing of all. 26: 9 E which
quinque iunges seorsum et sex sibi mutuo copulabis,
five Sew apart and six to loan Fold
ita ut sextum sagum in fronte tecti duplices. 26:10
so as sixth curtain in front roof double. 26:10
Facies et quinquaginta ansas in ora sagi ultimi
The face and fifty loops in coast curtain last
iuncturae unius et quinquaginta ansas in ora sagi
coupling one and fifty loops in coast curtain
iuncturae alterius. 26:11 Facies et quinquaginta
coupling other. 26:11 The face and fifty
fibulas aeneas, quibus iungantur ansae, ut unum ex
buckles brass; which ties loops, as one from

omnibus tabernaculum fiat. 26:12 Quod autem
all tent So be it. 26:12 The Now
superfuerit in sagis, quae parantur tecto, id est
The surplus in mantles, which are being roof that is
unum sagum, quod amplius est, ex medietate eius
one curtain, that more is from half his
operies posteriora habitaculi; 26:13 et cubitus ex
cover back; Habitation; 26:13 and elbow from
una parte pendeat, et alter ex altera, qui plus est
one part hanging and other from the other, that more is
in longitudine sagorum tabernaculi utrumque latus
in length fencing tent both side
habitaculi protegens. 26:14 Facies et operimentum
Habitation cover. 26:14 The face and cover
aliud pro tabernaculo de pellibus arietum rubricatis
other for tent of skins rams red
et super hoc rursum aliud operimentum de pellibus
and over this again other cover of skins
delphini. 26:15 Facies et tabulas stantes habitaculi de
dolphins. 26:15 The face and tables standing Habitation of
lignis acaciae, 26:16 quae singulae denos cubitos in
wood acacia, 26:16 which each ten cubits in
longitudine habeant et in latitudine singulos ac
length have and in width each and
semissem. 26:17 In tabula una duo pedes fient,
a half. 26:17 in board one two feet will be made,
quibus tabula alteri tabulae conectatur; atque in
which board other tables, joined; and in
hunc modum cunctae tabulae habitaculi parabuntur.
this mode all tables Habitation be prepared.
26:18 Quarum viginti erunt in latere meridiano, quod
26:18 The twenty will be in side noon; that
vergit ad austrum; 26:19 quibus quadraginta bases
verges to south; 26:19 which forty bases
argenteas fundes, ut binae bases singulis pedibus
silver pour, as two bases each feet
singularum tabularum subiciantur. 26:20 In latere
each Tables submitted. 26:20 in side
quoque secundo habitaculi, quod vergit ad aquilonem,
also second Habitation that verges to north
viginti tabulae erunt, 26:21 quadraginta habentes
twenty tables they will be 26:21 forty having

bases argenteas; binae bases singulis tabulis
bases silver; two bases each tables
supponentur. 26:22 Ad occidentalem vero plagam in
board. 26:22 the west But side in
tergo habitaculi facies sex tabulas; 26:23 et rursum
back Habitation face six tablets; 26:23 and again
alias duas, quae in angulis erigantur, post tergum
other two, which in corners erected, after back
habitaculi. 26:24 Eruntque geminae a deorsum
Habitation. 26:24 These boards twin from down
usque sursum in compaginem unam; ita erit duabus
up up in structure one; so will be two
istis, pro duabus angulis erunt. 26:25 Et erunt simul
these for two corners will be. 26:25 The will be together
tabulae octo, bases earum argenteae sedecim, duabus
tables eight bases their silver sixteen; two
basibus per unam tabulam supputatis. 26:26 Facies
bases by one board Counting. 26:26 The face
et vectes de lignis acaciae, quinque ad continendas
and bars of wood acacia, five to link
tabulas in uno latere habitaculi 26:27 et quinque
tables in one side Habitation 26:27 and five
alios in altero et eiusdem numeri in tergo ad
others in other and of numbers in back to
occidentalem plagam; 26:28 vectis autem medius
west side; 26:28 bar Now middle
transibit per medias tabulas a summo usque ad
switch by the middle tables from top up to
summum. 26:29 Ipsasque tabulas deaurabis et fundes
top. 26:29 overlay tables overlay and pour
eis anulos aureos, per quos vectes tabulata
them rings gold by which bars panels
contineant, quos operies laminis aureis. 26:30 Et
contain, which cover plates gold. 26:30 The
eriges habitaculum iuxta exemplar, quod tibi in
Set up the habitation according to model, that you in
monte monstratum est. 26:31 Facies et velum de
mount shown It is. 26:31 The face and The veil of
hyacintho et purpura coccoque et bysso retorta,
blue and purple red and fine twisted
opere polymito, cum cherubim intextis. 26:32 Quod
work embroidered, with cherubs interwoven. 26:32 The

appendes in quattuor columnis de lignis acaciae, quae
Hanging in four columns of wood acacia, which
ipsae quidem deauratae erunt et habebunt uncus
they indeed plated will be and have hooks
aureos, sed bases argenteas. 26:33 Inseres autem
gold but bases silver. 26:33 hang up Now
velum subter fibulas, intra quod pones arcam
The veil under buckles, within that Put the ark
testimonii et quo sanctum et sanctum sanctorum
Meeting and which St. and St. saints
dividentur. 26:34 Pones et propitiatorium super
divided. 26:34 Place the and seat over
arcam testimonii in sancto sanctorum 26:35
ark Meeting in St. saints 26:35
mensamque extra velum et contra mensam
table outside The veil and against table
candelabrum in latere habitaculi meridiano; mensa
candlestick in side Habitation noon; table
enim stabit in parte aquilonis. 26:36 Facies et velum
For stand in part north. 26:36 The face and The veil
in introitu tabernaculi de hyacintho et purpura
in entry tent of blue and purple
coccoque et bysso retorta opere plumarii. 26:37 Et
red and fine twisted work needlework. 26:37 The
quinque columnas deaurabis lignorum acaciae, ante
five columns overlay wood acacia, before
quas ducetur velum, quarum erunt unci aurei et
which overlay film, the will be links golden and
bases aeneae. 27:1 Facies et altare de lignis acaciae,
bases brass. 27: 1 The face and altar of wood acacia,
quod habebit quinque cubitos in longitudine et
that have five cubits in length and
totidem in latitudine, id est quadrum, et tres
many in width, that is foursquare and three
cubitos in altitudine. 27:2 Cornua autem per
cubits in height. 27: 2 Horns Now by
quattuor angulos ex ipso erunt, et operies illud
four corners from it they will be and cover it
aere. 27:3 Faciesque in usus eius lebetes ad
air. 27: 3 And make in use his pans to
suscipiendos cineres et vatilla et pateras atque
receive ashes and shovels and bowls and

fuscinulas et ignium receptacula; omnia vasa ex
forks and fires receptacles; all vessels from
aere fabricabis. 27:4 Craticulamque facies ei in
air make. 27: 4 grating face it in
modum retis aeneam, per cuius quattuor angulos
mode network brass; by the four corners
erunt quattuor anuli aenei, 27:5 et pones eam
will be four ring network; 27: 5 and Put the it
subter marginem altaris; eritque craticula usque ad
under margin altar; Otherwise gridiron up to
altaris medium. 27:6 Facies et vectes altaris de
altar the middle. 27: 6 The face and bars altar of
lignis acaciae duos, quos operies laminis aeneis, 27:7
wood acacia two which cover plates brass; 27: 7
et induces per anulos; eruntque ex utroque latere
and poles by rings; yet from both side
altaris ad portandum. 27:8 Cavum ex tabulis facies
altar to carry. 27: 8 hollow from tables face
illud; sicut tibi in monte monstratum est, sic facient.
it; as you in mount shown is so they make.
27:9 Facies et atrium habitaculi, in cuius plaga
27: 9 The face and court Habitation in the stroke
australi contra meridiem erunt tentoria de bysso
south against south will be hangings of fine
retorta: centum cubitos unum latus tenebit in
twisted: one hundred cubits one side hold in
longitudine 27:10 et columnas viginti et bases
length 27:10 and columns twenty and bases
totidem aeneas et uncas columnarum anulosque
many brass and hooks columns fillets
earum argenteos. 27:11 Similiter in latere aquilonis:
their silver. 27:11 Similarly, in side north:
per longum erunt tentoria centum cubitorum,
by long will be hangings one hundred cubits,
columnae viginti et bases aeneae eiusdem numeri et
column twenty and bases brass of numbers and
unci columnarum anulique earum argentei. 27:12 In
links columns fillets their silver. 27:12 in
latitudine vero atrii, quae respicit ad occidentem,
width But court which regards to west

erunt tentoria per quinquaginta cubitos et columnae
will be hangings by fifty cubits and column
decem basesque totidem. 27:13 In ea quoque atrii
ten sockets four. 27:13 in it also court
latitudine, quae respicit ad orientem, quinquaginta
width, which regards to east fifty
cubiti erunt, 27:14 in quibus quindecim cubitorum
elbow they will be 27:14 in which fifteen cubits
tentoria lateri uno deputabuntur columnaeque tres et
hangings side one assigned posts three and
bases totidem; 27:15 et in latere altero erunt
bases the same number; 27:15 and in side other will be
tentoria, cubitos obtinentia quindecim, columnae tres
tents, cubits occupying fifteen; column three
et bases totidem. 27:16 In introitu vero atrii fiet
and bases four. 27:16 in entry But court will be
velum cubitorum viginti, ex hyacintho et purpura
The veil cubits twenty; from blue and purple
coccoque et bysso retorta opere plumarii; columnas
red and fine twisted work needlework; columns
habebit quattuor cum basibus totidem. 27:17 Omnes
have four with bases four. 27:17 All
columnae atrii per circuitum cinctae erunt anulis
column court by about filleted will be rings
argenteis, et unci earum erunt argentei et bases
silver and links their will be silver and bases
aeneae. 27:18 In longitudine occupabit atrium cubitos
brass. 27:18 in length of the court cubits
centum, in latitudine quinquaginta, altitudo quinque
hundred, in width fifty, height five
cubitorum erit; fietque de bysso retorta, et habebit
cubits will be; ey of fine twisted and have
bases aeneas. 27:19 Cuncta vasa habitaculi in omnes
bases brass. 27:19 All vessels Habitation in all
usus eius et omnes paxillos eius et omnes paxillos
use his and all The pins his and all The pins
atrii ex aere facies. 27:20 Praecepte filiis Israel, ut
court from air face. 27:20 Command children Israel as
afferant tibi oleum de arboribus olivarum purissimum
bring you oil of trees berries pure
piloque contusum, ut ardeat lucerna semper 27:21 in
beaten pestle as burn lamp always 27:21 in

tabernaculo conventus, extra velum, quod oppansum
tent meeting outside film, that enshrouds
est testimonio. Et parabunt eam Aaron et filii
is testimony. The alert it Aaron and children
eius, ut a vespere usque mane luceat coram
his as from evening up morning shine before
Domino. Perpetuus erit cultus per successiones
Lord. A continuous will be worship by successions
eorum a filiis Israel. 28:1 Applica quoque ad te
their from children Israel. 28: 1 Apply also to you
Aaron fratrem tuum cum filiis suis de medio
Aaron brother your with children their of the
filiorum Israel, ut sacerdotio fungantur mihi: Aaron,
children Israel as priesthood office me: Aaron
Nadab et Abiu, Eleazar et Ithamar. 28:2 Faciesque
Nadav and Avihu, Eleazar and , Of. 28: 2 And make
vestes sanctas Aaron fratri tuo in gloriam et
clothing St. Aaron brother your in glory and
decorem; 28:3 et loqueris cunctis sapientibus corde,
beauty; 28: 3 and speak all wise heart
quos replevi spiritu prudentiae, ut faciant vestes
which I filled spirit prudence, as do clothing
Aaron, in quibus sanctificatus ministret mihi. 28:4
Aaron in which sanctified minister to me. 28: 4
Haec autem erunt vestimenta, quae facient: pectorale
This Now will be clothes; which make; breastplate
et ephod, tunicam et subuculam textam, tiaram et
and linen coat and shirt interwoven, headdress and
balteum. Facient vestimenta sancta Aaron fratri tuo
belt. make clothes holy Aaron brother your
et filiis eius, ut sacerdotio fungantur mihi; 28:5
and children his as priesthood office me; 28: 5
accipientque aurum et hyacinthum et purpuram
use gold and blue and purple
coccumque et byssum. 28:6 Facient autem ephod de
red and fine. 28: 6 make Now ephod of
auro et hyacintho ac purpura coccoque bysso retorta
gold and blue and purple red fine twisted
opere polymito. 28:7 Duas fascias umerales habebit
work designer. 28: 7 two scarves shoulders have

et in utroque latere summitatum suarum copulabitur
and in both side top their joined
cum eis. 28:8 Et balteus super ephod ad
with them. 28: 8 The belt over ephod to
constringendum, eiusdem operis et unum cum eo,
tie of work and one with it
erit ex auro et hyacintho et purpura coccoque et
will be from gold and blue and purple red and
byssu retorta. 28:9 Sumesque duos lapides onychinos
fine twisted. 28: 9 take two stones onyx
et sculpes in eis nomina filiorum Israel: 28:10 sex
and engrave in them names children Israel: 28:10 six
nomina in lapide uno et sex reliqua in altero,
names in stone one and six other in the other,
iuxta ordinem nativitatis eorum. 28:11 Opere
according to order birth them. 28:11 work
sculptoris et caelatura gemmarii sculpes eos
engraver and engraver jeweler engrave them
nominibus filiorum Israel, inclusos textura aurea;
names children Israel shut up texture gold;
28:12 et pones duos lapides super fascias umerales
28:12 and Put the two stones over scarves shoulders
ephod, lapides memorialis filiorum Israel. Portabitque
linen stones memorial children Israel. bear
Aaron nomina eorum coram Domino super utrumque
Aaron names their before Lord over both
umerum ob recordationem. 28:13 Facies ergo
shoulder for memorial. 28:13 The face So
margines textas ex auro 28:14 et duas catenulas ex
margins tissue from gold 28:14 and two chains from
auro purissimo quasi funiculos opus tortile et inseres
gold pure as lines work the collar and insert
catenulas tortas marginibus. 28:15 Pectorale quoque
chains rounds margins. 28:15 breastplate also
iudicii facies opere polymito, iuxta texturam
judgment face work embroidered, according to texture
ephod, ex auro, hyacintho et purpura coccoque et
linen from gold blue and purple red and
byssu retorta. 28:16 Quadrangulum erit et duplex;
fine twisted. 28:16 foursquare will be and double;
mensuram palmi habebit tam in longitudine quam in
measure span have so in length than in

latitudine. 28:17 Ponesque in eo quattuor ordines
width. 28:17 Inside in it four orders

lapidum: in primo versu erit lapis sardius et
stones: in first row will be stone ruby and

topazius et smaragdus; 28:18 in secundo carbunculus,
topaz and emerald; 28:18 in second row

sapphirus et iaspis; 28:19 in tertio hyacinthus,
sapphire and diamond; 28:19 in third blue

achates et amethystus; 28:20 in quarto chrysolithus,
agate and amethyst; 28:20 in fourth beryl

onychinus et beryllus. Inclusi auro erunt per ordines
onyx and beryl. enclosed gold will be by orders

suos. 28:21 Habebuntque nomina filiorum Israel:
ones. 28:21 And they will names children Israel:

duodecim nominibus caelabuntur, singuli lapides
twelve names engravings each stones

nominibus singulorum per duodecim tribus. 28:22
names each by twelve three. 28:22

Facies in pectorali catenas quasi funiculos, opus
The face in breastplate chains as lines work

tortile, ex auro purissimo; 28:23 et duos anulos
the collar, from gold pure; 28:23 and two rings

aureos, quos pones in utraque pectoralis summitate;
gold which Put the in both pectoralis top;

28:24 catenasque aureas iunges anulis, qui sunt in
28:24 fasten gold Sew rings, that are in

marginalibus eius; 28:25 et ipsarum catenarum
Radial thereof; 28:25 and of chain

extrema duobus copulabis marginibus in fasciis
extreme two Fold margins in bandages

umeralibus ephod in parte eius anteriore. 28:26
shoulderpieces ephod in part his Front. 28:26

Facies et duos anulos aureos, quos pones in
The face and two rings gold which Put the in

summitatibus pectoralis in ora interiore, quae respicit
ends pectoralis in coast interior; which regards

ephod. 28:27 Necnon et alios duos anulos aureos,
ephod. 28:27 As well as and others two rings gold

qui ponendi sunt in utraque fascia umerali ephod
that lay are in both bra shoulderpieces ephod

deorsum, versus partem anteriorem eius iuxta
down line part front his according to
iuncturam eius supra balteum ephod, 28:28 et
joint his above belt linen 28:28 and
stringatur pectorale anulis suis cum anulis ephod
Tie breastplate rings their with rings ephod
vitta hyacinthina, ut maneat supra balteum ephod, et
fillet blue as stay above belt linen and
a se invicem pectorale et ephod nequeant separari.
from he another breastplate and ephod can not separated.
28:29 Portabitque Aaron nomina filiorum Israel in
28:29 bear Aaron names children Israel in
pectoralis iudicii super cor suum, quando ingreditur
breastplate judgment over heart his when enter the
sanctuarium: memoriale coram Domino in aeternum.
sanctuary: memorial before Lord in ever.
28:30 Pones autem in pectorali iudicii Urim et
28:30 Place the Now in breastplate judgment Urim and
Tummim, quae erunt super cor Aaron, quando
Thummim which will be over heart Aaron when
ingreditur coram Domino; et gestabit iudicium
enter the before Lord; and bear judgment
filiorum Israel super cor suum in conspectu Domini
children Israel over heart his in before of
semper. 28:31 Facies et pallium ephod totum
always. 28:31 The face and cloak ephod all
hyacinthinum, 28:32 in cuius medio supra erit
blue 28:32 in the the above will be
capitum et ora per gyrum eius textilis, sicut in
head and coast by about his woven, as in
capitio loricae, ne rumpatur. 28:33 Deorsum vero,
the collar mail do not rupture. 28:33 Below however,
ad pedes eiusdem pallii per circuitum, quasi mala
to feet of cloak by about, as bad
punica facies ex hyacintho et purpura et cocco,
budded face from blue and purple and scarlet
mixtis in medio tintinnabulis aureis; 28:34 ita ut sit
mixed in the bells gold; 28:34 so as is
tintinnabulum aureum inter singula mala punica.
bell gold between details bad budded.
28:35 Et vestietur eo Aaron in officio ministerii, ut
28:35 The wear it Aaron in office service, as

audiatur sonitus, quando ingreditur et egreditur

Let noise when enters and goes out

sanctuarium in conspectu Domini, et non moriatur.

sanctuary in before Lord, and not die.

28:36 Facies et laminam de auro purissimo, in qua

28:36 The face and plate of gold pure, in which

sculpes opere caelatoris: 'Sanctum Domino'. 28:37

engrave work signet 'St. The Lord. ' 28:37

Ligabisque eam vitta hyacinthina, et erit super

You it fillet blue and will be over

tiaram 28:38 super frontem Aaron. Portabitque Aaron

headdress 28:38 over posts Aaron. bear Aaron

iniquitatem contra sancta, quae sanctificabunt filii

violence against holy, which hallow children

Israel in cunctis muneribus et donariis suis.

Israel in all gifts and gifts their own.

Eritque lamina semper in fronte eius, ut placatus eis

Otherwise plate always in front his as appeased them

sit Dominus. 28:39 Texesque tunicam bysso et tiaram

is Lord. 28:39 Texesque coat fine and headdress

byssinam facies et balteum opere plumarii. 28:40

fine face and belt work needlework. 28:40

Porro filiis Aaron tunicas lineas parabis et balteos

the children Aaron jackets lines designing and belts

ac mitras in gloriam et decorem; 28:41 vestiesque

and mufflers in glory and beauty; 28:41 Overlay

his omnibus Aaron fratrem tuum et filios eius cum

these all Aaron brother your and children his with

eo. Et unges eos et implebis manus eorum

the fact. The anoint them and fill hand their

sanctificabisque illos, ut sacerdotio fungantur mihi.

consecrate those as priesthood office to me.

28:42 Facies eis et feminalia linea, ut operiant

28:42 The face them and breeches line, as cover

carnem turpitudinis suae a renibus usque ad

flesh turpitude his from kidney up to

femora; 28:43 et utentur eis Aaron et filii eius,

thighs; 28:43 and use them Aaron and children his

quando ingredientur tabernaculum conventus, vel

when enter tent meeting or

quando appropinquant ad altare, ut ministrent in
when approach to altar, as minister in
sanctuario, ne iniquitatis rei moriantur: legitimum
sanctuary, do not of violence thing they die; ordinance
sempiternum erit Aaron et semini eius post eum.
ever will be Aaron and seed his after him.
29:1 Sed et hoc facies eis, ut mihi in sacerdotio
29: 1 but and this face them, as I in priesthood
consecrentur: tolle vitulum unum de armento et
office: Away calf one of herd and
arietes duos immaculatos 29:2 panesque azymos et
rams two without 29: 2 bread unleavened and
crustulas absque fermento, quae conspersa sint oleo,
cookies without yeast which flour are oil
lagana quoque azyma oleo lita; de simila
wafers also unleavened bread oil plastering; of flour
triticea cuncta facies 29:3 et posita in canistro
wheat all face 29: 3 and Given in basket
offeres, vitulum quoque et duos arietes. 29:4 Aaron
offer; calf also and two rams. 29: 4 Aaron
ac filios eius applicabis ad ostium tabernaculi
and children his C. to door tent
conventus. Cumque laveris patrem cum filiis suis
meeting. when wash father with children their
aqua, 29:5 indues Aaron vestimentis suis, id est
water; 29: 5 dress Aaron clothing their that is
subucula et tunica ephod et ephod et pectorali,
shirt and Cloak ephod and ephod and breastplate
quod constringes ei cingulo ephod; 29:6 et pones
that belting it belt ephod; 29: 6 and Put the
tiaram in capite eius et diadema sanctum super
headdress in head his and crown St. over
tiaram 29:7 et oleum unctionis fundes super caput
headdress 29: 7 and oil unction pour over head
eius; atque hoc ritu consecrabitur. 29:8 Filios quoque
thereof; and this rite consecrated. 29: 8 children also
illius applicabis et indues tunicis lineis cingesque
of C. and dress coats lines wrap
balteo 29:9 et impones eis mitras; eruntque
belt 29: 9 and lay them mufflers; yet
sacerdotes mihi iure perpetuo. Postquam impleveris
priests I right permanently. after the ended

manus Aaron et filiorum eius, 29:10 applicabis et
hand Aaron and children his 29:10 C. and
vitulum coram tabernaculo conventus; imponentque
calf before tent meetings; put
Aaron et filii eius manus super caput illius, 29:11
Aaron and children his hand over head of 29:11
et mactabis eum in conspectu Domini, iuxta
and Slaughter it in before Lord, according to
ostium tabernaculi conventus. 29:12 Sumptumque de
door tent meeting. 29:12 Some of
sanguine vituli, pones super cornua altaris digito tuo,
blood calves, Put the over horns altar finger your
reliquum autem sanguinem fundes iuxta basim
the rest Now blood pour according to base
eius. 29:13 Sumes et adipem totum, qui operit
her. 29:13 You'll have to and fat whole, that covers
intestina, et reticulum iecoris ac duos renes et
intestines, and mesh liver and two reins and
adipem, qui super eos est, et offeres comburens
fat, that over them is and offer burning
super altare; 29:14 carnes vero vituli et corium et
over altar; 29:14 meat But calves and leather and
fimum combures foris extra castra, eo quod pro
offal you burn outside outside camp it that for
peccato sit. 29:15 Unum quoque arietem sumes, super
sin a. 29:15 one also ram take over
cuius caput ponent Aaron et filii eius manus;
the head put Aaron and children his hand;
29:16 quem cum mactaveris, tolles sanguinem eius et
29:16 which with Slaughter, take the blood his and
fundes super altare per circuitum. 29:17 Ipsum
pour over altar by about. 29:17 The
autem arietem secabis in frusta lotaque intestina eius
Now ram cut in pieces wash intestines his
ac pedes pones super concisas carnes et super caput
and feet Put the over the cut meat and over head
illius. 29:18 Et adolebis totum arietem super altare:
of that. 29:18 The burn all ram over altar;
holocaustum est Domino, odor suavissimus, incensum
holocaust is Lord, The smell sweet, incense
est Domino. 29:19 Tolles quoque arietem alterum,
is Lord. 29:19 Take a few also ram other

super cuius caput Aaron et filii eius ponent
over the head Aaron and children his put
manus; 29:20 quem cum immolaveris, sumes de
hand; 29:20 which with Slaughter, take of
sanguine ipsius et pones super extremum auriculae
blood of and Put the over tip earlap
dextrae Aaron et filiorum eius et super pollices
right Aaron and children his and over thumbs
manus eorum ac pedis dextri; fundesque sanguinem
hand their and foot right; sprinkle blood
super altare per circuitum. 29:21 Cumque tuleris de
over altar by about. 29:21 when take of
sanguine, qui est super altare, et de oleo unctionis,
blood that is over altar, and of oil anointing
asperges Aaron et vestes eius, filios et vestimenta
sprinkle Aaron and clothing his children and clothes
eorum cum ipso. Et sanctus erit ipse et vestimenta
their with itself. The St. will be he and clothes
eius et filii eius et vestimenta eorum cum ipso.
his and children his and clothes their with itself.
29:22 Tollesque adipem de ariete et caudam et
29:22 You will fat of rAM and tail and
arvinam, quae operit intestina, ac reticulum iecoris
fat which covers intestines, and mesh liver
et duos renes atque adipem, qui super eos est,
and two reins and fat, that over them is
armumque dextrum, eo quod sit aries consecrationis,
shoulder right it that is ram consecration
29:23 tortamque panis unam, crustulam unam
29:23 cake bread one cake one
conspersam oleo, laganum unum de canistro
tempered oil wafer one of basket
azymorum, quod positum est in conspectu Domini;
unleavened bread, that set is in before Lord;
29:24 ponesque omnia super manus Aaron et
29:24 Place all over hand Aaron and
filiorum eius, ut agitent ea coram Domino. 29:25
children his as wave it before Lord. 29:25
Suscipiesque universa de manibus eorum et incendes
take all of hands their and burn
in altari super holocausto in odorem suavissimum in
in altar over holocaust in odor sweet in

conspectu Domini; quia incensum est Domino. 29:26
before Lord; because incense is Lord. 29:26
Sumes quoque pectusculum de ariete, quo initiatus
You'll have to also breast of rAM, which initiated
est Aaron, elevabisque illud coram Domino; et cedet
is Aaron wave it before Lord; and yield
in partem tuam. 29:27 Sanctificabisque pectusculum
in part Your. 29:27 hallow breast
elevatum et armum oblatum, quem de ariete
elevated and shoulder model which of rAM
separasti, 29:28 quo initiatus est Aaron et filii
separate 29:28 which initiated is Aaron and children
eius; cedentque in partem Aaron et filiorum eius
thereof; Aarons in part Aaron and children his
iure perpetuo a filiis Israel; quia oblatio est et
right permanently from children Israel; because offering is and
oblatio erit a filiis Israel de victimis eorum
offering will be from children Israel of victims their
pacificis, oblatio eorum Domino. 29:29 Vestem autem
peace, offering their Lord. 29:29 Mince Now
sanctam, qua utetur Aaron, habebunt filii eius post
holy, which use Aaron have children his after
eum, ut ungantur in ea, et impleantur in ea manus
him, as wear in it and completed in it hand
eorum. 29:30 Septem diebus utetur illa, qui pontifex
them. 29:30 seven days use that that Pope
pro eo fuerit constitutus de filiis eius, qui
for it be set of children his that
ingredietur tabernaculum conventus, ut ministret in
enter the tent meeting as minister in
sanctuario. 29:31 Arietem autem consecrationis tolles
sanctuary. 29:31 Aries Now consecration take the
et coques carnes eius in loco sancto. 29:32 Et
and cook meat his in place St. 29:32 The
vescetur Aaron et filii eius carnibus arietis et
eat Aaron and children his meat ram and
panibus, qui sunt in canistro, in vestibulo tabernaculi
bread, that are in basket in court tent
conventus. 29:33 Et comedent ea, quibus expiatio
meeting. 29:33 The eat it which expiation
facta fuerit ad implendum manus eorum, ad
made be to filling hand their to

sanctificandum eos. *sanctifying them. A stranger not eat from them,*
quia sancta sunt. *because holy They are.* **29:34** **Quod si remanserit de**
The if left of
carnibus consecrationis sive de panibus usque mane,
meat consecration or of bread up morning
combures reliquias igni; non comedentur, quia sancta
you burn remains fire; not eaten, because holy
sunt. *They are.* **29:35** **Omnia, quae praecepi tibi, facies super**
All which command you face over
Aaron et filiis eius. Septem diebus consecrabis
Aaron and children her. seven days wave
manus eorum **29:36** **et vitulum pro peccato offeres**
hand their 29:36 and calf for sin offer
per singulos dies ad expiandum. Mundabisque altare
by each day to atonement. You will altar
expians illud et unges illud in sanctificationem. **29:37**
cleansing it and anoint it in sanctification. 29:37
Septem diebus expiabis altare et sanctificabis; et
seven days expiate altar and wave; and
erit sanctum sanctorum: omnis, qui tetigerit illud,
will be St. saints: all that touches it
sanctificabitur. **29:38** **Hoc est quod facies in altari:**
sanctified. 29:38 This is that face in altar;
agnos anniculos duos per singulos dies iugiter, 29:39
lambs year two by each day regularly, 29:39
unum agnum mane et alterum vespere; 29:40
one lamb morning and other evening; 29:40
decimam partem simillae conspersae oleo tunso, quod
tenth part flour flour oil beaten that
habeat mensuram quartam partem hin, et vinum ad
have measure fourth part bin and wine to
libandum eiusdem mensurae in agno uno. 29:41
offer of measurement in lamb one. 29:41
Alterum vero agnum offeres ad vesperam iuxta
other But lamb offer to evening according to
ritum matutinae oblationis et libationis in odorem
rite morning offering and drink in odor
suavitatis, incensum Domino, 29:42 **holocaustum**
aroma incense Lord, 29:42 holocaust
perpetuum in generationes vestras, ad ostium
ever in generations your to door

tabernaculi conventus coram Domino, ubi conveniam
tent meeting before Lord, where meet

vos, ut loquar ad te. 29:43 Ibi conveniam filios
you as I will speak to You. 29:43 there meet children

Israel, et sanctificabitur locus in gloria mea. 29:44
Israel and sanctified location in glory I have. 29:44

Sanctificabo et tabernaculum conventus cum altari
consecrate and tent meeting with altar

et Aaron cum filiis eius, ut sacerdotio fungantur
and Aaron with children his as priesthood office

mihi. 29:45 Et habitabo in medio filiorum Israel
to me. 29:45 The live in the children Israel

eroque eis Deus; 29:46 et scient quia ego Dominus
I will be them God; 29:46 and know because I Lord

Deus eorum, qui eduxi eos de terra Aegypti, ut
God their that I brought them of land Egypt, as

manerem inter illos: ego Dominus Deus ipsorum.
live between them: I Lord God theirs.

30:1 Facies quoque altare ad adolendum thymiana
30: 1 The face also altar to burn incense

de lignis acaciae 30:2 habens cubitum longitudinis et
of wood acacia 30: 2 a bed length and

alterum latitudinis, id est quadrangulum, et duos
other width, that is foursquare and two

cubitos in altitudine; cornua ex ipso procedent. 30:3
cubits in height; horns from it with it. 30: 3

Vestiesque illud auro purissimo, tam craticulam eius
overlay it gold pure, so top his

quam parietes per circuitum et cornua. Faciesque ei
than The walls by about and horns. And make it

coronam aureolam per gyrum 30:4 et duos anulos
crown gold by about 30: 4 and two rings

aureos sub corona in duobus lateribus, ut mittantur
gold under crown in two sides, as holders

in eos vectes, et altare portetur. 30:5 Ipsos quoque
in them bars; and altar carried. 30: 5 Drywall also

vectes facies de lignis acaciae et inaurabis. 30:6
bars face of wood acacia and overlay. 30: 6

Ponesque altare contra velum, quod ante arcam
Inside altar against film, that before ark

pendet testimonii, coram propitiatorio, quo tegitur
hang Meeting before seat which covered

testimonium, ubi conveniam ad te. 30:7 Et adolebit
testimony where meet to You. 30: 7 The burn
incensum super eo Aaron suave fragrans mane.
incense over it Aaron sweet fragrant in the morning.
Quando componet lucernas, incendet illud; 30:8 et
when trims lamps burn it; 30: 8 and
quando collocabit eas ad vesperum, uret thymiana
when place them to evening, sears incense
sempiternum coram Domino in generationes vestras.
ever before Lord in generations your.
30:9 Non offeretis super eo thymiana compositionis
30: 9 no offer over it incense composition
alterius nec holocaustum nec oblationem, nec libabitis
other or holocaust or offering; or the drink
libamina. 30:10 Et expiabit Aaron super cornua eius
offerings. 30:10 The expiate Aaron over horns his
semel per annum in sanguine sacrificii pro peccato;
once by year in blood sacrifice for sin;
et placabit super eo in generationibus vestris:
and pacify over it in generations your
sanctum sanctorum erit Domino'. 30:11 Locutusque
St. saints will be The Lord. ' 30:11 said
est Dominus ad Moysen dicens: 30:12 ' Quando
is Lord to Moses saying: 30:12 ' when
tuleris summam filiorum Israel iuxta numerum,
take summary children Israel according to number
dabunt singuli pretium expiationis pro animabus suis
they give each price expiation for lives their
Domino; et non erit plaga in eis, cum fuerint
Lord; and not will be stroke in them, with they
recensiti. 30:13 Hoc autem dabit omnis, qui transit
the census. 30:13 This Now will all that passes
ad censum, dimidium sicli iuxta mensuram
to tax half shekel according to measure
sanctuarii siclus viginti obolos habet ; media pars
sanctuary The shekel twenty standard has ; media part
sicli offeretur Domino. 30:14 Qui habetur in numero
shekel offering Lord. 30:14 He we in number
a viginti annis et supra, dabit pretium; 30:15
from twenty years and above, will price; 30:15

dives non addet ad medium sicli, et pauper nihil
rich not add to medium shekels, and poor nothing
minuet, quando dabitis oblationem Domino in
diminish, when give offering Lord in
expiationem animarum vestrarum. 30:16 Susceptamque
expiation of your. 30:16 Receive
expiationis pecuniam, quae collata est a filiis
expiation money which contributed is from children
Israel, trades in usus tabernaculi conventus, ut sit
Israel deliver in use tent meeting as is
monumentum eorum coram Domino et propitiatur
monument their before Lord and atonement
animabus illorum'. 30:17 Locutusque est Dominus ad
lives theirs'. 30:17 said is Lord to
Moysen dicens: 30:18 'Facies et labrum aeneum
Moses saying: 30:18 'The face and lip bronze
cum basi aenea ad lavandum; ponesque illud inter
with base bronze to wash; Place it between
tabernaculum conventus et altare. Et, missa aqua,
tent meeting and altar. and, Mass water;
30:19 lavabunt in eo Aaron et filii eius manus
30:19 wash in it Aaron and children his hand
suas ac pedes. 30:20 Quando ingressuri sunt
their and feet. 30:20 when enter are
tabernaculum conventus, lavabunt se aqua, ne
tent meeting wash he water; do not
moriantur; vel quando accessuri sunt ad altare, ut
they die; or when approach are to altar, as
ministrent, ut adoleant victimam Domino. 30:21 Et
minister, as burn victim Lord. 30:21 The
lavabunt manus et pedes, ne moriantur: legitimum
wash hand and feet, do not they die; ordinance
sempiternum erit, ipsi et semini eius per
ever It will be they and seed his by
successiones'. 30:22 Locutusque est Dominus ad
successions. ' 30:22 said is Lord to
Moysen 30:23 dicens: 'Sume tibi aromata prima
Moses 30:23 saying: 'Take you spices first
myrrhae electae quingentos siclos et cinnamomi boni
myrrh elect five sides and cinnamon good
odoris medium, id est ducentos quinquaginta siclos,
odor medium that is two hundred fifty ounces

calami suave olentis similiter ducentos quinquaginta,
branches sweet thyme similarly, two hundred fifty,

30:24 casiae autem quingentos siclos, in pondere
30:24 cassia Now five ounces in weight

sanctuarii, olei de olivetis mensuram hin. 30:25
sanctuary oil of olives measure hin. 30:25

Faciesque unctionis oleum sanctum, unguentum
And make unction oil holy ointment

compositum opere unguentarii; unctionis oleum
compound work perfumer; unction oil

sanctum erit. 30:26 Et unges ex eo tabernaculum
St. will be. 30:26 The anoint from it tent

conventus et arcam testamenti 30:27 mensamque cum
meeting and ark testament 30:27 table with

vasis suis, candelabrum et utensilia eius, altaria
vessels their candlestick and furniture his altars

thymiamatis 30:28 et holocausti et universam
fumigating 30:28 and holocaust and all

supellectilem, quae ad cultum eorum pertinet, et
furniture; which to service their concerns and

labrum cum basi sua. 30:29 Sanctificabisque
lip with base their own. 30:29 hallow

omnia, et erunt sancta sanctorum: qui tetigerit ea,
all and will be holy saints: that touches it

sanctificabitur. 30:30 Aaron et filios eius unges
sanctified. 30:30 Aaron and children his anoint

sanctificabisque eos, ut sacerdotio fungantur mihi.
consecrate them; as priesthood office to me.

30:31 Filiis quoque Israel dices: Hoc oleum unctionis
30:31 children also Israel say: This oil unction

sanctum erit mihi in generationes vestras. 30:32
St. will be I in generations your. 30:32

Caro hominis non ungetur ex eo, et iuxta
flesh man not It from it and according to

compositionem eius non facietis aliud, quia sanctum
composition his not do other because St.

est et sanctum erit vobis. 30:33 Homo quicumque
is and St. will be to you. 30:33 man who

tale composuerit et dederit ex eo super alienum,
such compound and give from it over another,

exterminabitur de populo suo'. 30:34 Dixitque
off of people its own. ' 30:34 said

Dominus ad Moysen: ' Sume tibi aromata, stacten
Lord to Moses: ' Take you spices gum

et onycha, galbanum boni odoris et tus
and onycha galbanum good odor and frankincense

lucidissimum; aequalis ponderis erunt omnia. 30:35
weights; equal weight will be everything. 30:35

Faciesque thymiana compositum opere unguentarii,
And make incense compound work oil

sale conditum et purum et sanctum. 30:36 Cumque
salt salt and pure and Holy. 30:36 when

in tenuissimum pulverem ex parte contuderis, pones
in metabolites dust from part powder Put the

ex eo coram testimonio in tabernaculo conventus, in
from it before report in tent meeting in

quo conveniam ad te: sanctum sanctorum erit vobis
which meet to you: St. saints will be you

thymiana. 30:37 Talem compositionem non facietis in
incense. 30:37 such a composition not do in

usus vestros, quia tibi sanctum erit pro Domino;
use your because you St. will be for Lord;

30:38 homo quicumque fecerit simile, ut odore illius
30:38 man who do like, as odor of

perfruatur, peribit de populis suis'. 31:1
enjoy cut off of people their own. ' 31: 1

Locutusque est Dominus ad Moysen dicens: 31:2 '
said is Lord to Moses saying: 31: 2 '

Ecce voca vi ex nomine Beseleel filium Uri filii
Look call force from name Bezalel son Uri children

Hur de tribu Iudae 31:3 et implevi eum spiritu Dei,
Hur of tribe Judah 31: 3 and filled it spirit God,

sapientia et intellegentia et scientia in omni opere
wisdom and intelligence and knowledge in all work

31:4 ad excogitandum, quidquid fabrefieri potest ex
31: 4 to design whatever working can from

auro et argento et aere, 31:5 ad scindendum et
gold and silver and air 31: 5 to split and

includendum gemmas et ad sculpendum ligna, ad
set buds and to carving timber to

faciendum omne opus; 31:6 dedique ei socium Ooliab
do all work; 31: 6 I it partner Ooliab
filium Achisamech de tribu Dan et in corde omnis
son Achisamech of tribe Dan and in heart all
eruditi posui sapientiam, ut faciant cuncta, quae
learned I put wisdom as do all which
praecepi tibi: 31:7 tabernaculum conventus et arcam
command you: 31: 7 tent meeting and ark
testimonii et propitiatorium, quod super eam est, et
Meeting and seat; that over it is and
cuncta vasa tabernaculi 31:8 mensamque et vasa
all vessels tent 31: 8 table and vessels
eius, candelabrum purissimum cum vasis suis et
his candlestick pure with vessels their and
altaria thymiamatis 31:9 et holocausti et omnia vasa
altars fumigating 31: 9 and holocaust and all vessels
eorum, labrum cum basi sua 31:10 et vestes textas
their lip with base his 31:10 and clothing tissue
et vestes sanctas Aaron sacerdoti et vestes filiorum
and clothing St. Aaron priest and clothing children
eius, ut fungantur officio suo in sacris, 31:11 oleum
his as office office his in sacred, 31:11 oil
unctionis et thymiana aromatum in sanctuario:
unction and incense spices in sanctuary:
omnia, quae praecepi tibi, facient'. 31:12 Et locutus
all which command you they do. ' 31:12 The said
est Dominus ad Moysen dicens: 31:13 ' Loquere
is Lord to Moses saying: 31:13 ' Speak
filiis Israel et dices ad eos: Videte ut sabbatum
children Israel and say to them: See as Saturday
meum custodiatis, quia signum est inter me et vos
my keep because sign is between I and you
in generationibus vestris, ut sciatis quia ego
in generations your as know because I
Dominus, qui sanctifico vos. 31:14 Custodite
Lord, that sanctifies You. 31:14 Keep
sabbatum, sanctum est enim vobis. Qui polluerit
Saturday, St. is For to you. He desecrates
illud, morte morietur; qui fecerit in eo opus, peribit
it death die; that do in it work; cut off

anima illius de medio populi sui. 31:15 Sex diebus
soul of of the people 's. 31:15 six days
facietis opus; in die septimo sabbatum est, requies
do work; in day seventh Saturday is rest
sancta Domino: omnis, qui fecerit opus in hac die,
holy Lord: all that do work in this day
moriatur. 31:16 Custodiant filii Israel sabbatum et
die. 31:16 keep children Israel Saturday and
celebrent illud in generationibus suis: pactum est
celebrate it in generations his pact is
sempiternum 31:17 inter me et filios Israel
ever 31:17 between I and children Israel
signumque perpetuum; sex enim diebus fecit Dominus
Statue ever; six For days he Lord
caelum et terram et in septimo ab opere cessavit
heaven and land and in seventh from work finished
et respiravit'. 31:18 Deditque Dominus Moysi,
and breath '. 31:18 He gave Lord Moses,
completis huiuscemodi sermonibus in monte Sinai,
He finished such words in mount Sinai
duas tabulas testimonii lapideas scriptas digito Dei.
two tables Meeting stone written finger God.
32:1 Videns autem populus quod moram faceret
32: 1 seeing Now people that delayed do
descendendi de monte Moyses, congregatus ad Aaron
down of mount Moses, assembly to Aaron
dixit: ' Surge, fac nobis deos, qui nos praecedant;
he said: ' Up Make us gods, that we before;
Moysi enim, huic viro, qui nos eduxit de terra
Moses For this man that we brought of land
Aegypti, ignoramus quid acciderit'. 32:2 Dixitque ad
Egypt, We do not know what happen. ' 32: 2 said to
eos Aaron: ' Tollite inaures aureas de uxorum
them Aaron: ' Take earrings gold of wives
filiorumque et filiarum vestrarum auribus et afferte
children and daughters your ears and bring
ad me'. 32:3 Fecitque omnis populus, quae iusserat,
to Me. ' 32: 3 And he did all people; which knives,
deferens inaures ad Aaron. 32:4 Quas cum ille
bringing earrings to Aaron. 32: 4 What with he

accepisset, formavit stilo imaginem et fecit ex eis
received Former style image and he from them
vitulum conflatilem. Dixeruntque: ‘ Hi sunt dii tui,
calf metal. And they said: ‘ These are gods your
Israel, qui te eduxerunt de terra Aegypti!’. 32:5
Israel that you led of land Egypt’. 32: 5
Quod cum vidisset Aaron, aedificavit altare coram eo
The with saw Aaron built altar before it
et praeconis voce clamavit dicens: ‘ Cras
and crier voice cried saying: ‘ tomorrow
sollemnitatis Domini est’. 32:6 **Surgen tesque mane**
a feast of He is. ‘ 32: 6 rose handmaidens morning
altero die obtulerunt holocausta et hostias pacificas;
other day offered holocausts and victims peace;
et sedit populus manducare et bibere et
and sat people eat and drink and
surrexerunt ludere. 32:7 **Locutus est autem Dominus**
rose play. 32: 7 He spoke is Now Lord
ad Moysen: ‘ Vade, descende; peccavit populus tuus,
to Moses: ‘ Go down; sinned people your
quem eduxisti de terra Aegypti. 32:8 **Recesserunt**
which You brought of land Egypt. 32: 8 They have moved
cito de via, quam praecepi eis, feceruntque sibi
quickly of way, than command them, They did to
vitulum conflatilem et adoraverunt atque immolantes
calf metal and worshiped and immolating
ei hostias dixerunt: ‘Isti sunt dii tui, Israel, qui te
it victims they said: ‘These are gods your Israel that you
eduxerunt de terra Aegypti!’. 32:9 **Rursumque ait**
led of land Egypt’. 32: 9 again said
Dominus ad Moysen: ‘ Cerno quod populus iste
Lord to Moses: ‘ Kern that people this
durae cervicis sit; 32:10 **dimitte me, ut irascatur**
dURA necked it is; 32:10 release I as angry
furor meus contra eos et deleam eos faciamque te
The anger my against them and abolish them I you
in gentem magnam’. 32:11 **Moyses autem orabat**
in nation great’. 32:11 Moses Now prayed
Dominum Deum suum dicens: ‘ Cur, Domine,
Lord God his saying: ‘ why, Sir,

irascitur furor tuus contra populum tuum, quem
angry The anger your against people your which
eduxisti de terra Aegypti in fortitudine magna et in
You brought of land Egypt in strength great and in
manu robusta? 32:12 Ne, quaeso, dicant Aegyptii:
hand strong? 32:12 Do not, Please, say Egyptians;
‘Callide eduxit eos, ut interficeret in montibus et
Astute brought them; as kill in mountains and
deleret e terra’. Quiescat ira tua, et esto
wipe out from land '. Refrain anger your and be
placabilis super nequitia populi tui. 32:13 Recordare
favorable over sleight people You. 32:13 Remember
Abraham, Isaac et Israel servorum tuorum, quibus
Abraham Isaac and Israel officials your which
iurasti per te ipsum dicens: ‘Multiplicabo semen
You swore by yourself saying: ‘multiply seed
vestrum sicut stellas caeli; et universam terram
you as stars the air; and all land
hanc, de qua locutus sum, dabo semini vestro, et
this of which said I I seed your and
possidebitis eam semper’’. 32:14 Placatusque est
possess it always'. 32:14 He decided is
Dominus, ne faceret malum, quod locutus fuerat
Lord, do not do evil that said was
adversus populum suum. 32:15 Et reversus est
against people his own. 32:15 The back is
Moyses de monte portans duas tabulas testimonii in
Moses of mount carrying two tables Meeting in
manu sua scriptas ex utraque parte 32:16 et factas
hand his written from both part 32:16 and Cap
opere Dei; scriptura quoque Dei erat sculpta in
work God; writing also God was engraved in
tabulis. 32:17 Audiens autem Iosue tumultum populi
board. 32:17 hearing Now Joshua noise people
vociferantis dixit ad Moysen: ‘ Ululatus pugnae
shouted said to Moses: ‘ whoops fighting
auditur in castris’. 32:18 Qui respondit: ‘ Non est
reported in the camp. ‘ 32:18 He He answered: ‘ no is
clamor vincentium neque clamor fugientium, sed
cry Vincent or cry fugitives but

clamorem cantantium ego audio'. 32:19 Cumque
cry singing I I hear that. ' 32:19 when
appropinquasset ad castra, vidit vitulum et choros;
near to camp saw calf and dancing;
iratusque valde proiecit de manu tabulas et confregit
The anger very rejected of hand tables and brake
eas ad radices montis. 32:20 Arripiensque vitulum,
them to roots mountain. 32:20 He took the calf
quem fecerant, combussit et contrivit usque ad
which had, burned and crushed up to
pulverem, quem sparsit in aquam et dedit ex eo
powder which strewed in water and given from it
potum filiis Israel. 32:21 Dixitque ad Aaron: ' Quid
water children Israel. 32:21 said to Aaron: ' What
tibi fecit hic populus, ut induceres super eum
you he here people; as involved over it
peccatum maximum?'. 32:22 Cui ille respondit: ' Ne
sin maximum ' 32:22 To he He answered: ' Do not anger
indignetur dominus meus; tu enim nosti
master my; you For you know
populum istum, quod pronus sit ad malum. 32:23
people this that flat is to evil. 32:23
Dixerunt mihi: 'Fac nobis deos, qui nos praecedant;
They said me: 'Deal us gods, that we before;
huic enim Moysi, qui nos eduxit de terra Aegypti,
this For Moses, that we brought of land Egypt,
nescimus quid acciderit'. 32:24 Quibus ego dixi:
we do not know what happen. ' 32:24 these I I said:
Quis vestrum habet aurum? Abstulerunt et dederunt
Who you has gold? Did and they
mihi, et proieci illud in ignem; egressusque est hic
I and I threw it in fire; He went out is here
vitulus'. 32:25 Vidit ergo Moyses populum quod esset
calf. 32:25 saw So Moses people that was
effrenatus; relaxaverat enim ei Aaron frenum in
naked; relieved For it Aaron bit in
ludibrium hostium eorum. 32:26 Et stans in porta
ridicule the enemy them. 32:26 The standing in gate
castrorum ait: ' Si quis est Domini, iungatur
camp he said: ' If who is Lord, side?
mihi!'. Congregatique sunt ad eum omnes filii Levi.
is me. ' gathered are to it all children Levi.

32:27 Quibus ait: ‘ Haec dicit Dominus, Deus

32:27 these he said: ‘ This says Lord, God

Israel: Ponat unusquisque gladium super femur suum.

Israel: Buckle each sword over thigh his own.

Ite et redite de porta usque ad portam per

Go and Crisscross of gate up to gate by

medium castrorum, et occidat unusquisque fratrem

medium camp and sets each brother

et amicum et proximum suum’. 32:28 Fecerunt

and friend and neighbor his own. ‘ 32:28 They did

filii Levi iuxta sermonem Moysi; cecideruntque

children Levi according to word Moses; fell

de populo in die illa quasi tria milia hominum.

of people in day that as three thousand men.

32:29 Et ait Moyses: ‘ Implestis manus vestras hodie

32:29 The said Moses: ‘ Fulfill hand your today

Domino unusquisque in filio et in fratre suo, ut

Lord each in son and in brother his as

detur vobis benedictio’. 32:30 Facto autem altero die,

given you blessing. ‘ 32:30 fact Now other day

locutus est Moyses ad populum: ‘ Peccastis peccatum

said is Moses to people; ‘ You have sin

maximum; ascendam ad Dominum, si quo modo

the maximum; I go up to Lord, if which only

quivero eum deprecari pro scelere vestro’. 32:31

peradventure it deprecate for crime you ‘. 32:31

Reversusque ad Dominum ait: ‘ Obsecro, peccavit

returned to Lord he said: ‘ Oh, sinned

populus iste peccatum maximum, feceruntque sibi

people this sin maximum They did to

deos aureos; aut dimitte eis hanc noxam 32:32 aut,

gods gold; or release them this noxiam 32:32 or,

si non facis, dele me de libro tuo, quem

if not you do erase I of book your which

scripsisti’. 32:33 Cui respondit Dominus: ‘ Qui

You have written. ‘ 32:33 To answered Lord: ‘ He

peccaverit mihi, delebo eum de libro meo. 32:34 Tu

sin I blot it of book mine. 32:34 You

autem vade et duc populum istum, quo locutus

Now go and Launch people this which said

sum tibi: angelus meus praecedet te; ego autem in

I you: angel my go you; I Now in

die ultionis visitabo et hoc peccatum eorum'. 32:35
day vengeance visit and this sin them. ' 32:35
Percussit ergo Dominus populum pro reatu vituli,
He struck So Lord people for debt calves,
quem fecerat Aaron. 33:1 Locutusque est Dominus ad
which had Aaron. 33: 1 said is Lord to
Moysen: ' Vade, ascende de loco isto, tu et populus
Moses: ' Go Attack of place this you and people
tuus, quem eduxisti de terra Aegypti, in terram,
your which You brought of land Egypt, in land
quam iuravi Abraham, Isaac et Iacob dicens: Semini
than I swore Abraham Isaac and Jacob saying: seed
tuo dabo eam. 33:2 Et mittam praecursorem tui
your I her. 33: 2 The I Forerunner your
angelum et eiciam Chananaeum et Amorraeum et
angel and drive Canaanite and Amorites and
Hetthaeum et Pherezaeum et Hevaeum et
Hittite and Per'izzites and Hevi and
Iebusaeum, 33:3 et intres in terram fluentem lacte
Jebusites 33: 3 and Move in land flowing milk
et melle. Non enim ascendam tecum, quia populus
and honey. no For I go up with because people
durae cervicis es, ne forte disperdam te in via'.
dURA necked you do not perhaps I you in way. ' 33:4
Audiens populus sermonem hunc pessimum
33: 4 hearing people word this worst
luxit, et nullus ex more indutus est cultu suo.
mourned; and no from more dressed is worship his own.
33:5 Dixitque Dominus ad Moysen: ' Loquere filiis
33: 5 said Lord to Moses: ' Speak children
Israel: Populus durae cervicis es; uno momento, si
Israel: people dURA necked art; one moment if
ascendam in medio tui, delebo te. Nunc autem
I go up in the your blot You. now Now
depone ornatum tuum, ut sciam quid faciam tibi'.
take off decoration your as I know what I do you '.
33:6 Deposuerunt ergo filii Israel ornatum suum
33: 6 They displaced So children Israel decoration his
a monte Horeb. 33:7 Moyses autem tollens
from mount Horeb. 33: 7 Moses Now taking
tabernaculum tetendit ei extra castra procul;
tent bent it outside camp distance;

vocavitque nomen eius Tabernaculum conventus. Et
she name his The Tabernacle meeting. The
omnis, qui quaerebat Dominum, egrediebatur ad
all that sought Lord, out to
tabernaculum conventus extra castra. 33:8 Cumque
tent meeting outside camp. 33: 8 when
egrederetur Moyses ad tabernaculum, surgebat
out Moses to tent, rose
universa plebs, et stabat unusquisque in ostio
all people; and standing each in door
papilionis sui; aspiciebantque tergum Moysi, donec
pavilion s; watch back Moses, until
ingrederetur tabernaculum. 33:9 Ingresso autem illo
enter tent. 33: 9 When he Now that
tabernaculum, descendebat columna nubis et stabat
tent, down column cloudy and standing
ad ostium; loquebaturque cum Moyse, 33:10
to the door; talked with Moses 33:10
cernentibus universis quod columna nubis staret ad
saw all that column cloudy standing to
ostium tabernaculi. Stabantque ipsi et adorabant per
door tent. rose they and worshiped by
fores tabernaculorum suorum. 33:11 Loquebatur
doors Booths ones. 33:11 talked
autem Dominus ad Moysen facie ad faciem, sicut
Now Lord to Moses the to face, as
solet loqui homo ad amicum suum. Cumque ille
usually talk man to friend his own. when he
reverteretur in castra, minister eius Iosue filius Nun
return in camp minister his Joshua son Nun
puer non recedebat de medio tabernaculi. 33:12 Dixit
boy not away of the tent. 33:12 said
autem Moyses ad Dominum: ‘Praecipis, ut educam
Now Moses to Lord: ‘command as Lead
populum istum, et non indicas mihi, quem missurus
people this and not show I which send
es mecum; cum dixeris: ‘Novi te ex nomine, et
you with me; with say: ‘I know you from name and
invenisti gratiam coram me’. 33:13 Si ergo inveni
found thanks before Me. ‘ 33:13 If So I found
gratiam in conspectu tuo, ostende mihi viam tuam,
thanks in before your show I way your

ut sciam te et inveniam gratiam ante oculos tuos;
as I know you and find thanks before eyes your;
respice quia populus tuus est natio haec'. 33:14
look because people your is The Nation This'. 33:14
Dixitque Dominus: 'Facies mea ibit, et requiem
said Lord: 'The face my go and rest
dabo tibi'. 33:15 Et ait Moyses: 'Si non tu ipse
I you '. 33:15 The said Moses: 'If not you he
eas, ne educas nos de loco isto; 33:16 in quo enim
them, do not lead we of place this; 33:16 in which For
scietur me et populum tuum invenisse gratiam in
known I and people your found thanks in
conspectu tuo, nisi ambulaveris nobiscum, ut
before your but walk with us, as
glorificemur ego et populus tuus prae omnibus
glorified I and people your than all
populis, qui habitant super terram?'. 33:17 Dixitque
people that residents over the earth. ' 33:17 said
Dominus ad Moysen: 'Et verbum istud, quod
Lord to Moses: 'The word this that
locutus es, faciam; invenisti enim gratiam coram me,
said you I do; found For thanks before I
et teipsum novi ex nomine'. 33:18 Qui ait: 'Ostende
and yourself new from The name '. 33:18 He he said: 'Ostende
mihi gloriam tuam'. 33:19 Respondit: 'Ego
Show I glory case '. 33:19 He answered: 'I
ostendam omne bonum tibi et vocabo in nomine
show all good you and call in name
Domini coram te; et miserebor, cui voluero, et
of before you; and I have compassion, which I will, and
clemens ero, in quem mihi placuerit'. 33:20
gracious I, in which I please. ' 33:20
Rursumque ait: 'Non poteris videre faciem meam;
again he said: 'no You can see face I;
non enim videbit me homo et vivet'. 33:21 Et
not For see I man and live '. 33:21 The
iterum: 'Ecce, inquit, est locus apud me, stabis
again: 'See, he says, is location in I wait
super petram; 33:22 cumque transibit gloria mea,
over rock; 33:22 when switch glory my
ponam te in foramine petrae et protegam dextera
I will you in hole rock and cover right

mea, donec transeam; 33:23 tollamque manum meam,
my until pass; 33:23 I'll take hand I
et videbis posteriora mea; faciem autem meam
and see back; my; face Now I
videre non poteris'. 34:1 Dixitque Dominus ad
see not you can. ' 34: 1 said Lord to
Moysen: ' Praecide tibi duas tabulas lapideas instar
Moses: ' Hew you two tables stone like
priorum, et scribam super eas verba, quae
first, and write over them words, which
habuerunt tabulae, quas fregisti. 34:2 Esto paratus
had Table, which broke. 34: 2 Be ready
mane, ut ascendas statim in montem Sinai;
morning as up immediately in mount Sinai;
stabisque mihi super verticem montis. 34:3 Nullus
Present yourself I over top mountain. 34: 3 no
ascendat tecum, nec videatur quispiam per totum
go up with or see one by all
montem; oves quoque et boves non pascantur e
mount; sheep also and cattle not feed from
contra'. 34:4 Excidit ergo duas tabulas lapideas,
On the contrary. ' 34: 4 I forgot So two tables stone,
quales antea fuerant; et de nocte consurgens ascendit
what before they were; and of night rising up
in montem Sinai, sicut praeceperat ei Dominus,
in mount Sinai as the it Lord,
portans secum tabulas. 34:5 Cumque descendisset
carrying with boards. 34: 5 when down
Dominus per nubem, stetit cum eo vocans in
Lord by cloud He stood with it calling in
nomine Domini. 34:6 Et transiens coram eo clamavit:
name Lord. 34: 6 The passing before it he cried out:
' Dominus, Dominus Deus, misericors et clemens,
' Lord, Lord God, merciful and gracious,
patiens et multae miserationis ac verax, 34:7 qui
The patient and many commiseration and true 34: 7 that
custodit misericordiam in milia, qui aufert
keeps mercy in thousand that taketh away
iniquitatem et scelera atque peccata, nihil autem
violence and crimes and sins, nothing Now

impunitum sinit, qui reddit iniquitatem patrum in
unpunished permit that returns violence fathers in
filiis ac nepotibus in tertiam et quartam
children and grandchildren in third and fourth
progeniem'. 34:8 Festinusque Moyses curvatus est
generation '. 34: 8 haste Moses curved is
pronus in terram et adorans 34:9 ait: ' Si inveni
flat in land and worshipping 34: 9 he said: ' If I found
gratiam in conspectu tuo, Domine, obsecro, ut
thanks in before your Sir, Please as
gradiaris nobiscum; populus quidem durae cervicis
go with us; people indeed dURA necked
est, sed tu auferes iniquitates nostras atque peccata
is but you purge iniquities our and sins
nosque possidebis'. 34:10 Respondit Dominus: ' Ego
and we possess. ' 34:10 The answer Lord: ' I
inibo pactum coram universo populo tuo; mirabilia
making pact before all people you; wonders
faciam, quae numquam visa sunt super totam terram
I do, which never visa are over all land
nec in ullis gentibus, ut cernat cunctus populus, in
or in any nations, as see all people; in
cuius es medio, opus Domini terribile, quod facturum
the you medium work of terrible that do
sum tecum. 34:11 Observa cuncta, quae hodie mando
I with you. 34:11 Observe all which today I
tibi: ego ipse eiciam ante faciem tuam Amorraeum
you: I he drive before face your Amorites
et Chananaeum et Hetthaeum, Pherezaeum quoque
and Canaanite and Hittite Per'izzites also
et Hevaeum et Iebusaeum. 34:12 Cave, ne
and Hevi and Jebusites. 34:12 Take care, do not
umquam cum habitatoribus terrae, quam intraveris,
never with inhabitants earth than go,
iungas amicitias, quae tibi sint in ruinam; 34:13 sed
join the league which you are in fall; 34:13 but
aras eorum destrue, confringe lapides palosque
high their overturned break stones images
succide. 34:14 Noli adorare deum alienum: Dominus
Cut. 34:14 Do not worship god s: Lord
Zelotes nomen eius, Deus est aemulator. 34:15 Ne
jealous name his God is jealous. 34:15 Do not

ineas pactum cum hominibus illarum regionum, ne,
Make no pact with men of regions do not,
cum fornicati fuerint cum diis suis et sacrificaverint
with whoring they with other their and sacrificed
eis, vocet te quispiam, et comedas de immolatis.
them, call you someone and eat of sacrificed.

34:16 Nec uxorem de filiabus eorum accipies filiis
34:16 No wife of daughters their take children
tuis, ne, postquam ipsae fuerint fornicatae cum diis
your do not, after they they prostitution, with other
suis, fornicari faciant et filios tuos in deos suos.
their fornication do and children your in gods ones.

34:17 Deos conflates non facies tibi. 34:18
34:17 gods metal; not face to you. 34:18

Sollemnitatem Azymorum custodies: septem diebus
Celebrate Unleavened Bread keep: seven days

vesceris azymis, sicut praecepi tibi, in tempore
eat unleavened bread, as command you in time

constituto mensis Abib; mense enim verni temporis
established month Abib; month For spring time

egressus es de Aegypto. 34:19 Omne, quod aperit
out you of Egypt. 34:19 All that opens

vulvam generis masculini, meum erit; de cuncto
matrix race male, my will be; of all

grege tuo tam de bobus quam de ovibus meum
group your so of herd than of sheep my

erit. 34:20 Primogenitum asini redimes ove, sin
will be. 34:20 First- ass redeem sheep, if

autem nec pretium pro eo dederis, franges cervicem
Now or price for it give break neck

eius. Primogenitum filiorum tuorum redimes; nec
her. First- children your redeem; or

apparebis in conspectu meo vacuus. 34:21 Sex diebus
appear in before I empty. 34:21 six days

operaberis, die septimo cessabis etiam arare et
labor, day seventh cease also plow and

metere. 34:22 Sollemnitatem Hebdomadarum facies
reap. 34:22 Celebrate weeks face

tibi in primitiis frugum messis tuae triticeae et
you in first- cereals harvest your wheat and

sollemnitatem Collectae, quando, redeunte anni
The feast frown, when, return years
tempore, cuncta conduntur. 34:23 Tribus temporibus
time all harvesting. 34:23 Three times
anni apparebit omne masculinum tuum in conspectu
years appear all male your in before
omnipotentis Domini, Dei Israel. 34:24 Cum enim
Almighty Lord, God Israel. 34:24 with For
tulero gentes a facie tua et dilatavero terminos
dispossess nations from the your and enlarge border
tuos, nullus insidiabitur terrae tuae, ascendente te et
your no wait earth your up you and
apparente in conspectu Domini Dei tui ter in anno.
The apparent in before of God your thrice in year.
34:25 Non immolabis super fermento sanguinem
34:25 no offer over yeast blood
hostiae meae; neque residebit mane de victima
The victims mine; or residence morning of victim
sollemnitatis Paschae. 34:26 Primitias frugum terrae
solemnity Easter. 34:26 The first of the cereals earth
tuae afferes in domum Domini Dei tui. Non coques
your advance in home of God You. no cook
haedum in lacte matris suae'. 34:27 Dixitque
kid in milk mother His own. ' 34:27 said
Dominus ad Moysen: ' Scribe tibi verba haec,
Lord to Moses: ' write you words Thus,
quibus et tecum et cum Israel pepigi foedus'. 34:28
which and with and with Israel I made the treaty. ' 34:28
Fuit ergo ibi cum Domino quadraginta dies et
There was So there with Lord forty day and
quadraginta noctes; panem non comedit et aquam
forty nights; bread not ate and water
non bibit et scripsit in tabulis verba foederis, decem
not drinks and He wrote in tables words meeting, ten
verba. 34:29 Cumque descenderet Moyses de monte
words. 34:29 when down Moses of mount
Sinai, tenebat duas tabulas testimonii et ignorabat
Sinai held two tables Meeting and unknown
quod resplenderet cutis faciei suae ex consortio
that resplenderet skin face his from company

sermonis Domini. 34:30 Videntes autem Aaron et
speech Lord. 34:30 seeing Now Aaron and
filiis Israel resplendere cutem faciei Moysi,
children Israel shine skin face Moses,
timuerunt prope accedere; 34:31 vocatique ab eo
feared close approach; 34:31 called from it
reversi sunt tam Aaron quam principes synagogae.
returned are so Aaron than leaders synagogue.
Et postquam locutus est ad eos, 34:32 venerunt ad
The after said is to them; 34:32 they to
eum etiam omnes filii Israel; quibus praecepit
it also all children Israel; which charged
cuncta, quae audierat a Domino in monte Sinai.
all which heard from Lord in mount Sinai.
34:33 Impletisque sermonibus, posuit velamen super
34:33 When words, set covering over
faciem suam, 34:34 quod ingressus ad Dominum et
face his 34:34 that entry to Lord and
loquens cum eo auferabat, donec exiret; et tunc
speaking with it off, until he came out; and then
loquebatur ad filios Israel omnia, quae sibi fuerant
He was speaking to children Israel all which to were
imperata. 34:35 Qui videbant cutem faciei Moysi
commands. 34:35 He see skin face Moses
resplendere, sed operiebat ille rursus faciem suam,
shine, but covered he again face his
donec ingressus loqueretur cum eo. 35:1 Igitur,
until entry speak with the fact. 35: 1 Therefore,
congregato omni coetu filiorum Israel, dixit ad eos: ‘
Assemble all group children Israel said to them: ‘
Haec sunt, quae iussit Dominus fieri: 35:2 sex
This are which ordered Lord be done: 35: 2 six
diebus facietis opus, septimus dies erit vobis sanctus,
days do work; seventh day will be you holy
sabbatum et requies Domino; qui fecerit opus in eo,
Saturday and rest Lord; that do work in it
occidetur. 35:3 Non succendetis ignem in omnibus
killed. 35: 3 no kindle fire in all
habitaculis vestris per diem sabbati’. 35:4 Et ait
dwelling your by day Saturday. 35: 4 The said

Moyses ad omnem coetum filiorum Israel: ‘ Iste est
Moses to all group children Israel: ‘ this is
sermo, quem praecepit Dominus dicens: 35:5
word which charged Lord saying: 35: 5
‘Separate apud vos donaria Domino’. Omnis
‘Separate in you gifts The Lord. ‘ all
voluntarius et proni animi offerat ea Domino: aurum
volunteer and flat of offer it Lord: gold
et argentum et aes, 35:6 hyacinthum et purpuram
and silver and bronze, 35: 6 blue and purple
coccumque et byssum, pilos caprarum 35:7 et pelles
red and fine hair kids 35: 7 and skins
arietum rubricatas et pelles delphini, ligna acaciae
rams red and skins dolphins, timber acacia
35:8 et oleum ad luminaria concinnanda et aromata,
35: 8 and oil to lights spices and spices
ut conficiatur unguentum et thymiana suavissimum,
as assumptions ointment and incense sweet,
35:9 lapides onychinos et gemmas ad ornatum ephod
35: 9 stones onyx and buds to decoration ephod
et pectoralis. 35:10 Quisquis vestrum sapiens est,
and breastplate. 35:10 anyone you wise is
veniat et faciat, quod Dominus imperavit, 35:11
come and do that Lord ordered 35:11
habitaculum scilicet et tentorium eius atque
habitation namely, and tent his and
operimentum, fibulas et tabulata cum vectibus,
cover, buckles and panels with bars;
columnas et bases; 35:12 arcam et vectes,
columns and sockets; 35:12 ark and bars;
propitiatorium et velum, quod ante illud oppanditur;
seat and film, that before it screen;
35:13 mensam cum vectibus et vasis et propositionis
35:13 table with bars; and vessels and Presence
panibus; 35:14 candelabrum ad luminaria sustentanda,
bread; 35:14 candlestick to lights support;
vasa illius et lucernas et oleum ad nutrimenta
vessels of and lamps and oil to fuel
luminarium; 35:15 altare thymiamatis et vectes et
light; 35:15 altar fumigating and bars and
oleum unctionis et thymiana ex aromatibus; velum
oil unction and incense from spices; The veil

ad ostium habitaculi; 35:16 altare holocausti et
to door Habitation; 35:16 altar holocaust and
craticulam eius aeneam cum vectibus et vasis suis,
top his brass with bars; and vessels their
labrum et basim eius; 35:17 cortinas atrii cum
lip and base thereof; 35:17 The curtains court with
columnis et basibus, velum in foribus atrii; 35:18
columns and bases, The veil in doors the court; 35:18
paxillos habitaculi et atrii cum funiculis suis;
The pins Habitation and court with cords his family;
35:19 vestimenta texta, quorum usus est in ministerio
35:19 clothes texture; the use is in ministry
sanctuarii, vestes sanctas Aaron pontificis ac vestes
sanctuary clothing St. Aaron Pope and clothing
filiorum eius, ut sacerdotio fungantur mihi'. 35:20
children his as priesthood office to me. ' 35:20
Egressus est omnis coetus filiorum Israel de
Departing is all group children Israel of
conspectu Moysi, 35:21 et venit, quisquis erat mentis
before Moses, 35:21 and he came anyone was mind
promptissimae, et attulit sponte sua donaria Domino
prompt, and brought accord his gifts Lord
ad faciendum opus tabernaculi conventus et quidquid
to do work tent meeting and whatever
ad cultum et ad vestes sanctas necessarium erat.
to service and to clothing St. necessary It was.
35:22 Viri cum mulieribus, omnes voluntarii
35:22 men with women all voluntary
praebuerunt fibulas et inaures, anulos et dextralia;
Gave buckles and earrings, rings and tablets;
omne vas aureum in donaria Domini separatum est.
all vessel gold in gifts of separate It is.
35:23 Si quis habebat hyacinthum et purpuram
35:23 If who had blue and purple
coccumque, byssum et pilos caprarum, pelles arietum
red, fine and hair goats, skins rams
rubricatas et pelles delphini, 35:24 argenti aerisque
red and skins dolphins, 35:24 silver copper
metalla, obtulerunt Domino lignaque acaciae in varios
metals, offered Lord Everyone acacia in various

usus. 35:25 Sed et mulieres eruditae dederunt, quae
purposes. 35:25 but and women educated they, which
neverant, hyacinthum, purpuram et coccum ac
spun, blue purple and scarlet and
byssum 35:26 et pilos caprarum, sponte propria
fine 35:26 and hair goats, accord own
cuncta tribuentes. 35:27 Principes vero obtulerunt
all giving. 35:27 Leaders But offered
lapides onychinos et gemmas ad ephod et pectorale
stones onyx and buds to ephod and breastplate
35:28 aromataque et oleum ad luminaria
35:28 spice and oil to lights
concinnanda et ad praeparandum unguentum ac
spices and to prepare ointment and
thymiama odoris suavissimi componendum. 35:29
incense odor sweet restore order. 35:29
Omnes viri et mulieres mente prompta obtulerunt
All men and women Remember prompt offered
donaria, ut fierent opera, quae iusserat Dominus per
gifts; as device works which ordered Lord by
manum Moysi. Cuncti filii Israel voluntaria Domino
hand Moses. All children Israel voluntary Lord
dedicaverunt. 35:30 Dixitque Moyses ad filios Israel:
dedicated. 35:30 said Moses to children Israel:
‘ Ecce vocavit Dominus ex nomine Beseleel filium
‘ Look he called Lord from name Bezalel son
Uri filii Hur de tribu Iudae; 35:31 implevitque
Uri children Hur of tribe Judah; 35:31 installed
eum spiritu Dei, sapientia et intellegentia et scientia
it spirit God, wisdom and intelligence and knowledge
ad omne opus, 35:32 ad excogitandum et faciendum
to all work; 35:32 to designing and do
opus in auro et argento et aere, 35:33 ad
work in gold and silver and air 35:33 to
scindendum et includendum gemmas et ad
split and set buds and to
sculpendum ligna, quidquid fabre adinveniri potest.
carving timber whatever artificially crafts can.
35:34 Dedit quoque in corde eius, ut alios doceret,
35:34 given also in heart his as others teach
ipsi et Ooliab filio Achisamech de tribu Dan. 35:35
they and Ooliab son Achisamech of tribe Dan. 35:35

Ambos implevit sapientia, ut faciant opera fabri
Them filled the wisdom as do works makers
polymitarii ac plumarii de hyacintho ac purpura
work and embroidered of blue and purple
coccoque et bysso et textoris, facientes omne opus
red and fine and weaver doing all work
ac nova quaeque reperientes’. 36:1 Fecit ergo
and new each finding. ‘ 36: 1 He made So
Beseleel et Ooliab et omnis vir sapiens, quibus
Bezalel and Ooliab and all man wise, which
dedit Dominus sapientiam et intellectum, ut scirent
given Lord wisdom and understanding, as know
fabre operari, quae in usus sanctuarii necessaria
artificially work which in use sanctuary necessary
sunt et quae praecepit Dominus. 36:2 Cumque
are and which charged Lord. 36: 2 when
vocasset Moyses Beseleel et Ooliab et omnem
calling Moses Bezalel and Ooliab and all
eruditum virum, cui dederat Dominus sapientiam,
hearted man which given Lord wisdom
omnes, qui sponte sua obtulerant se ad faciendum
all that accord his offered he to do
opus, 36:3 acceperunt ab ipso universa donaria, quae
work; 36: 3 took from it all gifts; which
attulerant filii Israel ad faciendum opus in cultum
reported children Israel to do work in service
sanctuarii. Ipsi autem cotidie mane donaria ei
sanctuary. they Now daily morning gifts it
offerebant. 36:4 Unde omnes sapientes artifices
offered. 36: 4 Hence, all wise artists
venerunt singuli de opere suo pro sanctuario 36:5 et
they each of work his for sanctuary 36: 5 and
dixerunt Moysi: ‘ Plus offert populus quam
said Moses: ‘ more offers people than
necessarium est operi, quod Dominus iussit facere’.
necessary is work, that Lord ordered do ‘.
36:6 Iussit ergo Moyses praeconis voce per castra
36: 6 He ordered So Moses crier voice by camp
clamari: ‘ Nec vir nec mulier quidquam offerat ultra
proclaimed: ‘ No man or woman or offer more

pro omni opere sanctuario'. Sicque cessatum est a
for all work sanctuary. So, cessation is from
muneribus offerendis, 36:7 eo quod oblata sufficerent
gifts bringing 36: 7 it that offerings sufficient
et superabundarent. 36:8 Feceruntque omnes corde
and too much. 36: 8 They did all heart
sapientes inter artifices habitaculi cortinas decem de
wise between artists Habitation The curtains ten of
byssu retorta et hyacintho et purpura coccoque,
fine twisted and blue and purple red,
cum cherubim intextis arte polymita; 36:9 quarum
with cherubs interwoven art colors; 36: 9 the
una habebat in longitudine viginti octo cubitos et in
one had in length twenty eight cubits and in
latitudine quattuor: una mensura erat omnium
width four: one The measure was all
cortinarum. 36:10 Coniunxitque cortinas quinque
curtains. 36:10 He joined The curtains five
alteram alteri et alias quinque sibi invicem copulavit.
other other and other five to another coupled.
36:11 Fecit et ansas hyacinthinas in ora cortinae
36:11 He made and loops blue in coast curtain
unius in extremitate iuncturae et in ora cortinae
one in end coupling and in coast curtain
extremae in iunctura altera similiter. 36:12
extreme in joint other similarly. 36:12
Quinquagenas ansas fecit pro utraque cortina, ut
fifty loops he for both tripod, as
contra se invicem venirent ansae et mutuo
against he another come loops and loan
iungerentur. 36:13 Unde et quinquaginta fudit fibulas
coupling. 36:13 Hence, and fifty shed buckles
aureas, quae morderent cortinarum ansas, et fieret
gold which coupled curtains loops, and would
unum habitaculum. 36:14 Fecit et saga undecim
one habitation. 36:14 He made and canopies eleven
de pilis caprarum pro tentorio super habitaculum;
of hair kids for tent over the dwelling;
36:15 unum sagum in longitudine habebat cubitos
36:15 one curtain in length had cubits

triginta et in latitudine cubitos quattuor: unius
thirty and in width cubits four: one
mensurae erant omnia saga. 36:16 Quorum quinque
measurement were all saga. 36:16 The five
iunxit seorsum et sex alia separatim. 36:17 Fecitque
tail apart and six other separately. 36:17 And he did
ansas quinquaginta in ora sagi ultimi iuncturae
loops fifty in coast curtain last coupling
unius et quinquaginta in ora sagi iuncturae alterius,
one and fifty in coast curtain coupling other
ut sibi invicem iungerentur; 36:18 et fecit fibulas
as to another Jews; 36:18 and he buckles
aeneas quinquaginta, quibus necteretur tentorium, ut
brass fifty, which couple screen, as
esset unum. 36:19 Fecit et opertorium tentorio de
was one. 36:19 He made and The cover tent of
pellibus arietum rubricatis aliudque desuper
skins rams red overlap top
velamentum de pellibus delphini. 36:20 Fecit et
covering of skins dolphins. 36:20 He made and
tabulas habitaculi de lignis acaciae stantes. 36:21
tables Habitation of wood acacia standing. 36:21
Decem cubitorum erat longitudo tabulae unius, et
ten cubits was length tables one and
unum ac semis cubitum latitudo retinebat. 36:22 Bini
one and half bed width board. 36:22 Bini
pedes erant per singulas tabulas, ut altera alteri
feet were by each tablets, as other other
iungeretur: sic fecit in omnibus tabulis habitaculi.
connected: so he in all tables Habitation.
36:23 E quibus viginti ad plagam meridianam erant
36:23 E which twenty to side south were
contra austrum 36:24 cum quadraginta basibus
against south 36:24 with forty bases
argenteis. Duae bases sub singulis tabulis ponebantur
silver: two bases under each tables tenons
pro duabus pedibus. 36:25 Ad plagam quoque
for two feet. 36:25 the side also
habitaculi, quae respicit ad aquilonem, fecit viginti
Habitation which regards to north he twenty
tabulas 36:26 cum quadraginta basibus argenteis:
tables 36:26 with forty bases silver:

duas bases per singulas tabulas. 36:27 Contra
two bases by each boards. 36:27 against
occidentem vero, id est ad eam partem habitaculi
west however, that is to it part Habitation
quae mare respicit, fecit sex tabulas 36:28 et duas
which sea regards, he six tables 36:28 and two
alias per singulos angulos habitaculi retro; 36:29
other by each corners Habitation back; 36:29
quae gemellae erant a deorsum usque sursum in
which coupled were from down up up in
unam compaginem. Ita fecit duas tabulas in duobus
one format. Yes he two tables in two
angulis, 36:30 ut octo essent simul tabulae et
corners, 36:30 as eight they together tables and
haberent bases argenteas sedecim: binas scilicet bases
have bases silver sixteen; two namely, bases
sub singulis tabulis. 36:31 Fecit et vectes de lignis
under each board. 36:31 He made and bars of wood
acaciae quinque ad continendas tabulas unius lateris
acacia five to link tables one brick
habitaculi 36:32 et quinque alios ad alterius lateris
Habitation 36:32 and five others to other brick
coaptandas tabulas; et extra hos quinque alios vectes
connect tablets; and outside these five others bars
ad occidentalem plagam habitaculi contra mare. 36:33
to west side Habitation against sea. 36:33
Fecit autem vectem medium, qui per medias tabulas
He made Now bar medium that by the middle tables
ab una extremitate usque ad alteram perveniret.
from one end up to other reach.
36:34 Ipsa autem tabulata deauravit. Et anulos
36:34 The Now panels gold. The rings
eorum fecit aureos, per quos vectes induci possent;
their he gold by which bars induced they could;
quos et ipsos laminis aureis operuit. 36:35 Fecit et
which and they plates gold covered. 36:35 He made and
velum de hyacintho et purpura coccoque ac bysso
The veil of blue and purple red and fine
retorta, opere polymitario, cum cherubim intextis;
twisted work embroidery, with cherubs embroidery;

36:36 et quattuor columnas de lignis acaciae, quas
 36:36 and four columns of wood acacia, which
cum uncis suis deauravit, fisis basibus earum
 with brackets their of gold; Casting bases their
argenteis. 36:37 Fecit et velum in introitu
 silver. 36:37 He made and The veil in entry
tabernaculi ex hyacintho, purpura, cocco byssoque
 tent from blue purple, scarlet fine
retorta opere plumarii; 36:38 et columnas quinque
 twisted work needlework; 36:38 and columns five
cum uncis suis. Et operuit auro capita et anulos
 with brackets their own. The covered gold heads and rings
earum basesque earum fudit aeneas. 37:1 Fecit
 their sockets their shed brass. 37: 1 He made
autem Beseleel et arcam de lignis acaciae habentem
 Now Bezalel and ark of wood acacia having
duos semis cubitos in longitudine et cubitum ac
 two half cubits in length and bed and
semissem in latitudine, altitudo quoque unius cubiti
 half in width, height also one elbow
fuit et dimidii; vestivitque eam auro purissimo intus
 was and half; He dressed it gold pure inside
ac foris. 37:2 Et fecit illi coronam auream per
 and abroad. 37: 2 The he they crown gold by
gyrum, 37:3 conflans quattuor anulos aureos in
 about, 37: 3 Casting four rings gold in
quattuor pedibus eius; duos anulos in latere uno et
 four feet thereof; two rings in side one and
duos in altero. 37:4 Vectes quoque fecit de lignis
 two in other. 37: 4 bars also he of wood
acaciae, quos vestivit auro 37:5 et quos misit in
 acacia, which overlaid gold 37: 5 and which sent in
anulos, qui erant in lateribus arcae, ad portandum
 rings, that were in sides ark to transport
eam. 37:6 Fecit et propitiatorium de auro
 her. 37: 6 He made and seat of gold
mundissimo: duorum cubitorum et dimidii in
 clean; two cubits and half in
longitudine et cubiti ac semis in latitudine. 37:7
 length and elbow and half in width. 37: 7

Duos etiam cherubim ex auro ductili fecit ex
two also cherubs from gold beaten he from
utraque parte propitiatorii: 37:8 cherub unum ex
both part cover: 37: 8 cherub one from
summitate unius partis et cherub alterum ex
top one party and cherub other from
summitate partis alterius; duos cherubim ex singulis
top party the other; two cherubs from each
summitatibus propitiatorii 37:9 extendentes alas
ends cover 37: 9 Spreading wings
sursum et tegentes alis suis propitiatorium seque
up and covering wings their seat themselves
mutuo et illud respicientes. 37:10 Fecit et mensam
loan and it looking. 37:10 He made and table
de lignis acaciae in longitudine duorum cubitorum et
of wood acacia in length two cubits and
in latitudine unius cubiti, quae habebat in altitudine
in width one elbow, which had in height
cubitum ac semissem; 37:11 circumdeditque eam auro
bed and a half; 37:11 He covered it gold
mundissimo et fecit illi coronam auream per gyrum.
clean and he they crown gold by about.
37:12 Fecit ei quoque limbum aureum quattuor
37:12 He made it also limbo gold four
digitorum per circuitum et super illum coronam
inches by about and over it crown
auream. 37:13 Fudit et quattuor circulos aureos,
gold. 37:13 He cast and four rings gold
quos posuit in quattuor angulis per singulos pedes
which set in four corners by each feet
mensae 37:14 iuxta limbum; misitque in eos
table 37:14 according to rim; sent in them
vectes, ut possit mensa portari. 37:15 Ipsos quoque
bars; as can table carried. 37:15 Drywall also
vectes fecit de lignis acaciae et circumdedit eos
bars he of wood acacia and surrounded them
auro; 37:16 et vasa ad diversos usus mensae,
gold; 37:16 and vessels to different use tables
acetabula, phialas et cyathos et crateras ex auro
dishes, bowls and cups and bowls from gold

puro, in quibus offerenda sunt libamina. 37:17 Fecit
pure, in which offer are offerings. 37:17 He made
et candelabrum ductile de auro mundissimo, basim
and candlestick hammer of gold clean, base
et hastile eius; scyphi sphaerulaeque ac flores unum
and The shaft thereof; cups bowls and flowers one
cum ipso erant: 37:18 sex in utroque latere, tres
with it they were: 37:18 six in both side, three
calami ex parte una et tres ex altera; 37:19 tres
branches from part one and three from the other; 37:19 three
scyphi in nucis modum in calamo uno sphaerulaeque
cups in walnut mode in pen one bowls
simul et flores et tres scyphi instar nucis in calamo
together and flowers and three cups like walnut in pen
altero sphaerulaeque simul et flores. Aequum erat
other bowls together and flowers. Equal was
opus sex calamorum, qui procedebant de hastili
work six branches that issued of Menorah
candelabri. 37:20 In ipso autem hastili erant quattuor
candlestick. 37:20 in it Now Menorah were four
scyphi in nucis modum sphaerulaeque et flores;
cups in walnut mode bowls and flowers;
37:21 singulae sphaerulae sub binis calamis per loca
37:21 each roundels under two branches by places
tria, qui simul sex fiunt calami procedentes de hastili
three, that together six are branches proceeding of Menorah
uno. 37:22 Sphaerulae igitur et calami unum cum
one. 37:22 bowls So and branches one with
ipso erant, totum ductile ex auro purissimo. 37:23
it were all hammer from gold pure. 37:23
Fecit et lucernas septem cum emunctoriis suis et
He made and lamps seven with snuffdishes their and
vasa, ubi emuncta condantur, de auro mundissimo.
vessels, where trays establishment, of gold finest.
37:24 Talentum auri purissimi appendebat
37:24 talent gold pure He weighed
candelabrum cum omnibus vasis suis. 37:25 Fecit
candlestick with all vessels their own. 37:25 He made
et altare thymiamatis de lignis acaciae habens per
and altar fumigating of wood acacia a by
quadrum singulos cubitos et in altitudine duos; e
foursquare each cubits and in height two; from

cuius angulis procedebant cornua. 37:26 Vestivitque
the corners issued horns. 37:26 overlaid
illud auro purissimo cum craticula ac parietibus et
it gold pure with gridiron and walls and
cornibus. 37:27 Fecitque ei coronam aureolam per
horns. 37:27 And he did it crown gold by
gyrum et binos anulos aureos sub corona in duobus
about and two rings gold under crown in two
lateribus, ut mittantur in eos vectes, et possit altare
sides, as holders in them bars; and can altar
portari. 37:28 Ipsos autem vectes fecit de lignis
carried. 37:28 Drywall Now bars he of wood
acaciae et operuit laminis aureis. 37:29 Composuit
acacia and covered plates gold. 37:29 He made
et oleum ad sanctificationis unguentum et thymiana
and oil to sanctification ointment and incense
de aromatibus mundissimis opere pigmentarii. 38:1
of spices blending work merchant. 38: 1
Fecit et altare holocausti de lignis acaciae quinque
He made and altar holocaust of wood acacia five
cubitorum per quadrum et trium in altitudine, 38:2
cubits by foursquare and three in height, 38: 2
cuius cornua de angulis procedebant; operuitque illud
the horns of corners issued; covered it
laminis aeneis. 38:3 Et in usus eius paravit ex aere
plates brass. 38: 3 The in use his prepared from air
vasa diversa: lebetes, vatilla et pateras, fuscinulas
vessels different ways: pots, shovels and bowls, forks
et ignium receptacula. 38:4 Craticulamque eius in
and fires receptacles. 38: 4 grating his in
modum retis fecit aeneam subter marginem altaris
mode network he brass under margin altar
ab imo usque ad medium eius, 38:5 fuis quattuor
from In fact, up to medium his 38: 5 Casting four
anulis per totidem craticulae summitates, ad
rings by many grating ends to
immittendos vectes ad portandum. 38:6 Quos et
put bars to carry. 38: 6 These and
ipsos fecit de lignis acaciae et operuit laminis
they he of wood acacia and covered plates
aeneis; 38:7 induxitque in circulos, qui in lateribus
brass; 38: 7 poles in rings that in sides

altaris eminebant. Ipsum autem altare non erat
altar graveyard. The Now altar not was
solidum, sed cavum ex tabulis et intus vacuum.
solid, but hollow from tables and inside void.
38:8 Fecit et labrum aeneum cum basi sua de
38: 8 He made and lip bronze with base his of
speculis mulierum, quae excubabant in ostio
mirrors women which watch in door
tabernaculi conventus. 38:9 Fecit et atrium, in cuius
tent meeting. 38: 9 He made and court in the
australi plaga erant tentoria de bysso retorta
south stroke were hangings of fine twisted
cubitorum centum; 38:10 columnae aeneae viginti
cubits one hundred; 38:10 column brass twenty
cum basibus suis; unci columnarum et anuli
with bases his family; links columns and ring
earum argentei. 38:11 Aeque ad septentrionalem
their silver. 38:11 equally to northern
plagam tentoria, columnae basesque et unci anulique
side tents, column sockets and links fillets
columnarum eiusdem mensurae et operis ac metalli
columns of measurement and work and metal
erant. 38:12 In ea vero plaga, quae ad occidentem
were. 38:12 in it But quarter which to west
respicit, fuerunt tentoria cubitorum quinquaginta,
regards, were hangings cubits fifty,
columnae decem cum basibus suis; et unci
column ten with bases his family; and links
columnarum anulique earum argentei. 38:13 Porro
columns fillets their silver. 38:13 the
contra orientem quinquaginta cubitorum paravit
against east fifty cubits prepared
tentoria, 38:14 e quibus quindecim cubitos
tents, 38:14 from which fifteen cubits
columnarum trium cum basibus suis unum tenebat
columns three with bases their one held
latus; 38:15 et in parte altera quia inter utraque
side; 38:15 and in part other because between both
introitum tabernaculi fecit quindecim aequae
entrance tent he fifteen as well as
cubitorum erant tentoria columnaeque tres et bases
cubits were hangings posts three and bases

totidem. 38:16 Cuncta atrii tentoria in circuitu ex
four. 38:16 All court hangings in about from
byssu retorta texuerat. 38:17 Bases columnarum
fine twisted linen. 38:17 bases columns
fuere aeneae, unci autem earum et anuli earum
there were brass; links Now their and ring their
argentei et capita earum vestivit argento et omnes
silver and heads their overlaid silver and all
columnas atrii cinxit anulis argenteis. 38:18 Et in
columns court He clasped rings silver. 38:18 The in
introitu eius opere plumario fecit velum ex
entry his work embroidered he The veil from
hyacintho, purpura, cocco ac bysso retorta; quod
blue purple, scarlet and fine linen; that
habebat viginti cubitos in longitudine, altitudo vero
had twenty cubits in length, height But
quinque cubitorum erat iuxta mensuram, quam
five cubits was according to measure than
cuncta atrii tentoria habebant. 38:19 Columnae autem
all court hangings had. 38:19 The columns Now
in ingressu fuere quattuor cum basibus aeneis,
in entry there were four with bases brass;
uncis argenteis; capitaque et anulos earum vestivit
brackets silver; capitals and rings their overlaid
argento. 38:20 Paxillos quoque habitaculi et atrii per
silver. 38:20 The pins also Habitation and court by
gyrum fecit aeneos. 38:21 Hic est census habitaculi,
about he brass. 38:21 This is census Habitation
habitaculi testimonii, qui recensitus est iuxta
Habitation Meeting that counted is according to
praeceptum Moysi ministerio Levitarum per manum
command Moses ministry Levites by hand
Ithamar filii Aaron sacerdotis. 38:22 Beseleel filius
Ith'amar children Aaron the priest. 38:22 Bezalel son
Uri filii Hur de tribu Iudae fecit cuncta, quae
Uri children Hur of tribe Judah he all which
praeceperat Dominus Moysi, 38:23 iuncto sibi socio
the Lord Moses, 38:23 team to partner
Ooliab filio Achisamech de tribu Dan fabro et
Ooliab son Achisamech of tribe Dan smith and
polymitaro atque plumario ex hyacintho, purpura,
embroidery and embroidered from blue purple,

cocco et bysso. 38:24 Omne aurum, quod expensum
scarlet and fine. 38:24 All gold, that used
est in opere sanctuarii et quod oblatum est in
is in work sanctuary and that offered is in
donariis, viginti novem talentorum fuit et
gifts twenty nine talents was and
septingentorum triginta siclorum ad mensuram sicli
seven hundred thirty shekels to measure shekel
sanctuarii. 38:25 Argentum autem eorum, qui in
sanctuary. 38:25 silver Now their that in
congregatione recensiti sunt, centum talentorum fuit
community number of are one hundred talents was
et mille septingentorum et septuaginta quinque
and thousand seven hundred and seventy five
siclorum ad mensuram sicli sanctuarii. 38:26 Beca,
shekels to measure shekel sanctuary. 38:26 bekah,
id est dimidium sicli iuxta mensuram sicli
that is half shekel according to measure shekel
sanctuarii, dedit quisquis transit ad censum a
sanctuary given anyone passes to rental from
viginti annis et supra, de sescentis tribus milibus et
twenty years and above, of six three thousands and
quingentis quinquaginta armatorum. 38:27 De talentis
five fifty armed men. 38:27 The talents
centum argenti conflatae sunt bases sanctuarii et
one hundred silver casting are bases sanctuary and
veli, singulis talentis per bases singulas supputatis.
veil each talents by bases each Counting.
38:28 De mille autem septingentis et septuaginta
38:28 The thousand Now seven hundred and seventy
quinque siclis fecit uncos columnarum et vestivit
five pieces he hooks columns and overlaid
capita earum et cinxit eas argento. 38:29 Aeris
heads their and He clasped them silver. 38:29 Air
quoque oblata sunt septuaginta talenta et duo milia
also offerings are seventy talents and two thousand
et quadringenti sicli, 38:30 ex quibus fecit bases in
and four shekels, 38:30 from which he bases in
introitu tabernaculi conventus et altare aeneum cum
entry tent meeting and altar bronze with

craticula sua omniaque vasa, quae ad usum eius
gridiron his all vessels, which to use his
pertinent, 38:31 et bases atrii tam in circuitu quam
concern, 38:31 and bases court so in about than
in ingressu eius et omnes paxillos habitaculi atque
in entry his and all The pins Habitation and
atrii per gyrum. 39:1 De hyacintho vero et purpura,
court by about. 39: 1 The blue But and purple,
cocco ac bysso fecerunt vestes textas pro ministerio
scarlet and fine they clothing tissue for ministry
sanctuarii. Et fecerunt vestes sacras Aaron, sicut
sanctuary. The they clothing sacred Aaron as
praecepit Dominus Moysi. 39:2 Fecerunt igitur ephod
charged Lord Moses. 39: 2 They did So ephod
de auro, hyacintho et purpura coccoque et bysso
of gold blue and purple red and fine
retorta 39:3 opere polymitario tundentes bratteas
twisted 39: 3 work embroidery beating thin sheets
aureas et extenuantes in fila, ut possent torqueri
gold and larger in threads as could tor
cum priorum colorum subtegmine. 39:4 Fasciasque
with first colors woof. 39: 4 Fasciasque
umerales fecerunt ei, cum quibus in utroque latere
shoulders they to with which in both side
summitatum suarum copulabatur, 39:5 et balteum,
top their It was united, 39: 5 and belt,
quo constringebatur ephod, eiusdem operis et unum
which constriction linen of work and one
cum eo ex auro, et hyacintho et purpura coccoque
with it from gold and blue and purple red
et bysso retorta, sicut praeceperat Dominus Moysi.
and fine twisted as the Lord Moses.
39:6 Paraverunt et duos lapides onychinos, inclusos
39: 6 prepared and two stones onyx shut up
texturis aureis et sculptos arte gemmaria nominibus
tissues gold and carbuncles art lapidary names
filiorum Israel; 39:7 posueruntque eos in fasciis
children Israel; 39: 7 set them in bandages
umeralibus ephod, lapides memorialis filiorum Israel,
shoulderpieces linen stones memorial children Israel

sicut praeceperat Dominus Moysi. 39:8 Fecerunt et
as the Lord Moses. 39: 8 They did and
pectorale opere polymito iuxta opus ephod ex
breastplate work embroidered according to work ephod from
auro, hyacintho, purpura coccoque et bysso retorta,
gold blue purple red and fine twisted
39:9 quadrangulum duplex mensurae palmi. 39:10 Et
39: 9 foursquare double measurement span. 39:10 The
posuerunt in eo gemmarum ordines quattuor: in
put in it gems orders four: in
primo versu erat sardius, topazius, smaragdus; 39:11
first row was ruby, topaz, emerald; 39:11
in secundo carbunculus, sapphirus et iaspis; 39:12 in
in second row sapphire and diamond; 39:12 in
tertio hyacinthus, achates et amethystus; 39:13 in
third blue agate and amethyst; 39:13 in
quarto chrysolithus, onychinus et beryllus: inclusi
fourth beryl onyx and beryl; enclosed
textura aurea per ordines suos. 39:14 Ipsique lapides
texture gold by orders ones. 39:14 And the stones
duodecim sculpti erant nominibus duodecim tribuum
twelve engraved were names twelve tribes
Israel, singuli per nomina singulorum. 39:15 Fecerunt
Israel each by names each. 39:15 They did
in pectorali catenulas quasi funiculos opus tortile de
in breastplate chains as lines work the collar of
auro purissimo 39:16 et duos margines aureos
gold pure 39:16 and two margins gold
totidemque anulos aureos. Porro duos anulos
many rings gold. the two rings
posuerunt in utraque summitate pectoralis; 39:17
put in both top breastplate; 39:17
duos funiculos aureos inseruerunt anulis, qui in
two lines gold pierced rings, that in
pectoralis angulis eminebant. 39:18 Duas summitates
pectoralis corners graveyard. 39:18 two top
amborum funiculorum colligaverunt duobus
both cords collected two
marginibus in fasciis umeralibus ephod in parte eius
margins in bandages shoulderpieces ephod in part his

anteriore. 39:19 Et fecerunt duos anulos aureos et
Front. 39:19 The they two rings gold and
posuerunt super duas summitates pectoralis in eius
put over two top pectoralis in his
marginē interiore contra ephod, sicut praecepit
margin interior against linen as charged
Dominus Moysi. 39:20 Feceruntque duos anulos
Lord Moses. 39:20 They did two rings
aureos, quos posuerunt in duabus fasciis umeralibus
gold which put in two bandages shoulderpieces
ephod deorsum in latere eius anteriore secus
ephod down in side his front by
iuncturam eius super balteum ephod. 39:21 Et
joint his over belt ephod. 39:21 The
strinxerunt pectorale anulis eius ad anulos ephod
tied breastplate rings his to rings ephod
vitta hyacinthina, ut esset super balteum ephod, ne
fillet blue as was over belt linen do not
amoveretur ab ephod, sicut praecepit Dominus
removed from linen as charged Lord
Moysi. 39:22 Fecerunt quoque pallium ephod opere
Moses. 39:22 They did also cloak ephod work
textili totum hyacinthinum 39:23 et capitium in
woven all blue 39:23 and head in
medio eius supra oramque per gyrum sicut in
the his above strip by about as in
capitio loricae; 39:24 deorsum autem ad pedes mala
the collar mail; 39:24 down Now to feet bad
punica ex hyacintho, purpura, cocco ac bysso
budded from blue purple, scarlet and fine
retorta 39:25 et tintinnabula de auro purissimo, quae
twisted 39:25 and bells of gold pure, which
posuerunt inter malogranata in inferiore parte pallii
put between pomegranates in lower part cloak
per gyrum, 39:26 ut sit tintinnabulum inter singula
by about, 39:26 as is bell between details
mala punica, quibus ornatus incedebat pontifex,
bad pomegranate which furniture prowled Pope,
quando ministerio fungebatur, sicut praeceperat
when ministry Mayo, as the

Dominus Moysi. 39:27 Fecerunt et tunicas byssinas
Lord Moses. 39:27 They did and jackets fine
opere textili Aaron et filiis eius 39:28 et tiaram
work woven Aaron and children his 39:28 and headdress
et ornatum mitrarum ex bysso, feminalia quoque
and decoration mufflers from fine, breeches also
linea ex bysso retorta, 39:29 cingulum vero de bysso
line from fine twisted 39:29 belt But of fine
retorta, hyacintho, purpura ac cocco, arte plumaria,
twisted blue purple and scarlet art needlework;
sicut praeceperat Dominus Moysi. 39:30 Fecerunt et
as the Lord Moses. 39:30 They did and
laminam diadema sanctitatis de auro purissimo;
plate crown holiness of gold pure;
scripseruntque in ea opere caelatoris: ‘ Sanctum
wrote in it work signet ‘ St.
Domino ‘; 39:31 et strinxerunt eam desuper cum
Lord ‘ 39:31 and tied it top with
tiara vitta hyacinthina, sicut praeceperat Dominus
tiara fillet blue as the Lord
Moysi. 39:32 Perfectum est igitur omne opus
Moses. 39:32 Completed is So all work
habitaculi et tabernaculi conventus; feceruntque filii
Habitation and tent meetings; They did children
Israel cuncta, quae praeceperat Dominus Moysi: sic
Israel all which the Lord Moses: so
fecerunt. 39:33 Et obtulerunt habitaculum et
they did. 39:33 The offered habitation and
tabernaculum et universam supellectilem, fibulas,
tent and all furniture; buckles,
tabulas, vectes, columnas ac bases, 39:34 opertorium
tablets, bars; columns and BASES 39:34 The cover
de pellibus arietum rubricatis et operimentum de
of skins rams red and cover of
pellibus delphini, velum, 39:35 arcam testimonii,
skins dolphins, film, 39:35 ark Meeting
vectes, propitiatorium, 39:36 mensam cum vasis suis
bars; seat; 39:36 table with vessels their
et propositionis panibus, 39:37 candelabrum ex auro
and Presence bread, 39:37 candlestick from gold
puro, lucernas in ordine earum et utensilia earum
pure, lamps in order their and furniture their

cum oleo candelabri, 39:38 altare aureum et
with oil candlestick 39:38 altar gold and
unguentum et thymiama ex aromatibus et velum in
ointment and incense from spices and The veil in
introitu tabernaculi, 39:39 altare aeneum, craticulam
entry tent, 39:39 altar bronze top
aeneam, vectes et vasa eius omnia, labrum cum basi
brass; bars and vessels his all lip with base
sua, 39:40 tentoria atrii et columnas cum basibus
his 39:40 hangings court and columns with bases
suis, velum in introitu atrii funiculosque illius et
their The veil in entry court cords of and
paxillos. Nihil ex vasis defuit, quae in ministerium
pins. nothing from vessels missing, which in service
habitaculi in tabernaculo conventus iussa sunt fieri.
Habitation in tent meeting orders are to be done.
39:41 Vestes quoque textas, quibus sacerdotes utuntur
39:41 garments also woven which priests use
in sanctuario, et vestes sacras Aaron sacerdotis et
in sanctuary, and clothing sacred Aaron priest and
vestes filiorum eius 39:42 obtulerunt filii Israel,
clothing children his 39:42 offered children Israel
sicut praeceperat Dominus Moysi. 39:43 Quae
as the Lord Moses. 39:43 What
postquam Moyses cuncta vidit completa, benedixit eis.
after Moses all saw complete blessed them.
40:1 Locutusque est Dominus ad Moysen dicens: 40:2
40: 1 said is Lord to Moses saying: 40: 2
‘ Mense pri mo, die prima mensis eriges
‘ in first mo, day first month Set up the
habitaculum, tabernaculum conventus, 40:3 et pones
habitation tent meeting 40: 3 and Put the
in eo arcam testimonii, abscondes illam velo; 40:4
in it ark Meeting hide it the film; 40: 4
et, illata mensa, pones super eam, quae rite
and, done table; Put the over it which duly
praecepta sunt. Candelabrum stabit cum lucernis
rules They are. The candlestick stand with lamps
suis 40:5 et altare aureum, in quo adoletur
their 40: 5 and altar gold in which refined

incensum, coram arca testimonii. Velum in introitu
incense; before box Meeting. The veil in entry
habitaculi pones, 40:6 et ante tabernaculum
Habitation Place 40: 6 and before tent
conventus altare holocausti, 40:7 et labrum inter
meeting altar holocaust, 40: 7 and lip between
altare et tabernaculum conventus et implebis illud
altar and tent meeting and fill it
aqua. 40:8 Circumdabisque atrium tentoriis et pones
water. 40: 8 encompass court tents and Put the
velum in porta eius. 40:9 Et, assumpto unctionis
The veil in gate her. 40: 9 and, taking unction
oleo, unges habitaculum et omnia, quae in eo sunt,
oil anoint habitation and all which in it are
et consecrabis illud cum vasis suis, et erit
and wave it with vessels their and will be
sanctum. 40:10 Unges quoque altare holocausti et
Holy. 40:10 anoint also altar holocaust and
omnia vasa eius et consecrabis altare, et erit
all vessels his and wave altar, and will be
sanctum sanctorum. 40:11 Et unges labrum cum basi
St. Saints. 40:11 The anoint lip with base
sua et consecrabis illud. 40:12 Applicabisque Aaron
his and wave that. 40:12 bring Aaron
et filios eius ad fores tabernaculi conventus; et
and children his to doors tent meetings; and
lotos aqua 40:13 indues Aaron sanctis vestibus, unges
lotus water 40:13 dress Aaron saints clothes, anoint
et consecrabis eum, ut mihi sacerdotio fungatur;
and wave him, as I priesthood appointment;
40:14 filios eius applicabis et vesties eos tunicis
40:14 children his C. and clothe them coats
40:15 et unges eos, sicut unxisti patrem eorum, ut
40:15 and anoint them; as annointed father their as
mihi sacerdotio fungantur, et unctio eorum erit eis
I priesthood 's office, and unction their will be them
in sacerdotium sempiternum in generationibus eorum’.
in priesthood ever in generations them. ‘
40:16 Fecitque Moyses omnia, quae praeceperat ei
40:16 And he did Moses all which the it
Dominus: sic fecit. 40:17 Igitur mense primo anni
Lord: so He did. 40:17 Now month first years

secundi, prima die mensis collocatum est habitaculum.
second, first day month located is habitation.

40:18 Erexitque Moyses illud et posuit bases ac
40:18 set Moses it and set bases and

tabulas et vectes statuitque columnas 40:19 et
tables and bars set columns 40:19 and

expandit tentorium super habitaculum, imposito
spread tent over habitation placing

desuper operimento, sicut Dominus imperaverat
top cover, as Lord ordered

Moysi. 40:20 Sumpsit et posuit testimonium in arca
Moses. 40:20 Miriam and set witness in box

et, subditis infra vectibus, posuit propitiatorium
and, subjects below bars; set seat

desuper. 40:21 Cumque intulisset arcam in
from above. 40:21 when brought ark in

habitaculum, appendit ante eam velum, sicut iusserat
habitation weighs before it film, as ordered

Dominus Moysi. 40:22 Posuit et mensam in
Lord Moses. 40:22 He set and table in

tabernaculo conventus ad plagam septentrionalem
tent meeting to side northern

extra velum, 40:23 ordinatis coram propositionis
outside film, 40:23 Setting before Presence

panibus, sicut praeceperat Dominus Moysi. 40:24
bread, as the Lord Moses. 40:24

Posuit et candelabrum in tabernaculo conventus e
He set and candlestick in tent meeting from

regione mensae in parte australi, 40:25 locatis per
region table in part south 40:25 Placing by

ordinem lucernis, sicut praeceperat Dominus Moysi.
order lamps; as the Lord Moses.

40:26 Posuit et altare aureum in tabernaculo
40:26 He set and altar gold in tent

conventus coram propitiatorio 40:27 et adolevit super
meeting before seat 40:27 and He grew up over

eo incensum aromatum, sicut iusserat Dominus Moysi.
it incense spices; as ordered Lord Moses.

40:28 Posuit et velum in introitu habitaculi 40:29 et
40:28 He set and The veil in entry Habitation 40:29 and

altare holocausti in vestibulo habitaculi, tabernaculi
altar holocaust in court Habitation tent

conventus, offerens in eo holocaustum et sacrificium,
meeting offering in it holocaust and sacrifice
sicut Dominus imperaverat Moysi. 40:30 Labrum
as Lord ordered Moses. 40:30 lip
quoque statuit inter tabernaculum conventus et
also set between tent meeting and
altare implens illud aqua; 40:31 laveruntque Moyses
altar filling it water; 40:31 wash Moses
et Aaron ac filii eius manus suas et pedes, 40:32
and Aaron and children his hand their and feet, 40:32
cum ingrederentur tabernaculum conventus et
with go tent meeting and
accederent ad altare, sicut praeceperat Dominus
approach to altar, as the Lord
Moysi. 40:33 Erexit et atrium per gyrum habitaculi
Moses. 40:33 He set up and court by about Habitation
et altaris, ducto in introitu eius velo. Sic complevit
and altar, drawing in entry his the film. so finished
opus. 40:34 Et operuit nubes tabernaculum conventus,
work. 40:34 The covered cloud tent meeting
et gloria Domini implevit habitaculum. 40:35 Nec
and glory of filled the habitation. 40:35 No
poterat Moyses ingredi tabernaculum conventus, quia
could Moses enter tent meeting because
habitavit nubes super illud, et gloria Domini replevit
The cloud over it and glory of with
habitaculum. 40:36 Si quando nubes de tabernaculo
habitation. 40:36 If when cloud of tent
ascendebat, proficiscebantur filii Israel in omnibus
up, travel children Israel in all
stationibus suis; 40:37 si autem non ascendebat
stations his family; 40:37 if Now not up
nubes, non proficiscebantur usque in diem, quo
cloud, not travel up in day which
levabatur. 40:38 Nubes quippe Domini incubabat per
relaxed. 40:38 Clouds for of over by
diem habitaculo, et ignis in nocte, ante oculos
day habitation and fire in night before eyes
universae domus Israel per cunctas mansiones suas.
all house Israel by all mansions their own.

1:1 Vocavit autem Moysen et locutus est ei Dominus
1: 1 He called Now Moses and said is it Lord
de tabernaculo conventus dicens: 1:2 ‘ Loquere filiis
of tent meeting saying: 1, 2 ‘ Speak children
Israel et dices ad eos: Homo, qui obtulerit ex vobis
Israel and say to them: man, that offer from you
hostiam Domino de animalibus domesticis, de bobus
host Lord of animals domestic, of herd
et pecoribus offerens victimas, 1:3 si holocaustum
and cattle offering victims 1: 3 if holocaust
fuerit eius oblatio de armento, masculum
be his offering of herd, male
immaculatum offeret ad ostium tabernaculi conventus
unspotted offer to door tent meeting
ad placandum sibi Dominum; 1:4 ponetque manum
to propitiate to Lord; 1: 4 sets hand
super caput hostiae, et acceptabilis erit atque in
over head The victims and acceptable will be and in
expiationem eius proficiens. 1:5 Immolabitque vitulum
expiation his prospering. 1: 5 immolate calf
coram Domino, et offerent filii Aaron sacerdotes
before Lord, and offer children Aaron priests
sanguinem eius aspergentes per altaris circuitum,
blood his sprinkling by altar about,
quod est ante ostium tabernaculi conventus. 1:6
that is before door tent meeting. 1: 6
Detracta pelle, hostiam offerens in frusta concidet;
Down skin; host offering in pieces fall;
1:7 et filii Aaron sacerdotis ponent in altari
1: 7 and children Aaron priest put in altar
ignem, strueque lignorum super ignem composita, 1:8
fire arrange wood over fire composite, 1: 8
membra, quae caesa sunt, desuper ordinabunt, caput
members, which killed are top plan head
videlicet et adipem. 1:9 Intestina autem et crura
the and fat. 1: 9 Intestine Now and legs
offerens lavabit aqua adolebitque ea sacerdos super
offering wash water burn it The priest over
altare in holocaustum, incensum suavissimi odoris
altar in holocaust incense sweet odor
Domino. 1:10 Quod si de pecoribus eius oblatio est,
Lord. 1:10 The if of cattle his offering is

de ovibus sive de capris holocaustum, masculum
of sheep or of goats holocaust male
absque macula offeret; 1:11 immolabitque ad latus
without spot offer; 1:11 immolate to side
altaris, quod respicit ad aquilonem, coram Domino.
altar, that regards to north before Lord.
Sanguinem vero illius aspergent contra altare filii
blood But of dash against altar children
Aaron sacerdotes per circuitum; 1:12 dividetque
Aaron priests by about; 1:12 cut
offerens membra, caput et adipem, et sacerdos
offering members, head and fat, and The priest
imponet ea super ligna, quibus subest ignis in altari.
on it over timber which subject fire in altar.
1:13 Intestina vero et crura lavabit offerens aqua,
1:13 Intestine But and legs wash offering water;
et oblata omnia adolebit sacerdos super altare:
and offerings all burn The priest over altar;
holocaustum est et incensum odoris suavissimi
holocaust is and incense odor sweet
Domino. 1:14 Sin autem de avibus holocausti oblatio
Lord. 1:14 Sin Now of birds holocaust offering
fuerit Domino, offeret de turturibus aut pullis
be Lord, offer of turtles or colts
columbae oblationem suam. 1:15 Et sacerdos afferet
doves offering own. 1:15 The The priest bring
eam ad altare; retortum ad collum caput adolebit in
it to altar; pinch to neck head burn in
altari, sanguisque eius exprimetur contra parietem
altar, blood his expressed against wall
altaris. 1:16 Vesiculam vero gutturis et plumas
altar. 1:16 crop But throat and feathers
proiciet offerens prope altare ad orientalem plagam
throw away offering close altar to east side
in loco, in quo cineres effundi solent; 1:17
in place in which ashes drain are used; 1:17
confringetque eam inter alas, quas non secabit, et
break it between wings, which not Cutting, and
adolebit eam sacerdos super altare, lignis super
burn it The priest over altar, wood over

ignem positis: holocaustum est et incensum
fire arrangements: holocaust is and incense
suavissimi odoris Domino. 2:1 Anima cum obtulerit
sweet odor Lord. 2: 1 soul with offer
oblationem sacrificii farinae Domino, simila erit eius
offering sacrifice flour Lord, flour will be his
oblatio, fundetque super eam oleum et ponet
offering pour over it oil and put
tus 2:2 ac deferet ad filios Aaron sacerdotes,
frankincense 2: 2 and bring to children Aaron priests
tolletque ex eo pugillum plenum similae et olei ac
take from it a handful of full flour and oil and
totum tus, et sacerdos adolebit memoriale super
all frankincense, and The priest burn memorial over
altare, incensum odoris suavissimi Domino. 2:3 Quod
altar, incense odor sweet Lord. 2, 3 The
autem reliquum fuerit de sacrificio, erit Aaron et
Now the rest be of cereal will be Aaron and
filiorum eius: sanctum sanctorum de incensis Domini.
children his St. saints of burned Lord.
2:4 Cum autem obtuleris sacrificium similae coctum
2: 4 with Now offer sacrifice flour cooked
in clibano: de simila erunt panes, scilicet absque
in oven of flour will be bread, namely, without
fermento conspersi oleo et lagana azyma oleo
yeast flour oil and wafers unleavened bread oil
lita; 2:5 si oblatio tua fuerit de sartagine, simila
plastering; 2: 5 if offering your be of pan, flour
erit, conspersa oleo et absque fermento; 2:6 divides
It will be flour oil and without yeast; 2, 6 Break
eam minutatim et fundes super eam oleum: oblatio
it pieces and pour over it oil; offering
similae est. 2:7 Sin autem de frixorio fuerit
flour It is. 2: 7 Sin Now of pan be
sacrificium, aequae simila oleo conspergetur. 2:8 Et
sacrifice as well as flour oil oil. 2: 8 The
deferres oblationem ex his Domino factam tradens
soil offering from these Lord made delivering
manibus sacerdotis, 2:9 qui afferet eam ad altare,
hands the priest, 2: 9 that bring it to altar,

tollet memoriale de sacrificio et adolebit super
take off memorial of sacrifice and burn over

altare: incensum odoris suavissimi Domino. 2:10
altar; incense odor sweet Lord. 2:10

Quidquid autem reliquum est, erit Aaron et
Whatever Now the rest is will be Aaron and
filiorum eius: sanctum sanctorum de incensis Domini.
children his St. saints of burned Lord.

2:11 Omnis oblatio similae, quam offeretis Domino,
2:11 all offering flour than offer Lord,

absque fermento fiet, quia nihil fermenti ac
without yeast it will be done, because nothing dough and

mellis adolebitis incensum Domino. 2:12 Primitias
honey fire incense Lord. 2:12 The first of the

tantum eorum offeretis tamquam munera Domino;
only their offer as gifts Lord;

super altare vero non ponentur in odorem suavitatis.
over altar But not available in odor sweetness.

2:13 Quidquid obtuleris sacrificii, similae sale condies
2:13 Whatever offer sacrifice, flour salt season

nec auferes sal foederis Dei tui de sacrificio tuo: in
or purge salt meeting God your of sacrifice you; in

omni oblatione tua offeres sal. 2:14 Sin autem
all offering your offer salt. 2:14 Sin Now

obtuleris munus primarum frugum tuarum Domino,
offer function first cereals your Lord,

spicas tostas igni et grana fracta farris recentis
corn mown fire and grains broken Corn fresh

offeret in sacrificium primarum frugum tuarum 2:15
offer in sacrifice first cereals your 2:15

fundens supra oleum et tus imponens: similae
pouring above oil and frankincense laying: flour

oblatio est. 2:16 De qua adolebit sacerdos tamquam
offering It is. 2:16 The which burn The priest as

memoriale partem farris fracti et olei ac totum
memorial part Corn broken and oil and all

tus. 3:1 Quod si hostia pacificorum fuerit eius
frankincense. 3: 1 The if host peace be his

oblatio et de bobus voluerit offerre marem sive
offering and of herd wishes offer male or

feminam, immaculata offeret coram Domino. 3:2
female, immaculate offer before Lord. 3: 2

Ponetque manum super caput victimae suae, quam
He will lay hand over head victims his than
immolabit ad ostium tabernaculi conventus,
immolate to door tent meeting
fundentque filii Aaron sacerdotes sanguinem per
pour children Aaron priests blood by
circuitum altaris 3:3 et offerent de hostia
about altar 3: 3 and offer of host
pacificorum tamquam incensum Domino adipem, qui
peace as incense Lord fat, that
operit vitalia, et quidquid pinguedinis eis adhaeret,
covers vitals and whatever fat them adheres
3:4 duos renes cum adipe, quo teguntur iuxta
3, 4 two reins with fat, which resilient according to
ilia, et reticulum iecoris, quem iuxta renes,
that, and mesh liver, which according to kidneys,
auferet. 3:5 Adolebuntque ea filii Aaron in altari
away. 3, 5 burn it children Aaron in altar
super holocausto, quod est super lignis et igne:
over holocaust, that is over wood and fire;
incensum suavissimi odoris Domino. 3:6 Si vero de
incense sweet odor Lord. 3: 6 If But of
pecoribus fuerit Domino eius oblatio, pacificorum
cattle be Lord his offering peace
scilicet hostia, sive masculum sive feminam obtulerit,
namely, host or male or female offer
immaculata erunt. 3:7 Si agnum obtulerit coram
immaculate will be. 3: 7 If lamb offer before
Domino, 3:8 ponet manum super caput victimae suae,
Lord, 3: 8 put hand over head victims his
quam immolabit coram tabernaculo conventus;
than immolate before tent meetings;
fundentque filii Aaron sanguinem eius per altaris
pour children Aaron blood his by altar
circuitum; 3:9 et offeret de pacificorum hostia
about; 3: 9 and offer of peace host
incensum Domino adipem et caudam totam, quam
incense Lord fat and tail whole, than
iuxta tergum, auferet, et pinguedinem, quae operit
according to back away, and fat, which covers

ventrem, atque universum adipem, qui vitalibus
belly, and all fat, that vital
adhaeret, 3:10 et utrumque renunculum cum adipe,
adheres 3:10 and both kidneys with fat,
qui est iuxta ilia, reticulumque iecoris, quem
that is according to that, caul liver, which
iuxta renunculos, auferet. 3:11 Et adolebit ea
according to kidneys, away. 3:11 The burn it
sacerdos super altare: panis et incensum Domino.
The priest over altar; bread and incense Lord.
3:12 Si capra fuerit eius oblatio, offeret eam coram
3:12 If goat be his offering offer it before
Domino, 3:13 ponet manum suam super caput eius
Lord, 3:13 put hand his over head his
immolabitque eam coram tabernaculo conventus. Et
immolate it before tent meeting. The
fundent filii Aaron sanguinem eius per altaris
splash children Aaron blood his by altar
circuitum, 3:14 tolletque ex ea oblationem suam,
about, 3:14 take from it offering his
incensum Domino, adipem scilicet, qui operit ventrem,
incense Lord, fat namely, that covers belly,
et universum, qui vitalibus adhaeret, 3:15 duos
and Generally speaking, that vital adheres 3:15 two
renunculos cum adipe, qui est super eos iuxta
kidneys with fat, that is over them according to
ilia, et reticulum iecoris, quem iuxta renunculos,
that, and mesh liver, which according to kidneys,
auferet; 3:16 adolebitque ea sacerdos super altare:
away; 3:16 burn it The priest over altar;
panis et incensum suavissimi odoris omnis adeps
bread and incense sweet odor all fat
Domino. 3:17 Iure perpetuo in generationibus et
Lord. 3:17 Right permanently in generations and
cunctis habitaculis vestris, nec adipem nec sanguinem
all dwellings your or fat or blood
omnino comedetis'. 4:1 Locutusque est Dominus ad
at eat. ' 4: 1 said is Lord to
Moysen dicens: 4:2 ' Loquere filiis Israel: Anima
Moses saying: 4: 2 ' Speak children Israel: soul

cum peccaverit per ignorantiam et de universis
with sin by ignorance and of all
mandatis Domini, quae praecepit ut non fierent,
instructions Lord, which charged as not were made,
quippiam fecerit, 4:3 si sacerdos, qui est unctus,
any yield, 4: 3 if The priest, that is anointed,
peccaverit, delinquere faciens populum, offeret pro
disobedience; mistakes making people offer for
peccato suo vitulum immaculatum Domino sacrificium
sin his calf unspotted Lord sacrifice
pro peccato; 4:4 et adducet illum ad ostium
for sin; 4: 4 and bring it to door
tabernaculi conventus coram Domino ponetque manum
tent meeting before Lord sets hand
super caput eius et immolabit eum coram Domino.
over head his and immolate it before Lord.
4:5 Hauriet quoque sacerdos unctus de sanguine
4, 5 take also The priest anointed of blood
vituli inferens illum in tabernaculum conventus; 4:6
calves inferring it in tent meetings; 4: 6
cumque intinxerit digitum in sanguinem, asperget eo
when dip finger in blood sprinkle it
septies coram Domino contra velum sanctuarii; 4:7
times before Lord against The veil the sanctuary; 4: 7
ponetque de eodem sanguine super cornua altaris
sets of the same blood over horns altar
thymiamatis gratissimi coram Domino, quod est in
fumigating smoking before Lord, that is in
tabernaculo conventus; omnem autem reliquum
tent meetings; all Now the rest
sanguinem fundet in basim altaris holocausti in
blood pour in base altar holocaust in
introitu tabernaculi. 4:8 Et omnem adipem vituli pro
entry tent. 4: 8 The all fat calves for
peccato auferet tam eum, qui operit vitalia, quam
sin away so him, that covers vitals than
omnem, qui vitalibus adhaeret, 4:9 duos renunculos
all, that vital adheres 4: 9 two kidneys
et adipem, qui est super eos iuxta ilia, et
and fat, that is over them according to that, and

reticulum iecoris, quem iuxta renunculos, auferet,
mesh liver, which according to kidneys, away,
4:10 sicut aufertur de vitulo hostiae pacificorum; et
4:10 as removed of calf The victims peace; and
adolebit ea sacerdos super altare holocausti. 4:11
burn it The priest over altar Holocaust. 4:11
Pellem vero et omnes carnes cum capite et pedibus
Skin But and all meat with head and feet
et intestinis et fimo, 4:12 totum vitulum efferet
and intestines and dung, 4:12 all calf carry
extra castra in locum mundum, ubi cineres effundi
outside camp in place world where ashes drain
solent; incendetque eum super lignorum struem igne:
are used; burn it over wood top fire;
in loco effusorum cinerum cremabitur. 4:13 Quod
in place pouring ash Wednesday burnt. 4:13 The
si omnis coetus Israel ignoraverit, et res
if all group Israel know; and business
abscondita fuerit ab oculis congregationis, feceritque
hidden be from eyes congregation and do
quod contra mandatum Domini est et deliquerit,
that against command of is and delinquent,
4:14 et postea intellexerit peccatum suum, offeret
4:14 and later understood sin his offer
congregatio vitulum pro peccato adducetque eum ad
company calf for sin bring it to
ostium tabernaculi conventus. 4:15 Et ponent seniores
door tent meeting. 4:15 The put elders
coetus populi manus super caput eius coram Domino,
group people hand over head his before Lord,
immolatoque vitulo in conspectu Domini, 4:16 inferet
killed calf in before Lord, 4:16 carry
sacerdos, qui unctus est, de sanguine eius in
The priest, that anointed is of blood his in
tabernaculum conventus, 4:17 tincto digito aspergens
tent meeting 4:17 yarn finger Tamar
septies contra velum; 4:18 ponetque de eodem
times against The veil 4:18 sets of the same
sanguine in cornibus altaris, quod est coram Domino
blood in horns altar, that is before Lord

in tabernaculo conventus. Reliquum autem sanguinem
in tent meeting. The rest of the Now blood
fundet iuxta basim altaris holocaustorum, quod est
pour according to base altar holocausts that is
in ostio tabernaculi conventus; 4:19 omnemque eius
in door tent meetings; 4:19 all his
adipem tollet et adolebit super altare. 4:20 Sic
fat take off and burn over altar. 4:20 so
faciens et de hoc vitulo quomodo fecit de vitulo pro
making and of this calf how he of calf for
peccato; sic faciet ei. Expiante eos sacerdote,
sin; so will to him. atonement them priest
propitius erit Dominus. 4:21 Ipsum autem vitulum
pardon will be Lord. 4:21 The Now calf
efferet extra castra atque comburet sicut et priorem
carry outside camp and burn as and first
vitulum: sacrificium pro peccato est congregationis.
bull; sacrifice for sin is community.
4:22 Si peccaverit princeps et fecerit unum ex
4:22 If sin leader and do one from
omnibus per ignorantiam, quod Domini Dei sui lege
all by ignorance; that of God s law
prohibetur, deliqueritque, 4:23 aut indicatum ei fuerit
prohibited, guilty; 4:23 or told it be
peccatum suum, offeret hostiam Domino hircum de
sin his offer host Lord goat of
capris immaculatum 4:24 ponetque manum suam
goats unspotted 4:24 sets hand his
super caput eius et immolabit eum in loco, ubi
over head his and immolate it in place where
solet mactari holocaustum coram Domino: sacrificium
usually slaughtered holocaust before Lord: sacrifice
pro peccato est. 4:25 Et tinguat sacerdos digitum in
for sin It is. 4:25 The dip The priest finger in
sanguine hostiae pro peccato ponetque super cornua
blood The victims for sin sets over horns
altaris holocausti et reliquum fundet ad basim eius.
altar holocaust and the rest pour to base her.
4:26 Adipem vero adolebit supra, sicut in victimis
4:26 fat But burn above, as in victims

pacificorum fieri solet; expiabitque eum a peccato
peace be usually; atonement it from sin
eius, ac dimittetur ei. 4:27 Quod si peccaverit
his and released to him. 4:27 The if sin
anima per ignorantiam de populo terrae, ut faciat
soul by ignorance of people earth as do
quidquam ex his, quae Domini lege prohibentur,
or from those which of law prohibited
atque delinquat, 4:28 aut indicatum ei fuerit
and guilty; 4:28 or told it be
peccatum suum, offeret capram immaculatam; 4:29
sin his offer goat stainless; 4:29
ponetque manum super caput hostiae pro peccato et
sets hand over head The victims for sin and
immolabit eam in loco holocausti. 4:30 Tolletque
immolate it in place Holocaust. 4:30 He will
sacerdos de sanguine in digito suo et ponet super
The priest of blood in finger his and put over
cornua altaris holocausti et reliquum fundet ad
horns altar holocaust and the rest pour to
basim eius. 4:31 Omnem autem auferens adipem,
base her. 4:31 all Now Making fat,
sicut auferri solet de victimis pacificorum, adolebit
as removed usually of victims peace, burn
super altare in odorem suavitatis Domino, expiabitque
over altar in odor aroma Lord, atonement
eum, et propitius erit Dominus. 4:32 Sin autem de
him, and pardon will be Lord. 4:32 Sin Now of
ovibus obtulerit victimam pro peccato, adducet agnam
sheep offer victim for sin bring lamb
immaculatam; 4:33 ponet manum super caput eius
stainless; 4:33 put hand over head his
et immolabit eam in loco, ubi solent holocaustorum
and immolate it in place where usually holocausts
caedi hostiae. 4:34 Sumetque sacerdos de sanguine
Ac the victims. 4:34 then pour The priest of blood
eius digito suo et ponens super cornua altaris
his finger his and putting over horns altar
holocausti reliquum fundet ad basim eius. 4:35
holocaust the rest pour to base her. 4:35

Omnem quoque auferens adipem, sicut auferri solet
all also Making fat, as removed usually
adeus agni, qui immolatur pro pacificis, cremabit in
fat lamb, that offered for peace, burn in
altari super incensis Domini; expiabitque eum et
altar over burned Lord; atonement it and
peccatum eius, et dimittetur illi. 5:1 Si peccaverit
sin his and released to him. 5: 1 If sin
anima et audiverit vocem iurantis testisque fuerit,
soul and He hears voice swearing witness it
quod aut ipse vidit aut comperit, si non indicaverit,
that or he saw or found that if not information,
iniquitatem portabit; 5:2 vel si anima tetigerit aliquid
violence bear; 5: 2 or if soul touches something
immundum, sive cadaver bestiae sit aut iumentum vel
unclean or corpse beasts is or animal or
reptilis, et absconditum fuerit ab eo, ipse immundus
reptile, and hidden be from it he unclean
et reus erit; 5:3 aut si tetigerit quidquam de
and guilty will be; 5: 3 or if touches or of
immunditia hominis iuxta omnem impuritatem,
impurity man according to all impurity,
qua pollui solet, absconditumque fuerit ab eo, sed
which polluted usually, hid be from it but
ipse cognoverit postea, subiacebit delicto; 5:4 aut si
he know later, subject trespass; 5: 4 or if
anima temere iuraverit et protulerit labiis suis, ut
soul random swears and speaker lips their as
vel male quid faceret vel bene iuxta omnia, quae
or ill what do or well according to all which
homines temere iurant, absconditumque fuerit ab eo,
men random swear, hid be from it
sed ipse postea intellexerit, delicto subiacebit; 5:5 si
but he later understood, offense subject; 5: 5 if
ergo reus factus fuerit uno ex istis, confiteatur
So guilty he became be one from these confess
peccatum suum 5:6 et offerat Domino sacrificium
sin his 5, 6 and offer Lord sacrifice
delicti pro peccato suo agnam de gregibus sive
offense for sin his lamb of flocks or

capram ut sacrificium pro peccato; expiabitque eum
goat as sacrifice for sin; atonement it
sacerdos a peccato eius. 5:7 Sin autem non potuerit
The priest from sin her. 5: 7 Sin Now not could
offerre pecus, offerat ut sacrificium pro delicto duos
offer beast! offer as sacrifice for offense two
turtures vel duos pullos columbarum Domino: unum
turtles or two young pigeons Lord: one
in sacrificium pro peccato et alterum in
in sacrifice for sin and other in
holocaustum; 5:8 dabitque eos sacerdoti, qui primum
holocaust; 5: 8 give them The priest that first
offerens ut sacrificium pro peccato retorquebit caput
offering as sacrifice for sin wring head
eius ad pennulas, ita ut collo haereat et non penitus
his to pinch so as neck stick and not internet
abrumptur; 5:9 et asperget de sanguine eius
off; 5: 9 and sprinkle of blood his
parietem altaris; quidquid autem reliquum fuerit,
wall altar; whatever Now the rest it
faciet destillare ad fundamentum eius: sacrificium pro
will drop to foundation his sacrifice for
peccato est. 5:10 Alterum vero adolebit holocaustum,
sin It is. 5:10 other But burn holocaust
ut fieri solet; expiabitque eum sacerdos a peccato
as be usually; atonement it The priest from sin
eius, et dimittetur ei. 5:11 Quod si non quiverit
his and released to him. 5:11 The if not check
manus eius offerre duos turtures aut duos pullos
hand his offer two turtles or two young
columbarum, offeret pro peccato suo similiae partem
doves offer for sin his flour part
ephi decimam in sacrificium pro peccato; non mittet
ephah tenth in sacrifice for sin; not shoot
in eam oleum, nec turis aliquid imponent, quia
in it oil, or Lebanon something on it, because
sacrificium pro peccato est. 5:12 Tradetque eam
sacrifice for sin It is. 5:12 He will it
sacerdoti, qui, plenum ex toto pugillum in
The priest that, full from all a handful of in
memoriale hauriens, cremabit in altari super incensis
memorial drawing, burn in altar over burned

Domini: sacrificium pro peccato est. 5:13 Et expiabit
Lord: sacrifice for sin It is. 5:13 The expiate
eum sacerdos et peccatum eius in uno ex his
it The priest and sin his in one from these
casibus, et propitius erit Dominus. Reliquam vero
cases and pardon will be Lord. The rest But
partem sacerdos habebit sicut in oblatione similae’.
part The priest have as in offering flour.
5:14 Locutus est Dominus ad Moysen dicens: 5:15 ‘
5:14 He spoke is Lord to Moses saying: 5:15 ‘
Anima, si praevaricans per errorem in his, quae
The person if deal by error in those which
Domino sunt sanctificata, peccaverit, offeret
Lord are sanctified, disobedience; offer
sacrificium pro delicto arietem immaculatum de
sacrifice for offense ram unspotted of
gregibus iuxta aestimationem argenti siclorum
flocks according to estimate silver shekels
pondere sanctuarii in paenitentiam; 5:16 ipsumque,
weight sanctuary in repent; 5:16 cutting,
quod intulit damni, restituet et quintam partem
that brought loss back and fifth part
ponet supra tradens sacerdoti, qui expiabit eum
put above delivering The priest that expiate it
offerens arietem, et dimittetur ei. 5:17 Anima, si
offering a and released to him. 5:17 The person if
peccaverit per ignorantiam feceritque unum ex his,
sin by ignorance and do one from those
quae Domini lege prohibentur, et peccati rea
which of law prohibited and sin guilty
portaverit iniquitatem suam, 5:18 offeret arietem
picks up violence his 5:18 offer ram
immaculatum de gregibus iuxta aestimationem
unspotted of flocks according to estimate
sacerdoti, qui expiabit eum ab eo, quod nesciens
The priest that expiate it from it that I did not know
fecerit, et dimittetur ei: 5:19 sacrificium pro delicto
yield, and released to: 5:19 sacrifice for offense
est, delinquens deliquit in Dominum’. 5:20 Locutus
is offender delinquent in The Lord. ‘ 5:20 He spoke

est Dominus ad Moysen dicens: 5:21 ‘ Anima, quae
is Lord to Moses saying: 5:21 ‘ The person which
peccaverit et, contempto Domino, negaverit proximo
sin and, despising Lord, denied next
suo depositum, quod fidei eius creditum fuerat, vel
his deposit, that faith his believed was or
vi aliquid extorserit aut calumniam fecerit, 5:22 sive
force something robbery or oppression yield, 5:22 or
rem perditam invenerit et infitians insuper peierarit
business lost finds and infitians In addition, defrauded
in uno ex omnibus, in quibus peccare solent
in one from all in which sin usually
homines, 5:23 si quis sic peccaverit et deliquerit,
men 5:23 if who so sin and delinquent,
reddet omnia, quae per rapinam vel calumniam
shall pay all which by robbery or oppression
abstulerit vel deposita retinuerit vel perditam invenerit
undoes or deposits retained or lost finds
5:24 vel de quibus peierarit, et restituet integra et
5:24 or of which defrauded, and back complete and
quintam insuper addet partem domino, cui damnum
fifth In addition, add part Sir, which loss
intulerat, in die sacrificii pro delicto. 5:25 Sacrificium
wronged, in day sacrifice for offense. 5:25 sacrifice
pro delicto offeret Domino: arietem immaculatum de
for offense offer Lord: ram unspotted of
grege iuxta aestimationem; 5:26 qui expiabit eum
group according to assessment; 5:26 that expiate it
coram Domino, et dimittetur illi pro singulis, quae
before Lord, and released they for details, which
faciendo peccaverit’. 6:1 Locutus est Dominus ad
making sin. ‘ 6: 1 He spoke is Lord to
Moysen dicens: 6:2 ‘ Praeceptum Aaron et filiis eius:
Moses saying: 6: 2 ‘ Command Aaron and children his
Haec est lex holocausti: cremabitur in foco altaris
This is law holocaust: The burnt in focus altar
tota nocte usque mane; ignis altaris in eo
all night up in the morning; fire altar in it
ardebit. 6:3 Vestietur sacerdos tunica et feminalibus
Burns. 6: 3 wear The priest Cloak and undergarments

lineis super verecunda sua; tolletque cineres, quos
lines over nakedness their own; take ashes which
vorans ignis exussit, et ponet iuxta altare. 6:4
devouring fire burned and put according to altar. 6: 4
Porro spoliabitur prioribus vestimentis; indutusque
the off first clothing; put on
aliis efferet cineres extra castra in locum mundum.
other carry ashes outside camp in place world.
6:5 Ignis autem in altari semper ardebit, non
6: 5 fire Now in altar always Burns, not
exstinguetur, quem nutriet sacerdos subiciens ligna
quenched which feed The priest add timber
mane per singulos dies et, imposito holocausto,
morning by each day and, placing holocaust,
desuper adolebit adipes pacificorum. 6:6 Ignis est iste
top burn fat peace. 6: 6 fire is this
perpetuus, qui numquam deficiet in altari. 6:7 Haec
perpetual, that never fail in altar. 6, 7 This
est lex sacrificii similae, quod offerent filii Aaron
is law sacrifice flour that offer children Aaron
coram Domino et coram altare: 6:8 tollet sacerdos
before Lord and before altar; 6, 8 take off The priest
ex eo pugillum similae, quae conspersa est oleo, et
from it a handful of flour which flour is oil and
totum tus, quod super similam positum est;
all frankincense, that over flour set it is;
adolebitque illud in altari in odorem suavissimum,
burn it in altar in odor sweet,
memoriale Domino. 6:9 Reliquam autem partem
memorial Lord. 6: 9 The rest Now part
similae comedet Aaron cum filiis suis, et panis
flour eat Aaron with children their and bread
absque fermento comedetur in loco sancto; in atrio
without yeast eaten in place St.; in court
tabernaculi conventus comedent illam. 6:10 Ideo
tent meeting eat her. 6:10 Therefore
autem non coquetur fermentata, quia ut partem
Now not cooking leavened because as part
eorum dedi illam ex incensis meis: sanctum
their I it from burned Making St.

sanctorum est, sicut sacrificium pro peccato atque
saints is as sacrifice for sin and
pro delicto; 6:11 mares tantum stirpis Aaron
for trespass; 6:11 males only stock Aaron
comedent illud. Legitimum sempiternum est in
eat that. statute ever is in
generationibus vestris de incensis Domini; omnis, qui
generations your of burned Lord; all that
tetigerit illa, sanctificabitur'. 6:12 Et locutus est
touches that sanctified. ' 6:12 The said is
Dominus ad Moysen dicens: 6:13 ' Haec est oblatio
Lord to Moses saying: 6:13 ' This is offering
Aaron et filiorum eius, quam offerre debent Domino
Aaron and children his than offer should Lord
in die unctionis ipsius: decimam partem ephi offerent
in day unction same: tenth part ephah offer
similae in sacrificio sempiterno medium eius mane et
flour in sacrifice offering medium his morning and
medium vespere; 6:14 quae in sartagine oleo
medium evening; 6:14 which in pan oil
conspersa friget. Afferes eam calidam et offeres
flour fried. advance it hot and offer
divisam minutatim, sacrificium in odorem suavissimum
divided pieces sacrifice in odor sweet
Domino. 6:15 Sacerdos unctus, qui patri iure
Lord. 6:15 The priest anointed, that father right
successerit, faciet illud. Legitimum sempiternum:
success will that. statute ever:
Domino tota cremabitur; 6:16 omne enim sacrificium
Lord all hearth; 6:16 all For sacrifice
similae sacerdotum igne consumetur, nec quisquam
flour priests fire disappears or one
comedet ex eo'. 6:17 Locutus est Dominus ad
eat from it '. 6:17 He spoke is Lord to
Moysen dicens: 6:18 ' Loquere Aaron et filiis eius:
Moses saying: 6:18 ' Speak Aaron and children his
Ista est lex sacrificii pro peccato: in loco, ubi
this is law sacrifice for sin: in place where
mactatur holocaustum, mactabitur coram Domino:
Luna holocaust immolated before Lord:
sanctum sanctorum est. 6:19 Sacerdos, qui offert,
St. saints It is. 6:19 The priest that offers

comedet illud in loco sancto, in atrio tabernaculi
eat it in place holy in court tent

conventus. 6:20 Quidquid tetigerit carnes eius,
meeting. 6:20 Whatever touches meat his

sanctificabitur: si de sanguine illius vestis fuerit
sanctified: if of blood of clothing be

aspersa, lavabitur in loco sancto; 6:21 vas autem
splashes rinsed in place St.; 6:21 vessel Now

fictile, in quo coctum est, confringetur; quod si vas
earthen in which cooked is broken; that if vessel

aeneum fuerit, defricabitur et lavabitur aqua. 6:22
bronze it scoured and rinsed water. 6:22

Omnis masculus de genere sacerdotali vescetur
all male of general priestly eat

carnibus eius, quia sanctum sanctorum est. 6:23
meat his because St. saints It is. 6:23

Omne autem sacrificium pro peccato, de cuius
All Now sacrifice for sin of the

sanguine infertur in tabernaculum conventus ad
blood inferred in tent meeting to

expiandum in sanctuario, non comedetur, sed
expiate in sanctuary, not eaten; but

comburetur igni. 7:1 Haec quoque est lex sacrificii
burned fire. 7: 1 This also is law sacrifice

pro delicto: sanctum sanctorum est, 7:2 idcirco, ubi
for trespass; St. saints is 7: 2 therefore, where

immolatur holocaustum, mactabitur et victima pro
offered holocaust immolated and victim for

delicto; sanguis eius per gyrum fundetur altaris. 7:3
trespass; blood his by about founded altar. 7: 3

Omnemque adipem offeret ex ea, caudam scilicet et
all fat offer from it tail namely, and

adipem, qui operit vitalia, 7:4 duos renunculos et
fat, that covers vitals 7: 4 two kidneys and

pinguedinem, quae super eos iuxta ilia est,
fat, which over them according to that is

reticulumque iecoris, quem iuxta renunculos,
caul liver, which according to kidneys,

auferet; 7:5 et adolebit ea sacerdos super altare ut
away; 7: 5 and burn it The priest over altar as

incensum Domino: sacrificium pro delicto est. 7:6
incense Lord: sacrifice for offense It is. 7: 6

Omnis masculus de sacerdotali genere in loco sancto
all male of priestly general in place St.

vescetur his carnibus, quia sanctum sanctorum est.
eat these meat, because St. saints It is.

7:7 Sicut sacrificium pro peccato, ita et sacrificium
7: 7 As sacrifice for sin so and sacrifice

pro delicto, utriusque hostiae lex una est; ad
for trespass, both The victims law one it is; to

sacerdotem, qui eam obtulerit, pertinebit. 7:8
the priest; that it offer 's. 7, 8

Sacerdos, qui offert holocaustum cuiusdam viri,
The priest that offers holocaust a Gentlemen,

habebit pellem victimae, 7:9 et omne sacrificium
have skin The victims, 7, 9 and all sacrifice

similae, quod coquitur in clibano, et, quidquid in
flour that baked in oven, and, whatever in

frixorio vel in sartagine praeparatur, eius erit
pan or in pan prepared his will be

sacerdotis, a quo offertur; 7:10 et omne
the priest, from which is offered; 7:10 and all

sacrificium similae sive oleo conspersum sive aridum
sacrifice flour or oil mixed or dry

fuerit, cunctis filiis Aaron aequa mensura per
it all children Aaron fair The measure by

singulos dividetur. 7:11 Haec est lex hostiae
each another. 7:11 This is law The victims

pacificorum quae offertur Domino; 7:12 si pro
peace which offered Lord; 7:12 if for

gratiarum actione fuerit oblatio, offerent panes absque
thanks action be offering offer bread without

fermento conspersos oleo et lagana azyma uncta
yeast flour oil and wafers unleavened bread greased

oleo coctamque similam ut collyridas olei admixtione
oil fried flour as cakes oil admixture

conspersas, 7:13 panes quoque fermentatos cum hostia
flour, 7:13 bread also leavened with host

pacificorum pro gratiarum actione, 7:14 ex quibus
peace for thanks action 7:14 from which

unus offeretur munus Domino et erit sacerdotis, qui
one offering function Lord and will be the priest, that

fundet hostiae sanguinem. 7:15 Cuius carnes eadem
pour The victims the blood. 7:15 The meat same

comedentur die, nec remanebit ex eis quidquam
food; day or remain from them or
usque mane. 7:16 Si voto vel sponte quisquam
up in the morning. 7:16 If vote or accord one
obtulerit hostiam, eadem similiter edetur die; sed et
offer victim same similarly, published day; but and
si quid in crastinum remanserit, vesci licitum est;
if what in tomorrow the remainder eat lawful it is;
7:17 quidquid autem tertius invenerit dies, ignis
7:17 whatever Now third finds day, fire
absumet. 7:18 Si quis de carnibus victimae
consumed. 7:18 If who of meat victims
pacificorum die tertio comederit, irrita fiet oblatio
peace day third eats, frustrating will be offering
nec proderit offerenti; quin potius, quaecumque
or profit offerer but rather, whatever
anima tali se edulio contaminarit, praevaricationis
soul such a he lentils disgraced, transgression
rea erit. 7:19 Caro, quae aliquid tetigerit
guilty will be. 7:19 meat which something touches
immundum, non comedetur, sed comburetur igni;
unclean not eaten; but burned fire;
ceterum carne, qui fuerit mundus, vescetur. 7:20
Else the flesh; that be The world, eat. 7:20
Anima polluta, quae ederit de carnibus hostiae
soul polluted, which eating of meat The victims
pacificorum, quae oblata est Domino, peribit de
peace, which offerings is Lord, cut off of
populis suis; 7:21 et, quae tetigerit immunditiam
people his family; 7:21 and, which touches impurity
hominis vel iumentum, sive omnis rei abominabilis,
man or animal, or all thing abominable,
quae polluere potest, et comederit de huiusmodi
which polluting can and eats of such
carnibus, interibit de populis suis'. 7:22
meat, off of people their own. ' 7:22
Locutusque est Dominus ad Moysen dicens: 7:23 '
said is Lord to Moses saying: 7:23 '
Loquere filiis Israel: Adipem bovis et ovis et
Speak children Israel: fat ox and eggs and

caprae non comedetis. 7:24 Adipem cadaveris
goat not eat. 7:24 fat corpse
morticini et eius animalis, quod a bestia laceratum
dies and his animal that from beast scored
est, habebitis in usus varios, sed non comedetis. 7:25
is have in use various, but not eat. 7:25
Si quis adipem, qui offertur in incensum Domini,
If who fat, that offered in incense Lord,
comederit, peribit de populo suo. 7:26 Sanguinem
eats, cut off of people his own. 7:26 blood
quoque omnis animalis non sumetis in cibo, tam de
also all animal not safety in food so of
avibus quam de pecoribus; 7:27 omnis anima, quae
birds than of livestock; 7:27 all soul, which
ederit sanguinem, peribit de populis suis'. 7:28
eating blood cut off of people their own. ' 7:28
Locutus est Dominus ad Moysen dicens: 7:29 '
He spoke is Lord to Moses saying: 7:29 '
Loquere filiis Israel: Qui offert victimam
Speak children Israel: He offers victim
pacificorum Domino, afferat oblationem suam Domino
peace Lord, fruit offering his Lord
de victima pacificorum. 7:30 Tenebit manibus incensa
of victim peace. 7:30 Will hold hands burned
Domini, adipem scilicet et pectusculum afferet;
Lord, fat namely, and breast fruit;
pectusculum, ut elevetur coram Domino. 7:31 Et
breast, as lift before Lord. 7:31 The
sacerdos adolebit adipem super altare; pectusculum
The priest burn fat over altar; breast
autem erit Aaron et filiorum eius. 7:32 Armus
Now will be Aaron and children her. 7:32 shoulder
quoque dexter de pacificorum hostiis cedet in munus
also right of peace victims yield in function
sacerdotis. 7:33 Qui de filiis Aaron obtulerit
the priest. 7:33 He of children Aaron offer
sanguinem et adipem victimae pacificorum, ipse
blood and fat victims peace, he
habebit armum dextrum in portione sua; 7:34
have shoulder right in proportion their own; 7:34
pectusculum enim elationis et armum donationis tuli
breast For wave and shoulder Donation I

a filiis Israel de hostiis eorum pacificis et dedi
from children Israel of victims their peace and I
Aaron sacerdoti ac filiis eius, lege perpetua, ab
Aaron priest and children his law perpetual from
omni populo Israel'. 7:35 Haec est portio Aaron et
all people Israel '. 7:35 This is share Aaron and
filiorum eius de incensis Domini die, qua applicavit
children his of burned of day which near
eos, ut sacerdotio fungerentur; 7:36 et quae
them; as priesthood 's office; 7:36 and which
praecepit dari eis Dominus a filiis Israel die, qua
charged given them Lord from children Israel day which
unxit eos, religione perpetua in generationibus
anointed them; religion permanent in generations
eorum. 7:37 Ista est lex holocausti et oblationis
them. 7:37 this is law holocaust and offering
similae et sacrificii pro peccato atque delicto et pro
flour and sacrifice for sin and offense and for
consecratione et pacificorum victimis, 7:38 quam
consecration and peace victims, 7:38 than
constituit Dominus Moysi in monte Sinai, quando
set Lord Moses in mount Sinai when
mandavit filiis Israel, ut offerrent oblationes suas
charge children Israel as offer offerings their
Domino in deserto Sinai. 8:1 Locutusque est Dominus
Lord in desert Sinai. 8:1 said is Lord
ad Moysen dicens: 8:2 ' Tolle Aaron cum filiis suis,
to Moses saying: 8:2 ' Away Aaron with children their
vestes eorum et unctionis oleum, vitulum pro
clothing their and unction oil, calf for
peccato, duos arietes, canistrum cum azymis; 8:3
sin two rams, basket with unleavened bread; 8:3
et congregabis omnem coetum ad ostium tabernaculi
and gather all group to door tent
conventus'. 8:4 Fecit Moyses, ut Dominus
meeting. 8:4 He made Moses, as Lord
imperarat; congregatoque omni coetu ante fores
commanded him; gathered all group before doors
tabernaculi conventus, 8:5 ait: ' Iste est sermo,
tent meeting 8:5 he said: ' this is word
quem iussit Dominus fieri'. 8:6 Statimque applicavit
which ordered Lord be done. ' 8:6 immediately near

Aaron et filios eius. Cumque lavisset eos aqua, 8:7
Aaron and children her. when washed them water; 8: 7
vestivit pontificem subucula linea accingens eum
overlaid Pope shirt line draping it
balteo et induens tunica hyacinthina et desuper
belt and clothing Cloak blue and top
ephod imposuit, 8:8 quod astrinxit cingulo ephod
ephod set 8: 8 that bound belt ephod
firmiter; et imposuit ei pectorale, in quo dedit Urim
I firmly; and imposed it trousers; in which given Urim
et Tummim. 8:9 Cidari quoque textit caput et super
and Thummim. 8, 9 miter also roofing head and over
eam contra frontem posuit laminam auream, diadema
it against posts set plate gold crown
sanctum, sicut praeceperat Dominus Moysi. 8:10 Tulit
holy as the Lord Moses. 8:10 took
et unctionis oleum, quo levit habitaculum cum omni
and unction oil, which Lev habitation with all
supellectili sua et sanctificavit ea. 8:11 Cumque de
furniture his and dedicated them. 8:11 when of
eo aspersisset altare septem vicibus, unxit illud et
it sprinkled altar seven times anointed it and
omnia vasa eius labrumque cum basi sua sanctificavit
all vessels his basin with base his dedicated
oleo. 8:12 Quod fundens super caput Aaron, unxit
oil. 8:12 The pouring over head Aaron anointed
eum et consecravit; 8:13 filios quoque eius
it and consecrated 8:13 children also his
applicatos vestivit subuculis lineis et cinxit balteo
contact overlaid shirts lines and He clasped belt
imposuitque mitras, ut iusserat Dominus Moysi. 8:14
offered mufflers as ordered Lord Moses. 8:14
Adduxit et vitulum pro peccato; cumque super caput
brought and calf for sin; when over head
eius posuissent Aaron et filii eius manus suas,
his laid Aaron and children his hand their
8:15 immolavit eum; et hauriens Moyses sanguinem
8:15 sacrificed him; and taking Moses blood
tincto digito tetigit cornua altaris per gyrum et
yarn finger he touched horns altar by about and
mundavit illud; fuditque reliquum sanguinem ad
purge it; overbrave the rest blood to

fundamenta eius et sanctificavit illud expiando. 8:16
foundations his and dedicated it making. 8:16
Adipem autem, qui erat super vitalia, et reticulum
fat however, that was over vitals and mesh
iecoris duosque renunculos cum arvinulis suis adolevit
liver two kidneys with fat their He grew up
super altare; 8:17 vitulum cum pelle, carnibus et
over altar; 8:17 calf with skin; meat and
fimo cremans extra castra, sicut praeceperat Dominus
offal burned outside camp as the Lord
Moysi. 8:18 Attulit et arietem in holocaustum,
Moses. 8:18 He brought in and ram in holocaust
super cuius caput cum imposuissent Aaron et filii
over the head with put Aaron and children
eius manus suas, 8:19 immolavit eum et fudit
his hand their 8:19 sacrificed it and shed
sanguinem eius per altaris circuitum. 8:20 Ipsumque
blood his by altar about. 8:20 cutting
arietem in frusta concidens, caput eius et artus et
ram in pieces slaying head his and frame and
adipem adolevit igni; 8:21 lotis prius intestinis et
fat He grew up fire; 8:21 washing first intestines and
pedibus, totumque simul arietem adolevit super
feet, the whole together ram He grew up over
altare, eo quod esset holocaustum suavissimi odoris,
altar, it that was holocaust sweet odor;
incensum Domino, sicut praeceperat Dominus Moysi.
incense Lord, as the Lord Moses.
8:22 Attulit et arietem secundum in
8:22 He brought in and ram according to in
consecrationem sacerdotum; posueruntque super caput
consecration priests; set over head
illius Aaron et filii eius manus suas. 8:23 Quem
of Aaron and children his hand their own. 8:23 Whom
cum immolasset Moyses, sumens de sanguine tetigit
with offered Moses, taking of blood he touched
extremum auriculae dextrae Aaron et pollicem manus
tip earlap right Aaron and toe hand
eius dextrae, similiter et pedis. 8:24 Applicavit et
his right similarly, and foot. 8:24 brought and

filios Aaron; cumque de sanguine arietis immolati
children Aaron; when of blood ram immolated
tetigisset extremum auriculae singulorum dextrae et
touched tip earlap each right and
pollices manus ac pedis dextri, reliquum fudit super
thumbs hand and foot right the rest shed over
altare per circuitum. 8:25 Tulitque adipem et
altar by about. 8:25 took fat and
caudam omnemque pinguedinem, quae operit intestina
tail all fat, which covers intestines
reticulumque iecoris, et duos renes cum adipibus suis
caul liver, and two reins with fat their
et armo dextro. 8:26 Tollens autem de canistro
and shoulder the right. 8:26 taking Now of basket
azymorum, quod erat coram Domino, panem absque
unleavened bread, that was before Lord, bread without
fermento et collyridam conspersam oleo laganumque
yeast and cake tempered oil wafer
posuit super adipes et armum dextrum, 8:27 tradens
set over fat and shoulder right 8:27 delivering
simul omnia super manus Aaron et filiorum eius.
together all over hand Aaron and children her.
Qui, postquam levaverunt ea coram Domino, 8:28
He, after up it before Lord, 8:28
 rursum suscepta de manibus eorum adolevit in altari
again undertaken of hands their He grew up in altar
super holocausto, eo quod illa essent consecrationis
over holocaust, it that that they consecration
oblatio, in odorem suavitatis: incensum erat Domino.
offering in odor odor; incense was Lord.
8:29 Tulit et pectusculum elevans illud coram
8:29 took and breast elevating it before
Domino de ariete consecrationis in partem suam,
Lord of rAM consecration in part his
sicut praeceperat Dominus Moysi. 8:30 Assumensque
as the Lord Moses. 8:30 taking
de unguento et sanguine, qui erat in altari, aspersit
of ointment and blood that was in altar, sprinkled
super Aaron et vestimenta eius et super filios illius
over Aaron and clothes his and over children of

ac vestes eorum. 8:31 Cumque sanctificasset eos in
and clothing them. 8:31 when sanctified them in
vestitu suo, praecepit eis dicens: ‘ Coquite carnes
clothing his charged them saying: ‘ Boil meat
ante fores tabernaculi et ibi comedite eas; panes
before doors tent and there eat them; bread
quoque consecrationis edite, qui positi sunt in
also consecration eat, that set are in
canistro, sicut mihi praeceptum est: ‘Aaron et filii
basket as I command is: ‘Aaron and children
eius comedent eos; 8:32 quidquid autem reliquum
his eat them; 8:32 whatever Now the rest
fuerit de carne et panibus, ignis absumet’. 8:33 De
be of flesh and bread, fire be consumed. ‘ 8:33 The
ostio quoque tabernaculi conventus non exibitis
door also tent meeting not go
septem diebus usque ad diem, quo complebitur
seven days up to day which completed
tempus consecrationis vestrae; septem enim diebus
time consecration your; seven For days
finitur consecratio. 8:34 Sicut et impraesentiarum
finished consecration. 8:34 As and Enquire
factum est, praecepit Dominus, ut fieret in
it is charged Lord, as would in
expiationem eorum. 8:35 Die ac nocte manebitis in
expiation them. 8:35 On and night will remain in
ostio tabernaculi conventus observantes observationem
door tent meeting the watch watch
Domini, ne moriamini: sic enim mihi praeceptum
Lord, do not you die; so For I command
est’. 8:36 Feceruntque Aaron et filii eius cuncta,
He is. ‘ 8:36 They did Aaron and children his all
quae locutus est Dominus per manum Moysi. 9:1
which said is Lord by hand Moses. 9: 1
Facto autem octavo die, vocavit Moyses Aaron et
fact Now eighth day he called Moses Aaron and
filios eius ac maiores natu Israel dixitque ad Aaron:
children his and greater birth Israel said to Aaron:
9:2 ‘ Tolle de armento vitulum pro peccato et
9: 2 ‘ Away of herd calf for sin and
arietem in holocaustum, utrumque immaculatum, et
ram in holocaust both immaculate, and

affer illos coram Domino. 9:3 Et ad filios Israel
reach them before Lord. 9: 3 The to children Israel
loqueris: ‘Tollite hircum pro peccato et vitulum
speak: ‘Take goat for sin and calf
atque agnum anniculos et sine macula in
and lamb year and without spot in
holocaustum, 9:4 bovem et arietem pro pacificis, et
holocaust 9: 4 ox and ram for peace, and
immolate eos coram Domino, et sacrificium similiae
Offer them before Lord, and sacrifice flour
oleo conspersae: hodie enim Dominus apparebit
oil flour; today For Lord appear
vobis’’. 9:5 Tulerunt ergo cuncta, quae iusserat
you ‘. ‘ 9: 5 They took So all which ordered
Moyses, ad ostium tabernaculi conventus; ubi, cum
Moses, to door tent meetings; where, with
omnis coetus accessisset et staret coram Domino, 9:6
all group pitching and standing before Lord, 9: 6
ait Moyses: ‘ Iste est sermo, quem praecepit
said Moses: ‘ this is word which charged
Dominus: facite, et apparebit vobis gloria eius’. 9:7
Lord: do and appear you glory His. ‘ 9: 7
Dixit et ad Aaron: ‘ Accede ad altare et immola
said and to Aaron: ‘ Approach to altar and Offer
pro peccato tuo; offer holocaustum et expia te et
for sin you; offer holocaust and un you and
populum. Et fac hostiam populi et expia eum, sicut
people. The Make host people and un him, as
praecepit Dominus’. 9:8 Statimque Aaron accedens ad
charged The Lord. ‘ 9: 8 immediately Aaron coming to
altare immolavit vitulum pro peccato suo, 9:9 cuius
altar sacrificed calf for sin his 9: 9 the
sanguinem obtulerunt ei filii sui; in quo tinguens
blood offered it children s; in which dipping
digitum tetigit cornua altaris et fudit residuum ad
finger he touched horns altar and shed residue to
basim eius. 9:10 Adipemque et renunculos ac
base her. 9:10 The fat and kidneys and
reticulum iecoris, quae sunt de sacrificio pro peccato,
mesh liver, which are of sacrifice for sin

adolevit super altare, sicut praeceperat Dominus
He grew up over altar, as the Lord
Moysi. 9:11 Carnes vero et pellem eius extra castra
Moses. 9:11 The meat But and skin his outside camp
combussit igni. 9:12 Immolavit et holocausti
burned fire. 9:12 immolated and holocaust
victimam; obtuleruntque ei filii sui sanguinem eius,
victim; offered it children s blood his
quem fudit per altaris circuitum. 9:13 Ipsam etiam
which shed by altar about. 9:13 It will also
hostiam in frusta concisam cum capite ei obtulerunt,
host in pieces slices with head it offered,
quae omnia super altare cremavit igni; 9:14 lavit
which all over altar burned fire; 9:14 washed
quoque aqua intestina cruraque et adolevit super
also water intestines legs and He grew up over
holocausto in altari. 9:15 Et applicavit oblationem
holocaust in altar. 9:15 The near offering
populi sumensque hircum pro peccato populi mactavit
people took goat for sin people killed
et obtulit in expiationem sicut priorem; 9:16 fecit
and offered in expiation as first; 9:16 he
quoque holocaustum secundum ritum 9:17 et addens
also holocaust according to rite 9:17 and adding
sacrificium similiae implevit manum ex illa et
sacrifice flour filled the hand from that and
adolevit super altare praeter holocaustum
He grew up over altar In addition to holocaust
matutinum. 9:18 Immolavit et bovem atque arietem,
morning. 9:18 immolated and ox and a
hostias pacificas populi; obtuleruntque ei filii sui
victims peace people; offered it children s
sanguinem, quem fudit super altare in circuitu. 9:19
blood which shed over altar in around. 9:19
Adipes autem bovis et caudam arietis renunculosque
The fat Now ox and tail ram kidneys
cum adipibus suis et reticulum iecoris 9:20
with fat their and mesh liver 9:20
posuerunt super pectora; cumque cremati essent
put over breast; when burned they

adipes in altari, 9:21 pectora eorum et armos
fat in altar, 9:21 breasts their and shoulders
dextros Aaron elevavit coram Domino, sicut
right Aaron lifted before Lord, as
praeceperat Moyses. 9:22 Et elevans Aaron manus ad
the Moses. 9:22 The elevating Aaron hand to
populum benedixit eis. Sicque, completis hostiis pro
people blessed them. thus, He finished victims for
peccato et holocaustis et pacificis, descendit. 9:23
sin and the burnt- and peace, down. 9:23
Ingressi autem Moyses et Aaron tabernaculum
Then they went Now Moses and Aaron tent
conventus et deinceps egressi benedixerunt populo.
meeting and forward out blessed people.
Apparuitque gloria Domini omni populo; 9:24 et
There glory of all people; 9:24 and
ecce egressus ignis a Domino devoravit holocaustum
See out fire from Lord devoured holocaust
et adipes, qui erant super altare. Quod cum
and fat that were over altar. The with
vidissent turbae, exultaverunt ruentes in facies
saw The crowds, skipped scrambling in face
suas. 10:1 Arreptisque Nadab et Abiu filii Aaron
their own. 10: 1 picking Nadav and Avihu children Aaron
turibulis, posuerunt ignem et incensum desuper
censers, put fire and incense top
offerentes coram Domino ignem alienum, qui eis
offering before Lord fire another, that them
praeceptus non erat. 10:2 Egressusque ignis a
charged not It was. 10: 2 He went out fire from
Domino devoravit eos, et mortui sunt coram
Lord devoured them; and dead are before
Domino. 10:3 Dixitque Moyses ad Aaron: ‘ Hoc est,
Lord. 10: 3 said Moses to Aaron: ‘ This is
quod locutus est Dominus: ‘Sanctificabor in his, qui
that said is Lord: ‘sanctified in those that
appropinquant mihi, et in conspectu omnis populi
approach I and in before all people
glorificabor’’. Quod audiens tacuit Aaron. 10:4
glorified '. The hearing silent Aaron. 10: 4

Vocatis autem Moyses Misael et Elisaphan filiis
calling Now Moses Misael and Hebron children
Oziel patrum Aaron, ait ad eos: ‘ Ite et tollite
Oziel Dodo Aaron said to them: ‘ Go and Take
fratres vestros de conspectu sanctuarii et asportate
brothers your of before sanctuary and carry
extra castra’. 10:5 Confestimque pergentes tulerunt
outside the camp. ‘ 10: 5 immediately Proceeding took
eos, sicut iacebant vestitos subuculis suis, foras, ut
them; as lying clothed shirts their out as
sibi fuerat imperatum. 10:6 Locutus est Moyses ad
to was said. 10: 6 He spoke is Moses to
Aaron et ad Eleazar atque Ithamar filios eius: ‘
Aaron and to Eleazar and Ith'amar children his ‘
Comas vestras nolite excutere et vestimenta nolite
locks your do not Shake and clothes do not
scindere, ne moriamini, et super omnem coetum
tear do not you die, and over all group
oriatur indignatio. Fratres vestri, omnis domus Israel,
rises indignation. Brothers your all house Israel
plangent incendium, quod Dominus suscitavit. 10:7
bewail fire, that Lord raised. 10: 7
Vos autem non egredimini fores tabernaculi
you Now not Leave doors tent
conventus, alioquin peribitis; oleum quippe unctionis
meeting otherwise perish; oil for unction
Domini est super vos’. Qui fecerunt omnia iuxta
of is over you ‘. He they all according to
praeceptum Moysi. 10:8 Dixit quoque Dominus ad
command Moses. 10: 8 said also Lord to
Aaron: 10:9 ‘ Vinum et omne, quod inebriare
Aaron: 10: 9 ‘ wine and all that drink
potest, non bibetis tu et filii tui, quando intratis
can not drink you and children your when go
tabernaculum conventus, ne moriamini praeceptum
tent meeting do not die command
est sempiternum in generationes vestras 10:10 et ut
is ever in generations your 10:10 and as
habeatis scientiam discernendi inter sanctum et
have knowledge difference between St. and
profanum, inter pollutum et mundum, 10:11
profanity, between unclean and world 10:11

doceatisque filios Israel omnia legitima mea, quae
Teaching children Israel all legitimate my which

locutus est Dominus ad eos per manum Moysi'.
said is Lord to them by hand Moses'.

10:12 Locutusque est Moyses ad Aaron et ad Eleazar atque Ithamar filios eius, qui residui erant:
10:12 said is Moses to Aaron and to Eleazar and Ith'amar children his that survivors they were:

' Tollite oblationem similae, quae remansit de incensis Domini, et comedite illam absque fermento
' Take offering flour which left of burned Lord, and eat it without yeast

iuxta altare, quia sanctum sanctorum est. 10:13
according to altar, because St. saints It is. 10:13

Comeditis autem in loco sancto, quia data est tibi et filiis tuis de incensis Domini, sicut praeceptum
Eat Now in place holy because given is you and children your of burned Lord, as command

est mihi. 10:14 Pectusculum quoque elationis et armum donationis edetis in loco mundissimo, tu et filii tui ac filiae tuae tecum; tibi enim ac liberis tuis reposita sunt de hostiis pacificis filiorum Israel.
is to me. 10:14 The breast also wave and shoulder Donation eat in place clean, you and children your and daughters your with you; you For and children your store are of victims peace children Israel.

10:15 Armum et pectus cum incensis adipum afferent ad elationem coram Domino, et pertineant
10:15 shoulder and breast with burned fat bring to stateliness before Lord, and they belong

ad te et ad filios tuos lege perpetua, sicut praecepit Dominus'. 10:16 De hirco autem pro
to you and to children your law perpetual as charged The Lord. ' 10:16 The goat Now for

peccato cum quaereret Moyses, exustum repperit;
sin with he asked Moses, burnt found;

iratusque contra Eleazar et Ithamar filios Aaron,
The anger against Eleazar and Ith'amar children Aaron

qui remanserant, ait: 10:17 ' Cur non comedistis
that remained he said: 10:17 ' why not eat

sacrificium pro peccato in loco sancto? Quod
sacrifice for sin in place Holy? The

sanctum sanctorum est, et datum vobis, ut portetis
St. saints is and given you as bear
iniquitatem coetus in expiationem eorum in conspectu
violence group in expiation their in before
Domini; 10:18 praesertim cum de sanguine illius non
Lord; 10:18 especially with of blood of not
sit illatum intra sancta, comedere eam debuistis in
is coached within holy, eating it you should have in
sanctuario, sicut praeceptum est mihi'. 10:19
sanctuary, as command is to me. ' 10:19
Respondit Aaron: ' Oblata est hodie victima pro
The answer Aaron: ' They have offered is today victim for
peccato et holocaustum eorum coram Domino; mihi
sin and holocaust their before Lord; I
autem accidit, quod vides. Quomodo potui comedere
Now occurs that You see. How I could eating
eam et placere Domino?'. 10:20 Quod cum audisset
it and please The Lord. ' 10:20 The with heard
Moses, recepit satisfactionem. 11:1 Locutus est
Moses, He received satisfaction. 11: 1 He spoke is
Dominus ad Moysen et Aaron dicens: 11:2 ' Dicite
Lord to Moses and Aaron saying: 11: 2 ' Tell
filiis Israel: Haec sunt animalia, quae comedere
children Israel: This are animals which eating
debetis de cunctis animantibus terrae. 11:3 Omne,
you must of all animals the earth. 11: 3 All
quod habet plene divisam ungulam et ruminat in
that has fully divided hoof and chew in
pecoribus, comedetis. 11:4 Haec autem non comedetis
cattle, eat. 11: 4 This Now not eat
ex ruminantibus vel dividantibus ungulam: camelum,
from ruminant animals or divided hoof; camel,
quia ruminat quidem, sed non dividit ungulam,
because chew indeed, but not divides hoof
inter immunda reputabis; 11:5 hyracem, qui ruminat
between unclean reflect; 11: 5 coney that chew
ungulamque non dividit, immundus est; 11:6 leporem
cud not divides unclean it is; 11: 6 hare
quoque, nam et ipse ruminat, sed ungulam non
also, for and he ruminant but hoof not

dividit; 11:7 et suem, qui, cum ungulam plene
divides; 11: 7 and swine, that, with hoof fully
dividat, non ruminat. 11:8 Horum carnibus non
divides not cud. 11: 8 The meat not
vescemini nec cadavera contingetis, quia immunda
eat or carcasses touch; because unclean
sunt vobis. 11:9 Haec sunt, quae gignuntur in aquis
are to you. 11: 9 This are which breed in water
et vesci licitum est: omne, quod habet pinnulas et
and eat lawful is: all that has fins and
squamas, tam in mari quam in fluminibus et
scales so in sea than in rivers and
torrentibus, comedetis. 11:10 Quidquid autem pinnulas
watercourses, eat. 11:10 Whatever Now fins
et squamas non habet, reptilium vel quorumlibet
and scales not has reptiles or any
aliorum animalium, quae in aquis moventur,
other animals which in water move,
abominabile vobis 11:11 et execrandum erit; carnes
abomination you 11:11 and accursed will be; meat
eorum non comedetis et morticina vitabitis. 11:12
their not eat and carcasses avoid. 11:12
Cuncta, quae non habent pinnulas et squamas in
All which not have fins and scales in
aquis, polluta erunt vobis. 11:13 Haec sunt, quae de
water; polluted will be to you. 11:13 This are which of
avibus comedere non debetis, et vitanda sunt vobis:
birds eating not you owe and avoided are you:
aquilam et grypem et haliaeetum, 11:14 milvum ac
The eagle and griffon and osprey, 11:14 kite and
vulturem iuxta genus suum 11:15 et omne corvini
vulture according to race his 11:15 and all raven
generis, 11:16 struthionem et noctuam et larum et
race 11:16 ostrich and owl and seagull and
accipitrem iuxta genus suum, 11:17 bubonem et
hawk according to race his 11:17 owl and
mergulum et ibin, 11:18 cycnum et nyctocoracem et
cormorant and ibis, 11:18 swan and pelican and
porphyrionem, 11:19 erodionem et charadrion
owl 11:19 stork and heron
iuxta genus suum, upupam quoque et
according to race his hoop also and

vespertilionem. 11:20 Omne de volucris, quod
bat. 11:20 All of birds that
reptat super quattuor pedes, abominabile erit vobis.
crawls over four feet, abomination will be to you.
11:21 Quidquid autem ambulat quidem super
11:21 Whatever Now walks indeed over
quattuor pedes, sed habet longiora retro crura, per
four feet, but has longer back legs by
quae salit super terram, 11:22 comedere debetis; ut
which jumps over land 11:22 eating you must; as
est bruchus in genere suo et attacus atque
is caterpillars in general his and katydids and
ophiomachus ac locusta, singula iuxta genus suum.
cricket and lobster, details according to race his own.
11:23 Quidquid autem ex volucris reptantibus
11:23 Whatever Now from birds insects
quattuor tantum habet pedes, execrabile erit vobis.
four only has feet, railing will be to you.
11:24 Et quicumque morticina eorum tetigerit,
11:24 The who carcasses their touches
polluetur et erit immundus usque ad vesperum.
unclean and will be unclean up to evening.
11:25 Et si necesse fuerit, ut portet quippiam horum
11:25 The if necessary it as bringing any these
mortuum, lavabit vestimenta sua et immundus erit
dead wash clothes his and unclean will be
usque ad solis occasum. 11:26 Omne animal, quod
up to sun setting. 11:26 All animal, that
habet quidem ungulam, sed non dividit eam nec
has indeed hoof but not divides it or
ruminat, immundum erit vobis; et, qui tetigerit
ruminant unclean will be you; and, that touches
illud, contaminabitur. 11:27 Quod ambulat super
it contaminated. 11:27 The walks over
plantas pedum ex cunctis animantibus, quae incedunt
plant feet from all animals which paws
quadrupedia, immundum erit; qui tetigerit morticina
four, unclean will be; that touches carcasses
eorum, polluetur usque ad vesperum. 11:28 Et, qui
their unclean up to evening. 11:28 and, that
portaverit huiusmodi cadavera, lavabit vestimenta
picks up such carcasses, wash clothes

sua et immundus erit usque ad vesperum; quia
his and unclean will be up to evening; because
omnia haec immunda sunt vobis. 11:29 Haec quoque
all this unclean are to you. 11:29 This also
inter polluta reputabuntur de his, quae reptant in
between polluted be of those which creep in
terra: mustela et mus et lacerta iuxta genus
land; weasel and mouse and lizard according to race
suum, 11:30 mygale et testudo et stellio et talpa
his 11:30 shrew and tortoise and The lizard and mole
et chamaeleon: 11:31 omnia haec immunda sunt.
and chameleon: 11:31 all this unclean They are.
Qui tetigerit morticina eorum, immundus erit usque
He touches carcasses their unclean will be up
ad vesperum; 11:32 et super quod ceciderit
to evening; 11:32 and over that fall
quidquam de morticinis eorum, polluetur tam vas
or of carcasses their unclean so vessel
ligneum et vestimentum quam pelles et cilicia, et
wood and clothing than skins and sack, and
in quocumque fit opus; tinguntur aqua et
in wherever becomes work; Put it water and
polluta erunt usque ad vesperum et postea munda.
polluted will be up to evening and later clean.
11:33 Vas autem fictile, in quo horum quidquam
11:33 vessel Now earthen in which these or
intro ceciderit, polluetur et frangendum est. 11:34
inside fall, unclean and break It is. 11:34
Omnis cibus, quem comedetis, si fusa fuerit exinde
all food which eat, if shooting be From
super eum aqua, immundus erit; et omne liquens,
over it water; unclean will be; and all liquor
quod bibitur de tali vase, immundum erit. 11:35 Et
that drunk of such a vessel, unclean will be. 11:35 The
quidquid de morticinis istiusmodi ceciderit super
whatever of carcasses of fall over
illud, immundum erit; sive clibani sive chytropodes
it unclean will be; or oven or stove
destruentur: immundi sunt et immundi erunt vobis.
down: unclean are and unclean will be to you.
11:36 Fontes tamen et cisternae et omnis aquarum
11:36 Springs yet and reservoir and all water

congregatio munda erit. Qui vero morticinum eorum
company pure will be. He But carcasses their
tetigerit, polluetur. 11:37 Si ceciderint super
touches unclean. 11:37 If fall over
sementem, non polluent eam; 11:38 sin autem
seed; not pollute it; 11:38 if Now
quispiam aqua sementem perfuderit, et postea
one water seed soaking and later
morticinis tacta fuerit, immunda erit vobis.
carcasses struck by lightning it unclean will be to you.
11:39 Si mortuum fuerit animal, quod licet vobis
11:39 If dead be animal, that although the you
comedere, qui cadaver eius tetigerit, immundus erit
eating, that corpse his touches unclean will be
usque ad vesperum; 11:40 et, qui comederit ex eo
up to evening; 11:40 and, that eats from it
quippiam sive portaverit cadaver eius, lavabit
any or picks up corpse his wash
vestimenta sua et immundus erit usque ad
clothes his and unclean will be up to
vesperum. 11:41 Omne, quod reptat super terram,
evening. 11:41 All that crawls over land
abominabile erit nec assumetur in cibum. 11:42
abomination will be or taken in food. 11:42
Quidquid super pectus et quidquid quadrupes
Whatever over breast and whatever four
graditur, vel multos habet pedes sive per humum
Walk or many has feet or by ground
trahitur, non comedetis, quia abominabile est. 11:43
drawn not eat, because abomination It is. 11:43
Nolite contaminare animas vestras nec tangatis
Do not contaminate lives your or touch
quidquam eorum, ne immundi sitis. 11:44 Ego
or their do not unclean you are. 11:44 I
enim sum Dominus Deus vester; sanctificamini et
For I Lord God your; Purify and
sancti estote, quoniam et ego sanctus sum. Ne
St. be for and I St. I am. Do not
polluatis animas vestras in omni reptili, quod
profane lives your in all reptiles that

movetur super terram. 11:45 Ego enim sum Dominus,
 moved over land. 11:45 I For I Lord,
 qui eduxi vos de terra Aegypti, ut essem vobis in
 that I brought you of land Egypt, as I you in
 Deum: sancti eritis, quia et ego sanctus sum.
 God: St. You will be because and I St. I am.
 11:46 Ista est lex animantium et volucrum et omnis
 11:46 this is law animals and birds and all
 animae viventis, quae movetur in aqua et reptat in
 soul living which moved in water and crawls in
 terra, 11:47 ut differentias noveritis mundi et
 land, 11:47 as differences know world and
 immundi, et sciatis quid comedere et quid respuere
 unclean and know what eating and what reject
 debeatis'. 12:1 Locutus est Dominus ad Moysen
 Owe. ' 12: 1 He spoke is Lord to Moses
 dicens: 12:2 ' Loquere fi liis Israel et dices ad
 saying: 12: 2 ' Speak fi children Israel and say to
 eos: Mulier, si, suscepto semine, pepererit masculum,
 them: The woman, if, engaging seed, and bears male,
 immunda erit septem diebus iuxta dies
 unclean will be seven days according to day
 separationis menstruae, 12:3 et die octavo
 separation menstruation 12: 3 and day eighth
 circumcidetur infantulus; 12:4 ipsa vero triginta
 circumcised a child; 12: 4 the But thirty
 tribus diebus manebit in sanguine purificationis suae;
 three days continue in blood purification his;
 omne sanctum non tanget nec ingreditur
 all St. not touch or enter the
 sanctuarium, donec impleantur dies purificationis eius.
 sanctuary until completed day purification her.
 12:5 Sin autem feminam pepererit, immunda erit
 12: 5 Sin Now female she unclean will be
 duabus hebdomadibus iuxta ritum fluxus menstrui,
 two weeks according to rite diarrhea monthly,
 et sexaginta ac sex diebus manebit in sanguine
 and sixty and six days continue in blood
 purificationis suae. 12:6 Cumque expleti fuerint dies
 purification His. 12: 6 when completion they day
 purificationis suae pro filio sive pro filia, deferet
 purification his for son or for daughter, bring

agnum anniculum in holocaustum et pullum
lamb year in holocaust and chicken
columbae sive turturem pro peccato ad ostium
doves or turtle for sin to door
tabernaculi conventus et tradet sacerdoti. 12:7 Qui
tent meeting and betray the priest. 12: 7 He
offeret illa coram Domino et expiabit eam; et sic
offer that before Lord and expiate it; and so
mundabitur a profluvio sanguinis sui: ista est lex
clean from issue blood s: this is law
parientis masculum aut feminam. 12:8 Quod si non
childbirth? male or female. 12: 8 The if not
invenerit manus eius, nec potuerit offerre agnum,
finds hand his or could offer lamb,
sumet duos turtures vel duos pullos columbae, unum
take two turtles or two young doves, one
in holocaustum et alterum pro peccato; expiabitque
in holocaust and other for sin; atonement
eam sacerdos, et sic mundabitur'. 13:1 Locutus est
it The priest, and so be cleansed. ' 13: 1 He spoke is
Dominus ad Moysen et Aaron dicens: 13:2 ' Homo,
Lord to Moses and Aaron saying: 13: 2 ' man,
in cuius carne et cute ortus fuerit tumor sive
in the flesh and cute rising be swelling or
pustula aut quasi lucens quippiam, id est plaga
blister or as spot carcass that is stroke
leprae, adducetur ad Aaron sacerdotem vel ad unum
leprosy, brought to Aaron priest or to one
quemlibet filiorum eius sacerdotum. 13:3 Qui cum
each children his priests. 13: 3 He with
viderit plagam in cute et pilos in album mutatos
see side in cute and hair in list changes
colorem ipsamque speciem plagae humiliorem cute et
color breathe species quarters lower cute and
carne reliqua: plaga leprae est; quod cum viderit
flesh the rest: stroke leprosy it is; that with see
sacerdos, eum immundum esse decernet. 13:4 Sin
The priest, it unclean be decide. 13: 4 Sin
autem lucens candor fuerit in cute nec humilior
Now spot Brightness be in cute or lower

carne reliqua, et pili coloris pristini, recludet eum
flesh the rest, and hair color the former, seclude it
sacerdos septem diebus. 13:5 Et considerabit eum die
The priest seven days. 13: 5 The view it day
septimo: et, siquidem plaga ultra non creverit nec
seventh: and, for stroke more not spread or
transierit in cute priores terminos, rursum recludet
passes in cute former border, again seclude
eum septem diebus aliis. 13:6 Et die septimo
it seven days others. 13: 6 The day seventh
contemplabitur eum iterum: si obscurior fuerit plaga
view it again: if darker be stroke
et non creverit in cute, eum mundum esse decernet,
and not spread in skin; it world be decide,
quia scabies est. Lavabitque homo vestimenta sua et
because scab It is. wash man clothes his and
mundus erit. 13:7 Quod si, postquam a sacerdote
The world will be. 13: 7 The if, after from priest
visus est et redditus munditiae, iterum scabies
view is and rent cleanliness again scab
creverit, adducetur ad eum; 13:8 et, si viderit ita
spread brought to him; 13: 8 and, if see so
esse, immunditiae condemnabitur: est lepra. 13:9
be impurity condemned: is leprosy. 13: 9
Plaga leprae si fuerit in homine, adducetur ad
Buffet leprosy if be in man brought to
sacerdotem, 13:10 et videbit eum. Cumque tumor
the priest; 13:10 and see him. when swelling
albus in cute fuerit et capillorum mutaverit
white in cute be and hair change it
aspectum in album, caro quoque viva creverit in
appearance in white flesh also living spread in
tumore, 13:11 lepra vetustissima iudicabitur atque
tumor, 13:11 leprosy the oldest approved and
inolita cuti. Contaminabit itaque eum sacerdos et
grown the skin. contaminated So it The priest and
non recludet, quia perspicue immunditia est. 13:12
not isolate because clearly impurity It is. 13:12
Sin autem effloruerit discurrens lepra in cute et
Sin Now breaks running leprosy in cute and

operuerit omnem cutem a capite usque ad pedes,
cover all skin from head up to feet,
quidquid sub aspectu oculorum cadit, 13:13
whatever under Presence eyes falls 13:13
considerabit eum sacerdos et teneri lepra mundissima
view it The priest and held leprosy clean
iudicabit, eo quod omnis in candorem versa sit, et
judge it that all in whiteness versa is and
idcirco homo mundus erit. 13:14 Quando vero caro
therefore man The world will be. 13:14 when But flesh
vivens in eo apparuerit, immundus erit. 13:15 Quod
living in it appear, unclean will be. 13:15 The
cum sacerdos viderit, inter immundos reputabit; caro
with The priest sees between unclean He counts; flesh
enim viva immunda est: lepra est. 13:16 Quod si
For living unclean is: leprosy It is. 13:16 The if
rursum versa fuerit in alborem, veniet ad
again versa be in white, will to
sacerdotem, 13:17 qui cum hoc consideraverit, eum
the priest; 13:17 that with this award, it
mundum esse decernet. 13:18 Caro et cutis, in qua
world be decide. 13:18 flesh and skin; in which
ulcus natum est et sanatum, 13:19 et in loco
ulcer born is and healed, 13:19 and in place
ulceris tumor apparuerit albus sive macula subrufa,
ulcer swelling appear white or spot reddish
ostendet se homo sacerdoti. 13:20 Qui cum viderit
show he man the priest. 13:20 He with see
locum maculae humiliorem carne reliqua et pilos
place The spots lower flesh other and hair
versos in candorem, contaminabit eum: plaga enim
counterparts in white; unclean him: stroke For
leprae orta est in ulcere. 13:21 Quod si pilus coloris
leprosy arising is in ulcer. 13:21 The if hair color
est pristini et cicatrix subobscura et vicina carne
is former and scar dim and neighborhood flesh
non est humilior, recludet eum septem diebus. 13:22
not is lower seclude it seven days. 13:22
Et, siquidem creverit, adiudicabit eum leprae; 13:23
and, for spread judge it leprosy; 13:23

sin autem steterit in loco suo macula nec creverit,
if Now stay in place his spot or spread
ulceris est cicatrix, et sacerdos eum mundum esse
ulcer is scar, and The priest it world be
decernet. 13:24 Vel si alicuius cutem ignis exusserit,
decide. 13:24 or if a skin fire the raw,
et locus exustionis subrufam sive albam habuerit
and location decays red or white has
maculam, 13:25 considerabit eam sacerdos; et ecce
spot 13:25 view it priest; and See
pilus versus est in alborem, et locus eius reliqua
hair line is in white, and location his other
cute humilior, contaminabit eum, quia plaga leprae
cute lower unclean him, because stroke leprosy
in cicatrice orta est. 13:26 Quod si pilorum color
in scarring arising It is. 13:26 The if hair color
non fuerit immutatus, nec humilior macula carne
not be changed, or lower spot flesh
reliqua, et ipsa leprae species fuerit subobscura,
the rest, and the leprosy forms be somewhat obscure,
recludet eum septem diebus. 13:27 Et die septimo
seclude it seven days. 13:27 The day seventh
contemplabitur eum; si creverit in cute macula,
view him; if spread in cute spot
contaminabit eum: plaga est leprae; 13:28 sin autem
unclean him: stroke is leprosy; 13:28 if Now
in loco suo macula steterit non satis clara, tumor
in place his spot stay not enough bright, swelling
combustionis est, et idcirco mundabit eum, quia
burning is and therefore clean him, because
cicatrix est combusturae. 13:29 Vir sive mulier, in
scar is burning. 13:29 A or woman in
cuius capite vel barba germinarit plaga, videbit eam
the head or beard burgeoneth quarter see it
sacerdos. 13:30 Et, siquidem humilior fuerit locus
priest. 13:30 and, for lower be location
carne reliqua, et capillus flavus solitoque subtilior,
flesh the rest, and hair yellow than usual thin
contaminabit eos, quia scabies est, lepra capitis vel
unclean them; because scab is leprosy head or

barbae. 13:31 Sin autem viderit plagam scabiei
beard. 13:31 Sin Now see side scall
aequalem vicinae carni nec capillum nigrum in ea,
equal neighbors flesh or hair black in it
recludet eos septem diebus. 13:32 Et die septimo
seclude them seven days. 13:32 The day seventh
intuebitur plagam: si non creverit scabies, nec
view side: if not spread scab; or
capillus flavus fuerit in ea, et locus plagae carni
hair yellow be in it and location quarters flesh
reliquae aequalis, 13:33 radetur homo absque loco
other equal, 13:33 shave man without place
maculae, et includet eum sacerdos septem diebus
The spots, and includes it The priest seven days
aliis. 13:34 Si die septimo visa fuerit stetisse plaga
others. 13:34 If day seventh visa be Tuo stroke
in loco suo nec humilior carne reliqua, mundabit
in place his or lower flesh the rest, clean
eum sacerdos; lotisque vestibus mundus erit. 13:35
it priest; wash clothes The world will be. 13:35
Sin autem post emundationem rursus creverit scabies
Sin Now after cleaning again spread scab
in cute, 13:36 non quaeret amplius utrum capillus in
in skin; 13:36 not she asks more whether hair in
flavum colorem sit commutatus, quia aperte
yellow color is changes because clearly
immundus est. 13:37 Porro si steterit macula, et
unclean It is. 13:37 the if stay spot and
capilli nigri fuerint, noverit hominem esse sanatum
hair black they know man be healed
et confidenter eum pronuntiet mundum. 13:38 Vir
and safety it pronounce world. 13:38 A
et mulier, in cuius cute maculae, maculae albae
and woman in the cute The spots, The spots white
apparuerint, 13:39 intuebitur eos sacerdos. Si
appearance 13:39 view them priest. If
deprehenderit subobscurum alborem lucere in cute,
detects darkish white shine in skin;
sciat impetiginem ortam esse in cute; mundus est.
know infection arising be in skin; The world It is.
13:40 Vir, de cuius capite capilli fluunt, calvus ac
13:40 The man, of the head hair flow, bald and

mundus est; 13:41 et, si a fronte ceciderint pili,
The world it is; 13:41 and, if from front fall hair
recalvaster et mundus est. 13:42 Sin autem in
bald and The world It is. 13:42 Sin Now in
calvitio sive in recalvatione plaga alba vel subrufa
bald or in reddish-stroke white or red
fuerit exorta, lepra est capitis. 13:43 Sacerdos eum
be arisen, leprosy is head. 13:43 The priest it
videbit, et ecce tumor plagae subrufus secundum
see and See swelling quarters RUFESCENT according to
aspectum leprae cutis carnis. 13:44 Vir maculatus est
appearance leprosy skin the flesh. 13:44 A spotted is
lepra, et sacerdos omnino decernet eum esse
leprosy and The priest at decide it be
immundum; plaga est in capite eius. 13:45 Leprosus
unclean; stroke is in head her. 13:45 leper
hac plaga percussus habebit vestimenta dissuta,
this stroke struck have clothes rent
comam capitis excussam, barbam contectam; clamabit:
Heads head shaken, beard a cap; out:
‘Immundus! Immundus!’. 13:46 Omni tempore, quo
‘Unclean! Unclean.’ 13:46 all time which
leprosus est immundus, immundus est et solus
leper is unclean unclean is and only
habitabit extra castra. 13:47 Si in veste lanea sive
live outside camp. 13:47 If in clothing woolen or
linea lepra fuerit, 13:48 in stamine sive subtemine
line leprosy it 13:48 in woven or woof
lineo vel laneo aut in pelle vel quolibet ex pelle
linen or woolen or in skin or each from skin
confecto, 13:49 si macula pallida aut rufa fuerit,
completed, 13:49 if spot pale or red it
lepra reputabitur ostendeturque sacerdoti. 13:50 Qui
leprosy be counted shown the priest. 13:50 He
considerabit macula infectum et recludet septem
view spot wet and seclude seven
diebus; 13:51 et die septimo rursus aspiciens, si
days; 13:51 and day seventh again looking up, if
crevisse deprehenderit, lepra maligna est; pollutum
Axed he observes, leprosy malignant it is; unclean
iudicabit vestimentum et omne, in quo fuerit
judge clothing and all in which be

inventā, 13:52 et idcirco comburetur flammis. 13:53
found, 13:52 and therefore burned flames. 13:53
Quod si eam viderit non crevisse, 13:54 praecipiet,
The if it see not Axed 13:54 command
et lavabunt id, in quo plaga est; recludetque illud
and wash ie, in which stroke it is; isolate it
septem diebus aliis. 13:55 Et cum viderit post
seven days others. 13:55 The with see after
lavationem faciem quidem pristinam non mutatam,
washing face indeed former not changes
nec tamen crevisse plagam, immunda est res, et
or yet Axed side, unclean is business, and
igne combures eam, eo quod infusa sit plaga in
fire you burn it it that flooding is stroke in
superficie rei vel in parte aversa. 13:56 Sin autem
surface thing or in part turned away. 13:56 Sin Now
obscurior fuerit locus plagae, postquam res est
darker be location quarters, after business is
lota, sacerdos abrumpet eum et a solido dividet.
washed, The priest tear it and from solid divide.
13:57 Quod si macula ultra apparuerit in his rebus,
13:57 The if spot more appear in these events
quae prius immacolata erant, lepra volatilis et vaga,
which first immaculate were leprosy flying and vague,
igne combures illas. 13:58 Quas vero laveris et a
fire you burn them. 13:58 What But wash and from
quibus cessaverit plaga, illas lavabis secundo, et
which she quarter those wash second, and
mundae erunt. 13:59 Ista est lex leprae vestimenti
clean will be. 13:59 this is law leprosy garment
lanei et linei, staminis atque subteminis, omnisque
woolen and linen; warp and woof, all
supellectilis pellicae, quomodo mundari debeat vel
furniture skins, how cleaned should or
contaminari'. 14:1 Locutusque est Dominus ad
contaminated. ' 14: 1 said is Lord to
Moysem dicens: 14:2 ' Hic est ritus leprosi,
Moses saying: 14: 2 ' This is ritus frankincense lepers,
quando mundandus est: adducetur ad sacerdotem,
when cleansed is: brought to the priest;
14:3 qui egressus e castris, cum invenerit lepram
14: 3 that out from camp with finds stroke

esse sanatum, 14:4 praecipiet, ut sumant pro eo, qui
be healed, 14: 4 command as take for it that
purificatur, duas aves vivas, mundas et lignum
purified, two birds live, clean and wood
cedrinum vermiculumque et hyssopum. 14:5 Et unam
cedar scarlet and hyssop. 14: 5 The one
ex avibus immolari iubebit in vase fictili super
from birds immolated pl in vessel earthen over
aquas viventes. 14:6 Aliam autem vivam cum ligno
water living. 14: 6 Another Now living with tree
cedrino et cocco et hyssopo tinguet in sanguine avis
cedar and scarlet and hyssop dip in blood bird
super aquas viventes immolatae, 14:7 quo asperget
over water living Sacrifice, 14: 7 which sprinkle
illum, qui a lepra mundandus est, septies, ut iure
it that from leprosy cleansed is seven times, as right
purgetur; et dimittet avem vivam, ut in agrum
purified; and release bird live as in field
avolet. 14:8 Cumque laverit homo vestimenta sua,
vanishes. 14: 8 when wash man clothes his
radet omnes pilos corporis, et lavabitur aqua;
shave all hair body and rinsed water;
purificatusque ingredietur castra, ita dumtaxat ut
clean enter the camp so only as
maneant extra tabernaculum suum septem diebus. 14:9
stay outside tent his seven days. 14: 9
Et die septimo radet capillos capitis barbamque et
The day seventh shave hair head beard and
supercilia ac totius corporis pilos et lavabit
eyebrows and of body hair and wash
vestimenta carnemque suam aqua, et mundus erit.
clothes flesh of the his water; and The world will be.
14:10 Die octavo assumet duos agnos immaculatos et
14:10 On eighth take two lambs without and
ovem anniculam absque macula et tres decimas ephi
sheep year old without spot and three tithes ephah
similae in sacrificium, quae conspersa sit oleo, et log
flour in sacrifice which flour is oil and log
olei. 14:11 Cumque sacerdos purificans hominem
oil. 14:11 when The priest purifying man

statuerit eum et haec omnia coram Domino in ostio
set it and this all before Lord in door
tabernaculi conventus, 14:12 tollet agnum unum et
tent meeting 14:12 take off lamb one and
offeret eum in sacrificium pro delicto, oleique log et,
offer it in sacrifice for trespass, oil log and,
elevatis ante Dominum omnibus, 14:13 immolabit
lifting before Lord all 14:13 immolate
agnum, ubi immolari solet hostia pro peccato et
lamb, where immolated usually host for sin and
holocaustum, id est in loco sancto. Sicut enim pro
holocaust that is in place St. As For for
peccato ita et pro delicto ad sacerdotem pertinet
sin so and for offense to priest concerns
sacrificium: sanctum sanctorum est. 14:14
sacrifice; St. saints It is. 14:14
Assumensque sacerdos de sanguine hostiae pro
taking The priest of blood The victims for
delicto ponet super extremum auriculae dextrae eius,
offense put over tip earlap right his
qui mundatur, et super pollices manus dextrae et
that cleansed, and over thumbs hand right and
pedis; 14:15 et de olei log mittet in manum suam
the foot; 14:15 and of oil log shoot in hand his
sinistram 14:16 tinguetque digitum dextrum in eo et
left 14:16 dip finger right in it and
asperget septies coram Domino. 14:17 Quod autem
sprinkle times before Lord. 14:17 The Now
reliquum est olei in laeva manu, fundet super
the rest is oil in The left hand hand, pour over
extremum auriculae dextrae eius, qui mundatur, et
tip earlap right his that cleansed, and
super pollices manus ac pedis dextri et super
over thumbs hand and foot right and over
sanguinem sacrificii pro delicto 14:18 et super caput
blood sacrifice for offense 14:18 and over head
eius, qui mundatur; expiabitque eum coram Domino
his that cleansed; atonement it before Lord
14:19 et faciet sacrificium pro peccato. Tunc
14:19 and will sacrifice for sin. Then

immolabit holocaustum 14:20 et ponet illud in altari
immolate holocaust 14:20 and put it in altar

cum sacrificio similae, et homo rite mundabitur.
with sacrifice flour and man duly clean.

14:21 Quod si pauper est, et non potest manus eius
14:21 The if poor is and not can hand his
invenire, quae dicta sunt, assumet agnum pro delicto
find which said are take lamb for offense

ad elationem, ut expiet eum sacerdos, decimamque
to elation, as expiate it The priest, tenth

partem similae conspersae oleo in sacrificium et olei
part flour flour oil in sacrifice and oil

log 14:22 duosque turtures sive duos pullos columbae,
log 14:22 two turtles or two young doves,

quos manus eius invenire poterit, unum pro peccato
which hand his find be one for sin

et alterum in holocaustum. 14:23 Offeretque ea die
and other in holocaust. 14:23 offer it day

octavo purificationis suae sacerdoti ad ostium
eighth purification his priest to door

tabernaculi conventus coram Domino. 14:24 Qui
tent meeting before Lord. 14:24 He

suscipiens agnum pro delicto et log olei levabit
receiving lamb for offense and log oil lift

simul coram Domino; 14:25 immolatoque agno pro
together before Lord; 14:25 killed lamb for

delicto, de sanguine eius ponet super extremum
trespass, of blood his put over tip

auriculae dextrae illius, qui mundatur, et super
earlap right of that cleansed, and over

pollices manus eius ac pedis dextri; 14:26 olei vero
thumbs hand his and foot right; 14:26 oil But

partem mittet in manum suam sinistram. 14:27 In
part shoot in hand his the left. 14:27 in

quo tinguens digitum dextrae manus asperget septies
which dipping finger right hand sprinkle times

coram Domino; 14:28 tangetque extremum auriculae
before Lord; 14:28 touch tip earlap

dextrae illius, qui mundatur, et pollices manus ac
right of that cleansed, and thumbs hand and

pedis dextri super locum sanguinis, qui effusus est
foot right over place blood that Unstable is
pro delicto. 14:29 Reliquam autem partem olei, quae
for offense. 14:29 The rest Now part oil which
est in sinistra manu, mittet super caput hominis, qui
is in left hand, shoot over head man, that
purificatur, in expiationem eius coram Domino; 14:30
purified, in expiation his before Lord; 14:30
et turtures sive pullos columbae, quos manus illius
and turtles or young doves, which hand of
invenerit, offeret, 14:31 unum pro delicto et alterum
finds, offering 14:31 one for offense and other
in holocaustum cum sacrificio similiae, et sic expiabit
in holocaust with sacrifice flour and so expiate
eum sacerdos coram Domino. 14:32 Hoc est
it The priest before Lord. 14:32 This is
sacrificium leprosi, qui habere non potest omnia in
sacrifice lepers, that have not can all in
emundationem sui'. 14:33 Locutus est Dominus ad
cleaning 's. 14:33 He spoke is Lord to
Moysem et Aaron dicens: 14:34 ' Cum ingressi
Moses and Aaron saying: 14:34 ' with entered
fueritis terram Chanaan, quam ego dabo vobis in
the land Canaan than I I you in
possessionem, si fuerit plaga leproae in aedibus terrae
possession if be stroke leprosy in Offices earth
possessionis vestrae, 14:35 ibit, cuius est domus,
possession your 14:35 go the is house,
nuntians sacerdoti et dicet: 'Quasi plaga videtur
news priest and He will say: 'As stroke it seems
mihi esse in domo mea'. 14:36 At ille praecipiet, ut
I be in house My '. 14:36 But he command as
efferant universa de domo, priusquam ingrediatur
empty all of home before Apply
eam, et videat plagam, ne immunda fiant omnia,
it and see side, do not unclean Let all
quae in domo sunt. Intrabitque postea, ut consideret
which in house They are. Then he will go later, as reviews
domum; 14:37 et, cum viderit in parietibus illius
house; 14:37 and, with see in walls of

quasi valliculas pallore sive rubore deformes et
as spots paleness or redness ugly and
humiliores superficie reliqua, 14:38 egredietur ostium
lower surface the rest, 14:38 Unleashed door
domus et statim claudet eam septem diebus. 14:39
house and immediately closed it seven days. 14:39
Reversusque die septimo considerabit eam; si
returned day seventh view it; if
invenerit crevisse plagam, 14:40 iubebit erui lapides,
finds Axed side, 14:40 pl I saved stones,
in quibus plaga est, et proici eos extra civitatem in
in which stroke is and cast them outside city in
loco immundo; 14:41 domum autem ipsam radi
place unclean; 14:41 home Now it scraping
intrinsecus per circuitum et spargi pulverem rasurae
inside by about and distributed dust scrapings
extra urbem in locum immundum 14:42 lapidesque
outside city in place unclean 14:42 The stones
alios reponi pro his, qui ablati fuerint, et luto alio
others replaced for those that removed they and clay other
liniri domum. 14:43 Sin autem plaga rursum
plaster house. 14:43 Sin Now stroke again
effloruerit in domo, postquam eruti sunt lapides
breaks in home after being rescued are stones
et pulvis erasus et alia terra lita, 14:44 et
and dust scraped off and other land plastered, 14:44 and
ingressus sacerdos viderit crevisse plagam in domo:
entry The priest see Axed side in house:
lepra est maligna et domus immunda. 14:45 Quam
leprosy is malignant and house unclean. 14:45 How
statim destruent et lapides eius ac ligna atque
immediately down and stones his and timber and
universum pulverem domus proicient extra oppidum
all dust house off outside town
in loco immundo. 14:46 Qui intraverit domum,
in place unclean. 14:46 He enters home
quando clausa est, immundus erit usque ad
when closed is unclean will be up to
vesperum; 14:47 et, qui dormierit in ea vel
evening; 14:47 and, that sleeps in it or

comederit quippiam, lavabit vestimenta sua. 14:48
eats carcass wash clothes their own. 14:48

Quod si introiens sacerdos viderit plagam non
The if entering The priest see side not

crevisse in domo, postquam denuo lita est,
Axed in home after again plastered is

mundam eam esse decernet, reddita sanitate. 14:49
clean it be decide, restored health. 14:49

Et in purificationem eius sumet duas aves lignumque
The in purification his take two birds tree

cedrinum et vermiculum atque hyssopum 14:50 et,
cedar and scarlet and hyssop 14:50 and,

immolata una avi in vase fictili super aquas vivas,
offer one avi in vessel earthen over water live,

14:51 tollet lignum cedrinum et hyssopum et
14:51 take off wood cedar and hyssop and

coccum et avem vivam et intinguet omnia in
scarlet and bird living and dip all in

sanguine avis immolatae atque in aquis viventibus et
blood bird Sacrifice and in water living and

asperget domum septies; 14:52 purificabitque eam
sprinkle home seven times; 14:52 purify it

tam in sanguine avis quam in aquis viventibus et in
so in blood bird than in water living and in

avi viva lignoque cedrino et hyssopo atque
avi living bird cedar and hyssop and

vermiculo; 14:53 cumque dimiserit avem avolare extra
grub; 14:53 when releases bird fly outside

urbem in agrum libere, expiabit domum, et erit
city in field free; expiate home and will be

munda. 14:54 Ista est lex omnis leprae et scabiei,
clean. 14:54 this is law all leprosy and scall,

14:55 leprae vestium et domorum, 14:56 tumoris et
14:55 leprosy wardrobe and houses 14:56 swelling and

pustulae et lucentis maculae, 14:57 ut possit sciri
pustules and lighting The spots, 14:57 as can known

quo tempore immundum quid vel mundum sit’.
which time unclean what or world is used.

15:1 Locutus est Dominus ad Moysen et Aaron
15: 1 He spoke is Lord to Moses and Aaron

dicens: 15:2 ‘ Loquimini filiis Israel et dicite eis:
saying: 15: 2 ‘ Speak children Israel and tell them:

Vir, si patitur fluxum seminis, immundus erit.

The man, if suffers issue seed, unclean will be.

15:3 Et tunc iudicabitur huic vitio subiaceret: sive

15: 3 The then approved this vice subject to: or

emiserit caro eius fluxum suum vel occluserit se a

He sent out a flesh his issue his or closed he from

fluxu. 15:4 Omne stratum, in quo iacuerit,

issue. 15: 4 All bed in which lies

immundum erit, et ubicumque sederit. 15:5 Si quis

unclean It will be and wherever sits. 15: 5 If who

hominum tetigerit lectum eius, lavabit vestimenta sua,

men touches bed his wash clothes his

et ipse lotus aqua immundus erit usque ad

and he washed water unclean will be up to

vesperum. 15:6 Si sederit, ubi ille sederat, et ipse

evening. 15: 6 If sits where he the issue, and he

lavabit vestimenta sua et lotus aqua immundus erit

wash clothes his and washed water unclean will be

usque ad vesperum. 15:7 Qui tetigerit carnem eius,

up to evening. 15: 7 He touches flesh his

lavabit vestimenta sua et ipse lotus aqua immundus

wash clothes his and he washed water unclean

erit usque ad vesperum. 15:8 Si salivam

will be up to evening. 15: 8 If saliva

huiuscemodi homo iecerit super eum, qui mundus est,

such man fling over him, that The world is

hic lavabit vestem suam et lotus aqua immundus

here wash clothing his and washed water unclean

erit usque ad vesperum. 15:9 Sagma, super quo

will be up to evening. 15: 9 The saddle over which

sederit, immundum erit; 15:10 et quicumque

sits unclean will be; 15:10 and who

tetigerit omne, quod sub eo fuerit, qui fluxum

touches all that under it it that issue

seminis patitur, pollutus erit usque ad vesperum.

Seeding suffers unclean will be up to evening.

Qui portaverit horum aliquid, lavabit vestem suam

He picks up these something wash clothing his

et ipse lotus aqua immundus erit usque ad

and he washed water unclean will be up to

vesperum. 15:11 Omnis, quem tetigerit, qui fluxum

evening. 15:11 all which touches that issue

patitur, non lotis ante manibus, lavabit vestimenta
suffers not washing before hands, wash clothes

sua et lotus aqua immundus erit usque ad
his and washed water unclean will be up to

vesperum. 15:12 Vas fictile, quod tetigerit,
evening. 15:12 vessel earthen that touches

confringetur; vas autem ligneum lavabitur aqua.
broken; vessel Now wood rinsed water.

15:13 Si sanatus fuerit, qui huiusmodi sustinet
15:13 If cured it that such supports

passionem, numerabit septem dies ad emundationem
passion, count seven day to cleaning

sui et, lotis vestibus ac toto corpore in aquis
s and, washing clothes and all body in water

viventibus, erit mundus. 15:14 Die autem octavo
living will be world. 15:14 On Now eighth

sumet duos turtures aut duos pullos columbae et
take two turtles or two young doves and

veniet in conspectu Domini ad ostium tabernaculi
will in before of to door tent

conventus dabitque eos sacerdoti. 15:15 Qui faciet
meeting give them the priest. 15:15 He will

unum in sacrificium pro peccato et alterum in
one in sacrifice for sin and other in

holocaustum; expiabitque eum coram Domino et
holocaust; atonement it before Lord and

emundabitur a fluxu seminis sui. 15:16 Vir, de
defile from issue Seeding 's. 15:16 The man, of

quo egreditur semen, lavabit aqua omne corpus
which goes out seed, wash water all body

suum et immundus erit usque ad vesperum. 15:17
his and unclean will be up to evening. 15:17

Vestem et pellem, super quam fuerit semen effusum,
Mince and skin, over than be seed gushing,

lavabitur aqua et immunda erit usque ad vesperum.
rinsed water and unclean will be up to evening.

15:18 Si cum muliere coierit vir, lavabunt se aqua
15:18 If with woman copulateth man wash he water

et immundi erunt usque ad vesperum. 15:19 Mulier,
and unclean will be up to evening. 15:19 The woman,

quae redeunte mense patitur fluxum sanguinis, septem
which return month suffers issue blood seven
diebus separabitur. Omnis, qui tetigerit eam,
days separated. all that touches it
immundus erit usque ad vesperum; 15:20 et in quo
unclean will be up to evening; 15:20 and in which
iacuerit vel sederit diebus separationis suae, polluetur.
confined or sits days separation his unclean.
15:21 Qui tetigerit lectum eius, lavabit vestimenta sua
15:21 He touches bed his wash clothes his
et ipse lotus aqua immundus erit usque ad
and he washed water unclean will be up to
vesperum. 15:22 Omne vas, super quo illa sederit,
evening. 15:22 All vessel, over which that sits
quisquis attigerit, lavabit vestimenta sua et ipse lotus
anyone touch wash clothes his and he washed
aqua pollutus erit usque ad vesperum. 15:23 Et
water unclean will be up to evening. 15:23 The
quicumque tetigerit omne, quod fuerit super lectum
who touches all that be over bed
vel supellectilem, in qua illa sederit, immundus erit
or furniture; in which that sits unclean will be
usque ad vesperum. 15:24 Si coierit cum ea vir
up to evening. 15:24 If copulateth with it man
tempore sanguinis menstrualis, immundus erit septem
time blood flowers, unclean will be seven
diebus, et omne stratum, in quo dormierit, polluetur.
days and all bed in which she sleeps, unclean.
15:25 Mulier, quae patitur multis diebus fluxum
15:25 The woman, which suffers many days issue
sanguinis non in tempore menstruali vel quae post
blood not in time menstruation or which after
menstruum sanguinem fluere non cessat, quamdiu
monthly blood flow not ceases As long as
huic subiacet passioni, immunda erit quasi sit in
this Underlying passion, unclean will be as is in
tempore menstruo. 15:26 Omne stratum, in quo
time monthly. 15:26 All bed in which
dormierit, et vas, in quo sederit, pollutum erit.
she sleeps, and vessel, in which sits unclean will be.
15:27 Quicumque tetigerit ea, polluetur; lavabit
15:27 Whoever touches it unclean; wash

vestimenta sua et ipse lotus aqua immundus erit
clothes his and he washed water unclean will be
usque ad vesperum. 15:28 Si steterit sanguis et
up to evening. 15:28 If stay blood and
fluere cessarit, numerabit septem dies et deinde
flow off count seven day and then
munda erit. 15:29 Et octavo die assumet pro se
pure will be. 15:29 The eighth day take for he
duos turtures vel duos pullos columbae afferetque
two turtles or two young doves bring
sacerdoti ad ostium tabernaculi conventus. 15:30 Qui
priest to door tent meeting. 15:30 He
unum faciet in sacrificium pro peccato et alterum in
one will in sacrifice for sin and other in
holocaustum; expiabitque eam coram Domino a
holocaust; atonement it before Lord from
fluxu immunditiae eius. 15:31 Docebitis ergo filios
issue uncleanness her. 15:31 Make So children
Israel, ut caveant immunditiam, ne moriantur in
Israel as beware uncleanness do not die in
sordibus suis, cum polluerint habitaculum meum,
filth their with defiling habitation my
quod est inter eos. 15:32 Ista est lex eius, qui
that is between them. 15:32 this is law his that
patitur fluxum seminis et de quo egreditur semen
suffers issue Seeding and of which goes out seed
et polluitur, 15:33 et quae menstruis temporibus
and pollution; 15:33 and which menstruation times
separatur vel quae iugi fluit sanguine, et hominis,
separated or which constant issue blood and man,
qui dormierit cum immunda'. 16:1 Locutusque est
that sleeps with unclean. ' 16: 1 said is
Dominus ad Moysen post mortem duum filiorum
Lord to Moses after death two children
Aaron, quando appropinquantes in conspectum
Aaron when nigh in view
Domini interfecti sunt, 16:2 et praecepit ei dicens: ‘
of killed are 16: 2 and charged it saying: ‘
Loquere ad Aaron fratrem tuum, ne omni tempore
Speak to Aaron brother your do not all time
ingrediatur sanctuarium, quod est intra velum coram
Apply sanctuary that is within The veil before

propitiatorio, quo tegitur arca, ut non moriatur,
seat which covered box, as not dies
quia in nube apparebo super propitiatorium; 16:3
because in cloud show over seat; 16: 3
sed hoc modo ingreditur: vitulum offeret pro
but this only Apply: calf offer for
peccato et arietem in holocaustum; 16:4 subucula
sin and ram in holocaust; 16: 4 shirt
linea sancta vestietur, feminalibus lineis verecunda
line holy wear undergarments lines nakedness
celabit, accingetur zona linea, cidarim lineam imponet
still, raid zone line, miter line on
capiti. Haec enim vestimenta sunt sancta, quibus
head. This For clothes are holy, which
cunctis, cum lotus fuerit, induetur. 16:5 Suscipietque
all with washed it wear. 16: 5 take
a coetu filiorum Israel duos hircos in sacrificium
from group children Israel two goats in sacrifice
pro peccato et unum arietem in holocaustum. 16:6
for sin and one ram in holocaust. 16: 6
Cumque obtulerit vitulum in sacrificium suum pro
when offer calf in sacrifice his for
peccato et expiaverit se et domum suam, 16:7 duos
sin and expiated he and home his 16: 7 two
hircos stare faciet coram Domino in ostio tabernaculi
goats stand will before Lord in door tent
conventus, 16:8 mittens super utrumque sortem,
meeting 16: 8 sending over both lots
unam Domino et alteram Azazel. 16:9 Cuius sors
one Lord and other Scapegoat. 16: 9 The lot
exierit Domino, offeret illum pro peccato; 16:10 cuius
gone Lord, offer it for sin; 16:10 the
autem in Azazel, statuet eum vivum coram Domino
Now in scapegoat set it living before Lord
in expiationem, ut emittat illum ad Azazel in
in atonement; as send it to scapegoat in
solitudinem. 16:11 Afferet ergo Aaron vitulum pro
wilderness. 16:11 bring So Aaron calf for
peccato et expians se et domum suam immolabit
sin and cleansing he and home his immolate
eum; 16:12 assumptoque turibulo, quod de prunis
him; 16:12 take censer that of coals

altaris coram Domino impleverit, et hauriens manu
altar before Lord performed, and taking hand
compositum thymiama in incensum ultra velum
compound incense in incense more The veil
intrabit in sancta, 16:13 ut, positis super ignem
enter in holy, 16:13 that, pitching over fire
aromatibus coram Domino, nebula eorum et vapor
spices before Lord, cloud their and steam
operiat propitiatorium, quod est super testimonium,
cover seat; that is over testimony
et non moriatur. 16:14 Tollet quoque de sanguine
and not die. 16:14 He probably also of blood
vituli et asperget digito septies contra frontem
calves and sprinkle finger times against posts
propitiarii. 16:15 Cumque mactaverit hircum pro
cover. 16:15 when kill goat for
peccato populi, inferet sanguinem eius intra velum,
sin people carry blood his within film,
sicut praeceptum est de sanguine vituli, ut aspergat
as command is of blood calves, as sprinkle
e regione propitiarii 16:16 et expiet sanctuarium
from region cover 16:16 and expiate sanctuary
ab immunditiis filiorum Israel et a
from impurities children Israel and from
praevaricationibus eorum cunctisque peccatis. Iuxta
transgressions their all sins. according to
hunc ritum faciet tabernaculo conventus, quod fixum
this rite will tent meeting that fixed
est inter eos in medio sordium habitationis eorum.
is between them in the filth habitation them.
16:17 Nullus hominum sit in tabernaculo conventus,
16:17 no men is in tent meeting
quando pontifex ingreditur sanctuarium, ut expiet se
when Pope enters sanctuary as expiate he
et domum suam et universam congregationem Israel,
and home his and all company Israel
donec egrediatur. 16:18 Cum autem exierit ad altare,
until come out. 16:18 with Now gone to altar,
quod coram Domino est, expiabit illud et sumptum
that before Lord is expiate it and taken

sanguinem vituli atque hirci fundet super cornua eius
blood calves and goats pour over horns his
per gyrum; 16:19 aspergensque de sanguine digito
by round 16:19 sprinkling of blood finger
septies mundabit sanctificabitque illud ab immunditiis
times clean hallow it from impurities
filiorum Israel. 16:20 Et postquam compleverit
children Israel. 16:20 The after completed
expiationem sanctuarii et tabernaculi conventus et
expiation sanctuary and tent meeting and
altaris, tunc afferat hircum viventem; 16:21 et, posita
altar, then fruit goat living; 16:21 and, Given
utramque manu super caput eius, confiteatur Aaron
both hand over head his confess Aaron
super eum omnes iniquitates filiorum Israel et
over it all iniquities children Israel and
universa delicta atque peccata eorum; quae ponens
all offenses and sins them; which putting
super caput eius emittet illum per hominem paratum
over head his send it by man ready
in desertum. 16:22 Cumque portaverit hircus super
in wilderness. 16:22 when picks up goat over
se omnes iniquitates eorum in terram solitariam et
he all iniquities their in land solitary and
dimissus fuerit in desertum, 16:23 ingredietur Aaron
dismissed be in wilderness 16:23 enter the Aaron
in tabernaculum conventus; et, depositis vestibus
in tent meetings; and, deposits clothes
lineis, quibus prius indutus erat, cum intraret
lines, which first dressed It was with enter
sanctuarium, relictisque ibi, 16:24 lavabit carnem
sanctuary leaving there, 16:24 wash flesh
suam aqua in loco sancto indueturque vestimentis
his water in place St. put clothing
suis. Et postquam egressus obtulerit holocaustum
their own. The after out offer holocaust
suum ac plebis, expiabit se et populum; 16:25 et
his and people; expiate he and people; 16:25 and
adipem sacrificii pro peccato adolebit super altare.
fat sacrifice for sin burn over altar.

16:26 Ille vero, qui dimiserit caprum emissarium ad
 16:26 He however, that releases goat scapegoat to
Azazel, lavabit vestimenta sua et corpus aqua et
 scapegoat wash clothes his and body water and
postea ingreditur in castra. 16:27 Vitulum autem et
 later enter the in camp. 16:27 calf Now and
hircum, qui pro peccato fuerant immolati, et
 goat that for sin were offering and
quorum sanguis illatus est, ut in sanctuario expiatio
 the blood was carried is as in sanctuary expiation
compleretur, asportabunt foras castra et comburent
 materialize, carry out camp and burn
igni tam pelles quam carnes eorum et fimum; 16:28
 fire so skins than meat their and offal; 16:28
et quicumque combusserit ea, lavabit vestimenta sua
 and who burns it wash clothes his
et carnem aqua et postea ingreditur in castra.
 and flesh water and later enter the in camp.
16:29 Eritque hoc vobis legitimum sempiternum:
 16:29 Otherwise this you ordinance ever:
mense septimo, decima die mensis affligetis animas
 month the seventh, tenth day month afflict lives
vestras nullumque facietis opus sive indigena sive
 your no do work or native or
advena, qui peregrinatur inter vos. 16:30 In hac
 The stranger, that sojourns between You. 16:30 in this
die expiatio erit vestri atque mundatio; ab omnibus
 day expiation will be you and clean; from all
peccatis vestris coram Domino mundabimini. 16:31
 sins your before Lord clean. 16:31
Sabbatum requietionis est vobis, et affligetis animas
 The Sabbath resting is you and afflict lives
vestras religione perpetua. 16:32 Expiabit autem
 your religion ever. 16:32 expiation Now
sacerdos, qui unctus fuerit, et cuius initiatae manus,
 The priest, that anointed it and the ordained hand,
ut sacerdotio fungatur pro patre suo; indueturque
 as priesthood appointment for father his own; put
vestimentis lineis, vestibus sanctis, 16:33 et expiabit
 clothing lines, clothes saints 16:33 and expiate

sanctuarium sanctissimum et tabernaculum conventus
sanctuary most and tent meeting
atque altare, sacerdotes quoque et universum
and altar, priests also and all
populum congregationis. 16:34 Eritque hoc vobis
people community. 16:34 Otherwise this you
legitimum sempiternum, ut expietis filios Israel a
ordinance ever, as atonement children Israel from
cunctis peccatis eorum semel in anno'. Fecit igitur,
all sins their once in year. He made therefore,
sicut praeceperat Dominus Moysi. 17:1 Et locutus est
as the Lord Moses. 17:1 The said is
Dominus ad Moysen dicens: 17:2 ' Loquere Aaron
Lord to Moses saying: 17:2 ' Speak Aaron
et filiis eius et cunctis filiis Israel et dices ad
and children his and all children Israel and say to
eos: Iste est sermo, quem mandavit Dominus dicens:
them: this is word which charge Lord saying:
17:3 Homo quilibet de domo Israel, si occiderit
17:3 man any of house Israel if killed
bovem aut ovem sive capram in castris vel extra
ox or sheep or goat in camp or outside
castra 17:4 et non attulerit ad ostium tabernaculi
camp 17:4 and not inaugurated to door tent
conventus in oblationem Domino coram habitaculo
meeting in offering Lord before habitation
Domini, sanguinis reus erit; sanguinem fudit et
Lord, blood guilty will be; blood shed and
peribit de medio populi sui. 17:5 Ideo offerre
cut off of the people 's. 17:5 Therefore offer
debent sacerdoti filii Israel hostias suas, quas
should priest children Israel victims their which
occidunt in agro, ut afferant Domino ante ostium
kill in field as bring Lord before door
tabernaculi conventus et immolent eas hostias
tent meeting and offer them victims
pacificas Domino. 17:6 Fundetque sacerdos sanguinem
peace Lord. 17:6 pour The priest blood
super altare Domini ad ostium tabernaculi conventus
over altar of to door tent meeting

et adolebit adipem in odorem suavitatis Domino;
and burn fat in odor aroma Lord;

17:7 et nequaquam ultra immolabunt hostias suas
17: 7 and no more offer victims their

daemonibus, cum quibus fornicati sunt: legitimum
demons, with which whoring they are: ordinance

sempiternum erit hoc illis et posteris eorum'. 17:8
ever will be this they and posterity them. ' 17: 8

Et ad ipsos dices: ' Homo de domo Israel et de
The to they say: ' man of house Israel and of

advenis, qui peregrinantur apud vos, qui obtulerit
new arrivals that sojourn in you that offer

holocaustum sive sacrificium 17:9 et ad ostium
holocaust or sacrifice 17: 9 and to door

tabernaculi conventus non adduxerit victimam, ut
tent meeting not bring victim as

offeratur Domino, interibit de populo suo. 17:10
offer Lord, off of people his own. 17:10

Homo quilibet de domo Israel et de advenis, qui
man any of house Israel and of new arrivals that

peregrinantur inter eos, si comederit sanguinem,
sojourn between them; if eats blood

confirmabo faciem meam contra talem animam et
establish face I against such life and

disperdam eam de populo suo. 17:11 Quia anima
I it of people his own. 17:11 for soul

carnis in sanguine est, et ego dedi illum vobis, ut
of in blood is and I I it you as

super altare in eo expietis pro animabus vestris,
over altar in it atonement for lives your

quia sanguis ipse per animam expiat. 17:12 Idcirco
because blood he by life atonement. 17:12 Therefore

dixi filiis Israel: Omnis anima ex vobis non
I children Israel: all soul from you not

comedet sanguinem, nec ex advenis, qui
eat blood or from new arrivals that

peregrinantur inter vos. 17:13 Homo quicumque de
sojourn between You. 17:13 man who of

filiis Israel et de advenis, qui peregrinantur apud
children Israel and of new arrivals that sojourn in

vos, si venatione ceperit feram vel avem, quibus
you if hunting captures wild or bird, which
vesci licitum est, fundat sanguinem eius et operiat
eat lawful is pour blood his and cover
illum terra. 17:14 Anima enim omnis carnis, sanguis
it land. 17:14 soul For all the flesh, blood
est anima eius, unde dixi filiis Israel: Sanguinem
is soul his whence I children Israel: blood
universae carnis non comedetis, quia anima omnis
all of not eat, because soul all
carnis sanguis eius est; et, quicumque comederit
of blood his it is; and, who eats
illum, interibit. 17:15 Anima, quae comederit
it cut off. 17:15 The person which eats
morticinum vel captum a bestia, tam de indigenis
carcasses or apprehension from beast, so of natives
quam de advenis, lavabit vestes suas et semetipsum
than of new arrivals wash clothing their and himself
aqua, et contaminatus erit usque ad vesperum; et
water; and contaminated will be up to evening; and
hoc ordine mundus fiet. 17:16 Quod si non
this order The world it will be done. 17:16 The if not
laverit vestimenta sua nec corpus, portabit
wash clothes his or body, bear
iniquitatem suam'. 18:1 Locutus est Dominus ad
violence his own. ' 18: 1 He spoke is Lord to
Moysen dicens: 18:2 ' Loquere fi liis Israel et
Moses saying: 18: 2 ' Speak fi children Israel and
dices ad eos: Ego Dominus Deus vester. 18:3
say to them: I Lord God your. 18: 3
Iuxta consuetudinem terrae Aegypti, in qua
according to custom earth Egypt, in which
habitastis, non facietis; et iuxta morem regionis
to live; not do; and according to custom region
Chanaan, ad quam ego introducturus sum vos, non
Canaan to than I lead I you not
agetis nec in legitimis eorum ambulabitis. 18:4
Fare or in legitimate their practices. 18: 4
Facietis iudicia mea et praecepta mea servabitis et
You shall judgments my and rules my keep and

ambulabitis in eis. Ego Dominus Deus vester. 18:5
walk in them. I Lord God your. 18: 5

Custodite leges meas atque iudicia; quae faciens
Keep laws I and regulations; which making

homo vivet in eis. Ego Dominus. 18:6 Omnis homo
man live in them. I Lord. 18: 6 all man

ad consanguineum suum non accedet, ut revelet
to consanguineous his not approach as reveals

turpitudinem eius. Ego Dominus. 18:7 Turpitudinem
uncovered her. I Lord. 18: 7 The nakedness

patris et turpitudinem matris tuae non discooperies:
father and uncovered mother your not uncover:

mater tua est, non revelabis turpitudinem eius. 18:8
mother your is not uncover uncovered her. 18: 8

Turpitudinem uxoris patris tui non discooperies,
The nakedness wife father your not uncover

turpitudinem enim patris tui est. 18:9 Turpitudinem
obscurity For father your It is. 18: 9 The nakedness

sororis tuae ex patre sive ex matre, quae domi vel
sister your from father or from mother; which home or

foris genita est, non revelabis. 18:10 Turpitudinem
outside born is not uncover. 18:10 The nakedness

filiae filii tui vel neptis ex filia non revelabis,
daughters children your or niece from daughter not uncover

quia turpitudinem tua est. 18:11 Turpitudinem filiae
because obscenity your It is. 18:11 The nakedness daughters

uxoris patris tui, quam peperit patri tuo et est
wife father your than bore father your and is

soror tua, non revelabis. 18:12 Turpitudinem sororis
sister your not uncover. 18:12 The nakedness sister

patris tui non discooperies, quia caro est patris tui.
father your not uncover because flesh is father You.

18:13 Turpitudinem sororis matris tuae non revelabis,
18:13 The nakedness sister mother your not uncover

eo quod caro sit matris tuae. 18:14 Turpitudinem
it that flesh is mother Your. 18:14 The nakedness

patrui tui non revelabis nec accedes ad uxorem eius,
Dodo your not uncover or approach to wife his

quae tibi affinitate coniungitur. 18:15 Turpitudinem
which you affinity associated with it. 18:15 The nakedness

nurus tuae non revelabis, quia uxor filii tui est,
daughter your not uncover because wife children your is

nec discooperies ignominiam eius. 18:16 Turpitudinem
or uncover shame her. 18:16 The nakedness
uxoris fratris tui non revelabis, quia turpitude
wife brother your not uncover because obscenity
fratris tui est. 18:17 Turpitudinem mulieris et filiae
brother your It is. 18:17 The nakedness woman and daughters
eius non revelabis. Filiam filii eius et filiam
his not uncover. daughter children his and daughter
filiae illius non sumes, ut reveles ignominiam eius,
daughters of not take as discover shame his
quia caro illius sunt: nefas est. 18:18 Sororem
because flesh of they are: crime It is. 18:18 sister
uxoris tuae aemulam illius non accipies nec revelabis
wife your rival of not take or uncover
turpitudinem eius, adhuc illa vivente. 18:19 Ad
uncovered his yet that living. 18:19 the
mulierem, quae patitur menstrua, non accedes nec
woman which suffers monthly, not approach or
revelabis foeditatem eius. 18:20 Cum uxore proximi
uncover the horrors of the her. 18:20 with wife neighbor
tui non coibis nec seminis commixtione maculaberis.
your not copulate or Seeding commingling defile.
18:21 De semine tuo non dabis, ut consecretur idolo
18:21 The seed your not give as consecrated idol
Moloch, nec pollues nomen Dei tui. Ego Dominus.
Moloch or profane name God You. I Lord.
18:22 Cum masculo non commisceberis coitu
18:22 with male not lie coupling
femineo: abominatio est. 18:23 Cum omni pecore non
women: abomination It is. 18:23 with all cattle not
coibis nec maculaberis cum eo. Mulier non
copulate or defile with the fact. woman not
succumbet iumento nec miscebitur ei, quia scelus
succumb beast or copulate to because crime
est. 18:24 Ne polluamini in omnibus his, quibus
It is. 18:24 Do not defiled in all those which
contaminatae sunt universae gentes, quas ego eiciam
contaminated are all nations which I drive
ante conspectum vestrum 18:25 et quibus polluta est
before view you 18:25 and which polluted is
terra, cuius ego scelera visitavi, et evomuit
land, the I crimes I visited and vomited

habitatores suos. 18:26 Vos autem custodite legitima
inhabitants ones. 18:26 you Now keep legitimate
mea atque iudicia et non faciatis ex omnibus
my and judgments and not Yee from all
abominationibus istis tam indigena quam colonus, qui
abominations these so native than farmer, that
peregrinatur apud vos. 18:27 Omnes enim
sojourns in You. 18:27 All For
execrationes istas fecerunt accolae terrae, qui fuerunt
curses these they , neighbors earth that were
ante vos, et polluerunt eam. 18:28 Cavete ergo,
before you and polluted her. 18:28 Beware therefore,
ne et vos similiter evomat, cum pollueritis eam,
do not and you similarly, vomit with pollute it
sicut evomuit gentem, quae fuit ante vos. 18:29
as vomited nation, which was before You. 18:29
Omnis enim anima, quae fecerit de abominationibus
all For soul, which do of abominations
his quippiam, peribit de medio populi sui. 18:30
these carcass cut off of the people 's. 18:30
Custodite mandata mea. Nolite facere legitima
Keep commands I have. Do not do legitimate
abominabilia, quae fecerunt hi, qui fuerunt ante vos,
disgust which they they that were before you
et ne polluamini in eis. Ego Dominus Deus
and do not defiled in them. I Lord God
vester'. 19:1 Locutus est Dominus ad Moysen dicens:
your '. 19: 1 He spoke is Lord to Moses saying:
19:2 ' Loquere ad omnem coetum filiorum Israel et
19: 2 ' Speak to all group children Israel and
dices ad eos: Sancti estote, quia sanctus sum ego,
say to them: St. be because St. I I,
Dominus Deus vester. 19:3 Unusquisque matrem et
Lord God your. Each mother and
patrem suum timeat. Sabbata mea custodite. Ego
father his fear. sabbaths my Keep. I
Dominus Deus vester. 19:4 Nolite converti ad idola
Lord God your. Do not turn to idols
nec deos conflatiles faciatis vobis. Ego Dominus Deus
or gods metal; Yee to you. I Lord God

vester. 19:5 Si immolaveritis hostiam pacificorum
your. If offer host peace

Domino, immolabitis eam ita ut sit vobis placabilis.
Lord, offer it so as is you favorable.

19:6 Eo die, quo fuerit immolata, comedetur et die
Travel day which be offered eaten and day

altero; quidquid autem residuum fuerit in diem
the other; whatever Now residue be in day

tertium, igne comburetur. 19:7 Si quid post biduum
third, fire burned. If what after two days

comestum fuerit, profanum erit neque acceptabile.
torn it profanity will be or acceptable.

19:8 Qui manducaverit illud, portabit iniquitatem
He eat it bear violence

suam, quia sanctum Domini polluit, et peribit
his because St. of pollutes and cut off

anima illa de populo suo. 19:9 Cum messueris
soul that of people his own. with you reap

segetes terrae tuae, non tondebis usque ad marginem
crops earth your not shear up to margin

agri tui nec remanentes spicas colliges. 19:10 Neque
field your or remaining corn gather. nor

in vinea tua racemos et grana decidentia
in The vineyard your clusters and grains fall down

congregabis, sed pauperibus et peregrinis carpenda
gather; but poor and foreign browse

dimittes. Ego Dominus Deus vester. 19:11 Non facietis
release. I Lord God your. no do

furtum. Non mentiemini, nec decipiet unusquisque
theft. no lie or entice each

proximum suum. 19:12 Non periurabis in nomine
neighbor his own. 0.8 no forswear in name

meo nec pollues nomen Dei tui. Ego Dominus. 19:13
I or profane name God You. I Lord.

Non facies calumniam proximo tuo nec spoliabis eum.
no face oppression next your or rob him.

Non morabitur merces mercennarii apud te usque
no stay wage The mercenary in you up

mane. 19:14 Non maledices surdo nec coram
in the morning. no curse deaf or before

caeco pones offendiculum; sed timebis Deum tuum.
blind Put the offense; but fear God Your.

Ego Dominus. 19:15 Non facietis, quod iniquum est
I Lord. no do that unfair is

in iudicio. Non consideres personam pauperis nec
in trial. no Respect person poor or

honores vultum potentis. Iuste iudica proximo tuo.
honors face Mighty. justly judge next your.

19:16 Non eris criminator et susurro in populo
no You will be accuser and whisperer in people

tuo. Non stabis contra sanguinem proximi tui. Ego
your. no wait against blood neighbor You. I

Dominus. 19:17 Ne oderis fratrem tuum in corde
Lord. Do not hate brother your in heart

tuo; argue eum, ne habeas super illo peccatum.
you; rebuke him, do not have over that sin.

19:18 Non quaeres ultionem nec irascaris civibus tuis.
no seek revenge or angry citizens your.

Diliges proximum tuum sicut teipsum. Ego Dominus.
love neighbor your as yourself. I Lord.

19:19 Leges meas custodite. Iumenta tua non facies
laws I Keep. livestock your not face

coire cum alterius generis animantibus. Agrum tuum
gender with other race animals. The field your

non seres diverso semine. Veste, quae ex duobus
not plant different seed. costume, which from two

texta est, non indueris. 19:20 Homo, si dormierit
texture is not wear. man, if sleeps

cum muliere coitu seminis, quae sit ancilla destinata
with woman coupling seed, which is maid intended

viro et tamen pretio non redempta nec libertate
man and yet price not redeemed or freedom

donata, vapulabunt ambo et non morientur, quia
grants shall be punished; both and not die because

non fuit libera. 19:21 Et in sacrificium suum pro
not was free. The in sacrifice his for

delicto offeret Domino ad ostium tabernaculi
offense offer Lord to door tent

conventus arietem; 19:22 expiabitque eum sacerdos
meeting ram; atonement it The priest

ariete a peccato eius coram Domino, et dimittetur
rAM from sin his before Lord, and released

ei peccatum, quod peccavit. 19:23 Quando ingressi
it sin, that sinned. when entered

fueritis terram et plantaveritis omnimoda ligna
the land and plant complete timber

pomifera, non auferetis praeputia eorum, id est
food; not remove foreskins their that is

poma, quae germinant; tribus annis erunt vobis
fruits which spring; three years will be you

immunda ut praeputia, nec edetis ex eis. 19:24
unclean as foreskins, or eat from them.

Quarto anno omnis fructus eorum sanctificabitur
fourth year all fruit their sanctified

laudabilis Domino. 19:25 Quinto autem anno
praiseworthy Lord. Fifth Now year

comedetis fructus eorum, ut augeatur vobis proventus
eat fruit their as increased you issues

eorum. Ego Dominus Deus vester. 19:26 Non
them. I Lord God your. no

comedetis cum sanguine. Non augurabimini nec
eat with the blood. no witchcraft or

observabitis omnia. 19:27 Neque in rotundum
Celebrate times. nor in round

attondebitis marginem comae nec truncabis barbam.
off margin hair or truncabis beard.

19:28 Et super mortuo non incidetis carnem vestram
The over dead not cuttings flesh your

neque figuras aliquas in cute incidetis vobis. Ego
or The figures some in cute cuttings to you. I

Dominus. 19:29 Ne polluas et prostituas filiam
Lord. Do not ¶ and prostitution daughter

tuam, ne contaminetur terra et impleatur piaculo.
your do not contaminated land and to fill atonement.

19:30 Sabbata mea custodite et sanctuarium meum
sabbaths my keep and sanctuary my

metuite. Ego Dominus. 19:31 Non declinetis ad
sanctuary. I Lord. no aside to

pythones nec ab hariolis aliquid sciscitemini, ut
wizards or from soothsayers something soothsayers, as

polluamini per eos. Ego Dominus Deus vester. 19:32
defiled by them. I Lord God your.

Coram cano capite consurge et honora personam
before gray head awake and Honour person
senis; et time Deum tuum. Ego Dominus. 19:33 Si
the elderly; and fear God Your. I Lord. If
habitaverit tecum advena in terra vestra, non
resident with alien in land your not
opprimetis eum; 19:34 sed sit inter vos quasi
vex him; but is between you as
indigena, et diliges eum sicut teipsum: fuistis
native, and love it as yourself: You have been
enim et vos advenae in terra Aegypti. Ego Dominus
For and you aliens in land Egypt. I Lord
Deus vester. 19:35 Nolite facere iniquum aliquid in
God your. Do not do unfair something in
iudicio, in regula, in pondere, in mensura. 19:36
trial in rule in weight, in measure.
Statera iusta, aequa pondera, iustum ephi aequumque
balances just fair weights; just ephah just
hin sint vobis. Ego Dominus Deus vester, qui eduxi
hin are to you. I Lord God your that I brought
vos de terra Aegypti. 19:37 Custodite omnia
you of land Egypt. Keep all
praecepta mea et universa iudicia et facite ea. Ego
rules my and all judgments and do them. I
Dominus'. 20:1 Locutusque est Dominus ad Moysen
The Lord. ' said is Lord to Moses
dicens: 20:2 ' Haec lo queris filiis Israel: Homo de
saying: ' This io Say children Israel: man of
filiis Israel et de advenis, qui habitant in Israel, si
children Israel and of new arrivals that residents in Israel if
dederit de semine suo idolo Moloch, morte moriatur:
give of seed his idol Moloch death die;
populus terrae lapidabit eum. 20:3 Et ego ponam
people earth stone him. The I I will
faciem meam contra illum; succidamque eum de
face I against it; cut it of
medio populi sui, eo quod dederit de semine suo
the people s it that give of seed his
Moloch et contaminaverit sanctuarium meum ac
Moloch and contamination sanctuary my and

polluerit nomen sanctum meum. 20:4 Quod si
desecrates name St. My. The if
clauserit populus terrae oculos suos, ne videat
closes people earth eyes his do not see
hominem illum, qui dederit de semine suo Moloch,
man it that give of seed his Moloch
nec voluerit eum occidere, 20:5 ponam ego faciem
or wishes it kill, I will I face
meam super hominem illum et cognationem eius
I over man it and family his
succidamque et ipsum et omnes, qui consenserunt
cut and it and all that consented
ei, ut fornicarentur cum Moloch, de medio populi
to as prostituting with Moloch of the people
sui. 20:6 Anima, quae declinaverit ad pythones et
's. The person which turns to wizards and
harios et fornicata fuerit cum eis, ponam faciem
wizards and played be with them, I will face
meam contra eam et interficiam illam de medio
I against it and cut it of the
populi sui. 20:7 Sanctificamini et estote sancti, quia
people 's. Purify and be St., because
ego Dominus Deus vester. 20:8 Custodite praecepta
I Lord God your. Keep rules
mea et facite ea. Ego Dominus, qui sanctifico vos.
my and do them. I Lord, that sanctifies You.
20:9 Qui maledixerit patri suo et matri, morte
He curses father his and his mother; death
moriatur; qui patri matrique maledixit, sanguis eius
die; that father mother He cursed, blood his
sit super eum. 20:10 Si moechatus quis fuerit cum
is over him. If committed adultery who be with
uxore alterius et adulterium perpetrarit cum coniuge
wife other and adultery committing with wife
proximi sui, morte moriantur et moechus et
neighbor s death die and adulterer and
adultera. 20:11 Qui dormierit cum noverca sua et
adulteress. He sleeps with stepmother his and
revelaverit ignominiam patris sui, morte moriantur
He reveals shame father s death die

ambo: sanguis eorum sit super eos. 20:12 Si quis
both: blood their is over them. If who
dormierit cum nuru sua, uterque moriatur, quia
sleeps with her daughter his each dies because
scelus operati sunt: sanguis eorum sit super eos.
crime operated they are: blood their is over them.
20:13 Qui dormierit cum masculo coitu femineo,
He sleeps with male coupling women,
uterque operatus est nefas, morte moriantur: sit
each He worked is crime; death they die; is
sanguis eorum super eos. 20:14 Qui supra uxorem
blood their over them. He above wife
filiam duxerit matrem eius, scelus operatus est: vivus
daughter marries mother his crime He worked is: living
ardebit cum eis, nec permanebit tantum nefas in
Burns with them, or continue only crime in
medio vestri. 20:15 Qui cum iumento et pecore
the your. He with beast and cattle
coierit, morte moriatur; pecus quoque occidite. 20:16
emission death die; cattle also kill.
Mulier, quae succubuerit cuilibet iumento, simul
The woman, which account each animal together
interficiet illam cum eo, morte moriantur: sanguis
kill it with it death they die; blood
eorum sit super eos. 20:17 Qui acceperit sororem
their is over them. He take sister
suam filiam patris sui vel filiam matris suae et
his daughter father s or daughter mother his and
viderit turpitudinem eius, illaque conspexerit fratris
see uncovered his she glance brother
ignominiam, nefaria res est; occidentur in
shame, The criminal business it is; put in
conspectu populi sui, eo quod turpitudinem sororis
before people s it that uncovered sister
suae revelaverit, portabit iniquitatem suam. 20:18 Qui
his He reveals, bear violence own. He
coierit cum muliere in fluxu menstruo et revelaverit
copulateth with woman in issue monthly and He reveals
turpitudinem eius fontem eius nudavit, ipsaque
uncovered his source his uncovered The very
aperuit fontem sanguinis sui interficientur ambo de
opened source blood s cut both of

medio populi sui. 20:19 Turpitudinem materterae et
the people 's. The nakedness Aunt and
amitae tuae non discooperies; qui hoc fecerit,
aunt your not uncover; that this yield,
ignominiam carnis suae nudavit; portabunt ambo
shame of his kin; bear both
iniquitatem suam. 20:20 Qui coierit cum uxore
violence own. He copulateth with wife
patrui vel avunculi sui et revelaverit ignominiam
Dodo or uncle s and He reveals shame
cognitionis suae, portabunt ambo peccatum suum:
kinship his bear both sin his
absque liberis morientur. 20:21 Qui duxerit uxorem
without children die. He marries wife
fratris sui, immunditia est, turpitudinem fratris sui
brother s impurity is uncovered brother s
revelavit: absque liberis erunt. 20:22 Custodite omnes
He revealed: without children will be. Keep all
leges meas atque omnia iudicia et facite ea, ne et
laws I and all judgments and do it do not and
vos evomat terra, quam intraturi estis et habitaturi.
you vomit land, than enter you and live.
20:23 Nolite ambulare in legitimis nationum, quas
Do not walk in legitimate nations, which
ego expulsurus sum ante vos. Omnia enim haec
I driving I before You. All For this
fecerunt, et abominatus sum eas 20:24 locutusque
they and abhorred I them said
sum vobis: Vos possidebitis terram eorum, et ego
I you: you possess land their and I
dabo eam vobis in hereditatem, terram fluentem lacte
I it you in inheritance; land flowing milk
et melle. Ego Dominus Deus vester, qui separavi vos
and honey. I Lord God your that separated you
a ceteris populis. 20:25 Separate ergo et vos
from other people. Separate So and you
iumentum mundum ab immundo et avem
animals world from unclean and bird
immundam a munda, ne polluatis animas vestras
dirty from clean do not profane lives your

in pecore et in avibus et cunctis, quae moventur in
in cattle and in birds and all which move in
terra, et quae vobis separavi tamquam immunda.
land, and which you separated as unclean.

20:26 Eritis mihi sancti, quia sanctus sum ego
You will be I St., because St. I I

Dominus et separavi vos a ceteris populis, ut
Lord and separated you from other people as
essetis mei. 20:27 Vir sive mulier, in quibus
you mine. A or woman in which

pythonicus vel divinationis fuerit spiritus, morte
medium or divination be spirit, death

moriantur; lapidibus obruent eos: sanguis eorum sit
they die; stones drown them: blood their is

super illos'. 21:1 Dixit quoque Dominus ad Moysen:
over them. ' said also Lord to Moses:

' Loquere ad sacerdotes filios Aaron et dices eis:
' Speak to priests children Aaron and say them:

Ne contaminetur sacerdos in mortibus civium
Do not contaminated The priest in deaths citizens

suorum, 21:2 nisi tantum in consanguineis propinquis,
their but only in relations relations,

id est super matre et patre et filio ac filia,
that is over mother and father and son and daughter,

fratre quoque 21:3 et sorore virgine propinqua, quae
brother also and sister virgin close which

non est nupta viro; in ipsa contaminabitur. 21:4
not is married her husband; in the contaminated.

Non contaminabitur ut maritus in cognatis suis, ne
no unclean as The husband in relatives their do not

profanetur. 21:5 Non radent caput nec barbam neque
profane. no shave head or beard or

in carne sua facient incisuras. 21:6 Sancti erunt Deo
in flesh his do creases. St. will be God

suo et non polluent nomen eius: incensa enim
his and not pollute name his burned For

Domini et panem Dei sui offerunt et ideo sancti
of and bread God s offer and therefore St.

erunt. 21:7 Scortum et oppressam non ducent
will be. whore and disadvantaged not lead

uxorem nec eam, quae repudiata est a marito,
wife or it which divorced is from husband;

quia consecratus est Deo suo. 21:8 Et sanctificabis
because consecrated is God his own. The wave
eum, quia panem Dei sui offert. Sit ergo sanctus
him, because bread God s offers. Let So St.
tibi, quia ego sanctus sum, Dominus, qui sanctifico
you because I St. I Lord, that sanctifies
vos. 21:9 Sacerdotis filia, si profanaverit se stupro,
You. priest daughter, if profaned he seduction
profanat nomen patris sui; flammis exuretur. 21:10
profanes name father s; flames fire.
Sacerdos maximus inter fratres suos, super cuius
The priest important between brothers his over the
caput fusum est unctionis oleum, et cuius manus in
head spindle is unction oil, and the hand in
sacerdotio consecratae sunt, vestitusque est sanctis
priesthood consecrated are wear is saints
vestibus, comam suam non excutiet, vestimenta non
clothes, Heads his not shake, clothes not
scindet 21:11 et ad omnem mortuum non ingreditur
rent and to all dead not enter the
omnino; super patre quoque suo et matre non
at all; over father also his and mother not
contaminabitur. 21:12 Nec egredietur de sanctuario,
contaminated. No Unleashed of sanctuary,
ne polluat sanctuarium Domini, quia consecratus
do not polluting sanctuary Lord, because consecrated
est oleo unctionis Dei sui. Ego Dominus. 21:13
is oil unction God 's. I Lord.
Virginem ducet uxorem; 21:14 viduam et repudiatam
Virgin Links his wife; widow and divorced
et oppressam atque meretricem non accipiet, sed
and disadvantaged and whore not take but
virginem de cognatis suis ducet uxorem. 21:15 Ne
virgin of relatives their Links wife. Do not
profanet stirpem suam inter cognatos suos, quia ego
profanes stock his between relatives his because I
Dominus, qui sanctifico eum'. 21:16 Locutusque est
Lord, that sanctifies for him. ' said is
Dominus ad Moysen dicens: 21:17 ' Loquere ad
Lord to Moses saying: ' Speak to
Aaron: Homo de semine tuo in generationibus suis,
Aaron: man of seed your in generations their

qui habuerit maculam, non accedet, ut offerat panem
that has spot not approach as offer bread
Dei sui; 21:18 quia quicumque habuerit maculam,
God s; because who has spot
non accedet: si caecus fuerit vel claudus, si mutilo
not approach: if blind be or lame, if flat
naso vel deformis, 21:19 si fracto pede vel manu,
nose or for example: if broken foot or hand,
21:20 si gibbus, si pusillus, si albuginem habens in
if crook if little, if dwarf a in
oculo, si iugem scabiem, si impetiginem in corpore
eye if continued scurvy if infection in body
vel contritos testiculos. 21:21 Omnis, qui habuerit
or tanks testicles. all that has
maculam de semine Aaron sacerdotis, non accedet
spot of seed Aaron the priest, not approach
offerre incensa Domini nec panem Dei sui. 21:22
offer burned of or bread God 's.
Vescetur tamen pane Dei sui de sanctissimis et de
eat yet bread God s of most and of
sanctis. 21:23 Sed ad velum non ingrediatur nec
saints. but to The veil not Apply or
accedat ad altare, quia maculam habet et
approach to altar, because spot has and
contaminare non debet sanctuaria mea, quia ego
contaminate not should sanctuaries my because I
Dominus, qui sanctifico ea'. 21:24 Locutus est ergo
Lord, that sanctifies it '. He spoke is So
Moyse ad Aaron et filios eius et ad omnem
Moses to Aaron and children his and to all
Israel. 22:1 Locutus quoque est Dominus ad Moysen
Israel. He spoke also is Lord to Moses
dicens: 22:2 ' Loquere ad Aaron et ad filios eius,
saying: ' Speak to Aaron and to children his
ut caveant ab his, quae consecrata sunt filiorum
as beware from those which consecrated are children
Israel, et non contaminent nomen sanctum meum,
Israel and not contaminate name St. my
quae ipsi offerunt mihi. Ego Dominus. 22:3 Dic ad
which they offer to me. I Lord. Tell to
eos pro posteris vestris: Omnis homo, qui accesserit
them for posterity your all man, that approaches

de omni stirpe vestra ad sancta, quae consecraverunt
of all stock your to holy, which dedicated
filiis Israel Domino, in immunditia sua, peribit
children Israel Lord, in impurity his cut off
coram me. Ego Dominus. 22:4 Homo de semine
before Me. I Lord. man of seed
Aaron, qui fuerit leprosus aut patiens fluxum, non
Aaron that be leper or The patient current not
vescetur de his, quae sanctificata sunt, donec sanentur.
eat of those which sanctified are until healed.
Qui tetigerit omne, quod immundum est ex mor
He touches all that unclean is from mor
tuo, vel vir, ex quo egreditur semen, 22:5 et qui
your or man from which goes out seed, and that
tangit reptile, quo polluitur, vel hominem, quo
touches reptile which pollution; or man which
polluitur qualibet immunditia illius, 22:6 immundus
pollution each impurity of unclean
erit usque ad vesperum et non vescetur his, quae
will be up to evening and not eat those which
sanctificata sunt; sed cum laverit carnem suam
sanctified they are: but with wash flesh his
aqua, 22:7 et occubuerit sol, tunc mundatus vescetur
water; and When the sun, then clean eat
de sanctificatis, quia cibus illius est. 22:8
of sanctified, because food of It is.
Morticinum et dilaceratum a bestia non comedent,
Whatever dies and torn from beast not eat,
nec polluentur in eis. Ego Dominus. 22:9 Custodient
or defiled in them. I Lord. keep
praeceptum meum, ut non habeant super illo
command my as not have over that
peccatum et propterea moriantur, cum polluerint
sin and therefore they die, with defiling
illud; ego Dominus, qui sanctifico eos. 22:10 Omnis
it; I Lord, that sanctifies them. all
alienigena non comedet de sanctificatis, inquilinus
stranger not eat of sanctified, lodger
sacerdotis et mercennarius non vescetur ex eis.
priest and hireling not eat from them.

22:11 Quem autem sacerdos emerit, et qui
Whom Now The priest buys and that
vernaculus domus eius fuerit, hi comedent ex eis.
born house his it these eat from them.
22:12 Si filia sacerdotis cuilibet ex populo nupta
If daughter priest each from people married
fuerit, de muneribus, quae sanctificata sunt, non
it of gifts; which sanctified are not
vescetur; 22:13 sin autem vidua vel repudiata et
eat; if Now The widow or divorced and
absque liberis reversa fuerit ad domum patris sui,
without children back be to home father s
sicut puella consueverat, aletur cibo patris sui. Omnis
as girl used she food father 's. all
alienigena comedendi ex eo non habet potestatem.
stranger eating from it not has power.
22:14 Qui comederit de sanctificatis per ignorantiam,
He eats of sanctified by ignorance;
addet quintam partem cum eo, quod comedit, et
add fifth part with it that ate, and
dabit sacerdoti sanctificatum. 22:15 Nec
will priest sanctified. No
contaminabunt sanctificata filiorum Israel, quae
pollute sanctified children Israel which
tamquam munus offerunt Domino, 22:16 ne
as function offer Lord, do not
inducant super eos iniquitatem delicti, cum illi
lead over them violence offense, with they
sanctificata sua comederint. Ego Dominus, qui
sanctified his they eat. I Lord, that
sanctifico'. 22:17 Locutus est Dominus ad Moysen
sanctify. ' He spoke is Lord to Moses
dicens: 22:18 ' Loquere ad Aaron et filios eius et
saying: ' Speak to Aaron and children his and
ad omnes filios Israel dicesque ad eos: Homo de
to all children Israel Tell to them: man of
domo Israel et de advenis, qui habitant apud vos,
house Israel and of new arrivals that residents in you
qui obtulerit oblationem suam vel vota solvens vel
that offer offering his or vows partition or

sponte offerens, quidquid illud obtulerit in
accord offering whatever it offer in
holocaustum Domino, 22:19 in beneplacitum pro vobis
holocaust Lord, in pleasure for you
offeratur masculus immaculatus ex bobus et ex
offer male clean? from herd and from
ovibus et ex capris; 22:20 si maculam habuerit,
sheep and from goats; if spot have,
non offeretis, quia non erit vobis acceptabile. 22:21
not offer because not will be you acceptable.
Homo, qui obtulerit victimam pacificorum Domino,
man, that offer victim peace Lord,
vel vota solvens vel sponte offerens tam de bobus
or vows partition or accord offering so of herd
quam de ovibus immaculatum offeret, ut acceptabile
than of sheep unspotted offering as acceptable
sit; omnis macula non erit in eo. 22:22 Si
it is; all spot not will be in the fact. If
caecum fuerit, si fractum, si mutilum, si verrucam
blind it if broken, if mutilated, if warts
habens aut scabiem vel impetiginem, non offeretis ea
a or itch or infection, not offer it
Domino nec in incensum dabitur ex eis super altare
Lord or in incense give from them over altar
Domino. 22:23 Bovem et ovem deformem et debilem
Lord. Ox and sheep ugly and disabled
voluntarie offerre potes; votum autem ex his solvi
voluntarily offer you can; vote Now from these paid
non potest. 22:24 Omne animal, quod vel contritis
not can. All animal, that or broken
vel tuis vel sectis ablatisque testibus est, non
or crushed or cut taken testicles is not
offeretis Domino, et in terra vestra hoc omnino ne
offer Lord, and in land your this at do not
faciatis. 22:25 De manu alienigenae non offeretis
Yee. The hand the stranger not offer
cibum Dei vestri ex omnibus his animalibus, quia
food God you from all these animals; because
corrupta et maculata sunt omnia; non erunt in
corrupted and stained are all; not will be in
beneplacitum pro vobis'. 22:26 Locutusque est
pleasure for you '. said is

Dominus ad Moysen dicens: 22:27 ‘ Bos, ovis et
Lord to Moses saying: ‘ Bos, eggs and
capra, cum genita fuerint, septem diebus erunt sub
goat, with born they seven days will be under
ubere matris suae; die autem octavo et deinceps
breastfeeding mother his; day Now eighth and forward
erunt acceptabile munus incensi Domino. 22:28 Sive
will be acceptable function fire Lord. or
illa bos sive ovis non immolabuntur una die cum
that ox or eggs not kill one day with
fetibus suis. 22:29 Si sacrificaveritis hostiam pro
crop their own. If burned host for
gratiarum actione Domino, sacrificabitis, ut possit esse
thanks action Lord, sacrifice as can be
placabilis. 22:30 Eodem die comedetis eam; non
favorable. At the same day eat it; not
remanebit quidquam in mane alterius diei. Ego
remain or in morning other of the day. I
Dominus. 22:31 Custodite mandata mea et facite ea.
Lord. Keep commands my and do them.
Ego Dominus. 22:32 Ne polluatis nomen meum
I Lord. Do not profane name my
sanctum, ut sanctificer in medio filiorum Israel. Ego
holy as hallowed in the children Israel. I
Dominus, qui sanctifico vos 22:33 et eduxi de terra
Lord, that sanctifies you and I brought of land
Aegypti, ut essem vobis in Deum. Ego Dominus’.
Egypt, as I you in God. I The Lord. ‘
23:1 Locutus est Dominus ad Moysen dicens: 23:2 ‘
He spoke is Lord to Moses saying: ‘
Loquere filiis Israel et dices ad eos: Hae sunt
Speak children Israel and say to them: These are
feriae Domini, quas vocabitis conventus sanctos; hae
holiday Lord, which call meeting the saints; these
sunt feriae meae. 23:3 Sex diebus facietis opus; dies
are holiday Mine. six days do work; day
septimus sabbatum requiei est, conventus sanctus;
seventh Saturday rest is meeting St.;
omne opus non facietis; sabbatum est Domino in
all work not do; Saturday is Lord in

cunctis habitationibus vestris. 23:4 Hae sunt ergo
all dwellings your. These are So
feriae Domini, conventus sancti, quas celebrare
holiday Lord, meeting St., which celebrate
debetis temporibus suis. 23:5 Mense primo, quarta
you must times their own. in first, Wednesday
decima die mensis, ad vesperum Pascha Domini est.
tenth day month, to evening Easter of It is.
23:6 Et quinta decima die mensis huius sollemnitatis
The Thursday tenth day month this a feast
Azymorum Domini est. Septem diebus azyma
Unleavened Bread of It is. seven days unleavened bread
comedetis. 23:7 Die primo erit vobis conventus
eat. On first will be you meeting
sanctus; omne opus servile non facietis in eo, 23:8
St.; all work occupational not do in it
sed offeretis incensum Domino septem diebus. Die
but offer incense Lord seven days. On
autem septimo erit conventus sanctus, nullumque
Now seventh will be meeting holy no
servile opus facietis in eo'. 23:9 Locutusque est
occupational work do in it'. said is
Dominus ad Moysen dicens: 23:10 ' Loquere filiis
Lord to Moses saying: ' Speak children
Israel et dices ad eos: Cum ingressi fueritis terram,
Israel and say to them: with entered the land
quam ego dabo vobis, et messueritis segetem, feretis
than I I you and you reap corn, decision
manipulum spicarum primitias messis vestrae ad
sheaf tips contributions harvest your to
sacerdotem, 23:11 qui elevabit fasciculum coram
the priest; that wave packet before
Domino, ut acceptabile sit pro vobis; altero die
Lord, as acceptable is for you; other day
sabbati sanctificabit illum. 23:12 Atque in eodem die,
Saturday wave him. and in the same day
quo manipulum consecrabitis, facietis agnum
which sheaf wave do lamb
immaculatum anniculum in holocaustum Domino,
unspeckled year in holocaust Lord,

23:13 et oblationem cum eo duas decimas simillae
and offering with it two tithes flour
consersae oleo in incensum Domino odoremque
flour oil in incense Lord odor
suavissimum et libamentum eius vini quartam
sweet and libation his wine fourth
partem hin. 23:14 Panem et grana tosta farrem
part hin. bread and grains toasted Farr
recentem non comedetis ex segete usque ad diem,
fresh not eat from corn up to day
qua offeretis ex ea munus Deo vestro. Praeceptum
which offer from it function God your. The precept
est sempiternum generationibus vestris in cunctis
is ever generations your in all
habitaculis vestris. 23:15 Numerabitis vobis ab altero
dwelling your. count you from other
die sabbati, in quo obtulistis manipulum elationis,
day Saturday, in which offered sheaf wave
septem hebdomadas plenas 23:16 usque ad alteram
seven weeks full up to other
diem expletionis hebdomadae septimae, id est
day after week seventh that is
quingenta dies; et sic offeretis oblationem novam
fifty day; and so offer offering new
Domino 23:17 ex habitaculis vestris panes elationis
Lord from dwellings your bread wave
duos de duabus decimis simillae fermentatae, quos
two of two tithes flour yeast, which
coquetis in primitias Domino; 23:18 offeretisque cum
bake in contributions Lord; Present with
panibus septem agnos immaculatos anniculos et
bread seven lambs without year and
vitulum de armento unum et arietes duos, et erunt
calf of herd one and rams two and will be
holocaustum Domino cum oblatione simillae et
holocaust Lord with offering flour and
libamentis suis in odorem suavissimum Domino. 23:19
libations their in odor sweet Lord.
Facietis et hircum in sacrificium pro peccato
You shall and goat in sacrifice for sin
duosque agnos anniculos, hostias pacificorum. 23:20
two lambs the first year, victims peace.

Cumque elevaverit eos sacerdos cum panibus
when wave them The priest with bread
primitiarum coram Domino, cum duobus agnis
wave before Lord, with two lambs
sanctum erunt Domino in usum sacerdotis. 23:21 Et
St. will be Lord in use the priest. The
vocabitis hoc ipso die conventum, conventus sanctus
call this it day Community meeting St.
erit vobis; omne opus servile non facietis in eo.
will be you; all work occupational not do in the fact.
Legitimum sempiternum erit in cunctis habitaculis
statute ever will be in all dwellings
generationibus vestris. 23:22 Cum autem metatis
generations your. with Now reap the
segetem terrae vestrae, non secabis eam usque ad
corn earth your not cut it up to
oram agri nec remanentes spicas colliges, sed
coast field or remaining corn gather, but
pauperibus et peregrinis dimittes eas. Ego Dominus
poor and foreign let them. I Lord
Deus vester'. 23:23 Locutusque est Dominus ad
God your '. said is Lord to
Moysen dicens: 23:24 ' Loquere filiis Israel: Mense
Moses saying: ' Speak children Israel: in
septimo, prima die mensis, erit vobis requies,
the seventh, first day month, will be you rest;
memoriale, clangentibus tubis, conventus sanctus.
memorial blowing trumpets; meeting holy.
23:25 Omne opus servile non facietis in eo et
All work occupational not do in it and
offeretis incensum Domino'. 23:26 Locutusque est
offer incense The Lord. ' said is
Dominus ad Moysen dicens: 23:27 ' Attamen decimo
Lord to Moses saying: ' However, X
die mensis huius septimi dies Expiationum est,
day month this seventh day Atonement is
conventus sanctus erit vobis; affligetisque animas
meeting St. will be you; afflict lives
vestras in eo et offeretis incensum Domino. 23:28
your in it and offer incense Lord.

Omne opus non facietis in tempore diei huius, quia
All work not do in time day this, because
dies expiationum est in expiationem vestram coram
day atonement is in expiation your before
Domino Deo vestro. 23:29 Omnis anima, quae afflicta
Lord God your. all soul, which afflicted
non fuerit die hoc, peribit de populis suis; 23:30
not be day this, cut off of people his family;
et, quae operis quippiam fecerit die hac, delebo eam
and that work any do day this, blot it
de populo suo. 23:31 Nihil ergo operis facietis in
of people his own. nothing So work do in
eo: legitimum sempiternum erit vestris
because: ordinance ever will be your
generationibus in cunctis habitationibus vestris. 23:32
generations in all dwellings your.
Sabbatum requietionis est vobis, et affligetis animas
The Sabbath resting is you and afflict lives
vestras; die nono mensis a vespero usque ad
you; day ninth month from evening up to
vesperum servabitis sabbatum vestrum'. 23:33 Et
evening keep Saturday of you. ' The
locutus est Dominus ad Moysen dicens: 23:34 '
said is Lord to Moses saying: '
Loquere filiis Israel: Quinto decimo die mensis
Speak children Israel: Fifth X day month
huius septimi erit festum Tabernaculorum septem
this seventh will be festival Shelters seven
diebus Domino. 23:35 Die primo conventus sanctus,
days Lord. On first meeting holy
omne opus servile non facietis in eo; 23:36 septem
all work occupational not do in it; seven
diebus offeretis incensum Domino. Die octavo
days offer incense Lord. On eighth
conventus sanctus erit vobis et offeretis incensum
meeting St. will be you and offer incense
Domino; est enim coetus: omne opus servile non
Lord; is For the group; all work occupational not
facietis. 23:37 Hae sunt feriae Domini, quas vocabitis
will do. These are holiday Lord, which call

conventus sanctos, offeretisque in eis incensum
meeting saints, Present in them incense
Domino, holocausta et oblationes similiae, sacrificia et
Lord, holocausts and offerings flour sacrifices and
libamenta iuxta ritum uniuscuiusque diei; 23:38
libations according to rite each the day;
praeter sabbata Domini donaue vestra et omnia,
In addition to sabbath of gifts your and all
quae offeretis ex voto vel quae sponte tribuetis
which offer from vote or which accord give
Domino. 23:39 Sed quinto decimo die mensis septimi,
Lord. but V X day month seventh
quando congregaveritis omnes fructus terrae,
when gathered all fruit earth
celebrabitis festum Domini septem diebus; die primo
celebrate festival of seven days; day first
et die octavo erit requies. 23:40 Sumetisque vobis
and day eighth will be rest. take you
die primo fructus arboris pulcherrimos spatulasque
day first fruit tree beautiful goodly
palmarum et ramos ligni densarum frondium et
palm and branches tree thick cropped and
salices de torrente et laetabimini coram Domino Deo
willows of torrent and rejoice before Lord God
vestro. 23:41 Celebrabitisque sollemnitatem eius
your. Celebrate The feast his
septem diebus per annum: legitimum sempiternum
seven days by year: ordinance ever
erit generationibus vestris. Mense septimo festum
will be generations your. in seventh festival
celebrabitis 23:42 et habitabitis in umbraculis septem
celebrate and live in shelters seven
diebus; omnis, qui de genere est Israel, manebit in
days; all that of general is Israel continue in
tabernaculis, 23:43 ut discant posteri vestri quod in
tents, as learn posterity you that in
tabernaculis habitare fecerim filios Israel, cum
tents live I did children Israel with
educerem eos de terra Aegypti. Ego Dominus Deus
lead them of land Egypt. I Lord God
vester'. 23:44 Locutusque est Moyses super
your '. said is Moses over

sollemnitatibus Domini ad filios Israel. 24:1 Et
solemnities of to children Israel. The
locutus est Dominus ad Moysen dicens: 24:2 ‘
said is Lord to Moses saying:
Praecipe filiis Israel, ut afferant tibi oleum de
Command fi children Israel as bring you oil of
olivis purissimum ac lucidum ad concinnandas
olives pure and light to dressing
lucernas candelabri iugiter. 24:3 Extra velum
lamps candlestick regularly. outside The veil
testimonii in tabernaculo conventus parabit illud
Meeting in tent meeting prepare it
Aaron a vespere usque ad mane coram Domino
Aaron from evening up to morning before Lord
iugiter, ritu perpetuo in generationibus vestris. 24:4
regularly, rite permanently in generations your.
Super candelabro mundissimo parabit lucernas semper
over Menorah clean prepare lamps always
in conspectu Domini. 24:5 Accipies quoque similam
in before Lord. take also flour
et coques ex ea duodecim panes, qui singuli
and cook from it twelve bread, that each
habebunt duas decimas, 24:6 quorum senos
have two tenth, the six
altrinsecus super mensam purissimam coram Domino
row over table most before Lord
statues. 24:7 Et pones super ambas strues tus
you decide. The Put the over both pe frankincense
lucidissimum, ut sit panis in memoriale, incensum
salt as is bread in memorial incense
Domino. 24:8 Per singula sabbata mutabuntur coram
Lord. by details sabbath changed before
Domino suscepti a filiis Israel; foedus
Lord received from children Israel; treaty
sempiternum. 24:9 Eruntque Aaron et filiorum eius,
ever. These boards Aaron and children his
ut comedant eos in loco sancto, quia sanctum
as eat them in place holy because St.
sanctorum est ei de incensis Domini; iure perpetuo’.
saints is it of burned Lord; right forever. ‘
24:10 Ecce autem egressus filius mulieris Israelitis,
Look Now out son woman Israelites

quem pepererat de viro Aegyptio inter filios Israel,
which she had of man Egyptian between children Israel
iurgatus est in castris cum viro Israelita. 24:11
quarreled is in camp with man Israelite.

Cumque blasphemasset nomen et maledixisset ei,
when they name and abuse to
adductus est ad Moysen; vocabatur autem mater eius
induced is to Moses; Deborah Now mother his
Salomith filia Dabri de tribu Dan. 24:12
Salomith daughter Dibri of tribe Dan.

Miseruntque eum in custodiam, donec nossent quid
sent it in custody, until they knew what
iuberet Dominus. 24:13 Qui locutus est ad Moysen
to order Lord. He said is to Moses

dicens: 24:14 ‘ Educ blasphemum extra castra, et
saying: ‘ Bring blasphemer outside camp and
ponant omnes, qui audierunt, manus suas super
let all that listen hand their over
caput eius, et lapidet eum coetus universus. 24:15
head his and stone it group whole.

Et ad filios Israel loqueris: Homo, qui maledixerit
The to children Israel speak: man, that curses

Deo suo, portabit peccatum suum; 24:16 et, qui
God his bear sin his own; and, that
blasphemaverit nomen Domini, morte moriatur:
blasphemes name Lord, death die;

lapidibus opprimet eum omnis coetus, sive ille
stones overwhelm it all group, or he

peregrinus sive civis fuerit. Qui blasphemaverit
sojourner or citizen a. He blasphemes

nomen Domini, morte moriatur. 24:17 Qui percusserit
name Lord, death die. He strike

et occiderit hominem, morte moriatur. 24:18 Qui
and killed man death die. He

percusserit animal, reddet vicarium, id est animam
strike animal, shall pay vicar; that is life

pro anima. 24:19 Qui irrogaverit maculam cuilibet
for soul. He causes spot each

civium suorum, sicut fecit, sic fiet ei: 24:20
citizens their as he did, so will be to:

fracturam pro fractura, oculum pro oculo, dentem
Breach for fracture eye for eye tooth

pro dente restituet; qualem inflixerit maculam, talem
for tooth restitution; as caused spot such

sustinere cogetur. 24:21 Qui percusserit iumentum,
support restitution. He strike animals,

reddet aliud. Qui percusserit hominem, morietur.
shall pay other. He strike man die.

24:22 Aequum iudicium sit inter vos, sive peregrinus
Equal judgment is between you or sojourner

sive civis peccaverit; quia ego sum Dominus Deus
or citizen sin; because I I Lord God

vester'. 24:23 Locutusque est Moyses ad filios Israel,
your '. said is Moses to children Israel

et eduxerunt eum, qui blasphemaverat, extra castra,
and led him, that cursed outside camp

ac lapidibus oppresserunt. Feceruntque filii Israel,
and stones oppressed. They did children Israel

sicut praeceperat Dominus Moysi. 25:1 Locutusque est
as the Lord Moses. said is

Dominus ad Moysen in monte Sinai dicens: 25:2 ‘
Lord to Moses in mount Sinai saying: ‘

Loquere filiis Israel et dices ad eos: Quando
Speak children Israel and say to them: when

ingressi fueritis terram, quam ego dabo vobis,
entered the land than I I you

sabbatizet terra sabbatum Domino. 25:3 Sex annis
celebrate land Saturday Lord. six years

seres agrum tuum et sex annis putabis vineam tuam
plant field your and six years prune vineyard your

colligesque fructus eius; 25:4 septimo autem anno,
gather fruit thereof; seventh Now year

sabbatum requietionis erit terrae, sabbatum Domino:
Saturday resting will be earth Saturday Lord:

agrum tuum non seres et vineam tuam non putabis.
field your not plant and vineyard your not Prune.

25:5 Quae sponte gignit humus, non metes et uvas
What accord produces soil, not reap and grapes

vineae tuae non putatae non colliges quasi
vineyard your not undressed not gather as

vindemiam; annus enim requietionis erit terrae. 25:6
vintage; year For resting will be the earth.

Et erit sabbatum terrae vobis in cibum: tibi et
The will be Saturday earth you in food; you and

servo tuo, ancillae et mercenario tuo et advenis,
server your handmaiden and hired your and new arrivals
qui peregrinantur apud te, 25:7 iumentis tuis et
that sojourn in you cattle your and
animalibus, quae in terra tua sunt, omnia, quae
animals; which in land your are all which
nascuntur, praebebunt cibum. 25:8 Numerabis quoque
grow, provide food. number also
tibi septem hebdomadas annorum, id est septem
you seven weeks years that is seven
septies, quae simul faciunt annos quadraginta
seven times, which together do years forty
novem; 25:9 et clanges bucina mense septimo,
nine; and sound trumpet; month the seventh,
decima die mensis expiationis die claudetis tuba in
tenth day month expiation day sound trumpet in
universa terra vestra. 25:10 Sanctificabitisque annum
all land your. hallow year
quingentesimum et vocabitis remissionem in terra
fifty and call remission in land
cunctis habitatoribus eius: ipse est enim iobeleus.
all inhabitants his he is For jubilee.
Revertimini unusquisque ad possessionem suam, et
return each to possession his and
unusquisque rediet ad familiam pristinam. 25:11
each famil to family former.
Iobeleus erit vobis quingentesimus annus. Non
jubilee will be you fiftieth year. no
seretis neque metetis sponte in agro nascentia neque
sow or reap accord in field nascent or
vineas non putatas vindemiabitis 25:12 ob
vineyards not undressed vintage for
sanctificationem iobelei; sed de agro statim ablatas
sanctuary jubilee; but of field immediately stolen
comedetis fruges. 25:13 Hoc anno iobelei rediet
eat crops. This year jubilee famil
unusquisque vestrum ad possessionem suam. 25:14
each you to possession own.
Quando vendes quippiam civi tuo vel emes ab eo,
when If you sell any citizen your or buy from it

ne contristet unusquisque fratrem suum; sed
do not saddens each brother his own; but
iuxta numerum annorum post iobeleum emes ab
according to number years after Restoration buy from
eo, 25:15 et iuxta supputationem annorum frugum
it and according to computation years cereals
vendet tibi. 25:16 Quanto plures anni remanserint
sell to you. more more years remain
post iobeleum, tanto crescet et pretium; et quanto
after Restoration; more increase and price; and more
minus temporis numeraveris, tanto minoris et emptio
less time number more less and purchase
constabit: tempus enim frugum vendet tibi. 25:17
cost time For cereals sell to you.
Nolite affligere contribules vestros, sed timeas Deum
Do not afflict clansmen your but Fear God
tuum, quia ego Dominus Deus vester. 25:18 Facite
your because I Lord God your. Make
praecepta mea et iudicia, custodite et implete ea, ut
rules my and judgments, keep and fill it as
habitare possitis in terra absque ullo pavore, 25:19
live be able to in land without any terror,
et gignat vobis humus fructus suos, quibus vescamini
and buffalo you ground fruit his which eat
usque ad saturitatem, et habitabitis super terram,
up to filling, and live over land
nullius impetum formidantes. 25:20 Quod si dixeritis:
no attack security. The if Godspeed:
‘Quid comedemus anno septimo, si non seruerimus
‘What eat year the seventh, if not plant
neque collegerimus fruges nostras?’. 25:21 Dabo
or gather crops our? '. I will
benedictionem meam vobis anno sexto, et faciet
thanks I you year sixth, and will
fructus trium annorum, 25:22 seretisque anno octavo
fruit three years When you sow year eighth
et comedetis veteres fruges usque ad nonum annum;
and eat old crops up to ninth year;
donec nova nascentur, edetis vetera. 25:23 Terra
until new atoms, eat old. land

quoque non veniet in perpetuum, quia mea est, et
also not will in ever, because my is and
vos advenae et coloni mei estis. 25:24 Unde cuncta
you aliens and farmers' my you are. Hence, all
regio possessionis vestrae sub redemptionis condicione
region possession your under redemption condition
a vobis vendetur. 25:25 Si attenuatus frater tuus
from you sold. If tapering brother your
vendiderit partem possessionis suae, veniet ut
sell part possession his will as
redemptor propinquus eius, et redimet, quod ille
Redeemer close his and redeem, that he
vendiderat. 25:26 Sin autem non habuerit
sold. Sin Now not has
redemptorem et ipse pretium ad redimendum
deliverer and he price to ransom
potuerit invenire, 25:27 computabuntur fructus ex eo
could find The value fruit from it
tempore, quo vendidit; et, quod reliquum est, reddet
time which sold; and, that the rest is shall pay
emptori sicque recipiet possessionem suam. 25:28
buyer so welcome back possession own.
Quod si non invenerit manus eius, ut reddat
The if not finds hand his as render
pretium, habebit emptor, quod emerat, usque ad
price have buyer; that The buyer, up to
annum iobeleum. In ipso enim omnis venditio rediet
year Restoration. in it For all sale famil
ad dominum et ad possessorem pristinum. 25:29 Qui
to owner and to owner before. He
vendiderit domum intra urbis muros, habebit
sell home within city walls, have
licentiam redimendi, donec unus impleatur annus.
license redemption until one to fill year.
25:30 Si non redemerit, et anni circulus fuerit
If not redeemed and years circle be
evolutus, emptor possidebit eam et posteri eius in
That spring, buyer learning; it and posterity his in
perpetuum; et redimi non poterit, etiam in iobeleo.
ever; and redeemed not be also in jubilee.
25:31 Sin autem in villa fuerit domus, quae muros
Sin Now in The town be house, which walls

non habet, agrorum iure vendetur: potest redimi et
not has fields right the country; can redeemed and
in iobeleo revertetur ad dominum. 25:32 Aedes
in jubilee return to owner. Shrine
Levitarum, quae in urbibus possessionis eorum sunt,
Levites which in cities possession their are
semper possunt ab eis redimi. 25:33 Si autem quis
always can from them redeemed. If Now who
redemerit a Levitis, domus et urbs in iobeleo
redeemed from Levites house and city in jubilee
revertentur ad dominos; quia domus urbium
return to owners; because house cities
leviticarum pro possessionibus eorum sunt inter
Levi for property their are between
filios Israel. 25:34 Suburbana autem pascua eorum
children Israel. suburbs Now pasture their
non venient, quia possessio sempiterna est eis. 25:35
not come because possession everlasting is them.
Si attenuatus fuerit frater tuus, et infirma manus
If tapering be brother your and weak hand
eius apud te, suscipies eum quasi advenam et
his in you receive it as the stranger and
peregrinum, et vivet tecum. 25:36 Ne accipias
the stranger, and live with you. Do not take
usuras ab eo nec amplius quam dedisti: time Deum
interest from it or more than You: fear God
tuum, ut vivere possit frater tuus apud te. 25:37
your as live can brother your in You.
Pecuniam tuam non dabis ei ad usuram nec plus
money your not give it to interest or more
aequo exiges pro cibo tuo. 25:38 Ego Dominus Deus
level profit for food your. I Lord God
vester, qui eduxi vos de terra Aegypti, ut darem
your that I brought you of land Egypt, as give
vobis terram Chanaan et essem vester Deus. 25:39
you land Canaan and I your God.
Si paupertate compulsus vendiderit se tibi frater
If poverty Forced sell he you brother
tuus, non eum opprimes servitute servorum, 25:40
your not it work slavery servants,

sed quasi mercennarius et colonus erit tecum.
but as hireling and farmer will be with you.

Usque ad annum iobeleum operabitur apud te 25:41
up to year Restoration work in you

et postea egredietur cum liberis suis et revertetur
and later Unleashed with children their and return

ad cognationem suam et ad possessionem patrum
to family his and to possession fathers

suorum. 25:42 Mei enim servi sunt, et ego eduxi
ones. Mei For officials are and I I brought

eos de terra Aegypti: non venient condicione
them of land Egypt: not come condition

servorum; 25:43 ne affligas eum per po tentiam,
servants; do not Do it by po sen,

sed metuito Deum tuum. 25:44 Servus et ancilla sint
but fear God Your: servant and maid are

tibi de nationibus, quae in circuitu vestro sunt; de
you of countries, which in about your they are: of

illis emetis servum et ancillam. 25:45 De filiis
they pay slave and maid. The children

quoque advenarum, qui peregrinantur apud vos,
also Judaism that sojourn in you

emetis et de cognatione eorum, quae est apud vos
pay and of family their which is in you

et quam genuerint in terra vestra, hos habebitis in
and than begetting in land your these have in

possessionem 25:46 et hereditario iure transmittetis
possession and heredity right leave

ad posteros ac possidebitis in aeternum ut servos;
to posterity and possess in ever as servants;

fratres autem vestros filios Israel ne opprimatis
brothers Now your children Israel do not rule

cum potentia. 25:47 Si invaluerit apud vos manus
with power. If be grown in you hand

advenae atque peregrini, et attenuatus frater tuus
aliens and exotic, and tapering brother your

vendiderit se ei aut cuiquam de stirpe eius, 25:48
sell he it or one of stock his

post venditionem potest redimi. Unus ex fratribus
after sale can redeemed. one from brothers

suis redimet eum 25:49 et patruus et patruelis et
their redeem it and uncle and cousin and
consanguineus et affinis. Sin autem et ipse potuerit,
cousin and germane. Sin Now and he could
redimat se, 25:50 supputatis dumtaxat cum emptore
ripping se Counting only with buyer
annis a tempore venditionis suae usque ad annum
years from time sale his up to year
iobeleum, et pecunia, qua venditus fuerat, iuxta
Restoration; and money; which sold was according to
annorum numerum et rationem mercennarii
years number and account The mercenary
supputata. 25:51 Si plures fuerint anni, qui remanent
calculation. If more they years; that remain
usque ad iobeleum, secundum hos reddet et pretium
up to Restoration; according to these shall pay and price
redemptionis de pecunia emptionis; 25:52 si pauci,
redemption of money purchase; if A few,
ponet rationem cum eo; iuxta annorum numerum
put account with it; according to years number
reddet emptori, quod reliquum est annorum, 25:53
shall pay overpayment that the rest is years
quibus ante servivit, mercedibus mercennarii
which before served, payments; The mercenary
imputatis. Non affliget eum violenter in conspectu
allowed. no afflict it violence in before
tuo. 25:54 Quod si per haec redimi non potuerit,
your. The if by this redeemed not could
anno iobeleo egredietur cum liberis suis: 25:55 mei
year jubilee Unleashed with children his my
sunt enim servi filii Israel, quos eduxi de terra
are For officials children Israel which I brought of land
Aegypti. Ego Dominus Deus vester'. 26:1 ' Non
Egypt. I Lord God your '. ' no
facietis vobis idolum et sculptile nec lapidem erigitis
do you idol and graven or stone up
nec imaginem sculptam in petra ponetis in terra
or image graven in rock compare with in land
vestra, ut adoretis eam. Ego enim sum Dominus
your as worship her. I For I Lord

Deus vester. 26:2 Custodite sabbata mea et pavete
God your. Keep sabbath my and reverence
sanctuarium meum. Ego Dominus. 26:3 Si in
sanctuary My. I Lord. If in
praeceptis meis ambulaveritis et mandata mea
rules I walk and commands my
custodieritis et feceritis ea, 26:4 dabo vobis pluvias
keep and do it I you rain
temporibus suis, et terra gignet germen suum, et
times their and land growth Branch his and
pomis arbores replebuntur. 26:5 Apprehendet messium
apples trees they will be filled. Pains Your
tritura vindemiam, et vindemia occupabit sementem;
thresh vintage, and vintage of the seed;
et comedetis panem vestrum in saturitatem et
and eat bread you in filling and
absque pavore habitabitis in terra vestra. 26:6 Dabo
without terror live in land your. I will
pacem in finibus vestris, dormietis, et non erit qui
peace in ends your sleep and not will be that
exterreat. Auferam malas bestias, et gladius non
afraid. I will take bad animals, and sword not
transibit per terminos vestros. 26:7 Persequemini
switch by border your. chase
inimicos vestros, et corruent coram vobis gladio. 26:8
enemies your and fall before you sword.
Persequentur quinque de vestris centum alienos, et
pursue five of your one hundred other and
centum ex vobis decem milia; cadent inimici vestri
one hundred from you ten thousand; fall enemies you
in conspectu vestro gladio. 26:9 Respiciam vos et
in before your sword. look you and
crescere faciam; multiplicabimini, et firmabo pactum
grow I do; multiply and I will pact
meum vobiscum. 26:10 Comedetis vetusta congregata
my with you. Eat the old gathered
priorum messium; et vetera, novis supervenientibus,
first the harvest; and old new come,
proicietis. 26:11 Ponam habitaculum meum in medio
throw. I will habitation my in the

vestri, et non abominabitur vos anima mea. 26:12
your and not abhor you soul I have.

Ambulabo inter vos et ero vester Deus, vosque
walk between you and I your God, you

eritis populus meus. 26:13 Ego Dominus Deus
You will be people My. I Lord God

vester, qui eduxi vos de terra Aegyptiorum, ne
your that I brought you of land Egyptians do not

serviretis eis, et qui confregi vectes iugi vestri, ut
service them, and that broken bars constant your as

incederetis erecti. 26:14 Quod si non audieritis me
go Alert. The if not listen I

nec feceritis omnia mandata haec, 26:15 si spreveritis
or do all commands Thus, if reject

leges meas, et iudicia mea contempserit anima
laws I and judgments my disobeys soul

vestra, ut non faciatis omnia, quae a me constituta
your as not Yee all which from I established

sunt, et ad irritum perducatis pactum meum, 26:16
are and to void break pact my

ego quoque haec faciam vobis: visitabo vos in terrore
I also this I do you: visit you in terror

repentino, in tabe et ardore, qui conficiant oculos
sudden, in slough and heat, that elapse eyes

et consumant animam, frustra seretis sementem, quae
and rob soul, pieces sow seed; which

ab hostibus devorabitur. 26:17 Ponam faciem meam
from enemies devoured. I will face I

contra vos, et corruetis coram hostibus vestris et
against you and fall before enemies your and

subiciemini his, qui oderunt vos, et fugietis, nemine
subject those that hate you and flee no

persequente. 26:18 Sin autem nec sic oboedieritis
pursues. Sin Now or so obey

mihi, addam correptiones vestras septuplum propter
I more correct your sevenfold for

peccata vestra 26:19 et conteram superbiam duritiae
sins your and break pride ôhardness

vestrae. Daboque caelum vobis desuper sicut ferrum
your: I will heaven you top as iron

et terram aeneam. 26:20 Consumetur incassum robur
and land brass. spent failed strength
vestrum: non proferet terra germen, nec arbores
you: not bring land Branch, or trees
poma praebebunt. 26:21 Si ambulaveritis ex adverso
apples provide. If walk from against
mihi nec volueritis audire me, addam plagas vestras
I or will listen I more quarters your
usque in septuplum propter peccata vestra; 26:22
up in sevenfold for sins your;
emittamque in vos bestias agri, quae absque liberis
send in you animals field which without children
vos faciant et deleant pecora vestra et ad
you do and Ai cattle your and to
paucitatem vos redigant, desertaeque fiant viae
paucity you reduce desertion Let way
vestrae. 26:23 Quod si nec sic volueritis recipere
your. The if or so will receive
disciplinam, sed ambulaveritis ex adverso mihi, 26:24
correction, but walk from against I 1.1
ego quoque contra vos adversus incedam et
I also against you against walk and
percutiam vos septies propter peccata vestra. 26:25
strike you times for sins your.
inducamque super vos gladium ultorem foederis mei;
I will bring over you sword Jareb meeting mine;
cumque confugeritis in urbes vestras, mittam
when huddle in cities your I
pestilentiam in medio vestri, et trademini hostium
pestilence in the your and will be delivered the enemy
manibus. 26:26 Postquam confregero vobis baculum
hands. after the break you staff
panis, coquent decem mulieres in uno clibano panem
bread, cook ten women in one oven bread
vestrum et reddent eum ad pondus, et comedetis et
you and give it to weight, and eat and
non saturabimini. 26:27 Sin autem nec per haec
not be satisfied. Sin Now or by this
audieritis me, sed ambulaveritis contra me, 26:28 et
listen I but walk against I and

ego incedam adversus vos in furore contrario; et
I walk against you in anger on the contrary; and
corripiam vos septem plagis propter peccata vestra,
Disciplining you seven stripes for sins your
26:29 ita ut comedatis carnes filiorum et filiarum
so as eat meat children and daughters
vestrarum. 26:30 Destruam excelsa vestra et
your. throw high your and
thymiamateria confringam et ponam cadavera vestra
images break and I will carcasses your
super cadavera idolorum vestrorum, et abominabitur
over carcasses idols your and abhor
vos anima mea, 26:31 in tantum ut urbes vestras
you soul my in only as cities your
redigam in solitudinem et deserta faciam sanctuaria
reduce in waste and waste I do sanctuaries
vestra nec recipiam ultra odorem suavissimum. 26:32
your or welcome more odor odors.
Disperdamque terram vestram; et stupebunt super ea
I will bring land you; and shocked over it
inimici vestri, cum habitatores illius fuerint. 26:33
enemies your with inhabitants of they are.
Vos autem dispergam in gentes et evaginabo post
you Now scatter in nations and draw after
vos gladium; eritque terra vestra deserta et civitates
you sword; Otherwise land your waste and cities
dirutae. 26:34 Tunc placebunt terrae sabbata sua
waste. Then please earth sabbath his
cunctis diebus solitudinis suae; quando fueritis in
all days wilderness his; when the in
terra hostili, sabbatizabit et sabbata sua supplebit.
land hostile, rest and sabbath his supply.
26:35 Cunctis diebus solitudinis sabbatizabit, eo quod
all days wilderness rest, it that
non requieverit in sabbatis vestris, quando habitabatis
not rest in sabbaths your when lived
in ea. 26:36 Et, qui de vobis remanserint, dabo
in them. and, that of you left I
pavorem in cordibus eorum in regionibus hostium;
faintness in hearts their in countries the enemy;

terrebit eos sonitus folii volantis, et ita fugient quasi
terrify them noise leaf flying; and so flee as
gladium; cadent, nullo persequente. 26:37 Et corruent
sword; fall no pursues. The fall
singuli super fratres suos quasi bella fugientes,
each over brothers their as wars the flight
nemine persequente. Nemo vestrum inimicis audebit
no pursues. No you enemies dare
resistere. 26:38 Peribitis inter gentes, et hostilis
resist. You will perish between nations and enema
vos terra consumet. 26:39 Quod si et de vobis
you land consume. The if and of you
aliqui remanserint, tabescent in iniquitatibus suis in
some left melt in iniquities; their in
terris inimicorum vestrorum et propter peccata
countries enemies your and for sins
patrum suorum cum ipsis tabescent. 26:40 Et
fathers their with the melt. The
confitebuntur iniquitates suas et maiorum suorum,
praise iniquities their and Major their
quibus praevaricati sunt in me et ambulaverunt ex
which transgressed are in I and walk from
adverso mihi, 26:41 ut et ego ambularem contra eos
against I as and I I walked against them
et inducerem illos in terram hostilem; vel tunc
and bring them in land enemies; or then
humiliabitur incircumcisum cor eorum, et tunc
low uncircumcised heart their and then
expiabunt pro impietatibus suis. 26:42 Et
expiate for ungodliness their own. The
recordabor foederis mei, quod pepigi cum Iacob et
remember meeting my that I made with Jacob and
Isaac et Abraham. Terrae quoque memor ero, 26:43
Isaac and Abraham. Land also remember I,
quae, cum relictas fuerit ab eis, complacebit sibi in
which, with leaving be from them, enjoy to in
sabbatis suis patiens solitudinem propter illos. Ipsi
sabbaths their The patient waste for them. they
vero expiabunt pro peccatis suis, eo quod abiecerint
But expiate for sins their it that rejected
iudicia mea et leges meas despexerint. 26:44 Et
judgments my and laws I disgust. The

tamen, etiam cum essent in terra hostili, non penitus
however, also with they in land hostile, not internet
abieci eos neque sic despexi, ut consumerentur, et
rejected them or so I have seen, as spent, and
irritum facerem pactum meum cum eis. Ego enim
void do pact my with them. I For
sum Dominus, Deus eorum. 26:45 Et recordabor eis
I Lord, God them. The remember them
foederis cum maioribus, quos eduxi de terra Aegypti
meeting with major, which I brought of land Egypt
in conspectu gentium, ut essem Deus eorum. Ego
in before nations, as I God them. I
Dominus'. 26:46 Haec sunt iudicia atque praecepta
The Lord. ' This are judgments and rules
et leges, quas dedit Dominus inter se et inter
and laws which given Lord between he and between
filios Israel in monte Sinai per manum Moysi. 27:1
children Israel in mount Sinai by hand Moses.
Locutusque est Dominus ad Moysen dicens: 27:2 '
said is Lord to Moses saying: '
Loquere filiis Israel et dices ad eos: Homo, qui
Speak fi children Israel and say to them: man, that
votum fecerit et sponderit Deo animas, sub
vote do and surety God souls, under
aestimatione dabit pretium: 27:3 si fuerit masculus
assessment will price: if be male
a vicesimo usque ad sexagesimum annum, dabit
from twenty up to sixty year will
quingenta siclos argenti ad mensuram sanctuarii;
fifty sides silver to measure the sanctuary;
27:4 si mulier, triginta. 27:5 A quinto autem anno
if woman thirty. A V Now year
usque ad vicesimum masculus dabit viginti siclos,
up to twenty male will twenty ounces
femina decem; 27:6 ab uno mense usque ad annum
woman ten; from one month up to year
quintum pro masculo dabuntur quinque sicli, pro
The fifth for male given five shekels, for
femina tres; 27:7 sexagenarius et ultra masculus
woman three; sixty and more male

dabit quindecim siclos, femina decem. 27:8 Si pauper
will fifteen ounces woman ten. If poor
fuerit et aestimationem reddere non valebit, sistet
be and estimate pay not prevail, coast
eum coram sacerdote, et quantum ille aestimaverit
it before priest and as far as he value
et viderit posse reddere, tantum dabit. 27:9 Animal
and see can pay, only give. animal
autem, quod immolari potest Domino, si quis voverit,
however, that immolated can Lord, if who vow,
sanctum erit 27:10 et mutari non poterit, id est
St. will be and change not be that is
nec melius malo nec peius bono. Quod si mutaverit,
or more evil or worse Good. The if change
et ipsum quod mutatum est et illud pro quo
and it that change is and it for which
mutatum est, consecratum erit Domino. 27:11 Animal
change is consecrated will be Lord. animal
immundum, quod immolari Domino non potest, si
unclean that immolated Lord not can if
quis voverit, adducetur ante sacerdotem, 27:12 qui
who vow, brought before the priest; that
diiudicans utrum bonum an malum sit, sicut statuet
discerning whether good or evil is as set
pretium, sic erit. 27:13 Quod si redimere illud
price so will be. The if purchase it
voluerit is qui offert, addet supra aestimationem
wishes it that offers add above estimate
quintam partem. 27:14 Homo si voverit domum suam
fifth part. man if dedicates home his
et sanctificaverit Domino, considerabit eam sacerdos
and holy Lord, view it The priest
utrum bona an mala sit, et iuxta pretium, quod
whether good or bad is and according to price that
ab eo fuerit constitutum, stabit. 27:15 Sin autem
from it be appointed stand. Sin Now
ille, qui voverat, voluerit redimere eam, dabit
he that vowed, wishes purchase it will
quintam partem aestimationis supra et habebit
fifth part valuations above and have

domum. 27:16 Quod si agrum possessionis suae
house. The if field possession his
voverit et consecraverit Domino, iuxta mensuram
dedicates and consecrate Lord, according to measure
sementis aestimabitur pretium: si triginta homer
seed estimation price: if thirty homer
hordei seritur terra, quinquaginta siclis aestimabitur
barley valued at land, fifty pieces estimation
argenti. 27:17 Si statim ab anno iobelei voverit
silver. If immediately from year jubilee dedicates
agrum, quanto valere potest, tanto aestimabitur. 27:18
field more health can more estimation.
Sin autem post aliquantum temporis, supputabit ei
Sin Now after some time jubilee it
sacerdos pecuniam iuxta annorum, qui reliqui
The priest money according to years that the rest
sunt, numerum usque ad iobeleum, et detrahatur ex
are number up to Restoration; and abatement from
pretio. 27:19 Quod si voluerit redimere agrum ille,
price. The if wishes purchase field he
qui voverat, addet quintam partem aestimatae
that vowed, add fifth part value
pecuniae et possidebit eum. 27:20 Sin autem noluerit
money and learning; him. Sin Now will not
redimere, sed alteri cuilibet vendiderit, ultra redimi
purchase but other each sells, more redeemed
non poterit; 27:21 sed, cum iobelei venerit dies,
not can; but, with jubilee come day,
sanctum erit Domino sicut ager anathematis;
St. will be Lord as field devoted;
sacerdotis erit possessio eius. 27:22 Quod si agrum
priest will be possession her. The if field
emptum, qui non est de possessione maiorum,
buy, that not is of possession seniors,
sanctificare voluerit Domino, 27:23 supputabit ei
sanctify wishes Lord, jubilee it
sacerdos iuxta annorum numerum usque ad
The priest according to years number up to
iobeleum pretium, quod dabit ille, qui voverat, in
Restoration price that will he that vowed, in

ipso die ut sanctum Domino. 27:24 In anno autem
it day as St. Lord. in year Now

iobelei revertetur ager ad priorem dominum, qui
jubilee return field to first Lord, that
vendiderat eum et habuerat in sortem possessionis
sold it and had in Fate possession

suae. 27:25 Omnis aestimatio siclo sanctuarii
His. all evaluation shekel sanctuary

ponderabitur; siclus viginti gera habet. 27:26
weights; The shekel twenty Gera He has.

Primogenita, quae de animalibus ad Dominum
The eldest, which of animals to Lord

pertinent, nemo sanctificare poterit et vovere: sive
concern, no sanctify can and Vows: or

bos sive ovis fuerit, Domini sunt. 27:27 Quod si
ox or eggs it of They are. The if

immundum est animal, redimet, qui obtulit, iuxta
unclean is animal, redeem, that He offered, according to

aestimationem et addet quintam partem pretii; si
estimate and add fifth part price; if

redimere noluerit, vendetur quanto fuerit. 27:28
purchase will not, sold more a.

Omne anathema, quod aliquis vir consecrat Domino
All anathema that one man consecrates Lord

de omni possessione sua, sive homo fuerit sive
of all possession his or man be or

animal sive ager, non veniet nec redimi poterit;
animal or field not will or redeemed can;

quidquid semel fuerit consecratum, sanctum
whatever once be consecrated; St.

sanctorum erit Domino. 27:29 Et omnis homo, qui
saints will be Lord. The all man, that

ut anathema offertur, non redimetur, sed morte
as anathema offered not redeemed; but death

moriatur. 27:30 Omnes decimae terrae sive de
die. All tithes earth or of

frugibus sive de pomis arborum Domini sunt,
corn or of apples trees of are

sanctum Domino. 27:31 Si quis autem voluerit
St. Lord. If who Now wishes

redimere aliquid de decimis suis, addet quintam
purchase something of tithes their add fifth

partem. 27:32 Omnes decimae boves et oves et
part. All tithes cattle and sheep and
caprae, quae sub pastoris virga transeunt, quidquid
goat which under pastor staff passengers, whatever
decimum venerit, erit sanctum Domino. 27:33 Non
It come, will be St. Lord. no
discernetur inter bonum et malum nec altero
apparent between good and evil or other
commutabitur; si quis mutaverit, et quod mutatum
exchange; if who change and that change
est et pro quo mutatum est, sanctum erit et non
is and for which change is St. will be and not
redimetur'. 27:34 Haec sunt praecepta, quae mandavit
redeemed. ' This are rules, which charge
Dominus Moysi ad filios Israel in monte Sinai.
Lord Moses to children Israel in mount Sinai.

1:1 Locutusque est Dominus ad Moysen in deserto
said is Lord to Moses in desert
Sinai in tabernaculo conventus, prima die mensis
Sinai in tent meeting first day month
secundi, anno altero egressionis eorum ex Aegypto,
second, year other departure their from Egypt
dicens: 1:2 ‘ Tollite summam universae congregationis
saying: 1, 2 ‘ Take summary all community
filiorum Israel per cognationes et domos suas et
children Israel by families and homes their and
nomina singulorum, quidquid sexus est masculini 1:3
names individuals, whatever sex is male
a vicesimo anno et supra omnium ex Israel, qui
from twenty year and above all from Israel that
possunt ad bella procedere, et numerabitis eos per
can to wars proceed and number them by
turmas suas, tu et Aaron. 1:4 Eritque vobiscum vir
companies their you and Aaron. Otherwise with man
per tribum, princeps domus patrum suorum, 1:5
by tribe, leader house fathers their
quorum ista sunt nomina: de Ruben Elisur filius
the this are names: of Ruben Elizur son
Sedeur; 1:6 de Simeon Salamiel filius Surisaddai; 1:7
standard; of Simeon Salamiel son Zuri;
de Iuda Naasson filius Aminadab; 1:8 de Issachar
of Judah Nahshon son Amminadab; of Issachar
Nathanael filius Suar; 1:9 de Zabulon Eliab filius
Nathanael son Next; of Zebulon Eliab son
Helon. 1:10 Filiorum autem Ioseph: de Ephraim
Holon. children Now Joseph: of Ephraim
Elisama filius Ammiud; de Manasse Gamaliel filius
Elishama son Ammiud of Manasseh Gamaliel son
Phadassur. 1:11 De Benjamin Abidan filius Gedeonis;
Of. The Benjamin -Abidan son Gideon;
1:12 de Dan Ahiezer filius Ammisaddai; 1:13 de
of Dan Ahiezar son Ammisaddai; of
Aser Phegiel filius Ochran; 1:14 de Gad Eliasaph
Asher Phegiel son Ocran; of Gad Eliasaph
filius Deuel; 1:15 de Nephthali Ahira filius Enan’.
son Deuel; of Naphtali Ahira son Enan.
1:16 Hi viri nobilissimi congregationis principes
These men noblest community leaders

tribuum patrum suorum et capita milium Israel.
tribes fathers their and heads millet Israel.

1:17 Quos tulerunt Moyses et Aaron nominatim
These took Moses and Aaron by name

designatos 1:18 et omnem congregationem
Commissioners and all company

congregaverunt primo die mensis secundi recensentes
together first day month second review

eos per cognationes et domos patrum eorum, per
them by families and homes fathers their by

nomina singulorum a vicesimo anno et supra per
names each from twenty year and above by

capita, 1:19 sicut praeceperat Dominus Moysi.
heads as the Lord Moses.

Numeratique sunt in deserto Sinai. 1:20 De Ruben
The total are in desert Sinai. The Ruben

primogenito Israelis generationes per familias ac
firstborn Israel generations by families and

domos patrum suorum, per nomina capitum
homes fathers their by names polls

singulorum omne quod sexus est masculini a
each all that sex is male from

vicesimo anno et supra procedentium ad bellum.
twenty year and above proceeding to war.

1:21 Recensiti tribus Ruben quadraginta sex milia
numbering three Ruben forty six thousand

quingenti. 1:22 De filiis Simeon generationes per
five hundred. The children Simeon generations by

familias ac domos cognationum suarum recensiti sunt
families and homes families their number of are

per nomina et capita singulorum omne quod sexus
by names and heads each all that sex

est masculini a vicesimo anno et supra
is male from twenty year and above

procedentium ad bellum. 1:23 Recensiti tribus Simeon
proceeding to war. numbering three Simeon

quinquaginta novem milia trecenti. 1:24 De filiis
fifty nine thousand three hundred. The children

Gad generationes per familias ac domos cognationum
Gad generations by families and homes families

suarum recensiti sunt per nomina singulorum a
their number of are by names each from

viginti annis et supra omnes, qui ad bella
twenty years and above all that to wars
procederent, 1:25 quadraginta quinque milia sescenti
forth, forty five thousand billion
quinguaginta. 1:26 De filiis Iudae generationes per
fifty. The children Judah generations by
familias ac domos cognationum suarum per nomina
families and homes families their by names
singulorum a vicesimo anno et supra omnes, qui
each from twenty year and above all that
poterant ad bella procedere, 1:27 recensiti sunt
could to wars proceed number of are
septuaginta quattuor milia sescenti. 1:28 De filiis
seventy four thousand billion. The children
Issachar generationes per familias ac domos
Issachar generations by families and homes
cognationum suarum per nomina singulorum a
families their by names each from
vicesimo anno et supra omnes, qui ad bella
twenty year and above all that to wars
procederent, 1:29 recensiti sunt quinguaginta quattuor
forth, number of are fifty four
milia quadringenti. 1:30 De filiis Zabulon
thousand four. The children Zebulon
generationes per familias ac domos cognationum
generations by families and homes families
suarum recensiti sunt per nomina singulorum a
their number of are by names each from
vicesimo anno et supra omnes, qui poterant ad bella
twenty year and above all that could to wars
procedere, 1:31 quinguaginta septem milia
proceed fifty seven thousand
quadringenti. 1:32 De filiis Ioseph filiorum Ephraim
four. The children Joseph children Ephraim
generationes per familias ac domos cognationum
generations by families and homes families
suarum recensiti sunt per nomina singulorum a
their number of are by names each from
vicesimo anno et supra omnes, qui poterant ad bella
twenty year and above all that could to wars

procedere, 1:33 quadraginta milia quingenti. 1:34
proceed forty thousand five hundred.

Porro filiorum Manasse generationes per familias ac
the children Manasseh generations by families and
domos cognationum suarum recensiti sunt per nomina
homes families their number of are by names
singulorum a viginti annis et supra omnes, qui
each from twenty years and above all that

poterant ad bella procedere, 1:35 triginta duo milia
could to wars proceed thirty two thousand
ducenti. 1:36 De filiis Benjamin generationes per
two hundred. The children Benjamin generations by

familias ac domos cognationum suarum recensiti sunt
families and homes families their number of are
nominibus singulorum a vicesimo anno et supra
names each from twenty year and above

omnes, qui poterant ad bella procedere, 1:37 triginta
all that could to wars proceed thirty

quinque milia quadringenti. 1:38 De filiis Dan
five thousand four. The children Dan

generationes per familias ac domos cognationum
generations by families and homes families

suarum recensiti sunt nominibus singulorum a
their number of are names each from

vicesimo anno et supra omnes, qui poterant ad bella
twenty year and above all that could to wars

procedere, 1:39 sexaginta duo milia septingenti. 1:40
proceed sixty two thousand seven hundred.

De filiis Aser generationes per familias ac domos
The children Asher generations by families and homes

cognationum suarum recensiti sunt per nomina
families their number of are by names

singulorum a vicesimo anno et supra omnes, qui
each from twenty year and above all that

poterant ad bella procedere, 1:41 quadraginta milia
could to wars proceed forty thousand

et mille quingenti. 1:42 De filiis Nephthali
and thousand five hundred. The children Naphtali

generationes per familias ac domos cognationum
generations by families and homes families

suarum recensiti sunt nominibus singulorum a
their number of are names each from
vicesimo anno et supra omnes, qui poterant ad bella
twenty year and above all that could to wars
procedere, 1:43 quinquaginta tria milia quadringenti.
proceed fifty three thousand four.
1:44 Hi sunt quos numeraverunt Moyses et Aaron
These are which numbered Moses and Aaron
et duodecim principes Israel, singuli per domos
and twelve leaders Israel each by homes
patrum suorum. 1:45 Fueruntque omnis numerus
fathers ones. They were all number
filiorum Israel per domos patrum suorum a
children Israel by homes fathers their from
vicesimo anno et supra, qui poterant ad bella
twenty year and above, that could to wars
procedere, 1:46 sescenta tria milia virorum quingenti
proceed six three thousand men five
quinquaginta. 1:47 Levitae autem in tribu patrum
fifty. Levites Now in tribe fathers
suorum non sunt numerati cum eis. 1:48 Locutusque
their not are numbered with them. said
est Dominus ad Moysen dicens: 1:49 ‘ Tribum Levi
is Lord to Moses saying: ‘ The tribe, Levi
noli numerare neque pones summam eorum cum
do not number or Put the summary their with
filiis Israel, 1:50 sed constitue eos super
children Israel but Set them over
habitaculum testimonii et cuncta vasa eius et
habitation Meeting and all vessels his and
quidquid ad caeremonias pertinet. Ipsi portabunt
whatever to ceremonies it belongs. they bear
habitaculum et omnia utensilia eius et erunt in
habitation and all furniture his and will be in
ministerio ac per gyrum habitaculi metabuntur. 1:51
ministry and by about Habitation pitch.
Cum proficiscendum fuerit, deponent Levitae
with forward it down Levites
habitaculum; cum castrametandum, erigent; quisquis
the dwelling; with pitched, wastes; anyone
externorum accesserit, occidetur. 1:52 Metabuntur
foreign an approach; killed. pitch

autem castra filii Israel, unusquisque per turmas
Now camp children Israel each by companies
et cuneos atque exercitum suum. 1:53 Porro Levitae
and blocks and army his own. the Levites
per gyrum habitaculi testimonii figent tentoria, ne
by about Habitation Meeting pitch tents, do not
fiat indignatio super congregationem filiorum Israel,
be indignation over company children Israel
et excubabunt in custodiis habitaculi testimonii'. 1:54
and watch in prisoners Habitation Testimony.
Fecerunt ergo filii Israel iuxta omnia, quae
They did So children Israel according to all which
praeceperat Dominus Moysi. 2:1 Locutusque est
the Lord Moses. said is
Dominus ad Moysen et Aaron dicens: 2:2 ‘ Singuli
Lord to Moses and Aaron saying: ‘ Each
per turmas, signa atque vexilla et domos patrum
by companies, standards and The standards and homes fathers
suorum castrametabuntur filii Israel per gyrum
their pitch children Israel by about
tabernaculi conventus. 2:3 Ad orientem Iudas figet
tent meeting. 2, 3 the east Judas plant
tentoria per turmas exercitus sui, fuitque princeps
hangings by companies army s There was leader
filiorum eius Naasson filius Aminadab; 2:4 et eius
children his Nahshon son Amminadab; and his
summa pugnantium septuaginta quattuor milia
summary fighting seventy four thousand
sescenti. 2:5 Iuxta eum castrametabuntur de tribu
billion. according to it pitch of tribe
Issachar, quorum princeps fuit Nathanael filius Suar;
Issachar the leader was Nathanael son Next;
2:6 et omnis numerus pugnatorum eius quinquaginta
2, 6 and all number fighting his fifty
quattuor milia quadringenti. 2:7 In tribu Zabulon
four thousand four. in tribe Zebulon
princeps fuit Eliab filius Helon; 2:8 et numerus
leader was Eliab son Elon; and number
exercitus pugnatorum eius quinquaginta septem milia
army fighting his fifty seven thousand
quadringenti. 2:9 Universi, qui in castris Iudae
four. All that in camp Judah

annumerati sunt, fuerunt centum octoginta sex
The number of are were one hundred eighty six
milia quadringenti, et per turmas suas primi
thousand four hundred, and by companies their first
egredientur. 2:10 Vexillum castrorum Ruben ad
issue. Company camp Ruben to
meridianam plagam erit, secundum exercitus eorum;
south side It will be according to army them;
princeps Elisur filius Sedeur; 2:11 et cunctus
leader Elizur son standard; and all
exercitus pugnatorum eius, qui numerati sunt,
army fighting his that numbered are
quadraginta sex milia quingenti. 2:12 Iuxta eum
forty six thousand five hundred. according to it
castrametabuntur de tribu Simeon, quorum princeps
pitch of tribe Simeon the leader
fuit Salamiel filius Surisaddai; 2:13 et cunctus
was Salamiel son Zuri; and all
exercitus pugnatorum eius, qui numerati sunt,
army fighting his that numbered are
quinquaginta novem milia trecenti. 2:14 In tribu
fifty nine thousand three hundred. in tribe
Gad princeps fuit Eliasaph filius Deuel; 2:15 et
Gad leader was Eliasaph son Deuel; and
cunctus exercitus pugnatorum eius, qui numerati sunt,
all army fighting his that numbered are
quadraginta quinque milia sescenti quinquaginta.
forty five thousand billion fifty.
2:16 Omnes, qui recensiti sunt in castris Ruben,
All that number of are in camp Reuben
centum quinquaginta milia et mille quadringenti
one hundred fifty thousand and thousand four
quinquaginta, per turmas suas in secundo loco
fifty, by companies their in second place
proficiscentur. 2:17 Levabitur deinde tabernaculum
standards. ¶ then tent
conventus, castra Levitarum in medio castrorum,
meeting camp Levites in the camp
quomodo erigetur ita et deponetur; singuli per loca
how encamp so and forward each by places

et vexilla sua proficiscentur. 2:18 Ad occidentalem
and The standards his standards. the west
plagam erit vexillum castrorum filiorum Ephraim
side will be standard camp children Ephraim
per turmas suas, quorum princeps fuit Elisama filius
by companies their the leader was Elishama son
Ammiud; 2:19 cunctus exercitus pugnatorum eius, qui
Ammiud all army fighting his that
numerati sunt, quadraginta milia quingenti. 2:20 Et
numbered are forty thousand five hundred. The
cum eis tribus filiorum Manasse, quorum princeps
with them three children Manasseh the leader
fuit Gamaliel filius Phadassur; 2:21 cunctusque
was Gamaliel son Phadassur; all
exercitus pugnatorum eius, qui numerati sunt, triginta
army fighting his that numbered are thirty
duo milia ducenti. 2:22 In tribu filiorum Benjamin
two thousand two hundred. in tribe children Benjamin
princeps fuit Abidan filius Gedeonis; 2:23 et cunctus
leader was -Abidan son Gideon; and all
exercitus pugnatorum eius, qui recensiti sunt, triginta
army fighting his that number of are thirty
quinque milia quadringenti. 2:24 Omnes, qui
five thousand four. 0.1 All that
numerati sunt in castris Ephraim, centum octo
numbered are in camp Ephraim one hundred eight
milia centum, per turmas suas tertii proficiscentur.
thousand hundred, by companies their third standards.
2:25 Ad aquilonis partem stabit vexillum castrorum
the north part stand standard camp
filiorum Dan secundum exercitus suos, quorum
children Dan according to army his the
princeps fuit Ahiezer filius Ammisaddai; 2:26 cunctus
leader was Ahiezar son Ammisaddai; all
exercitus pugnatorum eius, qui numerati sunt,
army fighting his that numbered are
sexaginta duo milia septingenti. 2:27 Iuxta eum
sixty two thousand seven hundred. according to it
figet tentoria tribus Aser, quorum princeps fuit
plant hangings three Asher the leader was
Phegiel filius Ochran; 2:28 cunctus exercitus
Phegiel son Ocran; all army

pugnatorum eius, qui numerati sunt, quadraginta
fighting his that numbered are forty
milia et mille quingenti. 2:29 De tribu filiorum
thousand and thousand five hundred. The tribe children
Nephthali princeps fuit Ahira filius Enan; 2:30
Naphtali leader was Ahira son Enan;
cunctus exercitus pugnatorum eius quinquaginta tria
all army fighting his fifty three
milia quadringenti. 2:31 Omnes, qui numerati sunt
thousand four. All that numbered are
in castris Dan, fuerunt centum quinquaginta septem
in camp Dan were one hundred fifty seven
milia sescenti, et novissimi proficiscentur secundum
thousand billion, and last standards according to
vexilla sua'. 2:32 Hic numerus filiorum Israel,
The standards their own. ' This number children Israel
per domos patrum suorum omnes recensiti secundum
by homes fathers their all number of according to
exercitus suos, sescenta tria milia quingenti
army his six three thousand five
quinquaginta. 2:33 Levitae autem non sunt numerati
fifty. Levites Now not are numbered
inter filios Israel; sic enim praeceperat Dominus
between children Israel; so For the Lord
Moysi. 2:34 Feceruntque filii Israel iuxta omnia,
Moses. They did children Israel according to all
quae mandaverat Dominus: castrametati sunt per
which charged Lord: encamped are by
vexilla sua et profecti per tribus ad domos
The standards his and traveled by three to homes
patrum suorum. 3:1 Hae sunt generationes Aaron et
fathers ones. These are generations Aaron and
Moysi in die, qua locutus est Dominus ad Moysen
Moses in day which said is Lord to Moses
in monte Sinai. 3:2 Et haec nomina filiorum Aaron:
in mount Sinai. The this names children Aaron:
primogenitus eius Nadab, deinde Abiu et Eleazar et
firstborn his Nadab then Avihu and Eleazar and
Ithamar. 3:3 Haec nomina filiorum Aaron
, Of. This names children Aaron
sacerdotum, qui uncti sunt et quorum repletae
priests that anointed are and the full

manus, ut sacerdotio fungerentur. 3:4 Mortui sunt
hand, as priesthood 's office. 3, 4 Deaths are
enim Nadab et Abiu, cum offerrent ignem alienum
For Nadav and Avihu, with offer fire foreign
in conspectu Domini in deserto Sinai, absque liberis;
in before of in desert Sinai without children;
functique sunt sacerdotio Eleazar et Ithamar coram
performed are priesthood Eleazar and Ith'amar before
Aaron patre suo. 3:5 Locutusque est Dominus ad
Aaron father his own. 3, 5 said is Lord to
Moysen dicens: 3:6 ‘ Applica tribum Levi et fac
Moses saying: ‘ Apply tribe Levi and Make
stare in conspectu Aaron sacerdotis, ut ministrent ei
stand in before Aaron the priest, as minister it
3:7 et observent, quidquid ad eum pertinet et ad
and observe, whatever to it concerns and to
totam congregationem coram tabernaculo conventus,
all company before tent meeting
servientes in ministerio habitaculi, 3:8 et custodiant
serving in ministry Habitation and keep
vasa tabernaculi conventus explentes officia filiorum
vessels tent meeting Vicenza offices children
Israel, servientes in ministerio habitaculi. 3:9
Israel serving in ministry Habitation.
Dabisque dono Levitas Aaron et filiis eius, quibus
Give the gift Levites Aaron and children his which
traditi sunt a filiis Israel; 3:10 Aaron autem et
delivered are from children Israel; Aaron Now and
filios eius constitues super cultum sacerdotii.
children his set over service priesthood.
Externus, qui ad ministrandum accesserit, morietur’.
external that to administering an approach; it dies.
3:11 Locutusque est Dominus ad Moysen dicens: 3:12
said is Lord to Moses saying:
‘ Ecce ego tuli Levitas a filiis Israel pro omni
‘ Look I I Levites from children Israel for all
primogenito, qui aperit vulvam in filiis Israel;
eldest son, that opens matrix in children Israel;
eruntque Levitae mei. 3:13 Meum est enim omne
yet Levites mine. my is For all

primogenitum: ex quo percussi omnes primogenitos
first: from which I struck all firstborn
in terra Aegypti, sanctificavi mihi, quidquid primum
in land Egypt, apart I whatever first
nascitur in Israel ab homine usque ad pecus; mei
born in Israel from man up to cattle; my
sunt. Ego Dominus'. 3:14 Locutusque est Dominus
They are. I The Lord. ' said is Lord
ad Moysen in deserto Sinai dicens: 3:15 ' Numera
to Moses in desert Sinai saying: ' Number
filios Levi per domos patrum suorum et familias
children Levi by homes fathers their and families
omnem masculum ab uno mense et supra'. 3:16
all male from one month and above '.
Numeravit eos Moyses, ut praeceperat Dominus, 3:17
numbered them Moses, as the Lord,
et inventi sunt filii Levi per nomina sua Gerson
and found are children Levi by names his Gershon
et Caath et Merari. 3:18 Haec sunt nomina
and Kohath and Merari. This are names
filiorum Gerson secundum familias suas: Lobni et
children Gershon according to families their Livni and
Semei; 3:19 filii Caath secundum familias suas:
Shammai; children Kohath according to families their
Amram et Isaar, Hebron et Oziel; 3:20 filii
Amram and Izhar Hebron and Oziel; children
Merari secundum familias suas: Moholi et Musi.
Merari according to families their Mahli and Mushi.
Hae sunt familiae Levi per domos patrum suorum.
These are family Levi by homes fathers ones.
3:21 De Gerson fuere familiae duae Lobnitica et
The Gershon there were family two Lobnitica and
Semeitica, 3:22 quarum numeratus est omnis populus
Semeites the numbered is all people
sexus masculini ab uno mense et supra septem
sex male from one month and above seven
milia quingenti. 3:23 Hi post habitaculum
thousand five hundred. These after habitation
metabantur ad occidentem 3:24 sub principe Eliasaph
pitched to west under prince Eliasaph
filio Lael; 3:25 et habebant excubias in tabernaculo
son Lad; and had watch in tent

conventus, ipsum habitaculum et tabernaculum,
meeting it habitation and tent,
operimentum eius, velum, quod trahitur ante fores
cover his film, that drawn before doors
tabernaculi conventus, 3:26 et cortinas atrii, velum
tent meeting and The curtains court The veil
quoque, quod appenditur in introitu atrii, quod est
also, that screen in entry court that is
circa habitaculum et circa altare, et funes ad omne
about habitation and about altar, and ropes to all
opus eius. 3:27 Caath habet familias: Amramitas et
work her. Kohath has families; Amram and
Isaaritas et Hebronitas et Ozielitas; hae sunt
Izharites and Hebron and Ozielites; these are
familiae Caathitarum. 3:28 Omnes generis masculini
family Caathites. All race male
ab uno mense et supra octo milia sescenti
from one month and above eight thousand billion
habebant excubias sanctuarii. 3:29 Familiae filiorum
had watch sanctuary. family children
Caath castrametabantur ad latus habitaculi ad
Kohath encamped to side Habitation to
meridianam plagam, 3:30 princepsque eorum erat
south side, The leader their was
Elisaphan filius Oziel. 3:31 Et custodiebant arcam
Hebron son Oziel. The watch ark
mensamque et candelabrum, altaria et vasa
table and candlestick, altars and vessels
sanctuarii, in quibus ministratur, et velum
sanctuary in which minister, and The veil
cunctamque huiuscemodi supellectilem. 3:32 Princeps
all such furniture. prince
autem principum Levitarum Eleazar filius Aaron
Now leaders Levites Eleazar son Aaron
sacerdotis erat super excubitores custodiae sanctuarii.
priest was over watch guardianship sanctuary.
3:33 At vero de Merari erant familiae Moholitae et
But But of Merari were family Moholites and
Musitae. 3:34 Omnes generis masculini ab uno
Mushi. All race male from one
mense et supra sex milia ducenti; 3:35 princeps
month and above six thousand two hundred; leader

familiarum Merari Suriel filius Abihail. In plaga
families Merari Zuriel son Turn. in stroke
septentrionali ad latus habitaculi castrametabantur;
northern to side Habitation camp;
3:36 erant sub custodia eorum tabulae habitaculi et
were under custody their tables Habitation and
vectes et columnae ac bases earum et cuncta vasa
bars and column and bases their and all vessels
eius et omnia, quae ad cultum huiuscemodi
his and all which to service such
pertinent, 3:37 columnaeque atrii per circuitum cum
concern, posts court by about with
basibus suis et paxilli cum funibus. 3:38
bases their and pins with ropes.
Castrametabantur ante habitaculum, ad orientalem
camp before habitation to east
plagam ante tabernaculum conventus ad orientem,
side before tent meeting to east
Moyses et Aaron cum filiis suis habentes custodiam
Moses and Aaron with children their having watch
sanctuarii in medio filiorum Israel. Quisquis alienus
sanctuary in the children Israel. anyone foreign
accesserit, morietur. 3:39 Omnes Levitae, quos
an approach; die. All Levites, which
numeravit Moyses iuxta praeceptum Domini per
numbered Moses according to command of by
familias suas in genere masculino a mense uno et
families their in general male from month one and
supra, fuerunt viginti duo milia. 3:40 Et ait
above, were twenty two thousand. The said
Dominus ad Moysen: ‘ Numera omnes primogenitos
Lord to Moses: ‘ Number all firstborn
sexus masculini de filiis Israel ab uno mense et
sex male of children Israel from one month and
supra et habebis summam eorum; 3:41 tollesque
above and have summary them; take
Levitas mihi pro omni primogenito filiorum Israel
Levites I for all firstborn children Israel
ego sum Dominus et pecora eorum pro universis
I I Lord and cattle their for all
primogenitis pecorum filiorum Israel’. 3:42 Recensuit
first cattle children Israel ‘ reviewed

Moyses, sicut praeceperat Dominus, omnes
Moses, as the Lord, all
primogenitos filiorum Israel, 3:43 et fuerunt omnes
firstborn children Israel and were all
masculi per nomina sua a mense uno et supra
male by names his from month one and above
viginti duo milia ducenti septuaginta tres. 3:44
twenty two thousand two hundred seventy three.
Locutusque est Dominus ad Moysen dicens: 3:45 ‘
said is Lord to Moses saying: ‘
Tolle Levitas pro omnibus primogenitis filiorum Israel
Away Levites for all first children Israel
et pecora Levitarum pro pecoribus eorum; eruntque
and cattle Levites for cattle homer; yet
Levitae mei. Ego sum Dominus. 3:46 In pretio autem
Levites mine. I I Lord. in price Now
ducentorum septuaginta trium, qui excedunt numerum
Eight seventy three, that exceed number
Levitarum de primogenitis filiorum Israel, 3:47
Levites of first children Israel
accipies quinque siclos per singula capita, ad
take five sides by details heads to
mensuram sanctuarii. Siclus habet viginti obolos.
measure sanctuary. The shekel has twenty pence.
3:48 Dabisque pecuniam Aaron et filiis eius
Give the money Aaron and children his
pretium eorum, qui supra sunt’. 3:49 Tulit igitur
price their that above they are. ‘ took So
Moyses pecuniam eorum, qui excesserant numerum
Moses money their that withdrawal number
eorum, qui redempti erant a Levitis; 3:50 a
their that redeemed were from Levites; from
primogenitis filiorum Israel tulit pecuniam mille
first children Israel took money thousand
trecentorum sexaginta quinque siclorum iuxta
three sixty five shekels according to
pondus sanctuarii. 3:51 Et dedit eam Aaron et
weight sanctuary. The given it Aaron and
filiis eius iuxta verbum, quod praeceperat sibi
children his according to word, that the to

Dominus. 4:1 Locutusque est Dominus ad Moysen et
Lord. said is Lord to Moses and
Aaron dicens: 4:2 ‘ Tolle summam filiorum Caath de
Aaron saying: ‘ Away summary children Kohath of
medio Levitarum per familias et domos suas 4:3 a
the Levites by families and homes their from
tricesimo anno et supra usque ad quinquagesimum
thirtieth year and above up to fifty
annum omnium, qui ingrediuntur, ut stent et
year all that enter as stand and
ministrent in tabernaculo conventus. 4:4 Hic est
minister in tent meeting. This is
cultus filiorum Caath in tabernaculo conventus:
worship children Kohath in tent meeting:
sanctum sanctorum. 4:5 Ingredientur Aaron et filii
St. Saints. 4, 5 enter Aaron and children
eius, quando movenda sunt castra, et deponent
his when move are camp and down
velum, quod pendet ante fores, involventque eo
film, that hang before doors, cover it
arcam testimonii; 4:6 et operient rursum velamine
ark Meeting; and cover again cover
pellium delphini extendentque desuper pallium totum
skins dolphin spread top cloak all
hyacinthinum et inducent vectes. 4:7 Mensam quoque
blue and lead bars. table also
propositionis involvent hyacinthino pallio et ponent
Presence wrap blue cloak and put
cum ea acetabula et phialas, cyathos et crateras ad
with it dishes and bowls, cups and bowls to
liba fundenda; panes semper in ea erunt. 4:8
cakes pour; bread always in it will be.
Extendentque desuper pallium coccineum, quod
spread top cloak scarlet, that
rursum operient velamento pellium delphini et
again cover cover skins dolphin and
inducunt vectes. 4:9 Sument et pallium hyacinthinum,
lead bars. take and cloak blue
quo operient candelabrum cum lucernis et forcipibus
which cover candlestick with lamps and tongs
suis et emunctoriis et cunctis vasis olei, quae ad
their and snuffdishes and all vessels oil which to

concinnandas lucernas necessaria sunt; 4:10 et super
dressing lamps necessary they are: and over
omnia ponent operimentum pellium delphini et
all put cover skins dolphin and
ponent super feretrum. 4:11 Nec non et altare
put over bier. No not and altar
aureum involvent hyacinthino vestimento et extendent
gold wrap blue clothing and spread
desuper operimentum pellium delphini et inducent
top cover skins dolphin and lead
vectes. 4:12 Omnia vasa, quibus ministratur in
bars. All vessels, which minister in
sanctuario, involvent hyacinthino pallio; et extendent
sanctuary, wrap blue cloth; and spread
desuper operimentum pellium delphini ponentque
top cover skins dolphin Placing
super feretrum. 4:13 Sed et altare mundabunt cinere
over bier. but and altar cleanse ashes
et involvent illud purpureo vestimento; 4:14
and wrap it purple clothing;
ponentque super illud omnia vasa, quibus in
Placing over it all vessels, which in
ministerio eius utuntur, id est ignium receptacula,
ministry his use, that is fires receptacles,
fuscinulas ac vatilla et pateras. Cuncta vasa altaris
forks and shovels and bowls. All vessels altar
operient simul velamine pellium delphini et inducent
cover together cover skins dolphin and lead
vectes. 4:15 Cumque involverint Aaron et filii eius
bars. when involved Aaron and children his
sanctuarium et omnia vasa eius in commotione
sanctuary and all vessels his in earthquake
castrorum, tunc intrabunt filii Caath, ut portent
camp then enter children Kohath as carry
involuta, et non tangent sanctuarium, ne moriantur.
wrapped, and not touch sanctuary do not they die.
Ista sunt onera filiorum Caath in tabernaculo
this are load children Kohath in tent
conventus. 4:16 Ad curam Eleazari filii Aaron
meeting. the care Eleazar children Aaron
sacerdotis pertinet oleum ad concinnandas lucernas
priest concerns oil to dressing lamps

et gratissimum incensum et oblatio, quae semper
and most welcome incense and offering which always
offertur, et oleum unctionis et quidquid ad cultum
offered and oil unction and whatever to service
habitaculi pertinet omniumque vasorum, quae in
Habitation concerns all vessels, which in
sanctuario sunt'. 4:17 Locutusque est Dominus ad
sanctuary they are. ' said is Lord to
Moysen et Aaron dicens: 4:18 ' Nolite perdere
Moses and Aaron saying: ' Do not to lose
populum Caath de medio Levitarum, 4:19 sed hoc
people Kohath of the Levites but this
facite eis, ut vivant et non moriantur, quando
do them, as live and not they die, when
appropinquant ad sancta sanctorum: Aaron et filii
approach to holy saints: Aaron and children
eius intrabunt ipsique disponent opera singulorum et
his enter they post works each and
divident quid portare quis debeat. 4:20 Non
divide what carry who should be. no
intrabunt ad videndum, nec puncto quidem,
enter to see or point indeed,
sanctuarium; alioquin morientur'. 4:21 Locutusque est
sanctuary; otherwise They die. ' said is
Dominus ad Moysen dicens: 4:22 ' Tolle summam
Lord to Moses saying: ' Away summary
etiam filiorum Gerson per domos ac familias et
also children Gershon by homes and families and
cognationes suas; 4:23 a triginta annis et supra
families their own; from thirty years and above
usque ad annos quinquaginta numera omnes, qui
up to years fifty number all that
ingrediuntur et ministrant in tabernaculo conventus.
go and minister in tent meeting.
4:24 Hoc est officium familiarum Gersonitarum, 4:25
This is office families Gershon,
ut portent cortinas habitaculi, tabernaculum
as carry The curtains Habitation tent
conventus, operimentum eius et super illud velamen
meeting cover his and over it covering

delphini velumque, quod pendet in introitu
dolphin 'skins that hang in entry
tabernaculi conventus, 4:26 cortinas atrii et velum
tent meeting The curtains court and The veil
in introitu atrii, quod est circa habitaculum et
in entry court that is about habitation and
altare, funiculos et vasa ministerii, omnia, quae facta
altar, lines and vessels service, all which made
sunt, ut eis laborent. 4:27 Iubente Aaron et filiis
are as them they serve. At Aaron and children
eius, portabunt filii Gerson, et scient singuli cui
his bear children Gerson, and know each which
debeant oneri mancipari. 4:28 Hic est cultus
should burden assigned. This is worship
familiarum Gersonitarum in tabernaculo conventus;
families Gershon in tent meetings;
eruntque sub manu Ithamar filii Aaron sacerdotis.
yet under hand Ith'amar children Aaron the priest.
4:29 Filios quoque Merari per familias et domos
children also Merari by families and homes
patrum suorum recensebis 4:30 a triginta annis et
fathers their group from thirty years and
supra usque ad annos quinquaginta, omnes, qui
above up to years fifty, all that
ingrediuntur ad officium ministerii sui et cultum
go to office service s and service
tabernaculi conventus. 4:31 Haec sunt onera eorum:
tent meeting. This are load their
portabunt tabulas habitaculi et vectes eius, columnas
bear tables Habitation and bars his columns
ac bases earum, 4:32 columnas quoque atrii per
and bases their columns also court by
circuitum cum basibus et paxillis et funibus suis;
about with bases and pins and ropes his family;
omnia vasa et supellectilem ad numerum accipient
all vessels and furniture to number take
sicque portabunt. 4:33 Hoc est officium familiarum
so bear. This is office families
Meraritarum et ministerium in tabernaculo
Merari and service in tent
conventus; eruntque sub manu Ithamar filii Aaron
meetings; yet under hand Ith'amar children Aaron

sacerdotis'. 4:34 Recensuerunt igitur Moyses et
priesthood. search So Moses and
Aaron et principes synagogae filios Caath per
Aaron and leaders synagogue children Kohath by
cognitiones et domos patrum suorum 4:35 a
families and homes fathers their from
triginta annis et supra usque ad annum
thirty years and above up to year
quingagesimum, omnes, qui ingrediuntur ad
fiftieth all that go to
ministerium tabernaculi conventus; 4:36 et inventi
service tent meetings; and found
sunt duo milia septingenti quinquaginta. 4:37 Hic
are two thousand seven hundred fifty. This
est numerus familiarum Caath, qui ministrant in
is number families Kohath that minister in
tabernaculo conventus: hos numeravit Moyses et
tent meeting: these numbered Moses and
Aaron iuxta sermonem Domini per manum Moysi.
Aaron according to word of by hand Moses.
4:38 Numerati sunt et filii Gerson per cognitiones
A census are and children Gershon by families
et domos patrum suorum 4:39 a triginta annis et
and homes fathers their from thirty years and
supra usque ad quingagesimum annum, omnes, qui
above up to fifty year all that
ingrediuntur, ut ministrent in tabernaculo conventus;
enter as minister in tent meetings;
4:40 et inventi sunt secundum familias et domus
and found are according to families and house
patrum suorum duo milia sescenti triginta. 4:41 Hic
fathers their two thousand billion thirty. This
est numerus Gersonitarum, omnes, qui ministrant in
is number Gershon, all that minister in
tabernaculo conventus, quos numeraverunt Moy ses
tent meeting which numbered Moses President
et Aaron iuxta verbum Domini. 4:42 Numeratae
and Aaron according to word Lord. numbered
sunt et familiae filiorum Merari per cognitiones et
are and family children Merari by families and

domos patrum suorum 4:43 a triginta annis et
homes fathers their from thirty years and
supra usque ad annum quinquagesimum, omnes, qui
above up to year fiftieth all that
ingrediuntur ad explendos ritus tabernaculi conventus;
go to service rite tent meetings;
4:44 et inventi sunt tria milia ducenti. 4:45 Hic
and found are three thousand two hundred. This
est numerus familiarum filiorum Merari, quos
is number families children Merari which
recensuerunt Moyses et Aaron iuxta imperium
search Moses and Aaron according to government
Domini per manum Moysi. 4:46 Omnes, qui recensiti
of by hand Moses. All that number of
sunt de Levitis et quos recenseri fecit ad nomen
are of Levites and which review he to name
Moyses et Aaron et principes Israel per cognationes
Moses and Aaron and leaders Israel by families
et domos patrum suorum 4:47 a triginta annis et
and homes fathers their from thirty years and
supra usque ad annum quinquagesimum ingredienti
above up to year fifty entering
ad ministerium tabernaculi et onera portanda in
to service tent and load transport in
tabernaculo conventus, 4:48 fuerunt simul octo milia
tent meeting 0.2 were together eight thousand
quingenti octoginta. 4:49 Iuxta verbum Domini per
five eighty. according to word of by
manum Moysi recensuit eos unumquemque iuxta
hand Moses reviewed them each according to
officium et onera sua, sicut praeceperat ei Dominus.
office and load his as the it Lord.
5:1 Locutusque est Dominus ad Moysen dicens: 5:2 ‘
said is Lord to Moses saying:
Praecepit filiis Israel, ut eiciant de castris omnem
Command children Israel as drive of camp all
leprosum et qui semine fluit pollutusque est super
leper and that seed issue unclean is over
mortuo. 5:3 Tam masculum quam feminam eicite de
dead. both male than female Throw of

castris, ne contaminent ea, cum habitaverim cum
camp do not contaminate it with I live with
eis'. 5:4 Feceruntque ita filii Israel et eiecerunt
them. ' They did so children Israel and cast
eos extra castra, sicut locutus erat Dominus Moysi.
them outside camp as said was Lord Moses.
5:5 Locutusque est Dominus ad Moysen dicens: 5:6 '
said is Lord to Moses saying: 5, 6 '
Loquere ad filios Israel: Vir sive mulier, cum
Speak to children Israel: A or woman with
fecerint ex omnibus peccatis, quae solent hominibus
done from all sins, which usually men
accidere, et fraude transgressi fuerint mandatum
happen and fraud transgressed they command
Domini, ille homo reus erit; 5:7 et confitebuntur
Lord, he man guilty will be; and praise
peccatum suum et reddent ipsum caput quintamque
sin his and give it head fifth
partem desuper ei, in quem peccaverint. 5:8 Sin
part top to in which offenders. Sin
autem non fuerit qui recipiat, dabunt Domino, et
Now not be that receive, they give Lord, and
erit sacerdotis, praeter arietem, qui offertur pro
will be the priest, In addition to a that offered for
expiatione, ut sit placabilis hostia. 5:9 Omnis quoque
atonement, as is favorable victim. all also
praelibatio rerum sacrarum, quas offerunt filii
washing events sacred, which offer children
Israel, ad sacerdotem pertinet; 5:10 et, quidquid in
Israel to priest concerns; and, whatever in
sanctuarium offertur a singulis et traditur manibus
sanctuary offered from each and reported hands
sacerdotis, ipsius erit'. 5:11 Locutusque est Dominus
the priest, of will be. ' said is Lord
ad Moysen dicens: 5:12 ' Loquere ad filios Israel
to Moses saying: ' Speak to children Israel
et dices ad eos: Vir, cuius uxor erraverit
and say to them: The man, the wife strays
maritumque decipiens 5:13 dormierit cum altero viro,
her husband deceiving sleeps with other man

et hoc maritus deprehendere non quiverit, sed latet
and this The husband detect not able, but hidden
quod impuram se reddiderit et testibus argui non
that impure he surrenders and witnesses argued not
potest, quia non est inventa in stupro, 5:14 si
can because not is found in seduction if
spiritus zelotypiae concitaverit virum contra uxorem
spirit jealousy stir man against wife
suam, quae vel polluta est vel falsa suspicione
his which or polluted is or FALSE suspicion
appetitur, 5:15 adducet eam ad sacerdotem et offeret
desired bring it to priest and offer
oblationem pro illa decimam partem ephi farinae
offering for that tenth part ephah flour
hordeaceae. Non fundet super eam oleum nec
barley. no pour over it oil or
imponet tus, quia sacrificium zelotypiae est et
on frankincense, because sacrifice jealousy is and
oblatio investigans adulterium. 5:16 Afferet igitur eam
offering investigating adultery. bring So it
sacerdos et statuet coram Domino; 5:17 assumetque
The priest and set before Lord; take
aquam sanctam in vase fictili et paxillum terrae de
water holy in vessel earthen and Please earth of
pavimento habitaculi mittet in eam. 5:18 Cumque
floor Habitation shoot in her. when
posuerit sacerdos mulierem in conspectu Domini,
put The priest woman in before Lord,
discooperiet caput eius et ponet super manus illius
uncover head his and put over hand of
sacrificium recordationis, oblationem zelotypiae; ipse
sacrifice memory offering jealousy; he
autem tenebit aquas amarissimas, in quibus cum
Now hold water bitter, in which with
exsecratione maledicta congegit. 5:19 Adiurabitque
execration cursed loathing. bind
eam et dicet: ‘Si non dormivit vir alienus tecum,
it and He will say: ‘If not slept man foreign with
et si non declinasti a viro tuo et non polluta es,
and if not aside from man your and not polluted you

deserto mariti toro, non te nocebunt aquae istae
desert husband bed not you hurt water these
amarissimae, in quas maledicta congessi. 5:20 Sin
The bitter, in which cursed loaded. Sin
autem declinasti a viro tuo atque polluta es et
Now aside from man your and polluted you and
concubuisti cum altero viro', 5:21 adiurabit eam
lain with other Man ' swear it
sacerdos iuramento maledictionis: 'Det te Dominus in
The priest oath indignation; 'The you Lord in
maledictionem, iuramentum in medio populi tui;
curse oath in the people your;
putrescere faciat femur tuum, et tumens uterus tuus
decompose do thigh your and sores larva your
disrumpatur; 5:22 ingrediantur aquae maledictae in
swell; enter water the curse in
ventrem tuum, et utero tumescente putrescat femur!'.
stomach your and child swell rot thigh.
Et respondebit mulier: 'Amen, amen'. 5:23 Scribetque
The answer woman: Amen Amen. ' write
sacerdos in libello ista maledicta et delebit ea aquis
The priest in notebook this cursed and destroy it water
amarissimis 5:24 et dabit ei bibere aquas amaras, in
bitter 5:24 and will it drink water bitter, in
quas maledicta congegit, et ingredientur in eam
which cursed consisting of and enter in it
aquae maledictionis, quae amarae fient; 5:25 tollet
water cursing which bitter will be made; 5:25 take off
sacerdos de manu eius sacrificium zelotypiae et
The priest of hand his sacrifice jealousy and
agitabit illud coram Domino imponentque illud super
wave it before Lord offer it over
altare; 5:26 pugillum sacrificii tollat de eo, quod
altar; 5:26 a handful of sacrifice take of it that
offertur in memoriale, et incendat super altare; et
offered in memorial and kindle over altar; and
deinde potum det mulieri aquas amarissimas. 5:27
then water give woman water bitter. 5:27
Quas cum biberit, si polluta est et, contempto viro,
What with drinks, if polluted is and, despising man
adulterii rea, pertransibunt eam aquae maledictionis
adultery guilty End it water malediction

et, inflato ventre, computrescet femur; eritque mulier
and, inflated belly, rot thigh; Otherwise woman
in maledictionem omni populo eius. 5:28 Quod si
in curse all people her. 5:28 The if
polluta non fuerit sed munda, erit innoxia et faciet
polluted not be but clean will be harmless and will
liberos'. 5:29 Ista est lex zelotypiae, si declinaverit
free. 5:29 this is law jealousy; if turns
mulier a viro suo et si polluta fuerit, 5:30
woman from man his and if polluted it 5:30
maritusque zelotypiae spiritu concitatus adduxerit eam
husband jealousy spirit excited bring it
in conspectu Domini, et fecerit ei sacerdos iuxta
in before Lord, and do it The priest according to
omnia, quae scripta sunt; 5:31 maritus absque
all which written they are: 5:31 The husband without
culpa erit, et illa recipiet iniquitatem suam. 6:1
fault It will be and that welcome back violence own. 6: 1
Locutusque est Dominus ad Moysen dicens: 6:2 ‘
said is Lord to Moses saying: 6: 2 ‘
Loquere ad filios Israel et dices ad eos: Vir sive
Speak to children Israel and say to them: A or
mulier cum fecerint votum, ut sanctificentur et se
woman with done vow, as sanctified and he
voluerint Domino consecrare, 6:3 a vino et omni
they want Lord consecrate 6: 3 from wine and all
quod inebriare potest abstinebunt; acetum ex vino
that drink can abstain; vinegar from wine
et ex qualibet alia potione et, quidquid de uva
and from each other draft and, whatever of grapes
exprimitur, non bibent; uvas recentes siccasque non
expressed, not drink; grapes fresh dried not
comedent 6:4 cunctis diebus, quibus ex voto Domino
eat 6: 4 all days which from vote Lord
consecrantur: quidquid ex vinea esse potest ab
consecrated: whatever from The vineyard be can from
uva acerba usque ad pellicula non comedent. 6:5
grapes bitter up to The movie not eat. 6: 5
Omni tempore separationis suae novacula non
all time separation his razor not

transibit per caput eius usque ad completum tempus,
switch by head his up to complete time;
quo Domino consecratur; sanctus erit crescente
which Lord consecrated; St. will be increasing
caesarie capitis eius. 6:6 Omni tempore consecrationis
hair head her. 6: 6 all time consecration
suae ad mortuum non ingreditur; 6:7 nec super
his to dead not go in; 6, 7 or over
patris quidem et matris et fratris sororisque funere
father indeed and mother and brother sister funeral
contaminabitur, quia consecratio Dei sui super caput
contaminated, because consecration God s over head
eius est. 6:8 Omnibus diebus separationis suae
his It is. 6, 8 all days separation his
sanctus erit Domino. 6:9 Sin autem mortuus fuerit
St. will be Lord. 6: 9 Sin Now dead be
subito quispiam coram eo, polluetur caput
suddenly one before it unclean head
consecrationis eius; quod radet ilico in eadem die
consecration thereof; that shave immediately in same day
purgationis suae, id est die septima. 6:10 In octava
purification his that is day seventh. 6:10 in eighth
autem die offeret duos turtures vel duos pullos
Now day offer two turtles or two young
columbae sacerdoti in introitu tabernaculi conventus,
doves priest in entry tent meeting
6:11 facietque sacerdos unum pro peccato et alterum
6:11 He will The priest one for sin and other
in holocaustum et expiabit pro eo, quia peccavit
in holocaust and expiate for it because sinned
super mortuo, sanctificabitque caput eius in die illo
over dead, hallow head his in day that
6:12 et consecrabit Domino dies separationis suae
6:12 and separate Lord day separation his
offerens agnum anniculum pro delicto; ita tamen, ut
offering lamb year for trespass; so however, as
dies priores irriti fiant, quoniam polluta est
day former null become for polluted is
consecratio eius. 6:13 Ista est lex consecrationis, cum
consecration her. 6:13 this is law consecration with
dies, quos ex voto decreverat, complebuntur:
day, which from vote determined completed

adducent eum ad ostium tabernaculi conventus, 6:14
bring it to door tent meeting 6:14
et offeret oblationem suam Domino agnum anniculum
and offer offering his Lord lamb year
immaculatum in holocaustum et ovem anniculam
unspotted in holocaust and sheep year old
immaculatam pro peccato et arietem immaculatum
stainless for sin and ram unspotted
hostiam pacificam, 6:15 canistrum quoque panum
host peaceful, 6:15 basket also bread
azymorum, qui permixti sint oleo, et lagana absque
unleavened bread, that mixed are oil and wafers without
fermento uncta oleo ac oblationem et libamina
yeast greased oil and offering and offerings
singulorum. 6:16 Quae offeret sacerdos coram Domino
each. 6:16 What offer The priest before Lord
et faciet tam pro peccato quam in holocaustum;
and will so for sin than in holocaust;
6:17 arietem vero immolabit hostiam pacificam
6:17 ram But immolate host peaceful
Domino offerens simul canistrum azymorum;
Lord offering together basket unleavened bread;
facietque oblationem eius et libamenta. 6:18 Tunc
He will offering his and libations. 6:18 Then
radet nazaraeus ante ostium tabernaculi conventus
shave Nazarite before door tent meeting
caesariem consecrationis suae tolletque capillos suos
hair consecration his take hair their
et ponet super ignem, qui est suppositus sacrificio
and put over fire that is under sacrifice
pacificorum, 6:19 et sumet sacerdos armum coctum
peace, 6:19 and take The priest shoulder cooked
arietis tortamque absque fermento unam de canistro
ram cake without yeast one of basket
et laganum azymum unum et tradet in manus
and wafer unleavened one and betray in hand
nazaraei, postquam rasum fuerit caput eius; 6:20 et
separate, after shaven be head thereof; 6:20 and
agitabit in conspectu Domini, et sanctificata
wave in before Lord, and sanctified

sacerdotis erunt sicut pectusculum, quod agitari, et
priest will be as breast, that discuss and
femur, quod praelevare iussum est. Post haec potest
thigh, that praelevare bidden It is. Post this can
bibere nazaraeus vinum'. 6:21 Ista est lex nazaraei,
drink Nazarite wine '. 6:21 this is law separate,
cum voverit oblationem suam Domino tempore
with dedicates offering his Lord time
consecrationis suae, exceptis his, quae invenerit manus
consecration his besides the those which finds hand
eius. Iuxta quod devoverat, ita faciet secundum
her. according to that get so will according to
legem consecrationis suae. 6:22 Locutusque est
law consecration His. 6:22 said is
Dominus ad Moysen dicens: 6:23 ' Loquere Aaron
Lord to Moses saying: 6:23 ' Speak Aaron
et filiis eius: Sic benedicetis filiis Israel et dicetis
and children his so bless children Israel and you say
eis: 6:24 'Benedicat tibi Dominus et custodiat te!
them: 6:24 'bless you Lord and keep You!
6:25 Illuminet Dominus faciem suam super te et
6:25 lighten Lord face his over you and
misereatur tui! 6:26 Convertat Dominus vultum suum
gracious you! 6:26 May Lord face his
ad te et det tibi pacem!'. 6:27 Invocabuntque
to you and give you peace. ' 6:27 ¶
nomen meum super filios Israel, et ego benedicam
name my over children Israel and I bless
eis'. 7:1 Factum est autem in die, qua complevit
them. ' 7: 1 Action is Now in day which finished
Moyses habitaculum et erexit illud unxitque et
Moses habitation and set up it anointed and
sanctificavit cum omnibus vasis suis, altare similiter
dedicated with all vessels their altar similarly,
et omnia vasa eius, 7:2 obtulerunt principes Israel
and all vessels his 7: 2 offered leaders Israel
et capita familiarum, qui erant per singulas tribus
and heads families that were by each three
praefecti eorum, qui numerati fuerant, 7:3 munera
Governors their that numbered were 7: 3 gifts

coram Domino sex plaustra tecta cum duodecim
before Lord six wagons buildings with twelve
bobus. Unum plastrum obtulere duo duces et unum
oxen. one cart offered two leaders and one
bovem singuli; obtuleruntque ea in conspectu
ox individuals; offered it in before
habitaculi. 7:4 Ait autem Dominus ad Moysen: 7:5 ‘
Habitation. 7: 4 said Now Lord to Moses: 7: 5 ‘
Suscipe ab eis, ut serviant in ministerio tabernaculi
Receive from them, as serve in ministry tent
conventus, et trades ea Levitis iuxta ordinem
meeting and deliver it Levites according to order
ministerii sui’. 7:6 Itaque cum suscepisset Moyses
service 's. 7: 6 So with He received a Moses
plaustra et boves, tradidit eos Levitis. 7:7 Duo
wagons and cattle delivered them Levites. 7: 7 two
plaustra et quattuor boves dedit filiis Gerson,
wagons and four cattle given children Gerson,
iuxta id quod habebant necessarium. 7:8 Quattuor
according to that that had necessary. 7, 8 four
alia plaustra et octo boves dedit filiis Merari,
other wagons and eight cattle given children Merari
secundum officia sua sub manu Ithamar filii
according to service his under hand Ith'amar children
Aaron sacerdotis. 7:9 Filiis autem Caath non dedit
Aaron the priest. 7, 9 children Now Kohath not given
plaustra et boves, quia in sanctuario serviunt et
wagons and cattle because in sanctuary they serve and
onera propriis portant umeris. 7:10 Igitur obtulerunt
load own carry shoulders. 7:10 Now offered
duces in dedicationem altaris die, qua unctum est,
leaders in dedication altar day which anointed is
oblationem suam ante altare. 7:11 Dixitque Dominus
offering his before altar. 7:11 said Lord
ad Moysen: ‘ Singuli duces per singulos dies offerant
to Moses: ‘ Each leaders by each day offer
munera in dedicationem altaris’. 7:12 Primo die
gifts in dedication the altar. ‘ 7:12 First day
obtulit oblationem suam Naasson filius Aminadab de
offered offering his Nahshon son Amminadab of
tribu Iudae. 7:13 Fueruntque in ea scutula argentea
tribe Judah. 7:13 They were in it dish silver

pondo centum triginta siclorum, phiala argentea
pounds one hundred thirty shekels; bowl silver
habens septuaginta siclos iuxta pondus sanctuarii,
a seventy sides according to weight sanctuary
utraque plena simila conspersa oleo in sacrificium,
both full flour flour oil in sacrifice
7:14 acetabulum ex decem siclis aureis plenum
7:14 dish from ten pieces gold full
incenso, 7:15 bos de armento et aries et agnus
incense; 7:15 ox of herd and ram and lamb
anniculus in holocaustum 7:16 hircusque pro peccato;
one year in holocaust 7:16 hircusque for sin;
7:17 et in sacrificio pacificorum boves duo, arietes
7:17 and in sacrifice peace cattle two, rams
quinque, hirci quinque, agni anniculi quinque: haec
five goats five lamb first year five: this
est oblatio Naasson filii Aminadab. 7:18 Secundo
is offering Nahshon children Amminadab. 7:18 Second
die obtulit Nathanael filius Suar dux de tribu
day offered Nathanael son Next leader of tribe
Issachar 7:19 scutulam argenteam appendentem
Issachar 7:19 charger silver weight
centum triginta siclos, phialam argenteam habentem
one hundred thirty ounces bowl silver having
septuaginta siclos iuxta pondus sanctuarii,
seventy sides according to weight sanctuary
utramque plenam simila conspersa oleo in sacrificium,
both full flour flour oil in sacrifice
7:20 acetabulum aureum habens decem siclos plenum
7:20 dish gold a ten sides full
incenso, 7:21 bovem de armento et arietem et
incense; 7:21 ox of herd and ram and
agnum anniculum in holocaustum 7:22 hircumque pro
lamb year in holocaust 7:22 One kid for
peccato; 7:23 et in sacrificio pacificorum boves duos,
sin; 7:23 and in sacrifice peace cattle two
arietes quinque, hircos quinque, agnos anniculos
rams five goats five lambs year
quinque: haec fuit oblatio Nathanael filii Suar. 7:24
five: this was offering Nathanael children Suar. 7:24

Tertio die princeps filiorum Zabulon Eliab filius
Third day leader children Zebulon Eliab son

Helon 7:25 obtulit scutulam argenteam appendentem
Elon 7:25 offered charger silver weight

centum triginta siclos, phialam argenteam habentem
one hundred thirty ounces bowl silver having

septuaginta siclos ad pondus sanctuarii, utramque
seventy sides to weight sanctuary both

plenam simila conspersa oleo in sacrificium, 7:26
full flour flour oil in sacrifice 7:26

acetabulum aureum appendens decem siclos plenum
dish gold weighing ten sides full

incenso, 7:27 bovem de armento et arietem et
incense; 7:27 ox of herd and ram and

agnum anniculum in holocaustum 7:28 hircumque pro
lamb year in holocaust 7:28 One kid for

peccato; 7:29 et in sacrificio pacificorum boves duos,
sin; 7:29 and in sacrifice peace cattle two

arietes quinque, hircos quinque, agnos anniculos
rams five goats five lambs year

quinque: haec est oblatio Eliab filii Helon. 7:30
five: this is offering Eliab children Holon. 7:30

Die quarto princeps filiorum Ruben Elisur filius
On fourth leader children Ruben Elizur son

Sedeur 7:31 obtulit scutulam argenteam appendentem
standard 7:31 offered charger silver weight

centum triginta siclos, phialam argenteam habentem
one hundred thirty ounces bowl silver having

septuaginta siclos ad pondus sanctuarii, utramque
seventy sides to weight sanctuary both

plenam simila conspersa oleo in sacrificium, 7:32
full flour flour oil in sacrifice 7:32

acetabulum aureum appendens decem siclos plenum
dish gold weighing ten sides full

incenso, 7:33 bovem de armento et arietem et
incense; 7:33 ox of herd and ram and

agnum anniculum in holocaustum 7:34 hircumque pro
lamb year in holocaust 7:34 One kid for

peccato; 7:35 et in hostias pacificorum boves duos,
sin; 7:35 and in victims peace cattle two

arietes quinque, hircos quinque, agnos anniculos
rams five goats five lambs year

quinque: haec fuit oblatio Elisur filii Sedeur. 7:36
five: this was offering Elizur children Standard. 7:36

Die quinto princeps filiorum Simeon Salamiel filius
On V leader children Simeon Salamiel son

Surisaddai 7:37 obtulit scutulam argenteam
Zuri 7:37 offered charger silver

appendentem centum triginta siclos, phialam
weight one hundred thirty ounces bowl

argenteam habentem septuaginta siclos ad pondus
silver having seventy sides to weight

sanctuarii, utramque plenam simila conspersa oleo in
sanctuary both full flour flour oil in

sacrificium, 7:38 acetabulum aureum appendens decem
sacrifice 7:38 dish gold weighing ten

siclos plenum incenso, 7:39 bovem de armento et
sides full incense; 7:39 ox of herd and

arietem et agnum anniculum in holocaustum, 7:40
ram and lamb year in holocaust 7:40

hircumque pro peccato; 7:41 et in hostias
One kid for sin; 7:41 and in victims

pacificorum boves duos, arietes quinque, hircos
peace cattle two rams five goats

quinque, agnos anniculos quinque: haec fuit oblatio
five lambs year five: this was offering

Salamiel filii Surisaddai. 7:42 Die sexto princeps
Salamiel children Zuri. 7:42 On sixth leader

filiorum Gad Eliasaph filius Deuel 7:43 obtulit
children Gad Eliasaph son Deuel 7:43 offered

scutulam argenteam appendentem centum triginta
charger silver weight one hundred thirty

siclos, phialam argenteam habentem septuaginta siclos
ounces bowl silver having seventy sides

ad pondus sanctuarii, utramque plenam simila
to weight sanctuary both full flour

conspersa oleo in sacrificium, 7:44 acetabulum
flour oil in sacrifice 7:44 dish

aureum appendens decem siclos plenum incenso, 7:45
gold weighing ten sides full incense; 7:45

bovem de armento et arietem et agnum anniculum
ox of herd and ram and lamb year

in holocaustum, 7:46 hircumque pro peccato; 7:47 et
in holocaust 7:46 One kid for sin; 7:47 and
in hostias pacificorum boves duos, arietes quinque,
in victims peace cattle two rams five
hircos quinque, agnos anniculos quinque: haec fuit
goats five lambs year five: this was
oblatio Eliasaph filii Deuel. 7:48 Die septimo
offering Eliasaph children Deuel. 7:48 On seventh
princeps filiorum Ephraim Elisama filius Ammiud
leader children Ephraim Elishama son Ammiud
7:49 obtulit scutulam argenteam appendentem
7:49 offered charger silver weight
centum triginta siclos, phialam argenteam habentem
one hundred thirty ounces bowl silver having
septuaginta siclos ad pondus sanctuarii, utramque
seventy sides to weight sanctuary both
plenam simila conspersa oleo in sacrificium, 7:50
full flour flour oil in sacrifice 7:50
acetabulum aureum appendens decem siclos plenum
dish gold weighing ten sides full
incenso, 7:51 bovem de armento et arietem et
incense; 7:51 ox of herd and ram and
agnum anniculum in holocaustum, 7:52 hircumque
lamb year in holocaust 7:52 One kid
pro peccato; 7:53 et in hostias pacificorum boves
for sin; 7:53 and in victims peace cattle
duos, arietes quinque, hircos quinque, agnos anniculos
two rams five goats five lambs year
quinque: haec fuit oblatio Elisama filii Ammiud.
five: this was offering Elishama children Of.
7:54 Die octavo princeps filiorum Manasse Gamaliel
7:54 On eighth leader children Manasseh Gamaliel
filius Phadassur 7:55 obtulit scutulam argenteam
son Phadassur 7:55 offered charger silver
appendentem centum triginta siclos, phialam
weight one hundred thirty ounces bowl
argenteam habentem septuaginta siclos ad pondus
silver having seventy sides to weight
sanctuarii, utramque plenam simila conspersa oleo in
sanctuary both full flour flour oil in

sacrificium, 7:56 acetabulum aureum appendens decem
sacrifice 7:56 dish gold weighing ten
siclos plenum incenso, 7:57 bovem de armento et
sides full incense; 7:57 ox of herd and
arietem et agnum anniculum in holocaustum 7:58
ram and lamb year in holocaust 7:58
hircumque pro peccato; 7:59 et in hostias
One kid for sin; 7:59 and in victims
pacificorum boves duos, arietes quinque, hircos
peace cattle two rams five goats
quinque, agnos anniculos quinque: haec fuit oblatio
five lambs year five: this was offering
Gamaliel filii Phadassur. 7:60 Die nono princeps
Gamaliel children Of. 7:60 On ninth leader
filiorum Benjamin Abidan filius Gedeonis 7:61 obtulit
children Benjamin -Abidan son Gideon 7:61 offered
scutulam argenteam appendentem centum triginta
charger silver weight one hundred thirty
siclos, phialam argenteam habentem septuaginta siclos
ounces bowl silver having seventy sides
ad pondus sanctuarii, utramque plenam simila
to weight sanctuary both full flour
conspersa oleo in sacrificium, 7:62 et acetabulum
flour oil in sacrifice 7:62 and dish
aureum appendens decem siclos plenum incenso, 7:63
gold weighing ten sides full incense; 7:63
bovem de armento et arietem et agnum anniculum
ox of herd and ram and lamb year
in holocaustum 7:64 hircumque pro peccato; 7:65 et
in holocaust 7:64 One kid for sin; 7:65 and
in hostias pacificorum boves duos, arietes quinque,
in victims peace cattle two rams five
hircos quinque, agnos anniculos quinque: haec fuit
goats five lambs year five: this was
oblatio Abidan filii Gedeonis. 7:66 Die decimo
offering -Abidan children Gedeon. 7:66 On X
princeps filiorum Dan Ahiezer filius Ammisaddai 7:67
leader children Dan Ahiezer son Ammisaddai 7:67
obtulit scutulam argenteam appendentem centum
offered charger silver weight one hundred

triginta siclos, phialam argenteam habentem
thirty ounces bowl silver having
septuaginta siclos ad pondus sanctuarii, utramque
seventy sides to weight sanctuary both
plenam simila conspersa oleo in sacrificium, 7:68
full flour flour oil in sacrifice 7:68
acetabulum aureum appendens decem siclos plenum
dish gold weighing ten sides full
incenso, 7:69 bovem de armento et arietem et
incense; 7:69 ox of herd and ram and
agnum anniculum in holocaustum 7:70 hircumque pro
lamb year in holocaust 7:70 One kid for
peccato; 7:71 et in hostias pacificorum boves duos,
sin; 7:71 and in victims peace cattle two
arietes quinque, hircos quinque, agnos anniculos
rams five goats five lambs year
quinque: haec fuit oblatio Ahiezer filii Ammisaddai.
five: this was offering Ahiezar children Of.
7:72 Die undecimo princeps filiorum Aser Phegiel
7:72 On eleven leader children Asher Phegiel
filius Ochran 7:73 obtulit scutulam argenteam
son Ocran 7:73 offered charger silver
appendentem centum triginta siclos, phialam
weight one hundred thirty ounces bowl
argenteam habentem septuaginta siclos ad pondus
silver having seventy sides to weight
sanctuarii, utramque plenam simila conspersa oleo in
sanctuary both full flour flour oil in
sacrificium, 7:74 acetabulum aureum appendens decem
sacrifice 7:74 dish gold weighing ten
siclos plenum incenso, 7:75 bovem de armento et
sides full incense; 7:75 ox of herd and
arietem et agnum anniculum in holocaustum 7:76
ram and lamb year in holocaust 7:76
hircumque pro peccato; 7:77 et in hostias
One kid for sin; 7:77 and in victims
pacificorum boves duos, arietes quinque, hircos
peace cattle two rams five goats
quinque, agnos anniculos quinque: haec fuit oblatio
five lambs year five: this was offering

Phegiel filii Ochran. 7:78 Die duodecimo princeps
Phegiel children Ocran. 7:78 On twelfth leader
filiorum Nephthali Ahira filius Enan 7:79 obtulit
children Naphtali Ahira son Enan 7:79 offered
scutulam argenteam appendentem centum triginta
charger silver weight one hundred thirty
siclos, phialam argenteam habentem septuaginta siclos
ounces bowl silver having seventy sides
ad pondus sanctuarii, utramque plenam simila oleo
to weight sanctuary both full flour oil
conspersa in sacrificium, 7:80 acetabulum aureum
flour in sacrifice 7:80 dish gold
appendens decem siclos plenum incenso, 7:81 bovem
weighing ten sides full incense; 7:81 ox
de armento et arietem et agnum anniculum in
of herd and ram and lamb year in
holocaustum 7:82 hircumque pro peccato; 7:83 et in
holocaust 7:82 One kid for sin; 7:83 and in
hostias pacificorum boves duos, arietes quinque,
victims peace cattle two rams five
hircos quinque, agnos anniculos quinque: haec fuit
goats five lambs year five: this was
oblatio Ahira filii Enan. 7:84 Haec in dedicatione
offering Ahira children Enan. 7:84 This in dedication
altaris oblata sunt a principibus Israel in die, qua
altar offerings are from chief Israel in day which
consecratum est: scutulae argenteae duodecim, phialae
consecrated is: chargers silver twelve; Leyden
argenteae duodecim, acetabula duodecim, 7:85 ita ut
silver twelve; dishes twelve; 7:85 so as
centum triginta siclos argenti haberet una scutella,
one hundred thirty sides silver have one On a plate,
et septuaginta siclos haberet una phiala, id est in
and seventy sides have one bowl, that is in
commune vasorum omnium ex argento sicli duo
common vessels all from silver shekel two
milia quadringenti pondere sanctuarii; 7:86 acetabula
thousand four weight the sanctuary; 7:86 dishes
aurea duodecim plena incenso denos siclos
gold twelve full incense; ten sides

appendentia pondere sanctuarii, id est simul auri
weighing weight sanctuary that is together gold
sicli centum viginti; 7:87 omnes boves de armento
shekel one hundred twenty; 7:87 all cattle of herd
in holocaustum duodecim, arietes duodecim, agni
in holocaust twelve; rams twelve; lamb
anniculi duodecim et libamenta eorum; hirci
first year twelve and libations them; goats
duodecim pro peccato. 7:88 In hostias pacificorum
twelve for sin. 7:88 in victims peace
omnes boves viginti quattuor, arietes sexaginta, hirci
all cattle twenty four, rams sixty goats
sexaginta, agni anniculi sexaginta: haec oblata sunt in
sixty lamb first year sixty; this offerings are in
dedicatione altaris, quando unctum est. 7:89 Cumque
dedication altar, when anointed It is. 7:89 when
ingrederetur Moyses tabernaculum testimonii, ut
enter Moses tent Meeting as
consuleret oraculum, audiebat vocem loquentis ad se
consult oracle, listen voice speaker to he
de propitiatorio, quod erat super arcam testimonii
of seat that was over ark Meeting
inter duos cherubim, unde et loquebatur ei. 8:1
between two cherubs whence and He was speaking to him. 8: 1
Locutusque est Dominus ad Moysen dicens: 8:2 ‘
said is Lord to Moses saying: 8: 2 ‘
Loquere Aa ron et dices ad eum: Cum posueris
Speak aa Aaron and say to him: with set
lucernas, contra eam partem, quam candelabrum
lamps against it part, than candlestick
respicit, lucere debebunt septem lucernae’. 8:3
regards, shine pulp seven The lamps’. 8: 3
Fecitque sic Aaron et posuit lucernas super
And he did so Aaron and set lamps over
candelabrum, ut praeceperat Dominus Moysi. 8:4
candlestick, as the Lord Moses. 8: 4
Haec autem erat factura candelabri: ex auro
This Now was workmanship candlestick; from gold
ductili, tam medius stipes quam flores eius. Iuxta
beaten, so middle post than flowers her. according to
exemplum, quod ostendit Dominus Moysi, ita operatus
example, that shows Lord Moses, so He worked

est candelabrum. 8:5 Et locutus est Dominus ad
is candlestick. 8: 5 The said is Lord to
Moysen dicens: 8:6 ‘ Tolle Levitas de medio filiorum
Moses saying: 8: 6 ‘ Away Levites of the children
Israel et purificabis eos 8:7 iuxta hunc ritum.
Israel and cleanse them 8: 7 according to this the regulation.
Aspergantur aqua lustrationis et radant omnes pilos
Sprinkle water purification and shave all hair
carnis suae, lavabunt vestimenta sua et mundabunt
of his wash clothes his and cleanse
se. 8:8 Tollent bovem de armentis et oblationem
themselves. 8: 8 take ox of herds and offering
eius similam oleo conspersam; bovem autem alterum
his flour oil tempered; ox Now other
de armento tu accipies pro peccato 8:9 et applicabis
of herd you take for sin 8, 9 and C.
Levitas coram tabernaculo conventus, convocata omni
Levites before tent meeting calling the all
multitudine filiorum Israel. 8:10 Cumque Levitae
numbers children Israel. 8:10 when Levites
fuerint coram Domino, ponent filii Israel manus
they before Lord, put children Israel hand
suas super eos, 8:11 et agitabit Aaron Levitas
their over them; 8:11 and wave Aaron Levites
munus in conspectu Domini a filiis Israel, ut
function in before of from children Israel as
serviant in ministerio eius. 8:12 Levitae quoque
serve in ministry her. 8:12 Levites also
ponent manus suas super capita boum, e quibus
put hand their over heads oxen, from which
unum facies pro peccato et alterum in holocaustum
one face for sin and other in holocaust
Domini, ut expies eos. 8:13 Statuesque
Lord, as make an atonement for them. 8:13 set
Levitas in conspectu Aaron et filiorum eius et
Levites in before Aaron and children his and
agitabis eos Domino 8:14 ac separabis de medio
wave them Lord 8:14 and Levy of the
filiorum Israel, ut sint mei; 8:15 et postea
children Israel as are mine; 8:15 and later
ingredientur, ut serviant tabernaculo conventus. Sicque
go: as serve tent meeting. So,

purificabis et agitabis eos, 8:16 quoniam dono donati
cleanse and wave them; 8:16 for gift gifted
sunt mihi e medio filiorum Israel; pro primogenitis,
are I from the children Israel; for first,
quae aperiunt omnem vulvam in Israel, accepi eos.
which open all matrix in Israel I received them.
8:17 Mea sunt enim omnia primogenita filiorum
8:17 my are For all birthright children
Israel, tam ex hominibus quam ex iumentis. Ex
Israel so from men than from cattle. from
die, quo percussi omne primogenitum in terra
day which I struck all first in land
Aegypti, sanctificavi eos mihi. 8:18 Et tuli Levitas
Egypt, apart them to me. 8:18 The I Levites
pro cunctis primogenitis filiorum Israel 8:19
for all first children Israel 8:19
tradidique eos dono Aaron et filiis eius de medio
delivered them gift Aaron and children his of the
filiorum Israel, ut serviant mihi pro Israel in
children Israel as serve I for Israel in
tabernaculo conventus et expient pro eis, ne sit in
tent meeting and unrest for them, do not is in
populo plaga, si ausi fuerint accedere ad
people quarter if venture they approach to
sanctuarium'. 8:20 Feceruntque Moyses et Aaron et
sanctuary '. 8:20 They did Moses and Aaron and
omnis congregatio filiorum Israel super Levitis, quae
all company children Israel over Levites which
praeceperat Dominus Moysi. 8:21 Purificatique sunt
the Lord Moses. 8:21 purified are
et laverunt vestimenta sua, agitavitque eos Aaron in
and washed clothes his offered them Aaron in
conspectu Domini et expiavit eos, ut purificati 8:22
before of and expiated them; as purified 8:22
ingrederentur ad officia sua in tabernaculo conventus
go to offices his in tent meeting
coram Aaron et filiis eius; sicut praeceperat
before Aaron and children thereof; as the
Dominus Moysi de Levitis, ita factum est. 8:23
Lord Moses of Levites so it It is. 8:23

Locutusque est Dominus ad Moysen dicens: 8:24 ‘
said is Lord to Moses saying: 8:24 ‘
Haec est lex Levitarum: a viginti quinque annis et
This is law Levites: from twenty five years and
supra ingredientur, ut ministrent in tabernaculo
above go: as minister in tent
conventus; 8:25 cumque quinquagesimum annum
meetings; 8:25 when fifty year
aetatis impleverint, servire cessabunt 8:26 eruntque
age waiting serve stop 8:26 yet
ministri fratrum suorum in tabernaculo conventus,
The ministers brothers their in tent meeting
ut custodiant, quae sibi fuerint commendata; opera
as keep, which to they commended; works
autem ipsa non faciant. Sic dispones Levitis in
Now the not they make. so order the Levites in
custodiis suis’. 9:1 Locutus est Dominus ad
prisoners their own. ‘ 9: 1 He spoke is Lord to
Moysen in deserto Sinai anno secundo, postquam
Moses in desert Sinai year second, after
egressi sunt de terra Aegypti, mense primo dicens:
out are of land Egypt, month first saying:
9:2 ‘ Faciant filii Israel Pascha in tempore suo 9:3
9: 2 ‘ Let the children Israel Easter in time his 9: 3
quarta decima die mensis huius ad vesperam
Wednesday tenth day month this to evening
iuxta omnia praecepta et iustificationes eius’. 9:4
according to all rules and regulations His. ‘ 9: 4
Praecepitque Moyses filiis Israel, ut facerent Pascha.
charged Moses children Israel as do Easter.
9:5 Qui fecerunt tempore suo quarta decima die
9: 5 He they time his Wednesday tenth day
mensis ad vesperam in deserto Sinai; iuxta omnia,
month to evening in desert Sinai; according to all
quae mandaverat Dominus Moysi, fecerunt filii
which charged Lord Moses, they children
Israel. 9:6 Ecce autem quidam immundi super
Israel. 9: 6 Look Now some unclean over
animam hominis, qui non poterant facere Pascha in
life man, that not could do Easter in
die illo, accedentes ad Moysen et Aaron 9:7
day that, coming to Moses and Aaron 9: 7

dixerunt ei: ‘ Immundi sumus super animam
said to: ‘ Impure we are over life
hominis; quare fraudamur, ut non valeamus
man; why cheated, as not enabled
oblationem offerre Domino in tempore suo inter
offering offer Lord in time his between
filios Israel?’. 9:8 Quibus respondit Moyses: ‘ State,
children Israel ‘. 9: 8 these answered Moses: ‘ Stand;
ut consulam quid praecipiat Dominus de vobis’. 9:9
as consult what command Lord of you ‘. 9: 9
Locutusque est Dominus ad Moysen dicens: 9:10 ‘
said is Lord to Moses saying: 9:10 ‘
Loquere filiis Israel: Homo, qui fuerit immundus
Speak children Israel: man, that be unclean
super anima, sive in via procul in gente vestra,
over soul, or in road at in race your
faciat Pascha Domino 9:11 in mense secundo quarta
do Easter Lord 9:11 in month second Wednesday
decima die mensis ad vesperam; cum azymis et
tenth day month to evening; with unleavened bread and
lactucis agrestibus comedent illud, 9:12 non relinquent
lettuce herbs eat it 9:12 not leave
ex eo quippiam usque mane et os eius non
from it any up morning and mouth his not
confringent: omnem ritum Pascha observabunt. 9:13
break; all rite Easter keep it. 9:13
Si quis autem et mundus est et in itinere non fuit
If who Now and The world is and in route not was
et tamen non fecit Pascha, exterminabitur anima illa
and yet not he The Easter off soul that
de populis suis, quia sacrificium Domino non obtulit
of people their because sacrifice Lord not offered
tempore suo: peccatum suum ipse portabit. 9:14
time his sin his he bear. 9:14
Peregrinus quoque et advena, si fuerint apud vos,
Crusaders also and The stranger, if they in you
facient Pascha Domino iuxta praecepta et
do Easter Lord according to rules and
iustificationes eius; praeceptum idem erit apud vos
regulations thereof; command same will be in you
tam advenae quam indigenae’. 9:15 Igitur die, qua
so aliens than native ‘. 9:15 Now day which

erectum est habitaculum, operuit nubes habitaculum,
aspiring is habitation covered cloud habitation
tabernaculum testimonii; a vespere autem super
tent Meeting; from evening Now over
habitaculum erat quasi species ignis usque mane.
habitation was as forms fire up in the morning.
9:16 Sic fiebat iugiter: per diem operiebat illud
9:16 so It came year; by day covered it
nubes, et per noctem quasi species ignis. 9:17
cloud, and by night as forms fire. 9:17
Cumque ablata fuisset nubes, quae tabernaculum
when away have been cloud, which tent
protegebat, tunc proficiscebantur filii Israel; et in
protected, then travel children Israel; and in
loco, ubi stetisset nubes, ibi castrametabantur. 9:18
place where stopped cloud, there encamped. 9:18
Ad imperium Domini proficiscebantur et ad
the government of travel and to
imperium illius castrametabantur. Cunctis diebus,
government of encamped. all days
quibus stabat nubes super habitaculum, manebant in
which standing cloud over habitation remained in
eodem loco. 9:19 Et si evenisset ut multo tempore
the same place. 9:19 The if accident; as more time
maneret super illud, erant filii Israel in excubiis
stay over it were children Israel in watches
Domini et non proficiscebantur; 9:20 si diebus
of and not travel; 9:20 if days
paucis fuisset nubes super habitaculum, ad imperium
a few have been cloud over habitation to government
Domini erigebant tentoria et ad imperium illius
of a few hangings and to government of
deponebant. 9:21 Si fuisset nubes a vespere usque
down. 9:21 If have been cloud from evening up
mane et statim diluculo habitaculum reliquisset,
morning and immediately early habitation left
proficiscebantur; et si post diem et noctem
travel; and if after day and night
recessisset, dissipabant tentoria. 9:22 Si vero biduo
retired down tents. 9:22 If But two days

aut uno mense vel longiore tempore fuisset super
or one month or longer time have been over
habitaculum, manebant filii Israel in eodem loco et
habitation remained children Israel in the same place and
non proficiscebantur. Statim autem ut recessisset,
not forward. Immediately Now as retired
movebant castra. 9:23 Per verbum Domini figebant
move camp. 9:23 by word of fixed
tentoria et per verbum illius proficiscebantur;
hangings and by word of travel;
erantque in excubiis Domini iuxta imperium eius
Watches in watches of according to government his
per manum Moysi. 10:1 Locutusque est Dominus ad
by hand Moses. 10: 1 said is Lord to
Moysen dicens: 10:2 ‘ Fac tibi duas tubas argenteas
Moses saying: 10: 2 ‘ Make you two trumpets silver
ductiles, quibus convocare possis congregationem,
beaten, which convoke you can community
quando movenda sunt castra. 10:3 Cumque
when move are camp. 10: 3 when
increpueris tubis, congregabitur ad te omnis turba
sound trumpets; together to you all crowd
ad ostium tabernaculi conventus. 10:4 Si semel
to door tent meeting. 10: 4 If once
clangueris, venient ad te principes et capita
sound, come to you leaders and heads
congregationis Israel; 10:5 si autem prolixior clangor
community Israel; 10: 5 if Now detailed alarm
increpuerit, movebunt castra primi, qui sunt ad
sound interruptions camp first, that are to
orientalem plagam; 10:6 in secundo autem sonitu et
east side; 10: 6 in second Now sound and
pari ululatu tubae levabunt tentoria, qui habitant ad
an noise trumpet lift tents, that residents to
meridiem, et iuxta hunc modum reliqui facient,
south and according to this mode the rest do
ululantibus tubis in profectionem. 10:7 Quando
an alarm trumpets in departure. 10: 7 when
autem congregandus est populus, simplex tubarum
Now congregation is people; simple trumpets

clangor erit, et non ululabunt. 10:8 Filii autem
alarm It will be and not alarm. 10: 8 children Now
Aaron sacerdotes clangent tubis. Eritque hoc vobis
Aaron priests blow trumpets. Otherwise this you
legitimum sempiternum in generationibus vestris. 10:9
ordinance ever in generations your. 10: 9
Si exieritis ad bellum in terra vestra contra hostes,
If go to war in land your against The enemy,
qui dimicant adversum vos, clangetis ululantibus
that fight against you sound an alarm
tubis; et erit recordatio vestri coram Domino Deo
trumpets; and will be memory you before Lord God
vestro, ut eruamini de manibus inimicorum
your as saved of hands enemies
vestrorum. 10:10 Si quando habebitis epulum et
your. 10:10 If when have The Festival and
dies festos et calendas, canetis tubis super
day festival and months, blow trumpets over
holocaustis vestris et pacificis victimis, ut sint vobis
the burnt-your and peace victims, as are you
in recordationem Dei vestri. Ego Dominus Deus
in Recording God your. I Lord God
vester'. 10:11 Anno secundo, mense secundo, vicesima
your '. 10:11 year second, month second, twenty-
die mensis elevata est nubes de habitaculo testimonii;
day month up is cloud of habitation Meeting;
10:12 profectique sunt filii Israel per migrationes
10:12 Setting are children Israel by migrations
suas de deserto Sinai, et recubuit nubes in solitudine
their of desert Sinai and leaned cloud in wilderness
Pharan. 10:13 Moveruntque castra prima vice,
Paran. 10:13 forward camp first time:
iuxta imperium Domini in manu Moysi. 10:14
according to government of in hand Moses. 10:14
Elevatum est primum vexillum castrorum filiorum
elevated is first standard camp children
Iudae per turmas suas, quorum princeps erat
Judah by companies their the leader was
Naasson filius Aminadab; 10:15 et super turmam
Nahshon son Amminadab; 10:15 and over company

tribus filiorum Issachar fuit princeps Nathanael filius
three children Issachar was leader Nathanael son
Suar; 10:16 et super turmam tribus Zabulon erat
Next; 10:16 and over company three Zebulon was
princeps Eliab filius Helon. 10:17 Depositumque est
leader Eliab son Holon. 10:17 Meanwhile, is
habitaculum, quod portantes egressi sunt filii
habitation that carrying out are children
Gerson et Merari. 10:18 Profectum est vexillum
Gershon and Merari. 10:18 progress is standard
castrorum filiorum Ruben per turmas suas, et super
camp children Ruben by companies their and over
turbam suam princeps erat Elisur filius Sedeur. 10:19
crowd his leader was Elizur son Standard. 10:19
Super turmam autem tribus filiorum Simeon princeps
over company Now three children Simeon leader
fuit Salamiel filius Surisaddai. 10:20 Porro super
was Salamiel son Zuri. 10:20 the over
turmam tribus filiorum Gad erat princeps Eliasaph
company three children Gad was leader Eliasaph
filius Deuel. 10:21 Profectique sunt et Caathitae
son Deuel. 10:21 Setting are and Caathites
portantes sanctuarium. Et erectum est habitaculum,
carrying sanctuary. The aspiring is habitation
antequam venirent. 10:22 Elevatum est vexillum
before come. 10:22 elevated is standard
castrorum filiorum Ephraim per turmas suas, in
camp children Ephraim by companies their in
quorum exercitu princeps erat Elisama filius
the army leader was Elishama son
Ammiud. 10:23 Et super turmam tribus filiorum
Of. 10:23 The over company three children
Manasse princeps fuit Gamaliel filius Phadassur;
Manasseh leader was Gamaliel son Phadassur;
10:24 et super turmam tribus filiorum Benjamin erat
10:24 and over company three children Benjamin was
dux Abidan filius Gedeonis. 10:25 Novissime
leader -Abidan son Gedeon. 10:25 last
elevatum est vexillum castrorum filiorum Dan per
elevated is standard camp children Dan by
turmas suas, in quorum exercitu princeps fuit
companies their in the army leader was

Ahiezer filius Ammisaddai. 10:26 Et super turmam
Ahiezar son Of. 10:26 The over company
tribus filiorum Aser erat princeps Phegiel filius
three children Asher was leader Phegiel son
Ochran; 10:27 et super turmam tribus filiorum
Ocran; 10:27 and over company three children
Nephthali princeps fuit Ahira filius Enan. 10:28 Hae
Naphtali leader was Ahira son Enan. 10:28 These
sunt profectiones filiorum Israel per turmas suas,
are departures children Israel by companies their
quando egrediebantur. 10:29 Dixitque Moyses Hobab
when forward. 10:29 said Moses Hobab
filio Raguel Madianitae cognato suo: ‘ Proficiscimur
son Reuel Midianites relative his ‘ We are going
ad locum, quem Dominus daturus est nobis; veni
to place which Lord give is us; I
nobiscum, ut beneficiamus tibi, quia Dominus bona
with us, as do you because Lord good
promisit Israeli’. 10:30 Cui ille respondit: ‘ Non
He promised Israel '. 10:30 To he He answered: ‘ no
vadam tecum, sed revertar in terram meam, in qua
go with but return in land I in which
natus sum’. 10:31 Et ille: ‘ Noli, inquit, nos
He was born I am. ‘ 10:31 The he said: ‘ Do not he says, we
relinquere; tu enim nosti in quibus locis per
leave; you For you know in which places by
desertum castra ponere debeamus, et eris ductor
desert camp put we and You will be leader
noster. 10:32 Cumque nobiscum veneris, quidquid
Our. 10:32 when with Friday, whatever
optimum fuerit ex opibus, quas nobis traditurus est
best be from resources; which us betray is
Dominus, dabimus tibi’. 10:33 Profecti sunt ergo de
Lord, We will give you '. 10:33 Setting are So of
monte Domini viam trium dierum; arcaeque foederis
mount of way three days; ark meeting
Domini praecedebat eos per dies tres providens
of before them by day three Foreseeing
castrorum locum. 10:34 Nubes quoque Domini super
camp place. 10:34 Clouds also of over

eos erat per diem, cum incederent. 10:35 Cumque
them was by day with marched. 10:35 when
elevaretur arca, dicebat Moyses: ‘ Surge, Domine, et
forward box, said Moses: ‘ Up Sir, and
dissipentur inimici tui; et fugiant, qui oderunt te,
Disband enemies your; and flee, that hate you
a facie tua’. 10:36 Cum autem deponeretur, aiebat:
from the Your ‘. 10:36 with Now rested, said:
‘ Revertere, Domine, ad multitudinem exercitus
‘ Return Sir, to company army
Israel’. 11:1 Ortum est murmur populi, quasi
Israel ‘. 11: 1 The rise is complaints people as
dolentium pro labore, contra Dominum. Quod cum
mourn for labor; against Lord. The with
audisset Dominus, iratus est, et accensus in eos ignis
heard Lord, angry is and burning in them fire
Domini devoravit extremam castrorum partem. 11:2
of devoured extreme camp part. 11: 2
Cumque clamasset populus ad Moysen, oravit Moyses
when cried people to Moses, prayed Moses
ad Dominum, et absorptus est ignis. 11:3 Vocaverunt
to Lord, and absorbed is fire. 11: 3 They called
nomen loci illius Tabera, eo quod incensus fuisset
name local of Taberah, it that fired have been
contra eos ignis Domini. 11:4 Vulgus autem
against them fire Lord. 11: 4 Mob Now
promiscuum, quod erat in medio eius, flagravat
mixed, that was in the his burned
desiderio, et sedentes fleverunt pariter filii Israel
longing, and sitting wept together children Israel
et dixerunt: ‘ Quis dabit nobis ad vescendum
and they said: ‘ Who will us to food
carnes? 11:5 Recordamur piscium, quos comedebamus
the flesh? 11: 5 We remember fish which ate
in Aegypto gratis; in mentem nobis veniunt
in Egypt free of charge; in mind us come
cucumeres et pepones porrique et cepae et alia.
cucumbers and melons leeks and onions and other.
11:6 Guttur nostrum aridum est; nihil aliud
11: 6 The throat our dry it is; nothing other
respiciunt oculi nostri nisi man’. **11:7 Erat autem**
look eyes our but Manna. ‘ 11: 7 It was Now

man quasi semen coriandri aspectus bdellii. 11:8

manna as seed coriander appearance drops. 11: 8

Circuibatque populus et colligans illud frangebatur

round people and gathering it between

mola sive terebat in mortario coquens in olla et

mill or beat in mortar baking in pot and

faciens ex eo tortulas saporis quasi panis oleati. 11:9

making from it biscuits flavor as bread oil. 11: 9

Cumque descenderet nocte super castra ros,

when down night over camp dew,

descendebat pariter et man. 11:10 Audivit ergo

down together and Manna. 11:10 heard So

Moyses flentem populum per familias, singulos per

Moses weeping people by families each by

ostia tentorii sui. Iratusque est furor Domini valde;

doors tent 's. The anger is The anger of free;

quod Moysi intoleranda res visa est, 11:11 et ait

that Moses intolerable business visa is 11:11 and said

ad Dominum: 'Cur afflixisti servum tuum? Quare

to Lord: ' why You afflicted slave Yours? Why

non invenio gratiam coram te? Et cur imposuisti

not I find thanks before You? The why They drop

pondus universi populi huius super me? 11:12

weight all people this over Me? 11:12

Numquid ego concepi omnem hunc populum vel

Do I pregnant all this people or

genui eum, ut dicas mihi: 'Porta eum in sinu tuo,

begotten him, as say me: 'Carry it in gulf your

sicut portare solet nutrix infantulum, et defer in

as carry usually nurse child and carry in

terram, pro qua iurasti patribus eorum?'. 11:13

land for which You swore fathers them? '. 11:13

Unde mihi carnes, ut dem universo populo isti?

Hence, I meat, as I all people these?

Flent contra me dicentes: 'Da nobis carnes, ut

They weep against I saying: 'Give us meat, as

comedamus!'. 11:14 Non possum ego solus sustinere

Eat '. 11:14 no I I only support

omnem hunc populum, quia nimis gravis est mihi.

all this people because too heavy is to me.

11:15 Si hoc modo agis mecum, obsecro ut
11:15 If this only you do with Please as
interficias me, si inveni gratiam in oculis tuis, ne
kill I if I found thanks in eyes your do not
videam amplius mala mea!'. 11:16 Et dixit Dominus
see more bad my love. ' 11:16 The said Lord
ad Moysen: ' Congrega mihi septuaginta viros de
to Moses: ' Gather I seventy men of
senibus Israel, quos tu nosti quod senes populi
the elderly Israel which you you know that the elderly people
sint ac magistri, et duces eos ad ostium tabernaculi
are and teachers, and leaders them to door tent
conventus, stabuntque ibi tecum. 11:17 Et descendam
meeting stabuntque there with you. 11:17 The down
et loquar tibi et auferam de spiritu tuo tradamque
and I will speak you and stony of spirit your will
eis, ut sustentent tecum onus populi, et non tu
them, as support with load people and not you
solus graveris. 11:18 Populo quoque dices:
only Nu. 11:18 people also say:
Sanctificamini, cras comedetis carnes; ego enim
Purify, tomorrow eat the flesh; I For
audivi vos flere: 'Quis dabit nobis escas carniū?
I heard you weep 'Who will us food meat?
Bene nobis erat in Aegypto'. Et dabit vobis Dominus
well us was in Egypt. The will you Lord
carnes, et comedetis 11:19 non uno die nec duobus
meat, and eat 11:19 not one day or two
vel quinque aut decem nec viginti quidem, 11:20 sed
or five or ten or twenty indeed, 11:20 but
usque ad mensem dierum, donec exeat per nares
up to month days until it comes out by nose
vestras et vertatur in nauseam, eo quod reppuleritis
your and let in nausea; it that rejected
Dominum, qui in medio vestri est, et fleveritis
Lord, that in the you is and wailed
coram eo dicentes: 'Quare egressi sumus ex
before it saying: 'Why out we are from
Aegypto?'. 11:21 Et ait Moyses: ' Populus, in cuius
Egypt '. 11:21 The said Moses: ' people in the

medio sum, sescenta milia peditum sunt, et tu
the I six thousand foot are and you
dicis: 'Dabo eis esum carnum mense integro!'. 11:22
You say: 'I them eating meat month a whole. ' 11:22
Numquid ovium et boum multitudo caedetur, ut
Do sheep and oxen company lashing, as
possit sufficere ad cibum? Vel omnes pisces maris in
can enough to food? or all fish sea in
unum congregabuntur, ut eos satient?'. 11:23 Cui
one congregate as them full? '. 11:23 To
respondit Dominus: ' Numquid manus Domini
answered Lord: ' Do hand of
abbreviata est? Iam nunc videbis utrum meus sermo
abridged is it? Now now see whether my report
opere compleatur an non'. 11:24 Venit igitur Moyses
work completed or no '. 11:24 He came So Moses
et narravit populo verba Domini congregans
and He told people words of rounding
septuaginta viros de senibus Israel, quos stare fecit
seventy men of the elderly Israel which stand he
circa tabernaculum. 11:25 Descenditque Dominus per
about tent. 11:25 down Lord by
nubem et locutus est ad eum auferens de spiritu,
cloud and said is to it Making of spirit,
qui erat in Moyse, et dans septuaginta viris senibus.
that was in Moses and giving seventy men the elderly.
Cumque requievisset in eis spiritus, prophetaverunt
when rested in them spirit, prophesied
nec ultra fecerunt. 11:26 Remanserant autem in
or more they did. 11:26 There Now in
castris duo viri, quorum unus vocabatur Eldad et
camp two Gentlemen, the one Deborah Eldad and
alter Medad, super quos requievit spiritus; nam et
other Medad over which He rested spirit; for and
ipsi descripti fuerant et non exierant ad
they registered were and not come out; to
tabernaculum. Cumque prophetarent in castris, 11:27
tent. when prophesy in camp 11:27
cucurrit puer et nuntiavit Moysi dicens: ' Eldad et
ran boy and reported Moses saying: ' Eldad and

Medad prophetant in castris'. 11:28 Statim Iosue
Medad prophesy in the camp. ' 11:28 Immediately Joshua
filius Nun minister Moysi et electus eius a
son Nun minister Moses and chosen his from
iuventute sua ait: ' Domine mi Moyses, prohibe
youth his he said: ' O my Moses, Keep
eos!'. 11:29 At ille: ' Quid, inquit, aemularis pro
them '. 11:29 But he said: ' What he says, Envy for
me? Quis tribuat, ut omnis populus prophetet, et
Me? Who Oh, as all people Yea and
det eis Dominus spiritum suum?'. 11:30 Reversusque
give them Lord spirit their own. ' 11:30 returned
est Moyses et maiores natu Israel in castra. 11:31
is Moses and greater birth Israel in camp. 11:31
Ventus autem egrediens a Domino arreptas trans
Wind Now going out from Lord drove beyond
mare coturnices detulit et demisit in castra itinere,
sea quails reported and down in camp route,
quantum uno die confici potest, ex omni parte
as far as one day manufactured can from all part
castrorum per circuitum; volabantque in aere duobus
camp by about; flew in air two
cubitis altitudine super terram. 11:32 Surgens ergo
yards height over land. 11:32 Rise and So
populus toto die illo et nocte ac die altero
people all day that and night and day other
congregavit coturnicum, qui parum, decem choros; et
gathered quails that little, ten dancing; and
extenderunt eas per gyrum castrorum. 11:33 Adhuc
extended them by about camp. 11:33 yet
carnes erant in dentibus eorum, nec defecerat
meat were in teeth their or ere
huiuscemodi cibus, et ecce furor Domini concitatus
such food and See The anger of excited
in populum percussit eum plaga magna nimis. 11:34
in people shot it stroke great too. 11:34
Vocatusque est ille locus Cibrottaava; ibi enim
The name is he location Kibroth Hattaavah; there For
sepelierunt populum, qui desideraverat. 11:35 Egressi
buried people that undoing. 11:35 Landing
autem de Cibrottaava, venerunt in Aseroth et
Now of Kibroth Hattaavah, they in slopes and

manserunt ibi. 12:1 Locutaque est Maria et Aaron
So the there. 12: 1 ¶ is Mary and Aaron
 contra Moysen propter uxorem eius Aethiopissam
against Moses for wife his Ethiopian
 12:2 et dixerunt: ‘ Num per solum Moysen locutus
12: 2 and they said: ‘ Do by only Moses said
 est Dominus? Nonne et per nos similiter est
is Lord? Did and by we similarly, is
 locutus?’. Quod cum audisset Dominus 12:3 erat
said it. ‘ The with heard Lord 12: 3 was
 enim Moyses vir humillimus super omnes homines,
For Moses man humblest over all men
 qui morabantur in terra 12:4 statim locutus est
that Xerxes in land 12: 4 immediately said is
 ad eum et ad Aaron et Mariam: ‘ Egredimini vos
to it and to Aaron and Mary: ‘ Go out you
 tantum tres ad tabernaculum conventus’. Cumque
only three to tent meeting. when
 fuissent egressi, 12:5 descendit Dominus in columna
have been Coming out 12: 5 down Lord in column
 nubis et stetit in introitu tabernaculi vocans Aaron
cloudy and He stood in entry tent calling Aaron
 et Mariam. Qui cum issent, 12:6 dixit ad eos: ‘
and Mary. He with track, 12: 6 said to them: ‘
 Audite sermones meos! Si quis fuerit inter vos
Listen words mine! If who be between you
 propheta Domini, in visione apparebo ei vel per
prophet Lord, in vision show it or by
 somnium loquar ad illum. 12:7 At non talis servus
dream I will speak to him. 12: 7 But not such slave
 meus Moyses, qui in omni domo mea fidelissimus
my Moses, that in all house my accurate
 est! 12:8 Ore enim ad os loquor ei, et palam et
It is! 12: 8 Ore For to mouth I speak to and public and
 non per aenigmata et figuras Dominum videt! Quare
not by riddles and The figures Lord see! Why
 ergo non timuistis detrahare servo meo Moysi?’. 12:9
So not afraid baz server I Moses? ‘. 12: 9
 Iratusque contra eos abiit, 12:10 nubes quoque
The anger against them went 12:10 cloud also
 recessit, quae erat super tabernaculum; et ecce
Plovdiv which was over tent; and See

Maria apparuit candens lepra quasi nix. Cumque
Mary He appeared hot leprosy as snow. when
respexisset eam Aaron et vidisset perfusam lepra,
looking back it Aaron and saw virulent leprosy
12:11 ait ad Moysen: ‘ Obsecro, domine mi, ne
12:11 said to Moses: ‘ Oh, O my do not
imponas nobis hoc peccatum, quod stulte commisimus,
apply us this sin, that Fool! committed:
12:12 ne fiat haec quasi mortua et ut abortivum,
12:12 do not be this as dead and as abortion,
quod proicitur de vulva matris suae; ecce iam
that out of matrix mother his; See already
medium carnis eius devoratum est a lepra’. 12:13
medium of his drained is from leprosy. 12:13
Clamavitque Moyses ad Dominum dicens: ‘ Deus,
cried Moses to Lord saying: ‘ God,
obsecro, sana eam!’. 12:14 Cui respondit Dominus: ‘
Please heal it ‘. 12:14 To answered Lord: ‘
Si pater eius spuisset in faciem illius, nonne debuerat
If father his spat in face of not have
saltem septem diebus rubore suffundi? Separetur
at least seven days redness ashamed? Move
septem diebus extra castra et postea revocabitur’.
seven days outside camp and later again. ‘
12:15 Exclusa est itaque Maria extra castra septem
12:15 Miriam is So Mary outside camp seven
diebus, et populus non est motus de loco illo, donec
days and people not is motion of place that, until
revocata est Maria. 12:16 Profectusque est populus
Miriam is Mary. 12:16 journey is people
de Aseroth, fixis tentoriis in deserto Pharan. 13:1
of slopes, fixed tents in desert Pharan. 13: 1
Ibi locutus est Dominus ad Moysen dicens: 13:2 ‘
there said is Lord to Moses saying: 13: 2 ‘
Mitte viros, qui considerent terram Chanaan,
Send force dew, that consider land Canaan
quam daturus sum filiis Israel, singulos de singulis
than give I children Israel each of each
tribubus ex principibus’. 13:3 Fecit Moyses quod
tribes from leaders. ‘ 13: 3 He made Moses that
Dominus imperaverat, de deserto Pharan mittens
Lord requisitioned of desert Pharan sending

principes viros, quorum ista sunt nomina: 13:4 de
leaders men the this are names: 13: 4 of
tribu Ruben Sammua filium Zacchur, 13:5 de tribu
tribe Ruben Sammua son Zabbud, 13: 5 of tribe
Simeon Saphat filium Hori, 13:6 de tribu Iudae
Simeon Saphat son Hori 13: 6 of tribe Judah
Chaleb filium Iephonne, 13:7 de tribu Issachar Igal
Caleb son Jephuneh, 13: 7 of tribe Issachar Igal
filium Ioseph, 13:8 de tribu Ephraim Osee filium
son Joseph, 13: 8 of tribe Ephraim Hosea son
Nun, 13:9 de tribu Benjamin Phalti filium Raphu,
Nun 13: 9 of tribe Benjamin Palti son Raphu,
13:10 de tribu Zabulon Geddiel filium Sodi, 13:11 de
13:10 of tribe Zebulon Geddiel son Sud, 13:11 of
tribu Ioseph, tribu Manasse, Gaddi filium Susi, 13:12
tribe Joseph, tribe Manasseh Gadi son Susi, 13:12
de tribu Dan Ammiel filium Gemalli, 13:13 de tribu
of tribe Dan Amiel son Gamalli, 13:13 of tribe
Aser Sthur filium Michael, 13:14 de tribu Nephthali
Asher Sethur son Michael 13:14 of tribe Naphtali
Nahabi filium Vaphsi, 13:15 de tribu Gad Guel
Nahabi son Vopshi, 13:15 of tribe Gad Guel
filium Machi. 13:16 Haec sunt nomina virorum, quos
son Maki. 13:16 This are names men which
misit Moyses ad considerandam terram. Vocavitque
sent Moses to view land. called
Osee filium Nun Iosue. 13:17 Misit ergo eos Moyses
Hosea son Nun Joshua. 13:17 sent So them Moses
ad considerandam terram Chanaan et dixit ad eos:
to view land Canaan and said to them:
‘ Ascendite per Nageb. Cumque veneritis ad montes,
‘ Scale by South. when Welcome to mountains
13:18 considerate terram, qualis sit, et populum, qui
13:18 consider land what is and people that
habitor est eius, utrum fortis sit an infirmus, si
inhabitant is his whether strong is or weak, if
pauci numero an plures; 13:19 ipsa terra bona an
a few number or many; 13:19 the land good or
mala, urbes quales, absque muris an muratae; 13:20
bad cities such as, without mouse or dwell in; 13:20
humus pinguis an sterilis, nemorosa an absque
ground fat or barren, woody or without

arboribus. Confortamini et afferte nobis de fructibus
trees. Strengthen and bring us of productivity
terrae'. Erat autem tempus, quando iam praecoquae
the earth. ' It was Now time; when already firstripe
uvae vesci possunt. 13:21 Cumque ascendissent,
grapes eat can. 13:21 when up,
exploraverunt terram a deserto Sin usque Rohob in
viewed land from desert Sin up Rohob in
introitu Emath. 13:22 Ascenderuntque ad Nageb et
entry Hamath. 13:22 Then to south and
venerunt in Hebron, ubi erant Ahiman et Sesai et
they in Hebron where were Ahiman and Sesai and
Tholmai filii Enac. Nam Hebron septem annis ante
Tholmai children Anak. For Hebron seven years before
Tanim urbem Aegypti condita est. 13:23 Pergentesque
Tanis city Egypt making It is. 13:23 They also
usque ad Nehelescol absciderunt palmitem cum uva
up to cluster cut branch with grapes
sua, quem portaverunt in vecte duo viri. De malis
his which carried in lever two men. The bad
quoque granatis et de ficis loci illius tulerunt,
also pomegranates and of figs local of They took
13:24 qui appellatus est Nehelescol, eo quod botrum
13:24 that called is cluster; it that cluster
portassent inde filii Israel. 13:25 Reversique
carried from children Israel. 13:25 returned
exploratores terrae post quadraginta dies, omni
spies earth after forty day, all
regione circuita, 13:26 venerunt ad Moysen et Aaron
region circulated 13:26 they to Moses and Aaron
et ad omnem coetum filiorum Israel in desertum
and to all group children Israel in desert
Pharan, quod est in Cades. Locutique eis et omni
Paran; that is in Kadesh. And speaking them and all
congregationi ostenderunt fructus terrae 13:27 et
community showed fruit earth 13:27 and
narraverunt dicentes: ' Venimus in terram, ad quam
told saying: ' We came in land to than
misisti nos, quae re vera fluit lacte et melle, ut ex
sent we which re true issue milk and honey; as from
his fructibus cognosci potest. 13:28 Sed cultores
these productivity known can. 13:28 but farmers

fortissimos habet et urbes grandes atque muratas.
bravest has and cities great and store.
Stirpem Enac vidimus ibi; 13:29 Amalec habitat in
stock Anak we have there; 13:29 Amalek home in
Nageb, Hetthaeus et Iebusaeus et Amorraeus in
south, Hittite and Jebusites and Amorites in
montanis, Chananaeus vero moratur iuxta mare
the mountains, Canaanite But delays according to sea
et circa fluentia Iordanis'. 13:30 Inter haec Chaleb
and about floods Jordan '. 13:30 among the this Caleb
compescens murmur populi, qui oriebatur contra
still complaints people that train against
Moysen, ait: ' Ascendamus et possideamus terram,
Moses, he said: ' Come up and buy land
quoniam poterimus obtinere eam'. 13:31 Alii vero,
for can obtain it '. 13:31 Others however,
qui fuerant cum eo, dicebant: ' Nequaquam ad hunc
that were with it they said: ' No to this
populum valemus ascendere, quia fortior nobis est'.
people We can up, because stronger us He is. ' 13:32
Detruxeruntque terrae, quam inspexerant, apud
ill earth than viewed, in
filios Israel dicentes: ' Terra, quam lustravimus,
children Israel saying: ' the land than viewed,
devorat habitatores suos; populus, quem
devours inhabitants their children; people; which
aspeximus, procerae staturae est; 13:33 ibi vidimus
we saw tall stature it is; 13:33 there we have
gigantes, filios Enac de genere giganteo, quibus
giants, children Anak of general giants, which
comparati quasi locustae videbamus'. 14:1 Igitur
comparison as locusts seemed. 14: 1 Now
vociferans omnis turba flevit nocte illa, 14:2 et mur
crying all crowd He wept night that 14: 2 and we
murati sunt contra Moysen et Aaron cuncti filii
Murat are against Moses and Aaron all children
Israel dicentes: ' Utinam mortui essemus in Aegypto
Israel saying: ' Would dead we in Egypt
vel in hac vasta solitudine! 14:3 Cur inducit nos
or in this vast wilderness! 14: 3 why quotes we
Dominus in terram istam, ut cadamus gladio, et
Lord in land this as fall sword; and

uxores ac liberi nostri ducantur captivi? Nonne
wives and free our draw captive? Did
melius est reverti in Aegyptum?'. 14:4 Dixeruntque
more is return in Egypt '. 14: 4 said
alter ad alterum: ' Constituamus nobis ducem et
other to other: ' appoint us leader and
revertamur in Aegyptum!'. 14:5 Quo audito, Moyses
return in Egypt '. 14: 5 Where hearing, Moses
et Aaron ceciderunt proni in terram coram omni
and Aaron fell flat in land before all
congregatione filiorum Israel. 14:6 At vero Iosue
community children Israel. 14: 6 But But Joshua
filius Nun et Chaleb filius Iephonne, qui et ipsi
son Nun and Caleb son Jephuneh, that and they
lustraverant terram, sciderunt vestimenta sua 14:7 et
viewed land rent clothes his 14: 7 and
ad omnem congregationem filiorum Israel locuti
to all company children Israel have
sunt: ' Terra, quam circuivimus, valde bona est.
they are: ' the land than surveyed very good It is.
14:8 Si propitius fuerit Dominus, inducet nos in eam
14: 8 If pardon be Lord, bring we in it
et tradet humum lacte et melle manantem. 14:9
and betray ground milk and honey dripping. 14: 9
Nolite rebelles esse contra Dominum neque timeatis
Do not rebels be against Lord or fear
populum terrae huius, quia sicut panem ita eos
people earth this, because as bread so them
possumus devorare. Recessit ab eis omne
we can devour. Vanished from them all
praesidium; Dominus nobiscum est, nolite metuere'.
protection; Lord with is do not Fear. '
14:10 Cumque clamaret omnis congregatio et
14:10 when he cried all company and
lapidibus eos vellet opprimere, apparuit gloria Domini
stones them would force He appeared glory of
super tabernaculum conventus cunctis filiis Israel,
over tent meeting all children Israel
14:11 et dixit Dominus ad Moysen: ' Usquequo
14:11 and said Lord to Moses: ' How long

detrahet mihi populus iste? Quousque non credent
pull I people Why? How long not believe
mihi in omnibus signis, quae feci coram eis? 14:12
I in all signs which I before them? 14:12
Feriam igitur eos pestilentia atque consumam; te
Feria So them plague and consume; you
autem faciam in gentem magnam et fortiolem quam
Now I do in nation great and stronger than
haec est'. 14:13 Et ait Moyses ad Dominum: ?
this He is. ' 14:13 The said Moses to Lord: ?
Audient Aegyptii, de quorum medio eduxisti populum
hear Egyptians, of the the You brought people
istum in virtute tua, 14:14 et dicent ad habitatores
this in power your 14:14 and say to inhabitants
terrae huius, quia audierunt quod tu, Domine, in
earth this, because listen that you Sir, in
populo isto sis et facie videaris ad faciem, et nubes
people this be and the appear to face, and cloud
tua protegat illos, et in columna nubis praecedas eos
your protect those and in column cloudy surpass them
per diem et in columna ignis per noctem. 14:15 Et
by day and in column fire by night. 14:15 The
occidisti hunc populum quasi unum hominem, et
killed this people as one man and
dicent gentes, quae audierunt auditum tuum: 14:16
say nations which listen report your 14:16
'Non poterat Dominus introducere populum in
'I do not could Lord introduce people in
terram, pro qua iuraverat, idcirco occidit eos in
land for which He swore, therefore sets them in
solitudine!'. 14:17 Magnificetur ergo fortitudo Domini,
the wilderness. ' 14:17 great So strength Lord,
sicut iurasti dicens: 14:18 'Dominus patiens et
as You swore saying: 14:18 'The Lord The patient and
multae misericordiae, auferens iniquitatem et scelera
many mercy Making violence and crimes
nullumque innoxium derelinquens, qui visitas peccata
no innocent leaves that visit sins
patrum in filios in tertiam et quartam
fathers in children in third and fourth
generationem'. 14:19 Dimitte obsecro peccatum populi
generation. ' 14:19 Release Please sin people

huius secundum magnitudinem misericordiae tuae,
this according to size mercy your
sicut propitius fuisti populo huic de Aegypto usque
as pardon You people this of Egypt up
ad locum istum'. 14:20 Dixitque Dominus: ' Dimisi
to place this. ' 14:20 said Lord: ' pardoned
iuxta verbum tuum. 14:21 Vivo ego, et implebit
according to word Your. 14:21 live I, and fill
gloria Domini universam terram! 14:22 Attamen
glory of all land! 14:22 However,
omnes homines, qui viderunt maiestatem meam et
all men that see majesty I and
signa, quae feci in Aegypto et in solitudine, et
signs which I in Egypt and in wilderness and
tentaverunt me iam per decem vices nec
tested I already by ten courses or
oboedierunt voci meae, 14:23 non videbunt terram,
listen voice my 14:23 not see land
pro qua iuravi patribus eorum; nec quisquam ex
for which I swore fathers them; or one from
illis, qui detraxit mihi, intuebitur eam. 14:24 Servum
those that drafted I view her. 14:24 servant
meum Chaleb, qui plenus alio spiritu secutus est me,
my Caleb, that full other spirit followed by is I
inducam in terram hanc, quam circuivit, et semen
bring in land this than invested, and seed
eius possidebit eam. 14:25 Quoniam Amalecites et
his learning; her. 14:25 For Amalekite and
Chananaeus habitant in vallibus, cras movete castra
Canaanite residents in valleys, tomorrow remove camp
et revertimini in solitudinem per viam maris Rubri'.
and Return in waste by way sea Red '.
14:26 Locutusque est Dominus ad Moysen et Aaron
14:26 said is Lord to Moses and Aaron
dicens: 14:27 ' Usquequo congregatio haec pessima
saying: 14:27 ' How long company this worst
murmurat contra me? Querelas filiorum Israel audiui.
grumbles against Me? complaints children Israel I heard.
14:28 Dic ergo eis: Vivo ego, ait Dominus, sicut
14:28 Tell So them: live I, said Lord, as
locuti estis, audiente me, sic faciam vobis! 14:29 In
have you hearing I so I do you! 14:29 in

solitudine hac iacebunt cadavera vestra. Omnes, qui
wilderness this fall carcasses your. All that
numerati estis a viginti annis et supra et
numbered you from twenty years and above and
murmurastis contra me, 14:30 non intrabitis terram,
murmured against I 14:30 not enter land
super quam levavi manum meam, ut habitare vos
over than I hand I as live you
facerem, praeter Chaleb filium Iephonne et Iosue
I did, In addition to Caleb son Y'funeh and Joshua
filium Nun. 14:31 Parvulos autem vestros, de quibus
son Nun. 14:31 Young children Now your of which
dixistis quod praedae hostibus forent, introducam, ut
you said that booty enemies if they were, bring as
videant terram, quae vobis displicuit. 14:32 Vestra
see land which you rejected. 14:32 your
cadavera iacebunt in solitudine hac; 14:33 filii
carcasses fall in wilderness this; 14:33 children
vestri erunt pastores in deserto annis quadraginta et
you will be shepherds in desert years forty and
portabunt fornicationem vestram, donec consumantur
bear prostitution your until consumed
cadavera vestra in deserto. 14:34 Iuxta numerum
carcasses your in the desert. 14:34 according to number
quadraginta dierum, quibus considerastis terram
forty days which viewed land
annus pro die imputabitur quadraginta annis
year for day imputed forty years
portabitis iniquitates vestras et scietis ultionem
bear iniquities your and know revenge
meam. 14:35 Ego Dominus locutus sum, ita faciam
mine. 14:35 I Lord said I so I do
omni congregationi huic pessimae, quae consurrexit
all community this worst which rose
adversum me: in solitudine hac deficiet et morietur'.
against me: in wilderness this fail and it dies.
14:36 Igitur omnes viri, quos miserat Moyses ad
14:36 Now all Gentlemen, which sent Moses to
contemplandam terram et qui reversi murmurare
search land and that returned Murmur
fecerant contra eum omnem congregationem
had against it all company

detrahentes terrae quod esset mala, 14:37 mortui
slanderers earth that was bad 14:37 dead
sunt atque percussi in conspectu Domini. 14:38 Iosue
are and I struck in before Lord. 14:38 Joshua
autem filius Nun et Chaleb filius Iephonne vixerunt
Now son Nun and Caleb son Y'funeh they lived
ex omnibus, qui perrexerant ad considerandam
from all that gone to view
terram. 14:39 Locutusque est Moyses universa verba
land. 14:39 said is Moses all words
haec ad omnes filios Israel, et luxit populus nimis.
this to all children Israel and mourned people too.
14:40 Et ecce mane primo surgentes ascenderunt
14:40 The See morning first Arising up
verticem montis atque dixerunt: ‘ Parati sumus
top mount and they said: ‘ ready we are
ascendere ad locum, de quo Dominus locutus est,
up to place of which Lord said is
quia peccavimus’. 14:41 Quibus Moyses: ‘ Cur,
because We have sinned. ‘ 14:41 these Moses: ‘ why,
inquit, transgredimini verbum Domini, quod vobis
he says, crossing word Lord, that you
non cedit in prosperum? 14:42 Nolite ascendere, non
not yield in success? 14:42 Do not up, not
enim est Dominus vobiscum, ne corruatis coram
For is Lord you do not fall before
inimicis vestris! 14:43 Amalecites et Chananaeus ante
enemies you! 14:43 Amalekite and Canaanite before
vos sunt, quorum gladio corruetis, eo quod nolueritis
you are the sword fall it that you will not
acquiescere Domino, nec erit Dominus vobiscum’.
agree Lord, or will be Lord with you. ‘
14:44 At illi contenebrati ascenderunt in verticem
14:44 But they dark up in top
montis; arca autem foederis Domini et Moyses non
mount; box Now meeting of and Moses not
recesserunt de castris. 14:45 Descenditque Amalecites
withdrawn of camp. 14:45 down Amalekite
et Chananaeus, qui habitabat in monte, et
and Canaanites, that living in Monte and
percutiens eos atque concidens persecutus est eos
striking them and cutting pursued is them

usque Horma. 15:1 Locutus est Dominus ad Moysen
up Herman. 15: 1 He spoke is Lord to Moses
dicens: 15:2 ‘ Loquere ad filios Israel et dices ad
saying: 15: 2 ‘ Speak to children Israel and say to
eos: Cum ingressi fueritis terram habitationis vestrae,
them: with entered the land habitation your
quam ego dabo vobis, 15:3 et feceritis oblationem
than I I you 15: 3 and do offering
Domino in holocaustum aut victimam vota solventes
Lord in holocaust or victim vows releasing
vel sponte offerentes munera aut in sollemnitatibus
or accord offering gifts or in solemnities
vestris adolentes odorem suavitatis Domino de bobus
your burning odor aroma Lord of herd
sive de ovibus, 15:4 offeret, quicumque immolaverit
or of sheep, 15: 4 offering who offers
victimam, sacrificium similae decimam partem ephi
victim sacrifice flour tenth part ephah
consersae oleo, quod mensuram habebit quartam
flour oil that measure have fourth
partem hin, 15:5 et vinum ad liba fundenda
part bin 15: 5 and wine to cakes pour
eiusdem mensurae dabit in holocaustum sive in
of measurement will in holocaust or in
victimam per agnos singulos. 15:6 Per arietes erit
victim by lambs each. 15: 6 by rams will be
sacrificium similae duarum decimarum, quae
sacrifice flour two quarts which
consersa sit oleo tertiae partis hin; 15:7 et vinum
flour is oil third party hin; 15: 7 and wine
ad libamentum tertiae partis eiusdem mensurae
to libation third party of measurement
offeret in odorem suavitatis Domino. 15:8 Quando
offer in odor aroma Lord. 15: 8 when
vero de bobus feceris holocaustum aut hostiam, ut
But of herd do holocaust or victim as
impleas votum vel pacificas victimas, 15:9 dabis per
do vote or peace victims 15: 9 give by
singulos boves similae tres decimas consersae oleo,
each cattle flour three tithes flour oil

quod habeat medium mensurae hin, 15:10 et vinum
that have medium measurement bin 15:10 and wine
ad liba fundenda eiusdem mensurae in oblationem
to cakes pour of measurement in offering
suavissimi odoris Domino. 15:11 Sic facies per
sweet odor Lord. 15:11 so face by
singulos boves et arietes et agnos et capras. 15:12
each cattle and rams and lambs and goats. 15:12
Secundum numerum victimarum quas offeretis, ita
according to number victims which offer so
facietis singulis secundum numerum earum. 15:13
do each according to number them. 15:13
Omnis indigena eodem ritu offeret sacrificium ignis
all native the same rite offer sacrifice fire
in odorem suavitatis Domino. 15:14 Et omnis
in odor aroma Lord. 15:14 The all
peregrinus, qui habitat vobiscum vel qui commoratur
stranger, that home with or that residence
in medio vestri in omnibus generationibus vestris,
in the you in all generations your
offeret sacrificium ignis in odorem suavitatis Domino
offer sacrifice fire in odor aroma Lord
eodem modo sicut et vos. 15:15 Unum praeceptum
the same only as and You. 15:15 one command
erit tam vobis quam advenis pro omnibus
will be so you than new arrivals for all
generationibus vestris coram Domino. 15:16 Una lex
generations your before Lord. 15:16 one law
erit atque unum iudicium tam vobis quam advenis,
will be and one judgment so you than new arrivals
qui vobiscum commorantur'. 15:17 Locutus est
that with they reside. ' 15:17 He spoke is
Dominus ad Moysen dicens: 15:18 ' Loquere filiis
Lord to Moses saying: 15:18 ' Speak children
Israel et dices ad eos: Cum veneritis in terram,
Israel and say to them: with Welcome in land
quam dabo vobis, 15:19 et comederitis de panibus
than I you 15:19 and eat of bread
regionis illius, separabitis donaria Domino 15:20 de
region of separate gifts Lord 15:20 of
pulmento placentam. Sicut de areis donaria separatis,
broth cake. As of areas gifts separate

15:21 ita et de pulmentis dabitur ea Domino. 15:22
15:21 so and of dough give it Lord. 15:22

Quod si per ignorantiam praeterieritis quidquam
The if by ignorance observed or

horum, quae locutus est Dominus ad Moysen 15:23
of these, which said is Lord to Moses 15:23

et mandavit per eum ad vos a die, qua coepit
and charge by it to you from day which began

iubere et ultra ad generationes vestras, 15:24 si
to order and more to generations your 15:24 if

longe ab oculis congregationis, offeret congregatio
off from eyes congregation offer company

vitulum de armento, holocaustum in odorem
calf of herd, holocaust in odor

placabilem Domino et oblationem ac liba eius, ut
favorable Lord and offering and cakes his as

caeremoniae postulant, hircumque pro peccato. 15:25
ceremonies demand One kid for sin. 15:25

Et expiabit sacerdos pro omni congregatione filiorum
The expiate The priest for all community children

Israel, et dimittetur eis, quoniam non sponte
Israel and released them, for not accord

peccaverunt, nihilominus offerentes sacrificium ignis
sinned anyway offering sacrifice fire

Domino pro se et pro peccato atque errore suo.
Lord for he and for sin and error his own.

15:26 Et dimittetur universae plebi filiorum Israel et
15:26 The released all people children Israel and

advenis, qui peregrinantur inter eos, quoniam culpa
new arrivals that sojourn between them; for fault

est omnis populi per ignorantiam. 15:27 Quod si
is all people by ignorance. 15:27 The if

anima una nesciens peccaverit, offeret capram
soul one I did not know disobedience; offer goat

anniculam pro peccato suo. 15:28 Et expiabit pro
year old for sin his own. 15:28 The expiate for

ea sacerdos, quod inscia peccaverit coram Domino;
it The priest, that unaware sin before Lord;

expiabit pro ea, et dimittetur illi. 15:29 Tam
expiate for it and released to him. 15:29 both

indigenis quam advenis una lex erit omnium, qui
natives than new arrivals one law will be all that
peccaverint ignorantes. 15:30 Anima vero, quae per
wrong they do not know. 15:30 soul however, which by
superbiam aliquid commiserit, sive civis sit ille sive
pride something commits or citizen is he or
peregrinus, quoniam adversus Dominum rebellis fuit,
stranger, for against Lord rebels was
peribit de populo suo. 15:31 Verbum enim Domini
cut off of people his own. 15:31 word For of
contempsit et praeceptum illius fecit irritum; idcirco
treacherously and command of he break; therefore
delebitur et portabit iniquitatem suam’. 15:32
Sour and bear violence his own. ‘ 15:32
Factum est autem, cum essent filii Israel in
Action is however, with they children Israel in
solitudine et invenissent hominem colligentem ligna in
wilderness and found man gathering timber in
die sabbati, 15:33 obtulerunt eum Moysi et Aaron
day Saturday, 15:33 offered it Moses and Aaron
et universae congregationi, 15:34 qui recluserunt eum
and all community, 15:34 that put it
in carcerem nescientes quid super eo facere
in prison not knowing what over it do
deberent. 15:35 Dixitque Dominus ad Moysen: ‘
they should be. 15:35 said Lord to Moses: ‘
Morte moriatur homo iste; obruat eum lapidibus
Dying dies man this; overwhelming it stones
omnis turba extra castra’. 15:36 Cumque eduxissent
all crowd outside the camp. ‘ 15:36 when brought
eum foras, obruerunt lapidibus; et mortuus est, sicut
it out stoned stones; and dead is as
praeceperat Dominus. 15:37 Dixit quoque Dominus ad
the Lord. 15:37 said also Lord to
Moysen: 15:38 ‘ Loquere filiis Israel et dices ad
Moses: 15:38 ‘ Speak children Israel and say to
eos, ut faciant sibi fimbrias per angulos palliorum
them; as do to skirts by corners garments
ponentes in eis vittas hyacinthinas. 15:39 Quas cum
placing in them ribbons blue. 15:39 What with
videbitis, recordabimini omnium mandatorum Domini
see remember all commandments of

eaque facietis nec sequamini cogitationes vestras et
and do or follow thoughts your and
oculos per res varias fornicantes, 15:40 sed magis
eyes by business various whoring, 15:40 but more
memores omnium praeceptorum meorum faciatis ea
mindful all rules my Yee it
sitisque sancti Deo vestro. 15:41 Ego Dominus Deus
thirst St. God your. 15:41 I Lord God
vester, qui eduxi vos de terra Aegypti, ut essem
your that I brought you of land Egypt, as I
Deus vester. Ego Dominus Deus vester'. 16:1 Ecce
God your. I Lord God your '. 16: 1 Look
autem Core filius Isaar filii Caath filii Levi et
Now Core son Izhar children Kohath children Levi and
Dathan atque Abiram filii Eliab, Hon quoque filius
Dathan and Abi'ram children Eliab On also son
Pheleth de filiis Ruben 16:2 surrexerunt contra
Pheleth of children Ruben 16: 2 rose against
Moysen aliique filiorum Israel ducenti quinquaginta
Moses other children Israel two hundred fifty
viri procures synagogae vocati ad concilium, viri
men Peers synagogue called to council men
famosi. 16:3 Cumque stetissent adversum Moysen et
renown. 16: 3 when stopping against Moses and
Aaron, dixerunt: ' Sufficiat vobis quia omnis
Aaron they said: ' enough you because all
congregatio sanctorum est, et in ipsis est Dominus!
company saints is and in the is Lord!
Cur elevamini super congregationem Domini?'. 16:4
why lift over company Lord. ' 16: 4
Quod cum audisset Moyses, cecidit pronus in faciem
The with heard Moses, fallen flat in face
16:5 locutusque ad Core et ad omne concilium: '
16: 5 said to Core and to all council: '
Mane, inquit, notum faciet Dominus qui ad se
In the morning, he says, known will Lord that to he
pertineant et qui sint sancti, et sanctos applicabit
they belong and that are St., and saints apply
sibi; et, quos elegerit, appropinquare sibi faciet.
to himself; and, which choose, approach; to will do.
16:6 Hoc igitur facite: tollat unusquisque turibulum
16: 6 This So do: take each censer

suum, tu, Core, et omne concilium tuum; 16:7 et
his you Core and all council your; 16: 7 and
hausto cras igne, ponite desuper thymiama coram
putting tomorrow fire Set top incense before
Domino; et, quemcumque elegerit, ipse erit sanctus.
Lord; and, Whichever choose, he will be holy.
Sufficiat vobis, filii Levi!'. 16:8 Dixitque rursum ad
enough you children Levi '. 16: 8 said again to
Core: ' Audite, filii Levi. 16:9 Num parum vobis
Core: ' Listen children Levi. 16: 9 Do little you
est quod separavit vos Deus Israel ab omni
is that separated you God Israel from all
congregatione et iunxit sibi, ut serviretis ei in
community and tail themselves, as service it in
cultu habitaculi Domini et staretis coram frequentia
worship Habitation of and stand before frequency
populi et ministraretis pro ea? 16:10 Idcirco ad se
people and minister for it? 16:10 Therefore to he
fecit accedere te et omnes fratres tuos filios Levi,
he approach you and all brothers your children Levi
ut vobis etiam sacerdotium vindicetis, 16:11 et omne
as you also priesthood challenge, 16:11 and all
concilium tuum stet contra Dominum? Quid est enim
council your stand against Lord? What is For
Aaron, ut murmuretis contra eum?'. 16:12 Misit ergo
Aaron as murmur against him? '. 16:12 sent So
Moyses, ut vocaret Dathan et Abiram filios Eliab,
Moses, as call Dathan and Abi'ram children Eliab
qui responderunt: ' Non venimus! 16:13 Numquid
that They answered: ' no we come! 16:13 Do
parum est tibi quod eduxisti nos de terra, quae
little is you that You brought we of land, which
lacte et melle manabat, ut occideres in deserto, nisi
milk and honey farmland, as kill in wilderness but
et dominatus fueris nostri? 16:14 Revera non
and mastery you our? 16:14 In fact, not
induxisti nos in terram, quae fluit rivis lactis et
brought we in land which issue streams milk and
mellis, nec dedisti nobis possessiones agrorum et
honey; or You us property fields and

vinearum! An et oculos illorum hominum vis
vines! An and eyes their men force
eruere? Non venimus!'. 16:15 Iratusque Moyses valde
Free? no come up. ' 16:15 The anger Moses very
ait ad Dominum: ' Ne respicias sacrificia eorum;
said to Lord: ' Do not Respect sacrifices them;
tu scis quod ne asellum quidem umquam
you you know that do not ass indeed never
acceperim ab eis nec afflixi quempiam eorum'.
obtained from them or I hurt ally them. ' 16:16
Dixitque ad Core: ' Tu et omne concilium
16:16 said to Core: ' You and all council
tuum state seorsum coram Domino, et Aaron die
your Stand apart before Lord, and Aaron day
crastino separatim. 16:17 Tollite singuli turibula
tomorrow separately. 16:17 Take each censers
vestra et ponite super ea incensum offerentes
your and Set over it incense offering
Domino ducenta quinquaginta turibula; tu et Aaron
Lord two hundred fifty dishes; you and Aaron
teneatis unusquisque turibulum suum'. 16:18 Quod
keep in each censer his own. ' 16:18 The
cum fecissent, stantibus Moyse et Aaron, 16:19 et
with they did, standing Moses and Aaron 16:19 and
coacervasset Core adversum eos omne concilium ad
Meeting Core against them all council to
ostium tabernaculi conventus, apparuit cunctis gloria
door tent meeting He appeared all glory
Dornini. 16:20 Locutusque Dominus ad Moysen et
A lady. 16:20 said Lord to Moses and
Aaron ait: 16:21 ' Separamini de medio
Aaron he said: 16:21 ' separate of the
congregationis huius, ut eos repente disperdam'. 16:22
community this, as them suddenly I will. ' 16:22
Qui ceciderunt proni in faciem atque dixerunt: ' Deus,
He fell flat in face and they said: ' God,
Deus spirituum universae carnis; num, uno
God, God spirits all the flesh; whether, one
peccante, contra omnes ira tua desaeviet?'. 16:23 Et
sinner: against all anger your rage ' 16:23 The

ait Dominus ad Moysen: 16:24 ‘ Praecepit universo
said Lord to Moses: 16:24 ‘ Command all
populo, ut separetur ab habitaculis Core et Dathan
people as Move from dwellings Core and Dathan
et Abiram’. 16:25 Surrexitque Moyses et abiit ad
and Abi'ram. 16:25 rose Moses and He went to
Dathan et Abiram et, sequentibus eum senioribus
Dathan and Abi'ram and, following it elders
Israel, 16:26 dixit ad turbam: ‘ Recedite ab
Israel 16:26 said to the crowd; ‘ Get from
habitaculis hominum impiorum et nolite tangere,
dwellings men the wicked and do not touch
quae ad eos pertinent, ne involvami in peccatis
which to them concern, do not involved in sins
eorum’. 16:27 Cumque recessissent a tentoriis
them. ‘ 16:27 when away from tents
eorum per circuitum, Dathan et Abiram egressi
their by about, Dathan and Abi'ram out
stabant in introitu papilionum suorum cum uxoribus
expert in entry butterflies their with wives
et filiis et parvulis. 16:28 Et ait Moyses: ‘ In hoc
and children and babes. 16:28 The said Moses: ‘ in this
scietis quod Dominus miserit me, ut facerem
know that Lord sent I as do
universa, quae cernitis, et non ex proprio ea corde
all which You see, and not from own it heart
protulerim: 16:29 si consueta hominum morte
idea: 16:29 if usual men death
interierint, et visitaverit eos plaga, qua et ceteri
a natural and visited them quarter which and other
visitari solent, non misit me Dominus. 16:30 Sin
visit usually, not sent I Lord. 16:30 Sin
autem novam rem fecerit Dominus, ut aperiens
Now new business do Lord, as opening
terra os suum deglutiat eos et omnia, quae ad
land mouth his swallow them and all which to
illos pertinent, descenderintque viventes in infernum,
them concern, they go down living in hell,
scietis quod blasphemaverint Dominum’. 16:31
know that blaspheme The Lord. ‘ 16:31
Confestim igitur, ut cessavit loqui, dirupta est terra
Immediately therefore, as finished talk, wrench is land

sub pedibus eorum 16:32 et aperiens os suum
under feet their 16:32 and opening mouth his
devoravit illos cum domibus suis et omnibus
devoured them with homes their and all
hominibus Core et universa substantia eorum; 16:33
men Core and all substance them; 16:33
descenderuntque vivi in infernum operti humo et
down living in hell closing ground and
perierunt de medio congregationis. 16:34 At vero
lost of the community. 16:34 But But
omnis Israel, qui stabat per gyrum, fugit ad
all Israel that standing by about, flees to
clamorem pereuntium dicens: ‘ Ne forte et nos
cry perishing saying: ‘ Do not perhaps and we
terra deglutiat’. 16:35 Sed et ignis egressus a
land swallow. ‘ 16:35 but and fire out from
Domino interfecit ducentos quinquaginta viros, qui
Lord killed two hundred fifty men that
offerebant incensum. 17:1 Locutusque est Dominus ad
offered incense. 17: 1 said is Lord to
Moysen dicens: 17:2 ‘ Praecipe Eleazaro filio Aaron
Moses saying: 17: 2 ‘ Command Eleazar son Aaron
sacerdoti, ut tollat turibula, quae iacent in incendio,
The priest as take censers, which lie in burning,
et ignem huc illucque dispergat, quoniam sanctificata
and fire here other: scatter, for sanctified
sunt 17:3 in mortibus peccatorum; producatque ea in
are 17: 3 in deaths sins; Hammer it in
laminas et affigat altari, eo quod attulerunt ea
plates and covering altar, it that reported it
Domino, et sanctificata sunt, ut sint pro signo filiis
Lord, and sanctified are as are for sign children
Israel’. 17:4 Tulit ergo Eleazar sacerdos turibula
Israel ‘. 17: 4 took So Eleazar The priest censers
aenea, in quibus obtulerant hi, quos incendium
bronze, in which offered they which fire
devoravit, et produxit ea in laminas affigens altari,
swallowed; and produced it in plates fastening altar,
17:5 ut haberent postea filii Israel, quibus
17: 5 as have later children Israel which
commonerentur, ne quis accedat alienigena et, qui
reminder do not who approach stranger and, that

non est de semine Aaron, ad offerendum incensum
not is of seed Aaron to offer incense
Domino, ne patiatursicut passus est Core et
Lord, do not suffer as He suffered is Core and
omnis congregatio eius, loquente Domino ad Moysen.
all company his speaking Lord to Moses.
17:6 Murmuravit autem omnis congregatio filiorum
17: 6 murmured Now all company children
Israel sequenti die contra Moysen et Aaron dicens:
Israel The following day against Moses and Aaron saying:
‘ Vos interfecistis populum Domini’. 17:7 Cumque
‘ you killed people The Lord. ‘ 17: 7 when
oriretur seditio contra Moysen et Aaron,
rise sedition against Moses and Aaron
converterunt se ad tabernaculum conventus; quod
attention he to tent meetings; that
operuit nubes, et apparuit gloria Domini. 17:8
covered cloud, and He appeared glory Lord. 17: 8
Moyses et Aaron venerunt ante tabernaculum
Moses and Aaron they before tent
conventus. 17:9 Dixitque Dominus ad Moysen: 17:10
meeting. 17: 9 said Lord to Moses: 17:10
‘ Recedite de medio congregationis huius, nam
‘ Get of the community this, for
extemplo delebo eos’. Et ceciderunt in faciem suam.
immediately blot them. ‘ The fell in face own.
17:11 Dixit Moyses ad Aaron: ‘ Tolle turibulum et,
17:11 said Moses to Aaron: ‘ Away censer and,
hausto igne de altari, mitte incensum desuper
putting fire of altar, send incense top
pergens cito ad populum, ut expies pro
go quickly to people as make an atonement for for
eis; iam enim egressa est ira a Domino, et
them; already For came out is anger from Lord, and
plaga desaevit’. 17:12 Quod cum fecisset Aaron et
stroke rages on. ‘ 17:12 The with had Aaron and
cucurrisset ad mediam congregationem, quam iam
run to center community than already
vastabat plaga, obtulit thymiama et expiavit pro
destroyer quarter offered incense and expiated for

populo; 17:13 et stetit inter mortuos ac viventes,
people; 17:13 and He stood between dead and living
et plaga cessavit. 17:14 Fuerunt autem, qui
and stroke ceased. 17:14 There have been however, that
percussi sunt, quattuordecim milia hominum et
I struck are fourteen thousand men and
septingenti, absque his, qui perierant in seditione
seven hundred, without those that lost in sedition
Core. 17:15 Reversusque est Aaron ad Moysen ad
Core. 17:15 returned is Aaron to Moses to
ostium tabernaculi conventus, postquam quievit
door tent meeting after He rested
interitus. 17:16 Et locutus est Dominus ad Moysen
destruction. 17:16 The said is Lord to Moses
dicens: 17:17 ‘ Loquere ad filios Israel et accipe
saying: 17:17 ‘ Speak to children Israel and take
ab eis virgas singulas per cognationes suas, a
from them switches each by families their from
cunctis principibus tribuum virgas duodecim, et
all chief tribes switches twelve; and
uniuscuiusque nomen superscribes virgae suae. 17:18
each name write staff His. 17:18
Nomen autem Aaron scribes in virga Levi, et una
name Now Aaron write in staff Levi and one
virga cunctas seorsum familias continebit. 17:19
staff all apart families refrain. 17:19
Ponesque eas in tabernaculo conventus coram
Inside them in tent meeting before
testimonio, ubi conveniam cum vobis. 17:20 Quem
evidence, where meet with to you. 17:20 Whom
ex his elegero, germinabit virga eius; et cohibebo
from these choose, blossom staff thereof; and to cease
a me querimonias filiorum Israel, quibus contra vos
from I complaints children Israel which against you
murmurant’. 17:21 Locutusque est Moyses ad filios
murmur. ‘ 17:21 said is Moses to children
Israel, et dederunt ei omnes principes virgas per
Israel and they it all leaders switches by
singulas tribus; fueruntque virgae duodecim, et virga
each three; they were staff twelve; and staff
Aaron in medio earum. 17:22 Quas cum posuisset
Aaron in the them. 17:22 What with laid

Moyses coram Domino in tabernaculo testimonii,
Moses before Lord in tent Meeting

17:23 sequenti die regressus invenit germinasse
17:23 The following day returned found germinated

virgam Aaron in domo Levi; et turgentibus gemmis
staff Aaron in house Levi; and swelling gems

eruperant flores, qui, foliis dilatatis, in amygdalas
bloomed flowers, that, leaves dilated in almonds

deformati sunt. 17:24 Protulit ergo Moyses omnes
almonds They are. 17:24 The blest So Moses all

virgas de conspectu Domini ad cunctos filios Israel;
switches of before of to all children Israel;

videruntque et receperunt singuli virgas suas. 17:25
They saw and received each switches their own. 17:25

Dixitque Dominus ad Moysen: ‘ Refer virgam Aaron
said Lord to Moses: ‘ Alley staff Aaron

coram testimonio, ut servetur ibi in signum
before evidence, as observed there in sign

rebellium filiorum Israel, et quiescant querelae eorum
rebels children Israel and forbear complaints their

a me, ne moriantur’. 17:26 Fecitque Moyses, sicut
from I do not they die. ‘ 17:26 And he did Moses, as

praeceperat Dominus. 17:27 Dixerunt autem filii
the Lord. 17:27 They said Now children

Israel ad Moysen: ‘ Ecce consumpti sumus, perimus,
Israel to Moses: ‘ Look consumed we are destroyed,

omnes perimus! 17:28 Quicumque accedit ad
all we perish! 17:28 Whoever approaches to

habitaculum Domini, moritur. Num usque ad
habitation Lord, he dies. Do up to

internecionem cuncti delendi sumus?’. 18:1 Dixitque
letting all override are we? ‘. 18: 1 said

Dominus ad Aaron: ‘ Tu et filii tui et domus
Lord to Aaron: ‘ You and children your and house

patris tui tecum portabitis iniquitatem sanctuarii; et
father your with bear violence the sanctuary; and

tu et filii tui simul sustinebitis peccata sacerdotii
you and children your together bear sins priesthood

vestri. 18:2 Sed et fratres tuos de tribu Levi,
your. 18: 2 but and brothers your of tribe Levi

tribum patris tui sume tecum, praestoque sint et
tribe father your take with ready are and
ministrent tibi; tu autem et filii tui ministrabitis
minister you; you Now and children your minister
in tabernaculo testimonii. 18:3 Excubabuntque Levitae
in tent Meeting. 18: 3 watch Levites
ad praecepta tua et ad cuncta opera tabernaculi, ita
to rules your and to all works tent, so
dumtaxat ut ad vasa sanctuarii et ad altare non
only as to vessels sanctuary and to altar not
accedant, ne et illi moriantur, et vos pereatis
approach do not and they they die, and you perish
simul. 18:4 Sint autem tecum et excubent in
at the same time. 18: 4 Let Now with and watch in
custodiis tabernaculi conventus et in omni ministerio
prisoners tent meeting and in all ministry
eius; alienigena non miscebitur vobis. 18:5 Excubate
thereof; stranger not copulate to you. 18: 5 Watch
in ministerio sanctuarii et in ministerio altaris, ne
in ministry sanctuary and in ministry altar, do not
oriatur amplius indignatio super filios Israel. 18:6
rises more indignation over children Israel. 18: 6
Ego sumpsi fratres vestros Levitas de medio filiorum
I I took brothers your Levites of the children
Israel et tradidi donum Domino, ut serviant in
Israel and delivered gift Lord, as serve in
ministeriis tabernaculi conventus. 18:7 Tu autem et
services tent meeting. 18: 7 You Now and
filii tui custodite sacerdotium vestrum et omnia,
children your keep priesthood you and all
quae ad cultum altaris pertinent et intra velum
which to service altar concern and within The veil
sunt, administrabitis. Ministerium do vobis
are administrabitis. Service I you
sacerdotium in donum; si quis externus accesserit,
priesthood in gift; if who external an approach;
occidetur'. 18:8 Locutusque est Dominus ad Aaron: ‘
put to death. ‘ 18: 8 said is Lord to Aaron: ‘
Ecce dedi tibi custodiam praelibationum mearum.
Look I you watch heave offerings and knees.
Omnia, quae sanctificantur a filiis Israel, tradidi
All which sanctified from children Israel delivered

tibi et filiis tuis pro officio sacerdotali, legitima
you and children your for office priestly, legitimate
sempiterna. 18:9 Haec ergo accipies de sanctis
everlasting. 18: 9 This So take of saints
sanctorum, exceptis his, quae comburuntur: omnis
saints, besides the those which fire; all
oblatio et sacrificium pro peccato atque delicto, quod
offering and sacrifice for sin and trespass, that
redditur mihi, sanctum sanctorum tuum erit et
rendered I St. saints your will be and
filiorum tuorum. 18:10 In sanctuario comedes illud;
children Your. 18:10 in sanctuary eat it;
mares tantum edent ex eo, quia consecratum est
males only eat from it because consecrated is
tibi. 18:11 Praelibationem donorum, quae elevando
to you. 18:11 heave gifts, which raising
obtulerint filii Israel, tibi dedi et filiis tuis ac
offer children Israel you I and children your and
filiabus tuis iure perpetuo: qui mundus est in domo
daughters your right forever: that The world is in house
tua, vescetur eis. 18:12 Omnem medullam olei et
your eat them. 18:12 all top oil and
vini ac frumenti quidquid offerunt primitiarum
wine and corn whatever offer wave
Domino, tibi dedi. 18:13 Universa frugum initia,
Lord, you I have. 18:13 all cereals beginnings,
quas gignit humus et Domino deportantur, cedent in
which produces ground and Lord, shall wave in
usus tuos: qui mundus est in domo tua, vescetur
use your that The world is in house your eat
eis. 18:14 Omne, quod ex voto reddiderint filii
them. 18:14 All that from vote back children
Israel, tuum erit. 18:15 Quidquid primum erumpit
Israel your will be. 18:15 Whatever first bursts
e vulva cunctae carnis, quod offerunt Domino, sive
from matrix all the flesh, that offer Lord, or
ex hominibus sive de pecoribus fuerit, tui iuris
from men or of cattle it your right
erit; ita dumtaxat, ut hominis primogenitum et
will be; so provided as man first and

omne animal, quod immundum est, redimi facias.

all animal, that unclean is redeemed you do.

18:16 Cuius redemptio erit post unum mensem siclis

18:16 The redemption will be after one month pieces

argenti quinque pondere sanctuarii. Siclus viginti

silver five weight sanctuary. The shekel twenty

obolos habet. 18:17 Primogenitum autem bovis vel

standard He has. 18:17 First- Now ox or

ovis vel caprae non facies redimi, quia sanctificata

eggs or goat not face redeemed, because sanctified

sunt Domino; sanguinem tantum eorum fundes super

are Lord; blood only their pour over

altare et adipem adolebis in suavissimum odorem

altar and fat burn in sweet odor

Domino. 18:18 Carnes vero eorum in usum tuum

Lord. 18:18 The meat But their in use your

cedent, sicut pectusculum elevatum et armus dexter

wave, as breast elevated and shoulder right

tua erunt. 18:19 Omnes praelibationes sanctas, quas

your will be. 18:19 All heave Saints which

offerunt filii Israel Domino, tibi dedi et filiis ac

offer children Israel Lord, you I and children and

filiabus tuis iure perpetuo: pactum salis est

daughters your right forever: pact salt is

sempiternum coram Domino tibi ac filiis tuis'. 18:20

ever before Lord you and children Your '. 18:20

Dixitque Dominus ad Aaron: ' In terra eorum nihil

said Lord to Aaron: ' in land their nothing

possidebitis nec habebitis partem inter eos: Ego pars

possess or have part between them: I part

et hereditas tua in medio filiorum Israel. 18:21

and heritage your in the children Israel. 18:21

Filiis autem Levi dedi omnes decimas Israelis in

children Now Levi I all tithes Israel in

possessionem pro ministerio, quo serviunt mihi in

possession for ministry which they serve I in

tabernaculo conventus, 18:22 ut non accedant ultra

tent meeting 18:22 as not Access more

filiis Israel ad tabernaculum conventus nec

children Israel to tent meeting or

committant peccatum mortiferum. 18:23 Solis filiis

commit sin The deadly. 18:23 sun children

Levi mihi in tabernaculo conventus servientibus et
Levi I in tent meeting servers and
portantibus peccata populi; legitimum sempiternum
carrying sins people; ordinance ever
erit in generationibus vestris, et in medio filiorum
will be in generations your and in the children
Israel nihil aliud possidebunt. 18:24 Decimas, quas
Israel nothing other possess. 18:24 tithes, which
filiis Israel in praelibationem elevant Domino, dedi
children Israel in heave elevate Lord, I
Levitis in possessionem. Propterea dixi eis: In medio
Levites in possession. Therefore I them: in the
filiorum Israel non habebitis possessionem'. 18:25
children Israel not have possession '. 18:25
Locutusque est Dominus ad Moysen dicens: 18:26 ‘
said is Lord to Moses saying: 18:26 ‘
Praecipe Levitis atque denuntia: Cum acceperitis a
Command Levites and declare: with take from
filiis Israel decimas, quas dedi vobis, praelibationem
children Israel tenth, which I you heave
earum elevabitis Domino, id est decimam partem
their elevabitis Lord, that is tenth part
decimae, 18:27 ut reputetur vobis in praelibationem
tithes 18:27 as reputed you in heave
tam de areis quam de torcularibus. 18:28 Sic de
so of areas than of presses. 18:28 so of
universis, quorum accipitis primitias a filiis Israel,
all the receive contributions from children Israel
elevate Domino: date Aaron sacerdoti. 18:29 Omnia,
Hoist Lord: date Aaron the priest. 18:29 All
quae offeretis ex decimis, in donaria Domini
which offer from heave in gifts of
separabitis: optima et electa erunt. 18:30 Dicesque
separate: the best and Picking will be. 18:30 say
ad eos: Si praeclara et meliora quaeque obtuleritis
to them: If excellent and more each offer
ex decimis, reputabitur vobis quasi de area et
from heave be counted you as of area and
torculari dederitis fructus; 18:31 et comedetis eas in
the press give fruit; 18:31 and eat them in

omnibus locis vestris, tam vos quam familiae vestrae,
all places your so you than family your
quia pretium est pro ministerio, quo servitis in
because price is for ministry which service in
tabernaculo conventus. 18:32 Et non peccabitis super
tent meeting. 18:32 The not fall over
hoc egregia vobis et pingua reservantes, ne
this excellent you and fat reserving, do not
polluatis oblationes filiorum Israel et moriamini’.
profane offerings children Israel and you die. ‘
19:1 Locutusque est Dominus ad Moysen et Aaron
19: 1 said is Lord to Moses and Aaron
dicens: 19:2 ‘ Ista est religio legis, quam constituit
saying: 19: 2 ‘ this is religion law than set
Dominus. Praecipe filiis Israel, ut adducant ad te
Lord. Command children Israel as bring to you
vaccam rufam aetatis integrae, in qua nulla sit
cow red age complete in which no is
macula, nec portaverit iugum. 19:3 Tradetisque eam
spot or picks up yoke. 19: 3 give it
Eleazaro sacerdoti, quae educta extra castra
Eleazar The priest which educed outside camp
mactabitur in conspectu eius; 19:4 et tinguens
immolated in before thereof; 19: 4 and dipping
digitum in sanguine eius asperget contra fores
finger in blood his sprinkle against doors
tabernaculi conventus septem vicibus, 19:5
tent meeting seven times 19: 5
combureturque in conspectu eius, tam pelle et
shall burn in before his so skin and
carnibus eius quam sanguine et fimo flammae
meat his than blood and offal flame
traditis. 19:6 Lignum quoque cedrinum et hyssopum
lectures. 19: 6 wood also cedar and hyssop
coccumque sacerdos mittet in flammam, quae vaccam
red The priest shoot in flame which cow
vorat. 19:7 Et tunc demum, lotis vestibus et
is consumed. 19: 7 The then finally, washing clothes and
corpore suo, ingredietur in castra commaculatusque
body his enter the in camp priest

erit usque ad vesperum. 19:8 Sed et ille, qui
will be up to evening. 19: 8 but and he that
 combusserit eam, lavabit vestimenta sua et corpus,
burns it wash clothes his and body,
 et immundus erit usque ad vesperum. 19:9 Colliget
and unclean will be up to evening. 19: 9 gather up
 autem vir mundus cineres vaccae et effundet eos
Now man The world ashes cows and spill them
 extra castra in loco purissimo, ut sint congregationi
outside camp in place pure, as are community
 filiorum Israel in custodiam pro aqua aspersionis.
children Israel in watch for water aspersion.
 19:10 Cumque laverit, qui vaccae portaverat cineres,
19:10 when wash, that cows ported ashes
 vestimenta sua, immundus erit usque ad vesperum.
clothes his unclean will be up to evening.
 Habebunt hoc filii Israel et advenae, qui
They will have this children Israel and The newcomers that
 habitant inter eos, sanctum iure perpetuo. 19:11 Qui
residents between them; St. right permanently. 19:11 He
 tetigerit cadaver hominis et propter hoc septem
touches corpse man and for this seven
 diebus fuerit immundus, 19:12 aspergetur ex hac
days be unclean 19:12 sprinkled from this
 aqua die tertio et septimo et sic mundabitur. Si die
water day third and seventh and so clean. If day
 tertio aspersus non fuerit, septimo non erit mundus.
third sprinkling not it seventh not will be world.
 19:13 Omnis, qui tetigerit humanae animae
19:13 all that touches human soul
 morticinum et aspersus hac commixtione non fuerit,
carcasses and sprinkling this commingling not it
 polluet habitaculum Domini et peribit ex Israel,
clean habitation of and cut off from Israel
 quia aqua expiationis non est aspersus: immundus
because water expiation not is sprinkled; unclean
 erit, et manebit spurcitia eius super eum. 19:14
It will be and continue contamination his over him. 19:14
 Ista est lex hominis, qui moritur in tabernaculo:
this is law man, that dies in tent:
 omnes, qui ingrediuntur tentorium illius, et universa
all that go tent of and all

vasa, quae ibi sunt, polluta erunt septem diebus.
vessels, which there are polluted will be seven days.

19:15 Vas, quod non habuerit operculum nec ligaturam desuper, immundum erit. 19:16 Si quis in agro tetigerit cadaver hominis gladio occisi aut per se mortui sive os illius vel sepulcrum, immundus erit septem diebus. 19:17 Tollentque de cineribus
19:15 The vessel that not has cover or binding above, unclean will be. 19:16 If who in field touches corpse man sword killed or by he dead or mouth of or grave, unclean will be seven days. 19:17 take of ashes

combustionis peccati et mittent aquas vivas super eos in vas; 19:18 in quibus cum homo mundus tinxerit hyssopum, asperget ex eo omne tentorium et cunctam supellectilem et homines, qui ibi fuerint, et super eum, qui tetigerit ossa vel occisum hominem aut per se mortuum aut sepultum. 19:19
burning sin and cast water live over them in vessel; 19:18 in which with man The world dip hyssop, sprinkle from it all tent and all furniture and men that there they and over him, that touches bones or slain man or by he dead or buried. 19:19

Atque hoc modo mundus lustrabit immundum tertio et septimo die; expiatusque die septimo lavabit et se et vestimenta sua et mundus erit ad vesperum.
and this only The world sprinkle unclean third and seventh day; The latter day seventh wash and he and clothes his and The world will be to evening.

19:20 Si quis hoc ritu non fuerit expiatus, peribit anima illius de medio ecclesiae, quia sanctuarium Domini polluit et non est aqua lustrationis aspersus; immundus est. 19:21 Erit vobis praeceptum legitimum sempiternum. Ipse quoque, qui aspergit aqua lustrali, lavabit vestimenta sua; omnis, qui
19:20 If who this rite not be expiated cut off soul of of the church because sanctuary of pollutes and not is water purification sprinkled; unclean It is. 19:21 There will be you command ordinance ever. He also, that sprinkles water separation wash clothes their own; all that

tetigerit aquas expiationis, immundus erit usque ad
touches water expiation unclean will be up to
vesperum. 19:22 Quidquid tetigerit immundus,
evening. 19:22 Whatever touches unclean
immundum erit, et anima, quae horum quippiam
unclean It will be and soul, which these any
tetigerit, immunda erit usque ad vesperum'. 20:1
touches unclean will be up to evening. 20: 1
Veneruntque filii Israel et omnis congregatio in
Returning children Israel and all company in
desert Sin mense primo, et mansit populus in
desert Sin month first, and He remained people in
Cades. Mortuaque est ibi Maria et sepulta in
Kadesh. died is there Mary and buried in
eodem loco. 20:2 Cumque indigeret aqua populus,
the same place. 20: 2 when needed water people;
convenerunt adversum Moysen et Aaron 20:3 et
assembled against Moses and Aaron 20: 3 and
versi in seditionem dixerunt: ' Utinam perissemus
backs in outbreak they said: ' Would died
inter fratres nostros coram Domino! 20:4 Cur
between brothers our before Lord! 20: 4 why
eduxistis ecclesiam Domini in solitudinem, ut et nos
brought church of in wilderness as and we
et nostra iumenta moriamur? 20:5 Quare nos fecistis
and our livestock die? 20: 5 Why we you did
ascendere de Aegypto et adduxistis in locum istum
up of Egypt and bring in place this
pessimum, qui seri non potest, qui nec ficum gignit
the worst, that serum not can that or barked produces
nec vineas nec malogranata, insuper et aquam non
or vineyards or pomegranates; In addition, and water not
habet ad bibendum?'. 20:6 Venitque Moyses et
has to drink. ' 20: 6 So Moses and
Aaron, relicta congregatione, ad introitum tabernaculi
Aaron leaving community to entrance tent
conventus corrueruntque proni in terram, et apparuit
meeting they fell flat in land and He appeared
gloria Domini super eos. 20:7 Locutusque est
glory of over them. 20: 7 said is

Dominus ad Moysen dicens: 20:8 ‘ Tolle virgam et
Lord to Moses saying: 20: 8 ‘ Away staff and
congrega populum, tu et Aaron frater tuus; et
Drag people you and Aaron brother your; and
loquimini ad petram coram eis, et illa dabit aquas.
speak to rock before them, and that will waters.
Cumque eduxeris aquam de petra, potabis
when In bringing the water of rock drink
congregationem et iumenta eius’. 20:9 Tulit igitur
company and livestock His. ‘ 20: 9 took So
Moyses virgam, quae erat in conspectu Domini, sicut
Moses staff which was in before Lord, as
praeceperat ei. 20:10 Et congregaverunt Moyses et
the to him. 20:10 The together Moses and
Aaron populum ante petram, dixitque eis: ‘ Audite,
Aaron people before rock said them: ‘ Listen
rebelles; num de petra hac vobis aquam poterimus
rebels; or of rock this you water can
eicere?’ 20:11 Cumque elevasset Moyses manum
to drive? ‘ 20:11 when advanced Moses hand
percutiens virga bis silicem, egressae sunt aquae
striking staff twice flint, out are water
largissimae, ita ut populus biberet et iumenta. 20:12
abundantly, so as people drink and livestock. 20:12
Dixitque Dominus ad Moysen et Aaron: ‘ Quia non
said Lord to Moses and Aaron: ‘ for not
credidistis mihi, ut sanctificaretis me coram filiis
believe I as sanctify I before children
Israel, non introducetis hos populos in terram, quam
Israel not bring these people in land than
dabo eis’. 20:13 Hae sunt aquae Meriba, ubi
I them. ‘ 20:13 These are water Temptation, where
iurgati sunt filii Israel contra Dominum, et
Archers are children Israel against Lord, and
sanctificatus est in eis. 20:14 Misit nuntios Moyses
sanctified is in them. 20:14 sent news Moses
de Cades ad regem Edom, qui dicerent: ‘ Haec
of Kadesh to king Edom that said: ‘ This
mandat frater tuus Israel: Nosti omnem laborem,
charges brother your Israel: You know all labor

qui apprehendit nos, 20:15 quomodo descenderint
that apprehends we 20:15 how down
patres nostri in Aegyptum, et habitaverimus ibi
fathers our in Egypt and We lived there
multo tempore, afflixerintque nos Aegyptii et patres
more time ill we Egyptians and fathers
nostros, 20:16 et quomodo clamaverimus ad
our 20:16 and how cried to
Dominum, et exaudierit nos miseritque angelum, qui
Lord, and answers we sent angel that
eduxerit nos de Aegypto. Ecce nos in urbe Cades,
brought we of Egypt. Look we in city Kadesh
quae est in extremis finibus tuis, positi 20:17
which is in ends ends your set 20:17
obsecramus, ut nobis transire liceat per terram
And we beseech thee, as us pass allowed by land
tuam: non ibimus per agros nec per vineas, non
your: not go by fields or by vineyards not
bibemus aquas de puteis tuis; sed gradiemur via
drink water of wells your; but highway road
regia, nec ad dexteram nec ad sinistram declinantes,
Khan, or to right or to left rebels
donec transeamus terminos tuos'. 20:18 Cui respondit
until pass over border Your '. 20:18 To answered
Edom: ' Non transibis per me, alioquin armatus
Edom; ' no pass by I otherwise armed
occurram tibi'. 20:19 Dixeruntque filii Israel: ' Per
meet you '. 20:19 said children Israel: ' by
tritam gradiemur viam et, si biberimus aquas tuas
We will highway way and, if drink water I
ego et pecora mea, dabo, quod iustum est: nulla
I and cattle my I, that just is: no
erit in pretio difficultas; tantum velociter
will be in price difficulty; only quickly
transeamus'. 20:20 At ille respondit: ' Non
let us pass. ' 20:20 But he He answered: ' no
transibis!'. Statimque egressus est obuius cum infinita
pass'. immediately out is access with unlimited
multitudine et manu forti 20:21 nec voluit
numbers and hand strong or He wanted

acquiescere Israeli, ut concederet transitum per fines
agree Israel as grant switch by ends
suos; quam ob rem divertit ab eo Israel. 20:22
their children; than for business diverted from it Israel.
Cumque castra movissent de Cades, venerunt in
when camp The whole community of Kadesh they in
montem Hor, 20:23 ubi locutus est Dominus ad
mount Hor where said is Lord to
Moysen et Aaron in monte Hor, qui est in finibus
Moses and Aaron in mount Hor that is in ends
terrae Edom: 20:24 ‘ Congregabitur, inquit, Aaron ad
earth Edom; ‘ gathered he says, Aaron to
populum suum. Non enim intrabit terram, quam dedi
people his own. no For enter land than I
filiis Israel, eo quod rebelles fuistis ori meo ad
children Israel it that rebels You have been mouth I to
aquas Meriba. 20:25 Tolle Aaron et Eleazarum
water Temptation. Away Aaron and Eleazar
filium eius cum eo et duces eos in montem Hor.
son his with it and leaders them in mount Hor.
20:26 Cumque nudaveris patrem veste sua, indues ea
when strip father clothing his dress it
Eleazarum filium eius: Aaron colligetur et morietur
Eleazar son his Aaron withdrawn and die
ibi’. 20:27 Fecit Moyses, ut praeceperat Dominus,
there. ‘ He made Moses, as the Lord,
et ascenderunt in montem Hor coram omni
and up in mount Her before all
congregatione. 20:28 Cumque Aaron spoliasset vestibus
community. when Aaron s clothes
 suis, induit eis Eleazarum filium eius. Illo mortuo in
their put them Eleazar son her. it dead in
montis supercilio, descendit cum Eleazaro. 20:29
mount eyebrow, down with Eleazar.
Omnis autem congregatio videns occubuisse Aaron
all Now company seeing met Aaron
flevit super eo triginta diebus tota domus Israel.
He wept over it thirty days all house Israel.
21:1 Quod cum audisset Chananaeus rex Arad, qui
The with heard Canaanite king Arad that
habitabat in Nageb, venisse scilicet Israel per viam
living in south, news namely, Israel by way

Atarim, pugnavit contra illum et duxit ex eo
spies, He fought against it and married from it
captivos. 21:2 At Israel voto se Domino obligans
captives. But Israel vote he Lord binding
ait: ‘ Si tradideris populum istum in manu mea,
he said: ‘ If deliver people this in hand my
delebo urbes eius’. 21:3 Exaudivitque Dominus preces
blot cities His. ‘ heard Lord prayers
Israel et tradidit Chananaeum, quem ille interfecit,
Israel and delivered Canaanites which he killed
subversis urbibus eius, et vocavit nomen loci illius
destroyed cities his and he called name local of
Horma. 21:4 Profecti sunt autem et de monte Hor
Herman. Setting are Now and of mount Her
per viam, quae ducit ad mare Rubrum, ut
by way, which leads to sea Red, as
circumirent terram Edom. Et taedere coepit populum
compass land Edom. The heavy began people
itineris. 21:5 Locutusque contra Deum et Moysen
the journey. said against God and Moses
ait: ‘ Cur eduxisti nos de Aegypto, ut moreremur
he said: ‘ why You brought we of Egypt as die
in solitudine? Deest panis, non sunt aquae; anima
in wilderness? lacking bread, not are water; soul
nostra iam nauseat super cibo isto levissimo’. 21:6
our already loatheth over food this very light. ‘
Quam ob rem misit Dominus in populum ignitos
How for business sent Lord in people fiery
serpentes, qui mordebant populum, et mortuus est
snakes; that champing people and dead is
populus multus ex Israel. 21:7 Et venerunt ad
people a lot from Israel. The they to
Moysen atque dixerunt: ‘ Peccavimus, quia locuti
Moses and they said: ‘ We have sinned, because have
sumus contra Dominum et te; ora, ut tollat a
we are against Lord and you; edge, as take from
nobis serpentes’. Oravitque Moyses pro populo. 21:8
us serpents. prayed Moses for people.
Et locutus est Dominus ad eum: ‘ Fac serpentem
The said is Lord to him: ‘ Make serpent

ignitum et pone eum pro signo: qui percussus
ignited and set it for sign: that struck
aspexerit eum, vivet'. 21:9 Fecit ergo Moyses
onlooker him, live '. He made So Moses
serpentem aeneum et posuit eum pro signo; quem
serpent bronze and set it for sign; which
cum percussi aspicerent, sanabantur. 21:10 Profectique
with I struck looked upon, pole. Setting
filiis Israel castrametati sunt in Oboth, 21:11 unde
children Israel encamped are in Oboth whence
egressi fixere tentoria in Ieabarim, in solitudine, quae
out Elim hangings in Jeabarim, in wilderness which
respicit Moab contra orientalem plagam. 21:12 Et
regards Moab against east side. The
inde moventes venerunt ad torrentem Zared; 21:13
from moving they to torrent heritage;
quem relinquentes castrametati sunt ultra Arnon, qui
which leaving encamped are more Arnon, that
est in deserto, quod prominet de finibus Amorraei.
is in wilderness that projects of ends Amorites.
Siquidem Arnon terminus est Moab dividens
For Arnon border is Moab dividing
Moabitas et Amorraeos. 21:14 Unde dicitur in libro
Moab and Amorites. Hence, said in book
bellorum Domini: ' Vaheb in Supha et torrentes
wars Lord: ' Vaheb in Sopha and torrents
Arnon. 21:15 Scopuli torrentium inclinati sunt in
Arnon. The rocks Brooks inclined are in
habitationem Ar et recumbunt in finibus
housing Ar and lying down in ends
Moabitarum'. 21:16 Ex eo loco in Beer. Hic est
Moab. ' from it place in Beer. This is
puteus, super quo locutus est Dominus ad Moysen: '
well, over which said is Lord to Moses: '
Congrega populum, et dabo ei aquam'. 21:17 Tunc
Gather people and I it the water. ' Then
cecinit Israel carmen istud: ' Ascendat puteus.
sounded Israel song this: ' up the well.
Concinite ei. 21:18 Puteus, quem foderunt principes
Concinite to him. well, which delve leaders
et paraverunt duces populi in sceptris et in baculis
and prepared leaders people in scepters and in sticks

suis'. De solitudine in Matthana; 21:19 de
their own. ' The wilderness in Mattanah; of
Matthana in Nahaliel; de Nahaliel in Bamoth; 21:20
Mattanah in Nahaliel of Nahaliel in Mathana;
de Bamoth in vallem, quae est in regione Moab in
of Mathana in valley, which is in region Moab in
vertice Phasga, qui respicit contra desertum. 21:21
top Pisgah that regards against wilderness.
Misit autem Israel nuntios ad Sehon regem
sent Now Israel news to Sehon king
Amorraeorum dicens: 21:22 ' Obsecro, ut transire
Amorites saying: ' Oh, as pass
mihi liceat per terram tuam: non declinabimus in
I allowed by land your: not turn in
agros et vineas, non bibemus aquas ex puteis. Via
fields and vineyards not drink water from wells. way
regia gradiemur, donec transeamus terminos tuos'.
s highway until pass over border Your '.
21:23 Qui concedere noluit, ut transiret Israel per
He grant He would not, as passing Israel by
fines suos; quin potius, populo congregato,
ends their children; but rather, people Assemble
egressus est obviam in desertum et venit in Iasa
out is meet in desert and he came in Jasa
pugnavitque contra Israel. 21:24 A quo percussus est
battle against Israel. A which struck is
in ore gladii, et possessa est terra eius ab Arnon
in mouth swords, and possession is land his from Arnon
usque Iaboc et filios Ammon; quia forti praesidio
up Jaboc and children Ammon; because strong protection
tenebantur termini Ammonitarum. 21:25 Tulit ergo
holden terms Ammonites. took So
Israel omnes civitates eius et habitavit in urbibus
Israel all cities his and The in cities
Amorraei, in Hesebon scilicet et viculis eius. 21:26
Amorites, in Cheshbon namely, and villages her.
Hesebon enim erat urbs Sehon regis Amorraei, qui
Cheshbon For was city Sehon s Amorites, that
pugnavit contra primum regem Moab et tulit
He fought against first king Moab and took
omnem terram, quae dicionis illius fuerat usque
all land which jurisdiction of was up

Arnon. 21:27 Idcirco dicitur in proverbio: ‘ Venite in
Arnon. Therefore said in proverb: ‘ Come in
Hesebon! Aedificetur et construatur civitas Sehon!
Cheshbon! rebuilt and construed The city Sehon!
21:28 Ignis egressus est de Hesebon, flamma de
fire out is of Heshbon flame of
oppido Sehon et devoravit Ar Moabitarum et
town Sehon and devoured Ar Moab and
deglutivit excelsa Arnon. 21:29 Vae tibi, Moab;
swallowed high Arnon. Woe you Moab;
peristi, popule Chamos! Dedit filios eius in fugam
are you O Chemosh given children his in flight
et filias in captivitatem regi Amorraeorum Sehon.
and daughters in captivity king Amorites Sehon.
21:30 Iecimus sagittas in eos, disperiit Hesebon usque
yoke arrows in them; destroyed Cheshbon up
Dibon. Vastavimus usque Nophe et usque Medaba’.
Dimon. waste up Nophe and up Table. ‘
21:31 Habitavit itaque Israel in terra Amorraei.
settled So Israel in land Amorites.
21:32 Misitque Moyses, qui explorarent Iazer, cuius
sent Moses, that search Jazer the
ceperunt viculos et expulerunt Amorraeos, qui erant
took villages and expelled Amorites that were
ibi. 21:33 Verteruntque se et ascenderunt per viam
there. They turned he and up by way
Basan, et occurrit eis Og rex Basan cum omni
Bashan and met them Og king Bashan with all
populo suo pugnaturus in Edrai. 21:34 Dixitque
people his fight in Edri. said
Dominus ad Moysen: ‘ Ne timeas eum, quia in
Lord to Moses: ‘ Do not Fear him, because in
manu tua tradidi illum et omnem populum ac
hand your delivered it and all people and
terram eius, faciesque illi, sicut fecisti Sehon regi
land his and make a they as You made Sehon king
Amorraeorum habitatori Hesebon’. 21:35 Percusserunt
Amorites inhabitant Heshbon. ‘ They struck
igitur et hunc cum filiis suis universumque
So and this with children their all
populum eius usque ad internecionem; et possederunt
people his up to extermination; and possessed

terram illius. 22:1 Profectique castrametati sunt filii
land of that. Setting encamped are children
Israel in campestribus Moab, ubi trans Iordanem
Israel in plains Moab where beyond Jordan
Iericho sita est. 22:2 Videns autem Balac filius
Jericho located It is. seeing Now Balak son
Sephor omnia, quae fecerat Israel Amorraeo, 22:3
Sephor all which had Israel Amorites,
valde metuit Moab populum, quia multus erat. Et
very He fears Moab people because a lot It was. The
cum pertimeret Moab filios Israel, 22:4 dixit ad
with pertimeret Moab children Israel said to
maiores natu Madian: ‘ Nunc carpere haec
greater birth Midian ‘ now criticize this
congregatio omnem regionem per circuitum, quomodo
company all region by about, how
solet bos herbas campi carpere’. Balac filius Sephor
usually ox herbs Sharon pick. Balak son Sephor
erat eo tempore rex in Moab. 22:5 Misit ergo
was it time king in Moab. sent So
nuntios ad Balaam filium Beor in Phethor, quae est
news to Balaam son Beer, in Pethor, which is
super flumen in terra filiorum Ammau, ut vocarent
over river in land children of his people, as call
eum et dicerent: ‘ Ecce egressus est populus ex
it and said: ‘ Look out is people from
Aegypto, qui operuit superficiem terrae sedens contra
Egypt that covered surface earth sitting against
me. 22:6 Veni igitur et maledic populo huic, quia
Me. I came So and curse people this because
fortior me est; si quo modo possim percutere et
stronger I it is; if which only I strike and
eicere eum de terra mea. Novi enim quod benedictus
eject it of land I have. New For that blessed
sit, cui benedixeris, et maledictus, in quem
is which bless, and Doomed in which
maledicta congesseris’. 22:7 Perrexeruntque seniores
cursed is cursed. ‘ And the elders
Moab et maiores natu Madian habentes divinationis
Moab and greater birth Midian having divination
pretium in manibus. Cumque venissent ad Balaam et
price in hands. when come to Balaam and

narrassent ei omnia verba Balac, 22:8 ille respondit:
reported it all words Balak he He answered:
‘ Manete hic nocte, et respondebo quidquid mihi
‘ Stay here night and answer whatever I
dixerit Dominus’. Manentibus illis apud Balaam, 22:9
say The Lord. ‘ With the they in Balaam
venit Deus et ait ad eum: ‘ Quid sibi volunt
he came God and said to him: ‘ What to will
homines isti apud te?’. 22:10 **Respondit: ‘ Balac**
men these in You? ‘ He answered: ‘ Balak
filius Sephor rex Moabitarum misit ad me 22:11
son Sephor king Moab sent to I
dicens: ‘Ecce populus, qui egressus est de Aegypto,
saying: ‘Behold people; that out is of Egypt
operuit superficiem terrae; veni et maledic ei pro
covered surface land; I and curse it for
me, si quo modo possim pugnans abigere eum’.
I if which only I fighting drive for him. ‘
22:12 Dixitque Deus ad Balaam: ‘Noli ire cum eis
said God to Balaam: ‘Do not go with them
neque maledicas populo, quia benedictus est’. 22:13
or curse people because blessed He is. ‘
Qui mane consurgens dixit ad principes: ‘ Ite in
He morning rising said to leaders: ‘ Go in
terram vestram, quia prohibuit me Dominus venire
land your because forbade I Lord come
vobiscum’. 22:14 **Reversi principes dixerunt ad Balac:**
with you. ‘ returned leaders said to Balak:
‘ Noluit Balaam venire nobiscum’. 22:15 **Rursum ille**
‘ refused Balaam come with us. ‘ again he
multo plures et nobiliores, quam ante miserat, misit.
more more and nobler than before sent sent.
22:16 Qui cum venissent ad Balaam, dixerunt: ‘ Sic
He with come to Balaam they said: ‘ so
dicit Balac filius Sephor: ‘Ne cuncteris venire ad
says Balak son Sephor ‘Do not Delay come to
me; 22:17 paratus sum honorare te et, quidquid
me; ready I honor you and, whatever
volueris, dabo tibi. Veni et maledic pro me populo
wilt I to you. I came and curse for I people
isti’. 22:18 **Respondit Balaam: ‘ Si dederit mihi**
These ‘ The answer Balaam: ‘ If give I

Balac plenam domum suam argenti et auri, non
Balak full home his silver and gold not
potero transgredi verbum Domini Dei mei, ut vel
I transgress word of God my as or
plus vel minus loquar. 22:19 Obsecro, ut hic
more or less speak. Oh, as here
maneatis etiam hac nocte, et scire queam quid mihi
stay also this night and know I what I
rursum respondeat Dominus'. 22:20 Venit ergo Deus
again answer The Lord. ' He came So God
ad Balaam nocte et ait ei: ' Si vocare te venerunt
to Balaam night and said to: ' If call you they
homines isti, surge et vade cum eis, ita dumtaxat,
men these Rise and go with them, so provided
ut, quod tibi praecepero, facias'. 22:21 Surrexit
that, that you command, you do. ' rose
Balaam mane et, strata asina sua, profectus est
Balaam morning and, pavements ass his progress is
cum eis. 22:22 Et iratus est Deus, cum profectus
with them. The angry is God, with progress
esset; stetitque angelus Domini in via contra Balaam,
it was; He stared angel of in road against Balaam
ut adversaretur ei, qui insidebat asinae et duos
as Opposing to that resided ass and two
pueros habebat secum. 22:23 Cernens asina angelum
children had with him. When ass angel
Domini stantem in via, evaginato gladio in manu
of standing in way, drawn sword in hand
sua, avertit se de itinere et ibat per agrum. Quam
his diverted he of route and He went by field. How
cum verberaret Balaam et vellet ad semitam
with beat Balaam and would to path
reducere, 22:24 stetit angelus Domini in angustiis
back He stood angel of in restrictions
duarum maceriarum, quibus vineae cingebantur. 22:25
two between which vineyard enclosed.
Quem videns asina iunxit se parieti et attrivit
Whom seeing ass tail he wall and crushed
sedentis pedem. At ille iterum verberabat eam; 22:26
the rider foot. But he again beat it;

et angelus Domini iterum transiens ad locum
and angel of again passing to place
angustum, ubi nec ad dexteram nec ad sinistram
narrow, where or to right or to left
poterat deviare, obvius stetit. 22:27 Cumque vidisset
could deviate, access stood. when saw
asina stantem angelum Domini, concidit sub pedibus
ass standing angel Lord, shred under feet
sedentis; qui iratus vehementius caedebat fuste latera
the rider; that angry strongly beat club sides
eius. 22:28 Aperuitque Dominus os asinae, et
her. opened Lord mouth ass, and
locuta est: ‘ Quid feci tibi? Cur percutis me ecce
she said is: ‘ What I you? why strike I See
iam tertio?’. 22:29 **Respondit Balaam: ‘ Quia**
already third? ‘ The answer Balaam: ‘ for
illusisti mihi. Utinam haberem gladium, ut te
mocked to me. Would I had sword as you
interficerem!’. 22:30 **Dixit asina: ‘ Nonne animal**
I kill. ‘ said ass: ‘ Did animal
tuum sum, cui semper sedere consuevisti usque in
your I which always set accustomed to up in
praesentem diem? Dic quid simile umquam fecerim
this Day? Tell what like never I did
tibi’. At ille ait: ‘ Numquam’. 22:31 **Protinus**
you ‘. But he he said: ‘ Never. ‘ Immediately
aperuit Dominus oculos Balaam, et vidit angelum
opened Lord eyes Balaam and saw angel
Domini stantem in via, evaginato gladio in manu
of standing in way, drawn sword in hand
eius; adoravitque eum pronus in terram. 22:32 Cui
thereof; He bowed it flat in land. To
angelus Domini: ‘ Cur, inquit, tertio verberas asinam
angel Lord: ‘ why, he says, third beat ass
tuam? Ego veni, ut adversarer tibi, quia perversa
you? I come, as withstand you because perverse
est via tua mihiq[ue] contraria. 22:33 Et videns me
is road your me contrary. The seeing I
asina declinavit ter a me; nisi declinasset, te
ass aside thrice from me; but decline you
occidissem et illam vivam reliquissem’. 22:34 **Dixit**
killed and it living left. ‘ said

Balaam: ‘ **Peccavi nesciens quod tu stares contra**
Balaam: ‘ I have sinned I did not know that you stares against
me in via; et nunc, si displicet tibi, revertar’. 22:35
I in road; and now, if displeases you I will return. ‘

Ait angelus Domini: ‘ **Vade cum istis et cave, ne**
said angel Lord: ‘ Go with these and Take care, do not
aliud, quam praecepero tibi, loquaris’. **Ivit igitur**
other than command you speak. ‘ He went So
cum principibus Balac. 22:36 **Quod cum audisset**
with chief Balak. The with heard

Balac, venisse scilicet Balaam, egressus est in
Balak news namely, Balaam out is in
occursum eius in Irmoab, quod situm est in extremis
meet his in Moab, that location is in ends

finibus Arnon; 22:37 dixitque ad Balaam: ‘ **Nonne**
ends Arnon; said to Balaam: ‘ Did

misi nuntios, ut vocarem te? Cur non statim
I messengers, as call You? why not immediately

venisti ad me? An quia honorare te nequeo?’.
come to Me? An because honor you I can not ‘.

22:38 Cui ille respondit: ‘ **Ecce adsum; numquid**
To he He answered: ‘ Look I am here; Do

loqui potero aliud, nisi quod Deus posuerit in ore
talk I other but that God put in mouth

meo?’. 22:39 **Perrexerunt ergo simul et venerunt in**
to me. ‘ So they went So together and they in

Cariathusoth. 22:40 Cumque occidisset Balac boves et
Kirjath. when setting Balak cattle and

oves, misit ad Balaam et principes, qui cum eo
sheep, sent to Balaam and leaders that with it

erant. 22:41 Mane autem facto, duxit eum ad
were. Stay Now in fact, married it to

excelsa Baal et intuitus est extremam partem populi.
high Baal and He looked is extreme part people.

23:1 Dixitque Balaam ad Balac: ‘ **Aedifica mihi hic**
said Balaam to Balak: ‘ build I here

septem aras et para totidem vitulos eiusdemque
seven high and Make many calves same

numeri arietes’. 23:2 **Cumque fecisset iuxta**
numbers Rams’. when had according to

sermonem Balaam, imposuerunt vitulum et arietem
word Balaam put calf and ram

super aram. 23:3 Dixitque Balaam ad Balac: ‘**Sta**
over Altar. said Balaam to Balac: ‘ stand
paulisper iuxta holocaustum tuum, donec vadam,
for a while according to holocaust your until I go
si forte occurrat mihi Dominus; et, quodcumque
if perhaps meets I Lord; and, whatever
imperaverit, loquar tibi’. **Cumque abiisset in collem**
command, I will speak you ‘. when gone in hill
nudum, 23:4 occurrit illi Deus. Locutusque ad eum
naked met they God. said to it
Balaam: ‘**Septem, inquit, aras erexi et imposui**
Balaam: ‘ seven, he says, high I have set up and offered
vitulum et arietem desuper’. **23:5 Dominus autem**
calf and ram from above ‘. Lord Now
posuit verbum in ore eius et ait: ‘**Revertere ad**
set word in mouth his and he said: ‘ Return to
Balac et haec loqueris’. **23:6 Reversus invenit**
Balak and this speak. ‘ returning found
stantem Balac iuxta holocaustum suum et omnes
standing Balak according to holocaust his and all
principes Moabitarum; 23:7 assumptaque parabola
leaders Moab; taking parable
sua, dixit: ‘**De Aram adduxit me Balac, rex**
his he said: ‘ The Ram brought I Balak king
Moabitarum de montibus orientis: ‘Veni, inquit, et
Moab of mountains east: ‘I came, he says, and
maledic pro me Iacob; propera et detestare Israel!’.
curse for I Jacob; hasten and menace Israel ‘.
23:8 Quomodo maledicam, cui non maledixit Deus?
How I will curse; which not Cursing God?
Qua ratione detester, quem Dominus non detestatur?
Where reason I detest, which Lord not defied?
23:9 De summis silicibus video eum et de collibus
The top rocks video it and of hills
considero illum: populus solus habitabit et inter
I consider it people only live and between
gentes non reputabitur. 23:10 Et quis dinumerare
nations not be counted. The who number
possit pulverem Iacob et quis numeravit arenam
can dust Jacob and who numbered sand
Israel? Moriatur anima mea morte iustorum, et fiant
Israel? Let soul my death just, and Let

novissima mea horum similia'. 23:11 Dixitque Balac
last my these the like. ' said Balak
ad Balaam: ' Quid est hoc, quod agis? Ut
to Balaam: ' What is this, that are you doing? To
malediceret inimicis meis, vocavi te, et tu e
curse enemies I I called you and you from
contrario benedicis eis!'. 23:12 Cui ille respondit: ' Num aliud possum loqui, nisi quod iusserit
other blessings them ' To he He answered: ' Do other I talk, but that command:
Dominus?'. 23:13 Dixit ergo Balac: ' Veni mecum in
The Lord. ' said So Balak: ' I came with in
alterum locum, unde partem Israel videas et totum
other place whence part Israel you see and all
videre non possis; inde maledicito ei'. 23:14
see not you can; from curse to him. ' Cumque duxisset eum in campum speculatorum super
when led it in campus watchmen over
verticem montis Phasga, aedificavit septem aras
top mount Pisgah built seven high
imposuitque supra vitulum atque arietem. 23:15 Et
offered above calf and ram. The
dixit Balaam ad Balac: ' Sta hic iuxta
said Balaam to Balak: ' stand here according to
holocaustum tuum, donec ego obvius pergam'. 23:16
holocaust your until I access go ' Cui cum Dominus occurrisset posuissetque verbum in
To with Lord met put word in
ore eius, ait: ' Revertere ad Balac et haec
mouth his he said: ' Return to Balak and this
loqueris ei'. 23:17 Reversus invenit eum stantem
speak to him. ' returning found it standing
iuxta holocaustum suum et principes Moabitarum
according to holocaust his and leaders Moab
cum eo. Ad quem Balac: ' Quid, inquit, locutus
with the fact. the which Balak: ' What he says, said
est Dominus?'. 23:18 At ille, assumpta parabola sua,
is The Lord. ' But he assumed parable his
ait: ' Surge, Balac, et ausculta; audi, fili Sephor.
he said: ' Up Balak and hear! listen, son Sephor.
23:19 Non est Deus quasi homo, ut mentiatur, nec
no is God as man, as lie? or

ut filius hominis, ut mutetur. Numquid dixit et non
as son man, as changed. Do said and not
faciet? Locutus est et non implebit? 23:20 Ad
do it? He spoke is and not fill? the
benedicendum adductus sum, benedictionem prohibere
bless induced I thanks stop
non valeo. 23:21 Non conspicitur malum in Iacob,
not I am well. no noticeable evil in Jacob,
nec videtur calamitas in Israel. Dominus Deus eius
or it seems Disaster in Israel. Lord God his
cum eo est, et clangor regis in illo. 23:22 Deus
with it is and alarm s in that. God
eduxit illum de Aegypto, sicut cornua bubali est
brought it of Egypt as horns buffaloes is
ei. 23:23 Non est augurium in Iacob, nec divinatio
to him. no is enchantment in Jacob, or Inspired
in Israel. Temporibus suis dicetur Iacob et Israeli
in Israel. The Times their explained Jacob and Israel
quid operatus sit Deus. 23:24 Ecce populus ut leaena
what He worked is God. Look people as lioness
consurget, et quasi leo erigetur; non accubabit,
rise, and as lion to spring; not lie down,
donec devoret praedam et occisorum sanguinem
until devour prey and slain blood
bibat'. 23:25 Dixitque Balac ad Balaam: ' Nec
drink. ' said Balak to Balaam: ' No
maledicas ei, nec benedicas!'. 23:26 Et ille ait: '
curse to or bless them. ' The he he said: '
Nonne dixi tibi quod, quidquid mihi Dominus
Did I you that, whatever I Lord
imperaret, hoc facerem?'. 23:27 Et ait Balac ad
command this I do? ' The said Balak to
eum: ' Veni, et ducam te ad alium locum, si forte
him: ' I came, and lead you to other place if perhaps
placeat Deo, ut inde maledicas ei'. 23:28 Cumque
please God, as from curse to him. ' when
duxisset eum super verticem montis Phegor, qui
led it over top mount Peor that
respicit solitudinem, 23:29 dixit ei Balaam: ' Aedifica
regards wilderness said it Balaam: ' build
mihi hic septem aras et para totidem vitulos
I here seven high and Make many calves

eiusdemque numeri arietes'. 23:30 Fecit Balac, ut
same numbers Rams'. He made Balak as
Balaam dixerat, imposuitque vitulos et arietes per
Balaam he said, offered calves and rams by
singulas aras. 24:1 Cumque vidisset Balaam quod
each altars. when saw Balaam that
placeret Domino, ut benediceret Israeli, nequaquam
please Lord, as bless Israel no
abiit, ut ante perrexerat, ut augurium quaereret; sed
went as before he went, as enchantment he asked; but
dirigens contra desertum vultum suum 24:2 et
shooting against desert face his and
elevans oculos vidit Israel commorantem per tribus
elevating eyes saw Israel staying by three
suas et, irruente in se spiritu Dei, 24:3 assumpta
their and, Arme in he spirit God, assumed
parabola sua, ait: ' Dixit Balaam filius Beor, dixit
parable his he said: ' said Balaam son Beer, said
homo, cuius apertus est oculus, 24:4 dixit auditor
man, the open is eye, said hearer
sermonum Dei, qui visionem Omnipotentis intuitus
events God, that vision Almighty He looked
est, qui cadit, et sic aperiuntur oculi eius. 24:5
is that falls and so open eyes her.
Quam pulchra tabernacula tua, Iacob, et tentoria
How beautiful dwellings your Jacob, and hangings
tua, Israel! 24:6 Ut valles dilatantur, ut horti
your Israel! To valleys expanding, as garden
iuxta fluvios irrigui, ut aloe, quam plantavit
according to rivers irrigated as aloe, than planted
Dominus, quasi cedri prope aquas. 24:7 Fluēt aqua
Lord, as cedars close waters. flow water
de situlis eius, et semen illius erit in aquis multis.
of buckets his and seed of will be in water many.
Extolletur super Agag rex eius, et elevabitur regnum
extolled over Agag king his and up kingdom
illius. 24:8 Deus eduxit illum de Aegypto, sicut
of that. God brought it of Egypt as
cornua bubali est ei. Devorabit gentes, hostes suos,
horns buffaloes is to him. devour nations enemies his
ossaque eorum confringet et perforabit sagittis. 24:9
bones their break and pierce visitors.

Accubans dormit ut leo, et quasi leaena, quis
Lying sleeps as lion, and as lioness who
suscitare illum audebit? Qui benedixerit tibi, erit et
stir it up? He blessed you will be and
ipse benedictus; qui maledixerit tibi, maledictus
he blessed; that curses you cursed
erit!'. 24:10 Iratusque Balac contra Balaam,
be done. ' The anger Balak against Balaam
complosis manibus, ait: ' Ad maledicendum inimicis
clapped hands, he said: ' the curse enemies
meis vocavi te, quibus iam tertio benedixisti! 24:11
I I called you which already third blessed!
Revertere nunc ad locum tuum! Decreveram quidem
Return now to place Your! I had decided indeed
magnifice honorare te, sed Dominus privavit te
magnificently honor you but Lord deprived you
honore disposito'. 24:12 Respondit Balaam ad Balac:
honor designed for. ' The answer Balaam to Balak:
' Nonne iam nuntiis tuis, quos misisti ad me, dixi:
' Did already messages your which sent to I I said:
24:13 Si dederit mihi Balac plenam domum suam
If give I Balak full home his
argenti et auri, non potero praeterire sermonem
silver and gold not I pass word
Domini, ut vel boni quid vel mali proferam ex
Lord, as or good what or mali I offer from
corde meo, sed, quidquid Dominus dixerit, hoc
heart I but, whatever Lord said, this
loquar? 24:14 Et nunc, pergens ad populum meum
I speak? The now, go to people my
dabo consilium, quid populus hic populo tuo faciat
I design, what people here people your do
extremo tempore'. 24:15 Sumpta igitur parabola
extreme time. ' He took up his So parable
sua, rursum ait: ' Dixit Balaam filius Beor, dixit
his again he said: ' said Balaam son Beer, said
homo, cuius apertus est oculus, 24:16 dixit auditor
man, the open is eye, said hearer
sermonum Dei, qui novit doctrinam Altissimi et
events God, that He knows teaching Highest and

visiones Omnipotentis videt, qui cadens apertos habet
visions Almighty sees that falling open has
oculos. 24:17 Video eum, sed non modo; intueor
eyes. video him, but not only; I look
illum, sed non prope. Oritur stella ex Iacob, et
it but not almost. develops star from Jacob, and
consurgit virga de Israel; et percutit tempora Moab
rises staff of Israel; and strikes times Moab
et verticem omnium filiorum Seth. 24:18 Et erit
and top all children Seth. The will be
Idumaea possessio eius, et hereditas eius Seir,
Edom possession his and heritage his Seir
inimicus eius; Israel vero fortiter aget. 24:19 De
The enemy thereof; Israel But strongly manage. The
Iacob erit, qui dominetur et perdat reliquias
Jacob It will be that rules and lose remains
civitatis'. 24:20 Cumque vidisset Amalec, assumens
of state. ' when saw Amalek taking
parabolam suam ait: ' Principium gentium Amalec,
parable his he said: ' beginning nations Amalec
cuius extrema perdentur'. 24:21 Vidit quoque
the extreme be destroyed. ' saw also
Cinaeum et, assumpta parabola sua, ait: '
Kenites and, assumed parable his he said: '
Robustum quidem est habitaculum tuum, et in petra
robust indeed is habitation your and in rock
positus nidus tuus. 24:22 Erit in combustionem
set nest Your. There will be in burning
Cain, donec Assur capiat te'. 24:23 Assumptaque
Cain until Assyrian take you '. He took up his
parabola sua, iterum locutus est: ' Heu! Quis vivet,
parable his again said is: ' Ah! Who live
quando ista faciet Deus? 24:24 Venient naves de
when this will God? They will come ships of
Cetthim, superabunt Assyrios vastabuntque Heber; et
of Cyprus, overcome Assyrians waste Eber; and
ad extremum etiam ipsi peribunt'. Surrexitque
to tip also they will be lost. ' rose
Balaam et reversus est in locum suum; Balac
Balaam and back is in place his own; Balak

quoque via, qua venerat, rediit. 25:1 Morabatur
also way, which He had come returned. Focusing
autem Israel in Settim, et incepit populus fornicari
Now Israel in Settim, and began people fornication
cum filiabus Moab, 25:2 quae vocaverunt populum
with daughters Moab which they called people
ad sacrificia deorum suorum. Et illi comederunt et
to sacrifices gods ones. The they ate and
adoraverunt deos earum; 25:3 et adhaesit Israel
worshipped gods them; and cleaved Israel
Baalphegor. Et iratus Dominus 25:4 ait ad Moysen:
Peor. The angry Lord said to Moses:
‘ Tolle cunctos principes populi et suspende eos
‘ Away all leaders people and hang them
coram Domino contra solem in patibulis, ut avertatur
before Lord against sun in gallows, as turn
furor meus ab Israel’. 25:5 Dixitque Moyses ad
The anger my from Israel ‘. said Moses to
iudices Israel: ‘ Occidat unusquisque proximos suos,
judges Israel: ‘ Slay each neighbors his
qui adhaeserunt Baalphegor’. 25:6 Et ecce unus de
that adhered Peor. ‘ The See one of
filiis Israel intravit coram fratribus suis ad
children Israel entered before brothers their to
Madianitin, vidente Moyse et omni turba filiorum
Madian, observer Moses and all crowd children
Israel, qui flebant ante fores tabernaculi conventus.
Israel that wept before doors tent meeting.
25:7 Quod cum vidisset Phinees filius Eleazari filii
The with saw Phineas son Eleazar children
Aaron sacerdotis, surrexit de medio congregationis et,
Aaron the priest, rose of the community and,
arrepta lancea, 25:8 ingressus est post virum
taking lance; entry is after man
Israelitem in cubiculum et perfodit ambos
Israelite in room and thrust both
simul, virum scilicet et mulierem, in locis
at the same time, man namely, and woman in places
genitalibus; cessavitque plaga a filiis Israel. 25:9
genitals; She stopped stroke from children Israel.
Et occisi sunt viginti quattuor milia hominum. 25:10
The killed are twenty four thousand men.

Dixitque Dominus ad Moysen: 25:11 ‘ Phinees filius
said Lord to Moses: ‘ Phineas son
Eleazari filii Aaron sacerdotis avertit iram meam
Eleazar children Aaron priest diverted anger I
a filiis Israel, quia zelo meo commotus est in
from children Israel because zeal I moved is in
medio eorum, ut non ipse deletem filios Israel in
the their as not he end children Israel in
zelo meo. 25:12 Idcirco loquere ad eum: Ecce do ei
zeal mine. Therefore speak to him: Look I it
pacem foederis mei, 25:13 et erit tam ipsi quam
peace meeting my and will be so they than
semini eius pactum sacerdotii sempiternum, quia
seed his pact priesthood ever, because
zelatus est pro Deo suo et expiavit scelus filiorum
jealous is for God his and expiated crime children
Israel’. 25:14 Erat autem nomen viri Israelitae, qui
Israel ‘. It was Now name men Israel, that
occisus est cum Madianitide, Zamri filius Salu dux
killed is with Midianite Zimri son Salu leader
de cognatione et tribu Simeonis; 25:15 porro mulier
of family and tribe Simeon; the woman
Madianitis, quae pariter interfecta est, vocabatur
Midianite which together killed is Deborah
Cozbi filia Sur principis tribus in Madian. 25:16
Chasbi daughter Sur prince three in Median.
Locutusque est Dominus ad Moysen dicens: 25:17 ‘
said is Lord to Moses saying: ‘
Pugnate contra Madianitas et percutite eos, 25:18
Fight against Midian and strike them;
quia ipsi hostiliter egerunt contra vos et decipere
because they hostilely they did against you and beguiled
insidiis per idolum Phegor et in negotio Cozbi
plots by idol Peor and in business Chasbi
filiae ducis Madian sororis eorum, quae percussa
daughters Duke Midian sister their which percussive
est in die plagae pro sacrilegio Phegor’. 26:1 Post
is in day quarters for sacrilege Peor. ‘ Post
hanc plagam dixit Dominus ad Moysen et Eleazarum
this side said Lord to Moses and Eleazar
filium Aaron sacerdotem: 26:2 ‘ Numerate summam
son Aaron priest: ‘ number summary

totius congregationis filiorum Israel a viginti annis
of community children Israel from twenty years
et supra per domos et cognationes suas, cunctos,
and above by homes and families their all
qui possunt ad bella procedere'. 26:3 Locuti
that can to wars proceed. They have spoken
sunt itaque Moyses et Eleazar sacerdos in
are So Moses and Eleazar The priest in
campestribus Moab super Iordanem contra Iericho ad
plains Moab over Jordan against Jericho to
eos, qui erant 26:4 a viginti annis et supra, sicut
them; that were from twenty years and above, as
Dominus imperaverat Moysi. Filiorum Israel, qui
Lord ordered Moses. children Israel that
egressi sunt de terra Aegypti, iste est numerus. 26:5
out are of land Egypt, this is number.
Ruben primogenitus Israel. Huius filius Henoch, a
Ruben firstborn Israel. the son Enoch from
quo familia Henochitarum, et Phallu, a quo
which family Henochites and Pallu from which
familia Phalluitarum, 26:6 et Hesron, a quo
family Palluites and Hezron from which
familia Hesronitarum, et Charmi, a quo familia
family Hesronites and Carmi, from which family
Charmitarum. 26:7 Hae sunt familiae de stirpe
Carmi. These are family of stock
Ruben, quarum numerus inventus est quadraginta
Reuben the number found is forty
tria milia et septingenti triginta. 26:8 Filius Phallu:
three thousand and seven hundred thirty. son Phallus:
Eliab. 26:9 Huius filii: Namuel et Dathan et
Eliab. the children: Namuel and Dathan and
Abiram. Isti sunt Dathan et Abiram principes
Abi'ram. These are Dathan and Abi'ram leaders
populi, qui surrexerunt contra Moysen et Aaron in
people that rose against Moses and Aaron in
seditione Core, quando adversus Dominum
sedition Core when against Lord
rebellaverunt, 26:10 et aperiens terra os suum
rebelled, and opening land mouth his
devoravit eos et Core, morientibus plurimis, quando
devoured them and Core dying many when

combussit ignis ducentos quinquaginta viros; et facti
burned fire two hundred fifty men; and they
sunt in signum. 26:11 Core pereunte, filii illius
are in sign. Core Notwithstanding the children of
non perierunt. 26:12 Filii Simeon per cognationes
not perished. children Simeon by families
suas: Namuel, ab hoc familia Namuelitarum; Iamin,
their sons, from this family Nemuelites Jamin
ab hoc familia Iaminitarum; Iachin, ab hoc familia
from this family Jaminites Jakin, from this family
Iachinitarum; 26:13 Zara, ab hoc familia
Jachinites; Zara from this family
Zaraitarum; Saul, ab hoc familia Saulitarum. 26:14
Izrahite; Saul from this family Shaul.
Hae sunt familiae de stirpe Simeon, quarum omnis
These are family of stock Simeon the all
numerus fuit viginti duo milia ducenti. 26:15 Filii
number was twenty two thousand two hundred. children
Gad per cognationes suas: Sephon, ab hoc familia
Gad by families their Zephon from this family
Sephonitarum; Haggi, ab hoc familia Haggitarum;
Zephonites; Haggai, from this family Erites
Suni, ab hoc familia Sunitarum; 26:16 Ozni, ab hoc
Suni, from this family Shunites; Ozni from this
familia Oznitarum; Heri, ab hoc familia Heritarum;
family Oznites yesterday, from this family Eri;
26:17 Arodi, ab hoc familia Aroditarum; Areli, ab
Arod, from this family Arodites; Areli, from
hoc familia Arelitarum. 26:18 Istae sunt familiae
this family Areli. These are family
Gad, quarum omnis numerus fuit quadraginta milia
Gad the all number was forty thousand
quingenti. 26:19 Filii Iudae Her et Onan, qui
five hundred. children Judah Her and Onan that
ambo mortui sunt in terra Chanaan. 26:20
both dead are in land Canaan.
Fueruntque filii Iudae per cognationes suas: Sela,
They were children Judah by families their Sela
a quo familia Selanitarum; Phares, a quo familia
from which family were; Perez from which family

Pharesitarum; Zara, a quo familia Zaraitarum.

Perez; Zara from which family Izrahite.

26:21 Porro filii Phares: Esrom, a quo familia
the children Perez: Esrom from which family

Esromitarum; et Hamul, a quo familia

Hetzroni; and Hamu, from which family

Hamulitarum. 26:22 Istaе sunt familiae Iudae,

Hamulites. These are family Judah,

quarum omnis numerus fuit septuaginta sex milia

the all number was seventy six thousand

quingenti. 26:23 Filii Issachar per cognationes suas:

five hundred. children Issachar by families their

Thola, a quo familia Tholaitarum; Phua, a quo

Tola from which family Tolaites Puah from which

familia Phuaitarum; 26:24 Iasub, a quo familia

family Pua; 1.1 Jasub from which family

Iasubitarum; Semron, a quo familia Semronitarum.

Jashubites; Shimron, from which family Shimronites.

26:25 Hae sunt cognationes Issachar, quarum

These are families Issachar the

numerus fuit sexaginta quattuor milia trecenti.

number was sixty four thousand three hundred.

26:26 Filii Zabulon per cognationes suas: Sared, a

children Zebulon by families their Sarid, from

quo familia Sareditarum; Elon, a quo familia

which family Seredites; Elon from which family

Elonitarum; Iahelel, a quo familia Iahelelitarum.

Elonites; Jahelel, from which family Jahleelites.

26:27 Hae sunt cognationes Zabulon, quarum

These are families Zebulon the

numerus fuit sexaginta milia quingenti. 26:28 Filii

number was sixty thousand five hundred. children

Ioseph per cognationes suas: Manasse et Ephraim.

Joseph by families their Manasseh and Ephraim.

26:29 De Manasse ortus est Machir, a quo familia

The Manasseh rising is Machir from which family

Machiritarum; Machir genuit Galaad, a quo familia

Machirites; Machir birth Gilead from which family

Galaaditarum. 26:30 Galaad habuit filios: Iezer, a

Gilead. Gilead he had children: Jezer, from

quo familia Iezeritarum; et Helec, a quo familia
which family Jezerites; and Helec from which family
Helecitarum; 26:31 et Asriel, a quo familia
Helecites; and Asriel from which family
Asrielitarum; et Sechem, a quo familia
Helekites and Shechem, from which family
Sechemitarum; 26:32 et Semida, a quo familia
Sechemites; and Semida from which family
Semidaitarum; et Hephher, a quo familia
Semidaïtes; and Hephher from which family
Hephheritarum. 26:33 Fuit autem Hephher pater
Hepherites. There was Now Hephher father
Salphaad, qui filios non habebat sed tantum filias,
Zelophedad that children not had but only daughters,
quarum ista sunt nomina: Maala et Noa et Hegla
the this are names: Maala and Noa and Noah
et Melcha et Thersa. 26:34 Hae sunt familiae
and Milcah and Tirzah. These are family
Manasse, et numerus earum quinquaginta duo milia
Manasseh and number their fifty two thousand
septingenti. 26:35 Filii autem Ephraim per
seven hundred. children Now Ephraim by
cognitiones suas fuerunt hi: Suthala, a quo
families their were these are: Suthala, from which
familia Suthalaitarum; Becher, a quo familia
family Suthalaïtes Becher from which family
Becheritarum; Thehen, a quo familia Thehenitarum.
Bachrites Tahan, from which family Tahanites.
26:36 Porro filius Suthala fuit Heran, a quo
the son Suthala was Eran, from which
familia Heranitarum. 26:37 Hae sunt cognitiones
family Eran. These are families
filiorum Ephraim, quarum numerus fuit triginta duo
children Ephraim the number was thirty two
milia quingenti. Isti sunt filii Ioseph per familias
thousand five hundred. These are children Joseph by families
suas. 26:38 Filii Benjamin in cognationibus suis:
their own. children Benjamin in families his
Bela, a quo familia Belaitarum; Asbel, a quo
Bela from which family Belaites Ashbel from which

familia Asbelitarum; Ahiram, a quo familia
family Ashbelites Ashbel from which family
Ahiramitarum; 26:39 Supham, a quo familia
Ahiramites; Shephupham from which family
Suphamitarum; Hupham, a quo familia
Shuphamites; Hupham from which family
Huphamitarum. 26:40 Filii Bela: Ared et Naaman;
The. children Bela; Ard and Naaman;
de Ared familia Areditarum, de Naaman familia
of Ard family Areditarum, of Naaman family
Naamanitarum. 26:41 Hi sunt filii Benjamin per
Naamanitarum. These are children Benjamin by
cognitiones suas, quorum numerus fuit quadraginta
families their the number was forty
quinque milia sescenti. 26:42 Filii Dan per
five thousand billion. children Dan by
cognitiones suas: Suham, a quo familia
families their Shuham from which family
Suhamitarum. Hae sunt cognitiones Dan per familias
Suphanytis. These are families Dan by families
suas: 26:43 omnes fuere Suhamitae, quorum
their all there were registered, the
numerus erat sexaginta quattuor milia quadringenti.
number was sixty four thousand four.
26:44 Filii Aser per cognitiones suas: Iemna, a
children Asher by families their Jemna from
quo familia Iemnaitarum; Isui, a quo familia
which family Imnahites; Ishuai, from which family
Isuitarum; Beria, a quo familia Beriaitarum. 26:45
Jesuites Beria, from which family Beriites.
Filii Beria: Heber, a quo familia Heberitarum, et
children Beria: Eber from which family Heberites and
Melchiel a quo familia Melchielitarum. 26:46
Malkiel from which family The.
Nomen autem filiae Aser fuit Sara. 26:47 Hae
name Now daughters Asher was Sarah. These
cognitiones filiorum Aser, et numerus eorum
families children Asher and number their
quingenta tria milia quadringenti. 26:48 Filii
fifty three thousand four. children

Nephthali per cognationes suas: Iasiel, a quo
Naphtali by families their Jaasiel, from which
familia Iasielitarum; Guni, a quo familia
family Jahzeelites Guni from which family
Gunitarum; 26:49 Ieser, a quo familia Ieseritarum;
Gunite; Naphtali from which family Jeserites;
Sellem, a quo familia Sellemitarum. 26:50 Hae sunt
Sellem, from which family The. These are
cognitiones filiorum Nephthali per familias suas,
families children Naphtali by families their
quorum numerus quadraginta quinque milia
the number forty five thousand
quadringenti. 26:51 Ista est summa filiorum Israel
four. this is summary children Israel
qui recensiti sunt: sescenta milia et mille
that number of they are: six thousand and thousand
septingenti triginta. 26:52 Locutusque est Dominus ad
seven hundred thirty. said is Lord to
Moysem dicens: 26:53 ‘ Istis dividetur terra iuxta
Moses saying: ‘ these divided land according to
numerus vocabulorum in possessiones suas. 26:54
number vocabulary in property their own.
Pluribus maiorem partem dabis et paucioribus
several more part give and fewer
minorem: singulis, sicut nunc recensiti sunt, tradetur
less: details, as now number of are betrayed
possessio; 26:55 ita dumtaxat, ut sors terram dividat.
possession; so provided as lot land divide.
Secundum numerum tribuum patrum suorum
according to number tribes fathers their
hereditabunt. 26:56 Quidquid sorte contigerit, hoc vel
inherit. Whatever lot happen, this or
plures accipiant vel pauciores. 26:57 Hic quoque est
more receive or fewer. This also is
numerus filiorum Levi per familias suas: Gerson, a
number children Levi by families their Gerson, from
quo familia Gersonitarum; Caath, a quo familia
which family Gershon; Kohath from which family
Caathitarum; Merari, a quo familia Meraritarum.
Caathites; Merari from which family The.

26:58 Hae sunt familiae Levi: familia Lobni, familia
These are family Levi; family Livni, family
Hebroni, familia Moholi, familia Musi, familia Core.
Hebron, family Mahli family Mud, family Core.
At vero Caath genuit Amram, 26:59 qui habuit
But But Kohath birth Amram that he had
uxorem Iochabed filiam Levi, quae nata est ei in
wife Jochabed daughter Levi which born is it in
Aegypto. Haec genuit Amram viro suo filios, Aaron
Egypt. This birth Amram man his children, Aaron
et Moysen et Mariam sororem eorum. 26:60 De
and Moses and Mary sister them. 26:60 The
Aaron orti sunt Nadab et Abiu et Eleazar et
Aaron arising are Nadav and Avihu and Eleazar and
Ithamar, 26:61 quorum Nadab et Abiu mortui sunt,
Ithamar 26:61 the Nadav and Avihu dead are
cum obtulissent ignem alienum coram Domino. 26:62
with offered fire foreign before Lord. 26:62
Fueruntque omnes, qui numerati sunt, viginti tria
They were all that numbered are twenty three
milia generis masculini ab uno mense et supra;
thousand race male from one month and above;
quia non sunt recensiti inter filios Israel, nec eis
because not are number of between children Israel or them
cum ceteris data possessio est. 26:63 Hic est numerus
with other given possession It is. 26:63 This is number
filiorum Israel, qui descripti sunt a Moyse et
children Israel that registered are from Moses and
Eleazaro sacerdote in campestribus Moab supra
Eleazar priest in plains Moab above
Iordanem contra Iericho; 26:64 inter quos nullus fuit
Jordan against Jericho; 26:64 between which no was
eorum, qui ante numerati sunt a Moyse et Aaron
their that before numbered are from Moses and Aaron
in deserto Sinai: 26:65 praedixerat enim Dominus
in desert Sinai: 26:65 predicted For Lord
quod omnes morerentur in solitudine; nullusque
that all die in wilderness; none
remansit ex eis, nisi Chaleb filius Iephonne et
left from them, but Caleb son Y'funeh and
Iosue filius Nun. 27:1 Accesserunt autem filiae
Joshua son Nun. came Now daughters

Salphaad filii Hephher filii Galaad filii Machir
Salphaad children Hephher children Gilead children Machir
filii Manasse, e cognationibus Manasse, qui fuit
children Manasseh from families Manasseh that was
filius Ioseph, quarum sunt nomina: Maala et Noa
son Joseph, the are names: Maala and Noa
et Hegla et Melcha et Thersa. 27:2 Steteruntque
and Noah and Milcah and Tirzah. Four
coram Moyse et Eleazaro sacerdote et principibus
before Moses and Eleazar priest and chief
et cuncta congregatione ad ostium tabernaculi
and all community to door tent
conventus atque dixerunt: 27:3 ‘ Pater noster
meeting and they said: ‘ Father our
mortuus est in deserto, nec fuit in seditione, quae
dead is in wilderness or was in company which
concitata est contra Dominum sub Core, sed in
Awakened is against Lord under Core but in
peccato suo mortuus est; hic non habuit mares filios.
sin his dead it is; here not he had males sons.
27:4 Cur tollitur nomen illius de familia sua, quia
why removed name of of family his because
non habuit filium? Date nobis possessionem inter
not he had son? date us possession between
fratres patris nostri’. 27:5 Rettulitque Moyses causam
brothers father Our ‘. reported Moses cause
earum ad iudicium Domini, 27:6 qui dixit ad eum:
their to judgment Lord, that said to him:
27:7 ‘ Iustam rem postulant filiae Salphaad. Da
‘ just business demand daughters Salphaad. Give
eis possessionem inter fratres patris sui, et ei in
them possession between brothers father s and it in
hereditatem succedant. 27:8 Ad filios autem Israel
heritage succeed. the children Now Israel
loqueris haec: Homo cum mortuus fuerit absque filio,
speak this is: man with dead be without son,
ad filiam eius transibit hereditas; 27:9 si filiam non
to daughter his switch inheritance; if daughter not
habuerit, habebit successores fratres suos. 27:10 Quod
have, have successors brothers ones. The
si et fratres non fuerint, dabitur hereditatem
if and brothers not they give heritage

fratribus patris eius. 27:11 Sin autem nec patruos
brothers father her. Sin Now or uncles
habuerit, dabitur hereditas illi, qui ei proximus est
have, given heritage they that it close is
e cognatione sua; possidebitque eam. Eritque hoc
from family their own; and he shall possess her. Otherwise this
filiis Israel sanctum lege perpetua, sicut praecepit
children Israel St. law perpetual as charged
Dominus Moysi'. 27:12 Dixit quoque Dominus ad
Lord Moses'. said also Lord to
Moysen: 'Ascende in montem istum Abarim et
Moses: ' Go up in mount this Abarim and
contemplare inde terram, quam daturus sum filiis
watch from land than give I children
Israel. 27:13 Cumque videris eam, ibis et tu ad
Israel. when see it ibis and you to
populum tuum, sicut ivit frater tuus Aaron, 27:14
people your as He went brother your Aaron
quia offendistis me in deserto Sin in contradictione
because against I in desert Sin in opposition
congregationis, nec sanctificare me voluistis coram ea
congregation or sanctify I would you before it
super aquas'. Hae sunt aquae Meribathcades deserti
over the waters. ' These are water Kadesh wilderness
Sin. 27:15 Cui respondit Moyses: 27:16 ' Provideat
Sin. To answered Moses: ' Let
Dominus, Deus spirituum omnis carnis, hominem, qui
Lord, God spirits all the flesh, man that
sit super congregationem hanc 27:17 et possit exire
is over company this and can out
et intrare ante eos et educere eos vel introducere,
and enter before them and lead them or introduce,
ne sit populus Domini sicut oves absque pastore'.
do not is people of as sheep without shepherd. '
27:18 Dixitque Dominus ad eum: ' Tolle Iosue filium
said Lord to him: ' Away Joshua son
Nun, virum in quo est spiritus; et pone manum
Nun man in which is spirit; and set hand
tuam super eum, 27:19 quem statues coram Eleazaro
your over him, which set before Eleazar
sacerdote et omni congregatione et dabis ei
priest and all community and give it

praecepta, cunctis videntibus, 27:20 et partem gloriae
rules, all sight and part glory
tuae, ut audiat eum omnis synagoga filiorum Israel.
your as listen it all synagogue children Israel.
27:21 Stabit coram Eleazaro sacerdote, qui pro eo
stand before Eleazar priest that for it
iudicium Urim consulat Dominum. Ad verbum eius
judgment Urim consult Lord. the word his
egredietur et ingredietur ipse et omnes filii Israel
Unleashed and enter the he and all children Israel
cum eo, cuncta congregatio'. 27:22 Fecit Moyses, ut
with it all company. He made Moses, as
praeceperat Dominus. Cumque tulisset Iosue, statuit
the Lord. when took Joshua set
eum coram Eleazaro sacerdote et omni frequentia
it before Eleazar priest and all frequency
populi; 27:23 et, impositis capiti eius manibus,
people; and, laying head his hands,
constituit eum, sicut mandaverat Dominus per manum
set him, as charged Lord by hand
Moysi. 28:1 Dixit quoque Dominus ad Moysen: 28:2
Moses. said also Lord to Moses:
' Praecepit filiis Israel et dices ad eos: Oblationem
' Command children it Israel and say to them: Oblation
meam et panem meum, sacrificium ignis in odorem
I and bread my sacrifice fire in odor
suavissimum offerre per tempora sua. 28:3 Hoc est
sweet offer by times their own. This is
sacrificium ignis, quod offerre debetis: agnos
sacrifice fire that offer you must: lambs
anniculos immaculatos duos cotidie in holocaustum
year without two daily in holocaust
sempiternum; 28:4 unum offeretis mane et alterum
ever; one offer morning and other
ad vesperam; 28:5 decimam partem ephi similiae in
to evening; tenth part ephah flour in
oblationem, quae conspersa sit oleo purissimo et
offering; which flour is oil pure and
habeat quartam partem hin. 28:6 Holocaustum iuge
have fourth part hin. Holocaust daily
est, quod obtulistis in monte Sinai in odorem
is that offered in mount Sinai in odor

suavissimum, sacrificium ignis Domino; 28:7 et
sweet, sacrifice fire Lord; and
libabitis vini quartam partem hin per agnos singulos;
the drink wine fourth part hin by lambs each;
in sanctuario effundetis libamen potus inebriantis
in sanctuary poured libation drink inebriating
Domino. 28:8 Alterumque agnum similiter offeretis ad
Lord. other lamb similarly, offer to
vesperam, iuxta ritum sacrificii matutini:
evening according to rite sacrifice morning:
sacrificium ignis in odorem suavissimum Domino.
sacrifice fire in odor sweet Lord.
28:9 Die autem sabbati offeretis duos agnos anniculos
On Now Saturday offer two lambs year
immaculatos et duas decimas similae oleo conspersae
without and two tithes flour oil flour
et libamentum eius. 28:10 Est holocaustum sabbati
and libation her. It is holocaust Saturday
per singula sabbata, praeter holocaustum
by details sabbath, In addition to holocaust
sempiternum et libamentum eius. 28:11 In calendis
ever and libation her. in New Moon
autem offeretis holocaustum Domino vitulos de
Now offer holocaust Lord calves of
armento duos, arietem unum, agnos anniculos septem
herd two ram one, lambs year seven
immaculatos 28:12 et tres decimas similae oleo
without and three tithes flour oil
conspersae in oblatione per singulos vitulos et duas
flour in offering by each calves and two
decimas similae oleo conspersae per singulos arietes,
tithes flour oil flour by each rams,
28:13 et decimam unam similae oleo conspersae in
and tenth one flour oil flour in
oblatione per agnos singulos: holocaustum in odorem
offering by lambs each: holocaust in odor
suavissimum, sacrificium ignis Domino. 28:14
sweet, sacrifice fire Lord.
Libamenta autem eorum ista erunt: media pars hin
drink- Now their this will be: media part hin

vini per singulos vitulos, tertia per arietem, quarta
wine by each calves, third by a Wednesday
 per agnum. Hoc erit holocaustum per omnes
by lamb. This will be holocaust by all
 menses, qui sibi anno vertente succedunt. 28:15
months that to year return succeed.
 Hircus quoque offeretur Domino pro peccato,
The goat also offering Lord for sin
 praeter holocaustum sempiternum cum libamentis
In addition to holocaust ever with libations
 suis. 28:16 Mense autem primo, quarta decima die
their own. in Now first, Wednesday tenth day
 mensis Pascha Domini erit, 28:17 et quinta decima
month Easter of It will be and Thursday tenth
 die sollemnitas. Septem diebus vescemini azymis,
day solemnity. seven days eat unleavened bread,
 28:18 quarum die prima conventus sanctus erit;
the day first meeting St. will be;
 omne opus servile non facietis in ea. 28:19
all work occupational not do in them.
 Offeretisque sacrificium ignis, holocaustum Domino:
You must offer sacrifice fire holocaust Lord:
 vitulos de armento duos, arietem unum, agnos
calves of herd two ram one, lambs
 anniculos immaculatos septem; 28:20 et oblationem
year without seven; and offering
 singulorum ex simila, quae conspersa sit oleo, tres
each from flour, which flour is oil three
 decimas per singulos vitulos et duas decimas per
tithes by each calves and two tithes by
 arietem 28:21 et decimam unam per agnos singulos,
ram and tenth one by lambs one,
 id est per septem agnos; 28:22 et hircum pro
that is by seven lambs; and goat for
 peccato unum, ut expietur pro vobis, 28:23 praeter
sin one, as expiated for you In addition to
 holocaustum matutinum, quod semper offeretis. 28:24
holocaust morning that always offer.
 Ita facietis per singulos dies septem dierum: panem,
Yes do by each day seven days: bread,

sacrificium ignis in odorem suavissimum Domino
sacrifice fire in odor sweet Lord

praeter holocaustum iuge et libationem eius. 28:25
In addition to holocaust daily and offering her.

Die quoque septimo conventus sanctus erit vobis;
On also seventh meeting St. will be you;

omne opus servile non facietis in eo. 28:26 Die
all work occupational not do in the fact. On

etiam primitivorum, quando offeretis oblationem
also heave when offer offering

novam Domino, in sollemnitate Hebdomadarum,
new Lord, in Festival weeks,

conventus sanctus erit vobis; omne opus servile
meeting St. will be you; all work occupational

non facietis in ea. 28:27 Offeretisque holocaustum in
not do in them. You must offer holocaust in

odorem suavissimum Domino: vitulos de armento
odor sweet Lord: calves of herd

duos, arietem unum et agnos anniculos immaculatos
two ram one and lambs year without

septem, 28:28 atque in oblatione eorum similiae oleo
seven, and in offering their flour oil

consersae, tres decimas per singulos vitulos, per
flour, three tithes by each calves, by

arietem duas, 28:29 per agnos decimam unam, qui
ram two, by lambs tenth one that

simul sunt agni septem; 28:30 hircum quoque, qui
together are lamb seven; goat also, that

mactatur pro expiatione, 28:31 praeter holocaustum
Luna for atonement, In addition to holocaust

sempiternum et oblationem eius. Immaculata offeretis
ever and offering her. Immaculate offer

omnia cum libationibus suis. 29:1 Mensis etiam
all with libations their own. month also

septimi prima die conventus sanctus erit vobis;
seventh first day meeting St. will be you;

omne opus servile non facietis in ea, quia dies
all work occupational not do in it because day

clangoris est et tubarum. 29:2 Offeretisque
alarm is and Trumpets. You must offer

holocaustum in odorem suavissimum Domino: vitulum
holocaust in odor sweet Lord: calf

de armento unum, arietem unum et agnos anniculos
of herd one, ram one and lambs year
immaculatos septem; 29:3 et in oblationibus eorum
without seven; and in offerings their
similae oleo conspersae tres decimas per vitulum,
flour oil flour three tithes by calf
duas decimas per arietem, 29:4 unam decimam per
two tithes by a one tenth by
agnum, qui simul sunt agni septem; 29:5 et hircum
lamb, that together are lamb seven; and goat
pro peccato, qui offertur in expiationem vestram,
for sin that offered in expiation your
29:6 praeter holocaustum calendarum cum oblatione
In addition to holocaust of the month with offering
et holocaustum sempiternum cum oblatione et
and holocaust ever with offering and
libationibus solitis in odorem suavissimum,
libations homecoming in odor sweet,
sacrificium ignis Domino. 29:7 Decima quoque die
sacrifice fire Lord. The tenth also day
mensis huius septimi erit vobis conventus sanctus,
month this seventh will be you meeting holy
et affligetis animas vestras; omne opus servile non
and afflict lives you; all work occupational not
facietis. 29:8 Offeretisque holocaustum Domino in
will do. You must offer holocaust Lord in
odorem suavissimum: vitulum de armento unum,
odor sweet; calf of herd one,
arietem unum, agnos anniculos immaculatos septem;
ram one, lambs year without seven;
29:9 et in oblatione eorum similae oleo conspersae
and in offering their flour oil flour
tres decimas per vitulum, duas decimas per arietem,
three tithes by calf two tithes by a
29:10 decimam unam per agnos singulos, qui sunt
tenth one by lambs one, that are
simul septem agni; 29:11 et hircum pro peccato,
together seven lamb; and goat for sin
absque his, quae offerri pro delicto solent in
without those which offered for offense usually in

expiationem et holocaustum sempiternum cum
expiation and holocaust ever with
oblacione et libaminibus eorum. 29:12 Quinta decima
offering and libations them. fifth tenth
vero die mensis septimi conventus sanctus erit; omne
But day month seventh meeting St. will be; all
opus servile non facietis in ea, sed celebrabitis
work occupational not do in it but celebrate
sollemnitatem Domino septem diebus 29:13
The feast Lord seven days
offeretisque holocaustum in odorem suavissimum
Present holocaust in odor sweet
Domino: vitulos de armento tredecim, arietes duos,
Lord: calves of herd thirteen rams two
agnos anniculos immaculatos quattuordecim; 29:14 et
lambs year without fourteen; and
in oblacione eorum similae oleo conspersae tres
in offering their flour oil flour three
decimas per vitulos singulos, qui sunt simul vituli
tithes by calves one, that are together calves
tredecim, et duas decimas arieti uno, id est simul
thirteen and two tithes deals one that is together
arietibus duobus, 29:15 et decimam unam agnis
rams two, and tenth one lambs
singulis, qui sunt simul agni quattuordecim; 29:16 et
details, that are together lamb fourteen; and
hircum pro peccato absque holocausto sempiterno et
goat for sin without holocaust offering and
oblacione et libamine eius. 29:17 In die altero
offering and offering her. in day other
offeretis vitulos de armento duodecim, arietes duos,
offer calves of herd twelve; rams two
agnos anniculos immaculatos quattuordecim; 29:18
lambs year without fourteen;
oblacionemque et libamina singulorum per vitulos et
offering and offerings each by calves and
arietes et agnos iuxta numerum eorum rite
rams and lambs according to number their duly
celebrabitis, 29:19 et hircum pro peccato absque
celebrate, and goat for sin without
holocausto sempiterno oblacioneque et libamine
holocaust offering offering and offering

eorum. 29:20 Die tertio offeretis vitulos undecim,
them. On third offer calves eleven
arietes duos, agnos anniculos imma culatos
rams two lambs year abyss bullocks
quattuordecim, 29:21 oblationem et libamina
fourteen; offering and offerings
singulorum per vitulos et arietes et agnos iuxta
each by calves and rams and lambs according to
numerum eorum rite celebrabitis, 29:22 et hircum
number their duly celebrate, and goat
pro peccato absque holocausto sempiterno
for sin without holocaust offering
oblacioneque et libamine eius. 29:23 Die quarto
offering and offering her. On fourth
offeretis vitulos decem, arietes duos, agnos anniculos
offer calves ten, rams two lambs year
immaculatos quattuordecim, 29:24 oblationem et
without fourteen; offering and
libamina singulorum per vitulos et arietes et agnos
offerings each by calves and rams and lambs
iuxta numerum eorum rite celebrabitis, 29:25 et
according to number their duly celebrate, and
hircum pro peccato absque holocausto sempiterno,
goat for sin without holocaust everlasting
oblacione eius et libamine. 29:26 Die quinto offeretis
offering his and libation. On V offer
vitulos novem, arietes duos, agnos anniculos
calves nine, rams two lambs year
immaculatos quattuordecim, 29:27 oblationem et
without fourteen; offering and
libamina singulorum per vitulos et arietes et agnos
offerings each by calves and rams and lambs
iuxta numerum eorum rite celebrabitis, 29:28 et
according to number their duly celebrate, and
hircum pro peccato absque holocausto sempiterno,
goat for sin without holocaust everlasting
oblacione eius et libamine. 29:29 Die sexto offeretis
offering his and libation. On sixth offer
vitulos octo, arietes duos, agnos anniculos
calves eight rams two lambs year

immaculatos quattuordecim, 29:30 oblationem et
without fourteen; offering and
libamina singulorum per vitulos et arietes et agnos
offerings each by calves and rams and lambs
iuxta numerum eorum rite celebrabitis, 29:31 et
according to number their duly celebrate, and
hircum pro peccato absque holocausto sempiterno,
goat for sin without holocaust everlasting
oblacione eius et libamine. 29:32 Die septimo offeretis
offering his and libation. On seventh offer
vitulos septem et arietes duos, agnos anniculos
calves seven and rams two lambs year
immaculatos quattuordecim, 29:33 oblationem et
without fourteen; offering and
libamina singulorum per vitulos et arietes et agnos
offerings each by calves and rams and lambs
iuxta numerum eorum rite celebrabitis, 29:34 et
according to number their duly celebrate, and
hircum pro peccato absque holocausto sempiterno,
goat for sin without holocaust everlasting
oblacione eius et libamine. 29:35 Die octavo erit
offering his and libation. On eighth will be
conventus sollemnis, omne opus servile non facietis
meeting reunion all work occupational not do
29:36 offerentes holocaustum in odorem suavissimum
offering holocaust in odor sweet
Domino: vitulum unum, arietem unum, agnos
Lord: calf one, ram one, lambs
anniculos immaculatos septem, 29:37 oblationem et
year without seven, offering and
libamina singulorum per vitulum et arietem et
offerings each by calf and ram and
agnos iuxta numerum eorum rite celebrabitis,
lambs according to number their duly celebrate,
29:38 et hircum pro peccato absque holocausto
and goat for sin without holocaust
sempiterno, oblacione eius et libamine. 29:39 Haec
everlasting offering his and libation. This
offeretis Domino in sollemnitatibus vestris, praeter
offer Lord in solemnities your In addition to

vota et oblationes spontaneas in holocaustis, in
 vows and offerings voluntary in burnt in
oblationibus, in libaminibus et in hostiis pacificis’.
 offerings, in libations and in victims of peace. ‘

30:1 Narravitque Moyses filiis Israel omnia, quae ei
 told Moses children Israel all which it

Dominus imperarat, 30:2 et locutus est ad principes
 Lord ordered and said is to leaders

tribuum filiorum Israel: ‘ Iste est sermo, quem
 tribes children Israel: ‘ this is word which

praecepit Dominus: 30:3 Si quis virorum votum
 charged Lord: If who men vote

Domino voverit aut se constrinxerit iuramento, non
 Lord dedicates or he bind oath not

faciet irritum verbum suum, sed omne, quod
 will void word his but all that

promisit, implebit. 30:4 Mulier, si quippiam voverit
 He promised, fill. The woman, if any dedicates

Domino aut se constrinxerit iuramento, quae est in
 Lord or he bind oath which is in

domo patris sui et in aetate adhuc puellari, 30:5 si
 house father s and in age yet girl, if

cognoverit pater votum, quod pollicita est, aut
 know father vow, that pledge is or

iuramentum, quo ligavit animam suam, et tacuerit,
 oath which bound life his and silent,

voti rea erit; quidquid pollicita est aut iuravit,
 vow guilty will be; whatever pledge is or he swore,

opere complebit. 30:6 Sin autem, quo die audierit
 work stand. Sin however, which day hears

contradixerit pater, et vota et iuramenta eius
 gainsay father, and vows and oaths his

irrita erunt; et propitius erit ei Dominus, eo
 frustrating will be; and pardon will be it Lord, it

quod contradixerit pater. 30:7 Si maritum habuerit
 that gainsay father. If husband has

et voverit aliquid, aut semel de ore eius verbum
 and dedicates something or once of mouth his word

egrediens animam eius ligaverit iuramento, 30:8 quo
 going out life his bind oath which

die audierit vir eius et non contradixerit, voti rea
 day hears man his and not illegally vow guilty

erit reddetque, quodcumque promiserat. 30:9 Sin
will be render, whatever she promised. Sin

autem, quo die audierit contradixerit, irritas facit
however, which day hears illegally null does

pollicitationes eius verbaque, quibus obstrinxerat
promises his and the words, which bound

animam suam; et propitius erit ei Dominus. 30:10
life his own; and pardon will be it Lord.

Vidua et repudiata, quidquid voverint, reddent.

widow and divorced, whatever vow the association.

30:11 Uxor in domo viri cum se voto constrinxerit
wife in house men with he vote bind

aut iuramento, 30:12 si audierit vir et tacuerit nec
or oath if hears man and remains silent or

contradixerit sponsioni, reddet, quodcumque
gainsay bond; repay whatever

promiserat. 30:13 Sin autem extemplo contradixerit,
she promised. Sin Now immediately illegally

non tenebitur promissionis rea, quia maritus
not held promise guilty because The husband

contradixit, et Dominus ei propitius erit. 30:14 Si
gainsaid, and Lord it pardon will be. If

voverit aut iuramento se constrinxerit, ut per
dedicates or oath he binding as by

ieiunium affligat animam suam, in arbitrio viri erit,
fast afflict life his in choice men It will be

ut faciat sive non faciat. 30:15 Quod si audiens vir
as do or not He does. The if hearing man

tacuerit et de die in diem distulerit sententiam,
remains silent and of day in day delays sentence

quidquid voverat atque promiserat, reddet, quia, quo
whatever vowed and He promised, repay because, which

die audierat, tacuit. 30:16 Sin autem contradixerit,
day heard, silent. Sin Now illegally

postquam rescivit, portabit ipse iniquitatem eius’.
after he knew it, bear he violence His. ‘

30:17 Istae sunt leges, quas constituit Dominus Moysi
These are laws which set Lord Moses

inter virum et uxorem, inter patrem et filiam,
between man and his wife, between father and a daughter,

quae in puellari adhuc aetate manet in parentis
which in girl yet age remains in parent

domo. 31:1 Locutusque est Dominus ad Moysen
house. said is Lord to Moses
dicens: 31:2 ‘Ulciscere filios Israel de Madianitis et
saying: ‘Revenge children Israel of Midianite and
sic colligeris ad populum tuum’. 31:3 Statimque
so up to people Your ‘. immediately
Moyses: ‘Armatus, inquit, ex vobis viros ad pugnam,
Moses: ‘Arm he says, from you men to fight,
qui possint ultionem Domini expetere de Madianitis.
that can revenge of derogation of Midian.
31:4 Mille viri de singulis tribubus eligantur ex
A thousand men of each tribes elected from
Israel, qui mittantur ad bellum’. 31:5 Dederuntque
Israel that holders to war. ‘ They gave
millenos de singulis tribubus, id est duodecim milia
thousands of each tribes that is twelve thousand
expeditorum ad pugnam, 31:6 quos misit Moyses
ready to fight, which sent Moses
cum Phinees filio Eleazari sacerdotis. Vasa quoque
with Phineas son Eleazar the priest. Baggage also
sancta et tubas ad clangendum tradidit ei. 31:7
holy and trumpets to sound delivered to him.
Cumque pugnassent contra Madianitas, sicut
when warred against Midian, as
praeceperat Dominus Moysi, omnes mares occiderunt
the Lord Moses, all males killed
31:8 et reges eorum Evi et Recem et Sur et Hur
and kings their Evi and Recem and Sur and Hur
et Rebe, quinque principes gentis, Balaam quoque
and Reba five leaders race Balaam also
filium Beor interfecerunt gladio; 31:9 ceperuntque
son Beer, killed sword; took
mulieres eorum et parvulos. Omniaque pecora et
women their and young children. all cattle and
cunctam suppellectilem, quidquid habere potuerant,
all furniture; whatever have they could
depopulati sunt: 31:10 tam urbes quam viculos et
plundered they are: so cities than villages and
castra flamma consumpsit; 31:11 et tulerunt praedam
camp flame consumed; and took prey
et universa, quae ceperant, tam ex hominibus quam
and all which The others, so from men than

ex iumentis, 31:12 et adduxerunt captivos, spolia et
from cattle 1.3 and they prisoners spoils and
praedam ad Moysen et Eleazarum sacerdotem et ad
prey to Moses and Eleazar priest and to
omnem congregationem filiorum Israel ad castra in
all company children Israel to camp in
campestribus Moab iuxta Iordanem contra Iericho.
plains Moab according to Jordan against Jericho.
31:13 Egressi sunt autem Moyses et Eleazar sacerdos
Landing are Now Moses and Eleazar The priest
et omnes principes synagogae in occursum eorum
and all leaders synagogue in meet their
extra castra. 31:14 Iratusque Moyses principibus
outside camp. The anger Moses chief
exercitus, tribunis et centurionibus, qui venerant de
army, tribunes and Commentary that come of
bello, 31:15 ait: ‘ Cur omnes feminas reservastis?
war he said: ‘ why all women alive?
31:16 Nonne istae sunt, quae deceperunt filios Israel
Did these are which caused children Israel
ad suggestionem Balaam et praevaricari vos fecerunt
to suggestion Balaam and prevaricate you they
in Dominum super peccato Phegor, unde et
in Lord over sin Peor whence and
percussus est populus Domini? 31:17 Ergo cunctos
struck is people Lord? Therefore all
interficite parvulos generis masculini et omnes
kill children race male and all
mulieres, quae noverunt viros in coitu, iugulate;
women which know men in lying with him;
31:18 puellas autem et omnes feminas virgines
girls Now and all women virgins
reservate vobis. 31:19 Et vos manete extra castra
reserve to you. The you stay outside camp
septem diebus; qui occiderit hominem vel occisum
seven days; that killed man or slain
tetigerit, lustrabitur die tertio et septimo, vos et
touches purified day third and the seventh, you and
captivi vestri. 31:20 Et de omni praeda, sive
prisoners your. The of all booty, or
vestimentum fuerit sive aliquid in utensilia
clothing be or something in furniture

praeparatum de caprarum pellibus et pilis et ligno,
prepared of kids skins and hair and tree

lustrabitis'. 31:21 Eleazar quoque sacerdos ad viros
expiated. ' Eleazar also The priest to men

exercitus, qui pugnauerant, sic locutus est: ' Hoc est
army, that fought, so said is: ' This is

praeceptum legis, quod mandavit Dominus Moysi:
command law that charge Lord Moses:

31:22 Aurum et argentum et aes et ferrum et
gold and silver and brass and iron and

stannum et plumbum, 31:23 omne, quod potest
tin and lead, all that can

transire per flammam, igne purgabitur; quidquid
pass by flames, fire purified; whatever

autem ignem non potest sustinere, aqua expiationis
Now fire not can support, water expiation

sanctificabitur. 31:24 Et lavabitis vestimenta vestra
sanctified. The wash clothes your

die septimo, et purificati postea castra intrabitis'.
day the seventh, and purified later camp enter '.

31:25 Dixit quoque Dominus ad Moysen: 31:26 '
said also Lord to Moses: '

Tollite summam eorum, quae capta sunt, ab homine
Take summary their which captured are from man

usque ad pecus, tu et Eleazar sacerdos et principes
up to beast! you and Eleazar The priest and leaders

familiarum; 31:27 dividesque ex aequo praedam
families; divide from level prey

inter eos, qui pugnauerunt egressique sunt ad
between them; that fight out are to

bellum, et inter omnem congregationem. 31:28 Et
war; and between all company. The

separabis partem Domino ab his, qui pugnauerunt
Levy part Lord from those that fight

et fuerunt in bello, unam animam de quingentis tam
and were in war one life of five so

ex hominibus quam ex bobus et asinis et ovibus
from men than from herd and asses and sheep

31:29 et dabis eam Eleazaro sacerdoti, quia
and give it Eleazar The priest because

praelibatio Domini sunt. 31:30 Ex media quoque
washing of They are. from media also

parte filiorum Israel accipies quinquagesimum caput
part children Israel take fifty head
hominum et boum et asinorum et ovium cunctorum
men and oxen and asses and sheep all
animantium et dabis ea Levitis, qui excubant in
animals and give it Levites that watch in
custodiis habitaculi Domini'. 31:31 Feceruntque
prisoners Habitation The Lord. ' They did
Moyse et Eleazar sacerdos, sicut praeceperat
Moses and Eleazar The priest, as the
Dominus. 31:32 Fuit autem praeda, quae supererat,
Lord. There was Now booty, which left
quam exercitus ceperat, ovium sescenta septuaginta
than army he had taken, sheep six seventy
quinque milia, 31:33 boum septuaginta duo milia,
five thousand oxen seventy two thousand
31:34 asinorum sexaginta milia et mille, 31:35
asses sixty thousand and one thousand,
animae hominum sexus feminei, quae non
soul men sex women which not
cognoverant viros, triginta duo milia. 31:36 Dataque
known men thirty two thousand. Half
est media pars his, qui in proelio fuerant, ovium
is media part those that in battle were sheep
trecenta triginta septem milia quingentae, 31:37 e
three thirty seven thousand five hundred, from
quibus in partem Domini supputatae sunt oves
which in part of tribute are sheep
sescentae septuaginta quinque, 31:38 et de bobus
six seventy five and of herd
triginta sex milibus, boves septuaginta et duo, 31:39
thirty six thousands cattle seventy and two,
de asinis triginta milibus quingentis, asini sexaginta
of asses thirty thousands five hundred; ass sixty
unus, 31:40 de animabus hominum sedecim milibus,
one, of lives men sixteen thousands
cesserunt in partem Domini triginta duae animae.
gave back in part of thirty two the soul.
31:41 Tradiditque Moyse tributum praelibationis
Over Moses taxes heave
Domini Eleazaro sacerdoti, sicut fuerat ei imperatum.
of Eleazar The priest as was it said.

31:42 Ex media vero parte filiorum Israel, quam
from media But part children Israel than
 separaverat a parte eorum, qui in proelio fuerant,
separated from part their that in battle were
31:43 de hac media parte, quae contigerat
of this media in part, which happened
 congregationi, id est de ovibus trecentis triginta
community, that is of sheep three hundred thirty
 septem milibus quingentis **31:44** et de bobus triginta
seven thousands five and of herd thirty
 sex milibus **31:45** et de asinis triginta milibus
six thousands and of asses thirty thousands
 quingentis **31:46** et de hominibus sedecim milibus,
five and of men sixteen thousands
31:47 tulit Moyses quinquagesimum caput et dedit
took Moses fifty head and given
 Levitis, qui excubabant in habitaculo Domini, sicut
Levites that watch in habitation Lord, as
 praeceperat Dominus. **31:48** Cumque accessissent
the Lord. when accessories
 principes exercitus ad Moysen, tribuni centurionesque,
leaders army to Moses, tribunes hundreds
 dixerunt: **31:49** ‘ Nos servi tui recensuimus
they said: ‘ We officials your reviewed
 numerum pugnatorum, quos habuimus sub manu
number fighting, which we had under hand
 nostra, et ne unus quidem defuit. **31:50** Ob hanc
our and do not one indeed missing. Due to this
 causam offerimus in donariis Domini singuli, quod
cause we offer in gifts of in particular, that
 auri potuimus invenire, periscelidas et armillas,
gold We could find bonnets and bracelets,
 anulos et inaures ac muraenulas, ad placandum pro
rings and earrings and tablets, to propitiate for
 nobis Dominum’. **31:51** Susceperuntque Moyses et
us The Lord. ‘ So Moses and
 Eleazar sacerdos aurum in diversis speciebus; **31:52**
Eleazar The priest gold in different species;
 omne aurum, quod elevaverunt Domino, pondo
all gold, that furthered Lord, pounds
 sedecim milia septingentos quinquaginta siclos, a
sixteen thousand seven hundred fifty ounces from

tribunis et centurionibus. 31:53 Unusquisque enim,
tribunes and hundreds. Each For
quod in praeda rapuerat, suum erat. 31:54 Et
that in booty taken his It was. The
susceptum intulerunt in tabernaculum conventus in
undertaken they brought in in tent meeting in
monumentum filiorum Israel coram Domino. 32:1
monument children Israel before Lord.
Filii autem Ruben et Gad habebant pecora multa,
children Now Ruben and Gad had cattle many
et erat illis in iumentis infinita substantia. Cumque
and was they in cattle unlimited substance. when
vidissent Iazer et Galaad aptas animalibus alendis
saw Jazer and Gilead accustoms animals feeding
terras, 32:2 venerunt ad Moysen et ad Eleazarum
lands, they to Moses and to Eleazar
sacerdotem et principes congregationis atque
priest and leaders community and
dixerunt: 32:3 ‘ Ataroth et Dibon et Iazer et
they said: ‘ Ataroth- and Dimon and Jazer and
Nemra, Hesebon et Eleale et Sabam et Nabo et
Nenrah, Cheshbon and Eleale and Saban and Nebo and
Beon, 32:4 terra, quam percussit Dominus in
Beon land, than shot Lord in
conspectu congregationis Israel, regio uberrima est
before community Israel region the most productive is
ad pastum animalium, et nos servi tui habemus
to feed animals and we officials your we have
iumenta plurima’. 32:5 Dixeruntque: ‘ Si invenimus
livestock many things. ‘ And they said: ‘ If We found
gratiam coram te, detur haec terra famulis tuis in
thanks before you given this land servants your in
possessionem, nec facias nos transire Iordanem’. 32:6
possession or do we pass Jordan ‘.
Quibus respondit Moyses: ‘ Numquid fratres vestri
these answered Moses: ‘ Do brothers you
ibunt ad pugnam, et vos hic sedebitis? 32:7 Cur
go to fight, and you here sit? why
subvertitis mentes filiorum Israel, ne transire
discourage minds children Israel do not pass
audeant in terram, quam eis daturus est Dominus?
dare in land than them give is Lord?

32:8 Nonne ita egerunt patres vestri, quando misi de
Did so they did fathers your when I of
Cadesbarne ad explorandam terram? 32:9 Cumque
Kadesh to view land? when
venissent usque ad Nehelescol, lustrata omni regione,
come up to cluster; toured all region,
subverterunt cor filiorum Israel, ut non intrarent
overturned heart children Israel as not go
terram, quam eis Dominus dedit. 32:10 Qui iratus
land than them Lord given. He angry
iuravit dicens: 32:11 ‘Non videbunt homines isti, qui
He swore saying: I do not see men these that
ascenderunt ex Aegypto, a viginti annis et supra,
up from Egypt from twenty years and above,
terram, quam sub iuramento pollicitus sum Abraham,
land than under oath He promised I Abraham
Isaac et Iacob; nam noluerunt sequi me, 32:12
Isaac and Jacob; for would not follow I
praeter Chaleb filium Iephonne Cenezaeum et
In addition to Caleb son Y'funeh Cenezite and
Iosue filium Nun: isti secuti sunt Dominum!’. 32:13
Joshua son Nun: these followed are Lord '.
Iratusque Dominus adversum Israel circumduxit eum
The anger Lord against Israel roundabout it
per desertum quadraginta annis, donec consumeretur
by desert forty years until consumption
universa generatio, quae fecerat malum in conspectu
all generation, which had evil in before
eius. 32:14 Et ecce, inquit, vos surrexistis pro
her. The See, he says, you forward for
patribus vestris progenies hominum peccatorum, ut
fathers your offspring men sins, as
augeretis furorem irae Domini contra Israel. 32:15
augment anger anger of against Israel.
Quod si nolueritis sequi eum, in solitudine iterum
The if you will not follow him, in wilderness again
populum hunc circumducet, et vos causa eritis
people this around, and you cause You will be
necis omnium’. 32:16 At illi prope accedentes
murder of all. ‘ But they close coming

dixerunt: ‘ **Caulas ovium fabricabimus pro iumentis**
they said: ‘ folds sheep manufacture for cattle
nostris, parvulis quoque nostris urbes; 32:17 nos
our children also our cities; we
autem ipsi armati et accincti pergemus ad proelium
Now they armed and ready We will go to fight
ante filios Israel, donec introducamus eos ad loca
before children Israel until we bring them to places
sua. Parvuli nostri erunt in urbibus muratis
their own. The children our will be in cities walled
propter habitatorum insidias. 32:18 Non revertemur
for inhabitants wait. no back
in domos nostras usque dum possideant filii Israel
in homes our up while possess children Israel
hereditatem suam; 32:19 nec quidquam quaeremus
heritage his own; or or search
trans Iordanem et ultra, quia iam habemus
beyond Jordan and more because already we have
nostram hereditatem in orientali eius plaga’. 32:20
our heritage in east his the plague. ‘
Quibus Moyses ait: ‘ **Si feceritis quod promittitis,**
these Moses he said: ‘ If do that arm
si expediti perrexeritis coram Domino ad pugnam,
if armed continue before Lord to fight,
32:21 et omnis vir bellator armatus Iordanem
and all man warrior armed Jordan
transierit, donec expulerit Dominus inimicos suos ante
go through, until He expelled Lord enemies their before
se, 32:22 et subiecta ei omni terra redieritis in
se and subject it all land returned in
terram hanc, tunc eritis inculpabiles apud
land this then You will be disapprobation in
Dominum et apud Israel et obtinebitis terram hanc
Lord and in Israel and obtain land this
in hereditatem coram Domino. 32:23 Sin autem, quod
in heritage before Lord. Sin however, that
dicitis, non feceritis, nulli dubium est quin peccetis
you say, not do no doubt is but sin
in Dominum; et scitote quoniam peccatum vestrum
in Lord; and know for sin you
apprehendet vos. 32:24 Aedificate ergo urbes parvulis
overtake You. build So cities children

vestris et caulas ovibus et, quod polliciti estis,
your and folds sheep and, that promised you
implete'. 32:25 Dixeruntque filii Gad et Ruben ad
Fill'. said children Gad and Ruben to
Moysen: ' Servi tui sumus, faciemus, quod iubet
Moses: ' servants your we are we do that orders
dominus noster: 32:26 parvulos nostros, mulieres,
master our children our women
pecora ac iumenta remanebunt ibi in urbibus
cattle and livestock remain there in cities
Galaad; 32:27 famuli autem tui, omnes expediti
Gilead; servants Now your all armed
pergent coram Domino ad bellum, sicut tu, domine,
go before Lord to war; as you Sir,
loqueris'. 32:28 Praecepit ergo Moyses Eleazaro
speak. ' charged So Moses Eleazar
sacerdoti et Iosue filio Nun et principibus
priest and Joshua son Nun and chief
familiarum per tribus filiorum Israel et dixit ad eos:
families by three children Israel and said to them:
32:29 ' Si transierint filii Gad et filii Ruben
' If pass children Gad and children Ruben
vobiscum Iordanem omnes armati ad bellum coram
with Jordan all armed to war before
Domino, et vobis fuerit terra subiecta, date eis
Lord, and you be land subject date them
Galaad in possessionem. 32:30 Sin autem noluerint
Gilead in possession. Sin Now they will not
transire armati vobiscum in terram Chanaan, inter
pass armed with in land Canaan between
vos habitandi accipiant loca'. 32:31 Responderuntque
you residence receive places. ' Then
filii Gad et filii Ruben: ' Sicut locutus est
children Gad and children Ruben: ' As said is
Dominus servis suis, ita faciemus. 32:32 Ipsi armati
Lord officials their so we do. they armed
pergemus coram Domino in terram Chanaan; et
We will go before Lord in land Canaan; and
possidebimus hereditatem nostram trans Iordanem'.
possession heritage our beyond Jordan '.
32:33 Dedit itaque Moyses filiis Gad et Ruben et
given So Moses children Gad and Ruben and

dimidiae tribui Manasse filii Ioseph regnum Sehon
half tribe Manasseh children Joseph kingdom Sehon
regis Amorraei et regnum Og regis Basan, terram
s Amorites and kingdom Og s Bashan land
cum urbibus suis et terminis, urbes terrae per
with cities their and terms, cities earth by
circuitum. 32:34 Igitur exstruxerunt filii Gad Dibon
about. Now built children Gad Dimon
et Ataroth et Aroer 32:35 et Atrothsophan et
and Ataroth- and Aro'er and Atroth and
Iazer et Iegbaa 32:36 et Bethnemra et Betharan,
Jazer and Jegbaa and Beth and Beth
urbes munitas, et caulas pecoribus suis. 32:37
cities strong and folds cattle their own.
Filii vero Ruben aedificaverunt Hesebon et Eleale
children But Ruben built Cheshbon and Eleale
et Cariathaim 32:38 et Nabo et Baalmeon, versis
and Kirjathaim and Nebo and meon, shifting
nominibus, Sabama quoque, imponentes vocabula
names Sibma also, set names
urbibus, quas exstruxerant. 32:39 Porro filii Machir
cities which Ed. the children Machir
filii Manasse perrexerunt in Galaad et ceperunt
children Manasseh continued in Gilead and took
eam, expulso Amorraeo habitatore eius. 32:40 Dedit
it expulsion, Amorite inhabitant her. given
ergo Moyses terram Galaad Machir filio Manasse,
So Moses land Gilead Machir son Manasseh
qui habitavit in ea. 32:41 Iair autem filius Manasse
that The in them. Jair Now son Manasseh
abiit et occupavit vicos eius, quos appellavit
He went and took lanes his which He called
Havoth Iair (id est villas Iair). 32:42 Nobe quoque
Encampments Jair (ie is villages Jair). Nob also
perrexit et apprehendit Canath cum viculis suis
went and apprehends Canath with villages their
vocavitque eam ex nomine suo Nobe. 33:1 Hae sunt
she it from name his Nob. These are
mansiones filiorum Israel, qui egressi sunt de
mansions children Israel that out are of
Aegypto per turmas suas in manu Moysi et Aaron,
Egypt by companies their in hand Moses and Aaron

33:2 **quas descripsit Moyses iuxta castrorum loca,**
which described Moses according to camp places,
quae Domini iussione mutabant. 33:3 Profecti igitur
which of the command changed. Setting So
de Ramesse mense primo, quinta decima die mensis
of Rameses month first, Thursday tenth day month
primi, altera die Paschae, filii Israel in manu
first, other day Easter, children Israel in hand
excelsa, videntibus cunctis Aegyptiis 33:4 et
high sight all Egyptians and
sepelientibus primogenitos, quos percusserat Dominus,
burying firstborn, which struck Lord,
nam et in diis eorum exercuerat ultionem, 33:5
for and in other their work vengeance;
castrametati sunt in Succoth. 33:6 Et de Succoth
encamped are in Succoth. The of Succoth
venerunt in Etham, quae est in extremis finibus
they in Etam, which is in ends ends
solitudinis. 33:7 Inde egressi venerunt contra
wilderness. From out they against
Phihahiroth, quae respicit Beelsephon, et castrametati
Phihahiroth which regards zephon and encamped
sunt ante Magdolum. 33:8 Profectique de Phihahiroth
are before Migdol. Setting of Phihahiroth
transierunt per medium mare in solitudinem, et
passed by medium sea in wilderness and
ambulantes tribus diebus per desertum Etham
walking three days by desert Etam
castrametati sunt in Mara. 33:9 Profectique de Mara
encamped are in Mara. Setting of Mara
venerunt in Elim, ubi erant duodecim fontes
they in Elim where were twelve sources
aquarum et palmae septuaginta; ibique castrametati
water and palm seventy; there encamped
sunt. 33:10 Sed et inde egressi fixerunt tentoria
They are. but and from out pitch hangings
super mare Rubrum. Profectique de mari Rubro
over sea Red. Setting of sea Red
33:11 castrametati sunt in deserto Sin; 33:12 unde
encamped are in desert Sin; whence

egressi venerunt in Daphca. 33:13 Profectique de
out they in Daphca. Setting of
Daphca castrametati sunt in Alus. 33:14 Egressique
Daphca encamped are in Alus. departing
de Alus in Raphidim fixere tentoria, ubi populo
of Alus in Raphidim Elim tents, where people
defuit aqua ad bibendum; 33:15 profectique de
missing water to multimedia; Setting of
Raphidim castrametati sunt in deserto Sinai. 33:16
Raphidim encamped are in desert Sinai.
Sed et de solitudine Sinai egressi venerunt ad
but and of wilderness Sinai out they to
Cibrottaava; 33:17 profectique de Cibrottaava
Kibroth Hattaavah; Setting of Kibroth Hattaavah
castrametati sunt in Aseroth. 33:18 Et de Aseroth
encamped are in Slopes. The of slopes
venerunt in Rethma; 33:19 profectique de Rethma
they in Perez; Setting of Perez
castrametati sunt in Remmonphares. 33:20 Unde
encamped are in Remmomphares. Hence,
egressi venerunt in Lebna; 33:21 de Lebna
out they in thereof; of its
castrametati sunt in Ressa; 33:22 egressique de Ressa
encamped are in Ressa; out of Ressa
venerunt in Ceelatha, 33:23 unde profecti castrametati
they in Ceelatha, whence traveled encamped
sunt in monte Sepher. 33:24 Egressi de monte
are in mount Shefer. Landing of mount
Sepher venerunt in Arada; 33:25 inde proficiscentes
Letters they in Arada; from setting
castrametati sunt in Maceloth; 33:26 profectique de
encamped are in Maceloth; Setting of
Maceloth venerunt in Thahath; 33:27 de Thahath
Maceloth they in Thahath; of Thahath
castrametati sunt in Thare. 33:28 Unde egressi fixere
encamped are in Terah. Hence, out Elim
tentoria in Methca 33:29 et de Methca castrametati
hangings in Tarah and of Tarah encamped
sunt in Hesmona; 33:30 profectique de Hesmona
are in Hasmona; Setting of Hasmona

venerunt in Moseroth. 33:31 Et de Moseroth
they in Bene. The of Bene
castrametati sunt in Beneiacan; 33:32 profectique de
encamped are in Beneiacan; Setting of
Beneiacan venerunt in montem Gadgad; 33:33 unde
Beneiacan they in mount Gadgad; whence
profecti castrametati sunt in Ietebatha. 33:34 Et de
traveled encamped are in Jetebatha. The of
Ietebatha venerunt in Ebrona; 33:35 egressique de
Jetebatha they in Avronah; out of
Ebrona castrametati sunt in Asiongaber. 33:36 Inde
Avronah encamped are in Gaber. 1.4 From
profecti venerunt in desertum Sin, hoc est Cades.
traveled they in desert Sin this is Kadesh.
33:37 Egressique de Cades castrametati sunt in
departing of Kadesh encamped are in
monte Hor in extremis finibus terrae Edom. 33:38
mount Her in ends ends earth Edom.
Ascenditque Aaron sacerdos in montem Hor, iubente
up Aaron The priest in mount Hor command
Domino, et ibi mortuus est anno quadragesimo
Lord, and there dead is year fortieth
egressionis filiorum Israel ex Aegypto, mense quinto,
departure children Israel from Egypt month fifth,
prima die mensis, 33:39 cum esset annorum centum
first day month, with was years one hundred
viginti trium. 33:40 Audivitque Chananaeus rex Arad,
twenty three. news Canaanite king Arad
qui habitabat in Nageb, in terra Chanaan, venisse
that living in south, in land Canaan news
filios Israel. 33:41 Et profecti de monte Hor
children Israel. The traveled of mount Her
castrametati sunt in Salmona; 33:42 unde egressi
encamped are in headed; whence out
venerunt in Phinon. 33:43 Profectique de Phinon
they in Pinon. Setting of Pinon
castrametati sunt in Oboth; 33:44 et de Oboth
encamped are in Ovot; and of Ovot
venerunt in Ieabarim, quae est in finibus
they in Jeabarim, which is in ends

Moabitarum. 33:45 Profectique de Ieabarim fixere
Moab. Setting of Ieabarim Elim
tentoria in Dibongad; 33:46 unde egressi castrametati
hangings in Dibongab; whence out encamped
sunt in Elmondeblathaim. 33:47 Egressique de
are in Almon. departing of
Elmondeblathaim venerunt ad montes Abarim contra
Almon they to mountains Abarim against
Nabo. 33:48 Profectique de montibus Abarim
Nebo. Setting of mountains Abarim
transierunt ad campestria Moab supra Iordanem
passed to Sharon Moab above Jordan
contra Iericho; 33:49 ibique castrametati sunt de
against Jericho; there encamped are of
Bethiesimoth usque ad Abelsettim in campestribus
C. up to Abelsettim in plains
Moab. 33:50 Ubi locutus est Dominus ad Moysen:
Moab. Where said is Lord to Moses:
33:51 ‘ Praeceptis filiis Israel et dic ad eos: Quando
‘ Command children Israel and tell to them: when
transieritis Iordanem intrantes terram Chanaan, 33:52
crossed Jordan entering land Canaan
disperdite cunctos habitatores terrae ante vos,
Cut all inhabitants earth before you
confringite omnes imagines eorum et omnes statuas
Beat all photos their and all images
comminuite atque omnia excelsa vastate. 33:53
pieces and all high waste.
Possidebitis terram et habitabitis in ea. Ego enim
possess land and live in them. I For
dedi vobis illam in possessionem, 33:54 quam
I you it in possession than
dividetis inter tribus vestras. Maiori dabitur latiore
divide between three your. Major give spreading
et minori angustiore; singulis, ut sors ceciderit, ita
and minor narrower; details, as lot fall, so
tribuetur hereditas; per tribus et familias possessio
given inheritance; by three and families possession
dividetur. 33:55 Sin autem nolueritis expellere
another. Sin Now you will not drive
habitatores terrae, qui remanserint, erunt vobis quasi
inhabitants earth that left will be you as

spinae in oculis vestris et sudes in lateribus, et
thorns in eyes your and stakes in sides, and
adversabuntur vobis in terra habitationis vestrae;
vex you in land habitation your;

33:56 et, quidquid illis cogitaveram facere, vobis
and, whatever they I thought do you

faciam’. **34:1 Locutusque est Dominus ad Moysen**
I will do it. ‘ said is Lord to Moses

dicens: 34:2 ‘ Praecepte filiis Israel et dices ad
saying: ‘ Command fi children Israel and say to

eos: Cum ingressi fueritis terram hanc Chanaan, et
them: with entered the land this Canaan and
in possessionem vobis sorte ceciderit, his finibus
in possession you lot fall, these ends

terminabitur. 34:3 Pars meridiana incipiet a
determined. part of the southern begin from

solitudine Sin, quae est iuxta Edom, et habebit
wilderness Sin which is according to Edom and have

terminos contra orientem mare Salsissimum. 34:4 Qui
border against east sea Salt. He

circuibunt australem plagam per ascensum Acrabbim
go about south side by ascent Akrabbim

(id est Scorpionum), ita ut transeant in Sin et
(ie is Scorpions) so as pass in Sin and

perveniant ad meridiem Cadesbarne, unde egredientur
reach to south Kadesh- whence issue

ad Asaraddar et tendent usque ad Asemona. 34:5
to Hazar-addar and border up to Atzmon.

Ibitque per gyrum terminus ab Asemona usque ad
shall fetch by about border from Atzmon up to

torrentem Aegypti, et maris Magni litore finiatur.
torrent Egypt, and sea great beach it will end.

34:6 Plaga autem occidentalis a mari Magno
Buffet Now western from sea great

incipiet et ipso fine claudetur. 34:7 Porro ad
begin and it end closure. the to

septentrionalem plagam a mari Magno termini
northern side from sea great terms

incipient pervenientes usque ad montem Hor, 34:8 a
begin attaining up to mount Hor from

quo venient in introitum Emath usque ad terminos
which come in entrance Hamath up to border

Sedada. 34:9 Ibuntque confinia usque ad Zephrona
Lebo. goings confines up to Ziphron
et Asarenon. Hi erunt termini in parte aquilonis.
and Enan. These will be terms in part north.

34:10 Inde metabuntur fines contra orientalem
From furnishings; ends against east
plagam de Asarenon usque Sephama; 34:11 et de
side of Enan up Sh'fam; and of
Sephama descendent termini in Rebla ad orientem
Sh'fam down terms in Rebla to east

Ain; inde descendent et pervenient ad latus maris
Ain; from down and come to side sea

Chenereth in oriente 34:12 et tendent usque ad
Kinneret in east and border up to
Iordanem, et ad ultimum Salsissimo claudentur mari.
Jordan, and to last Dead closed the sea.

Hanc habebitis terram per fines suos in circuitu'.
this have land by ends their in around'.

34:13 Praecepitque Moyses filiis Israel dicens: ‘
charged Moses children Israel saying: ‘

Haec erit terra, quam possidebitis sorte et quam
This will be land, than possess lot and than

iussit Dominus dari novem tribubus et dimidia
ordered Lord given nine tribes and half

tribui. 34:14 Tribus enim filiorum Ruben per familias
tribe. Three For children Ruben by families

suas et tribus filiorum Gad iuxta cognationum
their and three children Gad according to families

numerum media quoque tribus Manasse, 34:15 id est
number media also three Manasseh that is

duae semis tribus, acceperunt partem suam trans
two half three, took part his beyond

Iordanem contra Iericho ad orientalem plagam'. 34:16
Jordan against Jericho to east side.

Et ait Dominus ad Moysen: 34:17 ‘ Haec sunt
The said Lord to Moses: ‘ This are

nomina virorum, qui terram vobis dividunt: Eleazar
names men that land you divide: Eleazar

sacerdos et Iosue filius Nun 34:18 et singuli
The priest and Joshua son Nun and each

principes de tribubus singulis, 34:19 quorum ista
leaders of tribes details, the this

sunt vocabula: de tribu Iudae Chaleb filius Iephonne;
are designations: of tribe Judah Caleb son Y'funeh;
34:20 de tribu Simeon Samuel filius Ammiud; 34:21
of tribe Simeon Samuel son Ammiud
de tribu Benjamin Elidad filius Chaselon; 34:22 de
of tribe Benjamin Elidad son Chislon; *of*
tribu filiorum Dan Bocci filius Iogli. 34:23 Filiorum
tribe children Dan Bocci son Jogli. children
Ioseph: de tribu Manasse Hanniel filius Ephod, 34:24
Joseph: of tribe Manasse Hanniel son mantle,
de tribu Ephraim Camuel filius Sephtan. 34:25 De
of tribe Ephraim Camuel son Shiptan. The
tribu Zabulon Elisaphan filius Pharnach; 34:26 de
tribe Zebulon Hebron son Parnach; *of*
tribu Issachar dux Phaltiel filius Ozan; 34:27 de
tribe Issachar leader Paltiel son Azzan; *of*
tribu Aser Ahiud filius Salomi; 34:28 de tribu
tribe Asher Ahiud son Salom; *of tribe*
Nephthali Phedael filius Ammiud'. 34:29 Hi sunt,
Naphtali Phedael son Ammiud. These are
quibus praecepit Dominus, ut dividerent filiis Israel
which charged Lord, as divide children Israel
terram Chanaan. 35:1 Haec quoque locutus est
land Canaan. This also said is
Dominus ad Moysen in campestribus Moab supra
Lord to Moses in plains Moab above
Iordanem contra Iericho: 35:2 ' Praecepit filiis
Jordan against Jericho: ' Command children
Israel, ut dent Levitis de possessionibus suis urbes
Israel as give Levites of property their cities
ad habitandum et suburbana earum per circuitum,
to live and suburbs their by about,
35:3 ut ipsi in oppidis maneant, et suburbana sint
as they in towns remain and suburbs are
pecoribus ac substantiae et omnibus animalibus
cattle and substance and all animals
eorum; 35:4 quae a muris civitatum forinsecus per
them; which from mouse states outside by
circuitum mille cubitos spatio tendentur. 35:5 Et
about thousand cubits space direction. The
mensurabitis extra civitatem contra orientem duo
measure outside city against east two

milia cubitorum, et contra meridiem similiter duo
thousand cubits, and against south similarly, two
milia, ad mare quoque, quod respicit ad occidentem,
thousand to sea also, that regards to west
eadem mensura erit, et septentrionalis plaga aequali
same The measure It will be and north stroke equal
termino finietur; eruntque urbes in medio et foris
term it will end; yet cities in the and outside
suburbana. 35:6 De ipsis autem oppidis, quae Levitis
suburbs. The the Now towns which Levites
dabit, sex erunt in fugitivorum auxilia separata, ut
shall six will be in fugitives aid separate as
fugiat ad ea, qui nesciens fuderit sanguinem; et,
flee to it that I did not know shed blood; and,
exceptis his, alia quadraginta duo oppida dabit,
besides the those other forty two towns shall
35:7 id est simul quadraginta octo cum suburbanis
that is together forty eight with suburbs
suis. 35:8 Ipsaeque urbes, quas dabit de
their own. He wrote cities, which give of
possessionibus filiorum Israel, ab his, qui plus
property children Israel from those that more
habent, plures auferetis, et, qui minus, pauciores;
have more away, and, that less fewer;
singuli iuxta mensuram hereditatis suae dabunt
each according to measure heritage his they give
oppida Levitis'. 35:9 Ait Dominus ad Moysen: 35:10
towns Levites'. said Lord to Moses:
' Loquere filiis Israel et dices ad eos: Quando
' Speak children Israel and say to them: when
transgressi fueritis Iordanem in terram Chanaan,
transgressed the Jordan in land Canaan
35:11 eligetis urbes, quae esse debeant in praesidia
choose cities, which be should in protection
fugitivorum, qui nolentes sanguinem fuderint; 35:12
fugitives that that will not blood shed;
erunt vobis urbes refugii contra ultorem, et occisor
will be you cities refuge against avenger; and killer
non morietur, donec stet in conspectu congregationis,
not die, until stand in before congregation
et causa illius iudicetur. 35:13 De ipsis autem sex
and cause of judged. The the Now six

urbibus, quae ad fugitivorum subsidia separantur,
cities which to fugitives subsidies separated

35:14 tres erunt trans Iordanem et tres in terra
three will be beyond Jordan and three in land

Chanaan, 35:15 tam filiis Israel quam advenis
Canaan so children Israel than new arrivals

atque peregrinis, ut confugiat ad eas sex, qui
and Stranger as slayer to them six; that

nolens sanguinem fuderit. 35:16 Si quis ferro
involuntarily blood shed. If who steel

percusserit, et mortuus fuerit, qui percussus est, reus
strikes and dead it that struck is guilty

erit homicidii et ipse morietur. 35:17 Si lapidem
will be murder and he die. If stone

mortiferum iecerit, et ictus occiderit, similiter
The deadly murderer and thru kills similarly,

punietur. 35:18 Si ligno mortifero percusserit eum et
punished. If tree deadly strike it and

interfecerit, homicida est; ipse morte punietur. 35:19
killed murderer it is; he death punished.

Ultror sanguinis homicidam interficiet: statim ut
The Punisher blood murderer death; immediately as

apprehenderit eum, interficiet. 35:20 Si per odium
apprehendeth him, kill. If by hatred

quis hominem impulerit vel iecerit quippiam in eum
who man push or fling any in it

per insidias 35:21 aut, cum esset inimicus, manu
by ambush or, with was The enemy, hand

percusserit, et ille mortuus fuerit, percussor homicidii
strikes and he dead it striker murder

reus erit: ultror sanguinis statim ut invenerit eum,
guilty will be: avenger blood immediately as finds him,

iugulabit. 35:22 Quod si fortuitu et absque odio
throat. The if by chance and without hatred

eum percusserit vel quidpiam in eum iecerit absque
it strike or anything in it fling without

insidiis, 35:23 vel quemlibet lapidem mortiferum in
plots, or each stone The deadly in

eum devolverit, cum eum non vidisset, et ille
it rolling, with it not saw and he

mortuus est, quamvis eum non oderit nec quaesierit
dead is although it not hate or investigated

ei malum, 35:24 iudicabit congregatio inter
it evil judge company between
percussorem et ultorem sanguinis secundum has
striker and Jareb blood according to these
regulas 35:25 et liberabit occisorem de manu ultoris
rules and free killer of hand avenger
sanguinis et reducet in civitatem refugii, ad quam
blood and back in city defense to than
confugerat, manebitque ibi, donec sacerdos magnus,
he had fled, stay there, until The priest great
qui oleo sancto unctus est, moriatur. 35:26 Si
that oil St. anointed is die. If
interfector extra fines civitatis refugii, in quam
slayer outside ends city defense in than
confugerat, exierit, 35:27 et invenerit eum ultor
he had fled, gone, and finds it avenger
sanguinis ibi et interfecerit, absque noxa erit, qui
blood there and killed without reprisal It will be that
eum occiderit; 35:28 debuerat enim profugus usque
it kills; have For Nod up
ad mortem pontificis in civitate refugii residere.
to death Pope in city refuge reside.
Postquam autem ille obierit, homicida revertetur in
after the Now he dies murderer return in
terram suam. 35:29 Haec erunt vobis in legitima
land own. This will be you in legitimate
iudicii pro generationibus vestris, in cunctis
judgment for generations your in all
habitationibus vestris. 35:30 Homicida sub testibus
dwellings your. The murderer under witnesses
occidetur; ad unius testimonium nullus ad mortem
put to death; to one witness no to death
condemnabitur. 35:31 Non accipietis pretium pro eo,
condemned. no receive price for it
qui reus est sanguinis, sed morietur. 35:32 Neque
that guilty is blood but die. nor
accipietis pretium, ut fugiat in civitatem refugii sui,
receive price as flee in city refuge s
ut revertatur et habitet in terra ante mortem
as return and live in land before death

sacerdotis. 35:33 Non polluetis terram habitationis
the priest. no pollute land habitation
vestrae, quia sanguis polluit terram, nec aliter
your because blood pollutes land or otherwise
expiari potest nisi per eius sanguinem, qui alterius
expiated can but by his blood that other
sanguinem fuderit. 35:34 Non maculabitis terram
blood shed. no Defile land
habitationis vestrae, me commorante vobiscum. Ego
habitation your I abiding with you. I
enim sum Dominus, qui habito inter filios Israel’.
For I Lord, that I live between children Israel’.
36:1 Accesserunt autem et principes familiarum
came Now and leaders families
tribus filiorum Galaad filii Machir filii Manasse
three children Gilead children Machir children Manasseh
de stirpe filiorum Ioseph; locutique sunt Moysi
of stock children Joseph; college are Moses
coram principibus familiarum Israel 36:2 atque
before chief families Israel and
dixerunt: ‘ Tibi domino nostro praecepit Dominus, ut
they said: ‘ you the our charged Lord, as
terram sorte divideres filiis Israel et ut filiabus
land lot apportion children Israel and as daughters
Salphaad fratris nostri dares hereditatem debitam
Salphaad brother our give heritage due
patri; 36:3 quas si alterius tribus homines uxores
his father; which if other three men wives
acceperint, sequetur possessio sua, et translata ad
received will follow possession his and transferred to
aliam tribum de nostra hereditate minuetur. 36:4
other tribe of our heritage decrease.
Atque ita fiet, ut cum iobeus advenerit,
and so it will be done, as with jubilee he'll
addetur possessio earum possessioni tribus, ad quam
added possession their possession three, to than
pertinent, et a possessione tribus patrum nostrorum
concern, and from possession three fathers our
auferetur’. **36:5 Respondit Moyses filiis Israel et,**
taken away. ‘ The answer Moses children Israel and,
Domino praecipiente, ait: ‘ Recte tribus filiorum
Lord commands: he said: ‘ Right three children

Ioseph locuta est, 36:6 et haec lex super filiabus
Joseph she said is and this law over daughters
Salphaad a Domino promulgata est: Nubant,
Salphaad from Lord promulgated is: Let them marry;
quibus volunt, tantum ut suae tribus hominibus, 36:7
which they want only as his three men
ne commisceatur possessio filiorum Israel de tribu
do not commingling possession children Israel of tribe
in tribum; filii Israel adhaerebunt possessioni tribus
in tribe; children Israel cleave possession three
patrum suorum, 36:8 et cunctae filiae heredes e
fathers their and all daughters heirs from
filiis Israel maritos e cognatione tribus patrum
children Israel husbands from family three fathers
suorum accipient, ut hereditas permaneat in familiis,
their take as heritage continue in families
36:9 nec commisceatur possessio de tribu in tribum
or commingling possession of tribe in tribe
alteram, sed filii Israel adhaerebunt possessioni
the other; but children Israel cleave possession
tribuum suarum'. 36:10 Sicut mandavit Dominus
tribes their own. ' As charge Lord
Moysi, sic fecerunt filiae Salphaad 36:11 et
Moses, so they daughters Salphaad and
nupserunt Maala et Thersa et Hegla et Melcha et
brides Maala and Tirzah and Noah and Milcah and
Noa filiis patruorum suorum 36:12 de familiis
Noah children kinsmen their of families
Manasse, qui fuit filius Ioseph; et possessio, quae
Manasseh that was son Joseph; and possession which
illis fuerat attributa, mansit in tribu et familia
they was attributes He remained in tribe and family
patris earum. 36:13 Haec sunt mandata atque iudicia,
father them. This are commands and judgments,
quae mandavit Dominus per manum Moysi ad filios
which charge Lord by hand Moses to children
Israel in campestribus Moab supra Iordanem contra
Israel in plains Moab above Jordan against
Iericho.
Jericho.

1:1 Haec sunt verba, quae locutus est Moyses ad
This are words, which said is Moses to
omnem Israel trans Iordanem in solitudine, in Araba
all Israel beyond Jordan in wilderness in Araba
contra Suph, inter Pharan et Thophel et Laban et
against Red between Paran and Tophel and Laban and
Aseroth et Dizahab. 1:2 Undecim dies de Horeb per
slopes and Dizahab. 1, 2 eleven day of Horeb by
viam montis Seir usque Cadesbarne. 1:3
way mount Seir up Kadesh.

Quadragesimo anno, undecimo mense, prima die
fortieth year eleven month first day
mensis locutus est Moyses ad filios Israel omnia,
month said is Moses to children Israel all
quae praeceperat illi Dominus ut diceret eis. 1:4
which the they Lord as said them.

Postquam percussit Sehon regem Amorraeorum, qui
after the shot Sehon king Amorites that
habitavit in Hesebon, et Og regem Basan, qui
The in Heshbon and Og king Bashan that
mansit in Astharoth et in Edrai, 1:5 trans
He remained in Astarte and in Edri, 1: 5 beyond
Iordanem in terra Moab coepitque Moyses explanare
Jordan in land Moab began Moses explain
legem hanc et dicere: 1:6 ‘ Dominus Deus noster
law this and say: 1: 6 ‘ Lord God our
locutus est ad nos in Horeb dicens: ‘Sufficit vobis
said is to we in Horeb saying: ‘enough! you
quod in hoc monte mansistis; 1:7 convertimini et
that in this mount continued; 1: 7 return and
proficiscimini et venite ad montem Amorraeorum et
go and come to mount Amorites and
ad omnes vicinos eius: in Araba atque montanis et
to all neighbors his in Araba and mountains and
in Sephela et in Nageb et iuxta litus maris, in
in Sephela and in south and according to coast sea, in
terram Chananaeorum et in Libanum usque ad
land Canaanites and in Lebanon up to
flumen magnum Euphraten. 1:8 En, inquit, tradidi
river great Euphrates. 1: 8 See, he says, delivered
vobis terram: ingredimini et possidete eam, super
you land; go and inherit it over

qua iuravit Dominus patribus vestris, Abraham, Isaac
which He swore Lord fathers your Abraham Isaac
et Iacob, ut daret illam eis et semini eorum post
and Jacob, as give it them and seed their after
eos'. 1:9 Dixique vobis illo in tempore: Non possum
them. ' 1: 9 I said you that in time: no I
solus sustinere vos; 1:10 Dominus Deus vester
only support you; 1:10 Lord God your
multiplicavit vos, et estis hodie sicut stellae caeli
more you and you today as stars air
plurimi. 1:11 Dominus, Deus patrum vestrorum, addat
many. 1:11 Lord, God fathers your add
ad hunc numerum multa milia et benedicat vobis,
to this number many thousand and bless you
sicut locutus est vobis. 1:12 Non valeo solus vestra
as said is to you. 1:12 no I can only your
negotia sustinere et pondus ac iurgia; 1:13 date
business support and weight and quarrels; 1:13 date
vobis viros sapientes et gnaros, et quorum
you men wise and experienced, and the
conversatio sit probata in tribubus vestris, ut ponam
citizenship is approved in tribes your as I will
eos vobis principes. 1:14 Tunc respondistis mihi:
them you leaders. 1:14 Then answer me:
'Bona res est, quam vis facere'. 1:15 Tulique
'Good business is than force do '. 1:15 I took
principes de tribubus vestris viros sapientes et
leaders of tribes your men wise and
probatos et constitui eos principes super vos:
approved and set them leaders over you:
tribunos et centuriones et quinquagenarios ac
thousands and hundreds and fifties and
decanos et praefectos operum pro tribubus vestris.
tens and officers works for tribes your.
1:16 Praecepique iudicibus vestris in tempore illo:
1:16 charged judges your in time that:
Audite causam fratrum vestrorum et, quod iustum
Listen cause brothers your and, that just
est, iudicate, sive civis sit ille sive peregrinus. 1:17
is judge, or citizen is he or stranger. 1:17

Non accipietis personam in iudicio; ita parvum
no receive person in the trial; so small
audietis ut magnum nec timebitis cuiusquam
listen as great or fear any
personam, quia Dei iudicium est. Quod si difficile
person because God judgment It is. The if difficult
vobis aliquid visum fuerit, referte ad me, et ego
you something view it earnings to I and I
audiam. 1:18 Praecepique vobis in tempore illo
I hear. 1:18 charged you in time that
omnia, quae facere deberetis. 1:19 Profecti autem de
all which do you should. 1:19 Setting Now of
Horeb transivimus per totam illam eremum maximam
Horeb passed by all it wilderness maximum
et terribilem, quam vidistis, per viam montis
and terrible than seen by way mount
Amorraei, sicut praeceperat Dominus Deus noster
Amorites, as the Lord God our
nobis. Cumque venissemus in Cadesbarne, 1:20 dixi
to us. when landing in Kadesh- 1:20 I
vobis: Venistis ad montem Amorraei, quem
you: You have arrived to mount Amorites, which
Dominus Deus noster daturus est nobis. 1:21 Vide
Lord God our give is to us. 1:21 See
terram, quam Dominus Deus tuus dat tibi: ascende
land than Lord God your gives you: Attack
et posside eam, sicut locutus est tibi Dominus, Deus
and get it as said is you Lord, God
patrum tuorum; noli metuere nec quidquam paveas.
fathers your; do not fear or or discouraged.
1:22 Et accessistis ad me vos omnes atque dixistis:
1:22 The come to I you all and you said:
‘Mittamus viros ante nos, qui considerent terram et
‘We will men before we that consider land and
renuntient de itinere, per quod debeamus ascendere,
report of route, by that we up,
et de civitatibus, ad quas pergere’. 1:23 Cumque
and of cities to which to continue. ‘ 1:23 when
mihi sermo placuisset, misi ex vobis duodecim viros
I report satisfactory, I from you twelve men

singulos de tribubus suis. 1:24 Qui cum
each of tribes their own. 1:24 He with
perrexissent et ascendissent in montana, venerunt
forward and up in mountains, they
usque ad Nehelescol et, considerata terra, 1:25
up to cluster and, considered land, 1:25
sumentes de fructibus eius attulerunt ad nos atque
taking of productivity his reported to we and
dixerunt: ‘Bona est terra, quam Dominus Deus
they said: ‘Good is land, than Lord God
noster daturus est nobis’. 1:26 Et nolulistis
our give is to us. ‘ 1:26 The you would not
ascendere, sed increduli ad sermonem Domini Dei
up, but incredulous to word of God
vestri 1:27 murmurastis in tabernaculis vestris atque
you 1:27 murmured in tents your and
dixistis: ‘Odit nos Dominus et idcirco eduxit nos
you said: ‘She hates we Lord and therefore brought we
de terra Aegypti, ut traderet nos in manu Amorraei
of land Egypt, as deliver we in hand Amorites
atque deleret. 1:28 Quo ascendemus? Fratres nostri
and destroy us. 1:28 Where up? Brothers our
terruerunt cor nostrum dicentes: Maxima multitudo
melt heart our saying: The largest company
est et nobis in statura procerior; urbes magnae et
is and us in stature taller; cities great and
ad caelum usque munitae; etiam filios Enacim
to heaven up guaranteed; also children Enacims
vidimus ibi’. 1:29 Et dixi vobis: Nolite metuere nec
we have there. ‘ 1:29 The I you: Do not fear or
timeatis eos. 1:30 Dominus Deus, qui ductor est
fear them. 1:30 Lord God, that leader is
vester, ipse pro vobis pugnabit, sicut fecit in
your he for you fight, as he in
Aegypto, vobis videntibus. 1:31 Et in solitudine —
Egypt you sight. 1:31 The in wilderness -
ipse vidisti — portavit te Dominus Deus tuus, ut
he Have you seen - carried you Lord God your as
solet homo gestare parvulum filium suum, in omni
usually man wear child son his in all

via, per quam ambulastis, donec veniretis ad locum
way, by than walk until came to place
istum. 1:32 Et nec sic quidem credidistis Domino
this. 1:32 The or so indeed believe Lord
Deo vestro, 1:33 qui praecessit vos in via, et
God your 1:33 that preceded you in way, and
metatus est locum, in quo tentoria figere deberetis,
search is place in which hangings fix you should
nocte ostendens vobis iter per ignem et die per
night showing you trip by fire and day by
columnam nubis. 1:34 Cumque audisset Dominus
column cloud. 1:34 when heard Lord
vocem sermonum vestrorum, iratus iuravit et ait:
voice events your angry He swore and he said:
1:35 'Non videbit quispiam de viris generationis
1:35 'I do not see one of men generation
huius pessimae terram bonam, quam sub iuramento
this bad land good than under oath
pollicitus sum patribus vestris, 1:36 praeter Chaleb
He promised I fathers your 1:36 In addition to Caleb
filium Iephonne: ipse enim videbit eam, et ipsi dabo
son Y'funeh: he For see it and they I
terram, quam calcavit, et filiis eius, quia
land than trod and children his because
adimplevit ut sequeretur Dominum'. 1:37 Mihi
fully as follow The Lord. ' 1:37 me
quoque iratus Dominus propter vos dixit: 'Nec tu
also angry Lord for you he said: 'no you
ingredieris illuc; 1:38 sed Iosue filius Nun minister
goest there; 1:38 but Joshua son Nun minister
tuus ipse intrabit illuc. Hunc roboram, et ipse terram
your he enter there. this encourage, and he land
sorte dividat Israeli. 1:39 Parvuli vestri, de quibus
lot divide Israel. 1:39 The children your of which
dixistis quod captivi ducerentur, et filii, qui hodie
you said that prisoners lead and children, that today
boni ac mali ignorant distantiam, ipsi ingredientur;
good and mali do not know distance; they they come in;
et ipsis dabo terram, et possidebunt eam. 1:40 Vos
and the I land and possess her. 1:40 you
autem revertimini et abite in solitudinem per viam
Now Return and get away in waste by way

maris Rubri'. 1:41 Et respondistis mihi: 'Peccavimus
sea Red '. 1:41 The answer me: 'We have sinned
Domino; nos ascendemus atque pugnabimus, sicut
Lord; we ride and fight as
praecepit nobis Dominus Deus noster'. Cumque
charged us Lord God Our '. when
instructi armis pergeretis in montem, 1:42 ait mihi
equipped arms Go in mount 1:42 said I
Dominus: 'Dic ad eos: Nolite ascendere neque
Lord: 'Say to them: Do not up or
pugnetis, non enim sum vobiscum, ne cadatis
fight not For I you do not fall
coram inimicis vestris'. 1:43 Locutus sum, et non
before enemies your thoughts. ' 1:43 He spoke I and not
audistis, sed adversantes imperio Domini et
You have heard, but resisting government of and
tumentes superbia ascendistis in montem. 1:44 Itaque
swelling pride up in Mount. 1:44 So
egressus Amorraeus, qui habitat in monte illo,
out Amorites, that home in mount that,
obviam vobis, persecutus est vos, sicut solent apes
meet you pursued is you as usually bees
persequi, et cecidit vos de Seir usque Horma. 1:45
details, and fallen you of Seir up Herman. 1:45
Cumque reversi ploraretis coram Domino, non audivit
when returned wept before Lord, not heard
vos nec voci vestrae voluit acquiescere. 1:46 Sedistis
you or voice your He wanted attention. 1:46 stay
ergo in Cades multo illo tempore, dum ibi
So in Kadesh more that time while there
mansistis. 2:1 Profectique inde venimus in
have continued. 2: 1 Setting from we in
solitudinem per viam maris Rubri, sicut mihi dixerat
waste by way sea Red, as I said
Dominus; et circuivimus montem Seir longo tempore.
Lord; and we surveyed mount Seir long time.
2:2 Dixitque Dominus ad me: 2:3 'Sufficit vobis
2: 2 said Lord to me: 2, 3 'enough! you
circuire montem istum; ite contra aquilonem. 2:4 Et
to go around mount this; Go against north. 2: 4 The
populo praecipe dicens: Transibitis per terminos
people Command saying: You go over by border

fratrum vestrorum filiorum Esau, qui habitant in
brothers your children Esau that residents in
Seir, et timebunt vos. 2:5 Cavete ergo diligenter,
Seir and fear You. 2: 5 Beware So carefully,
ne moveamini contra eos; neque enim dabo vobis
do not stir against them; or For I you
de terra eorum, quantum potest unius pedis calcare
of land their as far as can one foot treading
vestigium, quia in possessionem Esau dedi montem
trace, because in possession Esau I mount
Seir. 2:6 Cibos emetis ab eis pecunia et comedetis;
Seir. 2, 6 Feed pay from them money and eat;
etiam aquam emptam haurietis et bibetis. 2:7
also water purchased draw and drink. 2: 7
Dominus Deus tuus benedixit tibi in omni opere
Lord God your blessed you in all work
manuum tuarum; novit iter tuum, quomodo
hands your; He knows trip your how
transieris solitudinem hanc magnam per quadraginta
pass waste this great by forty
annos habitans tecum Dominus Deus tuus, et nihil
years resident with Lord God your and nothing
tibi defuit'. 2:8 Cumque transissemus fratres nostros
you missing. 2: 8 when passed brothers our
filios Esau, qui habitabant in Seir, per viam Arabae
children Esau that living in Seir by way wilderness
de Ailath et de Asiongaber, vertimus nos et
of Aila and of Gaber The relevance we and
venimus per iter, quod ducit in desertum Moab.
we by Travelling that leads in desert Moab.
2:9 Dixitque Dominus ad me: 'Non pugnes contra
2: 9 said Lord to me: 'I do not Distress against
Moabitas nec ineas adversus eos proelium; non enim
Moab or Make no against them fight; not For
dabo tibi quidquam de terra eorum, quia filiis Lot
I you or of land their because children Lot
tradidi Ar in possessionem. 2:10 — Emim primi
delivered Ar in possession. 2:10 - Emin first
fuerunt habitatores eius, populus magnus et multus
were inhabitants his people great and a lot

et tam excelsus ut Enacim; 2:11 ipsi quoque
and so high as Anak; 2:11 they also
Raphaim reputabantur sicut Enacim; denique
giants considered as Anak; finally,
Moabites appellant eos Emin. 2:12 In Seir autem
Moab call them Emin. 2:12 in Seir Now
prius habitaverunt Horim; quibus expulsis atque
first settled hours; which being driven and
deletis, habitaverunt filii Esau pro eis, sicut fecit
destroyed, settled children Esau for them, as he
Israel in terra possessionis suae, quam dedit eis
Israel in land possession his than given them
Dominus C. 2:13 Surgite ergo et transite torrentem
Lord C. 2:13 Up So and Pass torrent
Zared'. Et transivimus torrentem Zared. 2:14 Tempus
Heritage. ' The passed torrent Heritage. 2:14 time
autem, quo ambulavimus de Cadesbarne usque ad
however, which walk of Kadesh up to
transitum torrentis Zared, triginta octo annorum fuit,
switch torrent heritage thirty eight years was
donec consumeretur omnis generatio hominum
until consumption all generation men
bellatorum de castris, sicut iuraverat eis Dominus,
forces of camp as juraverat them Lord,
2:15 cuius manus fuit adversum eos, ut interirent de
2:15 the hand was against them; as eliminated of
castrorum medio. 2:16 Postquam autem universi
camp the middle. 2:16 after the Now all
ceciderunt pugnatores de medio populi, 2:17 locutus
fell fighters of the people 2:17 said
est Dominus ad me dicens: 2:18 'Tu transibis hodie
is Lord to I saying: 2:18 'You pass today
terminos Moab, urbem nomine Ar; 2:19 et accedens
border Moab city name Ar; 2:19 and coming
in vicina filiorum Ammon, cave, ne pugnes
in neighborhood children Ammon Take care, do not Distress
contra eos nec movearis ad proelium; non enim
against them or move to fight; not For
dabo tibi de terra filiorum Ammon, quia filiis Lot
I you of land children Ammon because children Lot

dedi eam in possessionem. 2:20 — Terra Raphaim
I it in possession. 2:20 - land giants
reputata est et ipsa olim habitaverunt Raphaim in
reputed is and the ago settled giants in
ea, quos Ammonitae vocant Zomzommim, 2:21
it which Ammonites call Zummim 2:21
populus magnus et multus et procerae longitudinis
people great and a lot and tall length
sicut Enacim, quos delevit Dominus a facie eorum
as Anak which destroyed Lord from the their
et fecit illos habitare pro eis, 2:22 sicut fecerat
and he them live for them, 2:22 as had
filiis Esau, qui habitant in Seir, delens Horim et
children Esau that residents in Seir Blotting exactly and
terram eorum illis tradens, quam possident usque in
land their they delivering, than possess up in
praesens. 2:23 Hevaeos quoque, qui habitabant in
present. 2:23 Avims also, that living in
villis usque Gazam, Caphtorim, qui egressi de
villages up Gaza Caph'torim that out of
Caphtor deleverunt eos et habitaverunt pro illis C.
Cappadocia destroyed them and settled for they C.
2:24 Surgite! Proficiscimini et transite torrentem
2:24 Arise! go and Pass torrent
Arnon: ecce tradidi in manu tua Sehon regem
Arnon: See delivered in hand your Sehon king
Hesebon Amorraeum; et terram eius incipe possidere
Cheshbon Amorites; and land his begin possess
et committe adversus eum proelium. 2:25 Hodie
and Leave against it battle. 2:25 today
incipiam mittere terrorem atque formidinem tuam in
begin send terror and terror your in
populos, qui habitant sub omni caelo, ut, audito
people that residents under all heaven that, hearing
nomine tuo, paveant et contremiscant coram te'.
name your falteringly and quake before you'.
2:26 Misi ergo nuntios de solitudine Cademoth ad
2:26 I sent So news of wilderness Cademoth to
Sehon regem Hesebon verbis pacificis dicens: 2:27
Sehon king Cheshbon words peace saying: 2:27

Transibo per terram tuam, publica gradiar via, non
I will pass by land your state I march way, not
declinabo neque ad dexteram neque ad sinistram;
extend or to right or to the left;
2:28 alimenta pretio vende mihi, ut vescar, aquam
2:28 food price sell I as eat, water
pecunia tribue mihi, et sic bibam; tantum est ut
money give I and so I drink; only is as
mihi concedas transitum, 2:29 sicut fecerunt mihi
I grant transition, 2:29 as they I
filiis Esau, qui habitant in Seir, et Moabitae, qui
children Esau that residents in Seir and Moab, that
morantur in Ar, donec veniam ad Iordanem et
delay in Ar until pardon to Jordan and
transeam in terram, quam Dominus Deus noster
pass in land than Lord God our
daturus est nobis. 2:30 Noluitque Sehon rex Hesebon
give is to us. 2:30 But Sehon king Cheshbon
dare nobis transitum, quia induraverat Dominus
give us transition, because hardened Lord
Deus tuus spiritum eius et obfirmaverat cor illius,
God your spirit his and fixed heart of
ut traderetur in manus tuas, sicut est in praesenti
as delivered in hand your as is in present
die. 2:31 Dixitque Dominus ad me: ‘Ecce coepi
the day. 2:31 said Lord to me: ‘Behold started
tradere tibi Sehon et terram eius. Incipe possidere
deliver you Sehon and land her. begin possess
eam!’. 2:32 Egressusque est Sehon obviam nobis cum
it '. 2:32 He went out is Sehon meet us with
omni populo suo ad proelium in Iasa, 2:33 et
all people his to fight in Jasa 2:33 and
tradidit eum Dominus Deus noster nobis;
delivered it Lord God our us;
percussimusque eum cum filiis suis et omni populo
stroke it with children their and all people
suo. 2:34 Cunctasque urbes eius in tempore illo
his own. 2:34 all cities his in time that
cepimus et percussimus anathemate singulas civitates
we took and defeated anathema each cities
cum viris ac mulieribus et parvulis; neminem
with men and women and children; no

reliquimus in eis superstitem, 2:35 absque iumentis,
left in them survivor, 2:35 without cattle
quae in partem venere praedantium, et spoliis
which in part venus prey, and spoils
urbium, quas cepimus. 2:36 Ab Aroer, quae est
cities, which we took. 2:36 from Aroer which is
super ripam torrentis Arnon, et oppido, quod in
over bank torrent Arnon, and town that in
valle situm est, usque Galaad non fuit civitas, quae
valley location is up Gilead not was The city, which
nostras effugeret manus: omnia tradidit Dominus
our escape hand: all delivered Lord
Deus noster nobis, 2:37 absque terra filiorum
God our us 2:37 without land children
Ammon, ad quam non accessisti, cunctis, quae
Ammon to than not gone all which
adiacent torrenti Iaboc, et urbibus montanis
close torrent Jaboc and cities mountains
universisque locis, a quibus nos prohibuit Dominus
all places, from which we forbade Lord
Deus noster. 3:1 Itaque conversi ascendimus per iter
God Our. 3: 1 So turn up by trip
Basan; egressusque est Og rex Basan in occursum
Bashan; He went out is Og king Bashan in meet
nobis cum omni populo suo ad bellandum in Edrai.
us with all people his to fight in Edri.
3:2 Dixitque Dominus ad me: 'Ne timeas eum,
3: 2 said Lord to me: 'Do not Fear him,
quia in manu tua tradidi eum cum omni populo ac
because in hand your delivered it with all people and
terra sua; faciesque ei, sicut fecisti Sehon regi
land their own; and make a to as You made Sehon king
Amorraeorum, qui habitavit in Hesebon'. 3:3 Tradidit
Amorites that The in Heshbon. ' 3: 3 delivered
ergo Dominus Deus noster in manibus nostris etiam
So Lord God our in hands our also
Og regem Basan et universum populum eius;
Og king Bashan and all people thereof;
percussimusque eos usque ad internecionem. 3:4 Et
stroke them up to alive. 3, 4 The
cepimus cunctas civitates eius in illo tempore. Non
we took all cities his in that time. no

fuit oppidum, quod nos effugeret: sexaginta urbes,
was town that we escape; sixty cities,
omnem regionem Argob, regnum Og in Basan. 3:5
all region Argob kingdom Og in Bashan. 3, 5
Cunctae urbes erant munitae muris altissimis
all cities were guaranteed mouse high
portisque et vectibus, absque oppidis innumeris, quae
gates and bars; without towns countless which
non habebant muros. 3:6 Et percussimus eos
not had the walls. 3: 6 The defeated them
anathemate, sicut feceramus Sehon regi Hesebon,
anathema, as we did Sehon king Heshbon
disperdentes omnem civitatem virosque ac mulieres
destroying all city men and women
et parvulos; 3:7 iumenta autem et spolia urbium
and children; 3: 7 livestock Now and spoils cities
diripuimus. 3:8 Tulimusque illo in tempore terram de
apart. 3: 8 We took that in time land of
manu duorum regum Amorraeorum, qui erant trans
hand two kings Amorites that were beyond
Iordanem, a torrente Arnon usque ad montem
Jordan, from torrent Arnon up to mount
Hermon 3:9 — Sidonii vocant Hermon Sarion et
Hermon 3: 9 - Sidon call Hermon Sirion and
Amorraei Sanir — 3:10 omnes civitates, quae sitae
Amorites Samir - 3:10 all cities which location
sunt in planitie, et universam terram Galaad et
are in plain, and all land Gilead and
Basan usque Salcha et Edrai, civitates regni Og in
Bashan up Salchah and Edri, cities kingdom Og in
Basan. 3:11 — Solus quippe Og rex Basan
Bashan. 3:11 - only for Og king Bashan
remanserat de residuis Raphaim. Monstratur lectus
left of survivors Giants. display list
eius ferreus. Nonne est in Rabba filiorum Ammon?
his hard. Did is in Rabbah children Ammon?
Novem cubitos habet longitudinis et quattuor
nine cubits has length and four
latitudinis ad mensuram cubiti virilis manus C. 3:12
width to measure elbow manly hand C. 3:12
Terramque hanc possedimus in tempore illo ab
The country this possessed in time that from

Aroer, quae est super ripam torrentis Arnon, usque
Aroer which is over bank torrent Arnon, up
ad mediam partem montis Galaad; et civitates illius
to center part mount Gilead; and cities of
dedi Ruben et Gad. 3:13 Reliquam autem partem
I Ruben and Gad. 3:13 The rest Now part
Galaad et omnem Basan, regnum Og, tradidi mediae
Gilead and all Bashan kingdom Og delivered Midnight
tribui Manasse, omnem regionem Argob. Cuncta
tribe Manasseh all region Argob. All
Basan vocatur terra Raphaim. 3:14 Iair filius
Bashan called land Giants. 3:14 Iair son
Manasse possedit omnem regionem Argob usque ad
Manasseh possessed all region Argob up to
terminos Gesuri et Maachathi; vocavitque ea ex
border Ashurites and Maacathite; she it from
nomine suo Basan Havoth Iair (id est villas Iair)
name his Bashan Encampments Iair (ie is villages Iair)
usque in praesentem diem. 3:15 Machir quoque dedi
up in this Day. 3:15 Machir also I
Galaad. 3:16 Et tribubus Ruben et Gad dedi de
Gilead. 3:16 The tribes Ruben and Gad I of
terra Galaad usque ad torrentem Arnon, medium
land Gilead up to torrent Arnon, medium
torrentis et confinium usque ad torrentem Iaboc, qui
torrent and border up to torrent Jaboc that
est terminus filiorum Ammon; 3:17 et Arabam atque
is border children Ammon; 3:17 and plain and
Iordanem et terminos a Chenereth usque ad mare
Jordan and border from Kinneret up to sea
Arabae, quod est mare Salis, ad radices montis
wilderness, that is sea Salt, to roots mount
Phasga contra orientem. 3:18 Praecipueque vobis in
Pisgah against east. 3:18 charged you in
tempore illo dicens: Dominus Deus vester dedit vobis
time that saying: Lord God your given you
terram hanc in hereditatem; expediti praecedite
land this in inheritance; armed ahead
fratres vestros filios Israel, omnes viri robusti, 3:19
brothers your children Israel all men robust, 3:19
absque uxoribus et parvulis ac iumentis. Novi enim
without wives and children and cattle. New For

quod plura habeatis pecora, et in urbibus remanere
that more have cattle, and in cities remain
debebunt, quas tradidi vobis, 3:20 donec requiem
pulp which delivered you 3:20 until rest
tribuat Dominus fratribus vestris, sicut vobis tribuit,
Oh Lord brothers your as you grants,
et possideant etiam ipsi terram, quam Dominus Deus
and possess also they land than Lord God
vester daturus est eis trans Iordanem; tunc
your give is them beyond Jordan; then
revertetur unusquisque in possessionem suam, quam
return each in possession his than
dedi vobis. 3:21 Iosue quoque in tempore illo
I to you. 3:21 Joshua also in time that
praecepi dicens: Oculi tui viderunt, quae fecit
command saying: The eyes your they saw, which he
Dominus Deus vester duobus his regibus; sic faciet
Lord God your two these kings; so will
omnibus regnis, ad quae transiturus es. 3:22 Ne
all kingdoms, to which pass art. 3:22 Do not
timeas eos: Dominus enim Deus vester pugnabit pro
Fear them: Lord For God your fight for
vobis. 3:23 Precatusque sum Dominum in tempore
to you. 3:23 request I Lord in time
illo dicens: 3:24 Domine Deus, tu coepisti ostendere
that saying: 3:24 O God, you begin show
servo tuo magnitudinem tuam manumque fortissimam;
server your size your hand strong;
neque enim est alius Deus vel in caelo vel in terra,
or For is other God or in heaven or in land,
qui possit facere opera tua et comparari fortitudini
that can do works your and compared strength
tuae. 3:25 Transeam igitur et videam terram hanc
Your. 3:25 pass So and see land this
optimam trans Iordanem et montem istum egregium
the best beyond Jordan and mount this excellent
et Libanum. 3:26 Iratusque est Dominus mihi
and Lebanon. 3:26 The anger is Lord I
propter vos nec exaudivit me, sed dixit mihi:
for you or He heard I but said me:

‘Sufficit tibi; nequaquam ultra loquaris de hac re ad
‘enough! you; no more speak of this re to
me. 3:27 Ascende cacumen Phasgae et oculos tuos
Me. 3:27 Go up top Pisgah and eyes your
circumfer ad occidentem et aquilonem austrumque
around to west and north south
et orientem et aspice; nec enim transibis Iordanem
and east and look; or For pass Jordan
istum. 3:28 Praecepta Iosue et corrobora eum atque
this. 3:28 Command Joshua and strengthen it and
conforta, quia ipse praecedet populum istum et
comfort, because he go people this and
dividet eis terram, quam visurus es’. 3:29
divide them land than see You are. ‘ 3:29
Mansimusque in valle contra Bethphegor. 4:1 Et
We, in valley against Peor. 4: 1 The
nunc, Israel, audi praecepta et iudicia, quae ego
now, Israel listen rules and judgments, which I
doceo vos, ut facientes ea vivatis et ingredienti
I teach you as doing it live and entering
possideatis terram, quam Dominus, Deus patrum
possess land than Lord, God fathers
vestrorum, daturus est vobis. 4:2 Non addetis ad
your give is to you. 4: 2 no add to
verbum, quod vobis loquor, neque auferetis ex eo;
word, that you I speak, or remove from it;
custodite mandata Domini Dei vestri, quae ego
keep commands of God your which I
praecipio vobis. 4:3 Oculi vestri viderunt omnia,
command to you. 4: 3 The eyes you see all
quae fecit Dominus contra Baalphegor, quomodo
which he Lord against Baal- how
contriverit omnes cultores eius de medio vestri; 4:4
pulverized all farmers his of the you; 4: 4
vos autem, qui adhaeretis Domino Deo vestro, vivitis
you however; that cleave Lord God your Cad
universi usque in praesentem diem. 4:5 En docui
all up in this Day. 4, 5 See I have taught
vos praecepta atque iudicia, sicut mandavit mihi
you rules and judgments, as charge I
Dominus Deus meus, ut faceretis ea in terra, quam
Lord God my as Executing it in land, than

possessuri estis, 4:6 et observaretis et impleretis
possess you 4: 6 and Keep and fulfilled
opere. Haec est enim vestra sapientia et intellectus
the work. This is For your wisdom and understanding
coram populis, ut audientes universa praecepta haec
before people as hearing all rules this
dicant: ‘En populus sapiens et intellegens, gens
say: ‘En people wise and understanding, nation
magna haec!’. 4:7 Quae est enim alia natio tam
great This’. 4: 7 What is For other The Nation so
grandis, quae habeat deos appropinquantes sibi,
great which have gods nigh themselves,
sicut Dominus Deus noster adest cunctis
as Lord God our present all
obsecrationibus nostris? 4:8 Et quae est alia gens sic
petitions our? 4: 8 The which is other nation so
inclita, ut habeat praecepta iustaque iudicia, sicut est
beauty; as have rules just judgments, as is
universa lex haec, quam ego proponam hodie ante
all law Thus, than I set today before
oculos vestros? 4:9 Custodi igitur temetipsum et
eyes you? 4: 9 Keep So yourself and
animam tuam sollicite, ne obliviscaris verborum,
life your carefully, do not forget words
quae viderunt oculi tui, et ne excidant de corde
which see eyes your and do not fall of heart
tuo cunctis diebus vitae tuae. Docebis ea filios ac
your all days life Your. teach it children and
nepotes tuos 4:10 die, in quo stetisti coram Domino
homestead your 4:10 day in which stand before Lord
Deo tuo in Horeb, quando Dominus locutus est mihi:
God your in Horeb when Lord said is me:
‘Congrega ad me populum, ut audiant sermones
‘Gather to I people as listen words
meos et discant timere me omni tempore, quo
my and learn fear I all time which
vivunt in terra, doceantque filios suos’. 4:11 Et
live in land, teach children their own. ‘ 4:11 The
accessistis et stetistis ad radices montis, qui ardebat
come and stand to roots mountain that burned
usque ad caelum, erantque in eo tenebrae, nubes et
up to heaven Watches in it darkness, cloud and

caligo. 4:12 Locutusque est Dominus ad vos de
fog. 4:12 said is Lord to you of
medio ignis; vocem verborum audistis et formam
the fire; voice words You have heard and form
penitus non vidistis. 4:13 Et ostendit vobis pactum
internet not ago. 4:13 The shows you pact
suum, quod praecepit, ut faceretur, et decem verba,
his that he commanded, as perform, and ten words,
quae scripsit in duabus tabulis lapideis. 4:14 Mihique
which He wrote in two tables stone. 4:14 Think
mandavit in illo tempore, ut docerem vos praecepta
charge in that time as I taught you rules
et iudicia, quae facere deberetis in terra, quam
and judgments, which do should in land, than
possessuri estis. 4:15 Custodite igitur sollicitè animas
possess you are. 4:15 Keep So carefully lives
vestras. Non vidistis aliquam similitudinem in die,
your. no ago some like in day
qua locutus est vobis Dominus in Horeb de medio
which said is you Lord in Horeb of the
ignis; 4:16 ne forte corrupti faciatis vobis sculptam
fire; 4:16 do not perhaps corrupt Yee you graven
similitudinem, imaginem masculi vel feminae, 4:17
like, image male or women, 4:17
similitudinem omnium iumentorum, quae sunt super
like all livestock which are over
terram, vel avium sub caelo volantium 4:18 atque
land or birds under heaven fly 4:18 and
reptilium, quae moventur in terra, sive piscium, qui
reptiles which move in land, or fish that
sub terra morantur in aquis; 4:19 et ne forte
under land delay in water; 4:19 and do not perhaps
oculis elevatis ad caelum videas solem et lunam et
eyes lifting to heaven you see sun and moon and
astra, omnem exercitum caeli, et errore deceptus
stars all army heaven and error undermined
adores ea et colas, quae attribuit Dominus Deus
worship it and colas, which attributes Lord God
tuus cunctis gentibus, quae sub caelo sunt. 4:20
your all nations, which under heaven They are. 4:20
Vos autem tulit Dominus et eduxit de fornace ferrea
you Now took Lord and brought of furnace iron

Aegypti, ut haberet populum hereditarium, sicut est
Egypt, as have people heredity, as is
in praesenti die. 4:21 Iratusque est Dominus contra
in present the day. 4:21 The anger is Lord against
me propter sermones vestros et iuravit, ut non
I for words your and he swore, as not
transirem Iordanem nec ingrederer terram optimam,
I passed Jordan or go land the best,
quam Dominus Deus tuus daturus est tibi in
than Lord God your give is you in
haereditatem. 4:22 Ecce morior in hac humo, non
inheritance. 4:22 Look die in this ground not
transibo Iordanem; vos transibitis et possidebitis
go Jordan; you pass over and possess
terram egregiam hanc. 4:23 Cavete, ne quando
land splendid this. 4:23 Beware, do not when
obliviscamini pacti Domini Dei vestri, quod pepigit
forget pact of God your that made
vobiscum, et faciatis vobis sculptam similitudinem
you and Yee you graven like
omnium, quae fieri Dominus Deus tuus prohibuit;
all which be Lord God your prohibited;
4:24 quia Dominus Deus tuus ignis consumens est,
4:24 because Lord God your fire consuming is
Deus aemulator. 4:25 Si genueris filios ac nepotes,
God jealous. 4:25 If begettest children and grandchildren,
et morati fueritis in terra corruptique feceritis
and 'stay the in land corrupt do
aliquam similitudinem sculptam patrantes malum
some like graven committing evil
coram Domino Deo tuo, ut eum ad iracundiam
before Lord God your as it to anger
provocetis, 4:26 testes invoco contra vos hodie
provoke, 4:26 witnesses I call against you today
caelum et terram, cito perituros vos esse de terra,
heaven and land quickly fall you be of land,
quam, transito Iordane, possessuri estis: non
than, crossing Jordan, possess are: not
habitabitis in ea longo tempore, sed delebit vos
live in it long time but destroy you

Dominus 4:27 **atque disperget in gentes, et**
Lord 4:27 and scatter in nations and
remanebitis pauci in nationibus, ad quas vos
left a few in countries, to which you
ducturus est Dominus. 4:28 **Ibique servietis diis, qui**
Gibraltar is Lord. 4:28 there serve gods, that
hominum manu fabricati sunt, ligno et lapidi, qui
men hand fabricated are tree and stone, that
non vident nec audiunt nec comedunt nec odorantur.
not see or listen or eat or smell.
4:29 Cumque quaesieris ibi Dominum Deum tuum,
4:29 when search there Lord God your
invenies eum, si tamen toto corde quaesieris eum et
find him, if yet all heart search it and
tota anima tua. 4:30 **Postquam in tribulatione tua te**
all soul Your. 4:30 after the in trouble your you
invenerint omnia, quae praedicta sunt, novissimo
find all which predicted are last
tempore reverteris ad Dominum Deum tuum et
time return to Lord God your and
audies vocem eius; 4:31 quia Deus misericors
hear voice thereof; 4:31 because God merciful
Dominus Deus tuus est, non dimittet te nec omnino
Lord God your is not release you or at
delebit neque obliviscetur pacti, in quo iuravit
destroy or forget agreement in which He swore
patribus tuis. 4:32 **Interroga de diebus antiquis, qui**
fathers your. 4:32 Ask of days old that
fuerunt ante te ex die, quo creavit Deus hominem
were before you from day which created God man
super terram, et a summo caeli usque ad
over land and from top air up to
summum eius, si facta est aliquando huiuscemodi
top his if made is sometimes such
res magna, aut umquam cognitum est, 4:33 num
business great or never information is 4:33 or
audivit populus vocem Dei loquentis de medio ignis,
heard people voice God speaker of the fire
sicut tu audisti et vixisti? 4:34 **Aut tentavit Deus,**
as you You heard and live? 4:34 or tested God,
ut ingrederetur et tolleretur sibi gentem de medio
as enter and take to nation of the

nationis per tentationes, signa atque portenta, per
Nationalism by temptations standards and wonders, by
pugnam et robustam manum extentumque brachium
fight and strong hand out arm
et terrores magnos, iuxta omnia, quae fecit pro
and terrorism great according to all which he for
vobis Dominus Deus vester in Aegypto, videntibus
you Lord God your in Egypt sight
oculis tuis? 4:35 Tibi monstratum est, ut scires
eyes you? 4:35 you shown is as you know
quoniam Dominus ipse est Deus, et non est alius
for Lord he is God, and not is other
praeter eum. 4:36 De caelo te fecit audire vocem
In addition to him. 4:36 The heaven you he listen voice
suam, ut doceret te, et in terra ostendit tibi ignem
his as teach you and in land shows you fire
suum maximum; et audisti verba illius de medio
his the maximum; and You heard words of of the
ignis, 4:37 quia dilexit patres tuos et elegit semen
fire 4:37 because He loved fathers your and he chose seed
eorum post eos. Eduxitque te vultu suo in virtute
their after them. He brought you look his in power
sua magna ex Aegypto, 4:38 ut expelleret nationes
his great from Egypt 4:38 as drive nations
maiores et fortiores te in introitu tuo et
greater and more you in entry your and
introduceret te daretque tibi terram earum in
bring you give you land their in
possessionem, sicut cernis in praesenti die. 4:39
possession as store in present the day. 4:39
Scito ergo hodie et cogitato in corde tuo quod
Know So today and consider in heart your that
Dominus ipse sit Deus in caelo sursum et in terra
Lord he is God in heaven up and in land
deorsum, et non sit alius. 4:40 Custodi praecepta
down and not is other. 4:40 Keep rules
eius atque mandata, quae ego praecipio tibi hodie, ut
his and instructions which I command you today, as
bene sit tibi et filiis tuis post te, et perman eas
well is you and children your after you and continue

multo tempore super terram, quam Dominus Deus
more time over land than Lord God
tuus daturus est tibi'. 4:41 Tunc separavit Moyses
your give is you '. 4:41 Then separated Moses
tres civitates trans Iordanem ad orientalem plagam,
three cities beyond Jordan to east side,
4:42 ut confugiat ad eas, qui occiderit nolens
4:42 as slayer to them, that killed involuntarily
proximum suum, nec fuerit inimicus ante unum et
neighbor his or be The enemy before one and
alterum diem, et ad harum aliquam urbium possit
other day and to these some cities can
evadere et vivat: 4:43 Bosor in solitudine, quae
escape and live: 4:43 Namely in wilderness which
sita est in terra campestri, pro tribu Ruben, et
located is in land level, for tribe Reuben and
Ramoth in Galaad pro tribu Gad et Golan in
Ramot in Gilead for tribe Gad and Golan in
Basan pro tribu Manasse. 4:44 Ista est lex, quam
Bashan for tribe Manasseh. 4:44 this is law; than
proposuit Moyses coram filiis Israel; 4:45 haec
proposed Moses before children Israel; 4:45 this
testimonia et praecepta atque iudicia, quae locutus
testimonies and rules and judgments, which said
est ad filios Israel, quando egressi sunt de Aegypto,
is to children Israel when out are of Egypt
4:46 trans Iordanem in valle contra Bethphegor, in
4:46 beyond Jordan in valley against peor, in
terra Sehon regis Amorraei, qui habitavit in Hesebon,
land Sehon s Amorites, that The in Heshbon
quem percussit Moyses et filii Israel egressi ex
which shot Moses and children Israel out from
Aegypto. 4:47 Et possederunt terram eius et terram
Egypt. 4:47 The possessed land his and land
Og regis Basan, duorum regum Amorraeorum, qui
Og s Bashan two kings Amorites that
erant trans Iordanem ad solis ortum, 4:48 ab Aroer,
were beyond Jordan to sun the rise 4:48 from Aroer
quae sita est super ripam torrentis Arnon, usque
which located is over bank torrent Arnon, up
ad montem Sion, qui est Hermon, 4:49 omnem
to mount Zion that is Hermon 4:49 all

Arabam trans Iordanem ad orientalem plagam usque
plain beyond Jordan to east side up
ad mare Arabae et usque ad radices montis Phasga.
to sea wilderness and up to roots mount Pisgah.

5:1 Vocavitque Moyses omnem Israelem et dixit ad
5: 1 called Moses all Israel and said to
eos: ‘ Audi, Israel, praecepta atque iudicia, quae ego
them: ‘ Listen, Israel rules and judgments, which I

loquor in auribus vestris hodie; discite ea et opere
I speak in ears your today; learn it and work

complete. 5:2 Dominus Deus noster pepigit nobiscum
complete. 5: 2 Lord God our made with

foedus in Horeb. 5:3 Non cum patribus nostris iniit
treaty in Horeb. 5: 3 no with fathers our made

pactum hoc sed nobiscum, qui in praesentiarum hic
pact this but with us, that in present here

sumus, omnibus nobis, qui vivimus. 5:4 Facie ad
we are all us that we live. 5: 4 face to

faciem locutus est vobis in monte de medio ignis;
face said is you in mount of the fire;

5:5 ego sequester et medius fui inter Dominum et
5: 5 I mediator and middle I between Lord and

vos in tempore illo, ut annuntiarem vobis verba
you in time that, as report you words

eius; timuistis enim ignem et non ascendistis in
thereof; afraid For fire and not up in

montem. Et ait: 5:6 ‘Ego Dominus Deus tuus, qui
Mount. The he said: 5, 6 ‘I Lord God your that

eduxi te de terra Aegypti, de domo servitutis. 5:7
I brought you of land Egypt, of house service. 5: 7

Non habebis deos alienos in conspectu meo. 5:8 Non
no have gods other in before mine. 5: 8 no

facies tibi sculptile nec similitudinem omnium, quae
face you graven or like all which

in caelo sunt desuper et quae in terra deorsum et
in heaven are top and which in land down and

quae versantur in aquis sub terra. 5:9 Non adorabis
which engaged in water under land. 5: 9 no Worship

ea et non coles: Ego enim sum Dominus Deus
it and not serve them; I For I Lord God

tuus, Deus aemulator, reddens iniquitatem patrum
your God jealous, rendering violence fathers

super filios in tertiam et quartam generationem his,
over children in third and fourth generation those
qui oderunt me, 5:10 et faciens misericordiam in
that hate I 5:10 and making mercy in
multa milia diligentibus me et custodientibus
many thousand love I and keep
praecepta mea. 5:11 Non usurpabis nomen Domini
rules I have. 5:11 no take name of
Dei tui frustra, quia non erit impunitus, qui super
God your In vain, because not will be unpunished; that over
re vana nomen eius assumpserit. 5:12 Observa diem
re empty name his assumed. 5:12 Observe day
sabbati, ut sanctifices eum, sicut praecepit tibi
Saturday, as holy him, as charged you
Dominus Deus tuus. 5:13 Sex diebus operaberis et
Lord God Your. 5:13 six days work with and
facies omnia opera tua. 5:14 Septimus dies sabbatum
face all works Your. 5:14 The seventh day Saturday
est Domino Deo tuo. Non facies in eo quidquam
is Lord God your. no face in it or
operis tu et filius tuus et filia, servus et ancilla
work you and son your and daughter, slave and maid
et bos et asinus et omne iumentum tuum et
and ox and ass and all animals your and
peregrinus tuus, qui est intra portas tuas, ut
sojourner your that is within gates your as
requiescat servus tuus et ancilla tua sicut et tu.
rest slave your and maid your as and Art.
5:15 Memento quod et ipse servieris in Aegypto, et
5:15 Remember that and he serve in Egypt and
eduxerit te inde Dominus Deus tuus in manu forti
brought you from Lord God your in hand strong
et brachio extento: idcirco praecepit tibi, ut
and arm outstretched; therefore charged you as
observares diem sabbati. 5:16 Honora patrem tuum
keep day Saturday. 5:16 Honour father your
et matrem, sicut praecepit tibi Dominus Deus tuus,
and mother, as charged you Lord God your
ut longo vivas tempore et bene sit tibi in terra,
as long live time and well is you in land,

quam Dominus Deus tuus daturus est tibi. 5:17 Non
than Lord God your give is to you. 5:17 no
occides. 5:18 Neque moechaberis. 5:19 Furtumque
kill. 5:18 nor commit adultery. 5:19 theft
non facies. 5:20 Nec loqueris contra proximum tuum
not face. 5:20 No speak against neighbor your
falsum testimonium. 5:21 Nec concupisces uxorem
false testimony. 5:21 No covet wife
proximi tui. Nec desiderabis domum proximi tui, non
neighbor You. No covet home neighbor your not
agrum, non servum, non ancillam, non bovem, non
field not servant, not handmaid, not ox, not
asinum et universa, quae illius sunt'. 5:22 Haec
ass and all which of they are. ' 5:22 This
verba locutus est Dominus ad omnem multitudinem
words said is Lord to all company
vestram in monte, de medio ignis et nubis et
your in Monte of the fire and cloudy and
caliginis voce magna nihil addens amplius; et
thick voice great nothing adding any more; and
scripsit ea in duabus tabulis lapideis, quas tradidit
He wrote it in two tables stone, which delivered
mihi. 5:23 Vos autem, postquam audistis vocem de
to me. 5:23 you however, after You have heard voice of
medio tenebrarum et montem ardere vidistis,
the darkness and mount blaze seen
accessistis ad me omnes principes tribuum et
come to I all leaders tribes and
maiores natu 5:24 atque dixistis: 'Ecce ostendit nobis
greater birth 5:24 and you said: 'Behold shows us
Dominus Deus noster maiestatem et magnitudinem
Lord God our majesty and size
suam; vocem eius audivimus de medio ignis et
his own; voice his We have heard of the fire and
probavimus hodie quod, loquente Deo cum homine,
tested today that, speaking God with man
vixerit homo. 5:25 Nunc autem cur moriemur, et
live man. 5:25 now Now why Buy and
devorabit nos ignis hic maximus? Si enim audierimus
devour we fire here Important? If For we hear
ultra vocem Domini Dei nostri, moriemur. 5:26 Quid
more voice of God our DIE. 5:26 What

est omnis caro, ut audiat vocem Dei viventis, qui de
is all flesh, as listen voice God living that of
medio ignis loquitur, sicut nos audivimus, et possit
the fire he speaks as we we have heard, and can
vivere? 5:27 Tu magis accede et audi cuncta, quae
live? 5:27 You more Approach and listen all which
dixerit Dominus Deus noster, et tu loqueris ad nos
say Lord God our and you speak to we
cuncta, quae dixerit Dominus Deus noster tibi, et
all which say Lord God our you and
nos audientes faciemus ea'. 5:28 Quod cum audisset
we hearing we do it '. 5:28 The with heard
Dominus, ait ad me: 'Audiui vocem verborum populi
Lord, said to me: 'I've heard voice words people
huius, quae locuti sunt tibi: bene omnia sunt locuti.
this, which have are you: well all are said.
5:29 Quis det talem eos habere mentem, ut timeant
5:29 Who give such them have mind, as fear
me et custodiant universa mandata mea in omni
I and keep all commands my in all
tempore, ut bene sit eis et filiis eorum in
time as well is them and children their in
sempiternum? 5:30 Vade et dic eis: Revertimini in
ever? 5:30 Go and tell them: Return in
tentoria vestra. 5:31 Tu vero, hic sta mecum, et
hangings your. 5:31 You however, here stand with and
loquar tibi omnia mandata et praecepta atque
I will speak you all commands and rules and
iudicia, quae docebis eos, ut faciant ea in terra,
judgments, which teach them; as do it in land,
quam dabo illis in possessionem'. 5:32 Custodite
than I they in possession '. 5:32 Keep
igitur et facite, quae praecepit Dominus Deus vester
So and do which charged Lord God your
vobis; non declinabitis neque ad dexteram neque ad
you; not Stray or to right or to
sinistram, 5:33 sed per totam viam, quam praecepit
left, 5:33 but by all way, than charged
Dominus Deus vester, ambulabitis, ut vivatis, et bene
Lord God your walk; as live and well
sit vobis, et protelentur dies in terra possessionis
is you and may prolong day in land possession

vestrae. 6:1 Haec sunt mandata et praecepta atque
your. 6: 1 This are commands and rules and
iudicia, quae mandavit Dominus Deus vester, ut
judgments, which charge Lord God your as
docerem vos, et faciatis ea in terra, ad quam
I taught you and Yee it in land, to than
transgredimini possidendam; 6:2 ut timeas Dominum
crossing inheritance; 6: 2 as Fear Lord
Deum tuum et custodias omnia praecepta et
God your and prisons all rules and
mandata eius, quae ego praecipio tibi et filiis ac
commands his which I command you and children and
nepotibus tuis, cunctis diebus vitae tuae, ut
grandchildren your all days life your as
prolongentur dies tui. 6:3 Audi, Israel, et observa,
prolonged day You. 6: 3 Listen, Israel and observe,
ut facias, et bene sit tibi, et multipliceris amplius,
as do and well is you and increase more
sicut pollicitus est Dominus, Deus patrum tuorum,
as He promised is Lord, God fathers your
tibi terram lacte et melle manantem. 6:4 Audi,
you land milk and honey dripping. 6: 4 Listen,
Israel: Dominus Deus noster Dominus unus est. 6:5
Israel: Lord God our Lord one It is. 6: 5
Diliges Dominum Deum tuum ex toto corde tuo et
love Lord God your from all heart your and
ex tota anima tua et ex tota fortitudine tua. 6:6
from all soul your and from all strength Your. 6: 6
Eruntque verba haec, quae ego praecipio tibi hodie,
These boards words Thus, which I command you today,
in corde tuo, 6:7 et inculcabis ea filiis tuis et
in heart your 6, 7 and inculcabis it children your and
loqueris ea sedens in domo tua et ambulans in
speak it sitting in house your and walking in
itinere, decumbens atque consurgens; 6:8 et ligabis
route, reclining and rising; 6, 8 and Brand
ea quasi signum in manu tua, eruntque quasi
it as sign in hand your yet as
appensum quid inter oculos tuos, 6:9 scribesque ea
appended what between eyes your 6: 9 write it

in postibus domus tuae et in portis tuis. 6:10

in posts house your and in gates your. 6:10

Cumque introduxerit te Dominus Deus tuus in

when lead you Lord God your in

terram, pro qua iuravit patribus tuis Abraham, Isaac

land for which He swore fathers your Abraham Isaac

et Iacob, ut daret tibi, civitates magnas et optimas,

and Jacob, as give you cities great and the best,

quas non aedificasti, 6:11 domos plenas cunctarum

which not build; 6:11 homes full all

opum, quas non implevisti, cisternas, quas non

wealth; which not filled, cisterns which not

fodisti, vineta et oliveta, quae non plantasti, et

dig, vineyards and yards which not plant and

comederis et saturatus fueris, 6:12 cave diligenter,

eat and filled you, 6:12 beware carefully,

ne obliviscaris Domini, qui eduxit te de terra

do not forget Lord, that brought you of land

Aegypti, de domo servitutis: 6:13 Dominum Deum

Egypt, of house slavery; 6:13 Lord God

tuum timebis et ipsi servies ac per nomen illius

your fear and they serve and by name of

iurabis. 6:14 Non ibitis post deos alienos, de diis

swear. 6:14 no go after gods other of other

gentium, quae in circuitu vestro sunt, 6:15 quoniam

nations, which in about your are 6:15 for

Deus aemulator Dominus Deus tuus in medio tui;

God jealous Lord God your in the your;

ne quando irascatur furor Domini Dei tui contra

do not when angry The anger of God your against

te et auferat te de superficie terrae. 6:16 Non

you and away you of surface the earth. 6:16 no

tentabitis Dominum Deum vestrum, sicut tentastis in

tentabitis Lord God you as within in

Massa. 6:17 Custodite mandata Domini Dei vestri ac

Massa. 6:17 Keep commands of God you and

testimonia et praecepta, quae praecepit tibi; 6:18 et

testimonies and rules, which charged you; 6:18 and

fac, quod rectum est et bonum in conspectu Domini,

do that right is and good in before Lord,

ut bene sit tibi, et ingressus possideas terram
as well is you and entry possess land

optimam, de qua iuravit Dominus patribus tuis, 6:19
the best, of which He swore Lord fathers your 6:19

ut deleat omnes inimicos tuos coram te, sicut
as wipe out all enemies your before you as

locutus est Dominus. 6:20 Cumque interrogaverit te
said is Lord. 6:20 when asks you

filius tuus cras dicens: ‘Quid sibi volunt testimonia
son your tomorrow saying: ‘What to will testimonies

haec et praecepta atque iudicia, quae praecepit
this and rules and judgments, which charged

Dominus Deus noster vobis?’, 6:21 dices ei: ‘Servi
Lord God our you? ’ 6:21 say to: ‘slaves

eramus pharaonis in Aegypto, et eduxit nos Dominus
We were Pharaoh in Egypt and brought we Lord

de Aegypto in manu forti 6:22 fecitque signa atque
of Egypt in hand strong 6:22 He did standards and

prodigia magna et pessima in Aegypto contra
wonders great and worst in Egypt against

pharaonem et omnem domum illius in conspectu
Pharaoh and all home of in before

nostro; 6:23 et eduxit nos inde, ut introductis
our 6:23 and brought we from there, as introducing

daret terram, super qua iuravit patribus nostris. 6:24
give land over which He swore fathers our. 6:24

Praecepitque nobis Dominus, ut faciamus omnia
charged us Lord, as do all

praecepta haec et timeamus Dominum Deum
rules this and fear Lord God

nostrum, et bene sit nobis cunctis diebus vitae
our and well is us all days life

nostrae, sicut est hodie. 6:25 Eritque iustitia nobis, si
our as is today. 6:25 Otherwise justice us if

custodierimus et fecerimus omnia mandata haec
keep and do all commands this

coram Domino Deo nostro, sicut mandavit nobis’. 7:1
before Lord God our as charge to us. ‘ 7: 1

Cum introduxerit te Dominus Deus tuus in terram,
with lead you Lord God your in land

quam possessurus ingredieris, et deleverit gentes
than possess go and destroyed nations
 multas coram te, Hetthaeum et Gergesaeum et
many before you Hittite and Gir'gashites and
 Amorraeum, Chananaeum et Pherezaeum et
Amorites Canaanite and Per'izzites and
 Hevaeum et Iebusaeum, septem gentes multo maioris
Hevi and Jebusites seven nations more more
 numeri quam tu es et robustiores te, 7:2
numbers than you you and stronger you 7: 2
 tradideritque eas Dominus Deus tuus tibi, percuties
gives them Lord God your you strike
 eas usque ad internecionem. Non inibis cum eis
them up to alive. no pact with them
 foedus nec misereberis earum 7:3 neque sociabis cum
treaty or pity their 7: 3 or intermarry with
 eis coniugia; filiam tuam non dabis filio eius nec
them couples; daughter your not give son his or
 filiam illius accipies filio tuo, 7:4 quia seducet
daughter of take son your 7: 4 because seduce
 filium tuum, ne sequatur me et ut serviat diis
son your do not follow I and as serve other
 alienis, irasceturque furor Domini contra vos et
others, will The anger of against you and
 delebit te cito. 7:5 Quin potius haec facietis eis:
destroy you quickly. 7: 5 On more this do them:
 aras eorum subvertite et confringite lapides et palos
high their Destroy and Beat stones and stakes
 lucosque succidite et sculptilia comburite; 7:6 quia
poles cut down and graven burn; 7: 6 because
 populus sanctus es Domino Deo tuo. Te elegit
people St. you Lord God your: you he chose
 Dominus Deus tuus, ut sis ei populus peculiaris de
Lord God your as be it people special of
 cunctis populis, qui sunt super terram. 7:7 Non
all people that are over land. 7: 7 no
 quia cunctas gentes numero vincebatis, vobis iunctus
because all nations number surpass you connected
 est Dominus et elegit vos, cum omnibus sitis populis
is Lord and he chose you with all be people
 pauciores, 7:8 sed quia dilexit vos Dominus et
fewer, 7, 8 but because He loved you Lord and

custodivit iuramentum, quod iuravit patribus vestris,
He kept oath that He swore fathers your
eduxit vos in manu forti et redemit te de domo
brought you in hand strong and redeemed you of house
servitutis, de manu pharaonis regis Aegypti. 7:9 Et
slavery; of hand Pharaoh s Egypt. 7, 9 The
scies quia Dominus Deus tuus ipse est Deus, Deus
know because Lord God your he is God, God
fidelis, custodiens pactum et misericordiam
faithful keeping pact and mercy
diligentibus se et his, qui custodiunt mandata eius,
love he and those that keep commands his
in mille generationes 7:10 et reddens odientibus se
in thousand generations 7:10 and rendering hate he
protinus, ita ut disperdat eos et ultra non differat,
immediately, so as off them and more not delay
protinus eis restituens, quod merentur. 7:11 Custodi
immediately them again, that deserve. 7:11 Keep
ergo mandata et praecepta atque iudicia, quae ego
So commands and rules and judgments, which I
mando tibi hodie, ut facias. 7:12 Si audieritis haec
I you today, as you do. 7:12 If listen this
iudicia et custodieritis ea et feceritis, custodiet et
judgments and keep it and do watch and
Dominus Deus tuus tibi pactum et misericordiam,
Lord God your you pact and mercy,
quam iuravit patribus tuis, 7:13 et diliget te et
than He swore fathers your 7:13 and love you and
benedicet tibi ac multiplicabit te benedicetque fructui
bless you and multiply you bless fruit
ventris tui et fructui terrae tuae, frumento tuo
belly your and fruit earth your corn your
atque vindemiae, oleo et partui armentorum et
and vintage; oil and time herds and
incremento ovium tuarum super terram, pro qua
development sheep your over land for which
iuravit patribus tuis, ut daret eam tibi. 7:14
He swore fathers your as give it to you. 7:14
Benedictus eris prae omnibus populis. Non erit
Blessed You will be than all people. no will be

apud te sterilis utriusque sexus, tam in hominibus
in you barren both sex, so in men

quam in gregibus tuis. 7:15 Auferet Dominus a te
than in flocks your. 7:15 He makes Lord from you

omnem languorem; et infirmitates Aegypti pessimas,
all disease; and weaknesses Egypt evil

quas novisti, non inferet tibi, sed cunctis hostibus
which you know, not carry you but all enemies

tuis. 7:16 Devorabis omnes populos, quos Dominus
your. 7:16 consume all people which Lord

Deus tuus daturus est tibi; non parcet eis oculus
God your give is you; not spare them eye

tuus, nec servies diis eorum, ne sint in ruinam tui.
your or serve other their do not are in failure You.

7:17 Si dixeris in corde tuo: ‘Plures sunt gentes
7:17 If call in heart you; ‘more are nations

istae quam ego; quomodo potero delere eas?’, 7:18
these than I; how I drive them? ‘ 7:18

noli metuere eas, sed recordare, quae fecerit
do not fear them, but remember, which do

Dominus Deus tuus pharaoni et cunctis Aegyptiis,
Lord God your Pharaoh and all Egyptians

7:19 plagas maximas, quas viderunt oculi tui, et
7:19 quarters The great which see eyes your and

signa atque portenta manumque robustam et
standards and wonders hand strong and

extentum brachium, ut educeret te Dominus Deus
extended arm, as led you Lord God

tuus; sic faciet cunctis populis, quos metuis. 7:20
your; so will all people which dread. 7:20

Insuper et crabrones mittet Dominus Deus tuus in
In addition, and hornets shoot Lord God your in

eos, donec deleat omnes atque disperdat, qui te
them; until extirpate all and off that you

fugerint et latere potuerint. 7:21 Non timebis eos,
survivors and side could. 7:21 no fear them;

quia Dominus Deus tuus in medio tui est, Deus
because Lord God your in the your is God

magnus et terribilis. 7:22 Ipse consumet nationes has
great and terrible. 7:22 He up nations these

in conspectu tuo paulatim atque per partes. Non
in before your gradually and by parts. no
poteris delere eas cito, ne multiplicentur contra te
You can drive them quickly do not increase against you
bestiae terrae. 7:23 Dabitque eos Dominus Deus tuus
beasts the earth. 7:23 give them Lord God your
in conspectu tuo et conturbabit illos conturbatione
in before your and trouble them disturbance
magna, donec penitus deleantur. 7:24 Tradetque reges
great until internet destroyed. 7:24 He will kings
eorum in manus tuas, et disperdes nomina eorum
their in hand your and destroy names their
sub caelo; nullus poterit resistere tibi, donec conteras
under heaven; no can resist you until destroyed
eos. 7:25 Sculptilia eorum igne combures; non
them. 7:25 The images their fire you burn; not
concupisces argentum et aurum, quibus vestita sunt,
covet silver and gold, which vested are
neque assumes ex eis tibi quidquam, ne offendas
or take from them you anything do not dash
propterea, quia abominatio est Domini Dei tui. 7:26
therefore, because abomination is of God You. 7:26
Nec inferes abominationem in domum tuam, ne
No bring abomination in home your do not
fias anathema sicut et illa est; quasi spurcitiam
become anathema as and that it is; as utterly
detestaberis et velut inquinamentum ac sordes
detest and as impurities and filth
abominationi habebis, quia anathema est. 8:1 Omne
abomination have because anathema It is. 8: 1 All
mandatum, quod ego praecipio tibi hodie, cave
command that I command you today, beware
diligenter ut facias, ut possitis vivere et
carefully as do as be able to live and
multiplicemini ingressique possideatis terram, pro qua
increase and going possess land for which
iuravit Dominus patribus vestris. 8:2 Et recordaberis
He swore Lord fathers your. 8: 2 The remember
cuncti itineris, per quod adduxit te Dominus Deus
all the way by that brought you Lord God

tuus his quadraginta annis per desertum, ut
your these forty years by wilderness as
affligeret te atque tentaret, et nota fierent, quae in
afflict you and test and note were made, which in
tuo animo versabantur, utrum custodires mandata
your mind Calming whether keep commands
illius an non. 8:3 Afflixit te penuria et dedit tibi
of or no. 8: 3 He humbled you shortage and given you
cibum manna, quem ignorabas tu et patres tui, ut
food manna, which neither you and fathers your as
ostenderet tibi quod non in solo pane vivat homo,
show you that not in soil bread live man,
sed in omni verbo, quod egreditur de ore Domini.
but in all In short, that goes out of mouth Lord.
8:4 Vestimentum tuum, quo operiebaris, nequaquam
8: 4 clothing your which covered, no
defecit, et pes tuus non intumuit his quadraginta
failed, and foot your not red these forty
annis. 8:5 Recogites ergo in corde tuo quia, sicut
years. 8: 5 consider So in heart your because, as
erudit homo filium suum, sic Dominus Deus tuus
trains man son his so Lord God your
erudivit te, 8:6 ut custodias mandata Domini Dei tui
taught you 8: 6 as prisons commands of God your
et ambules in viis eius et timeas eum. 8:7 Dominus
and walk in ways his and Fear him. 8: 7 Lord
enim Deus tuus introducet te in terram bonam,
For God your bring you in land good
terram rivorum aquarum et fontium, in cuius
land brooks water and springs, in the
campis et montibus erumpunt fluviorum abyssi, 8:8
fields and mountains break out rivers abyss 8: 8
terram frumenti, hordei ac vinearum, in qua ficus
land corn, barley and vines in which fig
et malogranata et oliveta nascuntur, terram olei ac
and pomegranates and olives grow, land oil and
mellis, 8:9 ubi absque ulla penuria comedes panem
honey; 8, 9 where without any shortage eat bread
tuum et rerum omnium abundantia perfrueris; cuius
your and events all abundance it; the

lapides ferrum sunt, et de montibus eius aeris
stones iron are and of mountains his air
metalla fodiuntur; 8:10 ut, cum comederis et
metals mined; 8:10 that, with eat and
satiatus fueris, benedicas Domino Deo tuo pro terra
full, you, bless Lord God your for land
optima, quam dedit tibi. 8:11 Observa et cave,
best, than given to you. 8:11 Observe and Take care,
ne quando obliviscaris Domini Dei tui et neglegas
do not when forget of God your and neglect
mandata eius atque iudicia et praecepta, quae ego
commands his and judgments and rules, which I
praecipio tibi hodie; 8:12 ne, postquam comederis
command you today; 8:12 do not, after eat
et satiatus fueris, domos pulchras aedificaveris et
and full, you, homes beautiful build and
habitaveris in eis 8:13 habuerisque armenta et
home in them 8:13 have herds and
ovium greges multos, argenti et auri cunctarumque
sheep flocks many silver and gold all
rerum copiam, 8:14 elevetur cor tuum, et
events supply, 8:14 lift heart your and
obliviscaris Domini Dei tui, qui eduxit te de terra
forget of God your that brought you of land
Aegypti, de domo servitutis, 8:15 et ductor tuus fuit
Egypt, of house slavery; 8:15 and leader your was
in solitudine magna atque terribili, in qua erat
in wilderness great and terrible in which was
serpens adurens et scorpio ac terra arida et nullae
snake burning and scorpion and land dry and no
omnino aquae; qui eduxit tibi rivos de petra
at water; that brought you channels of rock
durissima 8:16 et cibavit te manna in solitudine,
Dissatisfied 8:16 and fed you manna in wilderness
quod nescierunt patres tui, et, postquam afflixit ac
that not known fathers your and, after damaged and
probavit te, ad extremum misertus est tui, 8:17
approved you to tip with compassion is your 8:17
ne diceres in corde tuo: ‘Fortitudo mea et robur
do not say in heart you; ‘strength my and strength
manus meae haec mihi omnia praestiterunt’; 8:18 sed
hand I this I all performed; 8:18 but

recorderis Domini Dei tui, quod ipse vires tibi
remember of God your that he forces you
praebuerit, ut consequeris prosperitatem, ut impleret
wealth, as get prosperity, as supply
pactum suum, super quo iuravit patribus tuis, sicut
pact his over which He swore fathers your as
praesens indicat dies. 8:19 Sin autem oblitus Domini
present indicates days. 8:19 Sin Now forgotten of
Dei tui secutus fueris deos alienos coluerisque illos
God your followed by you gods other serve them
et adoraveris, ecce nunc testificor vobis quod omnino
and worship, See now testify you that at
dispereatis: 8:20 sicut gentes, quas delevit Dominus in
off: 8:20 as nations which destroyed Lord in
introitu vestro, ita et vos peribitis, si inoboedientes
entry your so and you perish, if unruly
fueritis voci Domini Dei vestri. 9:1 Audi, Israel: Tu
the voice of God your. 9: 1 Listen, Israel: You
transgredieris hodie Iordanem, ut possideas nationes
over today Jordan, as possess nations
maximas et fortiores te, civitates ingentes et ad
great and more you cities huge and to
caelum usque muratas, 9:2 populum magnum atque
heaven up walled, 9: 2 people great and
sublimem, filios Enacim, quos ipse nosti et
tall, children Anak which he you know and
audisti, quibus nullus potest ex adverso resistere.
Have you heard which no can from against resist.
9:3 Scies ergo hodie quod Dominus Deus tuus
9: 3 Understand So today that Lord God your
ipse transibit ante te ignis devorans, qui conteret eos
he switch before you fire devouring, that crush them
atque subiciet ante faciem tuam, ut velociter expellas
and subjects before face your as quickly drive
et deleas eos, sicut locutus est tibi. 9:4 Ne dicas
and wipe out them; as said is to you. 9: 4 Do not say
in corde tuo, cum deleverit eos Dominus Deus tuus
in heart your with destroyed them Lord God your
in conspectu tuo: 'Propter iustitiam meam introduxit
in before you; 'Because of justice I He brought

me Dominus, ut terram hanc possiderem', cum
I Lord, as land this posses' with
propter impietates nationum istarum expellat eas
for ungodliness national these driving them
Dominus ante te. 9:5 Neque enim propter iustitiam
Lord before You. 9: 5 nor For for justice
tuam et aequitatem cordis tui ingredieris, ut
your and equity heart your go as
possideas terras earum, sed quia illae egerunt impie,
possess countries their but because these they did wickedly,
introeunte te, Dominus Deus tuus expellet eos ante
coming you Lord God your drive them before
te, et ut compleat verbum suum Dominus, quod sub
you and as performed word his Lord, that under
iuramento pollicitus est patribus tuis, Abraham, Isaac
oath He promised is fathers your Abraham Isaac
et Iacob. 9:6 Scito igitur quod non propter iustitiam
and Jacob. 9: 6 Know So that not for justice
tuam Dominus Deus tuus dederit tibi terram hanc
your Lord God your give you land this
optimam in possessionem, cum durissimae cervicis sis
the best in possession with stiff necked be
populus. 9:7 Memento et ne obliviscaris quomodo
people. 9: 7 Remember and do not forget how
ad iracundiam provocaveris Dominum Deum tuum in
to anger provokedst Lord God your in
solitudine; ex eo die, quo egressus es ex Aegypto,
wilderness; from it day which out you from Egypt
usque ad locum istum adversum Dominum
up to place this against Lord
contendistis. 9:8 Nam et in Horeb provocastis eum,
interaction. 9: 8 For and in Horeb provoked him,
et iratus delere vos voluit, 9:9 quando ascendi in
and angry drive you He would, 9: 9 when I went up in
montem, ut acciperem tabulas lapideas, tabulas
mount as take tables stone, tables
pacti, quod pepigit vobiscum Dominus, et
agreement that made with Lord, and
perseveravi in monte quadraginta diebus ac noctibus
I stayed in mount forty days and nights

panem non comedens et aquam non bibens. 9:10
bread not eating and water not drinking. 9:10

Deditque mihi Dominus duas tabulas lapideas scriptas
He gave I Lord two tables stone written

digito Dei et continentes omnia verba, quae vobis
finger God and Holding all words, which you

locutus est in monte de medio ignis, quando
said is in mount of the fire when

contio populi congregata est. 9:11 Cumque
of the meeting people gathered It is. 9:11 when

transissent quadraginta dies et totidem noctes, dedit
pass forty day and many nights given

mihi Dominus duas tabulas lapideas, tabulas foederis,
I Lord two tables stone, tables meeting,

9:12 dixitque mihi: 'Surge et descende hinc cito,
9:12 said me: 'Rise and down here quickly

quia peccavit populus tuus, quem eduxisti de
because sinned people your which You brought of

Aegypto: deseruerunt velociter viam, quam praecepi
Egypt: forsook quickly way, than command

eis, feceruntque sibi conflatile'. 9:13 Rursumque ait
them, They did to idol. ' 9:13 again said

Dominus ad me: 'Cerno quod populus iste durae
Lord to me: 'I see that people this dURA

cervicis sit; 9:14 dimitte me, ut conteram eos et
necked it is; 9:14 release I as break them and

deleam nomen eorum sub caelo et faciam te in
abolish name their under heaven and I do you in

gentem, quae hac fortior et maior sit'. 9:15
nation, which this stronger and more is used. 9:15

Cumque reversus de monte ardente descenderem et
when back of mount burning down and

duas tabulas foederis utraque tenerem manu 9:16
two tables meeting both 'd hand 9:16

vidissemque vos peccasse Domino Deo vestro et
I saw you thereat Lord God your and

fecisse vobis vitulum conflatilem ac deseruisse
done you calf metal and deserted

velociter viam eius, quam Dominus vobis praeceperat,
quickly way his than Lord you he commanded,

9:17 arripui duas tabulas et proieci eas de manibus
9:17 arrested two tables and I threw them of hands
meis confregique eas in conspectu vestro; 9:18 et
I broke them in before you; 9:18 and
procidi ante Dominum, sicut prius quadraginta diebus
I fell down before Lord, as first forty days
et noctibus panem non comedens et aquam non
and nights bread not eating and water not
bibens propter omnia peccata vestra, quae gessistis
drinking for all sins your which committed
contra Dominum et eum ad iracundiam provocastis;
against Lord and it to anger provoked;
9:19 timui enim indignationem et iram illius, qua
9:19 I was afraid For indignation and anger of which
adversum vos concitatus delere vos voluit. Et
against you excited drive you he wanted. The
exaudivit me Dominus etiam hac vice. 9:20 Adversum
He heard I Lord also this time. 9:20 against
Aaron quoque vehementer iratus voluit eum
Aaron also very angry He wanted it
conterere; et pro illo similiter tunc deprecatus sum.
bruise; and for that similarly, then prayed I am.
9:21 Peccatum autem vestrum, quod feceratis, id
9:21 sin Now you that had committed, that
est vitulum, arripiens igne combussi et in frusta
is calf I took fire burned and in pieces
comminuens omninoque in pulverem redigens proieci
pieces entirely in dust reducing I threw
in torrentem, qui de monte descendit. 9:22 In Tabera
in torrent, that of mount down. 9:22 in Taberah
quoque et in Massa et in Cibrottaava provocastis
also and in Massa and in Kibroth Hattaavah provoked
Dominum; 9:23 et quando misit Dominus vos de
Lord; 9:23 and when sent Lord you of
Cadesbarne dicens: ‘Ascendite et possidete terram,
Kadesh saying: ‘Scale and inherit land
quam dedi vobis’, contempsistis imperium Domini Dei
than I you ’ slighted government of God
vestri et non credidistis ei neque vocem eius audire
you and not believe it or voice his listen

voluistis; 9:24 semper fuistis rebelles contra
you want; 9:24 always You have been rebels against

Dominum a die, qua nosse vos coepi. 9:25 Et iacui
Lord from day which I know you started. 9:25 The I spent

coram Domino quadraginta diebus ac noctibus,
before Lord forty days and nights

quibus eum suppliciter deprecabar, ne deleret vos,
which it I humbly interceded do not wipe out you

ut fuerat comminatus. 9:26 Et orans dixi: Domine
as was threatened. 9:26 The praying I said: O

Deus, ne disperdas populum tuum et hereditatem
God, do not destroy people your and heritage

tuam, quam redemisti in magnitudine tua, quos
your than redeemed in size your which

eduxisti de Aegypto in manu forti. 9:27 Recordare
You brought of Egypt in hand strong. 9:27 Remember

servorum tuorum Abraham, Isaac et Iacob; ne
officials your Abraham Isaac and Jacob; do not

aspicias duritiam populi huius et impietatem atque
Overlook hardness people this and ungodliness and

peccatum, 9:28 ne forte dicant habitatores terrae,
sin, 9:28 do not perhaps say inhabitants earth

de qua eduxisti nos: 'Non poterat Dominus
of which You brought us: 'I do not could Lord

introducere eos in terram, quam pollicitus est eis, et
introduce them in land than He promised is them, and

oderat illos; idcirco eduxit, ut interficeret eos in
He hated them; therefore out as kill them in

solitudine'. 9:29 Attamen ipsi sunt populus tuus et
the wilderness. ' 9:29 However, they are people your and

hereditas tua, quos eduxisti in fortitudine tua magna
heritage your which You brought in strength your great

et in brachio tuo extento. 10:1 In tempore illo dixit
and in arm your outstretched. 10: 1 in time that said

Dominus ad me: 'Dola tibi duas tabulas lapideas,
Lord to me: 'Cut you two tables stone,

sicut priores fuerunt, et ascende ad me in montem
as former were and Attack to I in mount

faciesque tibi arcam ligneam. 10:2 Et scribam in
and make a you ark wood. 10: 2 The write in

tabulis verba, quae fuerunt in his, quas ante
tables words, which were in those which before
confregisti, ponesque eas in arca'. 10:3 Feci igitur
broke; Place them in The Ark '. 10: 3 I did So
arcam de lignis acaciae; cumque dolassem duas
ark of wood acacia; when hewed two
tabulas lapideas instar priorum, ascendi in montem
tables stone like first, I went up in mount
habens eas in manibus. 10:4 Scripsitque in tabulis
a them in hands. 10: 4 He wrote in tables
iuxta id quod prius scripserat, verba decem, quae
according to that that first written words ten, which
locutus est Dominus ad vos in monte de medio ignis,
said is Lord to you in mount of the fire
quando populus congregatus est, et dedit eas mihi.
when people assembly is and given them to me.
10:5 Reversusque de monte descendi et posui tabulas
10: 5 returned of mount down and I put tables
in arcam, quam feceram; quae hucusque ibi sunt,
in ark than I had made; which hitherto there are
sicut mihi praecepit Dominus. 10:6 Filii autem
as I charged Lord. 10: 6 children Now
Israel castra moverunt ex Berothbeneiacan in
Israel camp wagged from Beeroth in
Mosera, ubi Aaron mortuus ac sepultus est; pro
Mosera where Aaron dead and buried it is; for
quo sacerdotio functus est Eleazar filius eius. 10:7
which priesthood 's office is Eleazar son her. 10: 7
Inde venerunt in Gadgad; de quo loco profecti
From they in Gadgad; of which place traveled
castrametati sunt in Ietebatha, in terra torrentium
encamped are in Jetebatha, in land Brooks
aquarum. 10:8 Eo tempore separavit Dominus
water. 10: 8 Travel time separated Lord
tribum Levi, ut portaret arcam foederis Domini et
tribe Levi as wear ark meeting of and
staret coram eo in ministerio ac benediceret in
standing before it in ministry and bless in
nomine illius usque in praesentem diem. 10:9 Quam
name of up in this Day. 10: 9 How
ob rem non habuit Levi partem neque hereditatem
for business not he had Levi part or heritage

cum fratribus suis, quia ipse Dominus hereditas eius
with brothers their because he Lord heritage his
est, sicut promisit ei Dominus Deus tuus. 10:10 Ego
is as He promised it Lord God Your: 10:10 I
autem steti in monte sicut prius quadraginta diebus
Now I stood in mount as first forty days
ac noctibus, exaudivitque me Dominus etiam hac vice
and nights heard I Lord also this time
et te perdere noluit. 10:11 Dixitque mihi: ‘Surge,
and you to lose He would not. 10:11 said me: ‘Rise
vade et praecede populum, ut ingrediatur et
go and lead people as Apply and
possideat terram, quam iuravi patribus eorum, ut
possession land than I swore fathers their as
traderem eis’. 10:12 Et nunc, Israel, quid Dominus
give them. ‘ 10:12 The now, Israel what Lord
Deus tuus petit a te, nisi ut timeas Dominum
God your he asks from you but as Fear Lord
Deum tuum et ambules in viis eius et diligas eum
God your and walk in ways his and love it
ac servias Domino Deo tuo in toto corde tuo et in
and serve Lord God your in all heart your and in
tota anima tua 10:13 custodiasque mandata Domini
all soul your 10:13 To keep the commands of
et praecepta eius, quae ego hodie praecipio, ut bene
and rules his which I today command, as well
sit tibi? 10:14 En Domini Dei tui caelum est et
is you? 10:14 See of God your heaven is and
caelum caeli, terra et omnia, quae in ea sunt;
heaven heaven land and all which in it they are:
10:15 et tamen patribus tuis conglutinatus est
10:15 and yet fathers your Only is
Dominus et amavit eos elegitque semen eorum post
Lord and He loved them He chose seed their after
eos, id est vos, de cunctis gentibus, sicut hodie
them; that is you of all nations, as today
comprobatur. 10:16 Circumcidite igitur praeputium
proved. 10:16 Circumcise So foreskin
cordis vestri et cervicem vestram, ne induretis
heart you and neck your do not stiffen

amplius, 10:17 quia Dominus Deus vester ipse est
more 10:17 because Lord God your he is
Deus deorum et Dominus dominantium, Deus
God gods and Lord lords God
magnus, potens et terribilis, qui personam non
great powerful and awesome, that person not
accipit nec munera, 10:18 facit iudicium pupillo et
takes or gifts; 10:18 does judgment minor and
viduae, amat peregrinum et dat ei victum atque
widows, He loves sojourner and gives it food and
vestitum. 10:19 Et vos ergo, amate peregrinos, quia
clothing. 10:19 The you therefore, love pilgrims, because
et ipsi fuistis advenae in terra Aegypti. 10:20
and they You have been aliens in land Egypt. 10:20
Dominum Deum tuum timebis et ei servies, ipsi
Lord God your fear and it serve, they
adhaerebis iurabisque in nomine illius. 10:21 Ipse est
cleave call in name of that. 10:21 He is
laus tua et Deus tuus, qui fecit tibi haec magnalia
praise your and God your that he you this great works
et terribilia, quae viderunt oculi tui. 10:22 In
and awesome which see eyes You. 10:22 in
septuaginta animabus descenderunt patres tui in
seventy lives down fathers your in
Aegyptum; et ecce nunc multiplicavit te Dominus
Egypt; and See now more you Lord
Deus tuus sicut astra caeli. 11:1 Ama itaque
God your as stars heaven. 11: 1 love So
Dominum Deum tuum et custodi observationem eius
Lord God your and keep watch his
et praecepta, iudicia atque mandata omni tempore.
and rules, judgments and commands all time.
11:2 Cognoscite hodie, quae ignorant filii vestri, qui
11: 2 Know today, which do not know children your that
non viderunt disciplinam Domini Dei vestri, magnalia
not see correction of God your great works
eius et robustam manum extentumque brachium,
his and strong hand out arm,
11:3 signa et opera, quae fecit in medio Aegypti
11: 3 standards and works which he in the Egypt

pharaoni regi et universae terrae eius 11:4 omnique
Pharaoh king and all earth his 11: 4 all
exercitui Aegyptiorum et equis ac curribus; quomodo
host Egyptians and horses and chariots; how
operuerint eos aquae maris Rubri, cum vos
cover them water sea Red, with you
persequerentur, et deleverit eos Dominus usque in
prosecution, and destroyed them Lord up in
praesentem diem; 11:5 vobisque, quae fecerit in
this day; 11: 5 Also, which do in
solitudine, donec veniretis ad hunc locum; 11:6 et
wilderness until came to this place; 11: 6 and
Dathan atque Abiram filiis Eliab, qui fuit filius
Dathan and Abi'ram children Eliab that was son
Ruben, quos aperto ore suo terra absorbuisset cum
Reuben which open mouth his land He swallowed with
domibus et tabernaculis et universa substantia
homes and tents and all substance
eorum, quam habebant in medio Israel. 11:7 Oculi
their than had in the Israel. 11: 7 The eyes
vestri viderunt omnia opera Domini magna, quae
you see all works of great which
fecit, 11:8 ut custodiatis universa mandata, quae ego
he did, 11: 8 as keep all instructions which I
hodie praecipio vobis, ut roboresmini et possitis
today command you as strengthen and be able to
introire et possidere terram, ad quam ingredimini,
enter and possess land to than Stay
11:9 multoque in ea vivatis tempore, quam sub
11: 9 and much more in it live time than under
iuramento pollicitus est Dominus patribus vestris et
oath He promised is Lord fathers your and
semini eorum, lacte et melle manantem. 11:10 Terra
seed their milk and honey dripping. 11:10 land
enim, ad quam ingredieris possidendam, non est sicut
For to than goest heritage; not is as
terra Aegypti, de qua existis, ubi, iacto semine, in
land Egypt, of which out, where, iacto seed, in
hortorum morem aquae pede ducuntur irriguae; 11:11
gardens custom water foot led irrigation; 11:11
sed montuosa est et campestris, de caelo expectans
but mountainous is and plain, of heaven waiting

pluvias, 11:12 quam Dominus Deus tuus semper
rain 11:12 than Lord God your always
invisit, et oculi illius in ea sunt a principio anni
visits, and eyes of in it are from beginning years
usque ad finem eius. 11:13 Si ergo oboedieritis
up to end her. 11:13 If So obey
mandatis meis, quae hodie praecipio vobis, ut
instructions I which today command you as
diligatis Dominum Deum vestrum et serviatis ei in
love Lord God you and serve it in
toto corde vestro et in tota anima vestra, 11:14
all heart your and in all soul your 11:14
dabo pluviam terrae vestrae temporaneam et
I rain earth your season and
serotinam in tempore suo, ut colligas frumentum et
the latter, in time his as collect grain and
vinum et oleum, 11:15 et dabit fenum ex agris ad
wine and oil, 11:15 and will hay from fields to
pascenda iumenta, et ut ipse comedas ac satureris.
feed livestock; and as he eat and full.
11:16 Cavete, ne decipiatur cor vestrum, et
11:16 Beware, do not deceived heart you and
recedatis a Domino serviatisque diis alienis et
turn from Lord serve other other and
adoretis eos, 11:17 iratusque Dominus contra vos
worship them; 11:17 The anger Lord against you
claudat caelum, et pluviae non descendant, nec terra
closes heaven and rain not down, or land
det fructum suum, pereatisque velociter de terra
give fruit his perish quickly of land
optima, quam Dominus daturus est vobis. 11:18
best, than Lord give is to you. 11:18
Ponite haec verba mea in cordibus et in animis
Set this words my in hearts and in minds
vestris et ligate ea pro signo in manibus et inter
your and bind it for sign in hands and between
oculos vestros collocate quasi appensum quid. 11:19
eyes your headband as appended what. 11:19
Docete ea filios vestros, de illis loquendo, quando
Teach it children your of they speaking, when

sederis in domo tua et ambulaveris in via et
seat in house your and walk in road and
accubueris atque surrexeris. 11:20 Scribes ea super
when you lie down and up. 11:20 Writing it over
postes domus tuae et portas tuas, 11:21 ut
posts house your and gates your 11:21 as
multiplicentur dies tui et filiorum tuorum in terra,
increase day your and children your in land,
quam iuravit Dominus patribus tuis, ut daret eis,
than He swore Lord fathers your as give them,
quamdiu caelum imminet terrae. 11:22 Si enim
As long as heaven looms the earth. 11:22 If For
custodieritis omnia mandata haec, quae ego praecipio
keep all commands Thus, which I command
vobis, et feceritis ea, ut diligatis Dominum Deum
you and do it as love Lord God
vestrum et ambuletis in omnibus viis eius
you and walk in all ways his
adhaerentes ei, 11:23 disperdet Dominus omnes gentes
Adherents to 11:23 will Lord all nations
istas ante faciem vestram, et possidebitis eas, quae
these before face your and possess them, which
maiores et fortiores vobis sunt; 11:24 omnis locus,
greater and more you they are: 11:24 all place,
quem calcaverit pes vester, vester erit. A deserto et
which tread foot your your will be. A desert and
a Libano, a flumine magno Euphrate usque ad
from Lebanon from river great Euphrates up to
mare occidentale erunt termini vestri. 11:25 Nullus
sea west will be terms your. 11:25 no
stabit contra vos; terrorem vestrum et formidinem
stand against you; terror you and terror
dabit Dominus Deus vester super omnem terram,
will Lord God your over all land
quam calcaturi estis, sicut locutus est vobis. 11:26 En
than tread you as said is to you. 11:26 See
propono in conspectu vestro hodie benedictionem et
display in before your today thanks and
maledictionem: 11:27 benedictionem, si oboedieritis
curse: 11:27 thanks, if obey

mandatis Domini Dei vestri, quae ego hodie praecipio
instructions of God your which I today command
vobis; 11:28 maledictionem, si non oboedieritis
you; 11:28 curse if not obey
mandatis Domini Dei vestri, sed recesseritis de via,
instructions of God your but revolt of way,
quam ego nunc ostendo vobis, et ambulaveritis post
than I now show you and walk after
deos alienos, quos ignoratis. 11:29 Cum introduxerit
gods other which not known. 11:29 with lead
te Dominus Deus tuus in terram, ad quam pergis
you Lord God your in land to than going?
habitandam, pones benedictionem super montem
dwell, Put the thanks over mount
Garizim, maledictionem super montem Hebal, 11:30
Gerizim curse over mount Ebal 11:30
qui sunt trans Iordanem, post viam quae vergit ad
that are beyond Jordan, after way which verges to
solis occubitus in terra Chananaei, qui habitat in
sun Taking in land Canaanites, that home in
Araba contra Galgal, quae est iuxta Quercus
Araba against Gilgal which is according to oak
Moreh. 11:31 Vos enim transibitis Iordanem, ut
Moreh. 11:31 you For pass over Jordan, as
possideatis terram, quam Dominus Deus vester
possess land than Lord God your
daturus est vobis, et habitetis in illa. 11:32 Videte
give is you and live? in that. 11:32 See
ergo ut impleatis omnia praecepta atque iudicia, quae
So as executing all rules and judgments, which
ego hodie ponam in conspectu vestro. 12:1 Haec sunt
I today I will in before your. 12: 1 This are
praecepta atque iudicia, quae facere debetis in terra,
rules and judgments, which do you must in land,
quam Dominus, Deus patrum tuorum, daturus est
than Lord, God fathers your give is
tibi, ut possideas eam cunctis diebus, quibus super
you as possess it all days which over
humum gradieris. 12:2 Subvertite omnia loca, in
ground belly. 12: 2 Destroy all places, in
quibus coluerunt gentes, quas possessuri estis, deos
which served nations which possess you gods

suos super montes excelsos et colles et subter omne
their over mountains high and The hills and under all
lignum frondosum. 12:3 Dissipate aras eorum et
wood green. 12: 3 Overthrow high their and
confringite lapides, palos igne comburite et idola
Beat stones, stakes fire burn and idols
comminuite, disperdite nomina eorum de locis illis.
demolish Cut names their of places them.
12:4 Non facietis ita Domino Deo vestro. 12:5 Sed
12: 4 no do so Lord God your. 12: 5 but
ad locum, quem elegerit Dominus Deus vester de
to place which choose Lord God your of
cunctis tribubus vestris, ut ponat nomen suum ibi
all tribes your as set name his there
et habitet in eo, venietis 12:6 et offeretis in illo
and live in it go 12: 6 and offer in that
loco holocausta et victimas vestras, decimas et
place holocausts and victims your tithes and
donaria manuum vestrarum et vota atque dona,
gifts hands your and vows and gifts;
primogenita boum et ovium. 12:7 Et comedetis ibi
birthright oxen and sheep. 12: 7 The eat there
in conspectu Domini Dei vestri ac laetabimini in
in before of God you and rejoice in
cunctis, ad quae miseritis manum vos et domus
all to which yee hand you and house
vestrae, in quibus benedixerit vobis Dominus Deus
your in which blessed you Lord God
vester. 12:8 Non facietis secundum omnia, quae nos
your. 12: 8 no do according to all which we
hic facimus hodie, singuli, quod sibi rectum videtur;
here we today, in particular, that to right it seems;
12:9 neque enim usque in praesens tempus venistis
12: 9 or For up in present time come
ad requiem et possessionem, quam Dominus Deus
to rest and possession than Lord God
vester daturus est vobis. 12:10 Transibitis Iordanem
your give is to you. 12:10 You go over Jordan
et habitabitis in terra, quam Dominus Deus vester
and live in land, than Lord God your

daturus est vobis, ut requiescatis a cunctis hostibus
give is you as rest from all enemies
per circuitum et absque ullo timore habitetis 12:11
by about and without any fear live? 12:11
in loco, quem elegerit Dominus Deus vester, ut
in place which choose Lord God your as
habitet nomen eius in eo. Illuc omnia, quae
live name his in the fact. There will all which
praecipio, conferetis: holocausta et hostias ac decimas
command, meet: holocausts and victims and tithes
et donaria manuum vestrarum et, quidquid
and gifts hands your and, whatever
praecipuum est in muneribus, quae vovebitis Domino.
chief is in gifts; which vow Lord.
12:12 Ibi laetabimini coram Domino Deo vestro vos,
12:12 there rejoice before Lord God your you
fili ac filiae vestrae, famuli et famulae atque
children and daughters your servants and maid and
Levites, qui in urbibus vestris commoratur; neque
Levite that in cities your residence; or
enim habet partem et possessionem inter vos. 12:13
For has part and possession between You. 12:13
Cave, ne offeras holocausta tua in omni loco,
Take care, do not offer holocausts your in all place
quem videris, 12:14 sed in eo, quem elegerit
which you see, 12:14 but in it which choose
Dominus in una tribuum tuarum, offeres holocausta
Lord in one tribes your offer holocausts
et ibi facies quaecumque praecipio tibi. 12:15 Sin
and there face whatever command to you. 12:15 Sin
autem comedere volueris, et te esus carnum
Now eating wilt and you eating meat
delectaverit, occide et comede carnem iuxta
delight; kill and eat flesh according to
benedictionem Domini Dei tui, quam dedit tibi in
thanks of God your than given you in
omnibus urbibus tuis; sive immundus sive mundus
all cities your; or unclean or The world
comedet illam, sicut capream et cervum, 12:16
eat it as roe and hart 12:16
absque esu dumtaxat sanguinis, quem super terram
without eating only blood which over land

quasi aquam effundes. 12:17 Non poteris comedere in
as water pour. 12:17 no You can eating in
oppidis tuis decimam frumenti et vini et olei tui,
towns your tenth corn and wine and oil your
primogenita armentorum et pecorum et omnia, quae
birthright herds and cattle and all which
voveris et sponte offerre volueris, et primitiva
vow and accord offer wilt and primitive
manuum tuarum. 12:18 Sed coram Domino Deo tuo
hands Your. 12:18 but before Lord God your
comedes ea in loco, quem elegerit Dominus Deus
eat it in place which choose Lord God
tuus, tu et filius tuus ac filia tua, servus et
your you and son your and daughter your slave and
famula atque Levites, qui manet in urbibus tuis; et
maid and Levite that remains in cities your; and
laetaberis coram Domino Deo tuo in cunctis, ad quae
rejoice before Lord God your in all to which
extenderis manum tuam. 12:19 Cave, ne
put hand Your. 12:19 Take care, do not
derelinquas Levitem omni tempore, quo versaris in
leave Levite all time which live in
terra tua. 12:20 Quando dilataverit Dominus Deus
land Your. 12:20 when enlarge Lord God
tuus terminos tuos, sicut locutus est tibi, et volueris
your border your as said is you and you decide
vesci carnibus, quas desiderat anima tua, comedes
eat meat, which desires soul your eat
carnem secundum omne desiderium animae tuae;
flesh according to all The desire soul your;
12:21 locus autem, quem elegerit Dominus Deus tuus,
12:21 location however, which choose Lord God your
ut sit nomen eius ibi, si procul fuerit, occides de
as is name his there, if at it murder of
armentis et pecoribus, quae dederit tibi Dominus,
herds and cattle, which give you Lord,
sicut praecepi tibi, et comedes in oppidis tuis, ut
as command you and eat in towns your as
tibi placet. 12:22 Sicut comeditur caprea et cervus,
you I like it. 12:22 As eaten roe and deer,

ita vesceris eis; et mundus et immundus in
so eat them; and The world and unclean in
commune vescentur. 12:23 Hoc solum cave, ne
common alike. 12:23 This only Take care, do not
sanguinem comedas; sanguis enim eorum anima est,
blood eat; blood For their soul is
et idcirco non debes animam comedere cum
and therefore not You should life eating with
carnibus. 12:24 Non comedes eum, sed super terram
the flesh. 12:24 no eat him, but over land
fundes quasi aquam; 12:25 non comedes eum, ut
pour as water; 12:25 not eat him, as
bene sit tibi et filiis tuis post te, cum feceris, quod
well is you and children your after you with you do that
placet in conspectu Domini. 12:26 Quae autem
Like in before Lord. 12:26 What Now
sanctificaveris et voveris Domino, tolles et venies
sanctified and vow Lord, take the and You will come
ad locum, quem elegerit Dominus, 12:27 et offeres
to place which choose Lord, 12:27 and offer
holocausta tua, carnem et sanguinem super altare
holocausts your flesh and blood over altar
Domini Dei tui; sanguis hostiarum tuarum fundetur
of God your; blood victims your founded
in altari, carnibus autem ipse vesceris. 12:28 Observa
in altar, meat Now he eat. 12:28 Observe
et audi omnia, quae ego praecipio tibi, ut bene sit
and listen all which I command you as well is
tibi et filiis tuis post te in sempiternum, cum
you and children your after you in ever, with
feceris, quod bonum est et placitum in conspectu
you do that good is and convention in before
Domini Dei tui. 12:29 Quando disperdiderit Dominus
of God You. 12:29 when destroyed Lord
Deus tuus ante faciem tuam gentes, ad quas
God your before face your nations to which
ingredieris possidendas, et possederis eas atque
goest possess, and succeedest them and
habitaveris in terra earum, 12:30 cave, ne
home in land their 12:30 Take care, do not
irretiari per eas, postquam te fuerint introeunte
snared by them, after you they coming

subversae, et requiras caeremonias earum dicens:
overthrown and require ceremonies their saying:
'Sicut coluerunt gentes istae deos suos, ita et ego
'As served nations these gods his so and I
colam'. 12:31 Non facies similiter Domino Deo tuo;
do likewise. ' 12:31 no face similarly, Lord God you;
omnes enim abominationes, quas aversatur Dominus,
all For abominations, which aversion Lord,
fecerunt diis suis offerentes etiam filios et filias
they other their offering also children and daughters
et comburentes igne. 13:1 Quod praecipio vobis, hoc
and burning fire. 13: 1 The command you this
custodite et facite, nec addas quidquam nec minuas.
keep and do or add or or diminish.
13:2 Si surrexerit in medio tui propheta aut, qui
13: 2 If rises in the your prophet or, that
somnia vidisse se dicat, et dederit tibi signum vel
dream seen he says and give you sign or
portentum, 13:3 et evenerit, quod locutus est, et
sign, 13: 3 and transaction, that said is and
dixerit tibi: 'Eamus et sequamur deos alienos, quos
say you: 'Let's go and follow gods other which
ignoras, et serviamus eis', 13:4 non audies verba
do not know, and serve them ' 13: 4 not hear words
prophetae illius aut somniatoris, quia tentat vos
prophets of or dreamer, because testing you
Dominus Deus vester, ut sciat utrum diligatis eum an
Lord God your as know whether love it or
non in toto corde et in tota anima vestra. 13:5
not in all heart and in all soul your. 13: 5
Dominum Deum vestrum sequimini et ipsum timete
Lord God you follow and it fear
et mandata illius custodite et audite vocem eius;
and commands of keep and listen voice thereof;
ipsi servietis et ipsi adhaerebitis. 13:6 Propheta
they serve and they cleave. 13: 6 The Prophet
autem ille aut factor somniorum interficietur, quia
Now he or maker dreams die because
locutus est, ut vos averteret a Domino Deo vestro,
said is as you divert from Lord God your
qui eduxit vos de terra Aegypti et redemit te de
that brought you of land Egypt and redeemed you of

domo servitutis; ut errare te faceret de via, quam
house slavery; as err you do of way, than
tibi praecepit Dominus Deus tuus; et auferes malum
you charged Lord God your; and purge evil
de medio tui. 13:7 Si tibi voluerit persuadere frater
of the You. 13: 7 If you wishes persuade brother
tuus filius matris tuae aut filius tuus vel filia sive
your son mother your or son your or daughter or
uxor, quae est in sinu tuo, aut amicus, quem diligis
wife, which is in gulf your or friend, which love
ut animam tuam, clam dicens: ‘Eamus et serviamus
as life your secretly saying: ‘Let's go and serve
diis alienis’, quos ignorasti tu et patres tui, 13:8 de
other strangers? ‘ which neither you and fathers your 13: 8 of
diis cunctarum in circuitu gentium, quae iuxta vel
other all in about nations, which according to or
procul sunt ab initio usque ad finem terrae, 13:9
at are from beginning up to end earth 13: 9
non acquiescas ei nec audias, neque parcat ei oculus
not consent it or listen or spare it eye
tuus, ut miserearis et occultes eum, 13:10 sed
your as pity and report him, 13:10 but
interficiēs. Sit primum manus tua super eum, et
kill. Let first hand your over him, and
postea omnis populus mittat manum: 13:11 lapidibus
later all people send hand: 13:11 stones
obrutus necabitur, quia voluit te abstrahere a
overwhelmed death; because He wanted you abstract from
Domino Deo tuo, qui eduxit te de terra Aegypti, de
Lord God your that brought you of land Egypt, of
domo servitutis, 13:12 ut omnis Israel audiens timeat,
house slavery; 13:12 as all Israel hearing fear
et nequaquam ultra faciat quippiam huius rei simile
and no more do any this thing like
in medio tui. 13:13 Si audieris in una urbium
in the You. 13:13 If you listen in one cities
tuarum, quas Dominus Deus tuus dabit tibi ad
your which Lord God your will you to
habitandum, dicentes aliquos: 13:14 ‘Egressi sunt
live saying certain 13:14 ‘Landing are

fili **Belial** **de** **medio** **tui** **et** **averterunt** **habitatores**
children Belial of the your and withdrawn inhabitants
urbis **suae** **atque** **dixerunt**: **Eamus** **et** **serviamus** **diis**
city his and they said: Let's go and serve other
alienis', **quos** **ignorastis**, **13:15** **quaere** **sollicite** **et**,
strangers? ' which not known 13:15 ask carefully and,
diligenter **rei** **veritate** **perspecta**, **si** **inveneris** **certum**
carefully thing the truth Ritual, if find fixed
esse, **quod** **dicitur**, **et** **abominationem** **hanc** **opere**
be that said, and abomination this work
perpetratam **in** **medio** **tui**, **13:16** **percuties** **habitatores**
among in the your 13:16 strike inhabitants
urbis **illius** **in** **ore** **gladii** **et** **delebis** **eam** **ac** **omnia**,
city of in mouth sword and dooming it and all
quae **in** **illa** **sunt**. **13:17** **Quidquid** **etiam** **supellectilis**
which in that They are. 13:17 Whatever also furniture
fuerit, **congregabis** **in** **medio** **platearum** **eius** **et** **cum**
it gather in the streets his and with
ipsa **civitate** **succendes**, **ita** **ut** **universa** **consumas**
the city fire, so as all whit
Domino **Deo** **tuo**, **et** **sit** **tumulus** **sempiternus**: **non**
Lord God your and is heap everlasting; not
aedificabitur **amplius**. **13:18** **Et** **non** **adhaerebit** **de** **illo**
built longer. 13:18 The not cleave of that
anathemate **quidquam** **in** **manu** **tua**, **ut** **avertatur**
anathema or in hand your as turn
Dominus **ab** **ira** **furoris** **sui** **et** **misereatur** **tui**
Lord from anger fierce s and gracious your
multiplicetque **te**, **sicut** **iuravit** **patribus** **tuis**, **13:19**
multiply you as He swore fathers your 13:19
quando **audieris** **vocem** **Domini** **Dei** **tui** **custodiens**
when you listen voice of God your keeping
omnia **mandata** **eius**, **quae** **ego** **praecipio** **tibi** **hodie**,
all commands his which I command you today,
ut **facias** **quod** **placitum** **est** **in** **conspectu** **Domini** **Dei**
as do that convention is in before of God
tui. **14:1** **Filii** **estote** **Domini** **Dei** **vestri**; **non** **vos**
You. 14: 1 children be of God you; not you
incidetis **nec** **facietis** **calvitium** **inter** **oculos** **vestros**
cuttings or do baldness between eyes your

super mortuo, 14:2 quoniam populus sanctus es
over dead, 14: 2 for people St. you
Domino Deo tuo, et te elegit, ut sis ei in populum
Lord God your and you he chose, as be it in people
peculiarem de cunctis gentibus, quae sunt super
special of all nations, which are over
terram. 14:3 Ne comedatis quidquid abominabile
land. 14: 3 Do not eat whatever abomination
est. 14:4 Hoc est animal, quod comedere potestis:
It is. 14: 4 This is animal, that eating You can:
bovem et ovem et capram, 14:5 cervum et
ox and sheep and goat 14: 5 hart and
capream, bubalum, tragelaphum, pygargum, orygem,
gazelle, wild goat, ibex chamois
rupicapram. 14:6 Omne animal inter pecora, quod
chamois. 14: 6 All animal between cattle, that
findit ungulam plene in duas partes et ruminat,
splits hoof fully in two parts and ruminant
comedetis; 14:7 de his autem, quae ruminant et
eat; 14: 7 of these however, which chew and
ungulam non findunt, haec comedere non debetis:
hoof not chew this eating not you must:
camelum, leporem, hyracem, quia ruminant et non
camel, hare, coney because chew and not
dividunt ungulam, immunda erunt vobis. 14:8 Sus
divide hoof unclean will be to you. 14: 8 pig
quoque, quoniam dividit ungulam et non ruminat,
also, for divides hoof and not ruminant
immunda erit vobis: carnibus eorum non vescemini
unclean will be you: meat their not eat
et cadavera non tangetis. 14:9 Haec comedetis ex
and carcasses not touch. 14: 9 This eat from
omnibus, quae morantur in aquis: quae habent
all which delay in water; which have
pinnulas et squamas comedite; 14:10 quae absque
fins and scales eat; 14:10 which without
pinnulis et squamis sunt, ne comedatis, quia
fins and scales are do not eat because
immunda sunt vobis. 14:11 Omnes aves mundas
unclean are to you. 14:11 All birds clean
comedite; 14:12 has autem ne comedatis: aquilam
eat; 14:12 these Now do not eat: The eagle

scilicet et grypem et alietum, 14:13 ixon et
namely, and griffon and ospreys, 14:13 ringtail and
vulturem ac milvum iuxta genus suum 14:14 et
vulture and kite according to race his 14:14 and
omne corvini generis, 14:15 struthionem ac noctuam
all raven race 14:15 ostrich and owl
et larum atque accipitrem iuxta genus suum,
and seagull and hawk according to race his
14:16 bubonem ac cycnum et ibin 14:17 ac
14:16 owl and swan and ibis 14:17 and
mergulum, porphyrionem et nycticoracem, 14:18
cormorant pye and owl 14:18
erodium et charadrium, singula in genere suo,
cormorant and plover, details in general his
upupam quoque et vespertilionem. 14:19 Et omne,
hoop also and bat. 14:19 The all
quod reptat et pinnulas habet, immundum erit
that crawls and fins has unclean will be
vobis, nec comedetur. 14:20 Omne volatile, quod
you or eaten. 14:20 All volatile, that
mundum est, comedite. 14:21 Quidquid morticinum
world is Eat. 14:21 Whatever carcasses
est, ne vescamini ex eo; advenae, qui intra
is do not eat from it; The newcomers that within
portas tuas est, da, ut comedat, aut vende peregrino:
gates I is da as eat or sell alien:
quia tu populus sanctus es Domino Deo tuo. Non
because you people St. you Lord God your: no
coques haedum in lacte matris suae. 14:22 Decimam
cook kid in milk mother His. 14:22 The tithe
partem separabis de cunctis frugibus seminis tui,
part Levy of all corn Seeding your
quae nascuntur in terra per annos singulos; 14:23 et
which grow in land by years each; 14:23 and
comedes in conspectu Domini Dei tui in loco, quem
eat in before of God your in place which
elegerit, ut in eo nomen illius habitet, decimam
choose, as in it name of lives tenth
frumenti tui et vini et olei et primogenita de
corn your and wine and oil and birthright of
armentis et ovibus tuis, ut discas timere Dominum
herds and sheep your as learn fear Lord

Deum tuum omni tempore. 14:24 Cum autem longior
God your all time. 14:24 with Now longer
fuerit tibi via et locus, quem elegerit Dominus Deus
be you road and place, which choose Lord God
tuus, ut ponat nomen suum ibi tibi
your as set name his there and thou canst
que benedixerit, nec potueris ad eum haec cuncta portare,
blessed; or you can to it this all carry,
14:25 vendes omnia et in pretium rediges;
14:25 If you sell all and in price ended;
portabisque manu tua et proficisceris ad locum,
carry hand your and go to place
quem elegerit Dominus Deus tuus, 14:26 et emes ex
which choose Lord God your 14:26 and buy from
eadem pecunia, quidquid tibi placuerit, sive ex
same money; whatever you please, or from
armentis sive ex ovibus, vinum quoque et siceram
herds or from sheep, wine also and strong
et omne, quod desiderat anima tua; et comedes ibi
and all that desires soul your; and eat there
coram Domino Deo tuo et epulaberis tu et domus
before Lord God your and rejoice you and house
tua 14:27 et Levites, qui intra portas tuas est:
your 14:27 and Levite that within gates I is:
cave, ne derelinquas eum, quia non habet
Take care, do not leave him, because not has
partem nec possessionem tecum. 14:28 Anno tertio
part or possession with you. 14:28 year third
separabis aliam decimam ex omnibus, quae
Levy other tenth from all which
nascuntur tibi eo tempore, et repones intra portas
grow you it time and store within gates
tuas; 14:29 venietque Levites, qui non habet partem
your; 14:29 and come Levite that not has part
nec possessionem tecum, et peregrinus ac pupillus
or possession with and sojourner and minor
ac vidua, qui intra portas tuas sunt, et comedent
and The widow that within gates I are and eat
et saturabuntur, ut benedicat tibi Dominus Deus tuus
and satisfied, as bless you Lord God your

in cunctis operibus manuum tuarum, quae feceris.
in all works hands your which 've done.

15:1 Septimo anno facies remissionem, 15:2 quae hoc
15: 1 seventh year face forgiveness, 15: 2 which this

ordine ce lebrabitur: cui debetur aliquid a
order ce lebrabitur: which due something from

proximo ac fratre suo, repetere non poterit, quia
next and brother his repeat not be because

annus remissionis est Domino. 15:3 A peregrino
year release is Lord. 15: 3 A foreign

exiges; civem et propinquum repetendi, quod tuum
for profit; citizen and close to repeating, that your

est, non habebis potestatem. 15:4 Sed omnino
is not have power. 15: 4 but at

indigens non erit apud te, quia benedicet tibi
needed not will be in you because bless you

Dominus Deus tuus in terra, quam traditurus est tibi
Lord God your in land, than betray is you

in possessionem, 15:5 si tamen audieris vocem
in possession 15: 5 if yet you listen voice

Domini Dei tui et custodieris universum mandatum
of God your and Beep all command

hoc, quod ego hodie praecipio tibi, 15:6 quia
this, that I today command you 15: 6 because

Dominus Deus tuus benedicet tibi, ut pollicitus est.
Lord God your bless you as He promised It is.

Fenerabis gentibus multis et ipse a nullo accipies
lend nations many and he from no take

mutuum; dominaberis nationibus plurimis, et tui
exchange; master countries many and your

nemo dominabitur. 15:7 Si unus de fratribus tuis,
no rule. 15: 7 If one of brothers your

qui morantur in una civitatum tuarum in terra,
that delay in one states your in land,

quam Dominus Deus tuus daturus est tibi, ad
than Lord God your give is you to

paupertatem venerit, non obdurabis cor tuum nec
poverty come, not hardhearted heart your or

contrahes manum; 15:8 sed aperies eam pauperi
tighten hand; 15: 8 but open it poor

fratri tuo et dabis mutuum, quod eum indigere
brother your and give loan, that it need
perspexeris. 15:9 Cave, ne forte subrepat tibi
wants. 15: 9 Take care, do not perhaps creep you
impia cogitatio, et dicas in corde tuo: ‘Appropinquat
impious thought, and say in heart you; ‘near
septimus annus remissionis’, et avertas oculos tuos
seventh year release’ and hide eyes your
a paupere fratre tuo nolens ei, quod postulat,
from poor brother your involuntarily to that demands
mutuum commodare, ne clamet contra te ad
loan lending, do not claims against you to
Dominum, et fiat tibi in peccatum. 15:10 Sed dabis
Lord, and be you in sin. 15:10 but give
ei, nec contristabitur cor tuum in eius necessitatibus
to or sorry heart your in his needs
sublevandis, nam propter hoc benedicet tibi Dominus
relieving for for this bless you Lord
Deus tuus in omni opere tuo et in cunctis, ad quae
God your in all work your and in all to which
manum miseris. 15:11 Non deerunt pauperes in terra
hand send. 15:11 no lacking poor in land
habitationis tuae; idcirco ego praecipio tibi, ut
habitation your; therefore I command you as
aperias manum fratri tuo egeno et pauperi, qui
open hand brother your needy and poor, that
tecum versatur in terra tua. 15:12 Cum tibi venditus
with concerned in land Your. 15:12 with you sold
fuerit frater tuus Hebraeus aut Hebraea et sex
be brother your Hebrew or Hebrew and six
annis servierit tibi, in septimo anno dimittes eum
years serve you in seventh year let it
liberum; 15:13 et quem libertate donaveris,
free; 15:13 and which freedom setting
nequaquam vacuum abire patieris. 15:14 Sed dabis ei
no void go empty. 15:14 but give it
viaticum de gregibus et de area et torculari tuo,
provision of flocks and of area and the press your
quibus Dominus Deus tuus benedixerit tibi. 15:15
which Lord God your blessed to you. 15:15

Memento quod et ipse servieris in terra Aegypti, et
Remember that and he serve in land Egypt, and
liberaverit te Dominus Deus tuus; idcirco ego nunc
free you Lord God your; therefore I now
hoc praecipio tibi. 15:16 Sin autem dixerit: 'Nolo
this command to you. 15:16 Sin Now says: 'I do not want
egredi', eo quod diligat te et domum tuam et bene
out ' it that love you and home your and well
sibi apud te esse sentiat, 15:17 assumes subulam et
to in you be feel, 15:17 take awl and
perforabis aurem eius in ianua domus tuae, et
through ear his in door house your and
serviet tibi usque in aeternum. Ancillae quoque
serve you up in ever. Servants also
similiter facies. 15:18 Non sit durum in oculis tuis
similarly, face. 15:18 no is hard in eyes your
dimittere eum liberum, quoniam iuxta mercedem
release it free; for according to wages
mercennarii per sex annos servivit tibi, et benedicet
The mercenary by six years He served you and bless
tibi Dominus Deus tuus in cunctis operibus, quae
you Lord God your in all works which
egeris. 15:19 De primogenitis, quae nascuntur in
action. 15:19 The first, which grow in
armentis et ovibus tuis, quidquid sexus est masculini,
herds and sheep your whatever sex is male,
sanctificabis Domino Deo tuo; non operaberis in
wave Lord God you; not work with in
primogenito bovis et non tondebis primogenita ovium.
firstborn ox and not shear birthright sheep.
15:20 In conspectu Domini Dei tui comedes ea per
15:20 in before of God your eat it by
annos singulos in loco, quem elegerit Dominus, tu et
years each in place which choose Lord, you and
domus tua. 15:21 Sin autem habuerit maculam et
house Your. 15:21 Sin Now has spot and
vel claudum fuerit vel caecum aut in aliqua parte
or lame be or blind or in some part
deforme vel debile, non immolabis illud Domino Deo
ugly or weak, not offer it Lord God

tuo, 15:22 sed intra portas tuas comedes illud; tam
your 15:22 but within gates I eat it; so
mundus quam immundus similiter vescentur eis,
The world than unclean similarly, eat them,
quasi caprea et cervo. 15:23 Solum sanguinem
as roe and hart. 15:23 only blood
eorum non comedes, sed effundes in terram quasi
their not eat, but pour in land as
aquam. 16:1 Observa mensem Abib, ut facias Pascha
water. 16: 1 Observe month Abib; as do Easter
Domino Deo tuo; quoniam in isto mense Abib eduxit
Lord God you; for in this month Aviv brought
te Dominus Deus tuus de Aegypto nocte. 16:2
you Lord God your of Egypt night. 16: 2
Immolabisque Pascha Domino Deo tuo de ovibus et
sacrifice Easter Lord God your of sheep and
de bobus in loco, quem elegerit Dominus Deus tuus,
of herd in place which choose Lord God your
ut habitet nomen eius ibi. 16:3 Non comedes cum
as live name his there. 16: 3 no eat with
eo panem fermentatum; septem diebus comedes
it bread yeast; seven days eat
absque fermento afflictionis panem, quoniam
without yeast affliction bread, for
festinanter egressus es de Aegypto, ut memineris diei
quickly out you of Egypt as remember day
egressionis tuae de Aegypto omnibus diebus vitae
departure your of Egypt all days life
tuae. 16:4 Non apparebit fermentum in omnibus
Your. 16: 4 no appear Iraquis in all
terminis tuis septem diebus; et non manebit de
terms your seven days; and not continue of
carnibus eius, quod immolatum est vespere in die
meat his that immolated is evening in day
primo, usque mane. 16:5 Non poteris immolare
first, up in the morning. 16: 5 no You can offer
Pascha in qualibet urbium tuarum, quas Dominus
Easter in each cities your which Lord
Deus tuus daturus est tibi, 16:6 sed in loco, quem
God your give is you 16: 6 but in place which
elegerit Dominus Deus tuus, ut habitet nomen eius
choose Lord God your as live name his

ibi, immolabis Pascha vespere ad solis occasum,
there, offer Easter evening to sun West,

quando egressus es de Aegypto. 16:7 Et coques et
when out you of Egypt. 16: 7 The cook and

comedes in loco, quem elegerit Dominus Deus tuus,
eat in place which choose Lord God your

maneque consurgens vades in tabernacula tua. 16:8
morning rising security in dwellings Your. 16: 8

Sex diebus comedes azyma et in die septimo,
six days eat unleavened bread and in day the seventh,

quia collecta est Domino Deo tuo, non facies opus.
because collect is Lord God your not face work.

16:9 Septem hebdomadas numerabis tibi ab ea die,
16: 9 seven weeks Count you from it day

qua falcem in segetem miseris, 16:10 et celebrabis
which sickle in corn send, 16:10 and celebrate

diem festum Hebdomadarum Domino Deo tuo,
day festival weeks Lord God your

oblationem spontaneam manus tuae, quam offeres
offering unforced hand your than offer

iuxta benedictionem Domini Dei tui. 16:11 Et
according to thanks of God You. 16:11 The

epulaberis coram Domino Deo tuo tu, filius tuus et
rejoice before Lord God your you son your and

filia tua, servus tuus et ancilla tua et Levites, qui
daughter your slave your and maid your and Levite that

est intra portas tuas, advena ac pupillus et vidua,
is within gates your alien and minor and The widow

qui morantur tecum in loco, quem elegerit Dominus
that delay with in place which choose Lord

Deus tuus, ut habitet nomen eius ibi; 16:12 et
God your as live name his there; 16:12 and

recordaberis quoniam servus fueris in Aegypto
remember for slave you in Egypt

custodiesque ac facies, quae praecepta sunt. 16:13
watch and face, which rules They are. 16:13

Sollemnitatem quoque Tabernaculorum celebrabis per
Celebrate also Shelters celebrate by

septem dies, quando collegeris de area et torculari
seven day, when gathered of area and the press

fruges tuas; 16:14 et epulaberis in festivitate tua tu,
crops your; 16:14 and rejoice in festival your you
filius tuus et filia, servus tuus et ancilla, Levites
son your and daughter; slave your and maid, Levite
quoque et advena, pupillus ac vidua, qui intra
also and The stranger; minor and The widow that within
portas tuas sunt. 16:15 Septem diebus Domino Deo
gates I They are. 16:15 seven days Lord God
tuo festa celebrabis in loco, quem elegerit Dominus,
your festival celebrate in place which choose Lord,
quia benedicet tibi Dominus Deus tuus in cunctis
because bless you Lord God your in all
frugibus tuis et in omni opere manuum tuarum,
corn your and in all work hands your
erisque totus in laetitia. 16:16 Tribus vicibus per
You will be all in joy. 16:16 Three times by
annum apparebit omne masculinum tuum in
year appear all male your in
conspectu Domini Dei tui in loco, quem elegerit: in
before of God your in place which choose: in
sollemnitate Azymorum et in sollemnitate
Festival Unleavened Bread and in Festival
Hebdomadarum et in sollemnitate Tabernaculorum.
weeks and in Festival Booths.
Non apparebit ante Dominum vacuus, 16:17 sed
no appear before Lord empty, 16:17 but
offeret unusquisque secundum quod habuerit, iuxta
offer each according to that have, according to
benedictionem Domini Dei tui, quam dederit tibi.
thanks of God your than give to you.
16:18 Iudices et praefectos operum constitues in
16:18 The Judges and officers works set in
omnibus portis tuis, quas Dominus Deus tuus dederit
all gates your which Lord God your give
tibi per singulas tribus tuas, ut iudicent populum
you by each three your as judge people
iusto iudicio. 16:19 Non declinabis iudicium. Non
just trial. 16:19 no decline judgment. no
accipies personam nec munera, quia munera
take person or gifts; because gifts
excaecant oculos sapientum et mutant causas
blinds eyes wise and change causes

iustorum. 16:20 Iustitiam, iustitiam persequeris, ut
just. 16:20 justice, justice trail as
vivas et possideas terram, quam Dominus Deus tuus
live and possess land than Lord God your
dederit tibi. 16:21 Non plantabis tibi palum, omnem
give to you. 16:21 no plant you pin all
arborem iuxta altare Domini Dei tui, quod feceris
tree according to altar of God your that do
tibi. 16:22 Neque constitues lapidem, quem odit
to you. 16:22 nor set stone, which He hates
Dominus Deus tuus. 17:1 Non immolabis Domino Deo
Lord God Your. 17: 1 no offer Lord God
tuo ovem et bovem, in quo est macula aut
your sheep and ox, in which is spot or
quippiam vitii, quia abominatio est Domino Deo tuo.
any vice because abomination is Lord God your.
17:2 Cum reperti fuerint apud te intra unam
17: 2 with found they in you within one
portarum tuarum, quas Dominus Deus tuus dabit
gates your which Lord God your will
tibi, vir aut mulier, qui faciant, quod malum est in
you man or woman that do that evil is in
conspectu Domini Dei tui, et transgrediantur pactum
before of God your and violation pact
illius, 17:3 ut vadant et serviant diis alienis et
of 17: 3 as go and serve other other and
adorent eos, solem vel lunam vel omnem militiam
worship them; sun or moon or all host
caeli, quae non praecepi, 17:4 et hoc tibi fuerit
heaven which not I commanded, 17: 4 and this you be
nuntiatum, audiensque inquisieris diligenter et verum
news hearing inquired carefully and true
esse reppereris, et abominatio haec facta est in
be grows, and abomination this made is in
Israel, 17:5 educes virum vel mulierem, qui hanc
Israel 17: 5 Pull man or woman that this
rem sceleratissimam perpetrarunt, ad portas civitatis
business criminal crime, to gates city
tuae, et lapidibus obruentur. 17:6 In ore duorum
your and stones they die. 17: 6 in mouth two

aut trium testium peribit, qui interficietur; nemo
or three witnesses cut off, that death; no

occidatur uno contra se dicente testimonium. 17:7
killed one against he speaker testimony. 17: 7

Manus testium prima erit ad interficiendum eum, et
hand witnesses first will be to murder him, and

manus reliqui populi extrema mittetur, ut auferas
hand the rest people extreme cast, as take

malum de medio tui. 17:8 Si intra portas tuas in
evil of the You. 17: 8 If within gates I in

litibus difficile et ambiguum apud te iudicium esse
lawsuits difficult and ambiguous in you judgment be

perspexeris inter sanguinem et sanguinem, causam
he wants between blood and blood cause

et causam, plagam et plagam, surge et ascende ad
and cause side and side, Rise and Attack to

locum, quem elegerit Dominus Deus tuus, 17:9
place which choose Lord God your 17: 9

veniesque ad sacerdotes levitici generis et ad
go to priests Levi race and to

iudicem, qui fuerit illo tempore; quaeresque ab eis,
judge, that be that time; inquire from them,

qui indicabunt tibi iudicii sententiam. 17:10 Et facies
that show you judgment sentence. 17:10 The face

quodcumque dixerint tibi de loco, quem elegerit
whatever say you of place which choose

Dominus, et observabis, ut facias omnia quae
Lord, and take care as do all which

docuerint te 17:11 iuxta mandatum, quod
show you 17:11 according to command that

mandaverunt, et iuxta sententiam, quam dixerint
message, and according to sentence than say

tibi. Nec declinabis ad dexteram vel ad sinistram.
to you. No decline to right or to the left.

17:12 Qui autem superbierit nolens oboedire
17:12 He Now be proud involuntarily obey

sacerdotis imperio, qui eo tempore ministrat Domino
priest government, that it time minister Lord

Deo tuo, aut decreto iudicis, morietur homo ille, et
God your or decision judge, die man he and

auferes malum de Israel; 17:13 cunctusque populus
purge evil of Israel; 17:13 all people

audiens timebit, ut nullus deinceps intumescat
hearing fear; as no forward swell
superbia. 17:14 Cum ingressus fueris terram, quam
Pride. 17:14 with entry you land than
Dominus Deus tuus dabit tibi, et possederis eam
Lord God your will you and succeedest it
habitaverisque in illa et dixeris: ‘Constituam super
settled in that and say: ‘set over
me regem, sicut habent omnes per circuitum
I king, as have all by about
nationes’, 17:15 eum constitues super te regem,
nations’ 17:15 it set over you king,
quem Dominus Deus tuus elegerit de numero fratrum
which Lord God your choose of number brothers
tuorum. Non poteris alterius gentis hominem regem
Your: no You can other nation man king
facere, qui non sit frater tuus. 17:16 Tantummodo
do that not is brother Your: 17:16 only
non multiplicabit sibi equos nec reducet populum in
not multiply to horses or back people in
Aegyptum, ut equitatus numerum augeat, praesertim
Egypt as cavalry number increase especially
cum Dominus praeceperit vobis, ut nequaquam
with Lord command you as no
amplius per hanc viam revertamini. 17:17 Neque
more by this way return. 17:17 nor
habebit uxores plurimas, ne declinet cor eius,
have wives many do not decline heart his
neque argenti et auri immensa pondera. 17:18
or silver and gold boundless weights. 17:18
Postquam autem sederit in solio regni sui, describet
after the Now sits in throne kingdom s write
sibi exemplar legis huius in volumine accipiens illam
to model law this in volume taking it
a sacerdotibus leviticae tribus; 17:19 et habebit
from priests Levites three; 17:19 and have
secum legetque illud omnibus diebus vitae suae, ut
with read it all days life his as
discat timere Dominum Deum suum. et custodire
learn fear Lord God his own. and keep

verba legis huius et praecepta ista et quae in lege
words law this and rules this and which in law
praecepta sunt. 17:20 Nec elevetur cor eius in
rules They are. 17:20 No lift heart his in
superbiam super fratres suos neque declinet a
pride over brothers their or decline from
mandatis in partem dexteram vel sinistram, ut longo
instructions in part right or left, as long
tempore regnet ipse et filii eius in medio Israel.
time rules he and children his in the Israel.
18:1 Non habebunt sacerdotes Levitae, omnis tribus
18: 1 no have priests Levites, all three
Levi, partem et hereditatem cum reliquo Israel; de
Levi part and heritage with the rest Israel; of
sacrificiis Domini et hereditate eius comedent 18:2
sacrifices of and heritage his eat 18: 2
et nihil accipient de possessione fratrum suorum:
and nothing take of possession brothers their
Dominus enim ipse est hereditas eorum, sicut locutus
Lord For he is heritage their as said
est illis. 18:3 Hoc erit ius sacerdotum a populo,
is them. 18: 3 This will be right priests from people
ab his qui offerunt victimas: sive bovem sive ovem
from these that offer victims: or ox or sheep
immolaverint, dabunt sacerdoti armum et duas
sacrifice; they give priest shoulder and two
maxillas ac ventriculum, 18:4 primitias frumenti, vini
jaws and ventricle, 18: 4 contributions corn, wine
et olei et lanarum ex ovium tonsione. 18:5 Ipsum
and oil and wools from sheep shearing. 18: 5 The
enim elegit Dominus Deus tuus de cunctis tribubus
For he chose Lord God your of all tribes
tuis, ut stet et ministret in nomine Domini ipse et
your as stand and minister in name of he and
filii eius in sempiternum. 18:6 Si exierit Levites de
children his in ever. 18: 6 If gone Levite of
una urbium tuarum ex omni Israel, in qua ut
one cities your from all Israel in which as
advena habitat, et voluerit venire desiderans locum,
alien dwells, and wishes come desiring place
quem elegerit Dominus, 18:7 ministrabit in nomine
which choose Lord, 18: 7 minister in name

Domini Dei sui, sicut omnes fratres eius levitae, qui
of God s as all brothers his Levites, that
stabunt ibi coram Domino. 18:8 Partem ciborum
stand there before Lord. 18: 8 part of the food
eandem accipiet quam et ceteri, excepto eo, quod
same take than and The rest, exception it that
ex paterna ei successione debetur. 18:9 Quando
from paternal it succession due. 18: 9 when
ingressus fueris terram, quam Dominus Deus tuus
entry you land than Lord God your
dabit tibi, cave, ne imitari velis abominationes
will you Take care, do not copy sails abominations
illarum gentium. 18:10 Nec inveniatur in te, qui
of nations. 18:10 No found in you that
filium suum aut filiam traducat per ignem, aut
son his or daughter transformations by fire or
qui sortes sciscitetur et observet nubes atque
that lots inquiry and observer cloud and
auguria, nec sit maleficus 18:11 nec incantator, nec
omens, or is wizard 18:11 or charmer, or
qui pythones consulat nec divinos, aut quaerat a
that wizards consult or tellers, or asks from
mortuis veritatem; 18:12 omnia enim haec
dead the truth; 18:12 all For this
abominatur Dominus et propter istiusmodi scelera
He hates Lord and for of crimes
expellet eos in introitu tuo. 18:13 Perfectus eris
drive them in entry your. 18:13 perfect You will be
et absque macula cum Domino Deo tuo. 18:14
and without spot with Lord God your. 18:14
Gentes istae, quarum possidebis terram, augures et
nations these are, the dispossess land augurs and
divinos audiunt; tu autem a Domino Deo tuo
tellers hear; you Now from Lord God your
aliter institutus es. 18:15 Prophetam de gente tua
otherwise trained art. 18:15 prophet of race your
et de fratribus tuis sicut me suscitabit tibi Dominus
and of brothers your as I up you Lord
Deus tuus; ipsum audietis, 18:16 ut petisti a
God your; it you shall hear, 18:16 as required from

Domino Deo tuo in Horeb, quando contio
Lord God your in Horeb when of the meeting
congregata est, atque dixisti: 'Ultra non audiam
gathered is and You said: 'Beyond not I
vocem Domini Dei mei et ignem hunc maximum
voice of God my and fire this maximum
amplius non videbo, ne moriar'. 18:17 Et ait
more not I see, do not I die. ' 18:17 The said
Dominus mihi: 'Bene omnia sunt locuti; 18:18
Lord me: 'well all are spoken; 18:18
prophetam suscitabo eis de medio fratrum suorum
prophet will perform them of the brothers their
similem tui et ponam verba mea in ore eius,
like your and I will words my in mouth his
loqueturque ad eos omnia, quae praecepero illi.
He will tell to them all which command to him.
18:19 Qui autem verba mea, quae loquetur in
18:19 He Now words my which spokesman in
nomine meo, audire noluerit, ego ultor existam.
name I listen will not, I avenger of him.
18:20 Propheta autem qui, arrogantia depravatus,
18:20 The Prophet Now that, arrogance depraved
voluerit loqui in nomine meo, quae ego non praecepi
wishes talk in name I which I not command
illi ut diceret, aut ex nomine alienorum deorum,
they as he said, or from name other gods
interficietur'. 18:21 Quod si tacita cogitatione
to death. ' 18:21 The if silent thought
responderis: 'Quomodo possum intellegere verbum,
answer: 'How I understand word,
quod Dominus non est locutus?', 18:22 hoc habebis
that Lord not is spoken? ' 18:22 this have
signum: quod in nomine Domini propheta ille
sign: that in name of prophet he
praedixerit, et non evenerit, hoc Dominus non est
predict, and not transaction, this Lord not is
locutus, sed per tumorem animi sui propheta
he said, but by swelling of s prophet
confinxit; et idcirco non timebis eum. 19:1 Cum
forged; and therefore not fear him. 19: 1 with
disperderit Dominus Deus tuus gentes, quarum tibi
cut off Lord God your nations the you

traditurus est terram, et possederis eam
betray is land and succeedest it

habitaverisque in urbibus eius et in aedibus, 19:2
settled in cities his and in Offices, 19: 2

tres civitates separabis tibi in medio terrae, quam
three cities Levy you in the earth than

Dominus Deus tuus dabit tibi in possessionem 19:3
Lord God your will you in possession 19: 3

sternens diligenter viam; et in tres aequaliter partes
Paving carefully the way; and in three equally parts

totam terrae tuae provinciam divides, ut habeat e
all earth your province divide, as have from

vicino, qui propter homicidium profugus est, quo
nearby, that for murder Nod is which

possit evadere. 19:4 Haec erit lex homicidae
can escape. 19: 4 This will be law murderers

fugientis, cuius vita servanda est: qui percusserit
flee the life observed is: that strike

proximum suum nesciens et qui heri et
neighbor his I did not know and that yesterday and

nudiustertius nullum contra eum habuisse odium
ago no against it have hatred

comprobatur, 19:5 sed abiisse cum eo simpliciter in
proved 19: 5 but gone with it absolutely in

silvam ad ligna caedenda, et in succisione lignorum
forest to timber Wood, and in cutting down wood

securis fugerit manu, ferrumque lapsum de manubrio
ax escapes hand, iron fall of handle

amicum eius percusserit et occiderit, hic ad unam
friend his strike and kills here to one

supradictarum urbium confugiet et vivet; 19:6 ne
these cities flee and live; 19: 6 do not

forsitan ultor sanguinis cordis calore stimulatus
perhaps avenger blood heart heat pricked

persequatur et apprehendat eum, si longior via
chase and apprehend him, if longer road

fuerit, et percutiat eum, et moriatur, qui non est
it and strike him, and dies that not is

reus mortis, quia nullum contra eum, qui occisus
guilty death because no against him, that killed

est, odium prius habuisse monstratur. 19:7 Idcirco
is hatred first have is displayed. 19: 7 Therefore
praecipio tibi, ut tres civitates aequalis inter se
command you as three cities equal between he
spatii dividas. 19:8 Cum autem dilataverit Dominus
space divide. 19: 8 with Now enlarge Lord
Deus tuus terminos tuos, sicut iuravit patribus tuis,
God your border your as He swore fathers your
et dederit tibi cunctam terram, quam eis pollicitus
and give you all land than them He promised
est 19:9 — si tamen custodieris omne mandatum hoc
is 19: 9 - if yet Beep all command this
et feceris, quae hodie praecipio tibi, ut diligas
and you do which today command you as love
Dominum Deum tuum et ambules in viis eius omni
Lord God your and walk in ways his all
tempore — addes tibi tres alias civitates et
time - then add you three other cities and
supradictarum trium urbium numerum duplicabis,
these three cities number double,
19:10 ut non effundatur sanguis innoxius in medio
19:10 as not shed blood deteriorating in the
terrae, quam Dominus Deus tuus dabit tibi
earth than Lord God your will you
possidendam, nec sis sanguinis reus. 19:11 Si quis
heritage; or be blood Guilty. 19:11 If who
autem odio habens proximum suum insidiatus fuerit
Now hatred a neighbor his wait be
vitae eius surgensque percusserit illum, et mortuus
life his And rising strike it and dead
fuerit, fugeritque ad unam de supradictis urbibus,
it flees to one of the above cities
19:12 mittent seniores civitatis eius et arripiant eum
19:12 cast elders city his and take it
de loco effugii tradentque in manu ultoris sanguinis,
of place asylum deliver in hand avenger blood
et morietur: 19:13 non misereberis eius et auferes
and die; 19:13 not pity his and purge
innoxium sanguinem de Israel, ut bene sit tibi. 19:14
innocent blood of Israel as well is to you. 19:14

Non transferes terminos proximi tui, quos fixerunt

no remove border neighbor your which pitch

priores in possessione tua, quam acceperis in terra,

former in possession your than take in land,

quam Dominus Deus tuus dabit tibi possidendam.

than Lord God your will you possess.

19:15 Non stabit testis unus contra aliquem, quidquid

19:15 no stand witness one against some, whatever

illius peccatum vel facinus fuerit; sed in ore

of sin or crime have been; but in mouth

duorum aut trium testium stabit omne verbum. 19:16

two or three witnesses stand all word. 19:16

Si steterit testis mendax contra hominem accusans

If stay witness lying against man accusing

eum praevaricationis, 19:17 stabunt ambo, quorum

it wrong; 19:17 stand both of them, the

causa est, ante Dominum in conspectu sacerdotum et

cause is before Lord in before priests and

iudicum, qui fuerint in diebus illis. 19:18 Cumque

judges that they in days them. 19:18 when

diligentissime perscrutantes iudices invenerint falsum

carefully survey judges find false

testem dixisse contra fratrem suum mendacium, 19:19

witness said against brother his lies, 19:19

reddent ei, sicut fratri suo facere cogitavit, et

give to as brother his do He thought and

auferes malum de medio tui, 19:20 ut audientes

purge evil of the your 19:20 as hearing

ceteri timorem habeant et nequaquam ultra talia

other fear have and no more such

audeant facere in medio tui. 19:21 Non misereberis

dare do in the You. 19:21 no pity

eius, sed animam pro anima, oculum pro oculo,

his but life for soul, eye for eye

dentem pro dente, manum pro manu, pedem pro

tooth for tooth, hand for hand, foot for

pede exiges. 20:1 Si exieris ad bellum contra hostes

foot profit. 20: 1 If surrender to war against enemies

tuos et videris equitatus et currus et maiorem,

your and see cavalry and car and greater,

quam tu habes, adversarii exercitus multitudinem,
than you you have opponents army population,
non timebis eos, quia Dominus Deus tuus tecum est,
not fear them; because Lord God your with is
qui eduxit te de terra Aegypti. 20:2 Appropinquante
that brought you of land Egypt. 20: 2 approaches
autem iam proelio, stabit sacerdos ante aciem et
Now already battle; stand The priest before line and
sic loquetur ad populum: 20:3 'Audi, Israel: Vos
so spokesman to people; 20: 3 'Listen, Israel: you
hodie contra inimicos vestros pugnam committitis;
today against enemies your fight join;
non pertimescat cor vestrum, nolite metuere, nolite
not fear heart you do not fear, do not
cedere nec formidetis eos, 20:4 quia Dominus Deus
yield or flinch them; 20: 4 because Lord God
vester incedit vobiscum et pro vobis contra
your advances with and for you against
adversarios vestros dimicabit, ut eruat vos de
opponents your fight as rescue you of
periculo'. 20:5 Praefecti quoque per singulas turmas,
risk. ' 20: 5 Captains also by each companies,
audiente exercitu, proclamabunt: 'Quis est homo, qui
hearing army Has: 'Who is man, that
aedificavit domum novam et non dedicavit eam?
built home new and not dedicated it?
Vadat et revertatur in domum suam, ne forte
Go and return in home his do not perhaps
moriatur in bello, et alius dedicet illam. 20:6 Quis
dies in war and other dedicate her. 20: 6 Who
est homo, qui plantavit vineam et necdum
is man, that planted vineyard and not yet
vindemiavit eam? Vadat et revertatur in domum
vintage it? Go and return in home
suam, ne forte moriatur in bello, et alius homo
his do not perhaps dies in war and other man
vindemiet illam. 20:7 Quis est homo, qui despondit
gather her. 20: 7 Who is man, that betrothed
uxorem et non accepit eam? Vadat et revertatur in
wife and not he received it? Go and return in
domum suam, ne forte moriatur in bello, et alius
home his do not perhaps dies in war and other

homo accipiat eam'. 20:8 His dictis, addent reliqua
man take it '. 20: 8 these said, add other
et loquentur ad populum: 'Quis est homo
and speak to people; 'Who is man
formidulosus et corde pavido? Vadat et revertatur
frightening and heart fearful? Go and return
in domum suam, ne pavere faciat corda fratrum
in home his do not grieved do hearts brothers
suorum, sicut ipse timore perterritus est'. 20:9
their as he fear terrified He is. ' 20: 9
Cumque praefecti finem loquendi ad populum
when Governors end speech to people
fecerint, constituentur duces exercitus in capite
they do not, appointed leaders army in head
populi. 20:10 Si quando accesseris ad expugnandam
people. 20:10 If when approach to attack
civitatem, offeres ei primum pacem; 20:11 si receperit
city offer it first peace; 20:11 if welcome
et aperuerit tibi portas, cunctus populus, qui in ea
and open you gates, all people; that in it
est, serviet tibi sub tributo. 20:12 Sin autem foedus
is serve you under tax. 20:12 Sin Now treaty
inire noluerit et coeperit contra te bellum,
enter will not and begin against you war;
oppugnabis eam. 20:13 Cumque tradiderit Dominus
attack her. 20:13 when delivers Lord
Deus tuus illam in manu tua, percuties omne, quod
God your it in hand your strike all that
in ea generis masculini est, in ore gladii 20:14
in it race male is in mouth sword 20:14
absque mulieribus et infantibus, iumentis et ceteris,
without women and infants, cattle and the other,
quae in civitate sunt. Omnem praedam hanc
which in city They are. all prey this
diripies tibi et comedes de spoliis hostium tuorum,
pills you and eat of spoils the enemy your
quae Dominus Deus tuus dederit tibi. 20:15 Sic
which Lord God your give to you. 20:15 so
facies cunctis civitatibus, quae a te procul valde
face all cities which from you at very
sunt et non sunt de gentium istarum urbibus, quas
are and not are of nations these cities which

in possessionem accepturus es. 20:16 De his autem
in possession take art. 20:16 The these Now
civitatum, quae dabuntur tibi, nullum omnino
cities which given you no at
permittes vivere, 20:17 sed interficies in ore gladii,
permit live, 20:17 but kill in mouth swords,
Hetthaeum videlicet et Amorraeum et Chananaeum,
Hittite the and Amorites and Canaanites
Pherezaeum et Hevaeum et Iebusaeum, sicut
Per'izzites and Hevi and Jebusites as
praecepit tibi Dominus Deus tuus, 20:18 ne forte
charged you Lord God your 20:18 do not perhaps
doceant vos facere cunctas abominationes, quas ipsi
teach you do all abominations, which they
operati sunt diis suis, et peccetis in Dominum Deum
operated are other their and sin in Lord God
vestrum. 20:19 Quando obsederis civitatem multo
of you. 20:19 when blockade city more
tempore et munitionibus circumdederis, ut expugnes
time and fortresses around it, as capture
eam, non immittes securim in arbores eius, de
it not send ax in trees his of
quibus vesci potes, nec succidas eas. Numquid homo
which eat you can, or Cut them. Do man
est arbor campi, ut eam obsideas? 20:20 Si qua
is tree The fields as it obsessed? 20:20 If which
autem ligna non sunt pomifera, succide illa et
Now timber not are food; cut that and
exstrue machinas, donec capias civitatem, quae contra
build engines; until 're city which against
te dimicat. 21:1 Quando inventum fuerit in terra,
you fights. 21: 1 when found be in land,
quam Dominus Deus tuus daturus est tibi, hominis
than Lord God your give is you man
cadaver occisi, et ignoratur caedis reus, 21:2
corpse killed, and unknown murder the defendant, 21: 2
egredientur maiores natu et iudices tui et metientur
issue greater birth and judges your and measure
a loco cadaveris singularum per circuitum spatia
from place corpse each by about spaces
civitatum 21:3 et, quam viciniorem ceteris esse
states 21: 3 and, than nearby other be

perspexerint, seniores civitatis illius tollent vitulam de
victim elders city of take heifer of
armento, quae non traxit iugum nec terram scidit
herd, which not He drew yoke or land rent
vomere, 21:4 et ducent eam ad torrentem
The ploughshare 21: 4 and lead it to torrent
perennem, ubi numquam aratum est nec seminatum,
perennial, where never plowed is or sown;
et caedent apud eum cervices vitulae; 21:5
and beat in it neck heifer; 21: 5
accedentque sacerdotes filii Levi, quos elegerit
And the priests children Levi which choose
Dominus Deus tuus, ut ministrent ei et benedicant
Lord God your as minister it and thanks
in nomine eius, et ad verbum eorum omnis causa
in name his and to word their all cause
et omnis percussio iudicetur. 21:6 Et omnes maiores
and all beat judged. 21: 6 The all greater
natu civitatis illius, qui prope interfectum sunt,
birth city of that close killed are
lavabunt manus suas super vitulam, quae apud
wash hand their over heifer which in
torrentem percussa est, 21:7 et dicent: ‘Manus
torrent percussive is 21: 7 and say: 'hands
nostrae non effuderunt hunc sanguinem, nec oculi
our not shed this blood or eyes
nostri viderunt; 21:8 propitius esto populo tuo Israel,
our they saw; 21: 8 pardon be people your Israel
quem redemisti, Domine, et non reputes sanguinem
which redeemed, Sir, and not Count blood
innocentem in medio populi tui Israel’. Et auferetur
innocent in the people your Israel ‘. The fail
ab eis reatus sanguinis. 21:9 Tu autem removebis
from them debt of blood. 21: 9 You Now remove
innocentem cruorem, cum feceris, quod rectum est in
innocent blood with you do that right is in
oculis Domini. 21:10 Si egressus fueris ad pugnam
eyes Lord. 21:10 If out you to fight
contra inimicos tuos, et tradiderit eos Dominus Deus
against enemies your and delivers them Lord God
tuus in manu tua, captivosque duxeris 21:11 et
your in hand your prisoners lead 21:11 and

videris in numero captivorum mulierem pulchram et
see in number captives woman beautiful and
adamaveris eam voluerisque habere uxorem, 21:12
enamored it wilt have his wife, 21:12
introduces eam in domum tuam. Quae radet
bring it in home Your. What shave
caesariem et circumcidet ungues 21:13 et deponet
hair and pare claws 21:13 and take off
vestem captivitatis sedensque in domo tua flebit
clothing taking she in house your mourn her
patrem et matrem suam uno mense; et postea
father and mother his one month; and later
intrabis ad eam sociaberisque illi, et erit uxor tua.
go to it sociaberisque they and will be wife Your.
21:14 Sin autem postea non sederit animo tuo,
21:14 Sin Now later not sits mind your
dimittes eam liberam; nec vendere poteris pecunia
let it free; or sell You can money
nec opprimere per potentiam, quia humiliasti eam.
or force by power, because submitted her.
21:15 Si habuerit homo uxores duas, unam dilectam
21:15 If has man wives two, one love
et alteram odiosam, genuerintque ei liberos, et fuerit
and other unloved, have it free and be
filius odiosae primogenitus, 21:16 volueritque
son hers firstborn 21:16 Then it
substantiam inter filios suos dividere, non poterit
substance between children their divide not can
filius dilectae facere primogenitum et praeferre filio
son dear do first and prefer son
odiosae, 21:17 sed filium odiosae agnoscet
hers, 21:17 but son hers acknowledge
primogenitum dabitque ei de cunctis, quae habuerit,
first give it of all which have,
duplicia; iste est enim principium roboris eius, et
double; this is For beginning stamina his and
huic debentur primogenita. 21:18 Si genuerit homo
this due birthright. 21:18 If fathers man
filius contumacem et protervum, qui non audiat
son stubborn and unruly, that not listen
patris aut matris imperium et coercitus oboedire
father or mother government and slighteth obey

contempserit, 21:19 apprehendent eum et ducent ad
disobeys 21:19 hold it and lead to
seniores civitatis suae et ad portam iudicii 21:20
elders city his and to gate judgment 21:20
dicentque ad eos: 'Filius noster iste protervus et
say to them: 'Son our this recalcitrant and
contumax est: monita nostra audire contemnit,
contumacious is: warnings our listen despises
comissionibus vacat et luxuriae atque conviviis
rioting vacated and luxury and banquets
potatorum'. 21:21 Lapidibus eum obruent viri
drinkers. ' 21:21 stones it drown men
civitatis, et morietur, ut auferatis malum de medio
city and die, as away evil of the
vestri, et universus Israel audiens pertimescat. 21:22
your and all Israel hearing and fear. 21:22
Quando peccaverit homo, quod morte plectendum est,
when sin man, that death crime is
et occisum appenderis in patibulo, 21:23 non
and slain hang in gallows 21:23 not
permanebit cadaver eius in ligno; sed in eadem die
continue corpse his in wood; but in same day
sepelietur, quia maledictus a Deo est, qui pendet
funeral because cursed from God is that hang
in ligno; et nequaquam contaminabis terram tuam,
in wood; and no defile land your
quam Dominus Deus tuus dederit tibi in
than Lord God your give you in
possessionem. 22:1 Non videbis bovem fratris tui aut
possession. 22: 1 no see ox brother your or
ovem errantem et praeteribis, sed reduces fratri tuo;
sheep wandering and ignore it; but back brother you;
22:2 si autem non est prope frater tuus nec nosti
22: 2 if Now not is close brother your or you know
eum, duces in domum tuam, et erunt apud te
him, leaders in home your and will be in you
quamdiu quaerat ea frater tuus et recipiat. 22:3
As long as asks it brother your and receive. 22: 3
Similiter facies de asino et de vestimento et de
Similarly, face of ass and of clothing and of
omni re fratris tui, quae perierit: si inveneris eam,
all re brother your which lost: if find it

ne subtrahas te. 22:4 Si videris asinum fratris tui
do not eliminating You. 22: 4 If see ass brother your
aut bovem cecidisse in via, non subtrahes te, sed
or ox The fallen in way, not subtract you but
sublevabis cum eo. 22:5 Non induetur mulier veste
to lift with the fact. 22: 5 no wear woman clothing
virili, nec vir utetur veste feminea: abominabilis
male, or man use clothing woman; abominably
enim apud Dominum Deum tuum est omnis, qui
For in Lord God your is all that
facit haec. 22:6 Si ambulans per viam, in arbore vel
does this. 22: 6 If walking by way, in tree or
in terra nidum avis inveneris et matrem pullis vel
in land nest bird find and mother colts or
ovis desuper incubantem, non sumes eam de filiis,
eggs top eggs not take it of children,
22:7 sed abire patieris matrem tenens filios, ut bene
22: 7 but go with mother holding children, as well
sit tibi, et longo vivas tempore. 22:8 Cum
is you and long live time. 22: 8 with
aedificaveris domum novam, facies murum tecto tuo
build home new face wall roof your
per circuitum, ne adducas sanguinem super domum
by about, do not bring blood over home
tuam et sis reus, labente aliquo in praeceps
your and be the defendant, slip some in headlong
ruente. 22:9 Non seres vineam tuam altero semine,
the roof. 22: 9 no plant vineyard your other seed,
ne et sementis, quam sevisti, et quae nascuntur
do not and sowing, than sown and which grow
ex vinea, pariter sanctificentur. 22:10 Non arabis in
from vine, together sanctified. 22:10 no plow in
bove simul et asino. 22:11 Non indueris vestimento,
ox together and ass. 22:11 no wear cloth;
quod ex lana linoque contextum est. 22:12 Funiculos
that from wool and linen the context It is. 22:12 Bands
facies per quattuor angulos pallii tui, quo operieris.
face by four corners cloak your which cover.
22:13 Si duxerit vir uxorem et intraverit ad eam et
22:13 If marries man wife and enters to it and

postea odio habuerit eam 22:14 imputaveritque ei
later hatred has it 22:14 occasions it
obiciens ei nomen pessimum et dixerit: 'Uxorem
trial it name worst and says: 'wife
hanc accepi et ingressus ad eam non inveni
this I received and entry to it not I found
virginem', 22:15 tollent pater et mater eius et
Virgin ' 22:15 take father and mother his and
ferent secum signa virginitatis eius ad seniores
bring with standards virginity his to elders
urbis, qui in porta sunt, 22:16 et dicet pater:
city that in gate are 22:16 and say father:
'Filiam meam dedi huic uxorem, quam, quia odit,
'daughter I I this his wife, than, because hates
22:17 imponit ei nomen pessimum, ut dicat: Non
22:17 imposes it name the worst, as to say: no
inveni filiam tuam virginem; et ecce haec sunt
I found daughter your a maid; and See this are
signa virginitatis filiae meae'. Expandent
standards virginity daughters My '. spread
vestimentum coram se nioribus civitatis. 22:18
clothing before he elders city. 22:18
Apprehendentque senes urbis illius virum et
take the elderly city of man and
verberabunt illum 22:19 condemnantes insuper
beat it 22:19 Condemning In addition,
centum siclis argenti, quos dabunt patri puellae,
one hundred pieces silver which they give father girls,
quoniam diffamavit nomen pessimum super virginem
for defamed name worst over virgin
Israel; habebitque eam uxorem et non poterit
Israel; have it wife and not can
dimittere eam omnibus diebus vitae suae. 22:20 Quod
release it all days life His. 22:20 The
si verum est, quod obicit, et non est in puella
if true is that tokens and not is in girl
inventata virginitas, 22:21 educant eam ad fores domus
found virginity 22:21 formation it to doors house
patris sui, et lapidibus obruent viri civitatis eius, et
father s and stones drown men city his and

moriatur, quoniam fecit nefas in Israel, ut
die, for he crime in Israel as
fornicaretur in domo patris sui; et auferes malum
whore in house father s; and purge evil
de medio tui. 22:22 Si inventus fuerit vir dormiens
of the You. 22:22 If found be man sleeping
cum uxore alterius, uterque morietur, id est adulter
with wife other each die, that is adulterer
et adultera; et auferes malum de Israel. 22:23 Si
and adulteress; and purge evil of Israel. 22:23 If
puellam virginem desponsatam viro invenerit aliquis
girl virgin espoused man finds one
in civitate et concubuerit cum illa, 22:24 educetis
in city and sex with that 22:24 shall bring
utrumque ad portam civitatis illius et lapidibus
both to gate city of and stones
obruetis, et morientur: puella quia non clamavit,
lie and die; girl because not he cried,
cum esset in civitate, vir quia humiliavit uxorem
with was in city man because humbled wife
proximi sui; et auferes malum de medio tui. 22:25
neighbor s; and purge evil of the You. 22:25
Sin autem in agro reppererit vir puellam, quae
Sin Now in field finds man girl, which
desponsata est, et apprehendens concubuerit cum illa,
espoused is and taking sex with that
ipse morietur solus; 22:26 puella nihil patietur nec
he die only; 22:26 girl nothing will or
est rea mortis, quoniam sicut vir consurgit contra
is guilty death for as man rises against
fratrem suum et occidit eum, ita et puella perpressa
brother his and sets him, so and girl undergone
est: 22:27 sola erat in agro, clamavit puella
is: 22:27 only was in field cried girl
desponsata, et nullus affuit, qui liberaret eam. 22:28
wedded and no fawning that free her. 22:28
Si invenerit vir puellam virginem, quae non habet
If finds man girl virgin, which not has
sponsum, et apprehendens concubuerit cum ea, et
spouse, and taking sex with it and

res ad iudicium venerit, 22:29 dabit, qui dormivit
business to judgment come, 22:29 yield, that slept
cum ea, patri puellae quinquaginta siclos argenti et
with it father girls fifty sides silver and
habebit eam uxorem, quia humiliavit illam: non
have it his wife, because humbled that: not
poterit dimittere eam cunctis diebus vitae suae. 23:1
can release it all days life His. 23: 1
Non accipiet homo uxorem patris sui nec revelabit
no take man wife father s or open
operi mentum eius. 23:2 Non intrabit eunuchus,
work chin her. 23: 2 no enter The official,
attritis vel amputatis testiculis et absciso veretro,
failed or cut testicles and cut yard
ecclesiam Domini. 23:3 Non ingreditur mamzer in
church Lord. 23: 3 no enter the assembly in
ecclesiam Domini neque decima generatione. 23:4
church of or tenth generation. 23: 4
Ammonites et Moabites etiam in decima generatione
Ammonite and Moabite also in tenth generation
non intrabunt ecclesiam Domini in aeternum, 23:5
not enter church of in ever, 23: 5
quia noluerunt vobis occurrere cum pane et aqua
because would not you meet with bread and water
in via, quando egressi estis de Aegypto, et quia
in way, when out you of Egypt and because
conduxerunt contra te Balaam filium Beor de
paid against you Balaam son Beer, of
Phethor in Aramnaharaim, ut malediceret tibi; 23:6
Pethor in Mesopotamia, as curse you; 23: 6
et noluit Dominus Deus tuus audire Balaam
and He would not Lord God your listen Balaam
vertitque tibi maledictionem eius in benedictionem, eo
He turned you curse his in thanks, it
quod diligeret te. 23:7 Non facies cum eis pacem
that love You. 23: 7 no face with them peace
nec quaeres eis bona cunctis diebus vitae tuae in
or seek them good all days life your in
sempiternum. 23:8 Non abominaberis Idumaeum,
ever. 23: 8 no abhor Edomite

quia frater tuus est, nec Aegyptium, quia advena
because brother your is or Egyptian because alien
fuisti in terra eius: 23:9 qui nati fuerint ex eis
You in land his 23: 9 that born they from them
tertia generatione, intrabunt ecclesiam Domini. 23:10
third generation, enter church Lord. 23:10
Quando egressus fueris adversus hostes tuos in
when out you against enemies your in
pugnam, custodies te ab omni re mala. 23:11 Si
fight, keep you from all re bad. 23:11 If
fuerit apud te homo, qui nocturno pollutus sit
be in you man, that night unclean is
somnio, egredietur extra castra et non revertetur,
dream Unleashed outside camp and not return
23:12 priusquam ad vesperam lavetur aqua; et ad
23:12 before to evening washed water; and to
solis occasum regredietur in castra. 23:13 Habebis
sun West return; in camp. 23:13 You must have
locum extra castra, ad quem egrediaris ad requisita
place outside camp to which out to requirements
naturae 23:14 gerens paxillum in balteo; cumque
nature 23:14 wearing paddle in weapon; when
sederis foris, fodies foveam et egesta humo operies.
seat outside, dress pit and with the ground cover.
23:15 Dominus enim Deus tuus ambulat in medio
23:15 Lord For God your walks in the
castrorum tuorum, ut eruat te et tradat tibi
camp your as rescue you and give up you
inimicos tuos; sint castra tua sancta, et nihil in eis
enemies your; are camp your holy, and nothing in them
videat foeditatis nec derelinquat te. 23:16 Non trades
see indecent or leave You. 23:16 no deliver
servum domino suo, qui ad te confugerit: 23:17
slave the his that to you flee; 23:17
habitabit tecum in medio tui in loco, quem elegerit
live with in the your in place which choose
in una urbium tuarum, quae placuerit ei, nec
in one cities your which please to or
contristes eum. 23:18 Non erit prostibulum sacrum
wrong him. 23:18 no will be prostitution sacred

de filiabus Israel, nec scortator sacer de filiis Israel.
of daughters Israel or sodomite sacred of children Israel.

23:19 Non offeres mercedem prostibuli nec pretium
23:19 no offer wages whore or price

canis in domo Domini Dei tui, quidquid illud est,
dog in house of God your whatever it is

quod voveris, quia abominatio est utrumque apud
that vow because abomination is both in

Dominum Deum tuum. 23:20 Non fenerabis fratri tuo
Lord God Your. 23:20 no lend brother your

ad usuram pecuniam nec alimenta nec quamlibet
to interest money or food or each

aliam rem, 23:21 sed alieno fenerabis. Fratri autem
other thing 23:21 but another lend. brother Now

tuo absque usura id, quo indiget, commodabis, ut
your without using ie, which needs interest; as

benedicat tibi Dominus Deus tuus in omni opere tuo
bless you Lord God your in all work your

in terra, ad quam ingredieris possidendam. 23:22
in land, to than goest possess. 23:22

Cum voveris votum Domino Deo tuo, non tardabis
with vow vote Lord God your not delay

reddere; quia requirit illud Dominus Deus tuus a
pay; because search it Lord God your from

te, et reputabitur tibi in peccatum. 23:23 Si nolueris
you and be counted you in sin. 23:23 If refuse

polliceri, absque peccato eris; 23:24 quod autem
promise, without sin You will be; 23:24 that Now

egressum est de labiis tuis, observabis et facies, sicut
out is of lips your mark and face, as

promisisti Domino Deo tuo: propria voluntate et ore
promised Lord God you; own will and mouth

tuo locutus es. 23:25 Ingressus vineam proximi tui
your said art. 23:25 Entry vineyard neighbor your

comede uvas, quantum tibi placuerit; in sporta autem
eat grapes; as far as you please; in basket Now

ne efferas tecum. 23:26 Si intraveris in segetem
do not container with you. 23:26 If go in corn

amici tui, franges spicas manu; falce autem non
friends your break corn hand; scythe Now not

metes. 24:1 Si acceperit homo uxorem et habuerit
you reap. 24: 1 If take man wife and has
eam, et non invenerit gratiam ante oculos eius
it and not finds thanks before eyes his
propter aliquam foeditatem, et scripserit libellum
for some the horrors, and wrote bill
repudii dederitque in manu illius et dimiserit eam
divorce given in hand of and releases it
de domo sua, 24:2 cumque egressa alterius uxor
of house his 24: 2 when came out other wife
facta fuerit, 24:3 et ille quoque oderit eam
made it 24: 3 and he also hate it
dederitque ei libellum repudii et dimiserit de domo
given it bill divorce and releases of house
sua, vel mortuus fuerit, 24:4 non poterit prior
his or dead it 24: 4 not can first
maritus recipere eam in uxorem, quia polluta est;
The husband receive it in his wife, because polluted it is;
hoc esset abominatio coram Domino. Ne peccare
this was abomination before Lord. Do not sin
facias terram tuam, quam Dominus Deus tuus
do land your than Lord God your
tradiderit tibi possidendam. 24:5 Cum acceperit homo
delivers you possess. 24: 5 with take man
nuper uxorem, non procedet ad bellum, nec ei
lately his wife, not proceed to war; or it
quippiam necessitatis iniungetur publicae, sed vacabit
any need charged state, but occupied
liber domui suae, ut uno anno laetetur cum uxore
free house his as one year Let with wife
sua. 24:6 Non accipies loco pignoris molam vel
their own. 24: 6 no take place pledge mill or
superiorem lapidem molarem, quia animam suam
higher stone molar, because life his
apposuit tibi. 24:7 Si deprehensus fuerit homo
set to you. 24: 7 If detected be man
rapiens unum de fratribus suis de filiis Israel et,
ramping one of brothers their of children Israel and,
vendito eo, accipiens pretium, interficietur; et auferes
sale it taking price death; and purge

malum de medio tui. 24:8 Observa diligenter, si
evil of the You. 24: 8 Observe carefully, if
incurras plagam leproae, quaecumque docuerint vos
fall side leprosy, whatever show you
sacerdotes levitici generis; quod praecepi eis, implete
priests Levi race; that command them, fill
sollicite. 24:9 Memento, quae fecerit Dominus Deus
carefully. 24: 9 Remember, which do Lord God
tuus Mariae in via, cum egrederemini de Aegypto.
your Mary in way, with out of Egypt.
24:10 Cum mutuum dabis proximo tuo rem
24:10 with mutual give next your business
aliquam, non ingredieris domum eius, ut pignus
some, not goest home his as pledge
auferas, 24:11 sed stabis foris, et ille tibi pignus
away, 24:11 but wait outside, and he you pledge
proferet, quod habuerit. 24:12 Sin autem pauper est,
bring forth, that have. 24:12 Sin Now poor is
non pernoctabit apud te pignus, 24:13 sed statim
not overnight in you pledge 24:13 but immediately
reddes ei ad solis occasum, ut dormiens in
Pay it to sun West, as sleeping in
vestimento suo benedicat tibi, et habeas iustitiam
clothing his bless you and have justice
coram Domino Deo tuo. 24:14 Non negabis mercedem
before Lord God your. 24:14 no thrice wages
indigentis et pauperis ex fratribus tuis sive advenis,
requiring and poor from brothers your or new arrivals
qui tecum morantur in terra intra portas tuas, 24:15
that with delay in land within gates your 24:15
sed eadem die reddes ei pretium laboris sui ante
but same day Pay it price labor s before
solis occasum, quia pauper est, et illud desiderat
sun West, because poor is and it desires
anima sua; ne clamet contra te ad Dominum,
soul their own; do not claims against you to Lord,
et reputetur tibi in peccatum. 24:16 Non occidentur
and reputed you in sin. 24:16 no put
patres pro filiis, nec filii pro patribus, sed
fathers for children, or children for fathers, but

unusquisque pro peccato suo morietur. 24:17 Non
each for sin his die. 24:17 no
pervertes iudicium advenae et pupilli nec auferes
pervert judgment aliens and orphans or purge
pignoris loco viduae vestimentum. 24:18 Memento
pledge place widow clothing. 24:18 Remember
quod servieris in Aegypto, et eruerit te Dominus
that serve in Egypt and delivered you Lord
Deus tuus inde; idcirco praecipio tibi, ut facias hanc
God your thence; therefore command you as do this
rem. 24:19 Quando messueris segetem in agro tuo et
thing. 24:19 when you reap corn in field your and
oblitus manipulum reliqueris, non reverteris, ut tollas
forgotten sheaf left, not return as take
eum, sed advenam et pupillum et viduam auferre
him, but the stranger and orphan and widow take
patieris, ut benedicat tibi Dominus Deus tuus in
keeping as bless you Lord God your in
omni opere manuum tuarum. 24:20 Si fruges
all work hands Your. 24:20 If crops
collegeris olivarum, quidquid remanserit in arboribus,
gathered olive whatever left in trees
non reverteris, ut colligas, sed relinques advenae,
not return as collect, but leave The newcomers
pupillo ac viduae. 24:21 Si vindemiaveris vineam
minor and widows. 24:21 If vintage vineyard
tuam, non colliges remanentes racemos, sed cedent in
your not gather remaining clusters but wave in
usus advenae, pupilli ac viduae. 24:22 Memento
use The newcomers orphans and widows. 24:22 Remember
quod et tu servieris in Aegypto; et idcirco
that and you serve in Egypt; and therefore
praecipio tibi, ut facias hanc rem. 25:1 Si fuerit
command you as do this thing. 25: 1 If be
causa inter aliquos, et interpellaverint iudices, quem
cause between some; and call gentlemen, which
iustum esse perspexerint, illi iustitiae palmam dabunt;
just be victim they justice prize they give;
quem impium, condemnabunt impietatis. 25:2 Sin
which impious condemn impiety. 25: 2 Sin

autem iudex eum, qui peccavit, dignum viderit plagis,
Now judge him, that offender meet see stripes,
prosternet et coram se faciet verberari; pro mensura
throw and before he will beaten; for The measure
peccati erit et plagarum modus, 25:3 ita dumtaxat,
sin will be and stripes mode, 25: 3 so provided
ut quadragenarium numerum non excedant, ne
as forty number not exceed: do not
ultra percussus plagis multis et foede laceratus ante
more struck stripes many and foully hacked before
oculos tuos abeat frater tuus. 25:4 Non ligabis os
eyes your degraded brother Your. 25: 4 no Brand mouth
bovis terentis in area fruges tuas. 25:5 Quando
ox treads in area crops your. 25: 5 when
habitaverint fratres simul, et unus ex eis
live brothers at the same time, and one from them
absque filio mortuus fuerit, uxor defuncti non nubet
without son dead it wife deceased not marry
foras alteri, sed accipiet eam frater eius uxorem et
out the other; but take it brother his wife and
suscitabit semen fratris sui; 25:6 et primogenitum
up seed brother s; 25: 6 and first
ex ea filium nomine illius appellabit, ut non
from it son name of call, as not
deleatur nomen eius ex Israel. 25:7 Sin autem
blotted name his from Israel. 25: 7 Sin Now
noluerit accipere uxorem fratris sui, quae ei lege
will not take wife brother s which it law
debetur, perget mulier ad portam civitatis et
due to will continue woman to gate city and
interpellabit maiores natu dicetque: ‘Non vult frater
call greater birth Underneath ‘I do not will brother
viri mei suscitare nomen fratris sui in Israel nec me
men my stir name brother s in Israel or I
in coniugium sumere’; 25:8 statimque accersiri eum
in marriage take ‘; 25: 8 immediately call it
facient et interrogabunt. Si responderit: ‘Nolo
do and they ask. If answer: ‘I do not want
eam uxorem accipere’, 25:9 accedet mulier ad eum
it wife take ‘ 25: 9 approach woman to it

coram senioribus et tollet calceamentum de pede
before elders and take off shoes of foot
eius spuetque in faciem illius et dicet: 'Sic fit
his spit in face of and He will say: 'So becomes
homini, qui non aedificat domum fratris sui'. 25:10
man that not builds home brother 's. 25:10
Et vocabitur nomen illius in Israel: 'Domus
The call name of in Israel: 'Home
discalceati'. 25:11 Si habuerint inter se iurgium
unshod. 25:11 If have between he chiding
viri, et unus contra alterum rixari coeperit,
Gentlemen, and one against other fight begins
volensque uxor alterius eruere virum suum de manu
I wanted to wife other Free man his of hand
fortioris, miserit manum et apprehenderit verenda
strikes sent hand and apprehendeth secrets
eius, 25:12 abscedes manum illius nec flecteris super
his 25:12 off hand of or moved over
eam ulla misericordia. 25:13 Non habebis in sacculo
it any mercy. 25:13 no have in bag
tuo diversa pondera maius et minus; 25:14 nec erit
your different weights more and less; 25:14 or will be
in domo tua ephi maius et minus. 25:15 Pondus
in house your ephah more and less. 25:15 weight
habebis iustum et verum, et ephi iustum et verum
have just and true and ephah just and true
erit tibi, ut multo vivas tempore super terram,
will be you as more live time over land
quam Dominus Deus tuus dederit tibi. 25:16
than Lord God your give to you. 25:16
Abominatur enim Dominus tuus eum, qui facit haec,
abomination For Lord your him, that does Thus,
et aversatur omnem iniustitiam. 25:17 Memento quae
and aversion all injustice. 25:17 Remember which
fecerit tibi Amalec in via, quando egrediebaris ex
do you Amalek in way, when out from
Aegypto; 25:18 quomodo occurrerit tibi et omnes
Egypt; 25:18 how meet you and all
extremos agminis tui, qui lassi residebant, ceciderit,
hindmost column; your that weary residence, fall,

quando tu eras fame et labore confectus, et non
when you tomorrow hunger and Data He had and not

timuerit Deum. 25:19 Cum ergo Dominus Deus tuus
fears God. 25:19 with So Lord God your

dederit tibi requiem a cunctis per circuitum
give you rest from all by about

inimicis tuis in terra, quam tibi daturus est, delebis
enemies your in land, than you give is dooming

nomen Amalec sub caelo: cave, ne obliviscaris!
name Amalek under heaven: Take care, do not Forget!

26:1 Cumque intraveris terram, quam Dominus Deus
26: 1 when go land than Lord God

tuus tibi daturus est possidendam, et obtinueris
your tibi give is heritage; and possessest

eam atque habitaveris in illa, 26:2 tolles primitias de
it and home in that 26: 2 take the contributions of

cunctis frugibus agri, quas collegeris de terra tua,
all corn field which gathered of land your

quam Dominus Deus tuus dabit tibi, et pones in
than Lord God your will you and Put the in

cartallo pergesque ad locum, quem Dominus Deus
basket travel to place which Lord God

tuus elegerit, ut ibi habitet nomen eius, 26:3
your choose, as there live name his 26: 3

accedesque ad sacerdotem, qui fuerit in diebus illis,
Present to the priest; that be in days those

et dices ad eum: 'Profiteor hodie coram Domino
and say to him: 'I profess today before Lord

Deo tuo quod ingressus sim terram, pro qua iuravit
God your that entry I land for which He swore

patribus nostris, ut daret eam nobis'. 26:4
fathers our as give it to us. ' 26: 4

Suscipiensque sacerdos cartallum de manu tua ponet
take The priest basket of hand your put

ante altare Domini Dei tui, 26:5 et loqueris in
before altar of God your 26: 5 and speak in

conspectu Domini Dei tui: 'Syrus vagus erat
before of God you: 'The Syrian unpredictable was

pater meus et descendit in Aegyptum et ibi
father my and down in Egypt and there

peregrinatus est in paucissimo numero; crevitque in
sojourned is in small number; He grew in
gentem magnam ac robustam et infinitae
nation great and strong and unlimited
multitudinis. 26:6 Afflixeruntque nos Aegyptii et
community. 26: 6 maltreated we Egyptians and
persecuti sunt imponentes onera gravissima. 26:7 Et
pursued are set load very important. 26: 7 The
clamavimus ad Dominum, Deum patrum nostrorum,
cried to Lord, God fathers our
qui exaudivit nos et respexit humilitatem nostram et
that He heard we and He looked humility our and
laborem atque angustias, 26:8 et eduxit nos Dominus
labor and straits, 26: 8 and brought we Lord
de Aegypto in manu forti et brachio extento, in
of Egypt in hand strong and arm outstretched, in
ingenti pavore, in signis atque portentis, 26:9 et
great terror, in standards and wonders 26: 9 and
introduxit ad locum istum et tradidit nobis terram
He brought to place this and delivered us land
hanc lacte et melle manantem. 26:10 Et ecce nunc
this milk and honey dripping. 26:10 The See now
attuli primitias frugum terrae, quam dedisti mihi,
I brought contributions cereals earth than You I
Domine'. Et dimittes eas in conspectu Domini Dei
O'. The let them in before of God
tui et adorato Domino Deo tuo. 26:11 Et epulaberis
your and adore Lord God your. 26:11 The rejoice
in omnibus bonis, quae Dominus Deus tuus dederit
in all goods which Lord God your give
tibi et domui tuae, tu et Levites et advena, qui
you and house your you and Levite and The stranger, that
tecum est. 26:12 Quando compleveris decimam
with It is. 26:12 when end tenth
cunctarum frugum tuarum, anno tertio, anno
all cereals your year third, year
decimarum, et dederis Levitae et advenae et pupillo
quarts and give Levites and aliens and minor
et viduae, ut comedant intra portas tuas et
and widows, as eat within gates I and

saturentur, 26:13 loqueris in conspectu Domini Dei
saturated, 26:13 speak in before of God
tui: 'Abstuli, quod sanctificatum est, de domo mea
you: 'I have taken; that sanctuary is of house my
et dedi illud Levitae et advenae, pupillo ac
and I it Levites and The newcomers minor and
viduae, sicut iussisti mihi; non praeterivi mandata
widows, as command, me; not I passed commands
tua nec sum oblitus imperii tui, 26:14 non comedi
your or I forgotten empire your 26:14 not I ate
ex eis in luctu meo nec separavi ex eis in
from them in mourning I or separated from them in
qualibet immunditia nec expendi ex his quidquam
each impurity or spent from these or
mortuo: oboedivi voci Domini Dei mei et feci omnia,
the dead; hearkened voice of God my and I all
sicut praecepisti mihi. 26:15 Respice de habitaculo
as command to me. 26:15 Look of habitation
sancto tuo, de caelo, et benedic populo tuo Israel
St. your of heaven and bless people your Israel
et terrae, quam dedisti nobis, sicut iurasti patribus
and earth than You us as You swore fathers
nostris, terrae lacte et melle mananti'. 26:16 Hodie
our earth milk and honey flowing. ' 26:16 today
Dominus Deus tuus mandavit tibi, ut facias praecepta
Lord God your charge you as do rules
haec atque iudicia et custodias et impleas illa ex
this and judgments and prisons and do that from
toto corde tuo et ex tota anima tua. 26:17
all heart your and from all soul Your. 26:17
Dominum elegisti hodie, ut sit tibi Deus, et
Lord You have chosen today, as is you God, and
ambules in viis eius et custodias praecepta illius et
walk in ways his and prisons rules of and
mandata atque iudicia et oboedias eius imperio;
commands and judgments and obey his government;
26:18 et Dominus elegit te hodie, ut sis ei populus
26:18 and Lord he chose you today, as be it people
peculiaris, sicut locutus est tibi, et custodias omnia
special as said is you and prisons all

mandata illius, 26:19 et faciat te excelsiorem cunctis
commands of 26:19 and do you higher all
gentibus, quas creavit in laudem et nomen et
nations, which created in praise and name and
gloriam suam, ut sis populus sanctus Domini Dei tui,
glory his as be people St. of God your
sicut locutus est'. 27:1 Praecepit autem Moyses et
as said He is. ' 27: 1 charged Now Moses and
seniores Israel populo dicentes: ' Custodite omne
elders Israel people saying: ' Keep all
mandatum, quod praecipio vobis hodie. 27:2 Cumque
command that command you today. 27: 2 when
transieritis Iordanem in terram, quam Dominus Deus
crossed Jordan in land than Lord God
tuus dabit tibi, eriges ingentes lapides et calce
your will you Set up the huge stones and lime
obduces eos, 27:3 ut possis in eis scribere omnia
overlay them; 27: 3 as you can in them write all
verba legis huius, Iordane transmisso, ut introeas
words law this, Jordan crossing as enter
terram, quam Dominus Deus tuus dabit tibi, terram
land than Lord God your will you land
lacte et melle manantem, sicut locutus est Dominus,
milk and honey honey as said is Lord,
Deus patrum tuorum, tibi. 27:4 Quando ergo
God fathers your to you. 27: 4 when So
transieritis Iordanem, erigite istos lapides, sicut ego
crossed Jordan, up these stones, as I
hodie praecipio vobis, in monte Hebal, et obduces
today command you in mount Ebal and overlay
eos calce; 27:5 et aedificabis ibi altare Domino Deo
them lime; 27: 5 and build there altar Lord God
tuo de lapidibus, quos ferrum non tetigit, 27:6 de
your of stones, which iron not touched, 27: 6 of
saxis impolitis, et offeres super eo holocausta
stones uncut and offer over it holocausts
Domino Deo tuo. 27:7 Et immolabis hostias pacificas
Lord God your. 27: 7 The offer victims peace
comedesque ibi et epulaberis coram Domino Deo
eat there and rejoice before Lord God
tuo; 27:8 et scribes super lapides omnia verba legis
you; 27: 8 and write over stones all words law

huius plane et lucide'. 27:9 Dixeruntque Moyses et
this clearly and clearly. ' 27: 9 said Moses and
sacerdotes levitici generis ad omnem Israel: '
priests Levi race to all Israel: '
Attende et audi, Israel: hodie factus es populus
Attend and listen, Israel: today he became you people
Domino Deo tuo; 27:10 audies vocem eius et facies
Lord God you; 27:10 hear voice his and face
mandata atque praecepta, quae ego praecipio tibi'.
commands and rules, which I command you '.
27:11 Praecepitque Moyses populo in die illo dicens:
27:11 charged Moses people in day that saying:
27:12 ' Hi stabunt ad benedicendum populo super
27:12 ' These stand to bless people over
montem Garizim, Iordane transmisso: Simeon, Levi,
mount Gerizim Jordan passing: Simeon Levi
Iudas, Issachar, Ioseph et Benjamin. 27:13 Et e
Judas Issachar Joseph and Benjamin. 27:13 The from
regione isti stabunt ad maledicendum in monte
region these stand to curse in mount
Hebal: Ruben, Gad et Aser et Zabulon, Dan et
Ebal Reuben Gad and Asher and Zebulon Dan and
Nephthali. 27:14 Et pronuntiabunt Levitae dicentque
Naphtali. 27:14 The narrabunt Levites say
ad omnes viros Israel excelsa voce: 27:15 'Maledictus
to all men Israel high voice: 27:15 'Cursed
homo, qui facit sculptile et conflatile, abominationem
man, that does graven and metal, abomination
Domini, opus manuum artificum, ponetque illud in
Lord, work hands artists, sets it in
abscondito'. Et respondebit omnis populus et dicet:
secret. ' The answer all people and He will say:
'Amen'. 27:16 'Maledictus, qui contemnit patrem
'Amen'. 27:16 Cursed that despises father
suum et matrem'. Et dicet omnis populus: 'Amen'.
his and mother ' The say all people; 'Amen'.
27:17 'Maledictus, qui transfert terminos proximi sui'.
27:17 Cursed that transfers border neighbor 's.
Et dicet omnis populus: 'Amen'. 27:18 'Maledictus,
The say all people; 'Amen'. 27:18 Cursed
qui errare facit caecum in itinere'. Et dicet omnis
that err does blind in the journey. ' The say all

populus: 'Amen'. 27:19 'Maledictus, qui pervertit
people; 'Amen'. 27:19 Cursed that perverts
iudicium advenae, pupilli et viduae'. Et dicet
judgment The newcomers orphans and Widows'. The say
omnis populus: 'Amen'. 27:20 'Maledictus, qui dormit
all people; 'Amen'. 27:20 Cursed that sleeps
cum uxore patris sui, quia revelat operimentum
with wife father s because reveals cover
lectuli eius'. Et dicet omnis populus: 'Amen'. 27:21
bed His. ' The say all people; 'Amen'. 27:21
'Maledictus, qui dormit cum omni iumento'. Et dicet
Cursed that sleeps with all beast. ' The say
omnis populus: 'Amen'. 27:22 'Maledictus, qui dormit
all people; 'Amen'. 27:22 Cursed that sleeps
cum sorore sua, filia patris sui sive matris suae'.
with sister his daughter father s or mother His own. '
Et dicet omnis populus: 'Amen'. 27:23 'Maledictus,
The say all people; 'Amen'. 27:23 Cursed
qui dormit cum socru sua'. Et dicet omnis
that sleeps with mother in law their own. ' The say all
populus: 'Amen'. 27:24 'Maledictus, qui clam
people; 'Amen'. 27:24 Cursed that secretly
percusserit proximum suum'. Et dicet omnis populus:
strike neighbor his own. ' The say all people;
'Amen'. 27:25 'Maledictus, qui accipit munera, ut
'Amen'. 27:25 Cursed that takes gifts; as
percutiat sanguinem innocentem'. Et dicet omnis
strike blood innocent. ' The say all
populus: 'Amen'. 27:26 'Maledictus, qui non
people; 'Amen'. 27:26 Cursed that not
permanet in sermonibus legis huius nec eos opere
remains in words law this or them work
perficit'. Et dicet omnis populus: 'Amen'. 28:1 Sin
perfects. ' The say all people; 'Amen'. 28: 1 Sin
audieris vocem Domini Dei tui, ut facias atque
you listen voice of God your as do and
custodias omnia mandata eius, quae ego praecipio
prisons all commands his which I command
tibi hodie, faciet te Dominus Deus tuus excelsiorem
you today, will you Lord God your higher

cunctis gentibus, quae versantur in terra, 28:2
all nations, which engaged in land, 28: 2
venientque super te universae benedictiones istae et
come over you all blessings these and
apprehendent te, si tamen vocem Domini Dei tui
hold you if yet voice of God your
audieris. 28:3 Benedictus tu in civitate et benedictus
heard of. 28: 3 Blessed you in city and blessed
in agro. 28:4 Benedictus fructus ventris tui et
in field. 28: 4 Blessed fruit belly your and
fructus terrae tuae fructusque iumentorum tuorum,
fruit earth your profits livestock your
partus armentorum tuorum et incrementum ovium
delivery herds your and growth sheep
tuarum. 28:5 Benedictum canistrum et pistrinum
Your. 28: 5 Benedict basket and bakery
tuum. 28:6 Benedictus eris et ingrediens et
Your. 28: 6 Blessed You will be and ingredient and
egrediens. 28:7 Dabit Dominus inimicos tuos, qui
going out. 28: 7 She will Lord enemies your that
consurgunt adversum te, corruentes in conspectu tuo;
Up against you fall in before you;
per unam viam venient contra te et per septem
by one way come against you and by seven
fugient a facie tua. 28:8 Emmittet Dominus
flee from the Your. 28: 8 send out Lord
benedictionem super cellaria tua et super omnia
thanks over chambers your and over all
opera manuum tuarum; benedicetque tibi in terra,
works hands your; bless you in land,
quam Dominus Deus tuus dabit tibi. 28:9 Suscitabit
than Lord God your will to you. 28: 9 establish
te Dominus sibi in populum sanctum, sicut iuravit
you Lord to in people holy as He swore
tibi, si custodieris mandata Domini Dei tui et
you if Beep commands of God your and
ambulaveris in viis eius. 28:10 Videbuntque omnes
walk in ways her. 28:10 H. all
terrarum populi quod nomen Domini invocatum sit
countries people that name of bears is

super te, et timebunt te. 28:11 Abundare te faciet
over you and fear You. 28:11 plenteous you will
Dominus omnibus bonis, fructu uteri tui et fructu
Lord all goods fruit uterus your and fruit
iumentorum tuorum, fructu terrae tuae, quam iuravit
livestock your fruit earth your than He swore
Dominus patribus tuis, ut daret tibi. 28:12 Aperiet
Lord fathers your as give to you. 28:12 open
Dominus tibi thesaurum suum optimum, caelum, ut
Lord you treasure his the best, heaven as
tribuat pluviam terrae tuae in tempore suo;
Oh rain earth your in time his own;
benedicatque cunctis operibus manuum tuarum; et
bless all works hands your; and
fenerabis gentibus multis et ipse a nullo fenus
lend nations many and he from no loans
accipies. 28:13 Constituet te Dominus in caput et
take. 28:13 Tail you Lord in head and
non in caudam, et eris semper supra et non
not in tail, and You will be always above and not
subter, si audieris mandata Domini Dei tui, quae ego
below, if you listen commands of God your which I
praecipio tibi hodie, et custodieris et feceris 28:14
command you today, and Beep and do 28:14
ac non declinaveris a verbis, quae ego praecipio
and not decline from words, which I command
vobis hodie, nec ad dexteram nec ad sinistram, nec
you today, or to right or to left, or
secutus fueris deos alienos neque colueris eos. 28:15
followed by you gods other or serve them. 28:15
Quod si audire nolueris vocem Domini Dei tui, ut
The if listen refuse voice of God your as
custodias et facias omnia mandata eius et praecepta,
prisons and do all commands his and rules,
quae ego praecipio tibi hodie, venient super te
which I command you today, come over you
omnes maledictiones istae et apprehendent te: 28:16
all curses these and hold you: 28:16
Maledictus eris in civitate, maledictus in agro.
Cursed You will be in city cursed in field.

28:17 Maledictum canistrum et pistrinum tuum.

28:17 Cursing basket and bakery Your.

28:18 Maledictus fructus ventris tui et fructus terrae

28:18 Cursed fruit belly your and fruit earth

tuae, partus armentorum tuorum et incrementum

your delivery herds your and growth

ovium tuarum. 28:19 Maledictus eris ingrediens

sheep Your. 28:19 Cursed You will be ingredient

et maledictus egrediens. 28:20 Mittet Dominus super

and cursed going out. 28:20 Selah Lord over

te maledictionem et conturbationem et increpationem

you curse and disaster and corrects

in omnia opera tua, quae facies, donec conterat te

in all works your which face, until destroyed you

et perdat velociter propter adinventiones tuas

and lose quickly for devices I

pessimas, in quibus reliquisti me. 28:21 Adiunget

evil in which left Me. 28:21 cleave

Dominus tibi pestilentiam, donec consumat te de

Lord you pestilence; until consumption you of

terra, ad quam ingredieris possidendam. 28:22

land, to than goest possess. 28:22

Percutiet te Dominus consumptione, febri et

strike you Lord consumption, fever and

inflammatione, ardore et aestu, uredine ac aurugine,

inflammation, heat and heat, blight and mildew

et persequentur te, donec pereas. 28:23 Et erit

and pursue you until consumed. 28:23 The will be

caelum, quod est supra caput tuum, aeneum, et

heaven that is above head your bronze and

terra, quam calcas, ferrea. 28:24 Convertet Dominus

land, than under iron. 28:24 turn the Lord

imbrem terrae tuae in pulverem, et de caelo

rain earth your in powder and of heaven

descendet super te cinis, donec conteraris. 28:25

down over you ash, until destroyed. 28:25

Tradet te Dominus corruentem ante hostes tuos: per

betray you Lord fall before enemies your by

unam viam egredieris contra eos et per septem

one way out against them and by seven

fugies et eris in terrorem omnibus regnis terrae.
flee and You will be in terror all kingdoms the earth.

28:26 Eritque cadaver tuum in escam cunctis

28:26 Otherwise corpse your in food all

volatilibus caeli et bestiis terrae, et non erit qui abigat.

birds air and animals earth and not will be that

28:27 Percutiet te Dominus ulcere Aegypti et tumore, scabie quoque et prurigine, ita

to drive them away. 28:27 strike you Lord ulcer Egypt and tumor, scab also and itching; so

ut curari nequeas. 28:28 Percutiet te Dominus

as treatment you can not. 28:28 strike you Lord

amentia et caecitate ac stupore mentis; 28:29 et palpabis in meridie, sicut palpare solet caecus in

madness and blindness and wonder the mind; 28:29 and grope in noon as feeling usually blind in

tenebris, et non diriges vias tuas. Omnique tempore eris oppressus et exspoliatus nec habebis, qui

You will be crushed and plundered and or have that

liberet te. 28:30 Uxorem accipies, et alius dormiet cum ea. Domum aedificabis et non habitabis in ea.

free You. 28:30 wife take and other sleep with them. home build and not live in them.

Plantabis vineam et non vindemiabis eam. 28:31 Bos tuus mactabitur coram te, et non comedes ex eo.

plant vineyard and not harvest her. 28:31 Bos your immolated before you and not eat from the fact.

Asinus tuus rapietur in conspectu tuo et non reddetur tibi. Oves tuae dabuntur inimicis tuis, et

donkey your Windswept in before your and not paid to you. sheep your given enemies your and

non erit qui te adiuvet. 28:32 Filii tui et filiae tuae tradentur alteri populo, videntibus oculis tuis et

not will be that you help. 28:32 children your and daughters your given other people sight eyes your and

deficientibus ad conspectum eorum tota die, et non erit fortitudo in manu tua. 28:33 Fructus terrae

failing to view their all day and not will be strength in hand Your. 28:33 fruit earth

tuae et omnes labores tuos comedet populus, quem

your and all labor your eat people; which

ignoras, et eris semper oppressus et confractus
do not know, and You will be always crushed and break

cunctis diebus 28:34 et insanies in aspectu eorum,
all days 28:34 and mad in Presence their

quae videbunt oculi tui. 28:35 Percutiet te Dominus
which see eyes You. 28:35 strike you Lord

ulcere pessimo in genibus et in suris, sanarique non
ulcer worst in knees and in legs, botch not

poteris a planta pedis usque ad verticem tuum.
You can from plant foot up to top Your.

28:36 Ducet te Dominus et regem tuum, quem
28:36 Will lead you Lord and king your which

constitueris super te, in gentem, quam ignorasti tu
set over you in nation, than neither you

et patres tui, et servies ibi diis alienis, ligno et
and fathers your and serve there other others, tree and

lapidi; 28:37 et eris in stuporem et in
stone; 28:37 and You will be in astonishment and in

proverbium ac fabulam omnibus populis, ad quos te
Train and story all people to which you

introduxerit Dominus. 28:38 Sementem multam iacies
lead Lord. 28:38 sowing great seeds

in terram et modicum congregabis, quia locustae
in land and A little gather; because locusts

devorabunt omnia. 28:39 Vineas plantabis et coles
devour everything. 28:39 vineyards plant and penis

et vinum non bibes nec colliges ex ea quippiam,
and wine not drink or gather from it carcass

quoniam vastabitur vermibus. 28:40 Olivas habebis in
for wasted worms. 28:40 olive have in

omnibus terminis tuis et non ungeris oleo, quia
all terms your and not drop oil because

defluent et peribunt. 28:41 Filios generabis et
drop off and will be lost. 28:41 children beget and

filias et non frueris eis, quoniam ducentur in
daughters and not enjoy them, for led in

captivitatem. 28:42 Omnes arbores tuas et fruges
captivity. 28:42 All trees I and crops

terrae tuae locusta consumet. 28:43 Advena, qui
earth your lobster consume. 28:43 The stranger that

tecum versatur in terra, ascendet super te eritque
with concerned in land, up over you Otherwise
sublimior; tu autem descendes et eris inferior.
high; you Now down and You will be lower.

28:44 Ipse fenerabit tibi, et tu non fenerabis ei;
28:44 He lend you and you not lend him;
ipse erit in caput, et tu eris in caudam. 28:45
he will be in head, and you You will be in tail. 28:45

Et venient super te omnes maledictiones istae et
The come over you all curses these and
persequentes apprehendent te, donec intereas, quia
pursuing hold you until destroyed; because

non audisti vocem Domini Dei tui nec servasti
not You heard voice of God your or keep
mandata eius et praecepta, quae praecepit tibi.
commands his and rules, which charged to you.

28:46 Et erunt in te signa atque prodigia et in
28:46 The will be in you standards and wonders and in
semine tuo usque in sempiternum. 28:47 Eo quod
seed your up in ever. 28:47 Travel that

non servieris Domino Deo tuo in gaudio cordisque
not serve Lord God your in joy heart

laetitia propter rerum omnium abundantiam, 28:48
joy for events all abundance, 28:48

servies inimico tuo, quem immittet Dominus tibi, in
serve enemy your which debate Lord you in

fame et siti et nuditate et omnium penuria, et
hunger and drought and exposure and all scarcity, and

ponet iugum ferreum super cervicem tuam, donec te
put yoke iron over neck your until you

conterat. 28:49 Adducet Dominus super te gentem de
destroyed. 28:49 lead Lord over you nation of

longinquo et de extremis finibus terrae in
off and of ends ends earth in

similitudinem aquilae volantis cum impetu, cuius
like eagles flying with assault, the

linguam intellegere non possis: 28:50 gentem
language understand not you can: 28:50 nation

procacissimam, quae non deferat seni nec misereatur
fierce which not fund old or gracious

parvulo; 28:51 et devoret fructum iumentorum
the child; 28:51 and devour fruit livestock
tuorum ac fruges terrae tuae, donec intereas, et non
your and crops earth your until destroyed; and not
relinquat tibi triticum, vinum et oleum, partum
leave you wheat, wine and oil, birth
armentorum et incrementum ovium, donec te
herds and growth sheep, until you
disperdat 28:52 et obsideat te in cunctis urbibus
off 28:52 and besiege you in all cities
tuis, donec destruantur muri tui firmi atque
your until down wall your The firm and
sublimes, in quibus habebas fiduciam in omni terra
high in which You had a confidence in all land
tua. Obsideberis intra portas tuas in omni terra tua,
Your: besiege within gates I in all land your
quam dabit tibi Dominus Deus tuus, 28:53 et
than will you Lord God your 28:53 and
comedes fructum uteri tui, carnes filiorum tuorum et
eat fruit uterus your meat children your and
filiarum tuarum, quas dederit tibi Dominus Deus
daughters your which give you Lord God
tuus, in obsidione et angustia, qua opprimit te
your in investment and anguish which overwhelm you
hostis tuus. 28:54 Homo tener in te et delicatus
enemy Your: 28:54 man tender in you and nice
valde invidet fratri suo et uxori, quae cubat in
very scowl brother his and his wife; which sleeps in
sinu suo, et residuis filiis suis, quos reservaverit,
gulf his and survivors children their which leave:
28:55 ne det uni ex eis de carnibus filiorum
28:55 do not give one from them of meat children
suorum, quas comedet, eo quod nihil aliud habeat in
their which eat, it that nothing other have in
obsidione et angustia, qua oppresserit te inimicus
investment and anguish which crushed you The enemy
tuus intra omnes portas tuas. 28:56 Tenera mulier in
your within all gates your: 28:56 tender woman in
te et delicata, quae non tentabat pedis vestigium
you and delicate, which not policy foot trace

figere in terram propter mollitiem et teneritudinem
fix in land for flexibility and tenderness
nimiam, invidet viro suo, qui cubat in sinu eius,
great scowl man his that sleeps in gulf his
filio et filiae 28:57 et illuviei secundarum, quae
son and daughters 28:57 and toward her second, which
egrediuntur de medio feminum eius, et liberis, qui
go out of the thighs his and children, that
eadem hora nati sunt; comedet enim eos clam
same hour born they are: eat For them secretly
propter rerum omnium penuriam in obsidione et
for events all shortage in investment and
angustia, qua opprimit te inimicus tuus intra portas
anguish which overwhelm you The enemy your within gates
tuas. 28:58 Nisi custodieris et feceris omnia verba
your: 28:58 unless Beep and do all words
legis huius, quae scripta sunt in hoc volumine, et
law this, which written are in this volume, and
timueris nomen gloriosum et terribile hoc, Dominum
fear name glorious and terrible this, Lord
Deum tuum, 28:59 augebit ultra modum Dominus
God your 28:59 increase more mode Lord
plagas tuas et plagas seminis tui, plagas magnas et
quarters I and quarters Seeding your quarters great and
perseverantes, infirmitates pessimas et perpetuas,
continuing weaknesses mischievous and ever,
28:60 et convertet in te omnes afflictiones Aegypti,
28:60 and back in you all afflictions Egypt,
quas timuisti, et adhaerebunt tibi. 28:61 Insuper
which afraid of, and cleave to you. 28:61 In addition,
universos languores et plagas, quae non sunt scriptae
all diseases and quarters; which not are written
in volumine legis huius, inducet Dominus super te,
in volume law this, bring Lord over you
donec te conterat; 28:62 et remanebitis pauci
until you destroyed; 28:62 and left a few
numero, qui prius eratis sicut astra caeli prae
number that first you were as stars air than
multitudine, quoniam non audisti vocem Domini Dei
population, for not You heard voice of God

tui. 28:63 Et sicut ante laetatus est Dominus super
You. 28:63 The as before rejoiced is Lord over
vos bene vobis faciens vosque multiplicans, sic
you well you making you multiplying, so
laetabitur super vos disperdens vos atque subvertens,
rejoice over you will you and throwing,
ut auferamini de terra, ad quam ingredieris
as off of land, to than goest
possidendam. 28:64 Disperget te Dominus in omnes
possess. 28:64 scatter you Lord in all
populos a summitate terrae usque ad terminos eius,
people from top earth up to border his
et servies ibi diis alienis, quos et tu ignorasti et
and serve there other others, which and you neither and
patres tui, lignis et lapidibus. 28:65 In gentibus
fathers your wood and stones. 28:65 in nations
quoque illis non quiesces, neque erit requies vestigio
also they not Yes or will be rest print
pedis tui; dabit enim tibi Dominus ibi cor pavidum
foot your; will For you Lord there heart fearful
et deficientes oculos et animam consumptam
and failing eyes and life consumed
maerore. 28:66 Et erit vita tua quasi pendens ante
grief. 28:66 The will be life your as hanging before
te; timebis nocte et die et non credes vitae tuae.
you; fear night and day and not assurance life Your.
28:67 Mane dices: ‘Quis mihi det vesperum?’; et
28:67 Stay say: ‘Who I give evening?’ and
vespere: ‘Quis mihi det mane?’, propter cordis
evening: ‘Who I give in the morning?’ for heart
tui formidinem, qua terreberis, et propter ea, quae
your terror, which terrified, and for it which
tuis videbis oculis. 28:68 Reducet te Dominus
your see eyes. 28:68 back you Lord
classibus in Aegyptum per viam, de qua dixi tibi, ut
fleets in Egypt by way, of which I you as
eam amplius non videres; ibi vendetis vos inimicis
it more not see; there sell you enemies
vestris in servos et ancillas, et non erit qui
your in officials and maidservants, and not will be that

emat'. 28:69 Haec sunt verba foederis, quod
buy one. ' 28:69 This are words meeting, that
praecepit Dominus Moysi, ut feriret cum filiis Israel
charged Lord Moses, as strike with children Israel
in terra Moab, praeter illud foedus, quod cum eis
in land Moab In addition to it treaty that with them
pepigit in Horeb. 29:1 Vocavitque Moyses omnem
made in Horeb. 29: 1 called Moses all
Israel et dixit ad eos: ' Vos vidistis universa, quae
Israel and said to them: ' you ago all which
fecit Dominus coram vobis in terra Aegypti pharaoni
he Lord before you in land Egypt Pharaoh
et omnibus servis eius universaeque terrae illius,
and all officials his all earth of
29:2 tentationes magnas, quas viderunt oculi tui,
29: 2 temptations great which see eyes your
signa illa portentaque ingentia; 29:3 et non dedit
standards that wonders great; 29: 3 and not given
Dominus vobis cor intellegens et oculos videntes et
Lord you heart understanding and eyes seeing and
aures, quae possint audire, usque in praesentem
ears, which can hear, up in this
diem. 29:4 Adduxi vos quadraginta annis per
Day. 29: 4 led you forty years by
desertum; non sunt attrita vestimenta vestra, nec
waste; not are smoothened clothes your or
calceamenta pedum tuorum vetustate consumpta sunt,
shoes feet your old spent are
29:5 panem non comedistis, vinum et siceram non
29: 5 bread not eating wine and strong not
bibistis, ut sciretis quia ego sum Dominus Deus
drink, as know because I I Lord God
vester. 29:6 Et venistis ad hunc locum, egressusque
your. 29: 6 The come to this place He went out
est Sehon rex Hesebon et Og rex Basan occurrentes
is Sehon king Cheshbon and Og king Bashan meeting
nobis ad pugnam, et percussimus eos. 29:7 Et
us to fight, and defeated them. 29: 7 The
tulimus terram eorum ac tradidimus possidendam
we took land their and delivered possession
Ruben et Gad et dimidia tribui Manasse. 29:8
Ruben and Gad and half tribe Manasseh. 29: 8

Custodite ergo verba pacti huius et implete ea, ut
Keep So words pact this and fill it as
prosperemini in universis, quae facitis. 29:9 Vos statis
prosper in all which you do. 29: 9 you Lift
hodie cuncti coram Domino Deo vestro, principes
today all before Lord God your leaders
vestri ac tribus et maiores natu atque praefecti,
you and three and greater birth and Governors,
omnis vir Israel, 29:10 liberi et uxores vestrae et
all man Israel 29:10 free and wives your and
advena tuus, qui tecum moratur in castris, a
alien your that with delays in camp from
lignorum caesoribus usque ad hos, qui hauriunt
wood cuts up to these that draw
aquas tuas, 29:11 ut transeas in foedere Domini Dei
water your 29:11 as pass in treaty of God
tui et in iure iurando, quod hodie Dominus Deus
your and in right swearing, that today Lord God
tuus percutit tecum, 29:12 ut suscitet te sibi hodie
your strikes with 29:12 as raise you to today
in populum, et ipse sit Deus tuus, sicut locutus est
in people and he is God your as said is
tibi et sicut iuravit patribus tuis, Abraham, Isaac et
you and as He swore fathers your Abraham Isaac and
Iacob. 29:13 Nec vobis solis ego hoc foedus ferio et
Jacob. 29:13 No you sun I this treaty assault and
haec iuramenta confirmo, 29:14 sed cunctis hic
this oaths I promise 29:14 but all here
nobiscum hodie praesentibus coram Domino Deo
with today present before Lord God
nostro et illis, qui hodie hic nobiscum non adsunt.
our and those that today here with not unit.
29:15 Vos enim nostis quomodo habitaverimus in
29:15 you For Do you know how We lived in
terra Aegypti et quomodo transierimus per medium
land Egypt and how passed by medium
nationum, quas transeuntes 29:16 vidistis
nations, which passing 29:16 ago
abominationes et idola eorum, lignum et lapidem,
abominations and idols their wood and stone,

argentum et aurum, quae colebant. 29:17 Ne forte
silver and gold, which worshiped. 29:17 Do not perhaps
sit inter vos vir aut mulier, familia aut tribus, cuius
is between you man or woman family or three, the
cor aversum est hodie a Domino Deo nostro, ut
heart diverted is today from Lord God our as
vadat et serviat diis illarum gentium, et sit inter
go and serve other of nations, and is between
vos radix germinans fel et absinthium; 29:18
you root springing gall and wormwood; 29:18
cumque audierit verba iuramenti huius, benedicat sibi
when hears words oath this, bless to
in corde suo dicens: 'Pax erit mihi, etsi
in heart his saying: 'Peace will be I although
ambulabo in pravitate cordis mei', et absumat
walk in imagination heart My ' and it consumes
terram irriguam et sitientem. 29:19 Dominus non
land The land and thirsty. 29:19 Lord not
ignoscet ei, sed tunc quam maxime furor eius
lengthening to but then than most The anger his
fumabit et zelus contra hominem illum, et sedebunt
Mine and zeal against man it and sit
super eum omnia maledicta, quae scripta sunt in hoc
over it all curses which written are in this
volumine, et delebit Dominus nomen eius sub caelo
volume, and destroy Lord name his under heaven
29:20 et consumet eum in perditionem ex omnibus
29:20 and up it in destruction from all
tribubus Israel, iuxta maledictiones foederis, quae
tribes Israel according to curses meeting, which
in hoc libro legis scriptae sunt. 29:21 Dicetque
in this book law written They are. 29:21 The future
sequens generatio, filii vestri, qui nascentur
The following generation, children your that rise
deinceps, et peregrini, qui de longe venerint, videntes
forward, and exotic, that of off come, seeing
plagas terrae illius et infirmitates, quibus eam
quarters earth of and diseases which it
afflixerit Dominus, 29:22 sulphur et salem: combusta
afflict Lord, 29:22 sulfur and salt; burned
est omnis humus eius, ita ut ultra non seratur, nec
is all ground his so as more not sown or

virens quippiam germinet in exemplum subversionis
green any Let the in model subversion

Sodomae et Gomorrae, Adamae et Seboim, quas
Sodom and Gomorrah, Adama and waste which

subvertit Dominus in ira et furore suo. 29:23 Et
overturns Lord in anger and anger his own. 29:23 The

dicent omnes gentes: 'Quare sic fecit Dominus terrae
say all nations: 'Why so he Lord earth

huic? Quae est haec ira furoris immensa?'. 29:24
this? What is this anger fierce mean? '. 29:24

Et respondebunt: 'Quia dereliquerunt pactum Domini,
The answer: 'Because forsook pact Lord,

Dei patrum suorum, quod pepigit cum eis, quando
God fathers their that made with them, when

eduxit eos de terra Aegypti, 29:25 et servierunt diis
brought them of land Egypt, 29:25 and served other

alienis et adoraverunt eos, quos nesciebant et
other and worshiped them; which They did not know and

quibus non fuerant attributi; 29:26 idcirco iratus est
which not were attribute; 29:26 therefore angry is

furor Domini contra terram istam, ut induceret
The anger of against land this as lead

super eam omnia maledicta, quae in hoc volumine
over it all curses which in this volume

scripta sunt, 29:27 et eiecit eos de terra eorum in
written are 29:27 and ejected them of land their in

ira et furore et indignatione maxima proiecitque in
anger and anger and indignation The greatest cast in

terram alienam, sicut hodie comprobatur'. 29:28
land foreign as today is proved. ' 29:28

Abscondita Domino Deo nostro, manifesta autem
Secret Lord God our open Now

nobis et filiis nostris usque in sempiternum, ut
us and children our up in ever, as

faciamus universa verba legis huius. 30:1 Cum ergo
do all words law this. 30:1 with So

venerint super te omnes sermones isti, benedictio et
come over you all words these blessing and

maledictio, quas proposui in conspectu tuo, et
the curse which set in before your and

ductus paenitudine cordis tui in universis gentibus,
leadership change heart your in all nations,

in quas disperserit te Dominus Deus tuus, 30:2 et
in which driven you Lord God your 30: 2 and
reversus fueris ad eum et oboedieris eius imperiis
back you to it and obey his governments
secundum omnia, quae ego hodie praecipio tibi, cum
according to all which I today command you with
filiis tuis in toto corde tuo et in tota anima tua,
children your in all heart your and in all soul your
30:3 reducet Dominus Deus tuus captivitatem tuam
30: 3 back Lord God your captivity your
ac miserebitur tui et rursum congregabit te de
and have mercy your and again gather you of
cunctis populis, in quos te ante dispersit. 30:4 Si ad
all people in which you before scattered. 30: 4 If to
cardines caeli fueris dissipatus, inde te retrahet
poles air you driven from you back
Dominus Deus tuus et assumet 30:5 atque introducet
Lord God your and take 30: 5 and bring
in terram, quam possederunt patres tui, et obtinebis
in land than possessed fathers your and possess
eam; et feliciorem et maioris numeri esse te faciet
it; and hAPPIER and more numbers be you will
quam fuerunt patres tui. 30:6 Circumcidet Dominus
than were fathers You. 30: 6 circumcise Lord
Deus tuus cor tuum et cor seminis tui, ut diligas
God your heart your and heart Seeding your as love
Dominum Deum tuum in toto corde tuo et in tota
Lord God your in all heart your and in all
anima tua, ut possis vivere. 30:7 Omnes autem
soul your as you can live. 30: 7 All Now
maledictiones has convertet super inimicos tuos et
curses these back over enemies your and
eos, qui oderunt te et persequuntur. 30:8 Tu autem
them; that hate you and aborigines. 30: 8 You Now
reverteris et audies vocem Domini faciesque universa
return and hear voice of and make a all
mandata, quae ego praecipio tibi hodie; 30:9 et
instructions which I command you today; 30: 9 and
abundare te faciet Dominus Deus tuus in cunctis
abound you will Lord God your in all

operibus manuum tuarum, in subole uteri tui et in
works hands your in fruit uterus your and in
fructu iumentorum tuorum et in ubertate terrae
fruit livestock your and in fertility earth
tuae, in rerum omnium largitate; revertetur enim
your in events all generosity; return For
Dominus, ut gaudeat super te in omnibus bonis,
Lord, as enjoy over you in all goods
sicut gavisus est in patribus tuis. 30:10 Si tamen
as glad is in fathers your. 30:10 If yet
audieris vocem Domini Dei tui et custodieris
you listen voice of God your and Beep
mandata eius et praecepta, quae in hac lege
commands his and rules, which in this law
conscripta sunt, et revertaris ad Dominum Deum
Recruited are and return to Lord God
tuum in toto corde tuo et in tota anima tua. 30:11
your in all heart your and in all soul Your. 30:11
Mandatum hoc, quod ego praecipio tibi hodie, non
mandate this, that I command you today, not
supra te est neque procul positum 30:12 nec in
above you is or at set 30:12 or in
caelo situm, ut possis dicere: ‘Quis nobis ad caelum
heaven location, as you can say: ‘Who us to heaven
valet ascendere, ut deferat illud ad nos, et audiamus
It is up, as fund it to we and listen
atque opere compleamus?’. 30:13 Neque trans mare
and work it? '. 30:13 nor beyond sea
positum, ut causeris et dicas: ‘Quis nobis
placed as should and say: ‘Who us
transfretare poterit mare et illud ad nos usque
over can sea and it to we up
deferre, ut possimus audire et facere quod
referral as we listen and do that
praeceptum est?’. 30:14 Sed iuxta te est sermo
command is it? '. 30:14 but according to you is report
valde in ore tuo et in corde tuo, ut facias illum.
very in mouth your and in heart your as do him.
30:15 Considera quod hodie proposuerim in conspectu
30:15 Consider that today set in before
tuo vitam et bonum, et e contrario mortem et
your life and good and from other death and

malum. 30:16 Si oboedieris mandatis Domini Dei tui,
evil. 30:16 If obey instructions of God your
quae ego praecipio tibi hodie, ut diligas Dominum
which I command you today, as love Lord
Deum tuum et ambules in viis eius et custodias
God your and walk in ways his and prisons
mandata illius et praecepta atque iudicia, vives; ac
commands of and rules and judgments, live; and
multiplicabit te benedicetque tibi in terra, ad quam
multiply you bless you in land, to than
ingredieris possidendam. 30:17 Sin autem aversum
goest possess. 30:17 Sin Now diverted
fuerit cor tuum, et audire nolueris atque errore
be heart your and listen refuse and error
deceptus adoraveris deos alienos et servieris eis,
undermined worship gods other and serve them,
30:18 praedico vobis hodie quod pereatis et parvo
30:18 I predict you today that perish and small
tempore moremini in terra, ad quam, Iordane
time Lodge in land, to than, Jordan
transmisso, ingredieris possidendam. 30:19 Testes
crossing goest possess. 30:19 witnesses
invoco hodie contra vos caelum et terram quod
I call today against you heaven and land that
proposuerim vobis vitam et mortem, benedictionem
set you life and death thanks
et maledictionem. Elige ergo vitam, ut et tu vivas
and curse. Choose So life as and you live
et semen tuum 30:20 et diligas Dominum Deum
and seed your 30:20 and love Lord God
tuum atque oboedias voci eius et illi adhaereas —
your and obey voice his and they cling -
ipse est enim vita tua et longitudo dierum tuorum
he is For life your and length days your
— ut habites in terra, pro qua iuravit Dominus
- as live in land, for which He swore Lord
patribus tuis, Abraham, Isaac et Iacob, ut daret
fathers your Abraham Isaac and Jacob, as give
eam illis’. 31:1 Abiit itaque Moyses et locutus est
it them. ‘ 31: 1 He went So Moses and said is

omnia verba haec ad universum Israel 31:2 et dixit
all words this to all Israel 31: 2 and said
ad eos: ‘Centum viginti annorum sum hodie, non
to them: ‘ One hundred twenty years I today, not
possum ultra egredi et ingredi, praesertim cum et
I more out and enter, especially with and
Dominus dixerit mihi: ‘Non transibis Iordanem
Lord say me: ‘I do not pass Jordan
istum’. 31:3 Dominus Deus tuus ipse transibit ante
this. ‘ 31: 3 Lord God your he switch before
te; ipse delebit gentes has in conspectu tuo, et
you; he destroy nations these in before your and
possidebis eas, et Iosue transibit ante te, sicut
dispossess them, and Joshua switch before you as
locutus est Dominus. 31:4 Facietque Dominus eis,
said is Lord. 31: 4 do Lord them,
sicut fecit Sehon et Og regibus Amorraeorum et
as he Sehon and Og kings Amorites and
terrae eorum delevitque eos. 31:5 Cum ergo et hos
earth their destroyed them. 31: 5 with So and these
tradiderit vobis, similiter facietis eis, sicut praecepi
delivers you similarly, do them, as command
vobis. 31:6 Viriliter agite et confortamini; nolite
to you. 31: 6 Pluck Deal and courage; do not
timere nec paveatis a conspectu eorum, quia
fear or dismayed from before their because
Dominus Deus tuus ipse est ductor tuus et non
Lord God your he is leader your and not
dimittet nec derelinquet te’. 31:7 Vocavitque Moyses
release or leave you ‘. 31: 7 called Moses
Iosue et dixit ei coram omni Israel: ‘Confortare et
Joshua and said it before all Israel: ‘ strong and
esto robustus; tu enim introduces populum istum in
be strong; you For bring people this in
terram, quam daturum se patribus eorum iuravit
land than give he fathers their He swore
Dominus, et tu eam sorte divides eis. 31:8 Et
Lord, and you it lot Break them. 31: 8 The
Dominus, qui ductor tuus est, ipse erit tecum, non
Lord, that leader your is he will be with not
dimittet nec derelinquet te; noli timere nec
release or leave you; do not fear or

paveas’. 31:9 **Et scripsit Moyses legem hanc et**
discouraged. ‘ 31: 9 The He wrote Moses law this and
tradidit eam sacerdotibus filiis Levi, qui portabant
delivered it priests children Levi that carriers
arcam foederis Domini, et cunctis senioribus Israel;
ark meeting Lord, and all elders Israel;
31:10 praecepitque eis dicens: ‘ Post septem annos,
31:10 charged them saying: ‘ Post seven years
anno remissionis, in sollemnitate Tabernaculorum,
year release, in Festival Tents,
31:11 convenientibus cunctis ex Israel, ut appareant
31:11 together all from Israel as appear
in conspectu Domini Dei tui in loco, quem elegerit,
in before of God your in place which choose,
leges verba legis huius coram omni Israel,
laws words law this before all Israel
audientibus eis; 31:12 congrega populum tam viros
audience them; 31:12 Drag people so men
quam mulieres, parvulos et advenas, qui sunt intra
than women children and new arrivals that are within
portas tuas, ut audientes discant et timeant
gates your as hearing learn and fear
Dominum Deum vestrum et custodiant impleantque
Lord God you and keep do
omnes sermones legis huius; 31:13 filii quoque
all words law this; 31:13 children also
eorum, qui nunc ignorant, audiant et discant timere
their that now do not know, listen and learn fear
Dominum Deum vestrum cunctis diebus, quibus
Lord God you all days which
versamini in terra, ad quam vos, Iordane transmisso,
reach in land, to than you Jordan crossing
pergitis obtinendam’. 31:14 **Et ait Dominus ad**
go obtaining ‘. 31:14 The said Lord to
Moysen: ‘ Ecce prope sunt dies mortis tuae; voca
Moses: ‘ Look close are day death your; call
Iosue, et state in tabernaculo conventus, ut
Joshua and Stand in tent meeting as
praecipiam ei’. Abierunt ergo Moyses et Iosue et
command to him. ‘ went So Moses and Joshua and
steterunt in tabernaculo conventus; 31:15 apparuitque
stood in tent meetings; 31:15 It was

Dominus ibi in columna nubis, quae stetit in
Lord there in column cloudy which He stood in
introitu tabernaculi. 31:16 Dixitque Dominus ad
entry tent. 31:16 said Lord to
Moysen: ‘ Ecce tu dormies cum patribus tuis, et
Moses: ‘ Look you lie with fathers your and
populus iste consurgens fornicabitur post deos alienos
people this rising they play after gods other
terrae, ad quam ingreditur; ibi derelinquet me et
earth to than go in; there leave I and
irritum faciet foedus, quod pepigi cum eo. 31:17
void will treaty that I made with the fact. 31:17
Et irascetur furor meus contra eum in die illo, et
The fret The anger my against it in day that, and
derelinquam eos et abscondam faciem meam ab eis,
leave them and hide face I from them,
et erit in devorationem; invenient eum mala multa
and will be in food; find it bad many
et afflictiones, ita ut dicat in illo die: ‘Vere, quia
and troubles so as say in that day: ‘Really, because
non est Deus mecum, invenerunt me haec mala’.
not is God with found I this evil. ‘
31:18 Ego autem abscondam et celabo faciem meam
31:18 I Now hide and cover face I
in die illo, propter omnia mala, quae fecit, quia
in day that, for all bad which he did, because
secutus est deos alienos. 31:19 Nunc itaque scribite
followed by is gods strange. 31:19 now So write
vobis canticum istud, et doce filios Israel, ut
you song this and teach children Israel as
memoriter teneant et ore decantent, ut sit mihi
memorized hold and mouth sing, as is I
carmen istud pro testimonio inter filios Israel. 31:20
song this for report between children Israel. 31:20
Introducā enim eum in terram, pro qua iuravi
bring For it in land for which I swore
patribus eius, lacte et melle manantem. Cumque
fathers his milk and honey dripping. when
comederit et saturatus crassusque fuerit, avertetur ad
eats and filled Crassus it turn to

deos alienos, et servient eis detrahentque mihi et
gods other and serve them rail I and
irritum facient pactum meum. 31:21 Postquam
void do pact My. 31:21 after the
invenerint eum mala multa et afflictiones, respondebit
find it bad many and troubles answer
ei canticum istud pro testimonio, quod nulla delebit
it song this for evidence, that no destroy
oblivio ex ore seminis sui; scio enim cogitationes
oblivion from mouth Seeding s; I know For thoughts
eius, quae facit hodie, antequam introducam eum in
his which does today, before bring it in
terram, quam ei pollicitus sum'. 31:22 Scripsit ergo
land than it He promised I am. ' 31:22 He wrote So
Moyses canticum istud in die illo et docuit filios
Moses song this in day that and taught children
Israel. 31:23 Praecepitque Dominus Iosue filio Nun
Israel. 31:23 charged Lord Joshua son Nun
et ait: ' Confortare et esto robustus; tu enim
and he said: ' strong and be strong; you For
introduces filios Israel in terram, quam eis pollicitus
bring children Israel in land than them He promised
sum, et ego ero tecum'. 31:24 Postquam ergo
I and I I with you. ' 31:24 after the So
scripsit Moyses verba legis huius in volumine atque
He wrote Moses words law this in volume and
complevit, 31:25 praecepit Levitis, qui portabant
finished 31:25 charged Levites that carriers
arcam foederis Domini, dicens: 31:26 ' Tollite librum
ark meeting Lord, saying: 31:26 ' Take book
legis istum et ponite eum in latere arcae foederis
law this and Set it in side ark meeting
Domini Dei vestri, ut sit ibi contra te in
of God your as is there against you in
testimonium. 31:27 Ego enim scio contentionem tuam
testimony. 31:27 I For I know strain your
et cervicem tuam durissimam. Adhuc vivente me
and neck your stiff. yet living I
vobiscum, semper contentiose egistis contra Dominum;
you always contentiously dealings against Lord;

quanto magis cum mortuus fuero? 31:28 Congregate
more more with dead I? 31:28 gather
ad me omnes maiores natu per tribus vestras atque
to I all greater birth by three your and
praefectos vestros, et loquar audientibus eis
officers your and I will speak audience them
sermones istos et invocabo contra eos caelum et
words these and call against them heaven and
terram. 31:29 Novi enim quod post mortem meam
land. 31:29 New For that after death I
inique agetis et declinabitis de via, quam praecepi
wrong Fare and Stray of way, than command
vobis, et occurrent vobis mala in extremo tempore,
you and meet you bad in extreme time
quando feceritis malum in conspectu Domini, ut
when do evil in before Lord, as
irritetis eum per opera manuum vestrarum'. 31:30
provoke it by works hands I will. ' 31:30
Locutus est ergo Moyses, audiente universo coetu
He spoke is So Moses, hearing all group
Israel, verba carminis huius et ad finem usque
Israel words song this and to end up
complevit: 32:1 ' Audite, caeli, quae loquor; audiat
finish; 32: 1 ' Listen heaven which I speak; listen
terra verba oris mei! 32:2 Stillet ut pluvia doctrina
land words mouth My! 32: 2 drop as rain teaching
mea, fluat ut ros eloquium meum quasi imber super
my flow as dew speech my as rain over
herbam et quasi stillae super gramina. 32:3 Quia
grass and as drops over grasses. 32: 3 for
nomen Domini invocabo: date magnificentiam Deo
name of call: date Magnify God
nostro! 32:4 Petra, perfecta sunt opera eius, quia
our! 32: 4 rock perfect are works his because
omnes viae eius iustitia. Deus fidelis et absque ulla
all way his justice. God faithful and without any
iniquitate, iustus et rectus. 32:5 Peccaverunt ei non
violence, just and right. 32: 5 They have dealt it not
filiis eius in sordibus suis, generatio prava atque
children his in filth their generation untoward and

perversa. 32:6 Haecce redditis Domino, popule stulte
perverse. 32: 6 Do restoring Lord, O Fool!
et insipiens? Numquid non ipse est pater tuus, qui
and foolish? Do not he is father your that
possedit te, ipse fecit et stabilivit te? 32:7 Memento
possessed you he he and established You? 32: 7 Remember
dierum antiquorum, cogita generationes singulas;
days old think generations each;
interroga patrem tuum, et annuntiabit tibi, maiores
ask father your and show you greater
tuos, et dicent tibi. 32:8 Quando dividebat
your and say to you. 32: 8 when divided
Altissimus gentes, quando separabat filios Adam,
Highest nations when separated children Adam,
constituit terminos populorum iuxta numerum
set border people according to number
filiorum Israel; 32:9 pars autem Domini populus eius,
children Israel; 32: 9 part Now of people his
Iacob funiculus hereditatis eius. 32:10 Invenit eum in
Jacob line heritage her. 32:10 found it in
terra deserta, in loco horroris et ululatu solitudinis;
land waste, in place hORROR and noise solitude;
circumdedit eum et attendit et custodivit quasi
surrounded it and attention and He kept as
pupillam oculi sui. 32:11 Sicut aquila provocans ad
apple eyes 's. 32:11 As eagle encourage to
volandum pullos suos et super eos volitans expandit
fly young their and over them fluttering spread
alas suas et assumpsit eum atque portavit super
wings their and He assumed it and carried over
pennas suas. 32:12 Dominus solus dux eius fuit, et
wings their own. 32:12 Lord only leader his was and
non erat cum eo deus alienus. 32:13 Constituit eum
not was with it god alien. 32:13 He made it
super excelsam terram, ut comederet fructus agrorum,
over high land as eat fruit fields;
ut sugeret mel de petra oleumque de saxo durissimo,
as suck honey of rock oil of rock very hard,
32:14 butyrum de armento et lac de ovibus, cum
32:14 butter of herd and milk of sheep, with

adipe agnorum et arietum filiorum Basan et
fat lambs and rams children Bashan and
hircorum, cum medulla tritici, et sanguinem uvae
goats, with marrow wheat; and blood grapes
biberet meracissimum. 32:15 Incrassatus est dilectus
drink grape. 32:15 Yeshurun is beloved
et recalcitravit; incrassatus, impinguatus, dilatatus
and kicked; Having grown fat dilated
dereliquit Deum factorem suum et recessit a Petra
left God maker his and retired from rock
salutari suo. 32:16 Provocaverunt eum in diis
Saviour his own. 32:16 provoked it in other
alienis et in abominationibus ad iracundiam
other and in abominations to anger
concitaverunt. 32:17 Immolaverunt daemonibus et
stirred. 32:17 They sacrificed demons and
non Deo, diis, quos ignorabant; novi recentesque
not God, gods, which they did not know; new newly
venerunt, quos non coluerunt patres vestri. 32:18
they which not served fathers your. 32:18
Petram, quae te genuit, dereliquisti, et oblitus es
rock which you birth, forsaken, and forgotten you
Domini creatoris tui. 32:19 Vidit Dominus et spreuit,
of Creator You. 32:19 saw Lord and slighted
quia provocaverunt eum filii sui et filiae. 32:20
because Nevertheless it children s and daughter. 32:20
Et ait: 'Abscondam faciem meam ab eis et
The he said: 'hide face I from them and
considerabo novissima eorum; generatio enim perversa
see last them; generation For perverse
est, et infideles filii. 32:21 Ipsi me provocaverunt in
is and unbelievers sons. 32:21 they I Nevertheless in
eo, qui non erat Deus, et irritaverunt in vanitatibus
it that not was God, and provoked in vanities
suis; et ego provocabo eos in eo, qui non est
his family; and I move them in it that not is
populus, et in gente stulta irritabo illos. 32:22 Ignis
people; and in race foolish vex them. 32:22 fire
succensus est in furore meo et ardebit usque ad
heated is in anger I and Burns up to

infernī profundissima; devorabitque terram cum
hell profound; Consuming land with
germine suo et montium fundamenta comburet. 32:23
increase his and mountains foundations burn. 32:23
Congregabo super eos mala et sagittas meas
gather over them bad and arrows I
complebo in eis. 32:24 Consumuntur fame et
end in them. 32:24 Exhaustion hunger and
devorabuntur febris et peste amarissima; dentes
devoured fever and plague bitterness; The teeth
bestiarum immittam in eos, cum veneno serpentium
animals send in them; with poison reptiles
in pulvere. 32:25 Foris vastabit eos gladius, et intus
in dust. 32:25 Abroad waste them sword and inside
pavor: iuvenem simul ac virginem, lactantem cum
terror: young together and virgin, suckling with
homine sene. 32:26 Dixi: Disperdam eos, cessare
man years. 32:26 I said: I will them; stop
faciam ex hominibus memoriam eorum!, 32:27 sed
I do from men memory their !, 32:27 but
arrogantiam inimicorum timui, ne superbirent
What arrogance! enemies I was afraid; do not proud
hostes eorum et dicerent: 'Manus nostra excelsa, et
enemies their and said: 'hands our high and
non Dominus fecit haec omnia!'. 32:28 Gens enim
not Lord he this All '. 32:28 Clan For
absque consilio est et sine prudentia. 32:29 Utinam
without design is and without prudence. 32:29 Would
saperent et intellegerent haec ac novissima sua
wise and Aware this and last his
providerent! 32:30 Quomodo persequatur unus
provide! 32:30 How chase one
mille, et duo fugent decem milia? Nonne ideo,
one thousand, and two chase ten thousands? Did therefore,
quia Petra eorum vendidit eos, et Dominus tradidit
because rock their sold them; and Lord delivered
illos?'. 32:31 Non enim est petra eorum ut Petra
them? '. 32:31 no For is rock their as rock
nostra, et inimici nostri sunt iudices. 32:32 Vere de
our and enemies our are judges. 32:32 really of
vineae Sodomorum vineae eorum et de
The vineyard Sodom The vineyard their and of

suburbanis Gomorrae; uva eorum uva fellis et
suburbs Gomorrah; grapes their grapes gall and
botri amarissimi; 32:33 fel draconum vinum eorum
clusters Loving; 32:33 gall dragons wine their
et venenum aspidum insanabile. 32:34 Nonne haec
and poison asp incurable. 32:34 Did this
condita sunt apud me et signata in thesauris meis?
making are in I and sealed in stores I?
32:35 Mea est ultio, et ego retribuam in tempore,
32:35 my is vengeance and I repay in time
in quo labetur pes eorum! Iuxta est dies
in which sinks foot them! according to is day
perditionis, et adesse festinat sors eorum. 32:36
perdition, and present hurries lot them. 32:36
Iudicabit Dominus populum suum et in servis suis
judge Lord people his and in officials their
miserebitur; videbit quod infirmata sit manus, et
mercy; see that weakened is hand, and
defecerint clausi ac liberati. 32:37 Et dicet: 'Ubi
fail closed and free. 32:37 The He will say: 'Where
sunt dii eorum, petra, in qua habebant fiduciam,
are gods their rock in which had confidence
32:38 de quorum victimis comedebant adipem et
32:38 of the victims eating fat and
bibebant vinum libaminum? Surgant et opitulentur
drinking wine offerings? Let the and help
vobis et in necessitate vos protegant! 32:39 Videte
you and in necessary you protection 32:39 See
nunc quod ego sim solus, et non sit Deus praeter
now that I I alone, and not is God In addition to
me. Ego occidam et ego vivere faciam; percutiam et
Me. I kill and I live I do; strike and
ego sanabo; et non est qui de manu mea possit
I I will heal; and not is that of hand my can
erueri. 32:40 Levabo ad caelum manum meam et
deliver. 32:40 Yes to heaven hand I and
dicam: Vivo ego in aeternum! 32:41 Si acuero ut
I will say: live I in ever! 32:41 If whet as
fulgur gladium meum, et arripuerit iudicium manus
lightning sword my and hold on judgment hand
mea, reddam ultionem hostibus meis et his, qui
my pay revenge enemies I and those that

oderunt me, retribuam. 32:42 Inebriabo sagittas meas
hate I repay. 32:42 inebriate arrows I
sanguine, et gladius meus devorabit carnes: de
blood and sword my devour the flesh; of
cruore occisorum et captivorum, de capite ducum
blood slain and captives of head dukes
inimici!'. 32:43 Laudate, gentes, populum eius, quia
of the enemy. ' 32:43 Praise, nations people his because
sanguinem servorum suorum ulciscetur et vindictam
blood officials their avenged and vengeance
retribuet in hostes suos et propitius erit terrae
repay in enemies their and pardon will be earth
populi sui'. 32:44 Venit ergo Moyses et locutus est
people 's. 32:44 He came So Moses and said is
omnia verba cantici huius in auribus populi, ipse et
all words music this in ears people he and
Iosue filius Nun; 32:45 complevitque omnes sermones
Joshua son Nun; 32:45 ended all words
istos loquens ad universum Israel. 32:46 Et dixit ad
these speaking to all Israel. 32:46 The said to
eos: ' Ponite corda vestra in omnia verba, quae ego
them: ' Set hearts your in all words, which I
testificor vobis hodie, ut mandetis ea filiis vestris
testify you today, as command it children your
custodire et facere et implere universa verba legis
keep and do and fill all words law
huius; 32:47 quia verbum non incassum vobis, sed
this; 32:47 because word not failed you but
est vita vestra: et in verbo hoc longo perseverabitis
is life your: and in word this long perseverabitis
tempore in terra, ad quam, Iordane transmisso,
time in land, to than, Jordan crossing
ingredimini possidendam'. 32:48 Locutusque est
go possess. ' 32:48 said is
Dominus ad Moysen in eadem die dicens: 32:49 ' Ascende
Lord to Moses in same day saying: 32:49 ' Go up
in montem istum Abarim, in montem Nabo,
in mount this passages in mount Nebo
qui est in terra Moab contra Iericho, et vide terram
that is in land Moab against Jericho and see land

Chanaan, quam ego tradam filiis Israel obtinendam.

Canaan than I I will children Israel obtain.

32:50 Et morere in monte, quem conscendens

32:50 The die in Monte which up

iungeris populo tuo, sicut mortuus est Aaron frater

close people your as dead is Aaron brother

tuus in monte Hor et appositus populo suo. 32:51

your in mount Her and set people his own. 32:51

Quia praevaricati estis contra me in medio filiorum

for transgressed you against I in the children

Israel ad aquas Meribathcades deserti Sin, quia non

Israel to water Kadesh wilderness Sin because not

sanctificastis me inter filios Israel. 32:52 E contra

sanctify I between children Israel. 32:52 E against

videbis terram et non ingredieris in eam, quam ego

see land and not goest in it than I

dabo filiis Israel'. 33:1 Haec est benedictio, qua

I children Israel '. 33: 1 This is blessings, which

benedixit Moyses homo Dei filiis Israel ante mortem

blessed Moses man God children Israel before death

suam. 33:2 Et ait: ' Dominus de Sinai venit et

own. 33: 2 The he said: ' Lord of Sinai he came and

de Seir ortus est eis; apparuit de monte Pharan et

of Seir rising is them; He appeared of mount Paran and

venit in Meribathcades de meridie eius in Asedoth.

he came in Kadesh of noon his in Slopes.

33:3 Vere diligit populos; omnes sancti eius in manu

33: 3 really He loves people; all St. his in hand

illius sunt; et, qui appropinquant pedibus tuis,

of they are: and, that approach feet your

accipient de doctrina tua. 33:4 Legem praecepit nobis

take of teaching Your. 33: 4 law charged us

Moyses, hereditatem multitudinis Iacob. 33:5 Et

Moses, heritage community Jacob. 33: 5 The

factus est apud dilectum rex, congregatis principibus

he became is in beloved king, gathered together chief

populi cum tribubus Israel'. 33:6 ' Vivat Ruben et

people with tribes Israel '. 33: 6 ' May Ruben and

non moriatur et sit parvus in numero'. 33:7 Haec

not dies and is small in number. 33: 7 This

est Iudae benedictio: ' Audi, Domine, vocem Iudae

is Judah blessing: ' Listen, Sir, voice Judah

et ad populum suum introduc eum. Manus eius
and to people his bring him. hand his
pugnabunt pro eo, et adiutor illius contra
fight for it and helper of against
adversarios eius eris'. 33:8 De Levi quoque ait:
opponents his You will be. ' 33: 8 The Levi also he said:
'Tummim et Urim tui viro sancto tuo, quem
' Thummim and Urim your man St. your which
probasti in Massa et cum quo litigasti ad aquas
test in Massa and with which strive to water
Meriba. 33:9 Qui dixit de patre suo et matre sua:
Temptation. 33: 9 He said of father his and mother his
'Nescio vos'; et fratres suos ignoravit et filios
'I do not know you'; and brothers their not approved and children
suos nescivit. Quia custodierunt eloquium tuum et
their He did not know. for observed speech your and
pactum tuum servaverunt. 33:10 Docebunt iudicia
pact your kept. 33:10 They will teach judgments
tua Iacob et legem tuam Israel; ponent thymiana in
your Jacob and law your Israel; put incense in
naribus tuis et holocaustum super altare tuum. 33:11
nose your and holocaust over altar Your. 33:11
Benedic, Domine, fortitudini eius et opera manuum
Bless Sir, strength his and works hands
illius suscipe. Percute lumbos inimicorum eius; et,
of receive. Strike waist enemies thereof; and,
qui oderunt eum, non consurgant'. 33:12 De
that hate him, not wake up. ' 33:12 The
Beniamin ait: 'Amantissimus Domini habitabit
Benjamin he said: ' The beloved of live
confidenter in eo; Altissimus proteget eum tota die
safety in it; Highest protect it all day
et inter umeros illius requiescet'. 33:13 De Ioseph
and between shoulders of rest. ' 33:13 The Joseph
quoque ait: 'Benedicta a Domino terra eius:
also he said: ' Blessed from Lord land his
donis caeli, rore atque abyssu subiacente, 33:14
gifts heaven dew and abyss below, 33:14
fructibus solis et donis mensium, 33:15 primitiis
productivity sun and gifts months 33:15 first-

antiquorum montium et donis collium aeternorum,
old mountains and gifts hills eternal
33:16 frugibus terrae et plenitudine eius. Benedictio
33:16 corn earth and full her. blessing
illius, qui apparuit in rubo, veniat super caput
of that He appeared in bush, come over head
Ioseph et super verticem nazaraei inter fratres
Joseph and over top separate between brothers
suos; 33:17 quasi primogeniti tauri pulchritudo
their children; 33:17 as oldest bulls beauty
eius, cornua unicornis cornua illius, in ipsis ventilabit
his horns unicorn horns of in the push
gentes usque ad terminos terrae. Hae sunt
nations up to border the earth. These are
multitudines Ephraim, et hae milia Manasse'. 33:18
populations Ephraim and these thousand Manasseh. ' 33:18
De Zabulon ait: ' Laetare, Zabulon, in exitu tuo,
The Zebulon he said: ' rejoice, Zebulon in exit your
et Issachar, in tabernaculis tuis! 33:19 Populos ad
and Issachar in tents your own! 33:19 people to
montem vocabunt, ibi immolabunt victimas iustitiae.
mount call, there offer victims justice.
Qui inundationem maris, quasi lac, sugent et
He flooding sea, as milk; hip and
thesauros absconditos arenarum'. 33:20 De Gad ait:
treasures hidden Sands'. 33:20 The Gad he said:
' Benedictus, qui dilatat Gad! Quasi leo requiescit
' Benedict, that expands Gad! like lion rests
dilaceratque brachium et verticem. 33:21 Et vidit
teareth arm and top. 33:21 The saw
primitias sibi, quia ibi pars ducis erat reposita;
contributions themselves, because there part Duke was storage;
qui fuit cum principibus populi et fecit iustitiam
that was with chief people and he justice
Domini et iudicia sua cum Israel'. 33:22 De Dan
of and judgments his with Israel '. 33:22 The Dan
quoque ait: ' Dan catulus leonis prosiliet largiter
also he said: ' Dan young lion spring largess
de Basan'. 33:23 De Nephthali dixit: ' Nephthali
of Bashan. ' 33:23 The Naphtali he said: ' Naphtali

satiabatur beneplacito et plenus erit benedictione
satisfied pleasure and full will be blessing

Domini: mare et meridiem possidebit'. 33:24 De
Lord: sea and south possess. ' 33:24 The

Aser quoque ait: ' Benedictus prae filiis Aser! Sit
Asher also he said: ' Blessed than children Asher! Let
placens fratribus suis et tingat in oleo pedem suum.
acceptable brothers their and dip in oil foot his own.

33:25 Ferrum et aes serae tuae, sicut dies tui
33:25 iron and brass bars your as day your

robur tuum'. 33:26 ' Non est ut Deus Iesurun, qui
strength Your ' 33:26 ' no is as God Jeshurun, that

ascendit super caelos ad auxilium tuum et in
up over heavens to help your and in

magnificencia sua super nubes. 33:27 Habitaculum
magnificence his over cloud. 33:27 habitation

Deus antiquus, et subter brachia sempiterna. Eiciet
God The old, and under forces everlasting. drive

a facie tua inimicum dicetque: 'Conterere!'. 33:28
from the your enemy Underneath 'Destroy'. 33:28

Habitabit Israel confidenter, et fons Iacob solus;
live Israel safety, and source Jacob only;

stillabunt in terra frumenti et vini, caelique rorem.
drop in land corn and wine sky dew.

33:29 Beatus tu, Israel! Quis similis tui, popule, qui
33:29 Happy you Israel! Who like your people that

salvaris in Domino? Ipse est scutum auxilii tui et
saved in Lord? He is shield help your and

gladius gloriae tuae. Blandientur tibi inimici tui, et
sword glory Your. caress you enemies your and

tu eorum altitudines calcabis'. 34:1 Ascendit ergo
you their heights tread. ' 34: 1 He went up So

Moyse de campestribus Moab super montem Nabo
Moses of plains Moab over mount Nebo

in verticem Phasga contra Iericho; ostenditque ei
in top Pisgah against Jericho; displays it

Dominus omnem terram Galaad usque Dan 34:2 et
Lord all land Gilead up Dan 34: 2 and

universum Nephthali terramque Ephraim et Manasse
all Naphtali The land Ephraim and Manasseh

et omnem terram Iudae usque ad mare occidentale
and all land Judah up to sea west

34:3 et Nageb et latitudinem campi Iericho civitatis
34: 3 and south and width Sharon Jericho city

palmarum usque Segor. 34:4 Dixitque Dominus ad
palm up Zoar. 34: 4 said Lord to

eum: ‘ Haec est terra, pro qua iuravi Abraham,
him: ‘ This is land, for which I swore Abraham

Isaac et Iacob, dicens: Semini tuo dabo eam.
Isaac and Jacob, saying: seed your I her.

Vidisti eam oculis tuis et non transibis ad illam’.
Have you seen it eyes your and not pass to of it. ‘

34:5 Mortuusque est ibi Moyses servus Domini in
34: 5 died is there Moses slave of in

terra Moab, iubente Domino. 34:6 Et sepelivit eum
land Moab command Lord. 34: 6 The buried it

in valle in terra Moab contra Bethphegor; et non
in valley in land Moab against peor; and not

cognovit homo sepulcrum eius usque in praesentem
known man grave his up in this

diem. 34:7 Moyses centum et viginti annorum erat,
Day. 34: 7 Moses one hundred and twenty years It was

quando mortuus est; non caligavit oculus eius, nec
when dead it is; not dim eye his or

robur illius defecit. 34:8 Fleveruntque eum filii
strength of has failed. 34: 8 The people it children

Israel in campestribus Moab triginta diebus; et
Israel in plains Moab thirty days; and

completi sunt dies planctus lugentium Moysen. 34:9
end are day wailing mourners Moses. 34: 9

Iosue vero filius Nun repletus est spiritu sapientiae,
Joshua But son Nun full is spirit wisdom

quia Moyses posuit super eum manus suas; et
because Moses set over it hand their own; and

oboedierunt ei filii Israel feceruntque, sicut
listen it children Israel They did, as

praecepit Dominus Moysi. 34:10 Et non surrexit ultra
charged Lord Moses. 34:10 The not rose more

propheta in Israel sicut Moyses, quem nosset
prophet in Israel as Moses, which know

Dominus facie ad faciem, 34:11 in omnibus signis
Lord the to face, 34:11 in all standards

atque portentis, quae misit per eum, ut faceret in
and wonders which sent by him, as do in
terra Aegypti pharaoni et omnibus servis eius
land Egypt Pharaoh and all officials his
universaeque terrae illius, 34:12 et in cuncta manu
all earth of 34:12 and in all hand
robusta magnisque mirabilibus, quae fecit Moyses
strong great wonders which he Moses
coram universo Israel.
before all Israel.

1:1 Et factum est, ut post mortem Moysi servi
1: 1 The it is as after death Moses officials
Domini loqueretur Dominus ad Iosue filium Nun
of speak Lord to Joshua son Nun
ministerium Moysi et diceret ei: 1:2 ‘ Moyses servus
minister Moses and said to: 1, 2 ‘ Moses slave
meus mortuus est; nunc igitur surge et transi
my dead it is; now So Rise and pass
Iordanem istum, tu et omnis populus iste, in
Jordan this you and all people this in
terram, quam ego dabo filiis Israel. 1:3 Omnem
land than I I children Israel. 1: 3 all
locum, quem calcaverit vestigium pedis vestri, vobis
place which tread trace foot your you
tradidi, sicut locutus sum Moysi. 1:4 A deserto et
delivered, as said I Moses. 1: 4 A desert and
Libano isto usque ad fluvium magnum Euphraten,
Lebanon this up to river great Euphrates
omnis terra Hetthaeorum usque ad mare Magnum
all land Hittites up to sea great
contra solis occasum erit terminus vester. 1:5 Nullus
against sun West will be border your. 1: 5 no
tibi poterit resistere cunctis diebus vitae tuae: sicut
you can resist all days life you: as
fui cum Moyse, ero et tecum; non dimittam nec
I with Moses I and with you; not release or
derelinquam te. 1:6 Confortare et esto robustus; tu
leave You. 1: 6 strong and be strong; you
enim sorte divides populo huic terram, pro qua
For lot Break people this land for which
iuravi patribus suis, ut traderem eam illis. 1:7
I swore fathers their as give it them. 1: 7
Confortare tantum et esto robustus valde, ut
strong only and be strong very as
custodias et facias iuxta omnem legem, quam
prisons and do according to all law than
praecepit tibi Moyses servus meus. Ne declines ab
charged you Moses slave My. Do not decline from
ea ad dexteram vel ad sinistram, ut prospereris in
it to right or to left, as prosper in
omnibus, ad quaecumque perrexeris. 1:8 Non recedat
all to whatever go to. 1: 8 no recedes

hoc volumen legis de ore tuo, sed meditaberis in eo
this roll law of mouth your but talk in it
diebus ac noctibus, ut custodias et facias iuxta
days and nights as prisons and do according to
omnia, quae scripta sunt in eo: tunc optime
all which written are in because: then well
diriges viam tuam et tunc prosperaberis. 1:9 Nonne
direct way your and then success. 1: 9 Did
praecepi tibi: Confortare et esto robustus, noli
command you: strong and be strong, do not
metuere et noli timere, quoniam tecum est Dominus
fear and do not fear for with is Lord
Deus tuus in omnibus, ad quaecumque perrexeris?’. 1:10
God your in all to whatever thou goest. ‘ 1:10 charged Joshua governors people saying: ‘
Transite per medium castrorum et imperate populo
Pass by medium camp and command people
ac dicite: 1:11 Praeparate vobis cibaria, quoniam
and say: 1:11 prepare you rations for
post diem tertium transibitis Iordanem hunc et
after day Reply pass over Jordan this and
intrabitis ad possidendam terram, quam Dominus
enter to possession land than Lord
Deus vester daturus est vobis’. 1:12 Rubenitis quoque
God your give is you ‘. 1:12 Ruben also
et Gaditis et dimidia tribui Manasse ait: 1:13 ‘
and Gad and half tribe Manasseh he said: 1:13 ‘
Mementote sermonis, quem praecepit vobis Moyses
Remember speech which charged you Moses
famulus Domini dicens: ‘Dominus Deus vester dedit
the servant of saying: ‘The Lord God your given
vobis requiem et terram hanc’. 1:14 Uxores vestrae
you rest and land this. ‘ 1:14 wives your
et filii ac iumenta manebunt in terra, quam
and children and livestock will remain in land, than
tradidit vobis Moyses trans Iordanem; vos autem
delivered you Moses beyond Jordan; you Now
transibitis armati ante fratres vestros, omnes viri
pass over armed before brothers your all men
fortes, et adiuvabitis eos, 1:15 donec det requiem
strong, and help them; 1:15 until give rest

Dominus fratribus vestris, sicut et vobis dedit, et
Lord brothers your as and you given, and
possideant ipsi quoque terram, quam Dominus Deus
possess they also land than Lord God
vester daturus est eis. Et sic revertemini in terram
your give is them. The so return in land
possessionis vestrae et habitabitis in ea, quam vobis
possession your and live in it than you
dedit Moyses famulus Domini trans Iordanem contra
given Moses the servant of beyond Jordan against
solis ortum'. 1:16 Responderuntque ad Iosue atque
sun the rise. ' 1:16 Then to Joshua and
dixerunt: ' Omnia, quae praecepisti nobis, faciemus
they said: ' All which command us we do
et, quocumque miseris, ibimus. 1:17 Sicut
and, wherever send, we go. 1:17 As
oboedivimus in cunctis Moysi, ita oboediemus et tibi;
hearkened in all Moses, so listen and you;
tantum sit Dominus Deus tuus tecum, sicut fuit cum
only is Lord God your with as was with
Moyse. 1:18 Quicumque contradixerit ori tuo et
Moses. 1:18 Whoever gainsay mouth your and
non oboedierit cunctis sermonibus, quos praeceperis
not disobeys all words, which command
ei, moriatur; tu tantum confortare et viriliter
to die; you only strong and Be strong
age'. 2:1 Misit ergo Iosue filius Nun de Settim
Come on. ' 2: 1 sent So Joshua son Nun of Settim
duos viros exploratores in abscondito et dixit eis;
two men spies in secret and said them;
'Ite et considerate terram urbemque Iericho'. Qui
Go and consider land city Jericho. ' He
pergentes ingressi sunt domum mulieris meretricis
Proceeding entered are home woman whore
nomine Rahab et quieverunt ibi. 2:2 Nuntiatumque
name Rahab and lodged there. 2: 2 told
est regi Iericho et dictum: ' Ecce viri ingressi sunt
is king Jericho and said: ' Look men entered are
huc per noctem de filiis Israel, ut explorarent
here by night of children Israel as search

terram'. 2:3 Misitque rex Iericho ad Rahab dicens: ' the earth. ' 2, 3 sent king Jericho to Rahab saying: ' Educ viros, qui venerunt ad te et ingressi sunt Bring men that they to you and entered are domum tuam; exploratores quippe sunt et omnem home your; spies for are and all terram considerare venerunt'. 2:4 Tollensque mulier land consider they came. ' 2: 4 taking woman viros abscondit et ait: ' Fateor, venerunt ad me, men hid and he said: ' I must admit, they to I sed nesciebam unde essent; 2:5 cumque porta but I did not know whence they were; 2: 5 when gate clauderetur in tenebris, et illi pariter exierunt, shutting in dark, and they together They went out, nescio quo abierunt. Persequimini cito et I do not know which away. Report quickly and comprehendetis eos'. 2:6 Ipsa autem fecit ascendere probe them. ' 2, 6 The Now he up viros in solarium domus suae operuitque eos lini men in top house his covered them smear stipula, quae ibi erat. 2:7 Hi autem, qui missi shocks which there It was. 2: 7 These however, that sent fuerant, secuti sunt eos per viam, quae ducit ad were followed are them by way, which leads to vadum Iordanis; illisque egressis, statim porta ford Jordan; Right exit immediately gate clausa est. 2:8 Necdum obdormierant qui latebant, et closed It is. 2: 8 As the down that class and ecce mulier ascendit ad eos et ait: 2:9 ' Novi See woman up to them and he said: 2: 9 ' New quod tradiderit Dominus vobis terram, et irruit in that delivers Lord you land and fell in nos terror vester, et elanguerunt omnes habitatores we terror your and lost all inhabitants terrae coram vobis. 2:10 Audivimus enim quod earth before to you. 2:10 We have heard For that siccaverit Dominus aquas maris Rubri ad vestrum dried Lord water sea Red to you introitum, quando egressi estis ex Aegypto, et quae entrance, when out you from Egypt and which feceritis duobus Amorraeorum regibus, qui erant do two Amorites kings, that were

trans Iordanem, Sehon et Og, quos interfecistis. 2:11
beyond Jordan, Sehon and Og which killed. 2:11

Et haec audientes pertimuimus, et elanguit cor nostrum, nec remansit in nobis spiritus ad introitum vestrum; Dominus enim Deus vester ipse est Deus in
The this hearing When we and languishes heart our or left in us spirit to entrance you; Lord For God your he is God in

caelo sursum et in terra deorsum. 2:12 Nunc ergo
heaven up and in land down. 2:12 now So

iurate mihi per Dominum, ut, quomodo ego feci
jury I by Lord, that, how I I

vobiscum misericordiam, ita et vos faciatis cum
with mercy, so and you Yee with

domo patris mei detisque mihi signum verum, 2:13
house father my give I sign true 2:13

ut salvetis patrem meum et matrem, fratres ac
as save father my and mother, brothers and

sorores meas et omnia, quae eorum sunt, et eruatis
sisters I and all which their are and rescue

animas nostras de morte'. 2:14 Qui responderunt ei:
lives our of death '. 2:14 He answered to:

' Anima nostra sit pro vobis in mortem, si tamen
' soul our is for you in death if yet

non prodideris; cumque tradiderit nobis Dominus
not business; when delivers us Lord

terram, faciemus in te misericordiam et veritatem'.
land we do in you mercy and the truth. '

2:15 Demisit ergo eos per funem de fenestra; domus
2:15 she So them by cable of window; house

enim eius haerebat muro, et in muro habitabat. 2:16
For his clung wall, and in wall lived. 2:16

Dixitque ad eos: ' Ad montana pergite, ne forte
said to them: ' the mountains continue do not perhaps

occurrant vobis persecutores, ibique latete diebus
meet you persecuting there hide days

tribus, donec redeant; et postea ibitis per viam
three, until return; and later go by way

vestram. 2:17 Qui dixerunt ad eam: ' Innoxii erimus
your own. 2:17 He said to it ' blameless we will be

a iuramento hoc, quo adiurasti nos, 2:18 si,
from oath this, which charge we 2:18 if,

ingredientibus nobis terram, signum fuerit funiculus
they go us land sign be line
iste coccineus, et ligaveris eum in fenestra, per
this red and bind it in window, by
quam nos demisisti, et patrem tuum ac matrem
than we down; and father your and mother
fratresque et omnem cognationem tuam congregaveris
brothers and all family your gather
in domum tuam. 2:19 Qui ostium domus tuae
in home Your. 2:19 He door house your
egressus fuerit, sanguis ipsius erit in caput eius, et
out it blood of will be in head his and
nos erimus innoxii; cunctorum autem sanguis, qui
we we will be innocent; all Now blood, that
tecum fuerint in domo, redundabit in caput nostrum,
with they in home flow in head our
si eos aliquis tetigerit. 2:20 Quod si prodideris hoc
if them one touches. 2:20 The if business this
verbum, erimus mundi ab hoc iuramento, quo
word, we will be world from this oath which
adiurasti nos'. 2:21 Et illa respondit: ' Sicut locuti
charge us'. 2:21 The that He answered: ' As have
estis, ita fiat'. Dimittensque eos, ut pergerent,
you so be it. ' sending them; as go
appendit funiculum coccineum in fenestra. 2:22 Illi
weighs line scarlet in window. 2:22 they
vero ambulantes pervenerunt ad montana et
But walking reached to mountains and
manserunt ibi tres dies, donec reverterentur, qui
So the there three day, until return; that
fuerant persecuti; quaerentes enim per omnem viam
were persecuted; seeking For by all way
non reppererunt eos. 2:23 Duo viri reversi sunt et
not found them. 2:23 two men returned are and
descenderunt de monte et, transmisso Iordane,
down of mount and, crossing Jordan,
venerunt ad Iosue filium Nun narraveruntque ei
they to Joshua son Nun and related it
omnia, quae acciderant sibi, 2:24 atque dixerunt:
all which happened themselves, 2:24 and they said:

‘ Tradidit Dominus in manus nostras omnem terram,
‘ delivered Lord in hand our all land
et timore prostrati sunt cuncti habitatores eius in
and fear melting are all inhabitants his in
conspectu nostro’. 3:1 Igitur Iosue de nocte
before our own. ‘ 3: 1 Now Joshua of night
consurgens movit castra. Egredientesque de Settim
rising He moved camp. out of Settim
venerunt ad Iordanem, ipse et omnes filii Israel;
they to Jordan, he and all children Israel;
et morati sunt ibi, antequam transirent. 3:2 Tribus
and ‘stay are there, before they passed. 3: 2 Three
diebus evolutis, transierunt praefecti per castrorum
days Three days later, passed Governors by camp
medium 3:3 et praeceperunt populo: ‘ Quando
medium 3: 3 and command people; ‘ when
videritis arcam foederis Domini Dei vestri et
see ark meeting of God you and
sacerdotes stirpis leviticae portantes eam, vos quoque
priests stock Levites carrying it you also
consurgite et sequimini eam 3:4 — sitque inter vos
Rise and follow it 3, 4 - let between you
et arcam spatium cubitorum duum fere milium, et
and ark space cubits two about millet, and
cavete, ne appropinquetis ad eam — ut sciatis per
Take care, do not near to it - as know by
quam viam ingrediamini, quia prius non ambulastis
than way go: because first not walk
per eam’. 3:5 Dixitque Iosue ad populum: ‘
by it ‘. 3, 5 said Joshua to people; ‘
Sanctificamini; cras enim faciet Dominus inter vos
Purify; tomorrow For will Lord between you
mirabilia’. 3:6 Et ait ad sacerdotes: ‘ Tollite arcam
wonderful ‘. 3: 6 The said to priests: ‘ Take ark
foederis et praecedite populum’. Qui tulerunt et
meeting and ahead people ‘. He took and
ambulaverunt ante eos. 3:7 Dixitque Dominus ad
walk before them. 3: 7 said Lord to
Iosue: ‘ Hodie incipiam exaltare te coram omni
Joshua: ‘ today begin to advance you before all

Israel, ut sciant quod, sicut cum Moyse fui, ita et
Israel as know that, as with Moses I so and
tecum sim. 3:8 Tu autem praecipe sacerdotibus, qui
with I am. 3: 8 You Now Command priests that
portant arcam foederis, et dic eis: Cum veneritis ad
cary ark meeting, and tell them: with Welcome to
oram aquae Iordanis, state in Iordane'. 3:9 Dixitque
coast water Jordan, Stand in Jordan. ' 3: 9 said
Iosue ad filios Israel: ' Accedite huc et audite
Joshua to children Israel: ' Approach here and listen
verba Domini Dei vestri'. 3:10 Et rursum: ' In hoc,
words of God you're. 3:10 The again: ' in this,
inquit, scietis quod Deus vivens in medio vestri est
he says, know that God living in the you is
et disperdet in conspectu vestro Chananaeum et
and will in before your Canaanite and
Hetthaeum, Hevaeum et Pherezaeum, Gergesaeum
Hittite Hevi and Per'izzites, Gir'gashites
quoque et Amorraeum et Iebusaeum. 3:11 Ecce arca
also and Amorites and Jebusites. 3:11 Look box
foederis Domini omnis terrae antecedit vos per
meeting of all earth ahead you by
Iordanem. 3:12 Parate duodecim viros de tribubus
Jordan. 3:12 Prepare twelve men of tribes
Israel, singulos per singulas tribus; 3:13 et cum
Israel each by each three; 3:13 and with
posuerint vestigia pedum suorum sacerdotes, qui
placing tracks feet their priests that
portant arcam Domini Dei universae terrae, in aquis
cary ark of God all earth in water
Iordanis, aquae, quae inferiores sunt, decurrent, quae
Jordan, water which lower are Jordan, which
autem desuper veniunt, in una mole consistent'. 3:14
Now top they in one size stand up. ' 3:14
Igitur egressus est populus de tabernaculis suis, ut
Now out is people of tents their as
transiret Iordanem; et sacerdotes, qui portabant
passing Jordan; and priests that carriers
arcam foederis, pergebant ante eum. 3:15
ark meeting, passed before him. 3:15
Veneruntque usque ad Iordanem et, pedibus eorum
Returning up to Jordan and, feet their

in ora aquae tinctis — Iordanis autem omnes ripas
in coast water dipped - Jordan Now all banks
alvei sui toto tempore messis impleverat — 3:16
channel s all time harvest filled - 3:16
steterunt aquae desuper descendentes in loco uno
stood water top descending in place one
instar molis procul valde apud urbem, quae vocatur
like size at very in city, which called
Adam, ex latere Sarthan; quae autem inferiores
Adam, from side Zaretan which Now lower
erant, in mare Arabae, quod est mare Salsissimum,
were in sea wilderness, that is sea Salt,
descenderunt, usquequo omnino deficerent. 3:17
down how long? at failed. 3:17
Populus autem incedebat contra Iericho, et
people Now prowled against Jericho and
sacerdotes, qui portabant arcam foederis Domini,
priests that carriers ark meeting Lord,
stabant super siccum humum in medio Iordanis
expert over dry ground in the Jordan
firmiter, donec omnis Israel compleret per arentem
firmly, until all Israel perform by dry
alveum transitum Iordanis. 4:1 Quibus transgressis,
channel switch Jordan. 4: 1 these Jordan,
dixit Dominus ad Iosue: 4:2 ‘ Sumite vobis de
said Lord to Joshua: 4: 2 ‘ Take you of
populo duodecim viros singulos per singulas tribus
people twelve men each by each three
4:3 et praecipite eis, ut tollant de medio Iordanis
4: 3 and command them, as take of the Jordan
alveo, ubi firmiter steterunt sacerdotum pedes,
channel, where firm stood priests feet,
duodecim lapides; quos portabitis vobiscum et
twelve stones; which bear with and
ponetis in loco castrorum, ubi fixeritis hac nocte
compare with in place camp where firm this night
tentoria’. 4:4 Vocavitque Iosue duodecim viros, quos
tents. 4: 4 called Joshua twelve men which
elegerat de filiis Israel, singulos de tribubus singulis,
selected of children Israel each of tribes details,
4:5 et ait ad eos: ‘ Ite ante arcam Domini Dei
4, 5 and said to them: ‘ Go before ark of God

vestri ad Iordanis medium et portate singuli singulos
you to Jordan medium and bear each each
lapides in umeris vestris, iuxta numerum tribuum
stones in shoulders your according to number tribes
filiorum Israel, 4:6 ut sit hoc signum inter vos.
children Israel 4: 6 as is this sign between You.
Quando interrogaverint vos filii vestri cras
when ask you children you tomorrow
dicentes: ‘Quid sibi volunt isti lapides?’, 4:7
saying: ‘What to will these stones?’ 4: 7
respondebitis eis: Defecerunt aquae Iordanis ante
answer them: Blinded water Jordan before
arcam foederis Domini, cum transiret eum; idcirco
ark meeting Lord, with passing him; therefore
positi sunt lapides isti in monumentum filiis Israel
set are stones these in monument children Israel
usque in aeternum’. 4:8 Fecerunt ergo filii Israel,
up in ever. ‘ 4: 8 They did So children Israel
sicut eis praecepit Iosue, portantes de medio Iordanis
as them charged Joshua carrying of the Jordan
alveo duodecim lapides, ut ei Dominus imperarat,
channel twelve stones, as it Lord ordered
iuxta numerum tribuum filiorum Israel, usque ad
according to number tribes children Israel up to
locum, in quo castrametati sunt; ibique posuerunt
place in which encamped they are: there put
eos. 4:9 Alios quoque duodecim lapides posuit Iosue
them. 4: 9 other also twelve stones set Joshua
in medio Iordanis alveo, ubi steterunt sacerdotes, qui
in the Jordan channel, where stood priests that
portabant arcam foederis; et sunt ibi usque in
carriers ark meeting; and are there up in
praesentem diem. 4:10 Sacerdotes autem, qui
this Day. 4:10 priests however, that
portabant arcam, stabant in Iordanis medio, donec
carriers ark expert in Jordan medium until
omnia complerentur, quae Iosue ut loqueretur ad
all accomplished which Joshua as speak to
populum praeceperat Dominus secundum omnia, quae
people the Lord according to all which
dixerat ei Moyses. Festinavitque populus et transiit.
said it Moses. haste people and passed.

4:11 Cumque transissent omnes, transivit et arca
4:11 when pass all passed and box
Domini; sacerdotesque pergebant ante populum. 4:12
Lord; The priests passed before people. 4:12
Filii quoque Ruben et Gad et dimidia tribus
children also Ruben and Gad and half three
Manasse armati praecedebant filios Israel, sicut eis
Manasseh armed vanguard children Israel as them
praeceperat Moyses; 4:13 quadraginta fere milia
the Moses; 4:13 forty about thousand
expeditorum ad pugnam incedebant coram Domino in
ready to fight marched before Lord in
campestria Iericho. 4:14 In illo die magnificavit
Sharon Jericho. 4:14 in that day great
Dominus Iosue coram omni Israel, ut timerent eum,
Lord Joshua before all Israel as fear him,
sicut timuerant Moysen, omnibus diebus vitae suae.
as they Moses, all days life His.
4:15 Dixitque ad eum: 4:16 ‘ Praecepte sacerdotibus,
4:15 said to him: 4:16 ‘ Command priests
qui portant arcam testimonii, ut ascendant de
that carry ark Meeting as up of
Iordane’. 4:17 Qui praecepit eis dicens: ‘ Ascendite
Jordan. ‘ 4:17 He charged them saying: ‘ Scale
de Iordane’. 4:18 Cumque ascendissent portantes
of Jordan. ‘ 4:18 when up carrying
arcam foederis Domini et siccum humum calcare
ark meeting of and dry ground treading
coepissent, reversae sunt aquae in alveum suum et
began return are water in channel his and
fluebant sicut ante super omnes ripas suas. 4:19
banks as before over all banks their own. 4:19
Populus autem ascendit de Iordane decimo die
people Now up of Jordan X day
mensis primi, et castrametati sunt in Galgalis, in
month first, and encamped are in Gilgal in
termino orientali Iericho. 4:20 Duodecim quoque
term east Jericho. 4:20 twelve also
lapides, quos de Iordanis alveo sumpserant, posuit
stones, which of Jordan channel taken, set

Iosue in Galgalis. 4:21 Et dixit ad filios Israel: ‘
Joshua in Gilgal. 4:21 The said to children Israel: ‘
Quando interrogaverint filii vestri cras patres
when ask children you tomorrow fathers
suos et dixerint eis: ‘Quid sibi volunt isti lapides?’,
their and say them: ‘What to will these stones?’
4:22 docebitis eos atque dicetis: Per arentem alveum
4:22 You must them and say: by dry channel
transivit Israel Iordanem istum, 4:23 siccante Domino
passed Israel Jordan this 4:23 drying up Lord
Deo vestro aquas eius in conspectu vestro, donec
God your water his in before your until
transiretis, 4:24 sicut fecerat prius in mari Rubro,
Jordan 4:24 as had first in sea Red,
quod siccavit coram nobis, donec transiremus, 4:25
that dried before us until we passed through, 4:25
ut cognoscant omnes terrarum populi fortissimam
as know all countries people strong
Domini manum, et ut vos timeatis Dominum Deum
of hand, and as you fear Lord God
vestrum omni tempore’. 5:1 Postquam ergo audierunt
you all time. ‘ 5: 1 after the So listen
omnes reges Amorraeorum, qui habitabant trans
all kings Amorites that living beyond
Iordanem ad occidentalem plagam, et cuncti reges
Jordan to west side, and all kings
Chanaan, qui propinqua possidebant Magno mari
Canaan that close possessed great sea
loca, quod siccasset Dominus fluenta Iordanis coram
places, that had dried up Lord floods Jordan before
filiis Israel, donec transirent, dissolutum est cor
children Israel until as they passed by, lax is heart
eorum, et non remansit in eis spiritus coram filiis
their and not left in them spirit before children
Israel. 5:2 Eo tempore ait Dominus ad Iosue: ‘
Israel. 5: 2 Travel time said Lord to Joshua: ‘
Fac tibi cultros lapideos et circumcide iterum
Make you knives stone and circumcise again
secundo filios Israel’. 5:3 Fecit, quod iusserat
second children Israel ‘. 5: 3 He did, that ordered
Dominus, et circumcidit filios Israel in colle
Lord, and circumcised children Israel in hill

Praeputiorum. 5:4 Haec autem causa est secundae
Foreskins. 5: 4 This Now cause is second
circumcisionis: omnis populus, qui egressus est ex
circumcision; all people; that out is from
Aegypto, generis masculini, universi bellatores viri
Egypt race male, all war men
mortui sunt in deserto in via; 5:5 qui omnes
dead are in desert in road; 5: 5 that all
circumcisi erant. Populus autem, qui natus est in
circumcised were. people however, that He was born is in
deserto, incircumciscus fuit. 5:6 Per quadraginta enim
wilderness uncircumcised It was. 5, 6 by forty For
annos ambulabant filii Israel, donec consumerentur
years walking children Israel until spent
omnes homines bellatores, qui non audierant vocem
all men war that not heard voice
Domini, et quibus iuraverat, ut non ostenderet eis
Lord, and which He swore, as not show them
terram, super qua iuraverat patribus eorum, ut daret
land over which juraverat fathers their as give
illis terram lacte et melle manantem. 5:7 Horum
they land milk and honey dripping. 5: 7 The
filii in locum successerunt patrum et circumcisi
children in place succeeded fathers and circumcised
sunt a Iosue, quia, sicut nati fuerant, in praeputio
are from Joshua because, as born were in projection
erant, nec eos in via aliquis circumciderat. 5:8
were or them in road one circumcised. 5: 8
Postquam autem omnes circumcisi sunt, manserunt in
after the Now all circumcised are So the in
eodem castrorum loco, donec sanarentur. 5:9 Dixitque
the same camp place until healed. 5: 9 said
Dominus ad Iosue: ‘ Hodie abstuli opprobrium
Lord to Joshua: ‘ today I took reproach
Aegypti a vobis’. Vocatumque est nomen loci illius
Egypt from you ‘. called is name local of
Galgala usque in praesentem diem. 5:10
Gilgal up in this Day. 5:10
Manseruntque filii Israel in Galgalis et fecerunt
They lived children Israel in Gilgal and they
Pascha quarta decima die mensis ad vesperum in
Easter Wednesday tenth day month to evening in

campestribus Iericho; 5:11 et comederunt de frugibus
plains Jericho; 5:11 and ate of corn
terrae a die altero, azymos panes et polentam hoc
earth from day the other; unleavened bread and porridge this
ipso die. 5:12 Defecitque manna a die sequenti,
it the day. 5:12 ceased manna from day the following,
postquam comederunt de frugibus terrae, nec usi
after ate of corn earth or used
sunt ultra cibo illo filii Israel, sed comederunt de
are more food that children Israel but ate of
frugibus terrae Chanaan in anno illo. 5:13 Cum
corn earth Canaan in year that. 5:13 with
autem esset Iosue in agro urbis Iericho, levavit
Now was Joshua in field city Jericho up
oculos et vidit virum stantem contra se et
eyes and saw man standing against he and
evaginatum tenentem gladium; perrexitque ad eum et
drawn holder sword; continued to it and
ait: ‘ Noster es an adversariorum?’. 5:14 Qui
he said: ‘ our you or opponents’. 5:14 He
respondit: ‘ Nequaquam, sed sum princeps exercitus
He answered: ‘ No, but I leader army
Domini et nunc veni’. 5:15 Cecidit Iosue pronus in
of and now I came. ‘ 5:15 fallen Joshua flat in
terram et adorans ait: ‘ Quid Dominus meus
land and worshiping he said: ‘ What Lord my
loquitur ad servum suum?’. 5:16 Et dixit princeps
talks to slave their own. ‘ 5:16 The said leader
exercitus Domini ad Iosue: ‘ Solve calceamentum de
army of to Joshua: ‘ Loose shoes of
pedibus tuis; locus enim, in quo stas, sanctus est’.
feet your; location For in which standing St. He is. ‘
Fecitque Iosue, ut sibi fuerat imperatum. 6:1 Iericho
And he did Joshua as to was said. 6: 1 Jericho
autem erat munita et clausa coram filiis Israel, et
Now was endorsed and closed before children Israel and
nullus egredi audebat aut ingredi. 6:2 Dixitque
no out venture or enter. 6: 2 said
Dominus ad Iosue: ‘ Ecce dedi in manu tua Iericho
Lord to Joshua: ‘ Look I in hand your Jericho
et regem eius omnesque fortes viros. 6:3 Circuite
and king his all strong men. 6: 3 Go about

urbem cuncti bellatores semel per diem: sic facietis
city all war once by day: so do
sex diebus. 6:4 Septem sacerdotes portabunt septem
six days. 6: 4 seven priests bear seven
bucinas, cornua arietum, ante arcam foederis. Die
trumpets, horns rams before ark Meeting. On
autem septimo septies circuibitis civitatem, et
Now seventh times compass city and
sacerdotes clangent bucinis. 6:5 Cumque insonuerit
priests blow trumpets. 6: 5 when sound
vox tubae longior et in auribus vestris increpauerit,
voice trumpet longer and in ears your sound
conclamabit omnis populus vociferatione maxima, et
horn all people shouting? the largest, and
muri funditus corruent civitatis; ingredienturque
wall flat fall city; go
singuli per locum, contra quem steterint'. 6:6
each by place against which straight ahead. ' 6: 6
Vocavit ergo Iosue filius Nun sacerdotes et dixit ad
He called So Joshua son Nun priests and said to
eos: ' Tollite arcam foederis, et septem alii
them: ' Take ark meeting, and seven others
sacerdotes tollant septem bucinas et incedant ante
priests take seven trumpets and advance before
arcam Domini'. 6:7 Ad populum quoque ait: '
ark The Lord. ' 6, 7 the people also he said: '
Vadite et circuite civitatem, et viri armati
Go and Wander city and men armed
praecedant arcam Domini'. 6:8 Cumque Iosue verba
before ark The Lord. ' 6, 8 when Joshua words
finisset, septem sacerdotes septem bucinis clangebant
close, seven priests seven trumpets that sounded
ante arcam foederis Domini, 6:9 omnisque armatus
before ark meeting Lord, 6: 9 all armed
exercitus praecedebat sacerdotes clangentes, reliquum
army before priests sounding, the rest
vulgus arcam sequebatur, ac bucinis omnia
people ark followed, and trumpets all
concrepabant. 6:10 Praeceperat autem Iosue populo
sides. 6:10 ¶ Now Joshua people

dicens: ‘ Non clamabitis, nec audietur vox vestra,
saying: ‘ no shout, or heard voice your
neque ullus sermo ex ore vestro egredietur, donec
or any report from mouth your Unleashed, until
veniat dies, in quo dicam vobis: Clamate et
come day, in which I will say you: Cry and
vociferamini’. 6:11 **Circuivit ergo arca Domini**
Shout. ‘ 6:11 circled So box of
civitatem per diem, et reversi in castra
city by day and returned in camp
pernoctaverunt ibi. 6:12 **Igitur, Iosue de nocte**
night there. 6:12 Therefore, Joshua of night
consurgente, tulerunt sacerdotes arcam Domini, 6:13
up early, took priests ark Lord, 6:13
et septem ex eis septem bucinas, cornua arietum,
and seven from them seven trumpets, horns rams
praecedebantque arcam Domini ambulantes atque
before ark of walking and
clangentes, et armatus populus ibat ante eos;
sounding, and armed people He went before them;
vulgus autem reliquum sequebatur arcam, bucinis
people Now the rest followed ark trumpets
personantibus. 6:14 **Circuieruntque civitatem secundo**
trumpets. 6:14 circled city second
die semel et reversi sunt in castra; sic fecerunt sex
day once and returned are in camp; so they six
diebus. 6:15 **Die autem septimo, diluculo consurgentes**
days. 6:15 On Now the seventh, early rose
circuierunt urbem eodem modo septies; in illo die
compass city the same only seven times; in that day
tantum circuierunt urbem septies. 6:16 **Cumque**
only compass city times. 6:16 when
septimo circuitu clangerent bucinis sacerdotes, dixit
seventh about sounded trumpets priests said
Iosue ad populum: ‘ Vociferamini! Tradidit enim
Joshua to people; ‘ Shout! delivered For
vobis Dominus civitatem. 6:17 **Sitque civitas**
you Lord city. 6:17 The pendulum The city
anathema, ipsa et omnia, quae in ea sunt, Domino;
anathema the and all which in it are Lord;

sola Rahab meretrix vivat cum universis, qui cum ea
only Rahab whore live with all that with it
in domo sunt: abscondit enim nuntios, quos
in house they are: hid For messengers, which
direximus. 6:18 Vos autem cavete, ne de
sent. 6:18 you Now Take care, do not of
anathemate quippiam auferatis et sitis
anathema any away and be
praevaricationis rei, et omnia castra Israel anathema
transgression thing and all camp Israel anathema
sint atque turbentur. 6:19 Quidquid auri et argenti
are and trouble. 6:19 Whatever gold and silver
fuerit et vasorum aeneorum ac ferri, Domino
be and vessels brass and iron Lord
consecratur repositum in thesauris eius'. 6:20 Igitur,
consecrated repository in stores His. ' 6:20 Therefore,
omni vociferante populo et clangentibus tubis,
all shout people and blowing trumpets;
postquam in aures multitudinis vox sonitusque
after in ears community voice sound
increpuit, muri ilico corruerunt; et ascendit
He warned, wall immediately crumbled; and up
unusquisque per locum, qui contra se erat,
each by place that against he It was
ceperuntque civitatem. 6:21 Et interfecerunt omnia,
took city. 6:21 The killed all
quae erant in ea, a viro usque ad mulierem, ab
which were in it from man up to woman from
infante usque ad senem; boves quoque et oves et
young up to old; cattle also and sheep and
asinos in ore gladii percusserunt. 6:22 Duobus autem
asses in mouth sword struck. 6:22 two Now
viris, qui exploratores missi fuerant, dixit Iosue: '
men that spies sent were said Joshua: '
Ingredimini domum mulieris meretricis et producite
Go home woman whore and bring
eam et omnia, quae illius sunt, sicut illi iuramento
it and all which of are as they oath
firmastis'. 6:23 Ingressique iuvenes eduxerunt Rahab
to her. ' 6:23 Going to young people led Rahab
et parentes eius, fratres quoque et cunctam
and parents his brothers also and all

supellectilem ac cognationem illius et extra castra
furniture and family of and outside camp
Israel manere fecerunt. 6:24 Urbem autem et omnia,
Israel stay they did. 6:24 city Now and all
quae erant in ea, succenderunt, absque argento et
which were in it fire without silver and
auro et vasis aeneis ac ferro, quae in aerarium
gold and vessels brass and steel; which in treasury
domus Domini consecrarunt. 6:25 Rahab vero
house of 's. 6:25 Rahab But
meretricem et domum patris eius et omnia, quae
whore and home father his and all which
habebat, fecit Iosue vivere; et habitavit in medio
had he Joshua live; and The in the
Israel usque in praesentem diem, eo quod absconderit
Israel up in this day it that He hides
nuntios, quos miserat Iosue, ut explorarent Iericho.
messengers, which sent Joshua as search Jericho.
In tempore illo imprecatus est Iosue dicens: 6:26
in time that imprecation is Joshua saying: 6:26
‘Maledictus vir coram Domino, qui suscitaverit et
‘Cursed man before Lord, that He raised and
aedificaverit civitatem Iericho; in primogenito suo
build city Jericho; in firstborn his
fundamenta illius faciet et in novissimo liberorum
foundations of will and in last free
ponet portas eius’. 6:27 Fuit ergo Dominus cum
put gates His. ‘ 6:27 There was So Lord with
Iosue, et nomen eius in omni terra vulgatum est.
Joshua and name his in all land news It is.
7:1 Filii autem Israel praevaricati sunt mandatum
7: 1 children Now Israel transgressed are command
et usurpaverunt de anathemate: nam Achan filius
and usurped of anathema: for Achan son
Charmi filii Zabdi filii Zarae de tribu Iudae
Carmi children Zimri children Zara of tribe Judah
tulit aliquid de anathemate. Iratusque est Dominus
took something of anathema. The anger is Lord
contra filios Israel. 7:2 Cumque mitteret Iosue de
against children Israel. 7: 2 when send Joshua of
Iericho viros contra Hai, quae est iuxta Bethaven
Jericho men against Ai which is according to Bethel

ad orientalem plagam oppidi Bethel, dixit eis: ‘
to east side town Bethel said them: ‘
Ascendite et explore terram’. Qui praecepta
Scale and view the earth. ‘ He rules
complentes exploraverunt Hai 7:3 et reversi dixerunt
up viewed Ai 7: 3 and returned said
ei: ‘ Non ascendat omnis populus, sed duo vel tria
to: ‘ no go up all people; but two or three
milia virorum pergant et deleant civitatem. Noli
thousand men survey and Ai city. Do not
vexare omnem populum contra hostes paucissimos’.
tease all people against enemies very few. ‘
7:4 Ascenderunt ergo tria fere milia pugnatorum,
7: 4 They came up So three about thousand fighting,
qui statim terga verterunt coram viris urbis Hai,
that immediately back change before men city Ai
7:5 qui percusserunt ex eis circiter triginta et sex
7: 5 that struck from them about thirty and six
homines persecutique sunt eos de porta usque ad
men chased are them of gate up to
Sabarim et percusserunt eos in descensu;
Shebarim and struck them in descent;
pertimuitque cor populi et instar aquae liquefactum
fear heart people and like water melted
est. 7:6 Iosue vero scidit vestimenta sua et cecidit
It is. 7: 6 Joshua But rent clothes his and fallen
pronus in terram coram arca Domini usque ad
flat in land before box of up to
vesperum, tam ipse quam omnes senes Israel;
evening, so he than all the elderly Israel;
miseruntque pulverem super capita sua. 7:7 Et
cast dust over heads their own. 7: 7 The
dixit Iosue: ‘ Heu, Domine Deus, quid voluisti
said Joshua: ‘ Ah! O God, what you wanted
traducere populum istum Iordanem fluvium, ut
transplant people this Jordan river as
traderes nos in manus Amorraei et perderes?
give we in hand Amorites and destroy us?
Utinam mansissemus trans Iordanem! 7:8 Quaeso,
Would stayed beyond Jordan! 7, 8 Please
Domine, quid dicam videns Israelem hostibus suis
Sir, what I will say seeing Israel enemies their

terga vertentem? 7:9 Audient Chananaei et omnes
back current? 7, 9 hear Canaanites and all
habitatores terrae ac pariter conglobati circumdabunt
inhabitants earth and together environ about
nos atque delebunt nomen nostrum de terra. Et quid
we and cut off name our of land. The what
facies magno nomini tuo?'. 7:10 Dixitque Dominus ad
face great name you? '. 7:10 said Lord to
Iosue: ' Surge! Cur iaces pronus in terra? 7:11
Joshua: ' Stand up! why you lie flat in land? 7:11
Peccavit Israel et praevaricatus est pactum meum,
sinned Israel and transgression is pact my
quod mandaveram eis; tuleruntque de anathema et
that commanded them; took of anathema and
furati sunt atque mentiti et absconderunt inter vasa
stolen are and lied and hide between vessels
sua. 7:12 Nec poterunt filii Israel stare ante
their own. 7:12 No be children Israel stand before
hostes suos eosque fugient, quia facti sunt anathema;
enemies their them flee, because they are anathema;
non ero ultra vobiscum, donec conteratis anathema
not I more you until destroy anathema
de medio vestri. 7:13 Surge! Sanctifica populum et
of the your. 7:13 Stand up! hallow people and
dic eis: Sanctificamini in crastinum. Haec enim dicit
tell them: Purify in the next day. This For says
Dominus, Deus Israel: Anathema in medio tui est,
Lord, God Israel: The curse in the your is
Israel! Non poteris stare coram hostibus tuis, donec
Israel! no You can stand before enemies your until
auferatis anathema de medio vestri. 7:14 Accedetis
away anathema of the your. 7:14 ¶
mane singuli per tribus vestras; et quamcumque
morning each by three you; and whatever
tribum Dominus designaverit, accedet per cognationes
tribe Lord designated, approach by families
suas et cognatio per domos domusque per viros:
their and family by homes tho by men:
7:15 et quicumque ille in hoc facinore fuerit
7:15 and who he in this crime be
deprehensus, comburetur igni cum omnibus, quae
found burned fire with all which

ipsius sunt, quoniam praevaricatus est pactum Domini
of are for transgression is pact of
et fecit nefas in Israel'. 7:16 Surgens itaque Iosue
and he crime in Israel '. 7:16 Rise and So Joshua
mane applicuit Israel per tribus suas, et inventa est
morning applied Israel by three their and found is
tribus Iudae. 7:17 Quae cum iuxta familias suas
three Judah. 7:17 What with according to families their
esset oblata, inventa est familia Zarae; illam quoque
was offerings, found is family Zara; it also
per domos offerens repperit Zabdi. 7:18 Cuius
by homes offering found Picked. 7:18 The
domum in singulos dividens viros invenit Achan
home in each dividing men found Achan
filium Charmi filii Zabdi filii Zarae de tribu
son Carmi children Zimri children Zara of tribe
Iudae. 7:19 Et ait Iosue ad Achan: ' Fili mi, da
Judah. 7:19 The said Joshua to Achan ' Son my give
gloriam Domino, Deo Israel, et confitere atque indica
glory Lord, God Israel and confess and tell
mihi quid feceris; ne abscondas'. 7:20 Responditque
I what you do; do not Hide '. 7:20 Then
Achan Iosue et dixit ei: ' Vere ego peccavi
Achan Joshua and said to: ' really I I have sinned
Domino, Deo Israel, et sic et sic feci: 7:21 Vidi
Lord, God Israel and so and so I did! 7:21 I saw
enim inter spolia pallium de Sennaar valde bonum
For between spoils cloak of Shinar very good
et ducentos siclos argenti regulamque auream
and two hundred sides silver bar gold
quinquaginta siclorum; et concupiscens abstuli et
fifty shekels; and concupiscens I took and
abscondi in terra contra medium tabernaculi mei
I hid in land against medium tent my
argentumque subter'. 7:22 Misit ergo Iosue ministros,
silver Under '. 7:22 sent So Joshua ministers
qui currentes ad tabernaculum illius reppererunt
that running to tent of found
cuncta abscondita in eodem loco et argentum
all hidden in the same place and silver
simul; 7:23 auferentesque de tentorio tulerunt ea
at the same time; 7:23 away of tent took it

ad Iosue et ad omnes filios Israel proieceruntque
to Joshua and to all children Israel cast
ante Dominum. 7:24 Tollens itaque Iosue Achan
before Lord. 7:24 taking So Joshua Achan
filium Zarae argentumque et pallium et auream
son Zara silver and cloak and gold
regulam filiosque eius et filias, boves et asinos et
rule children his and daughters, cattle and asses and
oves ipsumque tabernaculum et cunctam supellectilem
sheep himself tent and all furniture
— et omnis Israel cum eo — duxerunt eos ad
- and all Israel with it - led them to
vallem Achor, 7:25 ubi dixit Iosue: ‘ Quia turbasti
valley Grief 7:25 where said Joshua: ‘ for troubled
nos, exturbet te Dominus in die hac’. Lapidavitque
we trouble you Lord in day this. ‘ stoned
eum omnis Israel; et cuncta, quae illius erant, igne
it all Israel; and all which of were fire
consumpta sunt. 7:26 Congregaverunt quoque super
spent They are. 7:26 together also over
eum acervum magnum lapidum, qui permanet usque
it Tel great stones, that remains up
in praesentem diem. Et aversus est furor Domini
in this Day. The back is The anger of
ab eis; vocatumque est nomen loci illius vallis
from them; called is name local of valley
Achor usque hodie. 8:1 Dixit autem Dominus ad
Grief up today. 8: 1 said Now Lord to
Iosue: ‘ Ne timeas neque formides; tolle tecum
Joshua: ‘ Do not Fear or dismayed; Away with
omnem multitudinem pugnatorum et consurgens
all company fighting and rising
ascende in oppidum Hai: ecce tradidi in manu tua
Attack in town Ai See delivered in hand your
regem eius et populum urbemque et terram eius.
king his and people city and land her.
8:2 Faciesque urbi Hai et regi eius, sicut fecisti
8: 2 And make city Ai and king his as You made
Iericho et regi illius; praedam vero et omnia
Jericho and king the latter; prey But and all
animantia diripietis vobis. Pone insidias urbi post
livestock prey to you. Set ambush city after

eam'. 8:3 Surrexitque Iosue et omnis exercitus
it '. 8: 3 rose Joshua and all army
 bellatorum cum eo, ut ascenderent in Hai; et electa
forces with it as up in Ai; and Picking
 triginta milia virorum fortium misit nocte 8:4
thirty thousand men the strong sent night 8: 4
 praecepitque eis dicens: 'Collocamini in insidiis post
charged them saying: 'allocate in plots after
 civitatem nec longius recedatis ab illa; et eritis
city or more turn from that; and You will be
 omnes parati. 8:5 Ego autem et reliqua multitudo,
all ready. 8: 5 I Now and other population,
 quae mecum est, accedemus ex adverso contra
which with is approach from against against
 urbem; cumque exierint contra nos sicut ante,
city; when out against we as before,
 fugiemus et terga vertemus, 8:6 donec persequentes
We will and back at large, 8: 6 until pursuing
 ab urbe longius protrahantur: putabunt enim nos
from city more product: They will think For we
 fugere sicut prius. 8:7 Nobis ergo fugientibus et illis
flee as before. 8: 7 us So fleeing and they
 sequentibus, consurgetis de insidiis et capietis
the following: rise of plots and hunt
 civitatem; tradetque eam Dominus Deus vester in
city; He will bring it Lord God your in
 manus vestras. 8:8 Cumque ceperitis, succendite eam;
hand your. 8: 8 when have taken it, set it;
 secundum verbum Domini facietis. Ecce mandavi
according to word of will do. Look command
 vobis'. 8:9 Dimisitque eos, et perrexerunt ad
you '. 8, 9 And he left them; and continued to
 insidiarum locum sederuntque inter Bethel et Hai
plot place abode between Bethel and Ai
 ad occidentalem plagam urbis Hai. Iosue autem nocte
to west side city Hai. Joshua Now night
 illa in medio mansit populi. 8:10 Surgensque
that in the He remained people. 8:10 Rising
 diluculo recensuit populum et ascendit cum
early reviewed people and up with

senioribus in fronte exercitus. 8:11 Cumque omnes
elders in front army. 8:11 when all
pugnatores cum eo ascendissent et appropinquassent
fighters with it up and near
civitati, steterunt ad septentrionalem urbis plagam,
state: stood to northern city side,
inter quam et eos vallis media erat. 8:12 Et elegit
between than and them valley media It was. 8:12 The he chose
fere quinque milia viros et posuit in insidiis inter
about five thousand men and set in plots between
Bethel et Hai ex occidentali parte eiusdem civitatis.
Bethel and Ai from western part of city.
8:13 Et posuit populus tota castra, quae erant in
8:13 The set people all camp which were in
aquilone urbis, et agmen extremum ad occidentalem
north city and column tip to west
plagam urbis. Abiit ergo Iosue nocte illa et stetit
side city. He went So Joshua night that and He stood
in vallis medio. 8:14 Quod cum vidisset rex Hai,
in valley the middle. 8:14 The with saw king Ai
festinavit mane et egressus est cum omni exercitu
haste morning and out is with all army
civitatis direxitque aciem contra Arabam ignorans
city set line against plain not knowing
quod post tergum laterent insidiae. 8:15 Iosue vero
that after back concealed plots. 8:15 Joshua But
et omnis Israel cesserunt loco simulantes metum et
and all Israel gave back place feigning alarm and
fugientes per solitudinis viam. 8:16 Et convocatus est
fleeing by wilderness way. 8:16 The assembly is
totus populus, qui erat in civitate, ad persequendum
all people; that was in city to pursuit
eos, et persecuti sunt eos. Cumque recessissent a
them; and pursued are them. when away from
civitate, 8:17 et ne unus quidem in urbe Hai
city 8:17 and do not one indeed in city Ai
remansisset, qui non persequeretur Israel, et apertam
left, that not pursuing Israel and open
urbem reliquissent, 8:18 dixit Dominus ad Iosue:
city left 8:18 said Lord to Joshua:

'Leva acinacem, quod in manu tua est, contra
'Lift spear that in hand your is against
urbem Hai, quoniam tibi tradam eam'. 8:19 Cumque
city Ai for you I will it '. 8:19 when
elevasset acinacem ex adverso civitatis, insidiae, quae
advanced scimitar from against city plots which
latebant, surrexerunt confestim et currentes ad
class rose immediately and running to
civitatem ceperunt et cito succenderunt eam. 8:20
city took and quickly set her. 8:20
Viri autem civitatis, qui persequiebantur Iosue,
men Now city that pursued Joshua
respicientes et videntes fumum urbis ad caelum
looking and seeing smoke city to heaven
usque conscendere, non potuerunt ultra huc illucque
up up not could more here other:
diffugere, praesertim cum hi, qui simulaverant fugam
one direction, especially with they that counterfeited flight
et tendebant ad solitudinem, contra persequentes
and They tried to wilderness against pursuing
conversi essent. 8:21 Vidensque Iosue et omnis Israel
turn they were. 8:21 seeing Joshua and all Israel
quod capta esset civitas, et fumus urbis ascenderet,
that captured was The city, and smoke city up
reversi percusserunt viros Hai. 8:22 Siquidem et illi,
returned struck men Hai. 8:22 For and they
qui ceperant et succenderant civitatem, egressi sunt
that The others and fired city out are
ex urbe in occursum eorum et hostes medios
from city in meet their and enemies Neutrality
habuerunt. Cum ergo ex utraque parte adversarii
Stanza. with So from both part opponents
caederentur, ita ut nullus de tanta multitudine
struck so as no of so numbers
salvaretur, 8:23 regem quoque urbis Hai
saved 8:23 king also city Ai
apprehenderunt viventem et obtulerunt Iosue. 8:24
overtook living and offered Joshua. 8:24
Igitur, omnibus habitatoribus Hai interfectis, qui
Therefore, all inhabitants Ai killing that

Israelem ad deserta tendentem fuerant persecuti, et
Israel to waste Moreh were persecuted, and
in eodem loco gladio corruentibus, reversi filii
in the same place sword falling, returned children
Israel percusserunt civitatem ore gladii. 8:25 Erant
Israel struck city mouth sword. 8:25 there were
autem, qui in eo die conciderant, a viro usque ad
however, that in it day fell, from man up to
mulierem duodecim milia hominum omnes urbis Hai.
woman twelve thousand men all city Hai.
8:26 Iosue vero non contraxit manum, quam in
8:26 Joshua But not contract hand, than in
sublime porrexerat tenens acinacem, donec
high stretched out holding spear until
interficerentur omnes habitatores Hai. 8:27 Iumenta
death all inhabitants Hai. 8:27 livestock
tantum et praedam civitatis dividerunt sibi filii
only and prey city divided to children
Israel, sicut praeceperat Dominus Iosue. 8:28 Qui
Israel as the Lord Joshua. 8:28 He
succendit urbem et fecit eam tumulum sempiternum,
burned city and he it grave ever,
desolationem usque in praesentem diem. 8:29 Regem
waste up in this Day. 8:29 king
quoque eius suspendit in ligno usque ad vesperum;
also his suspended in tree up to evening;
et ad solis occasum praecepit Iosue, et deposuerunt
and to sun West charged Joshua and down
cadaver eius de ligno proieceruntque in ipso introitu
corpse his of tree cast in it entry
portae civitatis, congesto super eum magno acervo
The gates city raise over it great heap
lapidum, qui permanet usque in praesentem diem.
stones, that remains up in this Day.
8:30 Tunc aedificavit Iosue altare Domino, Deo Israel,
8:30 Then built Joshua altar Lord, God Israel
in monte Hebal, 8:31 sicut praeceperat Moyses
in mount Ebal 8:31 as the Moses
famulus Domini filiis Israel, et scriptum est in
the servant of children Israel and written is in
volumine legis Moysi, altare de lapidibus impolitis,
volume law Moses, altar of stones uncut

quos ferrum non tetigit. Et obtulerunt super eo
which iron not touched. The offered over it
holocausta Domino immolaveruntque pacificas victimas.
holocausts Lord offered peace victims.
8:32 Et scripsit ibi super lapides exemplar legis
8:32 The He wrote there over stones model law
Moysi, quod ille scripserat coram filiis Israel. 8:33
Moses, that he written before children Israel. 8:33
Omnis autem populus et maiores natu praefectique
all Now people and greater birth officers
ac iudices stabant ex utraque parte arcae in
and judges expert from both part ark in
conspectu sacerdotum levitici generis, qui portabant
before priests Levi race that carriers
arcam foederis Domini, ut advena ita et indigena.
ark meeting Lord, as alien so and native.
Media eorum pars iuxta montem Garizim et
media their part according to mount Gerizim and
media iuxta montem Hebal, sicut praeceperat
media according to mount Ebal as the
Moyses famulus Domini ad benedicendum populo
Moses the servant of to bless people
Israel primum; 8:34 post haec legit omnia verba
Israel first; 8:34 after this read all words
legis, benedictionem et maledictionem, secundum
law thanks and curse according to
cuncta, quae scripta erant in legis volumine. 8:35
all which written were in law volume. 8:35
Nihil ex his, quae Moyses iusserat, omisit legere,
nothing from those which Moses knives, omitted read
sed universa replicavit coram omni congregatione
but all read before all community
Israel, mulieribus ac parvulis et advenis, qui inter
Israel women and children and new arrivals that between
eos morabantur. 9:1 Quibus auditis, cuncti reges, qui
them staying. 9: 1 these hearing, all kings, that
trans Iordanem versabantur in montanis et in
beyond Jordan goodwill in mountains and in
Sephela, in omni litore maris Magni, hi quoque,
lowlands, in all beach sea great, these also,
qui habitabant usque ad Libanum, Hetthaeus et
that living up to Lebanon Hittite and

Amorraeus, Chananaeus, Pherezaeus et Hevaeus et
Amorites, Canaanites, Per'izzites and Hevaeus and
Iebusaeus 9:2 congregati sunt pariter, ut pugnarent
Jebusites 9: 2 gathered are together, as fight
contra Iosue et Israel uno animo eademque
against Joshua and Israel one mind same
sententia. 9:3 At hi, qui habitabant in Gabaon,
sentence. 9: 3 But they that living in Gibeon
audientes cuncta, quae fecerat Iosue Iericho et Hai,
hearing all which had Joshua Jericho and Ai
9:4 et callide cogitantes tulerunt sibi cibaria, saccos
9: 4 and cunningly thinking took to rations bags
veteres asinis imponentes et utres vinarios vetustos,
old asses set and bottles worn-out old,
scissos atque consutos, 9:5 calceamentaue perantiqua,
rent and patches, 9: 5 shoes Indeed,
quae ad indicium vetustatis pittaciis consuta erant,
which to information antiquity patches sewn were
induti veteribus vestimentis; panes quoque, quos
clothed old clothing; bread also, which
portabant ob viaticum, duri erant et in frusta
carriers for provision hard were and in pieces
comminuti. 9:6 Perrexeruntque ad Iosue, qui tunc
pieces. 9: 6 And the to Joshua that then
morabatur in castris Galgalae, et dixerunt ei atque
continued in camp Gilgal, and said it and
omni simul Israeli: ‘ De terra longinqua venimus
all together Israel: ‘ The land far we
pactum vobiscum facere cupientes’. Responderuntque
pact with do Desiring. ‘ Then
virii Israel ad Hevaeos atque dixerunt: 9:7 ‘ Ne
men Israel to Avims and they said: 9: 7 ‘ Do not
forte in medio nostri habitetis, et non possimus
perhaps in the our live, and not we
foedus inire vobiscum’. 9:8 At illi ad Iosue: ‘ Servi,
treaty enter with you. ‘ 9: 8 But they to Joshua: ‘ slaves
inquiunt, tui sumus’. Quibus Iosue ait: ‘ Quinam
they say, your We are. ‘ these Joshua he said: ‘ Who
estis et unde venistis?’. 9:9 Responderunt: ‘ De
you and whence you come? ‘. 9: 9 They answered: ‘ The

terra longinqua valde venerunt servi tui in nomine
land far very they officials your in name
Domini Dei tui; audivimus enim famam potentiae
of God your; We have heard For report power
eius, cuncta, quae fecit in Aegypto 9:10 et duobus
his all which he in Egypt 9:10 and two
Amorraeorum regibus trans Iordanem, Sehon regi
Amorites kings beyond Jordan, Sehon king
Hesebon et Og regi Basan, qui erat in Astharoth.
Cheshbon and Og king Bashan that was in Astarte.
9:11 Dixeruntque nobis seniores et omnes habitatores
9:11 said us elders and all inhabitants
terrae nostrae: ‘Tollite in manibus cibaria in viam
earth our: ‘Take in hands provisions in way
et occurrite eis ac dicite: Servi vestri sumus;
and meet them and say: servants you we are;
foedus inite nobiscum’. 9:12 En panes: quando
treaty Give with us. ‘ 9:12 See bread! when
egressi sumus de domibus nostris, ut veniremus ad
out we are of homes our as go to
vos, calidos sumpsimus; nunc sicci facti sunt et
you hot received; now dry they are and
vetustate nimia comminuti. 9:13 Utres vini novos
old excessive pieces. 9:13 bottles wine new
implevimus, nunc rupti sunt et soluti; vestes et
filled now rent are and released; clothing and
calceamenta, quibus induimur et quae habemus in
shoes; which ours and which we have in
pedibus, ob longitudinem largioris viae trita sunt et
feet, for length journey way minced are and
paene consumpta’. 9:14 Susceperunt igitur viri de
almost spent. ‘ 9:14 They took So men of
cibariis eorum et os Domini non interrogaverunt.
provisions their and mouth of not they asked.
9:15 Fecitque Iosue cum eis pacem et, inito foedere,
9:15 And he did Joshua with them peace and, taking treaty;
pollicitus est quod viverent; principes quoque coetus
He promised is that live; leaders also group
iuraverunt eis. 9:16 Post dies autem tres initi
swore them. 9:16 Post day Now three the creation of
foederis, audierunt quod in vicino et inter eos
meeting, listen that in neighborhood and between them

habitarent. 9:17 Moveruntque castra filii Israel et
residence. 9:17 forward camp children Israel and
venerunt ad civitates eorum die tertio, quarum haec
they to cities their day third, the this
vocabula sunt: Gabaon et Cephira et Beroth et
names they are: at and Cephira and Berothai and
Cariathiarim; 9:18 et non percusserunt eos filii
Kirjathjearim; 9:18 and not struck them children
Israel, eo quod iurassent eis principes coetus in
Israel it that sworn them leaders group in
nomine Domini, Dei Israel. Murmuravit itaque omnis
name Lord, God Israel. murmured So all
coetus contra principes, 9:19 qui responderunt eis:
group against leaders 9:19 that answered them:
‘Iuravimus illis in nomine Domini, Dei Israel, et
‘We have sworn to they in name Lord, God Israel and
idcirco non possumus eos contingere. 9:20 Sed hoc
therefore not we can them happen. 9:20 but this
faciemus eis: reserventur quidem, ut vivant, ne
we do them: reserved indeed, as live, do not
contra nos ira Domini concitetur, si peieraverimus;
against we anger of occasioned, if forsworn;
9:21 sed sic vivant, ut in usus universae multitudinis
9:21 but so live, as in use all community
ligna caedant aquasque comportent’. Quibus haec
timber drawers woodcutters transport ‘. these this
loquentibus, 9:22 vocavit Gabaonitas Iosue et dixit
speaking, 9:22 he called Gabaonites Joshua and said
eis: ‘Cur nos decipere fraude voluistis, ut diceretis:
them: ‘ why we deceive fraud you would as saying:
‘Procul valde habitamus a vobis’, cum in medio
‘At very live from you ‘ with in the
nostri sitis? 9:23 Itaque sub maledictione eritis, et
our you are? 9:23 So under cursing You will be and
non deficiet de stirpe vestra servus ligna caedens
not fail of stock your slave timber beat
aquasque comportans in domum Dei mei’. 9:24 Qui
woodcutters carriers in home God My ‘. 9:24 He
responderunt: ‘Nuntiatum est nobis servis tuis, quod
They answered: ‘ reported is us officials your that

mandasset Dominus Deus tuus Moysi servo suo, ut
charge Lord God your Moses server his as
traderet vobis omnem terram et disperderet cunctos
deliver you all land and Ham all
habitatores eius; timuimus igitur valde pro animabus
inhabitants thereof; we feared So very for lives
nostris, vestro terrore compulsi, et hoc consilium
our your terror pressure; and this design
inivimus. 9:25 Nunc autem in manu tua sumus:
thing. 9:25 now Now in hand your we are:
quod tibi bonum et rectum videtur, fac nobis'. 9:26
that you good and right it seems, Make to us. ' 9:26
Fecit ergo Iosue, ut dixerat, et liberavit eos de
He made So Joshua as he said, and free them of
manu filiorum Israel, ut non occiderentur. 9:27
hand children Israel as not killed. 9:27
Decrevitque in illo die esse eos in ministerium cuncti
orders in that day be them in service all
populi et altaris Domini caedentes ligna et aquas
people and altar of beat timber and water
comportantes usque in praesens tempus pro loco,
carriers up in present time for place
quem Dominus elegerat. 10:1 Quae cum audisset
which Lord choose. 10: 1 What with heard
Adonisedec rex Ierusalem, quod scilicet cepisset Iosue
Zedek king Jerusalem that namely, captured Joshua
Hai et subvertisset eam — sicut enim fecerat
Ai and destroyed it - as For had
Iericho et regi eius, sic fecit Hai et regi illius —
Jericho and king his so he Ai and king of -
et quod pacem fecissent Gabaonitae cum Israel et
and that peace done Gabaonita with Israel and
essent in medio eorum, 10:2 timuerunt valde. Urbs
they in the their 10: 2 feared very much. Town
enim magna erat Gabaon, sicut una regum
For great was Gibeon as one royal
civitatum, et maior oppido Hai, omnesque viri eius
states, and more town Ai all men his
bellatores fortissimi. 10:3 Misit ergo Adonisedec rex
war most. 10: 3 sent So Zedek king
Ierusalem ad Oham regem Hebron et ad Pharam
Jerusalem to Oham king Hebron and to Pira

regem Ierimoth, ad Iaphia quoque regem Lachis et
king Jerimoth to Japhia also king Lachish and
ad Dabir regem Eglon dicens: 10:4 ‘ Ascendite ad
to Dabir king Eglon saying: 10: 4 ‘ Scale to
me et ferte praesidium, ut expugnemus Gabaon,
I and help protection; as attack Gibeon
quia fecit pacem cum Iosue et filiis Israel’. 10:5
because he peace with Joshua and children Israel ‘. 10: 5
Congregati igitur ascenderunt quinque reges
Gathered So up five kings
Amorraeorum: rex Ierusalem, rex Hebron, rex
Amorites: king Jerusalem king Hebron king
Ierimoth, rex Lachis, rex Eglon simul cum
Jerimoth king Lachish king Eglon together with
exercitibus suis; et castrametati sunt circa Gabaon
troops his family; and encamped are about at
oppugnantes eam. 10:6 Habitatores autem Gabaon
attacks her. 10: 6 The residents Now at
miserunt ad Iosue, qui tunc morabatur in castris
sent to Joshua that then continued in camp
apud Galgalam, et dixerunt ei: ‘ Ne retrahas
in Gilgal and said to: ‘ Do not Slack
manus tuas ab auxilio servorum tuorum! Ascende
hand I from help officials your own! Go up
cito et libera nos ferque praesidium: convenerunt
quickly and free we and help protection; assembled
enim adversum nos omnes reges Amorraeorum, qui
For against we all kings Amorites that
habitant in montanis’. 10:7 Ascenditque Iosue de
residents in the mountains. ‘ 10: 7 up Joshua of
Galgalis, et omnis exercitus bellatorum cum eo, viri
Gilgal and all army forces with it men
fortissimi. 10:8 Dixitque Dominus ad Iosue: ‘Ne
most. 10: 8 said Lord to Joshua: ‘Do not
timeas eos! In manus enim tuas tradidi illos; nullus
Fear them! in hand For I delivered them; no
tibi ex eis resistere poterit’. 10:9 Irruit itaque
you from them resist be able to. ‘ 10: 9 Iratusque So
Iosue super eos repente tota ascendens nocte de
Joshua over them suddenly all up night of
Galgalis, 10:10 et conturbavit eos Dominus a facie
Gilgal 10:10 and tare them Lord from the

Israel; contrivitque plaga magna in Gabaon ac
Israel; crushed stroke great in at and
persecutus est per viam ascensus Bethoron et
pursued is by way Descent Beth and
percussit usque Azeca et Maceda. 10:11 Cumque
shot up Azeca and Maceda. 10:11 when
fugerent filios Israel et essent in descensu Bethoron,
fleeing children Israel and they in down Beth,
Dominus misit super eos lapides magnos de caelo
Lord sent over them stones great of heaven
usque Azeca, et mortui sunt multo plures lapidibus
up Azeca and dead are more more stones
grandinis, quam quos gladio percusserant filii
hail, than which sword killed children
Israel. 10:12 Tunc locutus est Iosue Domino in die,
Israel. 10:12 Then said is Joshua Lord in day
qua tradidit Amorraeum in conspectu filiorum Israel,
which delivered Amorites in before children Israel
dixitque coram Israel: ‘ Sol, in Gabaon ne
said before Israel: ‘ sun, in at do not
movearis, et luna, in valle Aialon’. 10:13
still, and moon in valley Aijalon. ‘ 10:13
Steteruntque sol et luna, donec ulcisceretur se gens
Four sun and moon until avenged he nation
de inimicis suis. Nonne scriptum est hoc in libro
of enemies their own. Did written is this in book
Iusti? Stetit itaque sol in medio caeli et non
Just? He stood So sun in the air and not
festinavit occumbere spatio unius fere diei. 10:14
haste down space one about of the day. 10:14
Non fuit antea et postea sicut dies illa, oboediente
no was before and later as day that obedience
Domino voci hominis, quia Dominus pugnavit pro
Lord voice man, because Lord He fought for
Israel. 10:15 Reversusque est Iosue cum omni Israel
Israel. 10:15 returned is Joshua with all Israel
in castra Galgalae. 10:16 Fugerant autem quinque
in camp Gilgal. 10:16 Captures Now five
reges et se absconderant in spelunca urbis Maceda.
kings and he hidden in cave city Maceda.
10:17 Nuntiatumque est Iosue quod inventi essent
10:17 told is Joshua that found they

quinque reges latentes in spelunca urbis Maceda.

five kings latent in cave city Maceda.

10:18 Qui praecepit: ‘Volvite saxa ingentia ad os

10:18 He command: ‘Roll rocks great to mouth

speluncae et ponite viros, qui clausos custodiant.

caves and Set men that shut up keep.

10:19 Vos autem nolite stare, sed persequimini hostes

10:19 you Now do not stand, but pursue enemies

et extremos quoque fugientium caedite; ne

and hindmost also fugitives the rear; do not

dimittatis eos urbium suarum intrare praesidia, quia

let them cities their enter protection, because

tradidit eos Dominus Deus vester in manus vestras’.

delivered them Lord God your in hand you’.

10:20 Caesis igitur adversariis plaga maxima usque

10:20 Having slain So opponents stroke The greatest up

ad internecionem, ut reliquiae tantum ex eis

to none as remains only from them

effugere possent in civitates munitas, 10:21 reversus

escape could in cities strong 10:21 back

est omnis exercitus ad Iosue in Maceda ad castra,

is all army to Joshua in Maceda to camp

sani et integri; nullusque contra filios Israel mutire

healthy and integers; none against children Israel mumble

ausus est. 10:22 Praecepitque Iosue dicens: ‘Aperite

venture It is. 10:22 charged Joshua saying: ‘Open

os speluncae et producite ad me quinque reges,

mouth caves and bring to I five kings,

qui in ea latitant’. 10:23 Feceruntque sic et

that in it the cave. ‘ 10:23 They did so and

eduxerunt ad eum quinque reges de spelunca: regem

led to it five kings of cave king

Ierusalem, regem Hebron, regem Jerimoth, regem

Jerusalem king Hebron king Jerimoth king

Lachis, regem Eglon. 10:24 Cumque educti essent ad

Lachish king Eglon. 10:24 when I brought they to

eum, vocavit omnes viros Israel et ait ad principes

him, he called all men Israel and said to leaders

exercitus, qui secum erant: ‘Accedite et ponite

army, that with they were: ‘Approach and Set

pedes super colla regum istorum'. Qui cum
feet over neck kings of these. ' He with
accessissent et subiectorum colla pedibus calcarent,
accessories and backgrounds neck feet Shua
10:25 rursum ait ad eos: ' Nolite timere nec
10:25 again said to them: ' Do not fear or
paveatis; confortamini et estote robusti! Sic enim
dismayed; strong and be strong! so For
faciet Dominus cunctis hostibus vestris, adversum
will Lord all enemies your against
quos dimicatis'. 10:26 Percussitque Iosue et interfecit
which you fight. ' 10:26 He struck Joshua and killed
eos atque suspendit super quinque ligna; fueruntque
them and suspended over five timber; they were
suspensi usque ad vesperum. 10:27 Cumque
suspended up to evening. 10:27 when
occumberet sol, praecepit Iosue, ut deponerent eos de
setting sun, charged Joshua as aside them of
lignis; et depositos proiecerunt in speluncam, in qua
wood; and off threw in cave in which
latuerant, et posuerunt super os eius saxa ingentia,
trees, and put over mouth his rocks great
quae permanent usque in praesens. 10:28 Eodem
which continue up in present. 10:28 At the same
quoque die Macedam cepit Iosue et percussit eam in
also day Maceda took Joshua and shot it in
ore gladii regemque illius interfecit et omnes
mouth sword king of killed and all
habitatores eius; non dimisit in ea ullas reliquias
inhabitants thereof; not released in it none remains
fecitque regi Maceda, sicut fecerat regi Iericho. 10:29
He did king Maceda, as had king Jericho. 10:29
Transivit cum omni Israel de Maceda in Lobna et
passed with all Israel of Maceda in Libnah and
pugnabat contra eam. 10:30 Quam tradidit Dominus
fighting against her. 10:30 How delivered Lord
cum rege suo in manu Israel, percusseruntque urbem
with king his in hand Israel defeated city
in ore gladii et omnes habitatores eius; non
in mouth sword and all inhabitants thereof; not

dimiserunt in ea ullas reliquias feceruntque regi
lowering in it none remains They did king
Lobna, sicut fecerant regi Iericho. 10:31 De Lobna
thereof, as had king Jericho. 10:31 The Libnah
transivit Iosue in Lachis cum omni Israel et,
passed Joshua in Lachish with all Israel and,
exercitu per gyrum disposito, oppugnabat eam. 10:32
army by about designed, assaulted her. 10:32
Tradiditque Dominus Lachis in manu Israel, qui cepit
Over Lord Lachish in hand Israel that took
eam die altero; atque percussit in ore gladii
it day the other; and shot in mouth sword
omnemque animam, quae fuerat in ea, sicut fecerat
all soul, which was in it as had
Lobna. 10:33 Eo tempore ascendit Horam rex
Thereof. 10:33 Travel time up hour king
Gazer, ut auxiliaretur Lachis; quem percussit Iosue
Gezer as help Lachish; which shot Joshua
cum omni populo eius usque ad interneccionem. 10:34
with all people his up to alive. 10:34
Transivitque de Lachis in Eglon cum omni Israel et
He passed of Lachish in Eglon with all Israel and
circumdedit 10:35 atque expugnavit eam eadem die
surrounded 10:35 and assaulted it same day
percussitque in ore gladii omnes animas, quae erant
He struck in mouth sword all souls, which were
in ea, iuxta omnia, quae fecerat Lachis. 10:36
in it according to all which had Lachish. 10:36
Ascendit quoque cum omni Israel de Eglon in
He went up also with all Israel of Eglon in
Hebron et pugnavit contra eam. 10:37 Cepitque eam
Hebron and He fought against her. 10:37 took it
et percussit in ore gladii, regem quoque eius et
and shot in mouth swords, king also his and
omnia oppida eius universasque animas, quae ibi
all towns his all souls, which there
fuerant commoratae; non reliquit ullas reliquias: sicut
were therein; not left none remains: as
fecerat Eglon, sic fecit et Hebron, cuncta, quae in
had Eglon so he and Hebron all which in
ea repperit, consumens gladio. 10:38 Inde reversus
it found: consuming sword. 10:38 From back

cum omni Israel in Dabir oppugnavit 10:39 et cepit
with all Israel in Dabir assaulted 10:39 and took
eam; regem quoque eius et omnia oppida eius
it; king also his and all towns his
percussit in ore gladii; non dimisit in ea ullas
shot in mouth the sword; not released in it none
reliquias: sicut fecerat Hebron et Lobna et regibus
remains: as had Hebron and Libnah and kings
earum, sic fecit Dabir et regi illius. 10:40 Percussit
their so he Dabir and king of that. 10:40 He struck
itaque Iosue omnem terram: montanam et Nageb
So Joshua all land; the hills and south
atque Sephelam et declivia cum regibus suis; non
and foothills and slopes with kings his family; not
dimisit in ea ullas reliquias, sed omne, quod spirare
released in it none remains, but all that breathe
poterat, interfecit, sicut praeceperat Dominus, Deus
could killed as the Lord, God
Israel. 10:41 Et percussit eos a Cadesbarne usque
Israel. 10:41 The shot them from Kadesh up
Gazam, omnem terram Gosen usque Gabaon, 10:42
Gaza all land Goshen up Gibeon 10:42
universosque reges et regiones eorum uno cepit
all kings and countries their one took
impetu; Dominus enim, Deus Israel, pugnabat pro
assault; Lord For God Israel fighting for
Israel. 10:43 Reversusque est Iosue cum omni Israel
Israel. 10:43 returned is Joshua with all Israel
ad locum castrorum in Galgala. 11:1 Quae cum
to place camp in Gilgal. 11: 1 What with
audisset Iabin rex Asor, misit ad Iobab regem
heard Jabin king Hazor sent to Iobab king
Madon et ad regem Semeron atque ad regem
Madon and to king Shimron and to king
Achsaph, 11:2 ad reges quoque aquilonis, qui
Achsaph, 11: 2 to kings also north that
habitabant in montanis et in Araba contra meridiem
living in mountains and in Araba against south
Chenereth, in Sephela quoque et in regionibus Dor
Kinneret, in Sephela also and in countries Dor
iuxta mare, 11:3 Chananaeum in oriente et
according to sea, 11: 3 Canaanite in east and

occidente, et Amorraeum atque Hetthaeum ac
west and Amorites and Hittite and
Pherezaeum et Iebusaeum in montanis, Hevaeum
Per'izzites and Jebusaeum in the mountains, Hevi
quoque, qui habitabat ad radices Hermon in terra
also, that living to roots Hermon in land
Maspha. 11:4 Egressique sunt omnes cum turmis
Mizpah. 11: 4 departing are all with companies
suis, populus multus nimis sicut arena, quae est in
their people a lot too as sand, which is in
litore maris, equi quoque et currus immensae
beach sea, horses also and car Enormous
multitudinis; 11:5 conveneruntque omnes reges isti et
the community; 11: 5 together all kings these and
castrametati sunt in unum ad aquas Merom, ut
encamped are in one to water Merom as
pugnarent contra Israel. 11:6 Dixitque Dominus ad
fight against Israel. 11: 6 said Lord to
Iosue: 'Ne timeas eos! Cras enim hac eadem hora
Joshua: 'Do not Fear them! tomorrow For this same hour
ego tradam omnes istos occisos in conspectu Israel:
I I will all these slain in before Israel:
equos eorum subnervabis et currus igne combures'.
horses their hamstring and car fire you burn. '
11:7 Venitque Iosue et omnis exercitus cum eo
11: 7 So Joshua and all army with it
adversus illos ad aquas Merom subito, et irruerunt
against them to water Merom suddenly, and beat
super eos. 11:8 Tradiditque illos Dominus in manu
over them. 11: 8 Over them Lord in hand
Israel; qui percusserunt eos et persecuti sunt usque
Israel; that struck them and pursued are up
ad Sidonem magnam et Maserephoth in occidente
to Sidon great and Maim in west
campumque Maspha in oriente. Ita percussit omnes,
field Mizpah in East. Yes shot all
ut nullas dimitteret ex eis reliquias; 11:9 fecit sicut
as no release from them relics; 11: 9 he as
praeceperat ei Dominus: equos eorum subnervavit
the it Lord: horses their hamstring
currusque combussit. 11:10 Reversusque tempore illo
car burned. 11:10 returned time that

cepit Asor et regem eius percussit gladio. Asor enim
took Hazor and king his shot sword. Hazor For
antiquitus inter omnia regna haec principatum
In ancient times between all Kingdom this leadership
tenebat. 11:11 Percussitque omnes animas, quae
held. 11:11 He struck all souls, which
ibidem morabantur; non dimisit in ea ullas reliquias,
there abode; not released in it none remains,
sed usque ad interneccionem universa vastavit
but up to letting all campaign
ipsamque urbem peremit incendio. 11:12 Et omnes
breathe city destroyed fire. 11:12 The all
per circuitum civitates regesque earum cepit,
by about cities kings their captured,
percussit atque delevit, sicut praeceperat Moyses
shot and destroyed, as the Moses
famulus Domini. 11:13 Urbes tantum, quae erant in
the servant Lord. 11:13 cities only; which were in
tumulis earum sitae, non succendit Israel; unam
tombstones their location, not burned Israel; one
Asor solam Iosue flamma consumpsit. 11:14
Hazor only Joshua flame consumed. 11:14
Omnemque praedam istarum urbium ac iumenta
all prey these cities and livestock
diviserunt sibi filii Israel, cunctis hominibus
divided to children Israel all men
interfectis; nullum vivum reliquerunt. 11:15 Sicut
killing; no living left. 11:15 As
praeceperat Dominus Moysi servo suo, ita praecepit
the Lord Moses server his so charged
Moyses Iosue, et ille universa complevit; non
Moses Joshua and he all finished; not
praeteriit de universis mandatis ne unum quidem
past of all instructions do not one indeed
verbum, quod iusserat Dominus Moysi. 11:16 Cepit
word, that ordered Lord Moses. 11:16 took
itaque Iosue omnem terram hanc, montanam et
So Joshua all land this the hills and
Nageb terramque Gosen et Sephelam et Arabam
south The land Goshen and foothills and plain
montemque Israel et campestria eius, 11:17 a
mount Israel and Sharon his 11:17 from

monte Calvo, qui ascendit Seir, usque Baalgad in
mount Calvo, that up Seir up gad in
planitie Libani subter montem Hermon; omnes reges
level Lebanon under mount Hermon; all kings
eorum cepit, percussit et occidit. 11:18 Multo
their captured, shot and sets. 11:18 Much
tempore pugnavit Iosue contra reges istos. 11:19 Non
time He fought Joshua against kings these. 11:19 no
fuit civitas, quae foedus iniret cum filiis Israel,
was The city, which treaty ovation with children Israel
praeter Hevaeum, qui habitabat in Gabaon: omnes
In addition to Evi, that living in at: all
bellando cepit. 11:20 Domini enim sententia fuerat,
fight captured. 11:20 of For sentence was
ut indurarentur corda eorum, et pugnarent contra
as hardened hearts their and fight against
Israel et caderent et non mererentur ullam
Israel and fall and not deserve any
clementiam ac perirent, sicut praeceperat Dominus
clemency and execution, as the Lord
Moysi. 11:21 In tempore illo venit Iosue et
Moses. 11:21 in time that he came Joshua and
interfecit Enacim de montanis Hebron et Dabir et
killed Enacims of mountains Hebron and Dabir and
Anab et de omni monte Iudae et Israel urbesque
Anab and of all mount Judah and Israel cities
eorum delet. 11:22 Non reliquit ullum de stirpe
their deleted. 11:22 no left any of stock
Enacim in terra filiorum Israel, absque civitatibus
Enacims in land children Israel without cities
Gaza et Geth et Azoto, in quibus solis relict
Gaza and Gath and Ashdod in which sun left
sunt. 11:23 Cepit ergo Iosue omnem terram, sicut
They are. 11:23 took So Joshua all land as
locutus est Dominus ad Moysen, et tradidit eam in
said is Lord to Moses, and delivered it in
possessionem filiis Israel secundum partes et tribus
possession children Israel according to parts and three
suas; quievitque terra a proeliis. 12:1 Hi sunt
their own; Thereafter land from engagements. 12: 1 These are
reges, quos percusserunt filii Israel et possederunt
kings, which struck children Israel and possessed

terram eorum trans Iordanem ad solis ortum, a
land their beyond Jordan to sun the rise from
torrente Arnon usque ad montem Hermon et omnem
torrent Arnon up to mount Hermon and all
orientalem plagam Arabae. 12:2 Sehon rex
east side Wilderness. 12: 2 Sehon king
Amorraeorum, qui habitavit in Hesebon, dominatus
Amorites that The in Heshbon mastery
est ab Aroer, quae sita est super ripam torrentis
is from Aroer which located is over bank torrent
Arnon, et a media parte vallis et in dimidia
Arnon, and from media part valley and in half
parte Galaad usque ad torrentem Iaboc, qui est
part Gilead up to torrent Jaboc that is
terminus filiorum Ammon; 12:3 et in Araba usque
border children Ammon; 12: 3 and in Araba up
ad mare Chenereth in oriente et usque ad mare
to sea Kinneret in east and up to sea
Arabae, quod est mare Salsissimum, ad orientalem
wilderness, that is sea Salt, to east
plagam in via, quae ducit Bethiesimoth, et in
side in way, which leads C. and in
australi parte, quae iacet ad radices Phasga. 12:4
south in part, which lies to roots Pisgah. 12: 4
Terminus Og regis Basan de reliquiis Raphaim, qui
The term Og s Bashan of remains giants, that
habitavit in Astharoth et in Edrai, 12:5 et
The in Astarte and in Edri, 12: 5 and
dominatus est in monte Hermon et in Salcha atque
mastery is in mount Hermon and in Salchah and
in universa Basan usque ad terminos Gesuri et
in all Bashan up to border Ashurites and
Maachathi et in dimidia parte Galaad usque ad
Maacathite and in half part Gilead up to
terminos Sehon regis Hesebon. 12:6 Moyses famulus
border Sehon s Of. 12: 6 Moses the servant
Domini et filii Israel percusserunt eos; tradiditque
of and children Israel struck them; delivered
terram eorum Moyses in possessionem Rubenitis et
land their Moses in possession Ruben and

Gaditis et dimidiaie tribui Manasse. 12:7 Hi sunt
Gad and half tribe Manasseh. 12: 7 These are
reges terrae, quos percussit Iosue et filii Israel
kings earth which shot Joshua and children Israel
trans Iordanem ad occidentalem plagam, a Baalgad
beyond Jordan to west side, from gad
in campo Libani usque ad montem Calvum, qui
in Campus Lebanon up to mount bald, that
ascendit in Seir; tradiditque eam Iosue in
up in Seir; delivered it Joshua in
possessionem tribubus Israel, singulis partes suas,
possession tribes Israel each parts their
12:8 tam in montanis quam in Sephela, in Araba et
12: 8 so in mountains than in lowlands, in Araba and
in declivibus et in solitudine ac in Nageb; Hetthaeus
in sloping and in wilderness and in south; Hittite
fuit et Amorraeus, Chananaeus et Pherezaeus,
was and Amorites, Canaanite and Per'izzites,
Hevaeus et Iebusaeus: 12:9 rex Iericho unus, rex
Hevaeus and Jebusites; 12: 9 king Jericho one, king
Hai, quae est ex latere Bethel, unus, 12:10 rex
Ai which is from side Bethel one, 12:10 king
Ierusalem unus, rex Hebron unus, 12:11 rex Ierimoth
Jerusalem one, king Hebron one, 12:11 king Jerimoth
unus, rex Lachis unus, 12:12 rex Eglon unus, rex
one, king Lachish one, 12:12 king Eglon one, king
Gazer unus, 12:13 rex Dabir unus, rex Gader unus,
Gezer one, 12:13 king Dabir one, king Gader one,
12:14 rex Horma unus, rex Arad unus, 12:15 rex
12:14 king Herman one, king Arad one, 12:15 king
Lobna unus, rex Odollam unus, 12:16 rex Maceda
Libnah one, king Adullam one, 12:16 king Maceda
unus, rex Bethel unus, 12:17 rex Thapphua unus, rex
one, king Bethel one, 12:17 king Tappuah one, king
Opher unus, 12:18 rex Aphec unus, rex Saron unus,
Israeli one, 12:18 king Aphec one, king Sharon one,
12:19 rex Madon unus, rex Asor unus, 12:20 rex
12:19 king Madon one, king Hazor one, 12:20 king
Semerone unus, rex Achsaph unus, 12:21 rex Thanach
Shimron one, king Achsaph one, 12:21 king Gaza

unus, rex Mageddo unus, 12:22 rex Cedes unus, rex
one, king Megiddo one, 12:22 king Cedes one, king
Iecnaam Carmeli unus, 12:23 rex Dor et provinciae
Jokneam Carmel one, 12:23 king Dor and province
Dor unus, rex gentium Galgal unus, 12:24 rex
Dor one, king nations Gilgal one, 12:24 king
Thersa unus: omnes reges triginta unus. 13:1 Iosue
Tirzah one: all kings thirty one. 13: 1 Joshua
senex provectaeque aetatis erat, et dixit Dominus ad
old advanced age It was and said Lord to
eum: ‘ Senuisti et longaevus es; terraque latissima
him: ‘ old and long art; land large
adhuc superest, quae necdum occupata est. 13:2
yet remains which not yet occupied It is. 13: 2
Omnis videlicet Galilaea, regio Philisthim et universa
all the Galilee, region the Philistines and all
Gesuri, 13:3 a fluvio Sihor, qui est ad orientem
Ashurites, 13: 3 from river Shihorlibnath, that is to east
Aegypti, usque ad terminos Accaron contra
Egypt, up to border Ekron against
aquilonem, terra Chananaea, quae in quinque
north land Canaan which in five
principes Philisthim dividitur, Gazaeos et Azotios,
leaders the Philistines divided Gazites and Ashdod
Ascalonitas, Getthaeos et Accaronitas ac Hevaei 13:4
Ashkelon, Gethite and Evite and bough 13: 4
meridie; et omnis terra Chanaan de Ara Sidoniorum
noon; and all land Canaan of Hara Sidon
usque Apheca et terminos Amorraei; 13:5 et terra
up Apheca and border Amorites; 13: 5 and land
Gibliorum et omnis Libanus in oriente a Baalgad
Gebalites and all Lebanon in east from gad
sub monte Hermon usque ad introitum Emath, 13:6
under mount Hermon up to entrance Hamath 13: 6
omnes, qui habitant in monte a Libano usque ad
all that residents in mount from Lebanon up to
Maserephoth in occidente, universi Sidonii. Ego sum
Maim in west all The. I I
qui delebo eos a facie filiorum Israel. Sorte
that blot them from the children Israel. Socrates
tantum distribue terram Israel in hereditatem, sicut
only distribute land Israel in inheritance; as

praecepi tibi. 13:7 Et nunc divide terram hanc in
command to you. 13: 7 The now share land this in
possessionem novem tribubus et dimidia tribui
possession nine tribes and half tribe
Manasse'. 13:8 Cum qua Ruben et Gad possederunt
Manasseh. ' 13: 8 with which Ruben and Gad possessed
terram, quam tradidit eis Moyses famulus Domini
land than delivered them Moses the servant of
trans fluentia Iordanis ad orientalem plagam: 13:9 ab
beyond floods Jordan to east side: 13: 9 from
Aroer, quae sita est in ripa torrentis Arnon, et
Aroer which located is in bank torrent Arnon, and
civitate in vallis medio, universaque campestris
city in valley medium all Sharon
Medaba usque Dibon; 13:10 et cunctas civitates
Medaba up Dimon; 13:10 and all cities
Sehon regis Amorraei, qui regnavit in Hesebon,
Sehon s Amorites, that reigned in Heshbon
usque ad terminos filiorum Ammon; 13:11 et Galaad
up to border children Ammon; 13:11 and Gilead
ac terminos Gesuri et Maachathi omnemque montem
and border Ashurites and Maacathite all mount
Hermon et universam Basan usque Salcha, 13:12
Hermon and all Bashan up Salchah, 13:12
omne regnum Og in Basan, qui regnavit in
all kingdom Og in Bashan that reigned in
Astharoth et Edrai — ipse fuit de reliquiis Raphaim
Astarte and Edri - he was of remains giants
C; percussitque eos Moyses atque delevit. 13:13 Non
100; He struck them Moses and deleted. 13:13 no
autem disperdiderunt filii Israel Gesuri et
Now destroy children Israel Ashurites and
Maachathi, et habitaverunt in medio Israel usque in
Maachati and settled in the Israel up in
praesentem diem. 13:14 Tribui tantum Levi non dedit
this Day. 13:14 tribe only Levi not given
possessionem, sed sacrificia Domini, Dei Israel: ipsa
possession but sacrifices Lord, God Israel: the
est eius hereditas, sicut locutus est illi. 13:15 Dedit
is his The inheritance as said is to him. 13:15 given
ergo Moyses possessionem tribui filiorum Ruben
So Moses possession tribe children Ruben

iuxta cognationes suas. 13:16 Fuitque terminus
according to families their own. 13:16 And that was border
eorum ab Aroer, quae sita est in ripa torrentis
their from Aroer which located is in bank torrent
Arnon, et a civitate in valle eiusdem torrentis
Arnon, and from city in valley of torrent
media, et universa planities usque Medaba, 13:17
media and all The plain up table- 13:17
Hesebon cunctaque oppida eius, quae sunt in
Cheshbon all towns his which are in
campestribus: Dibon et Bamothbaal et Bethbaalmeon
plains: Dimon and Bamothbaal and Heshbon
13:18 et Iasa et Cademoth et Mephaath, 13:19
13:18 and Jasa and Cademoth and Mephaah 13:19
Cariathaim et Sabama et Serethsahar in monte
Kirjathaim and Sibma and shahar in mount
convallis, 13:20 Bethphegor et declivia Phasga et
Fresno, 13:20 peor and slopes Pisgah and
Bethiesimoth 13:21 et omnes urbes campestris
C. 13:21 and all cities plain
universumque regnum Sehon regis Amorraei, qui
all kingdom Sehon s Amorites, that
regnavit in Hesebon, quem percussit Moyses, ipsum
reigned in Heshbon which shot Moses, it
et principes Madian, Evi et Recem et Sur et Hur
and leaders Midian Evi and Recem and Sur and Hur
et Rebe, duces Sehon habitatores terrae. 13:22 Et
and Reba leaders Sehon inhabitants the earth. 13:22 The
Balaam filium Beor hariolum occiderunt filii Israel
Balaam son Beer, soothsayer killed children Israel
gladio cum ceteris interfectis. 13:23 Factusque est
sword with other killing. 13:23 And the is
terminus filiorum Ruben Iordanis fluvius. Haec est
border children Ruben Jordan river. This is
possessio Rubenitarum per cognationes suas, urbes et
possession Reuben by families their cities and
viculi earum. 13:24 Deditque Moyses tribui Gad,
village them. 13:24 He gave Moses tribe Gad
filiis Gad, per cognationes suas possessionem, cuius
children Gad by families their possession the
hic est 13:25 terminus: Iazer et omnes civitates
here is 13:25 border: Jazer and all cities

Galaad dimidiaque pars terrae filiorum Ammon
Gilead half part earth children Ammon
usque ad Aroer, quae est contra Rabba; 13:26 et
up to Aroer which is against Rabbah; 13:26 and
ab Hesebon usque Ramothmaspha et Betonim et
from Cheshbon up Ramothmaspha and Betonim and
a Mahanaim usque ad terminos Lodabar, 13:27 in
from 'Two up to border Lodabar 13:27 in
valle quoque Betharan et Bethnemra et Succoth et
valley also Beth and Beth and Succoth and
Saphon, reliqua pars regni Sehon regis Hesebon;
Saphon, other part kingdom Sehon s Heshbon;
Iordanis et terminus usque ad extremam partem
Jordan and border up to extreme part
maris Chenereth trans Iordanem ad orientalem
sea Kinneret beyond Jordan to east
plagam. 13:28 Haec est possessio filiorum Gad per
side. 13:28 This is possession children Gad by
familias suas, civitates et villae earum. 13:29 Dedit
families their cities and Villas them. 13:29 given
Moyse et dimidia tribui filiorum Manasse, iuxta
Moses and half tribe children Manasseh according to
cognitiones suas possessionem: 13:30 Manasse, a
families their property; 13:30 Manasseh from
Mahanaim universam Basan, cunctum regnum Og
'Two all Bashan all kingdom Og
regis Basan omnesque vicos Iair, qui sunt in Basan,
s Bashan all lanes Iair that are in Bashan
sexaginta oppida; 13:31 et dimidiam partem Galaad
sixty towns; 13:31 and half part Gilead
et Astharoth et Edrai, urbes regni Og in Basan,
and Astarte and Edri, cities kingdom Og in Bashan
filiis Machir filii Manasse, dimidia parti filiorum
children Machir children Manasseh half party children
Machir, iuxta cognitiones suas. 13:32 Hanc
Machir according to families their own. 13:32 this
possessionem divisit Moyse in campatribus Moab
possession divided Moses in plains Moab
trans Iordanem contra Iericho ad orientalem plagam.
beyond Jordan against Jericho to east side.

13:33 Tribui autem Levi non dedit possessionem,
13:33 tribe Now Levi not given possession
quoniam Dominus, Deus Israel, ipse est possessio
for Lord, God Israel he is possession
eius, ut locutus est illi. 14:1 Hoc est, quod
his as said is to him. 14: 1 This is that
hereditaverunt filii Israel in terra Chanaan, quod
possessed children Israel in land Canaan that
dederunt eis Eleazar sacerdos et Iosue filius Nun
they them Eleazar The priest and Joshua son Nun
et principes familiarum tribuum Israel, 14:2 sorte
and leaders families tribes Israel 14: 2 lot
omnia dividentes, sicut praeceperat Dominus in manu
all divided as the Lord in hand
Moysi, novem tribubus et dimidia tribui. 14:3
Moses, nine tribes and half tribe. 14: 3
Duabus enim tribubus et dimidia dederat Moyses
two For tribes and half given Moses
trans Iordanem possessionem, absque Levitis, quibus
beyond Jordan possession without Levites which
nihil dedit inter fratres suos; 14:4 sed sunt
nothing given between brothers their children; 14: 4 but are
filii Ioseph in duas divisi tribus, Manasse et
children Joseph in two divided three, Manasseh and
Ephraim, nec acceperunt Levitae aliam in terra
Ephraim or took Levites other in land
partem, nisi urbes ad habitandum et suburbana
part, but cities to live and suburbs
earum ad alenda iumenta et pecora sua. 14:5
their to feed livestock and cattle their own. 14: 5
Sicut praeceperat Dominus Moysi, ita fecerunt filii
As the Lord Moses, so they children
Israel et diviserunt terram. 14:6 Accesserunt itaque
Israel and divided land. 14: 6 came So
filii Iudae ad Iosue in Galgala, locutusque est ad
children Judah to Joshua in Gilgal said is to
eum Chaleb filius Iephonne Cenezaeus: ‘ Nosti quid
it Caleb son Y'funeh Cenezite: ‘ You know what
locutus sit Dominus ad Moysen hominem Dei de me
said is Lord to Moses man God of I
et te in Cadesbarne. 14:7 Quadraginta annorum
and you in Kadesh. 14: 7 forty years

eram, quando me misit Moyses famulus Domini de
I when I sent Moses the servant of of
 Cadesbarne, ut considerarem terram; nuntiavi que ei
Kadesh- as search land; report it
 quod mihi verum videbatur. 14:8 Fratres autem mei,
that I true it seemed. 14: 8 Brothers Now my
 qui ascenderant mecum, dissolverunt cor populi, et
that up with discouraged heart people and
 nihilominus ego adimplevi, ut sequerer Dominum
anyway I wholly as I followed Lord
 Deum meum. 14:9 Iuravitque Moyses in die illo
God My. 14: 9 And he swore Moses in day that
 dicens: 'Terra, quam calcavit pes tuus, erit possessio
saying: 'The land than trodden foot your will be possession
 tua et filiorum tuorum in aeternum, quia
your and children your in ever, because
 adimplevisti, ut sequereris Dominum Deum meum'.
wholly as following Lord God My '.
 14:10 Concessit ergo Dominus vitam mihi, sicut
14:10 granted So Lord life I as
 pollicitus est, usque in praesentem diem. Quadraginta
He promised is up in this Day. forty
 et quinque anni sunt ex quo locutus est Dominus
and five years are from which said is Lord
 verbum istud ad Moysen, quando ambulabat Israel
word this to Moses, when walking Israel
 per solitudinem; hodie octoginta quinque annorum
by waste; today eighty five years
 sum, 14:11 sic valens ut eo valebam tempore,
I 14:11 so nutritious as it I was time
 quando ad explorandum missus sum; illius in me
when to DISCOVERED sent I; of in I
 temporis fortitudo usque hodie perseverat tam ad
time strength up today continues so to
 bellandum quam ad gradiendum. 14:12 Da ergo mihi
fight than to march. 14:12 Give So I
 montem istum, quem pollicitus est Dominus die illo,
mount this which He promised is Lord day that,
 te quoque audiente quod Enacim ibi sunt et urbes
you also hearing that Enacims there are and cities

magnae atque munitae; si forte sit Dominus mecum,
great and guaranteed; if perhaps is Lord with
et potuero delere eos, sicut promisit mihi'. 14:13
and I can drive them; as He promised to me. ' 14:13

Benedixitque ei Iosue et tradidit Hebron in
God blessed it Joshua and delivered Hebron in
possessionem; 14:14 atque ex eo fuit Hebron Chaleb
possession; 14:14 and from it was Hebron Caleb

filio Iephone Cenezaeo usque in praesentem diem,
son Y'funeh Cenezite up in this day

quia adimplevit, ut sequeretur Dominum, Deum
because fully, as follow Lord, God

Israel. 14:15 Nomen Hebron antea vocabatur
Israel. 14:15 name Hebron before Deborah

Cariatharbe (id est civitas Arbe), hominis maximi
Arbe (ie is The city Arbe) man Maximus

inter Enacim. Et terra cessavit a proeliis. 15:1
between Giants. The land finished from engagements. 15: 1

Sors tribus filiorum Iudae per cognationes suas ista
Fate three children Judah by families their this

fuit: usque ad terminum Edom, ad desertum Sin
was: up to border Edom to desert Sin

contra Nageb, usque ad extremam partem australis
against south, up to extreme part south

plagae. 15:2 Terminus eius meridionalis a summitate
quarters. 15: 2 The term his south from top

maris Salsissimi et a lingua eius, quae respicit
sea salt and from language his which regards

meridiem. 15:3 Egrediturque contra ascensum
South. 15: 3 out against ascent

Acrabbim et pertransit in Sin ascenditque in meridie
Akrabbim and passes in Sin up in noon

Cadesbarne et pervenit in Esron ascendens ad Addar
Kadesh and reached in Esrom up to Adir

et vertitur in Carca; 15:4 atque inde pertransiens in
and changes in prison; 15: 4 and from Passing through in

Asemona pervenit ad torrentem Aegypti; eruntque
Atzmon reached to torrent Egypt; yet

exitus eius ad mare Magnum: hic erit vobis finis
issues his to sea Magnum: here will be you end

meridianae plagae. 15:5 Ab oriente vero terminus
south quarters. 15: 5 from east But border
erit mare Salsissimum usque ad extrema Iordanis.
will be sea Salt up to extreme Jordan.
Terminus aquilonis a lingua maris et ab extremis
The term north from language sea and from ends
Iordanis 15:6 ascendit in Bethagla et transit ab
Jordan 15: 6 up in bay and passes from
aquilone Betharaba ascendens ad lapidem Boen filii
north Beth up to stone Been children
Ruben 15:7 et ascendens ad Dabir de valle Achor
Ruben 15: 7 and up to Dabir of valley Grief
et contra aquilonem vergens ad Galiloth (hi sunt
and against north verging to Bohan (these are
circuli), qui sunt ex adverso ascensionis Adommim,
circles), that are from against ascension Adommim
quae est ab australi parte torrentis, transit ad
which is from south part torrent passes to
aquas, quae vocantur fons Solis, et erunt exitus eius
water which called source sun, and will be issues his
ad fontem Rogel. 15:8 Ascenditque per convallem
to source Rogel. 15: 8 up by oak
Benennom ex latere Iebusaei ad meridiem — haec
Hinnom from side Iebusaeus to south - this
est Ierusalem — et inde se erigens ad verticem
is Jerusalem - and from he straightening to top
montis, qui est contra vallem Ennom ad occidentem
mountain that is against valley Ben to west
in extrema parte vallis Raphaim contra aquilonem;
in extreme part valley giants against north;
15:9 pertransitque a vertice montis usque ad
15: 9 drawn from top mount up to
fontem aquae Nephtoa et pervenit usque ad vicos
source water Nephtoa and reached up to lanes
montis Ephron inclinaturque in Baala, quae est
mount Ephron extended in Balah, which is
Cariathiarim. 15:10 Et vergit de Baala contra
Today. 15:10 The verges of Baala against
occidentem usque ad montem Seir transitque iuxta
west up to mount Seir passeth according to

latus montis Iarim ad aquilonem — id est Cheslon
side mount Kesalon to north - that is Cheslon
— et descendit in Bethsames transitque in Thamna
- and down in Beth passeth in Timna
15:11 et pervenit ad latus septentrionale Accaron
15:11 and reached to side North Ekron
inclinaturque in Sechron et transit montem Baala
extended in Shicron and passes mount Baala
pervenitque in Iebneel et finitur mari. Terminus
reached in Jebneel and finished the sea. The term
occidentalis est mare Magnum. 15:12 Hi sunt
western is sea Great. 15:12 These are
termini filiorum Iudae per circuitum in cognationibus
terms children Judah by about in families
suis. 15:13 Chaleb vero filio Iephonne dedit partem
their own. 15:13 Caleb But son Y'funeh given part
in medio filiorum Iudae, sicut praeceperat Dominus
in the children Judah, as the Lord
Iosue: Cariatharbe (id est civitas Arbe), patris Enac,
Joshua: Arbe (ie is The city Arbe) father Anak
ipsa est Hebron. 15:14 Delevitque ex ea Chaleb tres
the is Hebron. 15:14 destroyed from it Caleb three
filios Enac: Sesai et Ahiman et Tholmai de stirpe
children Anak Sesai and Ahiman and Tholmai of stock
Enac. 15:15 Atque inde conscendens venit ad
Anak. 15:15 and from up he came to
habitatores Dabir, quae prius vocabatur Cariathsepher
inhabitants Dabir, which first Deborah Kirjathsepher
(id est civitas Litterarum). 15:16 Dixitque Chaleb: ‘
(ie is The city Documentation). 15:16 said Caleb: ‘
Qui percusserit Cariathsepher et ceperit eam, dabo
He strike Kirjathsepher and captures it I
illi Axam filiam meam uxorem’. 15:17 Cepitque eam
they Axa daughter I wife. ‘ 15:17 took it
Othoniel filius Cenez frater Chaleb, deditque ei
Othniel son Kenaz brother Caleb, gave it
Axam filiam suam uxorem. 15:18 Quae cum veniret,
Axa daughter his wife. 15:18 What with come,
suasit viro suo, ut peteret a patre suo agrum;
she suggested man his as ask from father his field;
descenditque de asino. Cui Chaleb: ‘ Quid habes? ‘,
down of ass. To Caleb: ‘ What Have you? ‘

inquit. 15:19 At illa respondit: ‘ Da mihi
he said. 15:19 But that He answered: ‘ Give I
benedictionem. Terram Nageb arentem dedisti mihi;
blessing. land south dry You me;
iunge et irriguam’. Dedit itaque ei Chaleb irriguum
join and watered. ‘ given So it Caleb springs
superius et inferius. 15:20 Haec est possessio tribus
higher and lower. 15:20 This is possession three
filiorum Iudae per cognationes suas. 15:21 Erantque
children Judah by families their own. 15:21 And the
civitates ab extremis partibus filiorum Iudae iuxta
cities from ends parts children Judah according to
terminos Edom in Nageb: Cabseel et Eder et Iagur
border Edom in south: Cabseel and Eder and Jagur
15:22 et Cina et Dimona et Adada 15:23 et Cades
15:22 and China and Dimona and Adada 15:23 and Kadesh
et Asor et Iethnan, 15:24 Ziph et Telem et Baloth
and Hazor and Ithnan, 15:24 Ziph and Telem and Aloth
15:25 et Asorhadatta et Carioth, Esron — haec est
15:25 and Hadattah and Carioth Esrom - this is
Asor — 15:26 Amam et Sama et Molada 15:27 et
Hazor - 15:26 Amam and Sama and Molada 15:27 and
Asargadda et Hasemon et Bethphelet 15:28 et
Hazar-gaddah and Heshmon and Bethpalet 15:28 and
Asarsual et Bersabee et Baziothia, 15:29 Baala et
Hatzar and Beer and its dependencies, 15:29 Baala and
Iim et Esem 15:30 et Eltholad et Cesil et Horma
Lim and Azem 15:30 and Azem and Chesil and Herman
15:31 et Siceleg et Madmena et Sensenna 15:32 et
15:31 and Siceleg and Madmannah and Sansannah 15:32 and
Lebaoth et Selim et Enremmon: omnes civitates
Lebaoth and Selim and Rimmon: all cities
viginti novem et villae earum. 15:33 In campestribus
twenty nine and Villas them. 15:33 in plains
vero: Esthaol et Saraa et Asena 15:34 et Zanoa et
But: Esthaol and Zorah and Asena 15:34 and Zanoa and
Engannim, Thapphua et Enaim, 15:35 Ierimoth et
Engannim Tappuah and Enam 15:35 Jerimoth and
Odollam, Socho et Azeca 15:36 et Saarim et
Adullam Soco and Azeca 15:36 and Saarim and
Adithaim et Gedera et Gederothaim: urbes
Adithaim and Hedges and Gederothaim cities

quattuordecim et villae earum. 15:37 Sanan et
fourteen and Villas them. 15:37 Sanan and
Hadasa et Magdalgad 15:38 et Delean et Maspha
Hadashah and Migdal 15:38 and Dilean and Mizpah
et Iecethel, 15:39 Lachis et Bascath et Eglon 15:40
and Joktheel, 15:39 Lachish and Bascath and Eglon 15:40
et Chebbon et Lehemas et Cethlis 15:41 et
and Cabbon and Lahmam and Jambane 15:41 and
Gederoth, Bethdagon et Naama et Maceda: civitates
Gederoth, Beth and Naamah and Maceda: cities
sedecim et villae earum. 15:42 Lobna et Ether et
sixteen and Villas them. 15:42 Libnah and Ether and
Asan 15:43 et Iephtha et Esna et Nesib 15:44 et
Asan 15:43 and Jephtha and Esna and Nezib 15:44 and
Ceila et Achzib et Maresa: civitates novem et villae
Celia and kahezip and Marisa: cities nine and Villas
earum. 15:45 Accaron cum filiabus et villulis suis;
them. 15:45 Ekron with daughters and villages his family;
15:46 ab Accaron usque ad mare: omnia, quae sunt
15:46 from Ekron up to the sea; all which are
ad latus Azoti, et viculos eorum, 15:47 Azotus cum
to side Ashdod; and villages their 15:47 Ashdod with
filiabus et villulis suis, Gaza cum filiabus et villulis
daughters and villages their Gaza with daughters and villages
suis usque ad torrentem Aegypti, et mare Magnum
their up to torrent Egypt, and sea great
terminus. 15:48 Et in monte: Samir et Iether et
term. 15:48 The in mount: Shamir and Iether and
Socho 15:49 et Danna et Cariathsenna — haec est
Soco 15:49 and Danna and Kirjathsannah - this is
Dabir — 15:50 et Anab et Esthemo et Anim 15:51
Dabir - 15:50 and Anab and Estemo and Anim 15:51
et Gosen et Helon et Gilo: civitates undecim et
and Goshen and Elon and Gilo: cities eleven and
villae earum. 15:52 Arab et Duma et Esaan 15:53
Villas them. 15:52 Arab and Duma and Eshan 15:53
et Ianum et Beththapphua et Apheca 15:54 et
and Janus and Beththapphua and Apheca 15:54 and
Ammatha et Cariatharbe — haec est Hebron — et
Humtah and Arbe - this is Hebron - and
Sior: civitates novem et villae earum. 15:55 Maon
Zior cities nine and Villas them. 15:55 Maon

et Carmel et Ziph et Iutta 15:56 et Iezrahel et
and Carmel and Ziph and Beth 15:56 and Jezreel and
Iucadam et Zanoa, 15:57 Accain, Gabaa et
Jokdeam and Zanoa 15:57 Kain, hill and
Thamna: civitates decem et villae earum. 15:58
Timna: cities ten and Villas them. 15:58
Halhul, Bethsur et Gedor 15:59 et Mareth et
Halhul zur and These, 15:59 and Mareth and
Bethanoth et Eltecon: civitates sex et villae earum.
Bethanoth and Eltekon cities six and Villas them.
Thecue et Ephratha — haec est Bethlehem — et
Tekoa and Ephrata - this is Bethlehem - and
Phegor et Etam et Culon et Tatam et Sores et
Peor and Etam and Culon and mess and sore and
Carem et Gallim et Bether et Manahath: civitates
slave and Gallium and ravines and Mrtnahsth: cities
undecim et villae earum. 15:60 Cariathbaal — haec
eleven and Villas them. 15:60 Kirjathbaal - this
est Cariathiarim (urbs Silvarum) — et Arebba:
is Kirjathjearim (city wood) - and Rabbah:
civitates duae et villae earum. 15:61 In deserto:
cities two and Villas them. 15:61 in desert:
Betharaba, Meddin et Sachacha 15:62 et Nebsan et
Beth, Meddin and Secacah 15:62 and Nebsan and
civitas Salis et Engaddi: civitates sex et villae
The city Salt and En: cities six and Villas
earum. 15:63 Iebusaeum autem habitatorem Ierusalem
them. 15:63 Jebusaeum Now inhabitants Jerusalem
non potuerunt filii Iudae delere; habitavitque
not could children Judah drive; He lived
Iebusaeus cum filiis Iudae in Ierusalem usque in
Jebusites with children Judah in Jerusalem up in
praesentem diem. 16:1 Cecidit quoque sors filiorum
this Day. 16: 1 fallen also lot children
Ioseph ab Iordane contra Iericho et aquas eius ab
Joseph from Jordan against Jericho and water his from
oriente, solitudo, quae ascendit de Iericho ad montem
east solitude, which up of Jericho to mount
Bethel 16:2 et egreditur de Bethel Luz transitque
Bethel 16: 2 and goes out of Bethel Luz passeth
per terminum Arachitarum in Ataroth 16:3 et
by border Archi in Ataroth- 16: 3 and

descendit ad occidentem ad terminum Iephlethi usque
down to west to border Japhleti up
ad terminos Bethoron inferioris et Gazer;
to border Beth lower and Gezer;
finiunturque regiones eius mari Magno. 16:4
extensions countries his sea Great. 16: 4
Hereditaverunt illas filii Ioseph Manasses et
inheritance those children Joseph Manasseh and
Ephraim. 16:5 Et factus est terminus filiorum
Ephraim. 16: 5 The he became is border children
Ephraim per cognationes suas et possessio eorum
Ephraim by families their and possession their
contra orientem Atarothaddar usque Bethoron
against east Atarothadar up Beth
superiorem; 16:6 egrediunturque confinia in mare,
higher; 16: 6 out confines in sea,
Machmethath vero aquilonem respicit et vertitur
Mich But north regards and changes
terminus contra orientem in Thanathselo et
border against east in Taanathshiloh and
pertransit ab oriente Ianoe. 16:7 Descenditque de
passes from east Janohah. 16: 7 down of
Ianoe in Ataroth et Naaratha et pervenit in Iericho
Janohah in Ataroth- and Naaratha and reached in Jericho
et egreditur ad Iordanem. 16:8 De Thapphua
and goes out to Jordan. 16: 8 The Tappuah
pertransit terminus ad occidentem ad torrentem
passes border to west to torrent
Canā, suntque egressus eius in mare: haec est
Canā They are out his in the sea; this is
possessio tribus filiorum Ephraim per familias suas,
possession three children Ephraim by families their
16:9 urbesque separatae filiis Ephraim in medio
16: 9 cities separated children Ephraim in the
possessionis filiorum Manasse, omnes urbes et villae
possession children Manasseh all cities and Villas
earum. 16:10 Et non interfecerunt filii Ephraim
them. 16:10 The not killed children Ephraim
Chananaeum, qui habitabat in Gazer; habitavitque
Canaanites that living in Gezer; He lived
Chananaeus in medio Ephraim usque in diem hanc
Canaanite in the Ephraim up in day this

et factus est tributarius. 17:1 Cecidit autem sors
and he became is tributaries. 17: 1 fallen Now lot
tribui Manasse — ipse est enim primogenitus Ioseph
tribe Manasseh - he is For firstborn Joseph
—; Machir primogenito Manasse patri Galaad, quia
-; Machir firstborn Manasseh father Gilead because
fuit vir pugnator, accepit in possessionem Galaad et
was man war; he received in possession Gilead and
Basan. 17:2 Et reliqui filiorum Manasse acceperunt
Bashan. 17: 2 The the rest children Manasseh took
iuxta familias suas: filii Abiezer et filii Helec
according to families their children Abi and children Helec
et filii Asriel et filii Sechem et filii Hephher
and children Asriel and children Shechem and children Hephher
et filii Semida: isti sunt filii Manasse filii
and children Shemidah these are children Manasseh children
Ioseph, mares per cognationes suas. 17:3 Salphaad
Joseph, males by families their own. 17: 3 Salphaad
vero filio Hephher filii Galaad filii Machir filii
But son Hephher children Gilead children Machir children
Manasse non erant filii, sed solae filiae, quarum
Manasseh not were children, but only daughters, the
ista sunt nomina: Maala et Noa, Hegla et Melcha
this are names: Maala and Noa Noah and Milcah
et Thersa. 17:4 Veneruntque in conspectu Eleazari
and Tirzah. 17: 4 Returning in before Eleazar
sacerdotis et Iosue filii Nun et principum dicentes:
priest and Joshua children Nun and leaders saying:
‘ Dominus praecepit per manum Moysi, ut daretur
‘ Lord charged by hand Moses, as given
nobis possessio in medio fratrum nostrorum’.
us possession in the brothers our own. ‘
Deditque eis iuxta imperium Domini possessionem
He gave them according to government of possession
in medio fratrum patris earum. 17:5 Et ceciderunt
in the brothers father them. 17: 5 The fell
funiculi Manasse decem, absque terra Galaad et
cords Manasseh ten, without land Gilead and
Basan trans Iordanem. 17:6 Filiae enim Manasse
Bashan beyond Jordan. 17: 6 Daughters For Manasseh
acceperunt hereditatem in medio filiorum eius. Terra
took heritage in the children her. land

autem Galaad cecidit in sortem filiorum Manasse,
Now Gilead fallen in Fate children Manasseh
qui reliqui erant. 17:7 Fuitque terminus Manasse
that the rest were. 17: 7 And that was border Manasseh
ab Aser: Machmethath, quae respicit Sichem et
from Asher: Mich, which regards Shechem and
egreditur ad dextram in Iasib apud fontem
goes out to right in inhabitants in source
Thapphuae. 17:8 Etenim in sorte Manasse ceciderat
Taphua. 17: 8 For in lot Manasseh fell
terra Thapphuae; Thapphua autem ipsa, quae est
land Tappuah Tappuah Now it which is
iuxta terminos Manasse, fuit filiis Ephraim. 17:9
according to border Manasseh was children Ephraim. 17: 9
Descenditque terminus ad torrentem Cana. In meridie
down border to torrent Cana. in noon
torrentis civitates sunt Ephraim in medio urbium
torrent cities are Ephraim in the cities
Manasse. Terminus Manasse est ab aquilone
Manasseh. The term Manasseh is from north
torrentis, et exitus eius pergit ad mare, 17:10 ita ut
torrent and issues his continues to sea, 17:10 so as
ab austro sit possessio Ephraim et ab aquilone
from south is possession Ephraim and from north
Manasse, et utramque claudat mare, et attingunt
Manasseh and both closes sea, and impact
tribum Aser ab aquilone et tribum Issachar ab
tribe Asher from north and tribe Issachar from
oriente. 17:11 Fuitque hereditas Manasse in Issachar
East. 17:11 And that was heritage Manasseh in Issachar
et in Aser: Bethsan et filiae eius et Ieblaam cum
and in Asher: Beth- and daughters his and Jeblaam with
filiabus suis et habitatores Dor cum filiabus suis,
daughters their and inhabitants Dor with daughters their
habitatores quoque Endor cum filiabus suis;
inhabitants also Endor with daughters his family;
similiterque habitatores Thanach cum filiabus suis et
similarly inhabitants Gaza with daughters their and
habitatores Mageddo cum filiabus suis et tertia pars
inhabitants Megiddo with daughters their and third part
regionis Nopheth. 17:12 Nec potuerunt filii
region Three counties. 17:12 No could children

Manasse has occupare civitates, sed Chananaeus
Manasseh these occupy cities but Canaanite
permansit in terra ista. 17:13 Postquam autem
continued in land this. 17:13 after the Now
convaluerunt filii Israel, subiecerunt Chananaeos et
recovered children Israel subdued Canaanites and
fecerunt sibi tributarios nec expulerunt eos. 17:14
they to tributaries or expelled them. 17:14
Locutique sunt filii Ioseph ad Iosue atque dixerunt:
And speaking are children Joseph to Joshua and they said:
‘ Quare dedisti mihi possessionem sortis et funiculi
‘ Why You I possession lot and cords
unius, cum sim tantae multitudinis et benedixerit
one with I so community and blessed
mihi Dominus?’. 17:15 Ad quos Iosue ait: ‘ Si
I The Lord. ‘ 17:15 the which Joshua he said: ‘ If
populus multus es, ascende in silvam et succide tibi
people a lot you Attack in forest and cut you
spatia in terra Pherezaei et Raphaim, quia angusta
spaces in land Pherezites and giants, because narrow
est tibi possessio montis Ephraim’. 17:16 Cui
is you possession mount Ephraim. 17:16 To
responderunt filii Ioseph: ‘ Montana non sufficiunt
answered children Joseph: ‘ Montana not rate
nobis, et ferreis curribus utuntur omnes Chananaei,
us and iron carriages use all Canaanites,
qui habitant in terra campestri, Bethsan cum filiabus
that residents in land level, Beth- with daughters
suis et illi, qui sunt in planitie Iezrahel’. 17:17
their and they that are in level Jezreel. 17:17
Dixitque Iosue ad domum Ioseph, Ephraim et
said Joshua to home Joseph, Ephraim and
Manasse: ‘Populus multus es et magnae fortitudinis;
Manasseh: ‘people a lot you and great strength;
non habebis sortem unam, 17:18 sed transibis ad
not have Fate one 17:18 but pass to
montem et succides tibi atque purgabis ad
mount and cut you and drive to
habitandum spatia; et poteris ultra procedere cum
live spaces; and You can more proceed with

subverteris Chananaeum, qui ferreos habet currus et
destroyed Canaanites that iron has car and
est fortis'. 18:1 Congregatique sunt omnes filii
is strong. ' 18: 1 gathered are all children
Israel in Silo ibique fixerunt tabernaculum conventus,
Israel in Shiloh there pitch tent meeting
et fuit eis terra subiecta. 18:2 Remanserant autem
and was them land subjects. 18: 2 There Now
filiorum Israel septem tribus, quae necdum
children Israel seven three, which not yet
acceperant possessiones suas. 18:3 Ad quos Iosue
Bold property their own. 18: 3 the which Joshua
ait: ' Usquequo marcetis ignavia et non intratis
he said: ' How long are you going to cowardice and not go
ad possidendam terram, quam Dominus, Deus patrum
to possession land than Lord, God fathers
vestrorum, dedit vobis? 18:4 Eligite de singulis
you gave you? 18: 4 Choose of each
tribubus ternos viros, ut mittam eos, et surgant
tribes three men as I them; and Let the
atque circumeant terram et describant eam iuxta
and rounds land and mark it according to
numerus uniuscuiusque multitudinis referantque ad
number each community back to
me, quod descripserint. 18:5 Dividite vobis terram in
I that marked. 18: 5 Divide you land in
septem partes: Iudas sit in terminis suis in australi
seven parts: Judas is in terms their in south
plaga, et domus Ioseph in aquilone. 18:6 Reliquam
quarter and house Joseph in north. 18: 6 The rest
terram in septem partes describite; et huc afferetis
land in seven parts description; and here bring
ad me, ut coram Domino Deo nostro mittam vobis
to I as before Lord God our I you
hic sortem, 18:7 quia non est inter vos pars
here lots 18: 7 because not is between you part
Levitarum, sed sacerdotium Domini est eorum
Levites but priesthood of is their
hereditas. Gad autem et Ruben et dimidia tribus
heritage. Gad Now and Ruben and half three

Manasse iam acceperant possessiones suas trans
Manasseh already Bold property their beyond
Iordanem ad orientalem plagam, quas dedit eis
Jordan to east side, which given them
Moyse famulus Domini'. 18:8 Cumque surrexissent
Moses the servant The Lord. ' 18: 8 when up
viri, ut pergerent ad describendam terram,
Gentlemen, as go to to map land
praecepit eis Iosue dicens: 'Circuite terram et
charged them Joshua saying: 'fro land and
describite eam ac revertimini ad me, ut hic coram
description it and Return to I as here before
Domino in Silo mittam vobis sortem'. 18:9 Itaque
Lord in Shiloh I you a lot. ' 18: 9 So
perrexerunt et lustrantes terram secundum urbes in
continued and surveying land according to cities in
septem partes diviserunt scribentes in volumine;
seven parts divided writing in volume;
reversique sunt ad Iosue in castra Silo. 18:10 Qui
back are to Joshua in camp Shiloh. 18:10 He
misit eis sortes coram Domino in Silo divisitque ibi
sent them lots before Lord in Shiloh divided there
terram filiis Israel secundum partes eorum. 18:11 Et
land children Israel according to parts them. 18:11 The
ascendit sors prima filiorum Benjamin per familias
up lot first children Benjamin by families
suas, ut possiderent terram inter filios Iudae et
their as possess land between children Judah and
filios Ioseph. 18:12 Fuitque terminus eorum contra
children Joseph. 18:12 And that was border their against
aquilonem a Iordane pergens iuxta latus Iericho
north from Jordan go according to side Jericho
septentrionalis plagae et inde contra occidentem ad
north quarters and from against west to
montana conscendens et perveniens in solitudinem
mountains up and arriving in waste
Bethaven; 18:13 atque pertransiens iuxta Luzam
Bethel; 18:13 and Passing through according to Luz
ad meridiem — ipsa est Bethel — descendit in
to south - the is Bethel - down in

Atarothaddar in montem, qui est ad meridiem
Atarothadar in mount that is to south
Bethoron inferioris, 18:14 et inclinatur vergens contra
Beth lower 18:14 and inclined verging against
mare ad meridiem a monte, qui respicit Bethoron
sea to south from Monte that regards Beth
contra meridiem; suntque exitus eius in Cariathbaal,
against south; They are issues his in Kiriath
quae vocatur et Cariathiarim, urbem filiorum Iudae.
which called and Kirjatharim, city children Judah.
Haec est plaga ad occidentem. 18:15 In plaga autem
This is stroke to west. 18:15 in stroke Now
ad meridiem, ex parte Cariathiarim egreditur
to south from part Kirjathjearim goes out
terminus in Gasim et pervenit usque ad fontem
border in Gasim and reached up to source
aquarum Nephtoa 18:16 descenditque in extremam
water Nephtoa 18:16 down in extreme
partem montis, qui respicit vallem Benennom et est
part mountain that regards valley Hinnom and is
contra septentrionalem plagam in extrema parte vallis
against northern side in extreme part valley
Raphaim; descenditque in vallem Ennom, iuxta
giants; down in valley Ben- according to
latus Iebusaei ad austrum, et pervenit ad fontem
side Iebusaeus to south and reached to source
Rogel 18:17 transiens ad aquilonem et egrediens ad
Rogel 18:17 passing to north and going out to
Enses (id est fontem Solis). Et pertransit usque
Shemesh (ie is source The Sun). The passes up
ad Galiloth (hi sunt circuli), qui sunt e regione
to Bohan (these are circles), that are from region
ascensus Adommim, descenditque ad Abenboen (id est
Descent Adommim down to Abenboen (ie is
lapidem Boen) filii Ruben 18:18 et pertransit ex
stone Bohan) children Ruben 18:18 and passes from
latere aquilonis Betharaba descenditque in Arabam.
side north Beth down in Plain.
18:19 Et praetergreditur contra aquilonem Bethagla;
18:19 The oversteps against north bay;
suntque exitus eius contra linguam maris Salsissimi
They are issues his against language sea salt

ab aquilone in fine Iordanis. Haec est australis
from north in end Jordan. This is south
plaga. 18:20 Iordanis autem est terminus ab oriente.
quarter. 18:20 Jordan Now is border from East.
Haec est possessio filiorum Benjamin per terminos
This is possession children Benjamin by border
suos in circuitu secundum familias suas. 18:21
their in about according to families their own. 18:21
Fueruntque civitates eius: Iericho et Bethagla et
They were cities his Jericho and bay and
Ameccasis 18:22 et Betharaba et Semaraim et
Keziz 18:22 and Beth and Samaraim and
Bethel 18:23 et Avim et Phara et Ophra, 18:24
Bethel 18:23 and Avim and Phara and Ophrah 18:24
Capharemona et Ophni et Gabaa: civitates duodecim
haammonai and Hophni and the hill; cities twelve
et villae earum. 18:25 Gabaon et Rama et Beroth
and Villas them. 18:25 at and Rama and Berothai
18:26 et Maspha et Cephira et Mosa 18:27 et
18:26 and Mizpah and Cephira and Mesa 18:27 and
Recem, Iaraphel et Tharala 18:28 et Sela, Eleph et
Reken Irpeel and Taralah 18:28 and Sela Haeleph and
Iebus, quae est Ierusalem, Gabaath et Cariath:
Nevertheless, which is Jerusalem Gibeath and City:
civitates quattuordecim et villae earum. Haec est
cities fourteen and Villas them. This is
possessio filiorum Benjamin iuxta familias suas.
possession children Benjamin according to families their own.
19:1 Et egressa est sors secunda filiorum Simeon per
19: 1 The came out is lot second children Simeon by
cognitiones suas; fuitque hereditas 19:2 eorum in
families their own; There was heritage 19: 2 their in
medio possessionis filiorum Iudae. Bersabee et Sama
the possession children Judah. Beer and Sama
et Molada 19:3 et Asarsual et Bala et Esem 19:4
and Molada 19: 3 and Hatzar and Bala and Azem 19: 4
et Eltholad et Bethul et Horma 19:5 et Siceleg et
and Azem and Bula and Herman 19: 5 and Siceleg and
Bethmarchaboth et Asarsusa 19:6 et Bethlebaoth et
Beth and Hazarsusah 19: 6 and Beth and
Sarohen: civitates tredecim et villae earum. 19:7 Ain
Sharuhen cities thirteen and Villas them. 19: 7 Ain

et Remmon et Ethar et Asan: civitates quattuor et
and Rimmon and Ether and Ashan; cities four and
villae earum. 19:8 Omnes viculi per circuitum
Villas them. 19: 8 All village by about
urbium istarum usque ad Baalathbeer, Ramathnageb:
cities these up to Baalathbeer, Ramath
haec est hereditas filiorum Simeon iuxta
this is heritage children Simeon according to
cognitiones suas. 19:9 Sumpta est de funiculo
families their own. 19: 9 He took up his is of line
filiorum Iudae, quia maior erat; et idcirco
children Judah, because more he was; and therefore
possederunt filii Simeon in medio hereditatis eorum.
possessed children Simeon in the heritage them.
19:10 Ceciditque sors tertia filiorum Zabulon per
19:10 fell lot third children Zebulon by
cognitiones suas. Et factus est terminus
families their own. The he became is border
possessionis eorum usque Sarid 19:11 ascenditque
possession their up Sarid 19:11 up
contra occidentem et Merala et pervenit in
against west and Maralah and reached in
Debbaseth usque ad torrentem, qui est contra
Dabbasheth up to torrent, that is against
Iecnaam, 19:12 et revertitur de Sarid contra
Jokneam, 19:12 and returns of Sarid against
orientem in fines Ceseleththabor et egreditur ad
east in ends Tabor and goes out to
Dabereth ascenditque contra Iaphia. 19:13 Et inde
Dovrat up against Japhia. 19:13 The from
pertransit usque ad orientalem plagam Gethhepher,
passes up to east side Gathhepher,
Etthacasin et egreditur in Remmon et inclinatur in
Ittahkazin and goes out in Rimmon and inclined in
Noa; 19:14 et vergit ad aquilonem ad Hanathon.
Noa; 19:14 and verges to north to Hannathon.
Suntque egressus eius vallis Iephthael; 19:15 et
There are out his valley Jiphthah 19:15 and
Cateth et Naalol et Semeron et Iedala et
Cateth and Naalol and Shimron and Idalah and

Bethlehem: civitates duodecim et villae earum. 19:16

Bethlehem: cities twelve and Villas them. 19:16

Haec est hereditas tribus filiorum Zabulon per

This is heritage three children Zebulon by

cognitiones suas, urbes et viculi earum. 19:17

families their cities and village them. 19:17

Issachar egressa est sors quarta per cognitiones

Issachar came out is lot Wednesday by families

suas. 19:18 Fuitque eius hereditas Iezrahel et

their own. 19:18 And that was his heritage Jezreel and

Chasaloth et Sunam 19:19 et Hapharaim et Seon

Chesulloth and Sunam 19:19 and Hapharaim and Seon

et Anaharath 19:20 et Rabbith et Cesion et Abes

and Anaharath 19:20 and Rabit and Kishon and Abes

19:21 et Rameth et Engannim et Enhadda et

19:21 and Remeth and Engannim and Enhaddah and

Bethpheses. 19:22 Et pervenit terminus eius usque

Pazzez. 19:22 The reached border his up

Thabor et Sehesima et Bethsames; suntque exitus

Tabor and Shahazimah and Beth; They are issues

eius ad Iordanem; civitates sedecim et villae earum.

his to Jordan; cities sixteen and Villas them.

19:23 Haec est possessio filiorum Issachar per

19:23 This is possession children Issachar by

cognitiones suas, urbes et viculi earum. 19:24

families their cities and village them. 19:24

Ceciditque sors quinta tribui filiorum Aser per

fell lot Thursday tribe children Asher by

cognitiones suas. 19:25 Fuitque terminus eorum

families their own. 19:25 And that was border their

Helcath et Chali et Beten et Achsaph 19:26 et

Helcath and Hali and Beten and Achsaph 19:26 and

Elmelech et Amaad et Masal et pervenit usque ad

Allam and Amad and Mashal and reached up to

Carmelum in occidente et ad Sihorlabanath; 19:27

Carmel in west and to Shihorlibnath; 19:27

ac revertitur contra orientem in Bethdagon et

and returns against east in Beth and

pertransit usque Zabulon et vallem Iephthael contra

passes up Zebulon and valley Jephthael against

aquilonem in Bethemec et Neiel. Egrediturque ad

north in Bethemec and Neiel. out to

laevam Chabul 19:28 et Abran et Rohob et Hamon
left Kabul 19:28 and Abran and Rohob and Hammon
et Cana usque ad Sidonem magnam 19:29
and Cana up to Sidon great 19:29
revertiturque in Rama usque ad civitatem
back in Rama up to city
munitissimam Tyrum et revertitur in Hosa; suntque
strong Tyre and returns in Hosa; They are
exitus eius in mare; Mahaleb, Achazib 19:30 et
issues his in the sea; coast Achazib 19:30 and
Amma et Aphec et Rohob: civitates viginti duae et
Amma and Aphec and Rohob: cities twenty two and
villae earum. 19:31 Haec est possessio filiorum Aser
Villas them. 19:31 This is possession children Asher
per cognationes suas, urbes et viculi earum. 19:32
by families their cities and village them. 19:32
Filiorum Nephthali sexta sors cecidit per familias
children Naphtali Friday lot fallen by families
suas. 19:33 Et coepit terminus de Heleph et de
their own. 19:33 The began border of Heleph and of
quercu in Saananim et Adamineceb et Iebnael
oak in Saananim and Adami and Jebnael
usque Lecum et egressus eius usque ad Iordanem;
up Lakum and out his up to Jordan;
19:34 revertiturque terminus contra occidentem in
19:34 back border against west in
Aznotthabor atque inde egreditur in Hucoc et
Aznotthabor and from goes out in Hucoc and
attingit Zabulon contra meridiem et Aser contra
reaches Zebulon against south and Asher against
occidentem et Iordanem contra ortum solis; 19:35
west and Jordan against the rise the sun; 19:35
civitates munitissimae Assedim, Ser et Ammath,
cities The fortified Zer Ser and Hammath,
Reccath et Chenereth 19:36 et Edema et Rama,
Reccath and Kinneret 19:36 and Edema and Rama,
Asor 19:37 et Cedes et Edrai et Enasor, 19:38
Hazor 19:37 and Cedes and Edri and seeds come up, 19:38
Ieron et Magdalel, Horem et Bethanath et
Jiron and Migdal, Choream and Bethanath and
Bethsames: civitates decem et novem et villae
Beth: cities ten and nine and Villas

earum. 19:39 Haec est possessio tribus filiorum
them. 19:39 This is possession three children

Nephthali per cognationes suas, urbes et viculi
Naphtali by families their cities and village

earum. 19:40 Tribui filiorum Dan per familias suas
them. 19:40 tribe children Dan by families their

egressa est sors septima. 19:41 Et fuit terminus
came out is lot seventh. 19:41 The was border

possessionis eius Saraa et Esthaol et Hirsemes (id
possession his Zorah and Esthaol and Ir (ie

est civitas Solis) 19:42 et Selebin et Aialon et
is The city The Sun) 19:42 and Shaalabbin and Aijalon and

Iethela 19:43 et Elon et Thamna et Accaron 19:44
Jethlah 19:43 and Elon and Timna and Ekron 19:44

et Elthece et Gebbethon et Baalath 19:45 et Iud
and Eltekeh and Gebbethon and Baalat 19:45 and Jud

et Benebarach et Gethremmon 19:46 et Meiarcon
and Bane and Gethremmon 19:46 and Mejarkon

et Arecon cum termino, qui respicit Ioppen. 19:47
and Rakkon with term, that regards Jaffa. 19:47

Et terminus filiorum Dan effugit ab eis.
The border children Dan escapes from them.

Ascenderuntque filii Dan et pugnaverunt contra
Then children Dan and fight against

Lesem ceperuntque eam; et percusserunt in ore
Leshem took it; and struck in mouth

gladii ac possederunt et habitaverunt in ea, vocantes
sword and possessed and settled in it Termed

Lesemdan ex nomine Dan patris sui. 19:48 Haec est
Leshem from name Dan father 's. 19:48 This is

possessio tribus filiorum Dan per cognationes suas,
possession three children Dan by families their

urbes et viculi earum. 19:49 Cumque complissent
cities and village them. 19:49 when finished

terram sorte dividere singulis per tribus suas,
land lot divide each by three their

dederunt filii Israel possessionem Iosue filio Nun in
they children Israel possession Joshua son Nun in

medio sui, 19:50 iuxta praeceptum Domini, urbem
the s 19:50 according to command Lord, city

quam postulavit: Thamnathsare in monte Ephraim.
than he asked, Thamnathsare in mount Ephraim.

Et aedificavit civitatem habitavitque in ea. 19:51

The built city He lived in them. 19:51

Hae sunt possessiones, quas sorte dividerunt Eleazar

These are property which lot divided Eleazar

sacerdos et Iosue filius Nun et principes familiarum

The priest and Joshua son Nun and leaders families

tribuum filiorum Israel in Silo coram Domino ad

tribes children Israel in Shiloh before Lord to

ostium tabernaculi conventus; compleveruntque partiri

door tent meetings; compleveruntque divide

terram. 20:1 Et locutus est Dominus ad Iosue dicens:

land. 20: 1 The said is Lord to Joshua saying:

‘ Loquere filiis Israel et dic eis: 20:2 Separate

‘ Speak children Israel and tell them: 20: 2 Separate

vobis urbes fugitivorum, de quibus locutus sum ad

you cities fugitives of which said I to

vos per manum Moysi, 20:3 ut confugiat ad eas,

you by hand Moses, 20: 3 as slayer to them,

quicumque animam percusserit per errorem nescius,

who life strike by error aware

et possit evadere iram proximi, qui ultor est

and can escape anger His neighbor, that avenger is

sanguinis. 20:4 Cum ad unam harum confugerit

of blood. 20: 4 with to one these flee

civitatum, stabit ante portam civitatis et loquetur

states, stand before gate city and spokesman

senioribus urbis illius ea, quae se comprovent

elders city of it which he prove

innocentem; sicque suscipient eum et dabunt ei

innocent; so take it and they give it

locum ad habitandum. 20:5 Cumque ultor sanguinis

place to residence. 20: 5 when avenger blood

eum fuerit persecutus, non tradent in manus eius,

it be pursued, not Will in hand his

quia ignorans percussit proximum suum nec ante

because not knowing shot neighbor his or before

biduum triduumve eius probatur inimicus. 20:6 Et

two days three his proof enemy. 20: 6 The

habitabit in civitate illa, donec stet ante coetum ad

live in city that until stand before group to

iudicium, causam reddens facti sui, donec moriatur
trial cause rendering they s until dies
sacerdos magnus, qui fuerit in illo tempore. Tunc
The priest great that be in that time. Then
revertetur homicida et ingredietur civitatem suam et
return murderer and enter the city his and
domum suam, de qua fugerat'. 20:7 Decreveruntque
home his of which he fled. ' 20: 7 appointed
Cedes in Galilaea montis Nephthali et Sichem in
Cedes in Galilee mount Naphtali and Shechem in
monte Ephraim et Cariatharbe — ipsa est Hebron
mount Ephraim and Arbe - the is Hebron
— in monte Iudae; 20:8 et trans Iordanem contra
- in mount Judah; 20: 8 and beyond Jordan against
orientalem plagam Iericho statuerunt Bosor, quae
east side Jericho set Namely, which
sita est in campestri solitudine de tribu Ruben, et
located is in level wilderness of tribe Reuben and
Ramoth in Galaad de tribu Gad et Golan in Basan
Ramot in Gilead of tribe Gad and Golan in Bashan
de tribu Manasse. 20:9 Hae civitates constitutae sunt
of tribe Manasseh. 20: 9 These cities established are
cunctis filiis Israel et advenis, qui habitant inter
all children Israel and new arrivals that residents between
eos, ut fugeret ad eas, qui animam nescius
them; as flee to them, that life unaware
percussisset et non moreretur in manu proximi
strike and not died in hand neighbor
effusum sanguinem vindicare cupientis, donec staret
shed blood claim schemers, until standing
ante populum expositurus causam suam. 21:1
before people open cause own. 21: 1
Accesseruntque principes familiarum Levi ad
Then the leaders families Levi to
Eleazarum sacerdotem et Iosue filium Nun et ad
Eleazar priest and Joshua son Nun and to
duces cognationum per singulas tribus filiorum Israel
leaders families by each three children Israel
21:2 locutique sunt ad eos in Silo terrae Chanaan
21: 2 college are to them in Shiloh earth Canaan

atque dixerunt: ‘ Dominus praecepit per manum
and they said: ‘ Lord charged by hand

Moysi, ut darentur nobis urbes ad habitandum et
Moses, as given us cities to live and

suburbana earum ad alenda iumenta’. 21:3
suburbs their to feed livestock. 21: 3

Dederuntque filii Israel Levitis de possessionibus
They gave children Israel Levites of property

suis, iuxta imperium Domini, civitates illas et
their according to government Lord, cities those and

suburbana earum. 21:4 Egressaque est sors in
suburbs them. 21: 4 Then the is lot in

familias Caath: et acceperunt filii Aaron sacerdotis
families Kehath: and took children Aaron priest

de tribubus Iudae et Simeon et Benjamin civitates
of tribes Judah and Simeon and Benjamin cities

tredecim. 21:5 Et reliqui filiorum Caath, id est
thirteen. 21: 5 The the rest children Kohath that is

Levitae, acceperunt de tribubus Ephraim et Dan et
Levites, took of tribes Ephraim and Dan and

dimidia tribu Manasse civitates decem. 21:6 Porro
half tribe Manasseh cities ten. 21: 6 the

filiis Gerson egressa est sors, ut acciperent de
children Gershon came out is lot, as take of

tribubus Issachar et Aser et Nephthali dimidiaque
tribes Issachar and Asher and Naphtali half

tribu Manasse in Basan civitates numero tredecim.
tribe Manasseh in Bashan cities number thirteen.

21:7 Et filiis Merari per cognationes suas de
21: 7 The children Merari by families their of

tribubus Ruben et Gad et Zabulon urbes duodecim.
tribes Ruben and Gad and Zebulon cities twelve.

21:8 Dederuntque filii Israel Levitis civitates illas
21: 8 They gave children Israel Levites cities those

et suburbana earum, sicut praecepit Dominus per
and suburbs their as charged Lord by

manum Moysi, singulis sorte tribuentes. 21:9 De
hand Moses, each lot giving. 21: 9 The

tribubus filiorum Iudae et Simeon dederunt civitates,
tribes children Judah and Simeon they cities

quarum ista sunt nomina, 21:10 filiis Aaron ex
the this are names, 21:10 children Aaron from

familiis Caath levitici generis — prima enim sors
families Kohath Levi race - first For lot
illis egressa est C: 21:11 Cariatharbe (id est civitas
they came out is 100: 21:11 Arbe (ie is The city
Arbe), patris Enac, quae vocatur Hebron, in monte
Arbe) father Anak which called Hebron in mount
Iudae et suburbana eius per circuitum. 21:12 Agros
Judah and suburbs his by about. 21:12 The fields
vero et villas eius dederant Chaleb filio Iephonne ad
But and villages his set Caleb son Y'funeh to
possidendum. 21:13 Dederunt ergo filiis Aaron
possession. 21:13 And they So children Aaron
sacerdotis Hebron confugii civitatem ac suburbana
priest Hebron refuge city and suburbs
eius et Lobnam cum suburbanis suis 21:14 et
his and -Libnah with suburbs their 21:14 and
Iether et Esthemo 21:15 et Helon et Dabir 21:16
Iether and Esthemo 21:15 and Elon and Dabir 21:16
et Ain et Iutta et Bethsames cum suburbanis suis:
and Ain and Beth and Beth with suburbs his
civitates novem de tribubus illis duabus. 21:17 De
cities nine of tribes they two. 21:17 The
tribu autem Benjamin Gabaon et Gabaa 21:18 et
tribe Now Benjamin at and hill 21:18 and
Anathoth et Almath cum suburbanis suis: civitates
Anathoth and Almon with suburbs his cities
quattuor. 21:19 Omnes simul civitates filiorum Aaron
four. 21:19 All together cities children Aaron
sacerdotis tredecim cum suburbanis suis. 21:20
priest thirteen with suburbs their own. 21:20
Reliquis vero ex familiis filiorum Caath Levitis
The remaining But from families children Kohath Levites
haec est data possessio: 21:21 de tribu Ephraim urbs
this is given possession of: 21:21 of tribe Ephraim city
confugii Sichem cum suburbanis suis in monte
refuge Shechem with suburbs their in mount
Ephraim et Gazer 21:22 et Cibsaim et Bethoron
Ephraim and Gezer 21:22 and Kibzaim and Beth
cum suburbanis suis: civitates quattuor. 21:23 De
with suburbs his cities four. 21:23 The
tribu quoque Dan Elthece et Gebbethon 21:24 et
tribe also Dan Eltekeh and Gebbethon 21:24 and

Aialon et Gethremmon cum suburbanis suis: civitates
Aijalon and Gethremmon with suburbs his cities
quattuor. 21:25 Porro de dimidia tribu Manasse
four. 21:25 the of half tribe Manasseh
Thanach et Gethremmon cum suburbanis suis:
Gaza and Gethremmon with suburbs his
civitates duae. 21:26 Omnes civitates decem et
cities two. 21:26 All cities ten and
suburbana earum datae sunt filiis Caath inferioris
suburbs their given are children Kohath lower
gradus. 21:27 Filiis quoque Gerson levitici generis
degree. 21:27 children also Gershon Levi race
dederunt de dimidia tribu Manasse confugii civitatem
they of half tribe Manasseh refuge city
Golan in Basan et Astharoth cum suburbanis suis:
Golan in Bashan and Astarte with suburbs his
civitates duas. 21:28 Porro de tribu Issachar Cesion
cities two. 21:28 the of tribe Issachar Kishon
et Dabereth 21:29 et Iaramoth et Engannim cum
and Dovrat 21:29 and Jaramoth and Engannim with
suburbanis suis: civitates quattuor. 21:30 De tribu
suburbs his cities four. 21:30 The tribe
autem Aser Masal et Abdon 21:31 et Helcath et
Now Asher Mashal and Abdon 21:31 and Helcath and
Rohob cum suburbanis suis: civitates quattuor. 21:32
Rohob with suburbs his cities four. 21:32
De tribu quoque Nephthali civitas confugii Cedes in
The tribe also Naphtali The city refuge Cedes in
Galilaea et Ammothdor et Carthan cum suburbanis
Galilee and slayer and Hammothdor with suburbs
suis: civitates tres. 21:33 Omnes urbes familiarum
his cities three. 21:33 All cities families
Gerson tredecim cum suburbanis suis. 21:34 Filiis
Gershon thirteen with suburbs their own. 21:34 children
autem Merari Levitis inferioris gradus per familias
Now Merari Levites lower step by families
suas data est de tribu Zabulon Iecnaam et Cartha
their given is of tribe Zebulon Jokneam and Carthage
21:35 et Remmon et Naalol: civitates quattuor cum
21:35 and Rimmon and Nahalol cities four with
suburbanis suis. 21:36 De tribu Ruben ultra
suburbs their own. 21:36 The tribe Ruben more

Iordanem contra Iericho civitas refugii Bosor in
Jordan against Jericho The city refuge Namely in
solitudine planitiei et Iasa 21:37 et Cademoth et
wilderness lowland and Iasa 21:37 and Cademoth and
Mephaath: civitates quattuor cum suburbanis suis.
wasted: cities four with suburbs their own.
21:38 Et de tribu Gad civitas confugii Ramoth in
21:38 The of tribe Gad The city refuge Ramot in
Galaad et Mahanaim 21:39 et Hesebon et Iazer:
Gilead and 'Two 21:39 and Cheshbon and Jazer
civitates quattuor cum suburbanis suis. 21:40
cities four with suburbs their own. 21:40
Omnes urbes filiorum Merari per familias reliquas
All cities children Merari by families other
de cognationibus Levitarum duodecim. 21:41 Itaque
of families Levites twelve. 21:41 So
universae civitates Levitarum in medio possessionis
all cities Levites in the possession
filiorum Israel fuerunt quadraginta octo 21:42 cum
children Israel were forty eight 21:42 with
suburbanis suis, singulae cum suburbanis suis in
suburbs their each with suburbs their in
circuitu. 21:43 Deditque Dominus Israeli omnem
around. 21:43 He gave Lord Israel all
terram, quam traditurum se patribus eorum
land than give he fathers their
iuraverat, et possederunt illam atque habitaverunt in
He swore, and possessed it and settled in
ea. 21:44 Deditque Dominus eis requiem secundum
them. 21:44 He gave Lord them rest according to
omnia, quae iuraverat patribus eorum, nullusque eis
all which juraverat fathers their none them
hostium resistere ausus est, sed cunctos in eorum
the enemy resist venture is but all in their
dicionem redegit. 21:45 Ne unum quidem verbum
submission reduced. 21:45 Do not one indeed word
bonum, quod locutus est ad domum Israel, irritum
good that said is to home Israel void
fuit, sed rebus expleta sunt omnia. 22:1 Tunc
was but affairs finished are everything. 22: 1 Then
vocavit Iosue Rubenitas et Gaditas et dimidiam
he called Joshua Ruben and Gad and half

tribum Manasse 22:2 dixitque ad eos: ‘Fecistis
tribe Manasseh 22: 2 said to them: ‘You have
omnia, quae vobis praecepit Moyses famulus Domini;
all which you charged Moses the servant Lord;
mihi quoque in omnibus, quae praecepi vobis,
I also in all which command you
oboedistis 22:3 nec reliquistis fratres vestros hoc
obeyed 22: 3 or left brothers your this
longo tempore usque in praesentem diem custodientes
long time up in this day keeping
imperium Domini Dei vestri. 22:4 Quia igitur dedit
government of God your. 22: 4 for So given
Dominus Deus vester fratribus vestris quietem ac
Lord God your brothers your rest and
pacem, sicut eis pollicitus est, revertimini nunc et
peace, as them He promised is Return now and
ite in tabernacula vestra et in terram possessionis,
Go in dwellings your and in land possession
quam tradidit vobis Moyses famulus Domini trans
than delivered you Moses the servant of beyond
Iordanem; 22:5 ita dumtaxat ut custodiatis attente et
Jordan; 22: 5 so only as keep attentively and
opere compleatis mandatum et legem, quam
work fulfill command and law than
praecepit vobis Moyses servus Domini, ut diligatis
charged you Moses slave Lord, as love
Dominum Deum vestrum et ambuletis in omnibus
Lord God you and walk in all
viis eius et observetis mandata illius adhaereatisque
ways his and watch commands of cleave
ei ac serviatis in omni corde et in omni anima
it and serve in all heart and in all soul
vestra’. 22:6 Benedixitque eis Iosue et dimisit eos,
your ‘. 22: 6 God blessed them Joshua and released them;
qui reversi sunt in tabernacula sua. 22:7 Dimidiae
that returned are in dwellings their own. 22: 7 half
autem tribui Manasse possessionem Moyses dederat in
Now tribe Manasseh possession Moses given in
Basan; et idcirco mediae, quae superfuit, dedit Iosue
Bashan; and therefore Midnight, which survived, given Joshua
sortem inter ceteros fratres suos trans Iordanem ad
Fate between other brothers their beyond Jordan to

occidentalem eius plagam. Cumque dimitteret eos in
west his side. when release them in
tabernacula sua et benedixisset illis, 22:8 dixit ad
dwellings his and blessed those 22: 8 said to
eos: ‘Cum multis divitiis revertimini ad sedes vestras,
them: ‘When many wealth Return to seat your
cum argento et auro, aere ac ferro et veste
with silver and gold air and steel and clothing
multiplici; dividite praedam hostium cum fratribus
variety; divide prey the enemy with brothers
vestris’. 22:9 Reversique sunt et abierunt filii
your thoughts. ‘ 22: 9 returned are and gone children
Ruben et filii Gad et dimidia tribus Manasse a
Ruben and children Gad and half three Manasseh from
filiis Israel de Silo, quae sita est in Chanaan, ut
children Israel of Shiloh which located is in Canaan as
intrarent Galaad terram possessionis suae, quam
go Gilead land possession his than
obtinuerant iuxta imperium Domini in manu
obtained according to government of in hand
Moysi. 22:10 Cumque venissent ad circulos Iordanis
Moses. 22:10 when come to rings Jordan
in terra Chanaan, aedificaverunt iuxta Iordanem
in land Canaan built according to Jordan
altare ingens aspectu. 22:11 Cum audissent filii
altar huge appearance. 22:11 with heard children
Israel aedificasse filios Ruben et Gad et dimidiam
Israel built children Ruben and Gad and half
tribum Manasse altare e regione terrae Chanaan
tribe Manasseh altar from region earth Canaan
ad Iordanis circulos ex adverso filiorum Israel, 22:12
to Jordan rings from against children Israel 22:12
convenerunt omnes in Silo, ut ascenderent et
assembled all in Shiloh as up and
dimicarent contra eos. 22:13 Et interim miserunt ad
fight against them. 22:13 The meanwhile, sent to
illos in terram Galaad Phinees filium Eleazari
them in land Gilead Phineas son Eleazar
sacerdotem 22:14 et decem principes cum eo,
priest 22:14 and ten leaders with it
singulos de tribubus, unusquisque erat caput familiae
each of tribes each was head family

in cognationibus Israel. 22:15 Qui venerunt ad filios
in families Israel. 22:15 He they to children
Ruben et Gad et dimidiam tribum Manasse in
Ruben and Gad and half tribe Manasseh in
terram Galaad dixeruntque ad eos: 22:16 ‘ Haec
land Gilead said to them: 22:16 ‘ This
mandat omnis coetus Domini: Quae est ista
charges all group Lord: What is this
transgressio? Cur reliquistis Dominum, Deum Israel,
transgression? why left Lord, God Israel
aedificantes vobis altare sacrilegum et a cultu illius
builders you altar sacrilegious and from worship of
recedentes? 22:17 An parum vobis est peccatum
rebels? 22:17 An little you is sin
Phegor, et usque in praesentem diem macula huius
Peor and up in this day spot this
sceleris in nobis permanet, et facta est plaga in
crime in us remains, and made is stroke in
coetu Domini? 22:18 Et vos hodie reliquistis
group Lord? 22:18 The you today left
Dominum, et factum est ut rebellaretis contra
Lord, and it is as rebel against
Dominum; et cras in universum coetum Israel eius
Lord; and tomorrow in all group Israel his
ira desaeviet. 22:19 Quod si putatis immundam
anger rage. 22:19 The if do you think? dirty
esse terram possessionis vestrae, transite ad terram
be land possession your Pass to land
possessionis Domini, in qua habitaculum Domini est,
possession Lord, in which habitation of is
et habitate inter nos; tantum ut contra Dominum
and live between us; only as against Lord
non rebelletis nec nos rebellare faciatis aedificantes
not rebel against or we rebel Yee builders
altare praeter altare Domini Dei nostri. 22:20
altar In addition to altar of God Our. 22:20
Nonne Achan filius Zarae praeteriit mandatum
Did Achan son Zara past command
Domini de anathemate, et super omnem coetum
of of anathema, and over all group
Israel ira Domini incubuit? Et ille erat unus homo;
Israel anger of thing? The he was one man;

atque utinam solus perisset in scelere suo!'. 22:21
and would only destroyed in crime his own. ' 22:21

Responderuntque filii Ruben et Gad et dimidia
Then children Ruben and Gad and half

tribus Manasse principibus legationis Israel: 22:22
three Manasseh chief embassy Israel: 22:22

Fortissimus <i>champion</i>	Deus <i>God</i>	Dominus, <i>Lord,</i>	fortissimus <i>champion</i>	Deus <i>God</i>	Dominus <i>Lord</i>
---------------------------------------	---------------------------	---------------------------------	---------------------------------------	---------------------------	-------------------------------

ipse novit, et Israel simul intellet: **si rebellionis,**
he He knows, and Israel together know; if rebellion,

si praevaricationis animo contra Dominum hoc altare
if transgression mind against Lord this altar

construimus, non salvet nos, sed puniat in praesenti;
let not save we but punishes in the present;

22:23 et si ea mente fecimus, ut recedamus a
22:23 and if it Remember we have as back from

Domino et holocausta et oblationes et pacificas
Lord and holocausts and offerings and peace

victimās super eo imponentem, Dominus ipse quaerat
victims over it thereon, Lord he asks

et iudicet; 22:24 et si non ea magis sollicitudine et
and judge; 22:24 and if not it more anxiety and

cogitatione **fecimus** **hoc** **dicentes:** **Cras** **dicent** **fili**
thought *we have* *this* *saying:* *tomorrow* *say* *children*

vestri filiis nostris: ‘Quid vobis et Domino, Deo
you children our ‘What you and Lord, God

Israel? 22:25 Terminum posuit Dominus inter nos et
Israel? 22:25 Limit set Lord between we and

vos, o filii Ruben et filii Gad, Iordanem
you o children Ruben and children Gad Jordan

fluvium, et idcirco partem non habetis in Domino';
river and therefore part not have in Lord ';

et per hanc occasionem avertent filii vestri filios
and by this opportunity turn children you children

nostros a timore Domini. Putavimus itaque melius
our from fear Lord. We thought So more

22:26 et diximus: Exstruamus nobis altare non in
22:26 and said: build us altar not in

holocausta neque ad victimas offerendas, 22:27 sed in
holocausts or to victims offerings; 22:27 but in

testimonium inter nos et vos et sobolem nostram
witness between we and you and issue our

vestramque progeniem, ut serviamus Domino, et iuris
yours nephew, as serve Lord, and right
 nostri sit offerre holocausta et victimas et pacificas
our is offer holocausts and victims and peace
 hostias, et nequaquam dicant cras filii vestri
sacrifices and no say tomorrow children you
 filiis nostris: 'Non est vobis pars in Domino'. 22:28
children our 'I do not is you part in The Lord. ' 22:28
 Quod si voluerint dicere, respondebunt eis: 'Ecce
The if they want say, answer them: 'Behold
 similitudo altaris Domini, quam fecerunt patres nostri
form altar Lord, than they fathers our
 non in holocausta neque in sacrificia, sed in
not in holocausts or in sacrifices, but in
 testimonium inter nos et vos'. 22:29 Absit a nobis
witness between we and you '. 22:29 Far from us
 hoc scelus, ut recedamus a Domino et eius vestigia
this crime; as back from Lord and his tracks
 relinquamus, exstructo altari ad holocausta et
leave building altar to holocausts and
 oblationes et victimas offerendas, praeter altare
offerings and victims offerings; In addition to altar
 Domini Dei nostri, quod est ante habitaculum eius'.
of God our that is before habitation His. ' 22:30
 22:30 Quibus auditis, Phinees sacerdos et principes
these hearing, Phineas The priest and leaders
 legationis Israel, qui erant cum eo, placati sunt et
embassy Israel that were with it satisfied are and
 verba filiorum Ruben et Gad et dimidia tribus
words children Ruben and Gad and half three
 Manasse libentissime susceperunt; 22:31 dixitque
Manasseh gladly received; 22:31 said
 Phinees filius Eleazar sacerdos ad eos: 'Nunc
Phineas son Eleazar The priest to them: ' now
 scimus quod nobiscum sit Dominus, quoniam alieni
we know that with is Lord, for strangers
 estis a praevaricatione hac et liberastis filios Israel
you from collusion this and delivered children Israel
 de manu Domini'. 22:32 Reversusque est cum
of hand The Lord. ' 22:32 returned is with

principibus a filiis Ruben et Gad de terra
chief from children Ruben and Gad of land
Galaad in terram Chanaan ad filios Israel et
Gilead in land Canaan to children Israel and
rettulit eis. 22:33 Placuitque sermo cunctis
memoir them. 22:33 it was agreed report all
audientibus, et laudaverunt Deum filii Israel; et
the audience, and thanks God children Israel; and
nequaquam ultra dixerunt, ut ascenderent contra eos
no more they said, as up against them
in bellum et delerent terram, in qua habitabant
in war and annihilate land in which living
fili Ruben et Gad. 22:34 Vocaveruntque filii
children Ruben and Gad. 22:34 Calling children
Ruben et filii Gad altare, quod exstruxerant,
Ruben and children Gad altar, that Ed
Testem; dixerunt enim: ‘ Testis est inter nos quod
witness; said For: ‘ witness is between we that
Dominus ipse sit Deus’. 23:1 Evoluto autem multo
Lord he is God. ‘ 23: 1 When the Now more
tempore, postquam pacem Dominus dederat Israeli
time after peace Lord given Israel
ab omnibus in gyro nationibus et Iosue iam
from all in gyro countries and Joshua already
longaevo et persenilis aetatis, 23:2 vocavit Iosue
old and advanced age 23: 2 he called Joshua
omnem Israelem maioresque natu et principes ac
all Israel greater birth and leaders and
iudices et praefectos dixitque ad eos: ‘ Ego senui
judges and officers said to them: ‘ I old
et progressioris aetatis sum, 23:3 vosque vidistis
and advanced age I 23: 3 you ago
omnia, quae fecerit Dominus Deus vester cunctis
all which do Lord God your all
nationibus istis, quomodo pro vobis ipse pugnaverit.
countries these how for you he He fought.
23:4 Videte, sorte divisi vobis gentes, quae supersunt,
23: 4 See, lot divided you nations which remain
in possessionem tribuum vestrarum, sicut omnes, quas
in possession tribes your as all which
delevi, a Iordane usque ad mare Magnum in
blotted out, from Jordan up to sea great in

occidente. 23:5 Dominus Deus vester disperdet eas et
west. 23: 5 Lord God your will them and
auferet a facie vestra, et possidebitis terram
away from the your and possess land
eorum, sicut vobis pollicitus est. 23:6 Tantum
their as you He promised It is. 23: 6 only
confortamini, ut custodiatis cuncta, quae scripta sunt
Strengthen as keep all which written are
in volumine legis Moysi, et non declinetis ab eis
in volume law Moses, and not aside from them
nec ad dexteram nec ad sinistram; 23:7 ne
or to right or to the left; 23: 7 do not
conveniatis cum gentibus, quae inter vos residuae
together with nations, which between you the remainder
sunt, et iuretis in nomine deorum earum et serviatis
are and invoke in name gods their and serve
eis et adoretis illos; 23:8 sed adhaereatis Domino
them and worship them; 23: 8 but cleave Lord
Deo vestro, quod fecistis usque in diem hanc. 23:9
God your that you did up in day this. 23: 9
Et expulit Dominus in conspectu vestro gentes
The expelled Lord in before your nations
magnas et robustissimas, et nullus vobis resistere
great and strong and no you resist
potuit: 23:10 unus e vobis persequitur hostium
He could: 23:10 one from you hunt the enemy
mille viros, quia Dominus Deus vester pro vobis
thousand men because Lord God your for you
ipse pugnat, sicut pollicitus est; 23:11 hoc tantum
he fights; as He promised it is; 23:11 this only
diligentissime praecavete, ut diligatis Dominum Deum
carefully care, as love Lord God
vestrum. 23:12 Quod si volueritis gentium harum,
of you. 23:12 The if will nations of these,
quae inter vos residuae sunt, erroribus adhaerere
which between you the remainder are errors clinging
et cum eis miscere conubia atque amicitias copulare,
and with them mix marriages and friendships join,
23:13 iam nunc scitote quod Dominus Deus vester
23:13 already now know that Lord God your

non eas deleat ante faciem vestram; sed sint vobis
not them extirpate before face you; but are you
in rete, foveam ac laqueum et flagellum ex latere
in net pit and trap and scourge from side
vestro, et spinae in oculis vestris, donec vos
your and thorns in eyes your until you
disperdat de terra hac optima, quam tradidit vobis.
off of land this best, than delivered to you.
23:14 En ego hodie ingredior viam universae terrae;
23:14 See I today go way all land;
et toto animo cognoscetis quod de omnibus verbis
and all mind know that of all words
bonis, quae Dominus Deus vester locutus est vobis,
goods which Lord God your said is you
non praeterierit ne unum quidem incassum. 23:15
not passes do not one indeed unfulfilled. 23:15
Sicut ergo implevit opere, quod promisit, et prospera
As So filled the work that He promised, and successful
cuncta venerunt, sic adducet super vos quidquid
all they so bring over you whatever
malorum comminatus est, donec vos disperdat de
of threatened is until you off of
terra hac optima, quam tradidit vobis. 23:16 Si
land this best, than delivered to you. 23:16 If
praeterieritis pactum Domini Dei vestri, quod
observed pact of God your that
mandavit vobis, et servieritis diis alienis et
charge you and serve other other and
adoraveritis eos, consurget in vos furor Domini, et
worship them; rise in you The anger Lord, and
cito peribitis ab hac terra optima, quam tradidit
quickly perish from this land best, than delivered
vobis'. 24:1 Congregavitque Iosue omnes tribus Israel
you '. 24: 1 He gathered Joshua all three Israel
in Sichem et vocavit maiores natu ac principes et
in Shechem and he called greater birth and leaders and
iudices et praefectos, steteruntque in conspectu Dei;
judges and officers They stood in before God;
24:2 et ad totum populum sic locutus est: ' Haec
24: 2 and to all people so said is: ' This

dicat Dominus, Deus Israel: Trans fluvium
says Lord, God Israel: across river
habitaverunt patres vestri ab initio, Thare pater
settled fathers you from initially, Terah father
Abraham et Nachor, servieruntque diis alienis. 24:3
Abraham and Nahor served other others. 24: 3
Tuli ergo patrem vestrum Abraham de
Defended So father you Abraham of
Mesopotamiae finibus et adduxi eum per totam
Mesopotamian ends and I brought it it by all
terram Chanaan multiplicavique semen eius. 24:4 Et
land Canaan multiplied seed her. 24: 4 The
dedi ei Isaac illique rursum dedi Iacob et Esau;
I it Isaac and to him again I Jacob and Esau;
e quibus Esau dedi montem Seir ad possidendum,
from which Esau I mount Seir to possession,
Iacob vero et filii eius descenderunt in Aegyptum.
Jacob But and children his down in Egypt.
24:5 Misique Moysen et Aaron et percussi
24: 5 I sent Moses and Aaron and I struck
Aegyptum signis, quae feci in medio eius, et postea
Egypt signs which I in the his and later
eduxi vos. 24:6 Eduxique patres vestros de Aegypto,
I brought You. 24: 6 I brought fathers your of Egypt
et venistis ad mare. Persecutique sunt Aegyptii
and come to sea. chased are Egyptians
patres vestros cum curribus et equitatu usque ad
fathers your with carriages and cavalry up to
mare Rubrum. 24:7 Clamaverunt autem ad
sea Red. 24: 7 cried Now to
Dominum, qui posuit tenebras inter vos et
Lord, that set darkness between you and
Aegyptios et adduxit super eos mare et operuit
Egyptians and brought over them sea and covered
illos. Viderunt oculi vestri, quae in Aegypto fecerim;
them. They have seen eyes your which in Egypt I did;
et habitastis in solitudine multo tempore. 24:8 Et
and live in wilderness more time. 24: 8 The
introduxi vos ad terram Amorraei, qui habitabat
I brought you to land Amorites, that living
trans Iordanem; cumque pugnarent contra vos,
beyond Jordan; when fight against you

tradidi eos in manus vestras, et occupastis terram
delivered them in hand your and taken land
eorum atque interfecistis illos. 24:9 Surrexit autem
their and killed them. 24: 9 rose Now
Balac filius Sephor rex Moab et pugnavit contra
Balak son Sephor king Moab and He fought against
Israelem; misitque et vocavit Balaam filium Beor, ut
Israel; sent and he called Balaam son Beer, as
malediceret vobis. 24:10 Et ego nolui audire eum,
curse to you. 24:10 The I I would not listen him,
sed e contrario benedixit vobis, et liberavi vos de
but from other blessed you and free you of
manu eius. 24:11 Transistisque Iordanem et venistis
hand her. 24:11 crossed Jordan and come
ad Iericho; pugnaveruntque contra vos viri civitatis
to Jericho; war against you men city
illius, Amorraeus et Pherezaeus et Chananaeus et
of Amorites and Per'izzites and Canaanite and
Hetthaeus et Gergesaeus et Hevaeus et Iebusaeus;
Hittite and Gergesaeus and Hevaeus and Jebusites;
et tradidi illos in manus vestras. 24:12 Misique ante
and delivered them in hand your. 24:12 I sent before
vos crabrones, et eiecerunt eos coram vobis — duos
you hornets, and cast them before you - two
reges Amorraeorum — non in gladio nec in arcu
kings Amorites - not in sword or in schedule
tuo. 24:13 Dedique vobis terram, de qua non
your. 24:13 I have you land of which not
laborastis, et urbes, quas non aedificastis, et
labor; and cities, which not built, and
habitatis in eis, vineas et oliveta, quae non
live in them, vineyards and yards which not
plantastis, et manducatis ex eis. 24:14 Nunc ergo
plant and eat from them. 24:14 now So
timete Dominum et servite ei perfecto corde atque
fear Lord and serve it perfect heart and
verissimo; et auferte deos, quibus servierunt patres
Throw; and remove gods, which served fathers
vestri in Mesopotamia et in Aegypto, ac servite
you in Iraq and in Egypt and serve
Domino. 24:15 Sin autem malum vobis videtur, ut
Lord. 24:15 Sin Now evil you it seems, as

Domino serviatis, eligite vobis hodie, cui servire
Lord serve, choose you today, which serve
vultis, utrum diis, quibus servierunt patres vestri in
you choose whether gods, which served fathers you in
Mesopotamia, an diis Amorraeorum, in quorum terra
Iraq, or other Amorites in the land
habitis. Ego autem et domus mea serviemus
dwelt. I Now and house my serve
Domino'. 24:16 Responditque populus et ait: ' Absit a
The Lord. ' 24:16 Then people and he said: ' Far from us as leave Lord and
serviamus diis alienis. 24:17 Dominus Deus noster
serve other others. 24:17 Lord God our
ipse eduxit nos et patres nostros de terra Aegypti,
he brought we and fathers our of land Egypt,
de domo servitutis; fecitque videntibus nobis signa
of house slavery; He did sight us standards
ingentia et custodivit nos in omni via, per quam
great and He kept we in all way, by than
ambulavimus, et in cunctis populis, per quos
We walked, and in all people by which
transivimus; 24:18 et eiecit universas gentes,
we passed; 24:18 and ejected all nations
Amorraeum habitatorem terrae, quam nos intravimus.
Amorites inhabitants earth than we entered.
Serviemus igitur etiam nos Domino, quia ipse est
serve So also we Lord, because he is
Deus noster'. 24:19 Dixitque Iosue ad populum: ' Non
God Our '. 24:19 said Joshua to people; ' no You can serve Lord. God For St. and
poteritis servire Domino. Deus enim sanctus et
God jealous is or lengthening crimes your
Deus aemulator est nec ignoscet sceleribus vestris
and sins. 24:20 If forgive Lord and
atque peccatis. 24:20 Si dimiseritis Dominum et
serve other others, back he and afflict you
servieritis diis alienis, convertet se et affliget vos
and Violent, after you performed good '.
atque subvertet, postquam vobis praestiterit bona'. 24:21
24:21 said people to Joshua: ' No, but

Domino serviemus'. 24:22 Et Iosue ad populum: ' Lord we serve. ' 24:22 The Joshua to people; ' 24:22

Testes, inquit, vos estis contra vos quia ipsi witnesses he says, you you against you because they

elegeritis vobis Dominum, ut serviatis ei'. chosen you Lord, as serve to him. ' 24:22

Responderuntque: ' Testes'. 24:23 ' Nunc ergo, Then: ' Witnesses'. 24:23 ' now therefore,

ait, auferte deos alienos de medio vestri et he said, remove gods other of the you and

inclinate corda vestra ad Dominum, Deum Israel'. incline hearts your to Lord, God Israel '.

24:24 Dixitque populus ad Iosue: 'Domino Deo nostro 24:24 said people to Joshua: 'Lord God our

serviemus; oboedientes erimus praeceptis eius'. 24:25 serve; obedient we will be rules His. ' 24:25

Percussit igitur Iosue in die illo foedus populo et He struck So Joshua in day that treaty people and

proposuit ei praecepta atque iudicia in Sichem. 24:26 proposed it rules and judgments in Shechem. 24:26

Scriptis verba haec in volumine legis Dei; et tulit He wrote words this in volume law God; and took

lapidem pergrandem posuitque eum ibi subter stone great set it there under

quercum, quae erat in sanctuario Domini, 24:27 et oak which was in sanctuary Lord, 24:27 and

dixit ad omnem populum: ' En lapis iste erit said to all people; ' See stone this will be

adversus vos in testimonium quia audivit omnia against you in witness because heard all

verba Domini, quae locutus est inter nos, ne forte words Lord, which said is between we do not perhaps

postea negare velitis et mentiri Domino Deo vestro'. later deny you and lie Lord God you '.

24:28 Dimisitque populum, singulos in possessionem 24:28 And he left people each in possession

suam. 24:29 Et post haec mortuus est Iosue filius own. 24:29 The after this dead is Joshua son

Nun, servus Domini, centum decem annorum. 24:30 Nun slave Lord, one hundred ten years. 24:30

Sepelieruntque eum in finibus possessionis suae in
buried it in ends possession his in
Thamnathsare, quae sita est in monte Ephraim a
Timnath which located is in mount Ephraim from
septentrionali parte montis Gaas. 24:31 Servivitque
northern part mount Gaas. 24:31 served
Israel Domino cunctis diebus Iosue et seniorum, qui
Israel Lord all days Joshua and seniors, that
longo vixerunt tempore post Iosue et qui noverunt
long they lived time after Joshua and that know
omnia opera Domini, quae fecerat Israel. 24:32
all works Lord, which had Israel. 24:32
Ossa quoque Ioseph, quae tulerant filii Israel de
Skeletons also Joseph, which had children Israel of
Aegypto, sepelierunt in Sichem, in parte agri, quem
Egypt buried in Shechem in part field which
emerat Iacob a filiis Hemmor patris Sichem
bought Jacob from children Hamor father Shechem
centum argenteis, et fuit in possessionem filiorum
one hundred silver and was in possession children
Ioseph. 24:33 Eleazar quoque filius Aaron mortuus
Joseph. 24:33 Eleazar also son Aaron dead
est; et sepelierunt eum in Gabaa Phinees filii eius,
it is; and buried it in hill Phineas children his
quae data est ei in monte Ephraim.
which given is it in mount Ephraim.

1:1 Post mortem Iosue consuluerunt filii Israel
1: 1 Post death Joshua asked children Israel
Dominum dicentes: ‘ Quis nostrum primus ascendet
Lord saying: ‘ Who our first up
ad Chananaeum ad pugnandum contra eum?’. **1:2**
to Canaanite to fight against him? ‘. 1, 2
Dixitque Dominus: ‘ Iudas ascendet: ecce tradidi
said Lord: ‘ Judas up: See delivered
terram in manus eius’. **1:3 Et ait Iudas Simeoni**
land in hand His. ‘ 1: 3 The said Judas Simeon
fratri suo: ‘ Ascende mecum in sorte mea, et
brother his ‘ Go up with in lot my and
pugnemus contra Chananaeum, et ego pergam tecum
fight against Canaanites and I go with
in sorte tua’. **Et abiit cum eo Simeon.** **1:4**
in lot Your ‘. The He went with it Simeon. 1: 4
Ascenditque Iudas, et tradidit Dominus Chananaeum
up Judas and delivered Lord Canaanite
ac Pherezaeum in manus eorum, et percusserunt in
and Per'izzites in hand their and struck in
Bezek decem milia virorum. **1:5 Inveneruntque**
Bezek ten thousand men. 1: 5 They found
Adonibezec in Bezek et pugnauerunt contra eum ac
Adoni in Bezek and fight against it and
percusserunt Chananaeum et Pherezaeum. **1:6 Fugit**
struck Canaanite and Per'izzites. 1: 6 Fleeing
autem Adonibezec, quem persecuti comprehenderunt,
Now Adoni, which pursued comprehension
caesis pollicibus manuum eius ac pedum. **1:7**
killing thumbs hands his and feet. 1: 7
Dixitque Adonibezec: ‘ Septuaginta reges, amputatis
said Adonibezek ‘ seventy kings, cut
manuum ac pedum pollicibus, colligebant sub mensa
hands and feet thumbs, pick up under table
mea ciborum reliquias. Sicut feci, ita reddidit mihi
my food remains. As I, so rendered I
Deus’. **Adduxeruntque eum in Ierusalem, et ibi**
God. ‘ He was taken it in Jerusalem and there
mortuus est. **1:8 Oppugnantes ergo filii Iudae**
dead It is. 1: 8 besieging So children Judah
Ierusalem ceperunt eam; et percusserunt in ore
Jerusalem took it; and struck in mouth

gladii tradentes incendio civitatem. 1:9 Et postea
sword delivering fire city. 1: 9 The later
descendentes pugnauerunt contra Chananaeum, qui
descending fight against Canaanites that
habitabat in montanis et in Nageb et in Sephela.
living in mountains and in south and in Lowlands.
1:10 Pergensque Iuda contra Chananaeum, qui
1:10 going back Judah against Canaanites that
habitabat in Hebron, cui nomen fuit antiquitus
living in Hebron which name was In ancient times
Cariatharbe, percussit Sesai et Ahiman et Tholmai.
Kiriatharba shot Sesai and Ahiman and Tholmai.
1:11 Atque inde profectus abiit ad habitatores Dabir,
1:11 and from progress He went to inhabitants Dabir,
cuius nomen vetus erat Cariathsepher (id est civitas
the name old was Kirjathsepher (ie is The city
Litterarum). 1:12 Dixitque Chaleb: ‘ Qui percusserit
Documentation). 1:12 said Caleb: ‘ He strike
Cariathsepher et ceperit eam, dabo ei Axam filiam
Kirjathsepher and captures it I it Axa daughter
meam uxorem’. 1:13 Cumque cepisset eam Othoniel
I wife. ‘ 1:13 when captured it Othniel
filius Cenez frater Chaleb minor, dedit ei Axam
son Kenaz brother Caleb minor given it Axa
filiam suam coniugem. 1:14 Quae cum veniret,
daughter his wife. 1:14 What with come,
incitavit eum, ut peteret a patre suo agrum.
He moved him, as ask from father his field.
Demisit ergo se de asino, et dixit ei Chaleb: ‘ Quid
she So he of ass, and said it Caleb: ‘ What
habes?’ 1:15 At illa respondit: ‘ Da mihi
you have? ‘ 1:15 But that He answered: ‘ Give I
benedictionem; quia terram arentem dedisti mihi, da
blessing; because land dry You I give
et irriguam aquis’. Dedit ergo ei Chaleb irriguum
and The land the waters. ‘ given So it Caleb springs
superius et irriguum inferius. 1:16 Filii autem
higher and springs lower. 1:16 children Now
Hobab Cinaei cognati Moysi ascenderunt de civitate
Hobab Cinite cousins Moses up of city

Palmarum cum filiis Iudae in desertum Iudae, quod
Palms with children Judah in desert Judah, that
est ad meridiem Arad, et habitaverunt cum
is to south Arad and settled with
Amalecitis. 1:17 Abiit autem Iudas cum Simeone
Amalekites. 1:17 He went Now Judas with Simeon
fratre suo et percusserunt simul Chananaeum, qui
brother his and struck together Canaanites that
habitabat in Sephath, et percusserunt urbem
living in Zephath, and struck city
anathemate. Vocatumque est nomen eius Horma (id
anathema. called is name his Herman (ie
est Anathema). 1:18 Cepitque Iudas Gazam cum
is Anathema). 1:18 took Judas Gaza with
finibus suis et Ascalonem atque Accaron cum
ends their and Ashkelon and Ekron with
terminis suis. 1:19 Fuitque Dominus cum Iuda, et
terms their own. 1:19 And that was Lord with Judah and
montana possedit; nec potuit expellere habitatores
mountains possessed; or could drive inhabitants
vallis, quia falcatis curribus abundabant. 1:20
valley because had carriages increased. 1:20
Dederuntque Chaleb Hebron, sicut dixerat Moyses,
They gave Caleb Hebron as said Moses,
qui expulit ex ea tres filios Enac. 1:21 Iebusaeum
that expelled from it three children Anak. 1:21 Jebusaeum
autem habitatorem Ierusalem non expulerunt filii
Now inhabitants Jerusalem not expelled children
Beniamin, habitavitque Iebusaeus cum filiis Beniamin
Benjamin He lived Jebusites with children Benjamin
in Ierusalem usque in praesentem diem. 1:22 Domus
in Jerusalem up in this Day. 1:22 Home
quoque Ioseph ascendit Bethel, fuitque Dominus cum
also Joseph up Bethel There was Lord with
eis. 1:23 Nam, cum explorarent urbem, quae
them. 1:23 For example, with search city, which
prius Luza vocabatur, 1:24 viderunt custodes
first Luz Deborah 1:24 see guards
hominem egredientem de civitate dixeruntque ad eum:
man coming out of city said to him:
‘ Ostende nobis introitum civitatis, et faciemus
‘ Show us entrance city and we do

tecum misericordiam'. 1:25 Qui cum ostendisset eis,
with mercy. ' 1:25 He with showed them,
percusserunt urbem in ore gladii; hominem autem
struck city in mouth the sword; man Now
illum et omnem cognationem eius dimiserunt. 1:26
it and all family his free. 1:26
Qui dimissus abiit in terram Hetthim et aedificavit
He dismissed He went in land Hethim and built
ibi civitatem vocavitque eam Luzam, quae ita
there city she it Luz which so
appellatur usque in praesentem diem. 1:27 Manasses
called up in this Day. 1:27 Manasseh
quoque non occupavit Bethsan et Thanach cum
also not took Beth- and Gaza with
viculis suis nec expulit habitatores Dor et Ieblaam
villages their or expelled inhabitants Dor and Jeblaam
et Mageddo cum viculis suis; mansitque
and Megiddo with villages his family; continued
Chananaeus in terra hac. 1:28 Postquam autem
Canaanite in land this. 1:28 after the Now
confortatus est Israel, fecit eos tributarios et
strengthened is Israel he them tributaries and
expellere noluit. 1:29 Ephraim etiam non expulit
drive He would not. 1:29 Ephraim also not expelled
Chananaeum, qui habitabat in Gazer, sed habitavit
Canaanites that living in Gezer but The
Chananaeus in medio eius in Gazer. 1:30 Zabulon
Canaanite in the his in Gezer. 1:30 Zebulon
non expulit habitatores Cetron et Naalol, sed
not expelled inhabitants Kitron and Maan but
habitavit Chananaeus in medio eius factusque est ei
The Canaanite in the his a is it
tributarius. 1:31 Aser quoque non expulit habitatores
tributaries. 1:31 Asher also not expelled inhabitants
Achcho et Sidonis, Ahalab et Achazib et Helba et
Akko and Sidon Ahlab and Achazib and Helbah and
Aphec et Rohob; 1:32 habitavitque Aser in medio
Aphec and Rohob 1:32 He lived Asher in the
Chananaei habitatoris illius terrae, quia non expulit
Canaanites inhabitants of earth because not expelled
eum. 1:33 Nephthali non expulit habitatores
him. 1:33 Naphtali not expelled inhabitants

Bethsames et Bethanath et habitavit inter
Beth and Bethanath and The between
Chananaeum habitatorem terrae, fueruntque ei
Canaanite inhabitants earth they were it
Bethsamitae et Bethanitae tributarii. 1:34 Artavitque
Beth and Bethanites tributaries. 1:34 forced
Amorraeus filios Dan in montem nec dedit eis
Amorites children Dan in mount or given them
locum, ut ad planiora descenderent. 1:35 Habitavitque
place as to level down. 1:35 He lived
Amorraeus in Hathares, in Aialon et Salebim; et
Amorites in mount Heres in Aijalon and Salebim; and
aggravata est manus domus Ioseph, factusque est ei
heavy is hand house Joseph, a is it
tributarius. 1:36 Fuit autem terminus Amorraei ab
tributaries. 1:36 There was Now border Amorites from
ascensu Acrabbim ad Petram et superiora loca. 2:1
ascent Akrabbim to rock and higher places. 2: 1
Ascenditque angelus Domini de Galgalis in Bochim
up angel of of Gilgal in Bochim
et ait: ‘ Eduxi vos de Aegypto et introduxi in
and he said: ‘ I you of Egypt and I brought in
terram, pro qua iuravi patribus vestris et pollicitus
land for which I swore fathers your and He promised
sum, ut non facerem irritum pactum meum vobiscum
I as not do void pact my with
in sempiternum, 2:2 ita dumtaxat ut non feriretis
in ever, 2: 2 so only as not make
foedus cum habitatoribus terrae huius, sed aras
treaty with inhabitants earth this, but high
eorum subverteretis. Et nolulistis audire vocem
their throw. The you would not listen voice
meam. Cur hoc fecistis? 2:3 Quam ob rem nolui
mine. why this did you? 2, 3 How for business I would not
expellere eos a facie vestra, ut sint vobis in
drive them from the your as are you in
laqueum, et dii eorum in ruinam’. 2:4 Cumque
net and gods their in the fall. ‘ 2: 4 when
loqueretur angelus Domini verba haec ad omnes
speak angel of words this to all

filios Israel, elevaverunt vocem suam et fleverunt.

children Israel furthered voice his and wept.

2:5 Et vocatum est nomen loci illius Bochim (id est

2: 5 The called is name local of Bochim (ie is

locus Flentium); immolaveruntque ibi hostias

location Weeping); offered there victims

Domino. 2:6 Dimisit ergo Iosue populum, et abierunt

Lord. 2, 6 released So Joshua people and gone

filiis Israel unusquisque in possessionem suam, ut

children Israel each in possession his as

obtinerent terram. 2:7 Servieruntque Domino cunctis

win land. 2: 7 served Lord all

diebus Iosue et seniorum, qui longo post eum

days Joshua and seniors, that long after it

vixerunt tempore et viderant universum opus

they lived time and seen all work

magnum Domini, quod fecerat cum Israel. 2:8

great Lord, that had with Israel. 2: 8

Mortuus est autem Iosue filius Nun famulus Domini

dead is Now Joshua son Nun the servant of

centum et decem annorum; 2:9 et sepelierunt eum

one hundred and ten years; 2: 9 and buried it

in finibus possessionis suae in Thamnathsare in

in ends possession his in Thamnathsare in

monte Ephraim a septentrionali plaga montis Gaas.

mount Ephraim from northern stroke mount Gaas.

2:10 Omnisque illa generatio congregata est ad patres

2:10 The whole that generation gathered is to fathers

suos, et surrexerunt alii post illam, qui non

his and rose others after it that not

noverant Dominum et opus, quod fecerat cum Israel.

friends Lord and work; that had with Israel.

2:11 Feceruntque filii Israel malum in conspectu

2:11 They did children Israel evil in before

Domini et servierunt Baalim 2:12 ac dimiserunt

of and served Baal 2:12 and lowering

Dominum, Deum patrum suorum, qui eduxerat eos

Lord, God fathers their that brought them

de terra Aegypti, et secuti sunt deos alienos, de diis

of land Egypt, and followed are gods other of other

populorum, qui habitabant in circuitu eorum, et
people; that living in about their and
adoraverunt eos et ad iracundiam concitaverunt
worshipped them and to anger incited
Dominum 2:13 dimittentes eum et servientes Baal et
Lord 2:13 leaving it and serving Baal and
Astharoth. 2:14 Iratusque Dominus contra Israel
Astarte. 2:14 The anger Lord against Israel
tradidit eos in manibus diripientium, qui diripuerunt
delivered them in hands spoilers that landmarks
eos, et vendidit eos hostibus, qui habitabant per
them; and sold them the enemy, that living by
gyrum, nec potuerunt resistere adversariis suis;
about, or could resist opponents his family;
2:15 sed, quocumque pergere voluissent, manus
2:15 but, wherever continue Had hand
Domini erat super eos ad malum, sicut locutus est
of was over them to evil as said is
et iuravit eis, et vehementer afflicti sunt. 2:16
and He swore them, and very afflicted They are. 2:16
Suscitavitque Dominus iudices, qui liberarent eos de
raised up Lord gentlemen, that free them of
vastantium manibus; 2:17 sed nec illos audire
oppressors hands; 2:17 but or them listen
voluerunt fornicantes cum diis alienis et adorantes
listed fornicating with other other and worshiping
eos. Cito deseruerunt viam, per quam ingressi
them. quickly! forsook way, by than entered
fuerant patres eorum audientes mandata Domini, et
were fathers their hearing commands Lord, and
omnia fecere contraria. 2:18 Cumque Dominus
all launched contrary. 2:18 when Lord
iudices suscicaret eis, erat Dominus cum iudice et
judges up them, was Lord with judge and
liberabat eos de manu hostium eorum toto tempore
delivered them of hand the enemy their all time
iudicis, quia flectebatur misericordia et audiebat
judge, because moved mercy and listen
gemitus afflictorum. 2:19 Postquam autem mortuus
groans afflicted. 2:19 after the Now dead

esset iudex, revertebantur et multo faciebant peiora
was The judge, back and more did worse
quam fecerant patres sui, sequentes deos alienos,
than had fathers s following gods other
servientes eis et adorantes illos: non dimiserunt
serving them and worshiping them: not lowering
opera sua et viam durissimam, per quam ambulare
works his and way stiff, by than walk
consueverant. 2:20 Iratusque est furor Domini in
accustomed to. 2:20 The anger is The anger of in
Israel et ait: ‘ Quia irritum fecit gens ista pactum
Israel and he said: ‘ for void he nation this pact
meum, quod pepigeram cum patribus eorum, et
my that I had made with fathers their and
vocem meam audire contempsit, 2:21 et ego non
voice I listen despised- 2:21 and I not
expellam gentes, quas dimisit Iosue et mortuus est;
drive nations which released Joshua and dead it is;
2:22 ut in ipsis experiar Israel, utrum custodiant
2:22 as in the test Israel whether keep
viam Domini et ambulent in ea, sicut custodierunt
way of and walk in it as observed
patres eorum, an non’. 2:23 Dimisit ergo Dominus
fathers their or no '. 2:23 released So Lord
has nationes et cito expellere noluit nec tradidit
these nations and quickly drive He would not or delivered
in manibus Iosue. 3:1 Hae sunt gentes, quas
in hands Joshua. 3: 1 These are nations which
Dominus dereliquit, ut erudiret in eis Israelem,
Lord left, as test in them Israel
omnes, qui non noverant bella Chananaeorum, 3:2 ut
all that not friends wars Canaan; 3: 2 as
discerent certare cum hostibus generationes filiorum
learn compete with enemies generations children
Israel, quae non habebant consuetudinem proeliandi:
Israel which not had custom war;
3:3 quinque satrapae Philisthinorum omnisque
3: 3 five governors Philistines all
Chananaeus et Sidonius atque Hevaeus, qui habitabat
Canaanite and Sidon and Hevaeus, that living
in monte Libano de monte Baalhermon usque ad
in mount Lebanon of mount Hermon up to

introitum Emath. 3:4 Dimisitque eos, ut in ipsis
entrance Hamath. 3, 4 And he left them; as in the
experiretur Israelem, utrum audiret mandata Domini,
test Israel whether heard commands Lord,
quae praeceperat patribus eorum per manum Moysi,
which the fathers their by hand Moses,
an non. 3:5 Itaque filii Israel habitaverunt in
or no. 3, 5 So children Israel settled in
medio Chananaei et Hetthaei et Amorraei et
the Canaanites and Hittite and Amorites and
Pherezaei et Hevaei et Iebusaei 3:6 et duxerunt
Pherezites and bough and Iebusaeus 3: 6 and led
uxores filias eorum, ipsique filias suas eorum
wives daughters their they daughters their their
filiis tradiderunt, et servierunt diis eorum. 3:7
children delivered, and served other them. 3: 7
Feceruntque filii Israel malum in conspectu Domini
They did children Israel evil in before of
et obliti sunt Domini Dei sui servientes Baalim et
and forgot are of God s serving Baal and
Astharoth. 3:8 Iratusque Dominus contra Israel
Astarte. 3: 8 The anger Lord against Israel
tradidit eos in manus Chusanrasathaim regis
delivered them in hand Chushanrishathaim s
Mesopotamiae, servieruntque ei octo annis. 3:9 Et
Mesopotamia, served it eight years. 3: 9 The
clamaverunt ad Dominum, qui suscitavit eis
cried to Lord, that raised them
salvatorem et liberavit eos, Othoniel videlicet filium
Saviour and free them; Othniel the son
Cenez fratrem Chaleb minorem. 3:10 Fuitque in eo
Kenaz brother Caleb the least. 3:10 And that was in it
spiritus Domini, et iudicavit Israelem egressusque est
spirit Lord, and judged Israel He went out is
ad pugnam; et tradidit Dominus in manu eius
to fight; and delivered Lord in hand his
Chusanrasathaim regem Mesopotamiae, et praevaluit
Chushanrishathaim king Mesopotamia, and overruled
adversus eum. 3:11 Quievitque terra quadraginta
against him. 3:11 In the meantime, land forty
annis, et mortuus est Othoniel filius Cenez. 3:12
years and dead is Othniel son Kenaz. 3:12

Addiderunt autem filii Israel facere malum in
¶ Now children Israel do evil in
conspectu Domini, qui confortavit adversum eos Eglon
before Lord, that strengthened against them Eglon
regem Moab, quia fecerunt malum in conspectu
king Moab because they evil in before
Domini. 3:13 Et copulavit sibi Eglon filios Ammon
Lord. 3:13 The He joined the to Eglon children Ammon
et Amalec abiitque et percussit Israel atque possedit
and Amalek certain and shot Israel and possessed
urbem Palmarum. 3:14 Servieruntque filii Israel
city Palms. 3:14 served children Israel
Eglon regi Moab decem et octo annis. 3:15 Et
Eglon king Moab ten and eight years. 3:15 The
clamaverunt filii Israel ad Dominum, qui suscitavit
cried children Israel to Lord, that raised
eis salvatorem Aod filium Gera de Benjamin, qui
them Saviour Ehud son Gera of Benjamin that
sinistra manu utebatur pro dextera. Miseruntque
left hand used for right. sent
filii Israel per illum munera Eglon regi Moab. 3:16
children Israel by it gifts Eglon king Moab. 3:16
Fecitque Aod sibi gladium ancipitem longitudinis
And he did Ehud to sword edged length
palmae manus et accinctus est eo subter vestem in
palm hand and wearing is it under clothing in
dextro femore 3:17 obtulitque munera Eglon regi
right thigh 3:17 offered gifts Eglon king
Moab. Erat autem Eglon crassus nimis. 3:18 Cumque
Moab. It was Now Eglon thick too. 3:18 when
obtulisset ei munera, dimisit socios, qui illa
presented it gifts; released shareholders, that that
portaverant; 3:19 et reversus de Galgalis, ubi erant
bare; 3:19 and back of Gilgal where were
idola, dixit ad regem: ‘ Verbum secretum habeo ad
idols said to king: ‘ word privacy I have to
te, o rex’. Et ille imperavit silentium; egressique
you o the king. ‘ The he ordered silence; out
sunt omnes, qui circa eum erant. 3:20 Aod autem
are all that about it were. 3:20 Ehud Now
ingressus erat ad eum, cum sederet in aestivo
entry was to him, with sit in summer

cenaculo, quod ipsi soli erat, dixitque: ‘ Verbum Dei
room that they only It was He said: ‘ word God
habeo ad te’. Qui statim surrexit de throno. 3:21
I have to you’. He immediately rose of throne. 3:21
Extenditque Aod manum sinistram et tulit sicam de
He reached Ehud hand left and took dagger of
dextro femore suo infixitque eam in ventre eius 3:22
right thigh his thrust it in belly his 3:22
tam valide, ut capulus ferrum sequeretur in vulnere
so strongly as coffee iron follow in wound
ac pinguisimo adipe stringeretur. Nec eduxit
and abundance fat the blade. No brought
gladium, sed ita, ut percusserat, reliquit in corpore;
sword but so, as struck, left in the body;
statimque per secreta naturae alvi stercora
immediately by secrets nature clearance droppings
proruperunt. 3:23 Aod autem egressus in atrium
came out. 3:23 Ehud Now out in court
clausit ostium cenaculi post se et obfirmavit sera.
closed door parlor after he and firm bar.
3:24 Egresso illo, servi regis venerunt et, cum
3:24 ¶ that, officials s they and, with
viderent clausas fores cenaculi, dixerunt: ‘ Certe
see closed doors parlor, they said: ‘ certainly
purgat alvum in aestivo cubiculo’. 3:25
clears bowel in summer the room. ‘ 3:25
Exspectantesque diu, donec erubescerent, et videntes
waiting long, until embarrassed, and seeing
quod nullus aperiret, tulerunt clavem et aperientes
that no open, took key and opening
invenerunt dominum suum iacentem in terra
found owner his lying in land
mortuum. 3:26 Aod autem, dum illi cunctarentur,
dead. 3:26 Ehud however, while they delay,
effugerat et pertransiit locum idolorum, unde
escaped and passed place idols whence
reversus fuerat, venitque in Seira. 3:27 Et statim
back was So in Zair. 3:27 The immediately
insonuit bucina in monte Ephraim; descenderuntque
rang trumpet; in mount Ephraim; down
cum eo filii Israel, ipso in fronte gradiente. 3:28
with it children Israel it in front them. 3:28

Qui dixit ad eos: ‘ Sequimini me; tradidit enim
He said to them: ‘ follow me; delivered For
Dominus inimicos vestros Moabitas in manus vestras’.
Lord enemies your Moab in hand you ‘.
Descenderuntque post eum et occupaverunt vada
down after it and seized ford
Iordanis, quae transmittunt in Moab, et non
Jordan, which transmit in Moab and not
dimiserunt transire quemquam, 3:29 sed percusserunt
lowering pass anyone 3:29 but struck
Moabitas in tempore illo circiter decem milia, omnes
Moab in time that about ten thousand all
robustos et fortes viros. Nullus eorum evadere potuit.
robust and strong men. no their escape could.
3:30 Humiliatusque est Moab die illo sub manu
3:30 low is Moab day that under hand
Israel; et quievit terra octoginta annis. 3:31 Post
Israel; and He rested land eighty years. 3:31 Post
hunc fuit Samgar filius Anath, qui percussit de
this was Shamgar son Anat, that shot of
Philisthim sescentos viros stimulo boum; et ipse
the Philistines six men prod oxen; and he
quoque salvum fecit Israel. 4:1 Addideruntque filii
also save he Israel. 4: 1 Once children
Israel facere malum in conspectu Domini post
Israel do evil in before of after
mortem Aod, 4:2 et tradidit illos Dominus in manu
death Ehud 4: 2 and delivered them Lord in hand
Iabin regis Chanaan, qui regnavit in Asor. Habuitque
Jabin s Canaan that reigned in Hazor. She had
ducem exercitus sui nomine Sisaram: ipse autem
leader army s name Sisera; he Now
habitabat in Haroseth gentium. 4:3 Clamaveruntque
living in Arisoth nations. 4: 3 cried
filii Israel ad Dominum; nongentos enim habebat
children Israel to Lord; nine For had
falcatos currus et per viginti annos vehementer
iron car and by twenty years very
oppresserat eos. 4:4 Erat autem Debora prophetis,
oppressed them. 4: 4 It was Now Deborah prophets
uxor Lapidoth, quae iudicabat Israel in illo tempore.
wife Lapidot, which he concluded Israel in that time.

4:5 Et sedebat sub palma Deborahae inter Rama et
4, 5 The sat under palm Deborah between Rama and
Bethel in monte Ephraim; ascendebantque ad eam
Bethel in mount Ephraim; up to it
filiis Israel in iudicium. 4:6 Quae misit et vocavit
children Israel in judgment. 4: 6 What sent and he called
Barac filium Abinoem de Cedus Nephthali dixitque
Barak son Avinoam of Cedus Naphtali said
ad eum: ‘ Praecepit tibi Dominus, Deus Israel: Vade
to him: ‘ charged you Lord, God Israel: Go
et duc exercitum in montem Thabor tollesque
and Launch army in mount Tabor take
tecum decem milia pugnatorum de filiis Nephthali
with ten thousand fighting of children Naphtali
et de filiis Zabulon. 4:7 Ego autem ducam ad te
and of children Zebulon. 4: 7 I Now lead to you
in loco torrentis Cison Sisaram principem exercitus
in place torrent Kishon Sisera prince army
Iabin et currus eius atque omnem multitudinem et
Jabin and car his and all company and
tradam eum in manu tua’. 4:8 Dixitque ad eam
I will it in hand Your ‘. 4: 8 said to it
Barac: ‘ Si venis mecum, vadam; si nolueris venire
Barak: ‘ If veins with I will go; if refuse come
mecum, non pergam’. 4:9 Quae dixit ad eum: ‘ Ibo
with not go ‘. 4: 9 What said to him: ‘ I’ll go
quidem tecum; sed in hac via non erit tibi gloria,
indeed with you; but in this road not will be you glory,
quia in manu mulieris tradet Dominus Sisaram’.
because in hand woman betray Lord Sisera. ‘
Surrexit itaque Debora et perrexit cum Barac in
rose So Deborah and went with Barak in
Cedus. 4:10 Qui, accitis Zabulon et Nephthali in
Cedes. 4:10 He, Barak called Zebulon and Naphtali in
Cedus, ascendit cum decem milibus pugnatorum
Cedes, up with ten thousands fighting
habens Deboraham in comitatu suo. 4:11 Haber autem
a Deborah in company his own. 4:11 Haber Now
Cinaeus recesserat a ceteris Cinaeis fratribus suis
Cinite withdrawn from other Cinites brothers their
filiis Hobab cognati Moysi et tetendit tabernaculum
children Hobab cousins Moses and bent tent

usque ad quercum in Saananim iuxta Ced. 4:12
up to oak in Saananim according to Ced. 4:12

Nuntiatumque est Sisarae quod ascendisset Barac
told is Sisera that went up Barak

filius Abinoem in montem Thabor, 4:13 et
son Avinoam in mount Tabor, 4:13 and

congregavit omnes nongentos falcatos currus
gathered all nine iron car

omnemque exercitum, qui cum eo erat, de Haroseth
all army that with it It was of Arisoth

gentium ad torrentem Cison. 4:14 Dixitque Debora
nations to torrent Kishon. 4:14 said Deborah

ad Barac: ‘ Surge: haec est enim dies, in qua
to Barac: ‘ Stand up! this is For day, in which

tradidit Dominus Sisaram in manus tuas. En ipse
delivered Lord Sisera in hand your. See he

ductor est tuus’. Descendit itaque Barac de monte
leader is Your ‘. down So Barak of mount

Thabor, et decem milia pugnatorum cum eo. 4:15
Tabor, and ten thousand fighting with the fact. 4:15

Perterruitque Dominus Sisaram et omnes currus eius
struck Lord Sisera and all car his

universamque multitudinem in ore gladii ad
all company in mouth sword to

conspectum Barac, in tantum ut Sisara de curru
view Barak, in only as flap of car

desiliens pedibus fugeret, 4:16 et Barac persequeretur
dismounted feet flee, 4:16 and Barak pursuing

fugientes currus et exercitum usque ad Haroseth
fleeing car and army up to Arisoth

gentium, et omnis hostium multitudo usque ad
nations, and all the enemy company up to

internecionem caderet. 4:17 Sisara autem fugiens
letting fall. 4:17 flap Now fleeing

pervenit ad tentorium Iahel uxoris Haber Cinaei;
reached to tent Jael wife Haber Cinite;

erat enim pax inter Iabin regem Asor et domum
was For peace between Jabin king Hazor and home

Haber Cinaei. 4:18 Egressa igitur Iahel in occursum
Haber Cinite. 4:18 Having left So Jael in meet

Sisarae dixit ad eum: ‘ Intra ad me, domine mi;
Sisera said to him: ‘ within to I O my;

intra, ne timeas'. Qui ingressus tabernaculum eius
inside, do not Fear. ' He entry tent his
et opertus ab ea panno, 4:19 dixit ad eam: ' Da
and covered from it cloth; 4:19 said to it ' Give
mihi, obsecro, paululum aquae, quia sitio'. Quae
I Please a little water because I am thirsty. ' What
aperuit utrem lactis et dedit ei bibere et operuit
opened bottle milk and given it drink and covered
illum. 4:20 Dixitque Sisara ad eam: ' Sta ante
him. 4:20 said flap to it ' stand before
ostium tabernaculi et, cum venerit aliquis interrogans
door tent and, with come one asks
te et dicens: 'Numquid hic est aliquis?',
you and saying: 'Do here is anyone? '
respondebis: 'Nullus est". 4:21 Tulit porro Iahel uxor
answer: 'no it is'. ' 4:21 took the Jael wife
Haber clavum tabernaculi assumens pariter malleum;
Haber nail tent taking together hammer;
et ingressa abscondite et cum silentio, posuit supra
and She arrived hide and with silence, set above
tempus capitis eius clavum, percussumque malleo
time head his pin stroke hammer
defixit in cerebrum usque ad terram; qui soporem
thrust in brain up to land; that sleep
morti socios defecit et mortuus est. 4:22 Et ecce
death chastised failed and dead It is. 4:22 The See
Barac sequens Sisaram veniebat; egressaque Iahel in
Barak The following Sisera came; out Jael in
occursum eius dixit ei: ' Veni, et ostendam tibi
meet his said to: ' I came, and show you
virum, quem quaeris'. Qui cum intrasset ad eam,
man which you ask. ' He with entered to it
vidit Sisaram iacentem mortuum et clavum infixum
saw Sisera lying dead and nail fixed
in tempore eius. 4:23 Humiliavit ergo Deus in die
in time her. 4:23 He humbled So God in day
illo Iabin regem Chanaan coram filiis Israel, 4:24
that Jabin king Canaan before children Israel 4:24
qui crescebant cotidie et forti manu opprimebant
that increased daily and strong hand oppressed

Iabin regem Chanaan, donec delerent eum. 5:1

Jabin king Canaan until annihilate him. 5: 1

Cecineruntque Debora et Barac filius Abinoem in

The Song Deborah and Barak son Avinoam in

die illo dicentes: 5:2 ‘ Quia comae excussae sunt in

day that saying: 5: 2 ‘ for hair shaken are in

Israel, cum sponte se obtulit populus, benedicite

Israel with accord he offered people; bless

Domino! 5:3 Audite, reges, percipite auribus,

Lord! 5: 3 Listen kings, Pay ears,

principes; ego sum, ego sum, quae Domino canam,

leaders; I I I I which Lord sing!

psallam Domino, Deo Israel! 5:4 Domine, cum exires

I will sing Lord, God Israel! 5: 4 Sir, with forth

de Seir, incederes de regione Edom, terra mota est,

of Seir marchedst of region Edom land moved is

caelique stillaverunt, ac nubes stillaverunt aquis; 5:5

sky dropped, and cloud dropped water; 5: 5

montes fluxerunt a facie Domini Sinai, a facie

mountains gushed from the of Sinai from the

Domini, Dei Israel. 5:6 In diebus Samgar filii

Lord, God Israel. 5, 6 in days Shamgar children

Anath, in diebus Iahel quieverunt semitae; et, qui

Anat, in days Jael lodged highways; and, that

ingrediebantur per eas, ambulaverunt per calles

go by them, walk by bye

devios. 5:7 Cessaverunt fortes in Israel et

ways. 5: 7 stopped strong in Israel and

quieverunt, donec surgeres, Debora, surgeres mater in

quiet, until get Deborah; rise mother in

Israel. 5:8 Elegerunt deos novos; tunc erat pugna in

Israel. 5: 8 They chose gods new; then was battle in

portis. Clipeus et hasta non apparuerunt in

gates. The shield and auction not appeared in

quadraginta milibus Israel. 5:9 Cor meum diligit

forty thousands Israel. 5: 9 heart my He loves

principes Israel. Qui sponte obtulistis vos in populo,

leaders Israel. He accord offered you in people

benedicite Domino! 5:10 Qui ascenditis super nitentes

bless Lord! 5:10 He ride over white

asinas et sedetis super tapetia et ambulatis in via,
asses and Sitters over The carpet and walk in way,
loquimini. 5:11 Ad vocem eorum, qui distribuunt
speaks. 5:11 the voice their that distribute
aquas ad canales, ibi narrant iustitias Domini,
water to channels there tell justices Lord,
iustitias fortitudinis eius in Israel: tunc descendit
justices strength his in Israel: then down
populus Domini ad portas. 5:12 Surge, surge,
people of to gates. 5:12 Up Rise,
Debora; surge, surge et loquere canticum! Surge,
Deborah; Rise, Rise and speak the song! Up
Barac, et apprehende captivos tuos, fili Abinoem!
Barak, and take prisoners your son Avinoam!
5:13 Tunc descenderunt reliquiae ad inclitos, populus
5:13 Then down remains to honorable, people
Domini descendit pro eo in fortibus. 5:14 Ex
of down for it in strong. 5:14 from
Ephraim venerunt principes in vallem post te,
Ephraim they leaders in valley after you
Beniamin, in populis tuis. De Machir principes
Benjamin in people your. The Machir leaders
descenderunt, et de Zabulon, qui tenent sceptrum,
down and of Zebulon that hold scepter,
praefecti. 5:15 Duces Issachar fuere cum Debora;
Governors. 5:15 Leaders Issachar there were with Deborah;
sic Barac in vallem missus cum peditibus suis. In
so Barak in valley sent with footmen their own. in
pagis Ruben magna consilia cordis. 5:16 Quare
cantons Ruben great plans heart. 5:16 Why
sedebas inter caulas, ut audires sibilos tibiae apud
sat between folds as hear whistling flute in
greges? Pagis Ruben magnae investigationes cordis.
gangs? divisions Ruben great research heart.
5:17 Galaad trans Iordanem quiescebat; et Dan cur
5:17 Gilead beyond Jordan resting; and Dan why
peregrinus vacabat navibus? Aser habitabat in litore
sojourner unemployed ships? Asher living in beach
maris et in portibus morabatur. 5:18 Zabulon vero
sea and in ports staying. 5:18 Zebulon But

obtulit animam suam morti, et Nephthali super
offered life his death and Naphtali over
excelsa regionis. 5:19 Venerunt reges et pugnauerunt,
high country. 5:19 They came kings and campaign,
pugnauerunt reges Chanaan in Thanach iuxta
fight kings Canaan in Gaza according to
aquas Mageddo, praedam argenti non tulere! 5:20
water Megiddo prey silver not they took it! 5:20
De caelo dimicaverunt stellae, cursu suo adversus
The heaven fight star course his against
Sisaram pugnauerunt. 5:21 Torrens Cison traxit
Sisera fought. 5:21 The Valley Kishon He drew
cadavera eorum, torrens proeliorum, torrens Cison;
carcasses their torrent conflict, torrent Kishon;
incede, anima mea, fortiter. 5:22 Tunc calcaverunt
Walk soul my strongly. 5:22 Then trodden
ungulae equorum in cursu praecipiti fortium suorum.
hoofs horses in course sheer the strong ones.
5:23 Maledicite, Meroz, dixit angelus Domini,
5:23 Curse Meroz, said angel Lord,
maledicite habitatoribus eius, quia non venerunt ad
curse inhabitants his because not they to
auxilium Domini, in adiutorium Domini in fortibus.
help Lord, in help of in strong.
5:24 Benedicta prae mulieribus Iahel uxor Haber
5:24 Blessed than women Jael wife Haber
Cinaei, prae mulieribus tabernaculi benedicatur! 5:25
Kenites than women tent blessed! 5:25
Aquam petenti lac dedit et in phiala principum
water heading milk given and in bowl leaders
obtulit butyrum. 5:26 Sinistram manum misit ad
offered butter. 5:26 left hand sent to
clavum et dextram ad fabrorum malleum:
nail and right to metalworking hammer:
percussitque Sisaram quaerens in capite vulneri locum
He struck Sisera seeking in head wound place
et tempus valide perforans. 5:27 Inter pedes eius
and time validly perforation. 5:27 among the feet his
ruit, cecidit, iacebat; inter pedes eius ruit, cecidit;
rushes, fell, the bed; between feet his rushes, fell;

ubi ruit, ibi iacebat exanimis. 5:28 Per fenestram
where rushes, there lying lifeless. 5:28 by window
prospiciens eiulabat mater Sisarae per cancellos: ‘Cur
Providing wail mother Sisera by lattices: ‘Why
moratur regredi currus eius? Quare tardant rotae
delays retreat car his? Why slow wheels
quadrigarum illius?’. 5:29 Una sapientior ceteris
chariots of that? ‘. 5:29 one wiser other
uxoribus respondit ei, et ipsa sibi repetit verba
wives answered to and the to repeats words
illius: 5:30 ‘Certo nunc dividunt inventa spolia,
that: 5:30 ‘It is of course now divide found spoils,
unam, duas feminas singulis viris; duas vestes
one two women each men; two clothing
diversorum colorum Sisarae in praedam; unam, duas
different colors Sisera in prey; one two
texturas discolores collo meo in praedam’. 5:31 Sic
textures variegated neck I in prey. ‘ 5:31 so
pereant omnes inimici tui, Domine! Qui autem
perish all enemies your O! He Now
diligunt eum, rutilent, sicut sol in ortu suo splendet’.
love him, might, as sun in east his shines. ‘
5:32 Quievitque terra per quadraginta annos. 6:1
5:32 In the meantime, land by forty years. 6: 1
Fecerunt autem filii Israel malum in conspectu
They did Now children Israel evil in before
Domini, qui tradidit eos in manu Madian septem
Lord, that delivered them in hand Midian seven
annis. 6:2 Et oppressi sunt valde ab eis.
years. 6: 2 The oppressed are very from them.
Feceruntque sibi antra et speluncas in montibus et
They did to dens and dens in mountains and
tutissima loca. 6:3 Cumque sevisset Israel, ascendebat
safest places. 6: 3 when sown Israel up
Madian et Amalec ceterique orientalium nationum
Midian and Amalek other Eastern national
6:4 et apud eos figentes tentoria, sicut erant in
6: 4 and in them pitching tents, as were in
herbis, cuncta vastabant usque ad introitum Gazae
herbs, all waste up to entrance Gaza
nihilque omnino ad vitam pertinens relinquebant in
nothing at to life pertaining leave in

Israel, non oves, non boves, non asinos. 6:5 Ipsi
Israel not sheep, not cattle not donkeys. 6: 5 they
enim et universi greges eorum veniebant cum
For and all flocks their coming with
tabernaculis suis et, instar locustarum, universa
tents their and, like hoppers all
complebant, innumera multitudo hominum et
complemented, innumerable company men and
camelorum, quidquid tetigerant devastantes. 6:6
camels, whatever they touched number. 6: 6
Humiliatusque est Israel valde in conspectu Madian.
low is Israel very in before Median.
6:7 Et clamavit ad Dominum postulans auxilium
6, 7 The cried to Lord he asked help
contra Madianitas. 6:8 Qui misit ad eos virum
against Redress. 6, 8 He sent to them man
prophetam, et locutus est: ‘ Haec dicit Dominus,
prophet, and said is: ‘ This says Lord,
Deus Israel: Ego vos feci conscendere de Aegypto et
God Israel: I you I embark of Egypt and
eduxi vos de domo servitutis 6:9 et liberavi de
I brought you of house service 6: 9 and free of
manu Aegyptiorum et omnium inimicorum, qui
hand Egyptians and all enemies, that
affligebant vos, eiecique eos ad introitum vestrum et
afflicting you I drove them to entrance you and
tradidi vobis terram eorum. 6:10 Et dixi: Ego
delivered you land them. 6:10 The I said: I
Dominus Deus vester, ne timeatis deos
Lord God your do not fear gods
Amorraeorum, in quorum terra habitatis. Et
Amorites in the land dwell. The
noluistis audire vocem meam’. 6:11 Venit autem
you would not listen voice My '. 6:11 He came Now
angelus Domini et sedit sub quercu, quae erat in
angel of and sat under Oke which was in
Ephra et pertinebat ad Ioas de familia Abiezer.
Ephra and belonged to Joash of family Abi.
Cumque Gedeon filius eius excuteret atque purgaret
when Gideon son his threshing and cleaning

frumenta in torculari, ut absconderet a Madian,
corn in the press; as hide from Midian
6:12 apparuit ei angelus Domini et ait: ‘ Dominus
6:12 He appeared it angel of and he said: ‘ Lord
tecum, vir fortis!’. 6:13 Dixitque ei Gedeon: ‘
with man strong ‘. 6:13 said it Gideon: ‘
Obsecro, domine mi, si Dominus nobiscum est, cur
Oh, O my if Lord with is why
apprehenderunt nos haec omnia? Ubi sunt omnia
overtook we this All? Where are all
mirabilia eius, quae narraverunt patres nostri atque
wonders his which told fathers our and
dixerunt: ‘De Aegypto eduxit nos Dominus’? Nunc
they said: ‘the Egypt brought we Lord ‘? now
autem dereliquit nos Dominus et tradidit in manu
Now left we Lord and delivered in hand
Madian’. 6:14 Respexitque ad eum Dominus et ait:
Midian. ‘ 6:14 looked to it Lord and he said:
‘ Vade in hac fortitudine tua et liberabis Israel de
‘ Go in this strength your and free Israel of
manu Madian; scito quod miserim te’. 6:15 Qui
hand Midian; know that sent you ‘. 6:15 He
respondens ait: ‘ Obsecro, Domine, in quo liberabo
answered he said: ‘ Oh, Sir, in which free
Israel? Ecce familia mea infima est in Manasse, et
Israel? Look family my lowest is in Manasseh and
ego minimus in domo patris mei’. 6:16 Dixitque ei
I The youngest in house father My ‘. 6:16 said it
Dominus: ‘ Ego ero tecum, et percuties Madian
Lord: ‘ I I with and strike Midian
quasi unum virum’. 6:17 Et ille: ‘ Si inveni,
as one The man ‘. 6:17 The he said: ‘ If I have found,
inquit, gratiam coram te, da mihi signum quod tu
he says, thanks before you give I sign that you
sis, qui loquaris ad me; 6:18 ne recedas hinc,
you are that speak to me; 6:18 do not go hence,
donec revertar ad te portans oblationem et offerens
until return to you carrying offering and offering
tibi’. Qui respondit: ‘ Ego praestolabor adventum
you ‘. He He answered: ‘ I for coming
tuum’. 6:19 Ingressus est itaque Gedeon et coxit
Your ‘. 6:19 Entry is So Gideon and baked

haedum et de farinae ephi azymos panes; carnesque
kid and of flour ephah unleavened bread; The meat
ponens in canistro et ius carnum mittens in ollam
putting in basket and right meat sending in pot
tulit omnia sub quercum et obtulit ei. 6:20 Cui
took all under oak and offered to him. 6:20 To
dixit angelus Dei: ‘Tolle carnes et panes azymos
said angel God: ‘Away meat and bread unleavened
et pone super petram illam et ius desuper funde’.
and set over rock it and right top the broth. ‘
Cumque fecisset ita, 6:21 extendit angelus Domini
when had so, 6:21 extends angel of
summitatem virgae, quam tenebat in manu, et
top staff than held in hand, and
tetigit carnes et azymos panes, ascenditque ignis de
he touched meat and unleavened bread, up fire of
petra et carnes azymosque panes consumpsit. Angelus
rock and meat unleavened bread consumed. angel
autem Domini evanuit ex oculis eius. 6:22
Now of disappeared from eyes her. 6:22
Vidensque Gedeon quod esset angelus Domini ait:
seeing Gideon that was angel of he said:
‘Heu mihi, Domine Deus, quia vidi angelum Domini
‘Ah! I O God, because I angel of
facie ad faciem!’. 6:23 Dixitque ei Dominus: ‘Pax
the to face. ‘ 6:23 said it Lord: ‘peace
tecum, ne timeas, non morieris!’. 6:24 Aedificavit
with do not Fear not die! ‘ 6:24 built
ergo ibi Gedeon altare Domino vocavitque illud: ‘
So there Gideon altar Lord she it ‘
Dominus pax ‘; usque in praesentem diem adhuc est
Lord peace ‘ up in this day yet is
in Ephra filiorum Abiezer. 6:25 Nocte illa dixit
in Ephra children Abi. 6:25 night that said
Dominus ad eum: ‘Tolle taurum patris tui, alterum
Lord to him: ‘Away bull father your other
taurum scilicet annorum septem, destruesque aram
bull namely, years seven, Tear down altar
Baal, quae est patris tui, et palum, qui iuxta
Baal which is father your and pin that according to
aram est, succide; 6:26 et aedificabis altare Domino
altar is cut; 6:26 and build altar Lord

Deo tuo in summitate petrae huius secundum
God your in top rock this according to
ordinem; tollesque taurum secundum et offeres
order; take bull according to and offer
holocaustum super struem lignorum pali, quem
holocaust over top wood stakes, which
succideris'. 6:27 Assumptis igitur Gedeon decem viris
cut down. ' 6:27 taking So Gideon ten men
de servis suis, fecit, sicut praeceperat Dominus;
of officials their he did, as the Lord;
timens autem domum patris sui et homines illius
fearing Now home father s and men of
civitatis per diem facere noluit, sed omnia nocte
city by day do He would not, but all night
complevit. 6:28 Cumque surrexissent viri oppidi eius
finished. 6:28 when up men town his
mane, viderunt destructam aram Baal palumque
morning see destroyed altar Baal grove
succisum et taurum alterum impositum super altare,
down and bull other imposed over altar,
quod tunc aedificatum erat. 6:29 Dixeruntque ad
that then building It was. 6:29 said to
invicem: ' Quis hoc fecit?'. Cumque perquirerent
another: ' Who this did. ' when inquired
auctorem facti, dictum est: ' Gedeon filius Ioas fecit
author made, said is: ' Gideon son Joash he
haec omnia'. 6:30 Et dixerunt ad Ioas: ' Produc
this all things. ' 6:30 The said to Joash: ' Bring out
filium tuum, ut moriatur, quia destruxit aram Baal
son your as dies because destroyed altar Baal
et succidit palum'. 6:31 Respondit Ioas omnibus, qui
and cut the stake. ' 6:31 The answer Joash all that
circumdabant eum: ' Numquid certare vultis pro
about him: ' Do compete you want for
Baal et salvare eum? Qui certabit pro Baal,
Baal and save him? He vie for Baal
moriatur usque mane. Si Deus est, certet pro
die up in the morning. If God is compete for
seipso contra eum, qui destruxit aram eius'. 6:32 Ex
himself against him, that destroyed altar His. ' 6:32 from
illo die vocatus est Gedeon Ierobbaal, eo quod
that day called is Gideon Jerubbesheth, it that

dicebatur: ‘ Certet contra eum Baal, quia destruxit
It was said: ‘ compete against it Baal because destroyed
altare eius’. 6:33 Igitur omnis Madian et Amalec et
altar His. ‘ 6:33 Now all Midian and Amalek and
orientales populi congregati sunt simul et transeuntes
Eastern people gathered are together and passing
Iordanem castrametati sunt in valle Iezrahel. 6:34
Jordan encamped are in valley Jezreel. 6:34
Spiritus autem Domini induit Gedeon, qui clangens
Spirit Now of put Gideon that sounded
bucina convocavit domum Abiezer, ut sequeretur. 6:35
trumpet; mobilized home Abi, as would follow. 6:35
Misitque nuntios in universum Manassen, qui et ipse
sent news in all Manasseh that and he
secutus est eum; et alios nuntios in Aser et
followed by is him; and others news in Asher and
Zabulon et Nephthali, qui occurrerunt ei. 6:36
Zebulon and Naphtali that met to him. 6:36
Dixitque Gedeon ad Deum: ‘ Si saluum facis per
said Gideon to God: ‘ If save You do by
manum meam Israel, sicut locutus es, 6:37 ponam
hand I Israel as said you 6:37 I will
vellus lanae in area: si ros in solo vellere fuerit, et
fleece wool in area: if dew in soil pick it and
in omni terra siccitas, sciam quod per manum
in all land drought; I know that by hand
meam, sicut locutus es, liberabis Israel’. 6:38
I as said you free Israel ‘. 6:38
Factumque est ita. Et de nocte consurgens, expresso
it is so. The of night rising, express
vellere concham rore complevit. 6:39 Dixitque rursus
pick shell dew finished. 6:39 said again
ad Deum: ‘ Ne irascatur furor tuus contra me, si
to God: ‘ Do not angry The anger your against I if
adhuc semel tentavero signum quaerens in vellere.
yet once test sign seeking in fleece.
Oro, ut solum vellus siccum sit, et omnis terra rore
Oh, as only fleece dry is and all land dew
madens’. 6:40 Fecitque Deus nocte illa, ut
wet ‘. 6:40 And he did God night that as
postulaverat; et fuit siccitas in solo vellere, et ros
requested; and was drought in soil pick and dew

in omni terra. 7:1 Igitur Ierobbaal, qui et Gedeon,
in all land. 7: 1 Now Jerubbesheth, that and Gideon
de nocte consurgens et omnis populus cum eo
of night rising and all people with it
castrametati sunt ad fontem, qui vocatur Harad.
encamped are to well, that called Harad.
Erant autem castra Madian in valle ad
there were Now camp Midian in valley to
septentrionalem plagam collis Moreh. 7:2 Dixitque
northern side hill Moreh. 7: 2 said
Dominus ad Gedeon: ‘ Maior tecum est populus,
Lord to Gideon: ‘ The major with is people;
quam ut tradatur Madian in manus eius, ne
than as the transmission Midian in hand his do not
glorietur contra me Israel et dicat: ‘Meis viribus
let against I Israel and to say: ‘My strength
liberatus sum’. 7:3 Loquere ad populum et, cunctis
freed I am. ‘ 7: 3 Speak to people and, all
audientibus, praedica: ‘Qui formidolosus et timidus
the audience, category: ‘He fearful and timid
est, revertatur et recedat de monte Gelboe’’. Et
is return and recedes of mount Gilboa '. The
reversa sunt ex populo viginti duo milia virorum;
back are from people twenty two thousand men;
et tantum decem milia remanserunt. 7:4 Dixitque
and only ten thousand remained. 7: 4 said
Dominus ad Gedeon: ‘ Adhuc populus multus est;
Lord to Gideon: ‘ yet people a lot it is;
duc eos ad aquas, et ibi probabo illos, et, de
Launch them to water and there test those and, of
quo dixero tibi ut tecum vadat, ipse pergat; quem
which I say you as with go he go: which
ire prohibuero, revertatur’. 7:5 Cumque deduxisset
go forbade return. ‘ 7: 5 when Immediately
populum ad aquas, dixit Dominus ad Gedeon: ‘ Qui
people to water said Lord to Gideon: ‘ He
lingua lambuerint aquas, sicut solent canes lambere,
language lap water as usually dogs lap,
separabis eos seorsum; qui autem curvatis genibus
Levy them apart; that Now curved knees
biberint, in altera parte erunt’. 7:6 Fuit itaque
drink in other part will be. ‘ 7: 6 There was So

numerus eorum, qui manu ad os proiciente aquas
number their that hand to mouth thrower water
lambuerant, trecenti viri; omnis autem reliqua
lapped, three men; all Now other
multitudo flexo poplite biberat. 7:7 Et ait Dominus
company down knee drunk. 7: 7 The said Lord
ad Gedeon: ‘ In trecentis viris, qui lambuerunt
to Gideon: ‘ in three hundred men that lapped
aquas, liberabo vos et tradam Madian in manu tua;
water free you and I will Midian in hand your;
omnis autem reliqua multitudo revertatur in locum
all Now other company return in place
suum’. 7:8 Sumptis itaque pro numero cibariis et
his own. ‘ 7, 8 taking So for number provisions and
tubis, omnem reliquam multitudinem abire praecepit
trumpets; all the rest company go charged
ad tabernacula sua et ipse trecentos viros tenuit.
to dwellings his and he three men held.
Castra autem Madian erant subter eum in valle. 7:9
Camps Now Midian were under it in Valley. 7, 9
Eadem nocte dixit Dominus ad eum: ‘ Surge et
the same night said Lord to him: ‘ Up and
descende in castra, quia tradidi ea in manu tua.
down in camp because delivered it in hand Your.
7:10 Sin autem ire formidas, descendat tecum Phara
7:10 Sin Now go fear, down with Phara
puer tuus. 7:11 Et, cum audieris quid loquantur,
boy Your. 7:11 and, with you listen what ascertaining
tunc confortabuntur manus tuae, et securior ad
then strengthened hand your and safer to
hostium castra descendes’. Descendit ergo ipse et
the enemy camp down. ‘ down So he and
Phara puer eius in partem castrorum, ubi erant
Phara boy his in part camp where were
armatorum vigiliae. 7:12 Madian autem et Amalec
armed wakefulness. 7:12 Midian Now and Amalek
et omnes orientales populi fusi iacebant in valle ut
and all Eastern people The rout lying in valley as
locustarum multitudo; cameli quoque innumerabiles
locusts population; camels also countless

erant sicut arena, quae iacet in litoribus maris. 7:13
were as sand, which lies in beaches the sea. 7:13

Cumque venisset Gedeon, narrabat aliquis somnium
when come Gideon he declared one dream

proximo suo et dicebat: ‘ Ecce vidi somnium, et
next his and he said: ‘ Look I dream and
videbatur mihi quasi subcinericius panis ex hordeo
it seemed I as pancake bread from barley

volvi et in Madian castra descendere; cumque
rolling and in Midian camp to go down; when

pervenisset ad tabernaculum, percussit illud atque
reached to tent, shot it and

subvertit et terrae funditus coaequavit’. 7:14
overturns and earth flat closing. 7:14

Respondit is, cui loquebatur: ‘Non est hoc aliud
The answer he which said: ‘I do not is this other

nisi gladius Gedeonis filii Ioas viri Israelitae;
but sword Gideon children Joash men Israel;

tradidit Deus in manu eius Madian et omnia castra
delivered God in hand his Midian and all camp

eius’. 7:15 Cumque audisset Gedeon somnium et
His. ‘ 7:15 when heard Gideon dream and

interpretationem eius, adoravit et reversus ad castra
interpretation his worshiped and back to camp

Israel ait: ‘ Surgite, tradidit enim Dominus in
Israel he said: ‘ Rise delivered For Lord in

manus vestras castra Madian’. 7:16 Divisitque
hand your camp Midian. ‘ 7:16 divided

trecentos viros in tres partes et dedit tubas in
three men in three parts and given trumpets in

manibus eorum lagoenasque vacuas ac lampades in
hands their pitchers empty and lamps in

medio lagoenarum 7:17 et dixit ad eos: ‘ Quod me
the pitchers 7:17 and said to them: ‘ The I

facere videritis, hoc facite; ingrediar extremam
do see, this do it; go extreme

partem castrorum, et, quod fecero, sectamini. 7:18
part camp and, that I do, do. 7:18

Quando personaverit tuba in manu mea et omnium
when I blow trumpet in hand my and all

eorum, qui mecum sunt, vos quoque per castrorum
their that with are you also by camp

circuitum clangite et conclamate: ‘Domino et
about blow and The sword ‘Lord and
Gedeoni!’”. 7:19 Ingressusque est Gedeon et trecenti
Gideon ‘. 7:19 entering is Gideon and three
viri, qui erant cum eo, extremam partem
Gentlemen, that were with it extreme part
castrorum, incipientibus vigiliis noctis mediae, cum eo
camp beginners vigils night Midnight, with it
ipso tempore custodes mutati essent, et coeperunt
it time guards changed they and began
bucinis clangere et conterere lagenas. 7:20 Cumque
trumpets sound and destroy bottles. 7:20 when
in tribus personarent turmis et hydrias confregissent,
in three resound companies and buckets break;
tenuerunt sinistris manibus lampades et dextris
held left hands lamps and right
sonantes tubas clamaveruntque: ‘ Gladius Domino et
sounds trumpets cried out: ‘ sword Lord and
Gedeoni! ‘, 7:21 stantes singuli in loco suo per
Gideon! ‘ 7:21 standing each in place his by
circuitum castrorum hostilium. Omnia itaque castra
about camp yelling. All So camp
turbata sunt, et vociferantes ululantesque fugerunt.
troubled are and shouted howling fled.
7:22 Et insistebant trecenti viri bucinis personantes.
7:22 The supervised three men trumpets blew.
Immisitque Dominus gladium in omnibus castris, et
sent Lord sword in all camp and
mutua se caede truncabant fugientes usque Bethsetta,
mutual he murder host fleeing up Beth
Sareda et crepidinem Abelmehula in Tebbath. 7:23
Zereda and hillside Abelmeula in Camp. 7:23
Convocati autem viri Israel de Nephthali et Aser et
convoked Now men Israel of Naphtali and Asher and
omni Manasse persequabantur Madian. 7:24 Misitque
all Manasseh pursued Median. 7:24 sent
Gedeon nuntios in omnem montem Ephraim dicens: ‘
Gideon news in all mount Ephraim saying: ‘
Descendite in occursum Madian et occupate aquas
descend in meet Midian and take water
usque Bethbera atque Iordanem’. Omnis Ephraim
up Bethbarah and Jordan ‘. all Ephraim

praeoccupavit aquas usque Bethbera atque Iordanem.
warned water up Bethbarah and Jordan.

7:25 Apprehensosque duos principes Madian Oreb et Zeb interfecit Oreb in Petra Oreb, Zeb vero in Torculari Zeb; et persecuti sunt Madian capita Oreb et Zeb portantes ad Gedeon trans fluentia Iordanis.
7:25 They took the two leaders Midian Horeb and Zeb killed Horeb in rock Horeb; Zeb But in Torculari Zeb; and pursued are Midian heads Horeb and Zeb carrying to Gideon beyond floods Jordan.

8:1 Dixeruntque ad eum viri Ephraim: ‘ Quid est hoc quod nobis facere voluisti, ut non nos vocares,
8: 1 said to it men Ephraim: ‘ What is this that us do would you, as not we call

cum ad pugnam pergeres contra Madian? ‘, iurgantes fortiter et prope vim inferentes. 8:2
with to fight continue against Midian? ‘, remonstrances strongly and close force violence. 8: 2

Quibus ille respondit: ‘ Quid enim tale facere potui, quale vos fecistis? Nonne melior est racemus Ephraim vindemiis Abiezer? 8:3 In manus vestras Deus tradidit principes Madian Oreb et Zeb. Quid tale facere potui, quale vos fecistis?’. Quod cum
these he He answered: ‘ What For such do I could quality you did you? Did better is gleaning

Ephraim vindemiis Abiezer? 8:3 In manus vestras Deus tradidit principes Madian Oreb et Zeb. Quid tale facere potui, quale vos fecistis?’. Quod cum locutus esset, requievit spiritus eorum, quo tuebantur contra eum. 8:4 Cumque venisset Gedeon ad Iordanem, transivit eum cum trecentis viris, qui secum erant et prae lassitudine fugientes persequi vix poterant. 8:5 Dixitque ad viros Succoth: ‘Date, obsecro, panes populo, qui mecum est, quia valde defecerunt, et ego persequor Zebee et Salmana
Ephraim vintage Abi? 8: 3 in hand your God delivered leaders Midian Horeb and Zeb. What such do I could quality you you did. ‘ The with said was He rested spirit their which abated against him. 8: 4 when come Gideon to Jordan, passed it with three hundred men that with were and than fatigue fleeing pursuit scarce could. 8: 5 said to men Succoth ‘Give, Please bread people that with is because very failed, and I pursue Zebath and Salman

reges Madian'. 8:6 Responderunt principes Succoth: '
kings Midian. ' 8: 6 answered leaders Succoth '
Forsitan palmae manuum Zebee et Salmana in manu
Maybe palm hands Zebath and Salman in hand
tua sunt, ut demus exercitui tuo panes?'. 8:7 Quibus
your are as we give host your bread? '. 8: 7 these
ille ait: ' Cum ergo tradiderit Dominus Zebee et
he he said: ' with So delivers Lord Zebath and
Salmana in manus meas, trituro carnes vestras
Salman in hand I I will tear meat your
cum spinis deserti et tribulis'. 8:8 Et inde
with thorns wilderness and thistles. ' 8: 8 The from
conscendens venit in Phanuel locutusque est ad viros
up he came in Face said is to men
eius loci similia. Cui et illi responderunt, sicut
his local similar. To and they responses as
responderant viri Succoth. 8:9 Dixit itaque et eis:
answer men Succoth. 8, 9 said So and them:
'Cum reversus fuero in pace, destruam turrim hanc'.
'When back I in peace down tower this. '
8:10 Zebee autem et Salmana requiescebant in
8:10 Zebath Now and Salman lean in
Carcar cum omni exercitu suo, quasi quindecim
Karkor with all army his as fifteen
milia viri, qui remanserant ex omnibus turmis
thousand Gentlemen, that The survivors from all companies
orientalium populorum, caesis centum viginti milibus
Eastern people; killing one hundred twenty thousands
bellatorum educens gladium. 8:11 Ascendensque
forces drew sword. 8:11 went up
Gedeon per viam eorum, qui in tabernaculis
Gideon by way their that in tents
morabantur ad orientalem partem Nob et Jegbaa,
Xerxes to east part Nob and Jegbaa
percussit castra hostium, qui securi erant et nihil
shot camp the enemy, that secure were and nothing
adversi suspicabantur. 8:12 Fugeruntque Zebee et
adverse suspected. 8:12 fled Zebath and
Salmana. Persequens Gedeon comprehendit duos reges
Salman. pursuing Gideon includes two kings
Madian Zebee et Salmana, turbato omni exercitu
Midian Zebath and Salman, routing all army

eorum. 8:13 Revertensque Gedeon filius Ioas de bello
 them. 8:13 returning Gideon son Joash of war
 per ascensum Hares, 8:14 apprehendit puerum de
 by ascent Heres 8:14 apprehends boy of
 viris Succoth interrogavitque eum nomina principum
 men Succoth he asked it names leaders
 et seniorum Succoth, qui scripsit ei septuaginta
 and elders Succoth that He wrote it seventy
 septem viros. 8:15 Venitque ad viros Succoth et dixit
 seven men. 8:15 So to men Succoth and said
 eis: ‘En Zebee et Salmana, super quibus
 them: ‘En Zebath and Salman, over which
 exprobrastis mihi dicentes: ‘Forsitan manus Zebee et
 taunted I saying: ‘Maybe hand Zebath and
 Salmana in manibus tuis sunt, ut demus viris tuis,
 Salman in hands your are as we give men your
 qui lassi sunt, panes?’. 8:16 Tulit ergo seniores
 that weary are bread? '. 8:16 took So elders
 civitatis et spinas deserti ac tribulos; et trituvavit
 city and thorns wilderness and briars; and trituvavit
 cum eis viros Succoth. 8:17 Turrim quoque Phanuel
 with them men Succoth. 8:17 Tower also Face
 subvertit, occisis habitatoribus civitatis. 8:18 Dixitque
 overturned killing inhabitants city. 8:18 said
 ad Zebee et Salmana: ‘ Quales fuerunt viri,
 to Zebath and Salman: ‘ The quality of were Gentlemen,
 quos occidistis in Thabor?’. Qui responderunt: ‘
 which killed in Tabor? '. He They answered: ‘
 Similes tui, et unusquisque ex eis quasi filius
 like your and each from them as son
 regis’. 8:19 Quibus ille ait: ‘ Fratres mei fuerunt,
 the king. ‘ 8:19 these he he said: ‘ Brothers my were
 filii matris meae. Vivit Dominus, si servassetis eos,
 children mother Mine. As the Lord, if saved them;
 non vos occiderem!’. 8:20 Dixitque Iether primogenito
 not you slay. ‘ 8:20 said Iether firstborn
 suo: ‘ Surge et interfice eos!’. Qui non eduxit
 his ‘ Up and kill them '. He not brought
 gladium; timebat enim, quia adhuc puer erat. 8:21
 sword; feared For because yet boy It was. 8:21
 Dixeruntque Zebee et Salmana: ‘ Tu surge et irruere
 said Zebath and Salman: ‘ You Rise and fall

in nos, quia iuxta aetatem robur est hominis’.
in we because according to age strength is Man’.

Surrexit Gedeon et interfecit Zebee et Salmana et tulit lunulas, quibus colla camelorum eorum decorata
rose Gideon and killed Zebath and Salman and took pendants which neck camels their deco

erant. 8:22 Dixeruntque viri Israel ad Gedeon: ‘
were. 8:22 said men Israel to Gideon: ‘

Dominare nostri, tu et filius tuus et filius filii tui, quia liberasti nos de manu Madian’. 8:23
rule our you and son your and son children your because delivered we of hand Midian. ‘ 8:23

Quibus ille ait: ‘ Non dominabor vestri, nec dominabitur in vos filius meus, sed dominabitur
these he he said: ‘ no rule your or rule: in you son my but rule:

Dominus’. 8:24 **Dixitque ad eos: ‘ Unam petitionem**
The Lord. ‘ 8:24 said to them: ‘ one petition

postulo a vobis: date mihi unusquisque anulum ex praeda sua’. Anulos enim aureos Ismaelitae habere
need from you: date I each ring from booty their own. ‘ rings For gold Ismaelitas have

consuerant. 8:25 Qui responderunt: ‘ Libentissime
accustomed to. 8:25 He They answered: ‘ willingly

dabimus’. Expandentesque super terram pallium
we give. ‘ spreading over land cloak

proiecerunt in eo unusquisque anulum de praeda
threw in it each ring of booty

sua. 8:26 Et fuit pondus postulatorum anulorum
their own. 8:26 The was weight demands rings

mille septingenti auri sicli absque lunulis et
thousand seven hundred gold shekel without collars and

inauribus et vestibus purpureis, quibus Madian reges
earrings and clothes purple which Midian kings

uti soliti erant, et praeter torques camelorum. 8:27
use used were and In addition to chain camels. 8:27

Fecitque ex eo Gedeon ephod et posuit illud in
And he did from it Gideon ephod and set it in

civitate sua Ephra. Fornicatusque est omnis Israel in
city his Ephra. prostituted is all Israel in

eo, et factum est Gedeoni et omni domui eius in
it and it is Gideon and all house his in

ruinam. 8:28 Humiliatus est autem Madian coram
the fall. 8:28 humbled is Now Midian before
filiis Israel, nec potuerunt ultra elevare cervices, sed
children Israel or could more elevate neck, but
quievit terra per quadraginta annos, quibus Gedeon
He rested land by forty years which Gideon
vivebat. 8:29 Abiit itaque Ierobbaal filius Ioas et
I used to live. 8:29 He went So Jerubbesheth son Joash and
habitavit in domo sua; 8:30 habuitque Gedeon
The in house their own; 8:30 He had Gideon
septuaginta filios, qui egressi sunt de femore eius, eo
seventy children, that out are of thigh his it
quod multas haberet uxores. 8:31 Concubina quoque
that many have wives. 8:31 concubine also
illius, quam habebat in Sichem, genuit ei filium, cui
of than had in Shechem birth it a son, which
ipse nomen imposuit Abimelech. 8:32 Mortuusque est
he name imposed Abimelech. 8:32 died is
Gedeon filius Ioas in senectute bona et sepultus est
Gideon son Joash in age good and buried is
in sepulcro Ioas patris sui in Ephra filiorum Abiezer.
in grave Joash father s in Ephra children Abi.
8:33 Postquam autem mortuus est Gedeon, aversi
8:33 after the Now dead is Gideon away
sunt filii Israel et fornicati cum Baalim posuerunt
are children Israel and whoring with Baal put
sibi Baalberith in deum. 8:34 Nec recordati sunt
to Baalberith in god. 8:34 No remembered are
Domini Dei sui, qui eruit eos de manu omnium
of God s that rescued them of hand all
inimicorum suorum per circuitum, 8:35 nec fecerunt
enemies their by about, 8:35 or they
misericordiam cum domo Ierobbaal Gedeon iuxta
mercy with house Jerubbesheth Gideon according to
omnia bona, quae fecerat Israeli. 9:1 Abiit autem
all good which had Israel. 9: 1 He went Now
Abimelech filius Ierobbaal in Sichem ad fratres
Abimelech son Jerubbesheth in Shechem to brothers
matris suae et locutus est ad eos et ad omnem
mother his and said is to them and to all
cognitionem familiae matris suae dicens: 9:2 ‘
family family mother his saying: 9: 2 ‘

Loquimini ad omnes viros Sichem: ‘Quid vobis est
Speak to all men Shechem; ‘What you is
melius, ut dominantur vestri septuaginta viri,
better as dominance you seventy Gentlemen,
omnes filii Ierobbaal, an ut dominetur vobis unus
all children Jerubbesheth, or as rules you one
vir? Simulque considerate quod os vestrum et
man? At the same time consider that mouth you and
caro vestra sum’’. 9:3 Locutique sunt fratres matris
flesh your I am ‘. ‘ 9: 3 And speaking are brothers mother
eius de eo ad omnes viros Sichem universos
his of it to all men Shechem all
sermones istos et inclinaverunt cor eorum post
words these and inclined heart their after
Abimelech dicentes: ‘ Frater noster est’. 9:4
Abimelech saying: ‘ brother our He is. ‘ 9: 4
Dederuntque illi septuaginta pondo argenti de fano
They gave they seventy pounds silver of shrine
Baalberith; qui conduxit sibi ex eo viros inopes et
Baalberith; that hired to from it men poor and
vagos, secutique sunt eum. 9:5 Et venit in domum
rogues Pursuing are him. 9: 5 The he came in home
patris sui Ephra et occidit fratres suos filios
father s Ephra and sets brothers their children
Ierobbaal septuaginta viros super lapidem unum.
Jerubbesheth seventy men over stone one.
Remansitque Ioatham filius Ierobbaal minimus, quia
Only Jotham son Jerubbesheth The youngest, because
absconditus erat. 9:6 Congregati sunt autem omnes
hidden It was. 9: 6 Gathered are Now all
virii Sichem et universae domus Mello abieruntque
men Shechem and all house Mello they
et constituerunt regem Abimelech iuxta quercum,
and made king Abimelech according to oak
quae stabat in Sichem. 9:7 Quod cum nuntiatum
which standing in Shechem. 9: 7 The with news
esset Ioatham, ivit et stetit in vertice montis
was Jotham He went and He stood in top mount
Garizim elevataque voce clamavit et dixit: ‘ Audite
Gerizim He raised his voice cried and he said: ‘ Listen
me, viri Sichem, ut audiat vos Deus. 9:8 Ierunt
I men Shechem as listen you God. 9: 8 went

ligna, ut ungerent super se regem, dixeruntque
timber as anoint over he king, said
olivae: ‘Impera nobis’. 9:9 Quae respondit: ‘Numquid
olives; ‘Reign to us. ‘ 9: 9 What He answered: ‘Do
possum deserere pinguedinem meam, qua et dii
I leave fat I which and gods
honorantur et homines, et venire, ut super ligna
honored and men and come, as over timber
movear?’. 9:10 Dixeruntque ligna ad arborem ficum:
promoted ‘. 9:10 said timber to tree barked:
‘Veni et super nos regnum accipe’. 9:11 Quae
‘I came and over we kingdom Take this. ‘ 9:11 What
respondit eis: ‘Numquid possum deserere dulcedinem
answered them: ‘Do I leave sweetness
meam fructusque suavissimos et ire, ut super cetera
I profits delicious and go as over etc.
ligna movear?’. 9:12 Locuta quoque sunt ligna ad
timber promoted ‘. 9:12 she said also are timber to
vitem: ‘Veni et impera nobis’. 9:13 Quae respondit:
vine; ‘I came and reign to us. ‘ 9:13 What He answered:
‘Numquid possum deserere vinum meum, quod
‘Do I leave wine my that
laetificat deos et homines, et super ligna cetera
cheers gods and men and over timber etc.
commoveri?’. 9:14 Dixeruntque omnia ligna ad
excited? ‘. 9:14 said all timber to
rhamnum: ‘Veni et impera super nos’. 9:15 Quae
bramble ‘I came and reign over us’. 9:15 What
respondit eis: ‘Si vere me regem vobis constituitis,
answered them: ‘If really I king you over
venite et sub mea umbra requiescite; sin autem non
come and under my shadow rest; if Now not
vultis, egrediatur ignis de rhamno et devoret cedros
you choose go out fire of bramble and devour cedars
Libani!’. 9:16 **Nunc igitur, si recte et absque**
Lebanon. ‘ 9:16 now therefore, if right and without
peccato constituistis super vos regem Abimelech et
sin appointing over you king Abimelech and
bene egistis cum Ierobbaal et cum domo eius et
well dealings with Jerubbesheth and with house his and
reddidistis vicem beneficiis eius, 9:17 qui pugnavit
rewarded turn benefits his 9:17 that He fought

pro vobis et animam suam dedit periculis, ut
for you and life his given dangers as
erueret vos de manu Madian, 9:18 qui nunc
rescue you of hand Midian 9:18 that now
surrexistis contra domum patris mei et interfecistis
forward against home father my and killed
filios eius septuaginta viros super unum lapidem et
children his seventy men over one stone and
constituistis regem Abimelech filium ancillae eius
appointing king Abimelech son handmaiden his
super habitatores Sichem, eo quod frater vester sit;
over inhabitants Shechem it that brother your it is;
9:19 si ergo recte et absque vitio egistis cum
9:19 if So right and without vice dealings with
Ierobbaal et domo eius hodie, laetamini in
Jerubbesheth and house his today, rejoice in
Abimelech, et ille laetetur in vobis. 9:20 Sin autem
Abimelech and he Let in to you. 9:20 Sin Now
perverse, egrediatur ignis ex Abimelech et consumat
perversely, go out fire from Abimelech and consumption
habitatores Sichem et domum Mello, egrediaturque
inhabitants Shechem and home Mello let
ignis de viris Sichem et de domo Mello et devoret
fire of men Shechem and of house Mello and devour
Abimelech!'. 9:21 Quae cum Ioatham dixisset, fugit
Abimelech !. 9:21 What with Jotham he said, flees
et abiit in Bera habitavitque ibi metu Abimelech
and He went in Beer He lived there fear Abimelech
fratris sui. 9:22 Regnavit itaque Abimelech super
brother 's. 9:22 He reigned So Abimelech over
Israel tribus annis. 9:23 Misitque Deus spiritum
Israel three years. 9:23 sent God spirit
pessimum inter Abimelech et habitatores Sichem, qui
worst between Abimelech and inhabitants Shechem that
rebellaverunt contra eum, 9:24 ut scelus interfectionis
rebelled against him, 9:24 as crime slaughter
septuaginta filiorum Ierobbaal et effusio sanguinis
seventy children Jerubbesheth and absorption blood
eorum veniret super Abimelech fratrem suum et in
their come over Abimelech brother his and in
viros Sichimorum, qui eum adiuverant. 9:25
men Shechem that it helped. 9:25

Posueruntque insidias adversus eum in montium

set ambush against it in mountains

summitate et exercebant latrocinia agentes praedas de

top and Iona robberies giving booty of

omnibus praetereuntibus. Nuntiatumque est Abimelech.

all passed. told is Abimelech.

9:26 Venit autem Gaal filius Ebed cum fratribus

9:26 He came Now Gaal son Ebed with brothers

suis et transivit in Sichimam, et confisi sunt

their and passed in Sichem and Confident are

habitatores Sichem in eo. 9:27 Egressi in agros

inhabitants Shechem in the fact. 9:27 Landing in fields

vindemiaverunt vineas uvasque calcaverunt et, factis

shoots vineyards grapes trodden and, actions

cantantium choris, ingressi sunt fanum dei sui et

singing dances entered are Beth God s and

inter epulas et pocula maledicebant Abimelech,

between entertainment and cups cursed Abimelech

9:28 clamante Gaal filio Ebed: ‘ Quis est Abimelech,

9:28 cried Gaal son Ebed ‘ Who is Abimelech

et quae est Sichem, ut serviamus ei? Numquid non

and which is Shechem as serve him? Do not

est filius Ierobbaal et Zebul praefectus eius? Servite

is son Jerubbesheth and Z'vul Governor his? serve

viris Hemmor patris Sichem! Cur serviemus ei? 9:29

men Hamor father Shechem? why serve him? 9:29

Utinam daret aliquis populum istum sub manu mea,

Would give one people this under hand my

ut auferrem de medio Abimelech et dicerem ei:

as remove of the Abimelech and I would say to:

Congrega exercitus multitudinem et veni’. 9:30 Zebul

Gather army company and I came. ‘ 9:30 Z'vul

princeps civitatis, auditis sermonibus Gaal filii

leader city hearing words Gaal children

Ebed, iratus est valde 9:31 et misit clam ad

Ebed, angry is very 9:31 and sent secretly to

Abimelech nuntios dicens: ‘ Ecce Gaal filius Ebed

Abimelech news saying: ‘ Look Gaal son Ebed

venit in Sichimam cum fratribus suis et excitant

he came in Shechem with brothers their and excite

adversum te civitatem. 9:32 Surge itaque nocte cum

against you city. 9:32 Up So night with

populo, qui tecum est, et latita in agro. 9:33 Et
people that with is and lie in field. 9:33 The
primo mane, oriente sole, irrue super civitatem; illo
first morning east the sun; fall over city; that
autem egrediente adversum te cum populo suo, fac
Now out against you with people his Make
ei, quod potueris'. 9:34 Surrexit itaque Abimelech
to that you can. ' 9:34 rose So Abimelech
cum omni exercitu suo nocte et tetendit insidias
with all army his night and bent ambush
iuxta Sichimam in quattuor locis. 9:35 Egressusque
according to Shechem in four places. 9:35 He went out
est Gaal filius Ebed et stetit in introitu portae
is Gaal son Ebed and He stood in entry The gates
civitatis; surrexit autem Abimelech et omnis exercitus
city; rose Now Abimelech and all army
cum eo de insidiarum loco. 9:36 Cumque vidisset
with it of plot place. 9:36 when saw
populum Gaal, dixit ad Zebul: ' Ecce de montibus
people Gaal said to ait: ' Look of mountains
multitudo descendit'. Cui ille respondit: ' Umbras
company down. ' To he He answered: ' shadows
montium vides quasi homines'. 9:37 Rursumque Gaal
mountains see as men '. 9:37 again Gaal
ait: ' Ecce populus de Umbilico terrae descendit,
he said: ' Look people of navel earth down
et unus cuneus venit per viam Quercus Augurum'.
and one company he came by way oak Meonenim.
9:38 Cui dixit Zebul: ' Ubi est nunc os tuum,
9:38 To said ait: ' Where is now mouth your
quo loquebaris: 'Quis est Abimelech, ut serviamus
which you said: 'Who is Abimelech as serve
ei?'. Nonne iste est populus, quem despiciebas?
for him. ' Did this is people; which despise?
Egredere et pugna contra eum'. 9:39 Abiit ergo
Go and battle against for him. ' 9:39 He went So
Gaal, spectante Sichimorum populo, et pugnavit
Gaal looking Shechem people and He fought
contra Abimelech. 9:40 Qui persecutus est eum
against Abimelech. 9:40 He pursued is it

fugientem, cecideruntque ex parte eius plurimi usque
flight, fell from part his many up
 ad portam civitatis. 9:41 Et Abimelech sedit in
to gate city. 9:41 The Abimelech sat in
 Aruma; Zebul autem Gaal et fratres eius expulit de
Arumah Z'vul Now Gaal and brothers his expelled of
 urbe nec in ea passus est commorari. 9:42
city or in it He suffered is time. 9:42
 Sequenti ergo die egressus est populus in campum.
The following So day out is people in campus.
 Quod cum nuntiatum esset Abimelech, 9:43 tulit
The with news was Abimelech 9:43 took
 exercitum suum et divisit in tres turmas tendens
army his and divided in three companies tending
 insidias in agris. Vidensque quod egrederetur populus
ambush in fields. seeing that out people
 de civitate, surrexit et percussit eos. 9:44 Irruensque
of city rose and shot them. 9:44 falling
 cum cuneo suo obsedit ingressum portae civitatis;
with company his beseiged entry The gates city;
 duae autem turmae palantes per campum adversarios
two Now companies straggling by campus opponents
 percusserunt. 9:45 Porro Abimelech omni illo die
struck. 9:45 the Abimelech all that day
 oppugnabat urbem, quam cepit, interfectis
assaulted city, than captured, killing
 habitatoribus eius ipsaque destructa, ita ut sal in ea
inhabitants his The very destroyed so as salt in it
 dispergeret. 9:46 Quod cum audissent, qui habitabant
disperse. 9:46 The with heard, that living
 in turre Sichimorum, ingressi sunt cryptam fani
in tower Shechem entered are cellar S.
 Elberith (id est dei Foederis). 9:47 Abimelech quoque
Elberith (ie is God Covenant). 9:47 Abimelech also
 audiens omnes viros turris Sichimorum pariter
hearing all men tower Shechem together
 conglobatos, 9:48 ascendit in montem Selmon cum
together, 9:48 up in mount Selmon with
 omni populo suo et, arrepta securi, praecidit arboris
all people his and, taking ax cut tree
 ramum impositumque ferens umero dixit ad socios:
branch laying bearing off said to shareholders:

‘ Quod me viditis facere, cito facite’. 9:49 Igitur
‘ The I haste do quickly Do it. ‘ 9:49 Now
certatim ramos de arboribus praecedentes sequebantur
compete branches of trees cut followed
ducem, quos circumdantes cryptae succenderunt;
Duke, which surrounding crypts set;
atque ita factum est, ut fumo et igne omnes
and so it is as smoke and fire all
homines necarentur, circiter mille viri pariter ac
men killed, about thousand men together and
mulieres, habitatores turris Sichem. 9:50 Abimelech
women inhabitants tower Shechem. 9:50 Abimelech
autem inde proficiscens venit ad oppidum Thebes,
Now from prospering he came to town Thebes,
quod obsidebat et cepit. 9:51 Erat autem turris
that besieging and captured. 9:51 It was Now tower
fortis in media civitate, ad quam confugerant viri
strong in media city to than fled men
simul ac mulieres et omnes cives civitatis, clausa
together and women and all citizens city closed
firmissime ianua, et super turris tectum stantes per
sturdily door and over tower roof standing by
propugnacula. 9:52 Accedensque Abimelech iuxta
battlements. 9:52 Comming Abimelech according to
turrim pugnabat fortiter et appropinquans ostio
tower fighting strongly and closing in door
ignem supponere nitebatur. 9:53 Et ecce una mulier
fire stand he tried. 9:53 The See one woman
superiorem molam desuper iaciens illisit capiti
higher mill top casting dashed head
Abimelech et confregit cerebrum eius. 9:54 Qui
Abimelech and brake brain her. 9:54 He
vocavit cito armigerum suum et ait ad eum: ‘
he called quickly esquire his and said to him: ‘
Evagina gladium tuum et percute me, ne forte
Draw sword your and strike I do not perhaps
dicatur quod a femina interfectus sim’. Qui
said that from woman killed I am. ‘ He
transfodit eum. 9:55 Illoque mortuo, omnes viri
stabbed him. 9:55 ¶ dead, all men
Israel hoc videntes reversi sunt in sedes suas. 9:56
Israel this seeing returned are in seat their own. 9:56

Et reddidit Deus malum, quod fecerat Abimelech
The rendered God evil that had Abimelech
contra patrem suum, interfecit septuaginta fratribus
against father his killing seventy brothers
suis. 9:57 Sichimitis quoque, quod operati erant,
their own. 9:57 Schemites also, that operated were
retributum est, et venit super eos maledictio
back is and he came over them the curse
Ioatham filii Ierobbaal. 10:1 Post Abimelech
Jotham children Jerubbesheth. 10: 1 Post Abimelech
surrexit dux ad salvandum Israel Thola filius Phua
rose leader to save Israel Tola son Phua
filii Dodo, vir de Issachar, qui habitavit in Samir
children Dodo, man of Issachar that The in Shamir
montis Ephraim. 10:2 Et iudicavit Israel viginti et
mount Ephraim. 10: 2 The judged Israel twenty and
tribus annis mortuusque ac sepultus est in Samir.
three years died and buried is in Shamir.
10:3 Huic successit Iair Galaadites, qui iudicavit
10: 3 this succeeded Jair Gilead that judged
Israel per viginti et duos annos 10:4 habens triginta
Israel by twenty and two years 10: 4 a thirty
filios sedentes super triginta pullos asinarum, et
children sitting over thirty young donkeys and
ipsis erant triginta civitates, quae appellatae sunt
the were thirty cities which called are
Havoth Iair (id est villae Iair) usque in praesentem
Encampments Jair (ie is Villas Jair) up in this
diem, in terra Galaad. 10:5 Mortuusque est Iair ac
day in land Gilead. 10: 5 died is Jair and
sepultus in Camon. 10:6 Filii autem Israel peccatis
buried in Camon. 10: 6 children Now Israel sins
veteribus iungentes nova fecerunt malum in conspectu
old adding new they evil in before
Domini et servierunt Baalim et Astharoth et diis
of and served Baal and Astarte and other
Syriae ac Sidonis et Moab et filiorum Ammon et
Syria and Sidon and Moab and children Ammon and
Philisthim; dimiseruntque Dominum et non colebant
Philistines; So the Lord and not worshiped
eum. 10:7 Contra quos iratus tradidit eos in manu
him. 10: 7 against which angry delivered them in hand

Philisthim et filiorum Ammon. 10:8 Afflictique sunt
the Philistines and children Ammon. 10: 8 enfeebled are
et vehementer oppressi per annos decem et octo
and very oppressed by years ten and eight
omnes filii Israel, qui habitabant trans Iordanem in
all children Israel that living beyond Jordan in
terra Amorraei in Galaad; 10:9 in tantum ut filii
land Amorites in Gilead; 10: 9 in only as children
Ammon Iordanem transirent ad pugnandum etiam
Ammon Jordan pass over to fight also
contra Iudam et Benjamin et domum Ephraim;
against Judah and Benjamin and home Ephraim;
afflictusque est Israel nimis. 10:10 Et clamantes filii
distressed is Israel too. 10:10 The crying children
Israel ad Dominum dixerunt: ‘ Peccavimus tibi, quia
Israel to Lord they said: ‘ We you because
dereliquimus Deum nostrum et servivimus Baalim’.
forsaken God our and served Baal. ‘
10:11 Quibus locutus est Dominus: ‘ Numquid non
10:11 these said is Lord: ‘ Do not
Aegyptii et Amorraei filiique Ammon et Philisthim,
Egyptians and Amorites children Ammon and Philistines,
10:12 Sidonii quoque et Amalec et Madian
10:12 Sidon also and Amalek and Midian
oppresserunt vos, et clamastis ad me, et erui vos
enslaving you and cried to I and I saved you
de manu eorum? 10:13 Et tamen reliquistis me et
of hand them? 10:13 The yet left I and
coluistis deos alienos; idcirco non addam ut ultra vos
served gods strange; therefore not more as more you
liberem. 10:14 Ite et invoke deos, quos elegistis:
free. 10:14 Go and Call on gods, which chosen:
ipsi vos liberent in tempore angustiae!’. 10:15
they you save in time tribulation. ‘ 10:15
Dixeruntque filii Israel ad Dominum: ‘Peccavimus;
said children Israel to Lord: ‘We have sinned;
redde tu nobis, quidquid tibi placet, tantum nunc
pay you us whatever you please only now
libera nos’. 10:16 **Quae dicentes omnia de finibus**
free us’. 10:16 What saying all of ends
suis alienorum deorum idola proiecerunt et
their other gods idols threw and

servierunt Domino, qui doluit super miseriis Israel.
served Lord, that grieved over miseries Israel.

10:17 Itaque filii Ammon convocati in Galaad
10:17 So children Ammon convoked in Gilead
fixere tentoria; contra quos congregati filii Israel in
Elim tents; against which gathered children Israel in
Maspha castrametati sunt. 10:18 Dixeruntque
Mizpah encamped They are. 10:18 said

populus, principes Galaad, singuli ad proximos suos:
people; leaders Gilead each to neighbors his
‘ Qui primus contra filios Ammon coeperit dimicare,
‘ He first against children Ammon begin fight
erit dux omnium habitatorum Galaad’. 11:1 Fuit
will be leader all inhabitants Gilead. ‘ 11: 1 There was

Iephte Galaadites vir fortissimus, filius meretricis
Jephthah Gilead man champion, son whore
mulieris, quem genuit Galaad. 11:2 Habuit autem
woman, which birth Gilead. 11: 2 He had Now

Galaad uxorem, de qua suscepit filios, qui, postquam
Gilead his wife, of which received children, that, after
creverant, eiecerunt Iephte dicentes: ‘ Heres in domo
they grew up, cast Jephthah saying: ‘ heir in house

patris nostri esse non poteris, quia de altera matre
father our be not you can, because of other mother
generatus es’. 11:3 Quos ille fugiens atque
generated You are. ‘ 11: 3 These he fleeing and

devitans habitavit in terra Tob; congregatique sunt
avoid The in land Tob; congregation are

ad eum viri inopes et exierunt cum eo. 11:4 In
to it men poor and They went out with the fact. 11: 4 in

illis diebus pugnabant filii Ammon contra Israel.
they days fighting children Ammon against Israel.

11:5 Quibus acriter instantibus, perrexerunt maiores
11: 5 these sharply pressure, continued greater

natu de Galaad, ut tollerent in auxilium sui Iephte
birth of Gilead as take in help s Jephthah

de terra Tob. 11:6 Dixeruntque ad eum: ‘ Veni et
of land Tob. 11: 6 said to him: ‘ I came and

esto princeps noster, et pugnemus contra filios
be leader our and fight against children

Ammon’. 11:7 Quibus ille respondit: ‘ Nonne vos
Ammon. ‘ 11: 7 these he He answered: ‘ Did you

estis, qui odistis me et eiecistis de domo patris mei?
you that hate I and You drive of house father Me?
Et nunc venistis ad me necessitate compulsi'. 11:8
The now come to I necessary under the pressure. ' 11: 8
Dixeruntque principes Galaad ad Iephte: ' Ob hanc
said leaders Gilead to Jephthah ' Due to this
igitur causam nunc ad te venimus, ut proficiscaris
So cause now to you we have as go
nobiscum et pugnes contra filios Ammon sisque dux
with and Distress against children Ammon head leader
omnium, qui habitant in Galaad'. 11:9 Iephte quoque
all that residents in Gilead. ' 11: 9 Jephthah also
dixit eis: ' Si revocatis me, ut pugnem pro vobis
said them: ' If recalled I as fight for you
contra filios Ammon, tradideritque eos Dominus in
against children Ammon gives them Lord in
manus meas, ego ero princeps vester'. 11:10 Qui
hand I I I leader your '. 11:10 He
responderunt ei: ' Dominus, qui haec audit, ipse
answered to: ' Lord, that this hears he
mediator ac testis est quod secundum verbum tuum
mediator and witness is that according to word your
faciemus'. 11:11 Abiit itaque Iephte cum principibus
we will do. ' 11:11 He went So Jephthah with chief
Galaad, fecitque eum omnis populus principem sui.
Gilead He did it all people prince 's.
Locutusque est Iephte omnes sermones suos coram
said is Jephthah all words their before
Domino in Maspha. 11:12 Et misit Iephte nuntios ad
Lord in Mizpah. 11:12 The sent Jephthah news to
regem filiorum Ammon, qui ex persona sua dicerent:
king children Ammon that from person his said:
' Quid mihi et tibi est, quia venisti contra me, ut
' What I and you is because come against I as
invaderes terram meam?'. 11:13 Quibus ille respondit:
fight land mine. ' 11:13 these he He answered:
' Quia tulit Israel terram meam, quando ascendit de
' for took Israel land I when up of
Aegypto, a finibus Arnon usque Iaboc atque
Egypt from ends Arnon up Jaboc and

Iordanem; nunc igitur cum pace redde mihi eam'.

Jordan; now So with peace pay I it '.

11:14 Rursumque Iephte nuntios misit et imperavit

11:14 again Jephthah news sent and ordered

eis, ut dicerent regi Ammon: 11:15 ' Haec dicit

them, as said king Ammon; 11:15 ' This says

Iephte: Non tulit Israel terram Moab nec terram

Jephthah no took Israel land Moab or land

filiorum Ammon. 11:16 Sed, quando de Aegypto

children Ammon. 11:16 but, when of Egypt

conscenderunt, ambulavit Israel per solitudinem usque

up He walked Israel by waste up

ad mare Rubrum et venit in Cades; 11:17 misitque

to sea Red and he came in Cades; 11:17 sent

nuntios ad regem Edom dicens: 'Dimitte, ut transeam

news to king Edom saying: 'Let him go, as pass

per terram tuam'. Qui noluit acquiescere precibus

by land case '. He He would not agree request

eius. Misit quoque et ad regem Moab, qui et ipse

her. sent also and to king Moab that and he

transitum praebeere contempsit. Mansit itaque Israel

switch provide he despised. He spent So Israel

in Cades 11:18 et pertransiens desertum circuivit ex

in Kadesh 11:18 and Passing through desert round: from

latere terram Edom et terram Moab venitque contra

side land Edom and land Moab So against

orientalem plagam terrae Moab et castrametatus est

east side earth Moab and camping is

trans Arnon nec voluit intrare terminos Moab;

beyond Arnon or He wanted enter border Moab;

Arnon quippe confinium est terrae Moab. 11:19 Misit

Arnon for border is earth Moab. 11:19 sent

itaque Israel nuntios ad Sehon regem Amorraeorum,

So Israel news to Sehon king Amorites

regem Hesebon, et dixit ei: 'Dimitte, ut transeam

king Heshbon and said to: 'Let him go, as pass

per terram tuam usque ad locum meum'. 11:20 Qui

by land your up to place My '. 11:20 He

et ipse Israel verbis diffidens non dimisit eum

and he Israel words diffident not released it

transire per terminos suos, sed, omni populo suo
pass by border his but, all people his
congregato, egressus est contra eum in Iasa et
Assemble out is against it in Jasa and
fortiter resistebat. 11:21 Tradiditque eum Dominus in
strongly opposition. 11:21 Over it Lord in
manu Israel cum omni exercitu suo, qui percussit
hand Israel with all army his that shot
eum et possedit omnem terram Amorraei habitatoris
it and possessed all land Amorites inhabitants
regionis illius, 11:22 universos fines eius de Arnon
region of 11:22 all ends his of Arnon
usque Iaboc et de solitudine usque ad Iordanem.
up Jaboc and of wilderness up to Jordan.
11:23 Dominus ergo, Deus Israel, subvertit
11:23 Lord therefore, God Israel overturns
Amorraeum coram populo suo Israel; et tu nunc
Amorites before people his Israel; and you now
vis possidere terram eius? 11:24 Nonne ea, quae tibi
force possess land his? 11:24 Did it which you
Chamos deus tuus in possessionem dat, tibi iure
Chemosh god your in possession gives you right
debentur? Quae autem Dominus Deus noster victor
due? What Now Lord God our winner
obtinuit, in nostram cedunt possessionem. 11:25 Num
obtained, in our yield possession. 11:25 Do
quid melior es Balac filio Sephor rege Moab?
what better you Balak son Sephor king Moab?
Numquid iurgatus est contra Israel et pugnavit
Do quarreled is against Israel and He fought
contra eum? 11:26 Quando habitabat in Hesebon et
against him? 11:26 when living in Cheshbon and
viculis eius et in Aroer et villis illius et in cunctis
villages his and in Aro'er and villages of and in all
civitatibus iuxta Arnon per trecentos annos, quare
cities according to Arnon by three years why
tanto tempore nihil super hac repetitione tentastis?
more time nothing over this repetition you tempted?
11:27 Igitur non ego pecco in te, sed tu contra me
11:27 Now not I wrong in you but you against I

male agis indicens mihi bella non iusta. Iudicet
ill you do signaling I wars not just. judge
Dominus arbiter huius diei inter filios Israel et
Lord referee this day between children Israel and
inter filios Ammon'. 11:28 Noluitque acquiescere rex
between children Ammon. ' 11:28 But agree king
filiorum Ammon verbis Iephte, quae per nuntios
children Ammon words Jephthah which by news
mandaverat. 11:29 Factus est ergo super Iephte
charged. 11:29 made is So over Jephthah
spiritus Domini, et pertransiens Galaad et Manasse
spirit Lord, and Passing through Gilead and Manasseh
venit in Maspha Galaad et inde ad filios Ammon.
he came in Mizpah Gilead and from to children Ammon.
11:30 Votum autem vovit Domino dicens: ' Si
11:30 vow Now vowed Lord saying: ' If
tradideris filios Ammon in manus meas, 11:31
deliver children Ammon in hand I 11:31
quicumque primus fuerit egressus de foribus domus
who first be out of doors house
meae mihiq̄ue occurrerit revertenti cum pace a
I me meet back with peace from
filiis Ammon, eum holocaustum offeram Domino'.
children Ammon it holocaust offer The Lord. ' 11:32
Transivitque Iephte ad filios Ammon, ut
He passed Jephthah to children Ammon as
pugnaret contra eos; quos tradidit Dominus in manus
fight against them; which delivered Lord in hand
eius. 11:33 Percussitque eos ab Aroer usque dum
her. 11:33 He struck them from Aro'er up while
venias in Mennith viginti civitates et usque ad
bid in Mennith twenty cities and up to
Abelcharmim plaga magna nimis; humiliatique sunt
Abel stroke great too; subdued are
fili Ammon a filiis Israel. 11:34 Revertenti
children Ammon from children Israel. 11:34 back
autem Iephte in Maspha domum suam occurrit
Now Jephthah in Mizpah home his met
unigenita filia cum tympanis et choris: non enim
only daughter with drums and dances; not For

habebat alios liberos. 11:35 Qua visa, scidit
had others free. 11:35 Where visa, rent
vestimenta sua et ait: ‘ Heu, filia mi, incurvans
clothes his and he said: ‘ Ah! daughter my down
incurvastis me! Et tu es in eis, qui me perturbant!
bow Me! The you you in them, that I disturb!
Aperui enim os meum ad Dominum et aliud
I opened For mouth my to Lord and other
facere non potero’. 11:36 Cui illa respondit: ‘ Pater
do not I can ‘. 11:36 To that He answered: ‘ Father
mi, si aperuisti os tuum ad Dominum, fac mihi,
my if open mouth your to Lord, Make I
quodcumque pollicitus es, concessa tibi a Domino
whatever He promised you granted you from Lord
ultione atque victoria de hostibus tuis filiis Ammon’.
revenge and victory of enemies your children Ammon. ‘
11:37 Dixitque ad patrem: ‘ Hoc solum mihi praesta,
11:37 said to father: ‘ This only I grant
quod deprecor: Dimitte me, ut duobus mensibus
that I desire: Release I as two months
circumeam montes et plangam virginitatem meam
about mountains and I lament virginity I
cum sodalibus meis’. 11:38 Cui ille respondit: ‘
with members mine. ‘ 11:38 To he He answered: ‘
Vade!’. **Et dimisit eam duobus mensibus. Cumque**
Go. ‘ The released it two months. when
abisset cum sodalibus suis, flebat virginitatem suam
retirement with members their wept virginity his
in montibus. 11:39 Expletisque duobus mensibus,
in mountains. 11:39 At the end of two months
reversa est ad patrem suum; et fecit ei, sicut
back is to father his own; and he to as
voverat, quae non cognoverat virum. Exinde mos
vowed, which not known husband. It will
increbuit in Israel, et consuetudo servata est, 11:40
fashion in Israel and custom reserved is 11:40
ut post anni circulum conveniant in unum filiae
as after years circle agree in one daughters
Israel et plangent filiam Iephte Galaaditae diebus
Israel and bewail daughter Jephthah Gilead days
quattuor. 12:1 Ecce autem convocatus vir Ephraim
four. 12: 1 Look Now assembly man Ephraim

transiit contra aquilonem, et dixerunt ad Iephte: ‘
past against north and said to Jephthah ‘
Quare vadens ad pugnam contra filios Ammon
Why go to fight against children Ammon
vocare nos noluisti, ut pergeremus tecum? Igitur
call we you would not, as go with you? Now
incendemus domum tuam super te’. 12:2 **Quibus ille**
burn home your over you ’. 12: 2 these he
respondit: ‘ **Disceptatio erat mihi et populo meo**
He answered: ‘ The dispute was I and people I
contra filios Ammon vehemens, vocavique vos, ut
against children Ammon intense, I called you as
mihi praeberetis auxilium, et facere noluistis. 12:3
I offer help and do you would not. 12: 3
Quod cernens posui in manibus meis animam meam
The When the I put in hands I life I
transivique ad filios Ammon, et tradidit eos
I crossed to children Ammon and delivered them
Dominus in manus meas. Quid commerui, ut hodie
Lord in hand mine. What advance as today
adversum me consurgatis in proelium?’. 12:4 **Vocatis**
against I rise in the war. ‘ 12: 4 calling
itaque ad se cunctis viris Galaad, pugnabat contra
So to he all men Gilead fighting against
Ephraim. Percusseruntque viri Galaad Ephraim, quia
Ephraim. They made men Gilead Ephraim because
dixerat: ‘ **Fugitivi de Ephraim estis; Galaad habitat**
He had said: ‘ fugitive of Ephraim you are; Gilead home
in medio Ephraim et Manasse’. 12:5
in the Ephraim and Manasseh. ‘ 12: 5
Occupaveruntque Galaaditae vada Iordanis, per quae
And the Gilead ford Jordan, by which
Ephraim reversurus erat. Cumque venisset ad ea de
Ephraim return It was. when come to it of
Ephraim numero fugiens atque dixisset: ‘ **Obsecro,**
Ephraim number fleeing and He had said: ‘ Oh,
ut me transire permittatis ‘, dicebant ei Galaaditae:
as I pass permit ‘ said it Gilead:
‘ Numquid Ephrathaeus es?’. **Quo dicente:** ‘ **Non**
‘ Do Ephraimite are you? ’. Where speaker: ‘ no

sum ‘, 12:6 interrogabant eum: ‘ Dic ergo:
I ‘ 12: 6 asked him: ‘ Tell therefore:
Scibboleth ‘ (quod interpretatur Spica). Qui
Shibboleth ‘ (as means An ear). He
respondebat: ‘ Sibboleth ‘, illud recte exprimere non
answer: ‘ Sibboleth ‘ it right express not
valens. Statimque apprehensum iugulabant in ipso
nutritious. immediately apprehended killed in it
Iordanis transitu. Et ceciderunt in illo tempore de
Jordan crossing. The fell in that time of
Ephraim quadraginta duo milia. 12:7 Iudicavitque
Ephraim forty two thousand. 12: 7 judge
Iephte Galaadites Israel sex annis et mortuus est ac
Jephthah Gilead Israel six years and dead is and
sepultus in civitate sua in Galaad. 12:8 Post hunc
buried in city his in Gilead. 12: 8 Post this
iudicavit Israel Abesan de Bethlehem. 12:9 Qui
judged Israel Abesan of Bethlehem. 12: 9 He
habuit triginta filios et totidem filias emittens
he had thirty children and many daughters Sending
foras maritis dedit; et eiusdem numeri filii suis
out husbands he gave; and of numbers children their
accepit uxores forinsecus. Qui septem annis iudicavit
he received wives the outside. He seven years judged
Israel; 12:10 mortuusque est ac sepultus in
Israel; 12:10 died is and buried in
Bethlehem. 12:11 Cui successit Ahialon Zabulonites et
Bethlehem. 12:11 To succeeded Ayalon Zabulonite and
iudicavit Israel decem annis; 12:12 mortuusque est
judged Israel ten years; 12:12 died is
ac sepultus in Ahialon terrae Zabulon. 12:13 Post
and buried in Ayalon earth Zebulon. 12:13 Post
hunc iudicavit Israel Abdon filius Illel Pharathonites.
this judged Israel Abdon son Hillel Pharathonite.
12:14 Qui habuit quadraginta filios et triginta ex
12:14 He he had forty children and thirty from
eis nepotes ascendentes super septuaginta pullos
them homestead ascending over seventy young
asinarum. Et iudicavit Israel octo annis; 12:15
donkeys. The judged Israel eight years; 12:15

mortuusque est ac sepultus in Pharathon terrae
died is and buried in Pirathon earth
Ephraim in monte Amalecite. 13:1 Rursumque filii
Ephraim in mount An. 13: 1 again children
Israel fecerunt malum in conspectu Domini, qui
Israel they evil in before Lord, that
tradidit eos in manus Philisthinorum quadraginta
delivered them in hand Philistines forty
annis. 13:2 Erat autem vir quidam de Saraa et de
years. 13: 2 It was Now man some of Zorah and of
stirpe Dan nomine Manue habens uxorem sterilem.
stock Dan name Manoah a wife barren.
13:3 Cui apparuit angelus Domini et dixit ad eam:
13: 3 To He appeared angel of and said to it
‘ Ecce sterilis es et absque liberis, sed concipies et
‘ Look barren you and without children, but conceive and
paries filium. 13:4 Cave ergo, ne vinum bibas ac
wall son. 13: 4 Beware therefore, do not wine drink and
siceram nec immundum quidquam comedas, 13:5
strong or unclean or eat 13: 5
quia ecce concipies et paries filium, cuius non
because See conceive and wall a son, the not
tanget caput novacula: erit enim puer nazaraeus Dei
touch head razor: will be For boy Nazarite God
ex matris utero et ipse incipiet liberare Israel de
from mother child and he begin free Israel of
manu Philisthinorum’. 13:6 Quae cum venisset ad
hand The Philistines. ‘ 13: 6 What with come to
maritum, dixit ei: ‘ Vir Dei venit ad me habens
husband; said to: ‘ A God he came to I a
aspectum sicut angelus Domini, terribilis nimis. Non
appearance as angel Lord, awesome too. no
interrogavi eum, unde esset, nec ipse nomen suum
I asked him, whence was or he name his
mihi indicavit. 13:7 Et dixit mihi: ‘Ecce concipies et
I she explained. 13: 7 The said me: ‘Behold conceive and
paries filium; cave, ne vinum bibas et siceram
wall a son; Take care, do not wine drink and strong
et ne aliquo vescaris immundo: erit enim puer
and do not some eat unclean will be For boy
nazaraeus Dei ex utero matris usque ad diem
Nazarite God from child mother up to day

mortis suae". 13:8 Oravit itaque Manue Dominum
death His'. 13: 8 He pleaded So Manoah Lord
et ait: ' Obsecro, Domine, ut vir Dei, quem
and he said: ' Oh, Sir, as man God, which
misisti, veniat iterum et doceat nos, quid debeamus
sent come again and teach we what we
facere de puero, qui nasciturus est'. 13:9
do of boy that born? He is. ' 13: 9
Exaudivitque Deus precantem Manue, et venit
heard God prayer Manoah and he came
 rursum angelus Dei ad mulierem sedentem in agro.
again angel God to woman sitting in field.
Manue autem maritus eius non erat cum ea. 13:10
Manoah Now The husband his not was with them. 13:10
Festinavit ergo et cucurrit ad virum suum
haste So and ran to man his
nuntiavitque ei dicens: ' Ecce apparuit mihi vir, qui
reported it saying: ' Look He appeared I man that
illo die venerat ad me'. 13:11 Qui surrexit et
that day come to Me. ' 13:11 He rose and
secutus est uxorem suam veniensque ad virum dixit
followed by is wife his coming to man said
ei: ' Tu es, qui locutus es mulieri?'. Et ille
to: ' You you that said you woman? '. The he
respondit: ' Ego sum'. 13:12 Cui Manue: ' Quando,
He answered: ' I I am. ' 13:12 To Manoah ' when,
inquit, sermo tuus fuerit expletus, quid circa puerum
he says, report your be pass what about boy
observare et facere debemus?'. 13:13 Dixitque
watch and do should we? ' 13:13 said
angelus Domini ad Manue: ' Ab omnibus, quae
angel of to Manoah ' from all which
locutus sum uxori tuae, abstineat se; 13:14 et,
said I wife your refrain themselves; 13:14 and,
quidquid ex vinea nascitur, non comedat, vinum
whatever from The vineyard born not eat wine
et siceram non bibat, nullo vescatur immundo et,
and strong not drink, no cheese unclean and,
quod ei praecepi, custodiat'. 13:15 Dixitque Manue
that it I commanded, keep ' 13:15 said Manoah
ad angelum Domini: ' Obsecro, ut retineamus te et
to angel Lord: ' Oh, as fast you and

faciamus tibi haedum de capris'. 13:16 Cui respondit
do you kid of the goats. ' 13:16 To answered
angelus Domini: ' Si me retines, non comedam panes
angel Lord: ' If I hold back; not I eat bread
tuos; sin autem vis holocaustum facere, offer illud
your; if Now force holocaust do offer it
Domino'. Et nesciebat Manue quod angelus Domini
The Lord. ' The He did not know Manoah that angel of
esset. 13:17 Dixitque ad eum: ' Quod est tibi
would. 13:17 said to him: ' The is you
nomen, ut, si sermo tuus fuerit expletus, honoremus
name, that, if report your be pass honor
te?'. 13:18 Cui ille respondit: ' Cur quaeris nomen
You? ' 13:18 To he He answered: ' why shutters name
meum, quod est mirabile?'. 13:19 Tulit itaque Manue
my that is wonderful? ' 13:19 took So Manoah
haedum de capris et oblationem similae et posuit
kid of goats and offering flour and set
super petram offerens Domino, qui facit mirabilia;
over rock offering Lord, that does wonders;
ipse autem et uxor eius intuebantur. 13:20 Cumque
he Now and wife his looked on. 13:20 when
ascenderet flamma de altari in caelum, angelus
up flame of altar in heaven angel
Domini in flamma pariter ascendit. Quod cum
of in flame together up. The with
vidisset Manue et uxor eius, proni ceciderunt in
saw Manoah and wife his flat fell in
terram; 13:21 et ultra non eis apparuit angelus
land; 13:21 and more not them He appeared angel
Domini. Statimque intellexit Manue angelum esse
Lord. immediately understood Manoah angel be
Domini 13:22 et dixit ad uxorem suam: ' Morte
of 13:22 and said to wife his ' Dying
moriemur, quia vidimus Deum'. 13:23 Cui respondit
Buy because we have God. ' 13:23 To answered
mulier: ' Si Dominus nos vellet occidere, de manibus
woman: ' If Lord we would kill, of hands
nostris holocaustum et oblationem non suscepisset
our holocaust and offering not He received a

nec ostendisset nobis haec omnia neque talia dixisset’.
or showed us this all or such he said.

13:24 Peperit itaque filium et vocavit nomen eius

13:24 bore So son and he called name his

Samson. Crevitque puer, et benedixit ei Dominus.

Samson. He grew boy, and blessed it Lord.

13:25 Coepitque spiritus Domini impellere eum in

13:25 She began spirit of impel it in

Castris Dan inter Saraa et Esthaol. 14:1 Descendit

camp Dan between Zorah and Esthaol. 14: 1 down

igitur Samson in Thamna vidensque ibi mulierem de

So Samson in Timna when there woman of

filiabus Philisthim 14:2 ascendit et nuntiavit patri

daughters the Philistines 14: 2 up and reported father

suo et matri dicens: ‘ Vidi mulierem in Thamna

his and his mother; saying: ‘ I saw woman in Timna

de filiabus Philisthinorum, quam quaeso ut mihi

of daughters Philistines than I ask as I

accipiat uxorem’. 14:3 Cui dixerunt pater et mater

take wife. ‘ 14: 3 To said father and mother

sua: ‘ Numquid non est mulier in filiabus fratrum

his ‘ Do not is woman in daughters brothers

tuorum et in omni populo meo, quia vis accipere

your and in all people I because force take

uxorem de Philisthim, qui incircumcisi sunt?’.

wife of Philistines, that uncircumcised are they? ‘.

Dixitque Samson ad patrem suum: ‘ Hanc mihi

said Samson to father his ‘ this I

accipe, quia placuit oculis meis’. 14:4 Parentes

take, because It was decided eyes mine. ‘ 14: 4 parents

autem eius nesciebant quod res a Domino

Now his They did not know that business from Lord

fieret, et quaereret occasionem contra Philisthim.

would, and he asked opportunity against Philistines.

Eo enim tempore Philisthim dominabantur Israeli.

Travel For time the Philistines lorded Israel.

14:5 Descendit itaque Samson cum patre suo et

14: 5 down So Samson with father his and

matre in Thamna. Cumque venissent ad vineas

mother in Timna. when come to vineyards

oppidi, apparuit catulus leonis rugiens et occurrit

town He appeared young lion roaring and met

ei. 14:6 Irruit autem spiritus Domini in Samson,
to him. 14: 6 Iratusque Now spirit of in Samson
et dilaceravit leonem, quasi haedum in frusta
and rent lion as kid in pieces
concerperet, nihil omnino habens in manu; et hoc
concerperet, nothing at a in hand; and this
patri et matri noluit indicare. 14:7 Descenditque
father and his mother; He would not indicate. 14: 7 down
et locutus est mulieri, quae placuerat oculis eius.
and said is woman which pleased eyes her.
14:8 Et post aliquot dies revertens, ut acciperet eam,
14: 8 The after some day return; as take it
declinavit, ut videret cadaver leonis; et ecce examen
declined, as see corpse lion; and See examination
apum in corpore leonis erat ac favus mellis. 14:9
bees in body lion was and Pleasant honey. 14: 9
Quem, cum sumpsisset in manibus, comedebat in via;
Which, with up in hands, eating in road;
veniensque ad patrem suum et matrem dedit eis
coming to father his and mother given them
partem, qui et ipsi comederunt. Nec tamen eis
part, that and they ate. No yet them
voluit indicare quod mel de corpore leonis
He wanted indicate that honey of body lion
assumpserat. 14:10 Descendit itaque pater eius ad
taken. 14:10 down So father his to
mulierem, et fecit ibi Samson convivium; sic enim
woman and he there Samson feast; so For
iuvenes facere consueverant. 14:11 Cum ergo cives
young people do accustomed to. 14:11 with So citizens
loci illius vidissent eum, dederunt ei sodales triginta,
local of saw him, they it members thirty
qui essent cum eo. 14:12 Quibus locutus est
that they with the fact. 14:12 these said is
Samson: ‘ Proponam vobis problema, quod si
Samson: ‘ propose you problem, that if
solveritis mihi intra septem dies convivii, dabo vobis
loose I within seven day banquet, I you
triginta tunicas et totidem vestes mutatorias; 14:13
thirty jackets and many clothing changes; 14:13

sin autem non potueritis solvere, vos dabit mihi
if Now not you can pay, you give I
triginta tunicas et eiusdem numeri vestes mutatorias’.
thirty jackets and of numbers clothing changes ‘.
Qui responderunt ei: ‘ Propone problema, ut
He answered to: ‘ Propose problem, as
audiamus’. 14:14 **Dixitque eis: ‘ De comedente exivit**
hear it. ‘ 14:14 said them: ‘ The eater gone
cibus, et de forti est egressa dulcedo’. **Nec potuerunt**
food and of strong is came out Sweetness. ‘ No could
per tres dies propositionem solvere. 14:15 **Cumque**
by three day proposition loose. 14:15 when
adesset dies quartus, dixerunt ad uxorem Samson: ‘
present day fourth, said to wife Samson: ‘
Blandire viro tuo et suade ei, ut indicet tibi quid
coax man your and Worm to as tell you what
significet problema. Quod si facere nolueris,
means problem. The if do refuse,
incendemus et te et domum patris tui. An idcirco
burn and you and home father You. An therefore
nos vocastis ad nuptias, ut spoliaretis?’. 14:16 **Quae**
we impoverish to marriage, as violence? ‘. 14:16 What
fundebat apud Samson lacrimas et querebatur
spill in Samson tears and complained
dicens: ‘ Odisti me et non diligis; idcirco problema,
saying: ‘ You hate I and not love; therefore problem,
quod proposuisti filiis populi mei, non vis mihi
that program children people my not force I
exponere’. **At ille respondit: ‘ Patri meo et matri**
to explain. ‘ But he He answered: ‘ father I and his mother;
nolui dicere et tibi indicare potero?’. 14:17
I would not say and you indicate Can I? ‘. 14:17
Septem igitur diebus convivii flebat apud eum;
seven So days banquet wept in him;
tandemque die septimo, cum ei molesta esset,
at last day the seventh, with it painful was
exposuit. Quae statim indicavit civibus suis, 14:18
he explained. What immediately told citizens their 14:18
et illi dixerunt ei die septimo ante solis occubitum:
and they said it day seventh before sun the setting:

‘ Quid dulcius melle, et quid leone fortius?’. Qui
‘ What sweeter honey; and what lion stronger ‘. He
ait ad eos: ‘ Si non arassetis in vitula mea, non
said to them: ‘ If not plowed in heifer my not
invenissetis propositionem meam’. 14:19 **Irruit itaque**
found proposition My ‘. 14:19 Iratusque So
in eo spiritus Domini, descenditque Ascalonem et
in it spirit Lord, down Ashkelon and
percussit ibi triginta viros, quorum ablatas vestes
shot there thirty men the stolen clothing
dedit iis, qui problema solverant; iratusque nimis
given those that problem taxes; The anger too
ascendit in domum patris sui. 14:20 **Uxor autem eius**
up in home father 's. 14:20 wife Now his
accepit maritum unum de amicis eius, qui erat
he received husband one of friends his that was
pronubus. 15:1 **Post aliquantum autem temporis, cum**
used. 15: 1 Post some Now time with
dies triticeae messis instarent, venit Samson invisere
day wheat harvest press he came Samson visit
volens uxorem suam et attulit ei haedum de capris.
wishful wife his and brought it kid of goats.
Cumque ad eam vellet intrare, prohibuit eum pater
when to it would enter forbade it father
illius 15:2 **dicens: ‘ Putavi quod odisses eam et**
of 15: 2 saying: ‘ I thought that hated it it and
ideo tradidi illam amico tuo; sed habet sororem
therefore delivered it friend you; but has sister
iunior, quae pulchrior illa est; sit tibi pro ea
junior, which beautiful that it is; is you for it
uxor’. 15:3 **Dixitque eis Samson: ‘ Hac vice non**
wife. ‘ 15: 3 said them Samson: ‘ this time not
erit culpa in me contra Philisthaeos, cum faciam
will be fault in I against Philistines; with I do
eis mala’. 15:4 **Perrexitque et cepit trecentas vulpes**
them evil. ‘ 15: 4 She went and took three foxes
caudasque earum iunxit ad caudas sumensque faces
Turning their tail to tails took brands
ligavit singulas in medio binarum caudarum; 15:5
bound each in the two tails; 15: 5
facibusque igne succensis, dimisit vulpes in segetes
brands fire heated, released foxes in crops

Philisthinorum. Et comportatae iam fruges et adhuc
Philistines. The corn already crops and yet
stantes in stipula concrematae sunt in tantum, ut
standing in stubble burnt are in only; as
vineas quoque et oliveta flamma consumeret. 15:6
vineyards also and olives flame consumed. 15: 6
Dixeruntque Philisthim: ‘ Quis fecit hanc rem?’.
said Philistines; ‘ Who he this thing? ’.
Quibus dictum est: ‘ Samson gener Thamnathaei,
these said is: ‘ Samson law Timnite,
quia tulit uxorem eius et alteri tradidit, haec
because took wife his and other delivered, this
operatus est’. Ascenderuntque Philisthim et
He worked He is. ‘ Then the Philistines and
combusserunt tam mulierem quam patrem eius. 15:7
burned so woman than father her. 15: 7
Quibus ait Samson: ‘ Si talia facitis, utique ex
these said Samson: ‘ If such do Yes from
vobis expetam ultionem et tunc quiescam’. 15:8
you 're revenge and then I will be quiet. ‘ 15: 8
Percussitque eos ingenti plaga, suram ad femur. Et
He struck them great quarter leg to thigh. The
descendens habitavit in spelunca petrae Etam. 15:9
down The in cave rock Etam. 15: 9
Igitur ascendentes Philisthim in terra Iudae
Now ascending the Philistines in land Judah
castrametati sunt, et in Lehi (id est Maxilla) eorum
encamped are and in Lehi (ie is jawbone) their
est fusus exercitus. 15:10 Dixeruntque ad eos viri de
is shed army. 15:10 said to them men of
tribu Iudae: ‘ Cur ascendistis adversum nos?’.
tribe Judah: ‘ why up against us ‘. He
responderunt: ‘ Ut ligemus Samson venimus et
They answered: ‘ To bind Samson we and
reddamus ei, quae in nos operatus est’. 15:11
back to which in we He worked He is. ‘ 15:11
Descenderunt ergo tria milia virorum de Iuda ad
down So three thousand men of Judah to
specum petrae Etam dixeruntque ad Samson: ‘
cabine rock Etam said to Samson: ‘
Nescis quod Philisthim imperent nobis? Quare hoc
Do not know that the Philistines rule us? Why this

nobis facere voluisti?'. Quibus ille ait: ' Sicut
us do you wanted? ' these he he said: ' As
fecerunt mihi, feci eis'. 15:12 ' Ligare, inquit, te
they I I them. ' 15:12 ' bind they say, you
venimus et tradere in manus Philisthinorum'. '
we and deliver in hand The Philistines. '
Iurate, respondit, mihi quod non me occidatis'. 15:13
Swear He replied: I that not I kill ' 15:13
Dixerunt: ' Non te occidemus, sed vinctum
They said: ' no you kill but Binding
trademus'. Ligaveruntque eum duobus novis funibus
we will deliver. ' bound it two new ropes
et tulerunt de petra Etam. 15:14 Qui cum venisset
and took of rock Etam. 15:14 He with come
in Lehi, et Philisthim vociferantes occurrisserunt ei,
in Lehi, and the Philistines shouted meet to
irruit spiritus Domini in eum, et, sicut solent ad
fell spirit of in him, and, as usually to
odorem ignis lina consumi, ita vincula, quibus
odor fire lina destroyed so bonds which
brachia eius ligata erant, dissipata sunt et soluta.
forces his bound were dissipated are and to be solved.
15:15 Inventamque maxillam asini recentem arripiens
15:15 He found cheek ass fresh I took
percussit in ea mille viros 15:16 et ait: ' In
shot in it thousand men 15:16 and he said: ' in
maxilla asini acervum feci ex eis! In mandibula
Lehi ass Tel I from them! in jaw
asini percussi mille viros!'. 15:17 Cumque haec
ass I struck thousand men ' 15:17 when this
canens verba complexset, proiecit mandibulam de
gray words end; rejected jawbone of
manu et vocavit nomen loci illius Ramathlehi (quod
hand and he called name local of Ramathlehi (as
interpretatur Elevatio maxillae). 15:18 Sitiensque valde
means elevation maxilla). 15:18 Arid very
clamavit ad Dominum et ait: ' Tu dedisti in
cried to Lord and he said: ' You You in
manu servi tui salutem hanc maximam atque
hand officials your health this maximum and
victoriam; et en siti morior incidamque in manus
victory; and en drought die fall in hand

incircumcisorum'. 15:19 Aperuit itaque Deus fossam
uncircumcised. ' 15:19 opened So God ditch
in Lehi, et egressae sunt inde aquae; quibus haustis,
in Lehi, and out are from water; which drunk,
refocillavit spiritum et vires recepit. Idcirco
revived spirit and forces recovered. Therefore
appellatum est nomen fontis illius fons Invocantis,
Addressing is name En of source Calling;
qui est in Lehi usque in praesentem diem. 15:20
that is in Lehi up in this Day. 15:20
Iudicavitque Israel in diebus Philisthim viginti annis.
judge Israel in days the Philistines twenty years.
16:1 Abiit Samson in Gazam et vidit ibi
16: 1 He went Samson in Gaza and saw there
meretricem mulierem ingressusque est ad eam. 16:2
whore woman He went is to her. 16: 2
Cum nuntiatum esset Gazaeis intrasse urbem Samson,
with news was Gaza entered city Samson
circuierunt et insidiabantur ei in porta civitatis; tota
compass and intrigued it in gate city; all
autem nocte quieverunt praestolantes, ut, facto mane,
Now night lodged wait, that, in fact morning
exeuntem occiderent. 16:3 Dormivit autem Samson
issues kill. 16: 3 slept Now Samson
usque ad noctis medium et inde consurgens
up to night medium and from rising
apprehendit ambas portae fores cum postibus suis et
apprehends both The gates doors with posts their and
evellit eas cum sera, impositasque umeris portavit ad
plucks them with bar laying shoulders carried to
verticem montis, qui respicit Hebron. 16:4 Post haec
top mountain that regards Hebron. 16: 4 Post this
amavit mulierem, quae habitabat in valle Sorec et
He loved woman which living in valley Sorec and
vocabatur Dalila. 16:5 Veneruntque ad eam principes
Deborah Delilah. 16: 5 Returning to it leaders
Philisthinorum atque dixerunt: ' Decipe eum et discere
Philistines and they said: ' Trick it and learn
ab illo in quo tantam habeat fortitudinem, et
from that in which so have strength and
quomodo eum superare valeamus et vinctum
how it overcome enabled and Binding

humiliare; quod si feceris, dabimus tibi singuli mille
humble; that if you do We will give you each thousand
centum argenteos'. 16:6 Locuta est ergo Dalila ad
one hundred of silver. ' 16: 6 she said is So Delilah to
Samson: ' Dic mihi, obsecro, in quo sit tua maxima
Samson: ' Tell I Please in which is your The greatest
fortitudo, et quid sit, quo ligatus humilieris'. 16:7
strength, and what is which bound humiliate you. ' 16: 7
Cui respondit Samson: ' Si septem nerviceis funibus
To answered Samson: ' If seven green ropes
necdum siccis et adhuc humentibus ligatus fuero,
not yet dry and yet Lotus bound I
deficiam eroque ut ceteri homines'. 16:8
slide I will be as other men '. 16: 8
Attuleruntque ad eam satrapae Philisthinorum septem
brought to it governors Philistines seven
funes, ut dixerat; quibus vinxit eum, 16:9 latentibus
ropes as He had said; which bound him, 16: 9 secret
apud se insidiis in cubiculo. Clamavitque ad eum: '
in he plots in room. cried to him: '
Philisthim super te, Samson!'. Qui rupit vincula,
the Philistines over you Samson '. He broke bonds
quomodo si rumpat quis filum de stuppa tortum,
how if oy who thread of tow taper
cum odorem ignis acceperit; et non est cognitum in
with odor fire received; and not is information in
quo esset fortitudo eius. 16:10 Dixitque ad eum
which was strength her. 16:10 said to it
Dalila: ' Ecce illusisti mihi et falsum locutus es;
Delilah: ' Look mocked I and false said art;
saltem nunc indica mihi quo ligari debeas'. 16:11
at least now tell I which bound you owe. ' 16:11
Cui ille respondit: ' Si ligatus fuero novis funibus,
To he He answered: ' If bound I new ropes
qui numquam fuerunt in opere, infirmus ero et
that never were in work weak I and
aliorum hominum similis'. 16:12 Quibus rursum
other men like that. ' 16:12 these again
Dalila vinxit eum et clamavit: ' Philisthim super te,
Delilah bound it and he cried out: ' the Philistines over you
Samson! ', in cubiculo insidiis praeparatis. Qui ita
Samson! ' in bedroom plots preliminaries. He so

rupit vincula brachiorum quasi fila telarum. 16:13
broke bonds arms as threads webs. 16:13
Dixitque Dalila rursum ad eum: ‘ Usquequo decipis
said Delilah again to him: ‘ How long deceive
me et falsum loqueris? Ostende quo vinciri debeas’.
I and false do you speak? Show which im you owe. ‘
Cui respondit Samson: ‘ Si septem crines nexos
To answered Samson: ‘ If seven hair debtors
capitis mei cum licio plexueris et paxillo fixeris,
head my with web loom and pin ground,
deficiam eroque ut ceteri homines’. 16:14 Quae cum
slide I will be as other men ‘. 16:14 What with
dormire eum fecisset et septem crines nexos capitis
sleep it had and seven hair debtors head
eius cum licio plexisset et paxillo fixisset, dixit ad
his with web plexisset and pin hunt, said to
eum: ‘ Philisthim super te, Samson!’. **Qui consurgens**
him: ‘ the Philistines over you Samson ‘. He rising
de somno extraxit paxillum cum navicula et licio.
of sleep He drew paddle with boat and web.
16:15 Dixitque ad eum Dalila: ‘ Quomodo dicis quod
16:15 said to it Delilah: ‘ How say that
ames me, cum animus tuus non sit mecum? Per
I love you I with The mind your not is with me? by
tres vices mentitus es mihi et noluisti dicere in
three courses lied you I and you would not say in
quo sit tua maxima fortitudo’. 16:16 Cumque
which is your The greatest strength. ‘ 16:16 when
molesta ei esset et per multos dies iugiter eum
painful it was and by many day regularly it
urgeret, defecit anima eius et ad mortem usque
press failed soul his and to death up
lassata est. 16:17 Tunc aperiens ei totum cor suum
tired It is. 16:17 Then opening it all heart his
dixit ad eam: ‘ Novacula numquam ascendit super
said to it ‘ razor never up over
caput meum, quia nazaraeus consecratus Deo sum
head my because Nazarite consecrated God I
de utero matris meae; si rasum fuerit caput meum,
of child mother mine; if shaven be head my
recedet a me fortitudo mea, et deficiam eroque ut
depart from I strength my and slide I will be as

ceteri homines'. 16:18 Videns illa quod confessus ei
other men '. 16:18 seeing that that Delilah it
esset omnem animum suum, misit ad principes
was all mind his sent to leaders
Philisthinorum atque mandavit: ' Ascendite adhuc
Philistines and command: ' Scale yet
semel, quia nunc mihi aperuit totum cor suum'.
once, because now I opened all heart his own. '
Qui ascenderunt, assumpta pecunia, quam
He up, assumed money; than
promiserant. 16:19 At illa dormire eum fecit super
promised. 16:19 But that sleep it he over
genua sua vocavitque tonsorem et fecit radere
knees his she barber and he shave
septem crines eius et coepit humiliare eum; statim
seven hair his and began abase him; immediately
enim ab eo fortitudo discessit. 16:20 Dixitque: '
For from it strength departed. 16:20 He said: '
Philisthim super te, Samson!'. Qui de somno
the Philistines over you Samson '. He of sleep
consurgens dixit in animo suo: ' Egrediar, sicut ante
rising said in mind his ' go as before
feci, et me excutiam ', nesciens quod Dominus
I, and I shake ' I did not know that Lord
recessisset ab eo. 16:21 Quem cum apprehendissent
retired from the fact. 16:21 Whom with Seize
Philisthim, statim eruerunt oculos eius et duxerunt
Philistines, immediately out eyes his and led
Gazam vinctum duabus catenis aeneis et clausum in
Gaza Binding two chains brass and close in
carcere molere fecerunt. 16:22 Iamque capilli eius
prison grinding they did. 16:22 now hair his
renasci coeperant, postquam rasi sunt. 16:23
reborn begun after shaved They are. 16:23
Principes autem Philisthinorum convenerunt in unum,
Leaders Now Philistines assembled in one,
ut immolarent hostias magnificas Dagon deo suo et
as offer victims magnify Dagon God his and
epularentur dicentes: ' Tradidit deus noster in manus
festivities saying: ' delivered god our in hand
nostras inimicum nostrum Samson'. 16:24 Quem
our enemy our Samson '. 16:24 Whom

etiam populus videns laudabat deum suum eademque
also people seeing praised god his same
dicebat: ‘ Tradidit deus noster in manus nostras
he said: ‘ delivered god our in hand our
adversarium nostrum, qui vastavit terram nostram et
adversary our that campaign land our and
occidit plurimos nostrum’. 16:25 Cum enim iam
sets many of us. ‘ 16:25 with For already
hilariores essent, postulaverunt, ut vocaretur Samson
gayer they requirements as Call Samson
et ante eos luderet. Qui adductus de carcere ludebat
and before them sport. He induced of prison he played
ante eos; feceruntque eum stare inter duas
before them; They did it stand between two
columnas. 16:26 Qui dixit puero tenenti manum
columns. 16:26 He said boy tenant hand
suam: ‘ Dimitte me, ut tangam columnas, quibus
his ‘ Release I as I can feel columns which
imminet domus, et recliner super eas et paululum
looms house, and recliner over them and a little
requiescam’. 16:27 Domus autem plena erat virorum
I will rest. ‘ 16:27 Home Now full was men
ac mulierum; et erant ibi omnes principes
and women; and were there all leaders
Philisthinorum, ac de tecto circiter tria milia
Philistines and of roof about three thousand
utriusque sexus spectabant ludentem Samson. 16:28
both sex watching the show playing Samson. 16:28
At ille invocavit Dominum dicens: ‘ Domine Deus,
But he He called upon Lord saying: ‘ O God,
memento mei! Et redde mihi tantum hac vice
remember My! The pay I only this time
fortitudinem pristinam, Deus, ut ulciscar me de
strength the former, God, as revenged I of
Philisthim saltem pro uno duorum luminum
the Philistines at least for one two lights
meorum!’ 16:29 Et tangens ambas columnas
My ‘ 16:29 The tangent both columns
medias, quibus innitebatur domus, obnixusque contra
intermediate, which She leaned house, obnixusque against

alteram earum dextera et contra alteram laeva

other their right and against other The left hand

16:30 ait: ‘ Moriatur anima mea cum Philisthim!’.

16:30 he said: ‘ Let soul my with Philistines’.

Concussisque fortiter columnis, cecidit domus super

heaved strongly columns fallen house over

omnes principes et ceteram multitudinem, quae ibi

all leaders and The rest of the population, which there

erat; multoque plures interfecit moriens, quam ante

he was; and much more more killed dying than before

vivus occiderat. 16:31 Descendentes autem fratres eius

living killed. 16:31 down Now brothers his

et universa cognatio tulerunt corpus eius et

and all family took body his and

sepelierunt inter Saraa et Esthaol in sepulcro patris

buried between Zorah and Esthaol in grave father

sui Manue; iudicavitque Israel viginti annis. 17:1

s Manoah; judged Israel twenty years. 17: 1

Fuit vir quidam de monte Ephraim nomine

There was man some of mount Ephraim name

Michas, 17:2 qui dixit matri suae: ‘ Mille

Micah 17: 2 that said his mother; his ‘ A thousand

centum argenteos, qui ablati sunt a te et super

one hundred silver that removed are from you and over

quibus, me audiente, maledicens iuraveras, ecce ego

which, I hearing cursing sworn in, See I

habeo; ego abstuli’. Cui illa respondit: ‘ Benedictus

I have; I I took it. ‘ To that He answered: ‘ Blessed

filius meus Domino!’. 17:3 Reddidit ergo eos matri

son my Lord ‘. 17: 3 restored So them his mother;

suae, quae dixit ei: ‘ Consecravi et vovi argentum

his which said to: ‘ consecrated and I vowed silver

hoc Domino: de manu mea suscipiat pro filio meo,

this Lord: of hand my welcome for son I

ut faciat sculptile atque conflatile. Et nunc trado

as do graven and metal. The now I give

illud tibi’. 17:4 Reddiditque eos matri suae, quae

it you ‘. 17: 4 back them his mother; his which

tulit ducentos argenteos et dedit eos argentario, ut

took two hundred silver and given them silversmiths, as

faceret ex eis sculptile atque conflatile, quod fuit in

do from them graven and metal, that was in

domo Michae, 17:5 qui aediculam Dei habens fecit
house Micah 17: 5 that Chappell God a he
ephod ac theraphim implevitque unius filiorum
ephod and the images installed one children
suorum manum, et factus est ei sacerdos. 17:6 In
their hand, and he became is it priest. 17: 6 in
diebus illis non erat rex in Israel, sed unusquisque,
days they not was king in Israel but everyone,
quod sibi rectum videbatur, hoc faciebat. 17:7 Fuit
that to right It seemed, this He did. 17: 7 There was
quoque adulescens de Bethlehem Iudae ex cognatione
also The young man of Bethlehem Judah from family
Iudae; eratque ipse Levites et habitabat ibi ut
Judah; He was he Levite and living there as
advena. 17:8 Egressusque de civitate Bethlehem
alien. 17: 8 He went out of city Bethlehem
peregrinari voluit ubicumque sibi commodum
travel He wanted wherever to convenience
repperisset. Cumque iter faciens venisset in monte
Finding. when trip making come in mount
Ephraim usque ad domum Michae, 17:9 interrogatus
Ephraim up to home Micah 17: 9 questioned
est ab eo unde venisset. Qui respondit: ‘ Levita
is from it whence come. He He answered: ‘ Levite
sum de Bethlehem Iudae et vado, ut habitem, ubi
I of Bethlehem Judah and I go, as live, where
potuero et utile mihi esse perspexero’. 17:10 Dixitque
I can and useful I be I have respect. ‘ 17:10 said
Michas: ‘ Mane apud me et esto mihi parens ac
Micah: ‘ Stay in I and be I parent and
sacerdos; daboque tibi per annos singulos decem
priest; I you by years each ten
argenteos ac vestium apparatus et quae ad victum
silver and wardrobe equipment and which to food
sunt necessaria’. 17:11 Acquievit et mansit apud
are necessary. 17:11 content and He remained in
hominem fuitque illi quasi unus de filiis. 17:12
man There was they as one of the children. 17:12
Implevitque Michas manum eius et habuit puerum
He has filled Micah hand his and he had boy

sacerdotem apud se, 17:13 ‘ nunc scio, dicens, quod
priest in se 17:13 ‘ now I know, saying, that
benefaciet mihi Dominus habenti levitici generis
do I Lord I have a Levi race
sacerdotem’. 18:1 **In diebus illis non erat rex in**
the priest. ‘ 18: 1 in days they not was king in
Israel, et tribus Dan quaerebat possessionem sibi,
Israel and three Dan sought possession themselves,
ut habitaret in ea; usque ad illum enim diem inter
as live in it; up to it For day between
ceteras tribus sortem non acceperat. 18:2 Miserunt
other three Fate not It had. 18: 2 They sent
igitur filii Dan stirpis et familiae suae quinque
So children Dan stock and family his five
viros fortissimos de Saraa et Esthaol, ut explorarent
men bravest of Zorah and Esthaol as search
terram et diligenter inspicerent, dixeruntque eis: ‘
land and carefully inspect said them: ‘
Ite et considerate terram’. **Qui cum venissent in**
Go and consider the earth. ‘ He with come in
montem Ephraim usque ad domum Michae,
mount Ephraim up to home Micah
pernoctaverunt ibi. 18:3 Cum essent prope domum
night there. 18: 3 with they close home
Michae, agnoscentes vocem adolescentis Levitae
Micah recognizing voice young Levites
declinaverant illuc dicentes ad eum: ‘ Quis te huc
lodging there saying to him: ‘ Who you here
adduxit? Quid hic agis? Quam ob causam huc
brought? What here are you doing? How for cause here
venire voluisti?’. 18:4 **Qui respondit eis: ‘ Haec et**
come you wanted? ‘. 18: 4 He answered them: ‘ This and
haec praestitit mihi Michas et me mercede conduxit,
this allocation I Micah and I hire hired,
ut sim ei sacerdos’. 18:5 **Rogaveruntque eum, ut**
as I it priest. ‘ 18: 5 Then they him, as
consuleret Deum, ut scire possent an prospero itinere
consult God, as know could or successful route
pergerent, et res haberet effectum. 18:6 Qui
go and business have effect. 18: 6 He
respondit eis: ‘ Ite cum pace; Dominus respicit viam
answered them: ‘ Go with peace; Lord regards way

vestram et iter, quo pergitis'. 18:7 Euntes itaque
your and Travelling which you go. ' 18: 7 Go So
quinque viri venerunt Lais videruntque populum
five men they Lais They saw people
habitantem in ea absque ullo timore iuxta
resident in it without any fear according to
Sidoniorum consuetudinem, securum et quietum, nullo
Sidon custom security and quiet, no
eis penitus resistente, magnarumque opum et procul
them internet resistance, very resources and at
a Sidoniis neque in societate cum Syria. 18:8
from Sidon or in society with Syria. 18: 8
Reversique ad fratres suos in Saraa et Esthaol et
returned to brothers their in Zorah and Esthaol and
quid egissent sciscitantibus, responderunt: 18:9 '
what report inquiries, They answered: 18: 9 '
Surgite, et ascendamus adversus eos. Vidimus enim
Rise and up against them. We have seen For
terram valde opulentam et uberem, et vos
land very rich and Tree and you
neglegetis? Nolite cessare; eamus et possideamus eam.
still? Do not stop; go and buy her.
18:10 Intrabimus ad securos in regionem latissimam;
18:10 We shall come to secure in region wide;
tradetque nobis Deus locum, in quo nullius rei est
He will bring us God place in which no thing is
penuria eorum, quae sunt in terra'. 18:11 Profecti
shortage their which are in land '. 18:11 Setting
igitur sunt de cognatione Dan, de Saraa et Esthaol,
So are of family Dan of Zorah and Esthaol
sescenti viri accincti armis bellicis. 18:12
billion men ready arms war. 18:12
Ascendentesque castrametati sunt in Cariathiarim
Along encamped are in Kirjathjearim
Iudae, qui locus ex eo tempore Castrorum Dan
Judah, that location from it time camp Dan
nomen accepit et est post tergum Cariathiarim.
name he received and is after back Today.
18:13 Inde transierunt in montem Ephraim. Cumque
18:13 From passed in mount Ephraim. when

venissent usque ad domum Michae, 18:14 dixerunt
come up to home Micah 18:14 said
quinque viri, qui prius missi fuerant ad
five Gentlemen, that first sent were to
considerandam terram Lais, fratribus suis: ‘ Nostis
view land Lais brothers his ‘ Do you know
quod in domibus istis sit ephod et theraphim et
that in homes these is ephod and the images and
sculptile atque conflatile? Videte quid vobis placeat,
graven and metal? See what you please
ut faciatis’. 18:15 Et, cum paululum declinassent,
as you do. ‘ 18:15 and, with a little swerved
ingressi sunt domum adulescentis Levitae, domum
entered are home young Levites, home
Michae, salutaveruntque eum verbis pacificis. 18:16
Micah asked it words peace. 18:16
Sescenti autem viri, ita ut erant armati, stabant
billion Now Gentlemen, so as were armed, expert
ante ostium. 18:17 At illi, qui ingressi fuerant
before door. 18:17 But they that entered were
domum iuvenis, sculptile et ephod et theraphim
home The young man, graven and ephod and the images
atque conflatile tulerunt; et sacerdos stabat ante
and metal picked up; and The priest standing before
ostium et sescenti viri armati. 18:18 Tulerunt igitur,
door and billion men armed. 18:18 They took therefore,
qui intraverant domum, sculptile, ephod et
that entered home graven image, ephod and
theraphim atque conflatile. Quibus dixit sacerdos: ‘
the images and metal. these said priest: ‘
Quid facitis?’ 18:19 Cui responderunt: ‘ Tace et
What do you? ‘ 18:19 To They answered: ‘ Quiet and
pone digitum super os tuum venique nobiscum, ut
set finger over mouth your go with us, as
habeamus te patrem et sacerdotem. Quid tibi melius
we have you father and the priest. What you more
est, ut sis sacerdos in domo unius viri, an in
is as be The priest in house one Gentlemen, or in
una tribu et familia in Israel?’ 18:20 Et gavisus est
one tribe and family in Israel ‘ 18:20 The glad is

sacerdos tulitque ephod et theraphim ac sculptile et
The priest took ephod and the images and graven and
profectus est in medio populi. 18:21 Qui cum
progress is in the people. 18:21 He with
pergerent et ante se ire fecissent parvulos et
go to and before he go done children and
iumenta et omne, quod erat pretiosum, 18:22 iamque
livestock and all that was valuable, 18:22 now
a domo Michae essent procul, viri, qui
from house Micah they distance, Gentlemen, that
habitabant in aedibus prope domum Michae,
living in Offices close home Micah
convocati secuti sunt filios Dan 18:23 et post
convoked followed are children Dan 18:23 and after
tergum clamare coeperunt. Qui cum respexissent,
back claim began. He with looked back,
dixerunt ad Micham: ‘ Quid tibi vis? Cur
said to Micah: ‘ What you I want? why
concurritis?’ 18:24 Qui respondit: ‘ Deos meos, quos
cry? ‘ 18:24 He He answered: ‘ gods my which
mihi feci, tulistis, et sacerdotem et omnia, quae
I I, you pick, and priest and all which
habeo, et dicitis: ‘Quid tibi est?’ 18:25 Dixeruntque
I have, and you say: ‘What you is it? ‘ 18:25 said
ei filii Dan: ‘ Cave, ne ultra loquaris ad nos,
it children Dan: ‘ Take care, do not more speak to we
et irruant in te viri animo concitati, et ipse cum
and vpen in you men mind excitement, and he with
omni domo tua pereas’. 18:26 Et sic, coepto itinere,
all house your perish. ‘ 18:26 The thus, begun route,
perrexerunt. Videns autem Michas quod fortiores se
deployed. seeing Now Micah that more he
essent, reversus est in domum suam. 18:27 Sescenti
they back is in home own. 18:27 billion
autem viri tulerunt, quod Michas fecerat, et
Now men They took that Micah done and
sacerdotem eius veneruntque in Lais ad populum
priest his they came in Lais to people
quiescentem atque securum et percusserunt eos in
quiet and security and struck them in

ore gladii urbemque incendio tradiderunt, 18:28
mouth sword city fire delivered, 18:28
nullo penitus ferente praesidium, eo quod procul
no internet proposal protection; it that at
habitarent a Sidone neque cum Syria haberent
live from Sidon or with Syria have
quidquam societatis ac negotii. Erat autem civitas
or society and business. It was Now The city
sita in regione Rohob; quam rursum exstruentes
located in region Rohob than again setting up
habitaverunt in ea, 18:29 vocato nomine civitatis Dan
settled in it 18:29 calling name city Dan
iuxta vocabulum patris sui, quem genuerat Israel,
according to name father s which born Israel
quae prius Lais dicebatur. 18:30 Posueruntque sibi
which first Lais said. 18:30 set to
sculptile; et Jonathan filius Gersam filii Moysi ac
graven image; and Jonathan son Gershom children Moses and
filii eius sacerdotes erant in tribu Dan usque ad
children his priests were in tribe Dan up to
diem captivitatis terrae; 18:31 mansitque apud eos
day taking land; 18:31 continued in them
idolum Michae omni tempore, quo fuit domus Dei in
idol Micah all time which was house God in
Silo. In diebus illis non erat rex in Israel. 19:1
Shiloh. in days they not was king in Israel. 19: 1
Fuit quidam vir Levites habitans ut advena in
There was some man Levite resident as alien in
extrema parte montis Ephraim, qui accepit
extreme part mount Ephraim that he received
concubinam de Bethlehem Iudae. 19:2 Quae irritata
concubine of Bethlehem Judah. 19: 2 What instigated
reversa est in domum patris sui in Bethlehem
back is in home father s in Bethlehem
mansitque apud eum quattuor mensibus. 19:3
continued in it four months. 19: 3
Secutusque est eam vir suus volens loqui ad cor
followed is it man it wishful talk to heart
eius et secum reducere habens in comitatu puerum
his and with reduce a in company boy
et duos asinos. Quae suscepit eum et introduxit in
and two donkeys. What received it and He brought in

domum patris sui. Quem cum socer eius vidisset,
home father 's. Whom with in-law his saw

occurrit ei laetus 19:4 et retinuit hominem.
met it happy 19: 4 and retained person.

Mansitque gener in domo soceri tribus diebus
So for law in house c three days

comedens cum eo et bibens familiariter. 19:5 Die
eating with it and drinking familiar. 19: 5 On

autem quarto, cum de nocte consurrexissent, et ille
Now fourth, with of night morning, and he

proficisci vellet, socer ait ad eum: ‘ Gusta prius
start wanted in-law said to him: ‘ Taste first

pauillum panis et conforta cor tuum et sic
Please bread and Consolidate heart your and so

proficisceris’. 19:6 Sederuntque ambo simul et
go ‘. 19: 6 seating both together and

comederunt ac biberunt. Dixitque pater puellae ad
ate and drank. said father girls to

generum suum: ‘ Quaeso te, ut hodie hic maneas,
categories his ‘ Please you as today here stay

pariterque laetemur’. 19:7 At ille consurgens coepit
articulating let us rejoice. ‘ 19: 7 But he rising began

velle proficisci. Et nihilominus obnixe eum socer
will starting. The anyway I earnestly it in-law

tenuit et apud se fecit manere. 19:8 Mane autem
held and in he he stay. 19: 8 Stay Now

facto, quinta die parabat Levites iter; cui socer
in fact, Thursday day preparing Levite travel; which in-law

rursum: ‘ Oro te, inquit, ut confortes cor tuum’. Et
again: ‘ Please you he says, as comfort heart Your ‘. The

tardabant, donec declinaret dies; et ambo comederunt
delayed until declines day; and both ate

simul. 19:9 Surrexitque adulescens, ut pergeret
at the same time. 19: 9 rose The young man, as going

cum uxore sua et puero. Cui rursum locutus est
with wife his and boy. To again said is

socer eius pater puellae: ‘ Considera quod dies ad
in-law his father girls: ‘ Consider that day to

occasum declivior sit et propinquet ad vesperum;
West advanced is and close to evening;

manete apud me etiam hodie, pernocta hic et esto
stay in I also today, spend here and be
laeto animo, et cras mane proficiscemini, ut
delightedly mind, and tomorrow morning go, as
vadas in domum tuam'. 19:10 Noluit gener
go in home case '. 19:10 refused law
acquiescere sermonibus eius, sed statim perrexit et
agree words his but immediately went and
venit contra Iebus, id est Ierusalem, ducens
he came against Nevertheless, that is Jerusalem leading
secum duos asinos onustos et concubinam. 19:11
with two asses loaded and concubine. 19:11
Iamque aderant iuxta Iebus, et dies mutabatur
now present according to Nevertheless, and day changed
in noctem; dixitque puer ad dominum suum: ' Veni,
in night; said boy to owner his ' I came,
obsecro, declinemus ad urbem Iebusaeorum et
Please turn off to city Jebusites and
maneamus in ea'. 19:12 Cui respondit dominus: '
lodge in it '. 19:12 To answered owner: '
Non ingrediamur oppidum gentis alienae, quae non
no step town nation foreign which not
est de filiis Israel, sed transibimus usque Gabaa'.
is of children Israel but We will pass up The hill. '
19:13 Dixitque puero suo: 'Veni, accedamus ad
19:13 said boy his 'I came, Let us draw near to
unum de locis et manebimus in Gabaa aut Rama'.
one of places and lodge in hill or Rama. '
19:14 Transierunt igitur Iebus et coeptum carpebant
19:14 Passed So Jebus and commenced favored
iter; occubuitque eis sol iuxta Gabaa, quae est in
travel; down them sun according to Gaba, which is in
tribu Benjamin. 19:15 Diverteruntque ad eam, ut
tribe Benjamin. 19:15 They turned aside to it as
manerent ibi; quo cum intrassent, sedebant in platea
stay there; which with inside, sate in street
civitatis, et nullus eos recipere volebat hospitio. 19:16
city and no them receive would hospitality. 19:16
Et ecce apparuit homo senex revertens de agro et
The See He appeared man old back of field and

de opere suo vespere, qui et ipse erat de monte
of work his In the evening, that and he was of mount
Ephraim et peregrinus habitabat in Gabaa; homines
Ephraim and sojourner living in the hill; men
autem loci illius erant de tribu Benjamin. 19:17
Now local of were of tribe Benjamin. 19:17
Elevatisque oculis, vidit senex sedentem hominem
He lifted up eyes, saw old sitting man
viatorem in platea civitatis et dixit ad eum: ‘ Unde
traveler in street city and said to him: ‘ Hence,
venis et quo vadis?’. 19:18 **Qui respondit ei: ‘**
veins and which are you going? ‘ 19:18 He answered to: ‘
Profecti sumus de Bethlehem Iudae et pergimus ad
Setting we are of Bethlehem Judah and visits to
locum meum, qui est in extrema parte montis
place my that is in extreme part mount
Ephraim, unde profectus sum in Bethlehem. Et nunc
Ephraim whence progress I in Bethlehem. The now
vado ad domum meam, nullusque sub tectum suum
go to home I none under roof his
me vult recipere 19:19 habentem paleas et pabulum
I will receive 19:19 having straw and fuel
pro asinis nostris et panem ac vinum in meos et
for asses our and bread and wine in my and
ancillae tuae usus et pueri, qui cum servo tuo
handmaiden your use and boys that with server your
sunt; nulla re indigemus nisi hospitio’. 19:20 **Cui**
they are: no re need but hospitality. ‘ 19:20 To
respondit senex: ‘ Pax tecum sit! Ego praebebo
answered old: ‘ peace with is! I furnish
omnia, quae necessaria sunt; tantum, quaeso, ne in
all which necessary they are: only; Please, do not in
platea maneat’. 19:21 **Introduxitque eum in domum**
street stay. ‘ 19:21 He brought it in home
suam et commixtum migma asinis praebebat; ac,
his and alloyed grains asses provided; and,
postquam laverunt pedes suos, recepit eos in
after washed feet his He received them in
convivium. 19:22 Illis laeto corde epulantibus,
banquet. 19:22 those delightedly heart And,

venerunt viri civitatis illius filii Belial et
they men city of children Belial and
circumdantes domum senis fores pulsare coeperunt
surrounding home elder doors beat began
clamantes ad dominum domus atque dicentes: ‘ Educ
crying to owner house and saying: ‘ Bring
virum, qui ingressus est domum tuam, ut abutamur
man that entry is home your as abuse
eo’. 19:23 **Egressusque est ad eos senex et ait: ‘**
it ‘. 19:23 He went out is to them old and he said: ‘
Nolite, fratres, nolite facere malum hoc, quia
No brothers, do not do evil this, because
ingressus est homo hospitium meum, et cessate ab
entry is man hospital my and Stop from
hac stultitia. 19:24 **Habeo filiam virginem, et hic**
this folly. 19:24 I have daughter virgin, and here
homo habet concubinam; educam eas ad vos, ut
man has concubine; Lead them to you as
humilietis eas et faciatis eis, quod vobis placuerit;
debase them and Yee them, that you please;
tantum, obsecro, ne scelus hoc operemini in virum’.
only; Please do not crime this work in The man ‘.
19:25 Nolebant acquiescere sermonibus eius; quod
19:25 They would not agree words thereof; that
cernens homo apprehendit et eduxit ad eos
When the man apprehends and brought to them
concubinam suam. Qua cum abusi essent et tota
concubine own. Where with abused they and all
nocte ei illusissent, dimiserunt eam mane. 19:26
night it baffled, lowering it in the morning. 19:26
At mulier, recedentibus tenebris, venit ad ostium
But woman dawning dark, he came to door
domus, ubi manebat dominus suus, et ibi corruit.
house, where staying master 's and there I collapsed.
19:27 Mane facto surrexit homo et aperuit ostium,
19:27 Stay in fact rose man and opened door
ut coeptam expleret viam; et ecce concubina eius
as I have started screening the way; and See concubine his
iacebat ante ostium, sparsis in limine manibus.
lying before door dissemination in threshold hands.
19:28 Cui ille loquebatur: ‘ Surge, ut ambulemus’.
19:28 To he said: ‘ Up as walk. ‘

Qua nihil respondente, intellegens quod erat mortua,
Where nothing answer understanding that was dead
tulit eam et imposuit asino; reversusque est in
took it and imposed ass; returned is in
domum suam. 19:29 Quam cum esset ingressus,
home own. 19:29 How with was entered,
arripuit gladium et cadaver uxoris secundum ossa
took sword and corpse wife according to bones
sua in duodecim partes ac frusta concidens misit in
his in twelve parts and pieces cutting sent in
omnes terminos Israel. 19:30 Quod cum vidissent
all border Israel. 19:30 The with saw
singuli, conclamabant: ‘ Numquam res talis facta
in particular, cried out: ‘ never business such made
et visa est in Israel ex eo die, quo ascenderunt
and visa is in Israel from it day which up
patres nostri de Aegypto, usque in praesens tempus!’.
fathers our of Egypt up in present time’.
Praeceperat enim viris, quos miserat, dicens: ‘ Haec
¶ For men which sent saying: ‘ This
dicite omni viro Israel: Si factum est quidquam tale
tell all man Israel: If it is or such
ex die, quo ascenderunt filii Israel de terra
from day which up children Israel of land
Aegypti, usque ad praesentem diem? Attendite ad
Egypt, up to this Day? Look to
hoc, consiliamini et decernite quid facto opus sit!’.
this, consult and Vote what in fact work is’.
20:1 Egressi sunt itaque omnes filii Israel et
20: 1 Landing are So all children Israel and
pariter congregati, quasi vir unus, de Dan usque
together assembled, as man one, of Dan up
Bersabee et terra Galaad ad Dominum in Maspha.
Beer and land Gilead to Lord in Mizpah.
20:2 Omnisque populi anguli et cunctae tribus Israel
20: 2 The whole people corner and all three Israel
in ecclesiam populi Dei convenerunt: quadringenta
in church people God assembled: four
milia peditum pugnatorum. 20:3 Nec latuit filios
thousand foot fighting. 20: 3 No notice children
Beniamin, quod ascendissent filii Israel in Maspha.
Benjamin that up children Israel in Mizpah.

Interrogatusque Levita maritus mulieris interfectae
questioned Levite The husband woman murdered
quo modo tantum scelus perpetratum esset, 20:4
which only only crime committed was 20: 4
respondit: ‘ Veni in Gabaa Benjamin cum uxore mea
He answered: ‘ I came in hill Benjamin with wife my
illucque diverti. 20:5 Et ecce homines civitatis illius
other: lodge. 20: 5 The See men city of
circumdederunt nocte domum, in qua manebam,
surrounded night home in which I was,
volentes me occidere et uxorem meam incredibili
desiring I kill and wife I incredible
libidinis furore vexantes; denique mortua est. 20:6
lust anger forced finally, dead It is. 20: 6
Quam arreptam in frusta concidi misique partes in
How it took in pieces cut hornet parts in
omnes terminos possessionis Israel, quia fecerunt
all border possession Israel because they
nefas et piaculum in Israel. 20:7 Adestis omnes,
crime and atonement in Israel. 20: 7 here you all
filiis Israel: decernite quid facere debeatis’. 20:8
children Israel: Vote what do Owe. ‘ 20: 8
Stansque omnis populus quasi unius hominis sermone
standing all people as one man language
respondit: ‘ Non recedemus in tabernacula nostra,
He answered: ‘ no go in dwellings our
nec suam quisquam intrabit domum, 20:9 sed hoc
or his one enter home 20: 9 but this
contra Gabaa in commune faciemus secundum
against hill in common we do according to
sortem: 20:10 decem viri eligantur e centum ex
lots: 20:10 ten men elected from one hundred from
omnibus tribubus Israel et centum de mille et
all tribes Israel and one hundred of thousand and
mille de decem milibus, ut comportent exercitui
thousand of ten thousands as transport host
cibaria illis, qui venerunt, ut reddant Gabaa
provisions those that they as complicated hill
Benjamin pro scelere, quod meretur’. 20:11
Benjamin for crime; that merits ‘. 20:11
Convenitque universus Israel ad civitatem quasi unus
So all Israel to city as one

homo, eadem mente unoque consilio, 20:12 et
man, same Remember one design, 20:12 and
miserunt nuntios ad omnem tribum Benjamin, qui
sent news to all tribe Benjamin that
dicerent: ‘ Quale nefas in vobis repertum est!
said: ‘ The quality crime in you found It is!
20:13 Tradite homines filios Belial in Gabaa, qui
20:13 Deliver men children Belial in Gaba, that
hoc flagitium perpetrarunt, ut moriantur, et
this outrage crime, as they die, and
auferatur malum de Israel’. Qui noluerunt fratrum
away evil of Israel ‘. He would not brothers
suorum filiorum Israel audire mandatum, 20:14 sed
their children Israel listen command 20:14 but
ex cunctis urbibus, quae suae sortis erant,
from all cities which his lot were
convenerunt in Gabaa, ut illis ferrent auxilium et
assembled in Gaba, as they carry help and
contra universum Israel populum dimicarent. 20:15
against all Israel people engagement. 20:15
Recensitique sunt in die illa viginti sex milia de
numbered are in day that twenty six thousand of
civitatis Benjamin educentium gladium, praeter
cities Benjamin drew sword In addition to
habitatores Gabaa, qui septingenti erant viri
inhabitants Gaba, that seven hundred were men
fortissimi. 20:16 In universo hoc populo erant
most. 20:16 in all this people were
septingenti viri electi, qui sinistra pro dextra
seven hundred men chosen, that left for right
utebantur et sic fundis lapides ad certum iaciebant,
They used and so settings stones to fixed damp
ut capillum quoque possent percutere, et nequaquam
as hair also could strike; and no
in alteram partem ictus lapidis deferretur. 20:17
in other part thru stone miss. 20:17
Virorum quoque Israel, absque filiis Benjamin,
men also Israel without children Benjamin
recensita sunt quadringenta milia educentium gladios
revisions are four thousand drew swords
et paratorum ad pugnam. 20:18 Qui surgentes
and were prepared to the fight. 20:18 He Arising

venerunt in Bethel consulueruntque Deum atque
they in Bethel directions God and
dixerunt: ‘ Quis erit in exercitu nostro princeps
they said: ‘ Who will be in army our leader
certaminis contra filios Benjamin?’. Quibus respondit
contest against children Benjamin ‘. these answered
Dominus: ‘ Iuda ascendet primus’. 20:19 Statimque
Lord: ‘ Judah up first. ‘ 20:19 immediately
filiis Israel surgentes mane castrametati sunt contra
children Israel Arising morning encamped are against
Gabaa; 20:20 et inde procedentes ad pugnam contra
the hill; 20:20 and from proceeding to fight against
Benjamin, contra urbem aciem direxerunt. 20:21
Benjamin against city line managed. 20:21
Egressique filii Benjamin de Gabaa occiderunt de
departing children Benjamin of hill killed of
filiis Israel die illo viginti duo milia viros. 20:22
children Israel day that twenty two thousand men. 20:22
Rursum filii Israel confortati in eodem loco, in
again children Israel strengthened in the same place in
quo prius certaverant, aciem direxerunt, 20:23 ita
which first contended, line managed 20:23 so
tamen ut prius ascenderent et flerent coram Domino
yet as first up and wept before Lord
usque ad noctem consulerentque eum et dicerent: ‘
up to night consulted it and said: ‘
Debeo ultra procedere ad dimicandum contra filios
I must have more proceed to fight against children
Benjamin fratres meos, an non?’. Quibus ille
Benjamin brothers my or not? ‘. these he
respondit: ‘ Ascendite ad eos’. 20:24 Cumque filii
He answered: ‘ Scale to them. ‘ 20:24 when children
Israel altero die contra filios Benjamin ad proelium
Israel other day against children Benjamin to fight
processissent, 20:25 eruperunt filii Benjamin de
advanced 20:25 issued children Benjamin of
Gabaa et occurrentes eis iterum decem et octo
hill and meeting them again ten and eight
milia virorum educunt gladium prostraverunt.
thousand men drew sword down.
20:26 Quam ob rem omnes filii Israel, universus
20:26 How for business all children Israel all

populus, venerunt in Bethel et sedentes flebant
people; they in Bethel and sitting wept
coram Domino ieiunaveruntque die illo usque ad
before Lord fasted day that up to
vesperam et obtulerunt ei holocausta et pacificas
evening and offered it holocausts and peace
victimam 20:27 et super statu suo interrogaverunt.
victim 20:27 and over state his they asked.
Eo tempore ibi erat arca foederis Dei, 20:28 et
Travel time there was box meeting God, 20:28 and
Phinees filius Eleazari filii Aaron stabat coram
Phineas son Eleazar children Aaron standing before
eo. Consuluerunt igitur Dominum atque dixerunt: ‘
the fact. asked So Lord and they said: ‘
Exire ultra debemus ad pugnam contra filios
Go? more we to fight against children
Benjamin fratres nostros, an quiescere?’. Quibus ait
Benjamin brothers our or I stop? ‘. these said
Dominus: ‘ Ascendite, cras enim tradam eos in
Lord: ‘ Go up tomorrow For I will them in
manus vestras’. 20:29 Posueruntque filii Israel
hand you ‘. 20:29 set children Israel
insidias per circuitum urbis Gabaa 20:30 et tertia
ambush by about city hill 20:30 and third
vice sicut semel et bis contra Benjamin et Gabaa
time as once and twice against Benjamin and hill
exercitum produxerunt. 20:31 Sed et filii Benjamin
army produced. 20:31 but and children Benjamin
eruperunt in occursum populi et abstracti de civitate
issued in meet people and abstract of city
coeperunt caedere ex eis sicut primo et secundo
began hacked from them as first and second
die, per duas semitas terga vertentes, quarum una
day by two paths back channeling, the one
ferebat in Bethel, altera in Gabaa, atque prosternere
carrier in Bethel other in Gaba, and throw
in campo triginta circiter viros. 20:32 Putaverunt
in Campus thirty about men. 20:32 They thought that
enim solito eos more percussos cedere; qui fugam
For usual them more beaten yield; that flight

simulaverunt, ut abstraherent eos de civitate et quasi
simulated, as draw them of city and as
fugientes ad supradictas semitas perducerent. 20:33
fleeing to abovesaid paths lead. 20:33

Omnes itaque viri Israel surgentes de sedibus suis
All So men Israel Arising of homes their
tetenderunt aciem in loco, qui vocatur Baalthamar.
conspiracy line in place that called Baalthamar.

Insidiae quoque eruperunt de loco suo, de regione in
Treason also issued of place his of region in
occidente Gabaa. 20:34 Venerunt ergo adversus
west The hill. 20:34 They came So against

Gabaa decem milia virorum electorum de universo
hill ten thousand men elect of all

Israel. Ingravatumque est bellum contra filios
Israel. did is war against children

Beniamin, et non intellexerunt quod ex omni parte
Benjamin and not understood that from all part
illis instaret interitus. 20:35 Percussitque eos Dominus
they pressing destruction. 20:35 He struck them Lord

in conspectu filiorum Israel, et interfecerunt ex eis
in before children Israel and killed from them

in illo die viginti quinque milia et centum viros,
in that day twenty five thousand and one hundred men

omnes bellatores et educentes gladium. 20:36 Filii
all war and drew sword. 20:36 children

autem Benjamin, cum se inferiores esse vidissent,
Now Benjamin with he lower be they saw,

coeperunt fugere. Quod cernentes filii Israel,
began flee. The Recognizing children Israel

dederunt eis ad fugiendum locum, quia confidebant
they them to avoided place because reliance

in insidiis, quas iuxta urbem posuerant. 20:37 Qui
in plots, which according to city claimed. 20:37 He

cum repente de latibulis surrexissent, irruerunt super
with suddenly of coverts rose, beat over

Gabaa et ingressi celeriter percusserunt totam
hill and entered quickly struck all

civitatem in ore gladii. 20:38 Signum autem
city in mouth sword. 20:38 sign Now

dederant filii Israel his, quos in insidiis
set children Israel those which in plots
collocaverant, ut ignem accenderent et, ascendente in
positions, as fire increased and, up in
altum fumo, captam urbem demonstrarent. 20:39
high smoke capture city display. 20:39
Verterant ergo terga filii Israel in ipso certamine
reversed So back children Israel in it contest
positi, et filii Benjamin putantes quod percussissent
set, and children Benjamin thinking that slue
eos sicut in priore pugna, coeperant de exercitu
them as in previous battle, enterprise of army
eorum caedere triginta fere viros. 20:40 Cum autem
their hacked thirty about men. 20:40 with Now
columna fumi de civitate conscendere coepisset, et
column smoke of city embark began, and
Benjamin quoque retro aspiciens cerneret de civitate
Benjamin also back looking saw of city
flamas in sublime ferri, 20:41 cumque vir Israel
flames in high iron 20:41 when man Israel
versa facie aggredieretur, vir Benjamin conturbatus
versa the attack, man Benjamin troubled
est, quia vidit se apprehensum a malo. 20:42 Et
is because saw he apprehended from evil. 20:42 The
ad viam deserti ire coeperunt, illuc quoque eos
to way wilderness go began, there also them
adversariis persequentibus. Sed et hi, qui urbem
opponents pursuing. but and they that city
succenderant, occurrerunt eis, 20:43 atque ita factum
fired met them, 20:43 and so it
est ut ex utraque parte ab hostibus caederentur,
is as from both part from enemies struck
nec erat eis ulla requies. Prostrati sunt usque ad
or was them any rest. Laid low are up to
orientalem plagam urbis Gabaa. 20:44 Fuerunt
east side city The hill. 20:44 There have been
autem, qui interfecti sunt de Benjamin, decem et
however, that killed are of Benjamin ten and
octo milia virorum omnes robustissimi pugnatores.
eight thousand men all robust fighters.

20:45 Qui remanserant, fugerunt in solitudinem et
 20:45 He remained fled in waste and
pergebant ad petram, cuius vocabulum est Remmon.
 passed to rock the name is Rimmon.
Quasi racemos colligentes occiderunt in viis quinque
 like clusters gathering killed in ways five
milia viros. Et cum instantius eos persequerentur
 thousand men. The with Once them pursued
usque Gadaam, interfecerunt etiam alios duo milia.
 up Gidom, killed also others two thousand.
20:46 Et sic factum est ut omnes, qui ceciderant de
 20:46 The so it is as all that fell of
Beniamin in die illa, essent viginti quinque milia
 Benjamin in day that they twenty five thousand
pugnatores ad bella promptissimi. 20:47 Remanserunt
 fighters to wars raids. 20:47 But there
itaque, qui evadere potuerant et fugere in
 So, that escape they and flee in
solitudinem, sescenti viri; sederuntque in petra
 wilderness billion men; abode in rock
Remmon mensibus quattuor. 20:48 Regressi autem
 Rimmon months four. 20:48 back Now
filii Israel ex civitatibus a viris usque ad
 children Israel from cities from men up to
iumenta, usque ad omne, quod inveniri poterat,
 livestock; up to all that found could
gladio percusserunt, cunctasque urbes et viculos
 sword struck, all cities and villages
Beniamin vorax flamma consumpsit. 21:1 Iuraverunt
 Benjamin gluttonous flame consumed. 21:1 swore
autem filii Israel in Maspha et dixerunt: ‘ Nullus
 Now children Israel in Mizpah and they said: ‘ no
nostrum dabit filiis Benjamin de filiabus suis
 our will children Benjamin of daughters their
uxorem’. 21:2 Venitque populus in Bethel, et in
 wife. ‘ 21:2 So people in Bethel and in
conspectu Dei sedentes usque ad vesperam levaverunt
 before God sitting up to evening up
vocem et magno ululatu coeperunt flere dicentes:
 voice and great noise began weep saying:

21:3 ‘ Quare, Domine, Deus Israel, factum est hoc
21: 3 ‘ Why, Sir, God Israel it is this
in populo tuo, ut hodie una tribus auferretur de
in people your as today one three missing of
Israel?’. 21:4 Altera autem die diluculo consurgentes
Israel ‘. 21: 4 The next Now day early rose
exstruxerunt altare obtuleruntque ibi holocausta et
built altar offered there holocausts and
pacificas victimas 21:5 et dixerunt: ‘ Quis non
peace victims 21: 5 and they said: ‘ Who not
ascendit in congregationem ad Dominum de universis
up in company to Lord of all
tribubus Israel?’. Grandi enim se iuramento
tribes Israel ‘. Grande For he oath
constrinxerant interfici eos, qui non ascendissent ad
sol killed them; that not up to
Dominum in Maspha. 21:6 Ductique paenitentia filii
Lord in Mizpah. 21: 6 Today repentance children
Israel super fratre suo Benjamin coeperunt dicere: ‘
Israel over brother his Benjamin began say: ‘
Ablata est hodie una tribus de Israel. 21:7 Quid
Jubilation is today one three of Israel. 21: 7 What
faciemus, ut, qui remanserunt, uxores accipiant?
we do that, that The remnant wives they receive?
Omnes enim in commune iuravimus per Dominum
All For in common sworn by Lord
non duros nos his filias nostras’. 21:8 Idcirco
not give we these daughters our own. ‘ 21: 8 Therefore
dixerunt: ‘ Quis est de universis tribubus Israel, qui
they said: ‘ Who is of all tribes Israel that
non ascendit ad Dominum in Maspha?’. Et ecce
not up to Lord in Mizpah. The See
nemo de Iabes Galaad in castra venerat ad
no of Jabez Gilead in camp come to
congregationem, 21:9 et, cum populus recenseretur,
community 21: 9 and, with people is listed,
nullus ex eis repertus est. 21:10 Misit itaque coetus
no from them found It is. 21:10 sent So group
decem milia viros robustissimos et praeceperunt eis:
ten thousand men valiantest and command them:
‘ Ite et percutite habitatores Iabes Galaad in ore
‘ Go and strike inhabitants Jabez Gilead in mouth

gladii tam uxores quam parvulos eorum. 21:11 Et
sword so wives than children them. 21:11 The

hoc erit, quod observare debetis: Omne generis
this It will be that watch you must: All race

masculini et mulieres, quae cognoverunt viros,
male and women which know men

interficite; virgines autem reservate'. 21:12
kill; virgins Now keep it alive. ' 21:12

Inventaeque sunt de Iabes Galaad quadringentae
They found are of Jabez Gilead four hundred

virgines, quae nescierunt viri torum, et adduxerunt
virgins, which not known men bedding, and they

eas in castra in Silo in terra Chanaan. 21:13
them in camp in Shiloh in land Canaan. 21:13

Misitque coetus nuntios ad filios Benjamin, qui erant
sent group news to children Benjamin that were

in petra Remmon, et dederunt eis pacem. 21:14
in rock Rimmon and they them peace. 21:14

Veneruntque filii Benjamin in illo tempore, et
Returning children Benjamin in that time and

datae sunt eis uxores de filiabus Iabes Galaad; alias
given are them wives of daughters Jabez Gilead; other

autem non reppererunt, quas simili modo traderent.
Now not found, which like only deliver.

21:15 Populusque valde doluit de Benjamin, quia
21:15 people very grieved of Benjamin because

fecerat Dominus confractionem in tribubus Israel.
had Lord breach in tribes Israel.

21:16 Dixeruntque seniores coetus: ' Quid faciemus
21:16 said elders the group; ' What we do

reliquis, qui non acceperunt uxores? Omnes in
the rest, that not took wives? All in

Benjamin feminae conciderunt'. 21:17 Et dixerunt: ' Possessio
Benjamin women chopped. 21:17 The they said: ' Possession

eorum, qui effugerunt, erit Benjamin, ne
their that escape will be Benjamin do not

una tribus deleatur ex Israel. 21:18 Filias autem
one three blotted from Israel. 21:18 daughters Now

nostras eis dare non possumus, constricti hoc
our them give not we can bound this

iuramento: 'Maledictus, qui dederit de filiabus suis
oath: Cursed that give of daughters their

uxorem Benjamin!'. 21:19 Ceperuntque consilium
wife Benjamin '. 21:19 Carried away design
atque dixerunt: ' Ecce sollemnitas Domini est in Silo
and they said: ' Look a feast of is in Shiloh
anniversaria, quae sita est ad septentrionem urbis
yearly which located is to north city
Bethel et ad orientalem plagam viae, quae de Bethel
Bethel and to east side ways, which of Bethel
tendit ad Sichimam et ad meridiem oppidi Lebona'.
tends to Shechem and to south town Vineis.
21:20 Praeceperuntque filiis Benjamin atque
21:20 commanded children Benjamin and
dixerunt: 'Ite et latitate in vineis; 21:21 cumque
they said: Go and hide in vines; 21:21 when
videritis filias Silo ad ducendos choros ex more
see daughters Shiloh to dance dance from more
procedere, exite repente de vineis et rapite ex eis
proceed Go out suddenly of vineyards and catch you from them
singuli uxores singulas et pergite in terram
each wives each and continue in land
Benjamin'. 21:22 Cumque venerint patres earum ac
Benjamin '. 21:22 when come fathers their and
fratres et apud nos queri coeperint, dicemus eis: '
brothers and in we complain begin we will them: '
Miseremini nostri et eorum; non enim acceperunt
Pity our and them; not For took
unusquisque uxorem in bello, et vos, si dedissetis
each wife in war and you if given
eis, deliquissetis'. 21:23 Feceruntque filii Benjamin,
them, guilty. ' 21:23 They did children Benjamin
ut sibi fuerat imperatum, et iuxta numerum
as to was orders, and according to number
suum rapuerunt sibi de his, quae ducebant choros,
his caught to of those which leading choirs,
uxores singulas; abieruntque in possessionem suam
wives each; they in possession his
aedificantes urbes et habitantes in eis. 21:24 Filii
builders cities and inhabitants in them. 21:24 children
quoque Israel reversi sunt inde illo tempore
also Israel returned are from that time
unusquisque ad tribum et familiam suam in
each to tribe and family his in

possessionem suam. 21:25 In diebus illis non erat rex
possession own. 21:25 in days they not was king
in Israel, sed unusquisque, quod sibi rectum
in Israel but everyone, that to right
videbatur, hoc faciebat.
It seemed, this He did.

1:1 In diebus, quando iudices praeerant, facta est
1: 1 in days when judges command; made is
fames in terra. Abiitque homo de Bethlehem Iudae,
famine in land. certain man of Bethlehem Judah,
ut peregrinaretur in regione Moabitide cum uxore
as stay in region Moab with wife
sua ac duobus liberis. 1:2 Ipse vocabatur Elimelech
his and two free. 1, 2 He Deborah Elimelech
et uxor eius Noemi et duo filii alter Mahalon et
and wife his Naomi and two children other Mahlon and
alter Chelion Ephrathaei de Bethlehem Iudae.
other Chelion Ephrathites of Bethlehem Judah.
Ingressique regionem Moabitidem morabantur ibi. 1:3
Going to region Moab Xerxes there. 1: 3
Et mortuus est Elimelech maritus Noemi,
The dead is Elimelech The husband Naomi
remansitque ipsa cum filiis, 1:4 qui acceperunt
left the with children, 1: 4 that took
uxores Moabidas, quarum una vocabatur Orpha,
wives Moab the one Deborah Orpah
altera Ruth; manseruntque ibi decem fere annis. 1:5
other Ruth; While the there ten about years. 1: 5
Et ambo mortui sunt, Mahalon videlicet et Chelion;
The both dead are Mahlon the and Chelion
remansitque mulier orbata duobus liberis ac marito.
left woman bereft two children and her husband.
1:6 Et surrexit, ut in patriam pergeret cum utraque
1: 6 The rose, as in country going with both
nuru sua de regione Moabitide; audierat enim
her daughter his of region Moab heard For
quod respexisset Dominus populum suum et dedisset
that looking back Lord people his and given
eis escas. 1:7 Egressa est itaque de loco
them food. 1: 7 Having left is So of place
peregrinationis suae cum utraque nuru et, iam
pilgrimage his with both her daughter and, already
in via posita revertendi in terram Iudae, 1:8 dixit
in road Given return in land Judah, 1: 8 said
ad eas: ‘ Ite in domum matris vestrae; faciat
to them: ‘ Go in home mother your; do
Dominus vobiscum misericordiam, sicut fecistis cum
Lord with mercy, as you did with

mortuis et mecum: 1:9 det vobis invenire requiem
dead and with: 1: 9 give you find rest
in domibus virorum, quos sortiturae estis'. Et
in homes men which husband you are. ' The
osculata est eas. Quae elevata voce flere coeperunt
she kissed is them. What up voice weep began
1:10 et dicere: ' Tecum pergemus ad populum
1:10 and say: ' With Thee We will go to people
tuum'. 1:11 Quibus illa respondit: ' Revertimini,
Your ' 1:11 these that He answered: ' Return;
filiae meae; cur venitis mecum? Num ultra habeo
daughters mine; why are you with me? Do more I have
filios in utero meo, ut viros ex me sperare possitis?
children in child I as men from I hope you can?
1:12 Revertimini, filiae meae, abite; iam enim
1:12 Return; daughters my get away; already For
senectute confecta sum nec apta vinculo coniugali;
age ended I or fit bond of marriage;
etiamsi possem hac nocte concipere et parere filios,
even if I could this night conceive and comply children,
1:13 numquid exspectare velitis et abstinere vos a
1:13 Do expect you and abstain you from
matrimonio, donec crescant et annos impleant
marriage, until increase and years fill
pubertatis? Nolite, quaeso, filiae meae; quia
puberty? No Please, daughters mine; because
amaritudo est mihi magis quam vobis, et egressa est
bitterness is I more than you and came out is
manus Domini contra me'. 1:14 Elevata igitur voce,
hand of against Me. ' 1:14 elevated So voice,
rursum flere coeperunt. Orpha osculata socrum est
again weep began. Orpha she kissed Naomi is
ac reversa; Ruth autem adhaesit socroi suae. 1:15
and return; Ruth Now cleaved close His. 1:15
Cui dixit Noemi: ' En reversa est cognata tua ad
To said Naomi: ' See back is cousin your to
populum suum et ad deos suos; vade cum ea'.
people his and to gods their children; go with it '.
1:16 Quae respondit: 'Noli instare mihi, ut relinquam
1:16 What He answered: 'Do not press I as leave

te et abeam; quocumque perrexeris, pergam; ubi
you and I go; wherever go, I will go; where
morata fueris, et ego pariter morabor: populus tuus
delayed you, and I together lodge: people your
populus meus et Deus tuus Deus meus. 1:17 Quae
people my and God your God My. 1:17 What
te morientem terra susceperit, in ea moriar ibique
you dying land welcomes in it I there
locum accipiam sepulturae. Haec mihi faciat Dominus
place take burial. This I do Lord
et haec addat, si non sola mors me et te
and this add if not only death I and you
separaverit'. 1:18 Videns ergo Noemi quod obstinato
separate from it. ' 1:18 seeing So Naomi that stubbornness
Ruth animo decrevisset secum pergere, adversari
Ruth mind Resolving with go opposed
noluit nec ultra ad suos reditum persuadere. 1:19
He would not or more to their return persuade. 1:19
Profectaeque sunt simul et venerunt in Bethlehem.
So they went are together and they in Bethlehem.
Quibus urbem ingressis, tota urbs commota est super
these city men, all city moved is over
eas; dicebantque mulieres: 'Haec est illa Noemi!'
them; said women: 'This is that Naomi!'
1:20 Quibus ait: 'Ne vocetis me Noemi (id est
1:20 these he said: 'Do not Call I Naomi (ie is
Pulchram), sed vocate me Mara (hoc est Amaram),
Beautiful), but call I Mara (this is Amram)
quia valde me amaritudine replevit Omnipotens. 1:21
because very I bitterness with Almighty. 1:21
Egressa sum plena, et vacuam reduxit me Dominus;
Having left I full and empty back I Lord;
cur igitur vocatis me Noemi, quam humiliavit
why So call I Naomi than humbled
Dominus, et afflixit Omnipotens?'. 1:22 Venit ergo
Lord, and damaged Almighty '. 1:22 He came So
Noemi cum Ruth Moabitide nuru sua de terra
Naomi with Ruth Moab her daughter his of land
peregrinationis suae ac reversa est in Bethlehem,
pilgrimage his and back is in Bethlehem

quando hordea metere incipiebant. 2:1 Erat autem
when barley reaping began. 2: 1 It was Now

Noemi consanguineus viri sui homo potens et fortis
Naomi cousin men s man powerful and strong

nomine Booz. 2:2 Dixitque Ruth Moabitis ad socrum
name Boaz. 2: 2 said Ruth Moabite to Naomi

suam: ‘ Si permittis, vadam in agrum et colligam
his ‘ If Let go in field and collection

spicas, quae fugerint manus metentium, ubicumque
grain which survivors hand look wherever

clementis in me patris familias repperero gratiam’.
Clement in I father families find favor ‘.

Cui illa respondit: ‘ Vade, filia mea’. 2:3 Abiit
To that He answered: ‘ Go daughter My ‘. 2, 3 He went

itaque et colligebat spicas post terga metentium.
So and gleaned corn after back harvesters.

Accidit autem ut ager ille haberet dominum nomine
It happened Now as field he have owner name

Booz, qui erat de cognatione Elimelech. 2:4 Et ecce
Boos that was of family Elimelech. 2: 4 The See

ipse veniebat de Bethlehem dixitque messoribus:
he coming of Bethlehem said workers:

‘Dominus vobiscum’. Qui responderunt ei: ‘ Benedicat
‘The Lord with you. ‘ He answered to: ‘ bless

tibi Dominus’. 2:5 Dixitque Booz iuveni, qui
you The Lord. ‘ 2: 5 said Boot youth that

messoribus praeerat: ‘ Cuius est haec puella?’. 2:6
reapers the command: ‘ The is this girl? ‘. 2, 6

Qui respondit: ‘ Haec est Moabitis, quae venit cum
He He answered: ‘ This is Moabite which he came with

Noemi de regione Moabitide 2:7 et rogavit, ut spicas
Naomi of region Moab 2: 7 and she asked, as corn

colligeret remanentes sequens messorum vestigia; et
The collector remaining The following harvesters tracks; and

de mane usque nunc stat in agro et nunc tantum
of morning up now stands in field and now only

ad momentum requievit’. 2:8 Et ait Booz ad Ruth:
to moment He rested. ‘ 2: 8 The said Boot to Ruth:

‘ Audi, filia: ne vadas ad colligendum in alterum
‘ Listen, daughter: do not go to harvesting in other

agrum nec recedas ab hoc loco, sed iungere puellis
field or go from this place but join girls

meis. 2:9 Vide et, ubi messuerint, sequere eas;
mine. 2: 9 See and, where harvesters follow them;
mandavi enim pueris, ut nemo tibi molestus sit; sed,
command For boys as no you trouble it is; but,
si sitieris, vade ad sarcinulas et bibe de aqua, quam
if thirsty, go to vessels and drink of water; than
pueri hauserint'. 2:10 Quae cadens in faciem suam
boys sucked. ' 2:10 What falling in face his
et adorans super terram dixit ad eum: ' Unde mihi
and worshipping over land said to him: ' Hence, I
hoc, ut invenirem gratiam ante oculos tuos, et nosse
this, as A thanks before eyes your and I know
me dignareris peregrinam mulierem?'. 2:11 Cui ille
I I am a foreign woman? '. 2:11 To he
respondit: ' Nuntiata sunt mihi omnia, quae feceris
He answered: ' reported are I all which do
socrui tuae post mortem viri tui et quod
close your after death men your and that
dereliqueris parentes tuos et terram, in qua nata es,
forsake parents your and land in which born you
et veneris ad populum, quem ante nesciebas. 2:12
and Friday to people which before you did not know. 2:12
Reddat tibi Dominus pro opere tuo, et plenam
May you Lord for work your and full
mercedem recipias a Domino, Deo Israel, ad quem
wages receive from Lord, God Israel to which
venisti et sub cuius confugisti alas'. 2:13 Quae
come and under the trust Wings'. 2:13 What
ait: ' Inveniam gratiam ante oculos tuos, domine
he said: ' find thanks before eyes your O
mi, qui consolatus es me et locutus es ad cor
my that comforted you I and said you to heart
ancillae tuae, quae non sum similis unius puellarum
handmaiden your which not I like one girls
tuarum'. 2:14 Dixitque ad eam Booz hora vescendi:
Your ' 2:14 said to it Boot hour mealtime
'Veni huc et comede panem et intinge buccellam
'I came here and eat bread and dip sop
tuam in aceto'. Sedit itaque ad messorum latus, et
your in vinegar. He sat So to harvesters side, and

porrexit ei polentam, comeditque et saturata est et
He stretched it porridge, ate and The full is and
tulit reliquias. 2:15 Atque inde surrexit, ut spicas ex
took remains. 2:15 and from rose, as corn from
more colligeret. Praecepit autem Booz pueris suis
more before. charged Now Boot boys their
dicens: ‘Etiam inter manipulos colligat, ne
saying: ‘Yes between companies collecting, do not
prohibeatis eam; 2:16 quin et de fasciculis spicas
hinder it; 2:16 but and of packages corn
proicite et remanere permittite, ut colligat, et
cast and remain permit; as collecting, and
colligentem nemo corripiat’. 2:17 Collegit ergo in
gathering no correct them. ‘ 2:17 ACAD So in
agro usque ad vesperam; et, quae collegerat virga
field up to evening; and, which collected staff
excutiens, invenit hordei quasi ephi mensuram (id est
shaking; found barley as ephah measure (ie is
tres modios). 2:18 Quos portans reversa est in
three measures). 2:18 These carrying back is in
civitatem et ostendit socrui suae, quae collegerat;
city and shows close his which collected;
insuper protulit et dedit ei de reliquiis cibi sui, quo
In addition, produced and given it of remains food s which
saturata fuerat. 2:19 Dixitque ei socrus: ‘ Ubi hodie
The full had. 2:19 said it Ruth ‘ Where today
collegisti et ubi fecisti opus? Sit benedictus, qui
gleaned and where You made work? Let blessed that
misertus est tui!’. **Indicavitque ei apud quem esset**
with compassion is you ‘. She told it in which was
operata et dixit: ‘ Nomen viri est Booz’. 2:20 Cui
done and he said: ‘ name men is Boaz ‘. 2:20 To
respondit Noemi: ‘ Benedictus sit a Domino, quia
answered Naomi: ‘ Blessed is from Lord, because
non subtraxit gratiam suam nec vivis nec mortuis!’.
not withdrawn thanks his or living or the dead. ‘
Rursumque ait: ‘ Propinquus noster est homo ex
again he said: ‘ Closed our is man from
eis, qui pro nobis ius redemptionis habent’. 2:21 Et
them, that for us right redemption they have. ‘ 2:21 The

Ruth: ‘ Hoc quoque, inquit, praecepit mihi, ut
Ruth: ‘ This also, he says, charged I as
tamdiu messoribus eius iungerer, donec omnes segetes
long reapers his join until all crops
meterentur’. 2:22 Cui dixit socrus: ‘ Melius est,
reaped. ‘ 2:22 To said Ruth ‘ better is
filia mea, ut cum puellis eius exeas ad metendum,
daughter my as with girls his paddle to Cutting,
ne in alieno agro quispiam tibi molestus sit’. 2:23
do not in another field one you trouble is used. 2:23
Iuncta est itaque puellis Booz usque ad finem messis
close is So girls Boot up to end harvest
hordei et tritici; et mansit cum socru sua.
barley and wheat; and He remained with mother in law their own.
3:1 Et dixit ad eam Noemi socrus sua: ‘ Filia
3: 1 The said to it Naomi mother- his ‘ daughter
mea, quaeram tibi requiem et providebo, ut bene sit
my require you rest and provide as well is
tibi. 3:2 Booz propinquus noster, cuius puellis in
to you. 3: 2 Boot close our the girls in
agro iuncta eras, ecce ipse hac nocte aream hordei
field complex were you See he this night floor barley
ventilat. 3:3 Lavare igitur, ungere et induere pallio
butts. 3: 3 Wash therefore, anoint and put on cloak
tuo ac descende in aream; non te videat homo,
your and down in floor; not you see man,
donec esum potumque finierit. 3:4 Quando autem
until eating drink finishes. 3, 4 when Now
ierit ad dormiendum, nota locum, in quo dormiat;
go to sleep, note place in which sleep;
veniesque et discooperies pallium, quo operitur a
go and uncover mantle, which covered from
parte pedum, et ibi iacebis. Ipse autem dicet tibi
part feet, and there down. He Now say you
quid agere debeas’. 3:5 Quae respondit: ‘ Quidquid
what deal you owe. ‘ 3, 5 What He answered: ‘ Whatever
praeceperis, faciam’. 3:6 Descenditque in aream et
command, I will do it. ‘ 3: 6 down in floor and
fecit omnia, quae sibi imperaverat socrus. 3:7
he all which to ordered her. 3: 7

Cumque comedisset Booz et bibisset et factus esset
when ate; Booz and drunk and he became was
hilarior issetque ad dormiendum in extrema parte
merry he went to sleep in extreme part
acervi manipulorum, venit abscondite et, discooperto
heaps sheaves he came hide and, uncovering
a pedibus eius pallio, se proiecit. 3:8 Et ecce,
from feet his rug he down. 3: 8 The See,
nocte iam media, expavit homo et erexit se
night already media trembled man and set up he
viditque mulierem iacentem ad pedes suos. 3:9 Et ait
saw woman lying to feet ones. 3: 9 The said
illi: ‘ Quae es?’. Illaque respondit: ‘ Ego sum
they: ‘ What are you? ‘. she He answered: ‘ I I
Ruth ancilla tua. Expande pallium tuum super
Ruth maid Your. Spread cloak your over
famulam tuam, quia tibi est ius redemptionis’. 3:10
maid your because you is right redemption. 3:10
Et ille: ‘ Benedicta, inquit, es a Domino, filia;
The he said: ‘ Blessed he says, you from Lord, a daughter;
et priorem pietatem posteriore superasti, quia non
and first piety the latter Over because not
es secuta iuvenes pauperes sive divites. 3:11 Noli
you followed by young people poor or the rich. 3:11 Do not
ergo metuere, sed, quidquid dixeris mihi, faciam tibi;
So fear, but, whatever call I I do you;
scit enim omnis populus, qui habitat intra portas
He knows For all people; that home within gates
urbis meae, mulierem te esse fortem. 3:12 Nec
city my woman you be strong. 3:12 No
abnuo me propinquum, sed est alius me propinquior.
true I in close proximity, but is other I closer.
3:13 Quiesce hac nocte et, facto mane, si te voluerit
3:13 Rest this night and, in fact morning if you wishes
propinquitatis iure suscipere, bene, suscipiat; sin
connection: right support, well, welcome; if
autem ille noluerit, vivit Dominus, ego te absque
Now he will not, lives Lord, I you without
ulla dubitatione suscipiam! Dormi usque mane’.
any uncertainty I accept! Lie up in the morning. ‘

3:14 Dormivit itaque ad pedes eius usque ad noctis
3:14 slept So to feet his up to night
abscessum. Surrexitque, antequam homines se
ending. rose, before men he
cognoscerent mutuo, et dixit Booz: ‘ Cave, ne
ascertain each other; and said Boaz ‘ Take care, do not
quis noverit quod huc veneris’. **3:15 Et rursum: ‘**
who know that here Friday. 3:15 The again: ‘
Expand, inquit, palliolum tuum, quo operiris, et
Spread he says, shawl your which covered, and
tene utraque manu’. **Qua extendente et tenente,**
hold both the hand. ‘ Where spread and tenant
mensus est sex modios hordei et posuit super eam;
measured is six measures barley and set over it;
quae portans ingressa est civitatem **3:16 et venit ad**
which carrying She arrived is city 3:16 and he came to
socrum suam. Quae dixit ei: ‘ Quid egisti,
Naomi own. What said to: ‘ What provocation,
filia?’. **Narravitque ei omnia, quae sibi fecisset**
daughter? ‘ told it all which to had
homo, 3:17 et ait: ‘ Ecce sex modios hordei dedit
man, 3:17 and he said: ‘ Look six measures barley given
mihi et ait: ‘ Nolo vacuum te reverti ad
I and he said: ‘ I do not want empty you return to
socrum tuam’. **3:18 Dixitque Noemi: ‘ Exspecta,**
Naomi case ‘. 3:18 said Naomi: ‘ Wait
filia, donec videamus quem res exitum habeat;
daughter, until see which business exit have;
neque enim cessabit homo, nisi compleverit hodie,
or For calm man, but completed today,
quod locutus est’. **4:1 Ascendit ergo Booz ad**
that said He is. ‘ 4: 1 He went up So Boot to
portam et sedit ibi. Cumque vidisset propinquum
gate and sat there. when saw close to
praeterire, de quo locutus erat, dixit ad eum: ‘
by, of which said It was said to him: ‘
Declina paulisper et sede hic ‘, vocans eum nomine
Decline for a while and Sit here ‘ calling it name
suo. Qui divertit et sedit. 4:2 Tollens autem Booz
his own. He diverted and SAT. 4: 2 taking Now Boot
decem viros de senioribus civitatis dixit ad eos: ‘
ten men of elders city said to them: ‘

Sedete hic'. 4:3 Quibus sedentibus, locutus est ad
Sit here '. 4: 3 these sitting, said is to
propinquum: ' Partem agri fratris nostri Elimelech
near ' part of the field brother our Elimelech
vendit Noemi, quae reversa est de regione Moabitide.
The seller Naomi which back is of region Moab.
4:4 Quod audire te volui et tibi dicere: Coram
4: 4 The listen you I wanted to and you say: before
cunctis sedentibus et maioribus natu de populo meo,
all sitting and major birth of people I
si vis possidere iure propinquitatis, eme et posside;
if force possess right relationship, buy and get;
sin autem tibi displicet, hoc ipsum indica mihi, ut
if Now you displeases this it tell I as
sciam quid facere debeam. Nullus est enim
I know what do I owe. no is For
propinquus, excepto te, qui prior es, et me, qui
close exception you that first you and I that
secundus sum'. At ille respondit: ' Ego agrum
second I am. ' But he He answered: ' I field
emam'. 4:5 Cui dixit Booz: ' Quando emeris
I will buy it. ' 4, 5 To said Boaz ' when buy
agrum de manu Noemi, Ruth quoque Moabitidem,
field of hand Naomi Ruth also Moabite
quae uxor defuncti fuit, debes accipere, ut suscites
which wife deceased was You should receive, as raise
nomen defuncti propinqui tui in hereditate sua'.
name deceased close your in heritage their own. '
4:6 Qui respondit: ' Cedo iure propinquitatis;
4: 6 He He answered: ' Surrender right kinship;
neque enim possessionem familiae meae delere debeo.
or For possession family I drive I owe.
Tu meo utere privilegio, quo me libenter carere
You I use privilege, which I willingly lack
profiteor'. 4:7 Hic autem erat mos antiquitus in
profess. ' 4: 7 This Now was will In ancient times in
Israel pro redemptione et commutatione: ut esset
Israel for redemption and exchange: as was
firma concessio, solvebat homo calceamentum suum
firm concession, paid man shoes his

et dabat proximo suo. Hoc erat testimonium
and giving next his own. This was witness
cessionis in Israel. 4:8 Dixit ergo propinquus ad
cession in Israel. 4: 8 said So close to
Booz: ‘ Eme tibi’. Et solvit calceamentum suum de
Boaz ‘ Buy you ‘. The paid shoes his of
pede suo. 4:9 Et Booz maioribus natu et universo
foot his own. 4: 9 The Boot major birth and all
populo: ‘ Testes, inquit, vos estis hodie quod
people; ‘ witnesses he says, you you today that
acquisierim omnia, quae fuerunt Elimelech et Chelion
bought all which were Elimelech and Chelion
et Mahalon, tradente Noemi, 4:10 et etiam Ruth
and Mahlon instructor Naomi 4:10 and also Ruth
Moabitidem uxorem Mahalon in coniugium
Moab wife Mahlon in marriage
sumpserim, ut suscitem nomen defuncti in hereditate
wife, as perform name deceased in heritage
sua, ne vocabulum eius de fratribus suis et de
his do not name his of brothers their and of
porta loci sui deleatur. Vos, inquam, huius rei hodie
gate local s blotted out. you I say, this thing today
testes estis’. 4:11 Respondit omnis populus, qui erat
witnesses you are. ‘ 4:11 The answer all people; that was
in porta, et maiores natu: ‘ Nos testes sumus;
in gate, and greater elders: ‘ We witnesses we are;
faciat Dominus hanc mulierem, quae ingreditur
do Lord this woman which enters
domum tuam, sicut Rachel et Liam, quae
home your as Rachel and Leah which
aedificaverunt ambae domum Israel. Fortiter age in
built both home Israel. strongly Go in
Ephratha et fac tibi celebre nomen in Bethlehem!
Ephrata and Make you famous name in Bethlehem!
4:12 Fiatque domus tua sicut domus Phares, quem
4:12 let house your as house Perez which
Thamar peperit Iudae, de semine, quod dederit
Tamar bore Judah, of seed, that give
Dominus tibi ex hac puella!’. 4:13 Tulit itaque
Lord you from this young woman. ‘ 4:13 took So
Booz Ruth et accepit uxorem; ingressusque est ad
Boaz Ruth and he received his wife; He went is to

eam, et dedit illi Dominus, ut conciperet et pareret
it and given they Lord, as conceive and birth
filium. 4:14 **Dixeruntque mulieres ad Noemi:** ‘
son. 4:14 said women to Naomi:
Benedictus Dominus, qui non est passus, ut deficeret
Blessed Lord, that not is He suffered as fail
tibi hodie, qui redimit familiam tuam, et vocetur
you today, that redeems family your and call
nomen eius in Israel 4:15 et consoletur animam
name his in Israel 4:15 and comfort life
tuam et enutriat senectutem; de nuru enim tua
your and nourisher old age; of her daughter For your
natus est, quae te diligit et multo tibi est melior
He was born is which you He loves and more you is better
quam septem filii’. 4:16 **Susceptumque Noemi**
than seven the children. ‘ 4:16 taking Naomi
puerum posuit in sinu suo et gerulae officio
boy set in gulf his and became office
fungebatur. 4:17 **Vicinae autem mulieres**
Mayo. 4:17 ezel Now women
congratulantes ei et dicentes: ‘ **Natus est filius**
congratulating it and saying: ‘ born is son
Noemi! ‘, vocaverunt nomen eius Obed. Hic est
Noemi! ‘ they called name his Obed. This is
pater Isai patris David. 4:18 **Hae sunt generationes**
father Jesse father David. 4:18 These are generations
Phares: Phares genuit Esrom, 4:19 **Esrom genuit**
Perez: Perez birth Esrom 4:19 Hezron birth
Aram, Aram genuit Aminadab, 4:20 **Aminadab genuit**
Ram, Ram birth Amminadab 4:20 Amminadab birth
Naasson, Naasson genuit Salmon, 4:21 **Salmon genuit**
Nahshon, Nahshon birth Salmon, 4:21 Salmon birth
Booz, Booz genuit Obed, 4:22 **Obed genuit Iesse,**
Boos Boot birth Obed 4:22 Obed birth Jesse
Iesse genuit David.
Jesse birth David.

1:1 Fuit vir unus de Ramathaim Suphita de
1: 1 There was man one of Ramathem Zuphite of
monte Ephraim, et nomen eius Elcana filius Ieroham
mount Ephraim and name his Elkana son Iraam
filiu Eliu filii Thohu filii Suph, Ephrathaeus.
children Elihu children Tohu children Red Ephraimite.

1:2 Et habuit duas uxores: nomen uni Anna et
1, 2 The he had two wives; name one Anna and
nomen secundae Phenenna. Fueruntque Phenennae
name second Phenenna. They were Phenenna

filiu, Annae autem non erant liberi. 1:3 Et
children, Anna Now not were free. 1: 3 The
ascendebat vir ille de civitate sua singulis annis, ut
up man he of city his each years as
adoraret et sacrificaret Domino exercituum in Silo.
worshiping and sacrifice Lord hosts in Shiloh.

Erant autem ibi duo filii Heli, Ophni et Phinees,
there were Now there two children Eli Hophni and Phineas
sacerdotes Domini. 1:4 Venit ergo dies, et immolavit
priests Lord. 1: 4 He came So day, and sacrificed

Elcana dabatque Phenennae uxori suae et cunctis
Elkana gave Phenenna wife his and all
filiis eius et filiabus partes; 1:5 Annae autem dabat
children his and daughters parts; 1: 5 Anna Now giving

unam partem electam, quia Annam diligebat;
one part shaft; because Anne he loved;

Dominus autem concluderat vulvam eius. 1:6
Lord Now closed matrix her. 1: 6

Affligebat quoque eam aemula eius et vehementer
adversary also it rival his and very

angebatur, ut conturbaret eam, quod concludisset
insomuch as and stirred it that concluded

Dominus vulvam eius. 1:7 Sicque faciebat per
Lord matrix her. 1: 7 So, did by

singulos annos, cum, redeunte tempore, ascenderent
each years with, return time up

templum Domini, et sic provocabat eam. Porro illa
temple Lord, and so provoked her. the that

flebat et non capiebat cibum. 1:8 Dixit ergo ei
wept and not room food. 1: 8 said So it

Elcana vir suus: ‘ Anna, cur fles et quare non
Elkana man it's: ‘ Anna why do you weep? and why not

comedis? Et quam ob rem affligitur cor tuum?
eat? The than for business suffers heart Yours?

Numquid non ego melior sum tibi quam decem
Do not I better I you than ten

filii?'. 1:9 Surrexit autem Anna, postquam
children ' 1: 9 rose Now Anna after

comederant et biberant in Silo, et Heli sacerdote
eat and drunk in Shiloh and Eli priest

sedente super sellam ante postes templi Domini. 1:10
session over seat before posts temple Lord. 1:10

Cum esset Anna amaro animo, oravit Dominum
with was Anna bitter mind, prayed Lord

flens largiter 1:11 et votum vovit dicens: ' Domine
weeping largess 1:11 and vote vowed saying: ' O

exercituum, si respiciens videris afflictionem famulae
hosts if looking back see affliction maid

tuae et recordatus mei fueris nec oblitus ancillae
your and He remembered my you or forgotten handmaiden

tuae dederisque servae tuae sexum virilem, dabo eum
your give wilt your sex manly, I it

Domino omnes dies vitae eius, et novacula non
Lord all day life his and razor not

ascendet super caput eius'. 1:12 Factum est ergo,
up over head His. ' 1:12 Action is therefore,

cum illa multiplicaret preces coram Domino, ut Heli
with that continued prayers before Lord, as Eli

observaret os eius. 1:13 Porro Anna loquebatur in
watch mouth her. 1:13 the Anna He was speaking in

corde suo; tantumque labia illius movebantur, et
heart his own; only lips of moved and

vox penitus non audiebatur. Aestimavit igitur eam
voice internet not was heard. rated So it

Heli temulentam 1:14 dixitque ei: ' Usquequo ebria
Eli drunk 1:14 said to: ' How long drunken

eris? Digere paulisper vinum, quo makes!'. 1:15
will you be? digest for a while wine, which from you. ' 1:15

Respondens Anna: ' Nequaquam, inquit, domine mi;
answered Anna: ' No, he says, O my;

nam mulier infelix nimis ego sum: vinumque et
for woman unhappy too I I wine and

omne, quod inebriare potest, non bibi, sed effudi
all that drink can not I drank, but out
animam meam in conspectu Domini. 1:16 Ne
life I in before Lord. 1:16 Do not
reputes ancillam tuam quasi unam de filiabus
Count maid your as one of daughters
Belial, quia ex multitudine doloris et maeroris
worthlessness; because from numbers pain and grief
mei locuta sum usque in praesens'. 1:17 Tunc Heli
my she said I up in the present. ' 1:17 Then Eli
ait ei: ' Vade in pace, et Deus Israel det tibi
said to: ' Go in peace and God Israel give you
petitionem, quam rogasti eum'. 1:18 Et illa dixit: ' Utinam
petition than asked for him. ' 1:18 The that he said: ' Would finds maid your thanks in eyes Your '.
Et abiit mulier in viam suam et comedit;
The He went woman in way his and ate;
vultusque illius non fuerunt amplius sicut prius.
The appearance of not were more as before.
1:19 Et surrexerunt mane et adoraverunt coram
1:19 The rose morning and worshiped before
Domino. Reversique sunt et venerunt in domum
Lord. returned are and they in home
suam in Rama. Cognovit autem Elcana Annam
his in Rama. Recognising Now Elkana Anne
uxorem suam, et recordatus est eius Dominus. 1:20
wife his and He remembered is his Lord. 1:20
Et factum est post circulum dierum concepit Anna
The it is after circle days pregnant Anna
et peperit filium vocavitque nomen eius Samuel, eo
and bore son she name his Samuel, it
quod a Domino postulasset eum. 1:21 Ascendit
that from Lord she asked him. 1:21 He went up
autem vir Elcana et omnis domus eius, ut immolaret
Now man Elkana and all house his as offer
Domino hostiam annuam et votum suum. 1:22 Et
Lord host annual and vote his own. 1:22 The
Anna non ascendit; dixit enim viro suo: ' Non
Anna not up; said For man his ' no
vadam, donec ablactetur infans, et ducam eum, et
I go until weaned infant, and lead him, and

appareat ante conspectum Domini et maneat ibi
appears before view of and stay there
iugiter'. 1:23 Et ait ei Elcana vir suus: ' Fac,
continually. ' 1:23 The said it Elkana man it's: ' Do
quod bonum tibi videtur, et mane, donec ablactes
that good you it seems, and morning until wean
eum; precorque, ut impleat Dominus verbum suum'.
him; May as supply Lord word his own. '
Mansit ergo mulier et lactavit filium suum, donec
He spent So woman and breastfed son his until
amoveret eum a lacte. 1:24 Et adduxit eum secum,
remove it from milk. 1:24 The brought it with
postquam ablactaverat, cum vitulo trium annorum et
after weaned with calf three years and
tribus modiis farinae et utre vini; et adduxit eum
three measures flour and bottle wine; and brought it
ad domum Domini in Silo. Puer autem erat adhuc
to home of in Shiloh. Baby Now was yet
infantulus. 1:25 Et immolaverunt vitulum et
young. 1:25 The offered calf and
obtulerunt puerum Heli, 1:26 et ait Anna: '
offered boy Eli 1:26 and said Anna: '
Obsecro, mi domine; vivit anima tua, domine, ego
Oh, my sir; lives soul your Sir, I
sum illa mulier, quae steti coram te hic orans
I that woman which I stood before you here praying
Dominum. 1:27 Pro puero isto oravi, et dedit mihi
Lord. 1:27 Pro boy this I prayed; and given I
Dominus petitionem meam, quam postulavi eum. 1:28
Lord petition I than I asked him. 1:28
Idcirco et ego commodavi eum Domino; cunctis
Therefore and I lent it Lord; all
diebus, quibus vivet, postulatus erit pro Domino'. Et
days which live required will be for The Lord. ' The
adoraverunt ibi Dominum. 2:1 Et oravit Anna et
worshipped there Lord. 2: 1 The prayed Anna and
ait: ' Exsultavit cor meum in Domino, exaltatum
he said: ' The babe heart my in Lord, up
est cornu meum in Deo meo; dilatatum est os
is horn my in God I; expanding is mouth

meum super inimicos meos, quoniam laetata sum in
my over enemies my for glad I in
salutari tuo. 2:2 Non est sanctus ut est Dominus;
Saviour your. 2: 2 no is St. as is Lord;
neque enim est alius extra te, et non est fortis sicut
or For is other outside you and not is strong as
Deus noster. 2:3 Nolite multiplicare loqui sublimia
God Our. 2, 3 Do not multiply talk lofty
gloriantes. Recedant superba de ore vestro, quia
boasting. Away proud of mouth your because
Deus scientiarum Dominus est, et ab eo ponderantur
God sciences Lord is and from it weigh
actiones. 2:4 Arcus fortium confractus est, et infirmi
actions. 2: 4 Bows the strong break is and weak
accincti sunt robore. 2:5 Saturati prius pro pane se
ready are strength. 2: 5 full first for bread he
locaverunt, et famelici non eguerunt amplius. Sterilis
contracts and hungry not need longer. sterilized
peperit plurimos, et, quae multos habebat filios,
bore many and, which many had children,
emarcuit. 2:6 Dominus mortificat et vivificat, deducit
shrank. 2, 6 Lord mortifies and quickens; leads
ad infernum et reducit. 2:7 Dominus pauperem facit
to hell and reduces. 2: 7 Lord poor does
et ditat, humiliat et sublevat; 2:8 suscitatur de
and rich low and uplifts; 2: 8 raises of
pulvere egenum et de stercore elevat pauperem, ut
dust needy and of shit raises the poor; as
sedeat cum principibus et solium gloriae teneat.
sit with chief and throne glory hold.
Domini enim sunt cardines terrae, et posuit super
of For are poles earth and set over
eos orbem. 2:9 Pedes sanctorum suorum servabit, et
them world. 2: 9 feet saints their keep and
impii in tenebris conticescent, quia non in
The wicked in the dark silenced, because not in
fortitudine sua roborabitur vir. 2:10 Dominus conteret
strength his established a. 2:10 Lord crush
adversarios suos; super ipsos in caelis tonabit.
opponents their children; over they in heavens thunder.

Dominus iudicabit fines terrae et dabit imperium
Lord judge ends earth and will government
regi suo et sublimabit cornu christi sui'. 2:11 Et
king his and raises horn Christ 's. 2:11 The
abiit Elcana in Rama in domum suam. Puer autem
He went Elkana in Rama in home own. Baby Now
erat minister in conspectu Domini ante faciem Heli
was minister in before of before face Eli
sacerdotis. 2:12 Porro filii Heli filii Belial
the priest. 2:12 the children Eli children Belial
nescientes Dominum 2:13 neque officium sacerdotum
not knowing Lord 2:13 or office priests
ad populum, sed, quicumque immolasset victimam,
to people but, who offered victim
veniebat puer sacerdotis, dum coquerentur carnes, et
coming boy the priest, while boiling meat, and
habebat fuscinulam tridentem in manu sua 2:14 et
had fork trident in hand his 2:14 and
mittebat eam in lebetem vel in caldarium aut in
beat it in kettle or in kettle or in
ollam sive in cacabum et omne, quod levabat
pot or in pan and all that relieving
fuscinula, tollebat sacerdos sibi. Sic faciebant
hook, took The priest themselves. so did
universo Israeli venienti in Silo. 2:15 Etiam,
all Israel coming in Shiloh. 2:15 Yes,
antequam adolerent adipem, veniebat puer sacerdotis
before burnt fat, coming boy priest
et dicebat immolanti: ' Da mihi carnem, ut coquam
and said sacrificed: ' Give I flesh as roast
sacerdoti; non enim accipiet a te carnem coctam
the priest; not For take from you flesh cooked
sed crudam'. 2:16 Dicebatque illi immolans: '
but raw. ' 2:16 said they They will '
Incendatur primum iuxta morem hodie adeps, et
burn first according to custom today fat, and
tolle tibi, quantumcumque desiderat anima tua'. Qui
Away you however desires soul Your ' He
respondens aiebat ei: ' Nequaquam; nunc enim dabis,
answered said to: ' No; now For give

alioquin tollam vi'. 2:17 Erat ergo peccatum
otherwise I will take it by force. ' 2:17 It was So sin
puerorum grande nimis coram Domino, quia
children more too before Lord, because
detrahebant sacrificio Domini. 2:18 Samuel autem
detracted sacrifice Lord. 2:18 Samuel Now
ministrabat ante faciem Domini, puer accinctus ephod
served before face Lord, boy wearing ephod
lineo. 2:19 Et tunicam parvam faciebat ei mater sua,
linen. 2:19 The coat small did it mother his
quam afferebat ei singulis annis ascendens cum viro
than culty it each years up with man
suo, ut immolaret hostiam annuam. 2:20 Et
his as offer host annual fee. 2:20 The
benedicebat Heli Elcanae et uxori eius dicebatque: '
blessed Eli Elkanah and wife his said: '
Reddat tibi Dominus semen de muliere hac pro
May you Lord seed of woman this for
petitione, quae postulata est pro Domino'. Et
petition which requirements is for The Lord. ' The
abierunt in locum suum. 2:21 Visitavit ergo Dominus
gone in place his own. 2:21 visited So Lord
Annam, et concepit et peperit tres filios et duas
Anne, and pregnant and bore three children and two
filias. Et crevit puer Samuel apud Dominum. 2:22
daughters. The increased boy Samuel in Lord. 2:22
Heli autem erat senex valde et audivit omnia, quae
Eli Now was old very and heard all which
faciebant filii sui universo Israeli et quomodo
did children s all Israel and how
dormiebant cum mulieribus, quae ministrabant ad
asleep with women which provided to
ostium tabernaculi, 2:23 et dixit eis: ' Quare facitis
door tent, 2:23 and said them: ' Why you do
res huiuscemodi, quas ego audio, res pessimas,
business this proposal which I audio business evil
ab omni populo? 2:24 Nolite, filii mei; non enim
from all people? 2:24 No children mine; not For
est bona fama, quam ego audio, ut transgredi
is good The report, than I audio as transgress
faciatis populum Domini. 2:25 Si peccaverit vir in
Yee people Lord. 2:25 If sin man in

virum, arbiter ei potest esse Deus; si autem in
man referee it can be God; if Now in
Dominum peccaverit vir, quis intercedet pro eo?'. Et
Lord sin man who intervenes for it? '. The
non audierunt vocem patris sui, quia voluit
not listen voice father s because He wanted
Dominus occidere eos. 2:26 Puer autem Samuel
Lord kill them. 2:26 Baby Now Samuel
proficiebat atque crescebat et placebat tam Domino
advanced and increased and in favor so Lord
quam hominibus. 2:27 Venit autem vir Dei ad Heli
than men. 2:27 He came Now man God to Eli
et ait ad eum: ' Haec dicit Dominus: Numquid non
and said to him: ' This says Lord: Do not
aperte revelatus sum domui patris tui, cum esset in
clearly revealed I house father your with was in
Aegypto in domo pharaonis? 2:28 Et elegi eum ex
Egypt in house Pharaoh? 2:28 The I it from
omnibus tribubus Israel mihi in sacerdotem, ut
all tribes Israel I in the priest; as
ascenderet ad altare meum et adoleret mihi
up to altar my and burn I
incensum et portaret ephod coram me; et dedi
incense and wear ephod before me; and I
domui patris tui omnia de sacrificiis filiorum Israel.
house father your all of sacrifices children Israel.
2:29 Quare calce abicitis victimam meam et munera
2:29 Why lime away victim I and gifts
mea, quae praecepi, ut offerrentur in templo, et
my which I commanded, as offered in temple and
magis honorasti filios tuos quam me, ut
more honored children your than I as
impinguaremini primitiis omnis sacrificii Israel populi
fat first- all sacrifice Israel people
mei? 2:30 Propterea ait Dominus, Deus Israel:
Me? 2:30 Therefore said Lord, God Israel:
Loquens locutus sum, ut domus tua et domus patris
speaking said I as house your and house father
tui ministraret in conspectu meo usque in
your minister in before I up in

sempiternum. Nunc autem, dicit Dominus, absit hoc
ever. now however, says Lord, far this
a me. Sed quicumque glorificaverit me, glorificabo
from Me. but who glorified I will
eum; qui autem contemnunt me, erunt ignobiles. 2:31
him; that Now despise I will be disrepute. 2:31
Ecce dies veniunt, et praecidam brachium tuum et
Look day they and cut arm your and
brachium domus patris tui, ut non sit senex in
arm house father your as not is old in
domo tua. 2:32 Et videbis aemulum tuum in templo
house Your. 2:32 The see rival your in temple
in universis prosperis Israel; et non erit senex in
in all prosperity Israel; and not will be old in
domo tua omnibus diebus. 2:33 Verumtamen non
house your all days. 2:33 However, not
auferam penitus virum ex te ab altari meo; sed ut
stony internet man from you from altar I; but as
deficiant oculi tui, et tabescat anima tua, et pars
fail eyes your and grieve soul your and part
magna domus tuae morietur, cum ad virilem aetatem
great house your die, with to manly age
venerit. 2:34 Hoc autem erit tibi signum, quod
come. 2:34 This Now will be you sign, that
venturum est duobus filiis tuis Ophni et Phinees:
come is two children your Hophni and Phineas:
in die uno morientur ambo. 2:35 Et suscitabo
in day one die Both of them. 2:35 The will perform
mihi sacerdotem fidelem, qui iuxta cor meum et
I priest faithful, that according to heart my and
animam meam faciat; et aedificabo ei domum
life I do; and build it home
fidelem, et ambulabit coram christo meo cunctis
faithful, and walk before Christ I all
diebus. 2:36 Futurum est autem ut quicumque
days. 2:36 The Future is Now as who
remanserit in domo tua, veniat, ut procidat ante
left in house your come, as prolapse before
illum pro nummo argenteo et torta panis dicatque:
it for money silver and twisted bread Scrape

‘Dimitte me, obsecro, ad unam partem sacerdotalem,
'Release I Please to one part priestly
ut comedam buccellam panis’’. 3:1 Puer autem
as I eat sop bread '. 3: 1 Baby Now
Samuel ministrabat Domino coram Heli. Et sermo
Samuel served Lord before Eli. The report
Domini erat pretiosus in diebus illis: non erat visio
of was dear in days them: not was vision
frequens. 3:2 Factum est ergo in die quadam, Heli
frequency. 3: 2 Action is So in day One, Eli
iacebat in loco suo, et oculi eius caligaverant, nec
lying in place his and eyes his dim, or
poterat videre. 3:3 Lucerna Dei nondum exstincta
could see. 3: 3 lamp God not yet extinguished
erat, et Samuel dormiebat in templo Domini, ubi
It was and Samuel sleeping in temple Lord, where
erat arca Dei. 3:4 Et vocavit Dominus Samuel, qui
was box God. 3, 4 The he called Lord Samuel, that
respondens ait: ‘ Ecce ego’. 3:5 Et cucurrit ad
answered he said: ‘ Look I am. ‘ 3, 5 The ran to
Heli et dixit: ‘ Ecce ego; vocasti enim me’. Qui
Eli and he said: ‘ Look I; call For Me. ‘ He
dixit: ‘ Non vocavi. Revertere; dormi!’’. Et abiit et
he said: ‘ no I called. Return; Lie '. The He went and
dormivit. 3:6 Et Dominus rursum vocavit Samuel.
slept. 3: 6 The Lord again he called Samuel.
Consurgensque Samuel abiit ad Heli et dixit: ‘
rising Samuel He went to Eli and he said: ‘
Ecce ego, quia vocasti me’. Qui respondit: ‘ Non
Look I, because call Me. ‘ He He answered: ‘ no
vocavi te, fili mi. Revertere et dormi!’’. 3:7 Porro
I called you son he said. Return and Lie '. 3: 7 the
Samuel necdum sciebat Dominum, neque revelatus
Samuel not yet he knew Lord, or revealed
fuerat ei sermo Domini. 3:8 Et Dominus rursum
was it report Lord. 3: 8 The Lord again
vocavit Samuel tertio, qui consurgens abiit ad Heli
he called Samuel third, that rising He went to Eli
3:9 et ait: ‘ Ecce ego, quia vocasti me’. Intellexit
3: 9 and he said: ‘ Look I, because call Me. ‘ He realized
igitur Heli quia Dominus vocaret puerum, et ait ad
So Eli because Lord call boy and said to

Samuel: ‘ Vade et dormi; et, si deinceps vocaverit
Samuel: ‘ Go and Lie; and, if forward call
te, dices: ‘ Loquere, Domine, quia audit servus
you say: ‘ Say, Sir, because audit slave
tuus’’. Abiit ergo Samuel et dormivit in loco
Your father. ‘ He went So Samuel and slept in place
suo. 3:10 Et venit Dominus et stetit et vocavit,
his own. 3:10 The he came Lord and He stood and he called
sicut vocaverat prius: ‘ Samuel, Samuel’. Et ait
as at other times, before: ‘ Samuel, Samuel ‘. The said
Samuel: ‘ Loquere, quia audit servus tuus’. 3:11 Et
Samuel: ‘ Say, because audit slave Your ‘. 3:11 The
dixit Dominus ad Samuel: ‘ Ecce ego facio verbum
said Lord to Samuel: ‘ Look I I do word
in Israel, quod quicumque audierit, tinnient ambae
in Israel that who hear, ring both
aures eius. 3:12 In die illo suscitabo adversum Heli
ears her. 3:12 in day that will perform against Eli
omnia, quae locutus sum super domum eius:
all which said I over home his
incipiam et complebo. 3:13 Praedixi enim ei quod
begin and end. 3:13 I told For it that
iudicaturus essem domum eius in aeternum propter
judge I home his in ever for
iniquitatem, eo quod noverat filios suos contemnere
violence, it that He knew children their despise
Deum et non corripuit eos. 3:14 Idcirco iuravi
God and not reproved them. 3:14 Therefore I swore
domui Heli quod non expiatur iniquitas domus eius
house Eli that not expiated violence house his
victimis et muneribus usque in aeternum’. 3:15
victims and gifts up in ever. ‘ 3:15
Dormivit autem Samuel usque mane aperuitque ostia
slept Now Samuel up morning she doors
domus Domini. Et Samuel timebat indicare visionem
house Lord. The Samuel feared indicate vision
Heli. 3:16 Vocavit ergo Heli Samuelem et dixit: ‘
Eli. 3:16 He called So Eli Samuel and he said: ‘
Samuel, fili mi’. Qui respondens ait: ‘ Praesto
Samuel, son My ‘. He answered he said: ‘ available
sum’. 3:17 Et interrogavit eum: ‘ Quis est sermo,
I am. ‘ 3:17 The he asked him: ‘ Who is word

quem locutus est ad te? Oro te, ne celaveris me.
which said is to You? Please you do not hide Me.
Haec faciat tibi Deus et haec addat, si absconderis
This do you God and this add if hide
a me sermonem ex omnibus verbis, quae dicta
from I word from all words, which said
sunt tibi'. 3:18 Indicavit itaque ei Samuel universos
are you '. 3:18 He told So it Samuel all
sermones et non abscondit ab eo. Et ille
words and not hid from the fact. The he
respondit: ' Dominus est! Quod bonum est in oculis
He answered: ' Lord It is! The good is in eyes
suis, faciat'. 3:19 Crevit autem Samuel, et Dominus
their he does. ' 3:19 grew Now Samuel, and Lord
erat cum eo, et non cecidit ex omnibus verbis eius
was with it and not fallen from all words his
in terram. 3:20 Et cognovit universus Israel a Dan
in land. 3:20 The known all Israel from Dan
usque Bersabee quod constitutus esset Samuel
up Beer that set was Samuel
propheta Domini. 3:21 Et addidit Dominus ut
prophet Lord. 3:21 The he added Lord as
appareret in Silo, quoniam revelatus fuerat Dominus
appear in Shiloh for revealed was Lord
Samueli in Silo iuxta verbum Domini. Et evenit
Samuel in Shiloh according to word Lord. The it turns out
sermo Samuelis universo Israeli. 4:1 Et factum est in
report Samuel all Israel. 4: 1 The it is in
diebus illis, convenerunt Philisthim in pugnam; et
days those assembled the Philistines in fight; and
egressus est Israel obviam Philisthim in proelium et
out is Israel meet the Philistines in fight and
castrametatus est iuxta Abenezar. Porro Philisthim
camping is according to Stone. the the Philistines
venerunt in Aphec 4:2 et instruxerunt aciem contra
they in Aphec 4: 2 and up line against
Israel. Crescente autem certamine, terga vertit Israel
Israel. increasing Now contest, back turns Israel
Philisthaeis; et caesi sunt in illo certamine passim
Philistines; and were killed are in that contest everywhere

per agros quasi quattuor milia virorum. 4:3 Et
by fields as four thousand men. 4: 3 The
reversus est populus ad castra, dixeruntque maiores
back is people to camp said greater
natu de Israel: ‘ Quare percussit nos Dominus hodie
birth of Israel: ‘ Why shot we Lord today
coram Philisthim? Afferamus ad nos de Silo arcam
before Philistines? Let to we of Shiloh ark
foederis Domini, et veniat in medium nostri, ut
meeting Lord, and come in medium our as
salvet nos de manu inimicorum nostrorum’. 4:4 Misit
save we of hand enemies our own. ‘ 4: 4 sent
ergo populus in Silo, et tulerunt inde arcam foederis
So people in Shiloh and took from ark meeting
Domini exercituum sedentis super cherubim; erantque
of hosts the rider over cherubim; Watches
duo filii Heli cum arca foederis Dei, Ophni et
two children Eli with box meeting God, Hophni and
Phinees. 4:5 Cumque venisset arca foederis Domini in
Phineas. 4, 5 when come box meeting of in
castra, vociferatus est omnis Israel clamore grandi,
camp shouted is all Israel claim great
et personuit terra. 4:6 Et audierunt Philisthim
and rang land. 4: 6 The listen the Philistines
vocem clamoris dixeruntque: ‘ Quaenam est haec vox
voice cry they said: ‘ What is this voice
clamoris magni in castris Hebraeorum?’. Et
cry great in camp Hebrew? ‘. The
cognoverunt quod arca Domini venisset in castra. 4:7
know that box of come in camp. 4: 7
Timueruntque Philisthim dicentes: ‘ Venit Deus in
ingemuerunt the Philistines saying: ‘ He came God in
castra!’. Et ingemuerunt dicentes: 4:8 ‘ Vae nobis!
the camp. ‘ The droops saying: 4: 8 ‘ Woe us!
Non enim fuit tanta exultatio heri et
no For was so joy yesterday and
nudiustertius. Vae nobis! Quis nos servabit de manu
the day before. Woe us! Who we keep of hand
deorum sublimium istorum? Hi sunt dii, qui
gods sublime these? These are gods that

percusserunt Aegyptum omni plaga in deserto. 4:9
struck Egypt all stroke in the desert. 4: 9

Confortamini et estote viri, Philisthim, ne
Strengthen and be Gentlemen, Philistines, do not

serviatis Hebraeis, sicut illi servierunt vobis. Estote
serve Hebrew as they served to you. Be

viri et bellate!'. 4:10 Pugnaverunt ergo Philisthim,
men and fight. ' 4:10 fought So Philistines,

et caesus est Israel, et fugit unusquisque in
and rods is Israel and flees each in

tabernaculum suum; et facta est plaga magna nimis,
tent his own; and made is stroke great too,

et ceciderunt de Israel triginta milia peditum. 4:11
and fell of Israel thirty thousand infantry. 4:11

Et arca Dei capta est; duoque filii Heli mortui
The box God captured it is; two children Eli dead

sunt, Ophni et Phinees. 4:12 Currens autem vir de
are Hophni and Phineas. 4:12 Courier Now man of

Benjamin ex acie venit in Silo in die illo scissa
Benjamin from line he came in Shiloh in day that rent

veste et conspersus pulvere caput. 4:13 Cumque ille
clothing and with dust head. 4:13 when he

venisset, Heli sedebat super sellam iuxta portam
come, Eli sat over seat according to gate

aspectans viam; erat enim cor eius pavens pro arca
watching the way; was For heart his Seized for box

Dei. Vir autem ille, postquam ingressus est, nuntiavit
God. A Now he after entry is reported

urbi; et ululavit omnis civitas. 4:14 Et audivit Heli
city; and wailed all city. 4:14 The heard Eli

sonitum clamoris dixitque: ' Quis est hic sonitus
sound cry He said: ' Who is here noise

tumultus huius?'. At ille festinavit et venit et
uproar this? '. But he haste and he came and

nuntiavit Heli. 4:15 Heli autem erat nonaginta et
reported Eli. 4:15 Eli Now was ninety and

octo annorum, et oculi eius caligaverant, et videre
eight years and eyes his dim, and see

non poterat. 4:16 Et dixit ad Heli: ' Ego sum qui
not could. 4:16 The said to Eli: ' I I that

veni de proelio et ego qui de acie fugi hodie’.
I of battle and I that of line I escaped today. ‘

Cui ille ait: ‘ Quid actum est, fili mi?’. 4:17

To he he said: ‘ What act is son My ’. 4:17

Respondens autem, qui nuntiabat: ‘ Fugit, inquit,
answered however, that news ‘ He fled, he says,

Israel coram Philisthim, et ruina magna facta est in
Israel before Philistines, and collapse great made is in

populo; insuper et duo filii tui mortui sunt,
people; In addition, and two children your dead are

Ophni et Phinees, et arca Dei capta est’. 4:18

Hophni and Phineas and box God captured He is. ‘ 4:18

Cumque ille nominasset arcam Dei, cecidit de sella
when he identified ark God, fallen of chair

retrorsum iuxta ostium et, fractis cervicibus,
back according to door and, broken neck,

mortuus est; senex enim erat vir et gravis. Et ipse
dead it is; old For was man and heavy. The he

iudicavit Israel quadraginta annis. 4:19 **Nurus autem**
judged Israel forty years. 4:19 Girls Now

eius, uxor Phinees, praegnans erat vicinaque partui.
his wife Phineas pregnant was near her time.

Et, audito nuntio quod capta esset arca Dei et
and, hearing news that captured was box God and

mortuus socer suus et vir suus, incurvavit se et
dead in-law it and man 's bowed he and

peperit; irruerant enim in eam dolores subiti. 4:20
the birth; Alimazonians For in it pains sudden. 4:20

In ipso autem momento mortis eius dixerunt ei, quae
in it Now moment death his said to which

stabant circa eam: ‘ Ne timeas, quia filium
expert about it ‘ Do not Fear because son

peperisti’. Quae non respondit eis neque
spawned. What not answered them or

animadvertit. 4:21 **Et vocavit puerum Ichabod dicens:**
notice. 4:21 The he called boy Ichabod saying:

‘ Translata est gloria de Israel! ‘, quia capta est
‘ Exiled is glory of Israel! ‘ because captured is

arca Dei et pro socero suo et pro viro suo. 4:22
box God and for Laban his and for man his own. 4:22

Et ait: ‘ Translata est gloria ab Israel, eo quod
The he said: ‘ Exiled is glory from Israel it that

capta est arca Dei!'. 5:1 Philisthim autem tulerunt
captured is box God '. 5: 1 the Philistines Now took
arcam Dei et asportaverunt eam a Abenezer in
ark God and off it from Stone in
Azotum. 5:2 Tulerunt Philisthim arcam Dei et
Ashdod. 5: 2 They took the Philistines ark God and
intulerunt eam in templum Dagon et statuerunt eam
they brought in it in temple Dagon and set it
iuxta Dagon. 5:3 Cumque surrexissent Azotii
according to Dagon. 5: 3 when up Ashdod
altera die, ecce Dagon iacebat pronus in terram ante
other day See Dagon lying flat in land before
arcam Domini; et tulerunt Dagon et restituerunt
ark Lord; and took Dagon and reconstituted
eum in loco suo. 5:4 Rursumque mane die altera
it in place his own. 5: 4 again morning day other
consurgentes invenerunt Dagon iacentem super faciem
rose found Dagon lying over face
suam in terram coram arca Domini; caput autem
his in land before box Lord; head Now
Dagon et duae palmae manuum eius abscisae erant
Dagon and two palm hands his off were
super limen: 5:5 porro Dagon truncus solus
over threshold: 5: 5 the Dagon trunk only
remanserat in loco suo. Propter hanc causam non
left in place his own. Because of this cause not
calcant sacerdotes Dagon et omnes, qui ingrediuntur
tread priests Dagon and all that go
templum eius, super limen Dagon in Azoto usque in
temple his over threshold Dagon in Ashdod up in
hodiernum diem. 5:6 Aggravata est autem manus
this Day. 5, 6 heavy is Now hand
Domini super Azotios, et demolitus est eos et
of over Ashdod and demolished is them and
percussit eos tumoribus, Azotum et fines eius. 5:7
shot them tumors; Ashdod and ends her. 5: 7
Videntes autem viri Azotii huiuscemodi plagam
seeing Now men Ashdod such side
dixerunt: ' Non maneat arca Dei Israel apud nos,
they said: ' no stay box God Israel in we

quoniam dura est manus eius super nos et super
for hard is hand his over we and over

Dagon deum nostrum'. 5:8 Et mittentes

Dagon god of us. ' 5: 8 The sending

congregaverunt omnes principes Philisthinorum ad se
together all leaders Philistines to he

et dixerunt: ' Quid faciemus de arca Dei Israel?'

and they said: ' What we do of box God Israel '.

Responderuntque: ' In Geth circumducatur arca Dei
Then: ' in Gath around box God

Israel'. Et circumduxerunt arcam Dei Israel. 5:9

Israel ' The carried ark God Israel. 5: 9

Postquam autem circumduxerunt eam, facta est

after the Now carried it made is

manus Domini super civitatem, pavor magnus nimis;
hand of over city terror great too;

et percussit viros urbis a parvo usque ad
and shot men city from small up to

maiolem, et eruperunt eis tumores. 5:10 Miserunt
greater, and issued them tumors. 5:10 They sent

ergo arcam Dei in Accaron. Cumque venisset arca
So ark God in Ekron. when come box

Dei in Accaron, exclamaverunt Accaronitae dicentes: '
God in Ekron shouted the Accaronites saying: '

Adduxerunt ad nos arcam Dei Israel, ut interficiat
They have to we ark God Israel as kill

nos et populum nostrum!'. 5:11 Miserunt itaque et
we and people Our ' . 5:11 They sent So and

congregaverunt omnes principes Philisthinorum et
together all leaders Philistines and

dixerunt: ' Dimittite arcam Dei Israel, et revertatur
they said: ' Release ark God Israel and return

in locum suum et non interficiat nos cum populo
in place his and not kill we with people

nostro'. 5:12 Fiebat enim pavor mortis in tota
our own. ' 5:12 It came For terror death in all

civitate, et gravissima valde manus Dei. Viri quoque,
city and gravest very hand God. men also,

qui mortui non fuerant, percutiebantur tumoribus, et
that dead not were smitten tumors; and

ascendebat ululatus civitatis in caelum. 6:1 Fuit

up whoops city in heaven. 6: 1 There was

ergo arca Domini in regione Philisthinorum septem
So box of in region Philistines seven
mensibus; 6:2 et vocaverunt Philisthim sacerdotes et
months; 6: 2 and they called the Philistines priests and
divinos dicentes: ‘ Quid faciemus de arca Domini?
tellers saying: ‘ What we do of box Lord?
Indicate nobis quomodo remitemus eam in locum
reveal us how release it in place
suum’. Qui dixerunt: 6:3 ‘ Si remittitis arcam Dei
his own. ‘ He they said: 6: 3 ‘ If send ark God
Israel, nolite dimittere eam vacuum, sed, quod
Israel do not release it empty but, that
debetis, reddite ei pro peccato, et tunc curabimini;
you owe Reward it for sin and then healed;
scietis quare non recedat manus eius a vobis’. 6:4
know why not recedes hand his from you ‘. 6: 4
Qui dixerunt: ‘ Quid est quod pro delicto reddere
He they said: ‘ What is that for offense pay
debeamus ei?’. **Responderuntque illi: 6:5 ‘ Iuxta**
we for him. ‘ Then they: 6: 5 ‘ according to
numerus principum Philisthinorum quinque tumores
number leaders Philistines five tumors
aureos facietis et quinque mures aureos, quia plaga
gold do and five mice gold because stroke
una fuit omnibus vobis et principibus vestris.
one was all you and chief your.
Facietisque similitudines tumorum vestrorum et
make images tumors your and
similitudines murium, qui demoliti sunt terram, et
images mice that demolished are land and
dabitis Deo Israel gloriam, si forte relevet manum
give God Israel glory if perhaps off hand
suam a vobis et a diis vestris et a terra
his from you and from other your and from land
vestra. 6:6 Quare gravatis corda vestra, sicut
your. 6: 6 Why harden hearts your as
aggravavit Aegyptus et pharao cor suum? Nonne,
heavy Egypt and Pharaoh heart his? Do not
postquam percussit eos, tunc dimiserunt eos, et
after shot them; then lowering them; and

abierunt? 6:7 Nunc ergo arripite et facite plaustrum
they go? 6, 7 now So Arrest and do cart
novum unum et duas vaccas fetas, quibus non est
new one and two cows calved, which not is
impositum iugum, iungite in plaustro; et recludite
imposed yoke, tie in cart; and bring
vitulos earum domi. 6:8 Tolletisque arcam Domini et
calves their at home. 6, 8 take ark of and
ponetis in plaustro; et similitudines aureas, quas
compare with in cart; and images gold which
exsolvistis ei pro delicto, ponetis in capsella ad
return it for trespass, compare with in box to
latus eius et dimittite eam, ut vadat, 6:9 et
side his and Leave it as go 6: 9 and
aspicietis. Et siquidem per viam finium suorum
look. The for by way ends their
ascenderit contra Bethsames, ipse fecit nobis hoc
up against Beth, he he us this
malum grande; sin autem minime, sciemus quia
evil great; if Now no, we because
nequaquam manus eius tetigit nos, sed casu
no hand his he touched we but case
accidit'. 6:10 Fecerunt ergo illi hoc modo et
it happens. ' 6:10 They did So they this only and
tollentes duas vaccas, quae lactabant vitulos,
select two cows, which sucking calves,
iunxerunt ad plaustrum vitulosque earum concluserunt
hitched to cart calves their concluded
domi; 6:11 et posuerunt arcam Dei super plaustrum
at home; 6:11 and put ark God over cart
et capsellam, quae habebat mures aureos et
and box which had mice gold and
similitudines tumorum. 6:12 Ibant autem in
images tumors. 6:12 They went Now in
directum vaccae per viam, quae ducit Bethsames, et
straight cows by way, which leads Beth, and
itinere uno gradiebantur pergentes et mugientes et
route one highway Proceeding and lowing and
non declinabant neque ad dextram neque ad
not aside or to right or to
sinistram. Sed et principes Philisthim sequebantur
the left. but and leaders the Philistines followed

usque ad terminos Bethsames. 6:13 Porro Bethsamitae
up to border Beth. 6:13 the Beth
metebant triticum in valle; et elevantes oculos
mowed wheat in valley; and lifting eyes
viderunt arcam et gavisi sunt, cum vidissent. 6:14
see ark and joyed are with they saw. 6:14
Et plaustrum venit in agrum Iosue Bethsamitae et
The cart he came in field Joshua Beth and
stetit ibi. Erat autem ibi lapis magnus; et
He stood there. It was Now there stone great; and
conciderunt ligna plaustrum vaccasque imposuerunt
chopped timber cart cows put
super ea holocaustum Domino. 6:15 Levitae autem
over it holocaust Lord. 6:15 Levites Now
deposuerunt arcam Dei et capsellam, quae erat
down ark God and box which was
iuxta eam, in qua erant similitudines aureae; et
according to it in which were images golden; and
posuerunt super lapidem grandem. Viri autem
put over stone large. men Now
Bethsamitae obtulerunt holocausta et immolaverunt
Beth offered holocausts and offered
victimas in die illa Domino. 6:16 Et quinque
victims in day that Lord. 6:16 The five
principes Philisthinorum viderunt et reversi sunt in
leaders Philistines see and returned are in
Accaron in die illa. 6:17 Hi sunt autem tumores
Ekron in day that. 6:17 These are Now tumors
aurei, quos reddiderunt Philisthim pro delicto
golden, which rendered the Philistines for offense
Domino: Azotus unum, Gaza unum, Ascalon unum,
Lord: Ashdod one, Gaza one, Ashkelon one,
Geth unum, Accaron unum; 6:18 et mures aureos
Gath one, Ekron one; 6:18 and mice gold
secundum numerum urbium Philisthim quinque
according to number cities the Philistines five
principum, ab urbe murata usque ad villam, quae
leaders, from city leaders up to farm, which
erat absque muro; et lapis ille magnus, super quem
was without the wall; and stone he great over which
posuerunt arcam Domini, testis est usque in hunc
put ark Lord, witness is up in this

diem in agro Iosue Bethsamitis. 6:19 Filii autem
day in field Joshua The. 6:19 children Now
Iechoniae non sunt gavisi super viros Bethsamites
Jeconiah not are joyed over men Beth-Shemesh
quia viderant arcam Domini; et percussit Dominus
because seen ark Lord; and shot Lord
de populo septuaginta viros. Luxitque populus eo
of people seventy men. lamented people it
quod Dominus percussisset plebem plaga magna; 6:20
that Lord strike people stroke great; 6:20
et dixerunt viri Bethsamitae: ‘ Quis poterit stare in
and said men Beth: ‘ Who can stand in
conspectu Domini, Dei sancti huius? Et ad quem
before Lord, God St. this? The to which
ascendet a nobis?’. 6:21 Miseruntque nuntios ad
up from with us. ‘ 6:21 sent news to
habitatores Cariathiarim dicentes: ‘ Reduxerunt
inhabitants Kirjathjearim saying: ‘ back
Philisthim arcam Domini. Descendite et ducite eam
the Philistines ark Lord. descend and carry it
sursum ad vos’. 7:1 Venerunt ergo viri Cariathiarim
up to you ‘. 7: 1 They came So men Kirjathjearim
et duxerunt arcam Domini sursum et intulerunt
and led ark of up and they brought in
eam in domum Abinadab in colle; Eleazarum autem
it in home Abinadab in hill; Eleazar Now
filium eius sanctificaverunt, ut custodiret arcam
son his sanctified, as keep ark
Domini. 7:2 Et factum est, ex qua die mansit
Lord. 7: 2 The it is from which day He remained
arca Domini in Cariathiarim, multiplicati sunt dies;
box of in Kirjatharim, increased are day;
erat quippe iam annus vicesimus, et ingemuit omnis
was for already year twenty and He sighed all
domus Israel post Dominum. 7:3 Ait autem Samuel
house Israel after Lord. 7: 3 said Now Samuel
ad universam domum Israel dicens: ‘ Si in toto
to all home Israel saying: ‘ If in all
corde vestro revertimini ad Dominum, auferte deos
heart your Return to Lord, remove gods
alienos de medio vestri et Astharoth et praeparate
other of the you and Astarte and prepare

corda vestra Domino et servite ei soli, et eruet
hearts your Lord and serve it only; and He will deliver
vos de manu Philisthim'. 7:4 Abstulerunt ergo filii
you of hand Philistines. ' 7: 4 Did So children
Israel Baalim et Astharoth et servierunt Domino
Israel Baal and Astarte and served Lord
soli. 7:5 Dixit autem Samuel: ' Congregate universum
only. 7: 5 said Now Samuel: ' gather all
Israel in Maspha, ut orem pro vobis Dominum'. 7:6
Israel in Mizpah; as I pray for you The Lord. ' 7: 6
Et convenerunt in Maspha hauseruntque aquam et
The assembled in Mizpah drew water and
effuderunt in conspectu Domini et ieiunaverunt in
shed in before of and fasted in
die illa et dixerunt ibi: ' Peccavimus Domino'.
day that and said there; ' We The Lord. ' 7: 7
Iudicavitque Samuel filios Israel in Maspha. 7:7 Et
judge Samuel children Israel in Mizpah. 7: 7 The
audierunt Philisthim quod congregati essent filii
listen the Philistines that gathered they children
Israel in Maspha, et ascenderunt principes
Israel in Mizpah; and up leaders
Philisthinorum ad Israel. Quod cum audissent filii
Philistines to Israel. The with heard children
Israel, timuerunt a facie Philisthinorum 7:8
Israel feared from the Philistines 7, 8
dixeruntque ad Samuel: ' Ne cesses pro nobis
said to Samuel: ' Do not Cease for us
clamare ad Dominum Deum nostrum, ut salvet nos
claim to Lord God our as save we
de manu Philisthinorum'. 7:9 Tulit ergo Samuel
of hand The Philistines. ' 7, 9 took So Samuel
agnum lactantem unum et obtulit illum holocaustum
lamb suckling one and offered it holocaust
integrum Domino; et clamavit Samuel ad Dominum
intact Lord; and cried Samuel to Lord
pro Israel, et exaudivit eum Dominus. 7:10 Factum
for Israel and He heard it Lord. 7:10 Action
est autem cum Samuel offerret holocaustum,
is Now with Samuel offer holocaust
Philisthim iniere proelium contra Israel. Intonuit
the Philistines trial fight against Israel. thundered

autem Dominus fragore magno in die illa super
Now Lord crash great in day that over
Philisthim et exterruit eos, et caesi sunt a facie
the Philistines and fright them; and were killed are from the
Israel. 7:11 Egressique viri Israel de Maspha
Israel. 7:11 departing men Israel of Mizpah
persecuti sunt Philisthaeos et percusserunt eos usque
pursued are Philistines and struck them up
ad locum, qui erat subter Bethchar. 7:12 Tulit autem
to place that was under Car. 7:12 took Now
Samuel lapidem unum et posuit eum inter Maspha
Samuel stone one and set it between Mizpah
et inter Sen et vocavit nomen loci illius Abenezzer
and between Shen and he called name local of Stone
(id est Lapis adiutorii) dixitque: ‘ Hucusque
(ie is stone help) He said: ‘ Hitherto
auxiliatus est nobis Dominus’. 7:13 Et humiliati sunt
help is us The Lord. ‘ 7:13 The low are
Philisthim nec apposuerunt ultra ut venirent in
the Philistines or added more as come in
terminos Israel. Facta est itaque manus Domini
border Israel. Achievements is So hand of
super Philisthaeos cunctis diebus Samuel. 7:14 Et
over Philistines all days Samuel. 7:14 The
redditae sunt urbes, quas tulerant Philisthim ab
restored are cities, which had the Philistines from
Israel, Israeli ab Accaron usque Geth; et terminos
Israel Israel from Ekron up Gath; and border
earum liberavit Israel de manu Philisthinorum.
their free Israel of hand Philistines.
Eratque pax inter Israel et Amorraeum. 7:15
It was peace between Israel and Amorites. 7:15
Iudicabat quoque Samuel Israel cunctis diebus vitae
he concluded also Samuel Israel all days life
suae 7:16 et ibat per singulos annos circumiens
his 7:16 and He went by each years circuit
Bethel et Galgala et Maspha et iudicabat Israelem
Bethel and Gilgal and Mizpah and he concluded Israel
in supradictis locis. Revertebaturque in Rama; ibi
in the above places. return in Rama; there

enim erat domus eius, et ibi iudicabat Israel.

For was house his and there he concluded Israel.

Aedificavit etiam ibi altare Domino. 8:1 Factum est

built also there altar Lord. 8: 1 Action is

autem cum senisset, Samuel posuit filios suos

Now with old, Samuel set children their

iudices Israel. 8:2 Fuitque nomen filii eius

judges Israel. 8: 2 And that was name children his

primogeniti Ioel et nomen secundi Abia; iudicabant

oldest Joel and name second Abijah; judge

in Bersabee. 8:3 Et non ambulaverunt filii illius in

in Beersheba. 8: 3 The not walk children of in

viis eius, sed declinaverunt post avaritiam

ways his but declined after gain

acceperuntque munera et perverterunt iudicium. 8:4

took gifts and perverted judgment. 8: 4

Congregati ergo universi maiores natu Israel venerunt

Gathered So all greater birth Israel they

ad Samuel in Rama 8:5 dixeruntque ei: ‘ Ecce tu

to Samuel in Rama 8: 5 said to: ‘ Look you

senuisti, et filii tui non ambulant in viis tuis;

old, and children your not walk in ways your;

nunc ergo constitue nobis regem, ut iudicet nos, sicut

now So Set us king, as judge we as

universae habent nationes’. 8:6 Displicuitque sermo in

all have the nations. ‘ 8: 6 displeased report in

oculis Samuelis, eo quod dixissent: ‘ Da nobis regem,

eyes Samuel, it that said: ‘ Give us king,

ut iudicet nos’. Et oravit Samuel ad Dominum. 8:7

as judge us’. The prayed Samuel to Lord. 8: 7

Dixit autem Dominus ad Samuel: ‘ Audi vocem

said Now Lord to Samuel: ‘ Listen voice

populi in omnibus, quae loquuntur tibi; non enim te

people in all which talk you; not For you

abiecerunt, sed me abiecerunt, ne regnem super

rejected, but I rejected, do not I reign over

eos. 8:8 Iuxta omnia opera sua, quae fecerunt a

them. 8: 8 according to all works his which they from

die, qua eduxi eos de Aegypto, usque ad diem

day which I brought them of Egypt up to day

hanc, sicut dereliquerunt me et servierunt diis

this as forsook I and served other

alienis, sic faciunt etiam tibi. 8:9 Nunc ergo audi
others, so do also to you. 8, 9 now So listen

vocem eorum; verumtamen contestare eos et praedic
voice them; However, charge them and Categories

eis ius regis, qui regnaturus est super eos'. 8:10
them right king, that rule is over them. ' 8:10

Dixit itaque Samuel omnia verba Domini ad
said So Samuel all words of to

populum, qui petierat a se regem, 8:11 et ait: '
people that asked from he king, 8:11 and he said: '

Hoc erit ius regis, qui imperaturus est vobis: Filios
This will be right king, that over is you: children

vestros tollet et ponet in curribus suis facietque sibi
your take off and put in carriages their He will to

equites, et current ante quadrigas eius; 8:12 et
horse and current before four thereof; 8:12 and

constituet sibi tribunos et centuriones et aratores
set to thousands and hundreds and cultivators

agrorum suorum et messorum segetum et fabros
fields their and reapers corn and craftsmen

armorum et curruum suorum. 8:13 Filias quoque
arms and chariots ones. 8:13 daughters also

vestras faciet sibi unguentarias et focarias et
your will to confectionaries and cooks and

panificas. 8:14 Agros quoque vestros et vineas et
bakers. 8:14 The fields also your and vineyards and

oliveta optima tollet et dabit servis suis. 8:15 Sed
olives the best take off and will officials their own. 8:15 but

et segetes vestras et vinearum redditus addecimabit,
and crops your and vineyards income tithe,

ut det eunuchis et famulis suis. 8:16 Servos etiam
as give officers and servants their own. 8:16 Slaves also

vestros et ancillas et boves vestros optimos et
your and handmaidens and cattle your the best and

asinos auferet et ponet in opere suo. 8:17 Greges
asses away and put in work his own. 8:17 Gangs

vestros addecimabit, vosque eritis ei servi. 8:18 Et
your tithe, you You will be it servants. 8:18 The

clamabitis in die illa a facie regis vestri, quem
shout in day that from the s your which

elegistis vobis, et non exaudiet vos Dominus in die
chosen you and not answer you Lord in day
illa'. 8:19 Noluit autem populus audire vocem
that. ' 8:19 refused Now people listen voice
Samuel, sed dixerunt: ' Nequaquam: rex enim erit
Samuel, but they said: ' No: king For will be
super nos, 8:20 et erimus nos quoque sicut omnes
over we 8:20 and we will be we also as all
gentes; et iudicabit nos rex noster et egredietur
nations; and judge we king our and Unleashed
ante nos et pugnabit bella nostra pro nobis'. 8:21
before we and fight wars our for to us. ' 8:21
Et audivit Samuel omnia verba populi et locutus est
The heard Samuel all words people and said is
ea in auribus Domini. 8:22 Dixit autem Dominus ad
it in ears Lord. 8:22 said Now Lord to
Samuel: ' Audi vocem eorum et constitue super eos
Samuel: ' Listen voice their and Set over them
regem'. Et ait Samuel ad viros Israel: ' Vadat
the king. ' The said Samuel to men Israel: ' Go
unusquisque in civitatem suam'. 9:1 Et erat vir de
each in city his own. ' 9: 1 The was man of
Beniamin nomine Cis filius Abiel filii Seror filii
Benjamin name Kish son Abiel children Zeror children
Bechorath filii Aphia, Beniaminita vir potens. 9:2
Becorath children Aphiah Benjamin man powerful. 9: 2
Et erat ei filius vocabulo Saul electus et bonus, et
The was it son title Saul chosen and good and
non erat vir de filiis Israel melior illo; ab umero
not was man of children Israel better that; from off
et sursum eminebat super omnem populum. 9:3
and up castle over all people. 9: 3
Perierant autem asinae Cis patris Saul, et dixit Cis
lost Now ass Kish father Saul and said Kish
ad Saul filium suum: ' Tolle tecum unum de pueris
to Saul son his ' Away with one of boys
et consurgens vade et quaere asinas'. Qui cum
and rising go and ask asses. ' He with
transissent per montem Ephraim 9:4 et per terram
pass by mount Ephraim 9: 4 and by land
Salisa et non invenissent, transierunt etiam per
Shalisha and not found, passed also by

terram Salim, et non erant, sed et per terram
land Salim, and not were but and by land
Iemini et minime reppererunt. 9:5 Cum autem
Gemini and not at all found. 9: 5 with Now
venissent in terram Suph, dixit Saul ad puerum
come in land Red said Saul to boy
suum, qui erat cum eo: ‘ Veni, et revertamur,
his that was with because: ‘ I came, and return;
ne forte dimiserit pater meus asinas et sollicitus
do not perhaps releases father my asses and worried
sit pro nobis’. 9:6 Qui ait ei: ‘ Ecce est vir Dei in
is for to us. ‘ 9: 6 He said to: ‘ Look is man God in
civitate hac, vir nobilis. Omne quod loquitur, absque
city this, man famous. All that he speaks without
ambiguitate venit. Nunc ergo eamus illuc, si forte
uncertainty come. now So go there, if perhaps
indicet nobis de via nostra, propter quam venimus’.
tell us of road our for than we came. ‘
9:7 Dixitque Saul ad puerum suum: ‘ Ecce ibimus;
9: 7 said Saul to boy his ‘ Look we go;
quid feremus ad virum? Panis defecit in sitarciis
what Brain; to man? bread failed in bags
nostris, et sportulam non habemus, ut demus homini
our and bags not we have, as we give man
Dei. Quid habemus?’. 9:8 Rursum puer respondit
God. What We have. ‘ 9: 8 again boy answered
Sauli et ait: ‘ Ecce inventa est in manu mea
Saul and he said: ‘ Look found is in hand my
quarta pars sicli argenti; demus homini Dei, ut
Wednesday part shekel silver; we give man God, as
indicet nobis viam nostram’. — 9:9 Olim in Israel
tell us way our own. ‘ - 9: 9 Once in Israel
sic loquebatur unusquisque vadens consulere Deum: ‘
so He was speaking each go consult God: ‘
Venite, et eamus ad videntem ‘; qui enim propheta
Come and go to seer ‘ that For prophet
dicitur hodie, vocabatur olim videns. — 9:10 Et dixit
said today, Deborah ago seeing. - 9:10 The said
Saul ad puerum suum: ‘ Optimus sermo tuus; veni,
Saul to boy his ‘ best report your; come,

eamus'. Et ierunt in civitatem, in qua erat vir Dei.
Let's go. ' The advanced in city in which was man God.

9:11 Cumque ascenderent clivum civitatis, invenerunt
9:11 when up slope city found

puellas egredientes ad hauriendam aquam et dixerunt
girls going out to draw water and said

eis: ' Num hic est videns?'. 9:12 Quae respondentes
them: ' Do here is seeing? '. 9:12 What responding

dixerunt illis: ' Hic est: ecce ante te, festina nunc;
said them: ' This is: See before you Hurry now;

hodie enim venit in civitatem, quia sacrificium est
today For he came in city because sacrifice is

hodie populo in excelso. 9:13 Ingredientes urbem
today people in high. 9:13 Entering city

statim invenietis eum, antequam ascendat excelsum
immediately find him, before go up high

ad vescendum; neque enim comesurus est populus,
to food; or For eat is people;

donec ille veniat, quia ipse benedicit hostiae, et
until he come, because he blesses The victims and

deinceps comedunt, qui vocati sunt. Nunc ergo
forward eat that called They are. now So

conscendite, quia statim reperietis eum'. 9:14 Et
get because immediately find for him. ' 9:14 The

ascenderunt in civitatem. Cumque illi intrarent in
up in city. when they go in

urbem, apparuit Samuel egrediens obviam eis, ut
city, He appeared Samuel going out meet them, as

ascenderet in excelsum. 9:15 Dominus autem
up in high. 9:15 Lord Now

revelaverat Samuel, ante unam diem quam veniret
revealed Samuel, before one day than come

Saul, dicens: 9:16 ' Hac ipsa, quae nunc est hora,
Saul saying: 9:16 ' this it which now is hour,

cras mittam ad te virum de terra Benjamin, et
tomorrow I to you man of land Benjamin and

unges eum ducem super populum meum Israel, et
anoint it leader over people my Israel and

salvabit populum meum de manu Philisthinorum,
save people my of hand Philistines

quia respexi populum meum; venit enim clamor
because I looked back people my; he came For cry
eorum ad me'. 9:17 Cumque aspexisset Samuel
their to Me. ' 9:17 when saw Samuel
Saulem, Dominus ait ei: ' Ecce vir, quem dixeram
Saul Lord said to: ' Look man which I had said
tibi; iste dominabitur populo meo'. 9:18 Accessit
you; this rule: people My '. 9:18 came
autem Saul ad Samuelem in medio portae et ait:
Now Saul to Samuel in the The gates and he said:
' Indica, oro, mihi: Ubi est domus videntis?'. 9:19
' Tell Please me: Where is house seer. ' 9:19
Et respondit Samuel Sauli dicens: ' Ego sum videns.
The answered Samuel Saul saying: ' I I seeing.
Ascende ante me in excelsum, ut comedatis mecum
Go up before I in high as eat with
hodie. Et dimittam te mane et omnia, quae sunt in
today. The release you morning and all which are in
corde tuo, indicabo tibi; 9:20 et de asinis, quas
heart your show you; 9:20 and of donkeys, which
perdidisti nudiustertius, ne sollicitus sis, quia
lost the day before, do not worried you are because
inventae sunt. Et cuius erunt optima quaeque
found They are. The the will be the best each
Israel? Nonne tibi et omni domui patris tui?'. 9:21
Israel? Did you and all house father You? '. 9:21
Respondens autem Saul ait: 'Numquid non
answered Now Saul he said: 'Do not
Beniaminita ego sum de minima tribu Israel, et
Benjamin I I of small tribe Israel and
cognatio mea novissima inter omnes familias de tribu
family my last between all families of tribe
Benjamin? Quare ergo locutus es mihi sermonem
Benjamin? Why So said you I word
istum?'. 9:22 Assumens itaque Samuel Saulem et
this? '. 9:22 assuming So Samuel Saul and
puerum eius introduxit eos in triclinium et dedit eis
boy his He brought them in dining and given them
locum in capite eorum, qui fuerant invitati: erant
place in head their that were guests: were
enim quasi triginta viri. 9:23 Dixitque Samuel coco:
For as thirty men. 9:23 said Samuel cook

‘ Da partem, quam dedi tibi et praecepi, ut
‘ Give part, than I you and I commanded, as
reponeres seorsum apud te’. 9:24 Levavit autem
set apart in you ‘. 9:24 up Now
cocus armum et caudam et posuit ante Saul.
cook shoulder and tail and set before Saul.
Dixitque Samuel: ‘ Ecce quod remansit; pone ante
said Samuel: ‘ Look that left; set before
te et comede, quia de industria servatum est tibi,
you and eat because of industry Saved is you
quando populum vocavi’. Et comedit Saul cum
when people I called. ‘ The ate Saul with
Samuel in die illa. 9:25 Et descenderunt de excelso
Samuel in day that. 9:25 The down of high
in oppidum. Et straverunt pro Saul in solario, et
in town. The spread for Saul in top and
dormivit. 9:26 Cumque mane surrexissent, et iam
sleep. 9:26 when morning rose, and already
elucesceret, vocavit Samuel Saul in solario dicens: ‘
light, he called Samuel Saul in top saying: ‘
Surge, ut dimittam te’. Et surrexit Saul. Egressique
Up as release you ‘. The rose Saul. departing
sunt ambo, ipse videlicet et Samuel. 9:27 Cumque
are both of them, he the and Samuel. 9:27 when
descenderent in extrema parte civitatis, Samuel dixit
down in extreme part city Samuel said
ad Saul: ‘ Dic puero, ut antecedit nos — et ille
to Saul ‘ Tell boy as go ahead we - and he
antecessit C; tu autem subsiste paulisper, ut indicem
quent 100; you Now stay for a while, as index
tibi verbum Domini’. 10:1 Tulit autem Samuel
you word The Lord. ‘ 10: 1 took Now Samuel
lenticulam olei et effudit super caput eius et
box oil and poured over head his and
deosculatus eum ait: ‘ Ecce unxit te Dominus in
Sauls it he said: ‘ Look anointed you Lord in
principem super populum suum, super Israel. Et tu
prince over people his over Israel. The you
dominaberis populo Domini et tu liberabis eum de
master people of and you free it of

manu inimicorum eius, qui in circuitu eius sunt. Et
hand enemies his that in about his They are. The
hoc tibi signum quia unxit te Deus in principem
this you sign because anointed you God in prince
super hereditatem suam: 10:2 cum abieris hodie a
over heritage his 10: 2 with vacate today from
me, invenies duos viros iuxta sepulcrum Rachel in
I find two men according to grave Rachel in
finibus Benjamin, dicentque tibi: 'Inventae sunt
ends Benjamin say you: 'finding are
asinae, ad quas ieras perquirendas; et intermissis
ass, to which you went to seek; and interrupted
pater tuus asinis sollicitus est pro vobis et dicit:
father your asses worried is for you and he says:
Quid faciam de filio meo?'. 10:3 Cumque abieris
What I do of son to me. ' 10: 3 when vacate
inde et ultra transieris et veneris ad quercum
from and more pass and Friday to oak
Thabor, invenient te ibi tres viri ascendentes ad
Tabor, find you there three men ascending to
Deum in Bethel: unus portans tres haedos et alius
God in Bethel: one carrying three kids and other
tres tortas panis et alius portans utrem vini. 10:4
three rounds bread and other carrying bottle of wine. 10: 4
Cumque te salutaverint, dabunt tibi duos panes, et
when you salute they give you two bread, and
accipies de manu eorum. 10:5 Post haec venies in
take of hand them. 10: 5 Post this You will come in
Gabaa Dei, ubi est statio Philisthinorum; et, cum
hill God, where is station Philistines; and, with
ingressus fueris ibi urbem, obviam habebis gregem
entry you there city, meet have company
prophetarum descendentium de excelso et ante eos
prophets decending of high and before them
psalterium et tympanum et tibiam et citharam
psalter and drum and pipe and harp
ipsosque prophetantes. 10:6 Et insiliet in te spiritus
they'll prophesy. 10: 6 The Hannah in you spirit
Domini, et prophetabis cum eis et mutaberis in
Lord, and prophesy with them and You will be in

virum alium. 10:7 Quando ergo evenerint signa
man another. 10: 7 when So have occurred standards
haec omnia tibi, fac, quaecumque invenerit manus
this all you do whatever finds hand
tua, quia Dominus tecum est. 10:8 Et descendes
your because Lord with It is. 10: 8 The down
ante me in Galgala. Ego quippe descendam ad te, ut
before I in Gilgal. I for down to you as
offeram oblationem et immolem victimas pacificas.
offer offering and sacrifice; victims peace.
Septem diebus exspectabis, donec veniam ad te et
seven days wait, until pardon to you and
ostendam tibi, quae facias'. 10:9 Itaque, cum
show you which you do. ' 10: 9 Accordingly, with
avertisset umerum suum, ut abiret a Samuele,
diverted shoulder his as go from Samuel,
immutavit ei Deus cor aliud, et venerunt omnia
Some it God heart other and they all
signa haec in die illa. 10:10 Veneruntque inde in
standards this in day that. 10:10 Returning from in
Gabaa, et ecce grex prophetarum obvius ei; et
Gaba, and See herd prophets access him; and
insiluit super eum spiritus Dei, et prophetavit in
rushed over it spirit God, and prophesied in
medio eorum. 10:11 Videntes autem omnes, qui
the them. 10:11 seeing Now all that
noverant eum heri et nudiustertius, quod esset
friends it yesterday and the day before, that was
cum prophetis et prophetaret, dixerunt ad invicem: ‘
with prophets and prophesy, said to another: ‘
Quaenam res accidit filio Cis? Num et Saul inter
What business case son Kish? Do and Saul between
prophetas?’. 10:12 Responditque vir loci illius dicens:
the prophets. ‘ 10:12 Then man local of saying:
‘ Et quis pater eorum?’. Propterea versum est in
‘ The who father them? ‘. Therefore line is in
proverbium: ‘ Num et Saul inter prophetas?’. 10:13
Train: ‘ Do and Saul between the prophets. ‘ 10:13
Cessavit autem prophetare et venit in Gabaa; 10:14
ceased Now prophesy and he came in the hill; 10:14
dixitque patruus Saul ad eum et ad puerum eius: ‘
said uncle Saul to it and to boy his ‘

Quo abistis?'. Qui respondit: ' Quaerere asinas; quas
Where did you go? '. He He answered: ' search asses; which
cum non repperissemus, venimus ad Samuelem'. 10:15
with not finding, we to Samuel '. 10:15
Et dixit ei patruus suus: 'Indica mihi quid dixerit
The said it uncle it's: 'Tell I what say
tibi Samuel'. 10:16 Et ait Saul ad patrum suum: '
you Samuel '. 10:16 The said Saul to uncle his '
Indicavit nobis quia inventae essent asinae'. De
He told us because found they ass. ' The
sermone autem regni non indicavit ei, quem locutus
language Now kingdom not told to which said
illi fuerat Samuel. 10:17 Et convocavit Samuel
they was Samuel. 10:17 The mobilized Samuel
populum ad Dominum in Maspha 10:18 et ait ad
people to Lord in Mizpah 10:18 and said to
filios Israel: ' Haec dicit Dominus, Deus Israel: Ego
children Israel: ' This says Lord, God Israel: I
eduxi Israel de Aegypto et erui vos de manu
I brought Israel of Egypt and I saved you of hand
Aegyptiorum et de manu omnium regnorum, quae
Egyptians and of hand all kingdoms, which
affligebant vos. 10:19 Vos autem hodie proiecistis
afflicting You. 10:19 you Now today rejected
Deum vestrum, qui solus salvavit vos de universis
God you that only saved you of all
malis et tribulationibus vestris, et dixistis:
bad and tribulations your and you said:
'Nequaquam, sed regem constitue super nos!'. Nunc
'No, but king Set over us'. now
ergo state coram Domino per tribus vestras et per
So Stand before Lord by three your and by
familias'. 10:20 Et applicuit Samuel omnes tribus
families. ' 10:20 The applied Samuel all three
Israel; et cecidit sors in tribum Benjamin. 10:21 Et
Israel; and fallen lot in tribe Benjamin. 10:21 The
applicuit tribum Benjamin et cognationes eius; et
applied tribe Benjamin and families thereof; and
cecidit in cognationem Metri et pervenit usque ad
fallen in family Metri and reached up to

Saul filium Cis. Quaesierunt ergo eum, et non est
Saul son Cia. They sought So him, and not is
inventus. 10:22 Et consuluerunt post haec Dominum,
found. 10:22 The asked after this Lord,
utrumnam venisset illuc vir. Responditque Dominus: ‘
s come there a. Then Lord: ‘
Ecce absconditus est inter sarcinas’. 10:23
Look hidden is between packs'. 10:23
Cucurrerunt itaque et tulerunt eum inde; stetitque
They ran So and took it thence; He stared
in medio populi et altior fuit universo populo ab
in the people and higher was all people from
umero et sursum. 10:24 Et ait Samuel ad omnem
off and upwards. 10:24 The said Samuel to all
populum: ‘ Certe videtis, quem elegit Dominus,
people; ‘ certainly You see, which he chose Lord,
quoniam non sit similis ei in omni populo’. Et
for not is like it in all the people. ‘ The
clamavit cunctus populus et ait: ‘ Vivat rex!’.
cried all people and he said: ‘ May the king. ‘
10:25 Locutus est autem Samuel ad populum legem
10:25 He spoke is Now Samuel to people law
regni et scripsit in libro et reposuit coram Domino;
kingdom and He wrote in book and replacing before Lord;
et dimisit Samuel omnem populum, singulos in
and released Samuel all people each in
domum suam. 10:26 Sed et Saul abiit in domum
home own. 10:26 but and Saul He went in home
suam in Gabaa; et abierunt cum eo viri fortes,
his in the hill; and gone with it men strong,
quorum tetigerat Deus corda. 10:27 Filii vero Belial
the near God hearts. 10:27 children But Belial
dixerunt: ‘ Num salvare nos poterit iste?’. Et
they said: ‘ Do save we can This ‘. The
despexerunt eum et non attulerunt ei munera; ille
despised it and not reported it gifts; he
vero dissimulabat se audire. 11:1 Ascendit autem
But held he hear. 11: 1 He went up Now
Naas Ammonites et pugnare coepit adversum Iabes
Naas Ammonite and fight began against Jabez
Galaad. Dixeruntque omnes viri Iabes ad Naas: ‘
Gilead. said all men Jabez to Naas: ‘

Habeto nos foederatos, et serviemus tibi'. 11:2 Et
Make we of the Allies, and serve you '. 11: 2 The
respondit ad eos Naas Ammonites: ' In hoc feriam
answered to them Naas Ammonite ' in this fair
vobiscum foedus, ut eruam omnium vestrum oculos
with treaty as rescue all you eyes
dextros ponamque vos opprobrium in universo Israel'.
right I will you reproach in all Israel '.
11:3 Et dixerunt ad eum seniores Iabes: ' Concede
11: 3 The said to it elders Jabez: ' Grant
nobis septem dies, ut mittamus nuntios in universos
us seven day, as send news in all
terminos Israel; et, si non fuerit qui defendat nos,
border Israel; and, if not be that defend we
egrediemur ad te'. 11:4 Venerunt ergo nuntii in
go to you '. 11: 4 They came So news in
Gabaa Saulis et locuti sunt verba audiente populo;
hill Saul and have are words hearing people;
et levavit omnis populus vocem suam et flevit. 11:5
and up all people voice his and wept. 11: 5
Et ecce Saul veniebat sequens boves de agro et
The See Saul coming The following cattle of field and
ait: ' Quid habet populus quod plorat?'. Et
he said: ' What has people that weep. ' The
narraverunt ei verba virorum Iabes. 11:6 Et insilivit
told it words men Jabez. 11: 6 The mightily
spiritus Domini in Saul, cum audisset verba haec; et
spirit of in Saul with heard words this; and
iratus est furor eius nimis. 11:7 Et assumens par
angry is The anger his too. 11: 7 The taking match
boum concidit in frusta misitque in omnes terminos
oxen shred in pieces sent in all border
Israel per manum nuntiorum dicens: ' Quicumque
Israel by hand news saying: ' Whoever
non exierit secutusque fuerit Saul et Samuel, sic
not gone followed be Saul and Samuel, so
fiet bobus eius'. Invasit ergo timor Domini populum,
will be herd His. ' transport So fear of people
et egressi sunt quasi vir unus. 11:8 Et recensuit eos
and out are as man one. 11: 8 The reviewed them
in Bezec: fueruntque filiorum Israel trecenta milia;
in Bezec: they were children Israel three thousand;

virorum autem Iudae triginta milia. 11:9 Et dixit
men Now Judah thirty thousand. 11: 9 The said
nuntiis, qui venerant: ‘ Sic dicetis viris, qui sunt in
messages, that were: ‘ so you say men that are in
Iabes Galaad: Cras erit vobis salus, cum incaluerit
Jabez Gilead: tomorrow will be you safety; with hot
sol’. Venerunt ergo nuntii et annuntiaverunt viris
sun. ‘ They came So news and reported men
Iabes, qui laetati sunt 11:10 et dixerunt: ‘Mane
Jabez that glad are 11:10 and they said: morning
exibimus ad vos, et facietis nobis omne, quod
we will to you and do us all that
placuerit vobis’. 11:11 Et factum est, cum venisset
please you ‘. 11:11 The it is with come
dies crastinus, constituit Saul populum in tres partes;
day tomorrow set Saul people in three parts;
et ingressi sunt media castra in vigilia matutina et
and entered are media camp in watch morning and
percusserunt Ammon, usque dum incalesceret dies.
struck Ammon up while heat days.
Reliqui autem dispersi sunt, ita ut non relinquerentur
The rest Now scattered are so as not left
in eis duo pariter. 11:12 Et ait populus ad Samuel:
in them two as well. 11:12 The said people to Samuel:
‘ Quis est iste qui dixit: ‘Saul num regnabit super
‘ Who is this that he said: ‘Saul or reign over
nos?’. Date viros, et interficiemus eos’. 11:13 Et ait
us ‘. date men and death them. ‘ 11:13 The said
Saul: ‘ Non occidetur quisquam in die hac, quia
Saul ‘ no death one in day this, because
hodie fecit Dominus salutem in Israel’. 11:14 Dixit
today he Lord health in Israel ‘. 11:14 said
autem Samuel ad populum: ‘ Venite, et eamus in
Now Samuel to people; ‘ Come and go in
Galgala et innovemus ibi regnum’. 11:15 Et perrexit
Gilgal and renew there Kingdom ‘. 11:15 The went
omnis populus in Galgala, et fecerunt ibi regem
all people in Gilgal and they there king
Saul coram Domino in Galgala; et immolaverunt ibi
Saul before Lord in Gilgal; and offered there

victimās pacificas coram Domino. Et laetatus est ibi
victims peace before Lord. The rejoiced is there
Saul et cuncti viri Israel nimis. 12:1 Dixit autem
Saul and all men Israel too. 12: 1 said Now
Samuel ad universum Israel: ‘ Ecce audivi vocem
Samuel to all Israel: ‘ Look I heard voice
vestram iuxta omnia, quae locuti estis ad me, et
your according to all which have you to I and
constitui super vos regem; 12:2 et nunc rex graditur
set over you king; 12: 2 and now king Walk
ante vos. Ego autem senui et incanui; porro filii
before You. I Now old and gray the children
mei vobiscum sunt. Itaque conversatus coram vobis
my with They are. So conduct before you
ab adulescentia mea usque ad hanc diem; 12:3 ecce
from youth my up to this day; 12: 3 See
praesto sum. Loquimini contra me coram Domino et
available I am. Speak against I before Lord and
coram christo eius, utrum bovem cuiusquam tulerim
before Christ his whether ox any taken
an asinum, si quempiam calumniatus sum, si oppressi
or ass, if ally defrauded I if oppressed
aliquem, si de manu cuiusquam munus accepi, ut
some, if of hand any function I received as
oculos meos clauderem in eius causa. Restituam
eyes my closing in his cause. back
vobis’. 12:4 Et dixerunt: ‘ Non es calumniatus nos
you ‘. 12: 4 The they said: ‘ no you defrauded we
neque oppressisti neque tulisti de manu alicuius
or oppressed or You took the of hand a
quippiam’. 12:5 Dixitque ad eos: ‘ Testis Dominus
anything. ‘ 12: 5 said to them: ‘ witness Lord
adversum vos, et testis christus eius in die hac,
against you and witness christ his in day this,
quia non inveneritis in manu mea quippiam’. Et
because not find in hand my anything. ‘ The
dixerunt: ‘ Testis’. 12:6 Et ait Samuel ad populum:
they said: ‘ The witness’. 12: 6 The said Samuel to people;
‘ Testis est Dominus, qui fecit Moysen et Aaron et
‘ witness is Lord, that he Moses and Aaron and
eduxit patres nostros de terra Aegypti. 12:7 Nunc
brought fathers our of land Egypt. 12: 7 now

ergo state, ut iudicio contendam adversum vos coram
So Stand, as trial with against you before
Domino de omnibus misericordiis Domini, quas fecit
Lord of all mercies Lord, which he
vobiscum et cum patribus vestris: 12:8 quomodo
with and with fathers your 12: 8 how
ingressus est Iacob in Aegyptum, et oppresserunt eos
entry is Jacob in Egypt and enslaving them
Aegyptii; et clamaverunt patres vestri ad Dominum,
Egyptians; and cried fathers you to Lord,
et misit Dominus Moysen et Aaron et eduxit patres
and sent Lord Moses and Aaron and brought fathers
vestros ex Aegypto et collocavit eos in loco hoc;
your from Egypt and posted them in place this;
12:9 qui obliti sunt Domini Dei sui, et tradidit eos
12: 9 that forgot are of God s and delivered them
in manu Sisarae magistri militiae Asor et in manu
in hand Sisera teachers military Hazor and in hand
Philisthinorum et in manu regis Moab, et
Philistines and in hand s Moab and
pugnaverunt adversum eos. 12:10 Postea autem
fight against them. 12:10 Later Now
clamaverunt ad Dominum et dixerunt: ‘Peccavimus,
cried to Lord and they said: ‘We have sinned,
quia dereliquimus Dominum et servivimus Baalim
because forsaken Lord and served Baal
et Astharoth; nunc ergo erue nos de manu
and Astarte; now So Free we of hand
inimicorum nostrorum, et serviemus tibi’. 12:11 Et
enemies our and serve you '. 12:11 The
misit Dominus Ierobbaal et Barac et Iephte et
sent Lord Jerubbesheth and Barak and Jephthah and
Samuel et eruit vos de manu inimicorum vestrorum
Samuel and rescued you of hand enemies your
per circuitum; et habitastis confidenter. 12:12
by about; and live safety. 12:12
Videntes autem quod Naas rex filiorum Ammon
seeing Now that Naas king children Ammon
venisset adversum vos, dixistis mihi: ‘Nequaquam, sed
come against you you said me: ‘No, but

rex imperabit nobis!’, cum Dominus Deus vester
king rule us! ‘ with Lord God your
regnaret in vobis. 12:13 Nunc ergo praesto est rex
king in to you. 12:13 now So available is king
vester, quem elegistis et petistis; ecce dedit vobis
your which chosen and asked; See given you
Dominus regem. 12:14 Si timueritis Dominum et
Lord the king. 12:14 If fear Lord and
servieritis ei et audieritis vocem eius et non
serve it and listen voice his and not
contempseritis sermonem Domini, eritis et vos et
rebel word Lord, You will be and you and
rex, qui imperat vobis, sequentes Dominum Deum
king, that commands you following Lord God
vestrum. 12:15 Si autem non audieritis vocem
of you. 12:15 If Now not listen voice
Domini, sed contempseritis sermonem Domini, erit
Lord, but rebel word Lord, will be
manus Domini super vos et super regem vestrum, ut
hand of over you and over king you as
disperdat vos. 12:16 Sed et nunc state et videte
off You. 12:16 but and now Stand and see
rem istam grandem, quam facturus est Dominus in
business this great than do is Lord in
conspectu vestro. 12:17 Numquid non messis tritici
before your. 12:17 Do not harvest wheat
est hodie? Invocabo Dominum, et dabit tonitrua et
is today? call Lord, and will The thunder and
pluvias; et scietis et videbitis quia grande malum
rain; and know and see because more evil
feceritis vobis in conspectu Domini petentes super vos
do you in before of claimants over you
regem’. 12:18 Et clamavit Samuel ad Dominum, et
the king. ‘ 12:18 The cried Samuel to Lord, and
dedit Dominus tonitrua et pluviam in die illa. 12:19
given Lord The thunder and rain in day that. 12:19
Et timuit omnis populus nimis Dominum et Samuel;
The feared all people too Lord and Samuel;
dixitque universus populus ad Samuel: ‘ Ora pro
said all people to Samuel: ‘ Pray for
servis tuis ad Dominum Deum tuum, ut non
officials your to Lord God your as not

moriāmur: addidimus enim universis peccatis nostris
die; c For all sins our
malum, ut peteremus nobis regem'. 12:20 Dixit autem
evil as ask us the king. ' 12:20 said Now
Samuel ad populum: ' Nolite timere. Vos fecistis
Samuel to people; ' Do not Fear. you you did
universum malum hoc; verumtamen nolite recedere
all evil this; However, do not recede
a tergo Domini et servite Domino in omni corde
from back of and serve Lord in all heart
vestro; 12:21 et nolite declinare post vana, quae non
you; 12:21 and do not decline after vain, which not
proderunt vobis neque eruent vos, quia vana sunt;
profit you or rescue you because empty they are:
12:22 profecto non derelinquet Dominus populum
12:22 certainly not leave Lord people
suum propter nomen suum magnum, quia dignatus
his for name his great because deigned
est Dominus facere vos sibi populum. 12:23 Absit
is Lord do you to people. 12:23 Far
autem a me hoc peccatum in Dominum, ut cessem
Now from I this sin in Lord, as ceasing
orare pro vobis et docere vos viam bonam et
pray for you and teach you way good and
rectam. 12:24 Igitur timete Dominum et servite ei in
line. 12:24 Now fear Lord and serve it in
veritate et ex toto corde vestro; vidistis enim
the truth and from all heart you; ago For
magnifica, quae in vobis gesserit. 12:25 Quod si
majestic, which in you performed. 12:25 The if
perseveraveritis in malitia, et vos et rex vester
still in malice, and you and king your
pariter peribitis'. 13:1 Filius annorum Saul, cum
together perish. 13: 1 son years Saul with
regnare coepisset; duobus autem annis regnavit super
he began; two Now years reigned over
Israel. 13:2 Et elegit sibi Saul tria milia de Israel:
Israel. 13: 2 The he chose to Saul three thousand of Israel:
et erant cum Saul duo milia in Machmas et in
and were with Saul two thousand in Micdash and in
monte Bethel, mille autem cum Jonathan in Gabaa
mount Bethel thousand Now with Jonathan in hill

Beniamin. Porro ceterum populum remisit

Benjamin. the Else people sent

unumquemque in tabernacula sua. 13:3 Et

each in dwellings their own. 13: 3 The

percussit Jonathan stationem Philisthinorum, quae erat

shot Jonathan station Philistines which was

in Gabaa. Quod audierunt Philisthim; Saul autem

in The hill. The listen Philistines; Saul Now

cecinit bucina in omni terra dicens: ‘ Audiant

sounded trumpet; in all land saying: ‘ Hear

Hebraei!’. 13:4 Et universus Israel audivit

Hebrews. ‘ 13: 4 The all Israel heard

huiuscemodi famam: ‘ Percussit Saul stationem

such report: ‘ He struck Saul station

Philisthinorum; et factus est Israel odiosus

Philistines; and he became is Israel hateful

Philisthim’. Ergo populus congregatus est post Saul

Philistines. ‘ Therefore people assembly is after Saul

in Galgala. 13:5 Et Philisthim congregati sunt ad

in Gilgal. 13: 5 The the Philistines gathered are to

proeliandum contra Israel: tria milia curruum et

the war? against Israel: three thousand chariots and

sex milia equitum et reliquum vulgus plurimum

six thousand horse and the rest people most

sicut arena, quae est in litore maris. Et ascendentes

as sand, which is in beach the sea. The ascending

castrametati sunt in Machmas ad orientem Bethaven.

encamped are in Micmash to east Bethel.

13:6 Quod cum vidissent viri Israel se in arto sitos

13: 6 The with saw men Israel he in alley kin

— afflictus est enim populus — absconderunt se in

- trouble? is For people - hide he in

speluncis et in abditis, in petris quoque et in antris

dens and in thickets, in rocks also and in dens

et in cisternis. 13:7 Hebraei autem transierunt

and in pits. 13: 7 Hebrews Now passed

Iordanem in terram Gad et Galaad. Cumque adhuc

Jordan in land Gad and Gilead. when yet

esset Saul in Galgalis, universus populus perterritus

was Saul in Gilgal all people terrified

est, qui sequebatur eum. 13:8 Et expectavit septem

is that followed him. 13: 8 The He expected seven

diebus iuxta placitum Samuel, et non venit
days according to convention Samuel, and not he came
Samuel in Galgala; dilapsusque est populus ab eo.
Samuel in Gilgal; gal is people from the fact.
13:9 Ait ergo Saul: ‘ Afferte mihi holocaustum et
13: 9 said So Saul ‘ Bring I holocaust and
pacifica’. Et obtulit holocaustum. 13:10 Cumque
peace. ‘ The offered holocaust. 13:10 when
complesset offerens holocaustum, ecce Samuel
end offering holocaust See Samuel
veniebat; et egressus est Saul obviam ei, ut salutaret
came; and out is Saul meet to as salute
eum. 13:11 Locutusque est ad eum Samuel: ‘ Quid
him. 13:11 said is to it Samuel: ‘ What
fecisti?’. **Respondit Saul: ‘ Quia vidi quod**
have you done? ‘. The answer Saul ‘ for I that
dilaberetur populus a me, et tu non veneras
, crumbled people from I and you not come
iuxta placitos dies, porro Philisthim congregati
according to appointed day, the the Philistines gathered
fuerant in Machmas, 13:12 dixi: Nunc descendent
were in Michmash 13:12 I said: now down
Philisthim ad me in Galgala, et faciem Domini non
the Philistines to I in Gilgal and face of not
placavi. Necessitate compulsus obtuli holocaustum’.
appeased. necessity Forced offered holocaust. ‘
13:13 Dixitque Samuel ad Saul: ‘ Stulte egisti.
13:13 said Samuel to Saul ‘ Fool provocation.
Utinam custodisses mandata Domini Dei tui, quae
Would kept commands of God your which
praecepit tibi! Profecto nunc confirmasset Dominus
charged you! Indeed now established Lord
regnum tuum super Israel in sempiternum; 13:14 sed
kingdom your over Israel in ever; 13:14 but
nequaquam regnum tuum ultra consurget. Quaesivit
no kingdom your more continue. It sought
sibi Dominus virum iuxta cor suum; et constituit
to Lord man according to heart his own; and set
eum Dominus ducem super populum suum, eo quod
it Lord leader over people his it that
non servaveris, quae praecepit Dominus’. **13:15**
not observed, which charged The Lord. ‘ 13:15

Surrexit autem Samuel et ascendit de Galgalis et
rose Now Samuel and up of Gilgal and
abiit per viam suam. Et reliquus populus ascendit
He went by way own. The the rest people up
post Saul obviam exercitui bellatorum. Et venerunt
after Saul meet host warriors. The they
de Galgalis in Gabaa Benjamin. Et recensuit Saul
of Gilgal in hill Benjamin. The reviewed Saul
populum, qui inventi fuerant cum eo, quasi sescentos
people that found were with it as six
viros. 13:16 Et Saul et Jonathan filius eius
men. 13:16 The Saul and Jonathan son his
populusque, qui erat cum eis, erat in Gabaa
people, that was with them, was in hill
Benjamin; porro Philisthim consederant in Machmas.
Benjamin; the the Philistines encamped in The.
13:17 Et egressi sunt ad praedandum de castris
13:17 The out are to spoilers of camp
Philisthinorum tres cunei: unus cuneus pergebat
Philistines three companies: one company He proceeded
contra viam Ophra ad terram Sual, 13:18 porro
against way Hophra to land Sual 13:18 the
alius ingrediebatur per viam Bethoron, tertius autem
other came by way Beth, third Now
verterat se ad iter termini imminentis valli Seboim
recoiled he to trip terms imminent Wall Seboim
contra desertum. 13:19 Porro faber ferrarius non
against wilderness. 13:19 the smith iron not
inveniebatur in omni terra Israel; caverant enim
found in all land Israel; precaution For
Philisthim, ne forte facerent Hebraei gladium aut
Philistines, do not perhaps do Hebrews sword or
lanceam. 13:20 Descendebat ergo omnis Israel ad
Lance. 13:20 down So all Israel to
Philisthim, ut exacueret unusquisque vomerem suum
Philistines, as sharpen each plowshare his
et ligonem et securim et falcem. 13:21 Pretium
and spade and ax and sickle. 13:21 Cost
autem exacutionis erat: pro vomeribus et ligonibus
Now sharpening It was: for plowshares and hoe
duae partes sicli, et tertia pars sicli ad acuendas
two parts shekels, and third part shekel to sharpen

secures et ad stimulum corrigendum. 13:22 Cumque
The axes and to stimulus mended. 13:22 when
venisset dies proelii Machmas, non est inventus ensis
come day battlefield Michmash not is found blade
et lancea in manu totius populi, qui erat cum Saul
and lance in hand of people that was with Saul
et cum Jonathan, excepto Saul et Jonathan filio
and with Jonathan exception Saul and Jonathan son
eius. 13:23 Egressa est autem statio Philisthim ad
her. 13:23 Having left is Now station the Philistines to
fauces Machmas. 14:1 Et accidit quadam die, ut
throat The. 14: 1 The case a day as
diceret Jonathan filius Saul ad adulescentem
said Jonathan son Saul to young
armigerum suum: ‘ Veni, et transeamus ad
esquire his ‘ I came, and pass over to
stationem Philisthim, quae est ibi ex adverso’. Patri
station Philistines, which is there from the front. ‘ father
autem suo hoc ipsum non indicavit. 14:2 Porro Saul
Now his this it not she explained. 14: 2 the Saul
morabatur in extrema parte Gabaa sub malogranato,
continued in extreme part hill under pomegranate
quae erat in Magron; et erat populus cum eo quasi
which was in Migron; and was people with it as
sescentorum virorum. 14:3 Et Ahias filius Achitob
six men. 14: 3 The Jehiah son Achitob
fratris Ichabod filii Phinees, qui ortus fuerat ex
brother Ichabod children Phineas that rising was from
Heli sacerdote Domini in Silo, portabat ephod. Sed
Eli priest of in Shiloh carried ephod. but
et populus ignorabat quod isset Jonathan. 14:4
and people unknown that gone Jonathan. 14: 4
Erant autem inter ascensus, per quos nitebatur
there were Now between climbing, by which endeavored
Jonathan transire ad stationem Philisthinorum, dens
Jonathan pass to station Philistines tooth
rupis hinc ex una parte et dens rupis illinc ex
rock here from one part and tooth rock other from
altera parte: nomen uni Boses et nomen alteri Sene;
other part: name one Bozez and name other Sene;
14:5 unus scopulus prominens ad aquilonem ex
14: 5 one boulder The projection to north from

adverso Machmas et alter a meridie contra Gabaa.
against Micmash and other from noon against The hill.

14:6 Dixit autem Jonathan ad adolescentem

14: 6 said Now Jonathan to young

armigerum suum: ‘Veni, transeamus ad stationem
esquire his ‘ I came, pass over to station

incircumcisorum horum, si forte faciat Dominus pro
uncircumcised of these, if perhaps do Lord for

nobis; quia non est Domino difficile salvare vel in
us; because not is Lord difficult save or in

multitudine vel in paucis’. 14:7 Dixitque ei armiger
numbers or in a few. ‘ 14: 7 said it squire

suus: ‘Fac omnia, quae placent animo tuo. Perge
it's: ‘ Make all which please mind your. Continue

quo cupis; ego ero tecum ubicumque volueris’. 14:8
which you want; I I with wherever you decide. ‘ 14: 8

Et ait Jonathan: ‘Ecce nos transimus ad viros istos.
The said Jonathan: ‘ Look we over to men these.

Cumque apparuerimus eis, 14:9 si taliter locuti
when discover them, 14: 9 if so have

fuerint ad nos: ‘Manete, donec veniamus ad vos’,
they to us: ‘Wait, until I to you’

stemus in loco nostro nec ascendamus ad eos. 14:10
stand still in place our or up to them. 14:10

Si autem dixerint: ‘Ascendite ad nos’, ascendamus,
If Now they say: ‘Scale to We’ up;

quia tradidit eos Dominus in manibus nostris; hoc
because delivered them Lord in hands our this

erit nobis signum’. 14:11 Apparuit igitur uterque
will be us sign. ‘ 14:11 It appeared So each

stationi Philisthinorum. Dixeruntque Philisthim: ‘En
post Philistines. said Philistines; ‘ See

Hebraei egrediuntur de cavernis, in quibus absconditi
Hebrews go out of holes in which hidden

fuerant’. 14:12 Et locuti sunt viri de statione ad
they had been. ‘ 14:12 The have are men of station to

Jonathan et ad armigerum eius dixeruntque: ‘
Jonathan and to esquire his they said: ‘

Ascendite ad nos, et ostendimus vobis rem’. Et ait
Scale to we and show you thing. ‘ The said

Jonathan ad armigerum suum: ‘Ascendamus; sequere
Jonathan to esquire his ‘ Climb up follow

me, tradidit enim eos Dominus in manu Israel’.

I delivered For them Lord in hand Israel ‘.

14:13 Ascendit autem Jonathan reptans manibus et

14:13 He went up Now Jonathan crawling hands and

pedibus et armiger eius post eum; Philisthim

feet and squire his after him; the Philistines

cadebant ante Jonathan, et eos armiger eius

fell before Jonathan and them squire his

interficiebat sequens eum. 14:14 Et facta est plaga

off The following him. 14:14 The made is stroke

prima, qua percussit Jonathan et armiger eius quasi

first, which shot Jonathan and squire his as

viginti viros in media fere parte iugeri. 14:15 Et

twenty men in media about part acre. 14:15 The

factus est terror in castris per agros; sed et omnis

he became is terror in camp by farms; but and all

populus stationis eorum et, qui ierant ad

people Station their and, that raiders to

praedandum, obstupuerunt; et conturbata est terra,

spoilers, they were amazed; and troubled is land,

et factus est terror a Deo. 14:16 Et respexerunt

and he became is terror from God. 14:16 The back

speculatores Saul, qui erant in Gabaa Benjamin; et

watchmen Saul that were in hill Benjamin; and

ecce multitudo fluctuabat huc illucque diffugiens.

See company fluctuated here other: directions.

14:17 Et ait Saul populo, qui erat cum eo: ‘

14:17 The said Saul people that was with because: ‘

Requirite et videte quis abierit ex nobis’. Cumque

Search and see who missing from to us. ‘ when

requisissent, repertum est non adesse Jonathan et

sought, found is not present Jonathan and

armigerum eius. 14:18 Et ait Saul ad Ahiam: ‘

esquire her. 14:18 The said Saul to Benehashem: ‘

Applica ephod’. Ipse enim portabat ephod in die illa

Apply ephod. ‘ He For carried ephod in day that

in conspectu filiorum Israel. 14:19 Cumque loqueretur

in before children Israel. 14:19 when speak

Saul ad sacerdotem, tumultus maior fiebat in castris

Saul to the priest; uproar more It came in camp

Philisthinorum, crescebatque paulatim et clarius
Philistines increased gradually and clearer
reboabat. Et ait Saul ad sacerdotem: ‘ Contrahe
Withdraw. The said Saul to priest: ‘ Draw
manum tuam’. 14:20 Congregati ergo sunt Saul et
hand case ‘. 14:20 Gathered So are Saul and
omnis populus, qui erat cum eo, et venerunt usque
all people; that was with it and they up
ad locum certaminis. Et ecce versus fuerat gladius
to place conflict. The See line was sword
uniuscuiusque ad proximum suum: perturbatio magna
each to neighbor his The disturbance great
nimis. 14:21 Sed et Hebraei, qui fuerant cum
too. 14:21 but and C that were with
Philisthim heri et nudiustertius ascenderantque cum
the Philistines yesterday and ago up with
eis in castris, reversi sunt et ipsi, ut essent cum
them in camp returned are and they as they with
Israel, qui erant cum Saul et Jonathan. 14:22
Israel that were with Saul and Jonathan. 14:22
Omnes quoque Israelitae, qui se absconderant in
All also Israel, that he hidden in
monte Ephraim, audientes quod fugissent Philisthim,
mount Ephraim hearing that flight Philistines,
sociaverunt se et ipsi cum suis in proelio. 14:23 Et
joined he and they with their in battle. 14:23 The
salvavit Dominus in die illa Israel; pugna autem
saved Lord in day that Israel; battle Now
pervenit ultra Bethaven. 14:24 Et viri Israel
reached more Bethel. 14:24 The men Israel
comprimebant se in die illa. Adiuravit autem Saul
thronged he in day that. caused Now Saul
populum dicens: ‘ Maledictus vir, qui comederit
people saying: ‘ Cursed man that eats
panem usque ad vesperam, donec ulciscar de inimicis
bread up to evening until revenged of enemies
meis!’. Et non manducavit universus populus panem.
mine. ‘ The not ate all people bread.
14:25 Omneque terrae vulgus venit in saltum, in
14:25 All the earth people he came in forest, in
quo erat mel super faciem agri. 14:26 Ingressus est
which was honey over face field. 14:26 Entry is

itaque populus saltum, et apparuit fluens mel.
So people forest, and He appeared flowing honey.

Nullusque applicuit manum ad os suum; timebat
none applied hand to mouth his own; feared

enim populus iuramentum. 14:27 Porro Jonathan non
For people oath. 14:27 the Jonathan not

audierat, cum adiuraret pater eius populum;
heard, with charged father his people;

extenditque summitatem virgae, quam habebat in
forth top staff than had in

manu, et intinxit in favo mellis et convertit
hand, and dipped in honeycomb honey and back

manum suam ad os suum, et illuminati sunt oculi
hand his to mouth his and illuminated are eyes

eius. 14:28 Respondensque unus de populo ait: ‘
her. 14:28 Then one of people he said: ‘

Iureiurando constrinxit pater tuus populum dicens:
oath bound father your people saying:

‘Maledictus, qui comederit panem hodie!’. Defecit
Cursed that eats bread today. ‘ Ceased

autem populus’. 14:29 Dixitque Jonathan: ‘ Turbavit
Now people. ‘ 14:29 said Jonathan: ‘ troubled

pater meus terram! Videte quia illuminati sunt oculi
father my land! See because illuminated are eyes

mei, eo quod gustaverim paululum de melle isto;
my it that I tasted a little of honey this;

14:30 quanto magis si comedisset hodie populus de
14:30 more more if ate; today people of

praeda inimicorum suorum, quam repperit? Nonne
booty enemies their than found? Did

nunc maior facta fuisset plaga in Philisthim?’. 14:31
now more made have been stroke in Philistines? ‘. 14:31

Percusserunt ergo in die illa Philisthaeos a
They struck So in day that Philistines from

Machmis usque in Aialon; defatigatus est autem
Micdash up in Aijalon exhausted is Now

populus nimis. 14:32 Et versus ad praedam tulit
people too. 14:32 The line to prey took

oves et boves et vitulos; et mactaverunt in terra,
sheep and cattle and calves; and killed in land,

comeditque populus cum sanguine. 14:33 Nuntiaverunt
ate people with the blood. 14:33 reported

autem Saul dicentes: ‘ Ecce populus peccat Domino
Now Saul saying: ‘ Look people sin Lord

comedens cum sanguine’. Qui ait: ‘ Praevaricati
eating with with blood. ‘ He he said: ‘ trespassed

estis! Volvite ad me huc saxum grande’. 14:34 Et
you are! Roll to I here rock is great. ‘ 14:34 The

dixit Saul: ‘ Dispergimini in vulgus et dicite eis, ut
said Saul ‘ Disperse in people and tell them, as

adducat ad me unusquisque bovem suum et arietem,
bring to I each ox his and a

et occidite super istud et vescimini; et non
and kill over this and eat; and not

peccabitis Domino comedentes cum sanguine’. Adduxit
fall Lord eating with with blood. ‘ brought

itaque omnis populus, unusquisque quod erat in
So all people; each that was in

manu sua illa nocte, et occiderunt ibi. 14:35
hand his that night and killed there. 14:35

Aedificavit autem Saul altare Domino. Tuncque
built Now Saul altar Lord. And then

primum coepit aedificare altare Domino. 14:36 Et
first began building altar Lord. 14:36 The

dixit Saul: ‘ Irruamus super Philisthim nocte et
said Saul ‘ Let us over the Philistines night and

vastemus eos, usquedum illucescat mane; nec
waste them; until light in the morning; or

relinquamus de eis virum’. Dixitque populus: ‘
leave of them The man ‘. said people; ‘

Omne, quod bonum videtur in oculis tuis, fac’. Et
All that good it seems in eyes your Make ‘. The

ait sacerdos: ‘ Accedamus huc ad Deum’. 14:37 Et
said priest: ‘ Let us draw here to God. ‘ 14:37 The

consuluit Saul Deum: ‘ Num persequar Philisthim?
consulted Saul God: ‘ Do pursue Philistines?

Numquid trades eos in manu Israel?’. Et non
Do deliver them in hand Israel ‘. The not

respondit ei in die illa. 14:38 Dixitque Saul: ‘
answered it in day that. 14:38 said Saul ‘

Accedite huc, universi duces populi, et scitote et
Approach here, all leaders people and know and

videte per quem acciderit peccatum hoc hodie. 14:39
see by which befallen sin this today. 14:39

Vivit Dominus, salvator Israel, quia si per Ionathan
As the Lord, Saviour Israel because if by Jonathan

filium meum factum est, absque retractatione
son my it is without retraction

moriatur'. Ad quod nullus contradixit ei de omni
it dies. the that no gainsaid it of all

populo. 14:40 Et ait ad universum Israel: '
people. 14:40 The said to all Israel: '

Separamini vos in partem unam, et ego cum
separate you in part one and I with

Ionathan filio meo ero in parte altera'. Respondit
Jonathan son I I in part other: ' The answer

populus ad Saul: ' Quod bonum videtur in oculis
people to Saul ' The good it seems in eyes

tuis, fac'. 14:41 Et dixit Saul ad Dominum, Deum
your Make '. 14:41 The said Saul to Lord, God

Israel: ' Quid est quod non responderis servo tuo
Israel: ' What is that not answer server your

hodie? Si est in me aut in Ionathan filio meo
today? If is in I or in Jonathan son I

iniquitas ista, Domine, Deus Israel, da Urim; sed, si
violence this Sir, God Israel give proof but, if

est haec iniquitas in populo tuo Israel, da Tummim'.
is this violence in people your Israel give Thummim. '

Et deprehensus est Ionathan et Saul; populus autem
The detected is Jonathan and Saul; people Now

salvus evasit. 14:42 Et ait Saul: ' Mittite sortem
saved escaped. 14:42 The said Saul ' send Fate

inter me et inter Ionathan filium meum'. Et captus
between I and between Jonathan son My '. The arrested

est Ionathan. 14:43 Dixit autem Saul ad Ionathan: '
is Jonathan. 14:43 said Now Saul to Jonathan: '

Indica mihi quid feceris'. Et indicavit ei Ionathan et
Tell I what 've done. ' The told it Jonathan and

ait: ' Gustans gustavi in summitate virgae, quae
he said: ' I only taste in top staff which

erat in manu mea, paululum mellis et ecce ego
was in hand my a little honey and See I

morior'. 14:44 Et ait Saul: ' Haec faciat mihi Deus
I die. ' 14:44 The said Saul ' This do I God

et haec addat, nisi morte morieris, Jonathan'. 14:45
and this add but death die; Jonathan '. 14:45

Dixitque populus ad Saul: ' Ergone Jonathan
said people to Saul ' Will Jonathan
moriatur, qui fecit salutem hanc magnam in Israel?
die, that he health this great in Israel?

Hoc nefas est; vivit Dominus, quia non cadet
This crime it is; lives Lord, because not fall

capillus de capite eius in terram, quia cum Deo
hair of head his in land because with God

operatus est hodie'. Liberavit ergo populus Jonathan,
He worked is today. ' He delivered So people Jonathan

ut non moreretur. 14:46 Recessitque Saul nec
as not died. 14:46 back Saul or

persecutus est Philisthim; porro Philisthim abierunt in
pursued is Philistines; the the Philistines gone in

loca sua. 14:47 At Saul, confirmato regno super
places their own. 14:47 But Saul confirmed kingdom over

Israel, pugnabat per circuitum adversum omnes
Israel fighting by about against all

inimicos eius: contra Moab et filios Ammon et
enemies his against Moab and children Ammon and

Edom et reges Soba et Philisthaeos; et, quocumque
Edom and kings Soba and Philistines; and, wherever

se verterat, superabat. 14:48 Fortiter egit et
he turned, worse. 14:48 strongly thanks and

percussit Amalec et eruit Israel de manu vastatorum
shot Amalek and rescued Israel of hand spoiled

eius. 14:49 Fuerunt autem filii Saul Jonathan et
her. 14:49 There have been Now children Saul Jonathan and

Isui et Melchisua. Nomina duarum filiarum eius:
Ishuai and Malki. names two daughters his

nomen primogenitae Merob et nomen minoris
name older Merab and name less

Michol. 14:50 Et nomen uxoris Saul Achinoam filia
Michal. 14:50 The name wife Saul Ahinoam daughter

Achimaas, et nomen principis militiae eius Abner
Achimaas and name prince military his Abner

filius Ner patris Saul. 14:51 Porro Cis pater Saul
son Ner Dodo Saul. 14:51 the Kish father Saul

et Ner pater Abner fuerunt filii Abiel. 14:52 Erat
and Ner father Abner were children Abiel. 14:52 It was

autem bellum potens adversum Philisthaeos omnibus
Now war powerful against Philistines all
diebus Saul; nam, quemcumque viderat Saul virum
days Saul; for Whichever He had seen Saul man
fortem et aptum ad proelium, sociabat eum sibi.
strong and fit to fight, took it themselves.
15:1 Et dixit Samuel ad Saul: ‘ Me misit Dominus,
15: 1 The said Samuel to Saul ‘ me sent Lord,
ut ungerem te in regem super populum eius Israel.
as anoint you in king over people his Israel.
Nunc ergo audi vocem Domini. 15:2 Haec dicit
now So listen voice Lord. 15: 2 This says
Dominus exercituum: ‘Recensui, quaecumque fecit
Lord hosts: ‘Reckoned, whatever he
Amalec Israeli, quomodo restitit ei in via, cum
Amalek Israel how resisted it in way, with
ascenderet de Aegypto. 15:3 Nunc igitur vade et
up of Egypt. 15: 3 now So go and
demolire Amalec et percute anathemate universa
destroy Amalek and strike anathema all
eius; non parcas ei, sed interfice a viro usque ad
thereof; not spare to but kill from man up to
mulierem et parvulum atque lactantem, bovem et
woman and child and sucking, ox and
ovem, camelum et asinum”. 15:4 Convocavit itaque
sheep, camel and ass’. ‘ 15: 4 assembled So
Saul populum et recensuit eos in Telem: ducenta
Saul people and reviewed them in Telem: two hundred
milia peditum et decem milia virorum Iudae. 15:5
thousand foot and ten thousand men Judah. 15: 5
Cumque venisset Saul usque ad civitatem Amalec,
when come Saul up to city Amalek
tetendit insidias in torrente 15:6 dixitque Saul
bent ambush in torrent 15: 6 said Saul
Cinaeo: ‘ Abite, recedite atque descendite ab
Kenites ‘ Go! Get and down from
Amalec, ne forte perdam te cum eo; tu enim
Amalek do not perhaps I lose you with it; you For
fecisti misericordiam cum omnibus filiis Israel, cum
You made mercy with all children Israel with
ascenderent de Aegypto’. Et recessit Cinaeus de
up of Egypt. The retired Cinite of

medio Amalec. 15:7 Percussitque Saul Amalec ab
the Amalek. 15: 7 He struck Saul Amalek from
Hevila usque ad Sur, quae est e regione Aegypti.
Havilah up to Sur which is from region Egypt.
15:8 Et apprehendit Agag regem Amalec vivum;
15: 8 The apprehends Agag king Amalek living;
omne autem vulgus interfecit in ore gladii. 15:9 Et
all Now people killed in mouth sword. 15: 9 The
pepercit Saul et populus Agag et optimis gregibus
spared Saul and people Agag and the best flocks
ovium et armentorum, pinguibus scilicet pecoribus et
sheep and lowing fat namely, cattle and
agnis et universis, quae pulchra erant, nec voluerunt
lambs and all which beautiful were or listed
disperdere ea; quidquid vero vile fuit et reprobum,
drive it; whatever But cheap was and reprobate,
hoc demoliti sunt. 15:10 Factum est autem verbum
this demolished They are. 15:10 Action is Now word
Domini ad Samuel dicens: 15:11 ‘ Paenitet me quod
of to Samuel saying: 15:11 ‘ sorry I that
constituerim Saul regem, quia dereliquit me et
made Saul king, because left I and
verba mea opere non implevit’. Contristatusque est
words my work not filled. ‘ vexing is
Samuel et clamavit ad Dominum tota nocte. 15:12
Samuel and cried to Lord all night. 15:12
Cumque de nocte surrexisset Samuel, ut iret ad Saul
when of night up Samuel, as go to Saul
mane, nuntiatum est Samueli quod venisset Saul in
morning news is Samuel that come Saul in
Carmel et erexisset sibi trophaeum et reversus
Carmel and set to trophy and back
transisset descendissetque in Galgala. 15:13 Et cum
past down in Gilgal. 15:13 The with
venisset Samuel ad Saul, dixit ei Saul: ‘ Benedictus
come Samuel to Saul said it Saul ‘ Blessed
tu Domino; implevi verbum Domini’. 15:14 Dixitque
you Lord; filled word The Lord. ‘ 15:14 said
Samuel: ‘ Et quae est haec vox gregum, quae
Samuel: ‘ The which is this voice livestock, which
resonat in auribus meis, et armentorum, quam ego
echoes in ears I and lowing than I

audio?'. 15:15 Et ait Saul: ' De Amalec adduxerunt
I hear? '. 15:15 The said Saul ' The Amalek they
ea; pepercit enim populus melioribus ovibus et
it; spared For people better sheep and
armentis, ut immolarentur Domino Deo tuo; reliqua
herds as sacrifice Lord God you; other
vero occidimus'. 15:16 Dixit autem Samuel ad Saul:
But Ruined. ' 15:16 said Now Samuel to Saul
' Sine me, et indicabo tibi, quae locutus sit
' without I and show you which said is
Dominus ad me nocte'. Dixitque ei: ' Loquere'.
Lord to I night. said to: ' Speak. '
15:17 Et ait Samuel: ' Nonne, cum parvulus esses
15:17 The said Samuel: ' Do not with child you
in oculis tuis, caput in tribubus Israel factus es?
in eyes your head in tribes Israel he became Are you?
Unxitque te Dominus regem super Israel 15:18 et
anointed you Lord king over Israel 15:18 and
misit te Dominus in viam et ait: ' Vade et
sent you Lord in way and he said: ' Go and
interfice peccatores Amalec et pugnabis contra eos
kill sinners Amalek and fight against them
usque ad internecionem eorum'. 15:19 Quare ergo
up to letting them. ' 15:19 Why So
non audisti vocem Domini, sed versus ad praedam
not You heard voice Lord, but line to prey
es et fecisti malum in oculis Domini?'. 15:20 Et
you and You made evil in eyes Lord. ' 15:20 The
ait Saul ad Samuelem: ' Immo audiavi vocem Domini
said Saul to Samuel: ' Yes I heard voice of
et ambulavi in via, per quam misit me Dominus;
and I walked in way, by than sent I Lord;
et adduxi Agag regem Amalec et Amalec interfeci.
and I brought it Agag king Amalek and Amalek the ban.
15:21 Tulit autem populus de praeda oves et boves,
15:21 took Now people of booty sheep and cattle
primitias eorum, quae caesa sunt, ut immolet Domino
contributions their which killed are as offer Lord
Deo tuo in Galgalis'. 15:22 Et ait Samuel: '
God your in Gilgal. ' 15:22 The said Samuel: '

Numquid vult Dominus holocausta aut victimas et
Do will Lord holocausts or victims and
non potius ut oboediatur voci Domini? Melior est
not more as obeying voice Lord? Better is
enim oboedientia quam victimae, et auscultare magis
For obedience than The victims, and listen more
quam offerre adipem arietum. 15:23 Vere peccatum
than offer fat rams. 15:23 really sin
hariolandi est repugnare, et scelus idololatriae nolle
witchcraft is ture and crime idolatry refusal
acquiescere: pro eo ergo quod abiecisti sermonem
yield: for it So that rejected word
Domini, abiecit te, ne sis rex'. 15:24 Dixitque
Lord, cast off you do not be the king. ' 15:24 said
Saul ad Samuelem: ' Peccavi, quia praevaricatus
Saul to Samuel: ' I have sinned; because transgression
sum sermonem Domini et verba tua timens populum
I word of and words your fearing people
et oboediens voci eorum; 15:25 sed nunc tolle,
and malleable voice them; 15:25 but now Away
quaeso, peccatum meum et revertere mecum, ut
Please, sin my and return with as
adorem Dominum'. 15:26 Et ait Samuel ad Saul: ' Non
worship The Lord. ' 15:26 The said Samuel to Saul '
revertar tecum, quia proiecisti sermonem
no return with because cast word
Domini; et proiecit te Dominus, ne sis rex super
Lord; and rejected you Lord, do not be king over
Israel'. 15:27 Et conversus est Samuel, ut abiret; ille
Israel ' 15:27 The turning is Samuel, as go away; he
autem apprehendit summitatem pallii eius, quae et
Now apprehends top cloak his which and
scissa est. 15:28 Et ait ad eum Samuel: ' Scidit
rent It is. 15:28 The said to it Samuel: ' rent
Dominus regnum Israel a te hodie et tradidit illud
Lord kingdom Israel from you today and delivered it
proximo tuo meliori te. 15:29 Porro Gloria Israel
next your better You. 15:29 the glory Israel
non mentitur et paenitudine non flectitur; neque
not counterfeits and change not bent; or
enim homo est, ut agat paenitentiam'. 15:30 At ille
For man is as acts Repent. ' 15:30 But he

ait: ‘ Peccavi, sed nunc honora me coram senibus
he said: ‘ I have sinned; but now Honour I before the elderly
populi mei et coram Israel; et revertere mecum, ut
people my and before Israel; and return with as
adorem Dominum Deum tuum’. 15:31 Reversus ergo
worship Lord God Your ‘. 15:31 returning So
Samuel secutus est Saulem et adoravit Saul
Samuel followed by is Saul and worshiped Saul
Dominum. 15:32 Dixitque Samuel: ‘ Adducite ad me
Lord. 15:32 said Samuel: ‘ bring to I
Agag regem Amalec’. Et oblatus est ei Agag tremens.
Agag king Amalek. ‘ The offered is it Agag trembling.
Et dixit Agag: ‘ Certe secessit amaritudo mortis!’.
The said Agag ‘ certainly retired bitterness of death. ‘
15:33 Et ait Samuel: ‘ Sicut fecit absque liberis
15:33 The said Samuel: ‘ As he without children
mulieres gladius tuus, sic absque liberis erit inter
women sword your so without children will be between
mulieres mater tua’. Et in frusta concidit Samuel
women mother Your ‘. The in pieces shred Samuel
Agag coram Domino in Galgalis. 15:34 Abiit autem
Agag before Lord in Gilgal. 15:34 He went Now
Samuel in Rama; Saul vero ascendit in domum suam
Samuel in Rama; Saul But up in home his
in Gabaa Saulis. 15:35 Et non vidit Samuel ultra
in hill Saul. 15:35 The not saw Samuel more
Saul usque ad diem mortis suae; verumtamen lugebat
Saul up to day death his; However, mourned
Samuel Saul, quoniam Dominum paenitebat quod
Samuel Saul for Lord sorry that
constituisset Saul regem super Israel. 16:1 Dixitque
posted Saul king over Israel. 16:1 said
Dominus ad Samuelem: ‘ Usquequo tu luges Saul,
Lord to Samuel: ‘ How long you mourn Saul
cum ego proiecerim eum, ne regnet super Israel?
with I rejected him, do not rules over Israel?
Imple cornu tuum oleo et veni, ut mittam te ad
Fill horn your oil and come, as I you to
Isai Bethlehemitem; providi enim in filiis eius mihi
Jesse Beth; provided For in children his I
regem’. 16:2 Et ait Samuel: ‘ Quomodo vadam?
the king. ‘ 16:2 The said Samuel: ‘ How I go?

Audiet enim Saul et interficiet me'. Et ait Dominus:
He hears For Saul and kill Me. ' The said Lord:
' Vitulam de armento tolles in manu tua et dices:
' heifer of herd take the in hand your and say:
'Ad immolandum Domino veni'. 16:3 Et vocabis Isai
'to sacrifice Lord I came. ' 16: 3 The call Jesse
ad victimam; et ego ostendam tibi quid facias, et
to victim; and I show you what do and
unges quemcumque monstravero tibi'. 16:4 Fecit
anoint Whichever show you '. 16: 4 He made
ergo Samuel, sicut locutus est ei Dominus, venitque
So Samuel, as said is it Lord, So
in Bethlehem. Et expaverunt seniores civitatis
in Bethlehem. The fear elders city
occurrentes ei dixeruntque: ' Pacificusne ingressus
meeting it they said: ' Seer entry
tuus?'. 16:5 Et ait: ' Pacificus; ad immolandum
Your '. 16: 5 The he said: ' The Pacific; to sacrifice
Domino veni. Sanctificamini et venite mecum, ut
Lord Come. Purify and come with as
immolem'. Sanctificavit ergo Isai et filios eius et
the sacrifice. ' Cleanse So Jesse and children his and
vocavit eos ad sacrificium. 16:6 Cumque ingressi
he called them to sacrifice. 16: 6 when entered
essent, vidit Eliab et ait: ' Absque dubio coram
they saw Eliab and he said: ' without doubt before
Domino est christus eius!'. 16:7 Et dixit Dominus ad
Lord is christ His'. 16: 7 The said Lord to
Samuelem: ' Ne respicias vultum eius neque
Samuel: ' Do not Respect face his or
altitudinem staturae eius, quoniam abieci eum; nec
height stature his for rejected him; or
iuxta intuitum hominis iudico: homo enim videt
according to intuition man judge: man For sees
ea, quae parent, Dominus autem intuetur cor'.
it which appear, Lord Now views the heart. '
16:8 Et vocavit Isai Abinadab et adduxit eum
16: 8 The he called Jesse Abinadab and brought it
coram Samuele, qui dixit: ' Nec hunc elegit
before Samuel, that he said: ' No this he chose
Dominus'. 16:9 Adduxit autem Isai Samma, de quo
The Lord. ' 16: 9 brought Now Jesse Shama of which

ait: ‘ Etiam hunc non elegit Dominus’. 16:10

he said: ‘ Yes this not he chose The Lord. ‘ 16:10

Adduxit itaque Isai septem filios suos coram

brought So Jesse seven children their before

Samuele, et ait Samuel ad Isai: ‘ Non elegit

Samuel, and said Samuel to Jesse: ‘ no he chose

Dominus ex istis’. 16:11 Dixitque Samuel ad Isai: ‘

Lord from ones. ‘ 16:11 said Samuel to Jesse: ‘

Numquid iam completi sunt filii?’. Qui respondit: ‘

Do already end are children ‘. He He answered: ‘

Adhuc reliquus est minimus et pascit oves’. Et ait

yet the rest is The youngest and feeds Sheep ‘. The said

Samuel ad Isai: ‘ Mitte et adduc eum; nec enim

Samuel to Jesse: ‘ Send and bring him; or For

discumbemus prius quam huc ille venerit’. 16:12

sit down first than here he come. ‘ 16:12

Misit ergo et adduxit eum; erat autem rufus et

sent So and brought him; was Now red and

pulcher aspectu decoraque facie. Et ait Dominus: ‘

beautiful Presence comely face. The said Lord: ‘

Surge, unge eum; ipse est enim’. 16:13 Tulit igitur

Up anoint him; he is For ‘. 16:13 took So

Samuel cornu olei et unxit eum in medio fratrum

Samuel horn oil and anointed it in the brothers

eius; et directus est spiritus Domini in David a

thereof; and direct is spirit of in David from

die illa et in reliquum. Surgensque Samuel abiit in

day that and in the remainder. Rising Samuel He went in

Rama. 16:14 Spiritus autem Domini recessit a Saul,

Rama. 16:14 Spirit Now of retired from Saul

et exagitabat eum spiritus nequam a Domino.

and an it spirit naughty from Lord.

16:15 Dixeruntque servi Saul ad eum: ‘ Ecce

16:15 said officials Saul to him: ‘ Look

spiritus Dei malus exagitat te. 16:16 Iubeat dominus

spirit God bad rallies You. 16:16 Let master

noster, et servi tui, qui coram te sunt, quaerant

our and officials your that before you are seek

hominem scientem psallere cithara, ut, quando

man acquainted player harp, that, when

arripuerit te spiritus Dei malus, psallat manu sua,

hold on you spirit God bad; play hand his

et levius feras'. 16:17 Et ait Saul ad servos suos:
and lighter wild animals. 16:17 The said Saul to officials his
' Provide mihi aliquem bene psallentem et adducite
' Provide I some well play and bring
eum ad me'. 16:18 Et respondens unus de pueris
it to Me. ' 16:18 The answered one of boys
ait: ' Ecce vidi filium Isai Bethlehemitae scientem
he said: ' Look I son Jesse Beth acquainted
psallere et fortissimum robore et virum bellicosum
player and El strength and man war
et prudentem in verbis et virum pulchrum; et
and prudent in words and man fair; and
Dominus est cum eo'. 16:19 Misit ergo Saul nuntios
Lord is with it '. 16:19 sent So Saul news
ad Isai dicens: ' Mitte ad me David filium tuum,
to Jesse saying: ' Send to I David son your
qui est in pascuis'. 16:20 Tulitque Isai asinum cum
that is in pastures. 16:20 took Jesse ass with
pane et utre vini et haedo de capris uno et misit
bread and bottle wine and the kid of goats one and sent
per manum David filii sui Sauli. 16:21 Et venit
by hand David children s Saul. 16:21 The he came
David ad Saul et stetit coram eo; at ille dilexit
David to Saul and He stood before it; but he He loved
eum nimis, et factus est eius armiger. 16:22
it too, and he became is his squire. 16:22
Misitque Saul ad Isai dicens: ' Stet David in
sent Saul to Jesse saying: ' Let David in
conspectu meo; invenit enim gratiam in oculis meis'.
before I; found For thanks in eyes mine. '
16:23 Igitur, quodcumque spiritus Dei arripiebat
16:23 Therefore, whenever spirit God seized
Saul, David tollebat citharam et percutiebat manu
Saul David took harp and Whenever hand
sua; et refocillabatur Saul et levius habebat:
their own; and play Saul and lighter had:
recedebat enim ab eo spiritus malus. 17:1
away For from it spirit bad. 17: 1
Congregantes vero Philisthim agmina sua in proelium,
gathering But the Philistines troops his in fight,

convenerunt in Socho Iudae et castrametati sunt
assembled in Soco Judah and encamped are
inter Socho et Azeca in Aphesdommim. 17:2 Porro
between Soco and Azeca in Pas. 17: 2 the
Saul et viri Israel congregati venerunt in vallem
Saul and men Israel gathered they in valley
Terebinthi et instruxerunt aciem ad pugnandum
Elah and up line to fight
contra Philisthim. 17:3 Et Philisthim stabant super
against Philistines. 17: 3 The the Philistines expert over
montem ex hac parte, et Israel stabat super
mount from this in part, and Israel standing over
montem ex altera parte; vallisque erat inter eos.
mount from other part; valley was between them.
17:4 Et egressus est vir propugnator de castris
17: 4 The out is man champion of camp
Philisthinorum nomine Goliath de Geth altitudinis sex
Philistines name Goliath of Gath height six
cubitorum et palmi. 17:5 Et cassis aerea super
cubits and span. 17: 5 The helmet brazen over
caput eius, et lorica squamata induebatur; porro
head his and mail scales mail; the
pondus loricae eius quinque milia siclorum aeris.
weight mail his five thousand shekels atmosphere.
17:6 Et ocreas aereas habebat in cruribus, et
17: 6 The greaves brass had in legs, and
acinaces aereus erat inter umeros eius. 17:7 Hastile
saber brass was between shoulders her. 17: 7 Haft
autem hastae eius erat quasi liciatorium texentium,
Now spears his was as weaver beam;
ipsum autem ferrum hastae eius sescentos siclos
it Now iron spears his six sides
habebat ferri; et armiger eius antecedebat eum. 17:8
had iron; and squire his before him. 17: 8
Stansque clamabat adversum agmina Israel et
standing cried against troops Israel and
dicebat eis: ‘ Quare venitis parati ad proelium?
said them: ‘ Why are you ready to Fight?
Numquid ego non sum Philisthaeus, et vos servi
Do I not I Philistine and you officials
Saul? Eligite ex vobis virum, et descendat ad
Saul? Choose from you man and down to

singulare certamen! 17:9 Si quiverit pugnare mecum
singular contest! 17: 9 If check fight with
et percusserit me, erimus vobis servi; si autem ego
and strike I we will be you servants; if Now I
praevaluero et percussero eum, vos servi eritis et
overcome and strike him, you officials You will be and
servietis nobis'. 17:10 Et aiebat Philisthaeus: ' Ego
serve to us. ' 17:10 The said Philistine: ' I
exprobravi agminibus Israel hodie: Date mihi virum,
challenge companies Israel today: date I man
et ineat mecum singulare certamen!'. 17:11 Audiens
and enters with singular competition '. 17:11 hearing
autem Saul et omnes Israelitae sermones Philisthaei
Now Saul and all Israel words philistines
huiuscemodi stupebant et metuebant nimis. 17:12
such They were amazed and Fearing too. 17:12
David autem erat filius viri Ephrathaei, de quo
David Now was son men Ephrathites, of which
supra dictum est, de Bethlehem Iudae, cui erat
above said is of Bethlehem Judah, which was
nomen Isai; qui habebat octo filios et erat vir in
name Jesse; that had eight children and was man in
diebus Saul senex et grandaevus inter viros. 17:13
days Saul old and old between men. 17:13
Abierunt autem tres filii eius maiores post Saul in
went Now three children his greater after Saul in
proelium; et nomina trium filiorum eius, qui
fight; and names three children his that
perrexerant ad bellum: Eliab primogenitus et
gone to war; Eliab firstborn and
secundus Abinadab tertiusque Samma. 17:14 David
second Abinadab third Shema. 17:14 David
autem erat minimus; tribus ergo maioribus secutis
Now was the youngest; three So major followed
Saulem, 17:15 ibat David et revertebatur a Saul,
Saul 17:15 He went David and back from Saul
ut pasceret gregem patris sui in Bethlehem. 17:16
as feed company father s in Bethlehem. 17:16
Procedebat vero Philisthaeus mane et vespere et
out But The Philistine morning and evening and
stabat quadraginta diebus. 17:17 Dixit autem Isai ad
standing forty days. 17:17 said Now Jesse to

David filium suum: ‘ Accipe fratribus tuis ephi
David son his ‘ Receive brothers your ephah
frumenti tostati et decem panes istos et curre in
corn toast and ten bread these and run in
castra ad fratres tuos. 17:18 Et decem formellas
camp to brothers your. 17:18 The ten Find
casei has deferes ad tribunum, et fratres tuos
cheese these soil to the captain; and brothers your
visitabis, si recte agant; et pignus ab eis referes’.
fare if right they do; and pledge from them you tell them. ‘
17:19 Saul autem et illi et omnes filii Israel in
17:19 Saul Now and they and all children Israel in
valle Terebinthi pugnabant adversum Philisthim. 17:20
valley Elah fighting against Philistines. 17:20
Surrexit itaque David mane et commendavit gregem
rose So David morning and He commended company
custodi et onustus abiit, sicut praeceperat ei Isai. Et
keep and loaded went as the it Jesse. The
venit ad carraginem, dum exercitus egrediebatur ad
he came to the trench, while army out to
pugnam et vociferabatur in certamine. 17:21
fight and shouted in contest. 17:21
Direxerunt ergo Israel et Philisthim aciem adversus
Advancing So Israel and the Philistines line against
aciem. 17:22 Derelinquens autem David vasa, quae
line. 17:22 leaving Now David vessels, which
attulerat, sub manu custodis ad sarcinas, cucurrit ad
carriage under hand keeping to packs, ran to
locum certaminis et interrogabat, si omnia recte
place contest and he asked, if all right
agerentur erga fratres suos. 17:23 Cumque adhuc ille
going for brothers ones. 17:23 when yet he
loqueretur eis, apparuit vir ille propugnator
speak them, He appeared man he champion
ascendens, Goliath nomine, Philisthaeus de Geth, ex
up Goliath name The Philistine of Gath from
castris Philisthinorum; et loquente eo haec eadem
camp Philistines; and speaking it this same
verba, audivit David. 17:24 Omnes autem Israelitae,
words, heard David. 17:24 All Now Israel,
cum vidissent virum, fugerunt a facie eius timentes
with saw man fled from the his fearing

eum valde. 17:25 Et dixit unus quispiam de Israel:

it very much. 17:25 The said one one of Israel:

‘ Num vidistis virum hunc, qui ascendit? Ad

‘ Do ago man this that up? the

exprobrandum enim Israeli ascendit. Virum ergo,

defy For Israel up. The man therefore,

qui percusserit eum, ditabit rex divitiis magnis et

that strike him, will enrich king wealth great and

filiam suam dabit ei; et domum patris eius faciet

daughter his will him; and home father his will

absque tributo in Israel’. 17:26 Et ait David ad

without tax in Israel ‘. 17:26 The said David to

viros, qui stabant secum, dicens: ‘ Quid dabitur viro,

men that expert with saying: ‘ What given man

qui percusserit Philisthaeum hunc et tulerit

that strike Philistine this and take

opprobrium de Israel? Quis est enim hic Philisthaeus

reproach of Israel? Who is For here The Philistine

incircumcisis, qui exprobravit acies Dei viventis?’.

uncircumcised that upbraided line God the living. ‘

17:27 Referebat autem ei populus eundem sermonem

17:27 reported Now it people Again word

dicens: ‘ Haec dabuntur viro, qui percusserit eum’.

saying: ‘ This given man that strike for him. ‘

17:28 Quod cum audisset Eliab frater eius maior,

17:28 The with heard Eliab brother his greater

loquente eo cum aliis, iratus est contra David et

speaking it with others angry is against David and

ait: ‘ Quare venisti et cui dereliquisti pauculas

he said: ‘ Why come and which forsaken sorry

oves illas in deserto? Ego novi superbiam tuam et

sheep those in Desert? I new pride your and

nequitiam cordis tui, quia ut videres proelium

naughtiness heart your because as see fight

descendisti’. 17:29 Et dixit David: ‘ Quid feci?

down. ‘ 17:29 The said David: ‘ What I have done?

Numquid non verbum est?’. 17:30 Et declinavit

Do not word is it? ‘. 17:30 The aside

paululum ab eo ad alium dixitque eundem

a little from it to other said Again

sermonem; et respondit ei populus verbum sicut

speech; and answered it people word as

prius. 17:31 Audita sunt autem verba, quae locutus
before. 17:31 I heard are Now words, which said
est David, et annuntiata in conspectu Saul. 17:32 Ad
is David and announced in before Saul. 17:32 the
quem cum fuisset adductus, locutus est ei: ‘ Non
which with have been reduced said is to: ‘ no
concidat cor cuiusquam in eo; ego servus tuus
sink heart any in it; I slave your
vadam et pugnabo adversus Philisthaeum istum’.
go and fight against Philistine this. ‘
17:33 Et ait Saul ad David: ‘ Non vales resistere
17:33 The said Saul to David: ‘ no You can resist
Philisthaeo isti nec pugnare adversus eum, quia
Philistine these or fight against him, because
puer es; hic autem vir bellator ab adulescentia
boy art; here Now man warrior from youth
sua’. **17:34 Dixitque David ad Saul: ‘ Pascebat**
their own. ‘ 17:34 said David to Saul ‘ Fed
servus tuus patris sui gregem, et veniebat leo vel
slave your father s the flock and coming lion or
ursus tollebatque arietem de medio gregis. 17:35 Et
bear took ram of the Flock. 17:35 The
sequebar eos et percutiebam eruebamque de ore
I followed them and struck rescue of mouth
eorum; et illi consurgebant adversum me, et
them; and they rose against I and
apprehendebam mentum eorum et percutiebam
I caught chin their and struck
interficiebamque eos. 17:36 Nam et leonem et
killed them. 17:36 For and lion and
ursum interfecit servus tuus; erit igitur et
beare killed slave your; will be So and
Philisthaeus hic incircumcisis quasi unus ex eis,
The Philistine here uncircumcised as one from them,
quia ausus est maledicere exercitum Dei viventis’.
because venture is cursing army God the living. ‘
17:37 Et ait David: ‘ Dominus, qui eruit me de
17:37 The said David: ‘ Lord, that rescued I of
manu leonis et de manu ursi, ipse liberabit me de
hand lion and of hand bears, he free I of
manu Philisthaei huius’. **Dixit autem Saul ad David:**
hand philistines this. ‘ said Now Saul to David:

‘ Vade, et Dominus tecum sit’. 17:38 Et induit
‘ Go and Lord with is used. 17:38 The put
Saul David vestimentis suis et imposuit galeam
Saul David clothing their and imposed helmet
aeream super caput eius et vestivit eum lorica. 17:39
air over head his and overlaid it mail. 17:39
Accinctus ergo David gladio eius super vestem suam
Wearing So David sword his over clothing his
coepit tentare, si armatus posset incedere; non enim
began try if armed could walk; not For
habebat consuetudinem. Dixitque David ad Saul: ‘
had custom. said David to Saul ‘
Non possum sic incedere, quia nec usum habeo’. Et
no I so walk because or use I have to. ‘ The
deposuit ea 17:40 et tulit baculum suum in manu
down it 17:40 and took staff his in hand
sua; et elegit sibi quinque levissimos lapides de
their own; and he chose to five smooth stones of
torrente et misit eos in peram pastorem, qua ut
torrent and sent them in bag pastoral which as
sacculo lapidum utebatur, et fundam manu tulit et
bag stones used and sling hand took and
processit adversum Philisthaeum. 17:41 Ibat autem
advanced against Philistine. 17:41 It went Now
Philisthaeus incedens et appropinquans adversum
The Philistine walking and closing in against
David, et armiger eius ante eum. 17:42 Cumque
David and squire his before him. 17:42 when
inspexisset Philisthaeus et vidisset David, despexit
inspection The Philistine and saw David despised
eum; erat enim adulescens rufus et pulcher aspectu.
him; was For The young man red and beautiful appearance.
17:43 Et dixit Philisthaeus ad David: ‘ Numquid ego
17:43 The said The Philistine to David: ‘ Do I
canis sum, quod tu venis ad me cum baculo?’. Et
dog I that you veins to I with staff? ‘. The
maledixit Philisthaeus David in diis suis; 17:44
Cursing The Philistine David in other his family; 17:44 And
dixitque ad David: ‘ Veni ad me, et dabo carnes
said to David: ‘ I came to I and I meat
tuas volatilibus caeli et bestiis terrae’. 17:45 Dixit
I birds air and animals the earth. ‘ 17:45 said

autem David ad Philisthaeum: ‘ Tu venis ad me
Now David to Philistine: ‘ You veins to I
cum gladio et hasta et acinace; ego autem venio ad
with sword and auction and javelin: I Now I to
te in nomine Domini exercituum, Dei agminum
you in name of hosts God company
Israel, quibus exprobrasti. 17:46 Hodie dabit te
Israel which defied. 17:46 today will you
Dominus in manu mea, et percutiam te et auferam
Lord in hand my and strike you and stony
caput tuum a te; et dabo cadaver tuum et
head your from you; and I corpse your and
cadavera castrorum Philisthim hodie volatilibus caeli
carcasses camp the Philistines today birds air
et bestiis terrae, ut sciat omnis terra quia est Deus
and animals earth as know all land because is God
in Israel, 17:47 et noverit universa ecclesia haec
in Israel 17:47 and know all church this
quia non in gladio nec in hasta salvat Dominus:
because not in sword or in auction saves Lord:
ipsius enim est bellum, et tradet vos in manus
of For is war; and betray you in hand
nostras’. 17:48 Cum ergo surrexisset Philisthaeus et
our own. ‘ 17:48 with So up The Philistine and
veniret et appropinquaret contra David, festinavit
come and drawing near against David haste
David et cucurrit ad pugnam adversum Philisthaeum.
David and ran to fight against Philistine.
17:49 Et misit manum suam in peram tulitque unum
17:49 The sent hand his in bag took one
lapidem et funda iecit; et percussit Philisthaeum in
stone and sling shot; and shot Philistine in
fronte, et infixus est lapis in fronte eius, et cecidit
front, and fetching is stone in front his and fallen
in faciem suam super terram. 17:50 Praevaluitque
in face his over land. 17:50 triumphed
David adversum Philisthaeum in funda et in lapide;
David against Philistine in sling and in stone;
percussumque Philisthaeum interfecit. Cumque gladium
stroke Philistine killed. when sword
non haberet in manu, David 17:51 cucurrit et stetit
not have in hand, David 17:51 ran and He stood

super Philisthaeum; et tulit gladium eius et eduxit
over Philistine; and took sword his and brought
eum de vagina sua et interfecit eum praeciditque
it of sheath his and killed it off
caput eius. Videntes autem Philisthim quod mortuus
head her. seeing Now the Philistines that dead
esset fortissimus eorum fugerunt. 17:52 Et
was champion their fled. 17:52 The
consurgentes viri Israel et Iudae vociferati sunt et
rose men Israel and Judah cried are and
persecuti Philisthaeos usque dum venirent ad Geth
pursued Philistines up while come to Gath
et usque ad portas Accaron. Cecideruntque vulnerati
and up to gates Ekron. fell wounded
de Philisthim in via a Saarim usque ad Geth et
of the Philistines in road from Saarim up to Gath and
usque ad Accaron. 17:53 Et revertentes filii Israel,
up to Ekron. 17:53 The returning children Israel
postquam persecuti fuerant Philisthaeos, praedati sunt
after pursued were Philistines; spoiled are
castra eorum. 17:54 Assumens autem David caput
camp them. 17:54 assuming Now David head
Philisthaei attulit illud in Ierusalem; arma vero eius
philistines brought it in Jerusalem; weapons But his
posuit in tabernaculo. 17:55 Eo autem tempore, quo
set in tent. 17:55 Travel Now time which
viderat Saul David egredientem contra Philisthaeum,
He had seen Saul David coming out against Philistine,
ait ad Abner principem militiae: ‘ De qua stirpe
said to Abner prince host: ‘ The which stock
descendit hic adulescens, Abner?’. Dixitque Abner: ‘
down here The young man, Abner. ‘ said Abner: ‘
Vivit anima tua, rex, quia non novi’. 17:56 Et ait
As the soul your king, because not I know. ‘ 17:56 The said
rex: ‘ Interroga tu, cuius filius sit iste puer’. 17:57
king: ‘ Ask you the son is this the child. ‘ 17:57
Cumque regressus esset David, percusso Philisthaeo,
when returned was David striking Philistine,
tulit eum Abner et introduxit coram Saul caput
took it Abner and He brought before Saul head
Philisthaei habentem in manu. 17:58 Et ait ad eum
philistines having in hand. 17:58 The said to it

Saul: ‘ De qua progenie es, o adolescens?’. Dixitque
Saul ‘ The which generation you o The young man? ’. said

David: ‘ Filius servi tui Isai Bethlehemitae ego
David: ‘ son officials your Jesse Beth I

sum’. 18:1 **Et factum est cum complisset loqui ad**
I am. ‘ 18: 1 The it is with end talk to

Saul, anima Jonathan colligata est animae David, et
Saul soul Jonathan interlinked is soul David and

dilexit eum Jonathan quasi animam suam. 18:2
He loved it Jonathan as life own. 18: 2

Tulitque eum Saul in die illa et non concessit ei, ut
took it Saul in day that and not granted to as

reverteretur in domum patris sui. 18:3 **Inierunt**
return in home father 's. 18: 3 They formed

autem Jonathan et David foedus; diligebat enim eum
Now Jonathan and David covenant; He loved For it

quasi animam suam. 18:4 **Et expoliavit se Jonathan**
as life own. 18: 4 The off he Jonathan

tunicam, qua erat vestitus, et dedit eam David et
coat, which was clothing; and given it David and

reliqua vestimenta sua usque ad gladium et arcum
other clothes his up to sword and bow

suum et usque ad balteum. 18:5 **Egrediebatur**
his and up to belt. 18: 5 out

quoque David ad omnia, quaecumque misisset eum
also David to all whatever sent it

Saul, et prospere agebat; posuitque eum Saul super
Saul and successful the company; set it Saul over

viros belli, et acceptus erat in oculis universi populi,
men war and accepted was in eyes all people

etiam in conspectu famulorum Saul. 18:6 **Porro cum**
also in before servants Saul. 18: 6 the with

reverterentur, cum rediret David, percusso Philisthaeo,
return; with return David striking Philistine,

egressae sunt mulieres de universis urbibus Israel
out are women of all cities Israel

cantantes chorosque ducentes in occursum Saul regis
singing dancing married in meet Saul s

in tympanis et in canticis laetitiae et in sistris. 18:7
in drums and in songs joy and in castanets. 18: 7

Et praecinebant mulieres ludentes atque dicentes: ‘
The the song women playing and saying: ‘

Percussit Saul milia sua, et David decem milia
He struck Saul thousand his and David ten thousand
sua’. 18:8 **Iratus est autem Saul nimis, et**
their own. ‘ 18: 8 Angry is Now Saul too, and
displicuit in oculis eius iste sermo, dixitque: ‘
displeased in eyes his this word He said: ‘
Dederunt David decem milia et mihi dederunt
And they David ten thousand and I they
milia; quid ei superest nisi solum regnum?’. 18:9
thousand; what it remains but only kingdom ‘. 18: 9
Non rectis ergo oculis Saul aspiciebat David ex die
no right So eyes Saul eyed David from day
illa et deinceps. 18:10 **Post diem autem alteram**
that and forward. 18:10 Post day Now other
invasit spiritus Dei malus Saul, et vaticinabatur in
seized spirit God bad Saul and prophesied in
medio domus suae; David autem psallebat manu sua
the house his; David Now played hand his
sicut per singulos dies, tenebatque Saul lanceam.
as by each day, Tenebatque Saul Lance.
18:11 Et sustulit eam putans quod configere posset
18:11 The up it thinking that nail could
David cum pariete; et declinavit David a facie eius
David with the wall; and aside David from the his
secundo. 18:12 **Et timuit Saul David, eo quod esset**
second. 18:12 The feared Saul David it that was
Dominus cum eo et a se recessisset. 18:13 **Amovit**
Lord with it and from he departed. 18:13 removed
ergo eum Saul a se et fecit eum tribunum super
So it Saul from he and he it tribune over
mille viros; et egrediebatur et intrabat in
thousand men; and out and entered in
conspectu populi. 18:14 **In omnibus quoque viis suis**
before people. 18:14 in all also ways their
David prospere agebat, et Dominus erat cum eo.
David successful His agent, and Lord was with the fact.
18:15 Vidit itaque Saul quod prospere ageret nimis
18:15 saw So Saul that successful do too
et coepit pavere eum; 18:16 omnis autem Israel et
and began grieved him; 18:16 all Now Israel and
Iuda diligebat David; ipse enim egrediebatur et
Judah He loved David; he For out and

ingrediebatur ante eos. 18:17 Dixit autem Saul ad
came before them. 18:17 said Now Saul to
David: ‘ Ecce filia mea maior Merob, ipsam dabo
David: ‘ Look daughter my more Merab it I
tibi uxorem; tantummodo esto mihi vir fortis et
you his wife; only be I man strong and
proeliare bella Domini’. Saul autem reputabat dicens:
fight wars The Lord. ‘ Saul Now thought saying:
‘ Non sit manus mea in eo, sed sit super illum
‘ no is hand my in it but is over it
manus Philisthinorum’. 18:18 Ait autem David ad
hand The Philistines. ‘ 18:18 said Now David to
Saul: ‘ Quis ego sum, aut quae est vita mea aut
Saul ‘ Who I I or which is life my or
cognatio patris mei in Israel, ut fiam gener regis?’.
family father my in Israel as I should law s’.
18:19 Factum est autem tempus, cum deberet dari
18:19 Action is Now time; with should given
Merob filia Saul David, data est Hadriel Molathitae
Merab daughter Saul David given is Adriel Molathite
uxor. 18:20 Dilexit autem Michol filia Saul altera
wife. 18:20 He loved Now Michal daughter Saul other
David, et nuntiatum est Saul, et placuit ei;
David and news is Saul and It was decided him;
18:21 dixitque Saul: ‘ Dabo eam illi, ut fiat ei in
18:21 said Saul ‘ I will it they as be it in
scandalum, et sit super eum manus Philisthinorum’.
scandal, and is over it hand The Philistines. ‘
Dixit ergo Saul ad David altera vice: ‘ Gener meus
said So Saul to David other time: ‘ Generation my
eris hodie’. 18:22 Et mandavit Saul servis suis: ‘
You will be today. ‘ 18:22 The charge Saul officials his ‘
Loquimini ad David secreto dicentes: ‘Ecce places
Speak to David confidentiality saying: ‘Behold delight
regi, et omnes servi eius diligunt te; nunc ergo
king, and all officials his love you; now So
esto gener regis’’. 18:23 Et locuti sunt servi Saul in
be law s’. 18:23 The have are officials Saul in
auribus David omnia verba haec, et ait David: ‘
ears David all words Thus, and said David: ‘
Num parum vobis videtur generum esse regis? Ego
Do little you it seems categories be King? I

autem sum vir pauper et tenuis'. 18:24 Et
Now I man poor and thin '. 18:24 The
renuntiaverunt servi Saul dicentes: ' Huiuscemodi
reported officials Saul saying: ' Such
verba locutus est David'. 18:25 Dixit autem Saul: ' Sic loquimini ad David: 'Non habet necesse rex sponsalia, nisi tantum centum praeputia Philisthinorum, ut fiat ultio de inimicis regis". Porro Saul cogitabat tradere David in manibus Philisthinorum. 18:26 Cumque renuntiassent servi eius David verba, quae dixerat Saul, placuit sermo in oculis David, ut fieret gener regis. 18:27 Et nondum erant dies impleti, cum David surgens abiit cum viris, qui sub eo erant, et percussit ex Philisthim ducentos viros; et attulit praeputia eorum, et annumeraverunt ea regi, ut esset gener eius. Dedit itaque ei Saul Michol filiam suam uxorem. 18:28 Et vidit Saul et intellexit quia Dominus esset cum David; Michol autem filia Saul diligebat eum. 18:29 Et Saul magis coepit timere David; factusque est Saul inimicus David cunctis diebus. 18:30 Et egressi sunt principes Philisthinorum; et, quotiescumque egrediebantur, prospere agebat David
so speak to David: 'I do not has necessary king betrothal but only one hundred foreskins Philistines as be Revenge of enemies s'. the Saul thought deliver David in hands Philistines. 18:26 when report officials his David words, which said Saul It was decided report in eyes David as would law King. 18:27 The not yet were day Noah, with David rising He went with men that under it were and shot from the Philistines two hundred men; and brought foreskins their and counted it king, as was law her. given So it Saul Michal daughter his wife. 18:28 The saw Saul and understood because Lord was with David; Michal Now daughter Saul He loved him. 18:29 The Saul more began fear David; a is Saul The enemy David all days. 18:30 The out are leaders Philistines; and, whenever forward; successful company David

magis quam omnes servi Saul, et celebre factum est
more than all officials Saul and famous it is
nomen eius nimis. 19:1 Locutus est autem Saul ad
name his too. 19: 1 He spoke is Now Saul to
Jonathan filium suum et ad omnes servos suos de
Jonathan son his and to all officials their of
occisione David; porro Jonathan filius Saul diligebat
killing David; the Jonathan son Saul He loved
David valde. 19:2 Et indicavit Jonathan David
David very much. 19: 2 The told Jonathan David
dicens: ‘ Quaerit Saul pater meus occidere te;
saying: ‘ inquires Saul father my kill you;
quapropter observa te, quaeso, mane; et manebis
therefore observe you Please, in the morning; and stay
clam et absconderis. 19:3 Ego autem egrediens stabo
secretly and hide. 19: 3 I Now going out watch
iuxta patrem meum in agro, ubicumque fueris; et
according to father my in field wherever you are; and
ego loquar de te ad patrem meum et, quodcumque
I I will speak of you to father my and, whatever
videro, nuntiabo tibi’. 19:4 Locutus est ergo Jonathan
I see, news you '. 19: 4 He spoke is So Jonathan
de David bona ad Saul patrem suum dixitque ad
of David good to Saul father his said to
eum: ‘ Ne peccet rex in servum suum David,
him: ‘ Do not sin king in slave his David
quia non peccavit tibi, et opera eius bona sunt tibi
because not sinned you and works his good are you
valde. 19:5 Et posuit animam suam in manu sua
very much. 19: 5 The set life his in hand his
et percussit Philisthaeum, et fecit Dominus victoriam
and shot Philistine, and he Lord victory
magnam universo Israeli; vidisti et laetatus es.
great all Israel; Have you seen and rejoiced art.
Quare ergo peccas in sanguine innoxio interficiens
Why So AEM in blood innocent killing
David, qui est absque culpa?’. 19:6 Quod cum
David that is without fault '. 19: 6 The with
audisset Saul, placatus voce Jonathan iuravit: ‘ Vivit
heard Saul appeased voice Jonathan He swore: ‘ As the

Dominus quia non occidetur'. 19:7 Vocavit itaque
Lord because not put to death. ' 19: 7 He called So
Jonathan David et indicavit ei omnia verba haec; et
Jonathan David and told it all words this; and
introduxit Jonathan David ad Saul, et fuit ante eum,
He brought Jonathan David to Saul and was before him,
sicut fuerat heri et nudiustertius. 19:8 Motum est
as was yesterday and the day before. 19: 8 motion is
autem rursum bellum, et egressus David pugnavit
Now again war; and out David He fought
adversum Philisthim percussitque eos plaga magna;
against the Philistines He struck them stroke great;
et fugerunt a facie eius. 19:9 Et factus est
and fled from the her. 19: 9 The he became is
spiritus Domini malus in Saul; sedebat autem in
spirit of bad in Saul; sat Now in
domo sua et tenebat lanceam, porro David psallebat
house his and held lance, the David played
in manu sua. 19:10 Nisusque est Saul configere
in hand their own. 19:10 sought is Saul nail
lancea David in pariete; et declinavit David a facie
lance David in the wall; and aside David from the
Saul, lancea autem, casso vulnere, perlata est in
Saul lance however, null wound reached is in
parietem. Et David fugit et salvatus est nocte illa.
wall. The David flees and saved is night that.
19:11 Misit ergo Saul satellites suos in domum
19:11 sent So Saul satellites their in home
David, ut custodirent eum, et interficeretur
David as watch him, and killed
mane. Quod cum annuntiasset David Michol uxor
in the morning. The with announced David Michal wife
sua dicens: ' Nisi salvaveris te nocte hac, cras
his saying: ' unless save you night this, tomorrow
morieris ', 19:12 deposuit eum per fenestram. Porro
die ' 19:12 down it by window. the
ille abiit et aufugit atque salvatus est. 19:13 Tulit
he He went and fled and saved It is. 19:13 took
autem Michol theraphim et posuit eum super
Now Michal the images and set it over
lectum; et pellem pilosam caprarum posuit ad caput
bed; and skin net kids set to head

eius et operuit eum vestimentis. 19:14 Misit autem
his and covered it clothes. 19:14 sent Now
Saul nuntios, qui raperent David, et responsum est
Saul messengers, that take David and answer is
quod aegrotaret. 19:15 Rursumque misit Saul nuntios,
that sick. 19:15 again sent Saul messengers,
ut viderent David, dicens: ‘ Afferte eum ad me in
as see David saying: ‘ Bring it to I in
lecto, ut occidatur’. 19:16 Cumque venissent nuntii,
bed as to death. ‘ 19:16 when come news
inventus est theraphim super lectum, et pellis
found is the images over bed and skin
caprarum ad caput eius. 19:17 Dixitque Saul ad
kids to head her. 19:17 said Saul to
Michol: ‘ Quare sic illusisti mihi et dimisisti
Michal: ‘ Why so mocked I and away
inimicum meum, ut fugeret?’. Et respondit Michol ad
enemy my as escaped? ‘. The answered Michal to
Saul: ‘ Quia ipse locutus est mihi: ‘Dimitte me,
Saul ‘ for he said is me: ‘Release I
alioquin interficiam te’. 19:18 David autem fugiens
otherwise cut you ‘. ‘ 19:18 David Now fleeing
salvatus est et venit ad Samuel in Rama et
saved is and he came to Samuel in Rama and
nuntiavit ei omnia, quae fecerat sibi Saul. Et
reported it all which had to Saul. The
abierunt ipse et Samuel et morati sunt in Naioth.
gone he and Samuel and ‘stay are in The huts.
19:19 Nuntiatum est autem Sauli a dicentibus: ‘
19:19 reported is Now Saul from saying: ‘
Ecce David in Naioth in Rama’. 19:20 Misit ergo
Look David in Najoth in Rama. ‘ 19:20 sent So
Saul nuntios, ut raperent David. Qui cum vidissent
Saul messengers, as take David. He with saw
cuneum prophetarum vaticinantium et Samuel
company prophets prophesying and Samuel
stantem super eos, factus est in illis spiritus Dei,
standing over them; he became is in they spirit God,
et vaticinari coeperunt etiam ipsi. 19:21 Quod
and predict began also themselves. 19:21 The
cum nuntiatum esset Sauli, misit alios nuntios;
with news was Saul, sent others information;

vaticinati sunt autem et illi. Et rursum Saul misit
prophesied are Now and to him. The again Saul sent

tertios nuntios, qui et ipsi vaticinati sunt. 19:22
thirds messengers, that and they prophesied They are. 19:22

Abiit autem etiam ipse in Rama et venit usque ad
He went Now also he in Rama and he came up to

cisternam magnam, quae est in Socho; et
well great which is in Secu and

interrogavit et dixit: ‘ In quo loco sunt Samuel et
he asked and he said: ‘ in which place are Samuel and

David?’. Dictumque est ei: ‘ Ecce in Naioth sunt in
David? ‘. said is to: ‘ Look in Najoth are in

Rama’. 19:23 Et abiit inde in Naioth in Rama; et
Rama. ‘ 19:23 The He went from in Najoth in Rama; and

factus est etiam super eum spiritus Dei, et
he became is also over it spirit God, and

ambulabat ingrediens et vaticinans, usquedum veniret
walking ingredient and prophesying until come

in Naioth in Rama. 19:24 Et exspoliavit se etiam
in Najoth in Rama. 19:24 The off he also

ipse vestimentis suis et vaticinatus est cum ceteris
he clothing their and predicts is with other

coram Samuel; et cecidit nudus tota die illa et
before Samuel; and fallen naked all day that and

nocte, unde et exivit proverbium: ‘ Num et Saul
night whence and gone Train: ‘ Do and Saul

inter prophetas?’. 20:1 Fugit autem David de Naioth,
between the prophets. ‘ 20: 1 Fleeing Now David of huts,

quae est in Rama, veniensque locutus est coram
which is in Rama, coming said is before

Jonathan: ‘ Quid feci? Quae est iniquitas mea et
Jonathan: ‘ What I have done? What is violence my and

quod peccatum meum in patrem tuum, quia quaerit
that sin my in father your because asks

animam meam?’. 20:2 Qui dixit ei: ‘ Absit, non
life mine. ‘ 20: 2 He said to: ‘ Far, not

morieris; neque enim faciet pater meus quidquam
die; or For will father my or

grande vel parvum, nisi prius indicaverit mihi; hoc
more or small, but first telling me; this

ergo celavit me pater meus tantummodo? Nequaquam
So hide I father my only? No
erit istud'. 20:3 Et rursum respondit David et
will be this. ' 20: 3 The again answered David and
ait: ' Scit profecto pater tuus quia inveni
he said: ' He knows certainly father your because I found
gratiam in oculis tuis et dixit: 'Nesciat hoc
thanks in eyes your and he said: 'know this
Jonathan, ne forte tristetur'. Quinimmo vivit
Jonathan do not perhaps saddened. ' Indeed, the lives
Dominus, et vivit anima tua, quia uno tantum
Lord, and lives soul your because one only
gradu ego morsque dividimur'. 20:4 Et ait
level I death We are separated. ' 20: 4 The said
Jonathan ad David: ' Quid desiderat anima tua, ut
Jonathan to David: ' What desires soul your as
faciam tibi?'. 20:5 Dixit autem David ad Jonathan: ' I
do you? '. 20: 5 said Now David to Jonathan: '
Ecce neomenia est crastino, et ego ex more sedere
Look an is morrow, and I from more set
soleo iuxta regem ad vescendum; dimitte ergo
I usually according to king to food; release So
me, ut abscondar in agro usque ad vesperam diei
I as hide in field up to evening day
tertia. 20:6 Si requisierit me pater tuus, respondebis
third. 20: 6 If miss I father your answer
ei: 'Rogavit me David, ut iret celeriter in Bethlehem
to: 'She asked I David as go quickly in Bethlehem
civitatem suam, quia victimae annuae ibi sunt
city his because victims annual there are
universis contribulibus eius'. 20:7 Si dixerit: 'Bene',
all countrymen His. ' 20: 7 If says: 'OK',
pax erit servo tuo; si autem fuerit iratus, scito
peace will be server you; if Now be angry; know
quia malum decretum est ab eo. 20:8 Fac ergo
because evil The decree is from the fact. 20: 8 Make So
misericordiam in servum tuum, quia foedus Domini
mercy in slave your because treaty of
me famulum tuum tecum inire fecisti; si autem
I servant your with enter you have done; if Now

est in me aliqua iniquitas, tu me interface et ad
is in I some violence, you I kill and to
patrem tuum ne introducas me'. 20:9 Et ait
father your do not bring Me. ' 20: 9 The said
Jonathan: ' Absit hoc a te; neque enim fieri potest
Jonathan: ' Far this from you; or For be can
ut, si certo cognovero malum decretum esse a
that, if certainly I knew evil The decree be from
patre meo contra te, non annuntiem tibi'. 20:10
father I against you not news you '. 20:10
Responditque David ad Jonathan: ' Quis nuntiabit
Then David to Jonathan: ' Who report
mihi, si quid forte responderit tibi pater tuus
I if what perhaps answers you father your
dure?'. 20:11 Et ait Jonathan ad David: ' Veni,
roughly? '. 20:11 The said Jonathan to David: ' I came,
egrediamur foras in agrum'. Cumque exissent ambo
go out in Field '. when out both
in agrum, 20:12 ait Jonathan ad David: ' Vivit
in field 20:12 said Jonathan to David: ' As the
Dominus, Deus Israel, investigabo sententiam patris
Lord, God Israel investigate sentence father
mei hoc fere tempore cras vel perendie; et
my this about time tomorrow or The day after tomorrow; and
si aliquid boni fuerit super David, et non statim
if something good be over David and not immediately
miserim ad te et notum tibi fecerim, 20:13 haec
sent to you and known you I did, 20:13 this
faciat Dominus in Jonathan et haec augeat! Si
do Lord in Jonathan and this increase! If
autem perseveraverit patris mei malitia adversum te,
Now perseveres father my malice against you
hoc quoque notum faciam tibi et dimittam te, ut
this also known I do you and release you as
vadas in pace. Et sit Dominus tecum, sicut fuit cum
go in peace. The is Lord with as was with
patre meo. 20:14 Et, si vixero, facies mihi
father mine. 20:14 and, if I live; face I
misericordiam Domini; si vero mortuus fuero, 20:15
mercy Lord; if But dead I 20:15

non auferas misericordiam tuam a domo mea
not take mercy your from house my
usque in sempiternum, quando eradicaverit Dominus
up in ever, when cuts Lord
inimicos David unumquemque de terra'. 20:16 Pepigit
enemies David each of land '. 20:16 D.
ergo foedus Jonathan cum domo David dicens: 'Requirat Dominus de manu inimicorum David!'
So treaty Jonathan with house David saying: 'requires Lord of hand enemies David '.
20:17 Et addidit Jonathan ut faceret David iurare
20:17 The he added Jonathan as do David swear
per dilectionem suam erga illum; sicut animam enim
by love his for it; as life For
suam, ita diligebat eum. 20:18 Dixitque ad eum
his so He loved him. 20:18 said to it
Jonathan: 'Cras neomenia est, et requireris; 20:19
Jonathan: ' tomorrow an is and missed; 20:19
vacua erit enim sessio tua. Perendie **descendes**
empty will be For seating Your. The day after tomorrow down
festinus et venies in locum, ubi abscondisti te in
speed and You will come in place where hidden you in
die facti illius; et sedebis iuxta acervum illum.
day they the latter; and remain according to Tel him.
20:20 Et ego tres sagittas mittam iuxta eum et
20:20 The I three arrows I according to it and
iaciam quasi exercens me ad signum. 20:21 Mittam
shoot as exercising I to sign. 20:21 I will send
quoque et puerum dicens ei: 'Vade et affer mihi
also and boy saying to: Go and reach I
sagittas'. 20:22 Si dixero puero: 'Ecce sagittae intra
arrows. 20:22 If I say boy: 'Behold arrows within
te sunt, tolle eas', tu veni ad me, quia pax tibi
you are Away them ' you I to I because peace you
est, et nihil est mali, vivit Dominus. Si autem sic
is and nothing is evil, lives Lord. If Now so
locutus fuero puero: 'Ecce sagittae ultra te sunt',
said I boy: 'Behold arrows more you are '
vade, quia dimisit te Dominus. 20:23 De verbo
go because released you Lord. 20:23 The word
autem, quod locuti fuimus, ego et tu, sit Dominus
however, that have we have I and you is Lord

inter me et te usque in sempiternum'. 20:24

between I and you up in ever. 20:24

Absconditus est ergo David in agro; et venit

hidden is So David in field; and he came

neomenia, et sedit rex ad mensam ad comedendum.

new moon, and sat king to table to eat.

20:25 Cumque sedisset rex super cathedram suam

20:25 when sat king over chair his

secundum consuetudinem, quae erat iuxta

according to custom which was according to

parietem, sedit Jonathan ex adverso, et sedit Abner

wall sat Jonathan from front, and sat Abner

ex latere Saul; vacuusque apparuit locus David.

from side Saul; empty He appeared location David.

20:26 Et non est locutus Saul quidquam in die illa;

20:26 The not is said Saul or in day that;

cogitabat enim quod forte evenisset ei, ut non esset

thought For that perhaps accident; to as not was

mundus nec purificatus. 20:27 Cumque illuxisset dies

The world or purified. 20:27 when Next day

secunda post neomeniam, rursum vacuus apparuit

second after The new moons, again empty He appeared

locus David; dixitque Saul ad Jonathan filium suum:

location David; said Saul to Jonathan son his

‘Cur non venit filius Isai nec heri nec hodie ad

‘ why not he came son Jesse or yesterday or today to

vescendum?’. 20:28 Et respondit Jonathan Sauli: ‘

eat? '. 20:28 The answered Jonathan Saul: ‘

Rogavit me obnix, ut iret in Bethlehem, 20:29 et

asked I for permission as go in Bethlehem 20:29 and

ait: ‘Dimitte me, quoniam sacrificium familiae est

he said: 'Release I for sacrifice family is

in civitate, et frater meus ipse accersivit me; nunc

in city and brother my he sent me; now

ergo, si inveni gratiam in oculis tuis, vadam cito

therefore, if I found thanks in eyes your go quickly

et videbo fratres meos’. Ob hanc causam non

and see brothers mine. ‘ Due to this cause not

venit ad mensam regis’. 20:30 Iratus autem Saul

he came to table the king. ‘ 20:30 Angry Now Saul

adversum Jonathan dixit ei: ‘Fili mulieris perversae,

against Jonathan said to: ‘ Son woman askew,

numquid ignoro quia diligis filium Isai in
Do I do not know because love son Jesse in
confusionem tuam et in confusionem nuditatis matris
confusion your and in confusion nudity mother
 tuae? 20:31 Omnibus enim diebus, quibus filius Isai
Yours? 20:31 all For days which son Jesse
vixerit super terram, non stabilieris tu neque regnum
live over land not established you or kingdom
 tuum; itaque iam nunc mitte et adduc eum ad me,
your; So already now send and bring it to I
quia filius mortis est'. 20:32 Respondens autem
because son death He is. ' 20:32 answered Now
Jonathan Sauli patri suo ait: ' Quare morietur?
Jonathan Saul father his he said: ' Why die?
 Quid fecit?'. 20:33 Et arripuit Saul lanceam, ut
What did. ' 20:33 The took Saul lance, as
percuteret eum; et intellexit Jonathan quod definitum
strike him; and understood Jonathan that defined
esset patri suo, ut interficeret David. 20:34 Surrexit
was father his as kill David. 20:34 rose
ergo Jonathan a mensa in ira furoris et non
So Jonathan from table in anger fierce and not
comedit in die neomeniae secunda panem; contristatus
ate in day New Moon second bread; sorry
est enim super David, eo quod confudisset eum pater
is For over David it that Aviv it father
suus. 20:35 Cumque illuxisset mane, venit Jonathan
's. 20:35 when Next morning he came Jonathan
in agrum ad locum constitutum a David et puer
in field to place appointed from David and boy
parvulus cum eo; 20:36 et ait ad puerum suum: ' Vade
child with it; 20:36 and said to boy his ' Go and reach I arrows which I shoot ' when
et affer mihi sagittas, quas ego iacio'. Cumque
boy ran, shot arrow beyond the child. 20:37
puer cucurrisset, iecit sagittam trans puerum. 20:37
He came So boy to place arrow than sent
Jonathan, et clamavit Jonathan post tergum pueri et
Jonathan and cried Jonathan after back boys and
ait: ' Ecce ibi est sagitta porro ultra te'. 20:38
he said: ' Look there is arrow the more you ' 20:38

Clamavitque Jonathan post tergum pueri: ‘ Festina
cried Jonathan after back boy: ‘ Hurry!
velociter, ne steteris’. Sustulit autem puer Ionathae
quickly do not stand out. ‘ He picked up Now boy Jonathan
sagittam et attulit ad dominum suum 20:39 et quid
arrow and brought to owner his 20:39 and what
ageretur penitus ignorabat, tantummodo enim
treating internet he did not know, only For
Jonathan et David rem noverant. 20:40 Dedit igitur
Jonathan and David business agreement. 20:40 given So
Jonathan arma sua puero et dixit ei: ‘ Vade, defer
Jonathan weapons his boy and said to: ‘ Go carry
in civitatem’. 20:41 Cumque abisset puer, surrexit
in the city. ‘ 20:41 when retirement boy, rose
David de latere acervi et cadens pronus in terram
David of side heaps and falling flat in land
adoravit tertio; et osculantes alterutrum fleverunt
worshipped third; and kissing one wept
pariter, David autem amplius. 20:42 Dixit ergo
together, David Now longer. 20:42 said So
Jonathan ad David: ‘ Vade in pace; iuravimus enim
Jonathan to David: ‘ Go in peace; sworn For
ambo in nomine Domini dicentes: Dominus erit
both in name of saying: Lord will be
inter me et te et inter semen meum et semen
between I and you and between seed my and seed
tuum usque in sempiternum’. 21:1 Et surrexit David
your up in ever. 21: 1 The rose David
et abiit; sed et Jonathan ingressus est civitatem.
and went; but and Jonathan entry is city.
21:2 Venit autem David in Nob ad Achimelech
21: 2 He came Now David in Nob to Abimelech
sacerdotem, et obstupuit Achimelech eo quod venisset
the priest; and botany Abimelech it that come
David, et dixit ei: ‘ Quare tu solus et nullus est
David and said to: ‘ Why you only and no is
tecum?’. 21:3 Et ait David ad Achimelech
with you. ‘ 21: 3 The said David to Abimelech
sacerdotem: ‘ Rex praecepit mihi negotium et dixit:
priest: ‘ king charged I business and he said:

‘Nemo sciat rem, propter quam a me missus es,
No know thing for than from I sent you
et cuiusmodi tibi praecepta dederim’; pueris vero
and such as you rules given; boys But
condixi in illum et illum locum. 21:4 Nunc igitur, si
appointed in it and it place. 21: 4 now therefore, if
habes ad manum quinque panes, da mihi, aut
you have to hand five bread, give I or
quidquid inveneris’. 21:5 Et respondens sacerdos
whatever find it. ‘ 21: 5 The answered The priest
David ait ei: ‘ Non habeo panes laicos ad manum,
David said to: ‘ no I have bread laity to hand,
sed tantum panem sanctum; si mundi sunt pueri
but only bread St.; if world are boys
maxime a mulieribus?’ 21:6 Et respondit David
most from women. ‘ 21: 6 The answered David
sacerdoti et dixit ei: ‘ Equidem, si de mulieribus
priest and said to: ‘ Indeed, if of women
agitur, continuimus nos ab heri et nudiustertius.
The subject, refrained we from yesterday and the day before.
Quando egrediebar, fuerunt corpora puerorum sancta,
when I came out, were bodies children holy,
quamvis iter esset profanum. Quanto magis hodie
although trip was profanity. more more today
sunt sancti quoad corpora’. 21:7 Dedit ergo ei
are St. as bodies. ‘ 21: 7 given So it
sacerdos sanctificatum panem; neque enim erat ibi
The priest sanctuary bread; or For was there
panis, nisi tantum panes propositionis, qui sublati
bread, but only bread Presence that taken
fuerant a facie Domini, ut ponerentur panes calidi.
were from the Lord, as set bread heat.
21:8 Erat autem ibi vir de servis Saul in die illa
21: 8 It was Now there man of officials Saul in day that
retentus ante Dominum; et nomen eius Doeg
detained before Lord; and name his Doeg
Idumaeus, potentissimus pastorum Saul. 21:9 Dixit
Edomite powerful Shepherd Saul. 21: 9 said
autem David ad Achimelech: ‘ Si habes hic ad
Now David to Ahimelech’s ‘ If you have here to

manum hastam aut gladium? Quia gladium meum et
hand spear or sword? for sword my and
arma mea non tuli mecum; negotium enim regis
weapons my not I with me; business For s
urgebat'. 21:10 Et dixit sacerdos: 'Ecce hic gladius
urgent. ' 21:10 The said priest: ' Look here sword
Goliath Philisthaei, quem percussisti in valle
Goliath philistines, which stamped in valley
Terebinthi; est involutus pallio post ephod. Si istum
Elah is wrapped cloak after ephod. If this
vis tollere, tolle, neque enim est alius hic absque
force remove, Away or For is other here without
eo'. Et ait David: 'Non est huic alter similis; da
it '. The said David: ' no is this other like; give
mihi eum'. 21:11 Surrexit itaque David et fugit in
I for him. ' 21:11 rose So David and flees in
die illa a facie Saul et venit ad Achis regem
day that from the Saul and he came to Achish king
Geth. 21:12 Dixeruntque ei servi Achis: 'Numquid
Gath. 21:12 said it officials Achish ' Do
non iste est David rex terrae? Nonne huic cantabant
not this is David king Earth? Did this sung
per choros dicentes: 'Percussit Saul milia sua, et
by dance saying: 'struck Saul thousand his and
David decem milia sua'?''. 21:13 Posuit autem David
David ten thousand His '?'. 21:13 He set Now David
sermones istos in corde suo et extimuit valde a
words these in heart his and was afraid very from
facie Achis regis Geth. 21:14 Et immutavit os
the Achish s Gath. 21:14 The Some mouth
suum coram eis; et insaniebat inter manus eorum
his before them; and wild between hand their
et impingebat in ostia portae, defluebantque salivae
and scrabbled in doors gates, run saliva
in barbam. 21:15 Et ait Achis ad servos suos: 'Vidistis
in beard. 21:15 The said Achish to officials his ' You can see man mad. Why bring it to
me? 21:16 An desunt nobis furiosi, quod introduxistis
Me? 21:16 An lacking us mad that brought
istum, ut fureret, me praesente? Hicine ingreditur
this as madman, I present? Do enter the

domum meam?'. 22:1 Abiit ergo inde David et fugit
home mine. ' 22: 1 He went So from David and flees
in speluncam Odollam; quod cum audissent fratres
in cave Adullam; that with heard brothers
eius et omnis domus patris eius, descenderunt ad
his and all house father his down to
eum illuc. 22:2 Et convenerunt ad eum omnes, qui
it there. 22: 2 The assembled to it all that
erant in angustia constituti et oppressi aere alieno
were in anguish stations and oppressed air another
et amaro animo; et factus est eorum princeps,
and bitter mind; and he became is their Boss,
fueruntque cum eo quasi quadringenti viri. 22:3 Et
they were with it as four men. 22: 3 The
profectus est David inde in Maspha, quae est Moab,
progress is David from in Mizpah; which is Moab
et dixit ad regem Moab: ' Maneat, oro, pater meus
and said to king Moab ' Let Please father my
et mater mea vobiscum, donec sciam quid faciat
and mother my you until I know what do
mihi Deus'. 22:4 Et reliquit eos ante faciem regis
I God. ' 22: 4 The left them before face s
Moab; manseruntque apud eum cunctis diebus,
Moab; While the in it all days
quibus David fuit in praesidio. 22:5 Dixitque Gad
which David was in protection. 22: 5 said Gad
propheta ad David: ' Noli manere in praesidio.
prophet to David: ' Do not stay in protection.
Proficiscere et vade in terram Iudae'. Et profectus
Set and go in land Judas'. The progress
David venit in saltum Haret. 22:6 Et audivit Saul
David he came in forest Haret. 22: 6 The heard Saul
quod detectus fuisset David et viri, qui erant
that disclosed have been David and Gentlemen, that were
cum eo. Saul autem, cum maneret in Gabaa et
with the fact. Saul however, with stay in hill and
esset sub myrice, quae est in excelso, hastam manu
was under heath, which is in high spear hand
tenens, cunctique servi eius circumstarent eum, 22:7
holding, all officials his about him, 22: 7
ait ad servos suos, qui assistebant ei: ' Audite,
said to officials his that attendance to: ' Listen

Beniaminitae. Etiam omnibus vobis dabit filius Isai
Benjamin. Yes all you will son Jesse
agros et vineas et universos vos faciet tribunos et
fields and vineyards and all you will thousands and
centuriones, 22:8 quoniam coniurastis omnes adversum
hundreds 22: 8 for plans all against
me. Et non est qui mihi renuntiet quod filius meus
Me. The not is that I report that son my
foedus iunxerit cum filio Isai; non est qui vicem
treaty agreement with son Jesse; not is that turn
meam doleat ex vobis, nec qui annuntiet mihi quod
I it hurts from you or that declare I that
suscitaverit filius meus servum meum adversum me
He raised son my slave my against I
insidiantem mihi sicut hodie'. 22:9 Respondens autem
plotting I as today. ' 22: 9 answered Now
Doeg Idumaeus, qui assistebat cum servis Saul: ' Vidi, inquit, filium Isai in Nob apud Achimelech
Doeg Edomite that standing with officials Saul ' I saw; he says, son Jesse in Nob in Abimelech
filium Achitob; 22:10 qui consuluit pro eo Dominum
son Achitob; 22:10 that consulted for it Lord
et cibaria dedit ei, sed et gladium Goliath
and provisions given to but and sword Goliath
Philisthaei dedit illi'. 22:11 Misit ergo rex ad
philistines given to him. ' 22:11 sent So king to
accersendum Achimelech sacerdotem filium Achitob
call Abimelech priest son Achitob
et omnem domum patris eius, sacerdotum, qui erant
and all home father his priests that were
in Nob; qui venerunt universi ad regem. 22:12 Et
in Nob that they all to the king. 22:12 The
ait Saul: ' Audi, fili Achitob'. Qui respondit: ' Praesto sum, domine'. 22:13 Dixitque ad eum Saul: ' Quare coniurastis adversum me, tu et filius Isai, et dedisti ei panes et gladium et consuluisti pro eo Deum, ut consurgeret adversum me insidiator, sicut
said Saul ' Listen, son Achitob. He He answered: ' available I O Lord. ' 22:13 said to it Saul ' Why plans against I you and son Jesse, and You it bread and sword and consulting for it God, as rise against I pads, as

est hodie?'. 22:14 Respondensque Achimelech regi
is today. ' 22:14 Then Abimelech king
ait: ' Et quis in omnibus servis tuis sicut David
he said: ' The who in all officials your as David
fidelis et gener regis et dux satellitum tuorum et
faithful and law s and leader guard your and
gloriosus in domo tua? 22:15 Num hodie coepi
The glorious in house Yours? 22:15 Do today started
consulere pro eo Deum? Absit hoc a me, ne
consult for it God? Far this from I do not
suspicaretur rex adversus servum suum rem
suspect king against slave his business
huiuscemodi, adversus universam domum patris mei;
this proposal against all home father mine;
non enim scivit servus tuus quidquam super hoc
not For He knew slave your or over this
negotio, vel modicum vel grande'. 22:16 Dixitque rex:
business or A little or is great. ' 22:16 said king:
' Morte morieris, Achimelech, tu et omnis domus
' Dying die; Abimelech, you and all house
patris tui'. 22:17 Et ait rex emissariis, qui
father you '. 22:17 The said king runners that
circumstabant eum: ' Convertimini et interficite
about him: ' Return and kill
sacerdotes Domini, nam manus eorum cum David
priests Lord, for hand their with David
est; scientes quod fugisset, non indicaverunt mihi'.
it is; knowing that fled, not told to me. '
Noluerunt autem servi regis extendere manum suam
They would not Now officials s extend hand his
in sacerdotes Domini. 22:18 Et ait rex ad Doeg: ' Convertere tu et irruere in sacerdotes'. Conversusque
in priests Lord. 22:18 The said king to Doeg ' Return you and fall in The priests'. again
Doeg Idumaeus irruit in sacerdotes; et trucidavit in
Doeg Edomite fell in priests; and killed in
die illa octoginta quinque viros vestitos ephod lineo.
day that eighty five men clothed ephod linen.
22:19 Nob autem civitatem sacerdotum percussit in
22:19 Nob Now city priests shot in

ore gladii, viros et mulieres, parvulos et lactantes,
mouth swords, men and women children and infants,
bovem et asinum et ovem in ore gladii. 22:20
ox and ass and sheep in mouth sword. 22:20
Evadens autem unus filius Achimelech filii Achitob,
¶ Now one son Abimelech children Achitob
cuius nomen erat Abiathar, fugit ad David 22:21 et
the name was Abiathar flees to David 22:21 and
annuntiavit ei quod occidisset Saul sacerdotes Domini.
announced it that setting Saul priests Lord.
22:22 Et ait David ad Abiathar: ‘ Sciebam in die
22:22 The said David to Abiathar ‘ I knew in day
illa quod, cum ibi esset Doeg Idumaeus, procul
that that, with there was Doeg Edomite at
dubio annuntiaret Saul; ego sum reus omnium
doubt report Saul; I I guilty all
animarum domus patris tui. 22:23 Mane mecum,
of house father You. 22:23 Stay with
ne timeas; qui enim quaerit animam meam, quaerit
do not Fear not; that For asks life I asks
et animam tuam, mecumque servaberis’. 23:1 Et
and life your design be saved. ‘ 23: 1 The
nuntiaverunt David dicentes: ‘ Ecce Philisthim
reported David saying: ‘ Look the Philistines
oppugnant Ceila et diripiunt areas’. 23:2 Consuluit
attack Celia and rob areas. 23: 2 consulted
igitur David Dominum dicens: ‘ Num vadam et
So David Lord saying: ‘ Do go and
percutiam Philisthaeos istos?’. Et ait Dominus ad
strike Philistines these? ‘. The said Lord to
David: ‘ Vade et percuties Philisthaeos et salvabis
David: ‘ Go and strike Philistines and save
Ceila’. 23:3 Et dixerunt viri, qui erant cum
Celia. ‘ 23: 3 The said Gentlemen, that were with
David, ad eum: ‘ Ecce nos hic in Iuda consistentes
David to him: ‘ Look we here in Judah independent
timemus; quanto magis si ierimus in Ceila adversum
fear; more more if we go in Celia against
agmina Philisthinorum?’. 23:4 Rursum ergo David
troops Philistines? ‘. 23: 4 again So David
consuluit Dominum, qui respondens ei ait: ‘ Surge
consulted Lord, that answered it he said: ‘ Up

et vade in Ceila; ego enim tradam Philisthaeos in
and go in Celia; I For I will Philistines in
manu tua'. 23:5 Abiit ergo David et viri eius in
hand Your ' 23: 5 He went So David and men his in
Ceila et pugnavit adversum Philisthaeos et abegit
Celia and He fought against Philistines and abortion
iumenta eorum et percussit eos plaga magna: et
livestock their and shot them stroke great and
salvavit David habitatores Ceilae. 23:6 Porro cum
saved David inhabitants Town. 23: 6 the with
fugisset Abiathar filius Achimelech ad David, et ipse
flight Abiathar son Ahimelech to David and he
cum David in Ceila ephod secum habens descenderat.
with David in Celia ephod with a down.
23:7 Nuntiatum est autem Saul quod venisset David
23: 7 reported is Now Saul that come David
in Ceila, et ait Saul: ' Tradidit eum Deus in
in Celia, and said Saul ' delivered it God in
manus meas; conclususque est introgressus urbem, in
hand mine; shut is entering city, in
qua portae et serae sunt'. 23:8 Et convocavit Saul
which The gates and bars they are. ' 23: 8 The mobilized Saul
omnem populum, ut ad pugnam descenderet in Ceila
all people as to fight down in Celia
et obsideret David et viros eius. 23:9 Quod cum
and observed David and men her. 23: 9 The with
rescisset David quia praepararet ei Saul clam
Lennox David because prepare it Saul secretly
malum, dixit ad Abiathar sacerdotem: ' Applica
evil said to Abiathar priest: ' Apply
ephod'. 23:10 Et ait David: ' Domine, Deus Israel,
ephod. ' 23:10 The said David: ' Sir, God Israel
audivit famam servus tuus quod disponat Saul venire
heard report slave your that arrange Saul come
ad Ceila, ut evertat urbem propter me. 23:11 Si
to Celia, as overturns city for Me. 23:11 If
tradent me viri Ceilae in manus eius? Et si
Will I men town in hand his? The if
descendet Saul, sicut audivit servus tuus? Domine,
down Saul as heard slave you? Sir,
Deus Israel, indica servo tuo'. Et ait Dominus: '
God Israel tell server 'it. The said Lord: '

Descendet’. 23:12 **Dixitque David:** ‘ **Si tradent viri**
He will come down. ‘ 23:12 said David: ‘ If Will men
Ceilae me et viros, qui sunt mecum, in manu
town I and men that are with in hand
Saul?’. **Et dixit Dominus:** ‘ **Tradent’.** 23:13
Saul? ‘. The said Lord: ‘ They will deliver. ‘ 23:13
Surrexit ergo David et viri eius quasi sescenti et
rose So David and men his as billion and
egressi de Ceila huc atque illuc vagabantur incerti.
out of Celia here and there roamed uncertainties.
Nuntiatumque est Saul quod fugisset David de Ceila,
told is Saul that flight David of Celia,
quam ob rem destitit exire. 23:14 **Morabatur**
than for business desisted to go out. 23:14 Focusing
autem David in deserto in locis firmissimis mansitque
Now David in desert in places strongholds continued
in monte, in deserto Ziph; et quaerebat eum Saul
in Monte in desert Ziph; and sought it Saul
cunctis diebus, sed non tradidit eum Deus in manus
all days but not delivered it God in hand
eius. 23:15 **Et cognovit David quod egressus esset**
her. 23:15 The known David that out was
Saul, ut quaereret animam eius; porro David erat in
Saul as he asked life thereof; the David was in
deserto Ziph in Horesa. 23:16 **Et surrexit Jonathan**
desert Ziph in Wood. 23:16 The rose Jonathan
filius Saul et abiit ad David in Horesa; et
son Saul and He went to David in wood; and
confortavit manus eius in Deo dixitque ei: 23:17 ‘
strengthened hand his in God said to: 23:17 ‘
Ne timeas, neque enim inveniet te manus Saul
Do not Fear or For find you hand Saul
patris mei; et tu regnabis super Israel, et ego ero
father mine; and you reign over Israel and I I
tibi secundus; sed et Saul pater meus scit hoc’.
you second; but and Saul father my He knows this. ‘
23:18 Percussit igitur uterque foedus coram Domino;
23:18 He struck So each treaty before Lord;
mansitque David in Horesa, Jonathan autem reversus
continued David in wood, Jonathan Now back
est in domum suam. 23:19 **Ascenderunt autem**
is in home own. 23:19 They came up Now

Ziphaei ad Saul in Gabaa dicentes: ‘ Nonne David
Ziphians to Saul in hill saying: ‘ Did David
latitat apud nos in locis tutissimis in Horesa, in colle
hyde in we in places strongholds in wood, in hill
Hachila, quae est ad meridiem deserti? 23:20 Nunc
Hachila, which is to south the desert? 23:20 now
ergo, si desideravit anima tua, rex, ut descenderes,
therefore, if desired soul your king, as come
descende; nostrum autem erit ut tradamus eum in
down; our Now will be as yield it in
manus regis’. 23:21 Dixitque Saul: ‘ Benedicti vos
hand the king. ‘ 23:21 said Saul ‘ Benedict you
a Domino, quia doluistis vicem meam. 23:22 Abite,
from Lord, because concern turn mine. 23:22 Go!
oro, et diligentius praeparate et curiosius agite;
Please and carefully prepare and curiously circumstances;
et considerate locum, ubi sit pes eius, vel quis
and consider place where is foot his or who
viderit eum ibi; dictum est enim ad me quod
see it there; said is For to I that
callidus sit valde. 23:23 Considerate et videte
clever is very much. 23:23 consider and see
omnia latibula eius, in quibus absconditur, et
all the lurking his in which hidden and
revertimini ad me ad certum locum, ut vadam
Return to I to fixed place as go
vobiscum; quodsi fuerit in regione, perscrutabor eum
with you; if be in region, search it
in cunctis regionibus Iudae’. 23:24 At illi surgentes
in all countries Judas’. 23:24 But they Arising
abierunt in Ziph ante Saul. David autem et viri
gone in Ziph before Saul. David Now and men
eius erant in deserto Maon, in Araba ad meridiem
his were in desert Maon, in Araba to south
deserti. 23:25 Ivit ergo Saul et socii eius ad
wilderness. 23:25 He went So Saul and partners his to
quaerendum eum, et nuntiatum est David;
The question him, and news is David;
descenditque ad petram et versabatur in deserto
down to rock and abode in desert
Maon. Quod cum audisset Saul, persecutus est David
Maon. The with heard Saul pursued is David

in deserto Maon. 23:26 Et ibat Saul ad latus
in desert Maon. 23:26 The He went Saul to side
montis ex parte una, David autem et viri eius
mount from part one, David Now and men his
erant in latere montis ex parte altera; porro David
were in side mount from part the other; the David
praeceps fugiebat a facie Saul. Itaque Saul et viri
headlong He fled from the Saul. So Saul and men
eius in modum coronae cingebant David et viros
his in mode crown closing David and men
eius, ut caperent eos. 23:27 Et nuntius venit ad
his as catch them. 23:27 The message he came to
Saul dicens: ‘ Festina et veni, quoniam infuderunt
Saul saying: ‘ Hurry! and come, for raid
se Philisthim super terram’. 23:28 Reversus est ergo
he the Philistines over the earth. ‘ 23:28 returning is So
Saul desistens persequi David; et perrexit in
Saul leaving pursuit David; and went in
occursum Philisthinorum. Propter hoc vocaverunt
meet Philistines. Because of this they called
locum illum: ‘ Petram dividentem’. 24:1 Ascendit
place it ‘ rock Separations. ‘ 24: 1 He went up
ergo David inde et habitavit in locis tutissimis
So David from and The in places strongholds
Engaddi. 24:2 Cumque reversus esset Saul, postquam
En. 24: 2 when back was Saul after
persecutus est Philisthaeos, nuntiaverunt ei dicentes: ‘
pursued is Philistines; reported it saying: ‘
Ecce David in deserto est Engaddi’. 24:3 Assumens
Look David in desert is En Gedi. ‘ 24: 3 assuming
ergo Saul tria milia electorum virorum ex omni
So Saul three thousand elect men from all
Israel perrexit ad investigandum David et viros eius
Israel went to investigated David and men his
ad rupes ibicum. 24:4 Et venit ad caulas ovium,
to rocks wild goats. 24: 4 The he came to folds sheep,
quae se offerebant vianti. Eratque ibi spelunca,
which he offered along the way. It was there cave
quam ingressus est Saul, ut purgaret ventrem; porro
than entry is Saul as cleaning the belly; the

David et viri eius in interiore parte speluncae
David and men his in interior part caves
latebant. 24:5 Et dixerunt viri David ad eum: ‘ Ecce
privately. 24: 5 The said men David to him: ‘ Look
dies, de qua locutus est Dominus ad te: ‘Ego trado
day, of which said is Lord to you: ‘I I give
tibi inimicum tuum, ut facias ei sicut placuerit in
you enemy your as do it as please in
oculis tuis’’. Surrexit ergo David et praecidit oram
eyes Your ‘. rose So David and cut coast
chlamydis Saul silenter. 24:6 Post haec cor David
cloak Saul privately. 24: 6 Post this heart David
percussit eum, eo quod abscidisset oram chlamydis
shot him, it that cut coast cloak
Saul, 24:7 dixitque ad viros suos: ‘ Propitius mihi
Saul 24: 7 said to men his ‘ Far I
sit Dominus, ne faciam hanc rem domino meo,
is Lord, do not I do this business the I
christo Domini, ut mittam manum meam in eum,
Christ Lord, as I hand I in him,
quoniam christus Domini est’’. 24:8 Et cohibuit
for christ of He is. ‘ 24: 8 The checked
David viros suos sermonibus et non permisit eos, ut
David men their words and not He allowed them; as
consurgerent in Saul. Porro Saul exurgens de
rise in Saul. the Saul rising of
spelunca pergebat coepto itinere. 24:9 Surrexit autem
cave He proceeded begun route. 24: 9 rose Now
et David post eum et egressus de spelunca clamavit
and David after it and out of cave cried
post tergum Saul dicens: ‘ Domine mi rex!’’. Et
after back Saul saying: ‘ O my the king. ‘ The
respexit Saul post se, et inclinans se David pronus
He looked Saul after se and inclining he David flat
in terram adoravit 24:10 dixitque ad Saul: ‘ Quare
in land worshiped 24:10 said to Saul ‘ Why
audis verba hominum loquentium: ‘David quaerit
You hear words men speakers: ‘David asks
malum adversum te?’’. 24:11 Ecce hodie viderunt
evil against You? ‘. 24:11 Look today see
oculi tui quod tradiderit te Dominus hodie in manu
eyes your that delivers you Lord today in hand

mea in spelunca; et dictum est mihi, ut occiderem
my in the cave; and said is I as kill
te, sed pepercit tibi oculus meus. Dixi enim: Non
you but spared you eye My. I said, For: no
extendam manum meam in dominum meum, quia
stretch hand I in owner my because
christus Domini est 24:12 et pater meus. Quin
christ of is 24:12 and father My. On
potius vide et cognosce oram chlamydis tuae in
more see and know coast cloak your in
manu mea, quoniam, cum praeciderem summitatem
hand my because, with cut top
chlamydis tuae, nolui occidere te. Animadvertite et
cloak your I would not kill You. Observer and
vide quoniam non est in manu mea malum neque
see for not is in hand my evil or
iniquitas, neque peccavi in te; tu autem insidiaris
violence, or I have sinned in you; you Now wait
animae meae, ut auferas eam. 24:13 Iudicet Dominus
soul my as take her. 24:13 judge Lord
inter me et te et ulciscatur me Dominus ex te;
between I and you and revenge I Lord from you;
manus autem mea non sit in te. 24:14 Sicut et in
hand Now my not is in You. 24:14 As and in
proverbio antiquo dicitur: 'Ab impiis egredietur
proverb old said: from Wickedness Unleashed
impietas', manus ergo mea non sit in te. 24:15
Wickedness ' hand So my not is in You. 24:15
Quem sequitur rex Israel? Quem persequeris? Canem
Whom follows king Israel? Whom pursue? dog
mortuum et pulicem unum. 24:16 Sit Dominus iudex
dead and flea one. 24:16 Let Lord judge
et iudicet inter me et te et videat et diiudicet
and judge between I and you and see and judge
causam meam et eruat me de manu tua'. 24:17
cause I and rescue I of hand Your '. 24:17
Cum autem complisset David loquens sermones
with Now end David speaking words
huiusmodi ad Saul, dixit Saul: ' Numquid vox
such to Saul said Saul ' Do voice

haec tua est, fili mi David?'. Et levavit Saul vocem
this your is son my David? '. The up Saul voice
suam et flevit. 24:18 Dixitque ad David: ' Iustior
his and wept. 24:18 said to David: ' requiteth
tu es quam ego; tu enim tribuisti mihi bona, ego
you you than I; you For Festival I good I
autem reddidi tibi mala. 24:19 Et tu indicasti hodie,
Now paid you bad. 24:19 The you tell today,
quae feceris mihi bona, quomodo tradiderit me
which do I good how delivers I
Dominus in manu tua, et non occideris me. 24:20
Lord in hand your and not slay Me. 24:20
Quis enim, cum invenerit inimicum suum, dimittet
Who For with finds enemy his release
eum in via bona? Sed Dominus reddat tibi
it in road good? but Lord render you
vicissitudinem hanc, pro eo quod hodie operatus es
alternation this for it that today He worked you
in me. 24:21 Et nunc, quia scio quod certissime
in Me. 24:21 The now, because I know that most certainly
regnaturus sis et habiturus in manu tua regnum
rule be and an in hand your kingdom
Israel, 24:22 iura mihi in Domino, ne deleas semen
Israel 24:22 rights I in Lord, do not wipe out seed
meum post me neque auferas nomen meum de domo
my after I or take name my of house
patris mei'. 24:23 Et iuravit David Sauli. Abiit ergo
father My '. 24:23 The He swore David Saul. He went So
Saul in domum suam, et David et viri eius
Saul in home his and David and men his
ascenderunt ad praesidium. 25:1 Mortuus est autem
up to protection. 25: 1 dead is Now
Samuel; et congregatus est universus Israel, et
Samuel; and assembly is all Israel and
planxerunt eum et sepelierunt eum in domo sua in
wailed it and buried it in house his in
Rama. Consurgensque David descendit in desertum
Rama. rising David down in desert
Maon. 25:2 Erat autem vir quispiam in solitudine
Maon. 25: 2 It was Now man one in wilderness
Maon, et possessio eius in Carmel; et homo ille
Maon, and possession his in Carmel; and man he

magnus nimis; erantque ei oves tria milia et mille
great too; Watches it sheep three thousand and thousand
caprae. Et accidit ut tonderet gregem suum in
Goat. The case as clip company his in
Carmel. 25:3 Nomen autem viri illius erat Nabal et
Carmel. 25: 3 name Now men of was Nabal and
nomen uxoris eius Abigail. Eratque mulier illa
name wife his Abigail. It was woman that
prudentissima et speciosa; porro vir eius durus et
intelligent and beautiful; the man his hard and
moribus malis; erat autem de genere Chaleb. 25:4
behavior bad; was Now of general Caleb. 25: 4
Cum ergo audisset David in deserto quod tonderet
with So heard David in desert that clip
Nabal gregem suum, 25:5 misit decem iuvenes et
Nabal company his 25: 5 sent ten young people and
dixit eis: ‘ Ascendite in Carmel et venietis ad
said them: ‘ Scale in Carmel and go to
Nabal et salutabitis eum ex nomine meo pacifice
Nabal and greet it from name I peace
25:6 et dicetis fratri meo: ‘Et tibi pax et domui
25: 6 and you say brother I ‘And you peace and house
tuae pax et omnibus, quaecumque habes, sit pax!
your peace and all whatever you have is peace!
25:7 Et nunc audiui quod tonsores essent apud te.
25: 7 The now I heard that barbers they in You.
Pastores autem tui erant nobiscum in deserto;
pastors Now your were with in desert;
numquam eis molesti fuimus, nec aliquando defuit
never them trouble we have or sometimes missing
eis quidquam de grege omni tempore, quo fuerunt
them or of group all time which were
nobiscum in Carmel. 25:8 Interroga pueros tuos, et
with in Carmel. 25: 8 Ask children your and
indicabunt tibi. Nunc ergo inveniant pueri isti
show to you. now So find boys these
gratiam in oculis tuis, in die enim bona venimus;
thanks in eyes your in day For good we came;
quodcumque invenerit manus tua, da servis tuis et
whatever finds hand your give officials your and

filio tuo David". 25:9 Cumque venissent pueri David,
son your David'. 25: 9 when come boys David
locuti sunt ad Nabal omnia verba haec ex nomine
have are to Nabal all words this from name
David et siluerunt. 25:10 Respondens autem Nabal
David and Then they waited. 25:10 answered Now Nabal
pueris David ait: ' Quis est David, et quis est
boys David he said: ' Who is David and who is
filius Isai? Hodie increverunt servi, qui fugiunt
son Jesse? today Many servants that flee
dominos suos. 25:11 Tollam ergo panes meos et
lords ones. 25:11 take So bread my and
aquas meas et carnes pecorum, quae occidi,
water I and meat cattle, which killed
tonsoribus meis et dabo viris, quos nescio unde
barbers I and I men which I do not know whence
sint?". 25:12 Regressi sunt itaque pueri David per
they are? '. 25:12 back are So boys David by
viam suam et reversi venerunt et nuntiaverunt ei
way his and returned they and reported it
omnia verba haec. 25:13 Tunc David ait viris suis: ' Accingatur unusquisque gladio suo!'. Et accincti
all words this. 25:13 Then David said men his ' gird each sword his own. ' The ready
sunt singuli gladio suo, accinctusque est et David
are each sword his girded is and David
ense suo, et secuti sunt David quasi quadringenti
sword his and followed are David as four
viri; porro ducenti remanserunt ad sarcinas. 25:14
men; the two hundred remain to packs. 25:14
Abigail autem uxori Nabal nuntiavit unus de pueris
Abigail Now wife Nabal reported one of boys
suis dicens: ' Ecce misit David nuntios de deserto,
their saying: ' Look sent David news of wilderness
ut benedicerent domino nostro, sed aversatus est eos.
as greet the our but he screamed is them.
25:15 Homines isti boni satis fuerunt nobis et non
25:15 men these good enough were us and not
molesti; nec quidquam aliquando periit omni tempore,
uneasy; or or sometimes lost all time
quo sumus conversati cum eis in deserto. 25:16 Pro
which we are conducted with them in the desert. 25:16 Pro

muro erant nobis tam in nocte quam in die omnibus
wall were us so in night than in day all
diebus, quibus pavimus apud eos greges. 25:17 Quam
days which feed in them flocks. 25:17 How
ob rem considera et recogita quid facias, quoniam
for business consider and consider what do for
malum decretum est adversus dominum nostrum et
evil The decree is against owner our and
adversus domum eius universam. Et ipse filius Belial
against home his whole. The he son Belial
est, ita ut nemo ei possit loqui'. 25:18 Festinavit
is so as no it can talk. ' 25:18 haste
igitur Abigail et tulit ducentos panes et duos utres
So Abigail and took two hundred bread and two bottles
vini et quinque arietes coctos et quinque sata
wine and five rams ready and five measures
frumenti tosti et centum ligaturas uvae passae et
corn toast and one hundred clusters grapes raisins and
ducentas massas caricarum et imposuit super asinos.
two hundred lumps figs and imposed over donkeys.
25:19 Dixitque pueris suis: ' Praecedite me, ecce ego
25:19 said boys his ' ahead I See I
post tergum sequar vos'. Viro autem suo Nabal
after back I will follow you '. A Man Now his Nabal
non indicavit. 25:20 Cum ergo ascendisset asinum et
not she explained. 25:20 with So went up ass and
descenderet in tegmine montis, David et viri eius
down in cocoon mountain David and men his
descendebant in occursum eius; quibus et illa
down in meet thereof; which and that
occurrit. 25:21 Et aiebat David: ' Vere frustra
met. 25:21 The said David: ' really pieces
servavi omnia, quae huius erant in deserto, et non
I kept all which this were in wilderness and not
periit quidquam de cunctis, quae ad eum
lost or of all which to it
pertinebant; et reddidit mihi malum pro bono. 25:22
concerned; and rendered I evil for Good. 25:22
Haec faciat Deus inimicis David et haec addat, si
This do God enemies David and this add if
reliquo de omnibus, quae ad eum pertinent, usque
I leave of all which to it concern, up

mane quidquid masculini sexus'. 25:23 Cum autem
morning whatever male sex '. 25:23 with Now
vidisset Abigail David, festinavit et descendit de
saw Abigail David haste and down of
asino et procidit coram David super faciem suam et
ass and fell before David over face his and
adoravit super terram. 25:24 Et cecidit ad pedes eius
worshipped over land. 25:24 The fallen to feet his
et dixit: ' In me sit, domine mi, haec iniquitas;
and he said: ' in I is O my this violence;
loquatur, obsecro, ancilla tua in auribus tuis, et audi
he would say, Please maid your in ears your and listen
verba famulae tuae. 25:25 Ne ponat, oro, dominus
words maid Your. 25:25 Do not Brute Please master
meus cor suum super virum istum iniquum Nabal,
my heart his over man this unfair Nabal
quia secundum nomen suum stultus est, et est
because according to name his stupid is and is
stultitia cum eo; ego autem ancilla tua non vidi
folly with it; I Now maid your not I
pueros domini mei, quos misisti. 25:26 Nunc ergo,
children of my which sent. 25:26 now therefore,
domine mi, vivit Dominus, et vivit anima tua, quia
O my lives Lord, and lives soul your because
Dominus prohibuit te, ne venires in sanguine et
Lord forbade you do not come in blood and
salvares te manu tua; et nunc fiant sicut Nabal
saving you hand your; and now Let as Nabal
inimici tui et qui quaerunt domino meo malum.
enemies your and that seek the I evil.
25:27 Quapropter suscipe benedictionem hanc, quam
25:27 For this reason, receive thanks this than
attulit ancilla tua domino meo, et da pueris, qui
brought maid your the I and give boys that
sequuntur dominum meum. 25:28 Aufer iniquitatem
follow owner My. 25:28 Remove violence
famulae tuae. Faciens enim faciet Dominus domino
maid Your. making For will Lord the
meo domum fidelem, quia proelia Domini dominus
I home faithful, because battles of master
meus proeliatur; malitia ergo non inveniatur in te
my war; malice So not found in you

omnibus diebus vitae tuae. 25:29 Si enim surrexerit
all days life Your. 25:29 If For rises
aliquando homo persequens te et quaerens animam
sometimes man Following you and seeking life
tuam, erit anima domini mei custodita in fasciculo
your will be soul of my kept in bundle
vitae apud Dominum Deum tuum; sed inimicorum
life in Lord God your; but enemies
tuorum animam ipse iaciat in impetu et circulo
your life he ejaculates in assault and circle
fundae. 25:30 Cum ergo fecerit Dominus domino meo
slingshot. 25:30 with So do Lord the I
omnia, quae locutus est, bona de te et constituerit
all which said is good of you and set
te ducem super Israel, 25:31 non erit tibi hoc in
you leader over Israel 25:31 not will be you this in
singultum et in scrupulum cordis domino meo, quod
hiccups and in scruple heart the I that
effuderis sanguinem innoxium et ipse te ultus
shed blood innocent and he you revenged
fueris; et cum benefecerit Dominus domino meo,
you are; and with benefactor Lord the I
recordaberis ancillae tuae'. 25:32 Et ait David ad
remember handmaiden Your '. 25:32 The said David to
Abigail: ' Benedictus Dominus, Deus Israel, qui misit
Abigail: ' Blessed Lord, God Israel that sent
te hodie in occursum meum. Et benedicta prudentia
you today in meet My. The blessed prudence
tua, 25:33 et benedicta tu, quae prohibuisti me
your 25:33 and blessed you which withhold I
hodie, ne irem ad sanguinem et ulciscerer me
today, do not I went to blood and revenging I
manu mea. 25:34 Alioquin, vivit Dominus, Deus
hand I have. 25:34 Otherwise, lives Lord, God
Israel, qui prohibuit me malum facere tibi, nisi cito
Israel that forbade I evil do you but quickly
venisses in occursum mihi, non remansisset Nabal
come in meet I not left Nabal
usque ad lucem matutinam quidquid masculini sexus'.
up to light morning whatever male sex '.
25:35 Suscepit ergo David de manu eius omnia, quae
25:35 He received So David of hand his all which

attulerat ei, dixitque ei: ‘ Vade pacifice in domum
brought to said to: ‘ Go peace in home
tuam. Ecce audiui vocem tuam et honoravi faciem
Your. Look I heard voice your and accepted face
tuam’. 25:36 **Venit autem Abigail ad Nabal; et ecce**
case ‘. 25:36 He came Now Abigail to Nabal; and See
erat ei convivium in domo eius quasi convivium
was it banquet in house his as banquet
regis, et cor Nabal iucundum; erat enim ebrius
king, and heart Nabal Jolly; was For drunk
nimis. Et non indicavit ei verbum pusillum aut
too. The not told it word while or
grande usque in mane. 25:37 **Diluculo autem,**
more up in in the morning. 25:37 early however,
cum digessisset vinum Nabal, haec indicavit ei uxor
with digested wine Nabal this told it wife
sua; et emortuum est cor eius intrinsecus, et
their own; and dead is heart his inside, and
factus est quasi lapis. 25:38 **Cumque pertransissent**
he became is as stone. 25:38 when About
decem dies, percussit Dominus Nabal, et mortuus
ten day, shot Lord Nabal and dead
est. 25:39 **Quod cum audisset David mortuum Nabal,**
It is. 25:39 The with heard David dead Nabal
ait: ‘ Benedictus Dominus, qui iudicavit causam
he said: ‘ Blessed Lord, that judged cause
opprobrii mei de manu Nabal et servum suum
reproach my of hand Nabal and slave his
custodivit a malo et malitiam Nabal reddidit
He kept from evil and malice Nabal rendered
Dominus in caput eius’. **Misit ergo David et locutus**
Lord in head His. ‘ sent So David and said
est ad Abigail, ut sumeret eam sibi in uxorem. 25:40
is to Abigail as take it to in wife. 25:40
Et venerunt pueri David ad Abigail in Carmel et
The they boys David to Abigail in Carmel and
locuti sunt ad eam dicentes: ‘ David misit nos ad
have are to it saying: ‘ David sent we to
te, ut accipiat te sibi in uxorem’. 25:41 **Quae**
you as take you to in wife. ‘ 25:41 What
consurgens adoravit prona in terram et ait: ‘ Ecce
rising worshiped prone in land and he said: ‘ Look

famula tua sit in ancillam, ut lavet pedes servorum
maid your is in handmaid, as wash feet officials
domini mei'. 25:42 Et festinavit et surrexit Abigail
of My '. 25:42 The haste and rose Abigail
et ascendit super asinum, et quinque puellae ierunt
and up over ass, and five girls advanced
cum ea pedisequae eius; et secuta est nuntios
with it attendance thereof; and followed by is news
David et facta est illi uxor. 25:43 Sed et Achinoam
David and made is they wife. 25:43 but and Ahinoam
accepit David de Iezrahel, et fuit utraque uxor eius.
he received David of Jezreel and was both wife her.
25:44 Saul autem dedit Michol filiam suam uxorem
25:44 Saul Now given Michal daughter his wife
David Phalti filio Lais, qui erat de Gallim. 26:1 Et
David Palti son Lais that was of Gallim. 26: 1 The
venerunt Ziphai ad Saul in Gabaa dicentes: ' Ecce
they Ziphians to Saul in hill saying: ' Look
David absconditus est in colle Hachila, quae est ex
David hidden is in hill Hachila, which is from
adverso solitudinis'. 26:2 Et surrexit Saul et
against the wilderness. ' 26: 2 The rose Saul and
descendit in desertum Ziph, et cum eo tria milia
down in desert Ziph and with it three thousand
virorum de electis Israel, ut quaereret David in
men of elect Israel as he asked David in
deserto Ziph. 26:3 Et castrametatus est Saul in colle
desert Ziph. 26: 3 The camping is Saul in hill
Hachila, quae erat ex adverso solitudinis in via.
Hachila, which was from against wilderness in way.
David autem habitabat in deserto; videns autem quod
David Now living in desert; seeing Now that
venisset Saul post se in desertum, 26:4 misit
come Saul after he in wilderness 26: 4 sent
exploratores et didicit quod illuc venisset certissime.
spies and He learned that there come certainty.
26:5 Et surrexit David et venit ad locum, ubi erat
26: 5 The rose David and he came to place where was
Saul. Cumque vidisset locum, in quo dormiebat Saul
Saul. when saw place in which sleeping Saul

et Abner filius Ner princeps militiae eius, Saulem
and Abner son Ner leader military his Saul
dormientem in carragine et reliquum vulgus per
sleeping in trench and the rest people by
circuitum eius, 26:6 ait David ad Achimelech
about his 26: 6 said David to Abimelech
Hetthaeum et Abisai filium Sarviae fratrem Ioab
Hittite and Avishai son Tzeruyah brother Joab
dicens: ‘ Quis descendet mecum ad Saul in castra?’.
saying: ‘ Who down with to Saul in camp ‘.
Dixitque Abisai: ‘ Ego descendam tecum’. 26:7
said Avishai: ‘ I down with you. ‘ 26: 7
Venerunt ergo David et Abisai ad populum nocte et
They came So David and Avishai to people night and
invenerunt Saul iacentem et dormientem in carragine
found Saul lying and sleeping in trench
et hastam fixam in terra ad caput eius, Abner
and spear fixed in land to head his Abner
autem et populum dormientes in circuitu eius. 26:8
Now and people sleeping in about her. 26: 8
Dixitque Abisai ad David: ‘ Conclusit Deus hodie
said Avishai to David: ‘ concluded God today
inimicum tuum in manus tuas; nunc ergo perfodiam
enemy your in hand your; now So run
eum lancea in terra semel, et secundo opus non
it lance in land once, and second work not
erit’. 26:9 Et dixit David ad Abisai: ‘ Ne
will be. ‘ 26: 9 The said David to Avishai: ‘ Do not
interficias eum; quis enim extendit manum suam in
kill him; who For extends hand his in
christum Domini et innocens erit?’. 26:10 **Et dixit**
Christ of and innocent will it be? ‘. 26:10 The said
David: ‘ Vivit Dominus quia Dominus percutiet eum,
David: ‘ As the Lord because Lord strike him,
aut dies eius veniet, ut moriatur, aut in proelium
or day his He will come as dies or in fight
descendens peribit. 26:11 Propitius mihi sit Dominus,
down cut off. 26:11 Far I is Lord,
ne extendam manum meam in christum Domini.
do not stretch hand I in Christ Lord.
Nunc igitur tolle hastam, quae est ad caput eius, et
now So Away spear which is to head his and

scyphum aquae, et abeamus'. 26:12 Tulit ergo David
cup water and let's go. ' 26:12 took So David
hastam et scyphum aquae, qui erat ad caput Saul,
spear and cup water that was to head Saul
et abierunt; et non erat quisquam, qui videret et
and they went; and not was one, that see and
intellegeret et vigilaret, sed omnes dormiebant, quia
understood and watch, but all asleep; because
sopor Domini irruerat super eos. 26:13 Cumque
sleep of fallen over them. 26:13 when
transisset David ex adverso et stetisset in vertice
past David from against and stopped in top
montis de longe, et esset grande intervallum inter
mount of far, and was more space between
eos, 26:14 clamavit David ad populum et ad Abner
them; 26:14 cried David to people and to Abner
filium Ner dicens: ' Nonne respondebis, Abner?'. Et
son Ner saying: ' Did reply Abner. ' The
respondens Abner ait: ' Quis es tu? Clamasti ad
answered Abner he said: ' Who you You? calls to
regem!'. 26:15 Et ait David ad Abner: ' Numquid
King '. 26:15 The said David to Abner: ' Do
non vir tu es? Et quis alius similis tui in Israel?
not man you Are you? The who other like your in Israel?
Quare ergo non custodisti dominum tuum regem?
Why So not kept owner your King?
Ingressus est enim unus de turba, ut interficeret
Entry is For one of crowd, as kill
regem dominum tuum. 26:16 Non est bonum hoc,
king owner Your. 26:16 no is good this,
quod fecisti. Vivit Dominus quoniam filii mortis
that you have done. As the Lord for children death
estis vos, qui non custodistis dominum vestrum,
you you that not kept owner you
christum Domini. Nunc ergo vide, ubi sit hasta regis
Christ Lord. now So see, where is auction s
et ubi scyphus aquae, qui erat ad caput eius'.
and where The cup water that was to head His. '
26:17 Cognovit autem Saul vocem David et dixit: ' 26:17
Recognising Now Saul voice David and he said: '

Num vox tua haec est, fili mi David?'. Et ait
Do voice your this is son my David? ' The said
David: ' Vox mea, domine mi rex'. 26:18 Et ait:
David: ' Right my O my the king. ' 26:18 The he said:
' Quam ob causam dominus meus persequitur
' How for cause master my hunt
servum suum? Quid feci? Aut quod est in manu
slave his? What I have done? or that is in hand
mea malum? 26:19 Nunc ergo audiat, oro, dominus
my evil? 26:19 now So hear, Please master
meus rex verba servi sui: Si Dominus incitat te
my king words officials s: If Lord incites you
adversum me, odoretur sacrificium; si autem filii
against I let sacrifice; if Now children
hominum, maledicti sint in conspectu Domini, quia
men accursed are in before Lord, because
iecerunt me hodie, ut non habitem in hereditate
cast I today, as not live in heritage
Domini dicentes: 'Vade, servi diis alienis'. 26:20 Et
of saying: 'Go! officials other of others. ' 26:20 The
nunc non effundatur sanguis meus in terra longe a
now not shed blood my in land off from
facie Domini; quia egressus est rex Israel, ut
the Lord; because out is king Israel as
quaerat pulicem unum, sicut persequitur quis
asks flea one, as hunt who
perdicem in montibus'. 26:21 Et ait Saul: ' Peccavi.
partridge in the mountains. ' 26:21 The said Saul ' I have sinned. Return
Revertere, fili mi David; nequaquam enim
son my David; no For
ultra malefaciam tibi, eo quod pretiosa fuerit anima
more harm you it that price be soul
mea in oculis tuis hodie; apparet quod stulte egerim
my in eyes your today; It appears that Fool! I did
et erraverim multum nimis'. 26:22 Et respondens
and I made a mistake a lot too. ' 26:22 The answered
David ait: ' Ecce hasta regis; transeat unus de
David he said: ' Look auction king; passes one of
pueris et tollat eam. 26:23 Dominus autem retribuet
boys and take her. 26:23 Lord Now repay
unicuique secundum iustitiam suam et fidem; tradidit
each according to justice his and faith; delivered

enim te Dominus hodie in manu mea, et nolui
For you Lord today in hand my and I would not
extendere manum meam in christum Domini. 26:24
extend hand I in Christ Lord. 26:24
Et sicut magnificata est anima tua hodie in oculis
The as great is soul your today in eyes
meis, sic magnificetur anima mea in oculis Domini,
I so great soul my in eyes Lord,
et liberet me de omni angustia'. 26:25 Ait ergo
and free I of all anguish. ' 26:25 said So
Saul ad David: ' Benedictus tu, fili mi David; et
Saul to David: ' Blessed you son my David; and
quidem faciens facies et potens poteris'. Abiit autem
indeed making face and powerful you can. ' He went Now
David in viam suam, et Saul reversus est in locum
David in way his and Saul back is in place
suum. 27:1 Et ait David in corde suo: ' Aliquando
his own. 27: 1 The said David in heart his ' Sometimes
incidam in uno die in manu Saul; nonne melius est
fall in one day in hand Saul; not more is
ut fugiam et salver in terra Philisthinorum, ut
as flee and saved in land Philistines as
desperet Saul cessetque me quaerere in cunctis
despairs Saul stop I search in all
finibus Israel? Fugiam ergo manus eius'. 27:2 Et
ends Israel? Let me So hand His. ' 27: 2 The
surrexit David et abiit ipse et sescenti viri cum eo
rose David and He went he and billion men with it
ad Achis filium Maoch regem Geth. 27:3 Et
to Achish son Maoch king Gath. 27: 3 The
habitavit David cum Achis in Geth ipse et viri eius
The David with Achish in Gath he and men his
unusquisque cum domo sua; David et duae uxores
each with house their own; David and two wives
eius, Achinoam Iezrahelites et Abigail uxor Nabal de
his Ahinoam Jezreel and Abigail wife Nabal of
Carmel. 27:4 Et nuntiatum est Saul quod fugisset
Carmel. 27: 4 The news is Saul that flight
David in Geth, et non addidit ultra ut quaereret
David in Gath and not he added more as he asked
eum. 27:5 Dixit autem David ad Achis: ' Si inveni
him. 27: 5 said Now David to Achish ' If I found

gratiam in oculis tuis, detur mihi locus in una
thanks in eyes your given I location in one
urbium regionis huius, ut habitem ibi. Cur enim
cities region this, as live there. why For
manet servus tuus in civitate regis tecum?'. 27:6
remains slave your in city s with you. ' 27: 6
Dedit itaque ei Achis in die illa Siceleg; propter
given So it Achish in day that Siceleg; for
quam causam facta est Siceleg regum Iudae usque in
than cause made is Siceleg kings Judah up in
diem hanc. 27:7 Fuit autem numerus dierum,
day this. 27: 7 There was Now number days
quibus habitavit David in regione Philisthinorum,
which The David in region Philistines
annus et quattuor menses. 27:8 Et ascendit David
year and four months. 27: 8 The up David
et viri eius et agebant praedas de Gesuri et de
and men his and acted booty of Ashurites and of
Gerzi et de Amalecitis; hae enim gentes habitabant
Gerzi and of Amalekites; these For nations living
terram, quae est a Telem in via Sur et usque ad
land which is from Telem in road Sur and up to
terram Aegypti. 27:9 Et percutiebat David omnem
land Egypt. 27: 9 The Whenever David all
terram nec relinquebat viventem virum et mulierem;
land or leave living man and the woman;
tollensque oves et boves et asinos et camelos et
taking sheep and cattle and asses and camels and
vestes revertebatur et veniebat ad Achis. 27:10
clothing back and coming to Achish. 27:10
Dicebat autem ei Achis: ' In quem irruistis hodie?'.
said Now it Achish ' in which road today. '
Respondebatque David: ' Contra Nageb Iudae vel
said David: ' against south Judah or
contra Nageb Ierameel vel contra Nageb Ceni'. 27:11
against south Ieremeel or against south Ceni. 27:11
Viro et mulieri non parcebat David nec adducebat
A Man and woman not ICT David or bring
in Geth dicens: ' Ne forte loquantur adversum
in Gath saying: ' Do not perhaps talk against

nos: 'Haec fecit David'. Et hoc erat decretum illi
us: 'This he David'. The this was The decree they
omnibus diebus, quibus habitavit in regione
all days which The in region
Philisthinorum. 27:12 Credidit ergo Achis David
Philistines. 27:12 He believed So Achish David
dicens: 'Valde odiosum se fecit populo suo Israel;
saying: ' very hateful he he people his Israel;
erit igitur mihi servus sempiternus'. 28:1 Factum est
will be So I slave forever. ' 28: 1 Action is
autem in diebus illis, congregaverunt Philisthim
Now in days those together the Philistines
agmina sua, ut praepararentur ad bellum contra
troops his as be prepared to war against
Israel. Dixitque Achis ad David: ' Sciens nunc scito
Israel. said Achish to David: ' knowing now know
quoniam mecum egredieris in castris tu et viri tui'.
for with out in camp you and men you '.
28:2 Dixitque David ad Achis: ' Ideo tu quoque
28: 2 said David to Achish ' Therefore you also
scies, quae factururus est servus tuus'. Et ait Achis
you know, which do is slave Your '. *The said Achish*
ad David: ' Ideo custodem capitis mei ponam te
to David: ' Therefore keeper head my I will you
cunctis diebus'. 28:3 Samuel autem mortuus erat;
all days. ' 28: 3 Samuel Now dead he was;
planxeratque eum omnis Israel, et sepelierant eum in
lamented it all Israel and buried it in
Rama urbe sua. Et Saul abstulerat magos et
Rama city their own. The Saul He had taken away mediums and
harios de terra. 28:4 Congregatique sunt Philisthim
wizards of land. 28: 4 gathered are the Philistines
et venerunt et castrametati sunt in Sunam.
and they and encamped are in Sunam.
Congregavit autem et Saul universum Israel, et
gathered Now and Saul all Israel and
castrametati sunt in Gelboe. 28:5 Et vidit Saul
encamped are in Gilboa. 28: 5 The saw Saul
castra Philisthim et timuit, et expavit cor eius
camp the Philistines and feared, and trembled heart his
nimis. 28:6 Consuluitque Dominum, et non respondit
too. 28: 6 consulted Lord, and not answered

ei neque per somnia neque per Urim neque per
it or by dreams or by Urim or by
prophetas. 28:7 Dixitque Saul servis suis: ‘ Quaerite
Prophets. 28: 7 said Saul officials his ‘ Seek
mihi mulierem habentem pythonem, et vadam ad
I woman having medium, and go to
eam et sciscitabor per illam’. Et dixerunt servi eius
it and inquire by of it. ‘ The said officials his
ad eum: ‘ Est mulier habens pythonem in Endor’.
to him: ‘ It is woman a Python in Endor. ‘
28:8 Mutavit ergo habitum suum vestitusque est aliis
28: 8 He changed So Question his wear is other
vestimentis et abiit ipse et duo viri cum eo;
clothing and He went he and two men with it;
veneruntque ad mulierem nocte, et ait: ‘ Divina
they came to woman night and he said: ‘ Divine
mihi in pythone et suscita mihi, quem dixerō tibi’.
I in Conjure and up I which I say you ‘.
28:9 Et ait mulier ad eum: ‘ Ecce tu nosti,
28: 9 The said woman to him: ‘ Look you you know,
quanta fecerit Saul et quomodo eraserit magos et
Quan do Saul and how He has cut off mediums and
hariolos de terra; quare ergo insidiaris animae meae,
wizards of land; why So wait soul my
ut occidar?’. 28:10 Et iuravit ei Saul in Domino
as to die. ‘ 28:10 The He swore it Saul in Lord
dicens: ‘ Vivit Dominus quia non veniet tibi
saying: ‘ As the Lord because not will you
quidquam mali propter hanc rem’. 28:11 Dixitque ei
or mali for this thing. ‘ 28:11 said it
mulier: ‘ Quem suscitabo tibi?’. Qui ait: ‘
woman: ‘ Whom will perform you? ‘. He he said: ‘
Samuelem suscita mihi’. 28:12 Cum autem vidisset
Samuel up to me. ‘ 28:12 with Now saw
mulier Samuelem, exclamavit voce magna et dixit ad
woman Samuel cried voice great and said to
Saul: ‘ Quare imposuisti mihi? Tu es enim Saul!’.
Saul ‘ Why They drop Me? You you For Saul ‘.
28:13 Dixitque ei rex: ‘ Noli timere. Quid vidisti?’.
28:13 said it king: ‘ Do not Fear. What Have. ‘

Et ait mulier ad Saul: ‘ Hominem divinum vidi
The said woman to Saul ‘ man the I
ascendentem de terra’. 28:14 **Dixitque ei: ‘ Qualis**
coming up of land ‘. 28:14 said to: ‘ What kind of
est forma eius?’. **Quae ait: ‘ Vir senex ascendit et**
is form Her ‘. What he said: ‘ A old up and
ipse amictus est pallio’. **Intellexit Saul quod Samuel**
he clothing is cloth. He realized Saul that Samuel
esset et inclinavit se super faciem suam in terra et
was and extended he over face his in land and
adoravit. 28:15 **Dixit autem Samuel ad Saul: ‘ Quare**
adored. 28:15 said Now Samuel to Saul ‘ Why
inquietasti me, ut suscitarer?’. **Et ait Saul: ‘ Coartor**
disturbed I as up? ‘. The said Saul ‘ I am in
nimis. **Siquidem Philisthim pugnant adversum me, et**
too. For the Philistines fight against I and
Deus recessit a me et exaudire me noluit neque
God retired from I and answers I He would not or
in manu prophetarum neque per somnia; vocavi ergo
in hand prophets or by dreams; I called So
te, ut ostenderes mihi quid faciam’. 28:16 **Et ait**
you as show I what I will do it. ‘ 28:16 The said
Samuel: ‘ Quid interrogas me, cum Dominus
Samuel: ‘ What ask I with Lord
recesserit a te et factus est adversarius tuus?
withdrawn from you and he became is adversary you?
28:17 Fecit enim Dominus, sicut locutus est in
28:17 He made For Lord, as said is in
manu mea, et scidit regnum de manu tua et dedit
hand my and rent kingdom of hand your and given
illud proximo tuo David, 28:18 **quia non oboedisti**
it next your David 28:18 because not listen
voci Domini neque fecisti iram furoris eius in
voice of or You made anger fierce his in
Amalec. **Idcirco quod pateris, fecit tibi Dominus**
Amalek. Therefore that The suffering he you Lord
hodie. 28:19 **Et dabit Dominus etiam Israel tecum in**
today. 28:19 The will Lord also Israel with in
manu Philisthim; cras autem tu et filii tui
hand Philistines; tomorrow Now you and children your
mecum eritis, sed et castra Israel tradet Dominus
with You will be but and camp Israel betray Lord

in manu Philisthim'. 28:20 Statimque Saul cecidit
in hand Philistines. ' 28:20 immediately Saul fallen
porrectus in terram; extimuerat enim verba Samuel,
full length in land; He was terrified For words Samuel,
et robur non erat in eo, quia non comederat
and strength not was in it because not eaten
panem tota die illa et tota nocte illa. 28:21 Accessit
bread all day that and all night that. 28:21 came
itaque mulier ad Saul et vidit quod conturbatus
So woman to Saul and saw that troubled
esset valde; dixitque ad eum: ' Ecce audivit ancilla
was free; said to him: ' Look heard maid
tua vocem tuam, et posui animam meam in manu
your voice your and I put life I in hand
mea et oboedivi sermonibus tuis, quos locutus es ad
my and hearkened words your which said you to
me. 28:22 Nunc igitur audi et tu vocem ancillae
Me. 28:22 now So listen and you voice handmaiden
tuae, ut ponam coram te buccellam panis, et
your as I will before you sop bread, and
comedens convalescas, ut possis iter facere'. 28:23
eating strength, as you can trip do '. 28:23
Qui renuit et ait: ' Non comedam'. Coegerunt
He refuses and he said: ' no I eat. ' the insistence
autem eum servi sui et mulier; et tandem, audita
Now it officials s and woman; and finally, hearing
voce eorum, surrexit de terra et sedit super lectum.
voice their rose of land and sat over bed.
28:24 Mulier autem illa habebat vitulum pascualem
28:24 woman Now that had calf fat
in domo; et festinavit et occidit eum, tollensque
in house; and haste and sets him, taking
farinam miscuit eam et coxit azyma. 28:25 Et
meal kneaded it and baked unleavened bread. 28:25 The
posuit ante Saul et ante servos eius. Qui cum
set before Saul and before officials her. He with
comedissent, surrexerunt et abierunt hac eadem
eaten, rose and gone this same
nocte. 29:1 Congregata sunt ergo Philisthim universa
night. 29: 1 He collected are So the Philistines all
agmina in Aphec; sed et Israel castrametatus est
troops in Aphek but and Israel camping is

super fontem, qui erat in Iezrahel. 29:2 Et principes
over well, that was in Jezreel. 29: 2 The leaders
quidem Philisthim incedebant in centuriis et milibus;
indeed the Philistines marched in hundreds and thousands;
David autem et viri eius incedebant in novissimo
David Now and men his marched in last
agmine cum Achis. 29:3 Dixeruntque principes
column with Achish. 29: 3 said leaders
Philisthim: ‘ Quid sibi volunt Hebraei isti?’. Et ait
Philistines; ‘ What to will Hebrews 'They'. The said
Achis ad principes Philisthim: ‘ Nonne iste est
Achish to leaders Philistines; ‘ Did this is
David, qui fuit servus Saul regis Israel et est apud
David that was slave Saul s Israel and is in
me multis diebus vel annis, et non inveni in eo
I many days or years and not I found in it
quidquam ex die, qua transfugit ad me, usque ad
or from day which over to I up to
diem hanc?’. 29:4 Irati sunt autem adversus eum
day this? '. 29: 4 The angry are Now against it
principes Philisthim et dixerunt ei: ‘ Revertatur vir
leaders the Philistines and said to: ‘ return man
iste et sedeat in loco suo, in quo constituisti eum,
this and sit in place his in which signed him,
et non descendat nobiscum in proelium, ne fiat
and not down with in fight, do not be
nobis adversarius, cum proeliari coeperimus. Quomodo
us adversary, with fight assay. How
enim aliter placare poterit dominum suum nisi in
For otherwise appease can owner his but in
capitibus horum virorum? 29:5 Nonne iste est David,
heads these men? 29: 5 Did this is David
cui cantabant in choris dicentes: ‘Percussit Saul
which sung in dances saying: 'struck Saul
milia sua, et David decem milia sua?’. 29:6
thousand his and David ten thousand His '?. 29: 6
Vocavit ergo Achis David et ait ei: ‘ Vivit Dominus
He called So Achish David and said to: ‘ As the Lord
quia rectus es tu, et bonus est in conspectu meo
because right you you and good is in before I
exitus tuus et introitus tuus mecum in castris, et
issues your and entry your with in camp and

non inveni in te quidquam mali ex die, qua venisti
not I found in you or mali from day which come
ad me, usque ad diem hanc. Sed principibus non
to I up to day this. but chief not
places. 29:7 Revertere ergo et vade in pace et non
lords. 29: 7 Return So and go in peace and not
offendes oculos principum Philisthim'. 29:8 Dixitque
displease eyes leaders Philistines. ' 29: 8 said
David ad Achis: ' Quid enim feci, et quid invenisti
David to Achish ' What For I, and what found
in me servo tuo a die, qua fui in conspectu tuo,
in I server your from day which I in before your
usque in diem hanc, ut non veniam et pugnem
up in day this as not pardon and fight
contra inimicos domini mei regis?'. 29:9 Respondens
against enemies of my s'. 29: 9 answered
autem Achis locutus est ad David: ' Scio quia
Now Achish said is to David: ' I know because
bonus es tu in oculis meis sicut angelus Dei; sed
good you you in eyes I as angel God; but
principes Philisthim dixerunt: 'Non ascendet
leaders the Philistines they said: 'I do not up
nobiscum in proelium'. 29:10 Igitur consurge mane,
with in Fight. ' 29:10 Now awake morning
tu et servi domini tui, qui venerunt tecum, et, cum
you and officials of your that they with and, with
de nocte surrexeritis et coeperit diluescere, pergite'.
of night up and begin light, go on. ' 29:11
Surrexit itaque de nocte David ipse et viri
rose So of night David he and men
eius, ut proficiscerentur mane et reverterentur ad
his as migrated morning and back to
terram Philisthim. Philisthim autem ascenderunt in
land Philistines. the Philistines Now up in
Iezrahel. 30:1 Cumque venissent David et viri eius
Jezreel. 30: 1 when come David and men his
in Siceleg die tertia, Amalecitae impetum fecerant
in Siceleg day third, The Amalekites attack had
contra Nageb et contra Siceleg et percusserant
against south and against Siceleg and killed
Siceleg et succenderant eam igni; 30:2 et captivas
Siceleg and fired it fire; 30: 2 and captive

duxerant mulieres et omnes in ea a minimo usque
off women and all in it from small up
ad magnum et non interfecerant quemquam, sed
to great and not killed anyone but
secum duxerant et pergebant in itinere suo. 30:3
with off and passed in route his own. 30: 3
Cum ergo venisset David et viri eius ad civitatem
with So come David and men his to city
et invenissent eam succensam igni et uxores suas et
and found it burned fire and wives their and
filios suos et filias ductas esse captivas, 30:4
children their and daughters Dial be captive 30: 4
levaverunt David et populus, qui erat cum eo, voces
up David and people; that was with it voices
suas et planxerunt, donec deficerent in eis lacrimae.
their and wailed, until failed in them Tears.
30:5 Siquidem et duae uxores David captivae ductae
30: 5 For and two wives David captive Led
fuerant, Achinoam Iezrahelites et Abigail uxor Nabal
were Ahinoam Jezreel and Abigail wife Nabal
de Carmel. 30:6 Et angustatus est David valde;
of Carmel. 30: 6 The seized is David free;
volebat enim eum populus lapidare, quia amara erat
would For it people stone because bitter was
anima uniuscuiusque viri super filiis suis et filiabus.
soul each men over children their and daughters.
Confortatus est autem David in Domino Deo suo
strengthened is Now David in Lord God his
30:7 et ait ad Abiathar sacerdotem filium
30: 7 and said to Abiathar priest son
Achimelech: ‘ Applica ad me ephod’. Et applicuit
Ahimelech`s ‘ Apply to I ephod. ‘ The applied
Abiathar ephod ad David. 30:8 Et consuluit David
Abiathar ephod to David. 30: 8 The consulted David
Dominum dicens: ‘ Persequar latrunculos hos et
Lord saying: ‘ pursue rovers these and
comprehendam eos an non?’. Dixitque ei: ‘
Y them or not? ‘. said to: ‘
Persequere; absque dubio enim comprehendes eos et
Trace; without doubt For overtake them and
excuties praedam’. 30:9 Abiit ergo David ipse et
recover prey. ‘ 30: 9 He went So David he and

sescenti viri, qui erant cum eo, et venerunt
billion Gentlemen, that were with it and they
usque ad torrentem Besor, et lassi quidam
up to torrent chase, and weary some
substiterunt. 30:10 Persecutus est autem David ipse
stayed. 30:10 chased is Now David he
et quadringenti viri; et reliqui substiterunt: ducenti,
and four men; and the rest stopped; two hundred,
qui lassi transire non poterant torrentem Besor. 30:11
that weary pass not could torrent Pursuit. 30:11
Et invenerunt virum Aegyptium in agro et
The found man Egyptian in field and
adduxerunt eum ad David; dederuntque ei panem, et
they it to David; They gave it bread, and
comedit, et dederunt ei aquam bibere, 30:12 sed et
ate, and they it water drink, 30:12 but and
dederunt ei fragmen massae caricarum et duas
they it piece mass figs and two
ligaturas uvae passae. Quae cum comedisset, reversus
clusters grapes raisins. What with eaten back
est spiritus eius; non enim comederat panem neque
is spirit thereof; not For eaten bread or
biberat aquam tribus diebus et tribus noctibus.
drunk water three days and three nights.
30:13 Dixit itaque ei David: ‘ Cuius es tu vel
30:13 said So it David: ‘ The you you or
unde?’. Qui ait ei: ‘ Puer Aegyptius ego sum servus
why? ‘. He said to: ‘ Baby Egyptian I I slave
vir Amalecitae; dereliquit autem me dominus meus,
men Amalekite; left Now I master my
quia aegrotare coepi nudiustertius. 30:14 Siquidem
because ill ‘ started the day before. 30:14 For
nos erupimus contra Nageb Cherethi et contra
we raid against south Kerethites and against
Nageb Iudae et Nageb Chaleb et Siceleg
south Judah and south Caleb and Siceleg
succendimus igni’. 30:15 Dixitque ei David: ‘ Potes
burned with fire. ‘ 30:15 said it David: ‘ You can
me ducere ad istum cuneum?’. Qui ait: ‘ Iura
I lead to this the company? ‘. He he said: ‘ Swear

mihi per Deum quod non occidas me et non tradas
I by God that not slay I and not give
me in manu domini mei, et ducam te ad cuneum
I in hand of my and lead you to company
istum'. Et iuravit ei David. 30:16 Qui cum duxisset
this. ' The He swore it David. 30:16 He with led
eum, ecce illi discumbebant super faciem universae
him, See they spread over face all
terrae comedentes et bibentes et festum celebrantes
earth eating and drinking and festival Audience
pro cuncta praeda et spoliis, quae ceperant de terra
for all booty and trophies, which The others of land
Philisthim et de terra Iudae. 30:17 Et percussit eos
the Philistines and of land Judah. 30:17 The shot them
David die altera a diluculo usque ad vesperam, et
David day other from early up to evening and
non evasit ex eis quisquam, nisi quadringenti viri
not escaped from them one, but four men
adulescentes, qui ascenderant camelos et fugerant.
young, that up camels and fled.
30:18 Eruit ergo David omnia, quae ceperant
30:18 recovered So David all which The others
Amalecitae, et duas uxores suas eruit. 30:19 Nec
The Amalekites, and two wives their delivered. 30:19 No
defuit quidquam a parvo usque ad magnum tam
missing or from small up to great so
de filiis quam de filiabus et de spoliis, et,
of children than of daughters and of trophies, and,
quaecumque rapuerant, omnia reduxit David. 30:20
whatever stolen, all back David. 30:20
Cepit ergo David universos greges et armenta, et
took So David all flocks and cattle, and
minaverunt ante faciem eius possessionem hanc
mined before face his possession this
dixeruntque: ' Haec est praeda David'. 30:21 Venit
they said: ' This is booty David '. 30:21 He came
autem David ad ducentos viros, qui lassi substiterant
Now David to two hundred men that weary stayed
nec sequi potuerant David, et residere eos iusserat
or follow they David and stay them ordered
in torrente Besor. Qui egressi sunt obviam David et
in torrent Pursuit. He out are meet David and

populo, qui erat cum eo. Accedens autem David
people that was with the fact. Approaching Now David
ad populum salutavit eos pacifice. 30:22
to people greeted them peacefully. 30:22
Respondensque omnis vir pessimus et iniquus de
Then all man the worst and Wicked of
viris, qui ierant cum David, dixit: ‘ Quia non
men that raiders with David he said: ‘ for not
venerunt nobiscum, non dabimus eis quidquam de
they with us, not We will give them or of
praeda, quam eruimus; sed sufficiat unicuique uxor
booty, than recovered; but enough each wife
sua et filii; quos cum acceperint, recedant’. 30:23
his and children; which with received go away. ‘ 30:23
Dixit autem David: ‘ Non sic facietis, fratres mei, de
said Now David: ‘ no so do brothers my of
his, quae tradidit Dominus nobis, et custodivit nos
those which delivered Lord us and He kept we
et dedit latrunculos, qui eruperant adversum nos, in
and given rovers, that bloomed against we in
manu nostra; 30:24 nec audiet vos quisquam super
hand our; 30:24 or listen you one over
sermone hoc; aequa enim pars erit descendentis ad
language this; fair For part will be stooping to
proelium et remanentis ad sarcinas, et similiter
fight and stays to packs, and similarly,
divident’. 30:25 Et factum est hoc ex die illa et
divide ‘. 30:25 The it is this from day that and
deinceps constitutum ut praeceptum et quasi lex in
forward appointed as command and as law in
Israel usque ad diem hanc. 30:26 Venit ergo David
Israel up to day this. 30:26 He came So David
in Siceleg et misit dona de praeda senioribus Iudae
in Siceleg and sent gifts of booty elders Judah
proximis suis dicens: ‘ Accipite benedictionem de
neighbors their saying: ‘ Receive thanks of
praeda hostium Domini ‘; 30:27 his, qui erant in
booty the enemy of ‘ 30:27 those that were in
Bethul et qui in Ramathnageb et qui in Iether
Bula and that in Ramath and that in Iether

30:28 et qui in Aroer et qui in Sephamoth et qui
30:28 and that in Aro'er and that in Siphmoth and that
in Esthemo 30:29 et qui in Carmel et qui in
in Estemo 30:29 and that in Carmel and that in
urbibus Ierameeli et qui in urbibus Ceni 30:30 et
cities Jerahmeel and that in cities Ceni 30:30 and
qui in Horma et qui in Borasan et qui in Athach
that in Herman and that in Ashan and that in Athach
30:31 et qui in Hebron et reliquis locis, in quibus
30:31 and that in Hebron and other places, in which
commoratus fuerat David ipse et viri eius. 31:1
staying was David he and men her. 31: 1
Philisthim autem pugnabant adversum Israel; et
the Philistines Now fighting against Israel; and
fugerunt viri Israel ante faciem Philisthim et
fled men Israel before face the Philistines and
ceciderunt interfecti in monte Gelboe. 31:2
fell killed in mount Gilboa. 31: 2
Irrueruntque Philisthim in Saul et filios eius et
hard the Philistines in Saul and children his and
percusserunt Jonathan et Abinadab et Melchisua
struck Jonathan and Abinadab and Malki
filios Saul. 31:3 Totumque pondus proelii versum est
children Saul. 31: 3 The whole weight battlefield line is
in Saul; et consecuti sunt eum viri arcu, et
in Saul; and obtained are it men airlines, and
vulneratus est vehementer a sagittariis. 31:4
wounded is very from archers. 31: 4
Dixitque Saul ad armigerum suum: ' Evagina
said Saul to esquire his ' Draw
gladium tuum et percute me, ne forte veniant
sword your and strike I do not perhaps come
incircumcisi isti et confodiant me et illudant mihi'.
uncircumcised these and murder I and abuse to me. '
Et noluit armiger eius; erat enim nimio timore
The He would not squire thereof; was For excessive fear
perterritus. Arripuit itaque Saul gladium et irruit
terrified. took So Saul sword and fell
super eum. 31:5 Quod cum vidisset armiger eius,
over him. 31: 5 The with saw squire his
videlicet quod mortuus esset Saul, irruit etiam ipse
the that dead was Saul fell also he

super gladium suum et mortuus est cum eo. 31:6
over sword his and dead is with the fact. 31: 6

Mortuus est ergo Saul et tres filii eius et armiger illius et universi viri eius in die illa pariter. 31:7
dead is So Saul and three children his and squire of and all men his in day that as well. 31: 7

Videntes autem viri Israel, qui erant trans vallem et trans Iordanem, quod fugissent viri Israelitae et quod mortuus esset Saul et filii eius, reliquerunt civitates suas et fugerunt. Veneruntque Philisthim et habitaverunt ibi. 31:8 Facta autem die altera, venerunt Philisthim, ut spoliarent interfectos, et invenerunt Saul et tres filios eius iacentes in monte Gelboe. 31:9 Et praeciderunt caput Saul et exspoliaverunt eum armis, quae miserunt in terram Philisthinorum per circuitum, ut annuntiaretur in templis idolorum suorum et populo. 31:10 Et posuerunt arma eius in templo Astharoth, corpus vero eius suspenderunt in muro Bethsan. 31:11 Quod cum audissent habitatores Iabes Galaad, quaecumque fecerant Philisthim Saul, 31:12 surrexerunt omnes viri fortissimi et ambulaverunt tota nocte et tulerunt cadaver Saul et cadavera filiorum eius de muro Bethsan; veneruntque Iabes et combusserunt ea ibi.
seeing Now men Israel that were beyond valley and beyond Jordan, that flight men Israel and that dead was Saul and children his left cities their and fled. Returning the Philistines and settled there. 31: 8 Achievements Now day the other, they Philistines, as strip slain, and found Saul and three children his lying in mount Gilboa. 31: 9 The cut head Saul and spoiled it arms which sent in land Philistines by about, as news in temples idols their and people. 31:10 The put weapons his in temple Astarte body But his suspended in wall Shan. 31:11 The with heard inhabitants Jabez Gilead whatever had the Philistines Saul 31:12 rose all men the strongest and walk all night and took corpse Saul and carcasses children his of wall Beth Shean; they came Jabez and burned it there.

31:13 Et tulerunt ossa eorum et sepelierunt sub
31:13 The took bones their and buried under
myrice in Iabes et ieiunaverunt septem diebus.
heath in Jabez and fasted seven days.

1:1 Factum est autem, postquam mortuus est Saul,
1: 1 Action is however, after dead is Saul
ut David reverteretur a caede Amalec et maneret
as David return from murder Amalek and stay
in Siceleg dies duos. 1:2 In die autem tertia
in Siceleg day two. 1, 2 in day Now third
apparuit homo veniens de castris Saul veste
He appeared man coming of camp Saul clothing
conscissa et pulvere aspersus caput; et, ut venit ad
s and dust sprinkling head; and, as he came to
David, cecidit super faciem suam et adoravit. 1:3
David fallen over face his and adored. 1: 3
Dixitque ad eum David: ‘ Unde venis?’. Qui ait
said to it David: ‘ Hence, you come from. ‘ He said
ad eum: ‘ De castris Israel fugi’. 1:4 Et dixit ad
to him: ‘ The camp Israel I escaped. ‘ 1: 4 The said to
eum David: ‘ Quid enim factum est? Indica mihi’.
it David: ‘ What For it is it? Tell to me. ‘
Qui ait: ‘ Fugit populus ex proelio, et multi
He he said: ‘ Fleeing people from battle; and many
corruentes e populo mortui sunt; sed et Saul et
fall from people dead they are: but and Saul and
Jonathan filius eius interierunt’. 1:5 Dixitque David
Jonathan son his perished. ‘ 1: 5 said David
ad adolescentem, qui nuntiabat ei: ‘ Unde scis
to young, that news to: ‘ Hence, you know
quia mortuus est Saul et Jonathan filius eius?’. 1:6
because dead is Saul and Jonathan son Her ‘. 1: 6
Et ait adolescens, qui narrabat ei: ‘ Casu veni in
The said The young man, that he declared to: ‘ Downfall I in
montem Gelboe, et Saul incumbibat super hastam
mount Gilboa, and Saul He leaned over spear
suam. Porro currus et equites appropinquabant ei,
own. the car and horse closing in to
1:7 et conversus post tergum suum vidensque me
1: 7 and turning after back his when I
vocavit. Cui cum respondissem: Adsum, 1:8 dixit
he called. To with I answered: Here I am, 1: 8 said
mihi: ‘Quisnam es tu?’. Et dixi ad eum: Amalecites
me: ‘Who you You? ‘. The I to him: Amalekite
ego sum. 1:9 Et locutus est mihi: ‘Sta super me et
I I am. 1: 9 The said is me: ‘Stand over I and

interfice me, quoniam tenent me angustiae, et adhuc
kill I for hold I distress, and yet
tota anima mea in me est'. 1:10 Stansque super
all soul my in I He is. ' 1:10 standing over
eum occidi illum; sciebam enim quod vivere non
it killed it; I knew For that live not
poterat post ruinam. Et tuli diadema, quod erat in
could after the fall. The I crown, that was in
capite eius, et armillam de brachio illius et attuli
head his and bracelet of arm of and I brought
ad te dominum meum huc'. 1:11 Apprehendens
to you owner my here '. 1:11 taking
autem David vestimenta sua scidit omnesque viri,
Now David clothes his rent all Gentlemen,
qui erant cum eo; 1:12 et planxerunt et fleverunt
that were with it; 1:12 and wailed and wept
et ieiunaverunt usque ad vesperam super Saul et
and fasted up to evening over Saul and
super Jonathan filium eius et super populum Domini
over Jonathan son his and over people of
et super domum Israel, quod corruissent gladio. 1:13
and over home Israel that fallen sword. 1:13
Dixitque David ad iuvenem, qui nuntiaverat ei: 'Unde es?'. Qui respondit: ' Filius hominis advenae
said David to young, that reported to: ' Hence, are you? '. He He answered: ' son man aliens
Amalecitae ego sum'. 1:14 Et ait ad eum David: 'Quare non timuisti mittere manum tuam, ut
The Amalekites I I am. ' 1:14 The said to it David: ' Why not afraid send hand your as
occideres christum Domini?'. 1:15 Vocansque David
kill Christ Lord. ' 1:15 calling David
unum de pueris ait: ' Accedens irruere in eum'. Qui percussit illum, et mortuus est. 1:16 Et ait ad
one of boys he said: ' Approaching fall in for him. ' He shot it and dead It is. 1:16 The said to
eum David: ' Sanguis tuus super caput tuum; os
it David: ' blood your over head your; mouth
enim tuum locutum est adversum te dicens: 'Ego interfeci christum Domini'. 1:17 Planxit autem David
For your spoken is against you saying: ' I killed Christ Lord '. ' 1:17 ¶ Now David

planctum huiusmodi super Saul et super Jonathan
mourning such over Saul and over Jonathan
filium eius; 1:18 et praecepit, ut docerent filios
son thereof; 1:18 and he commanded, as teach children
Iudae canticum Arcus, sicut scriptum est in libro
Judah song Bows as written is in book
Iusti, et ait: 1:19 ‘ Incliti, o Israel, super montes
Just and he said: 1:19 ‘ The beauty o Israel over mountains
tuos interfecti, quomodo ceciderunt fortes! 1:20 Nolite
your killed, how fell strong! 1:20 Do not
annuntiare in Geth neque annuntietis in compitis
announce in Gath or publish in crossroads
Ascalonis, ne forte laetentur filiae Philisthim, ne
Ashkelon, do not perhaps let daughters Philistines, do not
exsultent filiae incircumcisorum. 1:21 Montes
rejoice daughters uncircumcised. 1:21 Mountains
Gelboe, nec ros nec pluviae veniant super vos, neque
Gilboa, or dew or rain come over you or
sint agri oblationum! Quia ibi abiectus est clipeus
are field offerings: for there begrimed is shield
fortium, clipeus Saul, quasi non esset unctus oleo.
strong, shield Saul as not was anointed oil.
1:22 A sanguine interfectorum, ab adipe fortium
1:22 A blood assassination from fat the strong
arcus Jonathan numquam rediit retrorsum, et gladius
bow Jonathan never back back and sword
Saul non est reversus inanis. 1:23 Saul et Jonathan
Saul not is back empty. 1:23 Saul and Jonathan
amabiles et decori in vita sua, in morte quoque non
lovely and Home of in life his in death also not
sunt divisi, aquilis velociores, leonibus fortiores. 1:24
are divided eagles swifter, lions stronger. 1:24
Filiae Israel, super Saul flete, qui vestiebat vos
Daughters Israel over Saul weep; that clothed you
coccino in deliciis, qui praebebat ornamenta aurea
scarlet in delights, that supply ornaments gold
cultui vestro. 1:25 Quomodo ceciderunt fortes in
worship your. 1:25 How fell strong in
proelio! Jonathan in excelsis tuis occisus est. 1:26
the battle! Jonathan in high your killed It is. 1:26

Doleo super te, frater mi Jonathan, suavis nimis
I am sorry over you brother my Jonathan sweet too
mihi; mirabilis amor tuus mihi super amorem
me; wonderful love your I over love
mulierum. 1:27 Quomodo ceciderunt fortes, et
women. 1:27 How fell strong, and
perierunt arma bellica!'. 2:1 Igitur post haec
lost weapons war '. 2: 1 Now after this
consuluit David Dominum dicens: ' Num ascendam
consulted David Lord saying: ' Do I go up
in unam de civitatibus Iudae?'. Et ait Dominus ad
in one of cities Judas'. The said Lord to
eum: ' Ascende'. Dixitque David: ' Quo ascendam?'.
him: ' Go up. ' said David: ' Where I go? '.
Et respondit ei: ' In Hebron'. 2:2 Ascendit ergo
The answered to: ' in Hebron. 2: 2 He went up So
David et duae uxores eius, Achinoam Iezrahelites et
David and two wives his Ahinoam Jezreel and
Abigail uxor Nabal de Carmel; 2:3 sed et viros, qui
Abigail wife Nabal of Carmel; 2, 3 but and men that
erant cum eo, duxit David singulos cum domo sua,
were with it married David each with house his
et manserunt in oppidis Hebron. 2:4 Veneruntque
and So the in towns Hebron. 2: 4 Returning
virii Iudae et unxerunt ibi David, ut regnaret super
men Judah and anointed there David as king over
domum Iudae. Et nuntiatum est David quod viri
home Judah. The news is David that men
Iabes Galaad sepelissent Saul. 2:5 Misit ergo David
Jabez Gilead buried Saul. 2: 5 sent So David
nuntios ad viros Iabes Galaad dixitque ad eos: '
news to men Jabez Gilead said to them: '
Benedicti vos Domino, qui fecistis misericordiam hanc
Benedict you Lord, that you did mercy this
cum domino vestro Saul et sepelistis eum. 2:6 Et
with the your Saul and buried him. 2, 6 The
nunc faciat quidem vobis Dominus misericordiam et
now do indeed you Lord mercy and
veritatem; sed et ego reddam vobis similiter bonum,
the truth; but and I pay you similarly, good
eo quod feceritis istud. 2:7 Nunc autem confortentur
it that do this. 2: 7 now Now strong

manus vestrae, et estote fortes; licet enim
hand your and be strong; although the For
mortuus sit dominus vester Saul, tamen me unxit
dead is master your Saul yet I anointed
domus Iudae in regem sibi'. 2:8 Abner autem
house Judah in king to himself. ' 2: 8 Abner Now
filius Ner princeps exercitus Saul tulit Isbaal filium
son Ner leader army Saul took Isbaal son
Saul et duxit eum in Mahanaim 2:9 regemque
Saul and married it in 'Two 2: 9 king
constituit super Galaad et super Aser et super
set over Gilead and over Asher and over
Iezrahel et super Ephraim et super Benjamin et
Jezreel and over Ephraim and over Benjamin and
super Israel universum. 2:10 Quadraginta annorum
over Israel universe. 2:10 forty years
erat Isbaal filius Saul, cum regnare coepisset super
was Isbaal son Saul with he began over
Israel, et duobus annis regnavit; sola autem domus
Israel and two years reigned; only Now house
Iudae sequebatur David. 2:11 Et fuit numerus
Judah followed David. 2:11 The was number
dierum, quos commoratus est David imperans in
days which staying is David commanding in
Hebron super domum Iudae, septem annorum et sex
Hebron over home Judah, seven years and six
mensium. 2:12 Egressusque est Abner filius Ner et
months. 2:12 He went out is Abner son Ner and
pueri Isbaal filii Saul de Mahanaim in Gabaon.
boys Isbaal children Saul of 'Two in The.
2:13 Porro Ioab filius Sarviae et pueri David egressi
2:13 the Joab son Tzeruyah and boys David out
sunt et occurrerunt eis iuxta piscinam Gabaon;
are and met them according to pool Gibeon;
et, cum in unum convenissent e regione,
and, with in one together from region,
constiterunt hi ex una parte piscinae et illi ex
paused these from one part pool and they from
altera. 2:14 Dixitque Abner ad Ioab: ' Surgant pueri
other. 2:14 said Abner to Joab ' Let the boys
et ludant coram nobis'. Et respondit Ioab: '
and play before to us. ' The answered Joab '

Surgant'. 2:15 Surrexerunt ergo et transierunt
Let them come. ' 2:15 rose So and passed

numero duodecim de Benjamin ex parte Isbaal filii
number twelve of Benjamin from part Isbaal children

Saul, et duodecim de pueris David. 2:16
Saul and twelve of boys David. 2:16

Apprehensoque unusquisque capite comparis sui,
They caught each head the comparable s

defixit gladium in latus contrarii, et ceciderunt
thrust sword in side contrary, and fell

simul; vocatumque est nomen loci illius ager
at the same time; called is name local of field

Laterum in Gabaon. 2:17 Et ortum est bellum
sides in The. 2:17 The the rise is war

durum valde in die illa, fugatusque est Abner et
hard very in day that flight is Abner and

viri Israel a pueris David. 2:18 Erant autem ibi
men Israel from boys David. 2:18 there were Now there

tres filii Sarviae: Ioab et Abisai et Asael. Porro
three children Tzeruyah: Joab and Avishai and Asahel. the

Asael cursor velocissimus fuit quasi unus ex capreis,
Asahel runner swiftest was as one from roes

quae morantur in campis. 2:19 Persequebatur autem
which delay in fields. 2:19 pursued Now

Asael Abner et non declinavit ad dextram sive ad
Asahel Abner and not aside to right or to

sinistram omittens persequi Abner. 2:20 Respexit
left from pursuit Abner. 2:20 Scissors

itaque Abner post tergum suum et ait: 'Tune es
So Abner after back his and he said: 'Art you

Asael?'. Qui respondit: 'Ego sum'. 2:21 Dixitque ei
Asahel? ' He He answered: ' I I am. ' 2:21 said it

Abner: 'Vade ad dextram sive ad sinistram et
Abner: ' Go to right or to left and

apprehende unum de adolescentibus et tolle tibi
take one of The young and Away you

spolia eius'. Noluit autem Asael omittere quin urgeret
spoils His. ' refused Now Asahel Leaving the but the urge

eum. 2:22 Rursumque locutus est Abner ad Asael: 'Recede, noli me sequi, ne compellar confodere te
him. 2:22 again said is Abner to Asahel ' Turn do not I follow do not force strike you

in terram et levare non potero faciem meam ad
in land and lift not I face I to
Ioab fratrem tuum'. 2:23 Qui audire contempsit et
Joab brother Your ' 2:23 He listen treacherously and
noluit declinare. Percussit ergo eum Abner, aversa
He would not decline. He struck So it Abner back
hasta in inguine, et exiit hasta retrorsum, et
auction in groin, and He went out auction back and
mortuus est ibi. Omnesque qui transibant per locum,
dead is there. all that crossing by place
in quo ceciderat Asael et mortuus erat, subsistebant.
in which fell Asahel and dead It was still.
2:24 Persequentibus autem Ioab et Abisai fugientem
2:24 pursuing Now Joab and Avishai fleeing
Abner, sol occubuit; et venerunt usque ad collem
Abner sun is dead; and they up to hill
Amma, qui est ex adverso Gaiah in via deserti in
Amma, that is from against Gaiah in road wilderness in
Gabaon. 2:25 Congregatique sunt filii Benjamin ad
The. 2:25 gathered are children Benjamin to
Abner et conglobati in unum cuneum steterunt in
Abner and environ in one company stood in
summitate tumuli unius. 2:26 Et exclamavit Abner ad
top hill one. 2:26 The cried Abner to
Ioab et ait: ' Num usque ad internecionem tuus
Joab and he said: ' Do up to letting your
mucro desaeviet? An ignoras quod periculosa sit
brand ever? An do not know that dangerous is
desperatio? Usquequo non dicis populo, ut omittat
Despair? How long not say people as omit
persequi fratres suos?'. 2:27 Et ait Ioab: ' Vivit
pursuit brothers her. ' 2:27 The said Joab ' As the
Deus, nisi locutus fuisses, usque mane non recessisset
God, but said have been up morning not retired
populus persequens unusquisque fratrem suum'. 2:28
people Following each brother his own. ' 2:28
Insonuit ergo Ioab bucina, et stetit omnis exercitus;
sounded So Joab trumpet; and He stood all army;
nec persecuti sunt ultra Israel neque certaverunt
or pursued are more Israel or race

amplius. 2:29 Abner autem et viri eius abierunt per
longer. 2:29 Abner Now and men his gone by
Arabam tota nocte illa et transierunt Iordanem et,
plain all night that and passed Jordan and,
lustrato toto saltu Bethron, venerunt Mahanaim. 2:30
review all forest Bethron, they More. 2:30
Porro Ioab reversus, omisso Abner, congregavit
the Joab He returned, giving up Abner gathered
omnem populum; et defuerunt de pueris David
all people; and lacking of boys David
decem et novem viri, excepto Asaele; 2:31 servi
ten and nine Gentlemen, exception Asael; 2:31 officials
autem David percusserunt de Benjamin et ex viris,
Now David struck of Benjamin and from men
qui erant cum Abner, trecentos sexaginta, qui et
that were with Abner three sixty that and
mortui sunt. 2:32 Tuleruntque Asael et sepelierunt
dead They are. 2:32 Taking Asahel and buried
eum in sepulcro patris sui in Bethlehem. Et
it in grave father s in Bethlehem. The
ambulaverunt tota nocte Ioab et viri, qui erant
walk all night Joab and Gentlemen, that were
cum eo, et in ipso crepusculo pervenerunt in
with it and in it dusk reached in
Hebron. 3:1 Facta est ergo longa concertatio
Hebron. 3: 1 Achievements is So long war
inter domum Saul et inter domum David: David
between home Saul and between home David: David
semper invalescens, domus autem Saul decrescens
always stronger, house Now Saul decreasing
cotidie. 3:2 Nati quoque sunt filii David in Hebron.
daily. 3: 2 births also are children David in Hebron.
Fuitque primogenitus eius Amnon de Achinoam
And that was firstborn his Amnon of Ahinoam
Iezrahelitide, 3:3 et post eum Cheleab de Abigail
Jezreel, 3: 3 and after it Chileab of Abigail
uxore Nabal de Carmel, porro tertius Absalom filius
wife Nabal of Carmel; the third Absalom son
Maacha filiae Tholmai regis Gesur, 3:4 quartus
Maacah daughters Tholmai s Geshur 3, 4 fourth
autem Adonias filius Haggith et quintus Saphatia
Now Adonia son Haggith and fifth Saphatia

filius Abital, 3:5 sextus quoque Iethraam de Egla
son Abital 3, 5 sixth also Jethrahem of Egla
uxore David. Hi nati sunt David in Hebron. 3:6
wife David. These born are David in Hebron. 3: 6
Cum ergo esset proelium inter domum Saul et
with So was fight between home Saul and
domum David, Abner filius Ner regebat domum Saul.
home David Abner son Ner governed home Saul.
3:7 Fuerat autem Sauli concubina nomine Respha
3: 7 had Now Saul concubine name Respha
filia Aia. Dixitque Isbaal ad Abner: 3:8 ‘ Quare
daughter Aia. said Isbaal to Abner: 3: 8 ‘ Why
ingressus es ad concubinam patris mei?’. Qui iratus
entry you to concubine father I am? ‘. He angry
nimis propter verba Isbaal ait: ‘ Numquid caput
too for words Isbaal he said: ‘ Do head
canis ego sum de Iuda? Hodie facio misericordiam
dog I I of Judah? today I do mercy
super domum Saul patris tui et super fratres et
over home Saul father your and over brothers and
proximos eius et non tradidi te in manu David. Et
neighbors his and not delivered you in hand David. The
tu requisisti in me quod argueres pro muliere hodie.
you charge in I that charge for woman today.
3:9 Haec faciat Deus Abner et haec addat ei, nisi,
3: 9 This do God Abner and this add to but,
quomodo iuravit Dominus David, sic faciam cum eo,
how He swore Lord David so I do with it
3:10 ut transferatur regnum de domo Saul, et
3:10 as transfer kingdom of house Saul and
confirmetur thronus David super Israel et super
confirmed throne David over Israel and over
Iudam a Dan usque Bersabee’. 3:11 Et non potuit
Judah from Dan up Beer. ‘ 3:11 The not could
respondere ei quidquam, quia metuebat illum. 3:12
answer it anything because feared him. 3:12
Misit ergo Abner nuntios ad David pro se dicentes:
sent So Abner news to David for he saying:
‘ Cuius est terra? ‘, et ut loquerentur: ‘ Fac
‘ The is land? ‘ and as say: ‘ Make
mecum amicitias, et erit manus mea tecum, et
with the league and will be hand my with and

reducam ad te universum Israel'. 3:13 Qui ait: 'back to you all Israel '. 3:13 He he said: '
Optime, ego faciam tecum amicitias, sed unam
Thank you very much, I I do with the league but one
rem peto a te dicens: Non videbis faciem meam,
business I ask from you saying: no see face I
nisi prius adduxeris Michol filiam Saul; et sic
but first bring Michal daughter Saul; and so
venies et videbis me'. 3:14 Misit autem David
You will come and see Me. ' 3:14 sent Now David
nuntios ad Isbaal filium Saul dicens: 'Redde uxorem
news to Isbaal son Saul saying: 'Pay wife
meam Michol, quam despondi mihi centum
I Michal; than espoused I one hundred
praeputiis Philisthim'. 3:15 Misit ergo Isbaal et tulit
foreskins Philistines. ' 3:15 sent So Isbaal and took
eam a viro suo Phaltiel filio Lais. 3:16
it from man his Phaltiel son Lais. 3:16
Sequebaturque eam vir suus plorans usque Bahurim;
followed it man it Bitterly up Barhumite;
et dixit ad eum Abner: 'Vade, revertere'. Qui
and said to it Abner: ' Go Come back. ' He
reversus est. 3:17 Sermonem quoque intulit Abner ad
back It is. 3:17 Sermon also brought Abner to
seniores Israel dicens: 'Tam heri quam
elders Israel saying: ' both yesterday than
nudiustertius quaerebatis David, ut regnaret super
ago sought David as king over
vos; 3:18 nunc ergo facite, quoniam Dominus locutus
you; 3:18 now So do for Lord said
est ad David dicens: 'In manu servi mei David
is to David saying: the hand officials my David
salvabo populum meum Israel de manu Philisthim et
save people my Israel of hand the Philistines and
omnium inimicorum eius". 3:19 Locutus est autem
all enemies His'. 3:19 He spoke is Now
Abner etiam ad Benjamin; et abiit, ut loqueretur ad
Abner also to Benjamin; and went as speak to
David in Hebron omnia, quae placuerant Israel et
David in Hebron all which proposals Israel and
universo Benjamin. 3:20 Venitque ad David in
all Benjamin. 3:20 So to David in

Hebron cum viginti viris, et fecit David Abner et
Hebron with twenty men and he David Abner and
viris eius, qui venerant cum eo, convivium. 3:21 Et
men his that come with it banquet. 3:21 The
dixit Abner ad David: ‘ Surgam, ut congregem ad
said Abner to David: ‘ I will leave as store to
te dominum meum regem omnem Israel, et ineant
you owner my king all Israel and undertake
tecum foedus, et imperes omnibus, sicut desiderat
with treaty and over all as desires
anima tua’. Cum ergo deduxisset David Abner, et
soul Your ‘ with So Immediately David Abner and
ille isset in pace, 3:22 pueri David et Ioab venerunt
he gone in peace 3:22 boys David and Joab they
ab expeditione cum praeda magna. Abner autem non
from campaign with booty large. Abner Now not
erat cum David in Hebron, quia iam dimiserat
was with David in Hebron because already dismissed
eum, et profectus fuerat in pace, 3:23 et Ioab et
him, and progress was in peace 3:23 and Joab and
omnis exercitus, qui erat cum eo, postea venerant.
all army, that was with it later come.
Nuntiatum est itaque Ioab a narrantibus: ‘ Venit
reported is So Joab from explaining that: ‘ He came
Abner filius Ner ad regem, et dimisit eum, et
Abner son Ner to king, and released him, and
abiit in pace’. 3:24 Et ingressus est Ioab ad regem
He went in peace. ‘ 3:24 The entry is Joab to king
et ait: ‘ Quid fecisti? Ecce venit Abner ad te;
and he said: ‘ What have you done? Look he came Abner to you;
quare dimisisti eum, et abiit et recessit? 3:25
why away him, and He went and gone? 3:25
Ignoras Abner filium Ner? Certe ad hoc venit,
You do not know Abner son Ner? certainly to this he came
ut deciperet te et sciret exitum tuum et introitum
as deceive you and know exit your and entrance
tuum et nosset omnia quae agis’. 3:26 Egressus
your and know all which You do. 3:26 Departing
itaque Ioab a David misit nuntios post Abner, et
So Joab from David sent news after Abner and

reduxerunt eum a cisterna Sira, ignorante David.
back it from well Sirah not knowing David.

3:27 Cumque redisset Abner in Hebron, seorsum
3:27 when rally Abner in Hebron apart

abduxit eum Ioab ad medium portae, ut loqueretur
abducted it Joab to medium gates, as speak

ei quiete, et percussit illum ibi in inguine, et
it quietly, and shot it there in groin, and

mortuus est in ultionem sanguinis Asael fratris eius.
dead is in revenge blood Asahel brother her.

3:28 Quod cum audisset David rem iam gestam,
3:28 The with heard David business already Later

ait: ‘Mundus ego sum et regnum meum apud
he said: ‘World I I and kingdom my in

Dominum usque in sempiternum a sanguine Abner
Lord up in ever from blood Abner

fili Ner; 3:29 et veniat super caput Ioab et
children Ner; 3:29 and come over head Joab and

super omnem domum patris eius, nec deficiat de
over all home father his or fail of

domo Ioab fluxum morbidum sustinens, leprosus et
house Joab issue unwholesome bearing, leper and

tenens fusum et cadens gladio et indigens pane’.
holding spindle and falling sword and needed bread’.

3:30 Igitur Ioab et Abisai frater eius interfecerunt
3:30 Now Joab and Avishai brother his killed

Abner, eo quod occidisset Asael fratrem eorum in
Abner it that setting Asahel brother their in

Gabaon in proelio. 3:31 Dixit autem David ad Ioab
at in battle. 3:31 said Now David to Joab

et ad omnem populum, qui erat cum eo: ‘
and to all people that was with because: ‘

Scindite vestimenta vestra et accingimini saccis et
Tear clothes your and Arm bags and

plangite ante exequias Abner’. Porro rex David
lament before funeral Abner. ‘ the king David

sequebatur feretrum. 3:32 Cumque sepelissent Abner
followed bier. 3:32 when buried Abner

in Hebron, levavit rex David vocem suam et flevit
in Hebron up king David voice his and He wept

super tumulum Abner; flevit autem et omnis
over grave Abner; He wept Now and all

populus. 3:33 Plangensque rex et lugens Abner ait:
people. 3:33 lamenting king and mourning Abner he said:
‘ Numquid, ut mori solent insensati, mori debuit
‘ Do as die usually fools die have
Abner? 3:34 Manus tuae ligatae non erant, et pedes
Abner? 3:34 hand your bound not were and feet
tui non erant compedibus aggravati; sed, sicut solent
your not were fetters oppressed; but, as usually
cadere coram filiis iniquitatis, corruisti’.
fall before children of violence, you have fallen. ‘
Congeminansque omnis populus flevit super eum.
repeating all people He wept over him.
3:35 Cumque venisset universa multitudo reficere
3:35 when come all company repair
David pane clara adhuc die, iuravit David dicens: ‘
David bread clear yet day He swore David saying: ‘
Haec faciat mihi Deus et haec addat, si ante
This do I God and this add if before
occasum solis gustavero panem vel aliud quidquam’.
West sun I taste bread or other anything. ‘
3:36 Omnisque populus audivit; et placuit eis,
3:36 The whole people heard; and It was decided them,
sicut cuncta, quae fecit rex, bona erant in conspectu
as all which he king, good were in before
totius populi. 3:37 Et cognovit omne vulgus et
of people. 3:37 The known all people and
universus Israel in die illa quoniam non actum
all Israel in day that for not act
fuisse a rege, ut occideretur Abner filius Ner. 3:38
have been from king, as murder Abner son Ner. 3:38
Dixit quoque rex ad servos suos: ‘ Num ignoratis
said also king to officials his ‘ Do you know
quoniam princeps et maximus cecidit hodie in
for leader and important fallen today in
Israel? 3:39 Ego vero adhuc debilis sum, quamvis
Israel? 3:39 I But yet disabled I although
sim unctus rex; viri autem isti filii Sarviae
I anointed king; men Now these children Tzeruyah
duriores sunt quam ego. Retribuat Dominus facienti
harder are than I am. reward Lord bringing

malum iuxta malitiam suam'. 4:1 Audivit autem
evil according to malice his own. ' 4: 1 heard Now
Isbaal filius Saul quod cecidisset Abner in Hebron,
Isbaal son Saul that fallen Abner in Hebron
et dissolutae sunt manus eius, omnisque Israel
and feeble are hand his all Israel
perturbatus est. 4:2 Duo autem viri duces turmarum
upset It is. 4: 2 two Now men leaders companies
erant filio Saul, nomen uni Baana et nomen alteri
were son Saul name one Baana and name other
Rechab filii Remmon Berothitae de filiis Benjamin;
Recab children Rimmon Berothite of children Benjamin;
siquidem et Beroth reputata est in Benjamin. 4:3
for and Berothai reputed is in Benjamin. 4: 3
Fugerant enim Berothitae in Getthaim, factique sunt
Captures For Berothite in Gittaim Altogether are
ibi advenae usque in tempus hoc. 4:4 Erat autem
there aliens up in time this. 4: 4 It was Now
Jonathan filio Saul filius debilis pedibus. Quinquennis
Jonathan son Saul son disabled feet. five years
enim fuit, quando venit nuntius de Saul et Jonathan
For was when he came message of Saul and Jonathan
ex Iezrahel. Tollens itaque eum nutrix sua fugit;
from Jezreel. taking So it nurse his He fled;
cumque festinaret, ut fugeret, cecidit et claudus
when hasty as flee, fallen and lame
effectus est habuitque vocabulum Meribbaal. 4:5
effects is He had name Mephibosheth. 4, 5
Venientes igitur filii Remmon Berothitae, Rechab et
Advancing So children Rimmon Berothite, Recab and
Baana, ingressi sunt, fervente die, domum Isbaal, qui
Baana entered are heat day home Isbaal, that
dormiebat super stratum suum meridie; et ostiaria
sleeping over bed his noon; and doorkeeper
domus purgans triticum obdormivit. 4:6 Ingressi
house purging wheat He fell asleep. 4: 6 Then they went
sunt ergo usque interiora domus et percusserunt
are So up interior house and struck
eum in inguine Rechab et Baana frater eius et
it in groin Recab and Baana brother his and

fugerunt. 4:7 Cum autem ingressi fuissent domum,
fled. 4: 7 with Now entered have been home
ille dormiebat super lectum suum in conclavi, et
he sleeping over bed his in room and
percutientes interfecerunt eum; sublatoque capite eius,
beating killed him; off head his
abierunt per viam Arabae tota nocte. 4:8 Et
gone by way wilderness all night. 4: 8 The
attulerunt caput Isbaal ad David in Hebron
reported head Isbaal to David in Hebron
dixeruntque ad regem: ‘ Ecce caput Isbaal filii
said to king: ‘ Look head Isbaal children
Saul inimici tui, qui quaerebat animam tuam; et
Saul enemies your that sought life your; and
dedit Dominus domino meo regi ultiones hodie de
given Lord the I king vengeance today of
Saul et de semine eius’. 4:9 Respondens autem
Saul and of seed His. ‘ 4: 9 answered Now
David Rechab et Baana fratri eius filiis Remmon
David Recab and Baana brother his children Rimmon
Berothitae dixit ad eos: ‘ Vivit Dominus, qui eruit
Berothite said to them: ‘ As the Lord, that rescued
animam meam de omni angustia, 4:10 quoniam eum,
life I of all anguish 4:10 for him,
qui annuntiaverat mihi et dixerat: ‘Mortuus est
that told I and He had said: ‘dead is
Saul’, qui putabat se prospera nuntiare, tenui et
Saul ‘ that He thought he successful news thin and
occidi in Siceleg, cui oportebat me dare mercedem
killed in Siceleg which necessary I give wages
pro nuntio; 4:11 quanto magis nunc, cum homines
for news; 4:11 more more now, with men
impii interfecerunt virum innoxium in domo sua
The wicked killed man innocent in house his
super lectum suum, non quaeram sanguinem eius de
over bed his not require blood his of
manu vestra et auferam vos de terra?’. 4:12
hand your and stony you of the land. ‘ 4:12
Praecepit itaque David pueris, et interfecerunt eos;
charged So David boys and killed them;
praecedentesque manus et pedes eorum suspenderunt
off hand and feet their suspended

eos super piscinam in Hebron. Caput autem Isbaal
them over pool in Hebron. head Now Isbaal
tulerunt et sepelierunt in sepulcro Abner in Hebron.
took and buried in grave Abner in Hebron.
5:1 Et venerunt universae tribus Israel ad David in
5: 1 The they all three Israel to David in
Hebron dicentes: ‘ Ecce nos os tuum et caro tua
Hebron saying: ‘ Look we mouth your and flesh your
sumus. 5:2 Sed et heri et nudiustertius, cum esset
We are. 5: 2 but and yesterday and the day before, with was
Saul rex super nos, tu eras educens et reducens
Saul king over we you tomorrow drawing and The restorer
Israel. Dixit autem Dominus ad te: ‘Tu pascas
Israel. said Now Lord to you: ‘You feed
populum meum Israel et tu eris dux super
people my Israel and you You will be leader over
Israel’. **5:3 Venerunt quoque omnes senes Israel ad**
Israel ‘. 5: 3 They came also all the elderly Israel to
regem in Hebron, et percussit cum eis rex David
king in Hebron and shot with them king David
foedus in Hebron coram Domino; unxeruntque David
treaty in Hebron before Lord; anointed David
in regem super Israel. 5:4 Triginta annorum erat
in king over Israel. 5: 4 thirty years was
David, cum regnare coepisset, et quadraginta annis
David with he began, and forty years
regnavit: 5:5 in Hebron regnavit super Iudam septem
song: 5: 5 in Hebron reigned over Judah seven
annis et sex mensibus; in Ierusalem autem regnavit
years and six months; in Jerusalem Now reigned
triginta tribus annis super omnem Israel et Iudam.
thirty three years over all Israel and Judas.
5:6 Et abiit rex et omnes viri, qui erant cum
5, 6 The He went king and all Gentlemen, that were with
eo, in Ierusalem ad Iebusaeum habitatorem terrae.
it in Jerusalem to Jebusaeum inhabitants the earth.
Qui dixit ad David: ‘Non ingredieris huc, sed
He said to David: ‘I do not goest here, but
depellent te caeci et claudi ‘, significantes: ‘ Non
away you blind and closed ‘ significant: ‘ no

ingredietur David huc'. 5:7 Cepit autem David arcem
enter the David here '. 5: 7 took Now David citadel
Sion: haec est civitas David. 5:8 Dixerat enim David
Zion; this is The city David. 5: 8 He had For David
in die illa: ' Omnis, qui percutiet Iebusaeum,
in day that: ' all that strike Jebusites
atingat per cuniculum fontis claudos et caecos
attains by tunnel En lame and blind
exosos animae David'. Idcirco dicitur in proverbio: ' Caecus et claudus non intrabunt in domum'. 5:9
hatred soul David '. Therefore said in proverb: ' blind and lame not enter in home '. 5: 9
Habitavit autem David in arce et vocavit eam
settled Now David in citadel and he called it
Civitatem David; et aedificavit per gyrum a Mello
city David; and built by about from Mello
et intrinsecus. 5:10 Et ibat proficiens atque
and inside. 5:10 The He went prospering and
succrescens, et Dominus, Deus exercituum, erat cum
growing up, and Lord, God hosts was with
eo. 5:11 Misit quoque Hiram rex Tyri nuntios ad
the fact. 5:11 sent also Hiram king Tyre news to
David et ligna cedrina et artifices lignorum
David and timber cedar and artists wood
artificesque lapidum pro parietibus; et aedificaverunt
workers stones for the walls; and built
domum David. 5:12 Et cognovit David quoniam
home David. 5:12 The known David for
confirmasset eum Dominus regem super Israel et
established it Lord king over Israel and
quoniam exaltasset regnum eius super populum suum
for exalted kingdom his over people his
Israel. 5:13 Accepitque David adhuc concubinas et
Israel. 5:13 took David yet concubines and
uxores de Ierusalem, postquam venerat de Hebron;
wives of Jerusalem after come of Hebron;
natique sunt David et alii filii et filiae. 5:14 Et
sons are David and others children and daughter. 5:14 The
haec nomina eorum, qui nati sunt ei in Ierusalem:
this names their that born are it in Jerusalem:
Samua et Sobab et Nathan et Salomon 5:15 et
Shammuah and Sobad and Nathan and Solomon 5:15 and

Iebahar et Elisua et Napheg 5:16 et Iaphia et
Jebahar and Elishua and Napheg 5:16 and Japhia and
Elisama et Eliada et Eliphalet. 5:17 Audierunt vero
Elishama and foe and Eliphalet. 5:17 And they are But
Philisthim quod unxissent David regem super Israel
the Philistines that anointed David king over Israel
et ascenderunt universi, ut quaererent David. Quod
and up all as search David. The
cum audisset David, descendit in praesidium; 5:18
with heard David down in protection; 5:18
Philisthim autem venientes diffusi sunt in valle
the Philistines Now coming spread are in valley
Raphaim. 5:19 Et consuluit David Dominum dicens: ‘
Giants. 5:19 The consulted David Lord saying: ‘
Si ascendam ad Philisthim? Et si dabis eos in manu
If I go up to Philistines? The if give them in hand
mea?’. Et dixit Dominus ad David: ‘Ascende, quia
My ‘. The said Lord to David: ‘Attack because
tradens dabo Philisthim in manu tua’. 5:20 Venit
delivering I the Philistines in hand Your ‘. 5:20 He came
ergo David in Baalpharasim (id est Dominus
So David in Breaches (ie is Lord
diruptionum); et percussit eos ibi et dixit: ‘Divisit
broken); and shot them there and he said: ‘divided
Dominus inimicos meos coram me, sicut dividuntur
Lord enemies my before I as divided
aquae’. Propterea vocatum est nomen loci illius
the water. ‘ Therefore called is name local of
Baalpharasim. 5:21 Et reliquerunt ibi sculptilia sua,
Breaches. 5:21 The left there graven his
quae tulit David et viri eius. 5:22 Et addiderunt
which took David and men her. 5:22 The added
adhuc Philisthim ut ascenderent et diffusi sunt in
yet the Philistines as up and spread are in
valle Raphaim. 5:23 Consuluit autem David
valley Giants. 5:23 consulted Now David
Dominum, qui respondit: ‘ Non ascendas, sed gyra
Lord, that He answered: ‘ no up, but Circle
post tergum eorum et venies ad eos ex adverso
after back their and You will come to them from against

arborum celthium 5:24 et, cum audieris sonitum
trees mulberry 5:24 and, with you listen sound

gradientis in cacumine arborum celthium, tunc inibis
going in top trees mulberry, then pact

proelium, quia tunc egredietur Dominus ante faciem
fight, because then Unleashed Lord before face

tuam, ut percutiat castra Philisthim'. 5:25 Fecit
your as strike camp Philistines. ' 5:25 He made

itaque David, sicut praeceperat ei Dominus; et
So David as the it Lord; and

percussit Philisthim de Gabaon usque dum venias
shot the Philistines of at up while bid

Gazer. 6:1 Congregavit autem rursum David omnes
Gezer. 6: 1 gathered Now again David all

electos ex Israel triginta milia. 6:2 Surrexitque
elect from Israel thirty thousand. 6: 2 rose

David et abiit, et universus populus, qui erat cum
David and went and all people; that was with

eo, in Baala Iudae, ut adducerent inde arcam Dei,
it in Baala Judah, as bring from ark God,

super quam invocatum est nomen Domini exercituum
over than bears is name of hosts

sedentis in cherubim super eam. 6:3 Et imposuerunt
the rider in cherubs over her. 6: 3 The put

arcam Dei super plaustrum novum tuleruntque eam
ark God over cart new took it

de domo Abinadab, qui erat in colle. Oza autem et
of house Abinadab that was in hill. Oza Now and

Ahio filii Abinadab minabant plaustrum: 6:4 Oza
Ahio children Abinadab drivers cart: 6: 4 Oza

ambulabat iuxta arcam, et Ahio praecedebat eam.
walking according to ark and Ahio before her.

6:5 David autem et omnis Israel ludebant coram
6: 5 David Now and all Israel played before

Domino omni virtute in canticis et citharis et lyris
Lord all power in songs and harps and lutes

et tympanis et sistris et cymbalis. 6:6 Postquam
and drums and cornets and cymbals. 6: 6 after the

autem venerunt ad aream Nachon, extendit manum
Now they to floor Nachon extends hand

Oza ad arcam Dei et tenuit eam, quoniam boves
Oza to ark God and held it for cattle

lascivientes proruperunt. 6:7 Iratusque est indignatione
bloated came out. 6, 7 The anger is indignation

Dominus contra Ozam et percussit eum super
Lord against Oza and shot it over

temeritate; qui mortuus est ibi iuxta arcam Dei.
error; that dead is there according to ark God.

6:8 Contristatus autem est David, eo quod
6, 8 grieved Now is David it that

diruptionem dirupisset Dominus in Ozam; et vocatum
breach burst Lord in Oza; and called

est nomen loci illius Pharesoza (id est Diruptio
is name local of Perez (ie is DISRUPTION

Ozae) usque in diem hanc. 6:9 Et extimuit David
Oza) up in day this. 6: 9 The was afraid David

Dominum in die illa dicens: ‘ Quomodo ingreditur
Lord in day that saying: ‘ How enter the

ad me arca Domini?’. 6:10 Et noluit divertere ad
to I box Lord. ‘ 6:10 The He would not divert to

se arcam Domini in civitate David, sed divertit eam
he ark of in city David but diverted it

in domum Obededom Getthaei. 6:11 Et habitavit arca
in home Obed Gethite. 6:11 The The box

Domini in domo Obededom Getthaei tribus mensibus,
of in house Obed Gethite three months

et benedixit Dominus Obededom et omnem domum
and blessed Lord Obed and all home

eius. 6:12 Nuntiatumque est regi David: ‘ Benedixit
her. 6:12 told is king David: ‘ blessed

Dominus Obededom et omnia eius propter arcam
Lord Obed and all his for ark

Dei’. Abiit ergo David et adduxit arcam Dei de
God. ‘ He went So David and brought ark God of

domo Obededom in civitatem David cum gaudio.
house Obed in city David with joy.

6:13 Cumque progressi essent, qui portabant arcam
6:13 when advancing they that carriers ark

Domini, sex passus, immolavit bovem et vitulum
Lord, six He suffered sacrificed ox and calf

saginatam, 6:14 et David saltabat totis viribus ante
fattening 6:14 and David dance all strength before

Dominum. Porro David erat accinctus ephod lineo.
Lord. the David was wearing ephod linen.

6:15 Et David et omnis domus Israel ducebant
6:15 The David and all house Israel leading
arcam Domini in iubilo et in clangore bucinæ. 6:16
ark of in shouting and in sound trumpet. 6:16
Cumque intrasset arca Domini in civitatem David,
when entered box of in city David
Michol filia Saul prospiciens per fenestram vidit
Michal daughter Saul Providing by window saw
regem David subsilientem atque saltantem coram
king David leaping and dancing before
Domino et despexit eum in corde suo. 6:17 Et
Lord and despised it in heart his own. 6:17 The
introduxerunt arcam Domini et posuerunt eam in
introduced ark of and put it in
loco suo in medio tabernaculi, quod tetenderat ei
place his in the tent, that pitched it
David; et obtulit David coram Domino holocausta et
David; and offered David before Lord holocausts and
pacifica. 6:18 Cumque complexset offerens
peaceful. 6:18 when end offering
holocaustum et pacifica, benedixit populo in nomine
holocaust and peace, blessed people in name
Domini exercituum. 6:19 Et partitus est multitudini
of hosts. 6:19 The divide is community
universae Israel tam viro quam mulieri singulis
all Israel so man than woman each
collyridam panis unam et laganum palmarum unum
cake bread one and wafer palm one
et palatham unam. Et abiit omnis populus
and flagon one. The He went all people
unusquisque in domum suam. 6:20 Reversusque est
each in home own. 6:20 returned is
et David, ut benediceret domui suae, et egressa
and David as bless house his and came out
Michol filia Saul in occursum David ait: ‘ Quam
Michal daughter Saul in meet David he said: ‘ How
gloriosus fuit hodie rex Israel discooperiens se ante
The glorious was today king Israel uncovering he before
ancillas servorum suorum, quasi si nudetur unus de
handmaidens officials their as if bared one of
scurris!’. 6:21 Dixitque David ad Michol: ‘ Ante
buffoons!. 6:21 said David to Michal: ‘ before

Dominum salto. Benedictus Dominus, qui elegit me
Lord I play. Blessed Lord, that he chose I
potius quam patrem tuum et quam omnem domum
more than father your and than all home
eius, ut constitueret me ducem super populum
his as instal I leader over people
Domini, super Israel! 6:22 Ludam in conspectu
Lord, over Israel! 6:22 I will play in before
Domini et vilior fiam plus quam factus sum et
of and cheaper I should more than he became I and
ero deiectus in oculis meis, sed apud ancillas, de
I He lowered in eyes I but in maidservants, of
quibus locuta es, gloriosior apparebo'. 6:23 Igitur
which she said you glorious will appear. ' 6:23 Now
Michol filiae Saul non est natus filius usque ad
Michal daughters Saul not is He was born son up to
diem mortis suae. 7:1 Factum est autem cum sedisset
day death His. 7: 1 Action is Now with sat
rex in domo sua, et Dominus dedisset ei requiem
king in house his and Lord given it rest
undique ab universis inimicis suis, 7:2 dixit ad
round from all enemies their 7: 2 said to
Nathan prophetam: ' Videsne quod ego habitem in
Nathan prophet: ' Do you see that I live in
domo cedrina, et arca Dei posita sit in medio
house cedar, and box God Given is in the
pellium?'. 7:3 Dixitque Nathan ad regem: ' Omne,
curtains. 7: 3 said Nathan to king: ' All
quod est in corde tuo, vade, fac, quia Dominus
that is in heart your go do because Lord
tecum est'. 7:4 Factum est autem in nocte illa, et
with He is. ' 7: 4 Action is Now in night that and
ecce sermo Domini ad Nathan dicens: 7:5 ' Vade et
See report of to Nathan saying: 7: 5 ' Go and
loquere ad servum meum David: Haec dicit
speak to slave my David: This says
Dominus: Numquid tu aedificabis mihi domum ad
Lord: Do you build I home to
habitandum? 7:6 Numquam enim habitavi in domo
live in? 7: 6 never For I have dwelt in house
ex die, qua eduxi filios Israel de terra Aegypti,
from day which I brought children Israel of land Egypt,

usque in diem hanc, sed ambulabam in tabernaculo
up in day this but I walked in tent
et in tentorio. 7:7 Per cuncta loca, quae transivi
and in tent. 7: 7 by all places, which I passed
cum omnibus filiis Israel, numquid loquens locutus
with all children Israel Do speaking said
sum ad unum de iudicibus Israel, cui praecepi, ut
I to one of judges Israel which I commanded, as
pasceret populum meum Israel, dicens: Quare non
feed people my Israel saying: Why not
aedificastis mihi domum cedrinam? 7:8 Et nunc haec
build; I home Cedar? 7, 8 The now this
dices servo meo David: Haec dicit Dominus
say server I David: This says Lord
exercituum: Ego tuli te de pascuis sequentem greges,
hosts: I I you of pastures following flocks,
ut esses dux super populum meum Israel, 7:9 et
as you leader over people my Israel 7, 9 and
fui tecum in omnibus, ubicumque ambulasti, et
I with in all wherever walked, and
interfeci universos inimicos tuos a facie tua; fecique
killed all enemies your from the your; I did
tibi nomen grande iuxta nomen magnorum, qui
you name more according to name great that
sunt in terra. 7:10 Et ponam locum populo meo
are in land. 7:10 The I will place people I
Israel et plantabo eum, et habitabit in eo et non
Israel and plant him, and live in it and not
turbabitur amplius; nec addent filii iniquitatis ut
move any more; or add children of violence as
affligant eum sicut prius 7:11 et ex die, qua
afflict it as first 7:11 and from day which
constitui iudices super populum meum Israel, et
set judges over people my Israel and
requiem dabo tibi ab omnibus inimicis tuis.
rest I you from all enemies your.
Praedicitque tibi Dominus quod domum faciat tibi
He tells you Lord that home do you
Dominus. 7:12 Cumque completi fuerint dies tui, et
Lord. 7:12 when end they day your and

dormieris cum patribus tuis, suscitabo semen tuum
sleep with fathers your will perform seed your
post te, quod egredietur de visceribus tuis; et
after you that Unleashed of within your; and
firmabo regnum eius. 7:13 Ipse aedificabit domum
I will kingdom her. 7:13 He build home
nomini meo, et stabiliam thronum regni eius usque
name I and establish throne kingdom his up
in sempiternum. 7:14 Ego ero ei in patrem, et ipse
in ever. 7:14 I I it in father, and he
erit mihi in filium; qui si inique aliquid gesserit,
will be I in a son; that if wrong something campaign,
arguam eum in virga virorum et in plagis filiorum
I will correct it in staff men and in stripes children
hominum. 7:15 Misericordiam autem meam non
men. 7:15 mercy Now I not
auferam ab eo, sicut abstuli a Saul, quem amovi
stony from it as I took from Saul which I removed
a facie tua; 7:16 et stabilis erit domus tua et
from the your; 7:16 and stable will be house your and
regnum tuum usque in aeternum ante faciem meam,
kingdom your up in ever before face I
et thronus tuus erit firmus iugiter'. 7:17
and throne your will be firm continually. ' 7:17
Secundum omnia verba haec et iuxta universam
according to all words this and according to all
visionem istam sic locutus est Nathan ad David. 7:18
vision this so said is Nathan to David. 7:18
Ingressus est autem rex David et sedit coram
Entry is Now king David and sat before
Domino et dixit: ' Quis ego sum, Domine Deus, et
Lord and he said: ' Who I I O God, and
quae domus mea, quia adduxisti me hucusque? 7:19
which house my because brought I so far? 7:19
Sed et hoc parum visum est in conspectu tuo,
but and this little view is in before your
Domine Deus, et locutus es etiam de domo servi
O God, and said you also of house officials
tui in longinquum, et ista est lex hominis, Domine
your in distance and this is law man, O
Deus! 7:20 Quid ergo addere poterit adhuc David, ut
God! 7:20 What So add can yet David as

loquatur ad te? Tu enim scis servum tuum,
speaks to You? You For you know slave your
Domine Deus. 7:21 Propter verbum tuum et
O God. 7:21 Because of word your and
secundum cor tuum fecisti omnia magna haec, ita
according to heart your You made all great works Thus, so
ut nota faceres servo tuo. 7:22 Idcirco magnus es,
as note do server your. 7:22 Therefore great you
Domine Deus, quia non est similis tui; neque est
O God, because not is like your; or is
Deus extra te, iuxta omnia, quae audivimus
God outside you according to all which We have heard
auribus nostris. 7:23 Quae est autem ut populus tuus
ears our. 7:23 What is Now as people your
Israel una gens in terra, propter quam ivit Deus,
Israel one nation in land, for than He went God,
ut redimeret eam sibi in populum et poneret sibi
as free it to in people and set to
nomen faceretque eis magna et horribilia, ut
name do them great works and horrible as
eiceres a facie populi tui, quem redemisti tibi ex
ejects from the people your which redeemed you from
Aegypto, gentes et deos eorum? 7:24 Et firmasti tibi
Egypt nations and gods them? 7:24 The Rut you
populum tuum Israel in populum sempiternum; et
people your Israel in people ever; and
tu, Domine, factus es eis in Deum. 7:25 Nunc
you Sir, he became you them in God. 7:25 now
ergo, Domine Deus, verbum, quod locutus es super
therefore, O God, word, that said you over
servum tuum et super domum eius, confirma in
slave your and over home his strengthen in
sempiternum et fac, sicut locutus es! 7:26 Et
ever and do as said You! 7:26 The
magnificetur nomen tuum usque in sempiternum,
great name your up in ever,
atque dicatur: 'Dominus exercituum est Deus super
and said: 'The Lord hosts is God over
Israel'. Et domus servi tui David erit stabilita
Israel '. The house officials your David will be established
coram te, 7:27 quia tu, Domine exercituum, Deus
before you 7:27 because you O hosts God

Israel, revelasti aurem servi tui dicens: 'Domum
Israel revealed ear officials your saying: 'Home
aedificabo tibi'. Propterea invenit servus tuus cor
build you '. Therefore found slave your heart
suum, ut oraret te oratione hac. 7:28 Nunc ergo,
his as pray you prayer this. 7:28 now therefore,
Domine Deus, tu es Deus, et verba tua erunt vera;
O God, you you God, and words your will be true;
cum ergo locutus sis ad servum tuum bona haec,
with So said be to slave your good Thus,
7:29 dignare igitur benedicere domui servi tui, ut sit
7:29 vouchsafe So Benediction house officials your as is
in sempiternum coram te, quia tu, Domine Deus,
in ever before you because you O God,
locutus es, et benedictione tua benedicetur domus
said you and blessing your blessed house
servi tui in sempiternum'. 8:1 Factum est autem
officials your in ever. 8: 1 Action is Now
post haec, percussit David Philisthim et humiliavit
after Thus, shot David the Philistines and humbled
eos; et tulit David Geth et urbes eius de manu
them; and took David Gath and cities his of hand
Philisthim. 8:2 Et percussit Moab et mensus est eos
Philistines. 8: 2 The shot Moab and measured is them
funiculo sternens eos in terra; mensus est autem
line Paving them in land; measured is Now
duos funiculos ad occidendum et unum funiculum
two lines to murder and one line
plenum ad vivificandum; factusque est Moab David
full to alive; a is Moab David
serviens sub tributo. 8:3 Et percussit David
serving under tax. 8: 3 The shot David
Adadezer filium Rohob regem Soba, quando profectus
Hadadezer son Rohob king Soba when progress
est, ut dominaretur super flumen Euphraten. 8:4 Et
is as hegemony over river Euphrates. 8: 4 The
captis David ex parte eius mille septingentis
capture David from part his thousand seven hundred
equitibus et viginti milibus peditum, subnervavit
horse and twenty thousands infantry hamstrung
omnes iugales curruum; dereliquit autem ex eis
all team chariots; left Now from them

centum currus. 8:5 Venit quoque Syria Damasci, ut
one hundred car. 8: 5 He came also Syria Damascus as
praesidium ferret Adadezer regi Soba, et percussit
protection would allow Hadadezer king Soba and shot
David de Syria viginti duo milia virorum; 8:6 et
David of Syria twenty two thousand men; 8: 6 and
posuit David praesidium in Syria Damasci; factaque
set David protection in Syria Damascus; So there
est Syria David serviens sub tributo. Et auxiliatus
is Syria David serving under tax. The help
est Dominus David in omnibus, ad quaecumque
is Lord David in all to whatever
profectus est. 8:7 Et tulit David arma aurea, quae
progress It is. 8: 7 The took David weapons gold which
habebant servi Adadezer, et detulit ea in Ierusalem;
had officials Hadadezer, and reported it in Jerusalem;
8:8 et de Tebah et de Berothai civitatibus Adadezer
8: 8 and of Tibhath and of Berothai cities Hadadezer
tulit rex David aes multum nimis. 8:9 Audivit autem
took king David brass a lot too. 8, 9 heard Now
Thou rex Emath quod percussisset David omne robur
Toi king Hamath that strike David all strength
Adadezer 8:10 et misit Thou Adoram filium suum
Hadadezer 8:10 and sent Toi Adora son his
ad regem David, ut saluaret eum congratulans et
to king David as salute it congratulate and
gratias ageret eo quod pugnasset cum Adadezer et
thanks do it that He had fought with Hadadezer and
percussisset eum; hostis quippe erat Thou Adadezer.
strike him; enemy for was Toi Of.
Attulit autem Adoram et vasa argentea et vasa
He brought in Now Adora and vessels silver and vessels
aurea et vasa aerea, 8:11 quae et ipsa sanctificavit
gold and vessels airy; 8:11 which and the dedicated
rex David Domino cum argento et auro, quae
king David Lord with silver and gold which
sanctificaverat de universis gentibus, quas subegerat:
dedicated of all nations, which he subdued;
8:12 de Syria et Moab et filiis Ammon et
8:12 of Syria and Moab and children Ammon and
Philisthim et Amalec et de manibus Adadezer filii
the Philistines and Amalek and of hands Hadadezer children

Rohob regis Soba. 8:13 Fecit quoque sibi David
Rohob s Soba. 8:13 He made also to David
nomen cum reverteretur, percussa Idumaea in valle
name with return percussive Edom in valley
Salis, caesis decem et octo milibus. 8:14 Et posuit
Salt, killing ten and eight thousands. 8:14 The set
in Idumaea praesidia; et facta est universa Idumaea
in Edom protection; and made is all Edom
serviens David. Et auxiliatus est Dominus David in
serving David. The help is Lord David in
omnibus, ad quaecumque profectus est. 8:15 Et
all to whatever progress It is. 8:15 The
regnavit David super omnem Israel; faciebat quoque
reigned David over all Israel; did also
David iudicium et iustitiam omni populo suo. 8:16
David judgment and justice all people his own. 8:16
Ioab autem filius Sarviae erat super exercitum; porro
Joab Now son Tzeruyah was over the army; the
Iosaphat filius Ahilud erat a commentariis, 8:17 et
Jehoshaphat son Ahilud was from notes 8:17 and
Sadoc filius Achitob et Abiathar filius Achimelech
Zadok son Achitob and Abiathar son Abimelech
sacerdotes, et Saraias scriba. 8:18 Banaias autem
priests and Saraias secretary. 8:18 Benaiah Now
filius Ioiadae super Cherethi et Phelethi; filii
son Jehoi'ada over Kerethites and Phelethi; children
autem David sacerdotes erant. 9:1 Et dixit David: ‘
Now David priests were. 9: 1 The said David: ‘
Putasne est aliquis, qui remanserit adhuc de domo
Do you think is one, that left yet of house
Saul, ut faciam cum eo misericordiam propter
Saul as I do with it mercy for
Ionathan?’. 9:2 Erat autem de domo Saul servus
Jonathan? '. 9: 2 It was Now of house Saul slave
nomine Siba; quem cum vocasset rex ad se, dixit ei:
name Ziba; which with calling king to se said to:
‘ Tune es Siba?’. Et ille respondit: ‘ Ego sum,
‘ Art you Ziba? '. The he He answered: ‘ I I
servus tuus’. 9:3 Et ait rex: ‘ Num superest aliquis
slave Your ‘. 9: 3 The said king: ‘ Do remains one
de domo Saul, ut faciam cum eo misericordiam
of house Saul as I do with it mercy

Dei?'. Dixitque Siba regi: ' Superest filius Jonathan,
God. ' said Ziba king: ' remains son Jonathan
debilis pedibus'. 9:4 ' Ubi, inquit, est?'. Et Siba ad
disabled feet. 9: 4 ' Where, he says, is it? '. The Ziba to
regem: ' Ecce, ait, in domo est Machir filii
king: ' See, he said, in house is Machir children
Ammiel in Lodabar'. 9:5 Misit ergo rex David et
Amiel in Lo Debar. ' 9: 5 sent So king David and
tulit eum de domo Machir filii Ammiel de
took it of house Machir children Amiel of
Lodabar. 9:6 Cum autem venisset Meribbaal filius
Lo Debar. 9: 6 with Now come Meribaal son
Jonathan filii Saul ad David, corruit in faciem
Jonathan children Saul to David collapsed in face
suam et adoravit. Dixitque David: ' Meribbaal'. Qui
his and adored. said David: ' Mephibosheth. ' He
respondit: ' Adsum servus tuus'. 9:7 Et ait ei
He answered: ' Here I am! slave Your ' 9: 7 The said it
David: 'Ne timeas, quia faciens faciam in te
David: 'Do not Fear because making I do in you
misericordiam propter Jonathan patrem tuum; et
mercy for Jonathan father your; and
restituam tibi omnes agros Saul patris tui, et tu
back you all fields Saul father your and you
comes panem in mensa mea semper'. 9:8 Qui
eat bread in table my always. ' 9: 8 He
adorans eum dixit: ' Quis ego sum servus tuus,
worshiping it he said: ' Who I I slave your
quoniam respexisti super canem mortuum similem
for look over dog dead like
mei?'. 9:9 Vocavit itaque rex Siba puerum Saul et
I am? ' 9: 9 He called So king Ziba boy Saul and
dixit ei: ' Omnia, quaecumque fuerunt Saul et
said to: ' All whatever were Saul and
universae domui eius, do filio domini tui. 9:10
all house his I son of You. 9:10
Operare igitur ei terram, tu et filii tui et servi
Se So it land you and children your and officials
tui, et, quod inferes, sit cibus domui domini tui,
your and, that dish, is food house of your
quo alantur; Meribbaal autem filius domini tui
which maintained: Meribaal Now son of your

comedet semper panem super mensam meam'. Erant
eat always bread over table My ' there were

autem Sibae quindecim filii et viginti servi. 9:11
Now Ziba fifteen children and twenty servants. 9:11

Dixitque Siba ad regem: ' Sicut iussisti, domine mi
said Ziba to king: ' As command, O my

rex, servo tuo, sic faciet servus tuus'. Meribbaal
king, server your so will slave Your ' Meribbaal

autem comedeat super mensam eius quasi unus de
Now eating over table his as one of

filiis regis. 9:12 Habebat autem Meribbaal filium
children King. 9:12 She had Now Meribbaal son

parvulum nomine Micha; omnes vero, qui habitabant
child name Mica; all however, that living

in domo Sibae, serviebant Meribbaal. 9:13 Porro
in house Ziba served Mephibosheth. 9:13 the

Meribbaal habitabat in Ierusalem, quia de mensa
Meribbaal living in Jerusalem because of table

regis iugiter vescebatur; et erat claudus utroque
s regularly ate; and was lame both

pede. 10:1 Factum est autem post haec, ut moreretur
foot. 10: 1 Action is Now after Thus, as died

rex filiorum Ammon, et regnaret Hanon filius eius
king children Ammon and king Hanon son his

pro eo. 10:2 Dixitque David: ' Faciam
for the fact. 10: 2 said David: ' I Will

misericordiam cum Hanon filio Naas, sicut fecit pater
mercy with Hanon son Naas, as he father

eius mecum misericordiam'. Misit ergo David
his with mercy. ' sent So David

consolans eum per servos suos super patris interitu.
comfort it by officials their over father destruction.

Cum autem venissent servi David in terram filiorum
with Now come officials David in land children

Ammon, 10:3 dixerunt principes filiorum Ammon ad
Ammon 10: 3 said leaders children Ammon to

Hanon dominum suum: ' Putas quod propter
Hanon owner his ' Do you think that for

honorem patris tui David miserit ad te consolatores;
honor father your David sent to you comforters;

et non ideo, ut investigaret et exploraret civitatem
and not therefore, as search and test city

et everteret eam, misit David servos suos ad te?'
and rooting it sent David officials their to You? '.

10:4 Tulit itaque Hanon servos David rasi

10: 4 took So Hanon officials David off

que dimidiam partem barbae eorum et praecidit vestes
half part beard their and cut clothing

eorum medias usque ad nates et dimisit eos. 10:5
their the middle up to buttocks and released them. 10: 5

Quod cum nuntiatum esset David, misit in occursum
The with news was David sent in meet

eorum — erant enim viri confusi turpiter valde —
their - were For men ashamed shamefully very -

et mandavit eis David: ' Manete Iericho, donec
and charge them David: ' Stay Jericho until

crescat barba vestra, et tunc revertimini'. 10:6
increases beard your and then Come back. ' 10: 6

Videntes autem filii Ammon quod exosos se
seeing Now children Ammon that hatred he

fecissent David, miserunt et conduxerunt mercede a
done David sent and paid hire from

Syria Bethrob et a Syria Soba viginti milia
Syria rehob and from Syria Soba twenty thousand

pedum et a rege Maacha mille viros et a
foot and from king Maachah thousand men and from

viris Tob duodecim milia virorum. 10:7 Quod cum
men Tob twelve thousand men. 10: 7 The with

audisset David, misit Ioab et omnem exercitum, viros
heard David sent Joab and all army men

fortissimos. 10:8 Egressi sunt ergo filii Ammon et
champions. 10: 8 Landing are So children Ammon and

direxerunt aciem ante ipsum introitum portae; Syri
set line before it entrance gates; Syrian

autem Soba et Rohob et viri Tob et Maacha
Now Soba and Rohob and men Tob and Maachah

seorsum erant in campo. 10:9 Videns igitur Ioab
apart were in campus. 10: 9 seeing So Joab

quod praeparatum esset adversum se proelium et ex
that prepared was against he fight and from

adverso et post tergum, elegit ex omnibus electis
against and after back he chose from all elect

Israel et instruxit aciem contra Syros; 10:10

Israel and lined line against Syrians; 10:10

reliquam autem partem populi tradidit Abisai fratri

the rest Now part people delivered Avishai brother

suo, qui direxit aciem adversus filios Ammon. 10:11

his that set line against children Ammon. 10:11

Et ait Ioab: ‘ Si praevaluerint adversum me Syri,

The said Joab ‘ If strong against I Syrians

eris mihi in adiutorium; si autem filii Ammon

You will be I in help; if Now children Ammon

praevaluerint adversum te, auxiliabor tibi. 10:12 Esto

strong against you help to you. 10:12 Be

vir fortis, et fortiter agamus pro populo nostro et

man strong, and strongly Let us for people our and

civitatibus Dei nostri; Dominus autem faciet, quod

cities God our; Lord Now will, that

bonum est in conspectu suo’. 10:13 Iniit itaque

good is in before its own. ‘ 10:13 Here, So

Ioab et populus, qui erat cum eo, certamen contra

Joab and people; that was with it contest against

Syros, qui fugerunt a facie eius. 10:14 Filii autem

Syria; that fled from the her. 10:14 children Now

Ammon videntes quod fugissent Syri, fugerunt et

Ammon seeing that flight Syrians fled and

ipsi a facie Abisai et ingressi sunt civitatem.

they from the Avishai and entered are city.

Reversusque est Ioab a filiis Ammon et venit

returned is Joab from children Ammon and he came

Ierusalem. 10:15 Videntes igitur Syri quoniam

Jerusalem. 10:15 seeing So Syrian for

corruissent coram Israel, congregati sunt pariter.

fallen before Israel gathered are as well.

10:16 Misitque Adadezer et eduxit Syros, qui erant

10:16 sent Hadadezer and brought Syria; that were

trans fluvium, et venerunt in Elam; Sobach autem

beyond river and they in Elam; Sobach Now

magister militiae Adadezer erat princeps eorum. 10:17

teacher military Hadadezer was leader them. 10:17

Quod cum nuntiatum esset David, contraxit omnem

The with news was David contract all

Israelem et transivit Iordanem venitque in Elam. Et

Israel and passed Jordan So in Elam. The

direxerunt aciem Syri ex adverso David et
set line Syrian from against David and
pugnauerunt contra eum. 10:18 Fugeruntque Syri a
fight against him. 10:18 fled Syrian from
facie Israel; et occidit David de Syris septingentos
the Israel; and sets David of Syrians seven hundred
currus et quadraginta milia peditum et Sobach
car and forty thousand foot and Sobach
principem militiae percussit, qui ibi mortuus est.
prince military shot, that there dead It is.
10:19 Videntes autem universi reges, qui erant in
10:19 seeing Now all kings, that were in
praesidio Adadezer, se victos esse ab Israel, fecerunt
protection Hadadezer, he losers be from Israel they
pacem cum Israel et servierunt eis. Timueruntque
peace with Israel and served them. ingemuerunt
Syri auxilium praebere ultra filiis Ammon. 11:1
Syrian help provide more children Ammon. 11: 1
Factum est autem vertente anno, eo tempore quo
Action is Now return year it time which
solent reges ad bella procedere, misit David Ioab et
usually kings to wars proceed sent David Joab and
servos suos cum eo et universum Israel, et
officials their with it and all Israel and
vastaverunt filios Ammon et obsederunt Rabba;
destroyed children Ammon and munition Rabbah;
David autem remansit in Ierusalem. 11:2 Et factum
David Now left in Jerusalem. 11: 2 The it
est vespere, ut surgeret David de strato suo et
is In the evening, as up David of bed his and
deambulare in solario domus regiae. Viditque de
strolled in top house Royal. He had of
solario mulierem se lavantem; erat autem mulier
top woman he bathing; was Now woman
pulchra valde. 11:3 Misit ergo rex et requisivit
beautiful very much. 11: 3 sent So king and required
quae esset mulier; nuntiatumque ei est quod ipsa
which was woman; It was reported it is that the
esset Bethsabee filia Eliam uxor Uriae Hetthaei.
was Bath daughter Elias wife Uriah Hittite.

11:4 Missis itaque David nuntiis, tulit eam; quae
11: 4 Masses So David messages, took it; which
cum ingressa esset ad illum, dormivit cum ea, quae
with She arrived was to it slept with it which
se sanctificaverat ab immunditia sua. 11:5 Et
he dedicated from impurity their own. 11: 5 The
reversa est domum suam; cum autem concepisset,
back is home his own; with Now conceived,
mittens nuntiavit David et ait: ‘Concepi’. 11:6
sending reported David and he said: ‘I have conceived. ‘ 11: 6
Misit autem David ad Ioab dicens: ‘Mitte ad me
sent Now David to Joab saying: ‘Send to I
Uriam Hetthaeum’. Misitque Ioab Uriam ad David,
Uriah Hittite. ‘ sent Joab Uriah to David
11:7 et venit Urias ad David. Quaesivitque David
11: 7 and he came Uriah to David. asked David
quam recte ageret Ioab et populus, et quomodo
than right do Joab and people; and how
administraretur bellum; 11:8 et dixit David ad
conducted war; 11: 8 and said David to
Uriam: ‘Descende in domum tuam et lava pedes
Uriah: ‘Go down in home your and Wash feet
tuos’. Et egressus est Urias de domo regis;
Your ‘. The out is Uriah of house king;
secutusque est eum cibus regius. 11:9 Dormivit autem
followed is it food mess. 11: 9 slept Now
Urias ante portam domus regiae cum aliis servis
Uriah before gate house s with other officials
domini sui et non descendit ad domum suam. 11:10
of s and not down to home own. 11:10
Nuntiatumque est David a dicentibus: ‘Non ivit
told is David from saying: ‘no He went
Urias ad domum suam’. Et ait David ad Uriam: ‘
Uriah to home his own. ‘The said David to Uriah: ‘
Numquid non de via venisti? Quare non descendisti
Do not of road are you here? Why not down
ad domum tuam?’. 11:11 **Et ait Urias ad David:**
to home your company. ‘ 11:11 The said Uriah to David:
‘Arca et Israel et Iuda habitant in papilionibus,
‘ark and Israel and Judah residents in tents;
et dominus meus Ioab et servi domini mei super
and master my Joab and officials of my over

faciem terrae manent; et ego ingrediar domum
face earth permanently; and I go home
meam, ut comedam et bibam et dormiam cum
I as I eat and I drink and I sleep with
uxore mea? Per salutem tuam et per salutem
wife Mine? by health your and by health
animae tuae, non faciam rem hanc!'. 11:12 Ait
soul your not I do business this'. 11:12 said
ergo David ad Uriam: ' Mane hic etiam hodie, et
So David to Uriah: ' Stay here also today, and
cras dimittam te'. Mansit Urias in Ierusalem die
tomorrow release you '. He spent Uriah in Jerusalem day
illa et altera. 11:13 Vocavit enim eum David, ut
that and other. 11:13 He called For it David as
comederet coram se et biberet, et inebriavit eum.
eat before he and drink and drunk him.
Qui egressus vespere dormivit in strato suo cum
He out evening slept in bed his with
servis domini sui et in domum suam non descendit.
officials of s and in home his not down.
11:14 Factum est ergo mane, et scripsit David
11:14 Action is So morning and He wrote David
epistulam ad Ioab misitque per manum Uriae 11:15
letter to Joab sent by hand Uriah 11:15
scribens in epistula: ' Ponite Uriam in prima acie,
writing in The letter: ' Set Uriah in first line,
ubi fortissimum est proelium, et recedite ab eo, ut
where El is fight, and Get from it as
percussus intereat'. 11:16 Igitur cum Ioab obsideret
struck and die. ' 11:16 Now with Joab observed
urbem, posuit Uriam in loco, quo sciebat viros esse
city, set Uriah in place which he knew men be
fortissimos. 11:17 Egressique viri de civitate bellabant
champions. 11:17 departing men of city fighting
adversum Ioab; et ceciderunt de populo, de servis
against Joab; and fell of people of officials
David, et mortuus est etiam Urias Hetthaeus. 11:18
David and dead is also Uriah Hittite. 11:18
Misit itaque Ioab et nuntiavit David omnia de
sent So Joab and reported David all of
proelio; 11:19 praecepitque nuntio dicens: ' Cum
the battle; 11:19 charged news saying: ' with

compleveris universos sermones proelii ad regem,
end all words battlefield to king,
11:20 si eum videris indignari et dixerit: 'Quare
11:20 if it see indignant and says: 'Why
accessistis ad urbem, ut proeliaremini? An ignorabatis
come to city, as fight? An you know
quod desuper ex muro tela mittantur? 11:21 Quis
that top from wall weapons sent? 11:21 Who
percussit Abimelech filium Ierobbaal? Nonne mulier
shot Abimelech son Jerubbesheth? Did woman
misit super eum molam versatilem de muro, et
sent over it mill turning of wall, and
mortuus est in Thebes? Quare iuxta murum
dead is in Thebes? Why according to wall
accessistis?', dices: Etiam servus tuus Urias Hetthaeus
come? ' say: Yes slave your Uriah Hittite
occubuit'. 11:22 Abiit ergo nuntius et venit et
is dead. ' 11:22 He went So message and he came and
narravit David omnia, quae ei praeceperat Ioab.
He told David all which it the Ioab.
11:23 Et dixit nuntius ad David: ' Quia
11:23 The said message to David: ' for
praevaluerunt adversum nos viri et egressi sunt ad
prevailed against we men and out are to
nos in agrum, nos, facto impetu, persecuti eos sumus
we in field we in fact assault, pursued them we are
usque ad portam civitatis. 11:24 Et direxerunt iacula
up to gate city. 11:24 The set shot
sagittarii ad servos tuos ex muro desuper; mortuique
archers to officials your from wall above; dead
sunt de servis regis, quin etiam servus tuus Urias
are of officials king, but also slave your Uriah
Hetthaeus mortuus est'. 11:25 Et dixit David ad
Hittite dead He is. ' 11:25 The said David to
nuntium: ' Haec dices Ioab: Non te affligat ista
news: ' This say Joab no you afflict this
res; varius enim eventus est belli, et nunc hunc,
business; Weddings For event is war and now this
nunc illum consumit gladius; corrobora proelium
now it consumes sword; strengthen fight
tuum adversus urbem, ut destruas eam. Et tu
your against city, as break down her. The you

conforta eum'. 11:26 **Audivit autem uxor Uriae quod**
Consolidate for him. ' 11:26 heard Now wife Uriah that
mortuus esset Urias vir suus et planxit eum. 11:27
dead was Uriah man it and mourned him. 11:27
Transactoque luctu, misit David et introduxit eam
After the mourning, sent David and He brought it
domum suam, et facta est ei uxor peperitque ei
home his and made is it wife bore it
filium. Et displicuit, quod fecerat David, coram
son. The displeased that had David before
Domino. 12:1 **Misit ergo Dominus Nathan ad David.**
Lord. 12: 1 sent So Lord Nathan to David.
Qui cum venisset ad eum, dixit ei: ' Duo viri erant
He with come to him, said to: ' two men were
in civitate una, unus dives et alter pauper. 12:2
in city one, one rich and other poor. 12: 2
Dives habebat oves et boves plurimos valde. 12:3
rich had sheep and cattle many very much. 12: 3
Pauper autem nihil habebat omnino praeter ovem
poor Now nothing had at In addition to sheep
unam parvulam, quam emerat et nutrierat, et quae
one small, than bought and you suck and which
creverat apud eum cum filiis eius simul de pane
grown up in it with children his together of bread
illius comedens et de calice eius bibens et in sinu
of eating and of cup his drinking and in gulf
illius dormiens; eratque illi sicut filia. 12:4 **Cum**
of sleeping; He was they as daughter. 12: 4 with
autem peregrinus quidam venisset ad divitem, parcens
Now sojourner some come to rich, sparing
ille sumere de ovibus et de bobus suis, ut exhiberet
he take of sheep and of herd their as present
convivium peregrino illi, qui venerat ad se, tulit
banquet foreign they that come to se took
ovem viri pauperis et praeparavit cibos homini, qui
sheep men poor and prepared food man that
venerat ad se'. 12:5 **Iratus autem indignatione**
come to themselves. ' 12: 5 Angry Now indignation
David adversus hominem illum nimis dixit ad
David against man it too said to
Nathan: ' Vivit Dominus, quoniam filius mortis est
Nathan: ' As the Lord, for son death is

vir, qui fecit hoc; 12:6 ovem reddet in quadruplum,
man that he this; 12: 6 sheep shall pay in fourfold,
eo quod fecerit istud et non pepercerit'. 12:7 Dixit
it that do this and not pity. ' 12: 7 said
autem Nathan ad David: ' Tu es ille vir! Haec dicit
Now Nathan to David: ' You you he man! This says
Dominus, Deus Israel: Ego unxi te in regem super
Lord, God Israel: I I have you in king over
Israel et ego erui te de manu Saul; 12:8 et dedi
Israel and I I saved you of hand Saul; 12: 8 and I
tibi domum domini tui et uxores domini tui in sinu
you home of your and wives of your in gulf
tuo dedique tibi domum Israel et Iudae et, si parva
your I you home Israel and Judah and, if small
sunt ista, adiciam tibi multo maiora. 12:9 Quare
are this add you more greater. 12: 9 Why
ergo contempsisti verbum Domini, ut faceres malum
So despised word Lord, as do evil
in conspectu eius? Uriam Hetthaeum percussisti
in before his? Uriah Hittite stamped
gladio et uxorem illius accepisti uxorem tibi et
sword and wife of received wife you and
interfecisti eum gladio filiorum Ammon. 12:10 Quam
drive it sword children Ammon. 12:10 How
ob rem non recedet gladius de domo tua usque in
for business not depart sword of house your up in
sempiternum, eo quod despexeris me et tuleris
ever, it that despise I and take
uxorem Uriae Hetthaei, ut esset uxor tua. 12:11
wife Uriah Hittite as was wife Your. 12:11
Itaque haec dicit Dominus: Ecce ego suscitabo super
So this says Lord: Look I will perform over
te malum de domo tua et tollam uxores tuas in
you evil of house your and I will take it wives I in
oculis tuis et dabo proximo tuo, et dormiet cum
eyes your and I next your and sleep with
uxoribus tuis in oculis solis huius. 12:12 Tu enim
wives your in eyes sun this. 12:12 You For
fecisti abscondite; ego vero faciam istud in conspectu
You made hide; I But I do this in before

omnis Israel et in conspectu solis'. 12:13 Et dixit
all Israel and in before the sun. ' 12:13 The said
David ad Nathan: ' Peccavi Domino'. Dixitque
David to Nathan: ' I have sinned The Lord. ' said
Nathan ad David: ' Dominus quoque transtulit
Nathan to David: ' Lord also transferred
peccatum tuum; non morieris. 12:14 Verumtamen
sin your; not die. 12:14 However,
quoniam blasphemare fecisti inimicos Domini propter
for blaspheme You made enemies of for
hoc, filius, qui natus est tibi, morte morietur'.
this, son, that He was born is you death it dies.
12:15 Et reversus est Nathan domum suam.
12:15 The back is Nathan home own.
Percussitque Dominus parvulum, quem peperat uxor
He struck Lord child which Uriah wife
Uriae David, et graviter aegrotavit; 12:16
Uriah David and seriously sick; 12:16
deprecatusque est David Dominum pro parvulo et
prayed is David Lord for child and
ieiunavit David ieiunio et ingressus domum
fast David fast and entry home
pernoctabat iacens super terram. 12:17 Steterunt
night Throwing over land. 12:17 They stood
autem seniores domus eius iuxta eum cogentes
Now elders house his according to it raise
eum, ut surgeret de terra; qui noluit neque
him, as up of land; that He would not or
comedit cum eis cibum. 12:18 Accidit autem die
ate with them food. 12:18 It happened Now day
septima, ut moreretur infans. Timueruntque servi
The seventh, as died infant. ingemuerunt officials
David nuntiare ei quod mortuus esset parvulus;
David tell it that dead was a child;
dixerunt enim: ' Ecce, cum parvulus adhuc viveret,
said For: ' See, with child yet alive
loquebamur ad eum, et non audiebat vocem
tell to him, and not listen voice
nostram. Nunc quomodo dicemus: 'Mortuus est
our own. now how we will: 'dead is
puer'? Peius patrabit!'. 12:19 Cum ergo vidisset
boy '? worse commit '. 12:19 with So saw

David servos suos mussitantes, intellexit quod mortuus
David officials their whispering, understood that dead
esset infantulus dixitque ad servos suos: ‘ Num
was infant said to officials his ‘ Do
mortuus est puer?’. Qui responderunt ei: ‘ Mortuus
dead is boy ‘. He answered to: ‘ dead
est’. 12:20 Surrexit igitur David de terra et lotus
He is. ‘ 12:20 rose So David of land and washed
unctusque est; cumque mutasset vestem, ingressus est
lotions it is; when changed clothing; entry is
domum Domini et adoravit et venit in domum
home of and worshiped and he came in home
suam petivitque, ut ponerent ei panem, et comedit.
his he asked, as set it bread, and ate.
12:21 Dixerunt autem ei servi sui: ‘ Quid est quod
12:21 They said Now it officials s: ‘ What is that
fecisti? Propter infantem, cum adhuc viveret,
have you done? Because of baby, with yet alive
ieiunasti et flebas; mortuo autem puero, surrexisti
fast and weep; dead Now boy up
et comedisti panem’. 12:22 Qui ait: ‘ Propter
and eat bread. ‘ 12:22 He he said: ‘ Because of
infantem, dum adhuc viveret, ieiunavi et flevi.
baby, while yet alive I fasted and I wept.
Dicebam enim: Quis scit, si forte miserebitur mei
I kept saying For: Who He knows, if perhaps have mercy my
Dominus, et vivet infans? 12:23 Nunc autem, quia
Lord, and live an infant? 12:23 now however, because
mortuus est, quare ieiuno? Numquid potero revocare
dead is why I fast? Do I recall
eum amplius? Ego vadam magis ad eum, ille vero
it more? I go more to him, he But
non revertetur ad me’. 12:24 Et consolatus est David
not return to Me. ‘ 12:24 The comforted is David
Bethsabee uxorem suam ingressusque ad eam
Bath wife his He went to it
dormivit cum ea, quae genuit filium; et vocavit
slept with it which birth a son; and he called
nomen eius Salomon. Et Dominus dilexit eum 12:25
name his Solomon. The Lord He loved it 12:25
misitque in manu Nathan prophetae et vocavit
sent in hand Nathan prophets and he called

nomen eius Iedidia (id est Amabilis Domino) propter
name his Jedidiah (ie is amiable Lord) for
Dominum. 12:26 Igitur pugnavit Ioab contra Rabba
Lord. 12:26 Now He fought Joab against Rabbah
filiorum Ammon et expugnavit urbem regiam. 12:27
children Ammon and assaulted city Court. 12:27
Misitque Ioab nuntios ad David dicens: ‘ Dimicavi
sent Joab news to David saying: ‘ I have fought
adversum Rabba et cepi urbem aquarum; 12:28
against Rabbah and I caught city water; 12:28
nunc igitur congrega reliquam partem populi et
now So Drag the rest part people and
obside civitatem et cape eam, ne, cum a me
hostage city and cape it do not, with from I
capta fuerit urbs, nomine meo vocetur’. 12:29
captured be city; name I Call '. 12:29
Congregavit itaque David omnem populum et
gathered So David all people and
profectus est adversum Rabba; cumque dimicasset,
progress is against Rabbah; when fighting,
cepit eam. 12:30 Et tulit diadema Melchom de capite
took her. 12:30 The took crown Milcom of head
eius, pondo auri talentum, habens gemmam
his pounds gold talent, a The gem
pretiosissimam, quod venit super caput David. Sed
precious that he came over head David. but
et praedam civitatis asportavit multam valde, 12:31
and prey city off great very 12:31
populum quoque eius educens condemnavit ad
people also his drawing fined to
operam lapicidinarum et ad secures et dolabras
attention QUARRY and to The axes and picks
ferreas et transtulit eos ad opus laterum; sic fecit
iron and transferred them to work bricks; so he
universis civitatibus filiorum Ammon. Et reversus est
all cities children Ammon. The back is
David et omnis exercitus Ierusalem. 13:1 Factum est
David and all army Jerusalem. 13: 1 Action is
autem post haec, ut Absalom filii David sororem
Now after Thus, as Absalom children David sister

speciosissimam, vocabulo Thamar, adamaret Amnon
beautiful title Tamar, loved Amnon
filius David. 13:2 Et angustiatuſ est Amnon, ita ut
son David. 13: 2 The seized is Amnon so as
aegrotaret propter amorem Thamar sororis suae,
sick for love Tamar sister his
quia, cum eſſet virgo, difficile ei videbatur ut
because, with was virgin, difficult it it ſeemed as
quippiam inhoneste ageret cum ea. 13:3 Erat autem
any diſhonourably do with them. 13: 3 It was Now
Amnonis amicus nomine Ionadab filius Samma fratris
Amnon friend name Yonadav ſon Shema brother
David, vir calliduſ valde. 13:4 Qui dixit ad eum: ‘
David man clever very much. 13: 4 He ſaid to him: ‘
Quare ſic attenuariſ macie, fili regiſ, per ſinguloſ
Why ſo thin lean; ſon king, by each
dieſ? Cur non indicat mihi?’. **Dixitque ei Amnon: ‘**
day? why not ſhow me’. ſaid it Amnon ‘
Thamar ſororem Abſalom fratris mei amo’. **13:5**
Tamar ſiſter Abſalom brother my I love you. ‘ 13: 5
Cui reſpondit Ionadab: ‘ Cuba ſuper lectuluſ tuuſ
To answered learned ‘ Cuba over bed your
et languorem ſimula. Cumque venerit pater tuuſ, ut
and diſeaſe Pretend. when come father your as
viſitet te, dic ei: ‘Veniat, oro, Thamar ſoror mea, ut
viſit you tell to: ‘Let Please Tamar ſiſter my as
det mihi cibum et faciat in oculiſ meiſ pulmentuſ,
give I food and do in eyeſ I ſtew
ut videam et comedam de manu ei’. **13:6**
as ſee and I eat of hand Hiſ’. 13: 6
Accubuit itaque Amnon et ſimulavit languorem.
lay down So Amnon and counterfeits diſeaſe.
Cumque veniſſet rex ad viſitanduſ eum, ait Amnon
when come king to viſit him, ſaid Amnon
ad regiſ: ‘ Veniat, obſecro, Thamar ſoror mea, ut
to king: ‘ Let Please Tamar ſiſter my as
faciat in oculiſ meiſ duaſ ſorbitiunculaſ, et cibum
do in eyeſ I two cakeſ and food
capiam de manu ei’. **13:7 Miſit ergo David ad**
teſted of hand Hiſ. ‘ 13: 7 ſent So David to

Thamar domum dicens: ‘ Veni in domum Amnon
Tamar home saying: ‘ I came in home Amnon
fratris tui et fac ei pulmentum’. 13:8 Venitque
brother your and Make it a mess. ‘ 13: 8 So
Thamar in domum Amnon fratris sui; ille autem
Tamar in home Amnon brother s; he Now
iacebat. Quae tollens farinam commiscuit et
lay. What taking meal mixed and
conficiens in oculis eius coxit sorbitiunculas. 13:9
off in eyes his baked cakes. 13: 9
Tollensque sartaginem effudit, quod coxerat, et posuit
taking pan shed; that baked and set
coram eo. Noluit comedere; dixitque Amnon: ‘
before the fact. refused eating; said Amnon ‘
Eicite universos a me’. Cumque exissent omnes,
Throw all from Me. ‘ when out all
13:10 dixit Amnon ad Thamar: ‘ Infer cibum in
13:10 said Amnon to Tamar: ‘ Reach food in
conclave, ut vescar de manu tua’. Tulit ergo
the living room, as eat of hand Your ‘. took So
Thamar sorbitiunculas, quas fecerat, et intulit ad
Tamar cakes which done and brought to
Amnon fratrem suum in conclave. 13:11 Cumque
Amnon brother his in the living room. 13:11 when
obtulisset ei cibum, apprehendit eam et ait: ‘ Veni,
presented it food apprehends it and he said: ‘ I came,
cuba mecum, soror mea’. 13:12 Quae respondit ei: ‘
cuba with sister My ‘. 13:12 What answered to: ‘
Noli, frater mi, noli opprimere me! Neque enim hoc
Do not brother my do not force Me! nor For this
fas est in Israel; noli facere stultitiam hanc. 13:13
fAS is in Israel; do not do foolishness this. 13:13
Et ego quo ibo in opprobrio meo? Et tu eris
The I which I go? in reproach Me? The you You will be
quasi unus de insipientibus in Israel; quin potius
as one of foolish in Israel; but more
loquere ad regem, et non negabit me tibi’. 13:14
speak to king, and not deny I you ‘. 13:14
Noluit autem acquiescere precibus eius, sed praevalens
refused Now agree request his but stronger

viribus oppressit eam et cubavit cum illa. 13:15 Et
strength crushed it and screech with that. 13:15 The
exosam eam habuit Amnon magno odio nimis, ita ut
haters it he had Amnon great hatred too, so as
maius esset odium, quo oderat eam, amore, quo ante
more was hatred, which He hated it love, which before
dilexerat. Dixitque ei Amnon: ‘ Surge, vade!’. 13:16
loved her. said it Amnon ‘ Up Go ‘. 13:16
Quae respondit ei: ‘ Ne fiat, frater mi, quia
What answered to: ‘ Do not done brother my because
maius est hoc malum, quod nunc agis adversum me
more is this evil that now you do against I
expellens me, quam quod ante fecisti’. Et
driving I than that before you have done. ‘ The
noluit audire eam; 13:17 sed vocato puero, qui
He would not listen it; 13:17 but calling boy that
ministrabat ei, dixit: ‘ Eice hanc a me foras et
served to he said: ‘ Cast this from I out and
claude ostium post eam’. 13:18 Quae induta erat
close door after it ‘. 13:18 What Clad was
talari tunica; huiusmodi enim filiae regis virgines
sleeved tunic; such For daughters s virgins
palliis vestibus utebantur. Eiecit itaque eam minister
cloaks clothes they used. He drives So it minister
illius foras clausitque fores post eam. 13:19 Quae
of out bolted doors after her. 13:19 What
aspergens pulverem capiti suo, scissa talari tunica
Tamar dust head his rent sleeved Cloak
impositisque manibus super caput suum, ibat
Laying hands over head his He went
ingrediens et clamans. 13:20 Dixit autem ei Absalom
ingredient and crying. 13:20 said Now it Absalom
frater suus: ‘ Num Amnon frater tuus fuit tecum?
brother it's: ‘ Do Amnon brother your was with you?
Sed nunc, soror, tace: frater tuus est; neque affligas
but now, sister, Hush: brother your it is; or Do
cor tuum pro re hac’. Mansit itaque Thamar
heart your for re this. ‘ He spent So Thamar
desolata in domo Absalom fratris sui. 13:21 Cum
desolated in house Absalom brother 's. 13:21 with
autem audisset rex David omnia haec, iratus est
Now heard king David all Thus, angry is

valde; et noluit contristare spiritum Amnon filii
free; and He would not grieve spirit Amnon children
sui, quoniam diligebat eum, quia primogenitus erat
s for He loved him, because firstborn was
ei. 13:22 Porro non est locutus Absalom ad
to him. 13:22 the not is said Absalom to
Amnon nec malum nec bonum; oderat enim Absalom
Amnon or evil or good; He hated For Absalom
Amnon, eo quod violasset Tamar sororem suam.
Amnon it that forced Tamar sister own.
13:23 Factum est autem post tempus biennii, ut
13:23 Action is Now after time two years as
tonderentur oves Absalom in Baalhasor, quae est
shearing sheep Absalom in Baalhazor which is
iuxta Ephraim; et vocavit Absalom omnes filios
according to Ephraim; and he called Absalom all children
regis. 13:24 Venitque ad regem et ait ad eum: ‘
King. 13:24 So to king and said to him: ‘
Ecce tondentur oves servi tui; veniat, oro, rex cum
Look shorn sheep officials your; come, Please king with
servis suis ad servum tuum’. 13:25 Dixitque rex ad
officials their to slave Your ‘. 13:25 said king to
Absalom: ‘ Noli, fili mi, noli rogare, ut veniamus
Absalom ‘ Do not son my do not ask, as I
omnes et gravemus te’. Cum autem cogeret eum,
all and chargeable you ‘. with Now compulsory; him,
et noluisset ire, benedixit ei. 13:26 Et ait
and He would not go blessed to him. 13:26 The said
Absalom: ‘ Si non vis venire, veniat, obsecro,
Absalom ‘ If not force come, come, Please
nobiscum saltem Amnon frater meus’. Dixitque ad
with at least Amnon brother My ‘. said to
eum rex: ‘ Cur vadet tecum?’. 13:27 Coegit itaque
it king: ‘ why go with you. ‘ 13:27 pressed So
eum Absalom, et dimisit cum eo Amnon et
it Absalom and released with it Amnon and
universos filios regis. Fecitque Absalom convivium
all children King. And he did Absalom banquet
quasi convivium regis. 13:28 Praecepit autem
as banquet King. 13:28 charged Now
Absalom pueris suis dicens: ‘ Observate. Cum
Absalom boys their saying: ‘ Notice. with

hilarior fuerit Amnon vino, et dixero vobis: Percutite
merry be Amnon wine and I say you: Strike
Amnon et interficite eum!, nolite timere; ego enim
Amnon and kill he !, do not fear not; I For
sum, qui praecepi vobis. Roboramini et estote viri
I that command to you. courageous and be men
fortes’. 13:29 Fecerunt ergo pueri Absalom adversum
strong. ‘ 13:29 They did So boys Absalom against
Amnon, sicut praeceperat eis Absalom; surgentesque
Amnon as the them Absalom; Then
omnes filii regis ascenderunt singuli mulos suos et
all children s up each mules their and
fugerunt. 13:30 Cumque adhuc pergerent in itinere,
fled. 13:30 when yet go to in route,
fama praevenit ad David dicens: ‘ Percussit Absalom
report forestalls to David saying: ‘ He struck Absalom
omnes filios regis, et non remansit ex eis saltem
all children king, and not left from them at least
unus’. 13:31 Surrexit itaque rex et scidit vestimenta
one. ‘ 13:31 rose So king and rent clothes
sua et prostravit se super terram; et omnes servi
his and prostrated he over land; and all officials
ipsius, qui assistebant ei, sciderunt vestimenta sua.
his that attendance to rent clothes their own.
13:32 Respondens autem Ionadab filius Samma fratris
13:32 answered Now Yonaday son Shema brother
David dixit: ‘ Ne aestimet dominus meus quod
David he said: ‘ Do not estimate master my that
omnes pueri filii regis occisi sint; Amnon solus
all boys children s killed they are; Amnon only
mortuus est, quoniam in ore Absalom hoc erat
dead is for in mouth Absalom this was
positum ex die, qua oppressit Tamar sororem eius.
set from day which crushed Tamar sister her.
13:33 Nunc ergo ne ponat dominus meus rex super
13:33 now So do not set master my king over
cor suum verbum istud dicens: ‘Omnes filii regis
heart his word this saying: ‘All children s
occisi sunt’, quoniam Amnon solus mortuus est’.
killed are ‘ for Amnon only dead He is. ‘
13:34 Fugit autem Absalom. Et levavit puer
13:34 Fleeing Now Absalom. The up boy

speculator oculos suos et aspexit, et ecce populus
watch eyes their and He looked and See people
multus veniebat per viam Oronaim ex latere montis
a lot coming by way Oronaim from side mount
in descensu; et venit speculator et nuntiavit regi
in descent; and he came watch and reported king
dicens: ‘ Video homines per viam Oronaim’. 13:35
saying: ‘ video men by way Oronaim. 13:35
Dixit autem Ionadab ad regem: ‘ Ecce filii regis
said Now Yonadab to king: ‘ Look children s
adsunt! Iuxta verbum servi tui sic factum est’.
they are here! according to word officials your so it He is. ‘
13:36 Cumque cessasset loqui, apparuerunt et filii
13:36 when He finished talk, appeared and children
regis et intrantes levaverunt vocem suam et
s and entering up voice his and
fleverunt; sed et rex et omnes servi eius fleverunt
wept; but and king and all officials his wept
ploratu magno nimis. 13:37 Porro Absalom fugiens
Weep great too. 13:37 the Absalom fleeing
abiit ad Tholmai filium Ammiud regem Gesur. Luxit
He went to Tholmai son Ammiud king Geshur. wive
ergo David filium suum cunctis diebus. 13:38
So David son his all days. 13:38
Absalom autem, cum fugisset et venisset in Gesur,
Absalom however, with flight and come in Geshur
fuit ibi tribus annis. 13:39 Cessavitque spiritus regis
was there three years. 13:39 So spirit s
adversari Absalom, eo quod consolatus esset super
opposed Absalom it that comforted was over
Amnon interitu. 14:1 Intellegens autem Ioab filius
Amnon destruction. 14: 1 understanding Now Joab son
Sarviae quod cor regis versum esset ad Absalom,
Tzeruyah that heart s line was to Absalom
14:2 misit Thecuam et tulit inde mulierem sapientem
14: 2 sent Tekoa and took from woman wise
dixitque ad eam: ‘ Lugere te simula et induere
said to it ‘ Feign you pretend and put on
veste lugubri et ne ungaris oleo, ut sis quasi
clothing mournful and do not yourself oil as be as

mulier plurimo iam tempore lugens mortuum. 14:3
woman many already time mourning dead. 14: 3
Et ingredieris ad regem et loqueris ad eum
The goest to king and speak to it
sermones huiuscemodi'. Posuit autem Ioab verba in
words like this. ' He set Now Joab words in
ore eius. 14:4 Itaque, cum ingressa fuisset mulier
mouth her. 14: 4 Accordingly, with She arrived have been woman
Thecuites ad regem, cecidit coram eo super terram
Tekoa to king, fallen before it over land
et adoravit et dixit: ' Serva me, rex'. 14:5 Et
and worshiped and he said: ' Help I the king. ' 14: 5 The
ait ad eam rex: ' Quid causae habes?'. Quae
said to it king: ' What cause you have? '. What
respondit: ' Heu, mulier vidua ego sum: mortuus
He answered: ' Ah! woman The widow I I dead
est vir meus. 14:6 Et ancillae tuae erant duo filii,
is man My. 14: 6 The handmaiden your were two children,
qui rixati sunt adversum se in agro, nullusque erat,
that quarreled are against he in field none It was
qui eos interveniens prohibere posset; et percussit
that them An stop could; and shot
alter alterum et interfecit eum. 14:7 Et ecce
other other and killed him. 14: 7 The See
consurgens universa cognatio adversum ancillam tuam
rising all family against maid your
dicit: 'Trade eum, qui percussit fratrem suum, ut
he says: 'Trade him, that shot brother his as
occidamus eum pro anima fratris sui, quem
kill it for soul brother s which
interfecit, et deleamus heredem'. Et quaerunt
killed and destroy heir. ' The seek
exstinguere scintillam meam, quae relicta est, ut non
extinguish spark I which leaving is as not
supersit viro meo nomen et reliquiae super terram'.
survives man I name and remains over the earth. '
14:8 Et ait rex ad mulierem: ' Vade in domum
14: 8 The said king to woman: ' Go in home
tuam, et ego iubebo de te'. 14:9 Dixitque mulier
your and I bid of you '. 14: 9 said woman
Thecuites ad regem: ' In me, domine mi rex,
Tekoa to king: ' in I O my king,

iniquitas et in domum patris mei; rex autem et
violence and in home father mine; king Now and
thronus eius sit innocens'. 14:10 Et ait rex: ' Qui
throne his is innocent '. 14:10 The said king: ' He
contradixerit tibi, adduc eum ad me, et ultra non
gainsay you bring it to I and more not
addet ut tangat te'. 14:11 Quae ait: ' Recordetur
add as touch you '. 14:11 What he said: ' remember
rex Domini Dei sui, ut non augeat ultor sanguinis
king of God s as not increase avenger blood
perniciem, et nequaquam interficiant filium meum'.
destruction, and no kill son My '.
Qui ait: ' Vivit Dominus, quia non cadet de
He he said: ' As the Lord, because not fall of
capillis filii tui super terram'. 14:12 Dixit ergo
hair children your over the earth. ' 14:12 said So
mulier: ' Loquatur ancilla tua ad dominum meum
woman: ' Permit maid your to owner my
regem verbum'. Et ait: ' Loquere'. 14:13 Dixitque
king word. ' The he said: ' Speak. ' 14:13 said
mulier: ' Quare cogitasti istiusmodi rem contra
woman: ' Why planned of business against
populum Dei? Eo enim quod rex locutus est
people God? Travel For that king said is
verbum istud, hoc est quasi delictum, quia rex
word this this is as offense, because king
noluit reducere eiectum suum. 14:14 Omnes
He would not reduce ope his own. 14:14 All
morimur et quasi aquae sumus, quae delabuntur in
we die? and as water we are which released in
terram, quae non colliguntur; nec tamen vult perire
land which not gathered; or yet will perish
Deus animam, sed retractat cogitans, ne penitus
God soul, but retracts designing, do not internet
pereat, qui abiectus est. 14:15 Nunc igitur veni, ut
perish, that begrimed It is. 14:15 now So come, as
loquar ad regem dominum meum verbum hoc,
I will speak to king owner my word this,
quia populus terruit me. Et dixit ancilla tua:
because people terrorizing Me. The said maid your:

Loquar ad regem, si quo modo faciat rex verbum
I will speak to king, if which only do king word
ancillae suae. 14:16 Nam audiet rex, ut liberet
handmaiden His. 14:16 For listen king, as free
ancillam suam de manu illius, qui vult delere me et
maid his of hand of that will drive I and
filium meum simul de hereditate Dei. 14:17 Dixit
son my together of heritage God. 14:17 said
ergo ancilla tua: Fiat verbum domini mei regis mihi
So maid your: Let word of my s I
in quietem. Sicut enim angelus Dei, sic est dominus
in rest. As For angel God, so is master
meus rex, ut audiat et discernat bonum et malum.
my king, as listen and discriminates good and evil.
Et Dominus Deus tuus sit tecum!'. 14:18 Et
The Lord God your is with thee. ' 14:18 The
respondens rex dixit ad mulierem: ' Ne abscondas
answered king said to woman: ' Do not hide
a me verbum, quod te interrogo'. Dixitque mulier:
from I word, that you I ask. ' said woman:
' Loquatur dominus meus rex'. 14:19 Et ait rex:
' Permit master my the king. ' 14:19 The said king:
' Numquid manus Ioab tecum est in omnibus istis?'.
' Do hand Joab with is in all this? '.
Respondit mulier et ait: ' Per salutem animae
The answer woman and he said: ' by health soul
tuae, domine mi rex, nec ad dextram nec ad
your O my king, or to right or to
sinistram potest deviari ab omnibus his, quae locutus
left can ahead from all those which said
est dominus meus rex; servus enim tuus Ioab ipse
is master my king; slave For your Joab he
praecepit mihi et ipse posuit in os ancillae tuae
charged I and he set in mouth handmaiden your
omnia verba haec; 14:20 ut verterem figuram rei
all words this; 14:20 as about figure thing
huius, servus tuus Ioab fecit istud. Tu autem, domine
this, slave your Joab he this. You however, O
mi, sapiens es, sicut habet sapientiam angelus Dei, ut
my wise you as has wisdom angel God, as

intellegas omnia, quae fiunt super terram'. 14:21 Et
understand all which are over the earth. ' 14:21 The
ait rex ad Ioab: ' Ecce hoc facio; vade igitur et
said king to Joab ' Look this I do; go So and
revoca puerum Absalom'. 14:22 Cadensque Ioab
back boy Absalom. ' 14:22 Falling Joab
super faciem suam in terram adoravit et benedixit
over face his in land worshiped and blessed
regi. Et dixit Ioab: ' Hodie intellexit servus tuus
the king. The said Joab ' today understood slave your
quia inveni gratiam in oculis tuis, domine mi rex;
because I found thanks in eyes your O my king;
fecisti enim sermonem servi tui'. 14:23 Surrexit ergo
You made For word officials you '. 14:23 rose So
Ioab et abiit in Gesur et adduxit Absalom in
Joab and He went in Gessur and brought Absalom in
Ierusalem. 14:24 Dixit autem rex: ' Revertatur in
Jerusalem. 14:24 said Now king: ' return in
domum suam et faciem meam non videat'. Reversus
home his and face I not see '. returning
est itaque Absalom in domum suam et faciem regis
is So Absalom in home his and face s
non vidit. 14:25 Porro sicut Absalom vir non erat
not he saw. 14:25 the as Absalom man not was
pulcher in omni Israel, qui valde laudaretur, a
beautiful in all Israel that very praised from
vestigio pedis usque ad verticem non erat in eo ulla
print foot up to top not was in it any
macula. 14:26 Et quando tondebatur capillus —
spot. 14:26 The when polled hair -
semel autem in anno tondebatur, quia gravabat eum
once Now in year cut it; because heavy it
caesaries — ponderabat capillos capitis sui ducentis
hair - he weighed hair head s two hundred
siclis pondere regio. 14:27 Nati sunt autem Absalom
pieces weight region. 14:27 births are Now Absalom
filiis tres et filia una, nomine Tamar, eleganti
children three and daughter one, name Tamar, elegant
forma. 14:28 Mansitque Absalom Ierusalem duobus
form. 14:28 So for Absalom Jerusalem two
annis et faciem regis non vidit. 14:29 Misit itaque
years and face s not he saw. 14:29 sent So

ad Ioab, ut mitteret eum ad regem; qui noluit
to Joab as send it to king; that He would not
venire ad eum. Cumque secundo misisset, et ille
come to him. when second sent and he
noluisset venire, 14:30 dixit servis suis: ‘ Videte
He would not come, 14:30 said officials his ‘ See
agrum Ioab iuxta agrum meum habentem messem
field Joab according to field my having harvest
hordei; ite igitur et succendite eum igni’.
barley; Go So and set it with fire. ‘
Succenderunt ergo servi Absalom segetem igni. Et
set So officials Absalom corn fire. The
venientes servi Ioab, scissis vestibus suis, dixerunt: ‘
coming officials Joab rent clothes their they said: ‘
Succenderunt servi Absalom agrum igni!’. 14:31
set officials Absalom field on fire. ‘ 14:31
Surrexitque Ioab et venit ad Absalom in domum
rose Joab and he came to Absalom in home
eius et dixit: ‘ Quare succenderunt servi tui
his and he said: ‘ Why set officials your
segetem meam igni?’. 14:32 **Et respondit Absalom**
corn I with fire. ‘ 14:32 The answered Absalom
ad Ioab: ‘ Misi ad te obsecrans, ut venires ad me,
to Joab ‘ I sent to you request, as come to I
et mitterem te ad regem, ut diceres ei: ‘Quare veni
and send you to king, as say to: ‘Why I
de Gesur? Melius mihi erat adhuc ibi esse’. Obsecro
of Geshur? better I was yet there to be. ‘ Please
ergo, ut videam faciem regis; quod si est in me
therefore, as see face king; that if is in I
iniquitas, interficiat me’. 14:33 **Ingressus Ioab ad**
violence, kill Me. ‘ 14:33 Entry Joab to
regem nuntiavit ei. Vocatusque Absalom intravit ad
king reported to him. The name Absalom entered to
regem et adoravit super faciem in terra coram eo;
king and worshiped over face in land before it;
osculatusque est rex Absalom. 15:1 Post haec fecit
He kissed is king Absalom. 15: 1 Post this he
sibi Absalom currus et equos et quinquaginta viros,
to Absalom car and horses and fifty men
qui praecederent eum. 15:2 Et mane consurgens
that ahead him. 15: 2 The morning rising

Absalom stabat iuxta viam portae; et omnem
Absalom standing according to way gates; and all
virum, qui habebat negotium, ut veniret ad regis
man that had business as come to s
iudicium, vocabat Absalom ad se et dicebat: ‘ De
trial call Absalom to he and he said: ‘ The
qua civitate es tu?’. **Qui respondens aiebat: ‘ Ex**
which city you You? ‘. He answered said: ‘ from
una tribu Israel ego sum servus tuus’. **15:3**
one tribe Israel I I slave Your ‘. 15: 3
Respondebatque ei Absalom: ‘ Vide, sermones tui
said it Absalom ‘ See words your
sunt boni et iusti, sed non est qui te audiat
are good and just, but not is that you listen
constitutus a rege’. **Dicebatque Absalom: 15:4 ‘**
set from the king. ‘ said Absalom 15: 4 ‘
Quis me constituat iudicem in terra, ut ad me
Who I constitutes judge in land, as to I
veniant omnes, qui habent negotium iudicandum, et
come all that have business judge and
iustificem eos?’. **15:5 Sed et cum accederet ad eum**
justice them. ‘ 15: 5 but and with approach to it
homo, ut se prostraret coram illo, extendebat manum
man, as he obeisance before that, extended hand
suam et apprehendens osculabatur eum. **15:6**
his and taking kiss him. 15: 6
Faciebatque hoc omni Israel, qui veniebat ad
And he was doing this all Israel that coming to
iudicium, ut audiretur a rege, et sollicitabat corda
trial as heard from king, and soliciting hearts
virorum Israel. **15:7 Post quattuor autem annos dixit**
men Israel. 15: 7 Post four Now years said
Absalom ad regem: ‘ Vadam, quaeso, et reddam in
Absalom to king: ‘ I will go Please, and pay in
Hebron vota mea, quae vovi Domino. **15:8 Votum**
Hebron vows my which I vowed Lord. 15: 8 vow
enim vovit servus tuus, cum esset in Gesur Syriae,
For vowed slave your with was in Gessur Syria,
dicens: Si reduxerit me Dominus in Ierusalem,
saying: If back I Lord in Jerusalem
sacrificabo Domino’. **15:9 Dixitque ei rex. ‘ Vade in**
offer The Lord. ‘ 15: 9 said it king. ‘ Go in

pace'. Et surrexit et abiit in Hebron. 15:10 Misit
peace. ' The rose and He went in Hebron. 15:10 sent
autem Absalom exploratores in universas tribus Israel
Now Absalom spies in all three Israel
dicens: ' Statim ut audieritis clangorem bucinæ,
saying: ' Immediately as listen sound trumpet;
dicite: 'Factus est rex Absalom in Hebron". 15:11
say: 'made is king Absalom in Hebron '. 15:11
Porro cum Absalom ierunt ducenti viri de
the with Absalom advanced two hundred men of
Ierusalem vocati, euntes simplici corde et causam
Jerusalem called go simple heart and cause
penitus ignorantes. 15:12 Accersivit quoque Absalom,
internet they do not know. 15:12 sent also Absalom
cum immolaret victimas, Achitophel Gilonitem
with offer victims Ahitophel Gilonite
consiliarium David de civitate sua Gilo. Et facta est
councilor David of city his Gilo. The made is
coniuratio valida; populusque concurrens augebatur
Treason strong; people meeting He grew
cum Absalom. 15:13 Venit igitur nuntius ad David
with Absalom. 15:13 He came So message to David
dicens: ' Toto corde universus Israel sequitur
saying: ' Complete heart all Israel follows
Absalom'. 15:14 Et ait David servis suis, qui erant
Absalom. ' 15:14 The said David officials their that were
cum eo in Ierusalem: ' Surgite, fugiamus; neque
with it in Jerusalem: ' Rise flee; or
enim erit nobis effugium a facie Absalom.
For will be us escape from the Absalom.
Festinate egredi, ne festinans occupet nos et
Haste to go out, do not hastening picks up we and
impellat super nos ruinam et percutiat civitatem in
impel over we failure and strike city in
ore gladii'. 15:15 Dixeruntque servi regis ad eum:
mouth the sword. ' 15:15 said officials s to him:
' In omnibus, quaecumque elegerit dominus noster
' in all whatever choose master our
rex, ecce servi tui sumus'. 15:16 Egressus est ergo
king, See officials your We are. ' 15:16 Departing is So

rex et universa domus eius post eum et dereliquit
king and all house his after it and left
rex decem mulieres concubinas ad custodiendam
king ten women concubines to keep
domum. 15:17 Egressusque rex et omnis populus
house. 15:17 He went out king and all people
post eum steterunt ad ultimam domum. 15:18 Et
after it stood to final house. 15:18 The
universi servi eius transierunt iuxta eum; et
all officials his passed according to him; and
omnes Cherethi et Phelethi et omnes Getthaei,
all Kerethites and Phelethi and all Gethite,
sescenti viri, qui secuti eum fuerant de Geth,
billion Gentlemen, that followed it were of Gath
transierunt coram rege. 15:19 Dixit autem rex ad
passed before King. 15:19 said Now king to
Ethai Getthaeum: ‘Cur venis etiam tu nobiscum?
Ittai Gittite ‘ why veins also you with us?
Revertere et habita cum rege, quia alienigena es,
Return and live with king, because stranger you
immo et exsul de loco tuo. 15:20 Heri venisti,
yes and exile of place your. 15:20 yesterday you come here?
et hodie compellam te vagari nobiscum, cum ego
and today I gather you wandering with us, with I
vadam, quo iturus sum? Revertere et reduc tecum
I go which go I? Return and back with
fratres tuos, et Dominus faciat tecum misericordiam
brothers your and Lord do with mercy
et veritatem’. 15:21 Et respondit Ethai regi dicens: ‘
and the truth. ‘ 15:21 The answered Ittai king saying: ‘
Vivit Dominus et vivit dominus meus rex, in
As the Lord and lives master my king, in
quocumque loco fuerit dominus meus rex, sive ad
wherever place be master my king, or to
mortem sive ad vitam, ibi erit servus tuus’. 15:22
death or to life there will be slave Your ‘. 15:22
Et ait David Ethai: ‘Veni et transi’. Et transivit
The said David Ittai ‘ I came and Pass’. The passed
Ethai Getthaeus et omnes viri eius et omnes
Ittai Gethite and all men his and all
parvuli, qui cum eo erant. 15:23 Omnisque terra
children, that with it were. 15:23 The whole land

flebat voce magna, et universus populus transibat.
wept voice great and all people passed.

Rex quoque transgrediebatur torrentem Cedron, et
king also over torrent Kidron, and

cunctus populus incedebat contra viam deserti. 15:24
all people prowled against way wilderness. 15:24

Venit autem et Sadoc et universi Levitae cum eo
He came Now and Zadok and all Levites with it

portantes arcam foederis Dei; et deposuerunt arcam
carrying ark meeting God; and down ark

Dei. Et sacrificavit Abiathar, donec omnis populus
God. The offered Abiathar until all people

egressus fuerat de civitate. 15:25 Et dixit rex ad
out was of city. 15:25 The said king to

Sadoc: ‘ Reporta arcam Dei in urbem. Si invenero
Zadok: ‘ Carry ark God in City. If I find

gratiam in oculis Domini, reducet me et ostendet
thanks in eyes Lord, back I and show

mihi eam et habitationem suam. 15:26 Si autem
I it and housing own. 15:26 If Now

dixerit: ‘Non places mihi’, praesto sum: faciat, quod
says: ‘I do not delight I’ available I do that

bonum est coram se’. 15:27 Et dixit rex ad
good is before themselves. ‘ 15:27 The said king to

Sadoc sacerdotem: ‘ Videsne? Revertere in civitatem
Zadok priest: ‘ Do you see? Return in city

in pace; et Achimaas filius tuus et Jonathan filius
in peace; and Achimaas son your and Jonathan son

Abiathar, duo filii vestri sint vobiscum. 15:28 Ecce
Abiathar two children you are with you. 15:28 Look

ego morabor ad vada deserti, donec veniat sermo a
I go to ford wilderness until come report from

vobis indicans mihi’. 15:29 Reportaverunt igitur
you indicating to me. ‘ 15:29 back So

Sadoc et Abiathar arcam Dei Ierusalem et
Zadok and Abiathar ark God Jerusalem and

manserunt ibi. 15:30 Porro David ascendebat clivum
So the there. 15:30 the David up slope

Olivarum scandens et flens, operto capite et nudis
Olives climbing and weeping, covered head and nude

pedibus incedens; sed et omnis populus, qui erat
feet walking; but and all people; that was

cum eo, operto capite ascendebat plorans. 15:31

with it covered head up weeping. 15:31

Nuntiatum est autem David quod et Achitophel esset

reported is Now David that and Ahitophel was

in coniuratione cum Absalom; dixitque David: ‘

in conspiracy with Absalom; said David: ‘

Infatua, quaeso, Domine, consilium Achitophel’. 15:32

foolishness Please, Sir, design Achitophel. ‘ 15:32

Cumque ascendisset David summitatem montis, in

when went up David top mountain in

quo adorabatur Deus, ecce occurrit ei Chusai

which worshiped God, See met it Husai

Arachites, scissa veste et terra pleno capite. 15:33

Archi, rent clothing and land full head. 15:33

Et dixit ei David: ‘ Si veneris mecum, eris mihi

The said it David: ‘ If Friday with You will be I

oneri; 15:34 Si autem in civitatem revertaris et

a burden; 15:34 If Now in city return and

dixeris Absalom: ‘Servus tuus ego, rex, ero; servus

call Absalom The slave your I, king, I will be; slave

patris tui ego fui prius, nunc autem ego sum

father your I I previously, now Now I I

servus tuus’, dissipabis mihi consilium Achitophel.

slave Your ‘ defeat I design Of.

15:35 Habes autem tecum Sadoc et Abiathar

15:35 You have Now with Zadok and Abiathar

sacerdotes; et omne verbum, quodcumque audieris de

priests; and all word, whatever you listen of

domo regis, indicabis Sadoc et Abiathar sacerdotibus.

house king, report Zadok and Abiathar priests.

15:36 Sunt autem cum eis duo filii eorum:

15:36 There are Now with them two children their

Achimaas Sadoc et Jonathan Abiathar; et mittetis

Achimaas Zadok and Jonathan Abiathar; and send

per eos ad me omne verbum, quod audieritis’. 15:37

by them to I all word, that hear it. ‘ 15:37

Veniente ergo Chusai amico David in civitatem,

When the So Husai friend David in city

Absalom quoque ingressus est Ierusalem. 16:1

Absalom also entry is Jerusalem. 16: 1

Cumque David transisset paululum montis verticem,

when David past a little mount top,

apparuit Siba puer Meribbaal in occursum eius cum
He appeared Ziba boy Meribaal in meet his with
duobus asinis stratis, qui onerati erant ducentis
two asses layers, that loaded were two hundred
panibus et centum alligaturis uvae passae et
bread and one hundred stems grapes raisins and
centum fasciculis fructuum aestivorum et utre vini.
one hundred packages fruits summer and bottle of wine.

16:2 Et dixit rex Sibae: ‘ Quid sibi volunt haec?’.
16: 2 The said king Ziba ‘ What to will This ‘.

Responditque Siba: ‘ Asini domesticis regis ad
Then Ziba ‘ asses domestic s to
sedendum; et panes et fructus aestivi ad vescendum
lighting; and bread and fruit summer to food

pueris tuis; vinum autem, ut bibat, si quis defecerit
boys your; wine however, as drink, if who lags
in deserto’. 16:3 Et ait rex: ‘ Ubi est filius domini
in the desert. ‘ 16: 3 The said king: ‘ Where is son of

tui?’. **Responditque Siba regi: ‘ Remansit in**
You? ‘. Then Ziba king: ‘ There in

Ierusalem dicens: ‘Hodie restituet mihi domus Israel
Jerusalem saying: ‘Today back I house Israel

regnum patris mei’’. 16:4 Et ait rex Sibae: ‘ Ecce,
kingdom father My ‘. 16: 4 The said king Ziba ‘ See,

tua sint omnia, quae fuerunt Meribbaal’. Dixitque
your are all which were Mephibosheth. ‘ said

Siba: ‘ Adoro; inveniam gratiam coram te, domine
Ziba ‘ I adore; find thanks before you O

mi rex’. 16:5 Venit ergo rex David usque
my the king. ‘ 16: 5 He came So king David up

Bahurim, et ecce egrediebatur inde vir de cognatione
mine, and See out from man of family

domus Saul nomine Semei filius Gera; procedebat
house Saul name Shammai son Gera; issued

egrediens et maledicens 16:6 mittebatque lapides
going out and cursing 16: 6 He threw stones

contra David et contra universos servos regis David.
against David and against all officials s David.

Omnis autem populus et universi viri fortissimi a
all Now people and all men the strongest from

dextro et sinistro latere regis incedebant. 16:7 Ita
right and left side s advancing. 16: 7 Yes

autem loquebatur Semei, cum malediceret regi: ‘
Now He was speaking Shimei with curse king: ‘
Egredere, egredere, vir sanguinum et vir Belial! 16:8
Go out Leave man bloody and man Belial! 16: 8
Reddidit tibi Dominus universum sanguinem domus
restored you Lord all blood house
Saul, quoniam invasisti regnum eius; et dedit
Saul for usurped kingdom thereof; and given
Dominus regnum in manu Absalom filii tui; et
Lord kingdom in hand Absalom children your; and
ecce premunt te mala tua, quoniam vir sanguinum
See press you bad your for man bloody
es’. 16:9 Dixit autem Abisai filius Sarviae regi: ‘
You are. ‘ 16: 9 said Now Avishai son Tzeruyah king: ‘
Quare maledicit canis hic mortuus domino meo regi?
Why curses dog here dead the I King?
Vadam et amputabo caput eius’. 16:10 Et ait rex:
I will go and off head His. ‘ 16:10 The said king:
‘Quid mihi et vobis filii Sarviae? Si maledicit, et
‘What I and you children Tzeruyah? If curses and
si Dominus praecepit ei, ut malediceret David, quis
if Lord charged to as curse David who
est qui audeat dicere: ‘Quare sic fecisti?’’. 16:11
is that venture say: ‘Why so have you done? ‘. 16:11
Et ait rex Abisai et universis servis suis: ‘ Ecce
The said king Avishai and all officials his ‘ Look
filius meus, qui egressus est de visceribus meis,
son my that out is of within I
quaerit animam meam; quanto magis nunc iste filius
asks life I; more more now this son
Beniaminita. Dimittite eum, ut maledicat iuxta
Benjamin. Release him, as He curses according to
praeceptum Domini. 16:12 Fortasse respiciet Dominus
command Lord. 16:12 Maybe He looks Lord
afflictionem meam et reddet mihi bonum pro
affliction I and shall pay I good for
maledictione hac hodierna’. 16:13 Ambulabat itaque
cursing this today. ‘ 16:13 She walked So
David et socii eius per viam; Semei autem per
David and partners his by the way; Shammai Now by

iugum montis ex latere gradiebatur maledicens et
yoke mount from side went cursing and
mittens lapides adversum eum terramque spargens.
sending stones against it The land spreading.

16:14 Venit itaque rex et universus populus cum eo
16:14 He came So king and all people with it
lassus usque ad aquas, et refocillati sunt ibi. 16:15
tired up to water and refreshed are there. 16:15

Absalom autem et omnis populus eius, viri Israel,
Absalom Now and all people his men Israel
ingressi sunt Ierusalem, sed et Achitophel cum eo.
entered are Jerusalem but and Ahitophel with the fact.

16:16 Cum autem venisset Chusai Arachites amicus
16:16 with Now come Husai Archi friend

David ad Absalom, locutus est ad eum: ‘ Vivat rex!
David to Absalom said is to him: ‘ May King!

Vivat rex!’. 16:17 Ad quem Absalom: ‘Haec est,
May the king. ‘ 16:17 the which Absalom ‘This is
inquit, gratia tua ad amicum tuum? Quare non isti
he says, grace your to friend Yours? Why not these

cum amico tuo?’. 16:18 Responditque Chusai ad
with friend you? ‘. 16:18 Then Husai to

Absalom: ‘ Nequaquam; quia, quem elegit Dominus,
Absalom ‘ No; because, which he chose Lord,

et hic populus et omnis Israel, illius ero et cum
and here people and all Israel of I and with

eo manebo. 16:19 Sed, ut et hoc inferam, cui ego
it I will stay. 16:19 but, as and this Besides, which I

serviturus sum? Nonne filio regis? Sicut parui
service I? Did son King? As I have served

patri tuo, sic parebo et tibi’. 16:20 Dixit autem
father your so I will serve and you ‘. 16:20 said Now

Absalom ad Achitophel: ‘ Inite consilium quid agere
Absalom to Ahitophel ‘ Counsel design what deal

debeamus’. 16:21 Et ait Achitophel ad Absalom: ‘
we should. ‘ 16:21 The said Ahitophel to Absalom ‘

Ingredere ad concubinas patris tui, quas dimisit ad
Go to concubines father your which released to
custodiendam domum; ut, cum audierit omnis Israel
keep house; that, with hears all Israel

quod foedaveris patrem tuum, roborentur manus
that disgraced father your strengthened hand
omnium, qui tecum sunt'. 16:22 Tetenderunt igitur
all that with they are. ' 16:22 spread So
Absalom tabernaculum in solario; ingressusque est ad
Absalom tent in the roof; He went is to
concubinas patris sui coram universo Israel. 16:23
concubines father s before all Israel. 16:23
Consilium autem Achitophel, quod dabat in diebus
Advice Now Achitophel, that giving in days
illis, quasi si quis consuleret Deum; sic erat omne
those as if who consult God; so was all
consilium Achitophel, et cum esset cum David et
design Achitophel, and with was with David and
cum esset cum Absalom. 17:1 Dixitque Achitophel ad
with was with Absalom. 17: 1 said Ahitophel to
Absalom: ' Eligam mihi duodecim milia virorum et
Absalom ' Let I twelve thousand men and
consurgens persequar David hac nocte 17:2 et
rising pursue David this night 17: 2 and
irruens super eum, quippe qui lassus est et solutis
coming over him, for that tired is and paid
manibus, terrebo eum. Cumque fugerit omnis
hands, shall flee him. when escapes all
populus, qui cum eo est, percutiam regem desolatum
people; that with it is strike king only;
17:3 et reducam universum populum ad te, sicut
17: 3 and back all people to you as
revertitur sponsa ad virum suum; unius solummodo
returns bride to man his own; one only
viri animam quaeris, et omnis populus erit in
men life you ask, and all people will be in
pace'. 17:4 Placuitque sermo eius Absalom et cunctis
peace. ' 17: 4 it was agreed report his Absalom and all
maioribus natu Israel. 17:5 Ait autem Absalom: '
major birth Israel. 17: 5 said Now Absalom '
Vocate et Chusai Arachiten, et audiamus quid etiam
Call and Husai Archi, and listen what also
ipse dicat'. 17:6 Cumque venisset Chusai ad
he to say. ' 17: 6 when come Husai to
Absalom, ait Absalom ad eum: ' Huiuscemodi
Absalom said Absalom to him: ' Such

sermonem locutus est Achitophel; verbum eius facere
word said is Achitophel; word his do
debemus an non? Tu loquere'. 17:7 Et dixit Chusai
we or not? You Speak. ' 17: 7 The said Husai
ad Absalom: ' Non bonum consilium, quod dedit
to Absalom ' no good design, that given
Achitophel hac vice'. 17:8 Et rursum intulit Chusai:
Ahitophel this time. ' 17: 8 The again brought Husai:
' Tu nosti patrem tuum et viros, qui cum eo sunt,
' You you know father your and men that with it are
esse fortissimos et amaro animo, veluti ursae in saltu
be bravest and bitter mind, as bear in forest
catulis orbata; sed et pater tuus vir bellator est
cubs without her; but and father your man warrior is
nec morabitur cum populo: 17:9 ecce nunc latitat in
or stay with people; 17: 9 See now hyde in
aliqua fovea aut in aliquo alio loco. Et, cum
some pit or in some other place. and, with
ceciderit unus quilibet in principio, certo audient et
fall one any in beginning certainly listen and
dicent: 'Facta est plaga in populo, qui sequitur
say: 'Achievements is stroke in people that follows
Absalom'. 17:10 Et fortissimus quoque, cuius cor est
Absalom. ' 17:10 The champion also, the heart is
quasi leonis, pavore solvetur; scit enim omnis
as lion terror demoralized; He knows For all
Israel fortem esse patrem tuum et robustos omnes,
Israel strong be father your and robust all
qui cum eo sunt. 17:11 Sed hoc mihi videtur
that with it They are. 17:11 but this I it seems
rectum esse consilium: congregetur ad te universus
right be design: Muster to you all
Israel a Dan usque Bersabee, quasi arena maris
Israel from Dan up Beer as sand sea
innumerabilis, et tu ipse gradieris in proelium; 17:12
number; and you he go in fight; 17:12
et irruemus super eum, in quocumque loco fuerit
and we over him, in wherever place be
inventus, et operiemus eum sicut cadere solet ros
He was found and cover it as fall usually dew

super terram; et non remanebit de eo et de
over land; and not remain of it and of
omnibus viris, qui cum eo sunt, ne unus quidem.
all men that with it are do not one indeed.
17:13 Quod si urbem aliquam fuerit ingressus,
17:13 The if city some be entered,
applicabit omnis Israel civitati illi funes, et trahemus
apply all Israel city they ropes and drag
eam in torrentem, ut non reperiat nec calculus
it in torrent, as not found or coal
quidem ex ea'. 17:14 Dixitque Absalom et omnis
indeed from it '. 17:14 said Absalom and all
vir Israel: ' Melius consilium Chusai Arachitae
man Israel: ' better design Husai Archi
consilio Achitophel'. Dominus enim statuerat dissipare
design Achitophel. ' Lord For decided dissipate
consilium Achitophel utile, ut induceret Dominus
design Ahitophel useful, as lead Lord
super Absalom malum. 17:15 Et ait Chusai Sadoc et
over Absalom evil. 17:15 The said Husai Zadok and
Abiathar sacerdotibus: ' Hoc et hoc modo consilium
Abiathar priests: ' This and this only design
dedit Achitophel Absalom et senibus Israel, et ego
given Ahitophel Absalom and the elderly Israel and I
tale et tale dedi consilium; 17:16 nunc ergo mittite
such and such I design; 17:16 now So cast
cito et nuntiate David dicentes: 'Ne moreris nocte
quickly and report David saying: 'Do not delay night
hac ad vada deserti, sed absque dilatione
this to ford wilderness but without delay
transgredere, ne absorbeatur rex et omnis populus,
over; do not absorbed king and all people;
qui cum eo est". 17:17 Jonathan autem et Achimaas
that with it it is'. ' 17:17 Jonathan Now and Achimaas
stabant iuxta fontem Rogel; abiit ancilla et
expert according to source Rogel; He went maid and
nuntiavit eis, et illi profecti sunt, ut referrent ad
reported them, and they traveled are as report to
regem David nuntium; non enim poterant introire
king David news; not For could enter
civitatem, ne viderentur. 17:18 Vidit autem eos
city do not seemed. 17:18 saw Now them

quidam iuvenis et indicavit Absalom; illi vero
some youth and told Absalom; they But
concito gradu profecti ingressi sunt domum cuiusdam
pace level traveled entered are home a
viri in Bahurim, qui habebat puteum in vestibulo
men in mine, that had well in court
suo, et descenderunt in eum. 17:19 Tulit autem
his and down in him. 17:19 took Now
mulier et expandit velamen super os putei et
woman and spread covering over mouth well, and
sparsit super illud ptisanas, et sic res latuit.
strewn over it pestle, and so business unnoticed.
17:20 Cumque venissent servi Absalom ad mulierem
17:20 when come officials Absalom to woman
in domum, dixerunt: ‘ Ubi est Achimaas et
in home they said: ‘ Where is Achimaas and
Jonathan?’. Et respondit eis mulier: ‘ Transierunt
Jonathan? ‘. The answered them woman: ‘ Passed
hinc ad aquas’. At hi, qui quaerebant, cum non
here to the waters. ‘ But they that sought with not
repperissent, reversi sunt Ierusalem. 17:21 Cumque
find them, returned are Jerusalem. 17:21 when
abissent, ascenderunt illi de puteo et pergentes
they were gone, up they of well and Proceeding
nuntiaverunt regi David atque dixerunt: ‘ Surgite et
reported king David and they said: ‘ Up and
transite cito fluvium, quoniam huiuscemodi dedit
Pass quickly river for such given
consilium contra vos Achitophel’. 17:22 Surrexit ergo
design against you Achitophel. ‘ 17:22 rose So
David et omnis populus, qui erat cum eo, et
David and all people; that was with it and
transierunt Iordanem, donec dilucesceret; et ne
passed Jordan, until By daybreak; and do not
unus quidem residuus fuit, qui non transisset
one indeed left was that not past
fluvium. 17:23 Porro Achitophel videns quod non
the river. 17:23 the Achitophel seeing that not
fuisset factum consilium suum, stravit asinum suum
have been it design his saddled ass his
et surrexit et abiit in domum suam in civitatem
and rose and He went in home his in city

suam et, disposita domo sua, laqueo se suspendit et
his and, posted house his net he suspended and
interiit; et sepultus est in sepulcro patris sui. 17:24
died; and buried is in grave father 's. 17:24
David autem venit in Mahanaim, et Absalom
David Now he came in `Two and Absalom
transivit Iordanem, ipse et omnis vir Israel cum
passed Jordan, he and all man Israel with
eo. 17:25 Amasam vero constituerat Absalom pro
the fact. 17:25 Amasa But set Absalom for
Ioab super exercitum; Amasa autem erat filius
Joab over the army; Amasa Now was son
viri, qui vocabatur Iether Ismaelites, qui ingressus
Gentlemen, that Deborah Iether Ishmaelite, that entry
est ad Abigail filiam Isai sororem Sarviae, quae fuit
is to Abigail daughter Jesse sister Tzeruyah, which was
mater Ioab. 17:26 Et castrametatus est Israel cum
mother Joab. 17:26 The camping is Israel with
Absalom in terra Galaad. 17:27 Cumque venisset
Absalom in land Gilead. 17:27 when come
David in Mahanaim, Sobi filius Naas de Rabba
David in `Two Sobi son Naas of Rabbah
filiorum Ammon et Machir filius Ammiel de
children Ammon and Machir son Amiel of
Lodabar et Berzellai Galaadites de Rogelim 17:28
Lodebar and Berzellai Gilead of Roglim 17:28
obtulerunt ei stratoria et tapetia et pelves et vasa
offered it beds and The carpet and basins and vessels
fictilia, frumentum et hordeum et farinam, frixum
earthen grain and barley and flour fried
cicer et fabam et lentem 17:29 et mel et
pulse and beans and lentils 17:29 and honey and
butyrum, oves et pingues vitulos; dederuntque David
butter; sheep and fat calves; They gave David
et populo, qui cum eo erat, ad vescendum; suspicati
and people that with it It was to food; suspected
enim sunt populum fame et siti fuisse fatigatum
For are people hunger and drought was tired
in deserto. 18:1 Igitur, recensito David populo suo,
in the desert. 18: 1 Therefore, review David people his
constituit super eum tribunos et centuriones. 18:2 Et
set over it thousands and hundreds. 18: 2 The

divisit David populum in tres partes: tertiam partem
divided David people in three parts: third part
sub manu Ioab et tertiam sub manu Abisai filii
under hand Joab and third under hand Avishai children
Sarviae fratris Ioab et tertiam in manu Ethai, qui
Tzeruyah brother Joab and third in hand Ittai that
erat de Geth. Dixitque rex ad populum: ‘ Egrediar
was of Gath. said king to people; ‘ go out
et ego vobiscum’. 18:3 Et respondit populus: ‘ Non
and I with you. ‘ 18: 3 The answered people; ‘ no
exibis. Sive enim fugerimus, non magnopere ad eos
’ll leave. or For flee, not strongly to them
de nobis pertinebit; et si media pars ceciderit e
of us therewith; and if media part fall from
nobis, non satis curabunt, sed tu unus pro decem
us not enough care but you one for ten
milibus computaris. Melius est igitur, ut sis nobis
thousands measures. better is therefore, as be us
ex urbe praesidio’. 18:4 Ad quos rex ait: ‘ Quod
from city protection. ‘ 18: 4 the which king he said: ‘ The
vobis rectum videtur, hoc faciam’. Stetit ergo rex
you right it seems, this I will do it. ‘ He stood So king
iuxta portam; egrediebaturque populus per turmas
according to gate; out people by companies
suas centeni et milleni. 18:5 Et praecepit rex Ioab
their hundreds and thousands. 18: 5 The charged king Joab
et Abisai et Ethai dicens: ‘ Leniter mihi agite cum
and Avishai and Ittai saying: ‘ gently I Deal with
puero Absalom’. Et omnis populus audiebat
boy Absalom. ‘ The all people listen
praecipientem regem cunctis principibus pro Absalom.
command king all chief for Absalom.
18:6 Itaque egressus est populus in campum contra
18: 6 So out is people in campus against
Israel, et factum est proelium in saltu Ephraim.
Israel and it is fight in forest Ephraim.
18:7 Et caesus est ibi populus Israel ab exercitu
18: 7 The rods is there people Israel from army
David; factaque est ibi plaga magna in die illa
David; So there is there stroke great in day that

viginti milium hominum. 18:8 Fuit autem ibi
twenty millet men. 18: 8 There was Now there
proelium dispersum super faciem omnis terrae; et
fight scattered over face all land; and
multo plures erant, quos saltus consumpserat de
more more were which forest destroyed of
populo, quam hi, quos voraverat gladius in die illa.
people than they which devoured sword in day that.
18:9 Accidit autem, ut occurreret Absalom servis
18: 9 It happened however, as meet Absalom officials
David sedens mulo; cumque ingressus fuisset mulus
David sitting mule; when entry have been mule
subter condensam quercum et magnam, adhaesit
under thick oak and great cleaved
caput eius quercui, et mansit suspensus inter
head his oak, and He remained suspended between
caelum et terram; mulus, cui insederat, pertransivit.
heaven and land; mule which he rode passed on.
18:10 Vidit autem hoc quispiam et nuntiavit Ioab
18:10 saw Now this one and reported Joab
dicens: ‘ Vidi Absalom pendere de quercu’. 18:11 Et
saying: ‘ I saw Absalom pending of an oak tree. ‘ 18:11 The
ait Ioab viro, qui nuntiaverat ei: ‘ Si vidisti, quare
said Joab man that reported to: ‘ If did you why
non confodisti eum in terra? Ego vero dedissem tibi
not strike it in land? I But I would you
decem argenti siclos et unum balteum’. 18:12 Qui
ten silver sides and one belt. 18:12 He
dixit ad Ioab: ‘ Et si appenderes in manibus meis
said to Joab ‘ The if wouldst in hands I
mille argenteos, nequaquam mitterem manum meam
thousand silver no send hand I
in filium regis. Audientibus enim nobis, praecepit rex
in son King. audience For us charged king
tibi et Abisai et Ethai dicens: ‘Custodite, quisquis
you and Avishai and Ittai saying: ‘Keep anyone
sit, puerum Absalom!’. 18:13 Sed et si fecissem
is boy Absalom. ‘ 18:13 but and if done
contra animam meam infideliter, nequaquam hoc
against life I inconsistently, no this
regem latere potuisset, et tu stares ex adverso’.
king side could, and you stares from the front. ‘

18:14 Et ait Ioab: ‘ Non ita praestolabor coram te’.
18:14 The said Joab ‘ no so for before you ’.
Tulit ergo tres lanceas in manu sua et infixit eas in
took So three spears in hand his and thrust them in
corde Absalom, cum adhuc palpitaret haerens in
heart Absalom with yet panted sticking in
quercu; 18:15 et cucurrerunt decem iuvenes
oak; 18:15 and ran ten young people
armigeri Ioab et percutientes interfecerunt eum.
esquire Joab and beating killed him.
18:16 Cecinit autem Ioab bucina, et destitit populus
18:16 Poet Now Joab trumpet; and desisted people
persequi fugientem Israel, quia Ioab retinuit
pursuit fleeing Israel because Joab retained
populum. 18:17 Et tulerunt Absalom et proiecerunt
people. 18:17 The took Absalom and threw
eum in saltu in foveam grandem et erexerunt super
it in forest in pit great and raised over
eum acervum lapidum magnum nimis; omnis autem
it Tel stones great too; all Now
Israel fugit in tabernacula sua. 18:18 Porro
Israel flees in dwellings their own. 18:18 the
Absalom erexerat sibi, cum adhuc viveret,
Absalom set up themselves, with yet alive
lapidem, qui est in valle Regis; dixerat enim: ‘ Non
stone, that is in valley king; said For: ‘ no
habeo filium, qui memoriam servabit nominis mei’.
I have a son, that memory keep name My ’.
Vocavitque titulum nomine suo, et appellatur Manus
called title name his and called hand
Absalom usque ad hanc diem. 18:19 Achimaas autem
Absalom up to this Day. 18:19 Achimaas Now
filius Sadoc ait: ‘ Curram et nuntiabo regi, quia
son Zadok he said: ‘ run and news king, because
iudicium fecerit ei Dominus de manu inimicorum
judgment do it Lord of hand enemies
eius’. 18:20 Ad quem Ioab dixit: ‘ Non es vir boni
His. ‘ 18:20 the which Joab he said: ‘ no you man good
nuntii in hac die, sed nuntiabis in alia; hodie enim
news in this day but news in other; today For

non nuntiabis bona, eo quod filius regis est
not news good it that son s is
mortuus'. 18:21 Et ait Ioab Aethiopi: ' Vade et
He died. ' 18:21 The said Joab Ethiopian: ' Go and
nuntia regi, quae vidisti'. Adoravit Aethiops Ioab
messages king, which you have seen. ' He adored Ethiopian Joab
et cucurrit. 18:22 Rursus autem Achimaas filius
and ran. 18:22 Again Now Achimaas son
Sadoc dixit ad Ioab: ' Quidquid evenerit, etiam ego
Zadok said to Joab ' Whatever transaction, also I
curram post Aethiopem!'. Dixitque Ioab: ' Quid vis
run after Negro ' said Joab ' What force
currere, fili mi? Non erit tibi merces pro bono
run son My? no will be you wage for good
nuntio'. 18:23 Qui respondit: ' Quidquid evenerit,
the news. ' 18:23 He He answered: ' Whatever transaction,
curram'. Et ait ei: ' Curre!'. Currens ergo Achimaas
I will run. ' The said to: ' Run ' Courier So Achimaas
per viam regionis transivit Aethiopem. 18:24 David
by way region passed Negro. 18:24 David
autem sedebat inter duas portas; speculator vero,
Now sat between two gates; watch however,
qui ierat in solarium portae super murum, elevans
that gone in top The gates over wall elevating
oculos vidit hominem currentem solum 18:25 et
eyes saw man running only 18:25 and
exclamans indicavit regi. Dixitque rex: ' Si solus
cried told the king. said king: ' If only
est, bonus est nuntius in ore eius'. Properante
is good is message in mouth His. ' apace
autem illo et accedente propius, 18:26 vidit
Now that and drawing cans, 18:26 saw
speculator hominem alterum currentem, et clamavit
watch man other running; and cried
speculator ad ianitorem: ' Apparet mihi homo
watch to porter ' It appears I man
currens solus'. Dixitque rex: ' Et iste bonus est
running alone. ' said king: ' The this good is
nuntius'. 18:27 Speculator autem: ' Contemplor, ait,
message. ' 18:27 spy But: ' watchman he said,
cursum prioris quasi cursum Achimaas filii Sadoc'.
course prior as course Achimaas children Zadok. '

Et ait rex: ‘ Vir bonus est et nuntium portans
The said king: ‘ A good is and news carrying
bonum venit’. 18:28 **Clamans autem Achimaas dixit**
good come. ‘ 18:28 crying Now Achimaas said
ad regem: ‘ Pax!’. Et adorans regem pronus in
to king: ‘ Peace’. The worshiping king flat in
terram ait: ‘ Benedictus Dominus Deus tuus, qui
land he said: ‘ Blessed Lord God your that
concluserunt homines, qui levaverunt manus suas contra
concluded men that up hand their against
dominum meum regem!’. 18:29 **Et ait rex: ‘ Estne**
owner my King’. 18:29 The said king: ‘ Is
pax puero Absalom?’. Dixitque Achimaas: ‘ Vidi
peace boy Absalom. ‘ said Ahimaas ‘ I saw
tumultum magnum, cum mitteret Ioab servum regis
noise great with send Joab slave s
et me servum tuum, sed nescio quid fuerit’.
and I slave your but I do not know what it has been. ‘
18:30 Ad quem rex: ‘ Recede, ait, et sta illic’.
18:30 the which king: ‘ Turn he said, and stand there’s.
Cumque ille recessisset et staret, 18:31 apparuit
when he retired and standing, 18:31 He appeared
Aethiops et veniens ait: ‘ Bonum apporto nuntium,
Ethiopian and coming he said: ‘ good shouted news,
domine mi rex; iudicavit enim pro te Dominus hodie
O my king; judged For for you Lord today
salvans te de manu omnium, qui surrexerunt contra
saving you of hand all that rose against
te’. 18:32 **Dixit autem rex ad Aethiopem: ‘ Estne**
you’. 18:32 said Now king to Negro: ‘ Is
pax puero Absalom?’. Cui respondens Aethiops: ‘
peace boy Absalom. ‘ To answered Ethiopia: ‘
Fiant, inquit, sicut puer inimici domini mei regis et
May he says, as boy enemies of my s and
universi, qui consurrexerunt adversus eum in
all that up against it in
malum!’. 19:1 **Contremuit itaque rex et ascendit**
evil. ‘ 19: 1 quaked So king and up
cenaculum portae et flevit. Et sic loquebatur
loft The gates and wept. The so He was speaking

vadens: ‘ Fili mi Absalom, fili mi, fili mi Absalom!
go: ‘ Son my Absalom son my son my Absalom!
Quis mihi tribuat, ut ego moriar pro te? Absalom
Who I Oh, as I I for You? Absalom
fili mi, fili mi!’. 19:2 **Nuntiatum est autem Ioab**
son my son My’. 19: 2 reported is Now Joab
quod rex fleret et lugeret filium suum. 19:3 **Et**
that king Sarah and morn son his own. 19: 3 The
versa est victoria in die illa in luctum omni populo;
versa is victory in day that in mourning all people;
audivit enim populus in die illa dici: ‘ Dolet rex
heard For people in day that said: ‘ grieving king
super filio suo’. 19:4 **Et furtim ingressus est**
over son its own. ‘ 19: 4 The stealth entry is
populus in die illa civitatem, quomodo reverti solet
people in day that city how return usually
populus confusus, cum fugit de proelio. 19:5 **Porro**
people confused with flees of battle. 19: 5 the
rex operuit vultum suum et clamabat voce magna: ‘
king covered face his and cried voice great ‘
Fili mi Absalom, Absalom fili mi, fili mi!’. 19:6
Son my Absalom Absalom son my son My’. 19: 6
Ingressus ergo Ioab ad regem in domo dixit: ‘
Entry So Joab to king in house he said: ‘
Confudisti hodie vultus omnium servorum tuorum,
shamed today face all officials your
qui salvam fecerunt animam tuam hodie et animam
that save they life your today and life
filiorum tuorum et filiarum tuarum et animam
children your and daughters your and life
uxorum tuarum et animam concubinarum tuarum.
wives your and life concubines Your.
19:7 Diligis odientes te et odio habes diligentes te.
19: 7 You love hating you and hatred you have loving You.
Ostendisti hodie quia non curas de ducibus tuis et
shown today because not care of leaders your and
de servis tuis; et vere cognovi modo quia, si
of officials your; and really I know only because, if
Absalom viveret, et nos omnes occubuissimus, tunc
Absalom alive and we all dead, then

placeret tibi. 19:8 Nunc igitur surge et procede et
please to you. 19: 8 now So Rise and proceed and
loquere ad cor servorum tuorum; iuro enim tibi
speak to heart officials your; I swear For you
per Dominum quod si non exieris, ne unus quidem
by Lord that if not tonight; do not one indeed
remansurus sit tecum nocte hac, et peius erit hoc
stay is with night this, and worse will be this
tibi quam omnia mala, quae venerunt super te ab
you than all bad which they over you from
adulescentia tua usque in praesens'. 19:9 Surrexit
youth your up in the present. ' 19: 9 rose
ergo rex et sedit in porta, et omni populo
So king and sat in gate, and all people
nuntiatum est quod rex sederet in porta; venitque
news is that king sit in gate; So
universa multitudo coram rege. Israel autem fugerat
all company before King. Israel Now fugitive
in tabernacula sua. 19:10 Omnis quoque populus
in dwellings their own. 19:10 all also people
certabat in cunctis tribubus Israel dicens: ' Rex
conflicted in all tribes Israel saying: ' king
liberavit nos de manu inimicorum nostrorum, ipse
free we of hand enemies our he
salvavit nos de manu Philisthinorum; et nunc fugit
saved we of hand Philistines; and now flees
de terra ab Absalom. 19:11 Absalom autem, quem
of land from Absalom. 19:11 Absalom however, which
unximus super nos, mortuus est in bello. Quare nunc
mashachnu over we dead is in war. Why now
siletis et non reducitis regem?'. 19:12 Sermo autem
silent and not back King? '. 19:12 Address Now
omnis Israel pervenerat ad regem in domo eius.
all Israel reached to king in house her.
Tunc rex David misit ad Sadoc et Abiathar
Then king David sent to Zadok and Abiathar
sacerdotes dicens: ' Loquimini ad maiores natu Iudae
priests saying: ' Speak to greater birth Judah
dicentes: Cur estis novissimi ad reducendum regem
saying: why you last to bring king

in domum suam? 19:13 Fratres mei vos, os meum
in home his? 19:13 Brothers my you mouth my

et caro mea vos; quare novissimi reducit is regem?
and flesh my you; why last back King?

19:14 Et Amasae dicite: Nonne os meum es et caro mea? Haec faciat mihi Deus et haec addat, si non magister militiae fueris coram me omni tempore
19:14 The Amasa say: Did mouth my you and flesh Mine? This do I God and this add if not teacher military you before I all time

pro Ioab!'. 19:15 Et inclinavit cor omnium virorum
for Joab. ' 19:15 The extended heart all men

Iudae quasi viri unius; miseruntque ad regem
Judah as men one; cast to king

dicentes: 'Revertere tu et omnes servi tui'. 19:16
saying: ' Return you and all officials you'. 19:16

Et reversus est rex et venit usque ad Iordanem; et
The back is king and he came up to Jordan; and

Iuda venit in Galgala, ut occurreret regi et
Judah he came in Gilgal as meet king and

traduceret eum Iordanem. 19:17 Festinavit autem
transport it Jordan. 19:17 haste Now

Semei filius Gera Beniaminita de Bahurim et descendit cum viris Iudae in occursum regis David;
Shammai son Gera Benjamin of Barhumite and down with men Judah in meet s David;

19:18 mille viri de Benjamin et Siba puer de domo Saul et quindecim filii eius ac viginti servi erant cum eo. Irruperant autem Iordanem iam
19:18 thousand men of Benjamin and Ziba boy of house Saul and fifteen children his and twenty officials were with the fact. tioned Now Jordan already

ante regem 19:19 et transierant vada, ut traderent domum regis et facerent iuxta placitum eius.
before king 19:19 and passed ford as over home s and do according to convention her.

Semei autem filius Gera prostratus coram rege, cum transiturus esset Iordanem, 19:20 dixit ad eum: ' pass was Jordan, 19:20 said to him: '

Ne reputes mihi, domine mi, iniquitatem neque
Do not Count I O my violence or
memineris iniuriam servi tui in die, qua egressus es,
remember injury officials your in day which out you
domine mi rex, de Ierusalem; neque ponas, rex, in
O my king, of Jerusalem; or Dispose, king, in
corde tuo. 19:21 Agnosco enim servus tuus peccatum
heart your. 19:21 I recognize For slave your sin
meum et idcirco hodie primus veni de omni domo
my and therefore today first I of all house
Ioseph descendique in occursum domini mei regis’.
Joseph down in meet of my the king. ‘
19:22 Respondens vero Abisai filius Sarviae dixit: ‘
19:22 answered But Avishai son Tzeruyah he said: ‘
Numquid non occidetur Semei, pro hoc quia
Do not death Shimei for this because
maledixit christo Domini?’. **19:23 Et ait David: ‘**
Cursing Christ Lord. ‘ 19:23 The said David: ‘
Quid mihi et vobis, filii Sarviae, quia efficimini
What I and you children Tzeruyah, because Do
mihi hodie in satan? Ergone hodie interficietur vir
I today in Satan? Will today death man
in Israel? An ignoro hodie me factum regem
in Israel? An I do not know today I it king
super Israel?’. **19:24 Et ait rex Semei: ‘ Non**
over Israel ‘. 19:24 The said king Shammai: ‘ no
morieris!’. **Iuravitque ei. 19:25 Meribbaal quoque**
die! ‘. And he swore to him. 19:25 Meribaal also
filius Saul descendit in occursum regis; non laverat
son Saul down in meet king; not washed
pedes nec circumcidit ungues nec totonderat barbam
feet or circumcised claws or shorn beard
vestesque suas non laverat a die, qua egressus
clothing their not washed from day which out
fuerat rex, usque ad diem reversionis eius in pace.
was king, up to day return his in peace.
19:26 Cumque de Ierusalem occurrisset regi, dixit ei
19:26 when of Jerusalem met king, said it
rex: ‘ Quare non venisti mecum, Meribbaal?’. **19:27**
king: ‘ Why not come with Mephibosheth? ‘. 19:27

Qui respondens ait: ‘ Domine mi rex, servus meus
He answered he said: ‘ O my king, slave my
decepit me! Nam dixeram ei ego famulus tuus:
beguiled Me! For I had said it I the servant your:
Sternere faciam mihi asinum et ascendens abibo cum
saddle I do I ass and up go with
rege; claudus enim sum servus tuus. 19:28 Insuper
king; lame For I slave Your. 19:28 In addition,
et fraudulenter accusavit me servum tuum ad te
and fraudulently He accused I slave your to you
dominum meum regem. Tu autem, domine mi rex,
owner my the king. You however, O my king,
sicut angelus Dei es; fac, quod placitum est tibi.
as angel God art; do that convention is to you.
19:29 Neque enim fuit domus patris mei nisi morti
19:29 nor For was house father my but death
obnoxia domino meo regi; tu autem posuisti me
exposed the I king; you Now You have set I
servum tuum inter convivas mensae tuae. Quid ultra
slave your between guests table Your. What more
igitur habeo iustitiae, ut vociferer ad regem?’. 19:30
So I have justice, as cry to King? ‘. 19:30
Ait ergo ei rex: ‘ Quid ultra loqueris? Dixi: Tu et
said So it king: ‘ What more do you speak? I said: You and
Siba dividite possessiones’. 19:31 Responditque
Ziba divide possessions. ‘ 19:31 Then
Meribbaal regi: ‘ Etiam cuncta accipiat, postquam
Meribbaal king: ‘ Yes all take, after
reversus est dominus meus rex pacifice in domum
back is master my king peace in home
suam!’. 19:32 Berzellai quoque Galaadites descenderat
his own. ‘ 19:32 Berzellai also Gilead down
de Rogelim et traduxit regem Iordanem, ut
of Roglim and He made a king Jordan, as
dimitteret eum ad Iordanem. 19:33 Erat autem
release it to Jordan. 19:33 It was Now
Berzellai Galaadites senex valde, id est octogenarius;
Berzellai Gilead old very that is eighty years old;
et ipse praebuerat alimenta regi, cum moraretur in
and he presented food king, with staying in
Mahanaim; erat quippe vir dives nimis. 19:34 Dixit
camp; was for man rich too. 19:34 said

itaque rex ad Berzellai: ‘ Veni mecum et praebebo
So king to Barzellai ‘ I came with and furnish
tibi alimenta apud me in Ierusalem’. 19:35 Et ait
you food in I in Jerusalem. 19:35 The said
Berzellai ad regem: ‘ Quot sunt dies annorum
Berzellai to king: ‘ How many are day years
vitae meae, ut ascendam cum rege Ierusalem? 19:36
life my as I go up with king Jerusalem? 19:36
Octogenarius sum hodie; numquid vigent sensus mei
eighty I today; Do thrive sense my
ad discernendum suave aut amarum? Aut delectare
to discern sweet or bitter? or delight
potest servum tuum cibus et potus? Vel audire ultra
can slave your food and I drink? or listen more
possum vocem cantorum atque cantricum? Quare
I voice singers and women? Why
servus tuus esset ultra oneri domino meo regi? 19:37
slave your was more burden the I King? 19:37
Paululum procedam famulus tuus ab Iordane tecum.
A little bit go the servant your from Jordan with you.
Et cur dabit rex mihi hanc vicissitudinem? 19:38 Sed
The why will king I this reward? 19:38 but
obsecro, ut revertar servus tuus et moriar in civitate
Please as return slave your and I in city
mea iuxta sepulcrum patris mei et matris meae.
my according to grave father my and mother Mine.
Sed ecce servus tuus Chamaam; ipse vadat tecum,
but See slave your Chamaam; he go with
domine mi rex, et fac ei, quod tibi bonum videtur’.
O my king, and Make to that you good it seems. ‘
19:39 Dixitque rex: ‘ Mecum transeat Chamaam, et
19:39 said king: ‘ me passes Chamaam and
ego faciam ei, quidquid tibi placuerit; et omne,
I I do to whatever you please; and all
quod petieris a me, impetrabis’. 19:40 Cumque
that ask from I the asking. ‘ 19:40 when
transisset universus populus et rex Iordanem,
past all people and king Jordan,
osculatus est rex Berzellai et benedixit ei; et ille
kiss is king Berzellai and blessed him; and he

reversus est in locum suum. 19:41 Transivit ergo rex
back is in place his own. 19:41 passed So king
in Galgala, et Chamaam cum eo. Omnis autem
in Gilgal and Chamaam with the fact. all Now
populus Iudae traduxerat regem, et etiam media
people Judah deported king, and also media
pars populi Israel. 19:42 Et ecce omnes viri Israel
part people Israel. 19:42 The See all men Israel
concurrentes ad regem dixerunt ei: ‘ Quare te furati
concurring to king said to: ‘ Why you stolen
sunt fratres nostri viri Iudae et traduxerunt regem
are brothers our men Judah and escort king
et domum eius Iordanem omnesque viros David cum
and home his Jordan all men David with
eo?’. 19:43 Et respondit omnis vir Iudae ad virum
it? ‘. 19:43 The answered all man Judah to man
Israel: ‘ Quia propior mihi est rex. Cur irasceris
Israel: ‘ for nearer I is king. why angry
super hac re? Numquid comedimus aliquid ex rege,
over this really? Do eat something from king,
aut munera nobis data sunt?’. 19:44 Et respondit
or gifts us given are they? ‘. 19:44 The answered
vir Israel ad virum Iudae et ait: ‘ Decem partes
man Israel to man Judah and he said: ‘ ten parts
mihi sunt in rege et ideo etiam in David. Ego
I are in king and therefore also in David. I
sum potior te; cur contempsisti me? Et non
I greater efficiency you; why despised Me? The not
ego prior locutus sum, ut reducerem regem meum?’.
I first said I as restoration king My ‘.
Durius autem responderunt viri Iudae viris Israel.
harder Now answered men Judah men Israel.
20:1 Accidit quoque, ut ibi esset vir Belial nomine
20: 1 It happened also, as there was man Belial name
Seba filius Bochri Beniaminita; et cecinit bucina et
Seba son Bochri Benjamin; and sounded trumpet; and
ait: ‘ Non est nobis pars in David, neque hereditas
he said: ‘ no is us part in David or heritage
in filio Isai! Vir Israel, in tabernacula tua!’. 20:2 Et
in son Jesse! A Israel in dwellings Your ‘. 20: 2 The
separatus est omnis vir Israel a David secutusque
separated is all man Israel from David followed

est Seba filium Bochri; viri autem Iudae adhaeserunt
is Seba son Sheba; men Now Judah adhered
regi suo a Iordane usque Ierusalem. 20:3 Cumque
king his from Jordan up Jerusalem. 20: 3 when
venisset rex in domum suam Ierusalem, tulit decem
come king in home his Jerusalem took ten
mulieres concubinas, quas dereliquerat ad
women concubines, which left to
custodiendam domum, et tradidit eas in custodiam
keep home and delivered them in watch
alimenta eis praebens. Et non est ingressus ad eas,
food them giving. The not is entry to them,
sed erant clausae usque ad diem mortis suae in
but were closed up to day death his in
viduitate viventes. 20:4 Dixit autem rex Amasae: ‘
widowhood living. 20: 4 said Now king Amasa ‘
Convoca mihi omnes viros Iudae in diem tertium et
Assemble I all men Judah in day Reply and
tu adesto praesens’. 20:5 Abiit ergo Amasa, ut
you here the present. ‘ 20: 5 He went So Amasa as
convocaret Iudam; et moratus est ultra tempus,
call Judah; and delayed is more time;
quod ei constituerat. 20:6 Ait autem David ad
that it appointed. 20: 6 said Now David to
Abisai: ‘ Nunc magis afflicturus est nos Seba filius
Avishai: ‘ now more afflict is we Seba son
Bochri quam Absalom; tolle igitur servos domini tui
Bochri than Absalom; Away So officials of your
et persequere eum, ne inveniat civitates munitas et
and pursue him, do not finds cities strong and
effugiat nos’. 20:7 Egressi sunt ergo cum eo viri
escape us’. 20: 7 Landing are So with it men
Ioab, Cherethi quoque et Phelethi et omnes
Joab Kerethites also and Phelethi and all
fortissimi; exierunt de Ierusalem ad persequendum
very strong; They went out of Jerusalem to pursuit
Seba filium Bochri. 20:8 Cumque illi essent iuxta
Seba son Sheba. 20: 8 when they they according to
lapidem grandem, qui est in Gabaon, Amasa venerat
stone great that is in Gibeon Amasa come
ante eos. Porro Ioab accinctus erat habitu suo, et in
before them. the Joab wearing was dress his and in

cingulo super lumbos gladius absconditus erat, qui
belt over waist sword hidden It was that
levi motu ex vagina in manum suam cecidit. 20:9
slight motion from sheath in hand his fell. 20: 9
Dixitque Ioab ad Amasam: ‘ Estne pax tibi, mi
said Joab to Amasa ‘ Is peace you my
frater?’. Et tenuit manu dextera mentum Amasae, ut
brother? ‘. The held hand right chin Amasa as
oscularetur eum. 20:10 Porro Amasa non observavit
Arrested him. 20:10 the Amasa not warning
gladium in manu Ioab, qui percussit eum in inguine
sword in hand Joab that shot it in groin
et effudit intestina eius in terram, nec secundum
and poured intestines his in land or according to
vulnus apposuit; et mortuus est. Ioab autem et
wound set; and dead It is. Joab Now and
Abisai frater eius persecuti sunt Seba filium Bochri.
Avishai brother his pursued are Seba son Sheba.
20:11 Interea quidam de pueris Ioab stetit
20:11 In the meantime, some of boys Joab He stood
iuxta cadaver Amasae et dixit: ‘ Qui esse vult
according to corpse Amasa and he said: ‘ He be will
cum Ioab et pro David, sequatur Ioab!’. 20:12
with Joab and for David follow Joab. ‘ 20:12
Amasa autem conspersus sanguine iacebat in media
Amasa Now with blood lying in media
via. Vidit hoc vir quod subsisteret omnis populus ad
way. saw this man that subsisted all people to
videndum eum; et amovit Amasam de via in agrum
see him; and removed Amasa of road in field
operuitque eum vestimento, cum videret quod omnes
covered it cloth; with see that all
transeuntes propter eum subsisterent. 20:13 Amoto
passing for it stop. 20:13 removed
igitur illo de via, transibat omnis vir sequens Ioab
So that of way, He passed all man The following Joab
ad persequendum Seba filium Bochri. 20:14 Porro
to pursue Seba son Sheba. 20:14 the
ille transierat per omnes tribus Israel usque in
he passed by all three Israel up in
Abelbethmaacha; omnesque Bochratae congregati sunt
Berites all Bochratae gathered are

et ingressi sunt etiam post eum. 20:15 Venerunt
and entered are also after him. 20:15 They came
itaque et oppugnabant eum in Abelbethmaacha et
So and attack it in Berites and
fuderunt contra civitatem aggerem, qui stetit contra
shed against city mound, that He stood against
antemurale; et omnis populus, qui erat cum Ioab,
bulwark; and all people; that was with Joab
moliebatur destruere muros. 20:16 Et exclamavit
battered down the walls. 20:16 The cried
mulier sapiens de civitate: ‘Audite, audite! Dicite
woman wise of city: ‘Listen Hear! Tell
Ioab: ‘Appropinqua huc, et loquar tecum’’. 20:17
Joab ‘Come near here, and I will speak with you’. ‘ 20:17
Qui cum accessisset ad eam, ait illi: ‘Tu es Ioab?’.
He with pitching to it said they: ‘You you Joab. ‘
Et ille respondit: ‘Ego’. Ad quem sic locuta est: ‘
The he He answered: ‘I am. ‘ the which so she said is: ‘
Audi sermones ancillae tuae’. Qui respondit: ‘
Listen words handmaiden Your ‘ He He answered: ‘
Audio’. 20:18 Rursumque illa: ‘Sermo, inquit,
I hear you. ‘ 20:18 again that: ‘Address he says,
dicebatur in vetere proverbio: ‘Interrogent in Abel,
allegedly in old proverb: ‘ask in Abel
et sic perficient rem’. 20:19 Ego pacifica fidelium
and so finish thing. ‘ 20:19 I peace faithful
Israel, et tu quaeris subruere civitatem et evertere
Israel and you shutters undermine city and overthrow
matrem in Israel. Quare praecipitas hereditatem
mother in Israel. Why down heritage
Domini?’’. 20:20 Respondensque Ioab ait: ‘Absit,
Lord. ‘ 20:20 Then Joab he said: ‘Far,
absit hoc a me; non praecipito neque demolior.
far this from me; not Morphological or destroy.
20:21 Non se sic habet res, sed homo de monte
20:21 no he so has business, but man of mount
Ephraim, Seba filius Bochri cognomine, levavit
Ephraim Seba son Bochri surname up
manum suam contra regem David; tradite illum
hand his against king David; Surrender it
solum, et recedam a civitate’. Et ait mulier ad
only; and go from the city. The said woman to

Ioab: ‘ **Ecce, caput eius mittetur ad te per murum**’.

Joab See, head his cast to you by the wall. ‘

20:22 Ingressa est ergo ad omnem populum et

20:22 So she went is So to all people and

locuta est eis sapienter. Qui abscissum caput Seba

she said is them wisely. He cut off head Seba

filiis Bochri proiecerunt ad Ioab. Et ille cecinit

children Bochri threw to Joab. The he sounded

tuba, et recesserunt ab urbe unusquisque in

trumpet; and withdrawn from city each in

tabernacula sua. Ioab autem reversus est Ierusalem

dwelling their own. Joab Now back is Jerusalem

ad regem. 20:23 Erat ergo Ioab super omnem

to the king. 20:23 It was So Joab over all

exercitum Israel; Banaias autem filius Ioiadae super

army Israel; Benaiah Now son Jehoi'ada over

Cherethaeos et Phelethaeos; 20:24 Adoniram vero

Cherethims and Phelethites; 20:24 Adoniram But

super onera; porro Iosaphat filius Ahilud a

over burdens; the Jehoshaphat son Ahilud from

commentariis. 20:25 Siva autem scriba, Sadoc vero

records. 20:25 Siva Now secretary Zadok But

et Abiathar sacerdotes; 20:26 Hira quoque Iairites

and Abiathar priests; 20:26 IRA also Jairite

erat sacerdos David. 21:1 Facta est fames in

was The priest David. 21: 1 Achievements is famine in

diebus David tribus annis iugiter. Et consuluit David

days David three years regularly. The consulted David

oraculum Domini, dixitque Dominus: ‘ Super Saul et

oracle Lord, said Lord: ‘ over Saul and

super domum eius est sanguis, quia occidit

over home his is blood, because sets

Gabaonitas’. 21:2 Vocatis ergo Gabaonitis, rex dixit

Gabaonites. 21: 2 calling So Gabaonites, king said

ad eos — porro Gabaonitae non sunt de filiis

to them - the Gabaonita not are of children

Israel, sed reliquiae Amorraeorum; filii quippe

Israel but remains Amorites; children for

Israel iuraverant eis, sed voluit Saul percutere eos

Israel oath them, but He wanted Saul strike them

zelo suo pro filiis Israel et Iudae —; 21:3 dixit

zeal his for children Israel and Judah -; 21: 3 said

ergo David ad Gabaonitas: ‘ Quid faciam vobis? Et
So David to Gabaonites ‘ What I do you? The
quod erit vestri piaculum, ut benedicatis hereditati
that will be you an as bless heritage
Domini?’. 21:4 **Dixeruntque ei Gabaonitae: ‘ Non est**
Lord. ‘ 21: 4 said it Gabaonita: ‘ no is
nobis super argento et auro quaestio contra Saul et
us over silver and gold question against Saul and
contra domum eius; neque nobis licet interficere
against home thereof; or us although the kill
hominem de Israel’. Ad quos ait: ‘ **Quod ergo**
man of Israel ‘ the which he said: ‘ The So
dixeritis, faciam vobis’. 21:5 **Qui dixerunt regi: ‘ De**
Godspeed, I do you ‘. 21: 5 He said king: ‘ The
filiis viri, qui attrivit nos et cogitavit delere nos
children Gentlemen, that crushed we and planned drive we
ita ut ne unus quidem nostrum residuus esset in
so as do not one indeed our left was in
cunctis finibus Israel, 21:6 dentur nobis septem
all ends Israel 21: 6 Give us seven
vir, et suspendamus eos in patibulis Domino in
Gentlemen, and dismember them in gallows Lord in
Gabaon in monte Domini’. Et ait rex: ‘ **Ego dabo’.**
at in mount The Lord. ‘ The said king: ‘ I I will. ‘
21:7 Pepercitque rex Meribbaal filio Jonathan filii
21: 7 But the king Meribbaal son Jonathan children
Saul propter iusiurandum Domini, quod fuerat inter
Saul for The oath Lord, that was between
David et inter Jonathan filium Saul. 21:8 Tulit
David and between Jonathan son Saul. 21: 8 took
itaque rex duos filios Respha filiae Aia, quos
So king two children Respha daughters Aia, which
peperit Saul, Armoni et Meribbaal, et quinque
bore Saul Armoni and Mephibosheth and five
filios Merob filiae Saul, quos genuerat Hadrieli
children Merab daughters Saul which born Adriel
filio Berzellai, qui fuit de Molathi, 21:9 et dedit eos
son Barzillai that was of Molathi 21: 9 and given them
in manu Gabaonitarum, qui suspenderunt illos in
in hand Gabaonites, that suspended them in
monte coram Domino. Et ceciderunt hi septem
mount before Lord. The fell these seven

simul, occisi in diebus messis primis, incipiente
at the same time, killed in days harvest first, incipient
missione hordei. 21:10 Tollens autem Respha filia
branch barley. 21:10 taking Now Respha daughter
Aia cilicium substravit sibi super petram ab initio
Aia shirt spread to over rock from beginning
mensis, donec stillaret aqua super eos de caelo, et
The harvest until dropped water over them of heaven and
non dimisit aves caeli considerare super eos per diem
not released birds air sinking over them by day
neque bestias campi per noctem. 21:11 Et nuntiata
or animals Sharon by night. 21:11 The reported
sunt David, quae fecerat Respha filia Aia
are David which had Respha daughter Aia
concubina Saul. 21:12 Et abiit David et tulit ossa
concubine Saul. 21:12 The He went David and took bones
Saul et ossa Jonathan filii eius a civibus Iabes
Saul and bones Jonathan children his from citizens Jabez
Galaad, qui furati fuerant ea de platea Bethsan, in
Gilead that stolen were it of street Shean in
qua suspenderant eos Philisthim, cum interfecissent
which hanged them Philistines, with killed
Saul in Gelboe, 21:13 et asportavit inde ossa Saul
Saul in Gilboa, 21:13 and off from bones Saul
et ossa Jonathan filii eius; et colligentes ossa
and bones Jonathan children thereof; and gathering bones
eorum, qui suspensi fuerant, 21:14 sepelierunt ea
their that suspended were 21:14 buried it
cum ossibus Saul et Jonathan filii eius in terra
with bones Saul and Jonathan children his in land
Beniamin in Sela, in sepulcro Cis patris eius.
Benjamin in Sela in grave Kish father her.
Feceruntque omnia, quae praeceperat rex; et
They did all which the king; and
repropitiatus est Deus terrae post haec. 21:15 Factum
entreated is God earth after this. 21:15 Action
est autem rursum proelium Philisthinorum adversum
is Now again fight Philistines against
Israel, et descendit David et servi eius cum eo, et
Israel and down David and officials his with it and
pugnabant contra Philisthim, et fatigatus est David.
fighting against Philistines, and tired is David.

21:16 Iesbibenob, qui fuit de genere Rapha —
21:16 Iesbibenob, that was of general Rapha -
ferrum hastae trecentos siclos appendebat — et
iron spears three sides He weighed - and
accinctus erat ense novo, nisus est percutere David;
wearing was sword new efforts is strike David;
21:17 praesidioque ei fuit Abisai filius Sarviae et
21:17 guard it was Avishai son Tzeruyah and
percutsum Philisthaeum interfecit. Tunc iuraverunt
smitten Philistine killed. Then swore
viri David dicentes: ‘ Iam non egredieris nobiscum
men David saying: ‘ Now not out with
in bellum, ne exstinguas lucernam Israel’. 21:18
in war; do not quench candle Israel ‘. 21:18
Fuitque rursum bellum in Gob contra Philisthaeos;
And that was again war in Gob against Philistines;
tunc percussit Sobbochai de Husa Saph de stirpe
then shot Arafa of Hushathite Saph of stock
Rapha. 21:19 Et fuit iterum bellum in Gob contra
Rapha. 21:19 The was again war in Gob against
Philisthaeos, in quo percussit Elchanan filius Iair
Philistines; in which shot Elhanan son Jair
Bethlehemites Goliath Getthaeum, cuius hastile hastae
Bethlehem Goliath Gittite, the The shaft spears
erat quasi liciatorium texentium. 21:20 Et adhuc fuit
was as weaver beam. 21:20 The yet was
bellum in Geth, in quo vir excelsus, qui senos in
war in Gath in which man tall, that six in
manibus pedibusque habebat digitos, id est viginti et
hands foot had fingers that is twenty and
quattuor, et is quoque erat de origine Rapha, 21:21
four, and it also was of source giant 21:21
exprobravit Israel; percussit autem eum Jonathan
upbraided Israel; shot Now it Jonathan
filius Samma fratris David. 21:22 Hi quattuor erant
son Shema brother David. 21:22 These four were
de genere Rapha ex Geth et ceciderunt per manum
of general Rapha from Gath and fell by hand
David et servorum eius. 22:1 Locutus est autem
David and officials her. 22: 1 He spoke is Now
David Domino verba carminis huius in die, qua
David Lord words song this in day which

liberavit eum Dominus de manu omnium inimicorum
free it Lord of hand all enemies
suorum et de manu Saul, 22:2 et ait: ‘ Dominus
their and of hand Saul 22: 2 and he said: ‘ Lord
petra mea et arx mea et salvator meus; 22:3 Deus
rock my and citadel my and Saviour my; 22: 3 God
meus, rupes mea, in quam confugiam, scutum meum
my rocks my in than flee, shield my
et cornu salutis meae! Munimentum meum et
and horn health My! fortification my and
refugium meum. Salvator meus, de violentia liberabis
refuge My. Saviour my of violence free
me. 22:4 Laudabilem invocabo Dominum et ab
Me. 22: 4 Praised call Lord and from
inimicis meis salvus ero. 22:5 Quia circumdederunt
enemies I saved I will be. 22: 5 for surrounded
me fluctus mortis, torrentes Belial terruerunt me;
I waves death torrents Belial melt me;
22:6 praeoccupaverunt me laquei mortis. 22:7 In
22: 6 seized I snares of death. 22: 7 in
tribulatione mea invocavi Dominum et ad Deum
trouble my I called Lord and to God
meum clamavi; et exaudivit de templo suo vocem
my I cried; and He heard of temple his voice
meam, et clamor meus venit ad aures eius. 22:8
I and cry my he came to ears her. 22: 8
Commota est et contremuit terra; fundamenta
Prompted is and quaked land; foundations
caelorum concussa sunt et conquassata, quoniam
heaven shock are and shaken, for
iratus est. 22:9 Ascendit fumus de naribus eius, et
angry It is. 22: 9 He went up smoke of nose his and
ignis de ore eius vorabat; carbones incensi sunt ab
fire of mouth his devoured coals fire are from
eo. 22:10 Et inclinavit caelos et descendit, et
the fact. 22:10 The extended heavens and down and
caligo sub pedibus eius. 22:11 Et ascendit super
fog under feet her. 22:11 The up over
cherub et volavit et devolavit super pennas venti.
cherub and flew and flew down over wings wind.

22:12 Posuit tenebras in circuitu suo tabernaculum
22:12 He set darkness in about his tent
suum, tenebrosas aquas, nubes densissimas. 22:13
his darkness water cloud thickest. 22:13
Prae fulgore in conspectu eius incensi sunt
Outstanding brightness in before his fire are
carbones ignis. 22:14 Intonuit de caelo Dominus, et
coals fire. 22:14 thundered of heaven Lord, and
Excelsus dedit vocem suam. 22:15 Misit sagittas et
High given voice own. 22:15 sent arrows and
dissipavit eos, fulguravit fulmina et conturbavit
destroyed them; flashed lightning thunderbolts and tare
eos. 22:16 Et apparuerunt effusiones maris, et
them. 22:16 The appeared channels sea, and
revelata sunt fundamenta orbis ab increpatione
revealed are foundations world from rebuke
Domini, ab inspiratione spiritus furoris eius. 22:17
Lord, from inspiration spirit fierce her. 22:17
Misit de excelso et assumpsit me, traxit me de
sent of high and He assumed I He drew I of
aquis multis; 22:18 liberavit me ab inimico meo
water many; 22:18 free I from enemy I
potentissimo, ab his, qui oderant me, qui robustiores
powerful, from those that Too I that stronger
me erant. 22:19 Praevenerunt me in die afflictionis
I were. 22:19 prevented I in day affliction
meae, et factus est Dominus firmamentum meum;
my and he became is Lord support my;
22:20 et eduxit me in latitudinem, liberavit me,
22:20 and brought I in width, free I
quia complacui ei. 22:21 Retribuit mihi Dominus
because pleased to him. 22:21 rewarded I Lord
secundum iustitiam meam et secundum munditiam
according to justice I and according to cleanliness
manuum mearum reddit mihi, 22:22 quia custodivi
hands my returns I 22:22 because I kept
vias Domini et non egi impie a Deo meo. 22:23
ways of and not I've done wickedly from God mine. 22:23
Omnia enim iudicia eius in conspectu meo, et a
All For judgments his in before I and from
praeceptis eius non recessi; 22:24 et fui immaculatus
rules his not retired; 22:24 and I clean?

cum eo et custodivi me ab iniquitate mea. 22:25 Et
with it and I kept I from violence I have. 22:25 The
retribuet mihi Dominus secundum iustitiam meam et
repay I Lord according to justice I and
secundum munditiam meam in conspectu oculorum
according to cleanliness I in before eyes
suorum. 22:26 Cum sancto sanctus eris et cum
ones. 22:26 with St. St. You will be and with
viro innocente innocens eris; 22:27 cum electo
man innocent innocent You will be; 22:27 with elected
electus eris et cum perverso callidus eris.
chosen You will be and with perverse clever You will be.
22:28 Et populum pauperem salvum facies et oculos
22:28 The people poor save face and eyes
superborum humiliabis, 22:29 quia tu lucerna mea,
proud subdue; 22:29 because you lamp my
Domine, et Deus meus illuminat tenebras meas.
Sir, and God my illuminates darkness mine.
22:30 In te enim aggrediar hostium turmas, in Deo
22:30 in you For I fasten the enemy companies, in God
meo transiliam murum. 22:31 Deus, immaculata via
I over a wall. 22:31 God, immaculate road
eius, eloquium Domini igne examinatum; scutum est
his speech of fire tested; shield is
omnium sperantium in se. 22:32 Quoniam quis
all trust in themselves. 22:32 For who
est Deus praeter Dominum? Et quae rupes
is God In addition to Lord? The which rocks
praeter Deum nostrum? 22:33 Deus, qui accinxit
In addition to God our? 22:33 God, that girded
me fortitudine et complanavit perfectam viam meam,
I strength and made perfect way I
22:34 coaequans pedes meos cervis et super excelsa
22:34 Making feet my deer and over high
statuens me; 22:35 docens manus meas ad proelium,
setting me; 22:35 teaching hand I to fight,
et tendunt arcum aereum brachia mea. 22:36
and tend bow brass forces I have. 22:36
Dedisti mihi clipeum salutis tuae, et exauditio tua
You have given I shield health your and entreaty your
magnificavit me. 22:37 Dilatasti gressus meos subtus
great Me. 22:37 expanded The steps my under

me, et non sunt infirmati tali mei. 22:38

I and not are weakened such a mine. 22:38

Persequabar inimicos meos et conterebam et non

I have pursued enemies my and brake and not

convertebar, donec consumerem eos. 22:39 Consumpsi

converted until end them. 22:39 I spent

eos et confregi, ut non consurgerent: ceciderunt sub
them and broken, as not rise; fell under

pedibus meis. 22:40 Accinxisti me fortitudine ad
feet mine. 22:40 girded I strength to

proelium, incurvastis insurgentes in me subtus me.
fight, bow insurgent in I under Me.

22:41 Inimicos meos dedisti mihi dorsum, odientes
22:41 enemies my You I back hating

me, et disperdidi eos. 22:42 Clamaverunt, et non
I and destroyed them. 22:42 They cried, and not

erat qui salvaret, ad Dominum, et non exaudivit eos.
was that to save; to Lord, and not He heard them.

22:43 Contrivi eos ut pulverem terrae, quasi lutum
22:43 broken them as dust earth as mud

platearum comminui eos. 22:44 Salvasti me a
streets beat them. 22:44 saved I from

contradictionibus populi mei, constituisti me in caput
contradictions people my signed I in head

gentium. Populus, quem ignorabam, servit mihi, 22:45
nations. people which I did not know, serves I 22:45

filiis alieni blandiuntur mihi, auditu auris oboediunt
children strangers fawn I hearing ear obey

mihi. 22:46 Filii alieni defluunt et contremiscunt
to me. 22:46 children strangers flow and quake

ex arcibus suis. 22:47 Vivit Dominus, et benedicta
from castles their own. 22:47 As the Lord, and blessed

petra mea, et exaltetur Deus, petra salutis meae.
rock my and let God, rock health Mine.

22:48 Deus, qui das vindictas mihi et deicis populos
22:48 God, that das rEVENGE I and lower people

sub me. 22:49 Qui educis me ab inimicis meis et
under Me. 22:49 He Bringer I from enemies I and

ab insurgentibus in me elevas me; a viro iniquo
from insurrection in I up me; from man unfavorable

liberas me. 22:50 Propterea confitebor tibi, Domine,
free Me. 22:50 Therefore I will confess you Sir,

in gentibus, et nomini tuo cantabo: 22:51 Magnificat
in nations, and name your sing: 22:51 Magnificat
salutes regis sui et facit misericordiam christo suo
salvations s s and does mercy Christ his
David et semini eius in sempiternum'. 23:1 Haec
David and seed his in ever. 23: 1 This
autem sunt verba David novissima: ' Dixit David
Now are words David last: ' said David
filius Isai, dixit vir constitutus in alto, christus Dei
son Jesse, said man set in high christ God
Iacob, suavis psalta Israel. 23:2 Spiritus Domini
Jacob, sweet singer Israel. 23: 2 Spirit of
locutus est per me, et sermo eius super linguam
said is by I and report his over language
meam. 23:3 Locutus est Deus Israel, mihi dixit Petra
mine. 23: 3 He spoke is God Israel I said rock
Israel: 'Dominator hominum iustus, dominator in
Israel: 'Ruler men just Ruling in
timore Dei 23:4 est sicut lux aurorae, oriente sole,
fear God 23: 4 is as light dawn; east the sun;
mane absque nubibus; de splendore post pluviam
morning without clouds; of brightness after rain
herba oritur de terra'. 23:5 Nonne sic est domus
plant rises of land '. 23: 5 Did so is house
mea cum Deo? Quia pactum aeternum statuit mihi,
my with God? for pact ever set I
dispositum in omnibus atque munitum. Cunctam enim
organized in all and sure. all For
salutem meam et omne desiderabile nonne faciet
health I and all desirable not will
germinare? 23:6 Praevaricatores autem quasi spinae
grow up? 23: 6 ¶ Now as thorns
abiectae universi, quae non tolluntur manibus; 23:7
rejected all which not are removed hands; 23: 7
et si quis tangere voluerit eas, armabitur ferro et
and if who touch wishes them, tool steel and
ligno lanceato, igneque succensae comburentur'. 23:8
tree lance staff heated burned. ' 23: 8
Haec nomina fortium David: Iesbaal Hachamonites,
This names the strong David: Iesbaal Hachamani,
princeps inter tres, ipse levavit hastam suam super
leader between three, he up spear his over

octingentos, quos interfecit impetu uno. 23:9 Post
eight hundred, which killed assault one. 23: 9 Post
hunc Eleazar filius Dodo Ahohites, inter tres fortes.
this Eleazar son Dodo Ahohites, between three strong.
Qui erat cum David in Aphesdommim, quando
He was with David in Pas, when
Philisthim congregati sunt illuc in proelium. 23:10
the Philistines gathered are there in battle. 23:10
Cumque ascendissent viri Israel, ipse stetit et
when up men Israel he He stood and
percussit Philisthaeos, donec deficeret manus eius et
shot Philistines; until fail hand his and
obrigesceret cum gladio; fecitque Dominus salutem
clave with sword; He did Lord health
magnam in die illa, et populus reversus est tantum
great in day that and people back is only
ad spolia detrahenda. 23:11 Et post hunc Samma
to spoils away. 23:11 The after this Shema
filius Age Ararites. Et congregati sunt Philisthim in
son Age Harari. The gathered are the Philistines in
Lehi; erat quippe ibi ager lente plenus. Cumque
Lehi; was for there field slowly full. when
fugisset populus a facie Philisthim, 23:12 stetit ille
flight people from the Philistines, 23:12 He stood he
in medio agri et tuitus est eum percussitque
in the field and defended is it He struck
Philisthaeos, et fecit Dominus salutem magnam. 23:13
Philistines; and he Lord health Great. 23:13
Et descenderunt tres de triginta et venerunt tempore
The down three of thirty and they time
messis ad David in speluncam Odollam; castra autem
harvest to David in cave Adullam; camp Now
Philisthinorum erant posita in valle Raphaim. 23:14
Philistines were Given in valley Giants. 23:14
Et David erat tunc in praesidio; porro statio
The David was then in protection; the station
Philisthinorum tunc erat in Bethlehem. 23:15
Philistines then was in Bethlehem. 23:15
Desideravit igitur David et ait: ' O si quis mihi
He requested So David and he said: ' O if who I
daret potum aquae de cisterna, quae est in
give water water of well, which is in

Bethlehem iuxta portam!'. 23:16 Irruperunt ergo
Bethlehem according to the gate. ' 23:16 anon So
tres fortes castra Philisthinorum et hauserunt aquam
three strong camp Philistines and drew water
de cisterna Bethlehem, quae erat iuxta portam, et
of well Bethlehem which was according to gate, and
attulerunt ad David. At ille noluit bibere, sed
reported to David. But he He would not drink, but
libavit illam Domino 23:17 dicens: ' Propitius mihi
offered it Lord 23:17 saying: ' Far I
sit Dominus, ne faciam hoc. Num sanguinem
is Lord, do not I do this. Do blood
hominum istorum, qui profecti sunt in animarum
men of these, that traveled are in of
periculo, bibam?'. Noluit ergo bibere. Haec fecerunt
risk I drink? '. refused So drink. This they
tres robustissimi. 23:18 Abisai autem frater Ioab
three most. 23:18 Avishai Now brother Joab
filius Sarviae princeps erat de triginta. Ipse est qui
son Tzeruyah leader was of thirty. He is that
elevavit hastam suam contra trecentos, quos interfecit.
lifted spear his against Thirty which killed.
Nominatus in triginta 23:19 et inter triginta nobilior
nominated in thirty 23:19 and between thirty nobler
eratque eorum princeps; sed usque ad tres primos
He was their leader; but up to three first
non pervenerat. 23:20 Et Banaias filius Ioiadae vir
not reached. 23:20 The Benaiah son Jehoi'ada man
fortissimus magnorum operum de Cabseel. Ipse
champion great works of Cabseel. He
percussit duos filios Ariel de Moab, et ipse
shot two children Ariel of Moab and he
descendit et percussit leonem in media cisterna in
down and shot lion in media well in
diebus nivis. 23:21 Ipse quoque interfecit virum
days snow. 23:21 He also killed man
Aegyptium, virum procerae staturae habentem in
Egyptian man tall stature having in
manu hastam; itaque cum descendisset ad eum cum
hand spear; So with down to it with
baculo, vi extorsit hastam de manu Aegyptii et
staff, force extorted spear of hand Egyptians and

interfecit eum hasta sua. 23:22 Haec fecit Banaias
killed it auction their own. 23:22 This he Benaiah
filius Ioiadae, et ipse nominatus inter triginta
son Jehoi'ada, and he named between thirty
fortissimos. 23:23 Erat autem nobilior inter triginta;
champions. 23:23 It was Now nobler between thirty;
verumtamen usque ad tres non pervenerat. Fecitque
However, up to three not reached. And he did
eum David sibi caput satellitum suorum. 23:24 Asael
it David to head guard ones. 23:24 Asahel
frater Ioab erat inter triginta. Elchanan filius Dodo
brother Joab was between thirty. Elhanan son Dodo
de Bethlehem, 23:25 Samma de Harod, Elica de
of Bethlehem 23:25 Shema of Harodite, Elikah of
Harod, 23:26 Heles de Phalti, Hira filius Acces de
Harodite, 23:26 Elikah of Palti IRA son Acces of
Thecua, 23:27 Abiezer de Anathoth, Sobbochai de
Tekoa 23:27 Abi of Anathoth Arafah of
Husa, 23:28 Selmon Ahohites, Maharai Netophathites,
Husham 23:28 Selmon Ahohites, Maharai Nethophatite
23:29 Heled filius Baana Netophathites, Ithai filius
23:29 Jeleb son Baana Nethophatite -Ittai son
Ribai de Gabaa filiorum Benjamin, 23:30 Banaia
Rivai of hill children Benjamin 23:30 Banai
Pharathonites, Heddai de torrentibus Gaas, 23:31
Pirathon Hiddai of torrents Gaas, 23:31
Abibaal Arbathites, Azmaveth de Bahurim, 23:32
albon Arbathite watchtowers of mine, 23:32
Eliaba de Saalbon, Iasen de Gun, 23:33 Jonathan
Eliabba of Shaalbonite, Jassen of gun, 23:33 Jonathan
filius Samma de Arar, Ahiam filius Sarar Ararites.
son Shema of Arar, Benehashem son Sharar Harari.
23:34 Eliphalet filius Aasbai Maachathitae, Eliam
23:34 Eliphalet son Ahasbai Maachathite, Elias
filius Achitophel Gilonites, 23:35 Hesro de Carmel,
son Ahitophel Gilonite, 23:35 Hezro of Carmel;
Pharai de Arab, 23:36 Igal filius Nathan de Soba,
Paarai of Arab, 23:36 Igal son Nathan of Soba
Bani de Gad, 23:37 Selec de Ammon, Naharai
Bani of Gad 23:37 Zelek of Ammon Nahari

Berothites armiger Ioab filii Sarviae, 23:38 Hira
Berothite squire Joab children Tzeruyah, 23:38 IRA

Iethrites, Gareb et ipse Iethrites, 23:39 Urias
Iethrites, Gareb and he Iethrites, 23:39 Uriah

Hetthaeus. Omnes triginta septem. 24:1 Et addidit
Hittite. All thirty seven. 24: 1 The he added

furor Domini irasci contra Israel; commovitque
The anger of angry against Israel; He moved

David contra eos dicens: ‘ Vade, numera Israel et
David against them saying: ‘ Go number Israel and

Iudam’. 24:2 Dixitque rex ad Ioab et ad principes
Judas'. 24: 2 said king to Joab and to leaders

exercitus sui, qui erant cum eo: ‘ Perambula
army s that were with because: ‘ Go through

omnes tribus Israel a Dan usque Bersabee, et
all three Israel from Dan up Beer and

numerate populum, ut sciam numerum eius’. 24:3
number people as I know number His. ‘ 24: 3

Dixitque Ioab regi: ‘ Adaugeat Dominus Deus tuus
said Joab king: ‘ May Lord God your

ad populum, quantus nunc est, centuplum in
to people how now is hundredfold in

conspectu domini mei regis! Sed quid sibi dominus
before of my King! but what to master

meus rex vult in re huiuscemodi?’. 24:4 Praevaluit
my king will in re like this? '. 24: 4 prevailed

autem sermo regis contra Ioab et principes exercitus;
Now report s against Joab and leaders army;

egressusque est Ioab et principes militum a facie
He went out is Joab and leaders military from the

regis, ut numerarent populum Israel. 24:5 Cumque
king, as register people Israel. 24: 5 when

pertransissent Iordanem, inceperunt ab Aroer et ab
About Jordan, began from Aro'er and from

urbe, quae est in media valle, transeuntes ad Gaditas
city which is in media valley passing to Gad

et ad Iazer. 24:6 Et pervenerunt in Galaad et in
and to Gad. 24: 6 The reached in Gilead and in

terram Hetthaeorum in Cades et venerunt in Dan.
land Hittites in Kadesh and they in Dan.

Et a Dan converterunt se ad Sidonem 24:7 et
The from Dan attention he to Sidon 24: 7 and

pervenerunt ad arcem Tyri et omnes urbes Hevaei
reached to citadel Tyre and all cities bough
et Chananaei exieruntque ad Nageb Iudae in
and Canaanites They left to south Judah in
Bersabee. 24:8 Et, lustrata universa terra, affuerunt
Beersheba. 24: 8 and, toured all land, throughout
post novem menses et viginti dies in Ierusalem. 24:9
after nine months and twenty day in Jerusalem. 24: 9
Dedit ergo Ioab numerum descriptionis populi regi;
given So Joab number description people king;
et inventa sunt de Israel octingenta milia virorum
and found are of Israel eight thousand men
fortium, qui educerent gladium, et de Iuda
strong, that lead sword and of Judah
quingenta milia pugnatorum. 24:10 Percussit autem
five thousand fighting. 24:10 He struck Now
cor David eum, postquam numeratus est populus, et
heart David him, after numbered is people; and
dixit David ad Dominum: ‘ Peccavi valde in hoc
said David to Lord: ‘ I have sinned very in this
facto; nunc vero precor, Domine, ut transferas
in fact; now But I pray, Sir, as remove
iniquitatem servi tui, quia stulte egi nimis’. 24:11
violence officials your because Fool! I've done too. ‘ 24:11
Surrexit itaque David mane, et sermo Domini
rose So David morning and report of
factus est ad Gad propheten, videntem David,
he became is to Gad prophetess seer David
dicens: 24:12 ‘ Vade et loquere ad David: Haec
saying: 24:12 ‘ Go and speak to David: This
dicit Dominus: Trium tibi datur optio; elige unum,
says Lord: three you given option; choose one,
quod volueris ex his, ut faciam tibi’. 24:13 Cumque
that you decide from those as I do you '. 24:13 when
venisset Gad ad David, nuntiavit ei dicens: ‘ Aut
come Gad to David reported it saying: ‘ or
tribus annis veniet tibi fames in terra tua, aut
three years will you famine in land your or
tribus mensibus fugies adversarios tuos, et illi te
three months flee opponents your and they you

persequentur, aut certe tribus diebus erit pestilentia
persecute you; or certainly three days will be plague
in terra tua. Nunc ergo delibera et vide quem
in land Your: now So think and see which
respondeam ei, qui me misit, sermonem'. 24:14 Dixit
answer to that I sent word. ' 24:14 said
autem David ad Gad: ' Artor nimis; sed melius est,
Now David to Gad: ' Artor too; but more is
ut incidamus in manu Domini — multae enim
as fall in hand of - many For
misericordiae eius sunt — quam in manu hominum!'. 24:15
mercy his are - than in hand men '.
Et elegit sibi David pestilentiam; et erant dies
24:15 The he chose to David pestilence; and were day
messis tritici. Immisitque Dominus pestilentiam in
harvest of wheat. sent Lord pestilence in
Israel de mane usque ad tempus constitutum, et
Israel of morning up to time appointed and
mortui sunt ex populo a Dan usque Bersabee
dead are from people from Dan up Beer
septuaginta milia virorum. 24:16 Cumque extendisset
seventy thousand men. 24:16 when extended
manum suam angelus super Ierusalem, ut disperderet
hand his angel over Jerusalem as Ham
eam, misertus est Dominus super afflictione et ait
it with compassion is Lord over affliction and said
angelo percutienti populum: ' Sufficit; nunc contine
angel that destroyed people; ' enough now hold
manum tuam!'. Erat autem angelus Domini iuxta
hand Your '. *It was Now angel of according to*
aream Areuna Iebusaei. 24:17 Dixitque David ad
floor Areuna Jebusites. 24:17 said David to
Dominum, cum vidisset angelum caedentem populum:
Lord, with saw angel That struck people;
' Ego sum qui peccavi, ego inique egi; isti, qui
' I I that I have sinned, I wrong I've done; these that
oves sunt, quid fecerunt? Vertatur, obsecro, manus
sheep are what did they? Let Please hand
tua contra me et contra domum patris mei'. 24:18
your against I and against home father My '. *24:18*
Venit autem Gad ad David in die illa et dixit ei: ' 24:18
He came Now Gad to David in day that and said to: ' 24:18

Ascende, constitue Domino altare in area Areuna
Attack! Set Lord altar in area Areuna
Iebusaei'. 24:19 Et ascendit David iuxta sermonem
Jebusites. ' 24:19 The up David according to word
Gad, quem praeceperat ei Dominus. 24:20
Gad which the it Lord. 24:20
Conspiciensque Areuna animadvertit regem et servos
looking Areuna notices king and officials
eius transire ad se 24:21 et egressus adoravit regem
his pass to he 24:21 and out worshiped king
prono vultu in terra et ait: ' Quid causae est,
leaned forward look in land and he said: ' What cause is
ut veniat dominus meus rex ad servum suum?'. Cui
as come master my king to slave their own. ' To
David ait: ' Ut emam a te aream et aedificem
David he said: ' To buy from you floor and build
altare Domino, et cesset interfectio, quae grassatur
altar Lord, and stop slaughter, which attacks
in populo'. 24:22 Et ait Areuna ad David: '
in the people. ' 24:22 The said Areuna to David: '
Accipiat et offerat dominus meus rex, sicut ei
It takes and offer master my king, as it
placet. Ecce boves in holocaustum et plaustrum et
I like it. Look cattle in holocaust and cart and
iuga boum in usum lignorum. 24:23 Omnia dat
ridges oxen in use wood. 24:23 All gives
Areuna, o rex, regi'. Dixitque Areuna ad regem: '
Areuna, o king, the king. ' said Areuna to king: '
Dominus Deus tuus suscipiat votum tuum!'. 24:24
Lord God your welcome vote Your '. 24:24
Cui respondens rex ait: ' Nequaquam; sed emam
To answered king he said: ' No; but buy
pretio a te et non offeram Domino Deo meo
price from you and not offer Lord God I
holocausta gratuita'. Emit ergo David aream et
holocausts costs. Purchased So David floor and
boves argenti siclis quinquaginta. 24:25 Et aedificavit
cattle silver pieces fifty. 24:25 The built
ibi David altare Domino et obtulit holocausta et
there David altar Lord and offered holocausts and
pacifica. Et repropitiatus est Dominus terrae, et
peaceful. The entreated is Lord earth and

cohibita est plaga ab Israel.
Restrictions is stroke from Israel.

1:1 Et rex David senuerat habebatque aetatis

1: 1 The king David old was age

plurimos dies; cumque operiretur vestibus, non

many day; when covered clothes, not

calefiebat. 1:2 Dixerunt ergo ei servi sui: ‘

warm. 1, 2 They said So it officials s: ‘

Quaeratur domino nostro regi adulescentula virgo et

search the our king youth virgin and

stet coram rege et curam eius agat dormiatque in

stand before king and care his acts sleep in

sinu tuo et calefaciat dominum nostrum regem’. 1:3

gulf your and warm owner our the king. ‘ 1: 3

Quaesierunt igitur adulescentulam speciosam in

They sought So a beautiful in

omnibus finibus Israel et invenerunt Abisag

all ends Israel and found Abisag

Sunamitin et adduxerunt eam ad regem. 1:4 Erat

Suna and they it to the king. 1: 4 It was

autem puella pulchra nimis et curam agebat regis

Now girl beautiful too and care company s

et ministrabat ei; rex vero non cognovit eam. 1:5

and served him; king But not known her. 1: 5

Adonias autem filius Haggith elevabatur dicens: ‘

Adonia Now son Haggith gallery saying: ‘

Ego regnabo!’. Fecitque sibi currum et equites et

I be king. ‘ And he did to car and horse and

quingenta viros, qui ante eum currerent. 1:6 Nec

fifty men that before it run. 1: 6 No

corripuit eum pater suus aliquando dicens: ‘ Quare

reproved it father it sometimes saying: ‘ Why

hoc fecisti?’. Erat autem et ipse pulcher valde,

this have you done? ‘. It was Now and he beautiful very

secundus natu post Absalom. 1:7 Et sermo ei cum

second birth after Absalom. 1: 7 The report it with

Ioab filio Sarviae et cum Abiathar sacerdote, qui

Joab son Tzeruyah and with Abiathar priest that

adiuvabant partes Adoniae. 1:8 Sadoc vero sacerdos

support parts Adonia. 1: 8 Zadok But The priest

et Banaias filius Ioiadae et Nathan propheta et

and Benaiah son Jehoi'ada and Nathan prophet and

Semei et Rei et robur exercitus David non
Shammai and The transaction and strength army David not
erat cum Adonia. 1:9 Immolatis ergo Adonias ovibus
was with Adonia. 1: 9 sacrifice; So Adonia sheep
et vitulis et pinguibus iuxta lapidem Zoheleth,
and calves and fat according to stone Serpents
qui erat vicinus fonti Rogel, vocavit universos fratres
that was neighbor En Rogel he called all brothers
suos filios regis et omnes viros Iudae servos regis;
their children s and all men Judah officials king;
1:10 Nathan autem prophetam et Banaïam et
1:10 Nathan Now prophet and Benaiah and
robustos quosque et Salomonem fratrem suum non
robust each and Solomon brother his not
vocavit. 1:11 Dixit itaque Nathan ad Bethsabée
he called. 1:11 said So Nathan to Bath
matrem Salomonis: ‘ Num audisti quod regnaverit
mother Solomon: ‘ Do You heard that reign
Adonias filius Haggith, et dominus noster David hoc
Adonia son Haggith and master our David this
ignorat? 1:12 Nunc ergo veni, accipe a me
know? 1:12 now So come, take from I
consilium et salva animam tuam filiique tui
design and Help life your children your
Salomonis. 1:13 Vade et ingredere ad regem David
Salomon. 1:13 Go and Go to king David
et dic ei: Nonne tu, domine mi rex, iurasti mihi
and tell to: Did you O my king, You swore I
ancillae tuae dicens: ‘Salomon filius tuus regnabit
handmaiden your saying: ‘Solomon son your reign
post me et ipse sedebit in solio meo’? Quare ergo
after I and he seat in throne I'? Why So
regnat Adonias? 1:14 Et, adhuc ibi te loquente cum
rules Adonia? 1:14 and, yet there you speaking with
rege, ego veniam post te et complebo sermones
king, I pardon after you and end words
tuos’. 1:15 Ingressa est itaque Bethsabée ad regem in
Your ‘. 1:15 So she went is So Bath to king in
cubiculo; rex autem senuerat nimis, et Abisag
bedroom; king Now old too, and Abisag
Sunamitis ministrabat ei. 1:16 Inclinavit se
Shunamite served to him. 1:16 He bowed he

Bethsabee et adoravit regem; ad quam rex: ‘ Quid
Bath and worshiped king; to than king: ‘ What
tibi, inquit, vis?’. 1:17 **Quae respondens ait: ‘**
you he says, you want? ‘ 1:17 What answered he said: ‘
Domine mi, tu iurasti per Dominum Deum tuum
O my you You swore by Lord God your
ancillae tuae: ‘Salomon filius tuus regnabit post me,
handmaiden you: ‘Solomon son your reign after I
et ipse sedebit in solio meo’; 1:18 **et ecce nunc**
and he seat in throne I’; 1:18 and See now
Adonias regnat, te, domine mi rex, ignorante. 1:19
Adonia reigns you O my king, their knowledge. 1:19
Mactavit boves et pinguia quaeque et oves plurimas
He has slain cattle and fat each and sheep many
et vocavit omnes filios regis, Abiathar quoque
and he called all children king, Abiathar also
sacerdotem et Ioab principem militiae; Salomonem
priest and Joab prince military; Solomon
autem servum tuum non vocavit. 1:20 **Verumtamen,**
Now slave your not he called. 1:20 However,
domine mi rex, in te oculi respiciunt totius Israel,
O my king, in you eyes look of Israel
ut indices eis quis sedere debeat in solio tuo,
as indexes them who set should in throne your
domine mi rex, post te. 1:21 **Eritque, cum dormierit**
O my king, after You. 1:21 Otherwise, with sleeps
dominus meus rex cum patribus suis, erimus ego et
master my king with fathers their we will be I and
filius meus Salomon peccatores’. 1:22 **Adhuc illa**
son my Solomon sinners. ‘ 1:22 yet that
loquente cum rege, Nathan propheta venit; 1:23 **et**
speaking with king, Nathan prophet he came; 1:23 and
nuntiaverunt regi dicentes: ‘ Adest Nathan propheta’.
reported king saying: ‘ Present Nathan prophet. ‘
Cumque introisset ante conspectum regis et adorasset
when entered before view s and prostrated
eum pronus in terram, 1:24 **dixit Nathan: ‘ Domine**
it flat in land 1:24 said Nathan: ‘ O
mi rex, tu ergo dixisti: ‘Adonias regnet post me, et
my king, you So You said: ‘Adonia rules after I and

ipse sedeat super thronum meum'? 1:25 **Quia**
he sit over throne My '? 1:25 *for*
descendit hodie et immolavit boves et pinguia et
down today and sacrificed cattle and fat and
arietes plurimos et vocavit universos filios regis et
rams many and he called all children s and
principes exercitus, Abiathar quoque sacerdotem;
leaders army, Abiathar also the priest;
illique vescentes et bibentes coram eo dixerunt:
and to him plenty and drinking before it they said:
‘Vivat rex Adonias!’. 1:26 **Me autem servum tuum**
‘Long live king Adonijah. ‘ 1:26 *me Now slave your*
et Sadoc sacerdotem et Banaïam filium Ioiadae et
and Zadok priest and Benaiah son Jehoi'ada and
Salomonem famulum tuum non vocavit. 1:27
Solomon servant your not he called. 1:27
Numquid a domino meo rege exivit hoc verbum,
Do from the I king gone this word,
et mihi non indicasti servo tuo quis sessurus esset
and I not tell server your who sit was
super thronum domini mei regis post eum?’. 1:28 **Et**
over throne of my s after him? ‘. 1:28 *The*
respondit rex David dicens: ‘Vocate ad me
answered king David saying: ‘Call to I
Bethsabée’. **Quae cum fuisset ingressa coram rege et**
Bathsheba. ‘What with have been She arrived before king and
stetisset ante eum, 1:29 **iuravit rex et ait: ‘Vivit**
stopped before him, 1:29 *He swore king and he said: ‘As the*
Dominus, qui eruit animam meam de omni angustia,
Lord, that rescued life I of all anguish
1:30 quia, sicut iuravi tibi per Dominum, Deum
1:30 because, as I swore you by Lord, God
Israel, dicens: Salomon filius tuus regnabit post me
Israel saying: Solomon son your reign after I
et ipse sedebit super solium meum pro me, sic
and he seat over throne my for I so
faciam hodie’. 1:31 **Summissoque Bethsabée in terram**
I do today. ‘ 1:31 *Bath Bath in land*
vultu, adoravit regem dicens: ‘Vivat dominus meus
look, worshiped king saying: ‘May master my

rex David in aeternum!'. 1:32 Dixit quoque rex
king David in ever. ' 1:32 said also king
David: ' Vocate mihi Sadoc sacerdotem et Nathan
David: ' Call I Zadok priest and Nathan
prophetam et Banaïam filium Ioiadae'. Qui cum
prophet and Benaiah son Jehoi'ada. He with
ingressi fuissent coram rege, 1:33 dixit ad eos: ' Tollite
entered have been before king, 1:33 said to them: ' Take with
officials of you and set
Salomonem filium meum, super mulam meam et
Solomon son my over mule I and
ducite eum in Gihon, 1:34 et ungat eum ibi Sadoc
carry it in Gihon 1:34 and anoint it there Zadok
sacerdos et Nathan propheta in regem super Israel,
The priest and Nathan prophet in king over Israel
et canetis bucina atque dicetis: 'Vivat rex
and blow trumpet; and say: 'Long live king
Salomon!'. 1:35 Et ascendetis post eum, et veniet et
Solomon '. 1:35 The up after him, and will and
sedebit super solium meum, et ipse regnabit pro
seat over throne my and he reign for
me; illique praecipiam, ut sit dux super Israel et
me; and to him command, as is leader over Israel and
super Iudam'. 1:36 Et respondit Banaïas filius
over Judas'. 1:36 The answered Benaiah son
Ioiadae regi dicens: ' Amen, sic loquatur Dominus
Jehoi'ada king saying: ' Most so speaks Lord
Deus domini mei regis. 1:37 Quomodo fuit Dominus
God of my King. 1:37 How was Lord
cum domino meo rege, sic sit cum Salomone et
with the I king, so is with Solomon and
sublimius faciat solium eius a solio domini mei
sublime; do throne his from throne of my
regis David'. 1:38 Descendit ergo Sadoc sacerdos et
s David '. 1:38 down So Zadok The priest and
Nathan propheta et Banaïas filius Ioiadae et
Nathan prophet and Benaiah son Jehoi'ada and
Cherethi et Phelethi, et imposuerunt Salomonem
Kerethites and Plethites and put Solomon
super mulam regis David et adduxerunt eum in
over mule s David and they it in

Gihon. 1:39 Sumpsitque Sadoc sacerdos cornu olei de
Gihon. 1:39 took Zadok The priest horn oil of
tabernaculo et unxit Salomonem; et cecinerunt
tent and anointed Solomon; and sung
bucina, et dixit omnis populus: ‘ Vivat rex
trumpet; and said all people; ‘ May king
Salomon!’. **1:40 Et ascendit universa multitudo post**
Solomon ‘. 1:40 The up all company after
eum, et populus canebat tibiis et laetabatur gaudio
him, and people he sang pipes and feasting joy
magno, et insonuit terra ad clamorem eorum. 1:41
great and rang land to cry them. 1:41
Audivit autem Adonias et omnes, qui invitati fuerant
heard Now Adonia and all that guests were
ab eo; iamque convivium finitum erat. Sed et Ioab,
from it; now banquet finite It was. but and Joab
audita voce tubae, ait: ‘ Quid sibi vult clamor
hearing voice trumpet, he said: ‘ What to will cry
civitatis tumultuantis?’. **1:42 Adhuc illo loquente,**
city uproar? ‘. 1:42 yet that speaking,
Jonathan filius Abiathar sacerdotis venit; cui dixit
Jonathan son Abiathar priest he came; which said
Adonias: ‘ Ingredere, quia vir strenuus es et bona
Adonia ‘ Go! because man activity you and good
nuntians’. **1:43 Responditque Jonathan Adoniae: ‘**
news. ‘ 1:43 Then Jonathan Adonijah ‘
Nequaquam! Dominus enim noster, rex David, regem
No! Lord For our king David king
constituit Salomonem 1:44 misitque cum eo Sadoc
set Solomon 1:44 sent with it Zadok
sacerdotem et Nathan prophetam et Banaïam filium
priest and Nathan prophet and Benaiah son
Ioiadae et Cherethi et Phelethi, et imposuerunt eum
Jehoi'ada and Kerethites and Plethites and put it
super mulam regis; 1:45 unxeruntque eum Sadoc
over mule king; 1:45 anointed it Zadok
sacerdos et Nathan propheta regem in Gihon. Et
The priest and Nathan prophet king in Gihon. The
ascenderunt inde laetantes, et insonuit civitas; haec
up from cheering, and rang city; this

est vox, quam audistis. 1:46 Sed et Salomon sedit
is voice, than heard. 1:46 but and Solomon sat
super solio regni, 1:47 et ingressi servi regis
over throne kingdom, 1:47 and entered officials s
benedixerunt domino nostro regi David dicentes:
blessed the our king David saying:
‘Amplificet Deus nomen Salomonis super nomen tuum
‘May God name Solomon over name your
et magnificet thronum eius super thronum tuum’. Et
and make throne his over throne Your ‘. The
adoravit rex in lectulo suo. 1:48 Insuper et haec
worshipped king in bed his own. 1:48 In addition, and this
locutus est: ‘Benedictus Dominus, Deus Israel, qui
said is: ‘Blessed Lord, God Israel that
dedit hodie sedentem in solio meo, videntibus oculis
given today sitting in throne I sight eyes
meis’’. 1:49 Territi sunt ergo et surrexerunt omnes,
mine ‘. 1:49 frightened are So and rose all
qui invitati fuerant ab Adonia, et ivit unusquisque
that guests were from Adonia, and He went each
in viam suam. 1:50 Adonias autem timens
in way own. 1:50 Adonia Now fearing
Salomonem surrexit et abiit tenuitque cornua
Solomon rose and He went hold horns
altaris. 1:51 Et nuntiaverunt Salomoni dicentes: ‘
altar. 1:51 The reported Solomon saying: ‘
Ecce Adonias timens regem Salomonem tenuit cornua
Look Adonia fearing king Solomon held horns
altaris dicens: ‘Iuret mihi hodie rex Salomon quod
altar saying: ‘Rightly I today king Solomon that
non interficiat servum suum gladio’’. 1:52 Dixitque
not kill slave his the sword. ‘ 1:52 said
Salomon: ‘ Si fuerit vir bonus, non cadet ne unus
Solomon: ‘ If be man good not fall do not one
quidem capillus eius in terram; sin autem malum
indeed hair his in land; if Now evil
inventum fuerit in eo, morietur’’. 1:53 Misit ergo rex
found be in it it dies. 1:53 sent So king
Salomon et eduxit eum ab altari, et ingressus
Solomon and brought it from altar, and entry
adoravit regem Salomonem; dixitque ei Salomon: ‘
worshipped king Solomon; said it Solomon: ‘

Vade in domum tuam'. 2:1 Appropinquaverant autem
Go in home case '. 2: 1 drew nigh Now
dies David ut moreretur, praecepitque Salomoni filio
day David as die charged Solomon son
suo dicens: 2:2 ' Ego ingredior viam universae
his saying: 2: 2 ' I go way all
terrae; confortare et esto vir 2:3 et observa decreta
land; strong and be man 2, 3 and observe decisions
Domini Dei tui, ut ambules in viis eius et custodias
of God your as walk in ways his and prisons
statuta eius et praecepta eius et iudicia et
statutes his and rules his and judgments and
testimonia, sicut scriptum est in lege Moysi, ut
testimonies as written is in law Moses, as
prosperare agas in universis, quae facis et quocumque
successful do in all which You do and wherever
te verteris; 2:4 ut confirmet Dominus sermonem
you turn; 2: 4 as consolidate Lord word
suum, quem locutus est de me dicens: 'Si
his which said is of I saying: 'If
custodierint filii tui viam suam et ambulaverint
watch children your way his and walk
coram me in veritate, in omni corde suo et in omni
before I in truth in all heart his and in all
anima sua, non auferetur tibi vir de solio Israel'.
soul his not fail you man of throne Israel '.
2:5 Tu quoque nosti, quae fecerit mihi Ioab filius
2: 5 You also you know, which do I Joab son
Sarviae, quae fecerit duobus principibus exercitus
Tzeruyah, which do two chief army
Israel, Abner filio Ner et Amasae filio Iether, quos
Israel Abner son Ner and Amasa son Jether which
occidit; et effudit sanguinem belli in pace et posuit
sets; and poured blood war in peace and set
cruorem proelii in balteo suo, qui erat circa lumbos
blood battlefield in belt his that was about waist
eius, et in calceamento suo, quod erat in pedibus
his and in shoes his that was in feet
eius. 2:6 Facies ergo iuxta sapientiam tuam et
her. 2, 6 The face So according to wisdom your and
non deduces canitiem eius pacifice ad inferos. 2:7
not lead gray hair his peace to Underworld. 2: 7

Sed filii Berzellai Galaaditis reddes gratiam,
but children Berzellai Gilead Pay thanks,
eruntque comedentes in mensa tua; occurrerunt enim
yet eating in table your; met For
mihi, quando fugiebam a facie Absalom fratris tui.
I when I fled from the Absalom brother You.
2:8 Habes quoque apud te Semei filium Gera de
2: 8 You have also in you Shammai son Gera of
Beniamin de Bahurim, qui maledixit mihi
Benjamin of mine, that Cursing I
maledictione pessima, quando ibam ad Mahanaim;
cursing the worst, when Yes to camp;
sed quia descendit mihi in occursum ad Iordanem,
but because down I in meet to Jordan,
et iuravi ei per Dominum dicens: Non te interficiam
and I swore it by Lord saying: no you cut
gladio. 2:9 Tu noli pati esse eum innoxium; vir
sword. 2: 9 You do not suffer be it innocent; man
autem sapiens es et scies, quae facias ei
Now wise you and you know, which do it
deducesque canos eius cum sanguine ad infernum’.
bring gray his with blood to hell. ‘
2:10 Dormivit igitur David cum patribus suis et
2:10 slept So David with fathers their and
sepultus est in civitate David. 2:11 Dies autem,
buried is in city David. 2:11 day however,
quibus regnavit David super Israel, quadraginta anni
which reigned David over Israel forty years
sunt: in Hebron regnavit septem annis, in Ierusalem
they are: in Hebron reigned seven years in Jerusalem
triginta tribus. 2:12 Salomon autem sedit super
thirty three. 2:12 Solomon Now sat over
thronum David patris sui, et firmatum est regnum
throne David father s and fixed is kingdom
eius nimis. 2:13 Et ingressus est Adonias filius
his too. 2:13 The entry is Adonia son
Haggith ad Bethsabee matrem Salomonis, quae dixit
Haggith to Bath mother Solomon, which said
ei: ‘ Pacificusne ingressus tuus?’. Qui respondit: ‘
to: ‘ Seer entry Your ‘. He He answered: ‘

Pacificus'. 2:14 Addiditque: ' Sermo mihi est ad te'.
It is peaceful. ' 2:14 And he added: ' Address I is to you '.

Cui ait: ' Loquere'. Et ille: 2:15 ' Tu, inquit,
To he said: ' Speak. ' The he said: 2:15 ' You he says,

nosti quia meum erat regnum, et me proposuerat
you know because my was kingdom and I questions

omnis Israel sibi in regem, sed translatum est
all Israel to in king, but Removed is

regnum et factum est fratris mei; a Domino enim
kingdom and it is brother mine; from Lord For

constitutum est ei. 2:16 Nunc ergo petitionem
appointed is to him. 2:16 now So petition

unam deprecor a te; ne confundas faciem meam'.
one petition from you; do not confusion face My '.

Quae dixit ad eum: ' Loquere'. 2:17 Et ille ait: '
What said to him: ' Speak. ' 2:17 The he he said: '

Precor, ut dicas Salomoni regi — neque enim negare
Please, as say Solomon king - or For deny

tibi quidquam potest — ut det mihi Abisag
you or can - as give I Abisag

Sunamitin uxorem'. 2:18 Et ait Bethsabée: ' Bene,
Suna wife. ' 2:18 The said Bath: ' well,

ego loquar pro te regi'. 2:19 Venit ergo
I I will speak for you the king. ' 2:19 He came So

Bethsabée ad regem Salomonem, ut loqueretur ei pro
Bath to king Solomon, as speak it for

Adonia. Et surrexit rex in occursum eius adoravitque
Adonia. The rose king in meet his He bowed

eam et sedit super thronum suum; positus quoque
it and sat over throne his own; set also

est thronus matri regis, quae sedit ad dexteram
is throne his mother; king, which sat to right

eius. 2:20 Dixitque ei: ' Petitionem unam parvulam
her. 2:20 said to: ' petition one small

ego deprecor a te; ne confundas faciem meam'.
I petition from you; do not confusion face My '.

Dixit ei rex: ' Pete, mater mi, neque enim fas est,
said it king: ' Pete, mother my or For fAS is

ut avertam faciem tuam'. 2:21 Quae ait: ' Detur
as hide face case '. 2:21 What he said: ' Granted

Abisag Sunamitis Adoniae fratri tuo uxor'. 2:22

Abisag Shunamite Adonia brother your wife. ' 2:22

Responditque rex Salomon et dixit matri suae: '

Then king Solomon and said his mother; his '

Quare postulas Abisag Sunamitin Adoniae? Postula ei

Why request Abisag Suna Adonijah? Ask it

et regnum! Ipse est enim frater meus maior me et

and kingdom! He is For brother my more I and

habet Abiathar sacerdotem et Ioab filium Sarviae'.

has Abiathar priest and Joab son Tzeruyah.

2:23 Iuravit itaque rex Salomon per Dominum

2:23 sworn So king Solomon by Lord

dicens: ' Haec faciat mihi Deus et haec addat,

saying: ' This do I God and this add

certe contra animam suam locutus est Adonias

certainly against life his said is Adonia

verbum hoc. 2:24 Et nunc, vivit Dominus, qui

word this. 2:24 The now, lives Lord, that

firmavit me et collocavit me super solium David

has established I and posted I over throne David

patris mei et qui fecit mihi domum, sicut locutus

father my and that he I home as said

est, certe hodie occidetur Adonias'. 2:25 Misitque

is certainly today death Adonia. 2:25 sent

rex Salomon per manum Banaiae filii Ioiadae, qui

king Solomon by hand Benaiah children Jehoi'ada, that

interfecit eum, et mortuus est. 2:26 Abiathar quoque

killed him, and dead It is. 2:26 Abiathar also

sacerdoti dixit rex: ' Vade in Anathoth ad agrum

priest said king: ' Go in Anathoth to field

tuum; es quidem vir mortis, sed hodie te non

your; you indeed man death but today you not

interficiam, quia portasti arcam Domini Dei coram

cut, because guided ark of God before

David patre meo et sustinuisti laborem in omnibus,

David father I and endured labor in all

in quibus laboravit pater meus'. 2:27 Eiecit ergo

in which labored father My '. 2:27 He drives So

Salomon Abiathar, ut non esset sacerdos Domini, ut

Solomon Abiathar as not was The priest Lord, as

impleretur sermo Domini, quem locutus est super
fulfilled report Lord, which said is over
domum Heli in Silo. 2:28 Venit autem nuntius ad
home Eli in Shiloh. 2:28 He came Now message to
Ioab. Ioab autem declinaverat post Adoniam, cum
Joab. Joab Now turned after Adonia with
post Absalom non declinasset; fugit ergo Ioab in
after Absalom not aside; flees So Joab in
tabernaculum Domini et apprehendit cornua altaris.
tent of and apprehends horns altar.
2:29 Nuntiatumque est regi Salomoni, quod fugisset
2:29 told is king Solomon, that flight
Ioab in tabernaculum Domini et esset iuxta
Joab in tent of and was according to
altare; misitque Salomon Banaïam filium Ioiadae
altar; sent Solomon Benaiah son Jehoi'ada
dicens: ‘ Vade, interfice eum!’. **2:30 Venit Banaïas**
saying: ‘ Go kill with him. ‘ 2:30 He came Benaiah
ad tabernaculum Domini et dixit ei: ‘ Haec dicit
to tent of and said to: ‘ This says
rex: Egredere!’. **Qui ait: ‘ Non egrediar, sed hic**
king: Come out. ‘ He he said: ‘ no I go out, but here
moriar’. **Renuntiavit Banaïas regi sermonem dicens: ‘**
I die. ‘ Reporting Benaiah king word saying: ‘
Haec locutus est Ioab et haec respondit mihi’. **2:31**
This said is Joab and this answered to me. ‘ 2:31
Dixitque ei rex: ‘ Fac, sicut locutus est, et interfice
said it king: ‘ Do as said is and kill
eum et sepeli; et amovebis sanguinem innocentem,
it and bury; and remove blood innocent,
qui effusus est a Ioab, a me et a domo patris
that Unstable is from Joab from I and from house father
mei. 2:32 Et reddet Dominus sanguinem eius super
mine. 2:32 The shall pay Lord blood his over
caput eius, quia interfecit duos viros iustos
head his because killed two men just
melioresque se et occidit eos gladio, patre meo
and better he and sets them sword; father I
David ignorante: Abner filium Ner principem militiae
David knowing it: Abner son Ner prince military
Israel et Amasam filium Iether principem exercitus
Israel and Amasa son Iether prince army

Iudae. 2:33 Et revertetur sanguis illorum in caput
Judah. 2:33 The return blood their in head
Joab et in caput seminis eius in sempiternum; David
Joab and in head Seeding his in ever; David
autem et semini eius et domui et throno illius sit
Now and seed his and house and throne of is
pax usque in aeternum a Domino'. 2:34 Ascendit
peace up in ever from The Lord. ' 2:34 He went up
itaque Banaias filius Ioiadae et aggressus eum
So Benaiah son Jehoi'ada and attacked it
interfecit; sepultusque est in domo sua in deserto.
killed; buried is in house his in the desert.
2:35 Et constituit rex Banaiam filium Ioiadae pro eo
2:35 The set king Benaiah son Jehoi'ada for it
super exercitum et Sadoc sacerdotem posuit pro
over army and Zadok priest set for
Abiathar. 2:36 Misit quoque rex et vocavit Semei
Of. 2:36 sent also king and he called Shammai
dixitque ei: ' Aedifica tibi domum in Ierusalem et
said to: ' build you home in Jerusalem and
habita ibi et non egredieris inde huc atque illuc;
live there and not out from here and there;
2:37 quacumque autem die egressus fueris et
2:37 whatever Now day out you and
transieris torrentem Cedron, scito te interficiendum;
pass torrent Kidron, know you murder;
sanguis tuus erit super caput tuum'. 2:38 Dixitque
blood your will be over head Your ' 2:38 said
Semei regi: ' Bonus sermo; sicut locutus est dominus
Shammai king: ' good the word; as said is master
meus rex, sic faciet servus tuus'. Habitavit itaque
my king, so will slave Your ' settled So
Semei in Ierusalem diebus multis. 2:39 Factum est
Shammai in Jerusalem days many. 2:39 Action is
autem post annos tres, ut fugerent duo servi Semei
Now after years three, as fleeing two officials Shammai
ad Achis filium Maacha regem Geth; nuntiatumque
to Achish son Maacah king Gath; It was reported
est Semei quod servi eius essent in Geth. 2:40 Et
is Shammai that officials his they in Gath. 2:40 The
surrexit Semei et stravit asinum suum ivitque in
rose Shammai and saddled ass his went in

Geth ad Achis ad requirendos servos suos et adduxit
Gath to Achish to search officials their and brought
eos de Geth. 2:41 Nuntiatum est autem Salomoni
them of Gath. 2:41 reported is Now Solomon
quod isset Semei in Geth de Ierusalem et redisset.
that gone Shammai in Gath of Jerusalem and returned.
2:42 Et mittens vocavit eum dixitque illi: ‘ Nonne
2:42 The sending he called it said they: ‘ Did
testificatus sum tibi per Dominum et praedixi tibi:
protest I you by Lord and I told you:
Quacumque die egressus ieris huc et illuc, scito te
wherever day out go here and there, know you
esse moriturum? Et respondisti mihi ‘Bonus sermo;
be die? The answer I ‘good the word;
audivi’. 2:43 Quare ergo non custodisti iusiurandum
I heard. ‘ 2:43 Why So not kept The oath
Domini et praeceptum, quod praeceperam tibi?’. 2:44
of and command, that charged you? ‘. 2:44
Dixitque rex ad Semei: ‘ Tu nosti omne malum,
said king to Shammai: ‘ You you know all evil
cuius tibi conscius est cor tuum, quod fecisti David
the you conscious is heart your that You made David
patri meo; reddit Dominus malitiam tuam in caput
father I; returns Lord malice your in head
tuum. 2:45 Et rex Salomon benedictus, et thronus
Your. 2:45 The king Solomon blessed and throne
David erit stabilis coram Domino usque in
David will be stable before Lord up in
sempiternum’. 2:46 Iussit itaque rex Banaiae filio
ever. 2:46 He ordered So king Benaiah son
Ioiadae, qui egressus percussit eum, et mortuus est.
Jehoi'ada, that out shot him, and dead It is.
Confirmatum est igitur regnum in manu Salomonis.
established is So kingdom in hand Salomon.
3:1 Et affinitate coniunctus est pharaoni regi Aegypti.
3: 1 The affinity conjoined is Pharaoh king Egypt.
Accepit namque filiam eius et adduxit in civitatem
received For daughter his and brought in city
David, donec compleret aedificans domum suam et
David until perform building home his and

domum Domini et murum Ierusalem per circuitum.
home of and wall Jerusalem by about.

3:2 Attamen populus immolabat in excelsis; non enim
3: 2 However, people sacrificed in high; not For

aedificatum erat templum nomini Domini usque in
building was temple name of up in

diem illum. 3:3 Dilexit autem Salomon Dominum
day him. 3: 3 He loved Now Solomon Lord

ambulans in praeceptis David patris sui, excepto
walking in rules David father s exception

quod in excelsis immolabat et accendebat thymiama.
that in high sacrificed and she incense.

3:4 Abiit itaque in Gabaon, ut immolaret ibi; illud
3, 4 He went So in Gibeon as offer there; it

quippe erat excelsum maximum. Mille hostias in
for was high the maximum. A thousand victims in

holocaustum obtulit Salomon super altare illud. 3:5
holocaust offered Solomon over altar that. 3, 5

In Gabaon apparuit Dominus Salomoni per somnium
in at He appeared Lord Solomon by dream

nocte dicens: ‘ Postula quod vis, ut dem tibi’. 3:6
night saying: ‘ Ask that force, as I you ’. 3: 6

Et ait Salomon: ‘ Tu fecisti cum servo tuo David
The said Solomon: ‘ You You made with server your David

patre meo misericordiam magnam, sicut ambulavit in
father I mercy great as He walked in

conspectu tuo in veritate et iustitia et recto corde
before your in the truth and justice and right heart

tecum; custodisti ei misericordiam tuam grandem et
with you; kept it mercy your great and

dedisti ei filium sedentem super thronum eius, sicut
You it son sitting over throne his as

est hodie. 3:7 Et nunc, Domine Deus meus, tu
is today. 3: 7 The now, O God my you

regnare fecisti servum tuum pro David patre meo.
he You made slave your for David father mine.

Ego autem sum puer parvus et ignorans egressum
I Now I boy small and not knowing out

et introitum meum; 3:8 et servus tuus in medio est
and entrance my; 3: 8 and slave your in the is

populi, quem elegisti, populi infiniti, qui numerari
people which You have chosen, people infinite, that numbered
et supputari non potest prae multitudine. 3:9 Da
and counted not can than population. 3: 9 Give
ergo servo tuo cor docile, ut iudicare possit populum
So server your heart I need as judge can people
tuum et discernere inter bonum et malum. Quis
your and discriminate between good and evil. Who
enim potest iudicare populum tuum hunc multum?'. 3:10 Placuit
For can judge people your this much? '. 3:10 It was decided So report before Lord that
ergo sermo coram Domino quod
3:10 It was decided So report before Lord that
Salomon rem huiuscemodi postulasset, 3:11 et dixit
Solomon business such she asked, 3:11 and said
Deus Salomoni: ' Quia postulasti verbum hoc et non
God Solomon: ' for asked word this and not
petisti tibi dies multos nec divitias aut animam
asked you day many or wealth or life
inimicorum tuorum, sed postulasti tibi sapientiam ad
enemies your but asked you wisdom to
discernendum iudicium, 3:12 ecce feci tibi secundum
discern trial 3:12 See I you according to
sermones tuos et dedi tibi cor sapiens et
words your and I you heart wise and
intellegens, in tantum ut nullus ante te similis tui
understanding, in only as no before you like your
fuerit nec post te surrecturus sit; 3:13 sed et haec,
be or after you stand up it is; 3:13 but and Thus,
quae non postulasti, dedi tibi, divitias scilicet et
which not asked I you wealth namely, and
gloriam, ut nemo fuerit similis tui in regibus cunctis
glory as no be like your in kings all
diebus tuis. 3:14 Si autem ambulaveris in viis meis
days your. 3:14 If Now walk in ways I
et custodieris praecepta mea et mandata mea, sicut
and Beep rules my and commands my as
ambulavit David pater tuus, longos faciam dies tuos'.
He walked David father your lengthen I do day Your '.
3:15 Igitur evigilavit Salomon et intellexit quod esset
3:15 Now awaked Solomon and understood that was
somnium. Cumque venisset Ierusalem, stetit coram
dream. when come Jerusalem He stood before

arca foederis Domini et obtulit holocausta et fecit
box meeting of and offered holocausts and he
victimas pacificas et convivium universis famulis
victims peace and banquet all servants
suis. 3:16 Tunc venerunt duae mulieres meretrices
their own. 3:16 Then they two women prostitutes
ad regem steteruntque coram eo. 3:17 Quarum
to king They stood before the fact. 3:17 The
una ait: ‘ Obsecro, mi domine; ego et mulier
one he said: ‘ Oh, my sir; I and woman
haec habitabamus in domo una, et peperit apud eam
this live in house one, and child in it
in domo; 3:18 tertia vero die, postquam ego peperit,
in house; 3:18 third But day after I delivered,
peperit et haec; et eramus simul, nullusque
bore and this; and We were at the same time, none
alius nobiscum in domo, exceptis nobis duabus. 3:19
other with in home besides the us two. 3:19
Mortuus est autem filius mulieris huius nocte;
dead is Now son woman this night;
dormiens quippe oppressit eum. 3:20 Et consurgens
sleeping for crushed him. 3:20 The rising
intempesta nocte, silentio tulit filium meum de latere
dead night silence took son my of side
meo ancillae tuae dormientis et collocavit in sinu
I handmaiden your sleeping and posted in gulf
suo; suum autem filium, qui erat mortuus, posuit
his own; his Now a son, that was dead, set
in sinu meo. 3:21 Cumque surrexissem mane, ut
in gulf mine. 3:21 when I got up morning as
darem lac filio meo, apparuit mortuus; quem
give milk son I He appeared dead; which
diligentius intuens clara luce, deprehendi non esse
carefully scanning clear light, detected not be
meum, quem genueram’. 3:22 Responditque altera
my which I bore. ‘ 3:22 Then other
mulier: ‘ Non est ita, sed filius meus vivit, tuus
woman: ‘ no is so, but son my lives your
autem mortuus est’. E contrario illa dicebat: ‘
Now dead He is. ‘ E other that he said: ‘
Mentiris. Filius quippe tuus mortuus est, meus autem
You're lying. son for your dead is my Now

vivit'. Atque in hunc modum contendebant coram
lives. ' and in this mode The contention before
rege. 3:23 Tunc rex ait: ' Haec dicit: 'Filius meus
King. 3:23 Then king he said: ' This he says: 'Son my
vivit, et filius tuus mortuus est'; et ista respondit:
lives and son your dead Is ' and this He answered:
'Non, sed filius tuus mortuus est, et filius meus
'No, but son your dead is and son my
vivit". 3:24 Dixit ergo rex: ' Afferte mihi gladium!'. live '.
3:24 said So king: ' Bring I a sword. ' 3:25
Cumque attulissent gladium coram rege: 3:25 ' Divide, inquit, infantem vivum in duas partes, et
when brought sword before king: 3:25 ' Divide he says, baby living in two parts and
date dimidiam partem uni et dimidiam partem
date half part one and half part
alteri'. 3:26 Dixit autem mulier, cuius filius erat
other '. 3:26 said Now woman the son was
vivus, ad regem — commota sunt quippe viscera
living to king - moved are for tender
eius super filio suo —: ' Obsecro, domine, date illi
his over son his -: ' Oh, Sir, date they
infantem vivum et nolite interficere eum'. E
baby living and do not kill for him. ' E
contrario illa dicebat: ' Nec mihi nec tibi sit;
other that he said: ' No I or you it is;
dividatur'. 3:27 Respondens rex ait: ' Date huic
divided. ' 3:27 answered king he said: ' date this
infantem vivum, et non occidatur; haec est mater
baby living and not killed; this is mother
eius'. 3:28 Audivit itaque omnis Israel iudicium, quod
His. ' 3:28 heard So all Israel trial that
iudicasset rex; et timuerunt regem videntes
decision king; and feared king seeing
sapientiam Dei esse in eo ad faciendum iudicium. 4:1
wisdom God be in it to do judgment. 4: 1
Erat autem rex Salomon regnans super omnem
It was Now king Solomon The ruling over all
Israel. 4:2 Et hi principes quos habebat: Azarias
Israel. 4: 2 The these leaders which had: Azariah
filius Sadoc sacerdos; 4:3 Elihoreph et Ahia filii
son Zadok priest; 4: 3 Elihoreph and Aia children

Sisa scribae; Iosaphat filius Ahilud cancellarius; 4:4
Shisha secretary; Jehoshaphat son Ahilud Chancellor; 4: 4
Banaias filius Ioiadae super exercitum; Sadoc autem
Benaiah son Jehoi'ada over the army; Zadok Now
et Abiathar sacerdotes; 4:5 Azarias filius Nathan
and Abiathar priests; 4, 5 Azariah son Nathan
super praefectos; Zabud filius Nathan sacerdos
over commissioners; Zabud son Nathan The priest
amicus regis; 4:6 et Ahisar praepositus domus et
friend king; 4: 6 and Ahishar the governor house and
Adoniram filius Abda super tributa. 4:7 Habebat
Adoniram son Abda over taxes. 4: 7 She had
autem Salomon duodecim praefectos super omnem
Now Solomon twelve officers over all
Israel, qui praebebant annonam regi et domui eius;
Israel that provided allowance king and house thereof;
per singulos enim menses in anno singuli necessaria
by each For months in year each necessary
ministrabant. 4:8 Et haec nomina eorum: Benhur in
served. 4: 8 The this names their Benhur in
monte Ephraim; 4:9 Bendecar in Maces et in
mount Ephraim; 4: 9 Dekar in skinny and in
Salebim et in Bethsames et in Elon et in
Salebim and in Beth and in Elon and in
Bethanan; 4:10 Benhesed in Aruboth, ipsius erat
beth; 4:10 hesed in Aruboth, of was
Socho et omnis terra Epher; 4:11 Benabinadab,
Soco and all land Hepher; 4:11 Ben-
cuius omnis regio Dor, Tapheth filiam Salomonis
the all region Dor Taphath daughter Solomon
habebat uxorem; 4:12 Baana filius Ahilud regebat
had his wife; 4:12 Baana son Ahilud governed
Thanach et Mageddo et universam Bethsan, quae
Gaza and Megiddo and all Shean which
est iuxta Sarthan subter Iezrahel, a Bethsan
is according to Sartham under Jezreel from Beth-
usque Abelmehula et usque ultra Iecmaam; 4:13
up Abelmeula and up more Jecmaam; 4:13
Bengaber in Ramoth Galaad habebat villas Iair filii
Naber in Ramot Gilead had villages Jair children
Manasse in Galaad: ipse praeerat in omni regione
Manasseh in Gilead: he the command in all region

Argob, quae est in Basan, sexaginta civitatibus
Argob which is in Bashan sixty cities
magnis atque muratis, quae habebant seras aereas;
great and walled, which had bars brass;
4:14 Ahinadab filius Addo praeerat in Mahanaim;
4:14 Ahinadab son Addo the command in camp;
4:15 Achimaas in Nephthali, sed et ipse habebat
4:15 Achimaas in Naphtali but and he had
Basemath filiam Salomonis in coniugio; 4:16 Baana
Bas'emath daughter Solomon in marriage; 4:16 Baana
filius Chusai in Aser et in Baloth; 4:17 Iosaphat
son Husai in Asher and in Aloth; 4:17 Jehoshaphat
filius Pharue in Issachar; 4:18 Semei filius Ela in
son Paruah in Issachar; 4:18 Shammai son Ela in
Beniamin; 4:19 Gaber filius Uri in terra Galaad, in
Benjamin; 4:19 Gur son Uri in land Gilead in
terra Sehon regis Amorraei et Og regis Basan, ut
land Sehon s Amorites and Og s Bashan as
praefectus unus, qui erat in terra. 4:20 Iuda et
Governor one, that was in land. 4:20 Judah and
Israel innumerabiles, sicut arena maris in multitudine,
Israel innumerable, as sand sea in population,
comedentes et bibentes atque laetantes. 5:1 Salomon
eating and drinking and cheering. 5: 1 Solomon
autem erat in dicione sua habens omnia regna a
Now was in jurisdiction his a all Kingdom from
Flumine usque ad terram Philisthim et ad terminum
stream up to land the Philistines and to border
Aegypti offerentium sibi munera et servientium ei
Egypt donors to gifts and served it
cunctis diebus vitae eius. 5:2 Erat autem cibus
all days life her. 5: 2 It was Now food
Salomonis per dies singulos triginta chori similiae et
Solomon by day each thirty Musician flour and
sexaginta chori farinae, 5:3 decem boves pingues et
sixty Musician flour 5: 3 ten cattle fat and
viginti boves pascuales et centum oves, excepta
twenty cattle pastures and one hundred sheep, Beside
venatione cervorum, caprearum atque bubalorum et
hunting deer, roes and buffaloes and

avium altilium. 5:4 Ipse enim obtinebat omnem
birds battery. 5: 4 He For governor all
regionem, quae erat trans Flumen, a Thaphsa
region which was beyond river from Tiphсах
usque Gazam, et cunctos reges illarum regionum; et
up Gaza and all kings of regions; and
habebat pacem ex omni parte in circuitu. 5:5
had peace from all part in around. 5: 5
Habitabatque Iuda et Israel absque timore ullo,
dwelt Judah and Israel without fear any
unusquisque sub vite sua et sub ficu sua a
each under life his and under the fig tree his from
Dan usque Bersabee cunctis diebus Salomonis. 5:6 Et
Dan up Beer all days Salomon. 5, 6 The
habebat Salomon quattuor milia praesepia equorum
had Solomon four thousand stalls horses
currulium et duodecim milia equestres. 5:7 Et
stalls and twelve thousand horseback. 5: 7 The
praebebant supradicti praefecti necessaria mensae
provided of the above Governors necessary table
regis Salomonis et convivarum eius cum ingenti
s Solomon and guests his with great
cura, unusquisque in suo mense. 5:8 Hordeum
care, each in his month. 5: 8 barley
quoque et paleas equorum et iumentorum deferebant
also and straw horses and livestock bringing
in locum, ubi erat unicuique constitutum. 5:9 Dedit
in place where was each established. 5: 9 given
quoque Deus sapientiam Salomoni et prudentiam
also God wisdom Solomon and prudence
multam nimis et latitudinem cordis quasi arenam,
great too and width heart as sand
quae est in litore maris. 5:10 Et praecedebat
which is in beach the sea. 5:10 The before
sapientia Salomonis sapientiam omnium Orientalium
wisdom Solomon wisdom all East
et Aegyptiorum; 5:11 et erat sapientior cunctis
and Egyptians; 5:11 and was wiser all
hominibus, sapientior Ethan Ezrahita et Heman et
men wiser Ethan Ezrahite and Heman and
Chalchol et Darda filii Mahol et erat nominatus
Chalchol and Dara children Mahol and was named

in universis gentibus per circuitum. 5:12 Locutus est
in all nations by about. 5:12 He spoke is
quoque Salomon tria milia parabolas, et fuerunt
also Solomon three thousand parables, and were
carmina eius quinque et mille. 5:13 Et disputavit
songs his five and one thousand. 5:13 The debated
super lignis, a cedro, quae est in Libano, usque ad
over wood, from cedar, which is in Lebanon up to
hyssopum, quae egreditur de pariete; et disseruit de
hyssop, which goes out of the wall; and he argued of
iumentis et volucris et reptilibus et piscibus. 5:14
cattle and birds and reptiles and fish. 5:14
Et veniebant de cunctis populis ad audiendam
The coming of all people to listen
sapientiam Salomonis, ab universis regibus terrae,
wisdom Solomon, from all kings earth
qui audiebant sapientiam eius. 5:15 Misit quoque
that heard wisdom her. 5:15 sent also
Hiram rex Tyri servos suos ad Salomonem; audivit
Hiram king Tyre officials their to Solomon; heard
enim quod ipsum unxissent regem pro patre eius,
For that it anointed king for father his
quia amicus fuerat Hiram David omni tempore. 5:16
because friend was Hiram David all time. 5:16
Misit autem et Salomon ad Hiram dicens: 5:17 ‘ Tu
sent Now and Solomon to Hiram saying: 5:17 ‘ You
scis voluntatem David patris mei et quia non
you know will David father my and because not
potuerit aedificare domum nomini Domini Dei sui
could building home name of God s
propter bella imminencia per circuitum, donec daret
for wars imminence by about, until give
Dominus eos sub vestigio pedum eius. 5:18 Nunc
Lord them under print feet her. 5:18 now
autem requiem dedit Dominus Deus meus mihi per
Now rest given Lord God my I by
circuitum; non est adversarius neque occursus malus.
about; not is adversary or encounter bad.
5:19 Quam ob rem cogito aedificare templum
5:19 How for business I think building temple

nomini Domini Dei mei, sicut locutus est Dominus
name of God my as said is Lord
David patri meo dicens: ‘Filius tuus, quem dabo pro
David father I saying: ‘Son your which I for
te super solium tuum, ipse aedificabit domum
you over throne your he build home
nomini meo’. 5:20 Praecipe igitur, ut praecedant mihi
name My ‘. 5:20 Command therefore, as cut I
cedros de Libano, et servi mei sint cum servis tuis;
cedars of Lebanon and officials my are with officials your;
mercedem autem servorum tuorum dabo tibi
wages Now officials your I you
quamcumque praeceperis; scis enim quoniam non
whatever command; you know For for not
est in populo meo vir, qui noverit ligna caedere
is in people I man that know timber hacked
sicut Sidonii’. 5:21 Cum ergo audisset Hiram verba
as Sidon. 5:21 with So heard Hiram words
Salomonis, laetatus est valde et ait: ‘ Benedictus
Solomon, rejoiced is very and he said: ‘ Blessed
Dominus hodie, qui dedit David filium sapientissimum
Lord today, that given David son wise
super populum hunc plurimum’. 5:22 Et misit
over people this for the most part. ‘ 5:22 The sent
Hiram ad Salomonem dicens: ‘ Audivi, quaecumque
Hiram to Solomon saying: ‘ I have heard, whatever
mandasti mihi; ego faciam omnem voluntatem tuam
You command me; I I do all will your
in lignis cedrinis et abiegnis. 5:23 Servi mei
in wood cedar and spruce. 5:23 servants my
deponent ea de Libano ad mare, et ego componam
down it of Lebanon to sea, and I put
ea in ratibus in mari usque ad locum, quem
it in floats in sea up to place which
significaveris mihi, et applicabo ea ibi, et tu tolles
indicate I and I apply it there, and you take the
ea; praebebisque necessaria mihi, ut detur cibus
it; allow necessary I as given food
domui meae’. 5:24 Itaque Hiram dabat Salomoni
house My ‘. 5:24 So Hiram giving Solomon

ligna cedrina et ligna abiegna iuxta omnem
timber cedar and timber fir according to all
voluntatem eius. 5:25 Salomon autem praebebat
will her. 5:25 Solomon Now supply
Hiram viginti milia chororum tritici in cibum domui
Hiram twenty thousand measures wheat in food house
eius et viginti choros purissimi olei; haec tribuebat
his and twenty dance pure oil; this ammunition
Salomon Hiram per annos singulos. 5:26 Dedit
Solomon Hiram by years each. 5:26 given
quoque Dominus sapientiam Salomoni, sicut locutus
also Lord wisdom Solomon, as said
est ei; et erat pax inter Hiram et Salomonem, et
is him; and was peace between Hiram and Solomon, and
percusserunt foedus ambo. 5:27 Elegitque rex
struck treaty Both of them. 5:27 chose king
Salomon operas de omni Israel, et erat indictio
Solomon performances of all Israel and was levy
triginta milia virorum. 5:28 Mittebatque eos in
thirty thousand men. 5:28 sent them in
Libanum decem milia per menses singulos
Lebanon ten thousand by months each
vicissim, ita ut duobus mensibus essent in
On the other hand, so as two months they in
domibus suis; et Adoniram erat super huiuscemodi
homes his family; and Adoniram was over such
indictione. 5:29 Fueruntque Salomoni septuaginta
levy. 5:29 They were Solomon seventy
milia eorum, qui onera portabant, et octoginta
thousand their that load carriers and eighty
milia latomorum in monte, 5:30 absque praepositis,
thousand hewers in Monte 5:30 without supervision
qui praeerant singulis operibus numero trium milium
that supervised each works number three millet
et trecentorum praecipientium populo, his, qui
and three teachers people those that
faciebant opus. 5:31 Praecepitque rex, ut tollerent
did work. 5:31 charged king, as take
lapides grandes, lapides pretiosos in fundamentum
stones great stones costly in foundation

templi, lapides quadratos; 5:32 dolaverunt ergo
temple stones square; 5:32 have they So
caementarii Salomonis, caementarii Hiram et Giblii
masons Solomon, masons Hiram and hewing
ligna et lapides et praeparaverunt ad aedificandam
timber and stones and prepared to building
domum. 6:1 Factum est igitur quadringentesimo et
house. 6: 1 Action is So Four hundred and
octogesimo anno egressionis filiorum Israel de terra
eightieth year departure children Israel of land
Aegypti, in anno quarto, mense Ziv — ipse est
Egypt, in year fourth, month Ziv - he is
mensis secundus — regni Salomonis super Israel,
month second - kingdom Solomon over Israel
aedificare coepit domum Domino. 6:2 Domus autem,
building began home Lord. 6: 2 Home however,
quam aedificabat rex Salomon Domino, habebat
than building king Solomon Lord, had
sexaginta cubitos in longitudine et viginti cubitos in
sixty cubits in length and twenty cubits in
latitudine et triginta cubitos in altitudine. 6:3 Et
width and thirty cubits in height. 6: 3 The
porticus erat ante templum viginti cubitorum
gallery was before temple twenty cubits
longitudinis iuxta mensuram latitudinis templi et
length according to measure width temple and
habebat decem cubitos latitudinis ante faciem templi.
had ten cubits width before face the temple.
6:4 Fecitque in templo fenestras cum marginibus et
6: 4 And he did in temple windows with margins and
cancellis. 6:5 Et aedificavit contra parietem templi
balustrades. 6: 5 The built against wall temple
tabulata per gyrum in parietibus domus per
panels by about in walls house by
circuitum templi et Dabir et fecit latera in circuitu.
about temple and Dabir and he sides in around.
6:6 Tabulatum, quod subter erat, quinque cubitos
6: 6 The flooring that under It was five cubits
habebat latitudinis et medium tabulatum sex
had width and medium floors six

cubitorum latitudinis et tertium tabulatum septem
cubits width and Reply floors seven
habens cubitos latitudinis; gradus enim posuit in
a cubits width; step For set in
domo per circuitum forinsecus, ut non ingrederentur
house by about outside, as not go
trabes in muros templi. 6:7 Domus autem cum
beam in walls the temple. 6, 7 Home Now with
aedificaretur, lapidibus dedolatis atque perfectis
building stones quarry and perfect
aedificata est; et malleus et securis et omne
built it is; and hammer and ax and all
ferramentum non sunt audita in domo, cum
tool not are hearing in home with
aedificaretur. 6:8 Ostium lateris inferioris in parte
building. 6, 8 The door brick lower in part
erat domus dextrae, et per cochleam ascendebant in
was house right and by cochlea up in
medium latus et a medio in tertium. 6:9 Et
medium side and from the in third. 6: 9 The
aedificavit domum et consummavit eam; texit
built home and He completed it; roofing
quoque domum laquearibus cedrinis. 6:10 Aedificavit
also home ceilings cedar. 6:10 built
ergo stratum contra omnem domum quinque cubitis
So bed against all home five yards
altitudinis et iunxit domui lignis cedrinis. 6:11 Et
height and tail house wood cedar. 6:11 The
factus est sermo Domini ad Salomonem dicens: 6:12
he became is report of to Solomon saying: 6:12
‘ Domus haec, quam aedificas, si ambulaveris in
‘ Home Thus, than building, if walk in
praeceptis meis et iudicia mea feceris et custodieris
rules I and judgments my do and Beep
omnia mandata mea gradiens per ea, firmabo
all commands my Travelling by it I will
sermonem meum tibi, quem locutus sum ad David
word my you which said I to David
patrem tuum; 6:13 et habitabo in medio filiorum
father your; 6:13 and live in the children

Israel et non derelinquam populum meum Israel’.

Israel and not leave people my Israel ‘.

6:14 Igitur aedificavit Salomon domum et

6:14 Now built Solomon home and

consummavit eam. 6:15 Et aedificavit parietes domus

He completed her. 6:15 The built The walls house

intrinsecus tabulis cedrinis; a pavimento domus

inside tables cedar; from floor house

usque ad summitatem parietum et usque ad

up to top Coping and up to

laquearia operuit lignis intrinsecus et texit

ceiling covered wood inside and roofing

pavimentum domus tabulis abiegnis. 6:16

floor house tables spruce. 6:16

Aedificavitque viginti cubitorum a posteriore parte

built twenty cubits from the latter part

templi tabulis cedrinis a pavimento usque ad

temple tables cedar from floor up to

superiora; et fecit ei intrinsecus Dabir, id est sancta

higher; and he it inside Dabir, that is holy

sanctorum. 6:17 Porro quadraginta cubitorum erat

Saints. 6:17 the forty cubits was

ipsum templum ante illud. 6:18 Et cedrus in domo

it temple before that. 6:18 The cedar in house

intrinsecus sculptas habebat colocynthidas et calices

inside sculpted had gourds and cups

apertos florum. Omnia cedrinis tabulis vestiebantur,

open flowers. All cedar tables robes,

nec omnino lapis apparere poterat in pariete. 6:19

or at stone appear could in wall. 6:19

Dabir autem in medio domus in interiori parte

Dabir Now in the house in interior part

fecerat, ut poneret ibi arcam foederis Domini. 6:20

done as set there ark meeting Lord. 6:20

Habebat viginti cubitos longitudinis et viginti cubitos

She had twenty cubits length and twenty cubits

latitudinis et viginti cubitos altitudinis; et vestivit

width and twenty cubits height; and overlaid

illud auro purissimo et fecit altare cedrinum ante

it gold pure and he altar cedar before

Dabir. 6:21 Domum quoque operuit Salomon

Dabir. 6:21 home also covered Solomon

intrinsecus auro purissimo et posuit catenas aureas

inside gold pure and set chains gold

ante Dabir. 6:22 Nihilque erat in templo, quod non

before Dabir. 6:22 there was in temple that not

auro tegeretur; sed et totum altare Dabir texit

gold concealed; but and all altar Dabir roofing

auro. 6:23 Et fecit in Dabir duos cherubim de lignis

gold. 6:23 The he in Dabir two cherubs of wood

oleastri decem cubitorum altitudinis. 6:24 Quinque

wild ten cubits high. 6:24 five

cubitorum ala cherub una et quinque cubitorum ala

cubits wing cherub one and five cubits wing

cherub altera, id est decem cubitos habentes a

cherub the other, that is ten cubits having from

summitate alae unius usque ad alae alterius

top wings one up to wings other

summitatem. 6:25 Decem quoque cubitorum erat

top. 6:25 ten also cubits was

cherub secundus, mensura par et effigies una erat

cherub second, The measure match and portrait one was

duobus cherubim; 6:26 altitudinem habebat unus

two cherubim; 6:26 height had one

cherub decem cubitorum et similiter cherub

cherub ten cubits and similarly, cherub

secundus. 6:27 Posuitque cherubim in medio templi

second. 6:27 He set cherubs in the temple

interioris; extendebant autem alas suas cherubim, et

interior; extended Now wings their cherubs and

tangebant ala una parietem et ala cherub secundi

reaching out wing one wall and wing cherub second

tangebant parietem alterum; alae autem alterae in

reaching out wall the other; wings Now other in

media parte templi se invicem contingebant. 6:28

media part temple he another happened. 6:28

Texit quoque cherubim auro. 6:29 Et omnes parietes

Roofing also cherubs gold. 6:29 The all The walls

templi per circuitum scalpsit variis caelaturis; et

temple by about plates various figures and

fecit in eis cherubim et palmas et calices apertos
he in them cherubs and palms and cups open
florum intrinsecus et foras. 6:30 Sed et pavimento
flowers inside and outside. 6:30 but and floor
domus textit auro intrinsecus et extrinsecus. 6:31 Et
house roofing gold inside and without. 6:31 The
pro ingressu Dabir fecit valvas de lignis oleastri
for entry Dabir he doors of wood wild
postesque cum marginibus quinque. 6:32 Et in
posts with margins five. 6:32 The in
duabus valvis de lignis oleastri scalpsit cherubim et
two folding of wood wild plates cherubs and
palmas et calices apertos florum et vestivit ea auro
palms and cups open flowers and overlaid it gold
operiens tam cherubim quam palmas et cetera auro.
covered so cherubs than palms and etc. gold.
6:33 Fecitque eodem modo pro introitu templi postes
6:33 And he did the same only for entry temple posts
cum quattuor marginibus de lignis oleastri 6:34 et
with four margins of wood wild 6:34 and
duas valvas de lignis abiegnis; et utraque valva
two doors of wood fir; and both folding door
duplex erat et versatilis. 6:35 Et scalpsit cherubim
double was and variable. 6:35 The plates cherubs
et palmas et calices apertos florum operuitque
and palms and cups open flowers covered
omnia laminis aureis. 6:36 Et aedificavit atrium
all plates gold. 6:36 The built court
interius tribus ordinibus lapidum politorum et uno
The interior three orders stones polished and one
ordine lignorum cedri. 6:37 Anno quarto fundata est
order wood Cedars. 6:37 year fourth founded is
domus Domini in mense Ziv; 6:38 et in anno
house of in month Ziv; 6:38 and in year
undecimo, mense Bul — ipse est mensis octavus —
the eleventh, month Bul - he is month eighth -
perfecta est domus in omni opere suo et in
perfect is house in all work his and in
universis utensilibus; aedificavitque eam annis septem.
all equipment; building it years seven.

7:1 Domum autem suam aedificavit Salomon tredecim
7: 1 home Now his built Solomon thirteen
annis et ad perfectum usque perduxit. 7:2
years and to perfect up construction. 7: 2
Aedificavit quoque domum Saltus Libani centum
built also home Forest Lebanon one hundred
cubitorum longitudinis et quinquaginta cubitorum
cubits length and fifty cubits
latitudinis et triginta cubitorum altitudinis super
width and thirty cubits height over
quattuor ordines columnarum cedrinarum, et ligna
four orders columns cedar, and timber
cedrina super columnas. 7:3 Et erat tectum cedrinum
cedar over columns. 7: 3 The was roof cedar
in alto super tabulas quadraginta quinque, quae
in high over tables forty five which
erant super columnas, quindecim in uno ordine, 7:4
were over columns fifteen in one order 7: 4
et marginum tres ordines, fenestra iuxta
and margins three orders, window according to
fenestram tribus vicibus. 7:5 Ostia, id est postes,
window three times. 7: 5 doors that is posts,
habebant quadruplicem marginem. 7:6 Et porticum
had fourfold margin. 7: 6 The porch
columnarum fecit quinquaginta cubitorum longitudinis
columns he fifty cubits length
et triginta cubitorum latitudinis, et alteram porticum
and thirty cubits width, and other porch
in facie maioris porticus et columnas et cancellos
in the more gallery and columns and lattices
ante eas. 7:7 Porticum quoque solii, in qua tribunal
before them. 7: 7 The Hall also throne in which seat
erat, fecit et texit lignis cedrinis a pavimento
It was he and roofing wood cedar from floor
usque ad pavementum. 7:8 Et domus, in qua
up to floor. 7, 8 The house, in which
habitabat, erat in altero atrio intro a porticu et
home was in other court inside from portico and
simili opere. Domum quoque fecit filiae pharaonis,
like the work. home also he daughters Pharaoh;
quam uxorem duxerat Salomon, tali opere quali et
than wife married Solomon, such a work what and

hanc porticum. 7:9 Omnia lapidibus pretiosis, qui ad
this porch. 7, 9 All stones costly that to
normam quandam atque mensuram tam intrinsecus
the norm a and measure so inside
quam extrinsecus serrati erant, a fundamento usque
than outside serrated were from foundation up
ad summitatem parietum, et extrinsecus usque ad
to top the walls, and outside up to
atrium maius. 7:10 Fundamenta autem de lapidibus
court greater. 7:10 Bases Now of stones
pretiosis, lapidibus magnis decem sive octo cubitorum.
costly stones great ten or eight cubits.
7:11 Et desuper lapides pretiosi secundum mensuram
7:11 The top stones price according to measure
secti et ligna cedrina. 7:12 Et atrium maius in
sawn and timber cedar. 7:12 The court more in
circuitu habebat tres ordines de lapidibus sectis et
about had three orders of stones cut and
unum ordinem de dolata cedro; necnon et atrium
one order of rowe cedar; as well as and court
domus Domini interius et porticus domus. 7:13
house of The interior and gallery house. 7:13
Misit quoque rex Salomon et tulit Hiram de Tyro,
sent also king Solomon and took Hiram of Tyre
7:14 filium mulieris viduae de tribu Nephthali, patre
7:14 son woman widow of tribe Naphtali father
Tyrio, artificem aerarium et plenum sapientia et
Tyre Architect treasury and full wisdom and
intellegentia et doctrina ad faciendum omne opus ex
intelligence and teaching to do all work from
aere. Qui, cum venisset ad regem Salomonem, fecit
air. He, with come to king Solomon, he
omne opus eius. 7:15 Et finxit duas columnas aereas,
all work her. 7:15 The formed two columns brass;
decem et octo cubitorum altitudinis columnam unam,
ten and eight cubits height column one
et linea duodecim cubitorum ambiebat columnam, et
and line twelve cubits Illustrious column, and
grossitudo eius quattuor digitorum, et intrinsecus
thickness his four inches and inside
cava erat; sic et columna altera. 7:16 Duo quoque
hollow he was; so and column other. 7:16 two also

capitella fecit, quae ponerentur super capita
capital he did, which set over heads
columnarum, fusili aere; quinque cubitorum altitudinis
columns the cast air; five cubits height
capitellum unum et quinque cubitorum altitudinis
capital one and five cubits height
capitellum alterum, 7:17 etserta quasi in modum
capital other 7:17 and garlands as in mode
texturae, fimbriae in modum catenarum sibi invicem
texture skirts in mode chain to another
miro opere contextarum in capitellis, quae erant
wonderful work The context in capitals, which were
super caput columnarum, septem in capitello uno et
over head columns seven in capital one and
septem in capitello altero. 7:18 Et fecit
seven in capital other. 7:18 The he
malogranatorum duos ordines per circuitum super
pomegranates two orders by about over
sertum unum, ut tegerent capitella, quae erant super
network one, as cover capital which were over
summitatem columnarum; eodem modo fecit et
top columns; the same only he and
capitello secundo. 7:19 Capitella autem, quae erant
capital second. 7:19 capitals however, which were
super capita columnarum, quasi opere lilii fabricata
over heads columns as work lily made
erant in porticu, quattuor cubitorum. 7:20 Et rursum
were in porch, four cubits. 7:20 The again
alia capitella in summitate duarum columnarum etiam
other capital in top two columns also
desuper, iuxta alvum, quae erat super sertum.
above, according to bowel, which was over garland.
Malogranatorum autem ducentorum duo ordines erant
pomegranates Now Eight two orders were
in circuitu capitelli primi et eodem modo in circuitu
in about capital first and the same only in about
capitelli secundi. 7:21 Et statuit duas columnas in
capital second. 7:21 The set two columns in
porticum templi; cumque statuisset columnam
porch temple; when set up column

dexteram, vocavit eam nomine Iachin, similiter erexit
right he called it name Jakin, similarly, set up

columnam sinistram et vocavit nomen eius Booz.
column left and he called name his Boaz.

7:22 Et super capita columnarum opus in modum

7:22 The over heads columns work in mode

lilii posuit; per fectumque est opus columnarum. 7:23
lily set; by fectumque is work columns. 7:23

Fecit quoque mare fusile decem cubitorum a labio
He made also sea molten ten cubits from lip

usque ad labium, rotundum in circuitu, quinque
up to lip, round in around five

cubitorum altitudo eius; et resticula triginta
cubits height thereof; and line thirty

cubitorum cingebat illud per circuitum. 7:24 Et
cubits compass it by about. 7:24 The

scalptura colocynthidum subter labium circuibat illud,
figures knops under lip compass it

duo ordines scalpturarum fusilium in una fusione
two orders sculptures cast in one fusion

cum mari. 7:25 Et stabat super duodecim boves, e
with the sea. 7:25 The standing over twelve cattle from

quibus tres respiciebant ad aquilonem et tres ad
which three looking to north and three to

occidentem et tres ad meridiem et tres ad orientem,
west and three to south and three to east

et mare super eos desuper erat; quorum posteriora
and sea over them top he was; the back;

universa intrinsecus latitabant. 7:26 Grossitudo autem
all inside center. 7:26 thick Now

luteris habebat mensuram palmi, labiumque eius erat
The basin had measure span, brim his was

quasi labium calicis et folium repandi lilii; duo
as lip cup and leaf flowers lilies; two

milia batos capiebat. 7:27 Et fecit bases decem
thousand baths baths. 7:27 The he bases ten

aereas, quattuor cubitorum longitudinis bases singulas
brass; four cubits length bases each

et quattuor cubitorum latitudinis et trium cubitorum
and four cubits width and three cubits

altitudinis. 7:28 Hoc autem erat opus basium: limbos
high. 7:28 This Now was work bases: panels

habebant, insuper et limbos inter columellas. 7:29

had In addition, and panels between ledges. 7:29

Super limbos inter columellas erant leones et boves

over panels between ledges were lions and cattle

et cherubim, et super columellas similiter; supra et

and cherubs and over ledges similarly; above and

infra leones et boves erant coronae, opus malleatum.

below lions and cattle were crown, work thin.

7:30 Et quattuor rotae per bases singulas et axes

7:30 The four wheels by bases each and axes

aerei, et quattuor pedes et quasi umeruli subter

brass and four feet and as supports under

luterem fusiles, contra singulos coronae. 7:31 Et os

basin cast, against each Crown. 7:31 The mouth

eius erat rotundum, opus basis, unius cubiti et

his was round work base, one elbow and

dimidii; etiam in ore eius variae caelaturae erant,

half; also in mouth his various engravings were

limbi autem eius erant quadrati, non rotundi. 7:32

border Now his were square, not revolution. 7:32

Quattuor quoque rotae subter limbis erant, et fulcra

four also wheels under piping were and rails

rotarum cohaerebant basi; una rota habebat

wheels cohere basis; one wheel had

altitudinis cubitum et semis. 7:33 Tales autem rotae

height bed and a half. 7:33 Such Now wheels

erant, quales solent in curru fieri, et fulcra earum

were what usually in car done and rails their

et canthi et radii et modiolii, omnia fusilia. 7:34

and strakes and rays and hubs all cast. 7:34

Nam et umeruli illi quattuor per singulos angulos

For and supports they four by each corners

basis unius ex ipsa basi fusiles et coniuncti erant.

base one from the base chamfered and united were.

7:35 In summitate autem basis erat quaedam

7:35 in top Now base was a

rotunditas dimidii cubiti, et in summitate basis

round half elbow, and in top base

fulcra eius et limbi eius ex semetipsa. 7:36 Scalpsit

rails his and border his from itself. 7:36 plates

quoque in tabulatis illis, fulcris eius et super limbos

also in boards those supports his and over panels

eius cherubim et leones et palmas secundum
his cherubs and lions and palms according to
vacuum singulorum, et coronas per circuitum. 7:37
void individuals, and tires by about. 7:37
In hunc modum fecit decem bases, fusura una, et
in this mode he ten BASES casting one, and
mensura scalpturaque consimili. 7:38 Fecit quoque
The measure size very similar. 7:38 He made also
decem luterres aereos; quadraginta batos capiebat
ten basins brass; forty baths room
luter unus, eratque quattuor cubitorum; singulosque
basin one, He was four high; each
luterres per singulas, id est decem bases posuit. 7:39
basins by individual, that is ten bases put. 7:39
Et constituit decem bases, quinque ad dexteram
The set ten BASES five to right
partem templi et quinque ad sinistram; mare autem
part temple and five to the left; sea Now
posuit ad dexteram partem templi contra orientem
set to right part temple against east
ad meridiem. 7:40 Fecit quoque Hiram lebetes et
to South. 7:40 He made also Hiram pans and
vatilla et phialas et perfecit omne opus regi
shovels and bowls and He finished all work king
Salomoni in templo Domini; 7:41 columnas duas et
Solomon in temple Lord; 7:41 columns two and
globos capitellorum super capita columnarum duos et
balls capitals over heads columns two and
serta duo, ut operirent duos globos, qui erant super
garlands two, as cover two groups that were over
capita columnarum; 7:42 et malogranata
heads columns; 7:42 and pomegranates
quadringenta in duobus sertis, duos versus
four in two networks, two line
malogranatorum in sertis singulis, ad operiendos
pomegranates in garlands details, to cover
globos capitellorum, qui erant super faciem
balls capitals that were over face
columnarum; 7:43 et bases decem et luterres decem
columns; 7:43 and bases ten and basins ten

super bases 7:44 et mare unum et boves duodecim
over bases 7:44 and sea one and cattle twelve
subter mare; 7:45 et lebetes et vatilla et phialas.
under the sea; 7:45 and pans and shovels and bowls.
Omnia vasa, quae fecit Hiram regi Salomoni in
All vessels, which he Hiram king Solomon in
domo Domini, de aere polito erant. 7:46 In
house Lord, of air polished were. 7:46 in
campestri regione Iordanis fudit ea rex in argillosa
level region Jordan shed it king in clay
terra inter Succoth et Sarthan. 7:47 Et posuit
land between Succoth and Sira. 7:47 The set
Salomon omnia vasa; propter multitudinem autem
Solomon all equipment; for company Now
nimiam ignorabatur pondus aeris. 7:48 Fecitque
excessive unknown weight atmosphere. 7:48 And he did
Salomon omnia vasa in domo Domini: altare aureum
Solomon all vessels in house Lord: altar gold
et mensam, super quam ponerentur panes
and table over than set bread
propositionis, auream; 7:49 et candelabra, quinque
Presence gold; 7:49 and candlesticks; five
ad dexteram et quinque ad sinistram contra Dabir,
to right and five to left against Dabir,
ex auro puro, et florem et lucernas desuper
from gold pure, and flower and lamps top
aureas; et forcipes aureos 7:50 et pateras et cultros
gold; and tongs gold 7:50 and bowls and knives
et phialas et sartagine et turibula de auro
and bowls and pans and censers of gold
purissimo; et cardines ostiorum domus interioris
pure; and poles doors house inner
Sancti sanctorum et ostiorum domus templi ex
St. saints and doors house temple from
auro. 7:51 Et perfecit omne opus, quod faciebat
gold. 7:51 The He finished all work; that did
Salomon in domo Domini, et intulit Salomon, quae
Solomon in house Lord, and brought Solomon, which
sanctificaverat David pater suus, argentum et aurum
dedicated David father 's silver and gold
et vasa, reposuitque in thesauris domus Domini. 8:1
and vessels, put in stores house Lord. 8: 1

Tunc congregavit Salomon omnes maiores natu Israel
Then gathered Solomon all greater birth Israel
— omnes principes tribuum, duces familiarum
- all leaders tribes; leaders families
filiorum Israel ad regem Salomonem — in Ierusalem,
children Israel to king Solomon - in Jerusalem
ut deferrent arcam foederis Domini de civitate David,
as bring ark meeting of of city David
id est de Sion. 8:2 Convenitque ad regem
that is of Zion. 8: 2 So to king
Salomonem universus Israel in mense Ethanim in
Solomon all Israel in month Ethanim in
sollemnitate, ipse est mensis septimus. 8:3
Festival, he is month seventh. 8: 3
Veneruntque cuncti senes Israel, et tulerunt
Returning all the elderly Israel and took
sacerdotes arcam 8:4 et portaverunt arcam Domini
priests ark 8: 4 and carried ark of
et tabernaculum conventus et omnia vasa sanctuarii,
and tent meeting and all vessels sanctuary
quae erant in tabernaculo; et ferebant ea sacerdotes
which were in tent; and bore it priests
et Levitae. 8:5 Rex autem Salomon et universus
and The. 8: 5 king Now Solomon and all
coetus Israel, qui convenerat ad eum, cum illo ante
group Israel that agreed to him, with that before
arcam immolabant oves et boves absque aestimatione
ark offered sheep and cattle without assessment
et numero. 8:6 Et intulerunt sacerdotes arcam
and number. 8: 6 The they brought in priests ark
foederis Domini in locum suum in Dabir templi, in
meeting of in place his in Dabir temple in
sanctum sanctorum, subter alas cherubim; 8:7
St. saints, under wings cherubim; 8: 7
siquidem cherubim expandebant alas super locum
for cherubs spread wings over place
arcae et protegebant arcam et vectes eius desuper.
ark and covered ark and bars his from above.
8:8 Cumque eminerent vectes et apparerent
8: 8 when projected bars and decipherable
summitates eorum foris in sanctuario ante Dabir, non
top their outside in sanctuary before Dabir, not

apparebant ultra extrinsecus; qui et fuerunt ibi
The appearance more from the outside; that and were there
usque in praesentem diem. 8:9 In arca autem non
up in this Day. 8, 9 in box Now not
erat aliud nisi duae tabulae lapideae, quas posuerat
was other but two tables stone, which set
in ea Moyses in Horeb, quando pepigit Dominus
in it Moses in Horeb when made Lord
foedus cum filiis Israel, cum egrederentur de terra
treaty with children Israel with go of land
Aegypti. 8:10 Factum est autem cum exissent
Egypt. 8:10 Action is Now with out
sacerdotes de sanctuario, nebula implevit domum
priests of sanctuary, cloud filled the home
Domini, 8:11 et non poterant sacerdotes stare et
Lord, 8:11 and not could priests stand and
ministrare propter nebulam; impleverat enim gloria
minister for the cloud; filled For glory
Domini domum Domini. 8:12 Tunc ait Salomon: ‘
of home Lord. 8:12 Then said Solomon: ‘
Dominus dixit ut habitaret in nebula. 8:13 Aedificans
Lord said as live in fog. 8:13 building
aedificavi domum in habitaculum tuum, firmissimum
built home in habitation your firmest
solium tuum in sempiternum’. 8:14 Convertitque rex
throne your in ever. 8:14 changed king
faciem suam et benedixit omni ecclesiae Israel;
face his and blessed all church Israel;
omnis enim ecclesia Israel stabat. 8:15 Et ait: ‘
all For church Israel stood. 8:15 The he said: ‘
Benedictus Dominus, Deus Israel, qui locutus est ore
Blessed Lord, God Israel that said is mouth
suo ad David patrem meum et in manibus suis
his to David father my and in hands their
perfecit dicens: 8:16 ‘A die qua eduxi populum
He finished saying: 8:16 A day which I brought people
meum Israel de Aegypto, non elegi civitatem de
my Israel of Egypt not I city of
universis tribubus Israel, ut aedificaretur domus, et
all tribes Israel as building house, and
esset nomen meum ibi; sed elegi David, ut esset
was name my there; but I David as was

super populum meum Israel'. 8:17 Voluitque David
over people my Israel '. 8:17 And it was David
pater meus aedificare domum nomini Domini, Dei
father my building home name Lord, God
Israel, 8:18 et ait Dominus ad David patrem meum:
Israel 8:18 and said Lord to David father my
'Quod cogitasti in corde tuo aedificare domum
'That planned in heart your building home
nomini meo, bene fecisti hoc ipsum mente tractans;
name I well You made this it Remember treating;
8:19 verumtamen tu non aedificabis domum sed filius
8:19 However, you not build home but son
tuus, qui egredietur de lumbis tuis, ipse aedificabit
your that Unleashed of loins your he build
domum nomini meo'. 8:20 Confirmavit Dominus
home name My '. 8:20 confirmed Lord
sermonem suum, quem locutus est; stetitque pro
word his which said it is; room for
David patre meo et sedi super thronum Israel, sicut
David father I and See over throne Israel as
locutus est Dominus, et aedificavi domum nomini
said is Lord, and built home name
Domini, Dei Israel. 8:21 Et constitui ibi locum
Lord, God Israel. 8:21 The set there place
arcae, in qua foedus est Domini, quod percussit cum
ark in which treaty is Lord, that shot with
patribus nostris, quando eduxit eos de terra Aegypti'.
fathers our when brought them of land Egypt'.
8:22 Stetit autem Salomon ante altare Domini in
8:22 He stood Now Solomon before altar of in
conspectu omnis ecclesiae Israel et expandit manus
before all church Israel and spread hand
suas in caelum 8:23 et ait: ' Domine, Deus Israel,
their in heaven 8:23 and he said: ' Sir, God Israel
non est similis tui Deus in caelo desuper et super
not is like your God in heaven top and over
terra deorsum, qui custodis pactum et misericordiam
land down that keeping pact and mercy
servis tuis, qui ambulant coram te in toto corde
officials your that walk before you in all heart

suo; 8:24 qui custodisti servo tuo David patri meo,
his own; 8:24 that kept server your David father I
quae locutus es ei; ore locutus es et manibus
which said you him; mouth said you and hands
perfecisti, ut et haec dies probat. 8:25 Nunc igitur,
completed; as and this day tests. 8:25 now therefore,
Domine, Deus Israel, conserva famulo tuo David
Sir, God Israel protect servant your David
patri meo, quae locutus es ei dicens: ‘Non auferetur
father I which said you it saying: ‘I do not fail
de te vir coram me, qui sedeat super thronum
of you man before I that sit over throne
Israel, ita tamen, si custodierint filii tui viam
Israel so however, if watch children your way
suam, ut ambulent coram me, sicut tu ambulasti in
his as walk before I as you You walk in
conspectu meo’. 8:26 Et nunc, Domine, Deus Israel,
before My ‘. 8:26 The now, Sir, God Israel
firmentur verba tua, quae locutus es servo tuo
verified words your which said you server your
David patri meo. 8:27 Ergone putandum est quod
David father mine. 8:27 Will suppose is that
vere Deus habitet super terram? Si enim caelum et
really God live over land? If For heaven and
caeli caelorum te capere non possunt, quanto magis
air heaven you catch not can more more
domus haec, quam aedificavi! 8:28 Sed respice ad
house Thus, than built! 8:28 but look to
orationem servi tui et ad preces eius, Domine Deus
prayer officials your and to prayers his O God
meus; audi clamorem et orationem, quam servus
my; listen cry and prayer; than slave
tuus orat coram te hodie, 8:29 ut sint oculi tui
your prays before you today, 8:29 as are eyes your
aperti super domum hanc nocte ac die, super locum,
open over home this night and day over place
de quo dixisti: ‘Erit nomen meum ibi’, ut
of which You said: ‘There will be name my there’ as
exaudias orationem, qua orat te servus tuus in loco
Listen to the prayer; which prays you slave your in place

isto, 8:30 ut exaudias deprecationem servi tui et
this 8:30 as Listen to the petition officials your and
populi tui Israel, quodcumque oraverint in loco isto,
people your Israel whatever pray in place this
et exaudies in loco habitaculi tui in caelo et, cum
and hear in place Habitation your in heaven and, with
exaudieris, propitius eris. 8:31 Si peccaverit homo
You hear, pardon You will be. 8:31 If sin man
in proximum suum et habuerit aliquod iuramentum,
in neighbor his and has some oath
quo teneatur astrictus, et venerit propter
which held swear, and come for
iuramentum coram altari tuo in domum istam, 8:32
oath before altar your in home this 8:32
tu exaudies in caelo et facies et iudicabis servos
you hear in heaven and face and judge officials
tuos condemnans impium et reddens viam suam
your Condemn the wicked and rendering way his
super caput eius iustificansque iustum et retribuens
over head his justifying just and rewarding
ei secundum iustitiam suam. 8:33 Si superatus fuerit
it according to justice own. 8:33 If overcome be
populus tuus Israel ab inimicis suis, quia peccaturus
people your Israel from enemies their because sin
est tibi, et agentes paenitentiam et confitentes
is you and giving repent and confessing
nomini tuo venerint et oraverint et deprecati te
name your come and pray and pray you
fuerint in domo hac, 8:34 exaudi in caelo et dimitte
they in house this, 8:34 hear in heaven and release
peccatum populi tui Israel et reduces eos in terram,
sin people your Israel and back them in land
quam dedisti patribus eorum. 8:35 Si clausum fuerit
than You fathers them. 8:35 If close be
caelum et non pluerit propter peccata eorum, et
heaven and not rain for sins their and
oraverint in loco isto confessi nomini tuo et a
pray in place this confessed name your and from
peccatis suis conversi propter afflictionem suam, 8:36
sins their turn for affliction his 8:36

exaudi eos in caelo et dimitte peccata servorum
hear them in heaven and release sins officials
tuorum et populi tui Israel et ostende eis viam
your and people your Israel and show them way
bonam, per quam ambulent, et da pluviam super
good by than walk; and give rain over
terram tuam, quam dedisti populo tuo in
land your than You people your in
possessionem. 8:37 Fames si oborta fuerit in terra
possession. 8:37 hunger if dawned; be in land
aut pestilentia aut uredo aut aurugo aut locusta vel
or plague or blasting or mildew or lobster or
bruchus, et afflixerit eum inimicus eius portas
caterpillars and afflict it The enemy his gates
obsidens, omnis plaga, universa infirmitas, 8:38 cuncta
blocks, all quarter all weakness; 8:38 all
oratio et deprecatio, quae acciderit omni homini de
address and prayer; which befallen all man of
populo tuo Israel; si quis cognoverit plagam cordis
people your Israel; if who know side heart
sui et expanderit manus suas in domo hac, 8:39 tu
s and spread hand their in house this, 8:39 you
audies in caelo in loco habitationis tuae et
hear in heaven in place habitation your and
repropiaberis et facies, ut des unicuique secundum
forgive and face, as give each according to
omnes vias suas, sicut videris cor eius, quia tu
all ways their as see heart his because you
nosti solus cor omnium filiorum hominum, 8:40 ut
you know only heart all children men 8:40 as
timeant te cunctis diebus, quibus vivunt super faciem
fear you all days which live over face
terrae, quam dedisti patribus nostris. 8:41 Insuper et
earth than You fathers our. 8:41 In addition, and
alienigena, qui non est de populo tuo Israel, cum
stranger that not is of people your Israel with
venerit de terra longinqua propter nomen tuum 8:42
come of land far for name your 8:42
— audietur enim nomen tuum magnum et manus
- heard For name your great and hand

tua fortis et brachium tuum extentum ubique —
your strong and arm your extended everywhere -
cum venerit ergo et oraverit in hoc loco, 8:43 tu
with come So and prayed in this place 8:43 you
exaudies in caelo in loco habitationis tuae et facies
hear in heaven in place habitation your and face
omnia, pro quibus invocaverit te alienigena, ut sciant
all for which call you stranger as know
universi populi terrarum nomen tuum et timeant te,
all people countries name your and fear you
sicut populus tuus Israel, et probent quia nomen
as people your Israel and prove because name
tuum invocatum est super domum hanc, quam
your bears is over home this than
aedificavi. 8:44 Si egressus fuerit populus tuus ad
built. 8:44 If out be people your to
bellum contra inimicos suos per viam, quocumque
war against enemies their by way, wherever
miseris eos, et oraverint te contra viam civitatis,
send them; and pray you against way city
quam elegisti, et contra domum, quam aedificavi
than You have chosen, and against home than built
nomini tuo, 8:45 exaudies in caelo orationes eorum
name your 8:45 hear in heaven prayers their
et preces eorum et facies iudicium eorum. 8:46
and prayers their and face judgment them. 8:46
Quod si peccaverint tibi — non est enim homo qui
The if wrong you - not is For man that
non peccet — et iratus tradideris eos inimicis suis,
not sin - and angry deliver them enemies their
et captivi ducti fuerint in terram inimicorum longe
and prisoners led they in land enemies off
vel prope 8:47 et egerint paenitentiam in corde suo
or close 8:47 and do repent in heart his
in loco captivitatis et conversi deprecati te fuerint
in place taking and turn pray you they
in captivitate sua dicentes: ‘Peccavimus, inique
in captivity his saying: ‘We have sinned, wrong
egimus, impie gessimus’; 8:48 et reversi fuerint ad
, we have wickedly committed; 8:48 and returned they to

te in universo corde suo et tota anima sua in terra
you in all heart his and all soul his in land
inimicorum suorum, ad quam captivi ducti sunt, et
enemies their to than prisoners led are and
oraverint te contra viam terrae suae, quam dedisti
pray you against way earth his than You
patribus eorum, et civitatis, quam elegisti, et
fathers their and city than You have chosen, and
templi, quod aedificavi nomini tuo, 8:49 exaudies in
temple that built name your 8:49 hear in
caelo in firmamento solii tui orationes eorum et
heaven in dome throne your prayers their and
preces eorum et facies iudicium eorum; 8:50 et
prayers their and face judgment them; 8:50 and
propitiaberis populo tuo, qui peccavit tibi, et
pardon people your that sinned you and
omnibus iniquitatibus eorum, quibus praevaricati sunt
all iniquities; their which transgressed are
in te, et dabis misericordiam coram eis, qui eos
in you and give mercy before them, that them
captivos habuerint, ut misereantur eis 8:51 —
prisoners they had as commiserated them 8:51 -
populus enim tuus est et hereditas tua, quos
people For your is and heritage your which
eduxisti de terra Aegypti de medio fornacis ferreae
You brought of land Egypt of the furnace iron
— 8:52 ut sint oculi tui aperti ad deprecationem
- 8:52 as are eyes your open to petition
servi tui et populi tui Israel, et exaudias eos in
officials your and people your Israel and Listen to the them in
universis, pro quibus invocaverint te. 8:53 Tu enim
all for which call You. 8:53 You For
separasti eos tibi in hereditatem de universis populis
separate them you in heritage of all people
terrae, sicut locutus es per Moysen servum tuum,
earth as said you by Moses slave your
quando eduxisti patres nostros de Aegypto, Domine
when You brought fathers our of Egypt O
Deus'. 8:54 Factum est autem cum complexset
God. ' 8:54 Action is Now with end

Salomon orans Dominum omnem orationem et
Solomon praying Lord all prayer and
deprecationem hanc, surrexit de conspectu altaris
petition this rose of before altar
Domini; utrumque enim genu in terram fixerat et
Lord; both For knee in land had and
manus expanderat in caelum. 8:55 Stetit ergo et
hand spread in heaven. 8:55 He stood So and
benedixit omni ecclesiae Israel voce magna dicens:
blessed all church Israel voice great saying:
8:56 ‘ Benedictus Dominus, qui dedit requiem populo
8:56 ‘ Blessed Lord, that given rest people
suo Israel iuxta omnia, quae locutus est; non
his Israel according to all which said it is; not
cecidit ne unus quidem sermo ex omnibus bonis,
fallen do not one indeed report from all goods
quae locutus est per Moysen servum suum. 8:57 Sit
which said is by Moses slave his own. 8:57 Let
Dominus Deus noster nobiscum, sicut fuit cum
Lord God our with us, as was with
patribus nostris, non derelinquens nos neque
fathers our not that leaves we or
proiciens, 8:58 sed inclinet corda nostra ad se, ut
thrower; 8:58 but turn hearts our to se as
ambulemus in universis viis eius et custodiamus
walk in all ways his and keep
mandata eius et decreta et iudicia, quaecumque
commands his and decisions and judgments, whatever
mandavit patribus nostris. 8:59 Et sint sermones mei
charge fathers our. 8:59 The are words my
isti, quibus deprecatus sum coram Domino,
these which prayed I before Lord,
appropinquantes Domino Deo nostro die ac nocte, ut
nigh Lord God our day and night as
faciat iudicium servo suo et populo suo Israel per
do judgment server his and people his Israel by
singulos dies, 8:60 ut sciant omnes populi terrae
each day, 8:60 as know all people earth
quia Dominus ipse est Deus, et non est ultra
because Lord he is God, and not is more
absque eo. 8:61 Sit quoque cor vestrum perfectum
without the fact. 8:61 Let also heart you perfect

cum Domino Deo nostro, ut ambuletis in decretis
with Lord God our as walk in decrees
eius et custodiatis mandata eius sicut et hodie’.
his and keep commands his as and today. ‘

8:62 Igitur rex et omnis Israel cum eo immolabant
8:62 Now king and all Israel with it offered
victimas coram Domino. 8:63 Mactavitque Salomon
victims before Lord. 8:63 offered Solomon

hostias pacificas, quas immolavit Domino, boum
victims peace, which sacrificed Lord, oxen
viginti duo milia et ovium centum viginti milia.
twenty two thousand and sheep one hundred twenty thousand.

Et dedicaverunt templum Domini rex et omnes filii
The dedicated temple of king and all children
Israel. 8:64 In die illa sanctificavit rex medium atrii,
Israel. 8:64 in day that dedicated king medium court

quod erat ante domum Domini; fecit quippe
that was before home Lord; he for

holocaustum ibi et oblationem et adipem
holocaust there and offering and fat

pacificorum, quoniam altare aereum, quod erat coram
peace, for altar bronze, that was before

Domino, minus erat et capere non poterat
Lord, less was and catch not could

holocaustum et oblationem et adipem pacificorum.
holocaust and offering and fat peace.

8:65 Fecit ergo Salomon in tempore illo festivitatem
8:65 He made So Solomon in time that feast

celebrem, et omnis Israel cum eo, ecclesia magna
Renowned and all Israel with it church great

ab introitu Emath usque ad rivum Aegypti, coram
from entry Hamath up to brook Egypt, before

Domino Deo nostro septem diebus. 8:66 Et in die
Lord God our seven days. 8:66 The in day

octava dimisit populos; qui benedicentes regi profecti
eighth released people; that blessing king traveled

sunt in tabernacula sua laetantes et alacri corde
are in dwellings his cheering and cheerful heart

super omnibus bonis, quae fecerat Dominus David
over all goods which had Lord David

servo suo et Israel populo suo. 9:1 Factum est
server his and Israel people his own. 9: 1 Action is

autem cum perfecisset Salomon aedificium domus
Now with finished Solomon building house
Domini et aedificium regis et omne, quod optaverat
of and building s and all that desired
et voluerat facere, 9:2 apparuit ei Dominus secundo,
and desired do 9: 2 He appeared it Lord second,
sicut apparuerat ei in Gabaon. 9:3 Dixitque Dominus
as appeared it in The. 9: 3 said Lord
ad eum: ‘ Exaudivi orationem tuam et
to him: ‘ I have heard prayer your and
deprecationem tuam, quam deprecatus es coram me;
petition your than prayed you before me;
sanctificavi domum hanc, quam aedificasti, ut
apart home this than build; as
ponerem nomen meum ibi in sempiternum; et erunt
I made the name my there in ever; and will be
oculi mei et cor meum ibi cunctis diebus. 9:4 Tu
eyes my and heart my there all days. 9: 4 You
quoque, si ambulaveris coram me, sicut ambulavit
also, if walk before I as He walked
David pater tuus in simplicitate cordis et in
David father your in simplicity heart and in
aequitate, et feceris omnia, quae praecepi tibi, et
equity, and do all which command you and
legitima mea et iudicia mea servaveris, 9:5 ponam
legitimate my and judgments my observed, 9: 5 I will
thronum regni tui super Israel in sempiternum, sicut
throne kingdom your over Israel in ever, as
locutus sum David patri tuo dicens: Non auferetur
said I David father your saying: no fail
de genere tuo vir de solio Israel. 9:6 Si autem
of general your man of throne Israel. 9: 6 If Now
aversione aversi fueritis vos et filii vestri non
aversion away the you and children you not
sequentes me nec custodientes mandata mea et
following I or keeping commands my and
decreta mea, quae proposui vobis, sed abieritis et
decisions my which set you but go and
colueritis deos alienos et adoraveritis eos, 9:7
serve gods other and worship them; 9: 7

auferam Israel de superficie terrae, quam dedi eis,
stony Israel of surface earth than I them,
et templum, quod sanctificavi nomini meo, proiciam
and temple that apart name I I cast
a conspectu meo; eritque Israel in proverbium et
from before I; Otherwise Israel in Train and
in fabulam cunctis populis, 9:8 et domus haec erit
in story all people 9: 8 and house this will be
in ruinas. Omnis, qui transierit per eam, stupebit et
in ruins. all that passes by it Mors and
sibilabit et dicet: ‘Quare fecit Dominus sic terrae
whistle and He will say: ‘Why he Lord so earth
huic et domui huic?’. 9:9 Et respondebunt: ‘Quia
this and house this? ‘. 9: 9 The answer: ‘Because
dereliquerunt Dominum Deum suum, qui eduxit
forsook Lord God his that brought
patres eorum de terra Aegypti, et secuti sunt deos
fathers their of land Egypt, and followed are gods
alienos et adoraverunt eos et coluerunt eos; idcirco
other and worshiped them and served them; therefore
induxit Dominus super eos omne malum hoc”. 9:10
introduced Lord over them all evil this’. ‘ 9:10
Expletis autem annis viginti, postquam aedificaverat
At the end of Now years twenty; after built
Salomon duas domos, id est domum Domini et
Solomon two homes that is home of and
domum regis 9:11 — Hiram rege Tyri praebente
home s 9:11 - Hiram king Tyre furnishing
Salomoni ligna cedrina et abiegna et aurum
Solomon timber cedar and fir and gold
iuxta omne quod opus habuerat — tunc dedit
according to all that work had - then given
Salomon Hiram viginti oppida in terra Galilaeae.
Solomon Hiram twenty towns in land Galilee.
9:12 Et egressus est Hiram de Tyro, ut videret
9:12 The out is Hiram of Tyre as see
oppida, quae dederat ei Salomon, et non placuerunt
towns which given it Solomon, and not please
ei; 9:13 et ait: ‘Haecine sunt civitates, quas
him; 9:13 and he said: ‘Do are cities which
dedisti mihi, frater?’. Et appellavit eas terram
You I brother? ‘. The He called them land

Chabul usque in diem hanc. 9:14 Misit quoque
Kabul up in day this. 9:14 sent also
Hiram ad regem centum viginti talenta auri. 9:15
Hiram to king one hundred twenty talents gold. 9:15
Haec est summa indictionis, quam constituit rex
This is summary levy, than set king
Salomon ad aedificandam domum Domini et domum
Solomon to building home of and home
suam et Mello et murum Ierusalem et Asor et
his and Mello and wall Jerusalem and Hazor and
Mageddo et Gazer. 9:16 Pharaos rex Aegypti ascendit
Megiddo and Gezer. 9:16 Pharaoh king Egypt up
et cepit Gazer succenditque eam igni et
and took Gezer burned it fire and
Chananaeum, qui habitabat in civitate, interfecit; et
Canaanites that living in city killed; and
dedit eam in dotem filiae suae uxori Salomonis.
given it in dowry daughters his wife Salomon.
9:17 Aedificavit ergo Salomon Gazer et Bethoron
9:17 built So Solomon Gezer and Beth
inferiorem 9:18 et Baalath et Thamar in terra
lower 9:18 and Baalat and Tamar in land
solitudinis 9:19 et omnes civitates horreorum, quae
wilderness 9:19 and all cities store which
ad se pertinebant, et civitates curruum et civitates
to he duty and cities chariots and cities
equorum et quodcumque ei placuit, ut
horses and whatever it It was decided that as
aedificaret in Ierusalem et in Libano et in omni
building in Jerusalem and in Lebanon and in all
terra potestatis suae. 9:20 Universum populum, qui
land power His. 9:20 All people that
remanserat de Amorraeis et Hetthaeis et Pherezaeis
left of Amorites and Hittites and Per'izzites
et Hevaeis et Iebusaeis, qui non erant de filiis
and Hivites and Jebusites, that not were of children
Israel, 9:21 horum filios, qui remanserant post eos
Israel 9:21 these children, that The survivors after them
in terra, quos scilicet non potuerant filii Israel
in land, which namely, not they children Israel
exterminare, fecit Salomon tributarios usque in diem
destroy, he Solomon tributaries up in day

hanc. 9:22 De filiis autem Israel non constituit
this. 9:22 The children Now Israel not set
Salomon servire quemquam, sed erant viri bellatores
Solomon serve anyone but were men war
et ministri eius et principes et pugnatores eius et
and The ministers his and leaders and fighters his and
praefecti curruum et equitum. 9:23 Erant autem
Governors chariots and Horse. 9:23 there were Now
principes eorum, qui super omnia opera Salomonis
leaders their that over all works Solomon
praepositi erant, quingenti quinquaginta; qui habebant
supervisors were five fifty; that had
subiectum populum et statutis operibus imperabant.
subject people and statutes works they ruled.
9:24 Filia autem pharaonis ascendit de civitate
9:24 daughter Now Pharaoh up of city
David in domum suam, quam aedificaverat ei; tunc
David in home his than built him; then
aedificavit Mello. 9:25 Offerebat quoque Salomon
built Mello. 9:25 offer also Solomon
tribus vicibus per annos singulos holocausta et
three times by years each holocausts and
pacificas victimas super altare, quod aedificaverat
peace victims over altar, that built
Domino, et adolebat coram Domino; perfectumque
Lord, and burned before Lord; finished
est templum. 9:26 Classem quoque fecit rex Salomon
is temple. 9:26 fleet also he king Solomon
in Asiongaber, quae est iuxta Ailath in litore
in Gaber which is according to Aila in beach
maris Rubri in terra Idumaea. 9:27 Misitque Hiram
sea Red in land Edom. 9:27 sent Hiram
in classe illa servos suos viros nauticos gnaros maris
in fleet that officials their men seafarers expert sea
cum servis Salomonis. 9:28 Qui, cum venissent in
with officials Salomon. 9:28 He, with come in
Ophir, sumptum inde aurum quadringentorum viginti
Ophir taken from gold four twenty
talentorum detulerunt ad regem Salomonem. 10:1 Sed
talents paid to king Solomon. 10:1 but
et regina Saba, audita fama Salomonis — in hono
and queen Saba hearing report Solomon - in offices

rem nominis Domini — venit tentare eum in
business name of - he came test it in
aenigmatibus. 10:2 Et ingressa Ierusalem multo cum
symbolisms. 10: 2 The She arrived Jerusalem more with
comitatu et divitiis, camelis portantibus aromata et
company and wealth camels carrying spices and
aurum infinitum nimis et gemmas pretiosas, venit
gold infinity too and buds precious he came
ad Salomonem et locuta est ei universa, quae
to Solomon and she said is it all which
habebat in corde suo. 10:3 Et docuit eam Salomon
had in heart his own. 10: 3 The taught it Solomon
omnia verba, quae proposuerat: non fuit sermo, qui
all words, which questions: not was word that
regem posset latere, et non responderet ei. 10:4
king could side, and not answer to him. 10: 4
Videns autem regina Saba omnem sapientiam
seeing Now queen Saba all wisdom
Salomonis et domum, quam aedificaverat, 10:5 et
Solomon and home than built, 10: 5 and
cibos mensae eius et sessionem servorum et ordinem
food table his and session officials and order
ministrantium vestesque eorum et pincernas et
servers clothing their and butlers and
holocausta, quae offerebat in domo Domini, non
burnt which offered in house Lord, not
habebat ultra spiritum 10:6 dixitque ad regem: ‘
had more spirit 10: 6 said to king: ‘
Verus est sermo, quem audiavi in terra mea super
Real is word which I heard in land my over
rebus tuis et super sapientia tua! 10:7 Et non
affairs your and over wisdom Your! 10: 7 The not
credebam narrantibus mihi, donec ipsa veni et vidi
I believed the reports I until the I and I
oculis meis et probavi quod media pars mihi
eyes I and it seemed that media part I
nuntiata non fuerit; maior est sapientia et bona tua
reported not have been; more is wisdom and good your
quam rumor, quem audiavi. 10:8 Beati viri tui et
than report which I heard. 10: 8 Happy men your and
beati servi tui hi, qui stant coram te semper et
St. officials your they that stand before you always and

audiunt sapientiam tuam! 10:9 Sit Dominus Deus
listen wisdom you! 10: 9 Let Lord God
tuus benedictus, cui placuisti, et posuit te super
your blessed which delighted, and set you over
thronum Israel, eo quod dilexerit Dominus Israel in
throne Israel it that love it Lord Israel in
sempiternum et constituit te regem, ut faceres
ever and set you king, as do
iudicium et iustitiam'. 10:10 Dedit ergo regi centum
judgment and justice. ' 10:10 given So king one hundred
viginti talenta auri et aromata multa nimis et
twenty talents gold and spices many too and
gemmas pretiosas; non sunt allata ultra aromata tam
buds precious; not are adduced more spices so
multa quam ea, quae dedit regina Saba regi
many than it which given queen Saba king
Salomoni. 10:11 Sed et classis Hiram, quae portabat
Solomon. 10:11 but and class Hiram which carried
aurum de Ophir, attulit ex Ophir ligna thyina
gold of Ophir brought from Ophir timber sandalwood
multa nimis et gemmas pretiosas. 10:12 Fecitque rex
many too and buds precious. 10:12 And he did king
de lignis thyinis fulcra domus Domini et domus
of wood sandalwood rails house of and house
regiae et citharas lyrasque cantoribus. Non sunt
s and harps citoles singers. no are
allata huiuscemodi ligna thyina neque visa usque in
adduced such timber sandalwood or visa up in
praesentem diem. 10:13 Rex autem Salomon dedit
this Day. 10:13 king Now Solomon given
reginae Saba omnia, quae voluit et petivit ab eo,
queen Saba all which He wanted and she asked from it
praeter ea, quae ultro obtulerat ei munere regio.
In addition to it which offensive offered it office region.
Quae reversa est et abiit in terram suam cum
What back is and He went in land his with
servis suis. 10:14 Erat autem pondus auri, quod
officials their own. 10:14 It was Now weight gold that
afferebatur Salomoni per annos singulos, sescentorum
annually Solomon by years one, six
sexaginta sex talentorum auri, 10:15 praeter id,
sixty six talents gold 10:15 In addition to ie,

quod proveniebat ex tributis subiectorum et
that result from taxes backgrounds and
commercio negotiatorum et omnium regum Arabiae
dealing traders and all kings Arabia
et ducum terrae. 10:16 Fecit quoque rex Salomon
and dukes the earth. 10:16 He made also king Solomon
ducenta scuta de auro puro, sescentos auri siclos
two hundred targets of gold pure, six gold sides
dedit in laminas scuti unius; 10:17 et trecentas
given in plates target one; 10:17 and three
peltas ex auro probato, tres minae auri unam
targets from gold tested; three threats gold one
peltam vestiebant; posuitque ea rex in domo Saltus
target dressed; set it king in house Forest
Libani. 10:18 Fecit etiam rex Salomon thronum de
Lebanon. 10:18 He made also king Solomon throne of
ebore grandem et vestivit eum auro fulvo nimis.
ivory great and overlaid it gold yellow too.
10:19 Qui habebat sex gradus, et summitas throni
10:19 He had six degrees, and top throne
rotunda erat in parte posteriori, et duae manus hinc
round was in part posteriori and two hand here
atque inde tenentes sedile, et duo leones stabant
and from holding seat and two lions expert
iuxta manus; 10:20 et duodecim leunculi stantes
according to hand; 10:20 and twelve lions standing
super sex gradus hinc atque inde. Non est factum
over six step here and thence. no is it
tale opus in universis regnis. 10:21 Sed et omnia
such work in all kingdoms. 10:21 but and all
vasa, quibus potabat rex Salomon, erant aurea, et
vessels, which drinking king Solomon, were gold and
universa supellex domus Saltus Libani de auro
all furniture house Forest Lebanon of gold
purissimo; non erat argentum nec alicuius pretii
pure; not was silver or a price
putabatur in diebus Salomonis, 10:22 quia classis
it was supposed in days Solomon, 10:22 because class
Tharsis, quae regi erat, per mare cum classe Hiram
Tharsis which king It was by sea with fleet Hiram

semel per tres annos redibat deferens aurum et
once by three years He returned bringing gold and

argentum et ebur et simias et pavos. 10:23
silver and ivory and apes and peacocks. 10:23

Magnificatus est ergo rex Salomon super omnes reges
great is So king Solomon over all kings

terrae divitiis et sapientia. 10:24 Et universa terra
earth wealth and wisdom. 10:24 The all land

desiderabat vultum Salomonis, ut audiret sapientiam
desired face Solomon, as heard wisdom

eius, quam dederat Deus in corde eius. 10:25 Et
his than given God in heart her. 10:25 The

singuli deferebant ei munera, vasa argentea et aurea,
each bringing it gifts; vessels silver and gold

vestes et arma bellica, aromata quoque et equos et
clothing and weapons war spices also and horses and

mulos per annos singulos. 10:26 Congregavitque
mules by years each. 10:26 He gathered

Salomon currus et equites, et facti sunt ei mille
Solomon car and horse and they are it thousand

quadringenti currus et duodecim milia equitum; et
four car and twelve thousand horse; and

disposuit eos per civitates quadrigarum et cum rege
arranged them by cities chariots and with king

in Ierusalem. 10:27 Fecitque ut tanta esset
in Jerusalem. 10:27 And he did as so was

abundantia argenti in Ierusalem quanta et lapidum;
abundance silver in Jerusalem Quan and stones;

et cedrorum praebeuit multitudinem quasi sycomoros,
and cedars provided company as sycamore

quae nascuntur in Sephela. 10:28 Et educebantur
which grow in Lowlands. 10:28 The outgoing

equi Salomoni de Aegypto et de Coa; negotiatores
horses Solomon of Egypt and of Coa; traders

enim regis emebant de Coa statuto pretio. 10:29
For s bought of Cos set price. 10:29

Constabat autem et egrediebatur quadriga ex
It Now and out chariot from

Aegypto sescentis siclis argenti, et equus centum
Egypt six pieces silver and horse one hundred

quingenta; atque in hunc modum cunctis regibus
fifty; and in this mode all kings

Hetthaeorum et Syriae per manus suas venundabant.
Hittites and Syria by hand their means.

11:1 Rex autem Salomon amavit mulieres alienigenas
11: 1 king Now Solomon He loved women foreign

multas, filiam quoque pharaonis et Moabitidas et
many daughter also Pharaoh and Moab and

Ammonitidas, Idumaeas et Sidonias et Hetthaeas,
Ammon Idumean and Sidonia and Hittites

11:2 de gentibus, super quibus dixit Dominus filiis
11: 2 of nations, over which said Lord children

Israel: ‘ Non ingrediemini ad eas, neque de illis
Israel: ‘ no go to them, or of they

ingredientur ad vestras; certissime enim avertent
enter to you; most certainly For turn

corda vestra, ut sequamini deos earum’. His itaque
hearts your as follow gods them. ‘ these So

copulatus est Salomon amore; 11:3 fueruntque ei
bond; is Solomon love; 11: 3 they were it

uxores quasi reginae septingentae et concubinae
wives as queen seven hundred and concubines

trecentae, et averterunt mulieres cor eius. 11:4
three, and withdrawn women heart her. 11: 4

Cumque iam esset senex, depravatum est cor eius
when already was old distortions is heart his

per mulieres, ut sequeretur deos alienos; nec erat
by women as follow gods strange; or was

cor eius perfectum cum Domino Deo suo sicut cor
heart his perfect with Lord God his as heart

David patris eius, 11:5 sed colebat Salomon
David father his 11: 5 but tilled Solomon

Astharthen, deam Sidoniorum, et Melchom idolum
Astarte, goddess Sidon, and Milcom idol

Ammonitarum. 11:6 Fecitque Salomon quod non
Ammonites. 11: 6 And he did Solomon that not

placuerat coram Domino et non adimplevit ut
pleased before Lord and not fully as

sequeretur Dominum sicut David pater eius. 11:7
follow Lord as David father her. 11: 7

Tunc aedificavit Salomon fanum Chamos idolo Moab
Then built Solomon Beth Chemosh idol Moab

in monte, qui est contra Ierusalem, et Melchom
in Monte that is against Jerusalem and Milcom

idolo filiorum Ammon; 11:8 *atque in hunc modum*
idol children Ammon; 11: 8 and in this mode
fecit universis uxoribus suis alienigenis, quae
he all wives their aliens, which
adolebant et immolabant diis suis. 11:9 *Igitur*
burned and offered other their own. 11: 9 Now
iratus est Dominus Salomoni, quod aversa esset mens
angry is Lord Solomon, that back was mind
eius a Domino, Deo Israel, qui apparuerat ei bis
his from Lord, God Israel that appeared it twice
11:10 et praeceperat de verbo hoc, ne sequeretur
11:10 and the of word this, do not follow
deos alienos; et non custodivit, quae mandavit ei
gods strange; and not kept, which charge it
Dominus. 11:11 *Dixit itaque Dominus Salomoni: ‘*
Lord. 11:11 said So Lord Solomon: ‘
Quia habuisti hoc apud te et non custodisti pactum
for you have this in you and not kept pact
meum et praecepta mea, quae mandavi tibi,
my and rules my which command you
disrumpens scindam regnum tuum a te et dabo
message rip kingdom your from you and I
illud servo tuo. 11:12 *Verumtamen in diebus tuis non*
it server your. 11:12 However, in days your not
faciam propter David patrem tuum; de manu filii
I do for David father your; of hand children
tui scindam illud. 11:13 *Nec totum regnum auferam,*
your rip that. 11:13 No all kingdom away,
sed tribum unam dabo filio tuo propter David
but tribe one I son your for David
servum meum et Ierusalem, quam elegi’. 11:14
slave my and Jerusalem than I have chosen. ‘ 11:14
Suscitavit autem Dominus adversarium Salomoni Adad
raised Now Lord adversary Solomon Hadad
Idumaeum, qui erat de semine regio, in Edom.
Edomite that was of seed The region in Edom.
11:15 *Cum enim vicisset David Idumaeam, et*
11:15 with For won the David Edom, and
ascendisset Ioab princeps militiae ad sepeliendum eos,
went up Joab leader military to burial them;
qui fuerant interfecti, et occidisset omne masculinum
that were killed, and setting all male

in Idumaea 11:16 — sex enim mensibus ibi moratus
in Edom 11:16 - six For months there delayed
est Ioab et omnis Israel, donec interimerent omne
is Joab and all Israel until off all
masculinum in Idumaea — 11:17 fugit Adad ipse et
male in Edom - 11:17 flees Hadad he and
viri Idumaei de servis patris eius cum eo, ut
men Syrians of officials father his with it as
ingrederetur Aegyptum; erat autem Adad puer
enter Egypt; was Now Hadad boy
parvulus. 11:18 Cumque surrexissent de Madian,
child. 11:18 when up of Midian
venerunt in Pharan tuleruntque secum viros de
they in Paran took with men of
Pharan et introierunt Aegyptum ad pharaonem
Paran and entered Egypt to Pharaoh
regem Aegypti, qui dedit ei domum et cibos
king Egypt, that given it home and food
constituit et terram delegavit. 11:19 Et invenit
set and land Commissioners. 11:19 The found
Adad gratiam coram pharao valde, in tantum ut
Hadad thanks before Pharaoh very in only as
daret ei uxorem sororem uxoris suae germanam
give it wife sister wife his authentic
Taphnes reginae. 11:20 Genuitque ei soror Taphnes
Taphnes Queen. 11:20 birth it sister Taphnes
Genubath filium et ablactavit eum Taphnes in domo
Genubath son and weaned it Taphnes in house
pharaonis, eratque Genubath habitans apud
Pharaoh; He was Genubath resident in
pharaonem cum filiis eius. 11:21 Cumque audisset
Pharaoh with children her. 11:21 when heard
Adad in Aegypto dormisse David cum patribus suis
Hadad in Egypt asleep David with fathers their
et mortuum esse Ioab principem militiae, dixit
and dead be Joab prince military, said
pharaoni: ‘ Dimitte me, ut vadam in terram meam’.
Pharaoh ‘ Release I as go in land My ’.
11:22 Dixitque ei pharao: ‘ Qua enim re apud me
11:22 said it Pharaoh: ‘ Where For re in I
indiges, ut quaeras ire ad terram tuam?’. At ille
need as ask go to land your company. ‘ But he

respondit: ‘ Nulla; sed obsecro, ut dimittas me’.

He answered: ‘ no; but Please as let Me. ‘

11:23 Suscitavit quoque Deus Salomoni adversarium

11:23 raised also God Solomon adversary

Razon filium Eliada, qui fugerat ab Adadezer rege

Razon son foe, that fugitive from Hadadezer king

Soba domino suo. 11:24 Et congregavit ad se viros

Soba the his own. 11:24 The gathered to he men

et factus est princeps turmae, cum interficeret eos

and he became is leader companies with kill them

David; abieruntque Damascum et habitaverunt ibi

David; they Damascus and settled there

et regnaverunt in Damasco. 11:25 Eratque

and ruled in Damascus. 11:25 It was

adversarius Israeli cunctis diebus Salomonis; et hoc

adversary Israel all days Solomon; and this

cum malo, quod erat Adad. Et detestatus est Israel

with evil, that was Hadad. The detested is Israel

regnavitque in Syria. 11:26 Ieroboam quoque filius

reigned in Syria. 11:26 Jeroboam also son

Nabat, Ephrathaeus de Sareda, servus Salomonis,

Nabat Ephraimite of Sareda slave Solomon,

cuius mater erat nomine Sarva mulier vidua, levavit

the mother was name Sarua woman The widow up

manum contra regem. 11:27 Et haec causa rebellionis

hand against the king. 11:27 The this cause rebellion

adversus eum: Salomon aedificavit Mello et

against him: Solomon built Mello and

coaequavit voraginem civitatis David patris sui. 11:28

closing gulf city David father 's. 11:28

Erat autem Ieroboam vir fortis et strenuus;

It was Now Jeroboam man strong and energetic;

vidensque Salomon adulescentem industrium

when Solomon young industrious

constituerat eum praefectum super labores universae

set it commander over labor all

domus Ioseph. 11:29 Factum est igitur in tempore

house Joseph. 11:29 Action is So in time

illo, ut Ieroboam egrederetur de Ierusalem, et

that, as Jeroboam out of Jerusalem and

inveniret eum Ahias Silonites propheta in via opertus

find it Jehiah Shiloh prophet in road covered

pallio novo; erant autem duo tantum in agro. 11:30
cloak new; were Now two only in field. 11:30

Apprehendensque Ahias pallium suum novum, quo
taking Jehiah cloak his new which

coopertus erat, scidit in duodecim partes 11:31 et
arrayed It was rent in twelve parts 11:31 and

ait ad Ieroboam: ‘ Tolle tibi decem scissuras; haec
said to Jeroboam: ‘ Away you ten breaches; this

enim dicit Dominus, Deus Israel: Ecce ego scindam
For says Lord, God Israel: Look I rip

regnum de manu Salomonis et dabo tibi decem
kingdom of hand Solomon and I you ten

tribus. 11:32 Porro una tribus remanebit ei propter
three. 11:32 the one three remain it for

servum meum David et Ierusalem civitatem, quam
slave my David and Jerusalem city than

elegi ex omnibus tribubus Israel; 11:33 eo quod
I from all tribes Israel; 11:33 it that

dereliquerint me et adoraverint Astharthen deam
forsook I and worshiped Ash'toreth goddess

Sidoniorum et Chamos deum Moab et Melchom
Sidon and Chemosh god Moab and Milcom

deum filiorum Ammon et non ambulaverint in viis
god children Ammon and not walk in ways

meis, ut facerent iustitiam coram me et praecepta
I as do justice before I and rules

mea et iudicia sicut David pater eius. 11:34 Nec
my and judgments as David father her. 11:34 No

auferam omne regnum de manu eius, sed ducem
stony all kingdom of hand his but leader

ponam eum cunctis diebus vitae suae propter David
I will it all days life his for David

servum meum, quem elegi, qui custodivit
slave my which I have chosen, that He kept

mandata mea et praecepta mea. 11:35 Auferam
commands my and rules I have. 11:35 I will take

autem regnum de manu filii eius et dabo tibi
Now kingdom of hand children his and I you

decem tribus; 11:36 filio autem eius dabo tribum
ten three; 11:36 son Now his I tribe

unam, ut remaneat lucerna David servo meo cunctis
one as remains lamp David server I all
diebus coram me in Ierusalem civitate, quam
days before I in Jerusalem city than
elegi, ut esset nomen meum ibi. 11:37 Te autem
I have chosen, as was name my there. 11:37 you Now
assumam, et regnabis super omnia, quae desiderat
I will take, and reign over all which desires
anima tua, erisque rex super Israel. 11:38 Si igitur
soul your You will be king over Israel. 11:38 If So
audieris omnia, quae praecepero tibi, et ambulaveris
you listen all which command you and walk
in viis meis et feceris, quod rectum est coram me
in ways I and you do that right is before I
custodiens mandata mea et praecepta mea, sicut fecit
keeping commands my and rules my as he
David servus meus, ero tecum et aedificabo tibi
David slave my I with and build you
domum stabilem, quomodo aedificavi David, et
home stable how built David and
tradam tibi Israel 11:39 et affligam semen David
I will you Israel 11:39 and afflict seed David
super hoc, verumtamen non cunctis diebus'. 11:40
over this, However, not all days. ' 11:40
Voluit ergo Salomon interficere Ieroboam, qui surrexit
wanted So Solomon kill Jeroboam that rose
et aufugit in Aegyptum ad Sesac regem Aegypti et
and fled in Egypt to Shishak king Egypt and
fuit in Aegypto usque ad mortem Salomonis. 11:41
was in Egypt up to death Salomon. 11:41
Reliqua autem gestorum Salomonis, omnia, quae fecit,
the rest Now events Solomon, all which he did,
et sapientia eius, ecce universa scripta sunt in libro
and wisdom his See all written are in book
gestorum Salomonis; 11:42 dies autem, quos regnavit
events Solomon; 11:42 day however, which reigned
Salomon in Ierusalem super omnem Israel,
Solomon in Jerusalem over all Israel
quadraginta anni sunt. 11:43 Dormivitque Salomon
forty years They are. 11:43 slept Solomon
cum patribus suis et sepultus est in civitate David
with fathers their and buried is in city David

patris sui; regnavitque Roboam filius eius pro eo.
father s; reigned Rehoboam son his for the fact.

12:1 Venit autem Roboam in Sichem; illuc enim congregatus erat omnis Israel ad constituendum eum
12: 1 He came Now Rehoboam in Shechem; there For assembly was all Israel to establishing a it

regem. 12:2 At Ieroboam filius Nabat, cum adhuc esset in Aegypto profugus a facie regis Salomonis,
the king. 12: 2 But Jeroboam son Nabat with yet was in Egypt Nod from the s Solomon,

audito hoc nuntio, reversus est de Aegypto. 12:3
hearing this news back is of Egypt. 12: 3

Miseruntque et vocaverunt eum. Venit ergo
sent and they called him. He came So

Ieroboam et omnis multitudo Israel, et locuti sunt
Jeroboam and all company Israel and have are

ad Roboam dicentes: 12:4 ‘ Pater tuus durissimum
to Rehoboam saying: 12: 4 ‘ Father your unfeeling

iugum imposuit nobis; tu itaque nunc imminue
yoke imposed us; you So now off

paululum de imperio patris tui durissimo et de iugo
a little of government father your the hardest and of couple

gravissimo, quod imposuit nobis, et serviemus
The most impressive, that imposed us and serve

tibi’. 12:5 Qui ait eis: ‘ Ite usque ad tertium diem
you ‘. 12: 5 He said them: ‘ Go up to Reply day

et revertimini ad me’. Cumque abisset populus, 12:6
and Return to Me. ‘ when retirement people; 12: 6

iniit consilium rex Roboam cum senioribus, qui
made design king Rehoboam with elders that

assistebant coram Salomone patre eius, cum adhuc
attendance before Solomon father his with yet

viveret, et ait: ‘ Quod mihi datis consilium, ut
alive and he said: ‘ The I giving design, as

respondeam populo huic?’. 12:7 Qui dixerunt ei: ‘ Si
answer people this? ‘. 12: 7 He said to: ‘ If

hodie oboedieris populo huic et servieris et petitioni
today obey people this and serve and request

eorum cesseris locutusque fueris ad eos verba lenia,
their yield said you to them words mild,

erunt tibi servi cunctis diebus'. 12:8 Qui dereliquit
will be you officials all days. ' 12: 8 He left
consilium senum, quod dederant ei, et adhibuit
design the elderly, that set to and He used
adulescentes, qui nutriti fuerant cum eo et
young, that grown up were with it and
assistebant illi, 12:9 dixitque ad eos: ' Quod mihi
attendance they 12: 9 said to them: ' The I
datis consilium, ut respondeam populo huic, qui
giving design, as answer people this that
dixerunt mihi: 'Levius fac iugum, quod imposuit
said me: 'lighter Make yoke, that imposed
pater tuus super nos'?''. 12:10 Et dixerunt ei
father your over We '?. 12:10 The said it
iuvenes, qui nutriti fuerant cum eo: ' Sic
young people, that grown up were with because: ' so
loquere populo huic, qui locuti sunt ad te dicentes:
speak people this that have are to you saying:
'Pater tuus aggravavit iugum nostrum, tu releva
'Father your heavy yoke our you ease
nos'; sic loqueris ad eos: Minimus digitus meus
We '; so speak to them: The smallest finger my
grossior est lumbis patris mei. 12:11 Et nunc, pater
thicker is loins father mine. 12:11 The now, father
meus posuit super vos iugum grave, ego autem
my set over you yoke heavy I Now
addam super iugum vestrum; pater meus cecidit vos
more over yoke you; father my fallen you
flagellis, ego autem caedam scorpionibus'. 12:12 Venit
whips, I Now strike scorpions. ' 12:12 He came
ergo Ieroboam et omnis populus ad Roboam die
So Jeroboam and all people to Rehoboam day
tertia, sicut locutus fuerat rex dicens: ' Revertimini
third, as said was king saying: ' Return
ad me die tertia'. 12:13 Responditque rex populo
to I day the third. ' 12:13 Then king people
dura, derelicto consilio seniorum, quod ei dederant,
harsh rejecting design seniors, that it had
12:14 et locutus est eis secundum consilium iuvenum
12:14 and said is them according to design young

dicens: ‘ Pater meus aggravavit iugum vestrum, ego
saying: ‘ Father my heavy yoke you I
autem addam iugo vestro; pater meus cecidit vos
Now more couple you; father my fallen you
flagellis, ego autem caedam vos scorpionibus’. 12:15
whips, I Now strike you scorpions. ‘ 12:15
Ergo non acquievit rex populo, quoniam dispositum
Therefore not agreed king people for organized
erat a Domino, ut suscitet verbum suum, quod
was from Lord, as up word his that
locutus fuerat in manu Ahiae Silonitae ad Ieroboam
said was in hand Ahi'jah Shiloh to Jeroboam
filium Nabat. 12:16 Videns itaque omnis Israel quod
son Nabat. 12:16 seeing So all Israel that
noluisset eos audire rex, respondit ei dicens: ‘ Quae
He would not them listen king, answered it saying: ‘ What
nobis pars in David, vel quae hereditas in filio Isai?
us part in David or which heritage in son Jesse?
Vade in tabernacula tua, Israel! Nunc vide domum
Go in dwellings your Israel! now see home
tuam, David!’. Et abiit Israel in tabernacula sua.
your David '. The He went Israel in dwellings their own.
12:17 Super filios autem Israel, quicumque
12:17 over children Now Israel who
habitabant in civitatibus Iudae, regnavit Roboam.
living in cities Judah, reigned Rehoboam.
12:18 Misit rex Roboam Adoniram, qui erat super
12:18 sent king Rehoboam Adoniram, that was over
servitutem; et lapidavit eum omnis Israel, et
slavery; and stoned it all Israel and
mortuus est. Porro rex Roboam festinus ascendit
dead It is. the king Rehoboam speed up
currum et fugit in Ierusalem. 12:19 Recessitque
car and flees in Jerusalem. 12:19 back
Israel a domo David usque in praesentem diem.
Israel from house David up in this Day.
12:20 Factum est autem cum audisset omnis Israel
12:20 Action is Now with heard all Israel
quod reversus esset Ieroboam, miserunt et
that back was Jeroboam sent and
vocaverunt eum, congregato coetu, et constituerunt
they called him, Assemble group and made

eum regem super omnem Israel; nec secutus est
it king over all Israel; or followed by is
quisquam domum David praeter tribum Iudae
one home David In addition to tribe Judah
solam. 12:21 Venit autem Roboam Ierusalem et
only. 12:21 He came Now Rehoboam Jerusalem and
congregavit universam domum Iudae et tribum
assembled all home Judah and tribe
Beniamin, centum octoginta milia electorum virorum
Benjamin one hundred eighty thousand elect men
bellatorum, ut pugnaret contra domum Israel et
fighters as fight against home Israel and
reduceret regnum Roboam filio Salomonis. 12:22
back kingdom Rehoboam son Salomon. 12:22
Factus est vero sermo Domini ad Semeiam virum
made is But report of to Semaia man
Dei dicens: 12:23 ‘ Loquere ad Roboam filium
God saying: 12:23 ‘ Speak to Rehoboam son
Salomonis regem Iudae et ad omnem domum Iudae
Solomon king Judah and to all home Judah
et Benjamin et reliquos de populo dicens: 12:24
and Benjamin and the rest of people saying: 12:24
Haec dicit Dominus: Non ascendetis neque bellabitis
This says Lord: no up or fight
contra fratres vestros, filios Israel; revertatur vir in
against brothers your children Israel; return man in
domum suam; a me enim factum est hoc’.
home his own; from I For it is this. ‘
Audierunt sermonem Domini et reversi sunt de
And they are word of and returned are of
itinere, sicut eis praeceperat Dominus. 12:25
route, as them the Lord. 12:25
Aedificavit autem Ieroboam Sichem in monte
built Now Jeroboam Shechem in mount
Ephraim et habitavit ibi; et egressus inde
Ephraim and The there; and out from
aedificavit Phanuel. 12:26 Dixitque Ieroboam in corde
built Penuel. 12:26 said Jeroboam in heart
suo: ‘ Nunc revertetur regnum ad domum David,
his ‘ now return kingdom to home David
12:27 si ascenderit populus iste, ut faciat sacrificia in
12:27 if up people this as do sacrifices in

domo Domini in Ierusalem, et convertetur cor
house of in Jerusalem and return heart
populi huius ad dominum suum Roboam regem
people this to owner his Rehoboam king
Iudae, interficientque me et revertentur ad Roboam
Judah, kill I and return to Rehoboam
regem Iudae'. 12:28 Et excogitato consilio, fecit rex
king Judas'. 12:28 The Whereupon design, he king
duos vitulos aureos et dixit ad populum: ' Nolite
two calves gold and said to people; ' Do not
ultra ascendere in Ierusalem! Ecce dii tui, Israel,
more up in Jerusalem! Look gods your Israel
qui te eduxerunt de terra Aegypti'. 12:29 Posuitque
that you led of land Egypt'. 12:29 He set
unum in Bethel et alterum donavit in Dan; 12:30
one in Bethel and other gave in Dan; 12:30
et factum est hoc in peccatum: ibat enim populus
and it is this in sin: He went For people
coram uno usque in Dan. 12:31 Et fecit fana in
before one up in Dan. 12:31 The he houses in
excelsis et sacerdotes de extremis populi, qui non
high and priests of ends people that not
erant de filiis Levi. 12:32 Constituitque diem
were of children Levi. 12:32 set day
sollemnem in mense octavo, quinta decima die
festival in month eighth Thursday tenth day
mensis, in similitudinem sollemnitatis, quae celebratur
month, in like festival which celebrated
in Iuda. Et ascendit altare; sic fecit in Bethel, ut
in Judah. The up altar; so he in Bethel as
immolaret vitulis, quos fabricatus erat; constituitque
offer calves, which made he was; set
in Bethel sacerdotes excelsorum, quae fecerat. 12:33
in Bethel priests high which he had done. 12:33
Et ascendit super altare, quod exstruxerat in Bethel,
The up over altar, that built in Bethel
quinta decima die mensis octavi, quem finxerat de
Thursday tenth day month Book which devised of
corde suo; et fecit sollemnitatem filiis Israel et
heart his own; and he The feast children Israel and

ascendit super altare, ut adoleret. 13:1 Et ecce vir
up over altar, as burn. 13: 1 The See man
Dei venit de Iuda in sermone Domini in Bethel,
God he came of Judah in language of in Bethel
Ieroboam stante super altare ad adolendum; 13:2 et
Jeroboam standing over altar to burn; 13: 2 and
exclamavit contra altare in sermone Domini et ait:
cried against altar in language of and he said:
‘ Altare, altare, haec dicit Dominus: Ecce filius
‘ altar altar, this says Lord: Look son
nascetur domui David, Iosias nomine, et immolabit
born house David Josiah name and immolate
super te sacerdotes excelsorum, qui nunc in te
over you priests high that now in you
immolant, et ossa hominum super te incendent’.
sacrifice; and bones men over you burn. ‘
13:3 Deditque in illa die signum dicens: ‘ Hoc erit
13: 3 He gave in that day sign saying: ‘ This will be
signum, quod locutus est Dominus: ecce altare
sign, that said is Lord: See altar
scindetur, et effundetur cinis, qui in eo est’. 13:4
rent, and shed ash, that in it He is. ‘ 13: 4
Cumque audisset rex sermonem hominis Dei, quem
when heard king word man God, which
inclamaverat contra altare in Bethel, extendit manum
he cried against altar in Bethel extends hand
suam de altari dicens: ‘ Apprehendite eum!’. Et
his of altar saying: ‘ Embrace with him. ‘ The
exaruit manus eius, quam extenderat contra eum, nec
dried hand his than extended against him, or
valuit retrahere eam ad se. 13:5 **Altare quoque**
influence draw it to themselves. 13: 5 altar also
scissum est, et effusus est cinis de altari iuxta
rent is and Unstable is ash of altar according to
signum, quod praedixerat vir Dei in sermone Domini.
sign, that predicted man God in language Lord.
13:6 Et ait rex ad virum Dei: ‘ Deprecare faciem
13: 6 The said king to man God: ‘ Appease face
Domini Dei tui et ora pro me, ut restituatur manus
of God your and coast for I as restored hand
mea mihi’. Oravit vir Dei faciem Domini, et
my to me. ‘ He pleaded man God face Lord, and

reversa est manus regis ad eum et facta est sicut
back is hand s to it and made is as
prius fuerat. 13:7 Locutus est autem rex ad virum
first had. 13: 7 He spoke is Now king to man
Dei: ‘ Veni mecum domum, ut prandeas, et dabo
God: ‘ I came with home as dine, and I
tibi munera’. 13:8 Responditque vir Dei ad regem: ‘
you gifts. 13: 8 Then man God to king: ‘
Si dederis mihi mediam partem domus tuae, non
If give I center part house your not
veniam tecum nec comedam panem neque bibam
pardon with or I eat bread or I drink
aquam in loco isto; 13:9 sic enim mandatum est
water in place this; 13: 9 so For command is
mihi in sermone Domini praecipientis: ‘Non comedes
I in language of command; ‘I do not eat
panem neque bibes aquam nec reverteris per viam,
bread or drink water or return by way,
qua venisti’’. 13:10 Abiit ergo per aliam viam et
which come ‘. ‘ 13:10 He went So by other way and
non est reversus per iter, quo venerat in Bethel.
not is back by Travelling which come in Bethel.
13:11 Prophetes autem quidam senex habitabat in
13:11 prophet Now some old living in
Bethel; ad quem venerunt filii sui et narraverunt
Bethel; to which they children s and told
ei omnia opera, quae fecerat vir Dei illa die in
it all works which had man God that day in
Bethel, et verba, quae locutus fuerat ad regem,
Bethel and words, which said was to king,
narraverunt quoque patri suo. 13:12 Et dixit eis
told also father his own. 13:12 The said them
pater eorum: ‘ Per quam viam abiit?’’. Ostenderunt
father their ‘ by than way gone. ‘ showed
ei filii sui viam, per quam abierat vir Dei, qui
it children s way, by than I walked away man God, that
venerat de Iuda. 13:13 Et ait filiis suis: ‘ Sternite
come of Judah. 13:13 The said children his ‘ Saddle
mihi asinum’. Qui cum stravissent, ascendit 13:14 et
I ass. ‘ He with saddled up 13:14 and
abiit post virum Dei et invenit eum sedentem
He went after man God and found it sitting

subtus terebinthum et ait illi: ‘Tune es vir Dei,
under oak and said they: ‘Art you man God,
qui venisti de Iuda?’. **Respondit ille: ‘Ego sum’.**
that come of Judah. ‘The answer he said: ‘I I am. ‘
13:15 Dixit ad eum: ‘Veni mecum domum, ut
13:15 said to him: ‘I came with home as
comedas panem’. **13:16 Qui ait: ‘Non possum**
eat bread. ‘ 13:16 He he said: ‘no I
reverti neque venire tecum nec comedam panem
return or come with or I eat bread
neque bibam aquam in loco isto; 13:17 sic enim
or I drink water in place this; 13:17 so For
dictum est mihi in sermone Domini: ‘Non comes
said is I in language Lord: ‘I do not eat
panem et non bibes ibi aquam nec reverteris per
bread and not drink there water or return by
viam, qua ieris’. **13:18 Qui ait illi: ‘Et ego**
way, which You go ‘. ‘ 13:18 He said they: ‘The I
propheta sum similis tui; et angelus locutus est mihi
prophet I like your; and angel said is I
in sermone Domini dicens: ‘Reduc eum tecum in
in language of saying: ‘Cause it with in
domum tuam, et comedat panem et bibat aquam’.
home your and eat bread and drink water ‘.
Fefellit eum 13:19 et reduxit secum; comedit ergo
He lied it 13:19 and back with him; ate So
panem in domo eius et bibit aquam. 13:20 Cumque
bread in house his and drinks water. 13:20 when
sederent ad mensam, factus est sermo Domini ad
sorry to table he became is report of to
prophetam, qui reduxerat eum, 13:21 et exclamavit
prophet, that back him, 13:21 and cried
ad virum Dei, qui venerat de Iuda, dicens: ‘Haec
to man God, that come of Judah saying: ‘This
dicit Dominus: Quia non oboediens fuisti ori Domini
says Lord: for not malleable You mouth of
et non custodisti mandatum, quod praecepit tibi
and not kept command that charged you
Dominus Deus tuus, 13:22 et reversus es et
Lord God your 13:22 and back you and
comedisti panem et bibisti aquam in loco, in quo
eat bread and drunk water in place in which

praecepit tibi, ne comederes panem neque biberes
charged you do not eat bread or drink
aquam, non inferetur cadaver tuum in sepulcrum
water not alleged corpse your in grave
patrum tuorum'. 13:23 Cumque comedisset panem et
fathers Your ' 13:23 when ate; bread and
bibisset, stravit sibi asinum prophetae, qui reduxerat
drunk saddled to ass The prophets, that back
eum; 13:24 et, cum abisset, invenit eum leo in via
him; 13:24 and, with expiration found it lion in road
et occidit, et erat cadaver eius proiectum in
and sets; and was corpse his projected in
itinere; asinus autem stabat iuxta illum, et leo
the journey; ass Now standing according to it and lion
stabat iuxta cadaver. 13:25 Et ecce viri
standing according to corpse. 13:25 The See men
transeuntes viderunt cadaver proiectum in via et
passing see corpse projected in road and
leonem stantem iuxta cadaver; et venerunt et
lion standing according to corpse; and they and
divulgaverunt in civitate, in qua propheta ille senex
reported in city in which prophet he old
habitabat. 13:26 Quod cum audisset propheta ille, qui
lived. 13:26 The with heard prophet he that
reduxerat eum de via, ait: ' Vir Dei est, qui
back it of way, he said: ' A God is that
inoboediens fuit ori Domini, et tradidit eum
disobeyed was mouth Lord, and delivered it
Dominus leoni; et confregit eum et occidit iuxta
Lord lion; and brake it and sets according to
verbum Domini, quod locutus est ei'. 13:27
word Lord, that said is to him. ' 13:27
Dixitque ad filios suos: ' Sternite mihi asinum!'. 13:28
said to children his ' Saddle I the ass. ' 13:28
Qui cum stravissent, et ille abisset, invenit
He with saddled 13:28 and he expiration found
cadaver eius proiectum in via et asinum et leonem
corpse his projected in road and ass and lion
stantes iuxta cadaver; non comedit leo de
standing according to corpse; not ate lion of
cadavere nec laesit asinum. 13:29 Tulit ergo
corpse or injured ass. 13:29 took So

prophetes cadaver viri Dei et posuit illud super
prophet corpse men God and set it over
asinum et reversus intulit in civitatem prophetae
ass and back brought in city prophets
senis, ut plangerent eum et sepelirent. 13:30 Et
elder, as mourn it and bury. 13:30 The
posuit cadaver eius in sepulcro suo, et planxerunt
set corpse his in grave his and wailed
eum: ‘Heu, heu, mi frater!’. 13:31 **Cumque**
him: ‘Ah! alas, my my brother.’ 13:31 when
sepelissent eum, dixit ad filios suos: ‘Cum mortuus
buried him, said to children his ‘ with dead
fuero, sepelite me in sepulcro, in quo vir Dei
I bury I in grave, in which man God
sepultus est; iuxta ossa eius ponite ossa mea.
buried it is; according to bones his Set bones I have.
13:32 Profecto enim veniet sermo, quem praedixit in
13:32 Indeed For will word which He predicted in
sermone Domini contra altare, quod est in Bethel, et
language of against altar, that is in Bethel and
contra omnia fana excelsorum, quae sunt in urbibus
against all houses high which are in cities
Samariae’. 13:33 **Post haec non est reversus**
Samaria. ‘ 13:33 Post this not is back
Ieroboam de via sua pessima, sed iterum faciebat de
Jeroboam of road his the worst, but again did of
novissimis populi sacerdotes excelsorum; quicumque
last people priests high; who
volebat, implebat eius manum, ut fieret sacerdos
would, filled his hand, as would The priest
excelsorum. 13:34 **Et propter hanc causam peccavit**
high. 13:34 The for this cause sinned
domus Ieroboam, et eversa est et deleta de
house Jeroboam and overturned is and deleted of
superficie terrae. 14:1 **In tempore illo aegrotavit Abia**
surface the earth. 14: 1 in time that sick Abia
filius Ieroboam, 14:2 dixitque Ieroboam uxori suae: ‘
son Jeroboam 14: 2 said Jeroboam wife his ‘
Surge et commuta habitum, ne cognoscaris quod
Up and change stated, do not known that
sis uxor Ieroboam, et vade in Silo, ubi est Ahias
be wife Jeroboam and go in Shiloh where is Jehiah

propheta, qui locutus est mihi quod regnaturus essem
prophet that said is I that rule I

super populum hunc. 14:3 Tolle quoque in manu tua
over people this. 14: 3 Away also in hand your

decem panes et crustula et vas mellis et vade ad
ten bread and cookies and vessel honey and go to

illum: ipse indicabit tibi quid eventurum sit puero’.
it he show you what happen is the child. ‘

14:4 Fecit, ut dixerat, uxor Ieroboam et consurgens
14: 4 He did, as he said, wife Jeroboam and rising

abiit in Silo et venit in domum Ahiae; at ille non
He went in Shiloh and he came in home Ahi'jah; but he not

poterat videre, quia caligaverant oculi eius prae
could see, because dim eyes his than

senectute. 14:5 Dixerat autem Dominus ad Ahiam: ‘
age. 14: 5 He had Now Lord to Benehashem: ‘

Ecce uxor Ieroboam ingredietur, ut consulat te super
Look wife Jeroboam go as consult you over

filio suo, qui aegrotat; haec et haec loqueris ei.
son his that sick; this and this speak to him.

Cum intret, simulabit se peregrinam esse’. 14:6 Cum
with enter feign he foreign to be. ‘ 14: 6 with

ergo audiret Ahias sonitum pedum eius introeuntis
So heard Jehiah sound feet his coming

per ostium, ait: ‘ Ingredere, uxor Ieroboam. Quare
by door he said: ‘ Go! wife Jeroboam. Why

aliam te esse simulas? Ego autem missus sum ad te
other you be strange? I Now sent I to you

durus nuntius. 14:7 Vade et dic Ieroboam: ‘Haec
hard message. 14: 7 Go and tell Jeroboam: ‘This

dicit Dominus, Deus Israel: Quia exaltavi te de
says Lord, God Israel: for up you of

medio populi et dedi te ducem super populum
the people and I you leader over people

meum Israel 14:8 et scidi regnum a domo David
my Israel 14: 8 and I rent kingdom from house David

et dedi illud tibi, et non fuisti sicut servus meus
and I it you and not You as slave my

David, qui custodivit mandata mea et secutus est
David that He kept commands my and followed by is

me in toto corde suo faciens quod placitum esset in
I in all heart his making that convention was in
conspectu meo, 14:9 sed operatus es mala super
before I 14: 9 but He worked you bad over
omnes, qui fuerunt ante te, et fecisti tibi deos
all that were before you and You made you gods
alienos et conflatiles, ut me ad iracundiam
other and images as I to anger
provocares, me autem proiecisti post tergum tuum:
provoke I Now cast after back your
14:10 idcirco ecce ego inducam mala super domum
14:10 therefore See I bring bad over home
Ieroboam et percutiam de Ieroboam quidquid
Jeroboam and strike of Jeroboam whatever
masculini sexus, impuberem et puberem in Israel; et
male sex, minor and free in Israel; and
mundabo reliquias domus Ieroboam, sicut mundari
weak remains house Jeroboam as cleaned
solet fimus usque ad purum. 14:11 Qui mortui
usually dung up to pure. 14:11 He dead
fuerint de Ieroboam in civitate, comedent eos canes;
they of Jeroboam in city eat them dogs;
qui autem mortui fuerint in agro, vorabunt eos aves
that Now dead they in field dies them birds
caeli, quia Dominus locutus est. 14:12 Tu igitur
heaven because Lord said It is. 14:12 You So
surge et vade in domum tuam, et in ipso introitu
Rise and go in home your and in it entry
pedum tuorum in urbem morietur puer, 14:13 et
feet your in city die boy, 14:13 and
planget eum omnis Israel et sepeliet; iste enim solus
mourn it all Israel and bury; this For only
inferetur de Ieroboam in sepulcrum, quia inventum
alleged of Jeroboam in grave, because found
est in eo, quod bonum erat Domino, Deo Israel, in
is in it that good was Lord, God Israel in
domo Ieroboam. 14:14 Constituet autem sibi Dominus
house Jeroboam. 14:14 Tail Now to Lord
regem super Israel, qui percutiat domum Ieroboam.
king over Israel that strike home Jeroboam.
14:15 Et percutiet Dominus Israel, ut moveatur sicut
14:15 The strike Lord Israel as moved as

arundo in aqua, et evellet Israel de terra bona hac,
arrow in water; and pull Israel of land good this,
quam dedit patribus eorum; et ventilabit eos trans
than given fathers them; and push them beyond
Flumen, quia fecerunt sibi palos, ut irritarent
river because they to stakes as irritate
Dominum. 14:16 Et tradet Dominus Israel propter
Lord. 14:16 The betray Lord Israel for
peccata Ieroboam, qui peccavit et peccare fecit
sins Jeroboam that sinned and sin he
Israel". 14:17 Surrexit itaque uxor Ieroboam et
Israel '. 14:17 rose So wife Jeroboam and
abiit et venit in Thersa; cumque illa ingrederetur
He went and he came in Tirzah; when that enter
limen domus, puer mortuus est. 14:18 Et sepelierunt
threshold house, boy dead It is. 14:18 The buried
eum, et planxit illum omnis Israel iuxta
him, and mourned it all Israel according to
sermonem Domini, quem locutus est in manu servi
word Lord, which said is in hand officials
sui Ahiae prophetae. 14:19 Reliqua autem gestorum
s Ahi'jah prophet. 14:19 the rest Now events
Ieroboam, quomodo pugnaverit et quomodo
Jeroboam how He fought and how
regnaverit, ecce scripta sunt in libro annalium regum
reigned, See written are in book annals kings
Israel. 14:20 Dies autem, quibus regnavit Ieroboam,
Israel. 14:20 day however, which reigned Jeroboam
viginti duo anni sunt; et dormivit cum patribus
twenty two years they are: and slept with fathers
suis. Regnavitque Nadab filius eius pro eo. 14:21
their own. reigned Nadav son his for the fact. 14:21
Porro Roboam filius Salomonis regnavit in Iuda.
the Rehoboam son Solomon reigned in Judah.
Quadraginta et unius anni erat Roboam, cum
forty and one years was Rehoboam, with
regnare coepisset, et decem et septem annos
he began, and ten and seven years
regnavit in Ierusalem civitate, quam elegit Dominus,
reigned in Jerusalem city than he chose Lord,
ut poneret nomen suum ibi ex omnibus tribubus
as set name his there from all tribes

Israel. Nomen autem matris eius Naama Ammanites.

Israel. name Now mother his Naamah Ammonite.

14:22 Et fecit Iuda malum coram Domino, et
14:22 The he Judah evil before Lord, and

irritaverunt eum super omnibus, quae fecerant patres
provoked it over all which had fathers

eorum in peccatis suis, quae peccaverant; 14:23
their in sins their which committed; 14:23

aedificaverunt enim et ipsi sibi excelsa et lapides et
built For and they to high and stones and

palos super omnem collem excelsum et subter
stakes over all hill high and under

omnem arborem frondosam. 14:24 Sed et prostibula
all tree green. 14:24 but and prostitutes

fuerunt in terra; feceruntque omnes abominationes
were in land; They did all abominations

gentium, quas attrivit Dominus ante faciem filiorum
nations, which crushed Lord before face children

Israel. 14:25 In quinto autem anno regni Roboam
Israel. 14:25 in V Now year kingdom Rehoboam

ascendit Sesac rex Aegypti in Ierusalem 14:26 et
up Shishak king Egypt in Jerusalem 14:26 and

tulit thesauros domus Domini et thesauros regios et
took treasures house of and treasures resending and

universa diripuit, scuta quoque aurea omnia, quae
all plundered targets also gold all which

fecerat Salomon. 14:27 Pro quibus fecit rex Roboam
had Solomon. 14:27 Pro which he king Rehoboam

scuta aerea et tradidit ea in manu ducum cursorum,
targets brazen and delivered it in hand dukes guard

qui excubabant ante ostium domus regis. 14:28
that watch before door house King. 14:28

Cumque ingrederetur rex in domum Domini,
when enter king in home Lord,

portabant ea cursores et postea reportabant ad
carriers it posts and later back to

armamentarium cursorum. 14:29 Reliqua autem
armory runners. 14:29 the rest Now

gestorum Roboam et omnia, quae fecit, ecce scripta
events Rehoboam and all which he did, See written

sunt in libro annalium regum Iudae. 14:30 Fuitque
are in book annals kings Judah. 14:30 And that was

bellum inter Roboam et Ieroboam cunctis diebus.
war between Rehoboam and Jeroboam all days.

14:31 Dormivit itaque Roboam cum patribus suis et sepultus est cum eis in civitate David; nomen autem matris eius Naama Ammanites. Et regnavit Abiam
14:31 slept So Rehoboam with fathers their and buried is with them in city David; name Now mother his Naamah Ammonite. The reigned Abia

filius eius pro eo. 15:1 Igitur in octavo decimo
son his for the fact. 15: 1 Now in eighth X

anno regni Ieroboam filii Nabat regnavit Abiam
year kingdom Jeroboam children Nabat reigned Abia

super Iudam. 15:2 Tribus annis regnavit in
over Judas. 15: 2 Three years reigned in

Ierusalem; nomen matris eius Maacha filia
Jerusalem; name mother his Maacah daughter

Abessalom. 15:3 Ambulavitque in omnibus peccatis
Absalom. 15: 3 He walked in all sins

patris sui, quae fecerat ante eum; nec erat cor eius
father s which had before him; or was heart his

perfectum cum Domino Deo suo sicut cor David
perfect with Lord God his as heart David

patris eius. 15:4 Sed propter David dedit ei Dominus
father her. 15: 4 but for David given it Lord

Deus suus lucernam in Ierusalem, ut suscicaret filium
God it candle in Jerusalem as up son

eius post eum et statueret Ierusalem; 15:5 eo quod
his after it and establish Jerusalem; 15: 5 it that

fecisset David rectum in oculis Domini et non
had David right in eyes of and not

declinasset ab omnibus, quae praeceperat ei, cunctis
aside from all which the to all

diebus vitae suae, excepta re Uriae Hetthaei. 15:6
days life his Beside re Uriah Hittite. 15: 6

15:7 Reliqua autem gestorum Abiam et omnia, quae
15: 7 the rest Now events Abia and all which

fecit, nonne haec scripta sunt in libro annalium
he did, not this written are in book annals

regum Iudae? Fuitque bellum inter Abiam et inter
kings Judah? And that was war between Abia and between

Ieroboam. 15:8 Et dormivit Abiam cum patribus suis,
Jeroboam. 15: 8 The slept Abia with fathers their

et sepelierunt eum in civitate David; regnavitque Asa
and buried it in city David; reigned Asa
filius eius pro eo. 15:9 In anno ergo vicesimo
son his for the fact. 15: 9 in year So twenty
Ieroboam regis Israel regnavit Asa rex Iudae 15:10
Jeroboam s Israel reigned Asa king Judah 15:10
et quadraginta et uno anno regnavit in Ierusalem.
and forty and one year reigned in Jerusalem.
Nomen matris eius Maacha filia Abessalom. 15:11
name mother his Maacah daughter Absalom. 15:11
Et fecit Asa rectum ante conspectum Domini sicut
The he Asa right before view of as
David pater eius. 15:12 Et abstulit prostibula de
David father her. 15:12 The removed prostitutes of
terra purgavitque universas sordes idolorum, quae
land removed all filth idols which
fecerant patres eius. 15:13 Insuper et Maacham
had fathers her. 15:13 In addition, and Ana
matrem suam amovit, ne esset domina, eo quod
mother his removed do not was Lady! it that
fecisset abominationem Aserae; confregitque Asa
had abomination grove; brake Asa
simulacrum turpissimum et combussit in torrente
image most base and burned in torrent
Cedron. 15:14 Excelsa autem non abstulit;
Kidron. 15:14 Corals Now not removed;
verumtamen cor Asa perfectum erat coram Domino
However, heart Asa perfect was before Lord
cunctis diebus suis. 15:15 Et intulit ea, quae
all days their own. 15:15 The brought it which
sanctificaverat pater suus et quae ipse voverat, in
dedicated father it and which he vowed, in
domum Domini, argentum et aurum et vasa. 15:16
home Lord, silver and gold and vessels. 15:16
Bellum autem erat inter Asa et Baasa regem Israel
war Now was between Asa and Baasha king of Israel
cunctis diebus eorum. 15:17 Ascendit quoque Baasa
all days them. 15:17 He went up also Baasha
rex Israel in Iudam et aedificavit Rama, ut non
king Israel in Judah and built Rama, as not

posset quispiam egredi vel ingredi de parte Asa regis
could one out or enter of part Asa s
Iudae. 15:18 Tollens itaque Asa omne argentum et
Judah. 15:18 taking So Asa all silver and
aurum, quod remanserat in thesauris domus Domini
gold, that left in stores house of
et in thesauris domus regiae, dedit illud in manu
and in stores house Royall given it in hand
servorum suorum et misit ad Benadad filium
officials their and sent to Ben-Hadad son
Tabremmon filii Hezion regem Syriae, qui habitabat
Tabrimon children Hezion king Syria, that living
in Damasco, dicens: 15:19 ‘ Foedus est inter me et
in Damascus saying: 15:19 ‘ Compact is between I and
te et inter patrem meum et patrem tuum; ideo
you and between father my and father your; therefore
misi tibi munera, argentum et aurum, et peto, ut
I you gifts; silver and gold, and I ask, as
irritum facias foedus, quod habes cum Baasa rege
void do treaty that you have with Baasha king
Israel, et recedat a me’. 15:20 Acquiescens
Israel and recedes from Me. ‘ 15:20 hearkening
Benadad regi Asa misit principes exercituum suorum
Ben-Hadad king Asa sent leaders hosts their
in civitates Israel, et percusserunt Ahion et Dan et
in cities Israel and struck Aion and Dan and
Abelbethmaacha et universam Chenereth cum omni
Berites and all Kinneret with all
terra Nephthali. 15:21 Quod cum audisset Baasa,
land Naphtali. 15:21 The with heard Baasha
cessavit aedificare Rama et reversus est in Thersa.
finished building Rama and back is in Tirzah.
15:22 Rex autem Asa convocavit omnem Iudam,
15:22 king Now Asa mobilized all Judah
nullo excusato; et tulerunt lapides Rama et ligna
no excused and took stones Rama and timber
eius, quibus aedificaverat Baasa, et exstruxit de eis
his which built Baasha and built of them
rex Asa Gabaa Benjamin et Maspha. 15:23 Reliqua
king Asa hill Benjamin and Mizpah. 15:23 the rest
autem omnium gestorum Asa et universa fortitudo
Now all events Asa and all strength

eius et cuncta, quae fecit, et civitates, quas
his and all which he did, and cities which
exstruxit, nonne haec scripta sunt in libro annalium
built, not this written are in book annals
regum Iudae? Verumtamen in tempore senectutis suae
kings Judah? However, in time age his
doluit pedes; 15:24 et dormivit cum patribus suis et
grieved feet; 15:24 and slept with fathers their and
sepultus est cum eis in civitate David patris sui.
buried is with them in city David father 's.
Regnavitque Iosaphat filius eius pro eo. 15:25
reigned Jehoshaphat son his for the fact. 15:25
Nadab vero filius Ieroboam regnavit super Israel
Nadav But son Jeroboam reigned over Israel
anno secundo Asa regis Iudae; regnavitque super
year second Asa s Judah; reigned over
Israel duobus annis. 15:26 Et fecit, quod malum est
Israel two years. 15:26 The he did, that evil is
in conspectu Domini, et ambulavit in viis patris sui
in before Lord, and He walked in ways father s
et in peccato eius, quo peccare fecit Israel. 15:27
and in sin his which sin he Israel. 15:27
Insidiatus est autem ei Baasa filius Ahiae de domo
unintentional is Now it Baasha son Ahi'jah of house
Issachar et percussit eum in Gebbethon, quae est
Issachar and shot it in Gebbethon which is
urbs Philisthinorum; siquidem Nadab et omnis Israel
city Philistines; for Nadav and all Israel
obsidebant Gebbethon. 15:28 Interfecit igitur illum
siege Gebbethon. 15:28 killed So it
Baasa in anno tertio Asa regis Iudae et regnavit
Baasha in year third Asa s Judah and reigned
pro eo. 15:29 Cumque regnasset, percussit omnem
for the fact. 15:29 when reigned, shot all
domum Ieroboam; non dimisit ne unam quidem
home Jeroboam; not released do not one indeed
animam de semine eius, donec deleret eam iuxta
life of seed his until wipe out it according to
verbum Domini, quod locutus fuerat in manu servi
word Lord, that said was in hand officials
sui Ahiae Silonitis 15:30 propter peccata Ieroboam,
s Ahi'jah Shiloh 15:30 for sins Jeroboam

quae peccaverat et quibus peccare fecerat Israel, et
which committed and which sin had Israel and
 propter delictum, quo irritaverat Dominum, Deum
for offense, which wraththide Lord, God
 Israel. 15:31 Reliqua autem gestorum Nadab et
Israel. 15:31 the rest Now events Nadav and
 omnia, quae fortiter operatus est, nonne haec scripta
all which strongly He worked is not this written
 sunt in libro annalium regum Israel? 15:32 Fuitque
are in book annals kings Israel? 15:32 And that was
 bellum inter Asa et Baasa regem Israel cunctis
war between Asa and Baasha king Israel all
 diebus eorum. 15:33 Anno tertio Asa regis Iudae
days them. 15:33 year third Asa s Judah
 regnavit Baasa filius Ahiae super omnem Israel in
reigned Baasha son Ahi'jah over all Israel in
 Thersa viginti quattuor annis; 15:34 et fecit malum
Tirzah twenty four years; 15:34 and he evil
 coram Domino ambulavitque in via Ieroboam et in
before Lord He walked in road Jeroboam and in
 peccato eius, quo peccare fecit Israel. 16:1 Factus est
sin his which sin he Israel. 16: 1 made is
 autem sermo Domini ad Iehu filium Hanani contra
Now report of to Jehu son Hanani against
 Baasa dicens: 16:2 ‘ Pro eo quod exaltavi te de
Baasha saying: 16: 2 ‘ Pro it that up you of
 pulvere et posui te ducem super populum meum
dust and I put you leader over people my
 Israel, tu autem ambulasti in via Ieroboam et
Israel you Now You walk in road Jeroboam and
 peccare fecisti populum meum Israel, ut me irritares
sin You made people my Israel as I anger?
 in peccatis eorum, 16:3 ecce ego demetam posteriora
in sins their 16: 3 See I I will cut down back;
 Baasa et posteriora domus eius et faciam domum
Baasha and back; house his and I do home
 tuam sicut domum Ieroboam filii Nabat. 16:4 Qui
your as home Jeroboam children Nabat. 16: 4 He
 mortuus fuerit de Baasa in civitate, comedent eum
dead be of Baasha in city eat it
 canes; et, qui mortuus fuerit ex eo in agro,
dogs; and, that dead be from it in field

comedent eum volucres caeli'. 16:5 Reliqua autem
eat it birds heaven. ' 16: 5 the rest Now
gestorum Baasa et quaecumque fecit et fortitudo
events Baasha and whatever he and strength
eius, nonne haec scripta sunt in libro annalium
his not this written are in book annals
regum Israel? 16:6 Dormivit ergo Baasa cum
kings Israel? 16: 6 slept So Baasha with
patribus suis sepultusque est in Thersa; et regnavit
fathers their buried is in Tirzah; and reigned
Ela filius eius pro eo. 16:7 Sed et in manu Iehu
Ela son his for the fact. 16: 7 but and in hand Jehu
fili Hanani prophetae verbum Domini factum est
children Hanani prophets word of it is
ad Baasa et ad domum eius propter omne malum,
to Baasha and to home his for all evil
quod fecerat coram Domino ad irritandum eum in
that had before Lord to provoke it in
operibus manuum suarum, ut fieret sicut domus
works hands their as would as house
Ieroboam, eo quod percussisset eam. 16:8 Anno
Jeroboam it that strike her. 16: 8 year
vicesimo sexto Asa regis Iudae regnavit Ela filius
twenty sixth Asa s Judah reigned Ela son
Baasa super Israel in Thersa duobus annis. 16:9 Et
Baasha over Israel in Tirzah two years. 16: 9 The
rebellavit contra eum servus suus Zamri dux mediae
rebelled against it slave it Zimri leader Midnight
partis curruum. Erat autem Ela in Thersa bibens et
party chariots. It was Now Ela in Tirzah drinking and
temulentus in domo Arsa praefecti domus in Thersa;
drunk in house Arsa Governors house in Tirzah;
16:10 irruens ergo Zamri percussit et occidit eum
16:10 coming So Zimri shot and sets it
anno vicesimo septimo Asa regis Iudae et regnavit
year twenty seventh Asa s Judah and reigned
pro eo. 16:11 Cumque regnasset et sedisset super
for the fact. 16:11 when king and sat over
solium eius, percussit omnem domum Baasa et non
throne his shot all home Baasha and not
dereliquit ex eo quidquid masculini sexus et
left from it whatever male sex and

propinquos et amicos eius. 16:12 Delevitque Zamri
relatives and friends her. 16:12 destroyed Zimri
omnem domum Baasa iuxta verbum Domini, quod
all home Baasha according to word Lord, that
locutus fuerat ad Baasa in manu Iehu prophetae,
said was to Baasha in hand Jehu The prophets,
16:13 propter universa peccata Baasa et peccata Ela
16:13 for all sins Baasha and sins Ela
filiis eius, qui peccaverunt et peccare fecerunt Israel
children his that have and sin they Israel
provocantes Dominum, Deum Israel, in vanitatibus
challenging Lord, God Israel in vanities
suis. 16:14 Reliqua autem gestorum Ela et omnia,
their own. 16:14 the rest Now events Ela and all
quae fecit, nonne haec scripta sunt in libro annalium
which he did, not this written are in book annals
regum Israel? 16:15 Anno vicesimo septimo Asa regis
kings Israel? 16:15 year twenty seventh Asa s
Iudae regnavit Zamri septem diebus in Thersa. Porro
Judah reigned Zimri seven days in Tirzah. the
exercitus obsidebat Gebbethon urbem Philisthinorum.
army besieging Gebbethon city Philistines.
16:16 Cumque audisset rebellasse Zamri et occidisse
16:16 when heard hostilities Zimri and killed
regem, fecit sibi regem omnis Israel Amri, qui erat
king, he to king all Israel Omri that was
princeps militiae super Israel in die illa in castris.
leader military over Israel in day that in camp.
16:17 Ascendit ergo Amri et omnis Israel cum eo
16:17 He went up So Omri and all Israel with it
de Gebbethon, et obsidebant Thersa; 16:18 videns
of Gebbethon and siege Tirzah; 16:18 seeing
autem Zamri quod expugnanda esset civitas, ingressus
Now Zimri that capture was The city, entry
est palatium et succendit super se domum regiam
is palace and burned over he home royal
et mortuus est igne 16:19 in peccatis suis, quae
and dead is fire 16:19 in sins their which
peccaverat faciens malum coram Domino et
committed making evil before Lord and
ambulans in via Ieroboam et in peccato eius, quo
walking in road Jeroboam and in sin his which

fecit peccare Israel. 16:20 Reliqua autem gestorum
he sin Israel. 16:20 the rest Now events
Zamri et rebellio, quam fecit, nonne haec scripta
Zimri and rebellion than he did, not this written
sunt in libro annalium regum Israel? 16:21 Tunc
are in book annals kings Israel? 16:21 Then
divisus est populus Israel in duas partes: media pars
divided is people Israel in two parts: media part
populi sequebatur Thebni filium Gineth, ut
people followed Thebni son Gineth, as
constitueret eum regem, et media pars Amri. 16:22
instal it king, and media part Omri. 16:22
Praevaluit autem populus, qui erat cum Amri,
prevailed Now people; that was with Omri
populo, qui sequebatur Thebni filium Gineth;
people that followed Thebni son Gineth;
mortuusque est Thebni, et regnavit Amri. 16:23
died is Thebni, and reigned Omri. 16:23
Anno tricesimo primo Asa regis Iudae regnavit Amri
year thirtieth first Asa s Judah reigned Omri
super Israel duodecim annis; in Thersa regnavit sex
over Israel twelve years; in Tirzah reigned six
annis. 16:24 Emitque montem Samariae a Somer
years. 16:24 He bought mount Samaria from Somer
duobus talentis argenti et aedificavit eum et vocavit
two talents silver and built it and he called
nomen civitatis, quam exstruxerat, nomine Somer
name city than built name Somer
domini montis Samariae. 16:25 Fecit autem Amri
of mount Samaria. 16:25 He made Now Omri
malum in conspectu Domini et operatus est nequiter
evil in before of and He worked is wickedly
super omnes, qui fuerunt ante eum; 16:26
over all that were before him; 16:26
ambulavitque in omni via Ieroboam filii Nabat et
He walked in all road Jeroboam children Nabat and
in peccato eius, quo peccare fecerat Israel, ut
in sin his which sin had Israel as
irritaret Dominum, Deum Israel, in vanitatibus suis.
provoke Lord, God Israel in vanities their own.
16:27 Reliqua autem gestorum Amri et proelia eius,
16:27 the rest Now events Omri and battles his

quae fortiter gessit, nonne haec scripta sunt in libro
which strongly achieved, not this written are in book
annalium regum Israel? 16:28 Et dormivit Amri cum
annals kings Israel? 16:28 The slept Omri with
patribus suis et sepultus est in Samaria; regnavitque
fathers their and buried is in Samaria; reigned
Achab filius eius pro eo. 16:29 Achab vero filius
Ahab son his for the fact. 16:29 Ahab But son
Amri regnavit super Israel anno tricesimo octavo Asa
Omri reigned over Israel year thirtieth eighth Asa
regis Iudae; et regnavit Achab filius Amri super
s Judah; and reigned Ahab son Omri over
Israel in Samaria viginti et duobus annis. 16:30 Et
Israel in Samaria twenty and two years. 16:30 The
fecit Achab filius Amri malum in conspectu Domini
he Ahab son Omri evil in before of
super omnes, qui fuerunt ante eum. 16:31 Nec
over all that were before him. 16:31 No
suffecit ei, ut ambularet in peccatis Ieroboam filii
enough to as walking in sins Jeroboam children
Nabat; insuper duxit uxorem Iezabel filiam Ethbaal
Nabat; In addition, married wife Jezebel daughter Eth
regis Sidoniorum et abiit et servivit Baal et
s Sidon and He went and He served Baal and
adoravit eum. 16:32 Et posuit aram Baal in templo
worshipped him. 16:32 The set altar Baal in temple
Baal, quod aedificaverat in Samaria, 16:33 et fecit
Baal that built in Samaria 16:33 and he
Achab palum. Et addidit Achab in opere suo irritans
Ahab stake. The he added Ahab in work his irritant
Dominum, Deum Israel, super omnes reges Israel, qui
Lord, God Israel over all kings Israel that
fuerant ante eum. 16:34 In diebus eius aedificavit
were before him. 16:34 in days his built
Hiel de Bethel Iericho; in Abiram primitivo suo
Hiel of Bethel Jericho; in Abi'ram primitive his
fundavit eam et in Segub novissimo suo posuit
He founded it and in youngest son last his set
portas eius, iuxta verbum Domini, quod locutus
gates his according to word Lord, that said
fuerat in manu Iosue filii Nun. 17:1 Et dixit Elias
was in hand Joshua children Nun. 17: 1 The said Elias

Thesbites de Thesbi in Galaad ad Achab: ‘ Vivit
Thesbite of Thesbi in Gilead to Ahab; ‘ As the
Dominus, Deus Israel, in cuius conspectu sto. Non
Lord, God Israel in the before I stand. no
erit annis his ros et pluvia, nisi iuxta oris mei
will be years these dew and rain, but according to mouth my
verba!’. 17:2 Et factum est verbum Domini ad eum
The words’. 17: 2 The it is word of to it
dicens: 17:3 ‘ Recede hinc et vade contra orientem
saying: 17: 3 ‘ Depart here and go against east
et abscondere in torrente Charith, qui est contra
and hide in torrent Cherith, that is against
Iordanem, 17:4 et ibi de torrente bibes; corvisque
Jordan, 17: 4 and there of torrent drink; ravens
praecepi, ut pascant te ibi’. 17:5 Abiit ergo et
I commanded, as feed you there. ‘ 17: 5 He went So and
fecit iuxta verbum Domini; cumque abisset, sedit
he according to word Lord; when expiration sat
in torrente Charith, qui est contra Iordanem. 17:6
in torrent Cherith, that is against Jordan. 17: 6
Corvi quoque deferebant ei panem et carnes mane,
ravens also bringing it bread and meat morning
similiter panem et carnes vesperi; et bibebat de
similarly, bread and meat in the evening; and drinking of
torrente. 17:7 Post dies autem siccatus est torrens;
torrent. 17: 7 Post day Now dried is torrent;
non enim pluerat super terram. 17:8 Factus est
not For rain over land. 17: 8 made is
igitur sermo Domini ad eum dicens: 17:9 ‘ Surge et
So report of to it saying: 17: 9 ‘ Up and
vade in Sarepta Sidoniorum et manebis ibi; praecepi
go in Sarepta Sidon and stay there; command
enim ibi mulieri viduae, ut pascat te’. 17:10
For there woman widows, as feed you’. 17:10
Surrexit et abiit Sareptam. Cumque venisset ad
rose and He went Sarepta. when come to
portam civitatis, apparuit ei mulier vidua colligans
gate city He appeared it woman The widow gathering
ligna; et vocavit eam dixitque: ‘ Da mihi paululum
timber; and he called it He said: ‘ Give I a little
aquae in vase, ut bibam’. 17:11 Cumque illa
water in vessel, as I drink. ‘ 17:11 when that

pergeret, ut afferret, clamavit post tergum eius
 going as fetch cried after back his
 dicens: ‘Affer mihi, obsecro, et buccellam panis in
 saying: ‘Bring I Please and sop bread in
 manu tua’. 17:12 Quae respondit: ‘Vivit Dominus
 hand Your ‘. 17:12 What He answered: ‘As the Lord
 Deus tuus, non habeo panem, nisi quantum pugillus
 God your not I have bread, but as far as a handful
 capere potest farinae in hydria et paululum olei in
 catch can flour in The pot and a little oil in
 lecytho. En colligo duo ligna, ut ingrediar et faciam
 cruise. See I collect two timber as go and I do
 illud mihi et filio meo, ut comedamus et
 it I and son I as eat and
 moriamur’. 17:13 Ad quam Elias ait: ‘Noli
 we die. ‘. 17:13 the than Elias he said: ‘Do not
 timere, sed vade et fac, sicut dixisti; verumtamen
 fear but go and do as You said; However,
 mihi primum fac de ipsa farinula subcinericium
 I first Make of the meal cake;
 panem parvulum et affer ad me; tibi autem et filio
 bread child and reach to me; you Now and son
 tuo facies postea. 17:14 Haec autem dicit Dominus,
 your face later. 17:14 This Now says Lord,
 Deus Israel: ‘Hydria farinae non deficiet, nec
 God Israel: ‘The pot flour not fail, or
 lecythus olei minuetur usque ad diem, in qua
 cruise oil decrease up to day in which
 daturus est Dominus pluviam super faciem terrae’.
 give is Lord rain over face the earth ‘. ‘
 17:15 Quae abiit et fecit iuxta verbum Eliae et
 17:15 What He went and he according to word Elias and
 comedit illa et ipse et domus eius per dies. 17:16
 ate that and he and house his by days. 17:16
 Hydria farinae non defecit, et lecythus olei non est
 The pot flour not failed, and cruise oil not is
 imminutus iuxta verbum Domini, quod locutus
 diminished according to word Lord, that said
 fuerat in manu Eliae. 17:17 Factum est autem post
 was in hand Elias. 17:17 Action is Now after
 haec, aegrotavit filius mulieris matris familiae; et
 Thus, sick son woman mother family; and

erat languor fortis nimis, ita ut non remaneret in eo
 was tiredness strong too, so as not remain in it
 halitus. 17:18 Dixit ergo ad Eliam: ‘ Quid mihi et
 breath. 17:18 said So to Elias: ‘ What I and
 tibi, vir Dei? Ingressus es ad me, ut rememorarentur
 you man God? Entry you to I as call
 iniquitates meae, et interficeres filium meum?’. 17:19
 iniquities my and killing son My ‘. 17:19
 Et ait ad eam: ‘ Da mihi filium tuum’. Tulitque
 The said to it ‘ Give I son Your ‘. took
 eum de sinu illius et portavit in cenaculum, ubi
 it of gulf of and carried in dining room, where
 ipse manebat, et posuit super lectulum suum; 17:20
 he staying and set over bed his own; 17:20
 clamavitque ad Dominum et dixit: ‘ Domine Deus
 cried to Lord and he said: ‘ O God
 meus, etiamne viduam, apud quam ego ut hospes
 my suffix widow, in than I as guest
 habito, afflixisti, ut interficeres filium eius?’. 17:21 Et
 I live, sojourn, as killing son Her ‘. 17:21 The
 expandit se atque mensus est super puerum tribus
 spread he and measured is over boy three
 vicibus et clamavit ad Dominum et ait: ‘ Domine
 times and cried to Lord and he said: ‘ O
 Deus meus, revertatur, oro, anima pueri huius in
 God my return; Please soul boys this in
 viscera eius’. 17:22 Et exaudivit Dominus vocem
 tender His. ‘ 17:22 The He heard Lord voice
 Eliae, et reversa est anima pueri intra eum, et
 Elias, and back is soul boys within him, and
 revixit. 17:23 Tulitque Elias puerum et deposuit eum
 revived. 17:23 took Elias boy and down it
 de cenaculo in inferiorem domum et tradidit matri
 of story in lower home and delivered his mother;
 suae et ait illi: ‘ En vivit filius tuus’. 17:24
 his and said they: ‘ See lives son Your ‘. 17:24
 Dixitque mulier ad Eliam: ‘ Nunc in isto cognovi
 said woman to Elias: ‘ now in this I know
 quoniam vir Dei es tu, et verbum Domini in ore
 for man God you you and word of in mouth
 tuo verum est’. 18:1 Post dies multos factum est
 your true He is. ‘ 18: 1 Post day many it is

verbum Domini ad Eliam in anno tertio dicens: ‘
word of to Elias in year third saying: ‘
Vade et ostende te Achab, ut dem pluviam super
Go and show you Ahab as I rain over
faciem terrae’. 18:2 Ivit ergo Elias, ut ostenderet
face the earth. ‘ 18: 2 He went So Elias, as show
se Achab. Erat autem fames vehemens in Samaria.
he Ahab. It was Now famine intense in Samaria.
18:3 Vocavitque Achab Abdiam dispensatorem domus
18: 3 called Ahab Abdias steward house
suae. Abdias autem timebat Dominum valde; 18:4
His. Abdias Now feared Lord free; 18: 4
nam, cum interficeret Iezabel prophetas Domini, tulit
for with kill Jezebel prophets Lord, took
ille centum prophetas et abscondit eos quinquagenos
he one hundred prophets and hid them fifty
et quinquagenos in speluncis et pavit eos pane et
and fifty in dens and fed them bread and
aqua. 18:5 Dixit ergo Achab ad Abdiam: ‘ Vade in
water. 18: 5 said So Ahab to Obadiah ‘ Go in
terra ad universos fontes aquarum et in cunctas
land to all sources water and in all
valles, si forte invenire possimus herbam, ut
valleys, if perhaps find we plant as
salvemus equos et mulos et nullum de iumentis
save horses and mules and no of cattle
interficere debeamus’. 18:6 Diviseruntque sibi regiones,
kill we should. ‘ 18: 6 And they divided to countries,
ut circuissent eas: Achab ibat per viam unam, et
as circuits them: Ahab He went by way one and
Abdias per viam alteram seorsum. 18:7 Cumque esset
Abdias by way other apart. 18: 7 when was
Abdias in via, Elias occurrit ei; qui cum cognovisset
Abdias in way, Elias met him; that with perceiving
eum, cecidit super faciem suam et ait: ‘ Num tu
him, fallen over face his and he said: ‘ Do you
es, domine mi, Elias?’ 18:8 Cui ille respondit: ‘
you O my Elijah? ‘ 18: 8 To he He answered: ‘
Ego. Vade, dic domino tuo: ‘Adest Elias’’. 18:9 Et
I am. Go tell the you; ‘There is Elias’. 18: 9 The
ille: ‘ Quid peccavi, inquit, quoniam trades me
he said: ‘ What I have sinned, he says, for deliver I

servum tuum in manu Achab, ut interficiat me?

slave your in hand Ahab as kill Me?

18:10 Vivit Dominus Deus tuus, non est gens aut

18:10 As the Lord God your not is nation or

regnum, quo non miserit dominus meus te requirens

kingdom which not sent master my you requiring

et, respondentibus cunctis: ‘Non est hic’, adiuravit

and, Responses all: ‘I do not is This’ made the

regna singula et gentes, eo quod minime reperireris.

Kingdom details and nations it that not at all found.

18:11 Et nunc dicis mihi: ‘Vade et dic domino tuo:

18:11 The now say me: Go and tell the you;

Adest Elias’. 18:12 Cumque recessero a te, spiritus

Present Elias’. 18:12 when back from you spirit

Domini asportabit te in locum, quem ego ignoro;

of transport you in place which I I do not know;

et ingressus nuntiabo Achab, et non inveniet te et

and entry news Ahab and not find you and

interficiet me. Servus autem tuus timet Dominum ab

kill Me. servant Now your fears Lord from

infantia sua. 18:13 Numquid non indicatum est

childhood their own. 18:13 Do not told is

domino meo quid fecerim, cum interficeret Iezabel

the I what I did, with kill Jezebel

prophetas Domini: quod absconderim de prophetis

prophets Lord: that I hid of prophets

Domini centum viros, quinquagenos et quinquagenos

of one hundred men fifty and fifty

in speluncis et paverim eos pane et aqua? 18:14 Et

in dens and fed them bread and water? 18:14 The

nunc tu dicis: ‘Vade et dic domino tuo: Adest

now you You say: Go and tell the you; Present

Elias’, ut interficiat me’. 18:15 Dixit Elias: ‘ Vivit

Elias’ as kill Me. ‘ 18:15 said Elijah: ‘ As the

Dominus exercituum ante cuius vultum sto: hodie

Lord hosts before the face I stand; today

apparebo ei’. 18:16 Abiit ergo Abdias in occursum

show to him. ‘ 18:16 He went So Abdias in meet

Achab et indicavit ei. Venitque Achab in occursum

Ahab and told to him. So Ahab in meet

Eliae 18:17 et, cum vidisset eum, ait: ‘ Tune es,

Elias 18:17 and, with saw him, he said: ‘ Art you

qui conturbas Israel?'. 18:18 Et ille ait: ' Non
that disquiet Israel '. 18:18 The he he said: ' no
turbavi Israel, sed tu et domus patris tui, qui
troubled Israel but you and house father your that
dereliquistis mandata Domini, et secutus es Baalim.
have commands Lord, and followed by you Baal.
18:19 Verumtamen nunc mitte et congrega ad me
18:19 However, now send and Drag to I
universum Israel in monte Carmeli et prophetas
all Israel in mount Carmel and prophets
Baal quadringentos quinquaginta prophetasque Aserae
Baal four fifty prophets grove
quadringentos, qui comedunt de mensa Iezabel'. 18:20
four hundred, that eat of table Jezebel. ' 18:20
Misit Achab ad omnes filios Israel et congregavit
sent Ahab to all children Israel and gathered
prophetas in monte Carmeli. 18:21 Accedens autem
prophets in mount Carmel. 18:21 Approaching Now
Elias ad omnem populum ait: ' Usquequo
Elias to all people he said: ' How long
claudicatis in duas partes? Si Dominus est Deus,
halt in two parts? If Lord is God,
sequimini eum; si autem Baal, sequimini illum'. Et
follow him; if Now Baal follow it '. The
non respondit ei populus verbum. 18:22 Et ait
not answered it people word. 18:22 The said
rursus Elias ad populum: ' Ego remansi propheta
again Elias to people; ' I left prophet
Domini solus; prophetae autem Baal quadringenti et
of only; prophets Now Baal four and
quinquaginta viri sunt. 18:23 Dentur nobis duo
fifty men They are. 18:23 Surrender us two
boves, et illi eligant sibi bovem unum et in frusta
cattle and they choose to ox one and in pieces
caedentes ponant super ligna; ignem autem non
beat let over timber; fire Now not
supponant. Et ego faciam bovem alterum et
stand. The I I do ox other and
imponam super ligna; ignemque non supponam. 18:24
set over timber; fire not I suppose. 18:24

Invoke nomen dei vestri, et ego invocabo nomen
Call name God your and I call name
Domini; et Deus, qui exaudierit per ignem, ipse est
Lord; and God, that answers by fire he is
Deus!'. Respondens omnis populus ait: 'Optima
God '. answered all people he said: ' Excellent
propositio'. 18:25 Dixit ergo Elias prophetis Baal: 'Eligite
proposition. ' 18:25 said So Elias prophets Baal; ' Choose you ox one and do first, because you
plures estis; et invoke nomen dei vestri ignemque
more you are; and Call on name God you fire
non supponatis'. 18:26 Qui cum tulissent bovem,
not under it. ' 18:26 He with Taking ox,
quem dederat eis, fecerunt et invocabant nomen
which given them, they and call name
Baal de mane usque ad meridiem dicentes: 'Baal,
Baal of morning up to south saying: ' Baal
exaudi nos!'. Et non erat vox, nec qui responderet.
hear us'. The not was voice, or that answer.
Saliebantque in circuitu altaris, quod fecerant. 18:27
And they leaped in about altar, that they had made. 18:27
Cumque esset iam meridies, illudebat eis Elias
when was already noon abused them Elias
dicens: 'Clamate voce maiore; deus enim est et
saying: ' Cry voice major; god For is and
forsitan occupatus est aut secessit aut in itinere aut
perhaps busy is or retired or in route or
certe dormit, ut excitetur'. 18:28 Clamabant ergo
certainly sleeps, as excited. ' 18:28 cried So
voce magna et incidebant se iuxta ritum suum
voice great and cut he according to rite his
cultris et lanceolis, donec perfunderentur sanguine.
knives and lancets until bished the blood.
18:29 Postquam autem transiit meridies, et, illis
18:29 after the Now past noon and, they
prophetantibus, venerat tempus, quo sacrificium
prophecy, come time; which sacrifice
offerri solet, nec audiebatur vox, neque aliquis
offered usually, or was heard voice, or one
respondebat nec attendebat orantes, 18:30 dixit Elias
answer or marked praying 18:30 said Elias

omni populo: ‘ Venite ad me’. Et, accedente ad se
all people; ‘ Come to Me. ‘ and, drawing to he
populo, curavit altare Domini, quod destructum
people He healed altar Lord, that destroyed
fuerat; 18:31 et tulit duodecim lapides iuxta
it had been; 18:31 and took twelve stones according to
numerus tribuum filiorum Iacob, ad quem factus
number tribes children Jacob, to which he became
est sermo Domini dicens: ‘ Israel erit nomen tuum’.
is report of saying: ‘ Israel will be name Your ‘.
18:32 Et aedificavit lapidibus altare in nomine
18:32 The built stones altar in name
Domini fecitque aquaeductum quasi pro duobus satis
of He did Pool as for two enough
in circuitu altaris 18:33 et composuit ligna divisitque
in about altar 18:33 and compiled by timber divided
per membra bovem et posuit super ligna 18:34 et
by members ox and set over timber 18:34 and
ait: ‘ Implete quattuor hydrias aqua et fundite
he said: ‘ fill four buckets water and pour
super holocaustum et super ligna’. Rursumque dixit:
over holocaust and over the trees. ‘ again he said:
‘ Etiam secundo hoc facite’. Qui cum fecissent et
‘ Yes second this Do it. ‘ He with done and
secundo, ait: ‘ Etiam tertio idipsum facite’.
second, he said: ‘ Yes third together Do it. ‘
Feceruntque et tertio, 18:35 et currebant aquae
They did and third, 18:35 and ran water
circum altare, et fossa aquaeductus repleta est. 18:36
around altar, and ditch conduit full It is. 18:36
Cumque iam tempus esset, ut offerretur sacrificium,
when already time was as offering sacrifice
accedens Elias propheta ait: ‘ Domine, Deus
coming Elias prophet he said: ‘ Sir, God
Abraham, Isaac et Israel, hodie ostende quia tu es
Abraham Isaac and Israel today show because you you
Deus in Israel, et ego servus tuus et iuxta
God in Israel and I slave your and according to
praeceptum tuum feci omnia haec. 18:37 Exaudi me,
command your I all this. 18:37 hear I
Domine, exaudi me, ut discat populus iste quia tu,
Sir, hear I as learn people this because you

Domine, es Deus et tu convertisti cor eorum
Sir, you God and you convert heart their
iterum!'. 18:38 Cecidit autem ignis Domini et voravit
again. ' 18:38 fallen Now fire of and up
holocaustum et ligna et lapides, pulverem quoque
holocaust and timber and stones, dust also
et aquam, quae erat in aquaeductu lambens. 18:39
and water which was in conduit trench. 18:39
Quod cum vidisset omnis populus, cecidit in faciem
The with saw all people; fallen in face
suam et ait: ' Dominus ipse est Deus, Dominus
his and he said: ' Lord he is God, Lord
ipse est Deus!'. 18:40 Dixitque Elias ad eos: '
he is God ' 18:40 said Elias to them: '
Apprehendite prophetas Baal, et ne unus quidem
Embrace prophets Baal and do not one indeed
effugiat ex eis!'. Quos cum comprehendissent, duxit
escape from them ' These with taken, married
eos Elias ad torrentem Cison et interfecit eos ibi.
them Elias to torrent Kishon and killed them there.
18:41 Et ait Elias ad Achab: ' Ascende, comede et
18:41 The said Elias to Achab; ' Attack! eat and
bibe, quia sonus multae pluviae est'. 18:42 Ascendit
drink because sound many rain He is. ' 18:42 He went up
Achab, ut comederet et biberet. Elias autem ascendit
Achab as eat and drink. Elias Now up
in verticem Carmeli et pronus in terram posuit
in top Carmel and flat in land set
faciem inter genua sua 18:43 et dixit ad puerum
face between knees his 18:43 and said to boy
suum: ' Ascende et prospice contra mare'. Qui, cum
his ' Go up and watch against the sea. ' He, with
ascen disset et contemplatus esset, ait: ' Non est
raising dundance and viewing was he said: ' no is
quidquam'. Et rursum ait illi: ' Revertere septem
anything. ' The again said they: ' Return seven
vicibus'. 18:44 In septima autem vice dixit: ' Ecce
times. 18:44 in The seventh Now time he said: ' Look
nubecula parva quasi manus hominis ascendit de
cloud small as hand man up of
mari'. Et ait: ' Ascende et dic Achab: Iunge et
the sea. ' The he said: ' Go up and tell Achab; Harness and

descende, ne occupet te pluvia!'. 18:45 Et factum
down do not picks up you rain '. 18:45 *The it*
est interea: ecce caeli contenebrati sunt, et nubes
is In the meantime: See air dark are and cloud
et ventus, et facta est pluvia grandis. Ascendens
and wind, and made is rain large. Ascending
itaque Achab abiit in Iezrahel. 18:46 Et manus
So Ahab He went in Jezreel. 18:46 *The hand*
Domini facta est super Eliam; accinctisque lumbis,
of made is over Elias; cinching loins,
currebat ante Achab, donec veniret in Iezrahel. 19:1
ran before Ahab until come in Jezreel. 19: 1
Nuntiavit autem Achab Iezabel omnia, quae fecerat
reported Now Ahab Jezebel all which had
Elias, et quomodo occidisset universos prophetas
Elias, and how setting all prophets
gladio. 19:2 Misitque Iezabel nuntium ad Eliam
sword. 19: 2 *sent Jezebel news to Elias*
dicens: ' Haec mihi faciant dii et haec addant, nisi
saying: ' This I do gods and this add but
hac hora cras posuero animam tuam sicut animam
this hour tomorrow set life your as life
unius ex illis'. 19:3 Timuit ergo Elias et
one from them. ' 19: 3 He was afraid of So Elias and
surgens abiit, ut animam suam salvaret, venitque in
rising went as life his to save; So in
Bersabee Iudae et dimisit ibi puerum suum. 19:4 Et
Beer Judah and released there boy his own. 19: 4 *The*
perrexit in desertum via unius diei; cumque venisset
went in desert road one the day; when come
et sederet subter unam iuniperum, petivit animae
and sit under one juniper tree, she asked soul
suae, ut moreretur, et ait: ' Sufficit mihi, Domine!
his as die and he said: ' enough I O!
Tolle animam meam; neque enim melior sum quam
Away life I; or For better I than
patres mei'. 19:5 Proiecitque se et obdormivit in
fathers My '. 19: 5 *cast he and charge in*
umbra iuniperi; et ecce angelus tetigit eum et
shadow junipers; and See angel he touched it and
dixit illi: ' Surge, comede!'. 19:6 Respexit, et ecce
said they: ' Up eat. ' 19: 6 He looked, and See

ad caput suum subcinericius panis et vas aquae;
to head his pancake bread and vessel water;
comedit ergo et bibit et rursum obdormivit. 19:7
ate So and drinks and again He fell asleep. 19: 7
Reversusque est angelus Domini secundo et tetigit
returned is angel of second and he touched
eum dixitque illi: ‘ Surge, comede! Grandis enim tibi
it said they: ‘ Up Eat! great For you
restat via’. 19:8 Qui, cum surrexisset, comedit et
remains way. ‘ 19: 8 He, with rose, ate and
bibit et ambulavit in fortitudine cibi illius
drinks and He walked in strength food of
quadraginta diebus et quadraginta noctibus usque ad
forty days and forty nights up to
montem Dei Horeb. 19:9 Cumque venisset illuc,
mount God Horeb. 19: 9 when come there,
mansit in spelunca. Et ecce sermo Domini ad eum
He remained in cave. The See report of to it
dixitque illi: ‘ Quid hic agis, Elia?’. 19:10 At ille
said they: ‘ What here you do, Elijah? ‘. 19:10 But he
respondit: ‘ Zelo zelatus sum pro Domino, Deo
He answered: ‘ zeal jealous I for Lord, God
exercituum, quia dereliquerunt pactum tuum filii
hosts because forsook pact your children
Israel, altaria tua destruxerunt et prophetas tuos
Israel altars your destroyed and prophets your
occiderunt gladio; et derelictus sum ego solus, et
killed sword; and left I I alone, and
quaerunt animam meam, ut auferant eam’. 19:11 Et
seek life I as take it ‘. 19:11 The
ait ei: ‘ Egredere et sta in monte coram Domino’.
said to: ‘ Go and stand in mount before The Lord. ‘
Et ecce Dominus transit, et ventus grandis et fortis
The See Lord passes, and wind great and strong
subvertens montes et conterens petras ante
rent mountains and breaks rocks before
Dominum; non in vento Dominus. Et post ventum,
Lord; not in wind Lord. The after wind
commotio; non in commotione Dominus. 19:12 Et
an earthquake; not in earthquake Lord. 19:12 The

post commotionem, ignis; non in igne Dominus. Et
after earthquake fire; not in fire Lord. The
post ignem, sibilus aurae tenuis. 19:13 Quod cum
after fire whistling breezes thin. 19:13 The with
audisset Elias, operuit vultum suum pallio et
heard Elias, covered face his cloak and
egressus stetit in ostio speluncae; et ecce vox ad
out He stood in door caves; and See voice to
eum dicens: ‘ Quid agis hic, Elia?’. 19:14 Et ille
it saying: ‘ What you do here, Elijah? ’. 19:14 The he
respondit: ‘ Zelo zelatus sum pro Domino, Deo
He answered: ‘ zeal jealous I for Lord, God
exercituum, quia dereliquerunt pactum tuum filii
hosts because forsook pact your children
Israel, altaria tua destruxerunt et prophetas tuos
Israel altars your destroyed and prophets your
occiderunt gladio; et derelictus sum ego solus, et
killed sword; and left I I alone, and
quaerunt animam meam, ut auferant eam’. 19:15 Et
seek life I as take it ’. 19:15 The
ait Dominus ad eum: ‘ Vade et revertere in viam
said Lord to him: ‘ Go and return in way
tuam per desertum in Damascum. Cumque
your by desert in Damascus. when
perveneris, unges Hazael regem super Syriam; 19:16
reached anoint Hazael king over Syria; 19:16
et Iehu filium Namsi unges regem super Israel;
and Jehu son Namsi anoint king over Israel;
Eliseum autem filium Saphat, qui est de Abelmehula,
Elisha Now son Saphat that is of Abelmeholah
unges prophetam pro te. 19:17 Et erit: quicumque
anoint prophet for You. 19:17 The will be: who
fugerit gladium Hazael, occidet eum Iehu; et, qui
escapes sword Hazael The it Jehu; and, that
fugerit gladium Iehu, interficiet eum Eliseus. 19:18
escapes sword Jehu kill it Elisha. 19:18
Et relinquam mihi in Israel septem milia:
The leave I in Israel seven thousand;
universorum genua, quae non sunt incurvata ante
all knees, which not are bowed before

Baal, et omne os, quod non osculatum est eum’.
Baal and all mouth, that not kissed is for him. ‘

19:19 Profectus ergo inde repperit Eliseum filium
19:19 Going So from found Elisha son

Saphat arantem duodecim iugis boum; et ipse cum
Saphat plowing twelve ranges oxen; and he with

duodecimo erat. Cumque venisset Elias ad eum, misit
twelfth It was. when come Elias to him, sent

pallium suum super illum, 19:20 qui statim, relictis
cloak his over it 19:20 that directly leaving

bobus, cucurrit post Eliam et ait: ‘ Osculer, oro,
herd, ran after Elias and he said: ‘ Let me, Please

patrem meum et matrem meam, et sic sequar te’.
father my and mother I and so I will follow you ‘.

Dixitque ei: ‘ Vade et revertere; quid enim feci
said to: ‘ Go and return; what For I

tibi?’. **19:21 Reversus autem ab eo tulit par boum**
you? ‘. 19:21 returning Now from it took match oxen

et mactavit illud et in iugo boum coxit carnes et
and killed it and in couple oxen baked meat and

dedit populo, et comederunt. Consurgensque abiit
given people and ate. rising He went

et secutus est Eliam et ministrabat ei. 20:1 Porro
and followed by is Elias and served to him. 20: 1 the

Benadad rex Syriae congregavit omnem exercitum
Ben-Hadad king Syria gathered all army

suum et triginta duos reges secum et equos et
his and thirty two kings with and horses and

currus et ascendens pugnabat contra Samariam et
car and up fighting against Samaria and

obsidebat eam. 20:2 Mittensque nuntios ad Achab
besieging her. 20: 2 sent news to Ahab

regem Israel in civitatem 20:3 ait: ‘ Haec dicit
king Israel in city 20: 3 he said: ‘ This says

Benadad: Argentum tuum et aurum tuum meum est,
Ben- silver your and gold your my is

et uxores tuae et filii tui optimi mei sunt’. **20:4**
and wives your and children your best my they are. ‘ 20: 4

Responditque rex Israel: ‘ Iuxta verbum tuum,
Then king Israel: ‘ according to word your

domine mi rex; tuus sum ego et omnia mea'. 20:5
O my king; your I I and all My '. 20: 5

Revertentesque nuntii dixerunt: ' Haec dicit Benadad:
again news they said: ' This says Ben-

Quia misi ad te dicens: 'Argentum tuum et aurum
for I to you saying: 'Silver your and gold
tuum et uxores tuas et filios tuos dabis mihi', 20:6
your and wives I and children your give I ' 20: 6

profecto cras hac eadem hora mittam servos meos
certainly tomorrow this same hour I officials my

ad te, et scrutabuntur domum tuam et domum
to you and search home your and home

servorum tuorum; et omne, quod oculis tuis
officials your; and all that eyes your

pretiosum est, ponent in manibus suis et auferent'.
valuable is put in hands their and take it away. '

20:7 Vocavit autem rex Israel omnes seniores terrae
20: 7 He called Now king Israel all elders earth

et ait: ' Animadvertite et videte quoniam
and he said: ' Mark and see for

insidiatur nobis; misit enim ad me pro uxoribus meis
mischievous us; sent For to I for wives I

et filiis et pro argento et auro, et non abnui'.
and children and for silver and gold and not nay. '

20:8 Dixeruntque omnes maiores natu et universus
20: 8 said all greater birth and all

populus ad eum: ' Non audias neque acquiescas
people to him: ' no listen or consent

illi'. 20:9 Respondit itaque nuntiis Benadad: '
to him. ' 20: 9 The answer So messages Ben-

Dicite domino meo regi: Omnia, propter quae misisti
Tell the I king: All for which sent

ad me servum tuum initio, faciam; hanc autem
to I slave your initially, I do; this Now

rem facere non possum'. Reversique nuntii
business do not I can '. returned news

rettulerunt ei. 20:10 Qui remisit et ait: ' Haec
rehearsed to him. 20:10 He sent and he said: ' This

faciant mihi dii et haec addant, si suffecerit pulvis
do I gods and this add if suffice dust

Samariae pugillis omnis populi, qui sequitur me'.
Samaria handfuls all people that follows Me. '

20:11 Et respondens rex Israel ait: ‘ Dicite ei:

20:11 The answered king Israel he said: ‘ Tell to:

Ne gloriatur accinctus aeque ut discinctus’. 20:12

Do not let wearing as well as as it off. ‘ 20:12

Factum est autem, cum audisset verbum istud,

Action is however, with heard word this

bibebat ipse et reges in umbraculis et ait servis

drinking he and kings in shelters and said officials

suis: ‘ Circumdate civitatem!’. Et circumdederunt

his ‘ Surround the city ‘. The surrounded

eam. 20:13 Et ecce propheta unus accedens ad

her. 20:13 The See prophet one coming to

Ahab regem Israel ait: ‘ Haec dicit Dominus:

Ahab king Israel he said: ‘ This says Lord:

Certe vidisti omnem multitudinem hanc nimiam.

certainly Have you seen all company this obsession.

Ecce ego tradam eam in manu tua hodie, ut scias

Look I I will it in hand your today, as you know

quia ego sum Dominus’. 20:14 Et ait Ahab: ‘ Per

because I I The Lord. ‘ 20:14 The said Ahab; ‘ by

quem?’. Dixitque ei: ‘ Haec dicit Dominus: Per

Whom? ‘. said to: ‘ This says Lord: by

pedisequos principum provinciarum’. Et ait: ‘ Quis

young leaders the provinces. ‘ The he said: ‘ Who

incipiet proeliari?’. Et ille dixit: ‘ Tu’. 20:15

begin fight? ‘. The he he said: ‘ You. ‘ 20:15

Recensuit ergo pueros principum provinciarum et

reviewed So children leaders provinces and

repperit numerum ducentorum triginta duorum; et

found number Eight thirty two; and

post eos recensuit populum, omnes filios Israel,

after them reviewed people all children Israel

septem milia. 20:16 Et egressi sunt meridie.

seven thousand. 20:16 The out are noon.

Benadad autem bibebat temulentus in umbraculis ipse

Ben-Hadad Now drinking drunk in shelters he

et reges triginta duo cum eo, qui ad auxilium eius

and kings thirty two with it that to help his

venerant. 20:17 Egressi sunt autem pueri principum

come. 20:17 Landing are Now boys leaders

provinciarum in prima fronte. Misit itaque Benadad,

provinces in first front. sent So Ben-

qui nuntiaverunt ei dicentes: ‘ Viri egressi sunt de
that reported it saying: ‘ men out are of
Samaria’. 20:18 At ille ait: ‘ Sive pro pace
Samaria. ‘ 20:18 But he he said: ‘ or for peace
veniunt, apprehendite eos vivos; sive ut proelientur,
they take them quick; or as war,
vivos eos capite’. 20:19 Egressi erant ergo ex urbe
quick them the head. ‘ 20:19 Landing were So from city
pueri principum provinciarum, ac reliquus exercitus
boys leaders provinces, and the rest army
sequebatur, 20:20 et percussit unusquisque virum, qui
followed, 20:20 and shot each man that
contra se venerat; fugeruntque Syri, et persecutus
against he He had come; they escaped Syrians and pursued
est eos Israel. Fugit quoque Benadad rex Syriae in
is them Israel. Fleeing also Ben-Hadad king Syria in
equo cum equitibus. 20:21 Necnon egressus rex Israel
horse with horsemen. 20:21 As well as out king Israel
percussit equos et currus et percussit Syriam plaga
shot horses and car and shot Syria stroke
magna. 20:22 Accedens autem propheta ad regem
large. 20:22 Approaching Now prophet to king
Israel dixit ei: ‘ Vade et confortare et scito et vide
Israel said to: ‘ Go and strong and know and see
quid facias; vertente enim anno rex Syriae ascendet
what do; return For year king Syria up
contra te’. 20:23 Servi vero regis Syriae dixerunt ei:
against you ‘. 20:23 servants But s Syria said to:
‘ Deus montium est Deus eorum, ideo superaverunt
‘ God mountains is God their therefore overcome
nos; sed pugnemus contra eos in campestribus et
us; but fight against them in plains and
obtimebimus eos. 20:24 Fac ergo hoc: Amove reges
we shall overcome them. 20:24 Make So this: Remove kings
singulos a loco suo et pone principes pro eis;
each from place his and set leaders for them;
20:25 et instaure numerum militum, qui ceciderunt
20:25 and Mobilize number military, that fell
de tuis, et equos secundum equos pristinos et
of your and horses according to horses former and

currus secundum currus, quos ante habuisti, et
car according to car, which before had and
pugnabimus contra eos in campestribus: et videbis
fight against them in plains: and see
quod obtinebimus eos'. Credidit consilio eorum et
that we shall overcome them. ' He believed design their and
fecit ita. 20:26 Igitur vertente anno recensuit
he so. 20:26 Now return year reviewed
Benadad Syros et ascendit in Aphec, ut pugnaret
Ben-Hadad Syrians and up in Aphec as fight
contra Israel. 20:27 Porro filii Israel recensiti sunt
against Israel. 20:27 the children Israel number of are
et, acceptis cibariis, profecti ex adverso castraque
and, Taking the provisions traveled from against The camp
metati sunt contra eos, quasi duo parvi greges
over are against them; as two small flocks
caprarum; Syri autem repleverunt terram. 20:28 Et
kids; Syrian Now increased land. 20:28 The
accedens vir Dei dixit ad regem Israel: ' Haec dicit
coming man God said to king Israel: ' This says
Dominus: Quia dixerunt Syri: 'Deus montium est
Lord: for said Syrian: 'God mountains is
Dominus et non est Deus vallium', dabo omnem
Lord and not is God valleys' I all
multitudinem hanc grandem in manu tua, et scietis
company this great in hand your and know
quia ego Dominus'. 20:29 Dirigebant septem diebus
because I The Lord. ' 20:29 standoff seven days
ex adverso hi atque illi acies, septima autem die
from against these and they lines, The seventh Now day
commissum est bellum; percusseruntque filii Israel
entrusted is war; defeated children Israel
de Syris centum milia peditum in die una. 20:30
of Syrians one hundred thousand foot in day one. 20:30
Fugerunt autem, qui remanserant in Aphec, in
They fled however; that The survivors in Aphec in
civitatem, et cecidit murus super viginti septem
city and fallen wall over twenty seven
milia hominum, qui remanserant. Porro Benadad
thousand men that left. the Ben-Hadad

fugiens ingressus est civitatem in cubiculum, quod
fleeing entry is city in chamber, that
erat intra cubiculum. 20:31 Dixeruntque ei servi sui:
was within chamber. 20:31 said it officials s:
‘ Ecce audivimus quod reges domus Israel clementes
‘ Look We have heard that kings house Israel merciful;
sint; ponamus itaque saccos in lumbis nostris et
they are; we assume So bags in loins our and
funiculos in capitibus nostris et egrediamur ad
lines in heads our and go to
regem Israel; forsitan salvabit animam tuam’. 20:32
king Israel; perhaps save life case '. 20:32
Accinxerunt saccis lumbos suos et posuerunt funes in
girded bags waist their and put ropes in
capitibus suis veneruntque ad regem Israel et
heads their they came to king Israel and
dixerunt: ‘ Servus tuus Benadad dicit: ‘Vivat, oro
they said: ‘ servant your Ben-Hadad he says: ‘Long live, Please
te, anima mea”. Et ille ait: ‘ Si adhuc vivit,
you soul My '. The he he said: ‘ If yet lives
frater meus est’. 20:33 Quod acceperunt viri pro
brother my He is. ‘ 20:33 The took men for
omine et festinantes rapuerunt verbum ex ore eius
good luck and haste caught word from mouth his
atque dixerunt: ‘ Frater tuus Benadad’. Et dixit eis:
and they said: ‘ brother your Ben-Hadad. ‘ The said them:
‘ Ite et adducite eum’. Egressus est ergo ad eum
‘ Go and bring for him. ‘ Departing is So to it
Benadad, et levavit eum in currum suum. 20:34 Qui
Ben- and up it in car his own. 20:34 He
dixit ei: ‘ Civitates, quas tulit pater meus a patre
said to: ‘ The cities which took father my from father
tuo, reddam; et plateas fac tibi in Damasco, sicut
your pay; and streets Make you in Damascus as
fecit pater meus in Samaria’. Ahab: ‘ Ego autem,
he father my in Samaria. ‘ Ahab; ‘ I however,
inquit, foederatum te dimittam’. Et pepigit ei foedus
he says, compact you release. The made it treaty
et dimisit eum. 20:35 Tunc vir quidam de filiis
and released him. 20:35 Then man some of children

prophetarum dixit ad socium suum in sermone
prophets said to partner his in language

Domini: ‘ Percute me!’. **At ille noluit**

Lord: ‘ Strike I should have. ‘ But he He would not

percutere. 20:36 Cui ait: ‘ Quia noluisti audire
strike. 20:36 To he said: ‘ for you would not listen

vocem Domini, ecce recedes a me, et percutiet te
voice Lord, See leave from I and strike you

leo’. Cumque paululum recessisset ab eo, invenit
lion. ‘ when a little retired from it found

eum leo atque percussit. 20:37 Sed et alterum
it lion and struck. 20:37 but and other

inveniens virum dixit ad eum: ‘ Percute me!’.

finding man said to him: ‘ Strike I should have. ‘

Qui percussit eum et vulneravit. 20:38 Abiit ergo
He shot it and wounded. 20:38 He went So

propheta et occurrit regi in via et mutavit
prophet and met king in road and changed

aspectum ponens fasciam super oculos suos. 20:39
appearance putting loop over eyes ones. 20:39

Cumque rex transiret, clamavit ad regem et ait: ‘
when king passing, cried to king and he said: ‘

Servus tuus egressus est ad proeliandum comminus;
servant your out is to the war? close;

cumque fugisset vir unus, adduxit eum quidam ad
when flight man one, brought it some to

me et ait: ‘Custodi virum istum! Qui si lapsus
I and he said: ‘Keep man this! He if lapse

fuerit, erit anima tua pro anima eius, aut talentum
it will be soul your for soul his or talent

argenti appendes’. 20:40 Dum autem ego turbatus
silver Hanging ‘. 20:40 while Now I troubled

huc illucque me verterem, subito non comparuit’. Et
here other: I change, suddenly not He disappeared. ‘ The

ait rex Israel ad eum: ‘ Hoc est iudicium tuum,
said king Israel to him: ‘ This is judgment your

quod ipse decrevisti’. 20:41 At ille statim abstulit
that he decided it. ‘ 20:41 But he immediately removed

fasciam de oculis suis, et cognovit eum rex Israel
loop of eyes their and known it king Israel

quod esset de prophetis. 20:42 Qui ait ad eum: ‘
that was of Prophets. 20:42 He said to him: ‘

Haec dicit Dominus: Quia dimisisti de manu tua
This says Lord: for away of hand your
virum, quem morti devoveram, erit anima tua pro
man which death avowed, will be soul your for
anima eius, et populus tuus pro populo eius'. 20:43
soul his and people your for people His. ' 20:43
Reversus est igitur rex Israel in domum suam tristis
returning is So king Israel in home his sad
et indignans venitque in Samariam. 21:1 Postea
and indignant So in Samaria. 21: 1 Later
autem factum est hoc. Vineam erat Naboth
Now it is this. The vineyard was Naboth
Iezrahelitae, quae erat in Iezrahel iuxta palatium
Jezrahelite, which was in Jezreel according to palace
Achab regis Samariae. 21:2 Locutus est ergo Achab
Ahab s Samaria. 21: 2 He spoke is So Ahab
ad Naboth dicens: ' Da mihi vineam tuam, ut
to Naboth saying: ' Give I vineyard your as
faciam mihi hortum holerum, quia vicina est et
I do I garden vegetables; because neighborhood is and
prope domum meam. Daboque tibi pro ea vineam
close home mine. I will you for it vineyard
meliolem aut, si tibi commodius putas, argenti
better or, if you more convenient Do you think, silver
pretium quanto digna est'. 21:3 Cui respondit
price more worthy He is. ' 21: 3 To answered
Naboth: ' Propitius mihi sit Dominus, ne dem
Naboth: ' Far I is Lord, do not I
hereditatem patrum meorum tibi'. 21:4 Venit ergo
heritage fathers my you '. 21: 4 He came So
Achab in domum suam tristis et indignans super
Ahab in home his sad and indignant over
verbo, quod locutus fuerat ad eum Naboth
In short, that said was to it Naboth
Iezrahelites dicens: ' Non dabo tibi hereditatem
Jezreel saying: ' no I you heritage
patrum meorum'. Et proiciens se in lectulum suum
fathers my friends. ' The thrower he in bed his
avertit faciem ad parietem et non comedit panem.
diverted face to wall and not ate bread.

21:5 Ingressa est autem ad eum Iezabel uxor sua
21: 5 So she went is Now to it Jezebel wife his
dixitque ei: ‘ Quid est hoc, unde anima tua
said to: ‘ What is this, whence soul your
contristata est? Et quare non comedis panem?’. **21:6**
sad is it? The why not you eat? bread? ‘. 21: 6
Qui respondit ei: ‘ Quia locutus sum Naboth
He answered to: ‘ for said I Naboth
Iezrahelitae et dixi ei: Da mihi vineam tuam,
Jezrahelite and I to: Give I vineyard your
accepta pecunia; aut, si tibi placet, dabo tibi vineam
taking money; or, if you please I you vineyard
pro ea. Et ille ait: ‘Non dabo tibi vineam
for them. The he he said: ‘I do not I you vineyard
meam’. **21:7 Dixit ergo ad eum Iezabel uxor eius: ‘**
My ‘. 21: 7 said So to it Jezebel wife his ‘
Grandis auctoritatis es et bene regis regnum Israel!
great authority you and well s kingdom Israel!
Surge et comede panem et aequo esto animo; ego
Up and eat bread and level be mind; I
dabo tibi vineam Naboth Iezrahelitae’. **21:8 Scripsit**
I you vineyard Naboth Jezrahelite. 21: 8 He wrote
itaque litteras ex nomine Achab et signavit eas
So letters from name Ahab and sealed them
anulo eius et misit ad maiores natu et ad
ring his and sent to greater birth and to
optimates, qui erant in civitate eius et habitabant
conservatives, that were in city his and living
cum Naboth. **21:9 Litterarum autem haec erat**
with Naboth. 21: 9 Documentation Now this was
sententia: ‘ Praedicate ieiunium et sedere facite
resolution: ‘ preach fast and set do
Naboth in capite populi **21:10 et submittite duos**
Naboth in head people 21:10 and seat two
viros filios Belial contra eum, et testimonium dicant:
men children Belial against him, and witness say:
‘Maledixisti Deum et regem’; et educite eum et
‘You God and King; and carry it and
lapidate, sicque moriatur’. **21:11 Fecerunt ergo cives**
stone so die. ‘ 21:11 They did So citizens

eius maiores natu et optimates, qui habitabant cum
his greater birth and conservatives, that living with
eo in urbe, sicut praeceperat eis Iezabel et sicut
it in city as the them Jezebel and as
scriptum erat in litteris, quas miserat ad eos. 21:12
written was in letters, which sent to them. 21:12
Praedicaverunt ieiunium et sedere fecerunt Naboth in
They preached fast and set they Naboth in
capite populi; 21:13 et ingressi duo viri filii Belial
head people; 21:13 and entered two men children Belial
sederunt contra eum et illi, ut viri diabolici,
They sat against it and they as men Beli
dixerunt contra eum testimonium coram multitudine:
said against it witness before numbers:
‘ Maledixit Naboth Deum et regem’. Quam ob
‘ Cursing Naboth God and the king. ‘ How for
rem eduxerunt eum extra civitatem et lapidibus
business led it outside city and stones
interfecerunt; 21:14 miseruntque ad Iezabel dicentes:
killed; 21:14 cast to Jezebel saying:
‘ Lapidatus est Naboth et mortuus est’. 21:15
‘ stoned is Naboth and dead He is. ‘ 21:15
Factum est autem cum audisset Iezabel lapidatum
Action is Now with heard Jezebel stoned
Naboth et mortuum, locuta est ad Achab: ‘ Surge,
Naboth and dead she said is to Ahab; ‘ Up
posside vineam Naboth Iezrahelitae, qui noluit tibi
get vineyard Naboth Jezrahelite, that He would not you
acquiescere et dare eam, accepta pecunia; non enim
agree and give it taking money; not For
vivit Naboth, sed mortuus est’. 21:16 Quod cum
lives Naboth but dead He is. ‘ 21:16 The with
audisset Achab, mortuum videlicet Naboth, surrexit
heard Achab dead the Naboth rose
et descendebat in vineam Naboth Iezrahelitae, ut
and down in vineyard Naboth Jezrahelite, as
possideret eam. 21:17 Factus est igitur sermo Domini
possession her. 21:17 made is So report of
ad Eliam Thesbiten dicens: 21:18 ‘ Surge et
to Elias Thesbite saying: 21:18 ‘ Up and
descende in occursum Achab regis Israel, qui est in
down in meet Achab s Israel that is in

Samaria; ecce est in vinea Naboth, ad quam
Samaria; See is in The vineyard Naboth to than
descendit, ut possideat eam. 21:19 Et loqueris ad
down as possession her. 21:19 The speak to
eum dicens: Haec dicit Dominus: Occidisti, insuper
it saying: This says Lord: killed, In addition,
et possedisti! Et post haec addes: Haec dicit
and possession? The after this add: This says
Dominus: In loco, in quo lixerunt canes sanguinem
Lord: in place in which licked dogs blood
Naboth, lambent tuum quoque sanguinem'. 21:20 Et
Naboth lick your also blood '. 21:20 The
ait Achab ad Eliam: ' Num invenisti me, inimice
said Ahab to Elias: ' Do found I enemy
mi?'. Qui dixit: ' Inveni, eo quod venumdatus
My '. He he said: ' I have found, it that sold
sis, ut faceres malum in conspectu Domini. 21:21
you are as do evil in before Lord. 21:21
Ecce ego inducam super te malum et demetam
Look I bring over you evil and I will cut down
posteriora tua et interficiam de Achab quidquid
back; your and cut of Achab whatever
masculini sexus sive impuberem sive puberem in
male sex or minor or free in
Israel. 21:22 Et dabo domum tuam sicut domum
Israel. 21:22 The I home your as home
Ieroboam filii Nabat et sicut domum Baasa filii
Jeroboam children Nabat and as home Baasha children
Ahia, quia egisti, ut me ad iracundiam
Aia, because provocation, as I to anger
provocares, et peccare fecisti Israel. 21:23 Sed et
provoke and sin You made Israel. 21:23 but and
de Iezabel locutus est Dominus dicens: Canes
of Jezebel said is Lord saying: dogs
comedent Iezabel in agro Iezrahel. 21:24 Qui de
eat Jezebel in field Jezreel. 21:24 He of
Achab mortuus fuerit in civitate, comedent eum
Ahab dead be in city eat it
canes; qui autem mortuus fuerit in agro, comedent
dogs; that Now dead be in field eat

eum volucres caeli'. 21:25 Igitur non fuit alter talis
it birds heaven. ' 21:25 Now not was other such
sicut Achab, qui venundatus est, ut faceret malum
as Ahab that sold is as do evil
in conspectu Domini; concitavit enim eum Iezabel
in before Lord; moved For it Jezebel
uxor sua, 21:26 et abominabilis effectus est, in
wife his 21:26 and abominably effects is in
tantum ut sequeretur idola secundum omnia, quae
only as follow idols according to all which
fecerant Amorraei, quos consumpsit Dominus a
had Amorites, which spent Lord from
facie filiorum Israel. 21:27 Itaque cum audisset
the children Israel. 21:27 So with heard
Achab sermones istos, scidit vestem suam et operuit
Ahab words these rent clothing his and covered
cilicio carnem suam ieiunavitque et dormivit in
sackcloth flesh his fasted and slept in
sacco et ambulabat demisso capite. 21:28 Factus est
sack and walking Lowering head. 21:28 made is
autem sermo Domini ad Eliam Thesbitem dicens:
Now report of to Elias Thesbite saying:
21:29 Nonne vidisti humiliatum Achab coram me?
21:29 Did Have you seen low Ahab before Me?
Quia igitur humiliatus est mei causa, non inducam
for So humbled is my cause, not bring
malum in diebus eius, sed in diebus filii sui
evil in days his but in days children s
inferam malum domui eius'. 22:1 Transierunt igitur
Besides evil house His. ' 22: 1 Passed So
tres anni absque bello inter Syriam et Israel. 22:2
three years without war between Syria and Israel. 22: 2
In anno autem tertio descendit Iosaphat rex iudae ad
in year Now third down Jehoshaphat king Judah to
regem Israel, 22:3 dixitque rex Israel ad servos suos:
king Israel 22: 3 said king Israel to officials his
' Ignoratis quod nostra sit Ramoth Galaad et
' Know that our is Ramot Gilead and
neglegimus tollere eam de manu regis Syriae?'. 22:4
neglect remove it of hand s Syria ' 22: 4
Et ait ad Iosaphat: ' Veniesne mecum ad
The said to Jehoshaphat: ' Will you go with to

proeliandum in Ramoth Galaad?'. 22:5 Dixitque
the war? in Ramot Gilead. ' 22: 5 said

Iosaphat ad regem Israel: ' Sicut ego sum, ita et
Jehoshaphat to king Israel: ' As I I so and

tu; populus meus et populus tuus unum sunt, et
you; people my and people your one are and

equites mei et equites tui'. Dixitque Iosaphat ad
horse my and horse you '. said Jehoshaphat to

regem Israel: ' Quaere, oro te, hodie sermonem
king Israel: ' Ask Please you today word

Domini'. 22:6 Congregavit ergo rex Israel prophetas
The Lord. ' 22: 6 gathered So king Israel prophets

quadringentos circiter viros et ait ad eos: ' Ire
four about men and said to them: ' go

debeo in Ramoth Galaad ad bellandum, an
I owe in Ramot Gilead to fight or

quiescere?'. Qui responderunt: ' Ascende, et dabit
I stop? '. He They answered: ' Attack! and will

Dominus in manu regis'. 22:7 Dixit autem Iosaphat:
Lord in hand the king. ' 22: 7 said Now Jehoshaphat:

' Non est hic et alius propheta Domini, ut
' no is here and other prophet Lord, as

interrogemus per eum?'. 22:8 Et ait rex Israel ad
ask? by him? '. 22: 8 The said king Israel to

Iosaphat: ' Remansit vir unus, per quem possimus
Jehoshaphat: ' There man one, by which we

interrogare Dominum; sed ego odi eum, quia non
questions Lord; but I I hate him, because not

prophetat mihi bonum sed malum: Michaeas filius
prophesies I good but evil: Micah son

Iemla'. Cui Iosaphat ait: ' Ne loquaris ita,
Imlah. ' To Jehoshaphat he said: ' Do not speak so,

rex'. 22:9 Vocavit ergo rex Israel eunuchum
the king. ' 22: 9 He called So king Israel officer

quendam et dixit ei: ' Festina adducere Michaeam
a and said to: ' Hurry! bring Mich

filium Iemla'. 22:10 Rex autem Israel et Iosaphat
son Imlah. ' 22:10 king Now Israel and Jehoshaphat

rex Iudae sedebat unusquisque in solio suo vestiti
king Judah sat each in throne his dressed

cultu regio in area iuxta ostium portae Samariae;
worship region in area according to door The gates Samaria;
et universi prophetae prophetabant in conspectu
and all prophets prophesied in before
eorum. 22:11 Fecit quoque sibi Sedecias filius
them. 22:11 He made also to old son
Chanaana cornua ferrea et ait: ‘ Haec dicit
Chanaana horns iron and he said: ‘ This says
Dominus: His ventilabis Syriam, donec deleas eam’.
Lord: these push Syria until wipe out it ‘.
22:12 Omnesque prophetae similiter prophetabant
22:12 all prophets similarly, prophesied
dicentes: ‘ Ascende in Ramoth Galaad et vade
saying: ‘ Go up in Ramot Gilead and go
prosperare, et tradet Dominus in manu regis’. 22:13
successful, and betray Lord in hand the king. ‘ 22:13
Nuntius vero, qui ierat ut vocaret Michaeam, locutus
Message however, that gone as call Mich, said
est ad eum dicens: ‘ Ecce sermones prophetarum
is to it saying: ‘ Look words prophets
ore uno regi bona praedicant; sit ergo sermo tuus
mouth one king good preach; is So report your
similis eorum, et loquere bona’. 22:14 Cui Michaeas
like their and speak good ‘. 22:14 To Micah
ait: ‘ Vivit Dominus quia, quodcumque dixerit
he said: ‘ As the Lord because, whatever say
mihi Dominus, hoc loquar!’. 22:15 **Venit itaque ad**
I Lord, this I speak. ‘ 22:15 He came So to
regem, et ait illi rex: ‘ Michaea, ire debemus in
king, and said they king: ‘ Micah, go we in
Ramoth Galaad ad proeliandum, an cessare?’. Cui
Ramot Gilead to engagement or I not? ‘. To
ille respondit: ‘ Ascende et vade prosperare, et tradet
he He answered: ‘ Go up and go successful, and betray
Dominus in manu regis’. 22:16 Dixit autem rex ad
Lord in hand the king. ‘ 22:16 said Now king to
eum: ‘ Iterum atque iterum adiuro te, ut non
him: ‘ Again and again I charge you as not
loquaris mihi, nisi quod verum est in nomine
speak I but that true is in name

Domini'. 22:17 Et ille ait: ' Vidi cunctum Israel
The Lord. ' 22:17 The he he said: ' I saw all Israel
dispersum in montibus quasi oves non habentes
scattered in mountains as sheep not having
pastorem. Et ait Dominus: 'Non habent isti
Shepherd. The said Lord: 'I do not have these
dominum; revertatur unusquisque in domum suam in
owner; return each in home his in
pace". 22:18 Dixit ergo rex Israel ad Iosaphat: '
peace '. ' 22:18 said So king Israel to Jehoshaphat: '
Numquid non dixi tibi quia non prophetat mihi
Do not I you because not prophesies I
bonum sed semper malum?". 22:19 Ille vero addens
good but always evil. ' 22:19 He But adding
ait: ' Propterea audi sermonem Domini: Vidi
he said: ' Therefore listen word Lord: I saw
Dominum sedentem super solium suum et omnem
Lord sitting over throne his and all
exercitum caeli assistentem ei a dextris et a
army air standing it from right and from
sinistris. 22:20 Et ait Dominus: 'Quis decipiet Achab,
left. 22:20 The said Lord: 'Who entice Ahab
ut ascendat et cadat in Ramoth Galaad?". Et dixit
as go up and fall in Ramoth Gilead. ' The said
unus verba huiusmodi et alius aliter. 22:21
one words such and other otherwise. 22:21
Egressus est autem spiritus et stetit coram Domino
Departing is Now spirit and He stood before Lord
et ait: 'Ego decipiam illum'. Cui locutus est
and he said: 'I entice it '. To said is
Dominus: 'In quo?". 22:22 Et ille ait: 'Egrediar et
Lord: the what? '. 22:22 The he he said: 'I will go out and
ero spiritus mendax in ore omnium prophetarum
I spirit lying in mouth all prophets
eius'. Et dixit Dominus: 'Decipies et praevallebis;
His. ' The said Lord: 'entice and prevail
egredere et fac ita'. 22:23 Nunc igitur ecce dedit
Leave and Make so '. 22:23 now So See given
Dominus spiritum mendacii in ore omnium
Lord spirit lying in mouth all
prophetarum tuorum, qui hic sunt, et Dominus
prophets your that here are and Lord

locutus est contra te malum'. 22:24 Accessit autem
 said is against you evil. ' 22:24 came Now
 Sedecias filius Chanaana et percussit Michaeam in
 old son Chanaana and shot Mich in
 maxillam et dixit: ' Quomodo transivit spiritus
 cheek and he said: ' How passed spirit
 Domini a me, ut loqueretur tibi?'. 22:25 Et ait
 of from I as speak you? '. 22:25 The said
 Michaeas: ' Visurus es in die illa, quando ingredieris
 Micah: ' see you in day that when goest
 cubiculum intra cubiculum, ut abscondaris'. 22:26 Et
 room within chamber, as hide. ' 22:26 The
 ait rex Israel: ' Tolle Michaeam, et maneat apud
 said king Israel: ' Away Mich, and stay in
 Amon principem civitatis et apud Ioas filium regis,
 Amon prince city and in Joash son king,
 22:27 et dic eis: 'Haec dicit rex: Mittite virum
 22:27 and tell them: 'This says king: send man
 istum in carcerem et sustentate eum pane
 this in prison and feed it bread
 tribulationis et aqua angustiae, donec revertar in
 trouble and water distress, until return in
 pace'. 22:28 Dixitque Michaeas: ' Si reversus fueris
 peace '. ' 22:28 said Micah: ' If back you
 in pace, non est locutus Dominus in me'. Et ait: '
 in peace not is said Lord in Me. ' The he said: '
 Audite, populi omnes!'. 22:29 Ascendit itaque rex
 Listen people All '. 22:29 He went up So king
 Israel et Iosaphat rex Iudae in Ramoth Galaad.
 Israel and Jehoshaphat king Judah in Ramoth Gilead.
 22:30 Dixitque rex Israel ad Iosaphat: ' Mutato
 22:30 said king Israel to Jehoshaphat: ' changing
 aspectu ineundum est proelium; tu autem induere
 Presence contract is fight; you Now put on
 vestibus tuis'. Porro rex Israel mutavit aspectum et
 clothes Your ' the king Israel changed appearance and
 ingressus est bellum. 22:31 Rex autem Syriae
 entry is war. 22:31 king Now Syria
 praeceperat principibus curruum triginta duobus
 the chief chariots thirty two
 dicens: ' Non pugnabitis contra minorem et maiorem
 saying: ' no fight against less and more

quempiam, nisi contra regem Israel solum'. 22:32
else but against king Israel only. ' 22:32

Cum ergo vidissent principes curruum Iosaphat,
with So saw leaders chariots Jehoshaphat,
susplicati sunt quod ipse esset rex Israel et impetu
suspected are that he was king Israel and assault
facto pugnabant contra eum. Et exclamavit Iosaphat;
in fact fighting against him. The cried Jehoshaphat;

22:33 intellexeruntque principes curruum quod non
22:33 realized leaders chariots that not
esset rex Israel et cessaverunt ab eo. 22:34 Vir
was king Israel and stopped from the fact. 22:34 A

autem quidam tetendit arcum in incertum sagittam
Now some bent bow in uncertainty arrow

dirigens et percussit regem Israel inter iuncturas et
shooting and shot king Israel between couplings; and
loricam. At ille dixit aurigae suo: ' Verte manum
mail. But he said The drivers his ' Turn hand
tuam et eice me de exercitu, quia graviter
your and cast I of army because seriously

vulneratus sum'. 22:35 Aggravatum est ergo proelium
wounded I am. ' 22:35 increased is So fight

in die illa; et rex Israel stabat in curru suo contra
in day that; and king Israel standing in car his against

Syros et mortuus est vespere: fluebat autem sanguis
Syrians and dead is evening: ran out of Now blood

plagae in sinum currus. 22:36 Et clamor insonuit in
quarters in Gulf car. 22:36 The cry rang in

universo exercitu ad solis occasum: ' Unusquisque
all army to sun West: ' Each

revertatur in civitatem et in terram suam!'. 22:37
return in city and in land his own. ' 22:37

Mortuus est igitur rex et perlatus est Samariam;
dead is So king and He was taken to is Samaria;

sepelieruntque regem in Samaria. 22:38 Et laverunt
buried king in Samaria. 22:38 The washed

currum eius in piscina Samariae; et linxerunt canes
car his in pool Samaria; and licked dogs

sanguinem eius, et scorta laverunt se iuxta
blood his and prostitutes washed he according to

verbum Domini, quod locutus fuerat. 22:39 Reliqua
word Lord, that said had. 22:39 the rest

vero gestorum Achab et universa, quae fecit, et
But events Ahab and all which he did, and
domus eburnea, quam aedificavit, cunctaeque urbes,
house ivory than built, and all cities,
quas exstruxit, nonne haec scripta sunt in libro
which built, not this written are in book
annalium regum Israel? 22:40 Dormivit ergo Achab
annals kings Israel? 22:40 slept So Ahab
cum patribus suis; et regnavit Ochozias filius eius
with fathers his family; and reigned Azariah son his
pro eo. 22:41 Iosaphat vero filius Asa regnare
for the fact. 22:41 Jehoshaphat But son Asa he
coeperat super Iudam anno quarto Achab regis
taxpayers over Judah year fourth Ahab s
Israel; 22:42 triginta quinque annorum erat, cum
Israel; 22:42 thirty five years It was with
regnare coepisset, et viginti quinque annos regnavit
he began, and twenty five years reigned
in Ierusalem. Nomen matris eius Azuba filia
in Jerusalem. name mother his Azuba daughter
Selachi. 22:43 Et ambulavit in omni via Asa patris
Salai. 22:43 The He walked in all road Asa father
sui et non declinavit ex ea; fecitque, quod rectum
s and not aside from it; He did, that right
erat in conspectu Domini. 22:44 Verumtamen excelsa
was in before Lord. 22:44 However, high
non abstulit; adhuc enim populus sacrificabat et
not removed; yet For people He sacrificed and
adolebat in excelsis. 22:45 Pacemque fecit Iosaphat
burned in high. 22:45 Josaphat he Jehoshaphat
cum rege Israel. 22:46 Reliqua autem gestorum
with king Israel. 22:46 the rest Now events
Iosaphat et opera eius, quae fortiter gessit, et
Jehoshaphat and works his which strongly achieved, and
proelia, nonne haec scripta sunt in libro annalium
battles, not this written are in book annals
regum Iudae? 22:47 Sed et reliquias prostibulorum,
kings Judah? 22:47 but and remains sodomites,
qui remanserant in diebus Asa patris eius, abstulit
that The survivors in days Asa father his removed
de terra. 22:48 Nec erat tunc rex in Edom sed
of land. 22:48 No was then king in Edom but

praefectus regius. 22:49 Rex vero Iosaphat fecerat
Governor mess. 22:49 king But Jehoshaphat had
naves Tharsis, quae navigarent in Ophir propter
ships Tharsis which sail in Ophir for
aurum; et ire non potuerunt, quia confractae sunt
gold; and go not they because broken are
in Asiongaber. 22:50 Tunc ait Ochozias filius Achab
in Gaber. 22:50 Then said Azariah son Ahab
ad Iosaphat: ‘ Vadant servi mei cum servis tuis in
to Jehoshaphat: ‘ Let officials my with officials your in
navibus’. Et noluit Iosaphat. 22:51 Dormivitque
ships. The He would not Jehoshaphat. 22:51 slept
Iosaphat cum patribus suis et sepultus est cum eis
Jehoshaphat with fathers their and buried is with them
in civitate David patris sui; regnavitque Ioram filius
in city David father s; reigned Joram son
eius pro eo. 22:52 Ochozias autem filius Achab
his for the fact. 22:52 Azariah Now son Ahab
regnare coeperat super Israel in Samaria anno
he taxpayers over Israel in Samaria year
septimo decimo Iosaphat regis Iudae regnavitque
seventh X Jehoshaphat s Judah reigned
super Israel duobus annis. 22:53 Et fecit malum in
over Israel two years. 22:53 The he evil in
conspectu Domini et ambulavit in via patris sui et
before of and He walked in road father s and
matris suae et in via Ieroboam filii Nabat, qui
mother his and in road Jeroboam children Nabat that
peccare fecit Israel; 22:54 servivit quoque Baal et
sin he Israel; 22:54 He served also Baal and
adoravit eum et irritavit Dominum, Deum Israel,
worshiped it and provoked Lord, God Israel
iuxta omnia, quae fecerat pater eius.
according to all which had father her.

1:1 Praevaricatus est autem Moab in Israel,
1: 1 rebelled is Now Moab in Israel
postquam mortuus est Achab. 1:2 Ceciditque
after dead is Ahab. 1, 2 fell
Ochozias per cancellos cenaculi sui, quod habebat in
Azariah by lattices parlor s that had in
Samaria, et aegrotavit; misitque nuntios dicens ad
Samaria and sick; sent news saying to
eos: ‘ Ite, consulite Beelzebub deum Accaron, utrum
them: ‘ Go consult Beelzebub god Ekron whether
vivere queam de infirmitate mea hac’. 1:3 Angelus
live I of weakness my this. ‘ 1: 3 angel
autem Domini locutus est ad Eliam Thesbitem: ‘
Now of said is to Elias Thesbite: ‘
Surge, ascende in occursum nuntiorum regis Samariae
Up Attack in meet news s Samaria
et dices ad eos: Numquid non est Deus in Israel, ut
and say to them: Do not is God in Israel as
eatis ad consulendum Beelzebub deum Accaron? 1:4
go to consultation Beelzebub god Ekron? 1: 4
Quam ob rem haec dicit Dominus: De lectulo,
How for business this says Lord: The bed
super quem ascendisti, non descendes, sed morte
over which up not down but death
morieris’. Et abiit Elias. 1:5 Reversique sunt nuntii
thou shalt die. ‘ The He went Elias. 1: 5 returned are news
ad Ochoziam, qui dixit eis: ‘ Quare reversi estis?’.
to Ahaziah that said them: ‘ Why returned are you? ‘.
1:6 At illi responderunt ei: ‘ Vir occurrit nobis et
1: 6 But they answered to: ‘ A met us and
dixit ad nos: ‘Ite, revertimini ad regem, qui misit
said to us: ‘Go Return to king, that sent
vos, et dicetis ei: Haec dicit Dominus: Numquid,
you and you say to: This says Lord: Do
quia non est Deus in Israel, mittis, ut consulatur
because not is God in Israel chicken as secured
Beelzebub deus Accaron? Idcirco de lectulo, super
Beelzebub god Ekron? Therefore of bed over
quem ascendisti, non descendes, sed morte morieris’.
which up not down but death die ‘. ‘
1:7 Qui dixit eis: ‘ Cuius figurae et habitus vir
1: 7 He said them: ‘ The figures and habits man

**erat, qui occurrit vobis et locutus est verba haec?'.
*It was that met you and said is words This '.***

**1:8 At illi dixerunt: ' Vir in veste pilosa et zona
*1: 8 But they they said: ' A in clothing hairy and zone***
**pellicea accinctis renibus'. Qui ait: ' Elias Thesbites
*leather about the kidney. ' He he said: ' Elias Thesbite***

**est'. 1:9 Misitque ad eum quinquagenarium
*He is. ' 1: 9 sent to it fifty***

**principem et quinquaginta, qui erant sub eo; qui
*prince and fifty, that were under it; that***
**ascendit ad eum sedentique in vertice montis ait: '
*up to it sitting in top mount he said: '***

**Homo Dei, rex praecepit, ut descendas'. 1:10
*man God, king he commanded, as Come down. ' 1:10***

**Respondensque Elias dixit quinquagenario: ' Si homo
*Then Elias said fifty: ' If man***

**Dei sum, descendat ignis e caelo et devoret te et
*God I down fire from heaven and devour you and***

**quinquaginta tuos'. Descendit itaque ignis e caelo
*fifty Your ' down So fire from heaven***

**et devoravit eum et quinquaginta, qui erant cum
*and devoured it and fifty, that were with***

**eo. 1:11 Rursum misit ad eum principem
*the fact. 1:11 again sent to it prince***

**quinquagenarium alterum et quinquaginta cum eo;
*fifty other and fifty with it;***

**qui locutus est illi: ' Homo Dei, haec dicit rex:
*that said is they: ' man God, this says king:***

**'Festina, descende!'. 1:12 Respondens Elias ait illis: '
*'Hurry down '. 1:12 answered Elias said them: '***

**Si homo Dei ego sum, descendat ignis e caelo et
*If man God I I down fire from heaven and***

**devoret te et quinquaginta tuos'. Descendit ergo
*devour you and fifty Your ' down So***

**ignis Dei e caelo et devoravit illum et
*fire God from heaven and devoured it and***

**quinquaginta eius. 1:13 Iterum misit principem
*fifty her. 1:13 Again sent prince***

**quinquagenarium tertium et quinquaginta, qui erant
*fifty Reply and fifty, that were***

cum eo; qui cum venisset, curvavit genua contra
with it; that with come, He crouched knees against
Eliam et precatus est eum et ait: ‘ Homo Dei,
Elias and prayed is it and he said: ‘ man God,
noli despiciere animam meam et animam servorum
do not despise life I and life officials
tuorum, qui mecum sunt. 1:14 Ecce descendit ignis
your that with They are. 1:14 Look down fire
de caelo et devoravit duos principes quinquagenarios
of heaven and devoured two leaders fifties
primos et quinquagenos, qui cum eis erant; sed
first and the fifties that with them they were; but
nunc obsecro, ut miserearis animae meae’. 1:15
now Please as pity soul My ‘. 1:15
Locutus est autem angelus Domini ad Eliam dicens:
He spoke is Now angel of to Elias saying:
‘ Descende cum eo, ne timeas’. Surrexit igitur et
‘ Go down with it do not Fear. ‘ rose So and
descendit cum eo ad regem 1:16 et locutus est ei: ‘
down with it to king 1:16 and said is to: ‘
Haec dicit Dominus: Quia misisti nuntios ad
This says Lord: for sent news to
consulendum Beelzebub deum Accaron, quasi non
consultation Beelzebub god Ekron as not
esset Deus in Israel, a quo posses interrogare
was God in Israel from which you could questions
sermonem, ideo de lectulo, super quem ascendisti,
word therefore of bed over which up
non descendes, sed morte morieris’. 1:17 Mortuus
not down but death thou shalt die. ‘ 1:17 dead
est ergo iuxta sermonem Domini, quem locutus est
is So according to word Lord, which said is
Elias. Et regnavit Ioram frater eius pro eo anno
Elias. The reigned Joram brother his for it year
secundo Ioram filii Iosaphat regis Iudae; non enim
second Joram children Jehoshaphat s Judah; not For
habebat filium. 1:18 Reliqua autem gestorum
had son. 1:18 the rest Now events
Ochoziae, quae operatus est, nonne haec scripta sunt
Jehoshaphat, which He worked is not this written are
in libro annalium regum Israel? 2:1 Factum est
in book annals kings Israel? 2: 1 Action is

autem cum levare vellet Dominus Eliam per turbi
Now with lift would Lord Elias by whirlwind
nem in caelum, ibant Elias et Eliseus de Galgalis;
firms in heaven went Elias and Elisha of Gilgal;
2:2 dixitque Elias ad Eliseum: ‘Sede hic, quia
2: 2 said Elias to Elisha: ‘ See here, because
Dominus misit me usque Bethel’. Cui ait Eliseus: ‘
Lord sent I up Bethel. To said Elisha ‘
Vivit Dominus, et vivit anima tua, quia non
As the Lord, and lives soul your because not
derelinquam te’. Cumque descendissent Bethel, 2:3
leave you ‘. when down Bethel 2, 3
egressi sunt filii prophetarum, qui erant in Bethel,
out are children prophets that were in Bethel
ad Eliseum et dixerunt ei: ‘Numquid nosti quia
to Elisha and said to: ‘Do you know because
hodie Dominus tollat dominum tuum desuper capite
today Lord take owner your top head
tuo?’. **Qui respondit: ‘Et ego novi, silete’.** **2:4 Dixit**
you? ‘. He He answered: ‘ The I I know, Yes. ‘ 2: 4 said
autem ei Elias: ‘Elisee, sede hic, quia Dominus
Now it Elijah: ‘ Elisha, Sit here, because Lord
misit me in Iericho’. Et ille ait: ‘Vivit Dominus,
sent I in Jericho. ‘ The he he said: ‘ As the Lord,
et vivit anima tua, quia non derelinquam te’.
and lives soul your because not leave you ‘.
Cumque venissent Ierichum, 2:5 accesserunt filii
when come Jericho 2: 5 The children
prophetarum, qui erant in Iericho, ad Eliseum et
prophets that were in Jericho to Elisha and
dixerunt ei: ‘Numquid nosti quia hodie Dominus
said to: ‘ Do you know because today Lord
tollat dominum tuum desuper capite tuo?’. **Et ait:**
take off owner your top head you? ‘. The he said:
‘Et ego novi, silete’. **2:6 Dixit autem ei Elias: ‘**
‘ The I I know, Yes. ‘ 2, 6 said Now it Elijah: ‘
Sede hic, quia Dominus misit me ad Iordanem’. Qui
See here, because Lord sent I to Jordan ‘. He
ait: ‘Vivit Dominus, et vivit anima tua, quia
he said: ‘ As the Lord, and lives soul your because
non derelinquam te’. **Ierunt igitur ambo pariter, 2:7**
not leave you ‘. went So both together, 2: 7

et quinquaginta viri de filiis prophetarum secuti
and fifty men of children prophets followed
sunt, qui et steterunt e contra longe. Illi autem
are that and stood from against far. they Now
ambo stabant super Iordanem. 2:8 Tulitque Elias
both expert over Jordan. 2: 8 took Elias
pallium suum et involvit illud et percussit aquas,
cloak his and involved it and shot water
quae divisae sunt in utramque partem, et transierunt
which divided are in both part, and passed
ambo per siccum. 2:9 Cumque transissent, Elias dixit
both by dry. 2: 9 when pASS, Elias said
ad Eliseum: ‘ Postula, quod vis, ut faciam tibi,
to Elisha: ‘ request that force, as I do you
antequam tollar a te’. Dixitque Eliseus: ‘
before I am taken from you '. said Elisha ‘
Obsecro, ut fiant duae partes spiritus tui in me’.
Oh, as Let two parts spirit your in Me. ‘
2:10 Qui respondit: ‘ Rem difficilem postulasti.
2:10 He He answered: ‘ Really difficult asked.
Attamen si videris me, quando tollor a te, erit
However, if see I when I am taken from you will be
tibi, quod petisti; si autem non videris, non erit’.
you that money; if Now not you see, not will be. ‘
2:11 Cumque pergerent et incedentes sermocinarentur,
2:11 when go to and walking talking,
ecce currus igneus et equi ignei diviserunt
See car The fiery and horses igneous divided
utrumque; et ascendit Elias per turbinem in caelum.
both; and up Elias by whirlwind in heaven.
2:12 Eliseus autem videbat et clamabat: ‘ Pater mi,
2:12 Elisha Now see and he cried out: ‘ Father my
pater mi, currus Israel et auriga eius!’. Et non
father my car Israel and driver His'. The not
vidit eum amplius; apprehenditque vestimenta sua et
saw it any more; He caught clothes his and
scidit illa in duas partes. 2:13 Et levavit pallium
rent that in two parts. 2:13 The up cloak
Eliae, quod ceciderat ei, reversusque stetit super
Elias, that fell to returned He stood over

ripam Iordanis. 2:14 Et pallio Eliae, quod ceciderat
bank Jordan. 2:14 The cloak Elias, that fell
ei, percussit aquas et dixit: ‘ Ubi est Deus Eliae
to shot water and he said: ‘ Where is God Elias
etiam nunc?’. **Percussitque aquas, et divisae sunt huc**
also now? ‘. He struck water and divided are here
atque illuc, et transiit Eliseus. 2:15 Videntes autem
and there, and past Elisha. 2:15 seeing Now
filii prophetarum, qui erant in Iericho de
children prophets that were in Jericho of
contra, dixerunt: ‘ Requievit spiritus Eliae super
on the contrary, they said: ‘ rested spirit Elias over
Eliseum’. **Et venientes in occursum eius adoraverunt**
Elisha. ‘ The coming in meet his worshiped
eum proni in terram 2:16 dixeruntque illi: ‘ Ecce
it flat in land 2:16 said they: ‘ Look
cum servis tuis sunt quinquaginta viri fortes, qui
with officials your are fifty men strong, that
possunt ire et quaerere dominum tuum, ne forte
can go and search owner your do not perhaps
tulerit eum spiritus Domini et proiecerit in uno
take it spirit of and off in one
montium aut in una vallium’. **Qui ait: ‘ Nolite**
mountains or in one the valleys. ‘ He he said: ‘ Do not
mittere!’. **2:17 Coegeruntque eum, donec acquiesceret**
send ‘. 2:17 urgent him, until agreed
et diceret: ‘ Mittite’. **Et miserunt quinquaginta viros.**
and He said: ‘ Send ‘. The sent fifty men.
Qui cum quaesissent tribus diebus, non invenerunt
He with search three days not found
2:18 et reversi sunt ad eum. At ille habitabat in
2:18 and returned are to him. But he living in
Iericho dixitque eis: ‘ Numquid non dixi vobis:
Jericho said them: ‘ Do not I you:
Nolite ire?’. **2:19 Dixerunt quoque viri civitatis ad**
Do not go? ‘. 2:19 They said also men city to
Eliseum: ‘ Ecce habitatio civitatis huius optima est,
Elisha: ‘ Look dwelling city this the best is
sicut tu ipse, domine, perspicias; sed aquae pessimae
as you he, Sir, you can; but water bad
sunt, et terra faciens abortivum’. **2:20 At ille ait:**
are and land making barren. ‘ 2:20 But he he said:

‘Afferte mihi vas novum et mittite in illud sal’.
‘Bring I vessel new and cast in it Salt’.

Qui cum attulissent, 2:21 egressus ad fontem
He with brought 2:21 out to source

aquarum misit in eum sal et ait: ‘Haec dicit
water sent in it salt and he said: ‘ This says

Dominus: Sanavi aquas has, et non erit ultra in
Lord: healed water these and not will be more in

eis mors neque abortium’. 2:22 **Sanatae sunt ergo**
them death or barren. ‘ 2:22 healed are So

aquae usque ad diem hanc iuxta verbum Elisei,
water up to day this according to word Elisha

quod locutus est. 2:23 Ascendit autem inde Bethel.
that said It is. 2:23 He went up Now from Bethel.

Cumque ascenderet per viam, pueri parvi egressi
when up by way, boys small out

sunt de civitate et illudebant ei dicentes: ‘Ascende,
are of city and fun it saying: ‘Attack

calve; ascende, calve!’. 2:24 **Qui cum respexisset,**
bald head; Attack, Calve’. 2:24 He with And looking back,

vidit eos et maledixit eis in nomine Domini;
saw them and Cursing them in name Lord;

egressique sunt duo ursi de saltu et laceraverunt ex
out are two bears of forest and tare from

eis quadraginta duos pueros. 2:25 Abiit autem inde
them forty two boys. 2:25 He went Now from

in montem Carmeli et inde reversus est Samariam.
in mount Carmel and from back is Samaria.

3:1 Ioram vero filius Achab regnavit super Israel in
3: 1 Joram But son Ahab reigned over Israel in

Samaria anno decimo octavo Iosaphat regis Iudae
Samaria year X eighth Jehoshaphat s Judah

regnavitque duodecim annis. 3:2 Et fecit malum
reigned twelve years. 3: 2 The he evil

coram Domino, sed non sicut pater suus et mater;
before Lord, but not as father it and mother;

tulit enim lapidem Baal, quem fecerat pater eius. 3:3
took For stone Baal which had father her. 3: 3

Verumtamen in peccatis Ieroboam filii Nabat, qui
However, in sins Jeroboam children Nabat that

peccare fecit Israel, adhaesit nec recessit ab eis. 3:4
sin he Israel cleaved or retired from them. 3, 4

Porro Mesa rex Moab nutrebat pecora multa et
the Mesa king Moab up cattle many and
solvebat regi Israel centum milia agnorum et
paid king Israel one hundred thousand lambs and
lanam centum milium arietum. 3:5 Cumque mortuus
wool one hundred millet rams. 3, 5 when dead
fuisse Achab, praevaricatus est foedus, quod habebat
have been Ahab transgression is treaty that had
cum rege Israel. 3:6 Egressus est igitur rex Ioram in
with king Israel. 3: 6 Departing is So king Joram in
die illa de Samaria et recensuit universum Israel;
day that of Samaria and reviewed all Israel;
3:7 profectusque misit ad Iosaphat regem Iudae
3: 7 He set out sent to Jehoshaphat king Judah
dicens: ‘ Rex Moab recessit a me. Vis venire
saying: ‘ king Moab retired from Me. Want come
mecum contra Moab ad proelium?’. Qui respondit: ‘
with against Moab to the war. ‘ He He answered: ‘
Ascendam. Qui meus est tuus est, populus meus
Will go up. He my is your is people my
populus tuus, equi mei equi tui’. 3:8 Dixitque: ‘ Per
people your horses my horses you ‘. 3: 8 He said: ‘ by
quam viam ascendemus?’. At ille respondit: ‘ Per
than way up? ‘. But he He answered: ‘ by
desertum Idumaeae’. 3:9 Perrexerunt igitur rex Israel
desert Edom. ‘ 3: 9 So they went So king Israel
et rex Iudae et rex Edom et circuierunt per viam
and king Judah and king Edom and compass by way
septem dierum; nec erat aqua exercitui et iumentis,
seven days; or was water host and cattle
quae sequebantur eos. 3:10 Dixitque rex Israel: ‘
which followed them. 3:10 said king Israel: ‘
Heu! Congregavit nos Dominus tres reges, ut traderet
Ah! gathered we Lord three kings, as deliver
in manu Moab’. 3:11 Et ait Iosaphat: ‘ Estne hic
in hand Moab. ‘ 3:11 The said Jehoshaphat: ‘ Is here
propheta Domini, ut interrogemus Dominum per
prophet Lord, as ask? Lord by
eum?’. Et respondit unus de servis regis Israel: ‘
him? ‘. The answered one of officials s Israel: ‘

Est hic Eliseus filius Saphat, qui fundebat aquam
It is here Elisha son Saphat that spill water
super manus Eliae'. 3:12 Et ait Iosaphat: ' Est
over hand Elias'. 3:12 The said Jehoshaphat: ' It is
apud eum sermo Domini'. Descenditque ad eum rex
in it report The Lord. ' down to it king
Israel et Iosaphat et rex Edom. 3:13 Dixit autem
Israel and Jehoshaphat and king Edom. 3:13 said Now
Eliseus ad regem Israel: ' Quid mihi et tibi est?
Elisha to king Israel: ' What I and you is it?
Vade ad prophetas patris tui et ad prophetas matris
Go to prophets father your and to prophets mother
tuae'. Et ait illi rex Israel: 'Non, congregavit enim
Your '. The said they king Israel: 'No, gathered For
Dominus tres reges hos, ut traderet eos in manu
Lord three kings these as deliver them in hand
Moab?'. 3:14 Dixit autem Eliseus: ' Vivit Dominus
Moab. ' 3:14 said Now Elisha ' As the Lord
exercituum, in cuius conspectu sto, quod si non
hosts in the before I stand, that if not
vultum Iosaphat regis Iudae revererer, ne
face Jehoshaphat s Judah I regard; do not
attendissem quidem te nec respexissem; 3:15 nunc
look indeed you or notice; 3:15 now
autem adducite mihi psaltem'. Cumque caneret
Now bring I Minstrel '. when musician
psaltes, facta est super eum manus Domini, 3:16 et
played, made is over it hand Lord, 3:16 and
ait: ' Haec dicit Dominus: Facite in torrente hoc
he said: ' This says Lord: Make in torrent this
fossas et fossas. 3:17 Haec enim dicit Dominus: Non
trenches and trenches. 3:17 This For says Lord: no
videbitis ventum neque pluviam, et torrens replebitur
see wind or rain and torrent filled with
aquis; et bibetis vos et pecora et iumenta vestra.
water; and drink you and cattle and livestock your.
3:18 Parumque hoc est in conspectu Domini; insuper
3:18 small this is in before Lord; In addition,
tradet etiam Moab in manu vestra, 3:19 et
betray also Moab in hand your 3:19 and

percutietis omnem civitatem munitam et omnem
You will all city defense and all
urbem electam et universum lignum fructiferum
city choice and all wood good
succidetis cunctosque fontes aquarum obturabitis et
You will cut down all sources water stop and
omnem agrum egregium operietis lapidibus'. 3:20
all field excellent with stones. 3:20
Factum est igitur mane, quando sacrificium offerri
Action is So morning when sacrifice offered
solet, et ecce aquae veniebant per viam Edom. Et
usually, and See water coming by way Edom. The
repleta est terra aquis. 3:21 Universi autem Moabitae
full is land water. 3:21 All Now Moab
audientes quod ascendissent reges, ut pugnarent
hearing that up kings, as fight
adversum eos, convocaverunt omnes, qui accingi
against them; together all that preparing
poterant balteo et desuper, et steterunt in terminis.
could belt and above, and stood in terms.
3:22 Primoque mane surgentes et, orto iam sole
3:22 First morning Arising and, rising already sun
super aquis, viderunt Moabitae e contra aquas
over water; see Moab from against water
rubras quasi sanguinem 3:23 dixeruntque: 'Sanguis
red as blood 3:23 they said: 'blood
est gladii! Pugnauerunt reges contra se et caesi
is the sword! fought kings against he and were killed
sunt mutuo. Nunc perge ad praedam, Moab!'. 3:24
are each other. now proceed to prey, Moab. ' 3:24
Perrexeruntque in castra Israel. Porro consurgens
And the in camp Israel. the rising
Israel percussit Moab, at illi fugerunt coram eis.
Israel shot Moab but they fled before them.
Venerunt igitur subsequentes et percutientes Moab.
They came So subsequent and beating Moab.
3:25 Et civitates destruxerunt et omnem agrum
3:25 The cities destroyed and all field
optimum mittentes singuli lapides repleverunt; et
best sending each stones filled; and

universos fontes aquarum obturaverunt et omnia
all sources water stopped and all
ligna fructifera succiderunt, ita ut muri tantum
timber fruitful felled so as wall only
Cirhareseth remanerent; et circumdederunt civitatem
Kir- remain; and surrounded city
fundibularii et aggressi sunt. 3:26 Quod cum
slingers and bonfires They are. 3:26 The with
vidisset rex Moab, praevaluisse scilicet hostes, tulit
saw king Moab prevailed namely, The enemy, took
secum septingentos viros educentes gladium, ut
with seven hundred men drew sword as
irrumperet ad regem Edom; et non potuerunt. 3:27
break to king Edom; and not they could. 3:27
Arripiensque filium suum primogenitum, qui
He took the son his first, that
regnaturus erat pro eo, obtulit holocaustum super
rule was for it offered holocaust over
murum. Et facta est indignatio magna super Israel;
wall. The made is indignation great over Israel;
statimque recesserunt ab eo et reversi sunt in
immediately withdrawn from it and returned are in
terram suam. 4:1 Mulier autem quaedam de
land own. 4: 1 woman Now a of
uxoribus filiorum prophetarum clamabat ad Eliseum
wives children prophets cried to Elisha
dicens: ‘ Servus tuus vir meus mortuus est, et tu
saying: ‘ servant your man my dead is and you
nosti quia servus tuus fuit timens Dominum; et
you know because slave your was fearing Lord; and
ecce creditor venit, ut tollat duos filios meos ad
See creditor he came as take two children my to
serviendum sibi’. 4:2 Cui dixit Eliseus: ‘ Quid
service to himself. ‘ 4: 2 To said Elisha ‘ What
vis, ut faciam tibi? Dic mihi: Quid habes in domo
force, as I do you? Tell me: What you have in house
tua?’. At illa respondit: ‘ Non habeo ancilla tua
Yours? ‘. But that He answered: ‘ no I have maid your
quidquam in domo mea, nisi vasculum olei’. 4:3 Cui
or in house my but pod oil ‘. 4: 3 To

ait: ‘ Vade, pete mutuo ab omnibus vicinis tuis
he said: ‘ Go Ask loan from all neighbors your
vasa vacua non pauca; 4:4 et ingredi et claude
vessels empty not a few; 4: 4 and Go and close
ostium, cum intrinsecus fueris tu et filii tui, et
door with inside you you and children your and
mitte inde in omnia vasa haec et, cum plena
send from in all vessels this and, with full
fuerint, tolles’. 4:5 Ivit itaque mulier et
they take them away. ‘ 4, 5 He went So woman and
clausit ostium super se et super filios suos; illi
closed door over he and over children their children; they
offerebant vasa, et illa infundebat. 4:6 Cumque
offered vessels, and that pouring. 4: 6 when
plena fuissent vasa, dixit ad filium suum: ‘ Affer
full have been vessels, said to son his ‘ Bring
mihi adhuc vas’. Et ille respondit: ‘ Non habeo’.
I yet vessel. The he He answered: ‘ no I have to. ‘
Stetitque oleum. 4:7 Venit autem illa et indicavit
Then oil. 4: 7 He came Now that and told
homini Dei. Et ille: ‘ Vade, inquit, vende oleum et
man God. The he said: ‘ Go he says, sell oil and
redde creditori tuo; tu autem et filii tui vivite de
pay creditor you; you Now and children your live of
reliquo’. 4:8 Facta est autem quaedam dies, et
the rest. ‘ 4: 8 Achievements is Now a day, and
transibat Eliseus per Sunam. Erat autem ibi mulier
He passed Elisha by Sunam. It was Now there woman
magna, quae tenuit eum, ut comederet panem.
great which held him, as eat bread.
Quotiescumque inde transibat, divertebat ad eam, ut
Every time from passed, turned into to it as
comederet panem. 4:9 Quae dixit ad virum suum: ‘
eat bread. 4: 9 What said to man his ‘
Animadverto quod vir Dei sanctus est iste, qui
notice that man God St. is this that
transit per nos frequenter. 4:10 Faciamus ergo
passes by we frequently. 4:10 Let's do it So
cenaculum muratum parvum et ponamus ei in eo
loft walled small and we assume it in it
lectulum et mensam et sellam et candelabrum, ut,
bed and table and seat and candlestick, that,

cum venerit ad nos, maneat ibi'. 4:11 Facta est
with come to we stay there. ' 4:11 Achievements is
ergo dies quaedam, et veniens divertit in cenaculum
So day some, and coming diverted in loft
et requievit ibi. 4:12 Dixitque ad Giezi puerum
and He rested there. 4:12 said to Geichazi boy
suum: ' Voca Sunamitin istam'. Qui cum vocasset
his ' Call Suna this. ' He with calling
eam, et illa stetisset coram eo, 4:13 dixit ad
it and that stopped before it 4:13 said to
puerum: ' Loquere ad eam: Ecce sedule in omnibus
boy; ' Speak to it Look schedule in all
ministrasti nobis; quid vis, ut faciam tibi? Numquid
care us; what force, as I do you? Do
habes negotium et vis, ut loquar regi sive principi
you have business and force, as I will speak king or prince
militiae?'. Quae respondit: ' In medio populi mei
the army? ' What He answered: ' in the people my
habito'. 4:14 Et ait: ' Quid ergo vult, ut faciam
I live. ' 4:14 The he said: ' What So he will, as I do
ei?'. Dixitque Giezi: 'Ne quaeras; filium enim non
for him. ' said Gehazi 'Do not ask; son For not
habet, et vir eius senex est'. 4:15 Praecepit itaque,
has and man his old He is. ' 4:15 charged So,
ut vocaret eam; quae cum vocata fuisset et stetisset
as call it; which with she have been and stopped
ad ostium, 4:16 dixit ad eam: ' In tempore isto, in
to door 4:16 said to it ' in time this in
anno altero, amplexaberis filium'. At illa respondit: ' Noli,
year the other, embrace a son. ' But that He answered: '
quaeso, domine mi, vir Dei, noli mentiri
Do not Please, O my man God, do not lie
ancillae tuae'. 4:17 Et concepit mulier et peperit
handmaiden Your ' 4:17 The pregnant woman and bore
filium in tempore isto anni alterius, quo dixerat
son in time this years other which said
Eliseus. 4:18 Crevit autem puer et, cum esset
Elisha. 4:18 grew Now boy and, with was
quaedam dies, et egressus isset ad patrem suum, ad
a day, and out gone to father his to
messores, 4:19 ait patri suo: ' Caput meum, caput
harvesters, 4:19 said father his ' head my head

meum!'. At ille dixit servo: 'Tolle et duc eum ad
My '. But he said server: ' Away and Launch it to
matrem suam'. 4:20 Qui cum tulisset et adduxisset
mother his own. ' 4:20 He with took and brought
eum ad matrem suam, posuit eum illa super genua
it to mother his set it that over knees
sua usque ad meridiem, et mortuus est. 4:21
his up to south and dead It is. 4:21
Ascendit autem et collocavit eum super lectulum
He went up Now and posted it over bed
hominis Dei et clausit ostium; et egressa 4:22
man God and closed the door; and came out 4:22
vocavit virum suum et ait: 'Mitte mecum, obsecro,
he called man his and he said: 'Put with Please
unum de pueris et asinam, ut excurram usque ad
one of boys and ass, as run up to
hominem Dei et revertar'. 4:23 Qui ait illi: ' Quam
man God and I will return. ' 4:23 He said they: ' How
ob causam vadis ad eum hodie? Non sunt
for cause are you going? to it today? no are
calendae neque sabbatum'. Quae respondit: ' Vale'.
new moon or Sabbath. ' What He answered: ' Goodbye. '
4:24 Stravitque asinam et praecepit puero: ' Mina
4:24 saddled ass and charged boy: ' Drive
et propera, ne mihi moram facias in eundo, nisi
and hurry do not I delayed do in going, but
praecepero tibi'. 4:25 Profecta est igitur et venit ad
command you '. 4:25 It started is So and he came to
virum Dei in montem Carmeli. Cumque vidisset eam
man God in mount Carmel. when saw it
vir Dei de contra, ait ad Giezi puerum suum: '
man God of on the contrary, said to Geichazi boy his '
Ecce Sunamitis illa. 4:26 Vade cito in occursum
Look Shunamite that. 4:26 Go quickly in meet
eius et dic ei: Rectene agitur circa te et circa
his and tell to: well The subject about you and about
virum tuum et circa filium tuum?'. Quae respondit:
man your and about son Yours? '. What He answered:
' Recte'. 4:27 Cumque venisset ad virum Dei in
' Right. 4:27 when come to man God in
monte, apprehendit pedes eius; et accessit Giezi, ut
Monte apprehends feet thereof; and came , went as

amoveret eam, et ait homo Dei: ‘ Dimitte illam;
remove it and said man God: ‘ Release it;
anima enim eius in amaritudine est, et Dominus
soul For his in bitterness is and Lord
celavit me et non indicavit mihi’. 4:28 Quae dixit
hide I and not told to me. ‘ 4:28 What said
illi: ‘ Numquid petivi filium a domino meo?
they: ‘ Do I ask son from the Me?
Numquid non dixi tibi: Ne illudas me?’ 4:29 Et
Do not I you: Do not deceive Me. ‘ 4:29 The
ille ait ad Giezi: ‘ Accinge lumbos tuos et tolle
he said to Gehazi ‘ Gird waist your and Away
baculum meum in manu tua et vade. Si occurrerit
staff my in hand your and Go. If meet
tibi homo, non salutes eum et, si salutaverit te
you man, not salvations it and, if greets you
quispiam, non respondeas illi. Et pones baculum
someone not answer to him. The Put the staff
meum super faciem pueri’. 4:30 Porro mater pueri
my over face the boys. ‘ 4:30 the mother boys
ait: ‘ Vivit Dominus, et vivit anima tua, non
he said: ‘ As the Lord, and lives soul your not
dimittam te’. Surrexit ergo et secutus est eam. 4:31
release you ‘. rose So and followed by is her. 4:31
Giezi autem praecesserat eos et posuerat baculum
Geichazi Now ahead them and set staff
super faciem pueri, et non erat vox neque sensus
over face boys and not was voice or sense
reversusque est in occursum eius et nuntiavit ei
returned is in meet his and reported it
dicens: ‘ Non evigilavit puer’. 4:32 Ingressus est
saying: ‘ no awaked the child. ‘ 4:32 Entry is
ergo Eliseus domum, et ecce puer mortuus iacebat
So Elisha home and See boy dead lying
in lectulo eius; 4:33 ingressusque clausit ostium
in bed thereof; 4:33 He went closed door
super se et puerum et oravit ad Dominum. 4:34 Et
over he and boy and prayed to Lord. 4:34 The
ascendit et incubuit super puerum posuitque os
up and pressed over boy set mouth
suum super os eius et oculos suos super oculos
his over mouth his and eyes their over eyes

eius et manus suas super manus eius et incurvavit
his and hand their over hand his and bowed
se super eum, et calefacta est caro pueri. 4:35 At
he over him, and heated is flesh the child. 4:35 But
ille reversus deambulavit in domo semel huc et illuc
he back paced in house once here and there
et ascendit et incubuit super eum, et sternutavit
and up and pressed over him, and sneezed
puer septies aperuitque oculos. 4:36 Et ille vocavit
boy times she eyes. 4:36 The he he called
Giezi et dixit ei: ‘Voca Sunamitin hanc’. Quae
Geichazi and said to: ‘Call Suna this. ‘What
vocata ingressa est ad eum. Qui ait: ‘Tolle filium
she She arrived is to him. He he said: ‘Away son
tuum’. 4:37 Venit illa et corruit ad pedes eius et
Your ‘. 4:37 He came that and collapsed to feet his and
adoravit super terram; tulitque filium suum et
worshiped over land; took son his and
egressa est. 4:38 Et Eliseus reversus est in Galgala.
came out It is. 4:38 The Elisha back is in Gilgal.
Erat autem fames in terra, et filii prophetarum
It was Now famine in land, and children prophets
habitabant coram eo. Dixitque puero suo: ‘Pone
living before the fact. said boy his ‘Set
ollam grandem et coque pulmentum filiis
pot great and cook mess children
prophetarum’. 4:39 Et egressus est unus in agrum,
the prophets. ‘ 4:39 The out is one in field
ut colligeret herbas agrestes; invenitque quasi vitem
as The collector herbs peasants; found as vine
silvestrem et collegit ex ea colocynthidas agri. Et
wild and collected from it gourds field. The
implevit pallium suum et reversus concidit in ollam
filled the cloak his and back shred in pot
pulmenti; nesciebat enim quid esset. 4:40 Infuderunt
soup; He did not know For what would. 4:40 raid
ergo sociis, ut comederent. Cumque gustassent de
So partners, as eat. when taste of
coctione, exclamaverunt dicentes: ‘Mors in olla, vir
cooking shouted the saying: ‘death in pot, man
Dei!’ Et non potuerunt comedere. 4:41 At ille: ‘
God ‘. The not could eating. 4:41 But he said: ‘

Afferte, inquit, farinam'. Cumque tulissent, misit in
Bring he says, meal. when Taking, sent in
ollam et ait: ' Infunde turbae, et comedat'. Et
pot and he said: ' Pour The crowds, and eat. ' The
non fuit amplius quidquam amaritudinis in olla. 4:42
not was more or bitterness in pot. 4:42
Vir autem quidam venit de Baalsalisa deferens viro
A Now some he came of shalisha bringing man
Dei panes primitiarum, viginti panes hordeaceos et
God bread offering twenty bread barley and
frumentum novum in pera sua. At ille dixit: ' Da
grain new in wallet their own. But he he said: ' Give
populo, ut comedat'. 4:43 Responditque ei minister
people as eat. ' 4:43 Then it minister
eius: ' Quantum est hoc, ut apponam coram centum
his ' As is this, as add before one hundred
viris?'. Rursum ille dixit: ' Da populo, ut comedat.
men ' again he he said: ' Give people as eat.
Haec enim dicit Dominus: 'Comedent, et supererit'.
This For says Lord: 'Eat and surplus'.
4:44 Posuit itaque coram eis, qui comederunt, et
4:44 He set So before them, that ate, and
superfuit iuxta verbum Domini. 5:1 Naaman
survived according to word Lord. 5: 1 Naaman
princeps militiae regis Syriae erat vir magnus apud
leader military s Syria was man great in
dominum suum et honoratus; per illum enim dedit
owner his and honored; by it For given
Dominus salutem Syriae. Erat autem vir fortis
Lord health Syria. It was Now man strong
leprosus. 5:2 Porro de Syria egressa fuerat turma et
leper. 5: 2 the of Syria came out was company and
captivam duxerat de terra Israel puellam parvulam,
captive married of land Israel girl small,
quae erat in obsequio uxoris Naaman. 5:3 Quae ait
which was in compliance wife Naaman. 5: 3 What said
ad dominam suam: ' Utinam esset dominus meus ad
to lady his ' Would was master my to
prophetam, qui est in Samaria! Profecto curaret eum
prophet, that is in Samaria! Indeed care it

a lepra, quam habet'. 5:4 Ingressus est itaque
from leprosy than He has. ' 5: 4 Entry is So
Naaman ad dominum suum et nuntiavit ei dicens: '
Naaman to owner his and reported it saying: '
Sic et sic locuta est puella de terra Israel'. 5:5
so and so she said is girl of land Israel ' 5: 5
Dixitque ei rex Syriae: ' Vade, et mittam litteras ad
said it king Syria: ' Go and I letters to
regem Israel'. Qui cum profectus esset et tulisset
king Israel ' He with progress was and took
secum decem talenta argenti et sex milia siclorum
with ten talents silver and six thousand shekels
auri et decem mutatoria vestimentorum, 5:6 detulit
gold and ten changes clothing 5, 6 reported
litteras ad regem Israel in haec verba: ' Cum
letters to king Israel in this words: ' with
acceperis epistulam hanc, scito quod miserim ad te
take letter this know that sent to you
Naaman servum meum, ut cures eum a lepra
Naaman slave my as worry it from leprosy
sua'. 5:7 Cumque legisset rex Israel litteras, scidit
their own. ' 5: 7 when read king Israel letters, rent
vestimenta sua et ait: ' Numquid Deus sum, ut
clothes his and he said: ' Do God I as
occidere possim et vivificare, quia iste mittit ad me,
kill I and give life, because this sends to I
ut curem hominem a lepra sua? Animadvertite et
as recover man from leprosy his? Mark and
videte quod occasiones quaerat adversum me'. 5:8
see that opportunities asks against Me. ' 5: 8
Quod cum audisset Eliseus vir Dei, scidisse videlicet
The with heard Elisha man God, rent the
regem Israel vestimenta sua, misit ad eum dicens: '
king Israel clothes his sent to it saying: '
Quare scidisti vestimenta tua? Veniat ad me et sciat
Why rent clothes Yours? Let to I and know
esse prophetam in Israel'. 5:9 Venit ergo Naaman
be prophet in Israel ' 5: 9 He came So Naaman
cum equis et curribus et stetit ad ostium domus
with horses and carriages and He stood to door house
Elisei. 5:10 Misitque ad eum Eliseus nuntium dicens:
Elisha. 5:10 sent to it Elisha news saying:

‘ Vade et lavare septies in Iordane; et recipiet
‘ Go and wash times in Jordan; and welcome back
sanitatem caro tua, atque mundaberis’. 5:11 **Iratus**
health flesh your and be clean. ‘ 5:11 Angry
Naaman recedebat dicens: ‘ Putabam quod
Naaman away saying: ‘ I thought that
egrederetur ad me et stans invocaret nomen Domini
out to I and standing call name of
Dei sui et tangeret manu sua locum leprae et
God s and touch hand his place leprosy and
curaret me. 5:12 **Numquid non meliores sunt Abana**
care Me. 5:12 Do not better are Abana
et Pharphar, fluvii Damasci, omnibus aquis Israel, ut
and Pharphar, rivers Damascus all water Israel as
laver in eis et munder?’. **Cum ergo vertisset se et**
wash in them and clean? ‘. with So plate he and
abiret indignans, 5:13 **accesserunt ad eum servi sui**
go rage 5:13 The to it officials s
et locuti sunt ei: ‘ Si rem grandem dixisset tibi
and have are to: ‘ If business great said you
propheta, certe faceres; quanto magis quia nunc
prophet certainly do; more more because now
dixit tibi: ‘Lavare et mundaberis!’. 5:14 **Descendit**
said you: ‘Wash and clean ‘. 5:14 down
et intinxit se in Iordane septies iuxta sermonem
and dipped he in Jordan times according to word
vir Dei, et restituta est caro eius sicut caro pueri
men God, and restored is flesh his as flesh boys
parvuli, et mundatus est. 5:15 **Reversusque ad virum**
children, and clean It is. 5:15 returned to man
Dei cum universo comitatu suo venit et stetit
God with all company his he came and He stood
coram eo et ait: ‘ Vere scio quod non sit Deus
before it and he said: ‘ really I know that not is God
in universa terra, nisi tantum in Israel! Obsecro
in all land, but only in Israel! Please
itaque, ut accipias benedictionem a servo tuo’. 5:16
So, as take thanks from server ‘it. 5:16
At ille respondit: ‘ Vivit Dominus, ante quem sto,
But he He answered: ‘ As the Lord, before which I stand,
non accipiam’. **Cumque vim faceret, penitus non**
not I accept. ‘ when force do internet not

acquievit. 5:17 Dixitque Naaman: ‘ Ut vis. Sed,
he agreed. 5:17 said Naaman: ‘ To force. but,
obsecro, concedatur mihi servo tuo tantum terrae
Please granted I server your only earth
quantum onus duorum burdonum; non enim faciet
as far as load two mules' not For will
ultra servus tuus holocaustum aut victimam diis
more slave your holocaust or victim other
alienis, nisi Domino. 5:18 Hoc autem solum ignoscat
others, but Lord. 5:18 This Now only pardon
Dominus servo tuo, quando ingreditur dominus meus
Lord server your when enters master my
templum Remmon, ut adoret ibi, et illo innitente
temple Rimmon as worship there, and that supports
super manum meam, si adoravero in templo
over hand I if I bow down in temple
Remmon, adorante eo in eodem loco, ut ignoscat
Rimmon I bow it in the same place as pardon
mihi Dominus servo tuo pro hac re'. 5:19 Qui dixit
I Lord server your for this thing. 5:19 He said
ei: ‘ Vade in pace’. Abiit ergo ab eo viam
to: ‘ Go in peace. ‘ He went So from it way
modicam. 5:20 Dixitque Giezi puer viri Dei: ‘
little. 5:20 said Geichazi boy men God: ‘
Pepercit dominus meus Naaman Syro isti, ut non
spared master my Naaman Syrian these as not
acciperet ab eo, quae attulit; vivit Dominus, curram
take from it which fetched; lives Lord, run
post eum et accipiam ab eo aliquid'. 5:21 Et
after it and take from it anything. ‘ 5:21 The
secutus est Giezi post tergum Naaman. Quem cum
followed by is Geichazi after back Naaman. Whom with
vidisset ille currentem ad se, desiluit de curru in
saw he running to se desiluit of car in
occursum eius et ait: ‘ Rectene sunt omnia?’. 5:22
meet his and he said: ‘ well are all ‘. 5:22
Et ille ait: ‘ Recte. Dominus meus misit me
The he he said: ‘ Right. Lord my sent I
dicens: ‘Modo venerunt ad me duo adulescentes de
saying: ‘I just they to I two young of

monte Ephraim ex filiis prophetarum. Da eis
mount Ephraim from children prophets. Give them
talentum argenti et vestes mutatorias duplices". 5:23
talent silver and clothing changes double '. 5:23
Dixitque Naaman: ' Melius est, ut accipias duo
said Naaman: ' better is as take two
talenta'. Et coegit eum ligavitque duo talenta argenti
talents. ' The forced it bound two talents silver
in duobus saccis et duplicia vestimenta et imposuit
in two bags and double clothes and imposed
duobus pueris suis, qui et portaverunt coram eo.
two boys their that and carried before the fact.
5:24 Cumque venisset ad collem, tulit de manu
5:24 when come to hill, took of hand
eorum et reposuit in domo; dimisitque viros et
their and replacing in house; They were left men and
abierunt. 5:25 Ipse autem ingressus stetit coram
away. 5:25 He Now entry He stood before
domino suo. Et dixit Eliseus: ' Unde venis, Giezi?'.
the his own. The said Elisha ' Hence, veins, Gehazi? '.
Qui respondit: ' Non ivit servus tuus quoquam'.
He He answered: ' no He went slave your anyone '.
5:26 At ille: ' Nonne, ait, cor meum in praesenti
5:26 But he said: ' Do not he said, heart my in present
erat, quando reversus est homo de curru suo in
It was when back is man of car his in
occursum tui? Estne tempus accipere argentum et
meet You? Is time take silver and
accipere vestes et oliveta et vineta et oves et
take clothing and olives and vineyards and sheep and
boves et servos et ancillas? 5:27 Sed et lepra
cattle and officials and maidservants? 5:27 but and leprosy
Naaman adhaerebit tibi et semini tuo in
Naaman cleave you and seed your in
sempiternum'. Et egressus est ab eo leprosus quasi
ever. The out is from it leper as
nix. 6:1 Dixerunt autem filii prophetarum ad
snow. 6: 1 They said Now children prophets to
Eliseum: ' Ecce locus, in quo habitamus coram te,
Elisha: ' Look place, in which live before you
angustus est nobis. 6:2 Eamus usque ad Iordanem,
limited is to us. 6: 2 Let's go up to Jordan,

et tollant singuli de silva materias singulas, ut
and take each of forest materials individual, as
aedificemus nobis ibi locum ad habitandum'. Qui
build us there place to live'. He
dixit: 'Ite'. 6:3 Et ait unus ex illis: 'Veni ergo
he said: 'Go. ' 6: 3 The said one from them: ' I came So
et tu cum servis tuis'. Respondit: 'Ego veniam'.
and you with officials Your '. He answered: ' I I will come. '
6:4 Et abiit cum eis. Cumque venissent ad
6: 4 The He went with them, when come to
Iordanem, caedebant ligna. 6:5 Accidit autem, ut,
Jordan, cut timber. 6: 5 It happened however, that,
cum unus materiam succidisset, caderet ferrum
with one material felling, fall iron
securis in aquam; exclamavitque ille et ait: 'Heu,
ax in water; cried he and he said: ' Ah!
domine mi! Et hoc ipsum mutuo acceperam!'. 6:6
O My! The this it loan Borrowed '. 6: 6
Dixit autem homo Dei: 'Ubi cecidit?'. At ille
said Now man God: ' Where Fallen '. But he
monstravit ei locum. Praecidit ergo lignum et misit
showed it place. off So wood and sent
illuc, natavitque ferrum. 6:7 Et ait: 'Tolle!'. Qui
there, Tolle iron. 6, 7 The he said: ' Take it. ' He
extendit manum et tulit illud. 6:8 Rex autem Syriae
extends hand and took that. 6, 8 king Now Syria
pugnabat contra Israel; consiliumque iniit cum servis
fighting against Israel; planner made with officials
suis dicens: 'In loco illo et illo ponamus insidias'.
their saying: ' in place that and that we assume ambush. '
6:9 Misit itaque vir Dei ad regem Israel dicens: 'Cave,
6: 9 sent So man God to king Israel saying: ' Take care, do not pass in place that, because there Syrian in
insidiis sunt'. 6:10 Misit rex Israel ad locum, quem
plots they are. ' 6:10 sent king Israel to place which
dixerat ei vir Dei et de quo praemonuerat eum, et
said it man God and of which warning him, and
observavit se ibi non semel neque bis. 6:11
warning he there not once or twice. 6:11
Conturbatumque est cor regis Syriae pro hac re et,
troubled is heart s Syria for this re and,

convocatis servis suis, ait: ‘ Quare non indicatis
He summoned officials their he said: ‘ Why not statement
mihi quis proditor mei sit apud regem Israel?’. 6:12
I who traitor my is in king Israel ‘. 6:12
Dixitque unus servorum eius: ‘ Nequaquam, domine
said one officials his ‘ No, O
mi rex. Sed Eliseus propheta, qui est in Israel,
my king. but Elisha prophet that is in Israel
indicat regi Israel omnia verba, quaecumque locutus
indicates king Israel all words, whatever said
fueris in conclavi tuo’. 6:13 Dixit eis: ‘ Ite et
you in parlor ‘it. 6:13 said them: ‘ Go and
videte ubi sit, ut mittam et capiam eum’.
see where is as I and tested for him. ‘
Annuntiaveruntque ei dicentes: ‘ Ecce in Dothain’.
reported it saying: ‘ Look in Dothan. ‘
6:14 Misit ergo illuc equos et currus et robur
6:14 sent So there horses and car and strength
exercitus; qui cum venissent nocte, circumdederunt
army; that with come night surrounded
civitatem. 6:15 Consurgens autem diluculo minister
city. 6:15 rising Now early minister
viri Dei egressus est viditque exercitum in circuitu
men God out is saw army in about
civitatis et equos et currus nuntiavitque ei dicens: ‘
city and horses and car reported it saying: ‘
Heu, domine mi, quid faciemus?’. 6:16 At ille
Ah! O my what we do? ‘. 6:16 But he
respondit: ‘Noli timere; plures enim nobiscum sunt
He answered: ‘Do not fear not; more For with are
quam cum illis’. 6:17 Oravitque Eliseus dicens: ‘
than with them. ‘ 6:17 prayed Elisha saying: ‘
Domine, aperi oculos huius, ut videat’. Et aperuit
Sir, open eyes this, as see ‘. The opened
Dominus oculos pueri, et vidit, et ecce mons
Lord eyes boys and he saw, and See mountain
plenus equorum et curruum igneorum in circuitu
full horses and chariots fire in about
Elisei. 6:18 Hostes vero descenderunt ad eum. Porro
Elisha. 6:18 enemies But down to him. the

Eliseus oravit Dominum dicens: ‘ Percute, obsecro,
Elisha prayed Lord saying: ‘ Strike, Please
gentem hanc caecitate!’. **Percussitque eos Dominus,**
nation this blindness. ‘ He struck them Lord,
ne viderent iuxta verbum Elisei. 6:19 Dixit
do not see according to word Elisha. 6:19 said
autem ad eos Eliseus: ‘ Non est haec via, nec ista
Now to them Elisha ‘ no is this way, or this
est civitas; sequimini me, et ostendam vobis virum,
is city; follow I and show you man
quem quaeritis’. **Duxit ergo eos in Samariam. 6:20**
which ‘re looking for. ‘ married So them in Samaria. 6:20
Cumque ingressi fuissent in Samaria, dixit Eliseus: ‘
when entered have been in Samaria said Elisha ‘
Domine, aperi oculos istorum, ut videant’. **Aperuitque**
Sir, open eyes of these, as they see. ‘ opened
Dominus oculos eorum, et viderunt esse se in medio
Lord eyes their and see be he in the
Samariae. 6:21 Dixitque rex Israel ad Eliseum, cum
Samaria. 6:21 said king Israel to Elisha with
vidisset eos: ‘ Numquid percutiam eos, pater mi?’.
saw them: ‘ Do strike them; father My ‘.
6:22 At ille ait: ‘ Non percuties; neque enim, quos
6:22 But he he said: ‘ no strike; or For which
cepisti gladio et arcu tuo, percutis. Pone panem et
captured sword and schedule your hitting. Set bread and
aquam coram eis, ut comedant et bibant et vadant
water before them, as eat and drink and go
ad dominum suum’. **6:23 Appositaque est eis**
to owner his own. ‘ 6:23 Then he is them
ciborum magna praeparatio, et comederunt et
food great preparation; and ate and
biberunt, et dimisit eos; abieruntque ad dominum
drunk, and released them; they to owner
suum, et ultra non venerunt turmae Syriae in
his and more not they companies Syria in
terram Israel. 6:24 Factum est autem post haec,
land Israel. 6:24 Action is Now after Thus,
congregavit Benadad rex Syriae universum exercitum
gathered Ben-Hadad king Syria all army
suum et ascendit et obsidebat Samariam. 6:25
his and up and besieging Samaria. 6:25

Factaque est fames magna in Samaria et tamdiu
Now is famine great in Samaria and long
obsessa est, donec venumdaretur caput asini octoginta
under siege is until sold head ass eighty
argenteis et quarta pars cabi stercoris columbarum
silver and Wednesday part cab manure pigeons
quinque argenteis. 6:26 Cumque rex Israel transiret
five silver. 6:26 when king Israel passing
per murum, mulier exclamavit ad eum dicens: ‘
by wall woman cried to it saying: ‘
Salva me, domine mi rex!’. 6:27 **Qui ait: ‘ Non,**
Save I O my the king. ‘ 6:27 He he said: ‘ no,
salvet te te Dominus. Unde salvare te possum? De
save you you Lord. Hence, save you Can I? The
area an de torculari?’. Dixitque ad eam rex: ‘ **Quid**
area or of the press ‘. said to it king: ‘ What
tibi vis?’. Quae respondit: 6:28 ‘ **Mulier ista dixit**
you you want? ‘. What He answered: 6:28 ‘ woman this said
mihi: ‘Da filium tuum, ut comedamus eum hodie, et
me: ‘Give son your as eat it today, and
filium meum comedemus cras’. 6:29 **Coximus ergo**
son my eat tomorrow. ‘ 6:29 So we boiled So
filium meum et comedimus. Dixique ei die altera:
son my and ate. I said it day other:
Da filium tuum, ut comedamus eum; quae abscondit
Give son your as eat him; which hid
filium suum’. 6:30 **Quod cum audisset rex, scidit**
son his own. ‘ 6:30 The with heard king, rent
vestimenta sua. Et transibat super murum, viditque
clothes their own. The He passed over wall saw
omnis populus cilicium, quo vestitus erat ad carnem
all people shirt, which clothing was to flesh
intrinsecus. 6:31 Et ait: ‘ Haec mihi faciat Deus
inside. 6:31 The he said: ‘ This I do God
et haec addat, si steterit caput Elisei filii Saphat
and this add if stay head Elisha children Saphat
super eum hodie’. 6:32 **Eliseus autem sedebat in**
over it today. ‘ 6:32 Elisha Now sat in
domo sua, et senes sedebant cum eo. Praemisit
house his and the elderly sate with the fact. He first

itaque rex virum. Sed antequam veniret nuntius,
So king husband. but before come news,
Eliseus dixit ad senes: ‘ Numquid scitis quod
Elisha said to the elderly; ‘ Do you know that
miserit filius homicidae hic, ut praecidatur caput
sent son murderers here, as cut head
meum? Videte ergo, cum venerit nuntius, claudite
My? See therefore, with come news, Close
ostium et non sinatis eum introire; ecce enim
door and not Behind it enter; See For
sonitus pedum domini eius post eum est’. 6:33 Et
noise feet of his after it He is. ‘ 6:33 The
adhuc illo loquente eis, apparuit rex, qui veniebat
yet that speaking them, He appeared king, that coming
ad eum, et ait: ‘ Ecce, tantum malum a Domino
to him, and he said: ‘ See, only evil from Lord
est; quid amplius expectabo a Domino?’ 7:1 Dixit
it is; what more wait from The Lord. ‘ 7: 1 said
autem Eliseus: ‘ Audite verbum Domini. Haec dicit
Now Elisha ‘ Listen word Lord. This says
Dominus: In tempore hoc cras modius similae uno
Lord: in time this tomorrow bushel flour one
statere erit, et duo modii hordei statere uno in
shekel It will be and two measures barley shekel one in
porta Samariae’. 7:2 Respondens dux, super cuius
gate Samaria. ‘ 7: 2 answered captain over the
manum rex incumbibat, homini Dei ait: ‘ Si
hand king leaned man God he said: ‘ If
Dominus fecerit etiam cataractas in caelo, numquid
Lord do also windows in heaven Do
poterit esse, quod loqueris?’ Qui ait: ‘ Videbis
can be that speak. ‘ He he said: ‘ You will see
oculis tuis et inde non comedes’. 7:3 Quattuor ergo
eyes your and from not eat it. ‘ 7: 3 four So
viri erant leprosi iuxta introitum portae; qui
men were lepers according to entrance gates; that
dixerunt ad invicem: ‘ Quid hic esse volumus, donec
said to another: ‘ What here be we wish until
moriemur? 7:4 Sive ingredi voluerimus civitatem,
die? 7: 4 or enter We will city
fame moriemur; sive manserimus hic, moriendum
hunger die; or stay here, die

nobis est. Venite igitur, et transfugiamus ad castra
us It is. Come therefore, and over to camp
Syriae. Si pepercerint nobis, vivemus; si autem
Syria. If save us we live; if Now
occidere voluerint, nihilominus moriemur'. 7:5
kill they want to, anyway we will die. ' 7: 5
Surrexerunt igitur vesperi, ut venirent ad castra
rose So evening; as come to camp
Syriae. Cumque venissent ad principium castrorum
Syria. when come to beginning camp
Syriae, nullum ibidem reppererunt. 7:6 Siquidem
Syria, no there found. 7: 6 For
Dominus sonitum audiri fecerat in castris Syriae
Lord sound to be heard had in camp Syria
curruum et equorum et exercitus plurimi;
chariots and horses and army many;
dixeruntque ad invicem: ' Ecce mercede conduxit
said to another: ' Look hire hired
adversum nos rex Israel reges Hetthaeorum et
against we king Israel kings Hittites and
Aegyptiorum, ut venirent contra nos'. 7:7 Surrexerunt
Egyptians as come against us'. 7: 7 rose
ergo et fugerunt in tenebris et dereliquerunt
So and fled in the dark and forsook
tentoria sua et equos et asinos, castra, sicut erant;
hangings his and horses and donkeys, camp as they were;
fugeruntque animas tantum suas salvare cupientes.
they escaped lives only their save Wishing.
7:8 Igitur cum venissent leprosi illi ad principium
7, 8 Now with come lepers they to beginning
castrorum, ingressi sunt unum tabernaculum et
camp entered are one tent and
comederunt et biberunt; tuleruntque inde argentum
ate and drunk; took from silver
et aurum et vestes et abierunt et absconderunt. Et
and gold and clothing and gone and hide. The
 rursum reversi sunt ad aliud tabernaculum, et inde
again returned are to other tent, and from
similiter auferentes absconderunt. 7:9 Dixeruntque ad
similarly, removers hide. 7, 9 said to

invicem: ‘ **Non recte facimus; haec enim dies boni**
another: ‘ no right we do it; this For day good
nuntii est, et nos tacemus. Si noluerimus nuntiare
news is and we silent. If do not tell
usque mane, sceleris arguemur; venite, eamus et
up morning crime porter; come go and
nuntiemus in aula regis’. 7:10 Cumque venissent,
report in court the king. ‘ 7:10 when come,
vocaverunt portarios civitatis et narraverunt eis
they called porters city and told them
dicentes: ‘ Ivimus ad castra Syriae et nullum ibidem
saying: ‘ We went to camp Syria and no there
repperimus hominum nisi equos et asinos alligatos
found men but horses and asses tied
et tentoria, sicut erant’. 7:11 Clamaverunt ergo
and tents, as ‘re. 7:11 cried So
portarii et nuntiaverunt in palatio regis intrinsecus.
porters; and reported in palace s inside.
7:12 Qui surrexit nocte et ait ad servos suos: ‘
7:12 He rose night and said to officials his ‘
Dico vobis quid fecerint nobis Syri. Sciunt quia
I you what done us Syrians. They know because
fame laboramus, et idcirco egressi sunt de castris et
hunger labor and therefore out are of camp and
latitant in agris dicentes: ‘Cum egressi fuerint de
cave in fields saying: ‘When out they of
civitate, capiemus eos viventes, et tunc civitatem
city take them living and then city
ingredi poterimus”. 7:13 Respondit autem unus
enter Can ‘. 7:13 The answer Now one
servorum eius: ‘ Tollamus quinque equos, qui
officials his ‘ Let us take the five horses that
remanserunt in urbe; fiant sicut universa multitudo
remain in city; Let as all company
Israel, quae consumpta est; mittamus ergo et
Israel which spent it is; send So and
videamus’. 7:14 Adduxerunt ergo duos currus cum
Let us see. ‘ 7:14 They have So two car with
equis, misitque rex post exercitum Syrorum dicens: ‘
horses sent king after army Syrians saying: ‘
Ite et videte’. 7:15 Qui abierunt post eos usque ad
Go and See ‘. 7:15 He gone after them up to

Iordanem; ecce autem omnis via plena erat vestibibus
Jordan; See Now all road full was clothes
et vasis, quae proiecerant Syri, cum turbarentur.
and vessels, which cast Syrians with fright.
Reversique nuntii indicaverunt regi. 7:16 Et egressus
returned news told the king. 7:16 The out
populus diripuit castra Syriae; factusque est modius
people sacked camp Syria; a is bushel
similae statere uno, et duo modii hordei statere uno
flour shekel one and two measures barley shekel one
iuxta verbum Domini. 7:17 Porro rex ducem
according to word Lord. 7:17 the king leader
illum, in cuius manu incumbibat, constituit ad
it in the hand leaned set to
portam; quem conculcavit turba in introitu, et
gate; which trampled crowd in entry, and
mortuus est iuxta quod locutus fuerat vir Dei,
dead is according to that said was man God,
quando descenderat rex ad eum. 7:18 Factumque est
when down king to him. 7:18 it is
secundum sermonem viri Dei, quem dixerat regi,
according to word men God, which said king,
quando ait: ‘ Duo modii hordei statere uno
when he said: ‘ two measures barley shekel one
erunt, et modius similae statere uno hoc eodem
they will be and bushel flour shekel one this the same
tempore cras in porta Samariae ‘; 7:19 quando
time tomorrow in gate Samaria ‘ 7:19 when
responderat dux ille viro Dei et dixerat: ‘ Etiamsi
answer leader he man God and He had said: ‘ Even if
Dominus fecerit cataractas in caelo, numquid fieri
Lord do windows in heaven Do be
poterit, quod loqueris? ‘, et dixerat ei: ‘ Videbis
be that do you speak? ‘ and said to: ‘ You will see
oculis tuis et inde non comedes’. 7:20 Evenit ergo
eyes your and from not eat it. ‘ 7:20 It turns out So
ei, sicut praedictum erat, et conculcavit eum populus
to as predicted It was and trampled it people
in porta, et mortuus est. 8:1 Eliseus autem locutus
in gate, and dead It is. 8: 1 Elisha Now said
est ad mulierem, cuius vivere fecerat filium, dicens: ‘
is to woman the live had a son, saying: ‘

Surge, vade tu et domus tua et peregrinare
Up go you and house your and live
ubicumque reppereris; vocavit enim Dominus famem,
wherever you can; he called For Lord hunger,
et veniet super terram septem annis'. 8:2 Quae
and will over land seven years. ' 8: 2 What
surrexit et fecit iuxta verbum hominis Dei et
rose and he according to word man God and
vadens cum domo sua peregrinata est in terra
go with house his sojourned is in land
Philisthim septem annis. 8:3 Cumque finiti essent
the Philistines seven years. 8: 3 when finite they
anni septem, reversa est mulier de terra Philisthim;
years seven, back is woman of land Philistines;
et egressa est, ut interpellaret regem pro domo sua
and came out is as appeal king for house his
et agris suis. 8:4 Rex autem loquebatur cum
and fields their own. 8: 4 king Now He was speaking with
Giezi puero viri Dei dicens: ' Narra mihi omnia
Geichazi boy men God saying: ' Tell I all
magnalia, quae fecit Eliseus'. 8:5 Cumque ille
great which he Elisha. ' 8: 5 when he
narraret regi quomodo mortuum suscitasset, apparuit
report king how dead raised, He appeared
mulier, cuius vivificaverat filium, clamans ad regem
woman the life a son, crying to king
pro domo sua et pro agris suis. Dixitque Giezi: ' Domine mi rex,
for house his and for fields their own. said Gehazi ' O my king,
haec est mulier, et hic filius eius,
this is woman and here son his
quem suscitavit Eliseus'. 8:6 Et interrogavit rex
which raised Elisha. ' 8: 6 The he asked king
mulierem, quae narravit ei. Deditque ei rex
woman which He told to him. He gave it king
eunuchum unum dicens: ' Restitue ei omnia, quae
officer one saying: ' Restore it all which
sua sunt, et universos redditus agrorum a die, qua
his are and all income fields from day which
reliquit terram usque ad praesens'. 8:7 Venit quoque
left land up to the present. ' 8: 7 He came also

Eliseus Damascum, et Benadad rex Syriae aegrotabat.
Elisha Damascus; and Ben-Hadad king Syria sick.

Nuntiaveruntque ei dicentes: ‘ Venit vir Dei huc’.
reported it saying: ‘ He came man God here ’.

8:8 Et ait rex ad Hazael: ‘ Tolle tecum munera et vade in occursum viri Dei et consule Dominum per
8: 8 The said king to Hazael ‘ Away with gifts and go in meet men God and consult Lord by

eum dicens: Si evadere potero de infirmitate mea
it saying: If escape I of weakness my

hac?’. **8:9 Ivit igitur Hazael in occursum eius**
this? ’. 8, 9 He went So Hazael in meet his

habens secum munera et omnia bona Damasci,
a with gifts and all good Damascus

onera quadraginta camelorum. Cumque stetisset
load forty camels. when stopped

coram eo, ait: ‘ Filius tuus Benadad rex Syriae
before it he said: ‘ son your Ben-Hadad king Syria

misit me ad te dicens: ‘Si sanari potero de
sent I to you saying: ‘If cured I of

infirmitate mea hac?’. **8:10 Dixitque ei Eliseus: ‘**
weakness my this? ’. 8:10 said it Elisha ‘

Vade, dic ei: Sanaberis. Porro ostendit mihi Dominus
Go tell to: Recover. the shows I Lord

quia morte morietur’. **8:11 Stetitque facies eius, et**
because death it dies. 8:11 Then face his and

conturbatus est usque ad suffusionem vultus flevitque
troubled is up to blush face weeping

vir Dei. 8:12 Cui Hazael ait: ‘ Quare dominus
man God. 8:12 To Hazael he said: ‘ Why master

meus flet?’. **At ille respondit: ‘ Quia scio, quae**
my weep? ’. But he He answered: ‘ for I know, which

facturus sis filiis Israel mala: civitates eorum
do be children Israel bad; cities their

munitas igne succendes et iuvenes eorum interficies
strong fire fire and young people their kill

gladio et parvulos eorum elides et praegnantes
sword and children their dash and pregnant women

discindes’. **8:13 Dixitque Hazael: ‘ Quid enim sum**
CUT ’. 8:13 said Hazael ‘ What For I

servus tuus canis, ut faciam rem istam magnam?’.
slave your dog, as I do business this great? ’.

Et ait Eliseus: ‘ Ostendit mihi Dominus te regem
The said Elisha ‘ shows I Lord you king
Syriae fore’. 8:14 **Qui cum recessisset ab Eliseo,**
Syria would be. ‘ 8:14 He with retired from Elisha;
venit ad dominum suum. Qui ait ei: ‘ Quid tibi
he came to owner his own. He said to: ‘ What you
dixit Eliseus?’. **At ille respondit: ‘ Dixit mihi:**
said Elisha. ‘ But he He answered: ‘ said me:
Recipies sanitatem’. 8:15 **Cumque venisset dies altera,**
recover health. ‘ 8:15 when come day the other,
tulit stragulum et intinxit aqua et expandit super
took blanket and dipped water and spread over
faciem eius, et mortuus est; regnavitque Hazael pro
face his and dead it is; reigned Hazael for
eo. 8:16 **Anno quinto Ioram filii Achab regis**
the fact. 8:16 year V Joram children Ahab s
Israel — Iosaphat autem erat rex Iudae — regnavit
Israel - Jehoshaphat Now was king Judah - reigned
Ioram filius Iosaphat regis Iudae. 8:17 **Triginta**
Joram son Jehoshaphat s Judah. 8:17 thirty
duorum erat annorum, cum regnare coepisset, et
two was years with he began, and
octo annis regnavit in Ierusalem. 8:18 **Ambulavitque**
eight years reigned in Jerusalem. 8:18 He walked
in viis regum Israel, sicut ambulaverat domus Achab;
in ways kings Israel as did house Ahab;
filia enim Achab erat uxor eius. Et fecit, quod
daughter For Ahab was wife her. The he did, that
malum est coram Domino. 8:19 **Noluit autem**
evil is before Lord. 8:19 refused Now
Dominus disperdere Iudam propter David servum
Lord drive Judah for David slave
suum, sicut promiserat ei, ut daret illi lucernam et
his as He had to as give they candle and
filiis eius cunctis diebus. 8:20 **In diebus eius recessit**
children his all days. 8:20 in days his retired
Edom, ne esset sub Iuda, et constituit sibi regem.
Edom do not was under Judah and set to the king.
8:21 Venitque Ioram Seira et omnis currus cum eo;
8:21 So Joram Zair and all car with it;
et surrexit nocte percussitque Idumaeos, qui eum
and rose night He struck Edomites that it

circumdederant, et principes curruum; et populus
about, and leaders chariots; and people
fugit in tabernacula sua. 8:22 Recessit ergo Edom,
flees in dwellings their own. 8:22 Vanished So Edom
ne esset sub Iuda, usque ad diem hanc. Tunc
do not was under Judah up to day this. Then
recessit et Lobna in tempore illo. 8:23 Reliqua
retired and Libnah in time that. 8:23 the rest
autem gestorum Ioram et universa, quae fecit, nonne
Now events Joram and all which he did, not
haec scripta sunt in libro annalium regum Iudae?
this written are in book annals kings Judah?
8:24 Et dormivit Ioram cum patribus suis
8:24 The slept Joram with fathers their
sepultusque est cum eis in civitate David; et
buried is with them in city David; and
regnavit Ochozias filius eius pro eo. 8:25 Anno
reigned Azariah son his for the fact. 8:25 year
duodecimo Ioram filii Achab regis Israel regnavit
twelfth Joram children Ahab s Israel reigned
Ochozias filius Ioram regis Iudae. 8:26 Viginti
Azariah son Joram s Judah. 8:26 twenty-
duorum annorum erat Ochozias, cum regnare
two years was Azariah, with he
coepisset, et uno anno regnavit in Ierusalem. Nomen
began, and one year reigned in Jerusalem. name
matris eius Athalia filia Amri regis Israel. 8:27 Et
mother his Athalia daughter Omri s Israel. 8:27 The
ambulavit in viis domus Achab et fecit, quod malum
He walked in ways house Ahab and he did, that evil
est coram Domino, sicut domus Achab; gener enim
is before Lord, as house Ahab; law For
domus Achab fuit. 8:28 Abiit quoque cum Ioram
house Ahab It was. 8:28 He went also with Joram
filio Achab ad proeliandum contra Hazael regem
son Ahab to the war? against Hazael king
Syriae in Ramoth Galaad; et vulneraverunt Syri
Syria in Ramot Gilead; and wounded Syrian
Ioram. 8:29 Qui reversus est, ut curaretur in
Joram. 8:29 He back is as healed in
Iezrahel de vulneribus, quibus vulneraverant eum
Jezreel of wounds, which wounds it

Syri in Rama proeliantem contra Hazael regem
Syrian in Rama warring against Hazael king
Syriae. Porro Ochozias filius Ioram rex Iudae
Syria. the Azariah son Joram king Judah
descendit invisere Ioram filium Achab in Iezrahel,
down visit Joram son Ahab in Jezreel
quia aegrotabat. 9:1 Eliseus autem propheta vocavit
because sick. 9: 1 Elisha Now prophet he called
unum de filiis prophetarum et ait illi: ‘ Accinge
one of children prophets and said they: ‘ Gird
lumbos tuos et tolle lenticulam olei hanc in manu
waist your and Away box oil this in hand
tua et vade in Ramoth Galaad. 9:2 Cumque veneris
your and go in Ramot Gilead. 9: 2 when Friday
illuc, videbis Iehu filium Iosaphat filii Namsi et
there, see Jehu son Jehoshaphat children Namsi and
ingressus suscitabis eum de medio fratrum suorum
entry up it of the brothers their
et introduces interius cubiculum. 9:3 Tenensque
and bring The interior chamber. 9: 3 taking
lenticulam olei fundes super caput eius et dices: ‘
box oil pour over head his and say: ‘
Haec dicit Dominus: Unxi te regem super
This says Lord: I have anointed you king over
Israel’. Aperiesque ostium et fugies et non ibi
Israel ‘. open door and flee and not there
subsistes’. 9:4 Abiit ergo adolescens puer prophetae
wait. ‘ 9: 4 He went So The young man boy prophets
Ramoth Galaad 9:5 et ingressus est. Ecce autem
Ramot Gilead 9: 5 and entry It is. Look Now
principes exercitus sedebant, et ait: ‘ Verbum mihi
leaders army sate and he said: ‘ word I
ad te, princeps’. Dixitque Iehu: ‘ Ad quem ex
to you prince. said Jehu: ‘ the which from
omnibus nobis?’. At ille dixit: ‘ Ad te, o princeps’.
all with us. ‘ But he he said: ‘ the you o prince.
9:6 Et surrexit et ingressus est cubiculum. At ille
9: 6 The rose and entry is chamber. But he
fudit oleum super caput eius et ait: ‘ Haec dicit
shed oil over head his and he said: ‘ This says

Dominus, Deus Israel: Unxi te regem super
Lord, God Israel: I have anointed you king over
populum Domini, super Israel. 9:7 Percuties domum
people Lord, over Israel. 9: 7 You hammer home
Achab domini tui, ut ulciscar sanguinem servorum
Ahab of your as revenged blood officials
meorum prophetarum et sanguinem omnium
my prophets and blood all
servorum Domini de manu Iezabel. 9:8 Perdamque
officials of of hand Jezebel. 9: 8 I will
omnem domum Achab et interficiam de Achab
all home Ahab and cut of Ahab
quidquid masculini sexus et impuberem et puberem
whatever male sex and minor and free
in Israel. 9:9 Et dabo domum Achab sicut domum
in Israel. 9: 9 The I home Ahab as home
Ieroboam filii Nabat et sicut domum Baasa filii
Jeroboam children Nabat and as home Baasha children
Ahia. 9:10 Iezabel quoque comedent canes in agro
Ahi'jah. 9:10 Jezebel also eat dogs in field
Iezrahel, nec erit qui sepeliat eam'. Aperuitque
Jezreel or will be that bury it '. opened
ostium et fugit. 9:11 Iehu autem egressus est ad
door and fled. 9:11 Jehu Now out is to
servos domini sui, qui dixerunt ei: ' Rectene sunt
officials of s that said to: ' well are
omnia? Quid venit insanus iste ad te?'. Qui ait eis:
All? What he came crazy this to You? '. He said them:
' Nostis hominem et loquelam eius'. 9:12 At illi
' Do you know man and speech His. ' 9:12 But they
responderunt: ' Mendacium! Narra nobis!'. Qui ait
They answered: ' Lying! Tell to us. ' He said
eis: ' Haec et haec locutus est mihi dicens: 'Haec
them: ' This and this said is I saying: 'This
dicit Dominus: Unxi te regem super Israel".
says Lord: I have anointed you king over Israel '.
9:13 Festinaverunt itaque et unusquisque tollens
9:13 Festinaverunt So and each taking
pallium suum posuerunt sub pedibus eius super
cloak his put under feet his over
structuram graduum et cecinerunt tuba atque
structure degrees and sung trumpet and

dixerunt: ‘ Regnavit Iehu!’. 9:14 **Coniuravit ergo**
they said: ‘ He reigned Jehu. ‘ 9:14 conspiracy So
Iehu filius Iosaphat filii Namsi contra Ioram. Porro
Jehu son Jehoshaphat children Namsi against Joram. the
Ioram defenderat Ramoth Galaad ipse et omnis
Joram defended Ramoth Gilead he and all
Israel contra Hazael regem Syriae 9:15 et reversus
Israel against Hazael king Syria 9:15 and back
fuerat, ut curaretur in Iezrahel propter vulnera,
was as healed in Jezreel for wounds,
quia percusserant eum Syri proeliantem contra
because killed it Syrian warring against
Hazael regem Syriae. Dixitque Iehu: ‘ Si placet
Hazael king Syria. said Jehu: ‘ If Like
vobis, nemo egrediatur profugus de civitate, ne
you no go out Nod of city do not
vadat et nuntiet in Iezrahel’. 9:16 **Et ascendit et**
go and announce in Jezreel. 9:16 The up and
profectus est in Iezrahel; Ioram enim aegrotabat ibi,
progress is in Jezreel; Ioram For sick there,
et Ochozias rex Iudae descenderat ad visitandum
and Azariah king Judah down to visit
Ioram. 9:17 Igitur speculator, qui stabat super turrim
Joram. 9:17 Now watchman that standing over tower
Iezrahel, vidit globum Iehu venientis et ait: ‘
Jezreel saw globe Jehu coming and he said: ‘
Video ego globum’. Dixitque Ioram: ‘ Tolle equitem
video I Globe ‘. said Joram ‘ Away knight
et mitte in occursum eorum, et dicat vadens:
and send in meet their and say go:
‘Rectene sunt omnia?’. 9:18 **Abiit igitur, qui**
‘peace are All? ‘. 9:18 He went therefore, that
ascenderat equum in occursum eius, et ait: ‘ Haec
ascended horse in meet his and he said: ‘ This
dicit rex: Pacatane sunt omnia?’. Dixitque ei Iehu: ‘
says king: peace are all ‘. said it Jehu: ‘
Quid tibi et paci? Transi et sequere me’. Nuntiavit
What you and peace? Pass and follow Me. ‘ reported
quoque speculator dicens: ‘ Venit nuntius ad eos et
also watch saying: ‘ He came message to them and

non revertitur'. 9:19 Misit etiam equitem secundum;
not returns. 9:19 sent also knight according;
venitque ad eos et ait: ' Haec dicit rex: Num
So to them and he said: ' This says king: Do
pax est?'. Et ait Iehu: ' Quid tibi et paci? Transi
peace is it? ' The said Jehu: ' What you and peace? Pass
et sequere me'. 9:20 Nuntiavit autem speculator
and follow Me. ' 9:20 reported Now watch
dicens: ' Venit usque ad eos et non revertitur. Est
saying: ' He came up to them and not returns. It is
autem incessus quasi incessus Iehu filii Namsi;
Now driving as driving Jehu children Namsi;
praeceps enim graditur'. 9:21 Et ait Ioram: ' Iunge
headlong For walks. 9:21 The said Joram ' Harness
currum!'. Iunxeruntque currum eius, et egressus est
chariot. ' ready car his and out is
Ioram rex Israel et Ochozias rex Iudae singuli in
Joram king Israel and Azariah king Judah each in
curribus suis. Egressique sunt in occursum Iehu et
carriages their own. departing are in meet Jehu and
invenerunt eum in agro Naboth Iezrahelitis. 9:22
found it in field Naboth Jezreel. 9:22
Cumque vidisset Ioram Iehu, dixit: ' Estne pax,
when saw Joram Jehu he said: ' Is peace,
Iehu?'. At ille respondit: ' Quae pax? Adhuc
Jehu? ' But he He answered: ' What peace? yet
fornicationes Iezabel matris tuae et veneficia eius
prostitution Jezebel mother your and witchcraft his
multa vigent!'. 9:23 Convertit autem Ioram manum
many thrive ' 9:23 He turned Now Joram hand
suam et fugiens ait ad Ochoziam: ' Insidiae,
his and fleeing said to Ahaziah ' Treason,
Ochozia!'. 9:24 Porro Iehu tetendit arcum manu et
Ahaziah. 9:24 the Jehu bent bow hand and
percussit Ioram inter scapulas. Et egressa est sagitta
shot Joram between shoulders. The came out is arrow
per cor eius; statimque corruit in curru suo. 9:25
by heart thereof; immediately collapsed in car his own. 9:25
Dixitque Iehu ad Badacer ducem: ' Tolle, proice eum
said Jehu to Badacer Duke: ' Away cast it
in agro Naboth Iezrahelitae! Memento enim: ego et
in field Naboth Jezrahelite! Remember For: I and

tu eramus cum his, qui vectabantur gemini post
you We were with those that riding twins after
 Achab patrem huius, quando Dominus onus hoc
Ahab father this, when Lord load this
 levavit super eum dicens: 9:26 'Pro sanguine Naboth
up over it saying: 9:26 Pro blood Naboth
 et pro sanguine filiorum eius, quem vidi heri, ait
and for blood children his which I yesterday, said
 Dominus, reddam tibi in agro isto, dicit Dominus'.
Lord, pay you in field this says The Lord. '
 Nunc igitur tolle, proice eum in agro iuxta
now So Away cast it in field according to
 verbum Domini'. 9:27 Ochozias autem rex Iudae
word The Lord. ' 9:27 Azariah Now king Judah
 videns hoc fugit per viam Bethgan; persecutusque
seeing this flees by way garden house; He drove the
 est eum Iehu et ait: ' Etiam hunc percutite!'. Et
is it Jehu and he said: ' Yes this Strike '. The
 percusserunt eum in curru suo in ascensu Gaver, qui
struck it in car his in ascent Gur, that
 est iuxta Ieblaam. Qui fugit in Mageddo et
is according to Jeblaam. He flees in Megiddo and
 mortuus est ibi. 9:28 Et imposuerunt eum servi eius
dead is there. 9:28 The put it officials his
 super currum suum et tulerunt Ierusalem
over car his and took Jerusalem
 sepelieruntque in sepulcro cum patribus suis in
buried in grave with fathers their in
 civitate David. 9:29 Anno undecimo Ioram filii
city David. 9:29 year eleven Joram children
 Achab regnavit Ochozias super Iudam. 9:30 Venit
Ahab reigned Azariah over Judas. 9:30 He came
 Iehu Iezrahel. Porro Iezabel, introitu eius audito,
Jehu Jezreel. the Jezebel entry his hearing,
 depinxit oculos suos stibio et ornavit caput suum
painted eyes their cosmetics and beautified head his
 et respexit per fenestram 9:31 ingredientem Iehu per
and He looked by window 9:31 At Jehu by
 portam et ait: ' Numquid pax esse potest Zamri,
gate and he said: ' Do peace be can Zamri
 qui interfecit dominum suum?'. 9:32 Levavitque Iehu
that killed owner their own. ' 9:32 He looked up Jehu

faciem suam ad fenestram et ait: ‘ Quis est
face his to window and he said: ‘ Who is
mecum, quisnam?’. **Et inclinaverunt se ad eum duo**
with who? ‘. The inclined he to it two
vel tres eunuchi. 9:33 At ille dixit eis: ‘ Praecipitate
or three eunuchs. 9:33 But he said them: ‘ Throw
eam deorsum!’. **Et praecipitaverunt eam; aspersusque**
it down. ‘ The threw it; splattered
est sanguine paries et equi, qui conculcaverunt eam.
is blood wall and horses, that trampled her.
9:34 Cumque ingressus esset, ut comederet
9:34 when entry was as eat
biberetque, ait: ‘ Ite, videte maledictam illam et
drink; he said: ‘ Go see accursed it and
sepelite eam, quia filia regis est’. **9:35 Cumque**
bury it because daughter s He is. ‘ 9:35 when
issent, ut sepelirent eam, non invenerunt nisi
track, as bury it not found but
calvariam et pedes et summas manus. 9:36
skull and feet and summaries hand. 9:36
Reversique nuntiaverunt ei. Et ait Iehu: ‘ Sermo
returned reported to him. The said Jehu: ‘ Address
Domini est, quem locutus est per servum suum
of is which said is by slave his
Eliam Thesbitem dicens: In agro Iezrahel comedent
Elias Thesbite saying: in field Jezreel eat
canes carnes Iezabel; 9:37 et erit cadaver Iezabel
dogs meat Jezebel; 9:37 and will be corpse Jezebel
sicut stercus super faciem terrae in agro Iezrahel, ita
as dung over face earth in field Jezreel so
ut non dicatur: ‘Haecine est illa Iezabel’. **10:1**
as not said: ‘Do is that Jezebel ‘. 10: 1
Erant autem Achab septuaginta filii in Samaria.
there were Now Ahab seventy children in Samaria.
Scripsit ergo Iehu litteras et misit in Samariam ad
He wrote So Jehu letters and sent in Samaria to
optimates civitatis et ad maiores natu et ad
nobles city and to greater birth and to
nutricios filiorum Achab dicens: 10:2 ‘ Statim ut
guardians children Ahab saying: 10: 2 ‘ Immediately as
acceperitis litteras has, qui habetis filios domini
take letters these that have children of

vestri et currus et equos et civitatem firmam et
you and car and horses and city farm and
arma, 10:3 eligite meliorem et iustiore de filiis
weapons, 10: 3 choose better and more just of children
domini vestri et ponite eum super solium patris sui
of you and Set it over throne father s
et pugnate pro domo domini vestri'. 10:4 Timuerunt
and fight for house of you're. 10: 4 They feared
illi vehementer et dixerunt: ' Ecce duo reges non
they very and they said: ' Look two kings not
potuerunt stare coram eo, et quomodo nos valebimus
could stand before it and how we condition
resistere?'. 10:5 Miserunt ergo praepositus domus et
resist ' 10: 5 They sent So the governor house and
praefectus civitatis et maiores natu et nutricii ad
Governor city and greater birth and nurses to
Iehu dicentes: ' Servi tui sumus: quaecumque
Jehu saying: ' servants your we are: whatever
iusseris, faciemus nec constituemus regem;
bid we do or set king;
quodcumque tibi placet, fac'. 10:6 Rescripsit autem
whatever you please Make ' 10: 6 he wrote Now
eis litteras secundo dicens: ' Si mei estis et
them letters second saying: ' If my you and
oboeditis mihi, tollite capita virorum filiorum domini
obey; I Take heads men children of
vestri et venite ad me hac eadem hora cras in
you and come to I this same hour tomorrow in
Iezrahel'. Porro filii regis, septuaginta viri, apud
Jezreel. the children king, seventy Gentlemen, in
optimates civitatis nutriebantur. 10:7 Cumque
nobles city brought up. 10: 7 when
venissent litterae ad eos, tulerunt filios regis et
come letter to them; took children s and
occiderunt septuaginta viros et posuerunt capita
killed seventy men and put heads
eorum in cophinis et miserunt ad eum in Iezrahel.
their in baskets and sent to it in Jezreel.
10:8 Venit autem nuntius et indicavit ei dicens: '
10: 8 He came Now message and told it saying: '
Attulerunt capita filiorum regis'. Qui respondit: '
They have brought heads children the king. ' He He answered: '

Ponite ea duos acervos iuxta introitum portae
Set it two stacks according to entrance The gates
usque mane'. 10:9 Cumque diluxisset, egressus
up in the morning. ' 10: 9 when The next morning, out
est et stans dixit ad omnem populum: ' Vos iusti
is and standing said to all people; ' you just
estis; ecce ego coniuravi contra dominum meum et
you are; See I plot against owner my and
interfeci eum, sed quis percussit omnes hos? 10:10
killed him, but who shot all these? 10:10
Videte ergo nunc quoniam non cecidit de sermonibus
See So now for not fallen of words
Domini in terram, quos locutus est Dominus super
of in land which said is Lord over
domum Achab, et Dominus fecit, quod locutus est in
home Ahab and Lord he did, that said is in
manu servi sui Eliae'. 10:11 Percussit igitur Iehu
hand officials s Elias'. 10:11 He struck So Jehu
omnes, qui reliqui erant de domo Achab in Iezrahel,
all that the rest were of house Ahab in Jezreel
et universos optimates eius et notos et
and all nobles his and acquaintances and
sacerdotes, donec non remanerent ex eo reliquiae.
priests until not remain from it relics.
10:12 Et surrexit et intravit. Deinde profectus est in
10:12 The rose and entered. Next progress is in
Samariam; cumque esset ad Betheced Pastorum in
Samaria; when was to shearing house pastors in
via, 10:13 invenit fratres Ochoziae regis Iudae
way, 10:13 found brothers Jehoshaphat s Judah
dixitque ad eos: ' Quinam estis vos?'. At illi
said to them: ' Who you you? '. But they
responderunt: ' Fratres Ochoziae sumus et
They answered: ' Brothers Jehoshaphat we are and
descendimus ad salutandos filios regis et filios
down to visit children s and children
dominae reginae'. 10:14 Qui ait: ' Comprehendite
lady Queen '. 10:14 He he said: ' Capture
eos vivos'. Quos cum comprehendissent vivos,
them the living. ' These with took quick,
iugulaverunt eos iuxta cisternam Betheced,
killed them according to well shearing house,

quadraginta duos viros, et non reliquit ex eis
forty two men and not left from them
quemquam. 10:15 Cumque abisset inde, invenit
anyone. 10:15 when retirement from there, found
Ionadab filium Rechab in occursum sibi et benedixit
Yonadav son Recab in meet to and blessed
ei. Et ait ad eum: ‘ Numquid est cor tuum
to him. The said to him: ‘ Do is heart your
rectum sicut cor meum cum corde tuo?’. Et ait
right as heart my with heart you? ‘. The said
Ionadab: ‘ Est’. ‘ Si est, inquit, da manum tuam’.
learned ‘ It is. ‘ ‘ If is he says, give hand case ‘.
Qui dedit manum suam. At ille levavit eum ad se
He given hand own. But he up it to he
in curru 10:16 dixitque ad eum: ‘ Veni mecum et
in car 10:16 said to him: ‘ I came with and
vide zelum meum pro Domino’. **Et impositum curru**
see jealous my for The Lord. ‘ The imposed chariot
suo 10:17 duxit in Samariam. Et percussit omnes,
his 10:17 married in Samaria. The shot all
qui reliqui fuerant de Achab in Samaria usque ad
that the rest were of Ahab in Samaria up to
unum, iuxta verbum Domini, quod locutus est per
one, according to word Lord, that said is by
Eliam. 10:18 Congregavit ergo Iehu omnem populum
Elias. 10:18 gathered So Jehu all people
et dixit ad eos: ‘ Achab coluit Baal parum, ego
and said to them: ‘ Ahab served Baal little, I
autem colam eum amplius. 10:19 Nunc igitur omnes
Now worship it longer. 10:19 now So all
prophetas Baal et universos servos eius et cunctos
prophets Baal and all officials his and all
sacerdotes ipsius vocate ad me; nullus sit qui non
priests of call to me; no is that not
veniat. Sacrificium enim grande est mihi Baal;
come. sacrifice For more is I Baal;
quicumque defuerit, non vivet’. **Porro Iehu faciebat**
who deficit, not live ‘. the Jehu did
hoc insidiose, ut disperderet cultores Baal. 10:20
this trick as Ham farmers Baal. 10:20
Dixitque: ‘ Sanctificate diem sollemnem Baal’.
He said: ‘ Prepare day festival Baal. ‘

Vocaveruntque. 10:21 Et misit Iehu in universos
They called. 10:21 The sent Jehu in all

terminos Israel, et venerunt cuncti servi Baal; non
border Israel and they all officials Baal; not

fuit residuus, ne unus quidem qui non veniret. Et
was left, do not one indeed that not He came. The

ingressi sunt templum Baal, et repleta est domus
entered are temple Baal and full is house

Baal a summo usque ad summum. 10:22 Dixitque
Baal from top up to top. 10:22 said

ei, qui erat super vestes: ‘ Profer vestimenta
to that was over clothing; ‘ Produce clothes

universis servis Baal’. Et protulit eis vestes. 10:23
all officials Baal. ‘ The produced them garments. 10:23

Ingressusque Iehu et Ionadab filius Rechab templum
entering Jehu and Yonadav son Recab temple

Baal ait cultoribus Baal: ‘ Perquirite et videte, ne
Baal said worshipers Baal; ‘ Search and see, do not

quis forte vobiscum sit de servis Domini, sed ut sint
who perhaps with is of officials Lord, but as are

soli servi Baal’. 10:24 Ingressi sunt igitur, ut
only officials Baal. ‘ 10:24 Then they went are therefore, as

facerent victimas et holocausta; Iehu autem
do victims and I said nothing; Jehu Now

praeparaverat sibi foris octoginta viros et dixerat
prepared to outside eighty men and said

eis: ‘ Quicumque permiserit fugere de hominibus his,
them: ‘ Whoever permit flee of men those

quos ego adduxero in manus vestras, anima eius
which I bring in hand your soul his

erit pro anima illius’. 10:25 Factum est ergo cum
will be for soul of that. ‘ 10:25 Action is So with

completum esset holocaustum, praecepit Iehu
complete was holocaust charged Jehu

cursoribus et ducibus suis: ‘ Ingedimini et percutite
cursors and leaders his ‘ Go and strike

eos; nullus evadat!’. Percusseruntque eos cursores et
them; no gets! They made them posts and

duces ore gladii et proiecerunt. Tunc ierunt usque
leaders mouth sword and rejected it. Then advanced up

in dabit templi Baal. 10:26 Et protulerunt lapidem
in city of temple Baal. 10:26 The guidelines stone

Baal et combusserunt 10:27 et comminuerunt eum.
Baal and burned 10:27 and pieces him.

Destruxerunt quoque aedem Baal et fecerunt pro ea
They destroyed also temple Baal and they for it

latrinas usque diem hanc. 10:28 Delevit itaque Iehu
draft up day this. 10:28 destroyed So Jehu

Baal de Israel. 10:29 Verumtamen a peccatis
Baal of Israel. 10:29 However, from sins

Ieroboam filii Nabat, qui peccare fecerat Israel,
Jeroboam children Nabat that sin had Israel

non recessit; nec dereliquit vitulos aureos, qui erant
not retired; or left calves gold that were

in Bethel et in Dan. 10:30 Dixit autem Dominus ad
in Bethel and in Dan. 10:30 said Now Lord to

Iehu: ‘ Quia studiose fecisti, quod rectum erat in
Jehu: ‘ for daintily You did that right was in

oculis meis et omnia quae erant in corde meo
eyes I and all which were in heart I

fecisti contra domum Achab, filii tui usque ad
You made against home Ahab children your up to

quartam generationem sedebunt super thronum
fourth generation sit over throne

Israel’. 10:31 Porro Iehu non custodivit, ut ambularet
Israel ‘. 10:31 the Jehu not kept, as walking

in lege Domini, Dei Israel, in toto corde suo; non
in law Lord, God Israel in all heart his own; not

enim recessit a peccatis Ieroboam, qui peccare
For retired from sins Jeroboam that sin

fecerat Israel. 10:32 In diebus illis coepit Dominus
had Israel. 10:32 in days they began Lord

discindere in Israel; percussitque eos Hazael in
rending in Israel; He struck them Hazael in

universis finibus Israel 10:33 a Iordane contra
all ends Israel 10:33 from Jordan against

orientalem plagam omnem terram Galaad et Gad et
east side all land Gilead and Gad and

Ruben et Manasse, ab Aroer, quae est super
Ruben and Manasseh from Aroer which is over

torrentem Arnon, et Galaad et Basan. 10:34 Reliqua
torrent Arnon, and Gilead and Bashan. 10:34 the rest

autem gestorum Iehu et universa, quae fecit, et
Now events Jehu and all which he did, and
fortitudo eius, nonne haec scripta sunt in libro
strength his not this written are in book
annalium regum Israel? 10:35 Et dormivit Iehu cum
annals kings Israel? 10:35 The slept Jehu with
patribus suis, sepelieruntque eum in Samaria; et
fathers their buried it in Samaria; and
regnavit Ioachaz filius eius pro eo. 10:36 Dies
reigned Jehoahaz son his for the fact. 10:36 day
autem, quos regnavit Iehu super Israel, viginti et
however, which reigned Jehu over Israel twenty and
octo anni sunt, in Samaria. 11:1 Athalia vero mater
eight years are in Samaria. 11: 1 Athalia But mother
Ochoziae videns mortuum filium suum surrexit et
Jehoshaphat seeing dead son his rose and
interfecit omne semen regium. 11:2 Tollens autem
killed all seed royalty. 11: 2 taking Now
Iosaba filia regis Ioram soror Ochoziae Ioas filium
Jehosheba daughter s Joram sister Jehoshaphat Joash son
Ochoziae furata est eum de medio filiorum regis, qui
Jehoshaphat stolen is it of the children king, that
interficiebantur, et nutricem eius in cubiculo
killed and nurse his in bedroom
lectulorum, et absconderunt eum a facie Athaliae,
beds, and hide it from the Athaliah;
ut non interficeretur. 11:3 Eratque cum ea in domo
as not murdered. 11: 3 It was with it in house
Domini clam sex annis; porro Athalia regnavit super
of secretly six years; the Athalia reigned over
terram. 11:4 Anno autem septimo misit Ioiada et
land. 11: 4 year Now seventh sent Jehoiada and
assumens centuriones Carum et cursorum introduxit
taking hundreds Carr and runners He brought
ad se in templum Domini pepigitque cum eis foedus;
to he in temple of covenant with them covenant;
et adiurans eos in domo Domini ostendit eis filium
and calling them in house of shows them son
regis 11:5 et praecepit illis dicens: ‘ Hoc est, quod
s 11: 5 and charged they saying: ‘ This is that
facere debetis: tertia pars vestrum introeat sabbato
do you must: third part you enter Saturday

et observet excubitus domus regis; 11:6 tertia autem
and observer watch house king; 11: 6 third Now
pars ad portam Sur, et tertia pars sit ad portam,
part to gate Sur and third part is to gate,
quae est post habitaculum cursorum, et custodietis
which is after habitation guard and keep
excubitus domus per vices. 11:7 Duae vero partes
watch house by courses. 11: 7 two But parts
e vobis omnes egredientes sabbato custodiant
from you all going out Saturday keep
excubias domus Domini circum regem. 11:8 Et
watch house of around the king. 11: 8 The
vallabitis eum habentes arma in manibus vestris; si
Station it having weapons in hands you; if
quis autem ingressus fuerit saeptum templi,
who Now entry be septum temple
interficiatur; eritisque cum rege introeunte et
death; and you shall be with king coming and
egrediente. 11:9 Et fecerunt centuriones iuxta
going out. 11: 9 The they hundreds according to
omnia, quae praeceperat eis Ioiada sacerdos, et
all which the them Jehoiada The priest, and
assumentes singuli viros suos, qui ingrediebantur
taking each men his that go
sabbato, cum his, qui egrediebantur sabbato, venerunt
Saturday, with those that forward Saturday, they
ad Ioiada sacerdotem. 11:10 Qui dedit centurionibus
to Jehoiada the priest. 11:10 He given hundreds
hastas et peltas regis David, quae erant in domo
spears and targets s David which were in house
Domini. 11:11 Et steterunt cursores singuli habentes
Lord. 11:11 The stood posts each having
arma in manu sua a parte templi dextera usque
weapons in hand his from part temple right up
ad partem templi sinistram contra altare et aedem
to part temple left against altar and temple
circum regem. 11:12 Produxitque filium regis et
around the king. 11:12 The Tree son s and
dedit ei diadema et testimonium; feceruntque eum
given it crown and testimony; They did it

regem et unxerunt et plaudentes manu dixerunt: ‘
king and anointed and clapping hand they said: ‘
Vivat rex!’. 11:13 **Audivit autem Athalia vocem**
May the king. ‘ 11:13 heard Now Athalia voice
populi et ingressa ad turbas in templum Domini
people and She arrived to people in temple of
11:14 vidit regem stantem super tribunal iuxta
11:14 saw king standing over seat according to
morem et principes et tubas prope eum omnemque
custom and leaders and trumpets close it all
populum terrae laetantem et canentem tubis; et
people earth joyful and singing trumpets; and
scidit vestimenta sua clamavitque: ‘ Coniuratio,
rent clothes his she cried out: ‘ conspiracy
coniuratio!’. 11:15 **Praecepit autem Ioiada sacerdos**
Treason. ‘ 11:15 charged Now Jehoiada The priest
centurionibus, qui erant super exercitum, et ait eis:
Commentary that were over army and said them:
‘ Educite eam extra consaepta templi, et, quicumque
‘ Carry it outside enclosures temple and, who
secutus eam fuerit, feriat gladio’. **Dixerat enim**
followed by it it bullet the sword. ‘ He had For
sacerdos: ‘ Non occidatur in templo Domini’. 11:16
priest: ‘ no killed in temple The Lord. ‘ 11:16
Imposueruntque ei manus et impegerunt eam per
they it hand and aground it by
viam introitus Equorum in palatium, et interfecta est
way entry horse in palace, and killed is
ibi. 11:17 **Pepigit igitur Ioiada foedus inter**
there. 11:17 D. So Jehoiada treaty between
Dominum et inter regem et inter populum, ut
Lord and between king and between people as
esset populus Domini, et inter regem et populum.
was people Lord, and between king and people.
11:18 Ingressusque est omnis populus terrae templum
11:18 entering is all people earth temple
Baal, et destruxerunt illud et aras eius et imagines
Baal and destroyed it and high his and photos
contriverunt valide; Matthan quoque sacerdotem Baal
pieces validly; Mattan also priest Baal

occiderunt coram altaribus. Et posuit sacerdos
killed before altars. The set The priest
custodias in domo Domini 11:19 tulitque centuriones
prisons in house of 11:19 took hundreds
et Cares et cursores et omnem populum terrae;
and Cares and posts and all people land;
deduxeruntque regem de domo Domini. Et venerunt
they brought king of house Lord. The they
per viam portae Cursorum in palatium, et sedit
by way The gates Running in palace, and sat
super thronum regum. 11:20 Laetatusque est omnis
over throne kings. 11:20 rejoiced is all
populus terrae, et civitas conquievit; Athalia autem
people earth and The city quiet; Athalia Now
occisa est gladio in domo regis. 12:1 Septemque
killed is sword in house King. 12: 1 seven
annorum erat Ioas, cum regnare coepisset. 12:2 Anno
years was Joash, with he began. 12: 2 year
septimo Iehu regnavit Ioas; quadraginta annis
seventh Jehu reigned Joash; forty years
regnavit in Ierusalem. Nomen matris eius Sebia de
reigned in Jerusalem. name mother his Sabia of
Bersabee. 12:3 Fecitque Ioas rectum coram Domino
Beersheba. 12: 3 And he did Joash right before Lord
cunctis diebus, quibus docuit eum Ioiada sacerdos.
all days which taught it Jehoiada priest.
12:4 Verumtamen excelsa non abstulit; adhuc populus
12: 4 However, high not removed; yet people
immolabat et adolebat in excelsis. 12:5 Dixitque Ioas
sacrificed and burned in high. 12: 5 said Joash
ad sacerdotes: ‘ Omnem pecuniam sanctorum, quae
to priests: ‘ all money saints, which
illata fuerit in templum Domini a praetereuntibus,
done be in temple of from passengers,
quae offertur pro pretio animae, et quam sponte et
which offered for price soul, and than accord and
arbitrio cordis sui inferunt in templum Domini, 12:6
choice heart s inflict in temple Lord, 12: 6
accipiant illam singuli sacerdotes a notis suis et
receive it each priests from notes their and

instaurent sartatecta domus, si quid necessarium
repair repairs house, if what necessary

viderint instauratione'. 12:7 Igitur usque ad
see the establishment. ' 12: 7 Now up to

vicesimum tertium annum regis Ioas non
twenty Reply year s Joash not

instauraverunt sacerdotes sartatecta templi. 12:8
repaired priests repairs the temple. 12: 8

Vocavitque rex Ioas Ioiada pontificem et sacerdotes
called king Joash Jehoiada Pope and priests

dicens eis: ' Quare sartatecta non instauratis templi?
saying them: ' Why repairs not repair Temple?

Nolite ergo amplius accipere pecuniam a notis
Do not So more take money from notes

vestris, sed ad instaurationem templi reddite eam'.
your but to establishment temple Reward it '.

12:9 Acquieveruntque sacerdotes ultra non accipere
12: 9 consented priests more not take

pecuniam a populo nec instaurare sartatecta domus.
money from people or repair repairs house.

12:10 Et tulit Ioiada pontifex gazophylacium unum
12:10 The took Jehoiada Pope chamber one

aperuitque foramen desuper et posuit illud iuxta
she hole top and set it according to

altare ad dexteram ingredientium domum Domini;
altar to right entering the home Lord;

mittebantque in eo sacerdotes, qui custodiebant ostia,
gazophylacio in it priests that watch doors

omnem pecuniam, quae deferebatur ad templum
all money which inveniebatur to temple

Domini. 12:11 Cumque viderent multam pecuniam
Lord. 12:11 when see great money

esse in gazophylacio, ascendebat scriba regis et
be in treasury, up secretary s and

pontifex, colligebantque et numerabant pecuniam,
Pope, and collecting and counted money

quae inveniebatur in domo Domini, 12:12 et dabant
which found in house Lord, 12:12 and gave

eam iuxta numerum atque mensuram in manu
it according to number and measure in hand

opificum, qui operibus praepositi erant in domo
workers, that works supervisors were in house
Domini; ipsique impendebant eam in fabris lignorum
Lord; they paid it in carpenters wood
et in structoribus, qui operabantur in domo Domini,
and in builders that work in house Lord,
12:13 et in caementariis et in his, qui caedebant
12:13 and in builders and in those that cut
saxa, et ut emerent ligna et lapides de lapicidinis,
rocks, and as buy timber and stones of quarries;
ut instaurarentur sartatecta domus Domini, et pro
as repair repairs house Lord, and for
universis, quae indigebant expensa ad muniendam
all which needed expenses to repair
domum. 12:14 Verumtamen non fiebant pelves
house. 12:14 However, not done basins
argenteae templi Domini et cultri et paterae et
silver temple of and The inventory and bowls and
tubae, omne vas aureum et argenteum, de pecunia,
trumpet, all vessel gold and silver of money;
quae inferebatur in templum Domini; 12:15 opificibus
which concluded in temple Lord; 12:15 Artisans
enim dabatur, ut instauraretur templum Domini.
For It was given as repair temple Lord.
12:16 Et non fiebat ratio his hominibus, qui
12:16 The not It came system these men that
accipiebant pecuniam, ut distribuerent eam operariis;
received money as distribute it laborers;
illi enim in fide agebant. 12:17 Pecuniam vero pro
they For in faith they were doing. 12:17 money But for
delicto et pecuniam pro peccatis non inferebatur in
offense and money for sins not concluded in
templum Domini, quia sacerdotum erat. 12:18 Tunc
temple Lord, because priests It was. 12:18 Then
ascendit Hazael rex Syriae et pugnabat contra Geth;
up Hazael king Syria and fighting against Gath;
cepitque eam et direxit faciem suam, ut ascenderet
Tears it and set face his as up
in Ierusalem. 12:19 Quam ob rem tulit Ioas rex
in Jerusalem. 12:19 How for business took Joash king
Iudae omnia sanctificata, quae consecraverant
Judah all sanctified, which dedicated

Iosaphat et Ioram et Ochozias patres eius reges
Jehoshaphat and Joram and Azariah fathers his kings
Iudae, et quae ipse obtulerat, et universum aurum,
Judah, and which he offered, and all gold,
quod inveniri potuit in thesauris templi Domini et in
that found could in stores temple of and in
palatio regis, misitque Hazaeli regi Syriae; et recessit
palace king, sent Hazael king Syria; and retired
ab Ierusalem. 12:20 Reliqua autem gestorum Ioas et
from Jerusalem. 12:20 the rest Now events Joash and
universa, quae fecit, nonne haec scripta sunt in libro
all which he did, not this written are in book
annalium regum Iudae? 12:21 Surrexerunt autem
annals kings Judah? 12:21 rose Now
servi eius et coniuraverunt inter se percusseruntque
officials his and conspiracy between he defeated
Ioas in domo Mello in descensu Sella. 12:22 Iozachar
Joash in house Mello in down Sella. 12:22 The officials
namque filius Semath et Iozabad filius Somer servi
For son Shimeath and Yozavad son Somer officials
eius percusserunt eum, et mortuus est; et
his struck him, and dead it is; and
sepelierunt eum cum patribus suis in civitate David.
buried it with fathers their in city David.
Regnavitque Amasias filius eius pro eo. 13:1 Anno
reigned Amasiah son his for the fact. 13: 1 year
vicesimo tertio Ioas filii Ochoziae regis Iudae
twenty third Joash children Jehoshaphat s Judah
regnavit Ioachaz filius Iehu super Israel in Samaria
reigned Jehoahaz son Jehu over Israel in Samaria
decem et septem annis. 13:2 Et fecit malum coram
ten and seven years. 13: 2 The he evil before
Domino secutusque est peccatum Ieroboam filii
Lord followed is sin Jeroboam children
Nabat, qui peccare fecit Israel; non declinavit ab
Nabat that sin he Israel; not aside from
eo. 13:3 Iratusque est furor Domini contra Israel
the fact. 13: 3 The anger is The anger of against Israel
et tradidit eos in manu Hazael regis Syriae et in
and delivered them in hand Hazael s Syria and in

manu Benadad filii Hazael cunctis diebus. 13:4
hand Ben-Hadad children Hazael all days. 13: 4
Deprecatus est autem Ioachaz faciem Domini, et
beseached is Now Jehoahaz face Lord, and
audivit eum Dominus; vidit enim angustiam Israel,
heard it Lord; saw For anguish Israel
qua attriverat eos rex Syriae. 13:5 Et dedit Dominus
which oppressed them king Syria. 13: 5 The given Lord
Israeli salvatorem, et liberatus est de manu Syriae;
Israel saver and freed is of hand Syria;
habitaveruntque filii Israel in tabernaculis suis sicut
They lived in children Israel in tents their as
heri et nudiustertius. 13:6 Verumtamen non
yesterday and the day before. 13: 6 However, not
recesserunt a peccatis domus Ieroboam, qui peccare
withdrawn from sins house Jeroboam that sin
fecit Israel; in ipsis ambulaverunt. Siquidem et palus
he Israel; in the walked. For and stake
permansit in Samaria. 13:7 Et non reliquit Dominus
continued in Samaria. 13: 7 The not left Lord
Ioachaz de populo nisi quinquaginta equites et
Jehoahaz of people but fifty horse and
decem currus et decem milia peditum; interfecerat
ten car and ten thousand on foot; death
enim eos rex Syriae et redegerat quasi pulverem in
For them king Syria and low as dust in
tritura areae. 13:8 Reliqua autem gestorum Ioachaz
thresh floor. 13: 8 the rest Now events Jehoahaz
et universa, quae fecit, sed et fortitudo eius, nonne
and all which he did, but and strength his not
haec scripta sunt in libro annalium regum Israel?
this written are in book annals kings Israel?
13:9 Dormivitque Ioachaz cum patribus suis, et
13: 9 slept Jehoahaz with fathers their and
sepelierunt eum in Samaria. Regnavitque Ioas filius
buried it in Samaria. reigned Joash son
eius pro eo. 13:10 Anno tricesimo septimo Ioas
his for the fact. 13:10 year thirtieth seventh Joash
regis Iudae regnavit Ioas filius Ioachaz super Israel
s Judah reigned Joash son Jehoahaz over Israel

in Samaria sedecim annis. 13:11 Et fecit, quod
in Samaria sixteen years. 13:11 The he did, that
malum est in conspectu Domini; non declinavit ab
evil is in before Lord; not aside from
omnibus peccatis Ieroboam filii Nabat, qui peccare
all sins Jeroboam children Nabat that sin
fecit Israel; in ipsis ambulavit. 13:12 Reliqua autem
he Israel; in the walked. 13:12 the rest Now
gestorum Ioas et universa, quae fecit, sed et
events Joash and all which he did, but and
fortitudo eius, quomodo pugnaverit contra Amasiam
strength his how He fought against Amaziah
regem Iudae, nonne haec scripta sunt in libro
king Judah, not this written are in book
annalium regum Israel? 13:13 Et dormivit Ioas cum
annals kings Israel? 13:13 The slept Joash with
patribus suis; Ieroboam autem sedit super solium
fathers his family; Jeroboam Now sat over throne
eius. Porro Ioas sepultus est in Samaria cum regibus
her. the Joash buried is in Samaria with kings
Israel. 13:14 Eliseus autem aegrotabat infirmitate, qua
Israel. 13:14 Elisha Now sick weakness; which
et mortuus est; descenditque ad eum Ioas rex Israel
and dead it is; down to it Joash king Israel
et flebat coram eo dicebatque: ‘ Pater mi, pater mi,
and wept before it said: ‘ Father my father my
currus Israel et auriga eius!’. 13:15 Et ait illi
car Israel and driver His'. 13:15 The said they
Eliseus: ‘Affer arcum et sagittas’. Cumque attulisset
Elisha Bring bow and arrows. when introduced
ad eum arcum et sagittas, 13:16 dixit ad regem
to it bow and arrows 13:16 said to king
Israel: ‘ Pone manum tuam super arcum’. Et, cum
Israel: ‘ Set hand your over the bow. ‘ and, with
posuisset ille manum suam, superposuit Eliseus manus
laid he hand his put Elisha hand
suas manibus regis 13:17 et ait: ‘ Aperi fenestram
their hands s 13:17 and he said: ‘ open window
orientalem’. Cumque aperuisset, dixit Eliseus: ‘Iace
the east. ‘ when opened, said Elisha ‘Shoot
sagittam!’. Et iecit. Et ait Eliseus: ‘ Sagitta salutis
arrow. The shot. The said Elisha ‘ arrow health

Domini, et sagitta salutis contra Syriam. Percutiesque
Lord, and arrow health against Syria. hit
Syriam in Aphec, donec consumas eam'. 13:18 Et
Syria in Aphec until whit it '. 13:18 The
ait: 'Tolle sagittas'. Qui cum tulisset, rursum
he said: 'Away arrows. He with he had taken, again
dixit ei: 'Percute iaculo terram!'. Et, cum
said to: 'Strike javelin the ground. ' and, with
percussisset tribus vicibus et stetisset, 13:19 iratus
strike three times and stopped 13:19 angry
est contra eum vir Dei et ait: 'Si percussisses
is against it man God and he said: 'If smitten
quinquies aut sexies, percussisses Syriam usque ad
five or six smitten Syria up to
consummationem; nunc autem tribus vicibus percuties
completion; now Now three times strike
eam'. 13:20 Mortuus est ergo Eliseus, et sepelierunt
it '. 13:20 dead is So Elisha, and buried
eum. Latrunculi autem de Moab venerunt in terra in
him. The robbers Now of Moab they in land in
ipso anno. 13:21 Quidam autem sepelientes hominem
it year. 13:21 Some Now burying man
viderunt latrunculos et proiecerunt cadaver in
see rovers and threw corpse in
sepulcro Elisei et abierunt. Quod cum tetigisset ossa
grave Elisha and away. The with touched bones
Elisei, revixit homo et stetit super pedes suos.
Elisha revived man and He stood over feet ones.
13:22 Igitur Hazael rex Syriae afflixit Israel cunctis
13:22 Now Hazael king Syria damaged Israel all
diebus Ioachaz. 13:23 Et misertus est Dominus
days Jehoahaz. 13:23 The with compassion is Lord
eorum et reversus est ad eos propter pactum suum,
their and back is to them for pact his
quod habebat cum Abraham, Isaac et Iacob, et
that had with Abraham Isaac and Jacob, and
noluit disperdere eos neque proicere penitus usque
He would not drive them or cast internet up
in praesens tempus. 13:24 Mortuus est autem Hazael
in present time. 13:24 dead is Now Hazael

rex Syriae; et regnavit Benadad filius eius pro eo.
king Syria; and reigned Ben-Hadad son his for the fact.

13:25 Porro Ioas filius Ioachaz tulit urbes de manu Benadad filii Hazael, quas tulerat de manu Ioachaz patris sui iure proelii; tribus vicibus percussit eum
13:25 the Joash son Jehoahaz took cities of hand Ben-Hadad children Hazael which had of hand Jehoahaz father s right war; three times shot it

Ioas et reddidit civitates Israeli. 14:1 Anno secundo
Joash and rendered cities Israel. 14: 1 year second

Ioas filii Ioachaz regis Israel regnavit Amasias filius Ioas regis Iudae. 14:2 Viginti quinque annorum
Joash children Jehoahaz s Israel reigned Amasiah son Joash s Judah. 14: 2 twenty-five years

erat, cum regnare coepisset, viginti autem et novem annis regnavit in Ierusalem. Nomen matris eius
It was with he began, twenty Now and nine years reigned in Jerusalem. name mother his

Ioaden de Ierusalem. 14:3 Et fecit rectum coram
Jehoaddan of Jerusalem. 14: 3 The he right before

Domino, verumtamen non ut David pater eius.
Lord, However, not as David father her.

Iuxta omnia, quae fecit Ioas pater suus, fecit,
according to all which he Joash father 's he did,

14:4 nisi hoc quod excelsa non abstulit; adhuc enim
14: 4 but this that high not removed; yet For

populus immolabat et adolebat in excelsis. 14:5
people sacrificed and burned in high. 14: 5

Cumque obtinisset regnum, percussit servos suos, qui
when obtained kingdom shot officials his that

interfecerant regem patrem suum; 14:6 filios autem
killed king father his own; 14: 6 children Now

eorum, qui occiderant, non occidit, iuxta quod
their that killed not sets; according to that

scriptum est in libro legis Moysi, sicut praecepit
written is in book law Moses, as charged

Dominus dicens: ‘ Non morientur patres pro filiis,
Lord saying: ‘ no die fathers for children,

neque filii morientur pro patribus, sed unusquisque
or children die for fathers, but each

in peccato suo morietur'. 14:7 Ipse percussit Edom
in sin his it dies. 14: 7 He shot Edom
in valle Salinarum decem milia et apprehendit
in valley Salt ten thousand and apprehends
Petram in proelio vocavitque nomen eius Iecethel
rock in battle she name his Joktheel
usque in praesentem diem. 14:8 Tunc misit Amasias
up in this Day. 14: 8 Then sent Amasiah
nuntios ad Ioas filium Ioachaz filii Iehu regem
news to Joash son Jehoahaz children Jehu king
Israel dicens: 'Veni, et videamus nos'. 14:9
Israel saying: 'I came, and see us'. 14: 9
Remisitque Ioas rex Israel ad Amasiam regem Iudae
sent again Joash king Israel to Amaziah king Judah
dicens: 'Carduus Libani misit ad cedrum, quae est
saying: ' thistle Lebanon sent to cedar, which is
in Libano, dicens: 'Da filiam tuam filio meo
in Lebanon saying: 'Give daughter your son I
uxorem'. Transieruntque bestiae agri, quae sunt in
wife. ' And the beasts field which are in
Libano, et conculcaverunt carduum. 14:10 Percutiens
Lebanon and trampled thistle. 14:10 Striking
invaluisti super Edom, et sublevavit te cor tuum;
grown over Edom and Enjoy you heart your;
contentus esto gloria et sede in domo tua. Quare
content be glory and Sit in house Your. Why
provocas malum, ut cadas tu et Iuda tecum?'. 14:11
stir evil as fall you and Judah with you. ' 14:11
Et non acquievit Amasias. Ascenditque Ioas rex
The not agreed At. up Joash king
Israel, et viderunt se ipse et Amasias rex Iudae in
Israel and see he he and Amasiah king Judah in
Bethsames oppido Iudae. 14:12 Percussusque est Iuda
Beth town Judah. 14:12 defeated is Judah
coram Israel, et fugerunt unusquisque in tabernacula
before Israel and fled each in dwellings
sua. 14:13 Amasiam vero regem Iudae filium Ioas
their own. 14:13 Amaziah But king Judah son Joash
filii Ochoziae cepit Ioas rex Israel in Bethsames et
children Jehoshaphat took Joash king Israel in Beth and
adduxit eum in Ierusalem. Et interrupit murum
brought it in Jerusalem. The He wall

Ierusalem a porta Ephraim usque ad portam
Jerusalem from gate Ephraim up to gate
Anguli quadringentis cubitis. 14:14 Tulitque omne
corner four elbows. 14:14 took all
aurum et argentum et universa vasa, quae inventa
gold and silver and all vessels, which found
sunt in domo Domini et in thesauris regis, et
are in house of and in stores king, and
obsides; et reversus est Samariam. 14:15 Reliqua
hostages; and back is Samaria. 14:15 the rest
autem gestorum Ioas, quae fecit, et fortitudo eius,
Now events Joash, which he did, and strength his
qua pugnavit contra Amasiam regem Iudae, nonne
which He fought against Amaziah king Judah, not
haec scripta sunt in libro annalium regum Israel?
this written are in book annals kings Israel?
14:16 Dormivitque Ioas cum patribus suis et sepultus
14:16 slept Joash with fathers their and buried
est in Samaria cum regibus Israel; et regnavit
is in Samaria with kings Israel; and reigned
Ieroboam filius eius pro eo. 14:17 Vixit autem
Jeroboam son his for the fact. 14:17 When Now
Amasias filius Ioas rex Iudae, postquam mortuus est
Amasiah son Joash king Judah, after dead is
Ioas filius Ioachaz rex Israel, quindecim annis. 14:18
Joash son Jehoahaz king Israel fifteen years. 14:18
Reliqua autem gestorum Amasiae, nonne haec scripta
the rest Now events darling, not this written
sunt in libro annalium regum Iudae? 14:19 Factaque
are in book annals kings Judah? 14:19 Now
est contra eum coniuratio in Ierusalem, at ille fugit
is against it Treason in Jerusalem but he flees
in Lachis; miseruntque post eum in Lachis et
in Lachish; cast after it in Lachish and
interfecerunt eum ibi. 14:20 Et asportaverunt eum in
killed it there. 14:20 The off it in
equis; sepultusque est in Ierusalem cum patribus suis
horses; buried is in Jerusalem with fathers their
in civitate David. 14:21 Tulit autem universus
in city David. 14:21 took Now all

populus Iudae Azariam annos natum sedecim, et
people Judah Azaria years born sixteen; and
constituerunt eum regem pro patre eius Amasia.
made it king for father his Darling.

14:22 Ipse aedificavit Ailath et restituit eam Iudae,
14:22 He built Aila and restored it Judah,
postquam dormivit rex cum patribus suis. 14:23
after slept king with fathers their own. 14:23

Anno quinto decimo Amasiae filii Ioas regis Iudae
year V X Amaziahu children Joash s Judah
regnavit Ieroboam filius Ioas regis Israel in Samaria
reigned Jeroboam son Joash s Israel in Samaria

quadraginta et uno anno. 14:24 Et fecit, quod
forty and one year. 14:24 The he did, that

malum est coram Domino; non recessit ab omnibus
evil is before Lord; not retired from all

peccatis Ieroboam filii Nabat, qui peccare fecit
sins Jeroboam children Nabat that sin he

Israel. 14:25 Ipse restituit terminos Israel ab introitu
Israel. 14:25 He restored border Israel from entry

Emath usque ad mare Arabae iuxta sermonem
Hamath up to sea wilderness according to word

Domini, Dei Israel, quem locutus est per servum
Lord, God Israel which said is by slave

suum Ionam filium Amathi prophetam, qui erat de
his Jonas son Amathi prophet, that was of

Gethhepher. 14:26 Vidit enim Dominus afflictionem
Gathhepher. 14:26 saw For Lord affliction

Israel amaram nimis, et quod consumpti essent
Israel bitter too, and that consumed they

impuber et puber, et non esset qui auxiliaretur
Lex and prison, and not was that help

Israel. 14:27 Nec locutus est Dominus, ut deleteret
Israel. 14:27 No said is Lord, as wipe out

nomen Israel de sub caelo, sed salvavit eos in manu
name Israel of under heaven but saved them in hand

Ieroboam filii Ioas. 14:28 Reliqua autem gestorum
Jeroboam children Joash. 14:28 the rest Now events

Ieroboam et universa, quae fecit, et fortitudo eius,
Jeroboam and all which he did, and strength his

qua proelatus est, et quomodo restituit, quod de
which He fights is and how restored, that of

finibus Damasci et Emath fuerat Iudae, Israeli,
ends Damascus and Hamath was Judah, Israel
nonne haec scripta sunt in libro annalium regum
not this written are in book annals kings
Israel? 14:29 Dormivitque Ieroboam cum patribus
Israel? 14:29 slept Jeroboam with fathers
suis regibus Israel; et regnavit Zacharias filius eius
their kings Israel; and reigned Zachary son his
pro eo. 15:1 Anno vicesimo septimo Ieroboam regis
for the fact. 15: 1 year twenty seventh Jeroboam s
Israel regnavit Azarias filius Amasiae regis Iudae.
Israel reigned Azariah son Amaziah s Judah.
15:2 Sedecim annorum erat, cum regnare coepisset,
15: 2 sixteen years It was with he began,
et quinquaginta duobus annis regnavit in Ierusalem.
and fifty two years reigned in Jerusalem.
Nomen matris eius Iechelia de Ierusalem. 15:3
name mother his Jechelia of Jerusalem. 15: 3
Fecitque, quod erat placitum coram Domino, iuxta
And he did; that was convention before Lord, according to
omnia, quae fecit Amasias pater eius. 15:4
all which he Amasiah father her. 15: 4
Verumtamen excelsa non est demolitus; adhuc populus
However, high not is destroyed; yet people
sacrificabat et adolebat in excelsis. 15:5 Percussit
He sacrificed and burned in high. 15: 5 He struck
autem Dominus regem, et fuit leprosus usque in
Now Lord king, and was leper up in
diem mortis suae et habitabat in domo separata
day death his and living in house separate
seorsum; Ioatham vero filius regis gubernabat
apart; Jotham But son s manager
palatium et iudicabat populum terrae. 15:6 Reliqua
palace and he concluded people the earth. 15: 6 the rest
autem gestorum Azariae et universa, quae fecit,
Now events Azariah and all which he did,
nonne haec scripta sunt in libro annalium regum
not this written are in book annals kings
Iudae? 15:7 Et dormivit Azarias cum patribus suis,
Judah? 15: 7 The slept Azariah with fathers their

sepelieruntque eum cum maioribus suis in civitate
buried it with major their in city

David; et regnavit Ioatham filius eius pro eo. 15:8
David; and reigned Jotham son his for the fact. 15: 8

Anno tricesimo octavo Azariae regis Iudae regnavit
year thirtieth eighth Azariah s Judah reigned

Zacharias filius Ieroboam super Israel in Samaria sex
Zachary son Jeroboam over Israel in Samaria six

mensibus. 15:9 Et fecit, quod malum est coram
months. 15: 9 The he did, that evil is before

Domino, sicut fecerant patres eius; non recessit a
Lord, as had fathers thereof; not retired from

peccatis Ieroboam filii Nabat, qui peccare fecit
sins Jeroboam children Nabat that sin he

Israel. 15:10 Coniuravit autem contra eum Sellum
Israel. 15:10 conspiracy Now against it Sallu

filius Iabes percussitque eum in Ieblaam et
son Jabez He struck it in Jeblaam and

interfecit; regnavitque pro eo. 15:11 Reliqua autem
killed; reigned for the fact. 15:11 the rest Now

gestorum Zachariae, nonne haec scripta sunt in libro
events Zachary not this written are in book

annalium regum Israel? 15:12 Iste est sermo Domini,
annals kings Israel? 15:12 this is report Lord,

quem locutus est ad Iehu dicens: ‘ Filii usque ad
which said is to Jehu saying: ‘ children up to

quartam generationem sedebunt de te super thronum
fourth generation sit of you over throne

Israel’. Factumque est ita. 15:13 Sellum filius Iabes
Israel ‘ it is so. 15:13 Sallu son Jabez

regnavit tricesimo nono anno Azariae regis Iudae;
reigned thirtieth ninth year Azariah s Judah;

regnavit autem uno mense in Samaria. 15:14 Et
reigned Now one month in Samaria. 15:14 The

ascendit Manahem filius Gadi de Thersa venitque
up Menahem son Gadi of Tirzah So

Samariam et percussit Sellum filium Iabes in
Samaria and shot Sallu son Jabez in

Samaria et interfecit eum; regnavitque pro eo.
Samaria and killed him; reigned for the fact.

15:15 Reliqua autem gestorum Sellum et coniuratio
15:15 the rest Now events Sallu and Treason

eius, per quam tetendit insidias, nonne haec scripta
his by than bent plots, not this written
 sunt in libro annalium regum Israel? 15:16 Tunc
are in book annals kings Israel? 15:16 Then
 percussit Manahem Thapsam et omnes, qui erant in
shot Menahem Tipsah and all that were in
 ea, et terminos eius de Thersa; noluerant enim
it and border his of Tirzah; they would For
 aperire ei. Et interfecit omnes praegnantes eius et
open to him. The killed all pregnant women his and
 scidit eas. 15:17 Anno tricesimo nono Azariae regis
rent them. 15:17 year thirtieth ninth Azariah s
 Iudae regnavit Manahem filius Gadi super Israel
Judah reigned Menahem son Gadi over Israel
 decem annis in Samaria. 15:18 Fecitque, quod erat
ten years in Samaria. 15:18 And he did; that was
 malum coram Domino; non recessit a peccatis
evil before Lord; not retired from sins
 Ieroboam filii Nabat, qui peccare fecit Israel. In
Jeroboam children Nabat that sin he Israel. in
 diebus eius 15:19 venit Phul rex Assyriorum in
days his 15:19 he came Pul king Assyrians in
 terram, et dedit Manahem Phul mille talenta
land and given Menahem Pul thousand talents
 argenti, ut esset ei in auxilio et firmaret regnum
silver as was it in help and willow kingdom
 eius. 15:20 Indixitque Manahem argentum super
her. 15:20 tax Menahem silver over
 Israel cunctis potentibus, ut daret regi Assyriorum,
Israel all powerful, as give king Assyrians
 quinquaginta siclos argenti per singulos. Reversusque
fifty sides silver by each. returned
 est rex Assyriorum et non est moratus in terra.
is king Assyrians and not is delayed in land.
 15:21 Reliqua autem gestorum Manahem et universa,
15:21 the rest Now events Menahem and all
 quae fecit, nonne haec scripta sunt in libro annalium
which he did, not this written are in book annals
 regum Israel? 15:22 Et dormivit Manahem cum
kings Israel? 15:22 The slept Menahem with
 patribus suis; regnavitque Phaceia filius eius pro
fathers his family; reigned Phaceia son his for

eo. 15:23 Anno quinquagesimo Azariae regis Iudae
the fact. 15:23 year fiftieth Azariah s Judah
regnavit Phaceia filius Manahem super Israel in
reigned Phaceia son Menahem over Israel in
Samaria biennio. 15:24 Et fecit, quod erat malum
Samaria two years. 15:24 The he did, that was evil
coram Domino; non recessit a peccatis Ieroboam
before Lord; not retired from sins Jeroboam
fili Nabat, qui peccare fecit Israel. 15:25
children Nabat that sin he Israel. 15:25
Coniuravit autem adversus eum Phacee filius
conspiracy Now against it Phacee son
Romeliae dux eius et percussit eum in Samaria in
Romelia leader his and shot it in Samaria in
turre domus regiae, et cum eo erant quinquaginta
tower house Royall and with it were fifty
viri de filiis Galaaditarum. Et interfecit eum
men of children Gilead. The killed it
regnavitque pro eo. 15:26 Reliqua autem gestorum
reigned for the fact. 15:26 the rest Now events
Phaceia et universa, quae fecit, nonne haec scripta
Phaceia and all which he did, not this written
sunt in libro annalium regum Israel? 15:27 Anno
are in book annals kings Israel? 15:27 year
quinquagesimo secundo Azariae regis Iudae regnavit
fiftieth second Azariah s Judah reigned
Phacee filius Romeliae super Israel in Samaria viginti
Phacee son Romelia over Israel in Samaria twenty
annis. 15:28 Et fecit, quod malum erat coram
years. 15:28 The he did, that evil was before
Domino; non recessit a peccatis Ieroboam filii
Lord; not retired from sins Jeroboam children
Nabat, qui peccare fecit Israel. 15:29 In diebus
Nabat that sin he Israel. 15:29 in days
Phacee regis Israel venit Theglathphalasar rex Assur
Phacee s Israel he came Theglathphalasar king Assyrian
et cepit Ahion et Abelbethmaacha et Ianoe et
and took Aion and Berites and Janohah and
Cedes et Asor et Galaad et Galilaeam, universam
Cedes and Hazor and Gilead and Galilee; all
terram Nephthali, et transtulit eos in Assur. 15:30
land Naphtali and transferred them in Assyria. 15:30

Coniuravit autem et tetendit insidias Osee filius Ela
conspiracy Now and bent ambush Hosea son Ela
contra Phacee filium Romeliae; et percussit eum et
against Phacee son Romelia and shot it and
interfecit regnavitque pro eo vicesimo anno Ioatham
killed reigned for it twenty year Jotham
filius Oziae. 15:31 Reliqua autem gestorum Phacee
children Uzziah. 15:31 the rest Now events Phacee
et universa, quae fecit, nonne haec scripta sunt in
and all which he did, not this written are in
libro annalium regum Israel? 15:32 Anno secundo
book annals kings Israel? 15:32 year second
Phacee filii Romeliae regis Israel regnavit Ioatham
Phacee children Romelia s Israel reigned Jotham
filius Oziae regis Iudae. 15:33 Viginti quinque
son Uzziah s Judah. 15:33 twenty-five
annorum erat, cum regnare coepisset, et sedecim
years It was with he began, and sixteen
annis regnavit in Ierusalem. Nomen matris eius
years reigned in Jerusalem. name mother his
Ierusa filia Sadoc. 15:34 Fecitque, quod erat
Jerusha daughter Zadok. 15:34 And he did; that was
placitum coram Domino; iuxta omnia, quae fecerat
convention before Lord; according to all which had
Ozias pater suus, operatus est. 15:35 Verumtamen
Uzziah father 's He worked It is. 15:35 However,
excelsa non abstulit; adhuc populus immolabat et
high not removed; yet people sacrificed and
adolebat in excelsis. Ipse aedificavit portam domus
burned in high. He built gate house
Domini superiorem. 15:36 Reliqua autem gestorum
of higher. 15:36 the rest Now events
Ioatham et universa, quae fecit, nonne haec scripta
Jotham and all which he did, not this written
sunt in libro annalium regum Iudae? 15:37 In diebus
are in book annals kings Judah? 15:37 in days
illis coepit Dominus mittere in Iudam Rasin regem
they began Lord send in Judah Basin king
Syriae et Phacee filium Romeliae. 15:38 Et dormivit
Syria and Phacee son Romelia. 15:38 The slept
Ioatham cum patribus suis sepultusque est cum eis
Jotham with fathers their buried is with them

in civitate David patris sui; et regnavit Achaz filius
in city David father s; and reigned Ahaz son
eius pro eo. 16:1 Anno septimo decimo Phacee
his for the fact. 16: 1 year seventh X Phacee
fili Romeliae regnavit Achaz filius Ioatham regis
children Romelia reigned Ahaz son Jotham s
Iudae. 16:2 Viginti annorum erat Achaz, cum regnare
Judah. 16: 2 twenty- years was Ahaz with he
coepisset, et sedecim annis regnavit in Ierusalem;
began, and sixteen years reigned in Jerusalem;
non fecit, quod erat placitum in conspectu Domini
not he did, that was convention in before of
Dei sui, sicut David pater eius, 16:3 sed ambulavit
God s as David father his 16: 3 but He walked
in via regum Israel. Insuper et filium suum
in road kings Israel. In addition, and son his
consecravit transferens per ignem secundum
consecrated pass by fire according to
abominationes gentium, quas dissipavit Dominus
abominations nations, which destroyed Lord
coram filiis Israel; 16:4 immolabat quoque et
before children Israel; 16: 4 sacrificed also and
adolebat in excelsis et in collibus et sub omni ligno
burned in high and in hills and under all tree
frondoso. 16:5 Tunc ascendit Rasin rex Syriae et
green. 16: 5 Then up Basin king Syria and
Phacee filius Romeliae rex Israel in Ierusalem ad
Phacee son Romelia king Israel in Jerusalem to
proeliandum; cumque obsiderent Achaz, non valuerunt
war; when investing Ahaz not Hanno
superare eum. 16:6 In tempore illo restituit Rasin
overcome him. 16: 6 in time that restored Basin
rex Syriae Ailath ad Edom et eiecit Iudaeos de
king Syria Aila to Edom and ejected Jews of
Ailath; et Idumaei venerunt in Ailath et
Aila; and Syrians they in Aila and
habitaverunt ibi usque in diem hanc. 16:7 Misit
settled there up in day this. 16: 7 sent
autem Achaz nuntios ad Theglathphalasar regem
Now Ahaz news to Theglathphalasar king

Assyriorum dicens: ‘ Servus tuus et filius tuus ego
Assyrians saying: ‘ servant your and son your I
sum. Ascende et salvum me fac de manu regis
I am. Go up and save I Make of hand s
Syriae et de manu regis Israel, qui consurrexerunt
Syria and of hand s Israel that up
adversum me’. 16:8 Et cum collegisset argentum et
against Me. ‘ 16: 8 The with collected silver and
aurum, quod invenire potuit in domo Domini et in
gold, that find could in house of and in
thesauris regis, misit regi Assyriorum munera. 16:9
stores king, sent king Assyrians gifts. 16: 9
Qui et acquievit voluntati eius. Ascendit enim rex
He and agreed will her. He went up For king
Assyriorum in Damascum et vastavit eam et
Assyrians in Damascus and campaign it and
transtulit habitatores eius in Cir; Rasin autem
transferred inhabitants his in cIR; Basin Now
interfecit. 16:10 Perrexitque rex Achaz in occursum
killed. 16:10 She went king Ahaz in meet
Theglathphalasar regis Assyriorum in Damascum.
Theglathphalasar s Assyrians in Damascus.
Cumque vidisset altare Damasci, misit rex Achaz ad
when saw altar Damascus sent king Ahaz to
Uriam sacerdotem exemplar eius et descriptionem
Uriah priest model his and description
omnis operis eius. 16:11 Exstruxitque Urias sacerdos
all work her. 16:11 He built Uriah The priest
altare; iuxta omnia, quae miserat rex Achaz de
altar; according to all which sent king Ahaz of
Damasco, ita fecit Urias sacerdos, donec veniret rex
Damascus so he Uriah The priest, until come king
Achaz de Damasco. 16:12 Cumque venisset rex de
Ahaz of Damascus. 16:12 when come king of
Damasco, vidit altare et accessit ad illud ascenditque
Damascus saw altar and came to it up
16:13 et adolevit holocausta sua et oblationes et
16:13 and He grew up holocausts his and offerings and
libavit libamina et fudit sanguinem pacificorum
offered offerings and shed blood peace

suorum super altare. 16:14 Porro altare aeneum,
their over altar. 16:14 the altar bronze
quod erat coram Domino, transtulit de facie templi
that was before Lord, transferred of the temple
et de loco inter altare et templum Domini
and of place between altar and temple of
posuitque illud ex latere altaris ad aquilonem. 16:15
set it from side altar to north. 16:15
Praecepit quoque rex Achaz Uriae sacerdoti dicens: ‘
charged also king Ahaz Uriah priest saying: ‘
Super altare maius offer holocaustum matutinum et
over altar more offer holocaust morning and
oblationem vespertinam et holocaustum regis et
offering evening and holocaust s and
oblationem eius et holocaustum universi populi terrae
offering his and holocaust all people earth
et oblationem eorum et libamina eorum; et omnem
and offering their and offerings them; and all
sanguinem holocausti et universum sanguinem
blood holocaust and all blood
sacrificii super illud effundes. De altari vero aeneo
sacrifice over it pour. The altar But bronze
erit mihi deliberandum’. 16:16 Fecit igitur Urias
will be I deliberate. ‘ 16:16 He made So Uriah
sacerdos iuxta omnia, quae praeceperat rex Achaz.
The priest according to all which the king Ahaz.
16:17 Excidit autem rex Achaz limbos basium et
16:17 I forgot Now king Ahaz panels bases and
removit luterem, qui erat desuper, et mare deposuit
removed washbasins that was above, and sea down
de bobus aeneis, qui sustentabant illud, et posuit
of herd brass; that up it and set
super pavementum stratum lapide. 16:18 Musach (id
over floor bed stone. 16:18 Musach (ie
est Porticum) quoque sabbati, quod aedificatum erat
is The Hall) also Saturday, that building was
in templo, et ingressum regis exterius convertit in
in temple and entry s the outer back in
templo Domini propter regem Assyriorum. 16:19
temple of for king Assyria. 16:19
Reliqua autem gestorum Achaz, quae fecit, nonne
the rest Now events Ahaz which he did, not

haec scripta sunt in libro annalium regum Iudae?
this written are in book annals kings Judah?

16:20 Dormivitque Achaz cum patribus suis et sepultus est cum eis in civitate David; et regnavit
16:20 slept Ahaz with fathers their and buried is with them in city David; and reigned

Ezechias filius eius pro eo. 17:1 Anno duodecimo
Hezekiah son his for the fact. 17: 1 year twelfth

Achaz regis Iudae regnavit Osee filius Ela in
Ahaz s Judah reigned Hosea son Ela in

Samaria super Israel novem annis. 17:2 Fecitque
Samaria over Israel nine years. 17: 2 And he did

malum coram Domino, sed non sicut reges Israel,
evil before Lord, but not as kings Israel

qui ante eum fuerant. 17:3 Contra hunc ascendit
that before it were. 17: 3 against this up

Salmanasar rex Assyriorum; et factus est ei Osee
Salmanasar king Assyria; and he became is it Hosea

servus reddebatque illi tributa. 17:4 Cumque
slave paid they taxes. 17: 4 when

deprehendisset rex Assyriorum Osee quod rebellare
found king Assyrians Hosea that rebel

nitens misisset nuntios ad Sua regem Aegypti nec
Sua sent news to his king Egypt or

praestaret tributa regi Assyriorum, sicut singulis
guarantee taxes king Assyrians as each

annis solitus erat, apprehendit eum et vinctum misit
years used It was apprehends it and Binding sent

in carcerem. 17:5 Pervagatusque est omnem terram
in prison. 17: 5 through is all land

et ascendens Samariam obsedit eam tribus annis.
and up Samaria besieged it three years.

17:6 Anno autem nono Osee cepit rex Assyriorum
17: 6 year Now ninth Hosea took king Assyrians

Samariam et transtulit Israel in Assur posuitque eos
Samaria and transferred Israel in Assyrian set them

in Hala et iuxta Habor fluvium Gozan et in
in Hale and according to Habor river Gozan and in

civitatribus Medorum. 17:7 Factum est enim hoc, cum
cities Media. 17: 7 Action is For this, with

peccassent filii Israel Domino Deo suo, qui
sinned children Israel Lord God his that
eduxerat eos de terra Aegypti, de manu pharaonis
brought them of land Egypt, of hand Pharaoh
regis Aegypti: coluerunt deos alienos. 17:8 Et
s Egypt: served gods strange. 17: 8 The
ambulaverunt iuxta ritus gentium, quas
walk according to rite nations, which
consumpserat Dominus in conspectu filiorum Israel
destroyed Lord in before children Israel
et regum Israel, qui similiter fecerant. 17:9 Et
and kings Israel that similarly, they had made. 17: 9 The
offenderunt filii Israel operibus non rectis Dominum
stumbled children Israel works not right Lord
Deum suum et aedificaverunt sibi excelsa in cunctis
God his and built to high in all
urbibus suis a turre custodum usque ad civitatem
cities their from tower Watch up to city
munitam. 17:10 Feceruntque sibi lapides et palos in
defense. 17:10 They did to stones and stakes in
omni colle sublimi et subter omne lignum
all hill high and under all wood
nemorosum 17:11 et adolebant ibi in omnibus
green 17:11 and burned there in all
excelsis sicut gentes, quas transtulerat Dominus a
high as nations which removed Lord from
facie eorum; feceruntque pessima irritantes Dominum
the them; They did worst invalidating Lord
17:12 et coluerunt idola immunda, de quibus
17:12 and served idols unclean of which
praecepit Dominus eis, ne facerent hoc. 17:13 Et
charged Lord them, do not do this. 17:13 The
testificatus est Dominus in Israel et in Iuda per
protest is Lord in Israel and in Judah by
manum omnium prophetarum et videntium dicens: ‘
hand all prophets and see saying: ‘
Revertimini a viis vestris pessimis et custodite
Return from ways your the worst and keep
mandata mea et praecepta iuxta omnem legem,
commands my and rules according to all law

quam praecepi patribus vestris, et sicut misi ad vos
than command fathers your and as I to you
in manu servorum meorum prophetarum'. 17:14 Qui
in hand officials my the prophets. ' 17:14 He
non audierunt, sed induraverunt cervicem suam
not listen but stiffened neck his
iuxta cervicem patrum suorum, qui noluerunt
according to neck fathers their that would not
credere in Dominum Deum suum. 17:15 Et
believe in Lord God his own. 17:15 The
abiecerunt legitima eius et pactum, quod pepigit cum
rejected legitimate his and pact that made with
patribus eorum, et testificationes, quibus contestatus
fathers their and warnings which protested
est eos; secutique sunt vanitates et vani facti sunt
is them; Pursuing are vanities and vain? they are
et secuti sunt gentes, quae erant per circuitum
and followed are nations which were by about
eorum, super quibus praeceperat Dominus eis ut non
their over which the Lord them as not
facerent, sicut et illae faciebant. 17:16 Et
do as and these And they did. 17:16 The
dereliquerunt omnia praecepta Domini Dei sui
forsook all rules of God s
feceruntque sibi conflatilem duos vitulos et palum et
They did to metal; two calves and stake and
adoraverunt universam militiam caeli servieruntque
worshipped all host air served
Baal 17:17 et consecrabant filios suos et filias
Baal 17:17 and caused children their and daughters
suas per ignem; et divinationibus inserviebant et
their by fire; and divination of service and
auguriis et tradiderunt se, ut facerent malum coram
auguries and delivered se as do evil before
Domino et irritarent eum. 17:18 Iratusque est
Lord and irritate him. 17:18 The anger is
Dominus vehementer Israel et abstulit eos de
Lord very Israel and removed them of
conspectu suo, et non remansit nisi tribus Iudae
before his and not left but three Judah
tantummodo. 17:19 Sed nec ipse Iuda custodivit
only. 17:19 but or he Judah He kept

mandata Domini Dei sui; verum ambulavit in
commands of God s; true He walked in
erroribus Israel, quos operatus fuerat. 17:20
errors Israel which He worked had. 17:20
Proiecitque Dominus omne semen Israel et afflixit
cast Lord all seed Israel and damaged
eos et tradidit in manu diripientium, donec proiceret
them and delivered in hand spoilers until cast
eos a facie sua, 17:21 ex eo iam tempore, quo
them from the his 17:21 from it already time which
scissus est Israel a domo David, et constituerunt
rent is Israel from house David and made
sibi regem Ieroboam filium Nabat; separavit enim
to king Jeroboam son Nabat; separated For
Ieroboam Israel a Domino et peccare eos fecit
Jeroboam Israel from Lord and sin them he
peccatum magnum. 17:22 Et ambulaverunt filii
sin Great. 17:22 The walk children
Israel in universis peccatis Ieroboam, quae fecerat;
Israel in all sins Jeroboam which he had made;
non recesserunt ab eis, 17:23 usquequo auferret
not withdrawn from them, 17:23 how long? remove
Dominus Israel a facie sua, sicut locutus fuerat in
Lord Israel from the his as said was in
manu omnium servorum suorum prophetarum.
hand all officials their prophets.
Translatusque est Israel de terra sua in Assur usque
carried is Israel of land his in Assyrian up
in diem hanc. 17:24 Adduxit autem rex Assyriorum
in day this. 17:24 brought Now king Assyrians
de Babylone et de Chutha et de Ava et de Emath
of Babylon and of Cutha and of Ava and of Hamath
et de Sepharvaim et collocavit eos in civitatibus
and of Sepharvites and posted them in cities
Samariae pro filiis Israel, qui possederunt Samariam
Samaria for children Israel that possessed Samaria
et habitaverunt in urbibus eius. 17:25 Cumque ibi
and settled in cities her. 17:25 when there
habitare coepissent, non timebant Dominum. Et
live began not they feared Lord. The
immisit eis Dominus leones, qui interficiebant inter
sent them Lord lions that killed between

eos. 17:26 Nuntiatumque est regi Assyriorum et
them. 17:26 told is king Assyrians and
dictum: ‘ Gentes, quas transtulisti et habitare fecisti
said: ‘ The nations which removed and live You made
in civitatibus Samariae, ignorant legitima Dei terrae;
in cities Samaria, do not know legitimate God land;
et immisit eis leones, et ecce interficiunt eos, eo
and sent them lions and See suicides them; it
quod ignorent ritum Dei terrae’. 17:27 Praecepit
that do not know rite God the earth. ‘ 17:27 charged
autem rex Assyriorum dicens: ‘ Ducite illuc unum de
Now king Assyrians saying: ‘ carry there one of
sacerdotibus, quos inde captivos adduxistis, et vadat
priests which from prisoners brought and go
et habitet cum eis et doceat eos legitima Dei
and live with them and teach them legitimate God
terrae’. 17:28 Igitur cum venisset unus de
the earth. ‘ 17:28 Now with come one of
sacerdotibus his, qui captivi ducti fuerant de
priests those that prisoners led were of
Samaria, habitavit in Bethel et docebat eos quomodo
Samaria The in Bethel and taught them how
colerent Dominum. 17:29 Et unaquaeque gens
worship Lord. 17:29 The each nation
fabricata est deum suum; posueruntque eos in fanis
made is god his own; set them in houses
excelsis, quae fecerant Samaritae, gens et gens in
high which had Samaritans nation and nation in
urbibus suis, in quibus habitabant. 17:30 Viri enim
cities their in which lived. 17:30 men For
Babylonii fecerunt Socchothbenoth, viri autem
The Babylonians they Succoth men Now
Chutheni fecerunt Nergel, et viri de Emath fecerunt
Cuthites they Nergal, and men of Hamath they
Asima; 17:31 porro Hevaei fecerunt Nebahaz et
Ashima 17:31 the bough they Nibhaz and
Tharthac, hi autem, qui erant de Sepharvaim,
Tartak these however, that were of Sepharvites
comburebant filios suos igne Adramelech et
burnt children their fire Adramelech and
Anamelech diis Sepharvaim. 17:32 Et nihilominus
Anammelech other Sepharvites. 17:32 The anyway

colebant Dominum. Fecerunt autem sibi de medio
worshipped Lord. They did Now to of the
ipsorum sacerdotes excelsorum et ponebant eos in
their priests high and held them in
fanis excelsorum; 17:33 et, cum Dominum colerent,
houses high; 17:33 and, with Lord worship,
diis quoque suis serviebant iuxta consuetudinem
other also their served according to custom
gentium, de quibus translati fuerant Samariam. 17:34
nations, of which passed were Samaria. 17:34
Usque in praesentem diem morem sequuntur
up in this day custom follow
antiquum: non timent Dominum neque custodiunt
old not fear Lord or keep
instituta et iudicium ipsorum et legem et
institutions and judgment their and law and
mandatum, quod praeceperat Dominus filiis Iacob,
command that the Lord children Jacob,
quem cognominavit Israel, 17:35 et percusserat cum
which named Israel 17:35 and struck with
eis pactum et mandaverat eis dicens: ‘ Nolite
them pact and charged them saying: ‘ Do not
timere deos alienos et non adoretis eos neque colatis
fear gods other and not worship them or serve
et non immoletis eis, 17:36 sed Dominum, qui
and not sacrifice them, 17:36 but Lord, that
eduxit vos de terra Aegypti in fortitudine magna et
brought you of land Egypt in strength great and
in brachio extento, ipsum timete, illum adorete et
in arm outstretched, it fear, it worship and
ipsi immolate. 17:37 Instituta quoque et iudicia et
they Offer. 17:37 Agencies also and judgments and
legem et mandatum, quod scripsit vobis, custodite,
law and command that He wrote you keep
ut faciatis cunctis diebus; et non timeatis deos
as Yee all days; and not fear gods
alienos. 17:38 Et pactum, quod percussi vobiscum,
strange. 17:38 The pact that I struck you
nolite oblivisci nec timeatis deos alienos, 17:39 sed
do not forget or fear gods other 17:39 but
Dominum Deum vestrum timete, et ipse eruet
Lord God you fear, and he He will deliver

vos de manu omnium inimicorum vestrorum'. 17:40
you of hand all enemies your '. 17:40
Illi vero non audierunt, sed iuxta consuetudinem
they But not listen but according to custom
suam pristinam perpetrabant. 17:41 Fuerunt igitur
his former manner. 17:41 There have been So
gentes istae timentes quidem Dominum, sed
nations these fearing indeed Lord, but
nihilominus et idolis suis servientes; nam et filii
anyway and idols their service; for and children
eorum et nepotes, sicut fecerunt parentes sui, ita
their and grandchildren, as they parents s so
faciunt usque in praesentem diem. 18:1 Anno tertio
do up in this Day. 18: 1 year third
Osee filii Ela regis Israel regnavit Ezechias filius
Hosea children Ela s Israel reigned Hezekiah son
Achaz regis Iudae. 18:2 Viginti quinque annorum
Ahaz s Judah. 18: 2 twenty-five years
erat, cum regnare coepisset, et viginti et novem
It was with he began, and twenty and nine
annis regnavit in Ierusalem. Nomen matris eius Abi
years reigned in Jerusalem. name mother his Go
filia Zachariae. 18:3 Fecitque, quod erat bonum
daughter Zacharias. 18: 3 And he did; that was good
coram Domino, iuxta omnia, quae fecerat David
before Lord, according to all which had David
pater suus. 18:4 Ipse dissipavit excelsa et contrivit
father 's. 18: 4 He destroyed high and crushed
lapides et succidit palum confregitque serpentem
stones and cut stake brake serpent
aeneum, quem fecerat Moyses; siquidem usque ad
bronze which had Moses; for up to
illud tempus filii Israel adolebant ei; vocabatur
it time children Israel burned him; Deborah
Nohestan. 18:5 In Domino, Deo Israel, speravit.
Nehushtan. 18: 5 in Lord, God Israel hoped.
Itaque post eum non fuit similis ei de cunctis
So after it not was like it of all
regibus Iudae sed neque in his, qui ante eum
kings Judah but or in those that before it

fuerunt. 18:6 Et adhaesit Domino et non recessit a
were. 18: 6 The cleaved Lord and not retired from
vestigiis eius fecitque mandata eius, quae praeceperat
track his He did commands his which the
Dominus Moysi, 18:7 unde et erat Dominus cum eo,
Lord Moses, 18: 7 whence and was Lord with it
et in cunctis, ad quae procedebat, prospere agebat.
and in all to which out successful company.
Rebellavit quoque contra regem Assyriorum et non
He rebelled also against king Assyrians and not
servivit ei. 18:8 Ipse percussit Philisthaeos usque
He served to him. 18: 8 He shot Philistines up
Gazam et terminos eius, a turre custodum usque
Gaza and border his from tower Watch up
ad civitatem munitam. 18:9 Anno quarto regis
to city defense. 18: 9 year fourth s
Ezechiae, qui erat annus septimus Osee filii Ela
Hezekiah, that was year seventh Hosea children Ela
regis Israel, ascendit Salmanasar rex Assvriorum
s Israel up Salmanasar king Assyrians
Samariam et oppugnavit eam 18:10 et cepit. Post
Samaria and assaulted it 18:10 and captured. Post
annos tres, anno sexto Ezechiae, id est nono anno
years three, year sixth Hezekiah, that is ninth year
Osee regis Israel, capta est Samaria. 18:11 Et
Hosea s Israel captured is Samaria. 18:11 The
transtulit rex Assyriorum Israel in Assur
transferred king Assyrians Israel in Assyrian
collocavitque eos in Hala et Habor iuxta fluvium
put them in Hale and Habor according to river
Gozan et in civitatibus Medorum, 18:12 quia non
Gozan and in cities Media 18:12 because not
audierunt vocem Domini Dei sui, sed praetergressi
listen voice of God s but Passing
sunt pactum eius; omnia, quae praeceperat Moyses
are pact thereof; all which the Moses
servus Domini, non audierunt neque fecerunt. 18:13
slave Lord, not listen or they did. 18:13
Anno quarto decimo regis Ezechiae ascendit
year fourth X s Hezekiah up
Sennacherib rex Assyriorum ad universas civitates
Sennacherib king Assyrians to all cities

Iudae munitas et cepit eas. 18:14 Tunc misit
Judah strong and took them. 18:14 Then sent
Ezechias rex Iudae nuntios ad regem Assyriorum
Hezekiah king Judah news to king Assyrians
Lachis dicens: ‘ Peccavi. Recede a me, et omne,
Lachish saying: ‘ I have sinned. Depart from I and all
quod imposueris mihi, feram’. Indixit itaque rex
that Impose I a wild beast. ‘ appointed So king
Assyriorum Ezechiae regi Iudae trecenta talenta
Assyrians Hezekiah king Judah three talents
argenti et triginta talenta auri; 18:15 deditque
silver and thirty talents gold; 18:15 gave
Ezechias omne argentum, quod repertum fuerat in
Hezekiah all silver that found was in
domo Domini et in thesauris regis. 18:16 In tempore
house of and in stores King. 18:16 in time
illo confregit Ezechias valvas templi Domini et
that brake Hezekiah doors temple of and
postes, quos ipse inauraverat, et dedit aurum regi
posts, which he overlaid, and given gold king
Assyriorum. 18:17 Misit autem rex Assyriorum
Assyria. 18:17 sent Now king Assyrians
Tharthan et Rabsaris et Rabsacen de Lachis ad
Tartan and Saris and butlers of Lachish to
regem Ezechiam cum manu valida Ierusalem. Qui
king Hezekiah with hand strong Jerusalem. He
cum ascendissent, venerunt in Ierusalem et steterunt
with up, they in Jerusalem and stood
iuxta aquae ductum piscinae superioris, quae est
according to water duct pool higher, which is
in via agri fullonis, 18:18 vocaveruntque regem.
in road field Fuller, 18:18 They called for the king.
Egressus est autem ad eos Eliachim filius Helciae
Departing is Now to them Eliakim son Hilkiah
praepositus domus et Sobna scriba et Ioah filius
the governor house and Shebnah secretary and Joah son
Asaph a commentariis. 18:19 Dixitque ad eos
Asaph from records. 18:19 said to them
Rabsaces: ‘ Loquimini Ezechiae: Haec dicit rex
commander; ‘ Speak Hezekiah: This says king

magnus, rex Assyriorum: Quae est ista fiducia, qua
great king Assyria: What is this confidence which
niteris? 18:20 Forsitan putas verbum labiorum
you trust? 18:20 Maybe Do you think word lips
esse consilium et fortitudinem ad proelium? In quo
be design and strength to Fight? in which
confidis, ut audeas rebellare contra me? 18:21 An
trust, as venture rebel against Me? 18:21 An
speras in baculo arundineo atque confracto, Aegypto,
you hope in staff reed and bruised, Egypt
super quem, si incubuerit homo, comminutus
over which, if lean man, break
ingreditur manum eius et perforabit eam? Sic est
enters hand his and pierce it? so is
pharao rex Aegypti omnibus, qui confidunt in eo.
Pharaoh king Egypt all that trust in the fact.
18:22 Quod si dixeritis mihi: ‘In Domino Deo nostro
18:22 The if Godspeed me: the Lord God our
habemus fiduciam’, nonne iste est, cuius abstulit
we have confidence ' not this is the removed
Ezechias excelsa et altaria et praecepit Iudae et
Hezekiah high and altars and charged Judah and
Ierusalem: ‘Ante altare hoc adorabitis in Ierusalem?’.
Jerusalem: ‘before altar this worship in Jerusalem. ‘
18:23 Nunc igitur spondete cum domino meo rege
18:23 now So Swear with the I king
Assyriorum; dabo tibi duo milia equorum; et vide
Assyria; I you two thousand horses; and see
an habere valeas ascensores eorum. 18:24 Et
or have Fare riders them. 18:24 The
quomodo potes in fugam vertere unum satrapam de
how you can in flight turn one officer of
servis domini mei minimis? An fiduciam habes in
officials of my the least? An confidence you have in
Aegypto propter currus et equites? 18:25 Numquid
Egypt for car and horse? 18:25 Do
sine Domini voluntate ascendi ad locum istum, ut
without of will I went up to place this as
demolirer eum? Dominus dixit mihi: ‘Ascende ad
down him? Lord said me: ‘Come up to

terram hanc et demolire eam". 18:26 **Dixerunt**
land this and destroy it ! ' 18:26 They said
autem Eliachim filius Helciae et Sobna et Ioah
Now Eliakim son Hilkiah and Shebnah and Joah
Rabsaci: ' Precamur, ut loquaris nobis servis tuis
Rab: ' Please, as speak us officials your
Aramaice, siquidem intellegimus hanc linguam, et
Syriac for understand this language and
non loquaris nobis Iudaice, audiente populo, qui est
not speak us language hearing people that is
super murum'. 18:27 Responditque eis Rabsaces: '
over the wall. ' 18:27 Then them commander; '
Numquid ad dominum tuum et ad te misit me
Do to owner your and to you sent I
dominus meus, ut loquerer sermones hos, et non ad
master my as speak words these and not to
viros, qui sedent super murum, ut comedant stercora
men that sit over wall as eat droppings
sua et bibant urinam suam vobiscum?'. 18:28 Stetit
his and drink urine his with you. ' 18:28 He stood
itaque Rabsaces et clamavit voce magna Iudaice et
So commander and cried voice great language and
ait: ' Audite verba regis magni, regis Assyriorum:
he said: ' Listen words s great s Assyria:
18:29 Haec dicit rex: Non vos seducat Ezechias; non
18:29 This says king: no you seduce Hezekiah; not
enim poterit eruere vos de manu mea! 18:30 Neque
For can Free you of hand My! 18:30 nor
fiduciam vobis tribuat super Domino dicens: 'Eruens
confidence you Oh over Lord saying: 'Rescuing
liberabit nos Dominus, et non tradetur civitas haec
free we Lord, and not betrayed The city this
in manu regis Assyriorum'. 18:31 Nolite audire
in hand s Assyria. ' 18:31 Do not listen
Ezechiam! Haec enim dicit rex Assyriorum: Facite
Hezekiah! This For says king Assyria: Make
mecum benedictionem et egredimini ad me, et
with thanks and Leave to I and
comedet unusquisque de vinea sua et de ficu
eat each of The vineyard his and of the fig tree
sua, et bibetis aquas de cisternis vestris, 18:32 donec
his and drink water of pits your 18:32 until

veniam et transferam vos in terram, quae similis
pardon and remove you in land which like
terrae vestrae est, in terram fructiferam et fertilem
earth your is in land fruit and fertile
vini, terram panis et vinearum, terram olivarum olei
wine land bread and vines land berries oil
ac mellis; et vivetis et non moriemini. Nolite audire
and honey; and live and not you will die. Do not listen
Ezechiam, qui vos decipit dicens: ‘Dominus liberabit
Hezekiah that you deceives saying: ‘The Lord free
nos!’. 18:33 **Numquid liberaverunt dii gentium**
us’. 18:33 Do delivered gods nations
unusquisque terram suam de manu regis Assyriorum?
each land his of hand s Assyria?
18:34 Ubi sunt dii Emath et Arphad? Ubi sunt
18:34 Where are gods Hamath and Arpad? Where are
dii Sepharvaim, Ana et Ava? Numquid liberaverunt
gods Sepharvites Ana and Ava? Do delivered
Samariam de manu mea? 18:35 Quinam illi sunt in
Samaria of hand Mine? 18:35 Who they are in
universis diis terrarum, qui eruerunt regionem suam
all other lands, that out region his
de manu mea, ut possit eruere Dominus Ierusalem
of hand my as can Free Lord Jerusalem
de manu mea?’. 18:36 **Tacuit itaque populus et**
of hand My ‘. 18:36 Not a word So people and
non respondit ei quidquam; siquidem praeceptum
not answered it anything; for command
regis acceperant, ut non responderent ei. 18:37
s Bold, as not answer to him. 18:37
Venitque Eliachim filius Helciae praepositus domus et
So Eliakim son Hilkijah the governor house and
Sobna scriba et Ioah filius Asaph a commentariis
Shebnah secretary and Joah son Asaph from notes
ad Ezechiam, scissis vestibus, et nuntiaverunt ei
to Hezekiah rent clothes, and reported it
verba Rabsacis. 19:1 **Quae cum audisset rex**
words Rab. 19: 1 What with heard king
Ezechias, scidit vestimenta sua et opertus est sacco
Hezekiah rent clothes his and covered is sack
ingressusque est domum Domini. 19:2 **Et misit**
He went is home Lord. 19: 2 The sent

Eliachim praepositum domus et Sobnam scribam et
Eliakim governor house and Sobna write and
senes de sacerdotibus opertos saccis ad Isaiam
the elderly of priests covered bags to Isaiah
prophetam filium Amos. 19:3 Qui dixerunt: ‘ Haec
prophet son Amos. 19: 3 He they said: ‘ This
dicit Ezechias: Dies tribulationis et increpationis et
says Hezekiah: day trouble and rebuke and
blasphemiae dies iste; venerunt filii usque ad
blasphemy day this; they children up to
partum, et vires non habet parturiens. 19:4 Forte
behaviors, and forces not has giving birth. 19: 4 perhaps
audiet Dominus Deus tuus universa verba Rabsacis,
listen Lord God your all words Rab,
quem misit rex Assyriorum dominus suus, ut
which sent king Assyrians master 's as
exprobraret Deum viventem, et puniet verba, quae
twit God living and punish words, which
audivit Dominus Deus tuus; et fac orationem pro
heard Lord God your; and Make prayer for
reliquiis, quae remanent’. 19:5 Venerunt ergo servi
remnants which remain. ‘ 19: 5 They came So officials
regis Ezechiae ad Isaiam. 19:6 Dixitque eis Isaias: ‘
s Hezekiah to Isaiah. 19: 6 said them Isaiah: ‘
Haec dicetis domino vestro: Haec dicit Dominus:
This you say the you: This says Lord:
Noli timere a facie sermonum, quos audisti,
Do not fear from the words which Have you heard
quibus blasphemaverunt pueri regis Assyriorum me;
which blasphemed boys s Assyrians me;
19:7 ecce ego immittam ei spiritum, et audiet
19: 7 See I send it spirit, and listen
nuntium et revertetur in terram suam; et deiciam
news and return in land his own; and arrows
eum gladio in terra sua’. 19:8 Reversus est igitur
it sword in land their own. ‘ 19: 8 returning is So
Rabsaces et invenit regem Assyriorum oppugnantem
commander and found king Assyrians attacking
Lobnam; audierat enim quod recessisset de Lachis.
slayer; heard For that retired of Lachish.
19:9 Cumque audisset de Tharaca rege Aethiopiae
19: 9 when heard of Theraca king Ethiopia

dicentes: ‘ Ecce egressus est, ut pugnet adversum te
saying: ‘ Look out is as fight against you
‘, iterum misit nuntios ad Ezechiam dicens: 19:10 ‘
‘ again sent news to Hezekiah saying: 19:10 ‘
Haec dicite Ezechieae regi Iudae: Non te seducat
This tell Hezekiah king Judah: no you seduce
Deus tuus, in quo habes fiduciam, neque dicas:
God your in which you have confidence or say:
‘Non tradetur Ierusalem in manu regis Assyriorum’.
‘I do not betrayed Jerusalem in hand s Assyria. ‘
19:11 Tu enim ipse audisti, quae fecerint reges
19:11 You For he Have you heard which done kings
Assyriorum universis terris, quomodo vastaverint eas.
Assyrians all countries how distress them.
Num ergo solus poteris liberari? 19:12 Numquid
Do So only You can delivered? 19:12 Do
liberaverunt dii gentium singulos, quos vastaverunt
delivered gods nations one, which destroyed
patres mei, Gozan videlicet et Charran et Reseph
fathers my Gozan the and Haran and Reseph
et filios Eden, qui erant in Thelassar? 19:13 Ubi
and children Eden that were in Thelassar? 19:13 Where
est rex Emath et rex Arphad et rex civitatis
is king Hamath and king Arpad and king city
Sepharvaim, Ana et Ava?’. 19:14 Itaque cum
Sepharvites Ana and Ava? ‘. 19:14 So with
acceperat Ezechias litteras de manu nuntiorum et
received Hezekiah letters of hand news and
legisset eas, ascendit in domum Domini et expandit
read them, up in home of and spread
eas coram Domino 19:15 et oravit in conspectu eius
them before Lord 19:15 and prayed in before his
dicens: ‘ Domine, Deus Israel, qui sedes super
saying: ‘ Sir, God Israel that seat over
cherubim! Tu es Deus solus regnorum omnium
Cherubs! You you God only kingdoms all
terrae, tu fecisti caelum et terram. 19:16 Inclina
earth you You made heaven and land. 19:16 Incline
aurem tuam et audi; aperi, Domine, oculos tuos et
ear your and listen; open Sir, eyes your and

vide et audi omnia verba Sennacherib, qui misit, ut
see and listen all words Sennacherib that sent as
exprobraret Deum viventem. 19:17 Vere, Domine,
twit God living. 19:17 Indeed, Sir,
dissipaverunt reges Assyriorum gentes et terras
waste kings Assyrians nations and countries
earum 19:18 et miserunt deos eorum in ignem; non
their 19:18 and sent gods their in fire; not
enim erant dii, sed opera manuum hominum ex
For were gods but works hands men from
ligno et lapide, et perdiderunt eos. 19:19 Nunc
tree and stone, and lost them. 19:19 now
igitur, Domine Deus noster, salvos nos fac de manu
therefore, O God our save we Make of hand
eius, ut sciant omnia regna terrae quia tu, Domine,
his as know all Kingdom earth because you Sir,
es Deus solus'. 19:20 Misit autem Isaias filius Amos
you God alone. ' 19:20 sent Now Isaiah son Amos
ad Ezechiam dicens: ' Haec dicit Dominus, Deus
to Hezekiah saying: ' This says Lord, God
Israel: Quae deprecatus es me super Sennacherib
Israel: What prayed you I over Sennacherib
rege Assyriorum, audiui. 19:21 Iste est sermo, quem
king Assyrians I heard. 19:21 this is word which
locutus est Dominus de eo: Sprevit te et
said is Lord of because: Trampled you and
subsannavit virgo filia Sion; post tergum tuum
laughed virgin daughter Zion; after back your
caput movit filia Ierusalem. 19:22 Cui exprobrasti
head He moved daughter Jerusalem. 19:22 To reproached
et quem blasphemasti? Contra quem exaltasti vocem
and which taunt? against which raised voice
et elevasti in excelsum oculos tuos? Contra
and lifted in high eyes of your own? against
Sanctum Israel! 19:23 Per manum servorum tuorum
St. Israel! 19:23 by hand officials your
exprobrasti Domino et dixisti: 'In multitudine
reproached Lord and You said: the numbers
curruum meorum ascendi excelsa montium in
chariots my I went up high mountains in
summitate Libani et succidi sublimes cedros eius,
top Lebanon and cut off high cedars his

electas abietes eius, et ingressus sum usque ad
choice firs his and entry I up to
terminos eius, silvam condensam. 19:24 Ego fodi et
border his forest thick. 19:24 I I bought and
bibi aquas alienas et siccavi vestigiis pedum meorum
drunk water foreign and dried track feet my
omnes aquas Aegypti'. 19:25 Numquid non audisti,
all water Egypt '. 19:25 Do not Have you heard
ab initio quid fecerim? Ex diebus antiquis plasmavi
from beginning what I did? from days old planned
illud et nunc adduxi; eruntque in eradicationem, in
it and now I brought it; yet in ruinous in
acervos ruinarum civitates munitae. 19:26 Et, qui
stacks ruins cities guaranteed. 19:26 and, that
sedent in eis breviata manu, contremuerunt et
sit in them Shorn hand, quivered and
confusi sunt; facti sunt quasi fenum agri et gramen
ashamed they are: they are as hay field and grass
virens, herba tectorum, quae arefacta est, antequam
green, plant rooftops, which dried is before
veniret ad maturitatem. 19:27 Sessionem tuam et
come to maturity. 19:27 Meetings your and
egressum tuum et introitum tuum ego praescivi et
out your and entrance your I know and
furorem tuum contra me; 19:28 insanisti in me, et
anger your against me; 19:28 rage in I and
superbia tua ascendit in aures meas. Ponam itaque
pride your up in ears mine. I will So
circulum in naribus tuis et frenum in labris tuis
circle in nose your and bit in playwrights your
et reducam te in viam, per quam venisti. 19:29
and back you in way, by than come. 19:29
Tibi autem, Ezechia, hoc erit signum: Comede hoc
you however, Hezekiah, this will be sign: eat this
anno, quod reppereris, in secundo autem anno, quae
year that grows, in second Now year which
sponte nascuntur; porro in anno tertio seminate et
accord grow; the in year third sow and
metite, plantate vineas et comedite fructum earum.
grain plant vineyards and eat fruit them.

19:30 Et, quodcumque reliquum fuerit de domo
19:30 and, whatever the rest be of house
Iudae, mittet radicem deorsum et faciet fructum
Judah, shoot root down and will fruit
sursum; 19:31 de Ierusalem quippe egredientur
up; 19:31 of Jerusalem for issue
reliquiae, et, quod relinquetur, de monte Sion. Zelus
remains and, that left, of mount Zion. zeal
Domini exercituum faciet hoc. 19:32 Quam ob rem
of hosts will this. 19:32 How for business
haec dicit Dominus de rege Assyriorum: Non
this says Lord of king Assyria: no
ingredietur urbem hanc nec mittet in eam sagittam
enter the city this or shoot in it arrow
nec occurret ei clipeo nec fundet aggerem circa eam.
or meet it shield or pour ramp about her.
19:33 Per viam, qua venit, revertetur et civitatem
19:33 by way, which he came return and city
hanc non ingredietur, dicit Dominus. 19:34
this not go says Lord. 19:34
Protegamque urbem hanc et salvabo eam propter
protect city this and save it for
me et propter David servum meum'. 19:35 Factum
I and for David slave My '. 19:35 Action
est igitur in nocte illa: egressus est angelus Domini
is So in night that: out is angel of
et percussit in castris Assyriorum centum octoginta
and shot in camp Assyrians one hundred eighty
quinque milia. Cumque diluculo surrexissent,
five thousand. when early rose,
viderunt omnia corpora mortuorum. 19:36 Et
see all bodies dead. 19:36 The
recedens abiit et reversus est Sennacherib rex
avoiding He went and back is Sennacherib king
Assyriorum et mansit in Nineve. 19:37 Cumque
Assyrians and He remained in Nineveh. 19:37 when
adoraret in templo Nesroch dei sui, Adramelech et
worshipping in temple Nesroch God s Adramelech and
Sarasar filii eius percusserunt eum gladio
Sarasar children his struck it sword
fugeruntque in terram Armeniorum. Et regnavit
they escaped in land Armenians. The reigned

Asarhaddon filius eius pro eo. 20:1 In diebus illis
Esarhaddon son his for the fact. 20: 1 in days they
aegrotavit Ezechias usque ad mortem. Et venit ad
sick Hezekiah up to death. The he came to
eum Isaias filius Amos propheta dixitque ei: ‘ Haec
it Isaiah son Amos prophet said to: ‘ This
dicit Dominus: Dispone domui tuae, morieris enim et
says Lord: Set house your die For and
non vives’. 20:2 Qui convertit faciem suam ad
not live ‘. 20: 2 He back face his to
parietem et oravit Dominum dicens: 20:3 ‘ Obsecro,
wall and prayed Lord saying: 20: 3 ‘ Oh,
Domine, memento quomodo ambulaverim coram te in
Sir, remember how I walked before you in
veritate et in corde perfecto et, quod placitum est
the truth and in heart perfect and, that convention is
coram te, fecerim’. Flevit itaque Ezechias fletu
before you I have done. ‘ wept So Hezekiah weeping
magno. 20:4 Et antequam egrederetur Isaias mediam
great. 20: 4 The before out Isaiah center
partem atri, factus est sermo Domini ad eum
part court he became is report of to it
dicens: 20:5 ‘ Revertere et dic Ezechiae duci populi
saying: 20: 5 ‘ Return and tell Hezekiah Duke people
mei: Haec dicit Dominus, Deus David patris tui:
me: This says Lord, God David father you:
Audiavi orationem tuam, vidi lacrimam tuam, et ecce
I heard prayer your I tears your and See
sano te; die tertio ascendes templum Domini. 20:6
sound you; day third ride temple Lord. 20: 6
Et addam diebus tuis quindecim annos; sed et de
The more days your fifteen years; but and of
manu regis Assyriorum liberabo te et civitatem hanc
hand s Assyrians free you and city this
et protegam urbem istam propter me et propter
and cover city this for I and for
David servum meum’. 20:7 Dixitque Isaias: ‘ Afferte
David slave My ‘. 20: 7 said Isaiah: ‘ Bring
massam ficorum’. Quam cum attulissent et posuissent
mass figs. How with brought and laid

super ulcus eius, curatus est. 20:8 Dixit autem
over ulcer his curate It is. 20: 8 said Now
Ezechias ad Isaiam: ‘ Quod erit signum quia
Hezekiah to Isaiah ‘ The will be sign because
Dominus me sanabit et quia ascensurus sum die
Lord I heal and because up I day
tertio templum Domini?’. 20:9 Cui ait Isaias: ‘ Hoc
third temple Lord. ‘ 20: 9 To said Isaias: ‘ This
erit tibi signum a Domino quod facturum sit
will be you sign from Lord that do is
Dominus sermonem, quem locutus est: Vis ut accedat
Lord word which said is: Want as approach
umbra decem gradibus, an ut revertatur totidem
shadow ten degrees, or as return many
gradibus?’. 20:10 Et ait Ezechias: ‘ Facile est
degrees. 20:10 The said Hezekiah: ‘ easily is
umbram descendere decem gradibus, nec hoc volo ut
shadow down ten degrees, or this I want as
fiat, sed ut revertatur retrorsum decem gradibus’.
done but as return back ten the stairs. ‘
20:11 Invocavit itaque Isaias propheta Dominum; et
20:11 He called upon So Isaiah prophet Lord; and
reduxit umbram per gradus, quibus iam descenderat
back shadow by degrees, which already down
in gradibus Achaz, retrorsum decem gradibus. 20:12
in steps Ahaz back ten degrees. 20:12
In tempore illo misit Merodachbaladan filius Baladan
in time that sent baladan son baladan
rex Babyloniorum litteras et munera ad Ezechiam;
king Babylon letters and gifts to Hezekiah;
audierat enim quod aegrotasset Ezechias. 20:13
heard For that sick Hezekiah. 20:13
Laetatus est autem in adventu eorum Ezechias et
Laetatus is Now in arrival their Hezekiah and
ostendit eis totam domum thesauri sui, argentum et
shows them all home treasures s silver and
aurum et aromata et oleum optimum et domum
gold and spices and oil best and home
vasorum suorum et omnia, quae inventa sunt in
vessels their and all which found are in
thesauris suis: non fuit, quod non monstraret eis
stores his not was that not show them

Ezechias in domo sua et in omni potestate sua.

Hezekiah in house his and in all power their own.

20:14 Venit autem Isaias propheta ad regem

20:14 He came Now Isaiah prophet to king

Ezechiam dixitque ei: ‘ Quid dixerunt viri isti et

Hezekiah said to: ‘ What said men these and

unde venerunt ad te?’. Cui ait Ezechias: ‘ De terra

whence they to You? ‘ To said Hezekiah: ‘ The land

longinqua venerunt, de Babylone’. 20:15 At ille

far they of Babylon ‘. 20:15 But he

respondit: ‘ Quid viderunt in domo tua?’. Ait

He answered: ‘ What see in house Yours? ‘. said

Ezechias: ‘ Omnia, quae sunt in domo mea viderunt;

Hezekiah: ‘ All which are in house my they saw;

nihil est, quod non monstraverim eis in thesauris

nothing is that not show them in stores

meis’. 20:16 Dixit itaque Isaias Ezechiae: ‘ Audi

mine. ‘ 20:16 said So Isaiah Hezekiah: ‘ Listen

sermonem Domini: 20:17 Ecce dies venient, et

word Lord: 20:17 Look day come and

auferentur omnia, quae sunt in domo tua, et quae

off all which are in house your and which

condiderunt patres tui usque in diem hanc, in

stored fathers your up in day this in

Babylone; non remanebit quidquam, ait Dominus.

Babylon; not remain anything said Lord.

20:18 Sed et de filiis tuis, qui egredientur ex te,

20:18 but and of children your that issue from you

quos generabis, tollentur et erunt eunuchi in palatio

which engender removed and will be officials in palace

regis Babylonis’. 20:19 Dixit Ezechias ad Isaiam: ‘

s Babylon ‘. 20:19 said Hezekiah to Isaiah ‘

Bonus sermo Domini, quem locutus es’. Et ait:

good report Lord, which said You are. ‘ The he said:

‘ Nonne erit pax et securitas in diebus meis?’.

‘ Did will be peace and security in days My ‘.

20:20 Reliqua autem gestorum Ezechiae et omnis

20:20 the rest Now events Hezekiah and all

fortitudo eius, et quomodo fecerit piscinam et aquae

strength his and how do pool and water

ductum et introduxerit aquas in civitatem, nonne

duct and lead water in city not

haec scripta sunt in libro annalium regum Iudae?

this written are in book annals kings Judah?

20:21 Dormivitque Ezechias cum patribus suis; et

20:21 slept Hezekiah with fathers his family; and

regnavit Manasses filius eius pro eo. 21:1

reigned Manasseh son his for the fact. 21: 1

Duodecim annorum erat Manasses, cum regnare

twelve years was Manasseh with he

coepisset, et quinquaginta quinque annis regnavit in

began, and fifty five years reigned in

Ierusalem. Nomen matris eius Haphsiba. 21:2

Jerusalem. name mother his Hephzibah. 21: 2

Fecitque malum in conspectu Domini iuxta

And he did evil in before of according to

abominationes gentium, quas delevit Dominus a

abominations nations, which destroyed Lord from

facie filiorum Israel. 21:3 Conversusque est et

the children Israel. 21: 3 again is and

aedificavit excelsa, quae dissipaverat Ezechias pater

built high which destroyed Hezekiah father

eius, et erexit aras Baal et fecit palum, sicut

his and set up high Baal and he pin as

fecerat Achab rex Israel, et adoravit omnem

had Ahab king Israel and worshiped all

militiam caeli et coluit eam. 21:4 Extruxitque aras

host air and served her. 21: 4 He built high

in domo Domini, de qua dixit Dominus: ‘ In

in house Lord, of which said Lord: ‘ in

Ierusalem ponam nomen meum’. 21:5 Et extruxit

Jerusalem I will name My '. 21: 5 The built

altaria universae militiae caeli in duobus atriis templi

altars all military air in two courts temple

Domini 21:6 et traduxit filium suum per ignem et

of 21: 6 and He made a son his by fire and

hariolatus est et observavit auguria et constituit

hariolatus is and warning auguries and set

pythones et haruspices multiplicavit, ut faceret

wizards and soothsayers increased, as do

malum coram Domino et irritaret eum. 21:7 Posuit

evil before Lord and provoke him. 21: 7 He set

quoque palum Aserae, quem fecerat, in templo, super
also stake grove, which done in temple over
quo locutus est Dominus ad David et ad Salomonem
which said is Lord to David and to Solomon
filium eius: ‘ In templo hoc et in Ierusalem, quam
son his ‘ in temple this and in Jerusalem than
elegi de cunctis tribubus Israel, ponam nomen meum
I of all tribes Israel I will name my
in sempiternum; 21:8 et ultra non faciam commoveri
in ever; 21: 8 and more not I do quake
pedem Israel de terra, quam dedi patribus eorum,
foot Israel of land, than I fathers their
sic tamen si custodierint opere omnia, quae praecepi
so yet if watch work all which command
eis, et universam legem, quam mandavit eis servus
them, and all law than charge them slave
meus Moyses’. 21:9 Illi vero non audierunt, sed
my Moses’. 21: 9 they But not listen but
seducti sunt a Manasse, ut facerent malum plus
seduced are from Manasseh as do evil more
quam gentes, quas contrivit Dominus a facie
than nations which crushed Lord from the
filiorum Israel. 21:10 Locutusque est Dominus in
children Israel. 21:10 said is Lord in
manu servorum suorum prophetarum dicens: 21:11 ‘
hand officials their prophets saying: 21:11 ‘
Quia fecit Manasses rex Iudae abominaciones istas
for he Manasseh king Judah abominations these
pessimas super omnia, quae fecerunt Amorraei ante
mischievous over all which they Amorites before
eum, et peccare fecit etiam Iudam in idolis suis,
him, and sin he also Judah in idols their
21:12 propterea haec dicit Dominus, Deus Israel:
21:12 therefore this says Lord, God Israel:
Ecce ego inducam mala super Ierusalem et Iudam,
Look I bring bad over Jerusalem and Judah
ut quicumque audierit, tinniant ambae aures eius.
as who hear, ring both ears her.
21:13 Et extendam super Ierusalem funiculum
21:13 The stretch over Jerusalem line
Samariae et pondus domus Achab et extergam
Samaria and weight house Ahab and wipe

Ierusalem sicut qui extergit vas, extergit et convertit
Jerusalem as that wipes vessel, wipes and back
super faciem eius. 21:14 Et proiciam reliquias
over face her. 21:14 The I cast remains
hereditatis meae et tradam eas in manu inimicorum
heritage I and I will them in hand enemies
eius; eruntque in vastitate et rapina cunctis
thereof; yet in extremity and robbery all
adversariis suis, 21:15 eo quod fecerint malum coram
opponents their 21:15 it that done evil before
me et perseveraverint irritantes me ex die, qua
I and continued invalidating I from day which
egressi sunt patres eorum ex Aegypto, usque ad
out are fathers their from Egypt up to
diem hanc'. 21:16 Insuper et sanguinem innoxium
day this. ' 21:16 In addition, and blood innocent
fudit Manasses multum nimis, donec impleret
shed Manasseh a lot too, until supply
Ierusalem usque ad summum, absque peccatis suis,
Jerusalem up to chief, without sins their
quibus peccare fecit Iudam, ut faceret malum coram
which sin he Judah as do evil before
Domino. 21:17 Reliqua autem gestorum Manasse et
Lord. 21:17 the rest Now events Manasseh and
universa, quae fecit, et peccatum eius, quod peccavit,
all which he did, and sin his that offender
nonne haec scripta sunt in libro annalium regum
not this written are in book annals kings
Iudae? 21:18 Dormivitque Manasses cum patribus
Judah? 21:18 slept Manasseh with fathers
suis et sepultus est in horto domus suae, in horto
their and buried is in garden house his in garden
Oza; et regnavit Amon filius eius pro eo. 21:19
Oza and reigned Amon son his for the fact. 21:19
Viginti et duo annorum erat Amon, cum regnare
twenty- and two years was Amon with he
coepisset, duobusque annis regnavit in Ierusalem.
began, two years reigned in Jerusalem.
Nomen matris eius Mesallemeth filia Harus de
name mother his Meshullemeth daughter Harus of

Ieteba. 21:20 Fecitque malum in conspectu Domini,
Jeteba. 21:20 And he did evil in before Lord,
sicut fecerat Manasses pater eius, 21:21 et ambulavit
as had Manasseh father his 21:21 and He walked
in omni via, per quam ambulaverat pater eius;
in all way, by than did father thereof;
servivitque idolis, quibus servierat pater suus, et
served idols, which served father 's and
adoravit ea. 21:22 Et dereliquit Dominum, Deum
worshipped them. 21:22 The left Lord, God
patrum suorum et non ambulavit in via Domini.
fathers their and not He walked in road Lord.
21:23 Tetenderuntque ei insidias servi sui et
21:23 Amon it ambush officials s and
interfecerunt regem in domo sua; 21:24 percussit
killed king in house their own; 21:24 shot
autem populus terrae omnes, qui coniuraverant
Now people earth all that plans
contra regem Amon, et constituerunt sibi regem
against king Amon and made to king
Iosiam filium eius pro eo. 21:25 Reliqua autem
Josiah son his for the fact. 21:25 the rest Now
gestorum Amon, quae fecit, nonne haec scripta sunt
events Amon which he did, not this written are
in libro annalium regum Iudae? 21:26 Sepelieruntque
in book annals kings Judah? 21:26 buried
eum in sepulcro suo in horto Oza; et regnavit
it in grave his in garden Oza and reigned
Iosias filius eius pro eo. 22:1 Octo annorum erat
Josiah son his for the fact. 22: 1 eight years was
Iosias, cum regnare coepisset, et triginta et uno
Josiah with he began, and thirty and one
anno regnavit in Ierusalem. Nomen matris eius Idida
year reigned in Jerusalem. name mother his Idida
filia Adaia de Bascath. 22:2 Fecitque, quod
daughter Adaia of Bascath. 22: 2 And he did; that
placitum erat coram Domino, et ambulavit per
convention was before Lord, and He walked by
omnes vias David patris sui; non declinavit ad
all ways David father s; not aside to

dexteram sive ad sinistram. 22:3 Anno autem octavo
right or to the left. 22: 3 year Now eighth

decimo regis Iosiae misit rex Saphan filium Eseliae
X s Josiah sent king Saphan son Azali'ah

filiu Mesullam scribam ad templum Domini dicens
children Messulam write to temple of saying

ei: 22:4 ‘ Vade ad Helciam sacerdotem magnum, ut
to: 22: 4 ‘ Go to high priest great as

effundatur pecunia, quae illata est in templum
shed money; which done is in temple

Domini, quam collegerunt ianitores a populo, 22:5
Lord, than collection porters from people 22: 5

deturque opificibus praepositis in domo Domini, qui
let Artisans reeves in house Lord, that

et distribuent eam his, qui operantur in templo
and oversight it those that workers in temple

Domini ad instauranda sartatecta templi, 22:6
of to established repairs temple 22: 6

tignariis videlicet et caementariis et his, qui
carpenters the and builders and those that

interrupta componunt, et ut emanantur ligna et
breaches store and as buy timber and

lapides de lapacidinis ad instaurandum templum. 22:7
stones of quarries to stock temple. 22: 7

Verumtamen non supputetur eis argentum, quod
However, not calculated them silver that

accipiunt, quia in potestate habent et in fide’. 22:8
take because in power have and in faith. ‘ 22: 8

Dixit autem Helcias pontifex ad Saphan scribam: ‘
said Now Hilki'ah Pope to Saphan write: ‘

Librum legis repperi in domo Domini!’. Deditque
book law I found; in house The Lord. ‘ He gave

Helcias volumen Saphan, qui et legit illud. 22:9
Hilki'ah roll Saphan that and read that. 22: 9

Venit quoque Saphan scriba ad regem et renuntiavit
He came also Saphan secretary to king and Reporting

ei, quod praeceperat, et ait: ‘ Effuderunt servi
to that he commanded, and he said: ‘ shed officials

tui pecuniam, quae reperta est in domo, et dederunt
your money which found is in home and they

opificibus praefectis operum templi Domini'. 22:10

Artisans governors works temple The Lord. ' 22:10

Narravitque Saphan scriba regi dicens: ' Librum

told Saphan secretary king saying: ' book

dedit mihi Helcias sacerdos'. Quem cum legisset

given I Hilki'ah priest. ' Whom with read

Saphan coram rege, 22:11 et audisset rex verba libri

Saphan before king, 22:11 and heard king words book

legis, scidit vestimenta sua 22:12 et praecepit Helciae

law rent clothes his 22:12 and charged Hilkiyah

sacerdoti et Ahicam filio Saphan et Achobor filio

priest and Ahikam son Saphan and Achobor son

Micha et Saphan scribae et Asaiae servo regis

Mica and Saphan teachers and Asia server s

dicens: 22:13 ' Ite et consulite Dominum super me

saying: 22:13 ' Go and consult Lord over I

et super populo et super omni Iuda de verbis

and over people and over all Judah of words

voluminis istius, quod inventum est; magna enim ira

volume this that found it is; great For anger

Domini succensa est contra nos, quia non audierunt

of heated is against we because not listen

patres nostri verba libri huius, ut facerent omne,

fathers our words book this, as do all

quod scriptum est nobis'. 22:14 Ierunt itaque Helcias

that written is to us. ' 22:14 went So Hilki'ah

sacerdos et Ahicam et Achobor et Saphan et

The priest and Ahikam and Achobor and Saphan and

Asaia ad Holdam propheten uxorem Sellum filii

Asaia to Holda prophetess wife Sallu children

Thecuae filii Haraas custodis vestium, quae

Tikvah children Hasrah keeping wardrobe which

habitabat in Ierusalem in secunda, locutique sunt ad

living in Jerusalem in second, college are to

eam, 22:15 et illa respondit eis: ' Haec dicit

it 22:15 and that answered them: ' This says

Dominus, Deus Israel: Dicite viro, qui misit vos ad

Lord, God Israel: Tell man that sent you to

me: 22:16 Haec dicit Dominus: Ecce ego adducam

me: 22:16 This says Lord: Look I I

mala super locum hunc et super habitatores eius
bad over place this and over inhabitants his
omnia verba libri, quae legit rex Iudae, 22:17 quia
all words books which read king Judah, 22:17 because
dereliquerunt me et sacrificaverunt diis alienis
forsook I and sacrificed other other
irritantes me in cunctis operibus manuum suarum;
invalidating I in all works hands houses;
et succendetur indignatio mea in loco hoc et non
and burn indignation my in place this and not
exstinguetur. 22:18 Regi autem Iudae, qui misit vos,
quenched. 22:18 king Now Judah, that sent you
ut consuleretis Dominum, sic dicetis: Haec dicit
as consult Lord, so say: This says
Dominus, Deus Israel: Pro eo quod audisti verba
Lord, God Israel: Pro it that You heard words
voluminis, 22:19 et perterritum est cor tuum, et
volume, 22:19 and intimidated is heart your and
humiliatus es coram Domino, auditis sermonibus
humbled you before Lord, hearing words
contra locum istum et habitatores eius, quo videlicet
against place this and inhabitants his which the
fierent in stuporem et in maledictum, et scidisti
device in astonishment and in cursing, and rent
vestimenta tua et flevisi coram me, et ego audiui,
clothes your and wept before I and I I heard,
ait Dominus; 22:20 idcirco colligam te ad patres
said Lord; 22:20 therefore collection you to fathers
tuos, et colligeris ad sepulcrum tuum in pace, ut
your and up to grave your in peace as
non videant oculi tui omnia mala, quae inducturus
not see eyes your all bad which bring
sum super locum istum'. Et renuntiaverunt regi,
I over place this. ' The reported king,
quod dixerat. 23:1 Qui misit, et congregati sunt ad
that he said. 23: 1 He sent and gathered are to
eum omnes senes Iudae et Ierusalem; 23:2
it all the elderly Judah and Jerusalem; 23: 2
ascenditque rex templum Domini et omnes viri Iudae
up king temple of and all men Judah

universique, qui habitabant in Ierusalem cum eo,
all; that living in Jerusalem with it
sacerdotes et prophetae et omnis populus a parvo
priests and prophets and all people from small
usque ad magnum. Legitque, cunctis audientibus,
up to Great. read all the audience,
omnia verba libri foederis, qui inventus est in domo
all words book meeting, that found is in house
Domini. 23:3 Stetitque rex super gradum suum et
Lord. 23: 3 Then king over degree his and
percussit foedus coram Domino, ut ambularent post
shot treaty before Lord, as walk after
Dominum et custodirent praecepta eius et testimonia
Lord and watch rules his and testimonies
et legitima in omni corde et in tota anima et
and legitimate in all heart and in all soul and
suscitarent verba foederis huius, quae scripta erant in
perform words meeting this, which written were in
libro illo. Acquievitque universus populus pacto. 23:4
book that. And all all people agreement. 23: 4
Et praecepit rex Helciae pontifici et sacerdotibus
The charged king Hilkijah Pope and priests
secundi ordinis et ianitoribus, ut proicerent de
second order and gatekeepers as throw of
templo Domini omnia vasa, quae facta fuerant Baal
temple of all vessels, which made were Baal
et Aserae et universae militiae caeli; et combussit
and grove and all military the air; and burned
ea foris Ierusalem in convalle Cedron et tulit
it outside Jerusalem in Oak Kidron and took
pulverem eorum in Bethel. 23:5 Et delevit aedituos,
dust their in Bethel. 23: 5 The destroyed priests,
quos posuerant reges Iudae ad sacrificandum in
which set kings Judah to offer in
excelsis per civitates Iudae et in circuitu Ierusalem,
high by cities Judah and in about Jerusalem
et eos, qui adolebant Baal et soli et lunae et
and them; that burned Baal and only and Monday and
duodecim signis et omni militiae caeli. 23:6 Et
twelve standards and all military heaven. 23: 6 The
efferri fecit palum de domo Domini foras Ierusalem
carried out he stake of house of out Jerusalem

in convalle Cedron et combussit eum ibi et redegit
in Oak Kidron and burned it there and reduced
in pulverem et proiecit super sepulcrum vulgi. 23:7
in dust and rejected over grave people. 23: 7
Destruxit quoque aedículas prostibulorum, quae erant
He destroyed also apartments sodomites, which were
in domo Domini, in quibus mulieres texebant vestes
in house Lord, in which women wove clothing
pro Asera. 23:8 Congregavitque omnes sacerdotes de
for Grove. 23: 8 He gathered all priests of
civitatis Iudae et contaminavit excelsa, ubi
cities Judah and desecrated high where
sacrificabant sacerdotes, de Gabaa usque Bersabee;
sacrifice priests of hill up Beer;
et destruxit excelsa pilosorum in introitu portae
and destroyed high hairy ones in entry The gates
Iosue principis civitatis, ad sinistram ingredientis
Joshua prince city to left entering
portam civitatis. 23:9 Verumtamen non ascendebant
gate city. 23: 9 However, not up
sacerdotes excelsorum ad altare Domini in Ierusalem,
priests high to altar of in Jerusalem
sed tantum comedebant azyma in medio fratrum
but only eating unleavened bread in the brothers
suorum. 23:10 Contaminavit quoque Topheth, quod
ones. 23:10 defiled also Topeth, that
est in convalle Benennom, ut nemo consecraret filium
is in Oak Hinnom, as no consecrate son
suum aut filiam per ignem Moloch. 23:11 Abstulit
his or daughter by fire Moloch. 23:11 Removed
quoque equos, quos dederant reges Iudae soli in
also horses which set kings Judah only in
introitu templi Domini iuxta cubiculum
entry temple of according to room
Nathanmelech eunuchi, quod erat in Pharurim;
Nathan eunuchs that was in precincts;
currus autem solis combussit igne. 23:12 Altaria
car Now sun burned fire. 23:12 altars
quoque, quae erant super tectum cenaculi Achaz,
also, which were over roof parlor Ahaz
quae fecerant reges Iudae, et altaria, quae fecerat
which had kings Judah, and altars, which had

Manasses in duobus atriis templi Domini, destruxit
Manasseh in two courts temple Lord, destroyed
rex et contrivit ea ibi et dispersit cinerem eorum
king and crushed it there and scattered ashes their
in torrentem Cedron. 23:13 Excelsa quoque, quae
in torrent Kidron. 23:13 Corals also, which
erant ex adverso Ierusalem ad dexteram partem
were from against Jerusalem to right part
montis Perditionis, quae aedificaverat Salomon rex
mount Misconduct, which built Solomon king
Israel Astharoth idolo Sidoniorum et Chamos idolo
Israel Astarte idol Sidon and Chemosh idol
Moab et Melchom idolo filiorum Ammon, polluit
Moab and Milcom idol children Ammon pollutes
rex; 23:14 et contrivit lapides et succidit palos
king; 23:14 and crushed stones and cut stakes
replevitque loca eorum ossibus mortuorum. 23:15
filled places their bones dead. 23:15
Insuper et altare, quod erat in Bethel, excelsum,
In addition, and altar, that was in Bethel high
quod fecerat Ieroboam filius Nabat, qui peccare fecit
that had Jeroboam son Nabat that sin he
Israel, etiam altare illud et excelsum destruxit atque
Israel also altar it and high destroyed and
combussit et comminuit in pulverem succenditque
burned and pieces in dust burned
palum. 23:16 Et conversus Iosias vidit ibi sepulcra,
stake. 23:16 The turning Josiah saw there graves,
quae erant in monte, misitque et tulit ossa de
which were in Monte sent and took bones of
sepulcris et combussit ea super altare et polluit
tombs and burned it over altar and pollutes
illud iuxta verbum Domini, quod clamaverat vir
it according to word Lord, that proclaimed man
Dei, cum staret Ieroboam in die festo ad altare. Et
God, with standing Jeroboam in day feast to altar. The
conversus elevavit oculos in sepulcrum viri Dei, qui
turning lifted eyes in grave men God, that
clamaverat verba haec, 23:17 et ait: ‘ Quis est
proclaimed words Thus, 23:17 and he said: ‘ Who is
titulus ille, quem video?’. Responderuntque ei cives
title he which I see? ‘. Then it citizens

illius urbis: ‘ **Sepulcrum est hominis Dei, qui venit**
of city: ‘ The tomb is man God, that he came
de Iuda et clamavit verba haec, quae fecisti super
of Judah and cried words Thus, which You made over
altare Bethel’. 23:18 **Et ait:** ‘ **Dimittite eum; nemo**
altar Bethel. 23:18 The he said: ‘ Release him; no
commoveat ossa eius’. **Et intacta manserunt ossa**
move bones His. ‘ The The stainless So the bones
illius cum ossibus prophetae, qui venerat de Samaria.
of with bones The prophets, that come of Samaria.
23:19 Insuper et omnia fana excelsorum, quae erant
23:19 In addition, and all houses high which were
in civitatibus Samariae, quae fecerant reges Israel ad
in cities Samaria, which had kings Israel to
irritandum Dominum, abstulit Iosias et fecit eis
provoke Lord, removed Josiah and he them
secundum omnia opera, quae fecerat in Bethel. 23:20
according to all works which had in Bethel. 23:20
Et immolavit universos sacerdotes excelsorum, qui
The sacrificed all priests high that
erant ibi super altaria, et combussit ossa humana
were there over altars, and burned bones human
super ea; reversusque est Ierusalem. 23:21 **Et**
over it; returned is Jerusalem. 23:21 The
praecepit omni populo dicens: ‘ **Facite Pascha**
charged all people saying: ‘ Make Easter
Domino Deo vestro secundum quod scriptum est in
Lord God your according to that written is in
libro foederis huius’. 23:22 **Nec enim factum est**
book meeting this. ‘ 23:22 No For it is
Pascha tale a diebus iudicum, qui iudicaverunt
Easter such from days judges that judged
Israel, et omnibus diebus regum Israel et regum
Israel and all days kings Israel and kings
Iudae, 23:23 **sicut in octavo decimo anno regis Iosiae**
Judah, 23:23 as in eighth X year s Josiah
factum est Pascha istud Domino in Ierusalem. 23:24
it is Easter this Lord in Jerusalem. 23:24
Sed et pythones et hariolos et theraphim et idola
but and wizards and wizards and the images and idols
abominationesque omnes, quae erant in terra Iudae
abominations all which were in land Judah

et in Ierusalem, abstulit Iosias, ut statueret verba
and in Jerusalem removed Josiah as establish words
legis, quae scripta sunt in libro, quem invenit Helcias
law which written are in book which found Hilki'ah
sacerdos in templo Domini. 23:25 Similis illi non fuit
The priest in temple Lord. 23:25 like they not was
ante eum rex, qui reverteretur ad Dominum in omni
before it king, that return to Lord in all
corde suo et in tota anima sua et in universa
heart his and in all soul his and in all
virtute sua iuxta omnem legem Moysi, neque post
power his according to all law Moses, or after
eum surrexit similis illi. 23:26 Verumtamen non est
it rose like to him. 23:26 However, not is
aversus Dominus ab ira furoris sui magni, quo
back Lord from anger fierce s great which
iratus est furor eius contra Iudam propter omnes
angry is The anger his against Judah for all
irritationes, quibus provocaverat eum Manasses. 23:27
provocations which challenge it Manasseh. 23:27
Dixit itaque Dominus: ‘ Etiam Iudam auferam a
said So Lord: ‘ Yes Judah stony from
facie mea, sicut abstuli Israel, et proiciam civitatem
the my as I took Israel and I cast city
hanc, quam elegi, Ierusalem et domum, de qua
this than I have chosen, Jerusalem and home of which
dixi: Erit nomen meum ibi’. 23:28 Reliqua
I said: There will be name my there. ‘ 23:28 the rest
autem gestorum Iosiae et universa, quae fecit, nonne
Now events Josiah and all which he did, not
haec scripta sunt in libro annalium regum Iudae?
this written are in book annals kings Judah?
23:29 In diebus eius ascendit pharao Necho rex
23:29 in days his up Pharaoh Neco king
Aegypti contra regem Assyriorum ad flumen
Egypt against king Assyrians to river
Euphraten. Et abiit Iosias rex in occursum eius, qui
Euphrates. The He went Josiah king in meet his that
occidit eum in Mageddo, cum vidisset eum. 23:30 Et
sets it in Megiddo with saw him. 23:30 The
portaverunt eum in curru servi sui mortuum de
carried it in car officials s dead of

Mageddo et pertulerunt in Ierusalem et sepelierunt
Megiddo and endured in Jerusalem and buried
eum in sepulcro suo. Tulitque populus terrae
it in grave his own. took people earth
Ioachaz filium Iosiae et unxerunt eum et
Jehoahaz son Josiah and anointed it and
constituerunt eum regem pro patre suo. 23:31
made it king for father his own. 23:31
Viginti trium annorum erat Ioachaz, cum regnare
twenty- three years was Jehoahaz with he
coepisset, et tribus mensibus regnavit in Ierusalem.
began, and three months reigned in Jerusalem.
Nomen matris eius Amital filia Ieremiae de Lobna.
name mother his Amital daughter Jeremiah of Thereof.
23:32 Et fecit malum coram Domino iuxta omnia,
23:32 The he evil before Lord according to all
quae fecerant patres eius. 23:33 Vinxitque eum
which had fathers her. 23:33 bound it
pharao Nechao in Rebla, quae est in terra Emath,
Pharaoh Neco in Rablaam which is in land Hamath
ne regnaret in Ierusalem; et imposuit multam
do not king in Jerusalem; and imposed great
terrae centum talentis argenti et talento auri; 23:34
earth one hundred talents silver and talent gold; 23:34
regemque constituit pharao Nechao Eliachim filium
king set Pharaoh Neco Eliakim son
Iosiae pro Iosia patre eius vertitque nomen eius
Josiah for Josiah father his He turned name his
Ioachim. Porro Ioachaz tulit, et venit in Aegyptum
Joachim. the Jehoahaz took and he came in Egypt
et mortuus est ibi. 23:35 Argentum autem et
and dead is there. 23:35 silver Now and
aurum dedit Ioachim pharaoni, cum indixisset terrae,
gold given Joachim Pharaoh with taxed earth
ut conferretur argentum iuxta praeceptum
as contribute silver according to command
pharaonis; et secundum uniuscuiusque aestimationem
Pharaoh; and according to each estimate
exegit tam argentum quam aurum de populo terrae,
exacted so silver than gold of people earth
ut daret pharaoni Nechao. 23:36 Viginti quinque
as give Pharaoh Neco. 23:36 twenty- five

annorum erat Ioachim, cum regnare coepisset, et
years was Joachim with he began, and
undecim annis regnavit in Ierusalem. Nomen matris
eleven years reigned in Jerusalem. name mother
eius Zebida filia Phadaia de Ruma. 23:37 Et fecit
his Zebudah daughter Phadaia of Ruma. 23:37 The he
malum coram Domino iuxta omnia, quae fecerant
evil before Lord according to all which had
patres eius. 24:1 In diebus eius ascendit
fathers her. 24: 1 in days his up
Nabuchodonosor rex Babylonis, et factus est ei
Nebuchadnezzar king Babylon and he became is it
Ioachim servus tribus annis et rursum rebellavit
Joachim slave three years and again rebelled
contra eum. 24:2 Immisitque ei Dominus turmas
against him. 24: 2 sent it Lord companies
Chaldaeorum et turmas Syriae, turmas Moab et
Chaldeans and companies Syria, companies Moab and
turmas filiorum Ammon; et immisit eas in Iudam,
companies children Ammon; and sent them in Judah
ut disperderent eum iuxta verbum Domini, quod
as destroy it according to word Lord, that
locutus erat per servos suos prophetas. 24:3 Factum
said was by officials their Prophets. 24: 3 Action
est autem hoc propter iram Domini contra Iudam,
is Now this for anger of against Judah
ut auferret eum de conspectu suo propter peccata
as remove it of before his for sins
Manasse universa, quae fecit, 24:4 et propter
Manasseh all which he did, 24: 4 and for
sanguinem innoxium, quem effudit et implevit
blood innocent, which poured and filled the
Ierusalem cruore innocentium; et ob hanc rem
Jerusalem blood innocent; and for this business
noluit Dominus propitiari. 24:5 Reliqua autem
He would not Lord pardon. 24: 5 the rest Now
gestorum Ioachim et universa, quae fecit, nonne haec
events Joachim and all which he did, not this
scripta sunt in libro annalium regum Iudae? Et
written are in book annals kings Judah? The

dormivit Ioachim cum patribus suis; 24:6
slept Joachim with fathers his family; 24: 6
regnavitque Ioachin filius eius pro eo. 24:7 Et
reigned Joachim son his for the fact. 24: 7 The
ultra non addidit rex Aegypti ut egrederetur de
more not he added king Egypt as out of
terra sua; tulerat enim rex Babylonis a rivo
land their own; had For king Babylon from brook
Aegypti usque ad fluvium Euphraten omnia, quae
Egypt up to river Euphrates all which
fuerant regis Aegypti. 24:8 Decem et octo annorum
were s Egypt. 24: 8 ten and eight years
erat Ioachin, cum regnare coepisset, et tribus
was Jehoiachin- with he began, and three
mensibus regnavit in Ierusalem. Nomen matris eius
months reigned in Jerusalem. name mother his
Naestha filia Elnathan de Ierusalem. 24:9 Et fecit
Nehushta daughter Elnathan of Jerusalem. 24: 9 The he
malum coram Domino iuxta omnia, quae fecerat
evil before Lord according to all which had
pater eius. 24:10 In tempore illo ascenderunt servi
father her. 24:10 in time that up officials
Nabuchodonosor regis Babylonis in Ierusalem, et
Nebuchadnezzar s Babylon in Jerusalem and
venit urbs in obsidione. 24:11 Venitque
he came city in investment. 24:11 So
Nabuchodonosor rex Babylonis ad civitatem, cum
Nebuchadnezzar king Babylon to city with
servi eius oppugnarent eam; 24:12 egressusque est
officials his assault it; 24:12 He went out is
Ioachin rex Iudae ad regem Babylonis ipse et mater
Joachim king Judah to king Babylon he and mother
eius et servi eius et principes eius et eunuchi
his and officials his and leaders his and officials
eius; et cepit eum rex Babylonis anno octavo regni
thereof; and took it king Babylon year eighth kingdom
sui. 24:13 Et protulit inde omnes thesauros domus
's. 24:13 The produced from all treasures house
Domini et thesauros domus regiae et concidit
of and treasures house s and shred

universa vasa aurea, quae fecerat Salomon rex Israel
all vessels gold which had Solomon king Israel
in templo Domini, iuxta verbum Domini. 24:14 Et
in temple Lord, according to word Lord. 24:14 The
transtulit omnem Ierusalem et universos principes et
transferred all Jerusalem and all leaders and
omnes fortes exercitus decem milia in captivitatem
all strong army ten thousand in captivity
et omnem artificem et clusorem; nihilque relictum
and all Architect and Joiners; nothing left
est, exceptis pauperibus populi terrae. 24:15 Transtulit
is besides the poor people the earth. 24:15 He removed
quoque Ioachin in Babylonem; et matrem regis et
also Joachin in Babylon; and mother s and
uxores regis et eunuchos eius et cives validos terrae
wives s and officials his and citizens strong earth
duxit in captivitatem de Ierusalem in Babylonem
married in captivity of Jerusalem in Babylon
24:16 et omnes viros robustos septem milia et
24:16 and all men robust seven thousand and
artifices et clusores mille, omnes viros fortes
artists and smiths one thousand, all men strong
bellatores; duxitque eos rex Babylonis captivos in
war; fit them king Babylon prisoners in
Babylonem. 24:17 Et constituit Matthaniam patrum
Babylon. 24:17 The set Matthanias uncle
eius pro eo; imposuitque nomen ei Sedeciam. 24:18
his for it; offered name it Zedekiah. 24:18
Vicesimum et primum annum aetatis habebat
The twenty and first year age had
Sedecias, cum regnare coepisset, et undecim annis
munitiones with he began, and eleven years
regnavit in Ierusalem. Nomen matris eius erat Amital
reigned in Jerusalem. name mother his was Amital
filia Ieremiae de Lobna. 24:19 Et fecit malum
daughter Jeremiah of Thereof. 24:19 The he evil
coram Domino iuxta omnia, quae fecerat Ioachim;
before Lord according to all which had Joachim;
24:20 irascebatur enim Dominus contra Ierusalem et
24:20 anger For Lord against Jerusalem and

contra Iudam, donec proiceret eos a facie sua.

against Judah until cast them from the their own.

Recessitque Sedecias a rege Babylonis. 25:1 Factum

back old from king Babylon. 25: 1 Action

est autem anno nono regni eius, mense decimo,

is Now year ninth kingdom his month tenth,

decima die mensis venit Nabuchodonosor rex

tenth day month he came Nebuchadnezzar king

Babylonis ipse et omnis exercitus eius in Ierusalem;

Babylon he and all army his in Jerusalem;

et circumdederunt eam et extruxerunt in circuitu

and surrounded it and built in about

eius munitiones. 25:2 Et clausa est civitas atque

his forts. 25: 2 The closed is The city and

vallata usque ad undecimum annum regis Sedeciae.

under siege up to eleventh year s Zedekiah.

25:3 Nona die mensis quarti praevaluit fames in

25: 3 ninth day month IV overruled famine in

civitate, nec erat panis populo terrae. 25:4 Et

city or was bread people the earth. 25: 4 The

interrupta est civitas, et omnes viri bellatores

breaches is The city, and all men war

fugerunt exieruntque de civitate nocte per viam

fled They left of city night by way

portae, quae est inter duplicem murum ad hortum

gates, which is between double wall to garden

regis, obsidentibus Chaldaeis in circuitu civitatem.

king, blocked Chaldeans in about city.

Abierunt itaque per viam, quae ducit ad Arabam.

went So by way, which leads to Plain.

25:5 Et persecutus est exercitus Chaldaeorum regem

25: 5 The pursued is army Chaldeans king

comprehenditque eum in planitie Iericho, et omnis

overtook it in level Jericho and all

exercitus eius dispersus est et reliquit eum. 25:6

army his scattered is and left him. 25: 6

Apprehensum ergo regem duxerunt ad regem

they took So king led to king

Babylonis in Rebla, qui locutus est cum eo iudicium.

Babylon in Rablaam that said is with it judgment.

25:7 Filios autem Sedeciae occidit coram eo et

25: 7 children Now Zedekiah sets before it and

oculos eius effodit vinxitque eum catenis aereis et
eyes his digs bound it chains brass and
adduxit in Babylonem. 25:8 Mense quinto septima
brought in Babylon. 25: 8 in V The seventh
die mensis, ipse est annus nonus decimus regis
day month, he is year IX X s
Babylonis, venit Nabuzardan princeps satellitum
Babylon he came adan leader guard
servus regis Babylonis Ierusalem 25:9 et succendit
slave s Babylon Jerusalem 25: 9 and burned
domum Domini et domum regis et omnes domos
home of and home s and all homes
Ierusalem; omnemque domum combussit igne. 25:10
Jerusalem; all home burned fire. 25:10
Et muros Ierusalem in circuitu destruxit omnis
The walls Jerusalem in about destroyed all
exercitus Chaldaeorum, qui erat cum principe
army Chaldeans that was with prince
satellitum. 25:11 Reliquam autem populi partem, qui
the guards. 25:11 The rest Now people part, that
remanserat in civitate, et perfugas, qui transfugerant
left in city and refugees, that over
ad regem Babylonis, et reliquum vulgus transtulit
to king Babylon and the rest people transferred
Nabuzardan princeps satellitum; 25:12 et de
adan leader guards; 25:12 and of
pauperibus terrae reliquit in vinitores et agricolas.
poor earth left in dressers and farmers.
25:13 Columnas autem aereas, quae erant in templo
25:13 columns Now brass; which were in temple
Domini, et bases et mare aereum, quod erat in
Lord, and bases and sea bronze, that was in
domo Domini, confregerunt Chaldaei et transtulerunt
house Lord, broken Chaldeans and copied
aes omnium in Babylonem. 25:14 Ollas quoque et
brass all in Babylon. 25:14 The pots also and
trullas et cultros et phialas et omnia vasa aerea,
scoops and knives and bowls and all vessels airy;
in quibus ministrabant, tulerunt; 25:15 necnon
in which service picked up; 25:15 as well as

thymiamateria et phialas, quae aurea aurea et quae
images and bowls, which gold gold and which
argentea argentea, tulit princeps satellitum; 25:16
silver silver took leader guards; 25:16
columnas duas, mare unum et bases, quas fecerat
columns two, sea one and bases which had
Salomon templo Domini; non erat pondus aeris
Solomon temple Lord; not was weight air
omnium horum vasorum. 25:17 Decem et octo
all these vessels. 25:17 ten and eight
cubitos altitudinis habebat columna una et capitellum
cubits height had column one and capital
aereum super se altitudinis quinque cubitorum; et
brass over he height five high; and
reticulum et malogranata super capitellum in circuitu
mesh and pomegranates over capital in about
omnia aerea; similem et columna secunda habebat
all brass; like and column second had
ornatum. 25:18 Tulit quoque princeps satellitum
network. 25:18 took also leader guard
Saraia sacerdotem primum et Sophoniam
Saraia priest first and Zephaniah
sacerdotem secundum et tres ianitores 25:19 et de
priest according to and three porters 25:19 and of
civitate eunuchum unum, qui erat praefectus super
city officer one, that was Governor over
viros bellatores, et quinque viros de his, qui
men war and five men of those that
steterant coram rege, quos repperit in civitate, et
had before king, which found in city and
scribam principis exercitus, qui probabat tirones de
write prince army, that selected recruits of
populo terrae, et sexaginta viros e populo terrae,
people earth and sixty men from people earth
qui inventi fuerant in civitate; 25:20 quos tollens
that found were in city; 25:20 which taking
Nabuzardan princeps satellitum duxit ad regem
adan leader guard married to king
Babylonis in Rebla, 25:21 percussitque eos rex
Babylon in Rablaam 25:21 He struck them king

Babylonis et interfecit in Rebla in terra Emath. Et
Babylon and killed in Rebla in land Hamath. The
translatus est Iuda de terra sua. 25:22 Populo
translated is Judah of land their own. 25:22 people
autem, qui relictus erat in terra Iudae, quem
however, that left was in land Judah, which
dimiserat Nabuchodonosor rex Babylonis, praefecit
dismissed Nebuchadnezzar king Babylon superintendent
Godoliam filium Ahicam filii Saphan. 25:23 Quod
Gedaliah son Ahikam children Saphan. 25:23 The
cum audissent omnes duces militum, videlicet quod
with heard all leaders military, the that
constituisset rex Babylonis Godoliam, ipsi et viri,
posted king Babylon Gedaliah, they and Gentlemen,
qui erant cum eis, venerunt ad Godoliam in
that were with them, they to Gedaliah in
Maspha: Ismael filius Nathaniae et Iohanen filius
Mizpah; Ishmael son Nethani'ah and Iohanen son
Caree et Saraia filius Thanehumeth Netophathites et
Caree and Saraia son Thanehumeth Netophati and
Iezonias filius Maachathitis, ipsi et socii eorum.
Jezaniah son Maacathite, they and partners them.
25:24 Iuravitque eis Godolias et sociis eorum
25:24 And he swore them Gedaliah and partners their
dicens: ' Nolite timere a servis Chaldaeorum;
saying: ' Do not fear from officials Chaldeans;
manete in terra et servite regi Babylonis, et bene
stay in land and serve king Babylon and well
erit vobis'. 25:25 Factum est autem in mense
will be you '. 25:25 Action is Now in month
septimo venit Ismael filius Nathaniae filii Elisama
seventh he came Ishmael son Nethani'ah children Elishama
de semine regio et decem viri cum eo;
of seed region and ten men with it;
percusseruntque Godoliam, qui mortuus est, sed et
defeated Gedaliah, that dead is but and
Iudaeos et Chaldaeos, qui erant cum eo in Maspha.
Jews and Chaldeans that were with it in Mizpah.
25:26 Consurgens autem populus a parvo usque ad
25:26 rising Now people from small up to

magnum et principes militum venerunt in Aegyptum
great and leaders military they in Egypt
timentes Chaldaeos. 25:27 Factum est vero anno
fearing Chaldeans. 25:27 Action is But year
tricesimo septimo transmigrationis Ioachin regis Iudae,
thirtieth seventh captivity Joachin s Judah,
mense duodecimo vicesima septima die mensis
month twelfth twenty- The seventh day month
sublevavit Evilmerodach rex Babylonis anno, quo
Enjoy Evil- king Babylon year which
regnare coeperat, caput Ioachin regis Iudae de
he taxpayers, head Joachin s Judah of
carcere. 25:28 Et locutus est ei benigna et posuit
prison. 25:28 The said is it benign and set
thronum eius super thronos regum, qui erant cum eo
throne his over thrones kings, that were with it
in Babylone, 25:29 et mutavit vestes eius, quas
in Babylon 25:29 and changed clothing his which
habuerat in carcere; et comedebat panem semper in
had in prison; and eating bread always in
conspectu eius cunctis diebus vitae suae. 25:30
before his all days life His. 25:30
Annonam quoque constituit ei absque intermissione,
allowance also set it without intermission,
quae et dabatur ei a rege per singulos dies
which and I was given it from king by each day
omnibus diebus vitae suae.
all days life His.

1:1 Adam, Seth, Enos, 1:2 Cainan, Malaleel, Iared,
1: 1 Adam, Seth Enos 1, 2 Kenan hal'alel Jared
1:3 Henoch, Ma thusala, Lamech, 1:4 Noe, Sem,
1: 3 Enoch Ma Methuselah, Lamech 1: 4 Noah Shem
Cham et Iapheth. 1:5 Filii Iapheth: Gomer, Magog,
Ham and Japheth. 1: 5 children Japheth: Gomer Magog
Madai et Iavan, Thubal, Mosoch, Thiras. 1:6 Porro
Madai and Javan, Tuba adjacent Tiras. 1: 6 the
filii Gomer: Aschenez et Riphath et Thogorma.
children Gomer: Ashkenaz and Diphath and Thogorma.
1:7 Filii autem Iavan: Elisa et Tharsis, Getthim et
1: 7 children Now Jovan Elisa and Tharsis Kittim and
Rodanim. 1:8 Filii Cham: Chus et Mesraim, Phut
Cetians. 1: 8 children Ham: Cush and Egypt, Put
et Chanaan. 1:9 Filii autem Chus: Saba et Hevila,
and Chanaan. 1: 9 children Now Cush: Saba and Havilah
Sabatha et Regma et Sabathacha. Porro filii
Sabtah and Rahma and Sabathaca. the children
Regma: Saba et Dedan. 1:10 Chus autem genuit
Rahma: Saba and Dedan. 1:10 Cush Now birth
Nemrod; iste coepit esse potens in terra. 1:11
Nimrod; this began be powerful in land. 1:11
Mesraim vero genuit Ludim et Ananim et Laabim
Egypt But birth Ludim and Anam and Laabim
et Nephthuim, 1:12 Phetrusim quoque et Chasluim,
and Nephthuim 1:12 Phetrusim also and Chasluim,
de quibus egressi sunt Philisthim e Caphtorim. 1:13
of which out are the Philistines from The. 1:13
Chanaan vero genuit Sidonem primogenitum, Heth,
Canaan But birth Sidon first, Heth
1:14 Iebusaeum quoque et Amorraeum et
1:14 Jebusaeum also and Amorites and
Gergesaeum 1:15 Hevaeumque et Aracaeum et
Gir'gashites 1:15 Hivite and Arkites and
Sinaeum, 1:16 Aradium quoque et Samaraeum et
Sinites, 1:16 Aradian also and Zem'arites and
Emathaeum. 1:17 Filii Sem: Elam et Assur et
Ha'mathites. 1:17 children salad: Elam and Assyrian and
Arphaxad et Lud et Aram. Filii autem Aram: Us
Arphaeshad and Lud and Ram. children Now Ram: Us
et Hul et Gether et Mes. 1:18 Arphaxad autem
and Hull and Gether and Mash. 1:18 Arphaeshad Now

genuit Sala, qui et ipse genuit Heber. 1:19 Porro
birth Salah that and he birth Heber. 1:19 the
Heber nati sunt duo filii: nomen uni Phaleg, quia
Heber born are two children: name one Peleg because
in diebus eius divisa est terra, et nomen fratris eius
in days his sliced is land, and name brother his
Iectan. 1:20 Iectan autem genuit Elmodad et Saleph
Jectan. 1:20 Jectan Now birth Elmodad and Saleph
et Asarmoth et Iare, 1:21 Adoram quoque et Uzal
and maveth and Jare, 1:21 Adora also and Uzal
et Decla, 1:22 Ebal etiam et Abimael et Saba
and Diklah 1:22 Eval also and Abimael and Saba
necnon 1:23 et Ophir et Hevila et Iobab; omnes
as well as 1:23 and Ophir and Havilah and Iobab; all
isti filii Iectan. 1:24 Sem, Arphaxad, Sala, 1:25
these children Jectan. 1:24 Shem Arpach'shad Salah 1:25
Heber, Phaleg, Reu, 1:26 Seruch, Nachor, Thare, 1:27
Eber Peleg Reu 1:26 Serug Nahor Terah 1:27
Abram: iste est Abraham. 1:28 Filii autem
Abram: this is Abraham. 1:28 children Now
Abraham: Isaac et Ismael. 1:29 Et hae generationes
Abraham: Isaac and Ishmael. 1:29 The these generations
eorum: primogenitus Ismaelis Nabaioth et Cedar et
their firstborn Ishmael Nabajoth and Cedar and
Adbeel et Mabsam, 1:30 Masma et Duma, Massa,
Adbeel and Mabsam 1:30 Masma and Duma, Massa,
Hadad et Thema, 1:31 Iethur, Naphis, Cedma; hi
Hadar and The topic 1:31 Jethur, Naphish Kedem; these
sunt filii Ismaelis. 1:32 Filii autem Ceturae
are children Ishmael. 1:32 children Now Keturah
concubinae Abraham, quos genuit: Zamran, Iecsan,
concubines Abraham which birth; Zimran, Jecsan,
Madan, Madian, Iesboc, Sue. Porro filii Iecsan:
Medan, Midian Jesboc, Sue. the children Jecsan:
Saba et Dedan. Filii autem Dedan: Assurim et
Saba and Dedan. children Now Dedan; Asshurim and
Latusim et Loommim. 1:33 Filii autem Madian:
Letushim and Leummim. 1:33 children Now Midian
Epha et Opher et Henoch et Abida et Eldaa.
Epha and Israeli and Enoch and Abida and Eldaa.
Omnes hi filii Ceturae. 1:34 Generavit autem
All these children Keturah. 1:34 produced Now

Abraham Isaac, cuius fuerunt filii Esau et Israel.
Abraham Isaac the were children Esau and Israel.
1:35 Filii Esau: Eliphaz, Rahuel, Iehus, Ialam, Core.
1:35 children Esau; Alphas, Reuel Jehus Iaelam, Core.
1:36 Filii Eliphaz: Theman, Omar, Sepho, Gatham,
1:36 children Alphas: Tema, Omar, Omar, Gatham
Cenez, Thamna, Amalec. 1:37 Filii Rahuel: Nahath,
Kenaz Timna Amalek. 1:37 children Reuel; Nachath,
Zara, Samma, Meza. 1:38 Filii Seir: Lotan, Sobal,
Zara Shama Meza. 1:38 children Seir; Lotan Sobal
Sebeon, Ana, Dison, Eser, Disan. 1:39 Filii Lotan:
Sebeon Ana Dishon Ezer Dishon. 1:39 children Lotan
Hori, Hemam; soror autem Lotan fuit Thamna. 1:40
Hori Herman; sister Now Lotan was Timna. 1:40
Filii Sobal: Alvan et Manahath et Ebal et Sepho
children Sobal: Alvan and Mrtnahsth and Eval and Oman
et Onam. Filii Sebeon: Aia et Ana. 1:41 Filii
and Oman. children Sebeon: Aia and Ana. 1:41 children
Ana: Dison. Filii Dison: Hemdan et Eseban et
Ana: Dishon. children Dishon; Hemdan and Eseban and
Iethran et Charran. 1:42 Filii Eser: Bilhan et
Jethran and Haran. 1:42 children Ezer: Bilhan and
Zavan et Iacan. Filii Disan: Us et Aran. 1:43 Isti
Zaavan and Akan. children Dishon; Us and Aran. 1:43 These
sunt reges, qui imperaverunt in terra Edom,
are kings, that ruled in land Edom
antequam esset rex super filios Israel: Bela filius
before was king over children Israel: Bela son
Beor, et nomen civitatis eius Denaba. 1:44 Mortuus
Beer; and name city his Bale. 1:44 dead
est autem Bela, et regnavit pro eo Iobab filius
is Now Bela and reigned for it Iobab son
Zarae de Bosra. 1:45 Cumque et Iobab fuisset
Zara of Bozrah. 1:45 when and Iobab have been
mortuus, regnavit pro eo Husam de terra
dead, reigned for it Husam of land
Themanorum. 1:46 Obiit quoque et Husam, et
Themanites. 1:46 Died also and Husham and
regnavit pro eo Adad filius Badad, qui percussit
reigned for it Hadad son Badad, that shot
Madian in terra Moab; et nomen civitatis eius
Midian in land Moab; and name city his

Avith. 1:47 Cumque et Adad fuisset mortuus,
Was. 1:47 when and Hadad have been dead,
regnavit pro eo Semla de Masreca. 1:48 Sed et
reigned for it Samla of Masreca. 1:48 but and
Semla mortuus est; et regnavit pro eo Saul de
Samla dead it is; and reigned for it Saul of
Rohoboth, quae iuxta amnem sita est. 1:49
Rehoboth which according to river located It is. 1:49
Mortuo quoque Saul, regnavit pro eo Baalhanan
Mortimer also Saul reigned for it hanan
filius Achobor. 1:50 Sed et hic mortuus est, et
son Achobor. 1:50 but and here dead is and
regnavit pro eo Adad, cuius urbis fuit nomen Phau;
reigned for it Hadad the city was name Pau;
et appellata est uxor eius Meetabel filia Matred
and called is wife his Meetabel daughter Matred
filiae Mezaab. 1:51 Adad autem mortuo, duces pro
daughters Zahab. 1:51 Hadad Now dead, leaders for
regibus in Edom esse coeperunt: dux Thamna, dux
kings in Edom be began: leader Timna leader
Alva, dux Ietheth, 1:52 dux Oolibama, dux Ela,
Alva, leader Alva, 1:52 leader Anah, leader Ela
dux Phinon, 1:53 dux Cenez, dux Theman, dux
leader Pinon; 1:53 leader Kenaz leader Tema, leader
Mabsar, 1:54 dux Magdiel, dux Iram. Hi duces
Mibzar 1:54 leader Iram leader Rage. These leaders
Edom. 2:1 Filii autem Israel: Ruben, Simeon, Levi,
Edom. 2: 1 children Now Israel: Reuben Simeon Levi
Iuda, Issachar et Zabulon, 2:2 Dan, Ioseph,
Judah Issachar and Zebulon 2: 2 Dan Joseph,
Beniamin, Nephthali, Gad, Aser. 2:3 Filii Iudae:
Benjamin Naphtali Gad Asher. 2, 3 children Judah:
Her, Onan et Sela; hi tres nati sunt ei de filia
Er, Onan and Sela; these three born are it of daughter
Sue Chananitide. Fuit autem Her primogenitus
Sue Canaanite. There was Now Her firstborn
Iudae malus coram Domino, et occidit eum. 2:4
Judah bad before Lord, and sets him. 2: 4
Thamar autem nurus eius peperit ei Phares et
Tamar Now daughter his bore it Perez and
Zara; omnes ergo filii Iudae quinque. 2:5 Filii
Zara; all So children Judah five. 2: 5 children

autem Phares: Esrom et Hamul. 2:6 Filii quoque
Now Perez: Hezron and Hamu. 2, 6 children also
Zarae: Zamri et Ethan et Heman, Chalchol quoque
Zare: Zimri and Ethan and Heman Chalchol also
et Darda; simul quinque. 2:7 Filii Charmi: Achar,
and Dara; together five. 2: 7 children Carmi; Eker,
qui turbavit Israel et peccavit in furto anathematis.
that troubled Israel and sinned in theft anathema.
2:8 Filii Ethan: Azarias. 2:9 Filii autem Esrom,
2: 8 children Ethan: Azariah. 2: 9 children Now Esrom
qui nati sunt ei: Ierameel et Aram et Chaleb. 2:10
that born are to: Ieremeel and Ram and Caleb. 2:10
Porro Aram genuit Aminadab, Aminadab autem
the Ram birth Amminadab Amminadab Now
genuit Naasson principem filiorum Iudae, 2:11
birth Nahshon prince children Judah, 2:11
Naasson quoque genuit Salmon, de quo ortus est
Nahshon also birth Salmon, of which rising is
Booz. 2:12 Booz vero genuit Obed, qui et ipse
Boaz. 2:12 Boot But birth Obed that and he
genuit Isai. 2:13 Isai autem genuit primogenitum
birth Jesse. 2:13 Jesse Now birth first
Eliab, secundum Abinadab, tertium Samma, 2:14
Eliab according to Abinadab Reply Shama 2:14
quartum Nathanael, quintum Raddai, 2:15 sextum
The Nathanael The fifth Samaa 2:15 sixth
Asom, septimum David. 2:16 Quorum sorores
Asom The David. 2:16 The sisters
fuerunt: Sarvia et Abigail; filii Sarviae: Abisai,
they were: Zeru'iah and Abigail; children Tzeruyah: Avishai,
Ioab et Asael, tres. 2:17 Abigail autem genuit
Joab and Asahel three. 2:17 Abigail Now birth
Amasa, cuius pater fuit Iether Ismaelites. 2:18
Amasa the father was Iether Ishmeelite. 2:18
Chaleb vero filius Esrom genuit de uxore sua
Caleb But son Hezron birth of wife his
nomine Azuba, de qua nati sunt Ierioth, Ieser et
name Azuba of which born are Jerioth, Jezer and
Sobab et Ardon. 2:19 Cumque mortua fuisset
Sobad and Ardon. 2:19 when dead have been
Azuba, accepit uxorem Chaleb Ephratha, quae
Azuba he received wife Caleb Ephrata which

peperit ei Hur. 2:20 Porro Hur genuit Uri, et Uri
bore it Hur. 2:20 the Hur birth Uri and Uri
genuit Beseleel. 2:21 Post haec ingressus est Esrom
birth Bezalel. 2:21 Post this entry is Hezron
ad filiam Machir patris Galaad et accepit eam,
to daughter Machir father Gilead and he received it
cum ipse esset annorum sexaginta; quae peperit ei
with he was years sixty; which bore it
Segub. 2:22 Sed et Segub genuit Iair, qui
Youngest son. 2:22 but and youngest son birth Jair that
possedit viginti tres civitates in terra Galaad. 2:23
possessed twenty three cities in land Gilead. 2:23
Cepitque Gesur et Aram oppida Iair ipsis et
took Gessur and Ram towns Jair the and
Canath et viculos eius sexaginta civitates. Omnes isti
Canath and villages his sixty cities. All these
filii Machir patris Galaad. 2:24 Cum autem
children Machir father Gilead. 2:24 with Now
mortuus esset Esrom, ingressus est Chaleb ad
dead was Esrom entry is Caleb to
Ephratha uxorem Esrom patris sui. Habuit quoque
Ephrata wife Hezron father 's. He had also
Esrom uxorem Abia, quae peperit ei Ashur patrem
Hezron wife Abia which bore it Ashur father
Thecue. 2:25 Nati sunt autem filii Ierameel
Tekoa. 2:25 births are Now children Ieremeel
primogeniti Esrom: Ram primogenitus eius et Buna
oldest Hezron; Ram firstborn his and Buna
et Aran et Asom et Ahia. 2:26 Duxit quoque
and Aran and Asom and Aia. 2:26 married also
uxorem alteram Ierameel nomine Atara, quae fuit
wife other Ieremeel name Atara, which was
mater Onam. 2:27 Sed et filii Ram primogeniti
mother Oman. 2:27 but and children Ram oldest
Ierameel fuerunt: Moos et Iamin et Acar. 2:28
Ieremeel they were: Moos and Jamin and Eker. 2:28
Onam autem habuit filios: Sammai et Iada. Filii
Onam Now he had children: Shammai and Jada. children
autem Sammai: Nadab et Abisur. 2:29 Nomen vero
Now Shammai: Nadav and Abi. 2:29 name But
uxoris Abisur Abigail, quae peperit ei Ahobban et
wife Abi Avichayil, which bore it Ahban and

Molid. 2:30 Filii autem Nadab fuerunt Saled et
Molid. 2:30 children Now Nadav were Saled and
Apphaim; mortuus est autem Saled absque liberis.
Ephraim; dead is Now Saled without free.
2:31 Filius vero Apphaim: Iesi, qui Iesi genuit Sesan;
2:31 son But Ephraim: Ishi that Ishi birth Sheshan;
porro Sesan genuit Oholai. 2:32 Filii autem Iada
the Sheshan birth Oholai. 2:32 children Now Jada
fratris Semmei: Iether et Jonathan; sed et Iether
brother Shammai: Iether and Jonathan; but and Iether
mortuus est absque liberis. 2:33 Porro Jonathan
dead is without free. 2:33 the Jonathan
genuit Phaleth et Ziza. Isti fuerunt filii Ierameel.
birth Phaleth and Zaza. These were children Jerameel.
2:34 Sesan autem non habuit filios sed filias et
2:34 Sheshan Now not he had children but daughters and
servum Aegyptium nomine Ieraa; 2:35 deditque ei
slave Egyptian name Jeraa; 2:35 gave it
filiam suam uxorem, quae peperit ei Eththei. 2:36
daughter his his wife, which bore it Eththi. 2:36
Eththei autem genuit Nathan, et Nathan genuit
Eththi Now birth Nathan, and Nathan birth
Zabad; 2:37 Zabad quoque genuit Ophlal, et Ophlal
livestock; 2:37 livestock also birth Ephlal, and Ephlal
genuit Obed. 2:38 Obed genuit Iehu, Iehu genuit
birth Obed. 2:38 Obed birth Jehu Jehu birth
Azariam; 2:39 Azarias genuit Helles, Helles genuit
Azaria; 2:39 Azariah birth Helle, Helles birth
Elasa. 2:40 Elasa genuit Sisamoi, Sisamoi genuit
Elasah. 2:40 Elasah birth Sisamai, Sisamai birth
Sellum; 2:41 Sellum genuit Iecemiam, Iecemias genuit
Sallu; 2:41 Sallu birth Shenazar, Shenazar birth
Elisama. 2:42 Filii autem Chaleb fratris Ierameel:
Was. 2:42 children Now Caleb brother Jerameel
Mesa primogenitus eius, ipse est pater Ziph; et filius
Mesa firstborn his he is father Ziph; and son
eius Maresa pater Hebron. 2:43 Porro filii Hebron:
his Marisa father Hebron. 2:43 the children Hebron:
Core et Thapphua et Recem et Samma; 2:44
Core and Tappuah and Recem and Shema; 2:44
Samma autem genuit Raham patrem Iercaam, et
Shema Now birth Raham father Jorkeam and

Recem genuit Sammai. 2:45 Filius Sammai: Maon, et
Recem birth Shammai. 2:45 son Shammai: Maon, and

Maon pater Bethsur. 2:46 Epha autem concubina
Maon father Beth. 2:46 Epha Now concubine

Chaleb peperit Charran et Mosa et Gezez; porro
Caleb bore Haran and Mesa and Gezez; the

Charran genuit Gezez. 2:47 Filii Iahaddai: Regem
Haran birth Gazez. 2:47 children Jahaddai: king

et Iotham et Gesan et Phalet et Epha et Saaph.
and Jotham and Gesham and Phalet and Epha and Saaph.

2:48 Concubina Chaleb Maacha peperit Saber et
2:48 concubine Caleb Maacah bore Saber and

Tharana. 2:49 Genuit autem Saaph pater
Tirhanah. 2:49 He became the Now Saaph father

Madmena Sue patrem Machbena et patrem Gabaa.
Madmannah Sue father Machbenah and father The hill.

Filia vero Chaleb fuit Achsa. 2:50 Hi erant filii
daughter But Caleb was Achsa. 2:50 These were children

Chaleb. Filii Hur primogeniti Ephratha: Sobal pater
Caleb. children Hur oldest Ephrata: Sobal father

Cariathiarim, 2:51 Salmon pater Bethlehem, Hariph
Kirjatharim, 2:51 Salmon father Bethlehem Hareph

pater Bethgader. 2:52 Fuerunt autem filii Sobal
father Gader. 2:52 There have been Now children Sobal

patris Cariathiarim Raai, dimidium Manahat 2:53
father Kirjathjearim Reaia, half Manahat 2:53

et cognationes Cariathiarim: Iethraei et Phutaei et
and families Kirjathjearim Jeatherai and Phutaei and

Sumathaei et Maseraei. Ex his egressi sunt Saraitae
Sumathaei and Maserati. from these out are Zareathites

et Esthaolitae. 2:54 Filii Salmon: Bethlehem et
and Eshtaolites. 2:54 children Salmon: Bethlehem and

Netophathitae, Atarothbethioab et dimidium Manahat
Nethophatite Ataroth and half Manahat

de Saraa, 2:55 cognationes quoque de Cariathsepher
of Zorah 2:55 families also of Kirjathsepher

habitantes in Iabes: Therathaei, Semathaei et
inhabitants in Jabez: Tirathites, Shimeathites and

Suchathaei. Hi sunt Cinaei, qui orti sunt de
Suchathaei. These are Kenites that arising are of

Ammath patre domus Rechab. 3:1 David vero hos
Hammath father house Recab. 3: 1 David But these

habuit filios, qui ei nati sunt in Hebron:

he had children, that it born are in Hebron:

primogenitum Amnon ex Achinoam Iezrahelitide,

first Amnon from Ahinoam Jezreel,

secundum Daniel de Abigail de Carmel, 3:2 tertium

according to Daniel of Abigail of Carmel; 3: 2 Reply

Absalom filium Maacha filiae Tholmai regis Gesur,

Absalom son Maacah daughters Tholmai s Geshur

quartum Adoniam filium Haggith, 3:3 quintum

The Adonia son Haggith 3: 3 The fifth

Saphatiam ex Abital, sextum Iethraam de Eglā

Shepatiah from Abital sixth Jethrahem of Eglā

uxore sua. 3:4 Sex ergo nati sunt ei in Hebron,

wife their own. 3, 4 six So born are it in Hebron

ubi regnavit septem annis et sex mensibus. Triginta

where reigned seven years and six months. thirty

autem et tribus annis regnavit in Ierusalem. 3:5

Now and three years reigned in Jerusalem. 3, 5

Porro in Ierusalem nati sunt ei filii: Samua et

the in Jerusalem born are it children: Shammuah and

Sobab et Nathan et Salomon, quattuor de Bethsabee

Sobad and Nathan and Solomon, four of Bath

filia Ammiel; 3:6 Iebahar quoque et Elisama et

daughter Amiel; 3: 6 Jebahar also and Elishama and

Eliphalet 3:7 et Noga et Napheg et Iaphia 3:8

Eliphalet 3: 7 and Noga and Napheg and Japhia 3: 8

necnon Elisama et Eliada et Eliphalet, novem. 3:9

as well as Elishama and foe and Elpelet nine. 3: 9

Omnes hi filii David absque filiis concubinarum;

All these children David without children concubines;

habueruntque sororem Thamar. 3:10 Filius autem

They had sister Tamar. 3:10 son Now

Salomonis Roboam, cuius Abia filius genuit Asa; de

Solomon Rehoboam, the Abia son birth Asa; of

hoc quoque natus est Iosaphat 3:11 pater Ioram;

this also He was born is Jehoshaphat 3:11 father Joram;

qui Ioram genuit Ochoziam, ex quo ortus est Ioas.

that Joram birth Ahaziah from which rising is Joash.

3:12 Et huius Amasias filius genuit Azariam, porro

3:12 The this Amasiah son birth Azaria the

Azariae filius Ioatham 3:13 procreavit Achaz patrem

Azariah son Jotham 3:13 Beget Ahaz father

Ezechiae, de quo natus est Manasses. 3:14 Sed et
Hezekiah, of which He was born is Manasseh. 3:14 but and
Manasses genuit Amon patrem Iosiae; 3:15 filii
Manasseh birth Amon father Josiah; 3:15 children
autem Iosiae fuerunt: primogenitus Iohanan, secundus
Now Josiah they were: firstborn Iohanan, second
Ioachim, tertius Sedecias, quartus Sellum. 3:16 Filii
Joachim third munitiones fourth Salum. 3:16 children
Ioachim: Iechonias filius eius, Sedecias filius eius.
Joachim: Jeconias son his old son her.
3:17 Filii Iechoniae captivi fuerunt: Salathiel filius
3:17 children Jeconiah prisoners they were: Salathiel son
eius, 3:18 Melchiram, Phadaia, Senasser et Iecemias,
his 3:18 Malchiram Phadaia, Shenazar and Shenazar,
Hosama et Nadabias. 3:19 De Phadaia orti sunt
Hoshama and Nedabiah. 3:19 The Phadaia arising are
Zorobabel et Semei. Zorobabel genuit Mosollam,
Zerubbabel and Shammai. Zerubbabel birth Mosollam
Hananiam et Salomith sororem eorum 3:20
Hanania and Salomith sister their 3:20
Hasabamque et Ohol et Barachiam et Hasadiah,
Hashubah and Ohel and Berechiah and Hasadiah,
Iosabhesed, quinque. 3:21 Filii autem Hananiae:
Salomith five. 3:21 children Now Hananiah;
Pheltias, Iesaias, Raphaia, Arnan, Abdia et
Ah Isaiah, Raphaia and grandfather Obadiah and
Sechenias. 3:22 Filii Secheniae: Semeia et Hattus
Sechenias. 3:22 children Sechenias: Shema and Hattus
et Igal et Baria et Naaria et Saphat, sex numero.
and Igal and Baria and Naaria and Saphat six number.
3:23 Filii Naariae: Elioenai et Ezechias et Ezricam,
3:23 children Naaria: Elithenan and Hezekiah and Ezricam
tres. 3:24 Filii Elioenai: Odovia et Eliasib et
three. 3:24 children Elithenan: Hodouia and Eli'ashib and
Pheleia et Accub et Iohanan et Dalaia et Anani,
Pheleia and Accub and Iohanan and Dalaiah and Anani
septem. 4:1 Filii Iudae: Phares, Esrom et Charmi
seven. 4: 1 children Judah: Perez Hezron and Carmi
et Hur et Sobal. 4:2 Reaia vero filius Sobal genuit
and Hur and Sobal. 4: 2 Raia But son Sobal birth
Iahath, de quo nati sunt Ahumai et Laad; hae
Yachat, of which born are Carmi and Lahad; these

cognationes Saraitarum. 4:3 Et ista stirps Etam:
families Sarathi. 4: 3 The this stock Etam:
Iezrahel et Iesema et Iedebos, nomenque sororis
Jezreel and Jesema and Idbash name sister
eorum Asalelphuni. 4:4 Phanuel autem pater Gedor
their Was. 4: 4 Face Now father These,
et Ezer pater Hosa; isti sunt filii Hur primogeniti
and Ezer father Hosa; these are children Hur oldest
Ephratha patris Bethlehem. 4:5 Ashur vero patris
Ephrata father Bethlehem. 4, 5 Ashur But father
Thecue erant duae uxores: Halaa et Naara. 4:6
Tekoa were two wives; Hel'ah and Na'arah. 4: 6
Peperit autem ei Naara Oozam et Hephher et
bore Now it Na'arah Ozam and Hephher and
Themani et Ahasthari; isti sunt filii Naara. 4:7
Temeni and Ahashtarites; these are children Na'arah. 4: 7
Porro filii Halaa: Sereth et Sohar et Ethnan. 4:8
the children Hel'ah: Sereth and Sohar and Ethnan. 4: 8
Cos autem genuit Anob et Sobeba et cognationes
Coz Now birth Anob and Zobebah and families
Aharehel filii Arum. 4:9 Fuit autem Iabes
Aharehel children Arum. 4: 9 There was Now Jabez
inclitus prae fratribus suis; et mater eius vocavit
honor than brothers his family; and mother his he called
nomen illius Iabes dicens: ' Quia peperit eum in
name of Jabez saying: ' for child it in
dolore'. 4:10 Invocavit vero Iabes Deum Israel
the pain. ' 4:10 He called upon But Jabez God Israel
dicens: ' Si benedicens benedixeris mihi et
saying: ' If blessing bless I and
dilataveris terminos meos, et fuerit manus tua
Wide border my and be hand your
mecum, et feceris me a malitia non opprimi!'. Et
with and do I from malice not oppressed. ' The
praestitit Deus quae precatus est. 4:11 Chelub autem
allocation God which prayed It is. 4:11 tillage Now
frater Suaa genuit Mahir, qui fuit pater Esthon. 4:12
brother Shua birth Mahir, that was father Esthon. 4:12
Porro Esthon genuit Bethrapha et Phasea et
the Esthon birth Beth and Phasea and
Tehinna patrem Hirnaas (id est urbis Naas); hi
Tehinna father Hirnaas (ie is city Naas); these

sunt viri Recha. 4:13 Filii autem Cenez: Othoniel
are men Of. 4:13 children Now Kenaz: Othniel
et Saraia; porro filii Othoniel: Hathath et
and Saraia; the children Othniel: Hathath and
Maonathi. 4:14 Maonathi genuit Ophra, Saraia autem
Meonothai. 4:14 Meonothai birth Ophrah Saraia Now
genuit Ioab patrem Geharasim (id est vallis
birth Joab father Charashim (ie is valley
Artificum); ibi quippe artifices erant. 4:15 Filii
Artisans); there for artists were. 4:15 children
vero Chaleb filii Iephonne: Hir et Ela et Naham;
But Caleb children Y'funeh: Ir and Ela and Naam;
filius quoque Ela: Cenez. 4:16 Filii quoque Iallel:
son also Ela: Kenaz. 4:16 children also Yehallel'el:
Ziph et Zipha, Thiria et Asarel. 4:17 Et filii
Ziph and Zipah, Tiryah and Asharelah. 4:17 The children
Ezra: Iether et Mered et Ephraim et Ialon. Et genuit
Ezra: Iether and Mered and Ephraim and Ialon. The birth
Iether Mariam et Sammai et Iesba patrem Esthemo.
Iether Mary and Shammai and Ishbah father Estemo.
4:18 Hi autem sunt filii Bethiae filiae pharaonis,
4:18 These Now are children Bethia daughters Pharaoh;
quam accepit Mered: peperit Iared patrem Gedor et
than he received Mered: bore Jared father These, and
Heber patrem Socho et Iecuthiel patrem Zanoa. 4:19
Heber father Soco and Iecuthiel father Zanoa. 4:19
Filii autem uxoris eius Iudaicae sororis Naham
children Now wife his Jewish sister Naam
patris Ceilae: Dalaia et Simeon pater Ioman. Filii
father town: Dalaiah and Simeon father Celia. children
autem Naham patris Ceilae: Garmitae et Esthemo
Now Naam father town: Garmitae and Estemo
Maachathitarum. 4:20 Filii quoque Simon: Ammon
Machathi. 4:20 children also Simon: Ammon
et Rinna, Benhanan et Thilon. Et filii Iesi:
and Rinna, Hanan and Tilon. The children Ishi:
Zoheth et Benzoheth. 4:21 Filii Sela filii Iudae:
Zoheth and Zoheth. 4:21 children Sela children Judah:
Her pater Lecha et Laada pater Maresa et
Her father Lecha and Laadah father Marisa and
cognationes domus operantium byssum in Bethasbea
families house workers fine in Bethasbea

4:22 et Iochim virique Chozeba et Ioas et Saraph,
4:22 and invasion men Chozeba and Joash and Burning,
qui principes fuerunt in Moab et qui reversi sunt
that leaders were in Moab and that returned are
in Bethlehem; hae autem sunt res veteres. 4:23
in Bethlehem; these Now are business old. 4:23
Hi sunt figuli habitantes Netaim et Gedera; apud
These are potter inhabitants Plantations and Hedges in
regem in operibus eius commorati sunt ibi. 4:24
king in works his Linging are there. 4:24
Filii Simeon: Namuel et Iamin, Iarib, Zara, Saul;
children Simeon: Namuel and Jamin Yariv, Zara Saul;
4:25 Sellum filius eius, Mabsam filius eius, Masma
4:25 Sallu son his Mabsam son his Masma
filius eius. 4:26 Filii Masma: Hamuel filius eius,
son her. 4:26 children Masma: Amuel son his
Zacchur filius eius, Semei filius eius. 4:27 Filii
Zabbud son his Shammai son her. 4:27 children
Semei sedecim et filiae sex; fratres autem eius non
Shammai sixteen and daughters six; brothers Now his not
habuerunt filios multos, et universa cognatio eorum
had children many and all family their
non potuit adaequare summam filiorum Iudae. 4:28
not could equalize summary children Judah. 4:28
Habitaverunt autem in Bersabee et Molada et
They lived Now in Beer and Molada and
Asarsual 4:29 et in Bilha et in Esem et in Tholad
Hatzar 4:29 and in Bala and in Azem and in Tolad
4:30 et in Bathuel et in Horma et in Siceleg 4:31
4:30 and in Bethuel and in Herman and in Siceleg 4:31
et in Bethmarchaboth et in Asarsusim et in
and in Beth and in Hasarsusim and in
Bethberai et in Saarim; hae civitates eorum usque
Beth and in Saarim; these cities their up
ad regem David. 4:32 Villae quoque eorum: Etam et
to king David. 4:32 town also their Etam and
Ain, Remmon et Thochen et Asan, civitates
Ain Rimmon and Token and Asan cities
quinque. 4:33 Et universi viculi eorum per circuitum
five. 4:33 The all village their by about
civitatum istarum usque ad Baal; haec est habitatio
states these up to Baal; this is dwelling

eorum et genealogia. 4:34 Masobab quoque et
their and genealogy. 4:34 Meshobab also and
 Iemlech et Iosa filius Amasiae 4:35 et Ioel et Iehu
Jamlech and Josa son Amaziah 4:35 and Joel and Jehu
 filius Iosabiae filii Saraiae filii Asiel 4:36 et
son Josibiah children Saraias children Asiel 4:36 and
 Elioenai et Iacoba et Isuhaia et Asaia et Adiel et
Elithenan and Jacqueline and Isuhaia and Asaia and Adiel and
 Isimiel et Banaia, 4:37 Ziza quoque filius Sephei
Isimiel and Banal, 4:37 Zaza also son Shiphi
 filii Allon filii Iedaia filii Semri filii Samaia.
children Allon children Jedaia children Semri children Samaia.
 4:38 Isti nominatim inscripti erant principes in
4:38 These by name inscribed were leaders in
 cognationibus suis; et familiae eorum expansae
families his family; and family their expanded
 sunt vehementer, 4:39 et profecti sunt ad introitum
are strongly, 4:39 and traveled are to entrance
 Gedor usque ad orientem vallis, ut quaererent pascua
These, up to east valley as search pasture
 gregibus suis. 4:40 Inveneruntque pascuas uberes
flocks their own. 4:40 They found pasture fat
 et valde bonas et terram latissimam et quietam et
and very reform and land wide and quiet and
 fertilem, in qua ante habitaverunt de stirpe Cham.
peaceable in which before settled of stock Ham.
 4:41 Hi ergo venerunt, qui inscripti erant
4:41 These So they that inscribed were
 nominatim, in diebus Ezechiae regis Iudae, et
by name in days Hezekiah s Judah, and
 percusserunt tabernacula eorum et Meunitas, qui
struck dwellings their and habitations that
 inventi fuerunt ibi, et deleverunt eos usque in
found were there, and destroyed them up in
 praesentem diem habitaveruntque pro eis, quoniam
this day They lived in for them, for
 uberrimas ibidem pascuas reppererunt. 4:42 De filiis
entwined there pasture found. 4:42 The children
 quoque Simeon abierunt in montem Seir viri
also Simeon gone in mount Seir men
 quingenti habentes principes Pheltiam et Naariam et
five having leaders Pheltias and Naaria and

Raphaiam et Oziel filios Iesi 4:43 et percusserunt
Raphaia and Oziel children Ishi 4:43 and struck
reliquias, quae evadere potuerant Amalecitarum, et
remains, which escape they Amalekites and
habitaverunt ibi pro eis usque ad diem hanc. 5:1
settled there for them up to day this. 5: 1
Filii quoque Ruben primogeniti Israel: ipse quippe
children also Ruben oldest Israel: he for
fuit primogenitus eius, sed, cum violasset torum
was firstborn his but, with forced bed
patris sui, data sunt primogenita eius filiis Ioseph
father s given are birthright his children Joseph
filiis Israel, ut non computaretur in primogenitum,
children Israel as not reckoned in first,
5:2 quia Iuda erat quidem fortissimus inter fratres
5: 2 because Judah was indeed champion between brothers
suos et de stirpe eius principes germinati sunt,
their and of stock his leaders sprung are
primogenita autem reputata sunt Ioseph. 5:3 Filii
birthright Now reputed are Joseph. 5: 3 children
ergo Ruben primogeniti Israel: Henoch et Phallu,
So Ruben oldest Israel: Enoch and Pallu
Hesron et Charmi. 5:4 Filii Ioel: Semeia filius eius,
Hezron and Carmi. 5: 4 children Joel: Shema son his
Gog filius eius, Semei filius eius, 5:5 Micha filius
Cog son his Shammai son his 5: 5 Mica son
eius, Reaia filius eius, Baal filius eius, 5:6 Beera
his Raia son his Baal son his 5, 6 H.
filius eius, quem captivum duxit Theglathphalasar rex
son his which captive married Theglathphalasar king
Assyriorum, et fuit princeps in tribu Ruben. 5:7
Assyrians and was leader in tribe Reuben. 5: 7
Fratres autem eius in cognationibus eius, quando
Brothers Now his in families his when
numerabantur in genealogiis suis, erant: caput Iehiel,
listed in genealogies their they were: head Jehiel
deinde Zacharias; 5:8 porro Bela filius Azaz filii
then Zachary; 5: 8 the Bela son Azaz children
Samma filii Ioel, ipse habitavit in Aroer usque ad
Shema children Joel he The in Aro'er up to
Nabo et Baalmeon. 5:9 Contra orientalem quoque
Nebo and Meon. 5: 9 against east also

plagam habitavit usque ad introitum eremi, quae est
side The up to entrance wilderness which is
inde a flumine Euphrate; multum quippe gregum
from from river Euphrates; a lot for livestock
eorum numerus creverat in terra Galaad. 5:10 In
their number grown up in land Gilead. 5:10 in
diebus autem Saul proeliati sunt contra Agarenos et
days Now Saul war are against Agarites and
interfecerunt illos; habitaveruntque pro eis in
killed them; They lived in for them in
tabernaculis eorum in omni plaga, quae respicit ad
tents their in all quarter which regards to
orientem Galaad. 5:11 Filii vero Gad e regione
east Gilead. 5:11 children But Gad from region
eorum habitaverunt in terra Basan usque Salcha:
their settled in land Bashan up Salchah:
5:12 Ioel in capite et Sapham secundus, porro Ianai
5:12 Joel in head and Sapham second, the Janai
et Saphat in Basan; 5:13 fratres vero eorum
and Saphat in Bashan; 5:13 brothers But their
secundum familias suas: Michael et Mosollam et
according to families their Michael and Mosollam and
Seba et Iorai et Iachan et Zie et Heber, septem.
Seba and Jorai and Jacan and Zia and Eber seven.
5:14 Hi filii Abihail filii Huri filii Iaroe filii
5:14 These children Ab'ihail children Suri children Yaroach children
Galaad filii Michael filii Iesesi filii Ieddo filii
Gilead children Michael children Yeshishai children Jeddo children
Buz. 5:15 Ahi filius Abdiel filii Guni princeps
Buz. 5:15 Ai son Abdiel children Guni leader
familiarum eorum. 5:16 Et habitaverunt in Galaad
families them. 5:16 The settled in Gilead
et in Basan et in viculis eius et in cunctis
and in Bashan and in villages his and in all
suburbanis Saron usque ad terminos. 5:17 Omnes hi
suburbs Sharon up to borders. 5:17 All these
numerati sunt in diebus Ioatham regis Iudae et in
numbered are in days Jotham s Judah and in
diebus Ieroboam regis Israel. 5:18 Filii Ruben et
days Jeroboam s Israel. 5:18 children Ruben and
Gad et dimidia tribus Manasse viri bellatores scuta
Gad and half three Manasseh men war targets

portantes et gladios et tendentes arcum eruditique
carrying and swords and bending bow trained
ad proelia, quadraginta quattuor milia et septingenti
to battles, forty four thousand and seven hundred
sexaginta procedentes ad pugnam; 5:19 dimicaverunt
sixty proceeding to fight; 5:19 fight
contra Agarenos et Ituraeos et Naphisaeos et
against Agarites and Ituraean and Jetur and
Nodabaeos. 5:20 Et datum est eis auxilium,
Nodab. 5:20 The given is them help
traditique sunt in manus eorum Agareni et universi,
delivered are in hand their Hagarens and all
qui fuerant cum eis, quia Deum invocaverunt cum
that were with them, because God call with
proeliarentur, et exaudivit eos, eo quod credidissent
fighting and He heard them; it that trust
in eum. 5:21 Ceperuntque omnia, quae possederant,
in him. 5:21 Carried away all which buyers,
camelorum quinquaginta milia et ovium ducenta
camels fifty thousand and sheep two hundred
quinquaginta milia, asinos duo milia et animas
fifty thousand asses two thousand and lives
hominum centum milia; 5:22 vulnerati autem multi
men one hundred thousand; 5:22 wounded Now many
corruerunt; fuit enim bellum Domini. Habitaveruntque
crumbled; was For war Lord. They lived
pro eis usque ad transmigrationem. 5:23 Filii
for them up to deportation. 5:23 children
quoque dimidia tribus Manasse possederunt terram
also half three Manasseh possessed land
a Basan usque Baalhermon et Sanir et montem
from Bashan up Hermon and Samir and mount
Hermon; ingens quippe numerus erat. 5:24 Et hi
Hermon; huge for number It was. 5:24 The these
fuerunt principes familiarum eorum: Epher et Iesi
were leaders families their Hepher and Ishi
et Eliel et Azriel et Ieremia et Odovia et Iediel;
and Eliel and Azriel and Jeremiah and Hodouia and Jahdiel;
viri bellatores fortissimi et nominati, duces in
men war the strongest and named leaders in

familiis suis. 5:25 Reliquerunt autem Deum patrum
families their own. 5:25 Their legacy Now God fathers
suorum et fornicati sunt post deos populorum terrae,
their and whoring are after gods people earth
quos abstulit Deus coram eis. 5:26 Et suscitavit
which removed God before them. 5:26 The raised
Deus Israel spiritum Phul regis Assyriorum et
God Israel spirit Pul s Assyrians and
spiritum Theglathphalasar regis Assur; et transtulit
spirit Theglathphalasar s Assyria; and transferred
Ruben et Gad et dimidium tribus Manasse et
Ruben and Gad and half three Manasseh and
adduxit eos in Hala et Habor et Ara et fluvium
brought them in Hale and Habor and Hara and river
Gozan usque ad diem hanc. 5:27 Filii Levi: Gerson,
Gozan up to day this. 5:27 children Levi; Gerson,
Caath, Merari. 5:28 Filii Caath: Amram, Isaar,
Kohath Merari. 5:28 children Kehath: Amram Izhar
Hebron et Oziel. 5:29 Filii Amram: Aaron, Moyses
Hebron and Oziel. 5:29 children Amram; Aaron Moses
et Maria. Filii Aaron: Nadab et Abiu, Eleazar et
and Mary. children Aaron: Nadav and Avihu, Eleazar and
Ithamar. 5:30 Eleazar genuit Phinees, et Phinees
, Of. 5:30 Eleazar birth Phineas and Phineas
genuit Abisue; 5:31 Abisue vero genuit Bocci, et
birth Abisue; 5:31 Abisue But birth Bocci, and
Bocci genuit Ozi. 5:32 Ozi genuit Zariaam, et
Bocci birth Uzzi. 5:32 Uzzi birth Zariaa and
Zariaas genuit Meraioth, 5:33 porro Meraioth genuit
Zariaas birth Mariel, 5:33 the Mariel birth
Amariam, et Amarias genuit Achitob; 5:34 Achitob
Amariah and Amariah birth Achitob; 5:34 Achitob
genuit Sadoc, Sadoc genuit Achimaas, 5:35 Achimaas
birth Zadok, Zadok birth Achimaas 5:35 Achimaas
genuit Azariam, Azarias genuit Iohanan; 5:36
birth Azaria Azariah birth Iohanan; 5:36
Iohanan genuit Azariam: ipse est qui sacerdotio
Iohanan birth Azaria: he is that priesthood
functus est in domo, quam aedificavit Salomon in
's office is in home than built Solomon in
Ierusalem. 5:37 Genuit autem Azarias Amariam,
Jerusalem. 5:37 He became the Now Azariah Amariah

et Amarias genuit Achitob, 5:38 Achitob genuit
and Amariah birth Achitob 5:38 Achitob birth
Sadoc, et Sadoc genuit Sellum; 5:39 Sellum genuit
Zadok, and Zadok birth Sallu; 5:39 Sallu birth
Helciam, et Helcias genuit Azariam. 5:40 Azarias
high; and Hilki'ah birth Azaria. 5:40 Azariah
genuit Saraiam, et Saraias genuit Iosedec; 5:41
birth chief, and Saraias birth Jeshua; 5:41
porro Iosedec egressus est, quando transtulit Dominus
the Jeshua out is when transferred Lord
Iudam et Ierusalem per manus Nabuchodonosor. 6:1
Judah and Jerusalem by hand Nebuchadnezzar. 6: 1
Filii ergo Levi: Gerson, Caath et Merari. 6:2 Et
children So Levi; Gerson, Kohath and Merari. 6: 2 The
haec nomina filiorum Gerson: Lobni et Semei. 6:3
this names children Gershon: Livni and Shammai. 6: 3
Filii Caath: Amram et Isaar et Hebron et Oziel.
children Kehath: Amram and Izhar and Hebron and Oziel.
6:4 Filii Merari: Moholi et Musi. Hae autem
6: 4 children Merari Mahli and Mushi. These Now
cognationes Levi secundum familias eorum: 6:5
families Levi according to families their 6: 5
Gerson, Lobni filius eius, Iahath filius eius, Zimma
Gerson, Livni son his Yachat son his Zamma
filius eius, 6:6 Ioah filius eius, Addo filius eius, Zara
son his 6: 6 Joah son his Addo son his Zara
filius eius, Iethrai filius eius. 6:7 Filii Caath:
son his Jeatherai son her. 6, 7 children Kehath:
Aminadab filius eius, Core filius eius, Asir filius eius,
Amminadab son his Core son his Asir son his
6:8 Elcana filius eius, Abiasaph filius eius, Asir filius
6, 8 Elkana son his Evyasaf son his Asir son
eius, 6:9 Thahath filius eius, Uriel filius eius, Ozias
his 6: 9 Thahath son his Uriel son his Uziah
filius eius, Saul filius eius. 6:10 Filii Elcana:
son his Saul son her. 6:10 children Elkana:
Amasai et Achimoth, 6:11 Elcana filius eius, Sophai
Amzi and Ahimoth 6:11 Elkana son his Zophai
filius eius, Nahath filius eius, 6:12 Eliab filius eius,
son his Nachath son his 6:12 Eliab son his
Ieroham filius eius, Elcana filius eius, Samuel filius
Iraam son his Elkana son his Samuel son

eius. 6:13 Filii Samuel: primogenitus Ioel et
her. 6:13 children Samuel: firstborn Joel and
secundus Abia. 6:14 Filii autem Merari: Moholi,
second Abijah. 6:14 children Now Merari Mahli
Lobni filius eius, Semei filius eius, Oza filius eius,
Livni son his Shammai son his Oza son his
6:15 Samaa filius eius, Haggia filius eius, Asaia filius
6:15 Samaa son his Haggiah son his Asaia son
eius. 6:16 Isti sunt, quos constituit David super
her. 6:16 These are which set David over
cantum domus Domini, ex quo collocata est arca;
song house Lord, from which posted is box;
6:17 et ministrabant coram habitatione tabernaculi
6:17 and provided before habitat tent
conventus canentes, donec aedificaret Salomon domum
meeting singing, until building Solomon home
Domini in Ierusalem; stabant autem iuxta ordinem
of in Jerusalem; expert Now according to order
suum in ministerio. 6:18 Hi vero sunt, qui
his in service. 6:18 These But are that
assistebant cum filiis suis. De filiis Caath:
attendance with children their own. The children Kehath:
Heman cantor filius Ioel filii Samuel 6:19 filii
Heman singer son Joel children Samuel 6:19 children
Elcana filii Ieroham filii Eliel filii Thohu 6:20
Elkana children Iraam children Eliel children Tohu 6:20
filii Suph filii Elcana filii Mahath filii
children Red children Elkana children Mahat children
Amasai 6:21 filii Elcana filii Ioel filii Azariae
Amzi 6:21 children Elkana children Joel children Azariah
filii Sophoniae 6:22 filii Thahath filii Asir
children Zephaniah 6:22 children Thahath children Asir
filii Abiasaph filii Core 6:23 filii Isaar filii
children Evyasaf children Core 6:23 children Izhar children
Caath filii Levi filii Israel. 6:24 Et frater eius
Kohath children Levi children Israel. 6:24 The brother his
Asaph, qui stabat a dextris eius, Asaph filius
Asaph that standing from right his Asaph son
Barachiae filii Samaa 6:25 filii Michael filii
Jeberechiah children Samaa 6:25 children Michael children
Basaiae filii Melchiae 6:26 filii Athnai filii Zara
Baaseiah children Malkijah 6:26 children Ethni children Zara

fili **Adaia** **6:27** **fili** **Ethan** **fili** **Zimma** **fili**
children Adaia 6:27 children Ethan children Zamma children
Semei **6:28** **fili** **Iahath** **fili** **Gerson** **fili** **Levi**.
Shammai 6:28 children Yachat children Gershon children Levi.
6:29 **Fili** **autem** **Merari** **fratres** **eorum** **ad** **sinistram**:
6:29 children Now Merari brothers their to the left;
Ethan **filius** **Cusi** **fili** **Abdi** **fili** **Melluch** **6:30**
Ethan son Kishi children Abdi children Melluch 6:30
fili **Hasabiae** **fili** **Amasiae** **fili** **Helciae** **6:31**
children Hasabia children Amaziah children Hilkiyah 6:31
fili **Amsi** **fili** **Bani** **fili** **Somer** **6:32** **fili**
children Amsi children Bani children Somer 6:32 children
Moholi **fili** **Musi** **fili** **Merari** **fili** **Levi**. **6:33**
Mahli children Mud children Merari children Levi. 6:33
Fratres **quoque** **eorum** **Levitae**, **qui** **ordinati** **sunt** **in**
Brothers also their Levites, that ordained are in
cunctum **ministerium** **habitaculi** **domus** **Domini**; **6:34**
all service Habitation house Lord; 6:34
Aaron **vero** **et** **fili** **eius** **adolebant** **super** **altare**
Aaron But and children his burned over altar
holocausti **et** **super** **altare** **thymiamatis** **in** **omne** **opus**
holocaust and over altar fumigating in all work
sancti **sanctorum**, **et** **ut** **expiarent** **pro** **Israel**, **iuxta**
St. saints, and as cleanse for Israel according to
omnia **quae** **praecepit** **Moyse** **servus** **Dei**. **6:35** **Hi**
all which charged Moses slave God. 6:35 These
sunt **autem** **fili** **Aaron**: **Eleazar** **filius** **eius**, **Phinees**
are Now children Aaron: Eleazar son his Phineas
filius **eius**, **Abisue** **filius** **eius**, **6:36** **Bocci** **filius** **eius**,
son his Abisue son his 6:36 Bocci son his
Ozi **filius** **eius**, **Zaraia** **filius** **eius**, **6:37** **Meraioth** **filius**
Uzzi son his Zarahia son his 6:37 Mariel son
eius, **Amarias** **filius** **eius**, **Achitob** **filius** **eius**, **6:38**
his Amariah son his Achitob son his 6:38
Sadoc **filius** **eius**, **Achimaas** **filius** **eius**. **6:39** **Et** **haec**
Zadok son his Achimaas son her. 6:39 The this
habitacula **eorum** **per** **castra** **atque** **confinia**, **fili****orum**
apartments their by camp and confines, children
scilicet **Aaron** **ex** **cognitione** **Caathitarum**; **ipsis** **enim**
namely, Aaron from family Caathites; the For
sorte **contigerat**. **6:40** **Dederunt** **igitur** **eis** **Hebron** **in**
lot happened. 6:40 And they So them Hebron in

terra Iudae et suburbana eius per circuitum; 6:41
land Judah and suburbs his by about; 6:41
agros autem civitatis et villas Chaleb filio Iephonne.
fields Now city and villages Caleb son Y'funeh.
6:42 Porro filiis Aaron dederunt civitatem ad
6:42 the children Aaron they city to
confugiendum: Hebron et Lobna et suburbana eius,
refuge: Hebron and Libnah and suburbs his
6:43 Iether quoque et Esthemo cum suburbanis eius,
6:43 Iether also and Esthemo with suburbs his
sed et Helon et Dabir cum suburbanis suis, 6:44
but and Elon and Dabir with suburbs their 6:44
Asan quoque et Iutta et Bethsames et suburbana
Asan also and Beth and Beth and suburbs
earum; 6:45 de tribu autem Benjamin: Gabaon et
them; 6:45 of tribe Now Benjamin: at and
Gabaa et suburbana earum et Almath cum
hill and suburbs their and Almon with
suburbanis suis, Anathoth quoque cum suburbanis
suburbs their Anathoth also with suburbs
suis: omnes civitates tredecim, singulae per
his all cities thirteen each by
cognitiones suas. 6:46 Filiis autem Caath residuis
families their own. 6:46 children Now Kohath survivors
de cognatione sua dederunt ex tribu Ephraim et
of family his they from tribe Ephraim and
ex tribu Dan et ex dimidia tribu Manasse in
from tribe Dan and from half tribe Manasseh in
possessionem urbes decem. 6:47 Porro filiis Gerson
possession cities ten. 6:47 the children Gershon
per cognitiones suas de tribu Issachar et de tribu
by families their of tribe Issachar and of tribe
Aser et de tribu Nephthali et de tribu Manasse in
Asher and of tribe Naphtali and of tribe Manasseh in
Basan urbes tredecim. 6:48 Filiis autem Merari per
Bashan cities thirteen. 6:48 children Now Merari by
cognitiones suas de tribu Ruben et de tribu Gad
families their of tribe Ruben and of tribe Gad
et de tribu Zabulon dederunt sorte civitates
and of tribe Zebulon they lot cities
duodecim. 6:49 Dederunt quoque filii Israel Levitis
twelve. 6:49 And they also children Israel Levites

civitates et suburbana earum; 6:50 dederuntque per
cities and suburbs them; 6:50 They gave by
sortem ex tribu filiorum Iudae et ex tribu filiorum
Fate from tribe children Judah and from tribe children
Simeon et ex tribu filiorum Benjamin urbes has,
Simeon and from tribe children Benjamin cities these
quas vocaverunt nominibus suis. 6:51 Et his, qui
which they called names their own. 6:51 The those that
erant ex cognationibus filiorum Caath, fuerunt
were from families children Kohath were
civitates in terminis eorum de tribu Ephraim. 6:52
cities in terms their of tribe Ephraim. 6:52
Dederunt ergo eis urbem ad confugiendum: Sichem
And they So them city to refuge: Shechem
cum suburbanis suis in monte Ephraim et Gazer
with suburbs their in mount Ephraim and Gezer
cum suburbanis suis, 6:53 Iecmaam quoque cum
with suburbs their 6:53 Jecmaam also with
suburbanis suis et Bethoron similiter; 6:54 necnon
suburbs their and Beth similarly; 6:54 as well as
et Aialon cum suburbanis suis et Gethremmon in
and Aijalon with suburbs their and Gethremmon in
eundem modum. 6:55 Porro ex dimidia tribu
Again mode. 6:55 the from half tribe
Manasse Thanach et suburbana eius, Ieblaam et
Manasseh Gaza and suburbs his Jeblaam and
suburbana eius, his videlicet qui de cognationibus
suburbs his these the that of families
filiorum Caath reliqui erant. 6:56 Filiis autem
children Kohath the rest were. 6:56 children Now
Gerson de cognationibus dimidia tribus Manasse:
Gershon of families half three Manasseh:
Golan in Basan et suburbana eius et Astharoth
Golan in Bashan and suburbs his and Astarte
cum suburbanis suis. 6:57 De tribu Issachar Cedus
with suburbs their own. 6:57 The tribe Issachar Cedus
et suburbana illius et Dabereth cum suburbanis
and suburbs of and Dovrat with suburbs
suis, 6:58 Ramoth quoque et suburbana illius et
their 6:58 Ramot also and suburbs of and
Anem cum suburbanis suis. 6:59 De tribu vero
Engannim with suburbs their own. 6:59 The tribe But

Aser: Masal cum suburbanis suis et Abdon similiter,
Asher: Mashal with suburbs their and Abdon similarly,

6:60 Hucoc quoque et suburbana eius et Rohob

6:60 Hucoc also and suburbs his and Rohob

cum suburbanis suis. 6:61 Porro de tribu

with suburbs their own. 6:61 the of tribe

Nephthali: Cedes in Galilaea et suburbana eius,

Naphthali; Cedes in Galilee and suburbs his

Hamon cum suburbanis suis et Cariathaim et

Hammon with suburbs their and Kirjathaim and

suburbana eius. 6:62 Filiis autem Merari residuis de

suburbs her. 6:62 children Now Merari survivors of

tribu Zabulon: Remmon et suburbana eius et

tribe Zebulon: Rimmon and suburbs his and

Thabor cum suburbanis suis. 6:63 Trans Iordanem

Tabor with suburbs their own. 6:63 across Jordan

quoque ex adverso Iericho, contra orientem Iordanis

also from against Jericho against east Jordan

de tribu Ruben: Bosor in solitudine cum suburbanis

of tribe Ruben: Namely in wilderness with suburbs

suis et Iasa cum suburbanis suis, 6:64 Cademoth

their and Jasa with suburbs their 6:64 Cademoth

quoque et suburbana eius et Mephaath cum

also and suburbs his and Mephaah with

suburbanis suis. 6:65 Necnon et de tribu Gad:

suburbs their own. 6:65 As well as and of tribe Gad:

Ramoth in Galaad et suburbana eius et Mahanaim

Ramot in Gilead and suburbs his and 'Two

cum suburbanis suis, 6:66 sed et Hesebon cum

with suburbs their 6:66 but and Cheshbon with

suburbanis eius, et Iazer cum suburbanis suis. 7:1

suburbs his and Jazer with suburbs their own. 7: 1

Porro filii Issachar: Thola et Phua, Iasub et

the children Issachar Tola and Puah Jasub and

Semron, quattuor. 7:2 Filii Thola: Ozi et Raphaia

Shimron, four. 7: 2 children Tola; Uzzi and Raphaia

et Ieriel et Iemai et Iebsem et Samuel, principes

and Jeriel and Jahmai and Ibsam and Samuel, leaders

familiarum suarum; de stirpe Thola viri fortissimi

families houses; of stock Tola men the strongest

numerati sunt iuxta genealogias suas in diebus

numbered are according to genealogies their in days

David viginti duo milia sescenti. 7:3 Filii Ozi:

David twenty two thousand billion. 7: 3 children Uzzi:

Izrahia, de quo nati sunt Michael et Obadia et

Izrahiah of which born are Michael and Obadia and

Joel et Iesia, quinque principes omnes. 7:4 Cumque

Joel and Jesia five leaders everyone. 7: 4 when

eis erant secundum genealogias familiarum suarum

them were according to genealogies families their

turmae accinctae ad proelium, viri fortissimi, triginta

companies girt to fight, men very strong, thirty

sex milia; multas enim habuere uxores et filios. 7:5

six thousand; many For held wives and sons. 7: 5

Fratresque eorum per omnes cognationes Issachar

brothers their by all families Issachar

robustissimi ad pugnandum octoginta septem milia

robust to fight eighty seven thousand

numerati sunt. 7:6 Filii Benjamin: Bela et Bochor

numbered They are. 7: 6 children Benjamin: Bela and Beker

et Iedihele, tres. 7:7 Filii Bela: Esebon et Ozi et

and Jedihel, three. 7: 7 children Bela; Esebon and Uzzi and

Oziel et Ierimoth et Urai, quinque principes

Oziel and Jerimoth and Iri five leaders

familiarum et ad pugnandum robustissimi; numerus

families and to fight robust; number

autem eorum viginti duo milia et triginta quattuor.

Now their twenty two thousand and thirty four.

7:8 Porro filii Bochor: Zamira et Ioas et Eliezer

7, 8 the children Becher; Zamira and Joash and Eliezer

et Elioenai et Amri et Ierimoth et Abia et

and Elithenan and Omri and Jerimoth and Abia and

Anathoth et Almath; omnes hi filii Bochor. 7:9

Anathoth and Almon; all these children Becher. 7, 9

Numerati sunt autem in genealogiis suis principes

A census are Now in genealogies their leaders

familiarum suarum ad bella fortissimi viginti milia

families their to wars the strongest twenty thousand

et ducenti. 7:10 Porro filii Iedihele: Bilhan; filii

and two hundred. 7:10 the children Jedihel: Bilhan; children

autem Bilhan: Iehus et Benjamin et Aod et

Now Bilhan; Jehus and Benjamin and Ehud and

Chanaana et Zethan et Tharsis et Ahisahar; 7:11

Chanaana and Zethan and Tharsis and Ahishahar; 7:11

omnes hi filii Iedihel principes familiarum suarum
all these children Jedihel leaders families their
viri fortissimi decem et septem milia et ducenti
men the strongest ten and seven thousand and two hundred
ad proelium procedentes. 7:12 Suphim quoque et
to fight proceeding. 7:12 Shuphim also and
Huphim filii Hir et Husim filii Aher. 7:13 Filii
Moppim children Ir and Osin children Aher. 7:13 children
autem Nephthali: Iasiel et Guni et Ieser et Sellum,
Now Naphtali; Jaasiel and Guni and Jezer and Sallu,
filii Bilhae. 7:14 Porro filius Manasse: Asriel, quem
children Bala. 7:14 the son Manasseh: Asriel which
peperit concubina eius Syra; peperit quoque Machir
bore concubine his Syrian; bore also Machir
patrem Galaad. 7:15 Machir autem accepit uxorem
father Gilead. 7:15 Machir Now he received wife
de Huphim et Suphim et habuit sororem nomine
of Moppim and Shuphim and he had sister name
Maacha; nomen autem secundi Salphaad, nataeque
Maacah; name Now second Zelophedad daughter
sunt Salphaad filiae. 7:16 Et peperit Maacha uxor
are Salphaad daughter. 7:16 The bore Maacah wife
Machir filium vocavitque nomen eius Phares; porro
Machir son she name his Perez; the
nomen fratris eius Sares et filii eius Ulam et
name brother his Sares and children his Ulam and
Recem. 7:17 Filius autem Ulam: Badan; hi sunt
Recem. 7:17 son Now Ulam: Baden; these are
filii Galaad filii Machir filii Manasse. 7:18
children Gilead children Machir children Manasseh. 7:18
Soror autem eius Ammalecheth peperit Isod et
sister Now his Hammoleketh bore Ishod and
Abiezer et Maala. 7:19 Erant autem filii Semida:
Abi and Maala. 7:19 there were Now children Shemidah
Ahin et Sechem et Leci et Aniam. 7:20 Filii
Ain and Shechem and Leci and And. 7:20 children
autem Ephraim: Suthala, Bared filius eius, Thahath
Now Ephraim: Suthala, Bared son his Thahath
filius eius, Elada filius eius, Thahath filius eius, 7:21
son his Eleadah son his Thahath son his 7:21
et huius filius Zabad et huius filius Suthala et
and this son livestock and this son Suthala and

huius filius Ezer et Elad. Occiderunt autem eos viri
this son Ezer and Elad. killed Now them men
Geth indigenae, quia descenderant, ut invaderent
Gath indigenous, because down as attack
possessiones eorum. 7:22 Luxit igitur Ephraim pater
property them. 7:22 wife So Ephraim father
eorum multis diebus, et venerunt fratres eius, ut
their many days and they brothers his as
consolarentur eum; 7:23 ingressusque est ad uxorem
comfort him; 7:23 He went is to wife
suam, quae concepit et peperit filium, et vocavit
his which pregnant and bore a son, and he called
nomen eius Beria, eo quod in malis domus eius
name his Beria, it that in bad house his
ortus esset. 7:24 Filia autem eius fuit Sara, quae
rising would. 7:24 daughter Now his was Sarah which
aedificavit Bethoron inferiorem et superiorem et
built Beth lower and higher and
Ozensara. 7:25 Porro filius eius Rapha et Reseph et
Uzzensherah. 7:25 the son his Rapha and Reseph and
Thale filius eius, de quo natus est Thaan, 7:26
Thale son his of which He was born is Tahan, 7:26
qui genuit Laadan; huius quoque filius Ammiud
that birth Ladan; this also son Ammiud
genuit Elisama, 7:27 de quo ortus est Nun, qui
birth Elishama 7:27 of which rising is Nun that
habuit filium Iosue. 7:28 Possessio autem eorum et
he had son Joshua. 7:28 possession Now their and
habitationes: Bethel cum filiabus suis et contra
dwelling: Bethel with daughters their and against
orientem Noran, ad occidentalem plagam Gazer et
east Noran, to west side Gezer and
filiae eius, Sichem quoque cum filiabus suis usque
daughters his Shechem also with daughters their up
Hai et filias eius. 7:29 Iuxta filios quoque
Ai and daughters her. 7:29 according to children also
Manasse: Bethsan et filias eius, Thanach et filias
Manasseh: Beth- and daughters his Gaza and daughters
eius, Mageddo et filias eius, Dor et filias eius.
his Megiddo and daughters his Dor and daughters her.
In his habitaverunt filii Ioseph filii Israel. 7:30
in these settled children Joseph children Israel. 7:30

Filii Aser: Iemna et Iesua et Isui et Beria et
children Asher: Imna and Joshua and Ishuai and Beria and
Sara soror eorum. 7:31 Filii autem Beria: Heber
Sarah sister them. 7:31 children Now Beria: Heber
et Melchiel, ipse est pater Barzaith. 7:32 Heber
and Malkiel, he is father Birzavith. 7:32 Heber
autem genuit Iephlat et Somer et Hotham et Suaa
Now birth Jephlat and Somer and Hotham and Shua
sororem eorum. 7:33 Filii Iephlat: Phosech et
sister them. 7:33 children Jephlat Pasach and
Bamaal et Asoth; hi filii Iephlat. 7:34 Porro
Bimhal and Asith; these children Jephlat. 7:34 the
filii Somer fratris sui: Roaga et Haba et Aram.
children Somer brother s: Ahi and Haba and Ram.
7:35 Filii autem Hotham fratris eius: Supha et
7:35 children Now Hotham brother his Sopha and
Iemna et Selles et Amal. 7:36 Filii Supha: Sue,
Imna and Selles and Amal. 7:36 children Sopha; Sue
Hamapher et Sual et Beri et Iamra, 7:37 Bosor et
Harnepher and Sual and Beri and Jamra 7:37 Namely and
Od et Samma et Salusa et Iethran et Beera. 7:38
Od and Shema and Shilshah and Jethran and Beera. 7:38
Filii Iether: Iephonne et Phaspha et Ara. 7:39
children Tether Y'funeh and Pispah and Hara. 7:39
Filii autem Olla: Area et Hanniel et Resia. 7:40
children Now Ulla; area and Hanniel and Rezia. 7:40
Omnes hi filii Aser, principes familiarum electi
All these children Asher leaders families elect
atque fortissimi, capita principum; numerus autem
and very strong, heads leaders; number Now
eorum, qui inscripti erant in exercitu ad bellum,
their that inscribed were in army to war;
viginti sex milia. 8:1 Benjamin autem genuit Bela
twenty six thousand. 8: 1 Benjamin Now birth Bela
primogenitum suum, Asbel secundum, Ahara tertium,
first his Ashbel second, Aharah third,
8:2 Nohaa quartum et Rapha quintum. 8:3
8: 2 Noa The and Rapha fifth. 8: 3
Fueruntque filii Bela: Addar et Gera pater Aod,
They were children Bela; Adir and Gera father Ehud
8:4 Abisue quoque et Naaman et Ahoe, 8:5 sed et
8: 4 Abisue also and Naaman and Ahoah, 8: 5 but and

Gera et Sephuphan et Huram. 8:6 Hi sunt filii
Gera and Shephuphan and Uram. 8: 6 These are children
Aod principes familiarum habitantium in Gabaa, qui
Ehud leaders families habitants in Gaba, that
translati sunt in Manahath; 8:7 Naaman autem et
passed are in Mrtnahsth; 8: 7 Naaman Now and
Ahia et Gera: ipse transtulit eos et genuit Oza et
Aia and Gera he transferred them and birth Oza and
Ahiud. 8:8 Porro Saharaim genuit in regione Moab,
Ahiud. 8: 8 the Saarin birth in region Moab
postquam dimisit Husim et Bara uxores suas; 8:9
after released Osin and Bara wives their own; 8, 9
genuit autem de Hodes uxore sua Iobab et Sebia et
birth Now of Hodes wife his Iobab and Sabia and
Mesa et Melcham, 8:10 Iehus quoque et Sechia et
Mesa and Milcah 8:10 Jehus also and Sakia and
Marma; hi sunt filii eius principes in familiis
Marma; these are children his leaders in families
suis. 8:11 De Husim vero genuit Abitob et
their own. 8:11 The Osin But birth Abitub and
Elphaal; 8:12 porro filii Elphaal Heber et Misaam
Elphaal; 8:12 the children Elphaal Heber and Misaam
et Samad; hic aedificavit Ono et Lod et filias
and Samad; here built Ono and Led and daughters
eius. 8:13 Beria autem et Samma principes
her. 8:13 Beria Now and Shema leaders
familiarum habitantium in Aialon; hi fugaverunt
families habitants in Aijalon these flight
habitatores Geth. 8:14 Et Ahi et Sesac et Ierimoth
inhabitants Gath. 8:14 The Ai and Shishak and Jerimoth
8:15 et Zabadia et Arad et Eder, 8:16 Michael
8:15 and Zevadyah and Arad and Eder 8:16 Michael
quoque et Iespha et Ioha filii Beria. 8:17 Et
also and Ishpah and Jobs children Beria. 8:17 The
Zabadia et Mosollam et Hezeci et Heber 8:18 et
Zevadyah and Mosollam and Hizki and Heber 8:18 and
Iesamari et Iezlia et Iobab filii Elphaal 8:19 et
Jesamari and Izliah and Iobab children Elphaal 8:19 and
Iacim et Zechri et Zabdi 8:20 et Elioenai et
Jakim and Zechri and Zimri 8:20 and Elithenan and
Selethai et Eliel 8:21 et Adaia et Baraia et
Selethai and Eliel 8:21 and Adaia and Beraiah and

Samarath filii Semei 8:22 et Iesphan et Heber et
Samarath children Shammai 8:22 and Ishpan and Heber and
Eliel 8:23 et Abdon et Zechri et Hanan 8:24 et
Eliel 8:23 and Abdon and Zechri and Hanan 8:24 and
Hanania et Elam et Anathothia 8:25 et Iephdaia
Hanania and Elam and Antothijah 8:25 and Jephdaia
et Phanuel filii Sesac. 8:26 Et Samsari et Sohoria
and Face children Shishak. 8:26 The Shamsherai and Sohoria
et Otholia 8:27 et Iersia et Elia et Zechri filii
and Athaliah 8:27 and Jaresiah and Elia and Zechri children
Ieroham. 8:28 Hi capita familiarum secundum
Iraam. 8:28 These heads families according to
genealogias, principes qui habitaverunt in Ierusalem.
genealogies leaders that settled in Jerusalem.
8:29 In Gabaon autem habitaverunt Iehiel pater
8:29 in at Now settled Jehiel father
Gabaon, et nomen uxoris eius Maacha, 8:30 filiusque
Gibeon and name wife his maacah 8:30 son
eius primogenitus Abdon et Sur et Cis et Baal et
his firstborn Abdon and Sur and Kish and Baal and
Ner et Nadab, 8:31 Gedor quoque et Ahio et
Ner and Nadab 8:31 These, also and Ahio and
Zacher et Macelloth; 8:32 et Macelloth genuit
Zacher and Macelloth; 8:32 and Macelloth birth
Samaa. Habitaveruntque ex adverso fratrum suorum
Samaa. They lived from against brothers their
in Ierusalem cum fratribus suis. 8:33 Ner autem
in Jerusalem with brothers their own. 8:33 Ner Now
genuit Cis, et Cis genuit Saul. Porro Saul genuit
birth Kish and Kish birth Saul. the Saul birth
Jonathan et Melchisua et Abinadab et Isbaal. 8:34
Jonathan and Malki and Abinadab and Isbaal. 8:34
Filius autem Jonathan Meribbaal, et Meribbaal
son Now Jonathan Mephibosheth and Meribaal
genuit Micha; 8:35 filii Micha Phithon et Melech
birth Mica; 8:35 children Mica Phithon and Melech
et Tharaa et Ahaz. 8:36 Et Ahaz genuit Ioadah, et
and Tharach and Ahaz. 8:36 The Ahaz birth Jehoadah, and
Ioadah genuit Almath et Azmaveth et Zamri; porro
Jehoadah birth Almon and watchtowers and Zimri; the
Zamri genuit Mosa. 8:37 Et Mosa genuit Banaa,
Zimri birth Mesa. 8:37 The Mesa birth Binea

cuius filius fuit Raphaia, de quo ortus est Elasa, qui
the son was Raphaia of which rising is Elasa, that
genuit Asel. 8:38 Porro Asel sex filii fuere his
birth Azel. 8:38 the Azel six children there were these
nominibus: Ezricam primogenitus eius, Ismael, Saria,
names: Ezricam firstborn his Ishmael; Saria
Azarias, Obdia et Hanan; omnes hi filii Asel.
Azariah, Obadiah and Hanan; all these children Azel.
8:39 Filii autem Esec fratris eius: Ulam
8:39 children Now Eshkek brother his Ulam
primogenitus et Iehus secundus et Eliphalet tertius.
firstborn and Jehus second and Eliphalet third.
8:40 Fueruntque filii Ulam viri robustissimi ad
8:40 They were children Ulam men robust to
bellum et magno robore tendentes arcum et multos
war and great strength bending bow and many
habentes filios ac nepotes usque ad centum
having children and homestead up to one hundred
quingenta. Omnes hi filii Benjamin. 9:1
fifty. All these children Benjamin. 9: 1
Universus ergo Israel dinumeratus est, et summa
The whole So Israel listed is and summary
eorum scripta est in libro regum Israel et Iudae.
their written is in book kings Israel and Judah.
Translatique sunt in Babylonem propter delictum
carried are in Babylon for offense
suum. 9:2 Qui autem habitaverunt primi in
his own. 9: 2 He Now settled first in
possessionibus et in urbibus suis: Israel et
property and in cities his Israel and
sacerdotes et Levitae et Nathinaei. 9:3 Commorati
priests and Levites and Nathinaeans. 9: 3 Staying
sunt in Ierusalem de filiis Iudae et de filiis
are in Jerusalem of children Judah and of children
Benjamin, de filiis quoque Ephraim et Manasse. 9:4
Benjamin of children also Ephraim and Manasseh. 9: 4
Uthai filius Ammiud filii Amri filii Imri filii
Uthai son Ammiud children Omri children Imri children
Bani: de filiis Phares filii Iudae; 9:5 et de
Bani: of children Perez children Judah; 9: 5 and of
Selanitis: Asaia primogenitus et filii eius; 9:6 de
Shilonites; Asaia firstborn and children thereof; 9: 6 of

filiis autem Zara: Iehuel et fratres eorum sescenti
children Now Zara Jehuel and brothers their billion
nonaginta. 9:7 Porro de filiis Benjamin: Sallu filius
ninety. 9: 7 the of children Benjamin: Sallu son
Mosollam filii Odovia filii Asana 9:8 et Iobania
Mosollam children Hodouia children Asana 9: 8 and Ibneiah
filius Ieroham et Ela filius Ozi filii Mochori et
son Iraam and Ela son Uzzi children Michri and
Mosollam filius Saphatae filii Rahuel filii
Mosollam son Shephathiah children Reuel children
Iebaniae 9:9 et fratres eorum secundum genealogias
Ibnijah 9: 9 and brothers their according to genealogies
suas nongenti quinquaginta sex; omnes hi principes
their nine fifty six; all these leaders
familiarum secundum familias suas. 9:10 De
families according to families their own. 9:10 The
sacerdotibus autem: Iedaia, Ioiarib et Iachin, 9:11
priests But: Jedaia, Jehoiarib and Jakin, 9:11
Azarias quoque filius Helciae filii Mosollam filii
Azariah also son Hilkijah children Mosollam children
Sadoc filii Meraioth filii Achitob principes domus
Zadok children Mariel children Achitob leaders house
Dei. 9:12 Porro Adaias filius Ieroham filii Phassur
God. 9:12 the Adaias son Iraam children Phassur
filii Melchiae et Maasai filius Adiel filii Iezra
children Malkijah and Maasai son Adiel children Jahzerah
filii Mosollam filii Mosollamoth filii Emmer,
children Mosollam children Mosollamoth children Emmer,
9:13 fratres quoque eorum principes per familias
9:13 brothers also their leaders by families
suas mille septingenti sexaginta, fortissimi robore ad
their thousand seven hundred sixty the strongest strength to
faciendum opus ministerii in domo Dei. 9:14 De
do work service in house God. 9:14 The
Levitis autem: Semeia filius Hassub filii Ezricam
Levites But: Shema son Hassub children Ezricam
filii Hasabia de filiis Merari; 9:15 Bacbacar
children Hasabia of children Merari; 9:15 Bakkakkar
quoque, Hares et Galal et Matthania filius Micha
also, Hares and Galal and Mathania son Mica
filii Zechri filii Asaph 9:16 et Abdia filius
children Zechri children Asaph 9:16 and Obadiah son

Semeiae filii Galal filii Idithun et Barachia filius
Shemaiah children Galal children Idithum and Barachia son
Asa filii Elcana, qui habitavit in atriis
Asa children Elkanah that The in courts
Netophathitarum. 9:17 Ianitores autem: Sellum et
Netophathi. 9:17 The porters But: Sallu and
Accub et Telmon et Ahiman; et frater eorum
Accub and Talmon and Ahiman; and brother their
Sellum princeps 9:18 et usque ad hoc tempus est in
Sallu leader 9:18 and up to this time is in
porta regis ad orientem. Hi erant ianitores castris
gate s to east. These were porters camp
filiorum Levi. 9:19 Sellum vero filius Core filii
children Levi. 9:19 Sallu But son Core children
Abiasaph filii Core cum fratribus suis de domo
Evyasaf children Core with brothers their of house
patris sui: hi Coritae erant super opera ministerii
father s: these Corite were over works service
custodes liminum tabernaculi; patres autem eorum
guards thresholds tent; fathers Now their
super castra Domini custodiebant introitum, 9:20 et
over camp of watch entrance, 9:20 and
Phinees filius Eleazari princeps erat super eos olim
Phineas son Eleazar leader was over them ago
— Dominus sit cum eo! — 9:21 Zacharias filius
- Lord is with him! - 9:21 Zachary son
Mosollamia ianitor portae tabernaculi conventus. 9:22
Mosollamia porter The gates tent meeting. 9:22
Omnes hi electi in ostiarios liminum ducenti
All these elect in porters thresholds two hundred
duodecim, et descripti in villis propriis, quos
twelve; and registered in villages own, which
constituerunt David et Samuel videns in munus
made David and Samuel seeing in function
perpetuum, 9:23 tam ipsos quam filios eorum in
ever, 9:23 so they than children their in
ostiis domus Domini, domus tabernaculi, in custodias.
doors house Lord, house tent, in prisons.
9:24 Per quattuor ventos erant ostiarii, id est ad
9:24 by four winds were porters, that is to
orientem et ad occidentem, ad aquilonem et ad
east and to west to north and to

austrum. 9:25 Fratres autem eorum in viculis suis
south. 9:25 Brothers Now their in villages their
morabantur et veniebant per septem dies de tempore
Xerxes and coming by seven day of time
usque ad tempus, ut essent cum illis. 9:26 Nam
up to time; as they with them. 9:26 For
munus habebant perpetuum hi quattuor principes
function had ever these four leaders
ianitorum. Hi scilicet Levitae erant super exedras
porters. These namely, Levites were over rooms
et thesauros domus Domini; 9:27 per gyrum quoque
and treasures house Lord; 9:27 by about also
templi Domini pernoctabant in custodiis suis, ut et
temple of spent in prisoners their as and
ipsi mane aperirent fores. 9:28 De horum genere
they morning open door. 9:28 The these general
erant et super vasa ministerii, ad numerum enim et
were and over vessels service, to number For and
inferebantur vasa et efferebantur; 9:29 de ipsis et,
charge vessels and carried out; 9:29 of the and,
qui credita habebant utensilia et omnia utensilia
that credit had furniture and all furniture
sancta, praeerant similiae et vino et oleo et
holy, supervised flour and wine and oil and
turi et aromatibus. 9:30 Filii quidam autem
frankincense and spices. 9:30 children some Now
sacerdotum unguenta ex aromatibus conficiebant;
priests ointments from spices made;
9:31 et Matthathias Levites, primogenitus Sellum
9:31 and Mattathias Levite firstborn Sallu
Coritae, munere perpetuo praefectus erat eorum, quae
Corite, office permanently Governor was their which
in sartagine frangebantur. 9:32 Porro de filiis Caath
in pan pans. 9:32 the of children Kohath
fratribus eorum super panes erant propositionis, ut
brothers their over bread were Presence as
semper novos per singula sabbata praepararent. 9:33
always new by details sabbath ready. 9:33
Hi sunt cantores, principes per familias Levitarum,
These are singers leaders by families Levites
qui in exedris vacantes morabantur, ita ut die et
that in chambers spending Xerxes so as day and

nocte iugiter suo ministerio deservirent. 9:34 Hi
night regularly his ministry serve. 9:34 These
sunt capita Levitarum per familias suas secundum
are heads Levites by families their according to
genealogias suas principes; hi habitaverunt in
genealogies their leaders; these settled in
Ierusalem. 9:35 In Gabaon autem commorati sunt
Jerusalem. 9:35 in at Now Lingering are
pater Gabaon Iehiel, et nomen uxoris eius Maacha.
father at Jehiel and name wife his Was.
9:36 Filius primogenitus eius Abdon et Sur et Cis
9:36 son firstborn his Abdon and Sur and Kish
et Baal et Ner et Nadab, 9:37 Gedor quoque et
and Baal and Ner and Nadab 9:37 These, also and
Ahio et Zacharias et Macelloth. 9:38 Porro
Ahio and Zachary and Macelloth. 9:38 the
Macelloth genuit Samaam; isti habitaverunt e
Macelloth birth Shimeam; these settled from
regione fratrum suorum in Ierusalem cum fratribus
region brothers their in Jerusalem with brothers
suis. 9:39 Ner autem genuit Cis, et Cis genuit
their own. 9:39 Ner Now birth Kish and Kish birth
Saul. Et Saul genuit Jonathan et Melchisua et
Saul. The Saul birth Jonathan and Malki and
Abinadab et Isbaal. 9:40 Filius autem Jonathan
Abinadab and Isbaal. 9:40 son Now Jonathan
Meribbaal, et Meribbaal genuit Micha; 9:41 porro
Mephibosheth and Meribaal birth Mica; 9:41 the
filiis Micha: Phithon et Melech et Tharaa et
children Mica: Phithon and Melech and Tharach and
Ahaz. 9:42 Ahaz autem genuit Iara, et Iara genuit
Ahaz. 9:42 Ahaz Now birth Jara, and Jara birth
Almath et Azmaveth et Zamri; Zamri autem genuit
Almon and watchtowers and Zimri; Zimri Now birth
Mosa. 9:43 Mosa vero genuit Banaa, cuius filius
Mesa. 9:43 Mesa But birth Binea the son
Raphaia genuit Elasa, de quo ortus est Asel. 9:44
Raphaia birth Elasa, of which rising is Azel. 9:44
Porro Asel sex filios habuit his nominibus: Ezricam
the Azel six children he had these names: Ezricam
primogenitus eius, Ismael, Saria, Azarias, Obdia,
firstborn his Ishmael; Saria Azariah, Obadiah

Hanan; hi filii Asel. 10:1 Philisthim autem
Hanan; these children Azel. 10: 1 the Philistines Now
pugnabant contra Israel, fugeruntque viri Israel a
fighting against Israel they escaped men Israel from
facie Philisthim et ceciderunt vulnerati in monte
the the Philistines and fell wounded in mount
Gelboe; 10:2 cumque appropinquassent Philisthaei
Gilboa; 10: 2 when near philistines
persequentes Saul et filios eius, percusserunt
pursuing Saul and children his struck
Jonathan et Abinadab et Melchisua filios Saul. 10:3
Jonathan and Abinadab and Malki children Saul. 10: 3
Et aggravatum est proelium contra Saul,
The heavy is fight against Saul
inveneruntque eum sagittarii et vulneraverunt iaculis;
They found it archers and wounded Football;
10:4 et dixit Saul ad armigerum suum: ‘ Evagina
10: 4 and said Saul to esquire his ‘ Draw
gladium tuum et interfice me, ne forte veniant
sword your and kill I do not perhaps come
incircumcisi isti et illudant mihi’. Noluit autem
uncircumcised these and abuse to me. ‘ refused Now
armiger eius hoc facere timore perterritus. Arripuit
squire his this do fear terrified. took
igitur Saul ensem et irruit in eum; 10:5 quod cum
So Saul sword and fell in him; 10: 5 that with
vidisset armiger eius, videlicet mortuum esse Saul,
saw squire his the dead be Saul
irruit etiam ipse in gladium suum et mortuus est.
fell also he in sword his and dead It is.
10:6 Interiit ergo Saul et tres filii eius; omnis
10: 6 died So Saul and three children thereof; all
domus illius pariter concidit. 10:7 Quod cum
house of together shred. 10: 7 The with
vidissent omnes viri Israel, qui habitabant in
saw all men Israel that living in
campestribus, quod fugissent, et mortui essent Saul
lowland that the flight, and dead they Saul
et filii eius, dereliquerunt urbes suas et huc
and children his forsook cities their and here
illucque dispersi sunt; veneruntque Philisthim et
other: scattered they are: they came the Philistines and

habitaverunt in eis. 10:8 Die igitur altero venerunt
settled in them. 10: 8 On So other they
Philisthim, ut spoliarent interfectos, et invenerunt
Philistines, as strip slain, and found
Saul et filios eius iacentes in monte Gelboe; 10:9
Saul and children his lying in mount Gilboa; 10: 9
cumque spoliassent eum et amputassent caput
when stripped it and off head
armisque nudassent, miserunt in terram suam per
arms the good news sent in land his by
circuitum, ut annuntiaretur in idolorum templis et in
about, as news in idols temples and in
populis. 10:10 Arma autem eius consecraverunt in
people. 10:10 Arms Now his dedicated in
fano Astharoth et caput affixerunt in templo Dagon.
shrine Astarte and head fastened in temple Dagon.
10:11 Hoc cum audissent viri Iabes Galaad, omnia
10:11 This with heard men Jabez Gilead all
scilicet quae Philisthim fecerunt super Saul, 10:12
namely, which the Philistines they over Saul 10:12
consurrexerunt omnes viri fortes et tulerunt cadavera
up all men strong and took carcasses
Saul et filiorum eius attuleruntque ea in Iabes et
Saul and children his brought it in Jabez and
sepelierunt ossa eorum subter quercum, quae erat in
buried bones their under oak which was in
Iabes, et ieiunaverunt septem diebus. 10:13 Mortuus
Jabez and fasted seven days. 10:13 dead
est ergo Saul propter iniquitatem suam, eo quod
is So Saul for violence his it that
praevaricatus sit mandatum Domini, quod
transgression is command Lord, that
praeceperat, et non custodierit illud, sed insuper
he commanded, and not warning it but In addition,
etiam pythonissam consuluerit 10:14 nec quaesierit
also witch consulted 10:14 or investigated
Dominum; propter quod et interfecit eum et
Lord; for that and killed it and
transtulit regnum eius ad David filium Isai. 11:1
transferred kingdom his to David son Jesse. 11: 1
Congregatus est igitur omnis Israel ad David in
assembly is So all Israel to David in

Hebron dicens: ‘ Os tuum sumus et caro tua. 11:2
Hebron saying: ‘ mouth your we are and flesh Your. 11: 2
Heri quoque et nudiustertius, cum adhuc regnaret
yesterday also and the day before, with yet king
Saul, tu eras qui educebas et introducebas Israel;
Saul you tomorrow that led and bringing Israel;
tibi enim dixit Dominus Deus tuus: ‘Tu pasces
you For said Lord God your: ‘You feed
populum meum Israel et tu eris princeps super
people my Israel and you You will be leader over
eum”. 11:3 **Venerunt ergo omnes maiores natu Israel**
him ‘. ‘ 11: 3 They came So all greater birth Israel
ad regem in Hebron, et iniit David cum eis foedus
to king in Hebron and made David with them treaty
in Hebron coram Domino; unxeruntque eum regem
in Hebron before Lord; anointed it king
super Israel iuxta sermonem Domini, quem locutus
over Israel according to word Lord, which said
est in manu Samuel. 11:4 Abiit quoque David et
is in hand Samuel. 11: 4 He went also David and
omnis Israel in Ierusalem, haec est Iebus, ubi
all Israel in Jerusalem this is Nevertheless, where
erant Iebusaei habitatores terrae. 11:5 Dixeruntque,
were Iebusaeus inhabitants the earth. 11: 5 And they said,
qui habitabant in Iebus, ad David: ‘ Non
that living in Nevertheless, to David: ‘ no
ingredieris huc’. Porro David cepit arcem Sion, quae
goest here ‘. the David took citadel Zion which
est civitas David; 11:6 dixitque: ‘ Omnis, qui
is The city David; 11: 6 He said: ‘ all that
percusserit Iebusaeum, in primis erit princeps et
strike Jebusites in first will be leader and
dux’. Ascendit igitur primus Ioab filius Sarviae et
leader. ‘ He went up So first Joab son Tzeruyah and
factus est princeps. 11:7 Habitavit autem David in
he became is prince. 11: 7 settled Now David in
arce, et idcirco appellata est civitas David. 11:8
citadel and therefore called is The city David. 11: 8
Aedificavitque urbem in circuitu a Mello usque ad
built city in about from Mello up to
gyrum; Ioab autem reliqua urbis instauravit. 11:9
round Joab Now other city repaired. 11: 9

Proficiebatque David vadens et crescens, et Dominus
advancing David go and increasing, and Lord
exercituum erat cum eo. 11:10 Hi principes
hosts was with the fact. 11:10 These leaders
virorum fortium David, qui adiuverunt eum, ut rex
men the strong David that helped him, as king
fieret super omnem Israel iuxta verbum Domini,
would over all Israel according to word Lord,
quod locutus est ad Israel; 11:11 et iste numerus
that said is to Israel; 11:11 and this number
robustorum David: Iesbaam filius Hachamon filius
the heroes David: Jesbaam son Hachamoni son
Hachamonitis princeps inter triginta; iste levavit
Hachamani leader between thirty; this up
hastam suam super trecentos, quos occidit impetu
spear his over Thirty which sets assault
uno. 11:12 Et post eum Eleazar filius Dodo Ahohites,
one. 11:12 The after it Eleazar son Dodo Ahohites,
qui erat inter tres potentes; 11:13 iste fuit cum
that was between three powerful; 11:13 this was with
David in Aphenesdommim, quando Philisthim congregati
David in Pas, when the Philistines gathered
sunt ad locum illum in proelium. Et erat ager
are to place it in battle. The was field
regionis illius plenus hordeo, fugeratque populus a
region of full barley; run people from
facie Philisthinorum. 11:14 Hic stetit in medio agri
the Philistines. 11:14 This He stood in the field
et defendit eum; cumque percussisset Philisthaeos,
and defends him; when strike Philistines;
dedit Dominus salutem magnam populo suo. 11:15
given Lord health great people his own. 11:15
Descenderunt autem tres de triginta principibus ad
down Now three of thirty chief to
petram, in qua erat David, ad speluncam Odollam,
rock in which was David to cave Adullam
quando Philisthim fuerant castrametati in valle
when the Philistines were encamped in valley
Raphaim. 11:16 Porro David erat in praesidio, et
Giants. 11:16 the David was in protection; and
statio Philisthinorum in Bethlehem; 11:17 desideravit
station Philistines in Bethlehem; 11:17 desired

igitur David et dixit: ‘ O si quis daret mihi aquam
So David and he said: ‘ O if who give I water
de cisterna Bethlehem, quae est in porta!’. 11:18
of well Bethlehem which is in gate ‘. 11:18

Tres ergo isti per media castra Philisthinorum
three So these by media camp Philistines

perrexerunt et hauserunt aquam de cisterna
continued and drew water of well

Bethlehem, quae erat in porta, et attulerunt ad
Bethlehem which was in gate, and reported to

David, ut biberet. Qui noluit, sed magis libavit
David as drink. He He would not, but more offered

illam Domino 11:19 **dicens: ‘ Avertat a me Deus**
it Lord 11:19 saying: ‘ withdraw from I God

meus, ut hoc faciam et sanguinem virorum istorum
my as this I do and blood men these

bibam, quia in periculo animarum suarum attulerunt
I drink, because in risk of their reported

mihi aquam’. Et ob hanc causam noluit bibere.
I the water. ‘ The for this cause He would not drink.

Haec fecerunt tres robustissimi. 11:20 **Abisai quoque**
This they three most. 11:20 Avishai also

frater Ioab; ipse erat princeps inter triginta et ipse
brother Joab; he was leader between thirty and he

levavit hastam suam contra trecentos, quos interfecit,
up spear his against Thirty which killed

et ipse erat inter tres nominatus, 11:21 **inter**
and he was between three named 11:21 between

triginta duplici honore eminens et princeps eorum;
thirty double honor eminent and leader them;

verumtamen usque ad tres non pervenerat. 11:22
However, up to three not reached. 11:22

Banaias filius Ioiadae vir robustissimus, qui multa
Benaiah son Jehoi'ada man strong, that many

opera perpetrarat, de Cabseel; ipse percussit duos
works deed, of Cabseel; he shot two

Ariel de Moab et ipse descendit et interfecit leonem
Ariel of Moab and he down and killed lion

in media cisterna tempore nivis. 11:23 **Et ipse**
in media well time snow. 11:23 The he

percussit virum Aegyptium, cuius statura erat
shot man Egyptian the stature was

quinque cubitorum, et habebat lanceam ut
five cubits, and had lance as
liciatorium texentium; descendit ergo ad eum cum
weaver beam; down So to it with
virga et rapuit hastam, quam tenebat manu, et
staff and raped spear than held hand, and
interfecit eum hasta sua. 11:24 Haec fecit Banaias
killed it auction their own. 11:24 This he Benaiah
filius Ioiadae, qui erat inter tres robustos nominatus,
son Jehoi'ada, that was between three robust named
11:25 inter triginta primus; verumtamen ad tres
11:25 between thirty first; However, to three
usque non pervenerat, posuit autem eum David super
up not reached, set Now it David over
satellites suos. 11:26 Porro fortissimi in exercitu:
satellites ones. 11:26 the the strongest in the army;
Asael frater Ioab et Elchanan filius Dodo de
Asahel brother Joab and Elhanan son Dodo of
Bethlehem, 11:27 Sammoth Harodites, Elica Harodites,
Bethlehem 11:27 Shammoth Harorite Elika Harorite
Heles Phalonites, 11:28 Hira filius Acces Thecutes,
Elika Pelonite, 11:28 IRA son Acces Tekoa
Abiezer Anathothites, 11:29 Sobbochai Husathites, Ilai
Abi Anathothite, 11:29 Arafah, one Ilai
Ahohites, 11:30 Maharai Netophathites, Heled filius
Ahohites, 11:30 Maharai Nethophatite Jeleb son
Baana Netophathites, 11:31 Ithai filius Ribai de
Baana Nethophatite 11:31 -Ittai son Rivai of
Gabaa filiorum Benjamin, Banaia Pharathonites, 11:32
hill children Benjamin Banal Pirathon 11:32
Hurai de tor rentibus Gaas, Abiel Arbathites, 11:33
Hurai of TOR rents Gaas, Abiel Arbathite 11:33
Azmaveth Bahurimites, Eliaba Saalbonites, 11:34 Asem
watchtowers Baharumite, Eliahba Shaalbonite, 11:34 Asem
Gezonites, Jonathan filius Sage Ararites, 11:35
Gezonite, Jonathan son Sage Harar; 11:35
Ahiam filius Sachar Ararites, Eliphal filius Ur,
Benehashem son Sachar Harar; Eliphal son Ur;
11:36 Hephher Mecherathites, Ahia Phelonites, 11:37
11:36 Hephher Mecherah Aia Phelonite, 11:37
Hesro de Carmel, Naarai filius Azbai, 11:38 Joel
Hezro of Carmel; Naarai son Ezbai, 11:38 Joel

frater Nathan, Mibahar filius Agarai, 11:39 Selec
brother Nathan, Mibhar son Agarai 11:39 Zelek
Ammonites, Naharai Berothites armiger Ioab filii
Ammonite Nahari Berothite squire Joab children
Sarviae, 11:40 Hira Iethraeus, Gareb Iethraeus, 11:41
Tzeruyah, 11:40 IRA Ithrite, Gareb Ithrite, 11:41
Urias Hetthaeus, Zabad filius Oholai, 11:42 Adina
Uriah Hittite, livestock son Ahlai, 11:42 Adina
filius Siza Rubenites princeps Rubenitarum, et cum
son Siza Rubenite leader Reuben, and with
eo triginta; 11:43 Hanan filius Maacha et Iosaphat
it thirty; 11:43 Hanan son Maacah and Jehoshaphat
Matthanites, 11:44 Ozia Astharothites, Sama et Iehiel
Mithnite, 11:44 Uzziah Ashterathite, Sama and Jehiel
filii Hotham Aroerites, 11:45 Iedihel filius Semri et
children Hotham Aroerite, 11:45 Jedihel son Semri and
Ioha frater eius Thosaites, 11:46 Eliel Mahumites et
Jobs brother his Tizite 11:46 Eliel Mahumite and
Ieribai et Iosaia filii Elnaem et Iethma Moabites,
Jeribai and Joshaviah children Elnaam and Ithmah Moabite
11:47 Eliel et Obed et Iasiel de Soba. 12:1 Hi
11:47 Eliel and Obed and Jaasiel of Soba. 12: 1 These
quoque venerunt ad David in Siceleg, cum adhuc
also they to David in Siceleg with yet
fugeret Saul filium Cis; qui erant fortissimi et
flee Saul son Kish; that were the strongest and
egregii pugnatore 12:2 tendentes arcum et utraque
excellent fighters 12: 2 bending bow and both
manu fundis saxa iacentes et dirigentes sagittas. De
hand settings rocks shoot and shooting arrows. The
fratribus Saul ex Benjamin: 12:3 princeps Ahiezer
brothers Saul from Benjamin: 12: 3 leader Ahiezar
et Ioas filii Samaa Gabaathites et Iaziel et Phalet
and Joash children Samaa Gibeathite and Jaaziel and Phalet
filii Azmaveth et Baracha et Iehu Anathothites;
children watchtowers and Berachah and Jehu Anathothite;
12:4 Iesmaias quoque Gabaonites fortissimus inter
12: 4 Jesmaias also Gabaonite champion between
triginta et super triginta, 12:5 Ieremias et Iahaziel
thirty and over thirty 12: 5 Jeremiah and Jahaziel
et Iohanan et Iozabad Gederothites, 12:6 Eluzai et
and Johanan and Yozavad Gederathite, 12: 6 Eluzai and

Ierimoth et Baalia et Samaria et Saphatia

Jerimoth and Bealiah and Samaria and Saphatia

Haruphites, 12:7 Elcana et Iesia et Azareel et

Haruphite, 12: 7 Elkana and Jesia and Azareel and

Iozer et Iesbaam Coritae, 12:8 Ioela quoque et

Yoezer and Jesbaam Corite, 12: 8 Joelah also and

Zabadia filii Ieroham de Gedor. 12:9 Sed et de

Zevadyah children Iraam of These, 12: 9 but and of

Gad transfugerunt ad David, cum lateret in deserto,

Gad over to David with unnoticed in wilderness

viri robustissimi et pugnatores optimi tenentes

men robust and fighters best holding

clipeum et hastam; facies eorum quasi facies leonis

shield and spear; face their as face lion

et veloces quasi capreae in montibus: 12:10 Ezer

and swift as roe in the mountains; 12:10 Ezer

princeps, Abdias secundus, Eliab tertius, 12:11

Boss, Abdias second, Eliab third, 12:11

Masmana quartus, Ieremias quintus, 12:12 Etthei

Mishmannah fourth, Jeremiah fifth, 12:12 Attai

sextus, Eliel septimus, 12:13 Iohanen octavus, Elzebad

sixth, Eliel seventh, 12:13 Iohanen eighth, Elzebad

nonus, 12:14 Ieremias decimus, Machbanai undecimus.

IX 12:14 Jeremiah X Machbannai XI.

12:15 Hi de filiis Gad principes exercitus, minimus

12:15 These of children Gad leaders army, The youngest

contra centum praevalerat et maximus contra

against one hundred The ruthless and important against

mille. 12:16 Isti sunt qui transierunt Iordanem

one thousand. 12:16 These are that passed Jordan

mense primo, quando inundare consuevit super ripas

month first, when overflowed usually over banks

suas, et omnes fugaverunt, qui morabantur in

their and all flight that Xerxes in

vallibus ad orientalem plagam et occidentalem. 12:17

valleys to east side and the west. 12:17

Venerunt autem et de Benjamin et de Iuda ad

They came Now and of Benjamin and of Judah to

praesidium, in quo morabatur David. 12:18

protection; in which continued David. 12:18

Egressusque est David obviam eis et ait: ‘ Si

He went out is David meet them and he said: ‘ If

pacifice venistis ad me, ut auxiliemini mihi, cor
peace come to I as help I heart
meum iungatur vobis; si autem insidiamini mihi pro
my side? you; if Now plot I for
adversariis meis, cum ego iniquitatem in manibus
opponents I with I violence in hands
non habeam, videat Deus patrum nostrorum et
not have see God fathers our and
iudicet'. 12:19 Spiritus vero induit Amasai principem
judge. ' 12:19 Spirit But put Amzi prince
inter triginta, et ait: ' Tui sumus, o David, et
between thirty and he said: ' yours we are o David and
tecum, fili Isai! Pax, pax tibi et pax adiutoribus
with son Jesse! peace, peace you and peace helpers
tuis; te enim adiuvat Deus tuus'. Suscepit ergo eos
your; you For helps God Your ' He received So them
David et constituit principes turmae. 12:20 Porro de
David and set leaders companies. 12:20 the of
Manasse transfugerunt ad David, quando veniebat
Manasseh over to David when coming
cum Philisthim adversus Saul, ut pugnaret; et non
with the Philistines against Saul as fight; and not
dimicavit cum eis, quia inito consilio remiserunt
fight with them, because taking design Exemptions
eum principes Philisthinorum dicentes: ' Periculo
it leaders Philistines saying: ' The risk
capitis nostri revertetur ad dominum suum Saul'.
head our return to owner his Saul '.
12:21 Quando igitur reversus est in Siceleg,
12:21 when So back is in Siceleg
transfugerunt ad eum de Manasse Ednas et Iozabad
over to it of Manasseh Ednas and Yozavad
et Iedihel et Michael et Iozabad et Eliu et
and Jedihel and Michael and Yozavad and Elihu and
Selathai principes milium in Manasse: 12:22 hi
Zilthai leaders millet in Manasseh: 12:22 these
prae-buerunt auxilium David adversus latrunculos;
Gave help David against bands;
omnes enim erant viri fortissimi et facti sunt
all For were men the strongest and they are
principes in exercitu. 12:23 Sed et per singulos dies
leaders in army. 12:23 but and by each day

veniebant ad David ad auxiliandum ei, usque dum
coming to David to help to up while
fieret grandis numerus quasi exercitus Dei. 12:24 Iste
would great number as army God. 12:24 this
quoque est numerus principum exercitus, qui
also is number leaders army, that
venerunt ad David, cum esset in Hebron, ut
they to David with was in Hebron as
transferrent regnum Saul ad eum iuxta verbum
transfer kingdom Saul to it according to word
Domini. 12:25 Filii Iudae portantes clipeum et
Lord. 12:25 children Judah carrying shield and
hastam sex milia octingenti expediti ad proelium.
spear six thousand eight armed to battle.
12:26 De filiis Simeon virorum fortissimorum ad
12:26 The children Simeon men bravest to
pugnandum septem milia centum. 12:27 De filiis
fight seven thousand hundred. 12:27 The children
Levi quattuor milia sescenti; 12:28 Ioiada quoque
Levi four thousand billion; 12:28 Jehoiada also
princeps de stirpe Aaron et cum eo tria milia
leader of stock Aaron and with it three thousand
septingenti; 12:29 Sadoc etiam iuvenis fortissimus et
seven hundred; 12:29 Zadok also youth champion and
familia eius principes viginti duo. 12:30 De filiis
family his leaders twenty two. 12:30 The children
autem Benjamin fratribus Saul tria milia; magna
Now Benjamin brothers Saul three thousand; great
enim pars eorum adhuc sequebatur domum Saul.
For part their yet followed home Saul.
12:31 Porro de filiis Ephraim viginti milia
12:31 the of children Ephraim twenty thousand
octingenti, fortissimi robore viri nominati in familiis
eight hundred, the strongest strength men nominated in families
suis. 12:32 Et ex dimidia parte tribus Manasse
their own. 12:32 The from half part three Manasseh
decem et octo milia; singuli per nomina sua
ten and eight thousand; each by names his
destinati, ut venirent et constituerent regem David.
appointees, as come and set king David.

12:33 De filiis quoque Issachar viri eruditi, qui
12:33 The children also Issachar men learned that
norant singula tempora ad sciendum quid
know details times to It should be recognized what
facere deberet Israel, principes ducenti et omnes
do should Israel leaders two hundred and all
fratres eorum ad iussa eorum. 12:34 Porro de
brothers their to orders them. 12:34 the of
Zabulon, qui egrediebantur ad proelium et stabant
Zebulon that forward to fight and expert
in acie instructi omnibus armis bellicis, quinquaginta
in line equipped all arms war fifty
milia venerunt, ut congregarentur non in corde
thousand they as meeting not in heart
duplici. 12:35 Et de Nephthali principes mille; et
double. 12:35 The of Naphtali leaders one thousand; and
cum eis instructa clipeo et hasta triginta septem
with them equipped shield and auction thirty seven
milia. 12:36 De Dan etiam praeparata ad proelium
thousand. 12:36 The Dan also prepared to fight
viginti octo milia sescenti. 12:37 Et de Aser
twenty eight thousand billion. 12:37 The of Asher
egredientes ad pugnam et in acie procedentes
going out to fight and in line proceeding
quadraginta milia. 12:38 Trans Iordanem autem de
forty thousand. 12:38 across Jordan Now of
filiis Ruben et de Gad et dimidia parte tribus
children Ruben and of Gad and half part three
Manasse, instructi omnibus armis bellicis, centum
Manasseh equipped all arms war one hundred
viginti milia. 12:39 Omnes isti viri bellatores
twenty thousand. 12:39 All these men war
expediti ad pugnandum corde perfecto venerunt in
armed to fight heart perfect they in
Hebron, ut constituerent regem David super
Hebron as set king David over
universum Israel; sed et omnes reliqui ex Israel
all Israel; but and all the rest from Israel
uno corde erant, ut rex fieret David. 12:40
one heart were as king would David. 12:40
Fueruntque ibi apud David tribus diebus comedentes
They were there in David three days eating

et bibentes; praeparaverunt enim eis fratres sui.
and drinking; prepared For them brothers 's.

12:41 Sed et qui iuxta eos erant, usque ad
12:41 but and that according to them were up to

Issachar et Zabulon et Nephthali, afferebant panes
Issachar and Zebulon and Naphtali bringing bread

in asinis et camelis et mulis et bobus, escam
in asses and camels and mules and herd, food

farinae, palathas, uvam passam, vinum, oleum, boves,
flour cakes sour raisins, wine, oil, cattle

oves ad omnem copiam; gaudium quippe erat in
sheep to all supply; joy for was in

Israel. 13:1 Iniiit autem consilium David cum tribunis
Israel. 13: 1 Here, Now design David with tribunes

et centurionibus et universis principibus 13:2 et ait
and hundreds and all chief 13: 2 and said

ad omnem coetum Israel: ‘ Si placet vobis, et a
to all group Israel: ‘ If Like you and from

Domino Deo nostro egreditur sermo, quem loquor,
Lord God our goes out word which I speak,

mittamus ad fratres nostros reliquos in universas
send to brothers our the rest in all

regiones Israel et ad sacerdotes et Levitas, qui
countries Israel and to priests and Levites, that

habitant in suburbanis urbium, ut congregentur ad
residents in suburbs cities, as collected to

nos, 13:3 et reducamus arcam Dei nostri ad nos;
we 13: 3 and back ark God our to us;

non enim requisivimus eam in diebus Saul’. 13:4 Et
not For required it in days Saul '. 13: 4 The

respondit universa multitudo, ut ita fieret;
answered all population, as so will be made;

placuerat enim sermo omni populo. 13:5 Congregavit
pleased For report all people. 13: 5 gathered

ergo David cunctum Israel a Sihor Aegypti
So David all Israel from Shihorlibnath Egypt

usque ad introitum dum ingrediaris Emath, ut
up to entrance while Lebo Hamath as

adduceret arcam Dei de Cariathiarim. 13:6 Et
Nowhere ark God of Today. 13: 6 The

ascendit David et omnis Israel in Baala, in
up David and all Israel in Balah, in

Cariathiarim, quae est in Iuda, ut afferrent inde
Kirjatharim, which is in Judah as fetch from

arcam Dei Domini sedentis super cherubim, ubi
ark God of the rider over cherubs where

invocatum est nomen eius. 13:7 Imposueruntque
bears is name her. 13: 7 they

arcam Dei super plaustrum novum de domo
ark God over cart new of house

Abinadab. Oza autem et Ahio minabant plaustrum.
Abinadab. Oza Now and Ahio drivers the cart.

13:8 Porro David et universus Israel ludebant coram
13: 8 the David and all Israel played before

Deo omni virtute in canticis et in citharis et
God all power in songs and in harps and

psalteriis et tympanis et cymbalis et tubis. 13:9
lutes and drums and cymbals and trumpets. 13: 9

Cum autem pervenissent ad aream Chidon, tetendit
with Now reached to floor Javelin, bent

Oza manum suam, ut sustentaret arcam; boves
Oza hand his as support ark; cattle

quippe lascivientes proruperunt. 13:10 Iratus est
for bloated came out. 13:10 Angry is

itaque Dominus contra Ozam et percussit eum, eo
So Lord against Oza and shot him, it

quod contigisset arcam; et mortuus est ibi coram
that Had ark; and dead is there before

Deo. 13:11 Contristatusque est David, eo quod
God. 13:11 vexing is David it that

dirupisset Dominus Ozam; et vocatus est locus ille
burst Lord Oza; and called is location he

Pharesoza (id est Diruptio Ozae) usque in
Perez (ie is DISRUPTION Oza) up in

praesentem diem. 13:12 Et timuit Deum tunc
this Day. 13:12 The feared God then

temporis dicens: ‘ Quomodo possum ad me
time saying: ‘ How I to I

introducere arcam Dei?’. 13:13 Et ob hanc causam
introduce ark God. ‘ 13:13 The for this cause

non eam adduxit ad se, hoc est in civitatem David,
not it brought to se this is in city David

sed avertit in domum Obededom Getthaei. 13:14
but diverted in home Obed Gethite. 13:14

Mansit ergo arca Dei apud domum Obededom tribus
He spent So box God in home Obed three
mensibus; et benedixit Dominus domui eius et
months; and blessed Lord house his and
omnibus quae habebat. 14:1 Misit quoque Hiram rex
all which He had not. 14: 1 sent also Hiram king
Tyri nuntios ad David et ligna cedrina et artifices
Tyre news to David and timber cedar and artists
parietum lignorumque, ut aedificarent ei domum. 14:2
Coping carpenters, as building it house. 14: 2
Cognovitque David quod confirmasset eum Dominus
perceived David that established it Lord
in regem super Israel et sublevatum esset regnum
in king over Israel and supported was kingdom
suum propter populum eius Israel. 14:3 Accepit
his for people his Israel. 14: 3 received
quoque David alias uxores in Ierusalem genuitque
also David other wives in Jerusalem He had other
filios et filias; 14:4 et haec nomina eorum, qui
children and daughters; 14: 4 and this names their that
nati sunt ei in Ierusalem: Samua et Sobab, Nathan
born are it in Jerusalem: Shammuah and Sobab Nathan
et Salomon, 14:5 Iebahar et Elisua et Eliphalet,
and Solomon, 14: 5 Jebahar and Elishua and Elpelet
14:6 Noga quoque et Napheg et Iaphia, 14:7
14: 6 Noga also and Napheg and Japhia 14: 7
Elisama et Beeliada et Eliphalet. 14:8 Audientes
Elishama and Beeliada and Eliphalet. 14: 8 hearing
autem Philisthim quod unctus esset David in regem
Now the Philistines that anointed was David in king
super universum Israel, ascenderunt omnes, ut
over all Israel up all as
quaererent eum; quod cum audisset David, egressus
search him; that with heard David out
est obviam eis. 14:9 Porro Philisthim venientes
is meet them. 14: 9 the the Philistines coming
diffusi sunt in valle Raphaim. 14:10 Consuluitque
spread are in valley Giants. 14:10 consulted
David Deum dicens: ‘ Si ascendam contra
David God saying: ‘ If I go up against
Philisthaeos, et si trades eos in manu mea?’. Et
Philistines; and if deliver them in hand My ‘. The

dixit ei Dominus: ‘ Ascende, et tradam eos in manu
said it Lord: ‘ Attack! and I will them in hand
tua’. 14:11 **Cumque illi ascendissent in Baalpharasim,**
Your ‘. 14:11 when they up in Breaches;
percussit eos ibi David et dixit: ‘ Dirupit Deus
shot them there David and he said: ‘ He opened the God
inimicos meos per manum meam sicut dirumpuntur
enemies my by hand I as breakthrough
aquae’. Et idcirco vocatum est nomen loci illius
the water. ‘ The therefore called is name local of
Baalpharasim (id est Dominus diruptionum). 14:12
Breaches (ie is Lord broken). 14:12
Dereliqueruntque ibi deos suos, quos David iussit
left there gods his which David ordered
exuri. 14:13 **Alia etiam vice Philisthim irruerunt et**
burnt. 14:13 other also time the Philistines beat and
diffusi sunt in valle; 14:14 consuluitque rursum
spread are in valley; 14:14 inquired again
David Deum, et dixit ei Deus: ‘ Non ascendas post
David God, and said it God: ‘ no up after
eos; circumdabis eos et venies contra illos ex
them; overlay them and You will come against them from
adverso arborum celthium; 14:15 cumque audieris
against trees pear; 14:15 when you listen
sonitum gradientis in cacumine arborum celthium,
sound going in top trees mulberry,
tunc egredieris ad bellum; egressus est enim Deus
then out to war; out is For God
ante te, ut percutias castra Philisthim’. 14:16 **Fecit**
before you as strike camp Philistines. ‘ 14:16 He made
ergo David, sicut praeceperat ei Deus, et percussit
So David as the it God, and shot
castra Philisthinorum de Gabaon usque Gazer. 14:17
camp Philistines of at up Gezer. 14:17
Divulgatumque est nomen David in universis
H. is name David in all
regionibus, et Dominus dedit pavorem eius super
countries and Lord given faintness his over
omnes gentes. 15:1 **Fecit quoque sibi domos in**
all nations. 15: 1 He made also to homes in
civitate David et praeparavit locum arcae Dei
city David and prepared place ark God

tetenditque ei tabernaculum. 15:2 Tunc dixit David: ‘
pitching it tent. 15: 2 Then said David: ‘
Illicitum est, ut a quocumque portetur arca Dei,
None is as from wherever carry box God,
nisi a Levitis, quos elegit Dominus ad portandum
but from Levites which he chose Lord to transport
eam et ad ministrandum sibi usque in aeternum’.
it and to administering to up in ever. ‘
15:3 Congregavitque David universum Israel in
15: 3 He gathered David all Israel in
Ierusalem, ut afferretur arca Domini in locum suum,
Jerusalem as she box of in place his
quem praeparaverat ei; 15:4 necnon et filios Aaron
which prepared him; 15: 4 as well as and children Aaron
et Levitas. 15:5 De filiis Caath Uriel princeps fuit
and Levites. 15: 5 The children Kohath Uriel leader was
et fratres eius centum viginti; 15:6 de filiis
and brothers his one hundred twenty; 15: 6 of children
Merari Asaia princeps et fratres eius ducenti
Merari Asaia leader and brothers his two hundred
viginti; 15:7 de filiis Gerson Ioel princeps et
twenty; 15: 7 of children Gershon Joel leader and
fratres eius centum triginta; 15:8 de filiis
brothers his one hundred thirty; 15: 8 of children
Elisaphan Semeias princeps et fratres eius ducenti;
Hebron Shemai'ah leader and brothers his two hundred;
15:9 de filiis Hebron Eliel princeps et fratres eius
15: 9 of children Hebron Eliel leader and brothers his
octoginta; 15:10 de filiis Oziel Aminadab princeps
eighty; 15:10 of children Oziel Amminadab leader
et fratres eius centum duodecim. 15:11 Vocavitque
and brothers his one hundred twelve. 15:11 called
David Sadoc et Abiathar sacerdotes et Levitas Uriel,
David Zadok and Abiathar priests and Levites Uriel,
Asaiam, Ioel, Semeiam, Eliel et Aminadab 15:12 et
Asaia, Joel Shemaiah Eliel and Amminadab 15:12 and
dixit ad eos: ‘ Vos, qui estis principes familiarum
said to them: ‘ you that you leaders families
Leviticarum, sanctificamini cum fratribus vestris et
Levites; Purify with brothers your and
afferte arcam Domini, Dei Israel, ad locum, quem
bring ark Lord, God Israel to place which

praeparavi. 15:13 Quia a principio non eratis
prepared. 15:13 for from beginning not you were
praesentes, fecit Dominus, Deus Israel, diruptionem in
present, he Lord, God Israel breach in
nobis; non enim quaesivimus eum, sicut fas erat’.
us; not For We asked him, as fAS It was. ‘
15:14 Sanctificati sunt ergo sacerdotes et Levitae, ut
15:14 sanctified are So priests and Levites, as
portarent arcam Domini, Dei Israel; 15:15 et
carriers ark Lord, God Israel; 15:15 and
tulerunt filii Levi arcam Dei, sicut praeceperat
took children Levi ark God, as the
Moses iuxta verbum Domini, umeris suis in
Moses according to word Lord, shoulders their in
vectibus. 15:16 Dixitque David principibus Levitarum,
bars. 15:16 said David chief Levites
ut constituerent de fratribus suis cantores in organis
as set of brothers their singers in organs
musicorum, nablis videlicet et lyris et cymbalis, ut
music; lutes the and lutes and cymbals, as
resonaret fortiter sonitus laetitiae. 15:17
resound strongly noise His joy. 15:17
Constitueruntque Levitae Heman filium Ioel et de
appointed Levites Heman son Joel and of
fratribus eius Asaph filium Barachiae, de filiis vero
brothers his Asaph son Jeberechiah, of children But
Merari fratribus eorum Ethan filium Casaiae 15:18
Merari brothers their Ethan son Kusaiah 15:18
et cum eis fratres eorum in secundo ordine
and with them brothers their in second order
Zachariam et Bani et Iaziel et Semiramoth et
Zachary and Bani and Jaaziel and Semiramoth and
Iahiel et Ani, Eliab et Banaïam et Maasiam et
Iiel and Ani, Eliab and Benaiah and Matthathia and
Matthathiam et Eliphalu et Maceniam et Obededom
Matthias and Elipheleh and Makellia and Obed
et Iehiel ianitores. 15:19 Porro cantores Heman,
and Jehiel porters. 15:19 the singers Heman
Asaph et Ethan in cymbalis aeneis bene sonantibus,
Asaph and Ethan in cymbals brass well notes,
15:20 Zacharias autem et Oziel et Semiramoth et
15:20 Zachary Now and Oziel and Semiramoth and

Iahiel et Ani et Eliab et Maasias et Banaias in
Iiel and anal and Eliab and Maasaeas and Benaiah in
nablis secundum ‘ Virgines’. 15:21 Porro Matthathias
lutes according to ‘ Virgins. ‘ 15:21 the Mattathias
et Eliphalu et Macenias et Obededom et Iehiel et
and Elipheleh and Makenia and Obed and Jehiel and
Ozaziu in citharis super octavam, ut dirigerent; 15:22
Ozaziu in harps over eighth, as forward; 15:22
Chonenias autem princeps Levitarum portantium
duces Now leader Levites The carriers
arcam praeerat ad portandum, erat quippe valde
ark the command to load was for very
sapiens. 15:23 Et Barachias et Elcana ianitores pro
wise. 15:23 The Berechiah and Elkana porters for
arca. 15:24 Porro Sebania et Iosaphat et Nathanael
box. 15:24 the Pethahiah and Jehoshaphat and Nathanael
et Amasai et Zacharias et Banaias et Eliezer
and Amzi and Zachary and Benaiah and Eliezer
sacerdotes clangebant tubis coram arca Dei, et
priests that sounded trumpets before box God, and
Obededom et Iehias erant ianitores pro arca. 15:25
Obed and Jehiah were porters for box. 15:25
Igitur David et maiores natu Israel et tribuni
Now David and greater birth Israel and tribunes
ierunt ad deportandam arcam foederis Domini de
advanced to bring ark meeting of of
domo Obededom cum laetitia. 15:26 Cumque
house Obed with joy. 15:26 when
adiuvisset Deus Levitas, qui portabant arcam foederis
helped God Levites, that carriers ark meeting
Domini, immolati sunt septem tauri et septem
Lord, immolated are seven bulls and seven
arietes. 15:27 Porro David indutus pallio byssino et
rams. 15:27 the David dressed cloak fine and
universi Levitae, qui portabant arcam, cantoresque et
all Levites, that carriers ark singers and
Chonenias princeps pro portanda arca — David
duces leader for transport box - David
autem indutus erat etiam ephod lineo — 15:28
Now dressed was also ephod linen - 15:28
universusque Israel deducebant arcam foederis Domini
The Israel conducted ark meeting of

in iubilo et sonitu bucinæ et tubis et cymbalis
in shouting and sound trumpet and trumpets and cymbals
bene sonantibus et nablīs et citharis. 15:29 Cumque
well notes and lutes and harps. 15:29 when
pervenisset arca foederis Domini usque ad civitatem
reached box meeting of up to city
David, Michol filia Saul prospiciens per fenestram
David Michal daughter Saul Providing by window
vidit regem David saltantem atque ludentem et
saw king David dancing and playing and
despexit eum in corde suo. 16:1 Attulerunt igitur
despised it in heart his own. 16: 1 They have brought So
arcam Dei et constituerunt eam in medio
ark God and made it in the
tabernaculi, quod tetenderat ei David, et obtulerunt
tent, that pitched it David and offered
holocausta et pacifica coram Deo. 16:2 Cumque
holocausts and peace before God. 16: 2 when
complesset David offerens holocausta et pacifica,
end David offering holocausts and peace,
benedixit populo in nomine Domini. 16:3 Et divisit
blessed people in name Lord. 16: 3 The divided
unicuique de Israel a viro usque ad mulierem
each of Israel from man up to woman
tortam panis et laganum palmarum et palatham.
twist bread and wafer palm and flagon.
16:4 Constituitque coram arca Domini de Levitis
16: 4 set before box of of Levites
ministros, qui recordarentur operum eius et
ministers that record works his and
glorificarent atque laudarent Dominum, Deum Israel:
thank and praise Lord, God Israel:
16:5 Asaph principem et secundum eius Zachariam,
16: 5 Asaph prince and according to his Zechariah
porro Iehiel et Semiramoth et Iahiel et
the Jehiel and Semiramoth and Iiel and
Matthathiam et Eliab et Banaïam et Obededom et
Matthias and Eliab and Benaiah and Obed and
Iehiel in organis psalterii et citharis, Asaph autem,
Jehiel in organs viol and harps, Asaph however,
ut cymbalis personaret, 16:6 Banaïam vero et
as cymbals echo, 16: 6 Benaiah But and

Iahaziel sacerdotes, ut canerent tubis iugiter coram
Jahaziel priests as sound trumpets regularly before
arca foederis Dei. 16:7 In illo die, tunc fecit David
box meeting God. 16: 7 in that day then he David
prima vice confiteri Domino per manum Asaph et
first time confess Lord by hand Asaph and
fratrum eius: 16:8 ‘ Confitemini Domino, invoke
brothers his 16: 8 ‘ Confess Lord, Call on
nomen eius, notas facite in populis opera eius. 16:9
name his notes do in people works her. 16: 9
Canite ei et psallite et narrate omnia mirabilia eius.
Blow it and Praises and tell all wonders her.
16:10 Laudate nomen sanctum eius, laetetur cor
16:10 Praise name St. his Let heart
quaerentium Dominum. 16:11 Quaerite Dominum et
curry Lord. 16:11 Seek Lord and
virtutem eius, quaerite faciem eius semper. 16:12
power his seek face his always. 16:12
Recordamini mirabilium eius, quae fecit, signorum
Remember wonders his which he did, signs
illius et iudiciorum oris eius, 16:13 semen Israel,
of and courts mouth his 16:13 seed Israel
servi eius, filii Iacob, electi illius. 16:14 Ipse
officials his children Jacob, elect of that. 16:14 He
Dominus Deus noster; in universa terra iudicia eius.
Lord God our; in all land judgments her.
16:15 Recordamini in sempiternum pacti eius,
16:15 Remember in ever pact his
sermonis, quem praecepit in mille generationes,
speech which charged in thousand generations,
16:16 pacti, quod pepigit cum Abraham, et
16:16 agreement that made with Abraham and
iuramenti illius cum Isaac. 16:17 Et constituit illud
oath of with Isaac. 16:17 The set it
Iacob in praeceptum et Israel in pactum
Jacob in command and Israel in pact
sempiternum 16:18 dicens: ‘Tibi dabo terram
ever 16:18 saying: ‘you I land
Chanaan funiculum hereditatis vestrae’, 16:19 cum
Canaan line heritage Your ‘ 16:19 with
essent pauci numero, parvi et coloni in ea. 16:20
they a few number small and farmers' in them. 16:20

Et transierunt de gente in gentem et de regno ad
The passed of race in nation and of kingdom to
populum alterum; 16:21 non dimisit quemquam
people the other; 16:21 not released any
calumniari eos, sed increpuit pro eis reges: 16:22
wrong them; but he sneered for them kings; 16:22
‘Nolite tangere christos meos et in prophetis meis
‘Do not touch Christians my and in prophets I
nolite malignari’. 16:23 Canite Domino, omnis terra,
do not harm. 16:23 Blow Lord, all land,
annuntiate ex die in diem salutare eius. 16:24
Show from day in day salvation her. 16:24
Narrate in gentibus gloriam eius, in cunctis populis
tell in nations glory his in all people
mirabilia illius. 16:25 Quia magnus Dominus et
wonders of that. 16:25 for great Lord and
laudabilis nimis et horribilis super omnes deos;
praiseworthy too and awesome over all gods;
16:26 omnes enim dii populorum inania, Dominus
16:26 all For gods people empty, Lord
autem caelos fecit. 16:27 Magnificencia et pulchritudo
Now heavens He did. 16:27 magnificence and beauty
coram eo, fortitudo et gaudium in loco eius. 16:28
before it strength and joy in place her. 16:28
Afferte Domino, familiae populorum afferte Domino
Bring Lord, family people bring Lord
gloriam et imperium; 16:29 date Domino gloriam
glory and government; 16:29 date Lord glory
nominis eius, levate oblationem et venite in
name his Lift offering and come in
conspectu eius et adorete Dominum in decore sancto.
before his and worship Lord in beauty St.
16:30 Commoveatur a facie illius omnis terra; ipse
16:30 Tremble from the of all land; he
enim fundavit orbem immobilem. 16:31 Laetentur
For He founded world immovable. 16:31 Let
caeli, et exsultet terra, et dicant in nationibus:
heaven and let land, and say in countries:
‘Dominus regnat!’. 16:32 Tonet mare et plenitudo
‘The Lord rules’. 16:32 Let sea and fullness

eius, exsultent agri et omnia, quae in eis sunt.

his rejoice field and all which in them They are.

16:33 Tunc laudabunt ligna saltus coram Domino,

16:33 Then praise timber forest before Lord,

quia venit iudicare terram. 16:34 Confitemini

because he came judge land. 16:34 Confess

Domino, quoniam bonus, quoniam in aeternum

Lord, for good for in ever

miser cordia eius. 16:35 Et dicite: ‘Salva nos, Deus

mercy her. 16:35 The say: ‘Save we God

salvator noster, et congrega nos et erue de gentibus,

Saviour our and Drag we and Free of nations,

ut confiteamur nomini sancto tuo et exsulemus in

as we name St. your and O in

carminibus tuis. 16:36 Benedictus Dominus, Deus

songs your. 16:36 Blessed Lord, God

Israel, ab aeterno usque in aeternum”. Et dixit

Israel from eternal up in ever. ‘ The said

omnis populus: ‘ Amen! ‘ et ‘ Laus Domino!’.

all people; ‘ Amen! ‘ and ‘ Praise Lord ‘.

16:37 Dereliquit itaque ibi coram arca foederis

16:37 abandoned So there before box meeting

Domini Asaph et fratres eius, ut ministrarent in

of Asaph and brothers his as minister in

conspectu arcae iugiter secundum ritum singulorum

before ark regularly according to rite each

dierum. 16:38 Porro Ob ededom et fratres eius

days. 16:38 the Obed and brothers his

sexaginta octo et Ob ededom filium Idithun et Hosa

sixty eight and Obed son Idithun and Hosa

constituit ianitores. 16:39 Sadoc autem sacerdotem et

set porters. 16:39 Zadok Now priest and

fratres illius sacerdotes coram habitaculo Domini in

brothers of priests before habitation of in

excelso, quod erat in Gabaon, 16:40 ut offerrent

high that was in Gibeon 16:40 as offer

holocausta Domino super altare holocaustatis iugiter,

holocausts Lord over altar holocausts regularly,

mane et vespere, iuxta omnia, quae scripta

morning and In the evening, according to all which written

sunt in lege Domini, quam praecepit Israeli. 16:41 Et
are in law Lord, than charged Israel. 16:41 The
cum eis Heman et Idithun et reliquos electos, qui
with them Heman and Idithun and the rest The choice of that
nominatim memorati sunt ad confitendum Domino: ‘
by name referenced are to thanks Lord: ‘
Quoniam in aeternum misericordia eius’. 16:42 Et
For in ever mercy His. ‘ 16:42 The
cum eis Heman et Idithun canentes tuba et
with them Heman and Idithun singing trumpet and
quatientes cymbala bene sonantia et omnia
shaking The cymbals well sound and all
musicorum organa ad canendum Deo; filios autem
music organs to songs God; children Now
Idithun fecit esse portarios. 16:43 Reversusque est
Idithun he be porters. 16:43 returned is
omnis populus unusquisque in domum suam et
all people each in home his and
David, ut benediceret etiam domui suae. 17:1 Cum
David as bless also house His. 17: 1 with
autem habitaret David in domo sua, dixit ad Nathan
Now live David in house his said to Nathan
prophetam: ‘ Ecce ego habito in domo cedrina, arca
prophet: ‘ Look I I live in house cedar, box
autem foederis Domini sub pellibus est’. 17:2 Et ait
Now meeting of under skins He is. ‘ 17: 2 The said
Nathan ad David: ‘ Omnia, quae in corde tuo sunt,
Nathan to David: ‘ All which in heart your are
fac; Deus enim tecum est’. 17:3 Igitur nocte illa
do; God For with He is. ‘ 17: 3 Now night that
factus est sermo Dei ad Nathan dicens: 17:4 ‘ Vade
he became is report God to Nathan saying: 17: 4 ‘ Go
et loquere David servo meo: Haec dicit Dominus:
and speak David server I This says Lord:
Non aedificabis tu mihi domum ad habitandum; 17:5
no build you I home to live; 17: 5
neque enim mansi in domo ex eo tempore, quo
or For I stayed in house from it time which
eduxi Israel usque ad hanc diem, sed fui semper
I brought Israel up to this day but I always
migrans de tabernaculo in tabernaculum et de
exe of tent in tent and of

habitatione in habitationem. 17:6 Ubi
habitat in housing. 17: 6 Wherever
ambulabam in omni Israel, numquid locutus sum uni
I walked in all Israel Do said I one
iudicum Israel, quibus praeceperam, ut pascere
judges Israel which charged as feed
populum meum, et dixi: Quare non aedificastis mihi
people my and I said: Why not build; I
domum cedrinam? 17:7 Nunc itaque, sic loqueris ad
home Cedar? 17: 7 now So, so speak to
servum meum David: Haec dicit Dominus exercituum:
slave my David: This says Lord hosts:
Ego tuli te, cum in pascuis sequereris gregem, ut
I I you with in pastures following the flock as
esses dux populi mei Israel; 17:8 et fui tecum,
you leader people my Israel; 17: 8 and I with
quocumque perrexisti, et interfeci omnes inimicos
wherever gone and killed all enemies
tuos coram te fecique tibi nomen quasi unius
your before you I did you name as one
magnorum, qui celebrantur in terra. 17:9 Et dedi
great that celebrated in land. 17: 9 The I
locum populo meo Israel et plantavi eum, ut
place people I Israel and planted him, as
habitaret in eo, et ultra non commovebitur, nec
live in it and more not moved or
fili iniquitatis atterent eos sicut in principio 17:10
children of violence waste them as in beginning 17:10
et ex diebus, quibus dedi iudices populo meo Israel
and from days which I judges people I Israel
et humiliavi universos inimicos tuos. Annuntio ergo
and low all enemies your. I declare So
tibi quod aedificaturus sit domum tibi Dominus.
you that building is home you Lord.
17:11 Cumque impleveris dies tuos, ut vadas ad
17:11 when ended day your as go to
patres tuos, suscitabo semen tuum post te, quod erit
fathers your will perform seed your after you that will be
de filiis tuis, et stabiliam regnum eius. 17:12 Ipse
of children your and establish kingdom her. 17:12 He
aedificabit mihi domum, et firmabo solium eius
build I home and I will throne his

usque in aeternum. 17:13 Ego ero ei in patrem, et
up in ever. 17:13 I I it in father, and
ipse erit mihi in filium; et misericordiam meam
he will be I in a son; and mercy I
non auferam ab eo, sicut abstuli ab eo, qui ante
not stony from it as I took from it that before
te fuit. 17:14 Et statuam eum in domo mea et in
you It was. 17:14 The image it in house my and in
regno meo usque in sempiternum, et thronus eius
kingdom I up in ever, and throne his
erit firmissimus in perpetuum'. 17:15 Iuxta omnia
will be established in 'forever'. 17:15 according to all
verba haec et iuxta universam visionem istam, sic
words this and according to all vision this so
locutus est Nathan ad David. 17:16 Cumque venisset
said is Nathan to David. 17:16 when come
rex David et sedisset coram Domino, dixit: ' Quis
king David and sat before Lord, he said: ' Who
ego sum, Domine Deus, et quae domus mea, quia
I I O God, and which house my because
adduxisti me hucusque? 17:17 Sed hoc parum visum
brought I so far? 17:17 but this little view
est in conspectu tuo, Deus; ideoque locutus es super
is in before your God; so said you over
domum servi tui etiam in futurum et aspexisti me
home officials your also in future and see? I
excelsum super ordinem hominum, Domine Deus.
high over order men O God.
17:18 Quid ultra addere potest David, cum ita
17:18 What more add can David with so
glorificaveris servum tuum et cognoveris eum? 17:19
honor slave your and you know him? 17:19
Domine, propter famulum tuum iuxta cor tuum
Sir, for servant your according to heart your
fecisti omnem magnificentiam hanc; et nota esse
You made all Magnify this; and note be
voluisti universa magnalia. 17:20 Domine, non est
you wanted all great things. 17:20 Sir, not is
similis tui, et non est alius deus absque te
like your and not is other god without you
secundum omnia, quae audivimus auribus nostris.
according to all which We have heard ears our.

17:21 Quis autem est alius ut populus tuus Israel,
17:21 Who Now is other as people your Israel
gens una in terra, ad quam perrexit Deus, ut
nation one in land, to than went God, as
liberaret sibi populum, ut faceres tibi nomen
free to people as do you name
magnum et terribile eiciens nationes a facie populi
great and terrible out nations from the people
tui, quem de Aegypto liberasti? 17:22 Et posuisti
your which of Egypt delivered? 17:22 The You have set
populum tuum Israel tibi in populum usque in
people your Israel you in people up in
aeternum; et tu, Domine, factus es Deus eius.
ever; and you Sir, he became you God her.
17:23 Nunc igitur, Domine, sermo, quem locutus es
17:23 now therefore, Sir, word which said you
super famulum tuum et super domum eius,
over servant your and over home his
confirmetur in perpetuum; et fac, sicut locutus es.
confirmed in ever; and do as said art.
17:24 Permaneatque et magnificetur nomen tuum
17:24 remain and great name your
usque in sempiternum, et dicatur: ‘Dominus
up in ever, and said: ‘The Lord
exercituum, Deus Israel, est Deus pro Israel, et
hosts God Israel is God for Israel and
domus David servi tui permanens coram te’. 17:25
house David officials your ongoing before you '. 17:25
Tu enim, Deus meus, revelasti auriculam servi tui,
You For God my revealed ear officials your
ut aedificares ei domum; et idcirco invenit servus
as build it house; and therefore found slave
tuus fiduciam, ut oret coram te. 17:26 Nunc ergo,
your confidence as pray before You. 17:26 now therefore,
Domine, tu es Deus; et locutus es super servum
Sir, you you God; and said you over slave
tuum tanta beneficia 17:27 et coepisti benedicere
your so benefits 17:27 and begin Benediction
domui servi tui, ut sit semper coram te: te enim,
house officials your as is always before you: you For

Domine, benedicente, benedicta erit in perpetuum'.

Sir, blessing, blessed will be in 'forever'.

18:1 Factum est autem post haec, ut percuteret

18: 1 Action is Now after Thus, as strike

David Philisthim et humiliaret eos et tolleretur Geth

David the Philistines and subdued them and take Gath

et filias eius de manu Philisthim 18:2

and daughters his of hand the Philistines 18: 2

percuteretque Moab, et fierent Moabitae servi David

He struck Moab and device Moab officials David

offerentes ei tributum. 18:3 Et percussit David etiam

offering it tax. 18: 3 The shot David also

Adadezer regem Soba in regione ad Emath, quando

Hadadezer king Soba in region to Hamath when

perrexit, ut dilataret imperium suum usque ad

went as extend government his up to

flumen Euphraten. 18:4 Cepit ergo David mille

river Euphrates. 18: 4 took So David thousand

quadrigas eius et septem milia equites ac viginti

four his and seven thousand horse and twenty

milia virorum peditum; subnervavitque omnes equos

thousand men on foot; hamstrung all horses

curruum, exceptis centum quadrigis, quas reservavit

carriages besides the one hundred team, which reserved

sibi. 18:5 Supervenit autem et Syrus Damascenus,

themselves. 18: 5 When the Now and Syrian Damascus

ut auxilium praeberet Adadezer regi Soba; sed et

as help furnish Hadadezer king Soba; but and

huius percussit David viginti duo milia virorum 18:6

this shot David twenty two thousand men 18: 6

et posuit praesidium in Syria Damasci, ut Syria

and set protection in Syria Damascus as Syria

quoque serviret sibi et offerret tributum. Adiuvitque

also serving to and offer tax. H.

eum Dominus in cunctis, ad quae perrexerat. 18:7

it Lord in all to which he went. 18: 7

Tulit quoque David arma aurea, quae habuerant

took also David weapons gold which had

servi Adadezer, et attulit ea in Ierusalem; 18:8

officials Hadadezer, and brought it in Jerusalem; 18: 8

necnon de Tebah et Chun urbibus Adadezer aeris

as well as of Tibhath and Chun cities Hadadezer air

plurimum, de quo fecit Salomon mare aeneum et
for the most part, of which he Solomon sea bronze and
columnas et vasa aenea. 18:9 Quod cum audisset
columns and vessels brass. 18: 9 The with heard
Thou rex Emath, percussisse videlicet David omnem
Toi king Hamath defeated the David all
exercitum Adadezer regis Soba, 18:10 misit Adoram
army Hadadezer s Soba 18:10 sent Adora
filium suum ad regem David, ut salutaret eum et
son his to king David as salute it and
congratularetur, eo quod pugnasset cum Adadezer et
congratulate it that He had fought with Hadadezer and
percussisset eum; adversarius quippe erat Thou
strike him; adversary for was Toi
Adadezer. 18:11 Sed et omnia vasa aurea et
Of. 18:11 but and all vessels gold and
argentea et aenea consecravit rex David Domino cum
silver and bronze consecrated king David Lord with
argento et auro, quod tulerat ex universis gentibus,
silver and gold that had from all nations,
tam de Idumaea et Moab et filiis Ammon, quam
so of Edom and Moab and children Ammon than
de Philisthim et Amalec. 18:12 Abisai vero filius
of the Philistines and Amalek. 18:12 Avishai But son
Sarviae percussit Edom in valle Salis decem et octo
Tzeruyah shot Edom in valley Salt ten and eight
milia 18:13 et constituit in Edom praesidium, ut
thousand 18:13 and set in Edom protection; as
serviret Idumaea David. Salvavitque Dominus David
serving Edom David. So the Lord David
in cunctis, ad quae perrexerat. 18:14 Regnavit ergo
in all to which he went. 18:14 He reigned So
David super universum Israel et faciebat iudicium
David over all Israel and did judgment
atque iustitiam cuncto populo suo. 18:15 Porro Ioab
and justice all people his own. 18:15 the Joab
filius Sarviae erat super exercitum, et Iosaphat filius
son Tzeruyah was over army and Jehoshaphat son
Ahilud a commentariis. 18:16 Sadoc autem filius
Ahilud from records. 18:16 Zadok Now son

Achitob et Achimelech filius Abiathar sacerdotes et
Achitob and Abimelech son Abiathar priests and
Susa scriba. 18:17 Banaias vero filius Ioiadae super
Susa secretary. 18:17 Benaiah But son Jehoi'ada over
legiones Cherethi et Phelethi; porro filii David
legions Kerethites and Phelethi; the children David
primi ad manum regis. 19:1 Accidit autem post
first to hand King. 19: 1 It happened Now after
haec, ut moreretur Naas rex filiorum Ammon, et
Thus, as died Naas king children Ammon and
regnaret filius eius pro eo. 19:2 Dixitque David: ‘
king son his for the fact. 19: 2 said David: ‘
Faciam misericordiam cum Hanon filio Naas;
I Will mercy with Hanon son Naas;
praestitit enim pater eius mihi gratiam’. Misitque
allocation For father his I favor '. sent
David nuntios ad consolandum eum super morte
David news to comfort it over death
patris sui. Qui cum pervenissent in terram filiorum
father 's. He with reached in land children
Ammon, ut consolarentur Hanon, 19:3 dixerunt
Ammon as comfort Hanon, 19: 3 said
principes filiorum Ammon ad Hanon: ‘ Tu forsitan
leaders children Ammon to Anan ‘ You perhaps
putas quod David honoris causa in patrem tuum
Do you think that David honor cause in father your
miserit, qui consolentur te; nec animadvertis quod,
sent that console you; or notice that,
ut explorent et investigent et evertant terram tuam,
as search and search and tales land your
venerint ad te servi eius’. 19:4 Igitur Hanon pueros
come to you officials His. ‘ 19: 4 Now Hanon children
David tulit et rasit et praecidit tunicas eorum a
David took and shaved and cut jackets their from
natibus usque ad pedes et dimisit eos. 19:5 Qui
buttocks up to feet and released them. 19: 5 He
cum abissent et hoc mandassent David, misit in
with they were gone and this told David sent in
occursum eorum — grandem enim contumeliam
meet their - great For dishonor

sustinuerant — et praecepit, ut manerent in Iericho,
sustained - and he commanded, as stay in Jericho
donec cresceret barba eorum, et tunc reverterentur.
until increase beard their and then return.

19:6 Videntes autem filii Ammon quod odiosos se
19: 6 seeing Now children Ammon that hateful he
fecissent David, tam Hanon quam reliquus populus
done David so Hanon than the rest people

miserunt mille talenta argenti, ut conducerent sibi
sent thousand talents silver as hire to
de Mesopotamia et de Syria Maacha et de Soba
of Iraq and of Syria Maacah and of Soba

currus et equites; 19:7 conduxeruntque sibi triginta
car and horse; 19: 7 They hired to thirty

duo milia currum et regem Maacha cum populo
two thousand chariots and king Maacah with people

eius. Qui cum venissent, castrametati sunt e regione
her. He with come, encamped are from region

Medaba; filii quoque Ammon congregati de urbibus
table; children also Ammon gathered of cities

suis venerunt ad bellum. 19:8 Quod cum audisset
their they to war. 19: 8 The with heard

David, misit Ioab et omnem exercitum virorum
David sent Joab and all army men

fortium. 19:9 Egressique filii Ammon direxerunt
Champions. 19: 9 departing children Ammon set

aciem iuxta portam civitatis; reges autem, qui ad
line according to gate city; kings however, that to

auxilium venerant, separatim in agro steterunt. 19:10
help had separately in field stood. 19:10

Igitur Ioab intellegens bellum et ex adverso et post
Now Joab understanding war and from against and after

tergum contra se fieri elegit viros fortissimos de
back against he be he chose men bravest of

universo Israel et perrexit contra Syrum; 19:11
all Israel and went against Syrians; 19:11

reliquam autem partem populi dedit sub manu
the rest Now part people given under hand

Abisai fratris sui, et perrexerunt contra filios
Avishai brother s and continued against children

Ammon. 19:12 Dixitque: ‘ Si vicerit me Syrus,
Ammon. 19:12 He said: ‘ If overcome I Syrian

auxilio eris mihi; si autem superaverint te filii
help You will be me; if Now too you children
Ammon, ero tibi in praesidium. 19:13 Confortare et
Ammon I you in protection. 19:13 strong and
agamus viriliter pro populo nostro et pro urbibus
Let us Be strong for people our and for cities
Dei nostri; Dominus autem, quod in conspectu suo
God our; Lord however, that in before his
bonum est, faciet'. 19:14 Appropinquavit ergo Ioab
good is will do. ' 19:14 draws near So Joab
et populus, qui cum eo erat, contra Syrum ad
and people; that with it It was against Syrians to
proelium, et fugerunt a facie eorum. 19:15 Porro
fight, and fled from the them. 19:15 the
filii Ammon videntes quod fugisset Syrus, ipsi
children Ammon seeing that flight Syrian they
quoque fugerunt Abisai fratrem eius et ingressi sunt
also fled Avishai brother his and entered are
civitatem. Reversusque est etiam Ioab in Ierusalem.
city. returned is also Joab in Jerusalem.
19:16 Videns autem Syrus quod cecidisset coram
19:16 seeing Now Syrian that fallen before
Israel, misit nuntios et adduxit Syrum, qui erat
Israel sent news and brought Syrians that was
trans fluvium; Sophach autem princeps militiae
beyond river; Sophach Now leader military
Adadezer erat dux eorum. 19:17 Quod cum
Hadadezer was leader them. 19:17 The with
nuntiatum esset David, congregavit universum Israel
news was David gathered all Israel
et transivit Iordanem venitque ad eos et direxit ex
and passed Jordan So to them and set from
adverso aciem et pugnavit cum eis. 19:18 Fugit
against line and He fought with them. 19:18 Fleeing
autem Syrus Israel, et interfecit David de Syris
Now Syrian Israel and killed David of Syrians
septem milia currum et quadraginta milia
seven thousand chariots and forty thousand
peditum et Sophach exercitus principem. 19:19
foot and Sophach army Prince. 19:19

Videntes autem servi Adadezer se ab Israel esse
seeing Now officials Hadadezer he from Israel be
superatos, fecerunt pacem cum David et servierunt
overcome they peace with David and served
ei; noluitque ultra Syria auxilium praebere filiis
him; But more Syria help provide children
Ammon. 20:1 Factum est autem post anni circulum,
Ammon. 20: 1 Action is Now after years circle,
eo tempore, quo solent reges ad bella procedere,
it time which usually kings to wars proceed
eduxit Ioab robur exercitus et vastavit terram
brought Joab strength army and campaign land
filiorum Ammon; perrexitque et obsedit Rabba.
children Ammon; continued and beseiged Rabbah.
Porro David manebat in Ierusalem, quando Ioab
the David staying in Jerusalem when Joab
percussit Rabba et destruxit eam. 20:2 Tulit autem
shot Rabbah and destroyed her. 20: 2 took Now
David coronam Melchom de capite eius et invenit in
David crown Milcom of head his and found in
ea auri pondo talentum et pretiosissimam gemmam,
it gold pounds talent and precious gem,
venitque super caput David; manubias quoque urbis
So over head David; booty also city
plurimas tulit. 20:3 Populum autem, qui erat in ea,
many took. 20: 3 people however, that was in it
eduxit et condemnavit ad operam lapicidinarum et
brought and fined to attention QUARRY and
ad secures et dolabras ferreas. Sic fecit David
to The axes and picks iron. so he David
cunctis urbibus filiorum Ammon et reversus est cum
all cities children Ammon and back is with
omni populo suo in Ierusalem. 20:4 Post haec
all people his in Jerusalem. 20: 4 Post this
initum est bellum in Gazer adversum Philisthaeos,
entered into is war in Gezer against Philistines;
in quo percussit Sobbochai Husathites Saphai de
in which shot Arafa Husathites Sippai of
genere Raphaim, et humiliavit eos. 20:5 Aliud
general giants, and humbled them. 20: 5 Another

quoque bellum gestum est adversus Philisthaeos, in
also war gesture is against Philistines; in
quo percussit Elchanan filius Iair Lahmi fratrem
which shot Elhanan son Jair slew Lahmi brother
Goliath Getthaeum, cuius hastae lignum erat quasi
Goliath Gittite, the spears wood was as
liciatorium texentium. 20:6 Sed et aliud bellum
weaver beam. 20: 6 but and other war
accidit in Geth, in quo fuit homo longissimus senos
case in Gath in which was man The longest six
habens digitos, id est simul viginti quattuor, qui et
a fingers that is together twenty four, that and
ipse de Rapha fuerat stirpe generatus; 20:7 hic
he of Rapha was stock generated; 20: 7 here
blasphemavit Israel, et percussit eum Jonathan filius
taunted Israel and shot it Jonathan son
Samma fratris David. Hi sunt filii Rapha in
SHEMA brother David. These are children Rapha in
Geth, qui ceciderunt in manu David et servorum
Gath that fell in hand David and officials
eius. 21:1 Consurrexit autem Satan contra Israel et
her. 21: 1 up Now Satan against Israel and
incitavit David, ut numeraret Israel. 21:2 Dixitque
He moved David as number Israel. 21: 2 said
David ad Ioab et ad principes populi: ‘Ite et
David to Joab and to leaders people; ‘Go and
numerate Israel a Bersabee usque Dan et afferte
number Israel from Beer up Dan and bring
mihi numerum, ut sciam’. 21:3 Responditque Ioab: ‘
I number as I know. ‘ 21: 3 Then Joab ‘
Augeat Dominus populum suum centuplum quam
May Lord people his hundredfold than
sunt. Nonne, domine mi rex, omnes servi tui
They are. Do not O my king, all officials your
sunt? Quare hoc quaerit dominus meus, quod in
are they? Why this asks master my that in
peccatum reputetur Israeli?’. 21:4 Sed sermo regis
sin reputed Israel ‘. 21: 4 but report s
magis praevaluit; egressusque est Ioab et circuivit
more prevailed; He went out is Joab and round:
universum Israel et reversus est Ierusalem. 21:5
all Israel and back is Jerusalem. 21: 5

Deditque David numerum census, et inventus est
He gave David number censuses and found is
omnis Israel numerus mille milia et centum
all Israel number thousand thousand and one hundred
milia virorum educentium gladium; de Iuda autem
thousand men drew sword; of Judah Now
quadringenta septuaginta milia bellatorum; 21:6 nam
four seventy thousand forces; 21: 6 for
Levi et Benjamin non numeravit in medio eorum, eo
Levi and Benjamin not numbered in the their it
quod invitus exequeretur regis imperium. 21:7
that reluctantly executed s government. 21: 7
Displicuit autem Deo, quod iussum erat, et percussit
displeased Now God, that bidden It was and shot
Israel. 21:8 Dixitque David ad Deum: ‘ Peccavi
Israel. 21: 8 said David to God: ‘ I have sinned
nimis, ut hoc facerem; obsecro, aufer iniquitatem
too, as this I do; Please Remove violence
servi tui, quia valde insipienter egi’. 21:9 Et
officials your because very foolishly I've done. ‘ 21: 9 The
locutus est Dominus ad Gad videntem David dicens:
said is Lord to Gad seer David saying:
21:10 ‘ Vade et loquere ad David et dic: Haec
21:10 ‘ Go and speak to David and say: This
dicit Dominus: Trium tibi optionem do: unum, quod
says Lord: three you option I give: one, that
volueris, elige, et faciam tibi’. 21:11 Cumque venisset
wilt choose and I do you '. 21:11 when come
Gad ad David, dixit ei: ‘ Haec dicit Dominus: Elige,
Gad to David said to: ‘ This says Lord: Choose
quod volueris: 21:12 aut tribus annis famem aut
that you will: 21:12 or three years hunger or
tribus mensibus fugere te hostes tuos et gladium
three months flee you enemies your and sword
eorum non posse evadere aut tribus diebus gladium
their not can escape or three days sword
Domini et pestilentiam versari in terra et angelum
of and pestilence focus in land and angel
Domini interficere in universis finibus Israel. Nunc
of kill in all ends Israel. now
igitur vide quid respondeam ei, qui misit me’. 21:13
So see what answer to that sent Me. ‘ 21:13

Et dixit David ad Gad: ‘ Ex omni parte me
The said David to Gad: ‘ from all part I
angustiae premunt, sed melius mihi est, ut incidam
distress press but more I is as fall
in manus Domini, quia multae sunt miserationes
in hand Lord, because many are compassion
eius, quam in manus hominum’. 21:14 Misit ergo
his than in hand men’. 21:14 sent So
Dominus pestilentiam in Israel, et ceciderunt de
Lord pestilence in Israel and fell of
Israel septuaginta milia virorum. 21:15 Misit quoque
Israel seventy thousand men. 21:15 sent also
Deus angelum in Ierusalem, ut percuteret eam.
God angel in Jerusalem as strike her.
Cumque percuteretur, vidit Dominus et misertus
when striking, saw Lord and with compassion
est super magnitudinem mali et imperavit angelo,
is over size mali and ordered angel
qui percutiebat: ‘ Sufficit, iam cesset manus tua’.
that striking: ‘ enough already stop hand Your ‘.
Porro angelus Domini stabat iuxta aream Ornan
the angel of standing according to floor Oman
Iebusaei. 21:16 Levansque David oculos suos vidit
Jebusites. 21:16 lifting David eyes their saw
angelum Domini stantem inter terram et caelum et
angel of standing between land and heaven and
evaginatum gladium in manu eius et versum contra
drawn sword in hand his and line against
Ierusalem; et ceciderunt tam ipse quam maiores
Jerusalem; and fell so he than greater
natu vestiti ciliciis proni in terram. 21:17 Dixitque
birth dressed sackcloth flat in land. 21:17 said
David ad Deum: ‘ Nonne ego sum, qui iussi, ut
David to God: ‘ Did I I that I ordered, as
numeraretur populus? Ego qui peccavi, ego qui
number people? I that I have sinned, I that
malum feci; iste grex quid commeruit? Domine Deus
evil I did; this herd what deserve? O God
meus, vertatur, obsecro, manus tua in me et in
my let Please hand your in I and in
domum patris mei; populus autem tuus non
home father mine; people Now your not

percutiatur'. 21:18 Angelus autem Domini praecepit
the plague. ' 21:18 angel Now of charged
Gad dicere David, ut ascenderet exstrueretque altare
Gad say David as up set altar
Domino in area Ornan Iebusaei. 21:19 Ascendit ergo
Lord in area Oman Jebusites. 21:19 He went up So
David iuxta sermonem Gad, quem locutus fuerat
David according to word Gad which said was
ex nomine Domini. 21:20 Porro Ornan, cum
from name Lord. 21:20 the Oman, with
conversus vidisset angelum, quattuorque filii eius
turning saw angel four children his
cum eo absconderunt se; nam eo tempore
with it hide themselves; for it time
terebat in area triticum. 21:21 Igitur, cum veniret
beat in area corn. 21:21 Therefore, with come
David ad Ornan, conspexit eum Ornan et processit
David to Oman, saw it Oman and advanced
ei obviam de area et adoravit illum pronus in
it meet of area and worshiped it flat in
terram. 21:22 Dixitque ei David: ' Da mihi locum
land. 21:22 said it David: ' Give I place
areae tuae, ut aedificem in ea altare Domino, ita ut
floors your as build in it altar Lord, so as
quantum valet argenti accipias, et cesset plaga a
as far as It is silver take, and stop stroke from
populo'. 21:23 Dixit autem Ornan ad David: ' Tolle,
the people. ' 21:23 said Now Oman to David: ' Away
et faciat dominus meus rex, quodcumque ei placet;
and do master my king, whatever it please;
sed et boves do in holocaustum et tribulas in ligna
but and cattle I in holocaust and sledges in timber
et triticum in sacrificium; omnia libens praebebo'.
and wheat in sacrifice; all I willingly furnish.
21:24 Dixitque ei rex David: ' Nequaquam ita
21:24 said it king David: ' No so
fiet, sed argentum dabo quantum valet; neque
it will be done, but silver I as far as value; or
enim tibi auferre debeo et sic offerre Domino
For you take I owe and so offer Lord

holocausta gratuita'. 21:25 Dedit ergo David Ornan
holocausts costs. 21:25 given So David Oman
pro loco siclos auri iustissimi ponderis sescentos
for place sides gold just weight six
21:26 et aedificavit ibi altare Domino obtulitque
21:26 and built there altar Lord offered
holocausta et pacifica et invocavit Dominum. Et
holocausts and peace and He called upon Lord. The
exaudivit eum in igne de caelo super altare
He heard it in fire of heaven over altar
holocausti, 21:27 praecepitque Dominus angelo, et
holocaust, 21:27 charged Lord angel and
convertit gladium suum in vaginam. 21:28 In illo
back sword his in sheath. 21:28 in that
ergo tempore David videns quod exaudisset eum
So time David seeing that heard it
Dominus in area Ornan Iebusaei immolavit ibi
Lord in area Oman Iebusaeus sacrificed there
victimias. 21:29 Tabernaculum autem Domini, quod
victims. 21:29 The Tabernacle Now Lord, that
fecerat Moyses in deserto, et altare holocaustorum ea
had Moses in wilderness and altar holocausts it
tempestate erat in excelso Gabaon; 21:30 et non
storm was in high Gibeon; 21:30 and not
praevaluit David ire, ut ibi obsecraret Deum; nimio
overruled David go as there please God; excessive
enim fuerat timore perterritus videns gladium angeli
For was fear terrified seeing sword angels
Domini. 22:1 Dixitque David: ' Haec est domus
Lord. 22: 1 said David: ' This is house
Domini Dei, et hoc est altare holocausti pro Israel'.
of God, and this is altar holocaust for Israel '.
22:2 Et praecepit, ut congregarentur omnes advenae
22: 2 The he commanded, as meeting all aliens
de terra Israel, et constituit ex eis latomos ad
of land Israel and set from them stonecutters to
caedendos lapides et poliendos, ut aedificaretur
hew stones and blocks as building
domus Dei. 22:3 Ferrum quoque plurimum ad clavos
house God. 22: 3 iron also most to stakes
ianuarum et ad commissuras atque iuncturas
flange and to closures and couplings;

praeparavit David et aeris pondus innumerabile. 22:4
prepared David and air weight number. 22: 4

Ligna quoque cedrina non poterant aestimari, quae
trees also cedar not could estimated, which

Sidonii et Tyrri deportaverant ad David. 22:5 Et
Sidon and Tyre also back to David. 22: 5 The

dixit David: ‘ Salomon filius meus puer parvulus est
said David: ‘ Solomon son my boy child is

et tener; domus autem, quae aedificanda est Domino,
and tender; house however, which building is Lord,

talis esse debet, ut in cunctis regionibus nominetur
such be should as in all countries named

et glorificetur. Praeparabo ergo ei necessaria’. Et ob
and glorified. preparation So it necessary. The for

hanc causam ante mortem suam omnes paravit
this cause before death his all prepared

impensas. 22:6 Vocavitque Salomonem filium suum et
charges. 22: 6 called Solomon son his and

praecepit ei, ut aedificaret domum Domino, Deo
charged to as building home Lord, God

Israel; 22:7 dixitque David ad Salomonem: ‘ Fili mi,
Israel; 22: 7 said David to Solomon: ‘ Son my

voluntatis meae fuit, ut aedificarem domum nomini
will I was as build home name

Domini Dei mei, 22:8 sed factus est ad me sermo
of God my 22: 8 but he became is to I report

Domini dicens: ‘Multum sanguinem effudisti et
of saying: ‘A lot of blood shed and

magna bella bellasti. Non poteris aedificare domum
great wars fought. no You can building home

nomini meo, tanto effuso sanguine coram me. 22:9
name I more shedding blood before Me. 22: 9

Filius, qui nascetur tibi, erit vir quietissimus; faciam
son, that born you will be man rest; I do

enim eum requiescere ab omnibus inimicis suis per
For it rest from all enemies their by

circuitum et ob hanc causam Salomon vocabitur, et
about and for this cause Solomon will be called, and

pacem et otium dabo in Israel cunctis diebus eius.
peace and leisure I in Israel all days her.

22:10 Ipse aedificabit domum nomini meo, et ipse
22:10 He build home name I and he

erit mihi in filium, et ego ero ei in patrem;
will be I in a son, and I I it in his father;
firmaboque solium regni eius super Israel in
establish throne kingdom his over Israel in
aeternum'. 22:11 Nunc ergo, fili mi, sit Dominus
ever. ' 22:11 now therefore, son my is Lord
tecum; et prosperare et aedifica domum Domino
with you; and prospering and Build home Lord
Deo tuo, sicut locutus est de te. 22:12 Tantum det
God your as said is of You. 22:12 only give
tibi Dominus prudentiam et sensum, ut regere possis
you Lord prudence and meaning, as control you can
Israel et custodire legem Domini Dei tui; 22:13 tunc
Israel and keep law of God your; 22:13 then
enim proficere poteris, si custodieris mandata et
For advance you can, if Beep commands and
iudicia, quae praecepit Dominus Moysi super Israel.
judgments, which charged Lord Moses over Israel.
Confortare et viriliter age; ne timeas neque
strong and Be strong come on; do not Fear or
paveas. 22:14 Ecce ego in labore meo praeparavi
discouraged. 22:14 Look I in Data I reserve
impensas domus Domini: auri talenta centum milia
charges house Lord: gold talents one hundred thousand
et argenti mille milia talentorum, aeris vero et
and silver thousand thousand talents, air But and
ferri non est pondus, vincitur enim numerus
iron not is weight, overcome For number
magnitudine. Ligna et lapides praeparavi; tu autem
size. trees and stones prepared; you Now
ad ea adicies. 22:15 Habes quoque plurimos artifices
to it again. 22:15 You have also many artists
latomos et caementarios artificesque lignorum et
stonecutters and masons workers wood and
omnium artium ad faciendum opus prudentissimos
all arts to do work prudent
22:16 in auro et argento et aere et ferro, cuius
22:16 in gold and silver and air and steel; the
non est numerus. Surge igitur et fac, et erit
not is number. Up So and do and will be
Dominus tecum'. 22:17 Praecepit quoque David
Lord with you. ' 22:17 charged also David

cunctis principibus Israel, ut adiuuarent Salomonem
all chief Israel as help Solomon
filium suum: ‘ 22:18 Cernitis, inquit, quod
son his ‘ 22:18 You see, Unidentified that
Dominus Deus vester vobiscum sit et dederit vobis
Lord God your with is and give you
requiem per circuitum et tradiderit habitatores terrae
rest by about and delivers inhabitants earth
in manu vestra, et subiecta sit terra coram Domino
in hand your and subject is land before Lord
et coram populo eius. 22:19 Praebete igitur corda
and before people her. 22:19 Show So hearts
vestra et animas vestras, ut quaeratis Dominum
your and lives your as seek Lord
Deum vestrum; et consurgite et aedificate
God you; and Rise and build
sanctuarium Domini Dei, ut introducatur arca
sanctuary of God, as introduced box
foederis Domini et vasa Deo consecrata in domum,
meeting of and vessels God consecrated in home
quae aedificatur nomini Domini’. 23:1 Igitur David
which built name The Lord. ‘ 23: 1 Now David
senex et plenus dierum regem constituit Salomonem
old and full days king set Solomon
filium suum super Israel 23:2 et congregavit omnes
son his over Israel 23: 2 and gathered all
principes Israel et sacerdotes atque Levitas. 23:3
leaders Israel and priests and Levites. 23: 3
Numeratique sunt Levitae a triginta annis et
The total are Levites from thirty years and
supra, et inventa sunt triginta octo milia virorum.
above, and found are thirty eight thousand men.
23:4 ‘ Ex his, inquit, praesint ministerio domus
23: 4 ‘ from those he says, charge ministry house
Domini viginti quattuor milia, praepositi autem et
of twenty four thousand supervisors Now and
iudices sex milia; 23:5 porro quattuor milia
judges six thousand; 23: 5 the four thousand
ianitores et totidem psaltae canentes Domino in
porters and many singers singing Lord in

organis, quae feci ad canendum'. 23:6 Et distribuit
instruments which I to the songs. ' 23: 6 The distributed
eos David per vices filiorum Levi Gerson videlicet
them David by courses children Levi Gershon the
et Caath et Merari. 23:7 Filii Gerson: Ladan et
and Kohath and Merari. 23: 7 children Gershon: Ladan and
Semei. 23:8 Filii Ladan: princeps Iahiel et Zetham
Shammai. 23: 8 children Ladan: leader Iiel and Zethom
et Ioel, tres. 23:9 Filii Semei: Salomith et Hoziel
and Joel three. 23: 9 children Shammai: Salomith and Haziel
et Aran, tres; isti principes familiarum Ladan. 23:10
and Aran three; these leaders families Ladan. 23:10
Porro filii Semei: Iahath et Ziza et Iehus et
the children Shammai: Yachat and Zaza and Jehus and
Beria; isti filii Semei, quattuor. 23:11 Erat autem
Beria; these children Shimei four. 23:11 It was Now
Iahath prior, Ziza secundus; porro Iehus et Beria
Yachat first, Zaza second; the Jehus and Beria
non habuerunt plurimos filios, et idcirco in una
not had many children, and therefore in one
familia unaque domo computati sunt. 23:12 Filii
family one house counted They are. 23:12 children
Caath: Amram et Isaar, Hebron et Oziel, quattuor.
Kehath: Amram and Izhar Hebron and Oziel four.
23:13 Filii Amram: Aaron et Moyses. Separatusque
23:13 children Amram; Aaron and Moses. separated
est Aaron, ut sanctificaret sanctissima, ipse et filii
is Aaron as sanctify most, he and children
eius in sempiternum, et adoleret Domino et serviret
his in ever, and burn Lord and serving
ei ac benediceret in nomine eius in perpetuum. 23:14
it and bless in name his in ever. 23:14
Moysi quoque hominis Dei filii annumerati sunt in
Moses also man God children The number of are in
tribu Levi. 23:15 Filii Moysi: Gersam et Eliezer.
tribe Levi. 23:15 children Moses: Gershom and Eliezer.
23:16 Filii Gersam: Subael primus. 23:17 Fuerunt
23:16 children Gershom: Soubael first. 23:17 There have been
autem filii Eliezer: Rohobia primus, et non erant
Now children Eliezer Rechahyah first, and not were
Eliezer filii alii; porro filii Rohobia multiplicati
Eliezer children others; the children Rechahyah increased

sunt nimis. 23:18 Filii Isaar: Salomoth primus.

are too. 23:18 children Izhar; Salomoth first.

23:19 Filii Hebron: Ieriau primus, Amarias

23:19 children Hebron: Jeriau first, Amariah

secundus, Iahaziel tertius, Iecmaam quartus. 23:20

second, Jahaziel third, Jecmaam Four. 23:20

Filii Oziel: Micha primus, Iesia secundus. 23:21

children Oziel Mica first, Jesia second. 23:21

Filii Merari: Moholi et Musi. Filii Moholi:

children Merari Mahli and Mushi. children Mahli;

Eleazar et Cis; 23:22 mortuus est autem Eleazar et

Eleazar and Kish; 23:22 dead is Now Eleazar and

non habuit filios sed filias acceperuntque eas filii

not he had children but daughters took them children

Cis fratres earum. 23:23 Filii Musi: Moholi et

Kish brothers them. 23:23 children Mushi Mahli and

Eder et Ierimoth, tres. 23:24 Hi filii Levi in

Eder and Jerimoth three. 23:24 These children Levi in

familiis suis, principes familiarum per vices et

families their leaders families by courses and

numerum capitum singulorum, qui faciebant opera

number polls individuals, that did works

ministerii domus Domini a viginti annis et supra.

service house of from twenty years and above.

23:25 Dixit enim David: ‘ Requiem dedit Dominus,

23:25 said For David: ‘ rest given Lord,

Deus Israel, populo suo et habitat in Ierusalem

God Israel people his and home in Jerusalem

usque in aeternum; 23:26 nec erit officii Levitarum,

up in ever; 23:26 or will be office Levites

ut ultra portent tabernaculum et omnia vasa eius

as more carry tent and all vessels his

ad ministrandum. 23:27 Iuxta praecepta igitur

to service. 23:27 according to rules So

David novissima, supputabitur numerus filiorum Levi

David last words number children Levi

a viginti annis et supra, 23:28 et erunt sub

from twenty years and above, 23:28 and will be under

manu filiorum Aaron in cultum domus Domini pro

hand children Aaron in service house of for

atriis et exedris et in purificationem omnis rei

courts and chambers and in purification all thing

sacrae et in ministerium templi Dei, 23:29 pro
sacred and in service temple God, 23:29 for
panibus propositionis et farina oblationis et laganis
bread Presence and flour offering and wafers
azymorum et pro sartagine et ad torrendum et
unleavened Bread and for pan and to roasting and
super omne pondus atque mensuram. 23:30 Et stent
over all weight and measure. 23:30 The stand
mane ad confitendum et canendum Domino
morning to thanks and songs Lord
similiterque ad vesperam, 23:31 tam in oblatione
similarly to evening 23:31 so in offering
holocaustorum Domini quam in sabbatis et calendis
holocausts of than in sabbaths and New Moon
et sollemnitatibus reliquis, iuxta numerum et
and solemnities the rest, according to number and
caeremonias uniuscuiusque rei iugiter coram Domino.
ceremonies each thing regularly before Lord.
23:32 Et custodiant observationes tabernaculi
23:32 The keep observations tent
conventus et ritum sanctuarii et observationem
meeting and rite sanctuary and watch
filiorum Aaron fratrum suorum, ut ministrent in
children Aaron brothers their as minister in
domo Domini'. 24:1 Porro filiis Aaron hae partiones
house The Lord. ' 24: 1 the children Aaron these reproduction
erant. Filii Aaron: Nadab et Abiu et Eleazar et
were. children Aaron: Nadav and Avihu and Eleazar and
Ithamar. 24:2 Mortui sunt autem Nadab et Abiu
, Of. 24: 2 Deaths are Now Nadav and Avihu
ante patrem suum absque liberis; sacerdotioque
before father his without children; priests
functus est Eleazar et Ithamar. 24:3 Et divisit eos
's office is Eleazar and , Of. 24: 3 The divided them
David cum Sadoc de filiis Eleazari et cum
David with Zadok of children Eleazar and with
Achimelech de filiis Ithamar, secundum vices suas
Abimelech of children Ithamar according to courses their
et ministerium. 24:4 Inventique sunt multo plures
and service. 24: 4 there are more more
filiis Eleazar secundum capita virorum quam filii
children Eleazar according to heads men than children

Ithamar; divisit igitur eis, hoc est filiis Eleazar
Ith'amar; divided So them, this is children Eleazar
principes per familias sedecim, et filiis Ithamar per
leaders by families sixteen; and children Ith'amar by
familias et domos suas octo. 24:5 Porro divisit
families and homes their eight. 24: 5 the divided
utrasque inter se familias sortibus; erant enim
both between he families lots; were For
principes sanctuarii et principes Dei tam de filiis
leaders sanctuary and leaders God so of children
Eleazar quam de filiis Ithamar. 24:6 Descripsitque
Eleazar than of children , Of. 24: 6 record
eos Semeias filius Nathanael scriba Levites coram
them Shemai'ah son Nathanael secretary Levite before
rege et principibus et Sadoc sacerdote et
king and chief and Zadok priest and
Achimelech filio Abiathar, principibus quoque
Abimelech son Abiathar chief also
familiarum sacerdotalium et leviticarum: unam
families priests and Levi: one
familiam pro Eleazar et unam pro Ithamar. 24:7
family for Eleazar and one for , Of. 24: 7
Exivit autem sors prima Ioiarib, secunda Iedaiae,
Forth Now lot first , judicious second Jedaiah,
24:8 tertia Harim, quarta Seorim, 24:9 quinta
24: 8 third Harim Wednesday Seorim, 24: 9 Thursday
Melchia, sexta Miamin, 24:10 septima Accos, octava
Melchia Friday Miamin, 24:10 The seventh Koz eighth
Abia, 24:11 nona Iesua, decima Sechenia, 24:12
Abia 24:11 None Joshua, tenth Sechenia, 24:12
undecima Eliasib, duodecima Iacim, 24:13 tertia
eleventh Eliashib twelfth Jakim 24:13 third
decima Hoppa, quarta decima Isbaab, 24:14 quinta
tenth Huppah, Wednesday tenth Jeshebeab, 24:14 Thursday
decima Belga, sexta decima Emmer, 24:15 septima
tenth Belgian, Friday tenth Emmer, 24:15 The seventh
decima Hezir, octava decima Aphses, 24:16 nona
tenth Hezir, eighth tenth Aphses, 24:16 None
decima Phethahia, vicesima Hezechiel, 24:17 vicesima
tenth Pethahiah, twenty- Ezekiel, 24:17 twenty-

prima Iachin, vicesima secunda Gamul, 24:18
first Jakin, twenty-second Gamul, 24:18
vicesima tertia Dalaiau, vicesima quarta Maaziaiu.
twenty-third Dalaiau, twenty-Wednesday Maaziah.
24:19 Hae vices eorum secundum ministeria sua, ut
24:19 These courses their according to service his as
ingrediantur domum Domini, et iuxta ritum suum
enter home Lord, and according to rite his
sub manu Aaron patris eorum, sicut praecepit
under hand Aaron father their as charged
Dominus, Deus Israel. 24:20 Porro filiorum Levi, qui
Lord, God Israel. 24:20 the children Levi that
reliqui fuerant: de filiis Amram Subael et de filiis
the rest were: of children Amram Soubael and of children
Subael Iehedeia. 24:21 De filiis quoque Rohobiae
Soubael Shubael. 24:21 The children also Rohobia
princeps Iesias. 24:22 De Isaaritis vero Salomoth; de
leader Jesias. 24:22 The Isaarites But Salomoth; of
filiis Salomoth Iahath. 24:23 De Hebronitis: Ieriau,
children Salomoth Yachat. 24:23 The Hebron: Jeriau,
Amarias secundus, Iahaziel tertius, Iecmaam quartus.
Amariah second, Jahaziel third, Jecmaam Four.
24:24 Filius Oziel Micha; de filiis Micha Samir;
24:24 son Oziel Mica; of children Mica Shamir;
24:25 frater Micha Iesia; de filiis Iesiae Zacharias.
24:25 brother Mica Jesia; of children Jesia Zachary.
24:26 Filii Merari: Moholi et Musi. Filii eius:
24:26 children Merari Mahli and Mushi. children his
Iaziaiu et Bani. 24:27 Filius Merari: de Iaziaiu filio
Iaziaiu and Bani. 24:27 son Merari of Iaziaiu son
suo Soam et Zacchur et Hebri. 24:28 Porro de
his Shoham and Zabbud and Maritza. 24:28 the of
Moholi filius Eleazar, qui non habebat liberos. 24:29
Mahli son Eleazar that not had free. 24:29
Filius vero Cis Ierameel; 24:30 filii Musi: Moholi,
son But Kish Ierameel; 24:30 children Mushi Mahli
Eder et Ierimoth. Isti filii Levi secundum familias
Eder and Jerimoth. These children Levi according to families
suas. 24:31 Ipsi quoque miserunt sortes sicut
their own. 24:31 they also sent lots as
fratres sui, filii Aaron coram David rege et Sadoc
brothers s children Aaron before David king and Zadok

et Achimelech et principibus familiarum
and Abimelech and chief families
sacerdotalium et leviticarum tam maiores quam
priests and Levi so greater than
minores; omnes sors aequaliter dividebat. 25:1 Igitur
smaller; all lot equally divided. 25: 1 Now
David et magistratus exercitus segregaverunt in
David and The magistrates army separated in
ministerium filios Asaph et Heman et Idithun, qui
service children Asaph and Heman and Jedithun that
prophetarent in citharis et psalteriis et cymbalis,
prophecy in harps and lutes and cymbals,
secundum numerum suum dedicato sibi officio
according to number his polls to office
servientes. 25:2 De filiis Asaph: Zacchur et Ioseph
serving. 25: 2 The children Asaph; Zabbud and Joseph
et Nathania et Asarela filii Asaph erant sub
and Nathania and Asharelah children Asaph were under
manu Asaph prophetantis sub manu regis. 25:3 De
hand Asaph prophesying under hand King. 25: 3 The
Idithun; filii Idithun: Godolias, Sori, Iesaias et
Idithum; children Jedut Gedaliah, Zeri Isaiah and
Hasabias et Matthathias, sex, sub manu patris sui
Chashahyahu and Mattathias, six; under hand father s
Idithun, qui in cithara prophetabat ad confitendum
Jedithun that in harp prophesying to thanks
et laudandum Dominum. 25:4 De Heman quoque;
and praise Lord. 25: 4 The Heman also;
filii Heman: Bocciau, Matthanai, Oziel, Subael et
children Heman: Bukkiah Mattaniah, Oziel Soubael and
Ierimoth, Hananias, Hanani, Eliatha, Geddelthi et
Jerimoth Hanani Hanani Eliathath Giddalti and
Romemthiezer et Iesbacasa, Mellothi, Othir,
Romamtiezer and Joshbekashah, Malothi Meazoth
Mahazioth; 25:5 omnes isti filii Heman videntis
Mahazioth 25: 5 all these children Heman seer
regis iuxta sermones Dei, quod exaltaret cornu
s according to words God, that lift horn
eius; deditque Deus Heman filios quattuordecim et
thereof; gave God Heman children fourteen and
filias tres. 25:6 Universi sub manu patris sui ad
daughters three. 25: 6 All under hand father s to

cantandum in templo Domini distributi erant in
song in temple of distributed were in
cymbalis et psalteriis et citharis, in ministeria
cymbals and lutes and harps, in service
domus Dei sub manu regis: Asaph et Idithun et
house God under hand king: Asaph and Idithun and
Heman. 25:7 Fuit autem numerus eorum cum
Heman. 25: 7 There was Now number their with
fratribus suis eruditis in cantando Domino, cuncti
brothers their learned in singing Lord, all
magistri, ducenti octoginta octo. 25:8 Miseruntque
teachers, two hundred eighty eight. 25: 8 sent
sortes pro ministerio ex aequo, tam maior quam
lots for ministry from level, so more than
minor, magister pariter et discipulus. 25:9 Egressaque
minor teacher together and disciple. 25: 9 Then the
est sors prima Ioseph, qui erat de Asaph. Secunda
is lot first Joseph, that was of Asaph. the second
Godoliae, ipsi et fratribus eius et filiis eius,
Gedaliah, they and brothers his and children his
duodecim. 25:10 Tertia Zacchur, filiis et fratribus
twelve. 25:10 The third Zabbud, children and brothers
eius, duodecim. 25:11 Quarta Isari, filiis et
his twelve. 25:11 The fourth Isari, children and
fratribus eius, duodecim. 25:12 Quinta Nathanaiu,
brothers his twelve. 25:12 fifth Nethaniah,
filiis et fratribus eius, duodecim. 25:13 Sexta
children and brothers his twelve. 25:13 The sixth
Bocciau, filiis et fratribus eius, duodecim. 25:14
Bukkiah children and brothers his twelve. 25:14
Septima Isreela, filiis et fratribus eius, duodecim.
The seventh Iesarela children and brothers his twelve.
25:15 Octava Iesaiæ, filiis et fratribus eius,
25:15 The eighth Isaiah, children and brothers his
duodecim. 25:16 Nona Matthanaiu, filiis et fratribus
twelve. 25:16 ninth Mattaniah, children and brothers
eius, duodecim. 25:17 Decima Semei, filiis et
his twelve. 25:17 The tenth Shimei children and
fratribus eius, duodecim. 25:18 Undecima Azareel,
brothers his twelve. 25:18 eleventh Azareel
filiis et fratribus eius, duodecim. 25:19 Duodecima
children and brothers his twelve. 25:19 twelfth

Hasabiae, filiis et fratribus eius, duodecim. 25:20
Hasabia, children and brothers his twelve. 25:20

Tertia decima Subael, filiis et fratribus eius, duodecim. 25:21
The third tenth Subael children and brothers his twelve. 25:21

Quarta decima Matthathiae, filiis et fratribus eius, duodecim. 25:22
The fourth tenth Mattathias children and brothers his twelve. 25:22

Quinta decima Ierimoth, filiis et fratribus eius, duodecim. 25:23
fifth tenth Jerimoth children and brothers his twelve. 25:23

Sexta decima Hananiae, filiis et fratribus eius, duodecim. 25:24
The sixth tenth Hananiah, children and brothers his twelve. 25:24

Septima decima Iesbacasae, filiis et fratribus eius, duodecim. 25:25
The seventh tenth Joshbekashah, children and brothers his twelve. 25:25

Octava decima Hanani, filiis et fratribus eius, duodecim. 25:26
The eighth tenth Hanani children and brothers his twelve. 25:26

Nona decima Mellothi, filiis et fratribus eius, duodecim. 25:27
ninth tenth Malothi children and brothers his twelve. 25:27

Vicesima Eliatha, filiis et fratribus eius, duodecim. 25:28
twenty- Eliathath children and brothers his twelve. 25:28

Vicesima prima Othir, filiis et fratribus eius, duodecim. 25:29
twenty-first Meazoth children and brothers his twelve. 25:29

Vicesima secunda Geddelthi, filiis et fratribus eius, duodecim. 25:30
twenty-second Gidalthi children and brothers his twelve. 25:30

Vicesima tertia Mahazioth, filiis et fratribus eius, duodecim. 25:31
twenty-third Mahazioth children and brothers his twelve. 25:31

Vicesima quarta Romemthiezer, filiis et fratribus eius, duodecim. 26:1
twenty-fourth Wednesday Romamtiezer children and brothers his twelve. 26: 1

Divisiones autem ianitorum. De Coritis: Meselemia filius Core de filiis Abiasaph. 26:2
divisions Now porters. The Korhites Meselemiah son Core of children Asaph. 26: 2

Filii Meselemiae: Zacharias primogenitus, Iedihel secundus, Zabadias tertius, Iathanael quartus, 26:3
children Meselemia: Zachary firstborn Jedihel second, Zebadiah third, Jathniel fourth, 26: 3

Elam quintus, Iohanan sextus,
Elam fifth, Iohanan sixth,

Elioenai septimus. 26:4 Filii autem Obededom:
Elithenan seventh. 26: 4 children Now Obed:
Semeias primogenitus, Iozabad secundus, Ioah tertius,
Shemai'ah firstborn Yozavad second, Joah third,
Sachar quartus, Nathanael quintus, 26:5 Ammiel
Sachar fourth, Nathanael fifth, 26: 5 Amiel
sextus, Issachar septimus, Phollathi octavus, quia
sixth, Issachar seventh, Peulthai eighth, because
benedixit illi Deus. 26:6 Semeiae autem filio eius nati
blessed they God. 26: 6 Shemaiah Now son his born
sunt filii praefecti familiarum suarum, erant enim
are children Governors families their were For
viri fortissimi; 26:7 filii ergo Semeiae: Othni et
men very strong; 26: 7 children So Shemaiah; Othni and
Raphael et Obed, Elzabad, fratres eius viri
Raphael and Obed Elizabad, brothers his men
fortissimi, Eliu quoque et Samachias; 26:8 omnes
very strong, Elihu also and valor; 26: 8 all
hi de filiis Obededom, ipsi et filii et fratres
these of children Obed they and children and brothers
eorum fortissimi ad ministrandum sexaginta duo de
their the strongest to administering sixty two of
Obededom. 26:9 Porro Meselemiae filii et fratres
Obed. 26: 9 the Meselemia children and brothers
eorum robustissimi decem et octo. 26:10 De Hosa
their robust ten and eight. 26:10 The Hosa
autem, de filiis Merari, erant filii: Semri princeps
however, of children Merari were children: Semri leader
— non enim fuerat primogenitus, et idcirco posuerat
- not For was firstborn and therefore set
eum pater eius in principem — 26:11 Helcias
it father his in prince - 26:11 Hilki'ah
secundus, Tabelias tertius, Zacharias quartus; omnes
second, Tebaliah third, Zachary fourth; all
hi filii et fratres Hosa tredecim. 26:12 Hae
these children and brothers Hosa thirteen. 26:12 These
divisiones ianitorum: secundum capita virorum
divisions porters; according to heads men
habebant ministeria sicut et fratres eorum ad
had service as and brothers their to
ministrandum in domo Domini. 26:13 Missae sunt
administering in house Lord. 26:13 Mass are

ergo sortes ex aequo et parvis et magnis per
So lots from level and small and great by
familias suas in unamquamque portarum. 26:14
families their in each gates. 26:14

Cecidit igitur sors orientalis Selemiae; porro
fallen So lot east Selemias; the
Zachariae filio eius consiliario prudentissimo et
Zachary son his adviser wise and
erudito sortito obtigit plaga septentrionalis; 26:15
learned lot It falls stroke north; 26:15

Obededom vero australis, et filiis eius horreum;
Obed But southern, and children his barn;

26:16 Sephim et Hosa occidentalis iuxta portam
26:16 Suphim and Hosa western according to gate

Sallecheth apud viam ascensionis. Custodia iuxta
Shallecheth in way Ascension. The protection according to

custodiam: 26:17 ad orientem per diem sex et ad
custody; 26:17 to east by day six and to

aquilonem quattuor per diem, atque ad meridiem
north four by day and to south

similiter in die quattuor et pro horreo bini et bini,
similarly, in day four and for barn bini and two,

26:18 pro Parbar quoque ad occidentem quattuor in
26:18 for at Parbar also to west four in

via, duo pro Parbar. 26:19 Hae sunt divisiones
way, two for At Parbar. 26:19 These are divisions

ianitorum filiorum Core et Merari. 26:20 Porro
porters children Core and Merari. 26:20 the

Levitae fratres eorum super thesauros domus Dei ac
Levites brothers their over treasures house God and

thesauros rerum consecratarum. 26:21 De filiis
treasures events dedicated. 26:21 The children

Ladan Gersonitae principes familiarum Ladan
Ladan Gershon leaders families Ladan

Gersonitae erant Iahielitae. 26:22 Filii Iahiel et
Gershon were Jehieli. 26:22 children Iiel and

Zetham et Ioel fratrum eius erant super thesauros
Zethom and Joel brothers his were over treasures

domus Domini. 26:23 De Amramitis et Isaaritis et
house Lord. 26:23 The Amramite and Isaarites and

Hebronitis et Ozielitis: 26:24 Subael filius Gersam
Hebron and Uzzielites: 26:24 Soubael son Gershom

fili Moysi praepositus thesauris. 26:25 Fratres
children Moses the governor treasures. 26:25 Brothers
quoque eius Eliezer, cuius filius Rohobia et huius
also his Eliezer the son Rechahyah and this
filii Iesaias; et huius filius Ioram, huius quoque
son Isaiah; and this son Joram this also
filii Zechri et huius filius Selemith. 26:26 Ipse
son Zechri and this son Dedicated. 26:26 He
Selemith et fratres eius super omnes thesauros
dedicated and brothers his over all treasures
rerum consecratarum, quas sanctificavit David rex et
events dedicated, which dedicated David king and
principes familiarum et tribuni et centuriones et
leaders families and tribunes and hundreds and
duces exercitus 26:27 de bellis et manubiis
leaders army 26:27 of wars and spoils
proeliorum, quas consecraverant ad sustentandum
conflict, which dedicated to support
templum Domini. 26:28 Et universa, quae
temple Lord. 26:28 The all which
consecraverant Samuel videns et Saul filius Cis et
dedicated Samuel seeing and Saul son Kish and
Abner filius Ner et Ioab filius Sarviae, omnia
Abner son Ner and Joab son Tzeruyah, all
donaria sacra erant sub manu Selemith et fratrum
gifts sacred were under hand dedicated and brothers
eius. 26:29 De Isaaritis vero erant Chonenias et
her. 26:29 The Isaarites But were duces and
fili eius ad opera forinsecus super Israel praefecti
children his to works outside over Israel Governors
et iudices. 26:30 Porro de Hebronitis Hasabias et
and judges. 26:30 the of Hebron Chashahyahu and
fratres eius viri strenui mille septingenti erant
brothers his men energetic thousand seven hundred were
magistratus Israel trans Iordanem contra occidentem
The magistrates Israel beyond Jordan against west
in cunctis operibus Domini et in ministerium regis;
in all works of and in service king;
26:31 Hebronitarum autem princeps fuit Ieria
26:31 Hebron Now leader was Jerijah
secundum cognationes et familias eorum.
according to families and families them.

Quadragesimo anno regni David recensiti sunt et
fortieth year kingdom David number of are and
inventi viri fortes in Iazer Galaad 26:32 fratresque
found men strong in Jazer Gilead 26:32 brothers
eius viri strenui duo milia septingenti principes
his men energetic two thousand seven hundred leaders
familiarum; praeposuit autem eos David rex Rubenitis
families; He set a Now them David king Ruben
et Gadditis et dimidio tribus Manasse in omne
and Gad and half three Manasseh in all
ministerium Dei et regis. 27:1 Filii autem Israel
service God and King. 27: 1 children Now Israel
secundum numerum suum, principes familiarum,
according to number his leaders families
tribuni et centuriones et praefecti, qui ministrabant
tribunes and hundreds and Governors, that provided
regi iuxta turmas suas ingredienti et egredientes
king according to companies their entering and going out
per singulos menses in anno, unaquaeque turma
by each months in year each company
viginti quattuor milia. 27:2 Primae turmae in primo
twenty four thousand. 27: 2 primary companies in first
mense Iesbaam praeerat filius Zabdiel, et sub eo
month Jesbaam the command son Zabdiel and under it
viginti quattuor milia; 27:3 erat de filiis Phares
twenty four thousand; 27: 3 was of children Perez
princeps cunctorum principum in exercitu mense
leader all leaders in army month
primo. 27:4 Secundi mensis habebat turmam Dudi
first. 27: 4 Second month had company Dudi
Ahohites, et sub eo viginti quattuor milia. 27:5
Ahohites, and under it twenty four thousand. 27: 5
Dux quoque turmae tertiae in mense tertio erat
leader also companies third in month third was
Banaias filius Ioiadae sacerdotis, et in divisione sua
Benaiah son Jehoi'ada the priest, and in division his
viginti quattuor milia; 27:6 ipse est Banaias
twenty four thousand; 27: 6 he is Benaiah
fortissimus inter triginta et super triginta; praeerat
champion between thirty and over thirty; the command

autem turmae ipsius Amizabad filius eius. 27:7

Now companies of Ammizabad son her. 27: 7

Quartus, mense quarto, Asael frater Ioab et

fourth, month fourth, Asahel brother Joab and

Zabadias filius eius post eum, et in turma eius

Zebadiah son his after him, and in company his

viginti quattuor milia. 27:8 Quintus, mense quinto,

twenty four thousand. 27: 8 The fifth month fifth,

princeps Samaoth Zaraita, et in turma eius viginti

leader Shamhuth Izrahite and in company his twenty

quattuor milia. 27:9 Sextus, mense sexto, Hira filius

four thousand. 27: 9 sixth, month sixth, IRA son

Acces Thecutes, et in turma eius viginti quattuor

Acces Tekoa and in company his twenty four

milia. 27:10 Septimus, mense septimo, Helles

thousand. 27:10 The seventh, month the seventh, Helles

Phalonites de filiis Ephraim, et in turma eius

Pelonite of children Ephraim and in company his

viginti quattuor milia. 27:11 Octavus, mense octavo,

twenty four thousand. 27:11 Eight month eighth

Sobbochai Husathites de stirpe Zara, et in turma

Arafa Husathites of stock Zara and in company

eius viginti quattuor milia. 27:12 Nonus, mense

his twenty four thousand. 27:12 The ninth month

nono, Abiezer Anathothites de filiis Benjamin, et

In the ninth, Abi Anathothite of children Benjamin and

in turma eius viginti quattuor milia. 27:13 Decimus,

in company his twenty four thousand. 27:13 X

mense decimo, Maharai Netophathites de stirpe Zara,

month tenth, Maharai Netophati of stock Zara

et in turma eius viginti quattuor milia. 27:14

and in company his twenty four thousand. 27:14

Undecimus, mense undecimo, Banaias Pharathonites

The eleventh month the eleventh, Benaiah Pharathonite

de filiis Ephraim, et in turma eius viginti quattuor

of children Ephraim and in company his twenty four

milia. 27:15 Duodecimus, mense duodecimo, Holdai

thousand. 27:15 The twelfth month the twelfth, Holdai

Netophathites de stirpe Othoniel, et in turma eius

Netophati of stock Othniel and in company his

viginti quattuor milia. 27:16 Porro tribubus
twenty four thousand. 27:16 the tribes
praeerant Israel: Rubenitis dux Eliezer filius Zechri;
supervised Israel: Ruben leader Eliezer son Zechri;
Simeonitis Saphatia filius Maacha; 27:17 Levitis
Simeon Saphatia son Maacah; 27:17 Levites
Hasabias filius Camuel; Aaronitis Sadoc; 27:18 Iudae
Chashahyahu son Camuel; Aaron Zadok; 27:18 Judah
Eliu de fratribus David; Issachar Amri filius
Elihu of brothers David; Issachar Omri son
Michael; 27:19 Zabulon Iesmaias filius Abdiae;
Michael; 27:19 Zebulon Jesmaias son Obadiah;
Nephthali Ierimoth filius Azriel; 27:20 filiis Ephraim
Naphtali Jerimoth son Azriel; 27:20 children Ephraim
Osee filius Ozaziu; dimidio tribus Manasse Ioel filius
Hosea son Ozaziu; half three Manasseh Joel son
Phadaiae; 27:21 et dimidio tribus Manasse in Galaad
Pedaiah; 27:21 and half three Manasseh in Gilead
Iaddo filius Zachariae; Benjamin autem Iasiel filius
Addo son Zacharias; Benjamin Now Jaasiel son
Abner; 27:22 Dan vero Azareel filius Ieroham: hi
Abner; 27:22 Dan But Azareel son Iraam: these
principes tribuum Israel. 27:23 Noluit autem David
leaders tribes Israel. 27:23 refused Now David
numerare eos a viginti annis inferius, quia dixerat
number them from twenty years below, because said
Dominus ut multiplicaret Israel quasi stellas caeli.
Lord as continued Israel as stars heaven.
27:24 Ioab filius Sarviae coeperat numerare nec
27:24 Joab son Tzeruyah taxpayers number or
complevit, quia super hoc ira irruerat in Israel, et
finished because over this anger fallen in Israel and
idcirco numerus non est relatus in librum annalium
therefore number not is registered in book annals
regis David. 27:25 Super thesauros autem regis fuit
s David. 27:25 over treasures Now s was
Azmaveth filius Adiel; his autem thesauris, qui erant
watchtowers son Adiel; these Now stores that were
in regione, in urbibus et in vicis et in turribus
in region, in cities and in time and in towers
praesidebat Jonathan filius Oziae. 27:26 Operi autem
Over Jonathan son Uzziah. 27:26 work Now

rustico et agricolis, qui exercebant terram, praeerat
tillage and farmers that Iona land the command
Ezri filius Chelub. 27:27 Vinearumque cultoribus
Ezri son Tillage. 27:27 vineyards worshipers
Semei Ramathites; cellis autem vinariis in vineis
Shammai Ramathites; cELLS Now wine cellars in vineyards
Zabdi Sephamatites. 27:28 Nam super oliveta et
Zimri Sephamatites. 27:28 For over olives and
ficeta, quae erant in Sephela, Baalhanan Gederites;
fig, which were in lowlands, hanan Gederite;
super apothecas autem olei Ioas. 27:29 Porro
over stores Now oil Joash. 27:29 the
armentis, quae pascebantur in Saron, praepositus fuit
herds which feeding in Sharon the governor was
Setrai Saronites, et super boves in vallibus Saphat
Shitrai Sharon, and over cattle in valleys Saphat
filius Adli. 27:30 Super camelos vero Ubil Ismaelites,
son Adlai. 27:30 over camels But Obil Ishmaelite,
et super asinas Iehedeia Meronathites; 27:31 super
and over asses Shubael Meron; 27:31 over
oves quoque Iaziz Agarenius: omnes hi principes
sheep also Jaziz Hagarite: all these leaders
substantiae regis David. 27:32 Jonathan autem
substance s David. 27:32 Jonathan Now
patruus David consiliarius, vir prudens et litteratus,
uncle David counselor, man wise and literate,
ipse et Iahiel filius Hachamonitis erant cum filiis
he and Iiel son Hachamani were with children
regis. 27:33 Achitophel etiam consiliarius regis, et
King. 27:33 Ahitophel also Counsellor king, and
Chusai Arachites amicus regis; 27:34 post Achitophel
Husai Archi friend king; 27:34 after Achitophel
fuit Ioiada filius Banaiae et Abiathar. Princeps
was Jehoiada son Benaiah and Of. prince
autem exercitus regis erat Ioab. 28:1 Convocavit
Now army s was Joab. 28:1 assembled
igitur David omnes principes Israel, duces tribuum
So David all leaders Israel leaders tribes
et praepositos turmarum, qui ministrabant regi,
and overseers companies that provided king,
tribunos quoque et centuriones et, qui praeerant
thousands also and hundreds and, that supervised

substantiae et gregibus regis filiorumque suorum,
substance and flocks s children their
cum eunuchis et fortibus et robustissimis quibusque
with officers and strong and very strong describing
in exercitu Ierusalem. 28:2 Cumque surrexisset rex
in army Jerusalem. 28: 2 when up king
et stetisset, ait: ‘Audite me, fratres mei et
and stopped he said: ‘Listen I brothers my and
populus meus. Cogitavi ut aedificarem domum, in
people My. I thought as build home in
qua requiesceret arca foederis Domini et scabellum
which rest box meeting of and stool
pedum Dei nostri, et ad aedificandum omnia
feet God our and to building all
praeparavi; 28:3 Deus autem dixit mihi: ‘Non
prepared; 28: 3 God Now said me: ‘I do not
aedificabis domum nomini meo, eo quod sis vir
build home name I it that be man
bellator et sanguinem fuderis’. 28:4 Sed elegit
warrior and blood shed. ‘ 28: 4 but he chose
Dominus, Deus Israel, me de universa domo patris
Lord, God Israel I of all house father
mei, ut essem rex super Israel in sempiternum;
my as I king over Israel in ever;
Iudam enim elegit principem, porro in domo Iudae
Judah For he chose prince, the in house Judah
domum patris mei, et in filiis patris mei placuit
home father my and in children father my It was decided
ei, ut me eligeret regem super cunctum Israel. 28:5
to as I choose king over all Israel. 28: 5
Sed et de filiis meis — filios enim multos dedit
but and of children I - children For many given
mihi Dominus — elegit Salomonem filium meum, ut
I Lord - he chose Solomon son my as
sederet in throno regni Domini super Israel. 28:6
sit in throne kingdom of over Israel. 28: 6
Dixitque mihi: ‘Salomon filius tuus aedificabit domum
said me: ‘Solomon son your build home
meam et atria mea; ipsum enim elegi mihi in
I and courts my; it For I I in
filium, et ego ero ei in patrem. 28:7 Et firmabo
a son, and I I it in father. 28: 7 The I will

regnum eius usque in aeternum, si perseveraverit
kingdom his up in ever, if perseveres

facere praecepta mea et iudicia, sicut et hodie’.
do rules my and judgments, as and today. ‘

28:8 Nunc igitur coram universo Israel coetu Domini,
28: 8 now So before all Israel group Lord,

audiente Deo nostro, custodite et perquirite cuncta
hearing God our keep and Search all

mandata Domini Dei vestri, ut possideatis terram
commands of God your as possess land

bonam et relinquantis eam in hereditatem filiis
good and leave it in heritage children

vestris post vos usque in sempiternum. 28:9 Tu
your after you up in ever. 28: 9 You

autem, Salomon, fili mi, scito Deum patris tui et
however, Solomon, son my know God father your and

servi ei corde perfecto et animo voluntario; omnia
officials it heart perfect and mind voluntary; all

enim corda scrutatur Dominus et universas mentium
For hearts searches Lord and all minds

cogitationes intellegit. Si quaesieris eum, invenies; si
thoughts understands. If search him, You will find; if

autem dereliqueris illum, proiciet te in aeternum.
Now forsake it throw away you in ever.

28:10 Nunc ergo vide quia elegit te Dominus, ut
28:10 now So see because he chose you Lord, as

aedificares domum sanctuarii; confortare et perface’.
build home the sanctuary; strong and Finish.

28:11 Dedit autem David Salomoni filio suo
28:11 given Now David Solomon son his

descriptionem porticus et templi et cellariorum et
description gallery and temple and storerooms and

cenaculorum et cubiculorum interiorum et domus
upper and rooms interior and house

propitiatorii 28:12 necnon et omnium, quae per
cover 28:12 as well as and all which by

Spiritum cum eo erant, de atriis domus Domini et
Spirit with it were of courts house of and

de omnibus exedris per circuitum, de thesauris
of all chambers by about, of stores

domus Dei et de thesauris rerum consecratarum
house God and of stores events dedicated

28:13 et de divisionibus sacerdotalibus et leviticis,
28:13 and of divisions priestly and Leviticus,

de omni opere ministerii domus Domini et de
of all work service house of and of
universis vasis ministerii templi Domini, 28:14 de
all vessels service temple Lord, 28:14 of

auro in pondere per singula vasa ministerii, de
gold in weight by details vessels service, of

omnibus vasis argenteis in pondere per omnia vasa
all vessels silver in weight by all vessels

pro operum diversitate; 28:15 sed et ad candelabra
for works diversity; 28:15 but and to candlesticks

aurea et ad lucernas eorum aurum pro mensura
gold and to lamps their gold for The measure

uniuscuiusque candelabri et lucernarum, similiter et
each candlestick and lamps, similarly, and

in candelabris argenteis et in lucernis eorum pro
in candles silver and in lamps their for

diversitate mensurae, pondus argenti indicavit. 28:16
diversity measurement; weight silver she explained. 28:16

Aurum quoque in mensas propositionis pro diversitate
gold also in tables Presence for diversity

mensarum, similiter et argentum in alias mensas
tables similarly, and silver in other tables

argenteas; 28:17 ad fuscinulas quoque et phialas et
silver; 28:17 to forks also and bowls and

crateras ex auro purissimo et scyphos aureos pro
bowls from gold pure and cups gold for

qualitate mensurae pondus distribuit in scyphum et
quality measurement weight distributed in cup and

scyphum; similiter et in scyphos argenteos diversum
cup; similarly, and in cups silver different

argenti pondus constituit, 28:18 altari autem, in quo
silver weight made, 28:18 altar however, in which

adoletur incensum, aurum purissimum, et aurum pro
refined incense; gold pure and gold for

structura quadrigae cherubim extendentium alas et
structure chariot cherubs spreading wings and

velantium arcam foederis Domini. 28:19 ‘ Omnia,
covering ark meeting Lord. 28:19 ‘ All
inquit, venerunt scripta manu Domini ad me, ut
he says, they written hand of to I as
intellegerem universa opera exemplaris’. 28:20 Dixit
see all works this pattern. ‘ 28:20 said
quoque David Salomoni filio suo: ‘ Viriliter age et
also David Solomon son his ‘ Pluck Go and
confortare et fac, ne timeas et ne paveas;
strong and do do not Fear and do not discouraged;
Dominus enim Deus meus tecum erit et non
Lord For God my with will be and not
dimittet te nec derelinquet, donec perficias omne
release you or leave until completion all
opus ministerii domus Domini. 28:21 Ecce divisiones
work service house Lord. 28:21 Look divisions
sacerdotum et Levitarum: parati erunt in omne
priests and Levites: ready will be in all
ministerium domus Dei; et assistet tibi in omni
service house God; and help you in all
opere quisquis in sapientia ad omne ministerium
work anyone in wisdom to all service
promptus fuerit, principes quoque et universus
ready it leaders also and all
populus in negotiis tuis’. 29:1 Locutusque est David
people in businesses Your ‘ 29: 1 said is David
rex ad omnem ecclesiam: ‘ Salomonem filium meum
king to all church: ‘ Solomon son my
unum elegit Deus adhuc puerum et tenellum; opus
one he chose God yet boy and tender; work
autem grande est: neque enim homini praeparatur
Now more is: or For man prepared
habitatio sed Domino Deo. 29:2 Ego autem totis
dwelling but Lord God. 29: 2 I Now all
viribus meis praeparavi impensas domus Dei mei:
strength I reserve charges house God me:
aurum ad vasa aurea et argentum in argentea, aes
gold to vessels gold and silver in silver brass
in aenea, ferrum in ferrea, ligna ad lignea, lapides
in bronze, iron in iron timber to wood; stones
onychinos et ad inserendum, durum caementum et
onyx and to implementation; hard cement and

lapides diversorum colorum omnemque pretiosum
 stones different colors all valuable

lapidem et marmor Parium abundantissime. 29:3 Et
 stone and marble Paros abundance. 29: 3 The

super haec, cum delectarer super domo Dei mei, de
 over Thus, with affection over house God my of

peculio meo aurum et argentum do in templum
 private savings I gold and silver I in temple

Dei mei, exceptis his, quae paravi in aedem sanctam:
 God my besides the those which prepared in temple holy:

29:4 tria milia talenta auri de auro Ophir et
 29: 4 three thousand talents gold of gold Ophir and

septem milia talentorum argenti probatissimi ad
 seven thousand talents silver refined to

operiendos parietes templi; 29:5 et ubicumque opus
 cover The walls temple; 29: 5 and wherever work

est aurum pro aureis, et ubicumque opus est
 is gold for gold and wherever work is

argentum pro argenteis et pro quolibet opere per
 silver for silver and for each work by

manus artificum; et si quis sponte offert, impleat
 hand artists; and if who accord offers supply

manum suam hodie et offerat, quod voluerit,
 hand his today and offers that He wishes

Domino'. 29:6 Sponte obtulerunt itaque principes
 The Lord. ' 29: 6 Accord offered So leaders

familiarum et procures tribuum Israel, tribuni
 families and Peers tribes Israel tribunes

quoque et centuriones et principes operis regis; 29:7
 also and hundreds and leaders work king; 29: 7

dederuntque in opera domus Dei auri talenta quinque
 They gave in works house God gold talents five

milia et solidos decem milia, argenti talenta decem
 thousand and shillings ten thousand silver talents ten

milia et aeris talenta decem et octo milia, ferri
 thousand and air talents ten and eight thousand iron

quoque centum milia talentorum. 29:8 Et apud
 also one hundred thousand talents. 29: 8 The in

quemcumque inventi sunt lapides, dederunt in
 Whichever found are stones, they in

thesaurum domus Domini in manum Iahiel Gersonitis.
 treasure house of in hand Iiel Gersonite.

29:9 Laetatusque est populus super prompto animo
29: 9 rejoiced is people over ready mind
eorum, quia corde toto offerebant ea Domino; sed
their because heart all offered it Lord; but
et David rex laetatus est gaudio magno. 29:10 Et
and David king rejoiced is joy great. 29:10 The
benedixit Domino coram universa multitudine et
blessed Lord before all numbers and
ait: ‘ Benedictus es, Domine, Deus Israel patris
he said: ‘ Blessed you Sir, God Israel father
nostri, ab aeterno in aeternum. 29:11 Tua est,
our from eternal in ever. 29:11 Yours is
Domine, magnificentia et potentia, gloria, splendor
Sir, magnificence and power, glory, splendor
atque maiestas. Cuncta enim, quae in caelo sunt et
and majesty. All For which in heaven are and
in terra, tua sunt. Tuum, Domine, regnum, et tu
in land, your They are. yours, Sir, kingdom and you
elevaris ut caput super omnia. 29:12 De te sunt
exalted as head over everything. 29:12 The you are
divitiae et gloria, tu dominaris omnium. In manu
wealth and glory, you mastering of all. in hand
tua virtus et potentia, in manu tua est magnificare
your power and power, in hand your is magnify
et firmare omnia. 29:13 Nunc igitur, Deus noster,
and strengthen everything. 29:13 now therefore, God our
confitemur tibi et laudamus nomen tuum inclitum.
thank you and we praise name your beautiful.
29:14 Quis ego, et quis populus meus, ut possimus
29:14 Who I, and who people my as we
haec tibi universa offerre? Tua sunt haec omnia; et,
this you all offer? Yours are this all; and,
quae de manu tua accepimus, dedimus tibi. 29:15
which of hand your received, We have given to you. 29:15
Peregrini enim sumus coram te et advenae, sicut
Travelers For we are before you and The newcomers as
omnes patres nostri; dies nostri quasi umbra super
all fathers our; day our as shadow over
terram, et nulla est spes. 29:16 Domine Deus noster,
land and no is hope. 29:16 O God our

omnis haec copia, quam paravimus, ut aedificaretur
all this store than provided, as building
domus nomini sancto tuo, de manu tua est, et tua
house name St. your of hand your is and your
sunt omnia. 29:17 Scio, Deus meus, quod probes
are everything. 29:17 I know, God my that You try
corda et simplicitatem diligas; unde et ego in
hearts and simplicity love; whence and I in
simplicitate cordis mei laetus obtuli universa haec et
simplicity heart my happy offered all this and
populum tuum, qui hic repertus est, vidi cum ingenti
people your that here found is I with great
gaudio sponte tibi offerre donaria. 29:18 Domine,
joy accord you offer gifts. 29:18 Sir,
Deus Abraham et Isaac et Israel patrum nostrorum,
God Abraham and Isaac and Israel fathers our
custodi in aeternum hanc voluntatem cordis eorum;
keep in ever this will heart them;
et semper in venerationem tui mens ista permaneat.
and always in veneration your mind this continue.
29:19 Salomoni quoque filio meo da cor perfectum,
29:19 Solomon also son I give heart perfect
ut custodiat mandata tua, testimonia tua et legitima
as keep commands your testimonies your and legitimate
tua et faciat universa et aedificet aedem, cuius
your and do all and build temple, the
impensas paravi'. 29:20 Praecepit autem David
charges I have prepared. ' 29:20 charged Now David
universae ecclesiae: ' Benedicite Domino Deo vestro!'
all church: ' bless Lord God you '.
Et benedixit omnis ecclesia Domino, Deo patrum
The blessed all church Lord, God fathers
suorum; et inclinaverunt se et adoraverunt Deum
the family; and inclined he and worshiped God
et deinde regem. 29:21 Immolaveruntque victimas
and then the king. 29:21 sacrificed victims
Domino et obtulerunt holocausta die sequenti, tauros
Lord and offered holocausts day the following, bulls
mille, arietes mille, agnos mille cum
one thousand, rams one thousand, lambs thousand with

libaminibus suis et sacrificia abundantissime in
libations their and sacrifices abundance in
omnem Israel. 29:22 Et comederunt et biberunt
all Israel. 29:22 The ate and drunk
coram Domino in die illo cum grandi laetitia; et
before Lord in day that with great joy; and
fecerunt regem secundo Salomonem filium David
they king second Solomon son David
atque unxerunt Domino in principem et Sadoc in
and anointed Lord in prince and Zadok in
pontificem. 29:23 Seditque Salomon super solium
Pope. 29:23 sat Solomon over throne
Domini, ut esset rex pro David patre suo, et
Lord, as was king for David father his and
prosperatus est, et paruit illi omnis Israel. 29:24
successful is and obeyed they all Israel. 29:24
Sed et universi principes et fortes et cuncti filii
but and all leaders and strong and all children
regis David dederunt manum subicientes se Salomoni
s David they hand subjecting he Solomon
regi. 29:25 Magnificavit ergo Dominus Salomonem in
the king. 29:25 Yea So Lord Solomon in
excelsum in conspectu omnis Israel et dedit illi
high in before all Israel and given they
gloriam regni, qualem nullus habuit ante eum rex
glory kingdom, as no he had before it king
Israel. 29:26 Igitur David filius Isai regnavit super
Israel. 29:26 Now David son Jesse reigned over
universum Israel; 29:27 et dies, quibus regnavit
all Israel; 29:27 and day, which reigned
super Israel, fuerunt quadraginta anni: in Hebron
over Israel were forty year: in Hebron
regnavit septem annis et in Ierusalem annis triginta
reigned seven years and in Jerusalem years thirty
tribus. 29:28 Et mortuus est in senectute bona
three. 29:28 The dead is in age good
plenus dierum et divitiis et gloria; et regnavit
full days and wealth and glory; and reigned
Salomon filius eius pro eo. 29:29 Gesta autem
Solomon son his for the fact. 29:29 The history Now

David regis priora et novissima scripta sunt in libro
David s prior and last written are in book
Samuel videntis et in libro Nathan prophetae atque
Samuel seer and in book Nathan prophets and
in volumine Gad videntis, 29:30 universique regni
in volume Gad seer, 29:30 all kingdom
eius et fortitudinis et temporum, quae transierunt
his and strength and times which passed
sub eo sive in Israel sive in cunctis regnis terrarum.
under it or in Israel or in all kingdoms countries.

1:1 Confortatus est ergo Salomon filius David in
1: 1 strengthened is So Solomon son David in
regno suo, et Dominus Deus eius erat cum eo et
kingdom his and Lord God his was with it and
magnificavit eum in excelsum. 1:2 Praecepitque
great it in high. 1, 2 charged
Salomon universo Israeli, tribunis et centurionibus et
Solomon all Israel tribunes and hundreds and
iudicibus et ducibus omnis Israel et principibus
judges and leaders all Israel and chief
familiarum 1:3 et abiit cum universa multitudine in
families 1: 3 and He went with all numbers in
excelsum Gabaon, ubi erat tabernaculum conventus
high Gibeon where was tent meeting
Dei, quod fecit Moyses famulus Dei in solitudine. 1:4
God, that he Moses the servant God in wilderness. 1: 4
Arcam autem Dei adduxerat David de Cariathiarim
ark Now God captain David of Kirjathjearim
in locum, quem praeparaverat ei et ubi fixerat illi
in place which prepared it and where had they
tabernaculum, hoc est in Ierusalem; 1:5 altare
tent, this is in Jerusalem; 1: 5 altar
quoque aeneum, quod fabricatus fuerat Beseleel filius
also bronze that made was Bezalel son
Uri filii Hur, ibi erat coram tabernaculo Domini;
Uri children Hur there was before tent Lord;
ibique requisivit eum Salomon et omnis ecclesia. 1:6
there required it Solomon and all church. 1: 6
Ascenditque ibi Salomon ad altare aeneum coram
up there Solomon to altar bronze before
tabernaculo conventus Domini et obtulit in eo mille
tent meeting of and offered in it thousand
hostias. 1:7 Ecce autem in ipsa nocte apparuit ei
victims. 1: 7 Look Now in the night He appeared it
Deus dicens: ‘ Postula, quod vis, ut dem tibi’. 1:8
God saying: ‘ request that force, as I you ’. 1: 8
Dixitque Salomon Deo: ‘ Tu fecisti cum David patre
said Solomon God: ‘ You You made with David father
meo misericordiam magnam et constituisti me regem
I mercy great and signed I king
pro eo. 1:9 Nunc ergo, Domine Deus, impleatur
for the fact. 1: 9 now therefore, O God, to fill

sermo tuus, quem pollicitus es David patri meo; tu
report your which He promised you David father I; you
enim me fecisti regem super populum tuum multum,
For I You made king over people your a lot,
qui tam innumerabilis est quam pulvis terrae. 1:10
that so innumerable is than dust the earth. 1:10
Da mihi sapientiam et intellegentiam, ut ingrediar
Give I wisdom and understanding, as go
et egrediar coram populo tuo; quis enim potest hunc
and I go out before people you; who For can this
populum tuum digne, qui tam grandis est, iudicare?'. 1:11
people your worthily, that so great is a judge. ' 1:11
Dixit autem Deus ad Salomonem: ' Quia hoc
1:11 said Now God to Solomon: ' for this
magis placuit cordi tuo et non postulasti divitias
more It was decided heart your and not asked wealth
et substantiam et gloriam neque animas eorum, qui
and substance and glory or lives their that
te oderant, sed nec dies vitae plurimos, petisti autem
you hate but or day life many asked Now
sapientiam et scientiam, ut iudicare possis populum
wisdom and knowledge; as judge you can people
meum, super quem constitui te regem, 1:12 sapientia
my over which set you king, 1:12 wisdom
et scientia data sunt tibi; divitias autem et
and knowledge given are you; wealth Now and
substantiam et gloriam dabo tibi, ita ut nullus in
substance and glory I you so as no in
regibus nec ante te nec post te fuerit similis tui'. 1:13
kings or before you or after you be like you ' 1:13
Venit ergo Salomon ab excelso Gabaon in
1:13 He came So Solomon from high at in
Ierusalem coram tabernaculo conventus et regnavit
Jerusalem before tent meeting and reigned
super Israel. 1:14 Congregavitque sibi currus et
over Israel. 1:14 He gathered to car and
equites, et facti sunt ei mille quadringenti currus
horse and they are it thousand four car
et duodecim milia equitum, et fecit eos esse in
and twelve thousand horse and he them be in
urbibus quadrigarum et cum rege in Ierusalem. 1:15
cities chariots and with king in Jerusalem. 1:15

Praebuitque rex argentum et aurum in Ierusalem
provided king silver and gold in Jerusalem

quasi lapides et cedros quasi sycomoros, quae
as stones and cedars as sycamore which

nascuntur in Sephela multitudine magna. 1:16
grow in Sephela numbers large. 1:16

Adducebantur autem ei equi de Aegypto et de Coa;
Solomon Now it horses of Egypt and of Coa;

negotiatores regis de Coa emebant pretio 1:17 et
traders s of Cos bought price 1:17 and

faciebant ascendere et exire de Aegypto quadrigam
did up and out of Egypt chariot

sescentis argenteis et equum centum quinquaginta;
six silver and horse one hundred fifty;

similiter universis regibus Hetthaeorum et Syriae per
similarly, all kings Hittites and Syria by

manus suas educebant. 1:18 Decrevit autem Salomon
hand their means. 1:18 He decreed Now Solomon

aedificare domum nomini Domini et palatium
building home name of and palace

sibi. 2:1 Et numeravit septuaginta milia virorum
themselves. 2: 1 The numbered seventy thousand men

portantium umeris et octoginta milia, qui caederent
The carriers shoulders and eighty thousand that quarry

lapides in montibus, praepositosque eorum tria milia
stones in mountains oversee their three thousand

sescentos. 2:2 Misit quoque ad Hiram regem Tyri
six hundred. 2: 2 sent also to Hiram king Tyre

dicens: ‘ Sicut egisti cum David patre meo et
saying: ‘ As provocation with David father I and

misisti ei ligna cedrina, ut aedificaret sibi domum ad
sent it timber cedar, as building to home to

habitandum in ea, 2:3 sic fac mecum, ut aedificem
live in it 2, 3 so Make with as build

domum nomini Domini Dei mei, ut consecrem eam
home name of God my as dedicate it

ad adolendum coram illo fumiganda aromata et ad
to burn before that sweet spices and to

propositionem panum sempiternam et ad
proposition bread everlasting and to

holocaustomata mane et vespere, sabbatis quoque
holocausts morning and In the evening, sabbaths also

et neomeniis et sollemnitatibus Domini Dei nostri in
and the new moons and solemnities of God our in
sempiternum, quae mandata sunt Israeli. 2:4 Domus
ever, which commands are Israel. 2: 4 Home
enim, quam aedificare cupio, magna est; magnus est
For than building I want to, great it is; great is
enim Deus noster super omnes deos. 2:5 Quis ergo
For God our over all gods. 2: 5 Who So
poterit praevalere, ut aedificet ei dignam domum? Si
can to prevail, as build it worthy home? If
caelum et caeli caelorum capere eum nequeunt,
heaven and air heaven catch it can not
quantus ego sum, ut possim aedificare ei domum?
how I I as I building it home?
Sed ad hoc tantum, ut adoleatur incensum coram
but to this only; as burn incense before
illo. 2:6 Mitte ergo mihi virum eruditum, qui noverit
that. 2, 6 Send So I man expert that know
operari in auro et argento, aere et ferro, purpura,
work in gold and silver air and steel; purple,
coccino et hyacintho, et qui sciat sculpere caelaturas
scarlet and blue and that know grave carvings
cum his artificibus, quos mecum habeo in Iudaea et
with these artisans which with I have in Judea and
Ierusalem, quos praeparavit David pater meus. 2:7
Jerusalem which prepared David father My. 2: 7
Sed et ligna cedrina mitte mihi et arceuthina et
but and timber cedar send I and juniper and
pinea de Libano; scio enim quod servi tui noverint
Fir of Lebanon; I know For that officials your they know
caedere ligna de Libano, et erunt servi mei cum
hacked timber of Lebanon and will be officials my with
servis tuis, 2:8 ut parentur mihi ligna plurima;
officials your 2: 8 as recreation I timber many;
domus enim, quam cupio aedificare, magna erit
house For than I want building great will be
nimis et inclita. 2:9 Praeterea operariis, qui caesuri
too and beauty. 2: 9 Further workers that cut
sunt ligna, servis tuis dabo in cibaria tritici choros
are timber officials your I in provisions wheat dance
viginti milia et hordei choros totidem et vini
twenty thousand and barley dance many and wine

viginti milia batos, olei quoque batos viginti milia’.
twenty thousand bates, oil also baths twenty thousand. ‘

2:10 Dixit autem Hiram rex Tyri per litteras, quas
2:10 said Now Hiram king Tyre by letters, which

miserat Salomoni: ‘ Quia dilexit Dominus populum
sent Solomon: ‘ for He loved Lord people

suum, idcirco te regnare fecit super eum’. **2:11 Et**
his therefore you he he over for him. ‘ 2:11 The

addidit dicens: ‘ Benedictus Dominus, Deus Israel,
he added saying: ‘ Blessed Lord, God Israel

qui fecit caelum et terram, qui dedit David regi
that he heaven and land that given David king

filium sapientem et eruditum et sensatum atque
son wise and hearted and tests and

prudentem, ut aedificaret domum Domino et
prudent, as building home Lord and

palatium sibi. **2:12 Misi ergo tibi virum**
palace themselves. 2:12 I sent So you man

prudentem et scientissimum Hiram magistrum meum,
prudent and expert Hiram master my

2:13 filium mulieris de filiabus Dan, cuius pater fuit
2:13 son woman of daughters Dan the father was

Tyrius, qui novit operari in auro et argento, aere
Tyre that He knows work in gold and silver air

et ferro et lapidibus et lignis, in purpura quoque
and steel and stones and wood, in purple also

et hyacintho et bysso et coccino, et qui scit
and blue and fine and scarlet and that He knows

caelare omnem sculpturam et adinvenire prudenter,
grave all engraving and device prudently,

quodcumque in opere necessarium est, cum artificibus
whatever in work necessary is with artisans

tuis et cum artificibus domini mei David patris tui.
your and with artisans of my David father You.

2:14 Triticum ergo et hordeum et oleum et vinum,
2:14 wheat So and barley and oil and wine,

quae pollicitus es, domine mi, mitte servis tuis. **2:15**
which He promised you O my send officials your. 2:15

Nos autem caedemus ligna de Libano, quot
We Now cut timber of Lebanon how many

necessaria habueris, et applicabimus ea ratibus per
necessary have and apply it floats by
mare in Ioppe; tuum autem erit transferre ea in
sea in Joppa; your Now will be transfer it in
Ierusalem'. 2:16 Numeravit igitur Salomon omnes
Jerusalem. 2:16 numbered So Solomon all
viros peregrinos, qui erant in terra Israel post
men pilgrims, that were in land Israel after
dinumerationem, quam dinumeravit David pater eius;
numbering than mustered David father thereof;
et inventi sunt centum quinquaginta milia et tria
and found are one hundred fifty thousand and three
milia sescenti. 2:17 Fecitque ex eis septuaginta
thousand billion. 2:17 And he did from them seventy
milia, qui umeris onera portarent, et octoginta
thousand that shoulders load carriers, and eighty
milia, qui lapides in montibus caederent; tria autem
thousand that stones in mountains quarries; three Now
milia et sescentos praepositos operum populi. 3:1
thousand and six overseers works people. 3: 1
Et coepit Salomon aedificare domum Domini in
The began Solomon building home of in
Ierusalem in monte Moria, qui demonstratus fuerat
Jerusalem in mount Moriah, that shown was
a David patre eius, in loco, quem paraverat David
from David father his in place which prepared David
in area Ornan Iebusaei. 3:2 Coepit autem aedificare
in area Oman Jebusites. 3: 2 began Now building
mense secundo anno quarto regni sui. 3:3 Et hae
month second year fourth kingdom 's. 3: 3 The these
sunt mensurae, quas statuit Salomon, ut aedificaret
are measurement; which set Solomon, as building
domum Dei: longitudinis cubiti in mensura prima
home God: length elbow in The measure first
sexaginta, latitudinis cubiti viginti. 3:4 Porticum vero
sixty width elbow twenty. 3, 4 The Hall But
ante frontem, quae tendebatur in longum, iuxta
before front, which extended in long, according to
mensuram latitudinis domus, cubitorum viginti; porro
measure width house, cubits twenty; the
altitudo centum viginti cubitorum erat. Et deauravit
height one hundred twenty cubits It was. The overlaid

eam intrinsecus auro mundissimo. 3:5 Domum quoque
it inside gold finest. 3, 5 home also
 maiorem texit tabulis ligneis abiegnis et laminas
more roofing tables wood spruce and plates
 auri obryzi affixit per totum; scalpsitque in eis
gold with fine partition by whole; designs in them
 palmas et quasi catenulas se invicem complectentes.
palms and as chains he another complex.
 3:6 Stravit quoque pavimento templi pretiosissimo
3: 6 He paved also floor temple precious
 marmore decore multo. 3:7 Porro aurum erat de
marble beauty much more. 3: 7 the gold was of
 Parvaim, de cuius laminis texit domum, et trabes
garnished, of the plates roofing home and beam
 eius et postes et parietes et ostia; et caelavit
his and posts and The walls and doors; and recorded
 cherubim in parietibus. 3:8 Fecit quoque domum
cherubs in the walls. 3: 8 He made also home
 sancti sanctorum: longitudinem iuxta latitudinem
St. saints: length according to width
 domus cubitorum viginti et latitudinem similiter
house cubits twenty and width similarly,
 viginti cubitorum; et laminis auri optimi texit eam
twenty high; and plates gold best roofing it
 quasi talentis sescentis. 3:9 Sed et pro clavis usus
as talents six. 3: 9 but and for key use
 est auro ponderis quinquaginta siclorum. Cenacula
is gold weight fifty shekels. rooms
 quoque texit auro. 3:10 Fecit etiam in domo sancti
also roofing gold. 3:10 He made also in house St.
 sanctorum cherubim duos opere statuario et texit
saints cherubs two work Place and roofing
 eos auro. 3:11 Alae cherubim viginti cubitis
them gold. 3:11 wing cherubs twenty yards
 extendebantur, ita ut una ala haberet cubitos
length: so as one wing have cubits
 quinque et tangeret parietem domus, et altera
five and touch wall house, and other
 quinque cubitos habens alam tangeret alterius cherub.
five cubits a skirt touch other cherub.

3:12 Similiter cherub alterius ala quinque habebat
 3:12 Similarly, cherub other wing five had
cubitos et tangebatur parietem, et ala eius altera
 cubits and reaching out wall and wing his other
quinque cubitorum alam cherub alterius contingebat.
 five cubits skirt cherub other connected.

3:13 Igitur alae utriusque cherubim expansae erant
 3:13 Now wings both cherubs expanded were
et extendebantur per cubitos viginti; ipsi autem
 and extended by cubits twenty; they Now
stabant erectis pedibus, et facies eorum erant versae
 expert erect feet, and face their were scud
ad exteriorem domum. 3:14 Fecit quoque velum ex
 to the outer house. 3:14 He made also The veil from

hyacintho, purpura, cocco et bysso et intexuit ei
 blue purple, scarlet and fine and worked it
cherubim. 3:15 Ante fores etiam templi duas
 cherubim. 3:15 before doors also temple two
columnas, quae triginta et quinque cubitos habebant
 columns which thirty and five cubits had
altitudinis; porro capita earum quinque cubitorum.
 height; the heads their five cubits.

3:16 Necnon et quasi catenulas in torque, et
 3:16 As well as and as chains in torque, and
superposuit eas capitibus columnarum; malogranata
 put them heads columns; pomegranates
etiam centum, quae catenulis interposuit. 3:17 Ipsas
 also hundred, which chains interposed. 3:17 these

quoque columnas posuit ante faciem templi, unam
 also columns set before face temple one
a dextris et alteram a sinistris; eam, quae a
 from right and other from left; it which from
dextris erat, vocavit Iachin et, quae ad laevam,
 right It was he called Jakin and, which to left

Booz. 4:1 Fecit quoque altare aeneum viginti
 Boaz. 4: 1 He made also altar bronze twenty
cubitorum longitudinis et viginti cubitorum latitudinis
 cubits length and twenty cubits width
et decem cubitorum 4:2 altitudinis. Mare etiam
 and ten cubits 4: 2 high. sea also

fusile decem cubitis a labio usque ad labium
molten ten yards from lip up to lip
rotundum per circuitum; quinque cubitos habebat
round by about; five cubits had
altitudinis, et funiculus triginta cubitorum ambiebat
height and line thirty cubits Illustrious
gyrum eius. 4:3 Similitudo quoque boum erat subter
about her. 4: 3 similarity also oxen was under
illud, in circuitu circumdabant illud — decem cubitis
it in about about it - ten yards
— duobus versibus alvum maris circuibant boves
- two lines bowel sea about cattle
fusiles in una fusione cum mari. 4:4 Et ipsum mare
chamfered in one fusion with the sea. 4: 4 The it sea
super duodecim boves impositum erat, quorum tres
over twelve cattle imposed It was the three
respiciebant aquilonem et alii tres occidentem, porro
looking north and others three west the
tres alii meridiem et tres, qui reliqui erant,
three others south and three, that the rest were
orientem habentes mare superpositum; posteriora
east having sea on it; back;
autem boum erant intrinsecus sub mari. 4:5 Porro
Now oxen were inside under the sea. 4, 5 the
vastitas eius habebat mensuram palmi, et labium
devastation his had measure span, and lip
illius erat quasi labium calicis vel repandi lilii;
of was as lip cup or flowers lilies;
capiebatque tria milia batos. 4:6 Fecit quoque
held three thousand baths. 4: 6 He made also
luteris decem et posuit quinque a dextris et
basins ten and set five from right and
quinque a sinistris, ut lavarent in eis omnia, quae
five from on the left, as wash in them all which
in holocaustum oblaturi erant; porro in mari
in holocaust offer they were; the in sea
sacerdotes lavabantur. 4:7 Fecit autem et candelabra
priests washing. 4: 7 He made Now and candlesticks
aurea decem secundum speciem, qua iussa erant
gold ten according to species which orders were
fieri, et posuit ea in templo quinque a dextris et
done and set it in temple five from right and

quinque a sinistris. 4:8 Necnon et mensas decem,
five from left. 4: 8 As well as and tables ten,
et posuit eas in templo quinque a dextris et
and set them in temple five from right and
quinque a sinistris; phialas quoque aureas centum.
five from left; bowls also gold hundred.
4:9 Fecit etiam atrium sacerdotum et atrium
4: 9 He made also court priests and court
grande et ostia in atrio, quae texit aere. 4:10 Porro
more and doors in court which roofing air. 4:10 the
mare posuit in latere dextro contra orientem ad
sea set in side right against east to
meridiem. 4:11 Fecit autem Hiram lebetes et vatilla
South. 4:11 He made Now Hiram pans and shovels
et phialas et complevit omne opus regis Salomonis
and bowls and finished all work s Solomon
in domo Dei; 4:12 hoc est columnas duas et globos
in house God; 4:12 this is columns two and balls
et capitella super caput columnarum duarum et
and capital over head columns two and
serta duo, quae tegerent globos capitellorum; 4:13
garlands two, which cover balls caps; 4:13
malogranata quoque quadringenta et sertas duo, ita
pomegranates also four and garlands two, so
ut bini ordines malogranatorum singulis sertis
as bini orders pomegranates each garlands
iungerentur, quae protegerent globos capitellorum
coupling, which cover balls capitals
columnarum. 4:14 Bases etiam fecit et luteris, quos
columns. 4:14 bases also he and basins, which
superposuit basibus, 4:15 mare unum, boves quoque
put bases, 4:15 sea one, cattle also
duodecim sub mari; 4:16 et lebetes et vatilla et
twelve under the sea; 4:16 and pans and shovels and
fuscinulas: omnia vasa fecit regi Salomoni Hiram
forks: all vessels he king Solomon Hiram
magister eius pro domo Domini ex aere mundissimo.
teacher his for house of from air finest.
4:17 In regione Iordanis fudit ea rex in argillosa
4:17 in region Jordan shed it king in clay

terra inter Succoth et Saredatha. 4:18 Fecitque
land between Succoth and Zeredathah. 4:18 And he did
Salomon multitudinem vasorum innumerabilem, ita ut
Solomon company vessels incalculable, so as
ignoraretur pondus aeris. 4:19 Fecitque Salomon
unknown weight atmosphere. 4:19 And he did Solomon
omnia vasa domus Dei et altare aureum et mensas
all vessels house God and altar gold and tables
et super eas panes propositionis; 4:20 candelabra
and over them bread set; 4:20 candlesticks
quoque cum lucernis suis, ut lucerent ante Dabir
also with lamps their as shine before Dabir
iuxta ritum, ex auro purissimo, 4:21 et florem
according to rite from gold pure, 4:21 and flower
et lucernas et forcipes aureos: omnia de auro
and lamps and tongs gold all of gold
perfectissimo facta sunt; 4:22 cultros quoque et
perfect made they are: 4:22 knives also and
phialas et sartagine et turibula ex auro purissimo.
bowls and pans and censers from gold pure.
Et ostia templi interiora in sancta sanctorum et
The doors temple interior in holy saints and
ostia templi forinsecus aurea. 5:1 Sicque completum
doors temple outside gold. 5: 1 So, complete
est omne opus, quod fecit Salomon in domo Domini.
is all work; that he Solomon in house Lord.
Intulit igitur Salomon omnia, quae voverat David
He brought So Solomon all which vowed David
pater suus, argentum et aurum, et universa vasa
father 's silver and gold, and all vessels
posuit in thesauris domus Dei. 5:2 Post quae
set in stores house God. 5: 2 Post which
congregavit maiores natu Israel et cunctos principes
gathered greater birth Israel and all leaders
tribuum et capita familiarum de filiis Israel in
tribes and heads families of children Israel in
Ierusalem, ut adducerent arcam foederis Domini de
Jerusalem as bring ark meeting of of
civitate David, quae est Sion. 5:3 Venerunt igitur ad
city David which is Zion. 5: 3 They came So to
regem omnes viri Israel in die sollemni mensis
king all men Israel in day festival month

septimi. 5:4 Cumque venissent cuncti seniorum Israel,
seventh. 5: 4 when come all elders Israel
portaverunt Levitae arcam 5:5 et intulerunt eam et
carried Levites ark 5: 5 and they brought in it and
tabernaculum conventus et omnem paraturam
tent meeting and all equipment
tabernaculi. Porro omnia vasa sanctuarii, quae erant
tent. the all vessels sanctuary which were
in tabernaculo, portaverunt sacerdotes levitici generis.
in tent carried priests Levi race.
5:6 Rex autem Salomon et universus coetus Israel,
5, 6 king Now Solomon and all group Israel
omnes, qui fuerunt congregati ad eum ante arcam,
all that were gathered to it before ark
immolabant oves et boves absque ullo numero: tanta
offered sheep and cattle without any number: so
enim erat multitudo victimarum. 5:7 Et intulerunt
For was company the victims. 5: 7 The they brought in
sacerdotes arcam foederis Domini in locum suum ad
priests ark meeting of in place his to
Dabir templi, in sancta sanctorum subter alas
Dabir temple in holy saints under wings
cherubim, 5:8 ita ut cherubim expanderent alas suas
cherubs 5: 8 so as cherubs spread wings their
super locum, in quo posita erat arca, et ipsam
over place in which Given was box, and it
arcam tegerent cum vectibus suis ab alto. 5:9
ark cover with bars; their from high. 5: 9
Vectium autem, quibus portabatur arca, quia
The poles however, which carried box, because
paululum longiores erant, capita parebant ante Dabir;
a little longer were heads refractory before oracle;
si vero quis erat extrinsecus eos videre non poterat.
if But who was outside them see not could.
Fuit itaque arca ibi usque in praesentem diem.
There was So box there up in this Day.
5:10 Nihilque erat aliud in arca, nisi duae tabulae,
5:10 there was other in box, but two Table,
quas posuerat Moyses in Horeb, quando fecit
which set Moses in Horeb when he
Dominus foedus cum filiis Israel egredientibus ex
Lord treaty with children Israel going out from

Aegypto. 5:11 Egressis autem sacerdotibus de
Egypt. 5:11 going out Now priests of
sanctuario — omnes enim sacerdotes, qui ibi
sanctuary - all For priests that there
potuerant inveniri, sanctificati sunt, non observantes
they found sanctified are not the watch
vices et ministeriorum ordinem, 5:12 et Levitae
courses and services order 5:12 and Levites
cantores, omnes, qui sub Asaph erant et qui sub
singers all that under Asaph were and that under
Heman et qui sub Idithun, filii et fratres eorum,
Heman and that under Jedithun children and brothers their
vestiti byssinis, cymbalis et psalteriis et citharis
dressed fine cymbals and lutes and harps
stabant ad orientalem plagam altaris, et cum eis
expert to east side altar, and with them
sacerdotes centum viginti canentes tubis — 5:13
priests one hundred twenty singing trumpets - 5:13
igitur cunctis pariter et tubis et voce et cymbalis
So all together and trumpets and voice and cymbals
et organis et diversi generis musicorum
and organs and different race music
concinentibus et vocem in sublime tollentibus, cum
instruments and voice in high up with
una voce Dominum laudare coepissent et dicere: ‘
one voice Lord praise began and say: ‘
Confitemini Domino quoniam bonus, quoniam in
Confess Lord for good for in
aeternum misericordia eius ‘, impleta est domus Dei
ever mercy his ‘ filled is house God
nube, 5:14 nec potuerunt sacerdotes stare et
cloud 5:14 or could priests stand and
ministrare propter nubem; compleverat enim gloria
minister for the cloud; completed For glory
Domini domum Dei. 6:1 Tunc Salomon ait: ‘
of home God. 6: 1 Then Solomon he said: ‘
Dominus pollicitus est, ut habitaret in caligine; 6:2
Lord He promised is as live in thick; 6: 2
ego autem aedificavi domum in habitaculum tuum, ut
I Now built home in habitation your as
habitares ibi in perpetuum’. 6:3 Et convertit rex
dwelling there in 'forever'. 6: 3 The back king

faciem suam et benedixit universae multitudini Israel
face his and blessed all community Israel
— nam omnis turba stabat intenta — et ait: 6:4
- for all crowd standing intent - and he said: 6: 4
‘ Benedictus Dominus, Deus Israel, qui, quod locutus
‘ Blessed Lord, God Israel that, that said
est ore suo David patri meo, opere complevit
is mouth his David father I work finished
dicens: 6:5 ‘A die qua eduxi populum meum de
saying: 6: 5 A day which I brought people my of
terra Aegypti non elegi civitatem de cunctis tribubus
land Egypt not I city of all tribes
Israel, ut aedificaretur in ea domus nomini meo,
Israel as building in it house name I
neque elegi quemquam alium virum, ut esset dux in
or I any other man as was leader in
populo meo Israel, 6:6 sed elegi Ierusalem, ut sit
people I Israel 6: 6 but I Jerusalem as is
nomen meum in ea, et elegi David, ut constituerem
name my in it and I David as set
eum super populum meum Israel’. 6:7 Cumque
it over people my Israel ‘. 6, 7 when
fuiisset voluntatis David patris mei, ut aedificaret
have been will David father my as building
domum nomini Domini, Dei Israel, 6:8 dixit Dominus
home name Lord, God Israel 6, 8 said Lord
ad eum: ‘Quia haec fuit voluntas tua, ut aedificares
to him: ‘Because this was will your as build
domum nomini meo, bene quidem fecisti huiuscemodi
home name I well indeed You made such
habere voluntatem, 6:9 sed non tu aedificabis
have will 6: 9 but not you build
domum, verum filius tuus, qui egredietur de lumbis
home true son your that Unleashed of loins
tuis, ipse aedificabit domum nomini meo’. 6:10
your he build home name My ‘. 6:10
Complevit ergo Dominus sermonem suum, quem
finished So Lord word his which
locutus fuerat, et ego surrexi pro David patre meo
said was and I I got up for David father I
et sedi super thronum Israel, sicut locutus est
and See over throne Israel as said is

Dominus, et aedificavi domum nomini Domini, Dei
Lord, and built home name Lord, God
Israel; 6:11 et posui in ea arcam, in qua est
Israel; 6:11 and I put in it ark in which is
pactum Domini, quod pepigit cum filiis Israel'. 6:12
pact Lord, that made with children Israel '. 6:12
Stetit ergo coram altari Domini ex adverso
He stood So before altar of from against
universae multitudinis Israel et extendit manus
all community Israel and extends hand
suas. 6:13 Siquidem fecerat Salomon basim aeneam
their own. 6:13 For had Solomon base brass
et posuerat eam in medio atrii habentem quinque
and set it in the court having five
cubitos longitudinis et quinque cubitos latitudinis et
cubits length and five cubits width and
tres cubitos altitudinis, stetitque super eam; et
three cubits height He stared over it; and
deinceps, flexis genibus contra universam
forward, bended knees against all
multitudinem Israel et palmis in caelum levatis, 6:14
company Israel and Palm in heaven relieved, 6:14
ait: ' Domine, Deus Israel, non est similis tui
he said: ' Sir, God Israel not is like your
Deus in caelo et in terra, qui custodis pactum et
God in heaven and in land, that keeping pact and
misericordiam cum servis tuis, qui ambulant coram
mercy with officials your that walk before
te in toto corde suo, 6:15 qui praestitisti servo tuo
you in all heart his 6:15 that performed server your
David patri meo quaecumque locutus fueras ei, et,
David father I whatever said you were to and,
quae ore promiseras, opere complesti, sicut et
which mouth promise work completed, as and
praesens tempus probat. 6:16 Nunc ergo, Domine,
present time tests. 6:16 now therefore, Sir,
Deus Israel, imple servo tuo patri meo David,
God Israel fill server your father I David
quaecumque locutus es dicens: 'Non deficiet ex te
whatever said you saying: 'I do not fail from you
vir coram me, qui sedeat super thronum Israel, ita
man before I that sit over throne Israel so

tamen si custodierint filii tui vias suas et
yet if watch children your ways their and
ambulaverint in lege mea, sicut et tu ambulasti
walk in law my as and you You walk
coram me'. 6:17 Et nunc, Domine, Deus Israel,
before Me. ' 6:17 The now, Sir, God Israel
firmitur sermo tuus, quem locutus es servo tuo
fixing report your which said you server your
David! 6:18 Ergone credibile est, ut habitet Deus
David! 6:18 Will incredible is as live God
cum hominibus super terram? Si caelum et caeli
with men over land? If heaven and air
caelorum non te capiunt, quanto magis domus ista,
heaven not you they take, more more house this
quam aedificavi! 6:19 Sed respice orationem servi
than built! 6:19 but look prayer officials
tui et obsecrationem eius, Domine Deus meus, et
your and requests his O God my and
audi clamorem et preces, quas fundit famulus tuus
listen cry and prayers, which Strasburg the servant your
coram te, 6:20 ut aperias oculos tuos super domum
before you 6:20 as open eyes your over home
istam diebus ac noctibus, super locum in quo
this days and nights over place in which
pollicitus es, ut ponas nomen tuum et exaudires
He promised you as Dispose name your and Listen
orationem, quam servus tuus orat in eo. 6:21 Et
prayer; than slave your prays in the fact. 6:21 The
exaudi preces famuli tui et populi tui Israel, qui
hear prayers servants your and people your Israel that
oraverint ad locum istum; exaudi de habitaculo tuo,
pray to place this; hear of habitation your
de caelis, exaudi et propitiare! 6:22 Si peccaverit
of heaven hear and Forgive! 6:22 If sin
quispiam in proximum suum, et ille exegerit ab eo
one in neighbor his and he payment of from it
iuramentum, ut se maledicto constringat coram altari
oath as he the curse constrain before altar
in domo ista, 6:23 tu audies de caelo et facies
in house this 6:23 you hear of heaven and face

iudicium servorum tuorum, ita ut reddas iniquo
judgment officials your so as Deal unfavorable
viam suam in caput proprium et ulciscaris iustum
way his in head own and justifying just
retribuens ei secundum iustitiam suam. 6:24 Si
rewarding it according to justice own. 6:24 If
superatus fuerit populus tuus Israel ab inimicis,
overcome be people your Israel from enemies,
quia peccaturi sunt tibi, et conversi egerint
because sinned are you and turn do
paenitentiam et confitentes nomini tuo oraverint et
repent and confessing name your pray and
fuerint deprecati in domo ista, 6:25 tu exaudies de
they pray in house this 6:25 you hear of
caelo, et propitiare peccato populi tui Israel et
heaven and forgive sin people your Israel and
reduc eos in terram, quam dedisti eis et patribus
back them in land than You them and fathers
eorum. 6:26 Si clauso caelo pluvia non fluxerit
them. 6:26 If closed heaven rain not rain
propter peccata populi, et deprecati te fuerint in
for sins people and pray you they in
loco isto et confessi nomini tuo et conversi a
place this and confessed name your and turn from
peccatis suis, cum eos afflixeris, 6:27 exaudi de
sins their with them afflict 6:27 hear of
caelo, Domine, et dimitte peccata servorum tuorum
heaven Sir, and release sins officials your
et populi tui Israel, doce eos viam bonam, per
and people your Israel teach them way good by
quam ingrediantur, et da pluviam terrae, quam
than walk; and give rain earth than
dedisti populo tuo ad possidendum. 6:28 Fames si
You people your to possession. 6:28 hunger if
orta fuerit in terra et pestilentia, uredo et aurugo
arising be in land and pestilence; blasting and mildew
et locusta et bruchus et hostes, vastatis regionibus,
and lobster and caterpillars and The enemy, Spoilers countries
portas eius obsederint, omnisque plaga et infirmitas
gates his and conspiracy, all stroke and weakness

presserit, 6:29 si quis de populo tuo Israel fuerit
to suppress; 6:29 if who of people your Israel be

deprecatus cognoscens plagam et infirmitatem suam
prayed Learning side and weakness his

et expanderit manus suas ad domum hanc, 6:30 tu
and spread hand their to home this 6:30 you

exaudi de caelo, de loco habitationis tuae, et
hear of heaven of place habitation your and

propitiare et redde unicuique secundum vias suas,
forgive and pay each according to ways their

quia nosti cor eius; tu enim solus nosti corda
because you know heart thereof; you For only you know hearts

filiorum hominum, 6:31 ut timeant te et ambulent
children men 6:31 as fear you and walk

in viis tuis cunctis diebus, quibus vivunt super
in ways your all days which live over

faciem terrae, quam dedisti patribus nostris. 6:32
face earth than You fathers our. 6:32

Externum quoque, qui non est de populo tuo Israel,
external also, that not is of people your Israel

si venerit de terra longinqua propter nomen tuum
if come of land far for name your

magnum et propter manum tuam robustam et
great and for hand your strong and

brachium tuum extentum, et oraverit in loco isto,
arm your outstretched, and prayed in place this

6:33 tu exaudies de caelo firmissimo habitaculo tuo
6:33 you hear of heaven firm habitation your

et facies cuncta, pro quibus invocaverit te ille
and face all for which call you he

peregrinus, ut sciant omnes populi terrae nomen
stranger, as know all people earth name

tuum et timeant te sicut populus tuus Israel et
your and fear you as people your Israel and

cognoscant quia nomen tuum invocatum est super
know because name your bears is over

domum hanc, quam aedificavi. 6:34 Si egressus fuerit
home this than built. 6:34 If out be

populus tuus ad bellum contra adversarios suos per
people your to war against opponents their by

viam, in qua miseris eos, et oraverint te contra
way, in which send them; and pray you against
viam, in qua civitas haec est, quam elegisti, et
way, in which The city this is than You have chosen, and
domus, quam aedificavi nomini tuo, 6:35 tu exaudies
house, than built name your 6:35 you hear
de caelo preces eorum et obsecrationem, et facies
of heaven prayers their and requests, and face
iudicium eorum. 6:36 Si autem peccaverint tibi —
judgment them. 6:36 If Now wrong you -
neque enim est homo, qui non peccet — et iratus
or For is man, that not sin - and angry
fueris eis et tradideris hostibus, et captivos duxerint
you them and deliver the enemy, and prisoners lead
eos in terram longinquam vel propinquam, 6:37 et
them in land far or near 6:37 and
conversi in corde suo in terra, ad quam captivi
turn in heart his in land, to than prisoners
ducti fuerant, egerint paenitentiam et deprecati te
led were do repent and pray you
fuerint in terra captivitatis suae dicentes:
they in land taking his saying:
‘Peccavimus, inique fecimus, iniuste egimus’; 6:38 et
‘We have sinned, wrong we have unjustly we have; 6:38 and
reversi fuerint ad te in toto corde suo et in tota
returned they to you in all heart his and in all
anima sua in terra captivitatis suae, ad quam ducti
soul his in land taking his to than led
sunt, et oraverint te contra viam terrae suae, quam
are and pray you against way earth his than
dedisti patribus eorum, et urbis, quam elegisti,
You fathers their and city than You have chosen,
et domus, quam aedificavi nomini tuo, 6:39 ut
and house, than built name your 6:39 as
exaudias de caelo, de loco habitationis tuae, preces
Listen to the of heaven of place habitation your prayers
eorum et supplicationes eorum et facias iudicium et
their and thanksgivings their and do judgment and
dimittas populo tuo, qui peccavit tibi; 6:40 tu es
let people your that sinned you; 6:40 you you

enim Deus meus. Aperiantur, quaeso, oculi tui, et
For God My. open, Please, eyes your and
aures tuae intentae sint ad orationem, quae fit in
ears your attent are to prayer; which becomes in
loco isto. 6:41 Nunc igitur consurge, Domine Deus,
place this. 6:41 now So awake O God,
in requiem tuam, tu et arca fortitudinis tuae;
in rest your you and box strength your;
sacerdotes tui, Domine Deus, induantur salutem, et
priests your O God, Let health; and
sancti tui laetentur in bonis. 6:42 Domine Deus, ne
St. your let in goods. 6:42 O God, do not
averteris faciem christi tui; memento misericordiarum
turn face Christ your; remember mercies
David servi tui'. 7:1 Cumque complisset Salomon
David officials you '. 7: 1 when end Solomon
fundens preces, ignis descendit de caelo et devoravit
pouring prayers, fire down of heaven and devoured
holocaustum et victimas, et maiestas Domini implevit
holocaust and victims and majesty of filled the
domum. 7:2 Nec poterant sacerdotes ingredi templum
house. 7: 2 No could priests enter temple
Domini, eo quod implesset maiestas Domini templum
Lord, it that filled majesty of temple
Domini. 7:3 Sed et omnes filii Israel videbant
Lord. 7: 3 but and all children Israel see
descendentem ignem et gloriam Domini super domum
down fire and glory of over home
et corruentes proni in terram super pavementum
and fall flat in land over floor
stratum lapide adoraverunt et laudaverunt Dominum:
bed stone worshiped and thanks Lord:
' Quoniam bonus, quoniam in saeculum misericordia
' For good for in age mercy
eius'. 7:4 Rex autem et omnis populus immolabant
His. ' 7: 4 king Now and all people offered
victimam coram Domino. 7:5 Mactavit igitur rex
victims before Lord. 7: 5 He has slain So king
Salomon hostias boum viginti duo milia, ovium
Solomon victims oxen twenty two thousand sheep

centum viginti milia, et dedicavit domum Dei rex
one hundred twenty thousand and dedicated home God king

et universus populus. 7:6 Sacerdotes autem stabant
and all people. 7: 6 priests Now expert

in officiis suis et Levitae in organis carminum
in offices their and Levites in organs music

Domini, quae fecit David rex ad laudandum
Lord, which he David king to praise

Dominum: ‘ Quoniam in aeternum misericordia eius
Lord: ‘ For in ever mercy his

‘, hymnos David canentes per manus suas. Porro
‘ hymns David singing by hand their own. the

sacerdotes canebant tubis ante eos, cunctusque
priests They were singing trumpets before them; all

Israel stabat. 7:7 Sanctificavit quoque Salomon
Israel stood. 7: 7 Cleanse also Solomon

medium atrii ante templum Domini; obtulerat enim
medium court before temple Lord; offered For

ibi holocausta et adipēs pacificorum, quia altare
there holocausts and fat peace, because altar

aeneum, quod fecerat, non poterat sustinere
bronze that done not could support

holocausta et oblationes et adipēs. 7:8 Fecit ergo
holocausts and offerings and fat. 7, 8 He made So

Salomon sollemnitatem in tempore illo septem diebus,
Solomon The feast in time that seven days

et omnis Israel cum eo, ecclesia magna valde ab
and all Israel with it church great very from

introitu Emath usque ad torrentem Aegypti. 7:9
entry Hamath up to torrent Egypt. 7, 9

Feceruntque die octavo collectam magnam, eo quod
They did day eighth assembly great it that

dedicassent altare septem diebus et sollemnitatem
dedication altar seven days and The feast

celebrassent diebus septem. 7:10 Igitur in die
celebrated days seven. 7:10 Now in day

vicesimo tertio mensis septimi dimisit populum ad
twenty third month seventh released people to

tabernacula sua, laetantem atque gaudentem super
dwelling his joyful and rejoicing over

bono, quod fecerat Dominus Davidi et Salomoni et
good that had Lord David and Solomon and
Israeli populo suo. 7:11 Complevitque Salomon
Israel people his own. 7:11 ended Solomon
domum Domini et domum regis; et in omnibus,
home of and home king; and in all
quae disposuerat in corde suo, ut faceret in domo
which designed in heart his as do in house
Domini et in domo sua, prosperatus est. 7:12
of and in house his successful It is. 7:12
Apparuit autem ei Dominus nocte et ait: ‘ Audivi
It appeared Now it Lord night and he said: ‘ I heard
orationem tuam et elegi locum istum mihi in
prayer your and I place this I in
domum sacrificii. 7:13 Si clausero caelum, et pluvia
home sacrifice. 7:13 If close heaven and rain
non fluxerit, et mandavero et praecepero locustae,
not rain, and command and command locusts
ut devoret terram, et misero pestilentiam in populum
as devour land and send pestilence in people
meum, 7:14 humiliatus autem populus meus, super
my 7:14 humbled Now people my over
quos invocatum est nomen meum, deprecatus me
which bears is name my prayed I
fuerit et exquisierit faciem meam et egerit
be and seek face I and do
paenitentiam a viis suis pessimis, ego exaudiam de
repent from ways their the worst, I answer of
caelo et propitius ero peccatis eorum et sanabo
heaven and pardon I sins their and heal
terram eorum. 7:15 Nunc oculi mei erunt aperti, et
land them. 7:15 now eyes my will be open and
aures meae attentae ad orationem eius, qui in loco
ears I attentiveness to prayer his that in place
isto oraverit; 7:16 elegi enim et sanctificavi locum
this pray; 7:16 I For and apart place
istum, ut sit nomen meum ibi in sempiternum, et
this as is name my there in ever, and
permaneant oculi mei et cor meum ibi cunctis
continue eyes my and heart my there all

diebus. 7:17 Tu quoque, si ambulaveris coram me,
days. 7:17 You also, if walk before I
sicut ambulavit David pater tuus, et feceris iuxta
as He walked David father your and do according to
omnia, quae praecepi tibi, et decreta et iudicia mea
all which command you and decisions and judgments my
servaveris, 7:18 stabiliam thronum regni tui, sicut
observed, 7:18 establish throne kingdom your as
pollicitus sum David patri tuo dicens: Non auferetur
He promised I David father your saying: no fail
de stirpe tua vir, qui sit princeps in Israel. 7:19 Si
of stock your man that is leader in Israel. 7:19 If
autem aversi fueritis et dereliqueritis decreta mea et
Now away the and forsake decisions my and
praecepta mea, quae proposui vobis, et abeuntes
rules my which set you and go!
servieritis diis alienis et adoraveritis eos, 7:20
serve other other and worship them; 7:20
evellam vos de terra mea, quam dedi vobis, et
uproot you of land my than I you and
domum hanc, quam sanctificavi nomini meo, proiciam
home this than apart name I I cast
a facie mea et tradam eam in parabolam et in
from the my and I will it in parable and in
fabulam cunctis populis. 7:21 Et super domo ista,
story all people. 7:21 The over house this
quae erat excelsa, universi transeuntes stupebunt et
which was high all passing shocked and
dicent: ‘Quare fecit Dominus sic terrae huic et
say: ‘Why he Lord so earth this and
domui huic?’. 7:22 Respondebuntque: ‘Quia
house this? '. 7:22 And the answer: ‘Because
dereliquerunt Dominum, Deum patrum suorum, qui
forsook Lord, God fathers their that
eduxit eos de terra Aegypti, et apprehenderunt deos
brought them of land Egypt, and overtook gods
alienos et adoraverunt eos et coluerunt, idcirco
other and worshiped them and worshiped therefore
venerunt super eos universa haec mala”. 8:1
they over them all this evil '. ‘ 8:1

Expletis autem viginti annis, postquam aedificavit
At the end of Now twenty years after built
Salomon domum Domini et domum suam, 8:2
Solomon home of and home his 8: 2
civitates, quas dederat Hiram Salomoni, aedificavit et
cities which given Hiram Solomon, built and
habitare ibi fecit filios Israel. 8:3 Abiit quoque in
live there he children Israel. 8: 3 He went also in
Emath Soba et obtinuit eam. 8:4 Et aedificavit
Hamath Soba and obtained her. 8: 4 The built
Palmyram in deserto et omnes civitates horreorum,
Palmyra in desert and all cities store
quas aedificavit in Emath. 8:5 Exstruxitque Bethoron
which built in Hamath. 8: 5 He built Beth
superiorem et Bethoron inferiorem, civitates munitas
higher and Beth lower; cities strong
habentes muros et portas et vectes, 8:6 Baalath
having walls and gates and bars; 8: 6 Baalat
etiam et omnes urbes horreorum, quae fuerunt
also and all cities store which were
Salomonis, cunctasque urbes quadrigarum et urbes
Solomon, all cities chariots and cities
equorum. Omnia quaecumque voluit Salomon atque
horses. All whatever He wanted Solomon and
disposuit, aedificavit in Ierusalem et in Libano et in
designed, built in Jerusalem and in Lebanon and in
universa terra potestatis suae. 8:7 Omnem populum,
all land power His. 8: 7 all people
qui derelictus fuerat de Hetthaeis et Amorraeis et
that left was of Hittites and Amorites and
Pherezaeis et Hevaeis et Iebusaeis, qui non erant de
Per'izzites and Hivites and Jebusites, that not were of
stirpe Israel, 8:8 de filiis eorum, qui remanserant
stock Israel 8: 8 of children their that The survivors
post eos in terra, quos non interfecerant filii
after them in land, which not killed children
Israel, subiugavit Salomon in tributarios usque in
Israel subdued Solomon in tributaries up in
diem hanc. 8:9 Porro de filiis Israel non posuit, ut
day this. 8, 9 the of children Israel not put it, as
servirent operibus regis; ipsi enim erant viri
serve works king; they For were men

bellatores et principes pugnatorum eius et principes
war and leaders fighting his and leaders
quadrigarum et equitum eius. 8:10 Omnes autem
chariots and horse her. 8:10 All Now
principes praefectorum regis Salomonis fuerunt
leaders Governors s Solomon were
ducenti quinquaginta, qui praefuerant populo. 8:11
two hundred fifty, that presided over people. 8:11
Filiam vero pharaonis transtulit de civitate David in
daughter But Pharaoh transferred of city David in
domum, quam aedificaverat ei; dixit enim rex: ‘
home than built him; said For king: ‘
Non habitabit mulier mihi in domo David regis
no live woman I in house David s
Israel, eo quod sanctificata sit, quia ingressa est in
Israel it that sanctified is because She arrived is in
eam arca Domini’. 8:12 Tunc obtulit Salomon
it box The Lord. ‘ 8:12 Then offered Solomon
holocausta Domino super altare Domini, quod
holocausts Lord over altar Lord, that
exstruxerat ante porticum, 8:13 ut per singulos dies
built before portico 8:13 as by each day
offerretur in eo iuxta praeceptum Moysi in
offering in it according to command Moses in
sabbatis et in calendis et in festis diebus ter per
sabbaths and in New Moon and in holidays days thrice by
annum, id est in sollemnitate Azymorum et in
year that is in Festival Unleavened Bread and in
sollemnitate Hebdomadarum et in sollemnitate
Festival weeks and in Festival
Tabernaculorum. 8:14 Et constituit iuxta
Booths. 8:14 The set according to
dispositionem David patris sui officia sacerdotum in
regulation David father s offices priests in
ministeriis suis et Levitas in ordine suo, ut
services their and Levites in order his as
laudarent et ministrarent coram sacerdotibus iuxta
praise and minister before priests according to
ritum uniuscuiusque diei, et ianitores in divisionibus
rite each day and porters in divisions
suis per portam et portam; sic enim praeceperat
their by gate and gate; so For the

David homo Dei. 8:15 Nec praetergressi sunt
David man God. 8:15 No Passing are
mandata regis de sacerdotibus et Levitis in omnibus
commands s of priests and Levites in all
et in custodiis thesaurorum. 8:16 Et firmatum est
and in prisoners treasures. 8:16 The fixed is
totum opus Salomonis ex eo die, quo fundavit
all work Solomon from it day which He founded
domum Domini, usque in diem, quo perfecit eam.
home Lord, up in day which He finished her.
8:17 Tunc abiit Salomon in Asiongaber et in Ailath
8:17 Then He went Solomon in Gaber and in Aila
ad oram maris Rubri, quae est in terra Edom. 8:18
to coast sea Red, which is in land Edom. 8:18
Misit autem ei Hiram per manus servorum suorum
sent Now it Hiram by hand officials their
naves et nautas gnaros maris; et abierunt cum
ships and mariners expert the sea; and gone with
servis Salomonis in Ophir tuleruntque inde
officials Solomon in Ophir took from
quadringenta quinquaginta talenta auri et attulerunt
four fifty talents gold and reported
ad regem Salomonem. 9:1 Regina quoque Saba, cum
to king Solomon. 9: 1 Queen also Saba with
audisset famam Salomonis, venit, ut tentaret eum in
heard report Solomon, he came as test it in
aenigmatibus in Ierusalem cum magno comitatu et
symbolisms in Jerusalem with great company and
camelis, qui portabant aromata et auri plurimum
camels, that carriers spices and gold most
gemmasque pretiosas. Cumque venisset ad Salomonem,
gems precious. when come to Solomon,
locuta est ei, quaecumque erant in corde suo. 9:2
she said is to whatever were in heart his own. 9: 2
Et exposuit ei Salomon omnia, quae proposuerat, nec
The explained it Solomon all which questions: or
quidquam fuit quod ei non perspicuum fecerit. 9:3
or was that it not clear He did it. 9: 3
Quae postquam vidit, sapientiam scilicet Salomonis et
What after he saw, wisdom namely, Solomon and
domum, quam aedificaverat, 9:4 necnon et cibaria
home than built, 9: 4 as well as and provisions

mensae eius et sessionem servorum et officia
table his and session officials and offices
ministorum eius et vestimenta eorum, pincernas
ministers his and clothes their butlers
quoque et vestes eorum et victimas, quas immolabat
also and clothing their and victims which sacrificed
in domo Domini, non erat prae stupore ultra in ea
in house Lord, not was than wonder more in it
spiritus. 9:5 Dixitque ad regem: ‘ Verus est sermo,
spirit. 9: 5 said to king: ‘ Real is word
quem audieram in terra mea, de rebus tuis et
which I heard in land my of affairs your and
sapientia tua; 9:6 non credebam narrantibus, donec
wisdom your; 9: 6 not I believed the reports, until
ipsa venissem, et vidissent oculi mei, et probassem
the I came, and saw eyes my and proved
vix medietatem sapientiae tuae mihi fuisse narratam;
scarce half wisdom your I was told
vicisti famam, quam audiui. 9:7 Beati viri tui
You have exceeded report, than I heard. 9: 7 Happy men your
et beati servi tui, qui assistunt coram te omni
and St. officials your that assist before you all
tempore et audiunt sapientiam tuam! 9:8 Sit
time and listen wisdom you! 9: 8 Let
Dominus Deus tuus benedictus, qui voluit te
Lord God your blessed that He wanted you
ordinare super thronum suum regem Domini Dei tui!
direct over throne his king of God you!
Quia diligit Deus tuus Israel et vult servare eum in
for He loves God your Israel and will save it in
aeternum, idcirco posuit te super eum regem, ut
ever, therefore set you over it king, as
facias iudicia atque iustitiam’. 9:9 Dedit autem regi
do judgments and justice. ‘ 9: 9 given Now king
centum viginti talenta auri et aromata multa nimis
one hundred twenty talents gold and spices many too
et gemmas pretiosissimas; non fuerunt aromata talia
and buds precious; not were spices such
ut haec, quae dedit regina Saba regi Salomoni. 9:10
as Thus, which given queen Saba king Solomon. 9:10
Sed et servi Hiram cum servis Salomonis attulerunt
but and officials Hiram with officials Solomon reported

aurum de Ophir et ligna thyina et gemmas
gold of Ophir and timber sandalwood and buds
pretiosissimas; 9:11 et fecit rex de lignis thyinis
precious; 9:11 and he king of wood sandalwood
gradus in domo Domini et in domo regia, citharas
step in house of and in house Khan, harps
quoque et psalteria cantoribus. Numquam visa sunt
also and lutes singers. never visa are
in terra Iudae ligna talia. 9:12 Rex autem Salomon
in land Judah timber such. 9:12 king Now Solomon
dedit reginae Saba cuncta, quae voluit et quae
given queen Saba all which He wanted and which
postulavit, et multo plura quam attulerat ad eum.
he asked, and more more than brought to him.
Quae reversa abiit in terram suam cum servis
What back He went in land his with officials
suis. 9:13 Erat autem pondus auri, quod
their own. 9:13 It was Now weight gold that
afferebatur Salomoni per singulos annos, sescenta
annually Solomon by each years six
sexaginta sex talenta auri, 9:14 excepta ea summa,
sixty six talents gold 9:14 Beside it summary,
quae proveniebat ex tributis mercatorum et
which result from taxes merchants and
negotiatorum afferentium et omnium regum Arabiae
traders bring and all kings Arabia
et ducum terrae, qui comportabant aurum et
and dukes earth that I brought gold and
argentum Salomoni. 9:15 Fecit igitur rex Salomon
silver Solomon. 9:15 He made So king Solomon
ducenta scuta aurea de summa sescentorum
two hundred targets gold of summary six
aureorum, qui in singulis scutis expendebantur,
gold that in each with shields target,
9:16 trecentas quoque peltas aureas trecentorum
9:16 three also targets gold three
aureorum, quibus tegebantur singulae peltae,
gold which covered each shield
posuitque ea rex in domo Saltus Libani. 9:17 Fecit
set it king in house Forest Lebanon. 9:17 He made

quoque rex solium eburneum grande et vestivit illud
also king throne ivory more and overlaid it
auro mundissimo; 9:18 sex quoque gradus, quibus
gold clean; 9:18 six also degrees, which
ascendebatur ad solium, et scabellum aureum et
up to throne, and stool gold and
brachiola duo altrinsecus et duos leones stantes
stays two row and two lions standing
iuxta brachiola, 9:19 sed et alios duodecim
according to arms 9:19 but and others twelve
leunculos stantes super sex gradus ex utraque parte;
lions standing over six step from both part;
non fuit tale solium in universis regnis. 9:20 Omnia
not was such throne in all kingdoms. 9:20 All
quoque vasa convivii regis erant aurea, et vasa
also vessels banquet s were gold and vessels
domus Saltus Libani ex auro purissimo; argentum
house Forest Lebanon from gold pure; silver
enim in diebus Salomonis pro nihilo reputabatur.
For in days Solomon for nothing was considered.
9:21 Siquidem naves regis ibant in Tharsis cum
9:21 For ships s went in Tharsis with
servis Hiram; semel in annis tribus veniebant naves
officials Hiram; once in years three coming ships
Tharsis portantes aurum et argentum et ebur et
Tharsis carrying gold and silver and ivory and
simias et pavos. 9:22 Magnificatus est igitur rex
apes and peacocks. 9:22 great is So king
Salomon super omnes reges terrae divitiis et
Solomon over all kings earth wealth and
sapientia. 9:23 Omnesque reges terrarum desiderabant
wisdom. 9:23 all kings countries desired
faciem videre Salomonis, ut audirent sapientiam,
face see Solomon, as listen wisdom
quam dederat Deus in corde eius, 9:24 et deferebant
than given God in heart his 9:24 and bringing
ei munera, vasa argentea et aurea et vestes et
it gifts; vessels silver and gold and clothing and
arma et aromata, equos et mulos per singulos
weapons and spices horses and mules by each

annos. 9:25 Habuit quoque Salomon quattuor milia
years. 9:25 He had also Solomon four thousand
stabula equorum et curruum equitumque duodecim
The fold horses and chariots cavalry twelve
milia; constituitque eos in urbibus quadrigarum et,
thousand; set them in cities chariots and,
ubi erat rex, in Ierusalem. 9:26 Exercuit etiam
where was king, in Jerusalem. 9:26 exercised also
potestatem super cunctos reges, a fluvio Euphrate
power over all kings, from river Euphrates
usque ad terram Philisthinorum et usque ad
up to land Philistines and up to
terminos Aegypti; 9:27 tantamque copiam praebeuit
border Egypt; 9:27 great supply provided
argenti in Ierusalem quasi lapidum, et cedrorum
silver in Jerusalem as stones, and cedars
tantam multitudinem velut sycomororum, quae
so company as sycamores which
gignuntur in Sephela. 9:28 Adducebantur autem ei
breed in Lowlands. 9:28 Solomon Now it
equi de Aegypto cunctisque regionibus. 9:29 Reliqua
horses of Egypt all countries. 9:29 the rest
vero operum Salomonis priorum et novissimorum
But works Solomon first and last
scripta sunt in verbis Nathan prophetae et in
written are in words Nathan prophets and in
prophetia Ahiae Silonitis, in visione quoque Addo
prophecy Ahi'jah Shiloh, in vision also Addo
videntis super Ieroboam filium Nabat. 9:30 Regnavit
seer over Jeroboam son Nabat. 9:30 He reigned
autem Salomon in Ierusalem super omnem Israel
Now Solomon in Jerusalem over all Israel
quadraginta annis; 9:31 dormivitque cum patribus
forty years; 9:31 lay with fathers
suis, et sepelierunt eum in civitate David patris eius.
their and buried it in city David father her.
Regnavitque Roboam filius eius pro eo. 10:1
reigned Rehoboam son his for the fact. 10: 1
Profectus est autem Roboam in Sichem; illuc enim
Going is Now Rehoboam in Shechem; there For
cunctus Israel convenerat, ut constituerent eum
all Israel agreed, as set it

regem. 10:2 Quod cum audisset Ieroboam filius
the king. 10: 2 The with heard Jeroboam son
Nabat, qui erat in Aegypto — fugerat quippe illuc
Nabat that was in Egypt - fugitive for there
ante Salomonem — statim reversus est; 10:3
before Solomon - immediately back it is; 10: 3
vocaveruntque eum, et venit cum universo Israel, et
They called for him, and he came with all Israel and
locuti sunt ad Roboam dicentes: 10:4 ‘ Pater tuus
have are to Rehoboam saying: 10: 4 ‘ Father your
durissimo iugo nos pressit; tu leviora impera patre
the hardest couple we ease you lighter reign father
tuo, qui nobis gravem imposuit servitutem, et
your that us serious imposed slavery; and
paululum de onere subleva, et serviemus tibi’. 10:5
a little of load Ease, and serve you ‘. 10: 5
Qui ait: ‘ Post tres dies revertimini ad me’.
He he said: ‘ Post three day Return to Me. ‘
Cumque abisset populus, 10:6 iniit rex Roboam
when retirement people; 10: 6 made king Rehoboam
consilium cum senibus, qui steterant coram patre eius
design with the elderly; that had before father his
Salomone, dum adhuc viveret, dicens: ‘ Quid datis
Solomon, while yet alive saying: ‘ What giving
consilii, ut respondeam populo?’. 10:7 **Qui dixerunt**
policy; as answer these people. ‘ 10: 7 He said
ei: ‘ Si placueris populo huic et lenieris eos verbis
to: ‘ If please people this and please them words
clementibus, servient tibi omni tempore’. 10:8 **At ille**
, they serve you all time. ‘ 10: 8 But he
reliquit consilium senum et cum iuvenibus tractare
left design old and with young handle
coepit, qui cum eo nutriti fuerant et erant in
began, that with it grown up were and were in
comitatu illius. 10:9 Dixitque ad eos: ‘ Quid vobis
company of that. 10: 9 said to them: ‘ What you
videtur, vel respondere quid debemus populo huic,
it seems, or answer what we people this
qui dixit mihi: ‘Subleva iugum, quod imposuit nobis
that said me: ‘Ease yoke, that imposed us

pater tuus'?'. 10:10 **Et responderunt iuvenes, qui**
father Your father? ' 10:10 The answered young people, that
nutriti fuerant cum eo, atque dixerunt: ' Sic loqueris
grown up were with it and they said: ' so speak
populo, qui dixit tibi: 'Pater tuus aggravavit iugum
people that said you: 'Father your heavy yoke
nostrum, tu subleva', et sic respondebis eis:
our you Ease ' and so answer them:
Minimus digitus meus grossior est lumbis patris mei;
The smallest finger my thicker is loins father mine;
10:11 pater meus imposuit vobis iugum grave, et
10:11 father my imposed you yoke heavy and
ego maius pondus apponam; pater meus cecidit vos
I more weight add father my fallen you
flagellis, ego vero caedam scorpionibus'. 10:12 Venit
whips, I But strike scorpions. ' 10:12 He came
ergo Ieroboam et universus populus ad Roboam die
So Jeroboam and all people to Rehoboam day
tertio, sicut praeceperat eis rex dicens: 'Revertimini
third, as the them king saying: 'Return
ad me die tertio'. 10:13 Responditque rex dura,
to I day the third. ' 10:13 Then king harsh
derelicto consilio seniorum; 10:14 locutusque est
rejecting design seniors; 10:14 said is
iuxta iuvenum voluntatem: ' Pater meus grave
according to young will: ' Father my heavy
vobis imposuit iugum, quod ego gravius faciam.
you imposed yoke, that I heavier I will do it.
Pater meus cecidit vos flagellis, ego vero caedam
Father my fallen you whips, I But strike
scorpionibus'. 10:15 Et non acquievit populi precibus.
scorpions. ' 10:15 The not agreed people prayers.
Erat enim voluntatis Dei, ut compleretur sermo eius,
It was For will God, as completed report his
quem locutus fuerat per manum Ahiae Silonitis ad
which said was by hand Ahi'jah Shiloh to
Ieroboam filium Nabat. 10:16 Israel autem universus
Jeroboam son Nabat. 10:16 Israel Now all
videns quod nolisset eos audire rex, locutus est ad
seeing that He would not them listen king, said is to

eum: ‘ Non est nobis pars in David, neque hereditas
 him: ‘ no is us part in David or heritage
 in filio Isai! Revertere in tabernacula tua, Israel! Tu
 in son Jesse! Return in dwellings your Israel! You
 autem vide domum tuam, David!’. Et abiit Israel in
 Now see home your David’. The He went Israel in
 tabernacula sua. 10:17 Super filios autem Israel,
 dwellings their own. 10:17 over children Now Israel
 qui habitabant in civitatibus Iudae, regnavit Roboam.
 that living in cities Judah, reigned Rehoboam.
 10:18 Misitque rex Roboam Adoram, qui praeerat
 10:18 sent king Rehoboam Adora, that the command
 servituti, et lapidaverunt eum filii Israel, et
 service, and stoned it children Israel and
 mortuus est. Porro rex Roboam currum festinavit
 dead It is. the king Rehoboam car haste
 ascendere et fugit in Ierusalem. 10:19 Recessitque
 up and flees in Jerusalem. 10:19 back
 Israel a domo David usque ad diem hanc. 11:1
 Israel from house David up to day this. 11: 1
 Venit autem Roboam in Ierusalem et convocavit
 He came Now Rehoboam in Jerusalem and mobilized
 universam domum Iudae et Benjamin, centum
 all home Judah and Benjamin one hundred
 octoginta milia electorum bellantium, ut dimicaret
 eighty thousand elect warriors, as fight
 contra Israel et converteret ad se regnum suum.
 against Israel and convert to he kingdom his own.
 11:2 Factusque est sermo Domini ad Semeiam
 11: 2 And the is report of to Semaia
 hominem Dei dicens: 11:3 ‘ Loquere ad Roboam
 man God saying: 11: 3 ‘ Speak to Rehoboam
 filium Salomonis regem Iudae et ad universum
 son Solomon king Judah and to all
 Israel, qui est in Iuda et Benjamin: 11:4 Haec dicit
 Israel that is in Judah and Benjamin: 11: 4 This says
 Dominus: Non ascendetis neque pugnabitis contra
 Lord: no up or fight against
 fratres vestros. Revertatur unusquisque in domum
 brothers your. return each in home
 suam, quia mea hoc gestum est voluntate’. Qui cum
 his because my this gesture is will. ‘ He with

audissent sermonem Domini, reversi sunt nec
heard word Lord, returned are or
perrexerunt contra Ieroboam. 11:5 Habitavit autem
continued against Jeroboam. 11: 5 settled Now
Roboam in Ierusalem et aedificavit civitates muratas
Rehoboam in Jerusalem and built cities store
in Iuda. 11:6 Exstruxitque Bethlehem et Etam et
in Judah. 11: 6 He built Bethlehem and Etam and
Thecue, 11:7 Bethsur quoque et Socho et Odollam
Tikvah 11: 7 zur also and Soco and Adullam
11:8 necnon Geth et Maresa et Ziph, 11:9 sed et
11: 8 as well as Gath and Marisa and Ziph 11: 9 but and
Aduram et Lachis et Azeca, 11:10 Saraa quoque et
Adoniram and Lachish and Azeca 11:10 Zorah also and
Aialon et Hebron, quae erant in Iuda et Benjamin
Aijalon and Hebron which were in Judah and Benjamin
civitates munitissimas. 11:11 Cumque clausisset eas
cities defense. 11:11 when closed them
muris, posuit in eis principes ciborumque horrea et
walls, set in them leaders provisions barns and
olei et vini. 11:12 Sed et in singulis urbibus fecit
oil and of wine. 11:12 but and in each cities he
armamentarium scutorum et hastarum firmavitque
armory shields and spears made
eas summa diligentia et imperavit super Iudam et
them summary care and ordered over Judah and
Benjamin. 11:13 Sacerdotes autem et Levitae, qui
Benjamin. 11:13 priests Now and Levites, that
erant in universo Israel, venerunt ad eum de cunctis
were in all Israel they to it of all
sedibus suis. 11:14 Levitae relinquentes suburbana
homes their own. 11:14 Levites leaving suburbs
et possessiones suas transierunt ad Iudam et
and property their passed to Judah and
Ierusalem, eo quod abiecisset eos Ieroboam et posteri
Jerusalem it that cast them Jeroboam and posterity
eius, ne sacerdotio Domini fungerentur. 11:15 Qui
his do not priesthood of 's office. 11:15 He
constituit sibi sacerdotes excelsorum et daemoniorum
set to priests high and demons
vitulorumque, quos fecerat. 11:16 Sed sequentes eos
calves which he had done. 11:16 but following them

et de cunctis tribubus Israel quicumque dederant
and of all tribes Israel who set
 cor suum, ut quaererent Dominum, Deum Israel,
heart his as search Lord, God Israel
 venerunt Ierusalem ad immolandum victimas Domino,
they Jerusalem to sacrifice victims Lord,
 Deo patrum suorum. 11:17 Et roboraverunt regnum
God fathers ones. 11:17 The strengthened kingdom
 Iudae et confirmaverunt Roboam filium Salomonis
Judah and confirmed Rehoboam son Solomon
 per tres annos; ambulaverunt enim in viis David et
by three years; walk For in ways David and
 Salomonis annis tantum tribus. 11:18 Duxit autem
Solomon years only three. 11:18 married Now
 Roboam uxorem Mahalath filiam Ierimoth filii
Rehoboam wife Ma'halath daughter Jerimoth children
 David et Abihail filiae Eliab filii Isai, 11:19 quae
David and Ab'ihail daughters Eliab children Jesse, 11:19 which
 peperit ei filios Iehus et Samariam et Zoom. 11:20
bore it children Jehus and Samaria and Zoom. 11:20
 Post hanc quoque accepit Maacha filiam Absalom,
Post this also he received Maacah daughter Absalom
 quae peperit ei Abia et Ethai et Ziza et Salomith.
which bore it Abia and Ittai and Zaza and Salomith.
 11:21 Amavit autem Roboam Maacha filiam Absalom
11:21 loved Now Rehoboam Maacah daughter Absalom
 super omnes uxores suas et concubinas; nam uxores
over all wives their and concubines; for wives
 decem et octo duxerat, concubinas autem sexaginta.
ten and eight had concubines Now sixty.
 Et genuit viginti octo filios et sexaginta filias.
The birth twenty eight children and sixty daughters.
 11:22 Constituit vero in capite Abiam filium Maacha
11:22 He made But in head Abia son Maacah
 ducem super fratres suos; ipsum enim regem
leader over brothers their children; it For king
 facere cogitabat. 11:23 Et sapienter filios suos
do he thought. 11:23 The wisely children their
 dispersit in cunctis finibus Iudae et Benjamin in
scattered in all ends Judah and Benjamin in
 universis civitatibus muratis. Praebuitque eis escas
all cities walled. provided them food

plurimas et multas petivit uxores. 12:1 Cumque
many and many she asked wives. 12: 1 when
roboratum fuisset regnum Roboam et conforta tum,
established have been kingdom Rehoboam and Consolidate also,
dereliquit legem Domini, et omnis Israel cum eo.
left law Lord, and all Israel with the fact.
12:2 Anno autem quinto regni Roboam ascendit
12: 2 year Now V kingdom Rehoboam up
Sesac rex Aegypti in Ierusalem — quia peccaverunt
Shishak king Egypt in Jerusalem - because have
Domino — 12:3 cum mille ducentis curribus et
Lord - 12: 3 with thousand two hundred carriages and
sexaginta milibus equitum, nec erat numerus vulgi,
sixty thousands horse or was number people,
quod venerat cum eo ex Aegypto, Libyes scilicet et
that come with it from Egypt Libyans namely, and
Socciitae et Aethiopes. 12:4 Cepitque civitates
Sukkiims and Ethiopians. 12: 4 took cities
munitissimas in Iuda et venit usque Ierusalem. 12:5
strong in Judah and he came up Jerusalem. 12: 5
Semeias autem propheta ingressus est ad Roboam et
Shemai'ah Now prophet entry is to Rehoboam and
principes Iudae, qui congregati fuerant in Ierusalem
leaders Judah, that gathered were in Jerusalem
fugientes Sesac, dixitque ad eos: ‘ Haec dicit
fleeing Shishak, said to them: ‘ This says
Dominus: Vos reliquistis me, et ego reliqui vos in
Lord: you left I and I the rest you in
manu Sesac’. 12:6 Humiliatique principes Israel et
hand Shishak. ‘ 12: 6 brought down leaders Israel and
rex dixerunt: ‘ Iustus est Dominus!’. 12:7 Cumque
king they said: ‘ just is Lord !. 12: 7 when
vidisset Dominus quod humiliati essent, factus est
saw Lord that low they he became is
sermo Domini ad Semeiam dicens: ‘ Quia humiliati
report of to Semaia saying: ‘ for low
sunt, non disperdam eos daboque eis mox effugium,
are not I them I them soon escape
et non effundetur furor meus super Ierusalem per
and not shed The anger my over Jerusalem by

manum Sesac. 12:8 Verumtamen servient ei, ut sciant
hand Shishak. 12: 8 However, serve to as know
distantiam servitutis meae et servitutis regni
distance service I and service kingdom
terrarum'. 12:9 Ascendit itaque Sesac rex Aegypti in
the world. ' 12: 9 He went up So Shishak king Egypt in
Ierusalem, sublatis thesauris domus Domini et
Jerusalem removing the stores house of and
domus regis; omniaque secum tulit et clipeos aureos,
house king; all with took and shields gold
quos fecerat Salomon. 12:10 Pro quibus fecit rex
which had Solomon. 12:10 Pro which he king
Roboam aeneos et tradidit illos principibus cursorum,
Rehoboam brass and delivered them chief guard
qui custodiebant vestibulum palatii. 12:11 Cumque
that watch Processing the palace. 12:11 when
introiret rex domum Domini, veniebant cursores et
entered king home Lord, coming posts and
tollebant eos; iterumque referebant eos ad
kidnapped them; again reference them to
armamentarium suum. 12:12 Verumtamen, quia
armory his own. 12:12 However, because
humiliatus est, aversa est ab eo ira Domini, nec
humbled is back is from it anger Lord, or
deletus est penitus; siquidem et in Iuda inventa sunt
extinction is the internet; for and in Judah found are
opera bona. 12:13 Confortatus est igitur rex Roboam
works goods. 12:13 strengthened is So king Rehoboam
in Ierusalem atque regnavit. Quadraginta autem et
in Jerusalem and reigned. forty Now and
unius anni erat, cum regnare coepisset, et decem
one years It was with he began, and ten
septemque annis regnavit in Ierusalem urbe, quam
seven years reigned in Jerusalem city than
elegit Dominus, ut confirmaret nomen suum ibi de
he chose Lord, as confirm name his there of
cunctis tribubus Israel. Nomenque matris eius Naama
all tribes Israel. name mother his Naamah
Ammanitis. 12:14 Fecit autem malum et non
Ammonite. 12:14 He made Now evil and not
praeparavit cor suum, ut quaereret Dominum. 12:15
prepared heart his as he asked Lord. 12:15

Opera vero Roboam prima et novissima scripta sunt
Opera But Rehoboam first and last written are
in verbis Semeiae prophetae et Addo videntis,
in words Shemaiah prophets and Addo seer,
genealogia quoque et bella, quae erant inter
registered also and wars which were between
Roboam et Ieroboam cunctis diebus. 12:16 Et
Rehoboam and Jeroboam all days. 12:16 The
dormivit Roboam cum patribus suis sepultusque est
slept Rehoboam with fathers their buried is
in civitate David; et regnavit Abia filius eius pro
in city David; and reigned Abia son his for
eo. 13:1 Anno octavo decimo regis Ieroboam
the fact. 13: 1 year eighth X s Jeroboam
regnavit Abia super Iudam. 13:2 Tribus annis
reigned Abia over Judas. 13: 2 Three years
regnavit in Ierusalem. Nomenque matris eius Michaia
reigned in Jerusalem. name mother his Michaia
filia Uriel de Gabaa. Et erat bellum inter Abiam
daughter Uriel of The hill. The was war between Abia
et Ieroboam. 13:3 Cumque inisset Abia certamen et
and Jeroboam. 13: 3 when copulated Abia contest and
haberet bellicosissimos viros electorum quadringenta
have war men elect four
milia, Ieroboam instruxit e contra aciem octingenta
thousand Jeroboam lined from against line eight
milia virorum, qui et ipsi electi erant et ad bella
thousand men that and they elect were and to wars
fortissimi. 13:4 Stetit igitur Abia super montem
most. 13: 4 He stood So Abia over mount
Semaraim, qui est in monte Ephraim, et ait: ‘
Samaraim, that is in mount Ephraim and he said: ‘
Audi, Ieroboam et omnis Israel: 13:5 Num ignoratis
Listen, Jeroboam and all Israel: 13: 5 Do you know
quod Dominus, Deus Israel, dederit regnum David
that Lord, God Israel give kingdom David
super Israel in sempiternum, ipsi et filiis eius,
over Israel in ever, they and children his
pactum salis? 13:6 Et surrexit Ieroboam filius Nabat
pact salt? 13: 6 The rose Jeroboam son Nabat

servus Salomonis filii David et rebellavit contra
slave Solomon children David and rebelled against
dominum suum; 13:7 congregatique sunt ad eum viri
owner his own; 13: 7 congregation are to it men
vanissimi, filii Belial, et praevaluerunt contra
scoundrels, children worthlessness; and prevailed against
Roboam filium Salomonis. Porro Roboam erat iuvenis
Rehoboam son Salomon. the Rehoboam was youth
et corde pavido nec potuit resistere eis. 13:8
and heart tenderhearted or could resist them. 13: 8
Nunc ergo vos dicitis quod resistere possitis regno
now So you say that resist be able to kingdom
Domini, quod possidet per filios David, habetisque
Lord, that including by children David You
grandem populi multitudinem atque vitulos aureos,
great people company and calves gold
quos fecit vobis Ieroboam in deos. 13:9 Et eiecistis
which he you Jeroboam in gods. 13: 9 The You drive
sacerdotes Domini filios Aaron atque Levitas et
priests of children Aaron and Levites and
fecistis vobis sacerdotes sicut populi terrarum.
you did you priests as people countries.
Quicumque venerit et initiaverit manum suam in
Whoever come and consecrateth hand his in
tauro de bobus et in arietibus septem, fit
bull of herd and in rants seven, becomes
sacerdos eorum, qui non sunt dii. 13:10 Noster
The priest their that not are gods. 13:10 our
autem Deus Dominus est, quem non reliquimus;
Now God Lord is which not left;
sacerdotesque ministrant Domino de filiis Aaron, et
The priests minister Lord of children Aaron and
Levitae sunt in ordine suo. 13:11 Holocausta
Levites are in order his own. 13:11 Burnt
quoque offerunt Domino per singulos dies, mane et
also offer Lord by each day, morning and
vespere, et thymiama aromaticum, et proponuntur
In the evening, and incense spices; and proposed
panes in mensa mundissima. Estque apud nos
bread in table very clean. It is in we
candelabrum aureum et lucernae eius, ut
candlestick gold and The lamps his as

accendantur semper ad vesperam; nos quippe
lighting always to evening; we for
custodimus praecepta Domini Dei nostri, quem vos
keep rules of God our which you
reliquistis. 13:12 Ergo in exercitu nostro dux Deus
left. 13:12 Therefore in army our leader God
est et sacerdotes eius, qui clangunt tubis et
is and priests his that sound trumpets and
resonant contra vos, filii Israel; nolite pugnare
alarm against you children Israel; do not fight
contra Dominum, Deum patrum vestrorum, quia non
against Lord, God fathers your because not
vobis expedit'. 13:13 Ieroboam autem retro
you expedient. ' 13:13 Jeroboam Now back
moliebatur insidias, ut venirent post eos, et erant
battered plots, as come after them; and were
ante Iudam, et insidiae post eos. 13:14 Respiciensque
before Judah and Treachery after them. 13:14 looking back
Iuda vidit instare bellum ex adverso et post tergum
Judah saw press war from against and after back
et clamavit ad Dominum, ac sacerdotes tubis canere
and cried to Lord, and priests trumpets play
coeperunt, 13:15 omnesque viri Iudae vociferati sunt;
began, 13:15 all men Judah cried they are:
et ecce, illis clamantibus, perterruit Deus Ieroboam
and See, they shouted, terrified God Jeroboam
et omnem Israel coram Abia et Iuda. 13:16
and all Israel before Abia and Judah. 13:16
Fugeruntque filii Israel Iudam, et tradidit eos
fled children Israel Judah and delivered them
Deus in manu eorum. 13:17 Percussit ergo eos Abia
God in hand them. 13:17 He struck So them Abia
et populus eius plaga magna; et corruerunt
and people his stroke great; and down
vulnerati ex Israel quingenta milia virorum fortium.
wounded from Israel five thousand men Champions.
13:18 Humiliatique sunt filii Israel in tempore illo,
13:18 brought down are children Israel in time that,
et confortati filii Iudae, eo quod sperassent in
and strengthened children Judah, it that relied in

Domino, Deo patrum suorum. 13:19 Persecutus est
Lord, God fathers ones. 13:19 chased is
autem Abia fugientem Ieroboam et cepit civitates
Now Abia fleeing Jeroboam and took cities
eius Bethel et filias eius et Iesana cum filiabus
his Bethel and daughters his and Jesana with daughters
suis, Ephron quoque et filias eius. 13:20 Nec
their Ephron also and daughters her. 13:20 No
invaluit ultra Ieroboam in diebus Abiae. Quem
hard more Jeroboam in days Abijah. Whom
percussit Dominus, et mortuus est. 13:21 Abia autem
shot Lord, and dead It is. 13:21 Abia Now
confortatus est et accepit sibi uxores quattuordecim
strengthened is and he received to wives fourteen
procreavitque viginti duos filios et sedecim filias.
begot twenty two children and sixteen daughters.
13:22 Reliqua autem gestorum Abiae viarumque et
13:22 the rest Now events Abia ways and
sermonum eius scripta sunt in enarratione prophetae
events his written are in Commentary prophets
Addo. 13:23 Dormivit autem Abia cum patribus suis,
Addo. 13:23 slept Now Abia with fathers their
et sepelierunt eum in civitate David; regnavitque Asa
and buried it in city David; reigned Asa
filius eius pro eo. In cuius diebus quievit terra
son his for the fact. in the days He rested land
annis decem. 14:1 Fecit autem Asa, quod bonum et
years ten. 14: 1 He made Now Asa that good and
placitum erat in conspectu Domini Dei sui, et
convention was in before of God s and
subvertit altaria peregrini cultus et excelsa 14:2 et
overturns altars foreign worship and high 14: 2 and
confregit lapides palosque succidit 14:3 ac praecepit
brake stones images cut 14: 3 and charged
Iudae, ut quaereret Dominum, Deum patrum suorum,
Judah, as he asked Lord, God fathers their
et faceret legem et universa mandata, 14:4 et
and do law and all instructions 14: 4 and
abstulit e cunctis urbibus Iudae excelsa et
removed from all cities Judah high and
thymiateria et regnavit in pace. 14:5 Aedificavit
images and reigned in peace. 14: 5 built

quoque urbes munitas in Iuda, quia quievit terra,
also cities strong in Judah because He rested land,
et nulla temporibus eius bella surrexerant, pacem
and no times his wars arisen peace
Domino ei largiente. 14:6 Dixit autem Iudae: ‘
Lord it those years. 14: 6 said Now Judah: ‘
Aedificemus civitates istas et vallemus muris et
build cities these and compass mouse and
roboremus turribus et portis et seris, donec a
strengthen towers and gates and bars until from
bellis quieta sunt omnia; quia quaesivimus Dominum
wars quit are all; because We asked Lord
Deum nostrum, quaesivit nos et dedit nobis pacem
God our He sought we and given us peace
per gyrum’. Aedificaverunt igitur et prosperati sunt.
by about. ‘ built So and prosper They are.
14:7 Habuit autem Asa exercitum portantium scuta
14: 7 He had Now Asa army The carriers targets
et hastas de Iuda trecenta milia, de Benjamin vero
and spears of Judah three thousand of Benjamin But
scutariorum et sagittariorum ducenta octoginta
guard and archery two hundred eighty
milia; omnes isti viri fortissimi. 14:8 Egressus est
thousand; all these men most. 14: 8 Departing is
autem contra eos Zara Aethiops cum exercitu, decies
Now against them Zara Ethiopian with army million
centena milia et curribus trecentis, et venit usque
hundreds thousand and carriages three hundred, and he came up
Maresa. 14:9 Porro Asa perrexit obviam ei, et
Marisa. 14: 9 the Asa went meet to and
instruxerunt aciem ad bellum in valle, quae est ad
up line to war in valley which is to
septentrionem Maresa, 14:10 et invocavit Asa
north Marisa, 14:10 and He called upon Asa
Dominum Deum suum et ait: ‘ Domine, non est
Lord God his and he said: ‘ Sir, not is
apud te ulla distantia, utrum paucis auxilieris an
in you any distance whether a few help or
pluribus; adiuva nos, Domine Deus noster. In te
the majority; help we O God Our. in you
enim et in tuo nomine habentes fiduciam venimus
For and in your name having confidence we

contra hanc multitudinem. Domine, Deus noster tu
against this population. Sir, God our you
es, non praevalcat contra te homo'. 14:11 Exterruit
you not prevail against you Man '. 14:11 fright
itaque Dominus Aethiopes coram Asa et Iuda;
So Lord Ethiopians before Asa and Judah;
fugeruntque Aethiopes. 14:12 Et persecutus est eos
they escaped Ethiopians. 14:12 The pursued is them
Asa et populus, qui cum eo erat, usque Gerar; et
Asa and people; that with it It was up Gerar; and
ruerunt Aethiopes usque ad internecionem, quia
fall Ethiopians up to none because
Domino caedente contriti sunt et exercitu illius
Lord ending broken are and army of
proeliante. Tulerunt ergo spolia multa 14:13 et
fighting. They took So spoils many 14:13 and
percusserunt omnes civitates per circuitum Gerarae;
struck all cities by about Gerar;
terror quippe Domini eos invaserat. Et diripuerunt
terror for of them unprepared. The landmarks
omnes urbes et multam praedam asportaverunt.
all cities and great prey loot.
14:14 Sed et caulas ovium destruentes tulerunt
14:14 but and folds sheep destroyers took
pecorum infinitam multitudinem et camelorum
cattle unlimited company and camels
reversique sunt Ierusalem. 15:1 Azarias autem filius
back are Jerusalem. 15: 1 Azariah Now son
Oded, facto in se spiritu Dei, 15:2 egressus est in
Oded in fact in he spirit God, 15: 2 out is in
occursum Asa et dixit ei: ' Audite me, Asa et
meet Asa and said to: ' Listen I Asa and
omnis Iuda et Benjamin! Dominus vobiscum, quia
all Judah and Benjamin! Lord you because
fuistis cum eo. Si quaesieritis eum, invenietur
You have been with the fact. If search him, found
a vobis; si autem dereliqueritis eum, derelinquet
from you; if Now forsake him, leave
vos. 15:3 Transierunt autem multi dies in Israel
You. 15: 3 Passed Now many day in Israel
absque Deo veritatis et absque sacerdote doctore et
without God truth and without priest doctor and

absque lege. 15:4 Cumque reversi essent in angustia
without law. 15: 4 when returned they in anguish
sua ad Dominum, Deum Israel, et quaesivissent eum,
his to Lord, God Israel and asked him,
inventus est ab eis. 15:5 In temporibus illis non
found is from them. 15: 5 in times they not
erat pax egredienti et ingredienti sed perturbatio
was peace out and treads but The disturbance
magna multa in cunctis habitatoribus terrarum; 15:6
great many in all inhabitants the world; 15: 6
contundebatur enim gens contra gentem, et civitas
contundebatur For nation against nation, and The city
contra civitatem, quia Dominus conturbabat eos in
against city because Lord vex them in
omni angustia. 15:7 Vos autem confortamini, et non
all anguish. 15: 7 you Now Strengthen and not
dissolvantur manus vestrae; erit enim merces operi
dissolved hand your; will be For wage work
vestro'. 15:8 Cum audisset Asa verba haec et
you '. 15: 8 with heard Asa words this and
prophetiam, confortatus est et abstulit idola de omni
prophecy strengthened is and removed idols of all
terra Iudae et Benjamin et ex urbibus, quas
land Judah and Benjamin and from cities which
ceperat montis Ephraim, et dedicavit altare Domini,
had mount Ephraim and dedicated altar Lord,
quod erat ante porticum Domini. 15:9 Congregavitque
that was before porch Lord. 15: 9 He gathered
universum Iudam et Benjamin et advenas cum eis
all Judah and Benjamin and new arrivals with them
de Ephraim et de Manasse et de Simeon; plures
of Ephraim and of Manasseh and of Simeon; more
enim ad eum confugerant ex Israel videntes quod
For to it fled from Israel seeing that
Dominus Deus illius esset cum eo. 15:10 Cumque
Lord God of was with the fact. 15:10 when
convenissent in Ierusalem mense tertio anno quinto
together in Jerusalem month third year V
decimo regni Asa, 15:11 immolaverunt Domino in
X kingdom Asa 15:11 offered Lord in

die illa de manubiis, quas adduxerant: boves
day that of loot, which brought, cattle
septingentos et oves septem milia. 15:12 Et inierunt
seven hundred and sheep seven thousand. 15:12 The presidents
foedus, ut quaererent Dominum, Deum patrum
treaty as search Lord, God fathers
suorum, in toto corde et in tota anima sua: 15:13
their in all heart and in all soul his 15:13
si quis autem non quaesierit Dominum, Deum Israel,
if who Now not investigated Lord, God Israel
moriatur a minimo usque ad maximum, a viro
dies from small up to maximum from man
usque ad mulierem. 15:14 Iuraveruntque Domino voce
up to woman. 15:14 And they swore Lord voice
magna in iubilo et in clangore tubarum et in
great in shouting and in sound trumpets and in
sonitu buccinarum. 15:15 Omnes, qui erant in Iuda,
sound horns. 15:15 All that were in Judah
gavisi sunt de iuramento; in omni enim corde suo
joyed are of oath; in all For heart his
iuraverant et in tota voluntate quaesierant eum, et
oath and in all will sought him, and
inventus fuerat ab eis. Praestititque eis Dominus
found was from them. he was found them Lord
requiem per circuitum. 15:16 Sed et Maacham
rest by about. 15:16 but and Ana
matrem Asa rex amovit, ne esset domina, eo quod
mother Asa king removed do not was Lady! it that
fecisset simulacrum Aserae; quod contrivit Asa et in
had image grove; that crushed Asa and in
frusta comminuens combussit in torrente Cedron.
pieces pieces burned in torrent Kidron.
15:17 Excelsa autem derelicta sunt in Israel; attamen
15:17 Corals Now left are in Israel; however,
cor Asa erat perfectum cunctis diebus eius. 15:18 Ea
heart Asa was perfect all days her. 15:18 it
quae voverat pater suus et ipse, intulit in domum
which vowed father it and he, brought in home
Dei, argentum et aurum vasorumque diversam
God, silver and gold vessels different
supellectilem. 15:19 Bellum vero non fuit usque ad
furniture. 15:19 war But not was up to

tricesimum quintum annum regni Asa. 16:1 Anno
thirty The fifth year kingdom Asa. 16: 1 year
autem tricesimo sexto regni eius ascendit Baasa rex
Now thirtieth sixth kingdom his up Baasha king
Israel in Iudam; et muro circumdabat Rama, ut
Israel in Judah; and wall about Rama, as
nullus tute posset egredi et ingredi de regno Asa.
no safely could out and enter of kingdom Asa.
16:2 Protulit ergo Asa argentum et aurum de
16: 2 The blest So Asa silver and gold of
thesauris domus Domini et domus regis misitque ad
stores house of and house s sent to
Benadad regem Syriae, qui habitabat in Damasco,
Ben-Hadad king Syria, that living in Damascus
dicens: 16:3 ‘ Foedus inter me et te est et inter
saying: 16: 3 ‘ Compact between I and you is and between
patrem meum et patrem tuum; quam ob rem misi
father my and father your; than for business I
tibi argentum et aurum, ut, rupto foedere, quod
you silver and gold, that, breaking treaty; that
habes cum Baasa rege Israel, facias eum a me
you have with Baasha king Israel do it from I
recedere’. 16:4 Acquiescens Benadad regi Asa misit
to recede. ‘ 16: 4 hearkening Ben-Hadad king Asa sent
principes exercituum suorum ad urbes Israel, qui
leaders hosts their to cities Israel that
percusserunt Ahion et Dan et Abelmaim et
struck Aion and Dan and Abelmaim and
universa horrea urbium Nephthali. 16:5 Quod cum
all barns cities Naphtali. 16: 5 The with
audisset Baasa, desivit aedificare Rama et intermisit
heard Baasha he left off building Rama and off
opus suum. 16:6 Porro Asa rex assumpsit universum
work his own. 16: 6 the Asa king He assumed all
Iudam, et tulerunt lapides Rama et ligna, quibus
Judah and took stones Rama and timber which
aedificaverat Baasa, aedificavitque ex eis Gabaa et
built Baasha building from them hill and
Maspha. 16:7 In tempore illo venit Hanani videns
Mizpah. 16: 7 in time that he came Hanani seeing
ad Asa regem Iudae et dixit ei: ‘ Quia habuisti
to Asa king Judah and said to: ‘ for you have

fiduciam in rege Syriae et non in Domino Deo tuo,
confidence in king Syria and not in Lord God your

idcirco evasit Syriae regis exercitus de manu tua.
therefore escaped Syria's army of hand Your.

16:8 Nonne Aethiopes et Libyes magnus exercitus
16: 8 Did Ethiopians and Libyans great army

erant quadrigis et equitibus et multitudine nimia,
were team and horse and numbers excessive,

quos, cum Domino credidisses, tradidit in manu tua?
which, with Lord, he delivered in hand Yours?

16:9 Oculi enim Domini contemplantur universam
16: 9 The eyes For of watch all

terram et praebent fortitudinem his, qui corde
land and providers strength those that heart

perfecto credunt in eum. Stulte igitur egisti in
perfect believe in him. Fool So provocation in

hoc, quia ex praesenti tempore contra te bella
this, because from present time against you wars

consurgent'. 16:10 Iratusque Asa adversus videntem
stand up. 16:10 The anger Asa against seer

iussit eum mitti in nervum, valde quippe super hoc
ordered it sent in stocks very for over this

fuerat indignatus; et vexavit Asa quosdam de populo
was angry; and tirade Asa some of people

in tempore illo. 16:11 Opera autem Asa prima et
in time that. 16:11 Opera Now Asa first and

novissima scripta sunt in libro regum Iudae et
last written are in book kings Judah and

Israel. 16:12 Aegrotavit etiam Asa anno tricesimo
Israel. 16:12 sick also Asa year thirtieth

nono regni sui dolore pedum vehementissimo et nec
ninth kingdom's pain feet violent and or

in infirmitate sua quaesivit Dominum, sed magis in
in weakness his He sought Lord, but more in

medicorum arte confisus est. 16:13 Dormivitque Asa
physicians art relying It is. 16:13 slept Asa

cum patribus suis et mortuus est anno quadragesimo
with fathers their and dead is year fortieth

primo regni sui. 16:14 Et sepelierunt eum in
first kingdom's. 16:14 The buried it in

sepulcro suo, quod foderat sibi in civitate David;
grave his that had to in city David;
posueruntque eum super lectum plenum aromatibus
set it over bed full spices
et variis unguentis, quae erant pigmentariorum arte
and various perfumes; which were perfumers art
confecta, et fecerunt in exsequiis eius combustionem
developed and they in funeral his burning
splendidam valde. 17:1 Regnavit autem Iosaphat
brilliant very much. 17: 1 He reigned Now Jehoshaphat
filius eius pro eo et invaluit contra Israel. 17:2
son his for it and hard against Israel. 17: 2
Constituitque militum numeros in cunctis urbibus
set military numbers in all cities
Iudae, quae erant vallatae muris; praesidiaque
Judah, which were set mouse; garrisons
disposuit in terra Iudae et in civitatibus Ephraim,
arranged in land Judah and in cities Ephraim
quas ceperat Asa pater eius. 17:3 Et fuit Dominus
which had Asa father her. 17: 3 The was Lord
cum Iosaphat, quia ambulavit in viis patris sui
with Jehoshaphat, because He walked in ways father s
primis et non speravit in Baalim 17:4 sed in Deo
first and not trust in Baal 17: 4 but in God
patris sui et perrexit in praeceptis illius et non
father s and went in rules of and not
iuxta peccata Israel. 17:5 Confirmavitque Dominus
according to sins Israel. 17: 5 Because of this, Lord
regnum in manu eius, et dedit omnis Iuda munera
kingdom in hand his and given all Judah gifts
Iosaphat; factaeque sunt ei infinitae divitiae et multa
Jehoshaphat; ended are it unlimited wealth and many
gloria. 17:6 Cumque sumpsisset cor eius audaciam
glory. 17: 6 when up heart his boldness
propter vias Domini, etiam excelsa et palos de Iuda
for ways Lord, also high and stakes of Judah
abstulit. 17:7 Tertio autem anno regni sui misit
away. 17: 7 Third Now year kingdom s sent
principes suos Benhail et Abdiam et Zachariam et
leaders their Ben and Abdias and Zachary and

Nathanael et Michaiam, ut docerent in civitatibus

Nathanael and Michaiah, as teach in cities

Iudae, 17:8 et cum eis Levitas Semeiam et

Judah, 17: 8 and with them Levites Semaia and

Nathaniam et Zabadiam, Asael quoque et

Netanyahu and Zeba, Asahel also and

Semiramoth et Jonathan Adoniamque et Thobiam

Semiramoth and Jonathan Adonijah and Tobias

Levitas et cum eis Elisama et Ioram sacerdotes.

Levites and with them Elishama and Joram priests.

17:9 Docebantque in Iuda habentes librum legis

17: 9 taught in Judah having book law

Domini et circuibant cunctas urbes Iudae atque

of and about all cities Judah and

erudiebant populum. 17:10 Itaque factus est pavor

chastened people. 17:10 So he became is terror

Domini super omnia regna terrarum, quae erant per

of over all Kingdom lands, which were by

gyrum Iudae, nec audebant bellare contra Iosaphat.

about Judah, or venture war against Jehoshaphat.

17:11 Sed et de Philisthim Iosaphat munera

17:11 but and of the Philistines Jehoshaphat gifts

deferebant et vectigal argenti; Arabes quoque

bringing and tax silver; Arabs also

adducebant pecora arietum septem milia septingenta

bringing cattle rams seven thousand seven hundred

et hircos totidem. 17:12 Crevit ergo Iosaphat et

and goats four. 17:12 grew So Jehoshaphat and

magnificatus est usque in sublime atque aedificavit in

great is up in high and built in

Iuda castella urbesque horreorum. 17:13 Et multae

Judah castles cities store. 17:13 The many

copiae praesto erant ei in urbibus Iudae; viri quoque

forces available were it in cities Judah; men also

bellatores et robusti erant in Ierusalem, 17:14

war and robust were in Jerusalem 17:14

quorum iste numerus per familias singulorum: in

the this number by families each: in

Iuda principes exercitus, Ednas dux, et cum eo

Judah leaders army, Ednas captain and with it

robustissimorum trecenta milia; 17:15 et ad latus

fighting three thousand; 17:15 and to side

eius Iohanan princeps et cum eo ducenta octoginta
his Johanan leader and with it two hundred eighty
milia; 17:16 ad latus quoque istius Amasias filius
thousand; 17:16 to side also this Amasiah son
Zechri consecratus Domino et cum eo ducenta
Zechri consecrated Lord and with it two hundred
milia virorum fortium; 17:17 de Benjamin autem
thousand men the strong; 17:17 of Benjamin Now
robustus ad proelia Eliada et cum eo tenentium
strong to battles foe and with it tenants
arcum et clipeum ducenta milia; 17:18 et ad latus
bow and shield two hundred thousand; 17:18 and to side
eius Iozabad et cum eo centum octoginta milia
his Yozavad and with it one hundred eighty thousand
expeditorum militum. 17:19 Hi omnes erant ad
ready soldiers. 17:19 These all were to
manum regis, exceptis aliis, quos posuerat in urbibus
hand king, besides the others which set in cities
muratis in universo Iuda. 18:1 Fuit ergo Iosaphat
walled in all Judah. 18: 1 There was So Jehoshaphat
dives et inclitus multum et affinitate coniunctus est
rich and honor a lot and affinity conjoined is
Achab. 18:2 Descenditque post annos ad eum in
Ahab. 18: 2 down after years to it in
Samariam, ad cuius adventum mactavit Achab oves
Samaria, to the coming killed Ahab sheep
et boves plurimos ipsi et populo, qui venerat cum
and cattle many they and people that come with
eo; persuasitque illi, ut ascenderet in Ramoth Galaad.
it; persuaded they as up in Ramot Gilead.
18:3 Dixitque Achab rex Israel ad Iosaphat regem
18: 3 said Ahab king Israel to Jehoshaphat king
Iudae: ‘ Veni mecum in Ramoth Galaad’. Cui ille
Judah: ‘ I came with in Ramot Gilead. ‘ To he
respondit: ‘ Ut ego, et tu; sicut populus tuus, sic
He answered: ‘ To I, and you; as people your so
et populus meus, tecumque erimus in bello’. 18:4
and people my yours we will be in the war. ‘ 18: 4
Dixitque Iosaphat ad regem Israel: ‘ Consule,
said Jehoshaphat to king Israel: ‘ Consult;
obsecro, impraesentiarum sermonem Domini’. 18:5
Please Enquire word The Lord. ‘ 18: 5

Congregavitque rex Israel prophetarum quadringentos
He gathered king Israel prophets four
viros et dixit ad eos: ‘ In Ramoth Galaad ad
men and said to them: ‘ in Ramoth Gilead to
bellandum ire debemus an quiescere?’ At illi: ‘
fight go we or I stop? ‘ But they: ‘
Ascende, inquiunt, et tradet Deus in manu regis’.
Attack! they say, and betray God in hand the king. ‘
18:6 Dixitque Iosaphat: ‘ Numquid non est hic et
18: 6 said Jehoshaphat: ‘ Do not is here and
alius propheta Domini, ut ab illo etiam
other prophet Lord, as from that also
requiramus?’ 18:7 Et ait rex Israel ad Iosaphat: ‘
inquire? ‘ 18: 7 The said king Israel to Jehoshaphat: ‘
Adhuc est vir unus, a quo possumus quaerere
yet is man one, from which we can search
Domini voluntatem; sed ego odi eum, quia non
of will; but I I hate him, because not
prophetat mihi bonum sed malum omni tempore: est
prophesies I good but evil all time: is
autem Michaeas filius Iemla’. Dixitque Iosaphat: ‘
Now Micah son Imlah. ‘ said Jehoshaphat: ‘
Ne loquaris, rex, hoc modo’. 18:8 Vocavit ergo rex
Do not talk king, this only. ‘ 18: 8 He called So king
Israel unum de eunuchis et dixit ei: ‘ Voca cito
Israel one of officers and said to: ‘ Call quickly
Michaeam filium Iemla’. 18:9 Porro rex Israel et
Mich son Imlah. ‘ 18: 9 the king Israel and
Iosaphat rex Iudae uterque sedebant in solio suo
Jehoshaphat king Judah each sate in throne his
vestiti cultu regio; sedebant autem in area iuxta
dressed worship region; sate Now in area according to
portam Samariae, omnesque prophetae vaticinabantur
gate Samaria, all prophets prophesying
coram eis. 18:10 Sedecias vero filius Chanaana fecit
before them. 18:10 old But son Chanaana he
sibi cornua ferrea et ait: ‘ Haec dicit Dominus:
to horns iron and he said: ‘ This says Lord:
His ventilabis Syriam, donec conteras eam’. 18:11
these push Syria until destroyed it ‘. 18:11

Omnesque prophetae similiter prophetabant atque
all prophets similarly, prophesied and

dicebant: ‘ Ascende in Ramoth Galaad et

they said: ‘ Go up in Ramoth Gilead and

prosperaberis; et tradet Dominus in manu regis’.

prosper; and betray Lord in hand the king. ‘

18:12 Nuntius autem, qui ierat ad vocandum

18:12 Message however, that gone to call

Michaeam, ait illi: ‘ En verba omnium prophetarum

Mich, said they: ‘ See words all prophets

uno ore bona regi annuntiant; quaeso ergo te, ut

one mouth good king declare; I ask So you as

et sermo tuus ab eis non dissentiat, loquarisque

and report your from them not dissent speak

prospera’. 18:13 **Cui respondit Michaeas: ‘ Vivit**

be successful. ‘ 18:13 To answered Micah: ‘ As the

Dominus, quia, quodcumque dixerit Deus meus, hoc

Lord, because, whatever say God my this

loquar!’. 18:14 **Venit ergo ad regem. Cui rex ait:**

I speak. ‘ 18:14 He came So to the king. To king he said:

‘ Michaea, ire debemus in Ramoth Galaad ad

‘ Micah, go we in Ramoth Gilead to

bellandum an quiescere?’. Cui ille respondit: ‘

fight or I stop? ‘. To he He answered: ‘

Ascendite et prosperamini, ut tradantur hostes in

Scale and prosper, as given enemies in

manus vestras’. 18:15 **Dixitque rex: ‘ Iterum atque**

hand you ‘. 18:15 said king: ‘ Again and

iterum te adiuro, ut non mihi loquaris nisi, quod

again you I swear, as not I speak but, that

verum est, in nomine Domini’. 18:16 **At ille ait: ‘**

true is in name The Lord. ‘ 18:16 But he he said: ‘

Vidi universum Israel dispersum in montibus sicut

I saw all Israel scattered in mountains as

oves absque pastore. Et dixit Dominus: ‘Non habent

sheep without pastor. The said Lord: ‘I do not have

isti dominum; revertatur unusquisque in domum

these owner; return each in home

suam in pace’. 18:17 **Et ait rex Israel ad Iosaphat:**

his in peace ‘. ‘ 18:17 The said king Israel to Jehoshaphat:

‘ Nonne dixi tibi quod non prophetaret iste mihi

‘ Did I you that not prophesies this I

quidquam boni sed ea, quae mala sunt?'. 18:18 At
or good but it which bad are they? '. 18:18 But
ille idcirco ait: 'Audite verbum Domini: Vidi
he therefore he said: ' Listen word Lord: I saw
Dominum sedentem in solio suo et omnem exercitum
Lord sitting in throne his and all army
caeli assistantem ei a dextris et sinistris. 18:19 Et
air standing it from right and left. 18:19 The
dixit Dominus: 'Quis decipiet Achab regem Israel, ut
said Lord: 'Who entice Ahab king Israel as
ascendat et corruat in Ramoth Galaad?'. Cumque
go up and fall in Ramoth Gilead. ' when
diceret unus hoc modo et alter alio, 18:20 processit
said one this only and other other 18:20 advanced
spiritus et stetit coram Domino et ait: 'Ego
spirit and He stood before Lord and he said: 'I
decipiam eum'. Cui Dominus: 'In quo, inquit,
entice for him. ' To Lord: the which, he says,
decipies?'. 18:21 At ille respondit: 'Egrediar et ero
With '. 18:21 But he He answered: 'I will go out and I
spiritus mendax in ore omnium prophetarum eius'.
spirit lying in mouth all prophets His. '
Dixitque Dominus: 'Decipies et praevaleris; egredere
said Lord: 'entice and prevail Leave
et fac ita'. 18:22 Nunc igitur, ecce dedit Dominus
and Make so '. 18:22 now therefore, See given Lord
spiritum mendacii in ore omnium prophetarum
spirit lying in mouth all prophets
tuorum et Dominus locutus est de te mala'. 18:23
your and Lord said is of you evil. ' 18:23
Accessit autem Sedecias filius Chanaana et percussit
came Now old son Chanaana and shot
Michaeae maxillam et ait: 'Per quam viam
Micah cheek and he said: ' by than way
transivit spiritus Domini a me, ut loqueretur tibi?'. 18:24
passed spirit of from I as speak you? '. 18:24
Dixitque Michaeas: 'Tu ipse videbis in die
18:24 said Michah: ' You he see in day
illo, quando ingressus fueris cubiculum intra
that, when entry you room within

cubiculum, ut abscondaris'. 18:25 Praecepit autem rex
chamber, as hide. ' 18:25 charged Now king
Israel dicens: ' Tollite Michaeam et ducite eum ad
Israel saying: ' Take Mich and carry it to
Amon principem civitatis et ad Ioas filium regis
Amon prince city and to Joash son s
18:26 et dicetis: 'Haec dicit rex: Mittite hunc in
18:26 and say: 'This says king: send this in
carcerem et date ei panis modicum et aquae
prison and date it bread A little and water
pauillum, donec revertar in pace". 18:27 Dixitque
Please, until return in peace'. ' 18:27 said
Michaeas: ' Si reversus fueris in pace, non est
Micah: ' If back you in peace not is
locutus Dominus in me'. Et ait: ' Audite, populi
said Lord in Me. ' The he said: ' Listen people
omnes!'. 18:28 Igitur ascenderunt rex Israel et
All '. 18:28 Now up king Israel and
Iosaphat rex Iudae in Ramoth Galaad. 18:29 Dixitque
Jehoshaphat king Judah in Ramoth Gilead. 18:29 said
rex Israel ad Iosaphat: ' Mutabo habitum et sic
king Israel to Jehoshaphat: ' I will change my Question and so
ad pugnam vadam; tu autem induere vestibus tuis'.
to fight I will go; you Now put on clothes Your '.
Mutatoque rex Israel habitu venit ad bellum. 18:30
So king Israel dress he came to war. 18:30
Rex autem Syriae praeceperat ducibus curruum
king Now Syria the leaders chariots
suorum dicens: ' Ne pugnetis contra minimum aut
their saying: ' Do not fight against minimum or
contra maximum, nisi contra solum regem Israel'.
against maximum but against only king Israel '.
18:31 Itaque, cum vidissent principes curruum
18:31 Accordingly, with saw leaders chariots
Iosaphat, dixerunt: ' Rex Israel est iste!'. Et
Jehoshaphat, they said: ' king Israel is This'. The
circumdederunt eum dimicantes. At ille clamavit ad
surrounded it attack. But he cried to
Dominum, et auxiliatus est ei atque avertit eos Deus
Lord, and help is it and diverted them God

ab illo. 18:32 Cum enim vidissent duces curruum
from that. 18:32 with For saw leaders chariots
quod non esset rex Israel, reliquerunt eum. 18:33
that not was king Israel left him. 18:33
Accidit autem, ut unus e populo sagittam in
It happened however, as one from people arrow in
incertum iaceret et percuteret regem Israel inter
uncertainty Reclining and strike king Israel between
iuncturas et lorica. At ille aurigae suo ait: ‘
couplings; and mail. But he The drivers his he said: ‘
Converte manum tuam et educ me de acie, quia
Convert hand your and bring I of line, because
vulneratus sum’. 18:34 Et aggravata est pugna in die
wounded I am. ‘ 18:34 The heavy is battle in day
illo; porro rex Israel stabat in curru suo contra
that; the king Israel standing in car his against
Syros usque ad vesperam et mortuus est occidente
Syrians up to evening and dead is west
sole. 19:1 Reversus est autem Iosaphat rex Iudae in
sun. 19: 1 returning is Now Jehoshaphat king Judah in
domum suam pacifice in Ierusalem. 19:2 Cui occurrit
home his peace in Jerusalem. 19: 2 To met
Iehu filius Hanani videns et ait ad eum: ‘ Impio
Jehu son Hanani seeing and said to him: ‘ the wicked
praebeas auxilium et his, qui oderunt Dominum,
providing help and those that hate Lord,
amicitia iungeris, et idcirco iram quidem Domini
friendship close and therefore anger indeed of
merebaris; 19:3 sed bona opera inventa sunt in te,
Nevertheless; 19: 3 but good works found are in you
eo quod abstuleris palos de terra et praeparaveris
it that take away stakes of land and set
cor tuum, ut requireres Deum’. 19:4 Habitavit ergo
heart your as seek God. ‘ 19: 4 settled So
Iosaphat in Ierusalem. Rursumque egressus est ad
Jehoshaphat in Jerusalem. again out is to
populum de Bersabee usque ad montem Ephraim et
people of Beer up to mount Ephraim and
revocavit eos ad Dominum, Deum patrum suorum.
Prolog them to Lord, God fathers ones.

19:5 Constituitque iudices terrae in cunctis civitatibus
19: 5 set judges earth in all cities
Iudae munitis per singula loca. 19:6 Et praeci- piens
Judah strongpoints by details places. 19: 6 The prescribing
iudicibus: ‘ Videte, ait, quid faciatis. Non enim
judges; ‘ See, he said, what Yee. no For
homini exercetis iudicium sed Domino, qui vobiscum
man exercise judgment but Lord, that with
est, quando iudicaveritis. 19:7 Sit timor Domini,
is when decision. 19: 7 Let fear Lord,
vobiscum et caute cuncta facite; non est enim apud
with and caution all do it; not is For in
Dominum Deum nostrum iniquitas nec personarum
Lord God our violence or persons
acceptio nec cupido munerum’. 19:8 In Ierusalem
respect or desire functions. 19: 8 in Jerusalem
quoque constituit Iosaphat ex Levitis et sacerdotibus
also set Jehoshaphat from Levites and priests
et principibus familiarum Israel pro iudicio Domini
and chief families Israel for trial of
et pro causis habitatorum Ierusalem. 19:9
and for causes inhabitants Jerusalem. 19: 9
Praecepitque eis dicens: ‘ Sic agetis in timore
charged them saying: ‘ so Fare in fear
Domini fideliter et corde perfecto. 19:10 Omnem
of faithfully and heart perfect. 19:10 all
causam, quae venerit ad vos fratrum vestrorum, qui
cause which come to you brothers your that
habitant in urbibus suis, ubicumque quaestio est de
residents in cities their wherever question is of
homicidio, de lege, de mandato, de praeceptis et de
murder of law of mandate of rules and of
iustificationibus, commonete eos, ut non peccent in
regulations; warn them; as not offenders in
Dominum, et ne veniat ira super vos et super
Lord, and do not come anger over you and over
fratres vestros; sic ergo agetis et non peccabitis.
brothers you; so So Fare and not trespass.
19:11 Amarias autem sacerdos princeps super vos in
19:11 Amariah Now The priest leader over you in

omnibus, quae ad Deum pertinent, praesidebit; porro
all which to God concern, will preside; the
Zabadias filius Ismael, qui est dux in domo Iudae,
Zebadiah son Ishmael; that is leader in house Judah,
super ea opera erit, quae ad regis officium
over it works It will be which to s office
pertinent; habetisque Levitas coram vobis ut scribas.
they belong; You Levites before you as Scribes.

Confortamini et agite diligenter, et sit Dominus cum
Strengthen and Deal carefully, and is Lord with

bonis'. 20:1 Post haec congregati sunt filii Moab
good '. 20: 1 Post this gathered are children Moab

et filii Ammon et cum eis de Meunitis ad
and children Ammon and with them of Ammonites to

Iosaphat, ut pugnarent contra eum. 20:2 Veneruntque
Jehoshaphat, as fight against him. 20: 2 Returning

nuntii et indicaverunt Iosaphat dicentes: ' Venit
news and told Jehoshaphat saying: ' He came

contra te multitudo magna de his locis, quae trans
against you company great of these places, which beyond

mare sunt, de Edom, et ecce consistunt in
sea are of Edom and See stay in

Asasonthamar, quae est Engaddi'. 20:3 Iosaphat
Asasonthamar which is En Gedi. ' 20: 3 Jehoshaphat

autem timore perterritus totum se contulit ad
Now fear terrified all he contributed to

rogandum Dominum et praedicavit ieiunium universo
ask Lord and He preached fast all

Iudae. 20:4 Congregatusque est Iuda ad precandum
Judah. 20: 4 gathered is Judah to prayer

Dominum; sed et de omnibus urbibus suis venerunt
Lord; but and of all cities their they

ad obsecrandum eum. 20:5 Cumque stetisset Iosaphat
to seek him. 20: 5 when stopped Jehoshaphat

in medio coetu Iudae et Ierusalem in domo Domini
in the group Judah and Jerusalem in house of

ante atrium novum, 20:6 ait: ' Domine, Deus
before court new 20: 6 he said: ' Sir, God

patrum nostrorum, tu es Deus in caelo et dominaris
fathers our you you God in heaven and mastering

cunctis regnis gentium; in manu tua est fortitudo et
all kingdoms nations; in hand your is strength and
potentia, nec quisquam tibi potest resistere. 20:7
power, or one you can resist. 20: 7

Nonne tu, Deus noster, expulisti habitatores terrae
Did you God our cast inhabitants earth
huius coram populo tuo Israel et dedisti eam semini
this before people your Israel and You it seed
Abraham amici tui in sempiternum? 20:8
Abraham friends your in ever? 20: 8

Habitaveruntque in ea et extruxerunt in illa
They lived in it and built in that
sanctuarium nomini tuo dicentes: 20:9 ‘Si irruerint
sanctuary name your saying: 20: 9 ‘If fall
super nos mala, gladius iudicii, pestilentia et fames,
over we bad sword judgment plague and famine
stabimus coram domo hac in conspectu tuo, quia
stand before house this in before your because
nomen tuum est in domo hac, et clamabimus ad te
name your is in house this, and cry to you
in tribulationibus nostris, et exaudies salvosque
in tribulations our and hear help

facies’. 20:10 Nunc igitur ecce filii Ammon et
face. ‘ 20:10 now So See children Ammon and
Moab et mons Seir, per quos non concessisti Israeli
Moab and mountain Seir by which not allow Israel
ut transirent, quando egrediebantur de Aegypto, sed
as as they passed by, when forward of Egypt but
declinaverunt ab eis et non interfecerunt illos, 20:11
declined from them and not killed those 20:11

e contrario agunt et nituntur eicere nos de
from other deal and try eject we of
possessione tua, quam tradidisti nobis. 20:12 Deus
possession your than delivered to us. 20:12 God
noster, ergo non iudicabis eos? In nobis quidem non
our So not judge them? in us indeed not
tanta est fortitudo, ut possimus huic multitudini
so is strength, as we this community
resistere, quae irruit super nos; sed, cum ignoremus
resist, which fell over us; but, with we know

quid agere debeamus, hoc solum habemus residui,
what deal we this only we have of the remainder,
ut oculos nostros dirigamus ad te'. 20:13 Omnis
as eyes our direct to you '. 20:13 all
vero Iuda stabat coram Domino cum parvulis et
But Judah standing before Lord with children and
uxoribus et liberis suis. 20:14 Erat autem Iahaziel
wives and children their own. 20:14 It was Now Jahaziel
filius Zachariae filii Banaiae filii Iehiel filii
son Zachary children Benaiah children Jehiel children
Matthaniae Levites de filiis Asaph, super quem
Mattanyah Levite of children Asaph over which
factus est spiritus Domini in medio congregationis,
he became is spirit of in the congregation
20:15 et ait: ' Attendite, omnis Iuda et qui
20:15 and he said: ' Look, all Judah and that
habitatis Ierusalem et tu rex Iosaphat: Haec dicit
live Jerusalem and you king Jehoshaphat: This says
Dominus vobis: Nolite timere nec paveatis hanc
Lord you: Do not fear or dismayed this
multitudinem magnam; non est enim vestra pugna
company great; not is For your battle
sed Dei. 20:16 Cras descendetis contra eos;
but God. 20:16 tomorrow down against them;
ascensuri enim sunt per clivum nomine Sis, et
up For are by slope name If you want, and
invenietis illos in summitate torrentis, qui est contra
find them in top torrent that is against
solitudinem Ieruel. 20:17 Non eritis vos, qui
waste Jeruel. 20:17 no You will be you that
dimicabitis; sed tantummodo confidenter state et
fight but only safety Stand and
videbitis auxilium Domini super vos, o Iuda et
see help of over you o Judah and
Ierusalem. Nolite timere nec paveatis; cras
Jerusalem. Do not fear or dismayed; tomorrow
egredimini contra eos, et Dominus erit vobiscum'.
Leave against them; and Lord will be with you. '
20:18 Iosaphat ergo inclinavit se super faciem suam
20:18 Jehoshaphat So extended he over face his
in terra, et omnis Iuda et habitatores Ierusalem
in land, and all Judah and inhabitants Jerusalem

ceciderunt coram Domino et adoraverunt eum. 20:19
fell before Lord and worshiped him. 20:19

Porro Levitae de filiis Caath, de filiis Core scilicet,
the Levites of children Kohath of children Core namely,

surrexerunt et laudabant Dominum, Deum Israel,
rose and praised Lord, God Israel

voce magna in excelsum. 20:20 Cumque mane
voice great in high. 20:20 when morning

surrexissent, egressi sunt ad desertum Thecue;
rose, out are to desert Tekoa;

profectisque eis, stans Iosaphat in medio eorum
marching them, standing Jehoshaphat in the their

dixit: ‘ Audite me, Iuda et habitatores Ierusalem!
he said: ‘ Listen I Judah and inhabitants Jerusalem!

Credite in Domino Deo vestro et permanebitis;
Believe in Lord God your and established;

credite prophetis eius, et cuncta evenient vobis
believe prophets his and all done you

prospera’. 20:21 Habuitque consilium cum populo et
be successful. ‘ 20:21 She had design with people and

statuit cantores Domini, ut laudarent eum in ornatu
set singers Lord, as praise it in costume

sancto et antecederent exercitum ac voce consona
St. and before army and voice harmonious

dicerent: ‘ Confitemini Domino, quoniam in aeternum
said: ‘ Confess Lord, for in ever

miserericordia eius’. 20:22 Cumque coepissent laudes
mercy His. ‘ 20:22 when began praises

canere, vertit Dominus insidias eorum contra filios
sing, turns Lord ambush their against children

Ammon et Moab et montem Seir, qui egressi
Ammon and Moab and mount Seir that out

fuerant, ut pugnarent contra Iudam, et percussi
were as fight against Judah and I struck

sunt. 20:23 Et filii Ammon et Moab
They are. 20:23 The children Ammon and Moab

consurrexerunt adversum habitatores montis Seir, ut
up against inhabitants mount Seir as

interficerent et delerent eos; cumque hoc opere
kill and annihilate them; when this work

perpetrassent, etiam in semetipsos versi mutuis
an, also in home backs loans

concidere vulneribus. 20:24 Porro Iuda, cum venisset
collapse wounds. 20:24 the Judah with come

ad speculam, quae respicit solitudinem, vidit procul
to watchtower, which regards wilderness saw at

omnem late regionem plenam cadaveribus, nec
all wide region full corpses or

superesse quemquam, qui necem potuisset evadere.
survive anyone that murder could escape.

20:25 Venit ergo Iosaphat et omnis populus cum eo
20:25 He came So Jehoshaphat and all people with it

ad detrahenda spolia mortuorum inveneruntque
to take spoils dead They found

umenta multa et supellectilem, vestes quoque et
livestock many and furniture; clothing also and

vasa pretiosissima et diripuerunt, ita ut omnia
vessels price and landmarks, so as all

portare non possent, et per tres dies spolia
carry not could and by three day spoils

auferebant pro praedae magnitudine. 20:26 Die autem
off for booty size. 20:26 On Now

quarto congregati sunt in valle Baracha; etenim,
fourth gathered are in valley Berachah; In fact,

quoniam ibi benedixerant Domino, vocaverunt locum
for there blessed Lord, they called place

illum vallis Benedictionis usque in praesentem diem.
it valley blessing up in this Day.

20:27 Reversusque est omnis vir Iudae et Ierusalem
20:27 returned is all man Judah and Jerusalem

et Iosaphat ante eos in Ierusalem cum laetitia
and Jehoshaphat before them in Jerusalem with joy

magna, eo quod dedisset eis Dominus gaudium de
great it that given them Lord joy of

inimicis suis; 20:28 ingressique sunt Ierusalem cum
enemies his family; 20:28 and going are Jerusalem with

psalteriis et citharis et tubis in domum Domini.
lutes and harps and trumpets in home Lord.

20:29 Irruit autem pavor Dei super universa regna
20:29 Iratusque Now terror God over all Kingdom

terrarum, cum audissent quod pugnasset Dominus
lands, with heard that He had fought Lord

contra inimicos Israel. 20:30 Quievitque regnum
against enemies Israel. 20:30 In the meantime, kingdom
Iosaphat, et praeuit ei Deus eius pacem per
Jehoshaphat, and provided it God his peace by
circuitum. 20:31 Regnavit igitur Iosaphat super
about. 20:31 He reigned So Jehoshaphat over
Iudam. Et erat triginta quinque annorum, cum
Judas. The was thirty five years with
regnare coepisset; viginti autem et quinque annis
he began; twenty Now and five years
regnavit in Ierusalem. Nomen matris eius Azuba
reigned in Jerusalem. name mother his Azuba
filia Selachi. 20:32 Et ambulavit in via patris sui
daughter Salai. 20:32 The He walked in road father s
Asa nec declinavit ab ea, faciens quod rectum erat
Asa or aside from it making that right was
coram Domino. 20:33 Verumtamen excelsa non ablata
before Lord. 20:33 However, high not away
sunt; et adhuc populus non direxerat cor suum ad
they are: and yet people not set heart his to
Deum patrum suorum. 20:34 Reliqua autem gestorum
God fathers ones. 20:34 the rest Now events
Iosaphat, priorum et novissimorum, scripta sunt in
Jehoshaphat, first and last written are in
verbis Iehu filii Hanani, quae digesta sunt in libros
words Jehu children Hanani which digested are in books
regum Israel. 20:35 Post haec iniit amicitias Iosaphat
kings Israel. 20:35 Post this made friendships Jehoshaphat
rex Iudae cum Ochozia rege Israel, cuius opera
king Judah with Ahazi'ah king Israel the works
fuerunt impiissima, 20:36 et particeps fuit, ut
were Lawless, 20:36 and participant was as
facerent naves, quae irent in Tharsis, feceruntque
do The ships which go in Tharsis They did
classem in Asiongaber. 20:37 Prophetavit autem
fleet in Gaber. 20:37 prophesied Now
Eliezer filius Dodiae de Maresa contra Iosaphat
Eliezer son Dodavah of Marisa against Jehoshaphat
dicens: ‘ Quia habuisti foedus cum Ochozia, percussit
saying: ‘ for you have treaty with Ahaziah, shot

Dominus opera tua'. Contritaeque sunt naves nec
Lord works Your ' broken are ships or
potuerunt ire in Tharsis. 21:1 Dormivit autem
could go in Tarshish. 21: 1 slept Now
Iosaphat cum patribus suis et sepultus est cum eis
Jehoshaphat with fathers their and buried is with them
in civitate David; regnavitque Ioram filius eius pro
in city David; reigned Joram son his for
eo. 21:2 Qui habuit fratres filios Iosaphat
the fact. 21: 2 He he had brothers children Jehoshaphat
Azariam et Iahiel et Zachariam et Azariam et
Azaria and Iiel and Zachary and Azaria and
Michael et Saphatiam: omnes hi filii Iosaphat
Michael and Saphatias all these children Jehoshaphat
regis Israel. 21:3 Deditque eis pater suus multa
s Israel. 21: 3 He gave them father it many
munera argenti et auri et res pretiosas cum
gifts silver and gold and business precious with
civitatribus munitissimis in Iuda; regnum autem
cities strong in Judah; kingdom Now
tradidit Ioram, eo quod esset primogenitus. 21:4
delivered Joram it that was firstborn. 21: 4
Surrexit ergo Ioram super regnum patris sui;
rose So Joram over kingdom father s;
cumque se confirmasset, occidit omnes fratres suos
when he established, sets all brothers their
gladio et quosdam de principibus Israel. 21:5
sword and some of chief Israel. 21: 5
Triginta duorum annorum erat Ioram, cum regnare
thirty two years was Joram with he
coepisset, et octo annis regnavit in Ierusalem. 21:6
began, and eight years reigned in Jerusalem. 21: 6
Ambulavitque in viis regum Israel, sicut egerat
He walked in ways kings Israel as assassinated
domus Achab; filia quippe Achab erat uxor eius.
house Ahab; daughter for Ahab was wife her.
Et fecit malum in conspectu Domini. 21:7 Noluit
The he evil in before Lord. 21: 7 refused
autem Dominus disperdere domum David propter
Now Lord drive home David for

pactum, quod inierat cum eo, et quia promiserat,
pact that He made with it and because He promised,
ut daret ei lucernam et filiis eius omni tempore.
as give it candle and children his all time.

21:8 In diebus illis rebellavit Edom, ne esset
21: 8 in days they rebelled Edom do not was
subditus Iudae, et constituit sibi regem. 21:9
subject Judah, and set to the king. 21: 9

Cumque transisset Ioram cum principibus suis et
when past Joram with chief their and
cunctis curribus, qui erant secum, surrexit nocte et
all carriages that were with rose night and
percussit Edom, qui eum circumdederat, et omnes
shot Edom that it encircling and all

duces curruum eius. 21:10 Attamen rebellavit Edom,
leaders chariots her. 21:10 However, rebelled Edom
ne esset sub dicione Iudae, usque ad hanc diem.
do not was under jurisdiction Judah, up to this Day.

Eo tempore et Lobna recessit, ne esset sub manu
Travel time and Libnah Plovdiv do not was under hand
illius; dereliquerat enim Dominum, Deum patrum
the latter; left For Lord, God fathers

suorum. 21:11 Insuper et excelsa fabricatus est in
ones. 21:11 In addition, and high made is in
montibus Iudae et fornicari fecit habitatores
mountains Judah and fornication he inhabitants

Ierusalem et praevaricari Iudam. 21:12 Allatae sunt
Jerusalem and prevaricate Judas. 21:12 ¶ are

autem ei litterae ab Elia propheta, in quibus
Now it letter from Elia prophet in which

scriptum erat: ‘Haec dicit Dominus, Deus David
written It was: ‘This says Lord, God David

patris tui: Quoniam non ambulasti in viis Iosaphat
father you: For not You walk in ways Jehoshaphat

patris tui et in viis Asa regis Iudae, 21:13 sed
father your and in ways Asa s Judah, 21:13 but

incessisti per iter regum Israel et fornicari fecisti
advanced by trip kings Israel and fornication You made

Iudam et habitatores Ierusalem imitatus
Judah and inhabitants Jerusalem imitating

fornicationem domus Achab, insuper et fratres tuos
prostitution house Ahab In addition, and brothers your

domum patris tui meliores te occidisti: 21:14 ecce
home father your better you killed 21:14 See
Dominus percutiet plaga magna populum tuum, filios
Lord strike stroke great people your children
et uxores tuas universamque substantiam tuam;
and wives I all substance your;
21:15 tu autem aegrotabis pessimo languore uteri tui,
21:15 you Now sick worst disease uterus your
donec egrediantur vitalia tua paulatim per singulos
until go! inwards your gradually by each
dies'. 21:16 Suscitavit ergo Dominus contra Ioram
days. 21:16 raised So Lord against Joram
spiritum Philisthinorum et Arabum, qui confines sunt
spirit Philistines and Arabs that confines are
Aethiopibus, 21:17 et ascenderunt in terram Iudae
Ethiopians 21:17 and up in land Judah
et irruerunt in eam diripueruntque cunctam
and burst in it and carried away all
substantiam, quae inventa est in domo regis, insuper
substance which found is in house king, In addition,
et filios eius et uxores, nec remansit ei filius nisi
and children his and wives, or left it son but
Ioachaz, qui minimus natu erat. 21:18 Et post haec
Jehoahaz that The youngest birth It was. 21:18 The after this
omnia percussit eum Dominus alvi languore
all shot it Lord clearance disease
insanabili. 21:19 Cumque diei succederet dies, et
incurable. 21:19 when day SUCCEED day, and
temporum spatia volverentur, duorum annorum
season spaces process two years
expletus est circulus; et sic longa consumptus
overload is circle; and so long consumption
tabe, ita ut egereret etiam viscera sua, languore
consumption, so as void also tender his disease
pariter et vita caruit. Mortuusque est in infirmitate
together and life diseases. died is in weakness
pessima, et non fecit ei populus eius secundum
the worst, and not he it people his according to
morem combustionis exsequias, sicut fecerat maioribus
custom burning exsequies as had major

eius. 21:20 Triginta duorum annorum fuit, cum
her. 21:20 thirty two years was with

regnare coepisset, et octo annis regnavit in
he began, and eight years reigned in

Ierusalem. Obiitque nullo relicto desiderio sui; et
Jerusalem. he walked no leaving desire s; and

sepelierunt eum in civitate David, verumtamen non
buried it in city David However, not

in sepulcro regum. 22:1 Constituerunt autem
in grave kings. 22: 1 made Now

habitatores Ierusalem Ochoziam filium eius minimum
inhabitants Jerusalem Ahaziah son his minimum

regem pro eo; omnes enim maiores natu interfecerat
king for it; all For greater birth death

turba, quae irruerat cum Arabibus in castra.
crowd, which fallen with Arabs in camp.

Regnavitque Ochozias filius Ioram regis Iudae. 22:2
reigned Azariah son Joram s Judah. 22: 2

Filius viginti duo annorum erat Ochozias, cum
son twenty two years was Azariah, with

regnare coepisset, et uno anno regnavit in Ierusalem.
he began, and one year reigned in Jerusalem.

Nomen matris eius Athalia filia Amri. 22:3 Sed et
name mother his Athalia daughter Omri. 22: 3 but and

ipse ingressus est per vias domus Achab; mater enim
he entry is by ways house Ahab; mother For

eius impulit eum, ut impie ageret. 22:4 Fecit
his pushed him, as wickedly he was doing. 22: 4 He made

igitur malum in conspectu Domini sicut domus
So evil in before of as house

Achab; ipsi enim fuerunt ei consiliarii post mortem
Ahab; they For were it Counsellors after death

patris sui in interitum eius. 22:5 Ambulavitque in
father s in destruction her. 22: 5 He walked in

consiliis eorum et perrexit cum Ioram filio Achab
plans their and went with Joram son Ahab

rege Israel in bellum contra Hazael regem Syriae in
king Israel in war against Hazael king Syria in

Ramoth Galaad; vulneraveruntque Syri Ioram. 22:6
Ramot Gilead; wounded Syrian Joram. 22: 6

Qui reversus est, ut curaretur in Iezrahel a plagis,
He back is as healed in Jezreel from stripes,
quas acceperat in supradicto certamine. Igitur
which It had in above contest. Now
Ochozias filius Ioram rex Iudae descendit, ut
Azariah son Joram king Judah down as
inviseret Ioram filium Achab in Iezrahel aegrotantem.
visit Joram son Ahab in Jezreel sick.
22:7 Voluntatis quippe fuit Dei adversum Ochoziam,
22: 7 will for was God against Ahaziah
ut veniret ad Ioram et, cum venisset, egrederetur
as come to Joram and, with come, out
cum eo adversum Iehu filium Namsi, quem unxit
with it against Jehu son Namsi which anointed
Dominus, ut deleret domum Achab. 22:8 Cum ergo
Lord, as wipe out home Ahab. 22: 8 with So
iudicium faceret Iehu in domum Achab, invenit
judgment do Jehu in home Ahab found
principes Iudae et filios fratrum Ochoziae, qui
leaders Judah and children brothers Jehoshaphat, that
ministrabant ei, et interfecit illos. 22:9 Ipsumque
provided to and killed them. 22: 9 cutting
perquisivit Ochoziam, et comprehenderunt eum
purchased Ahaziah and arrested it
latentem in Samaria; adductumque ad se Iehu
latent in Samaria; brought to he Jehu
occidit. Et sepelierunt eum, eo quod dicebant eum
sets. The buried him, it that said it
esse filium Iosaphat, qui quaesierat Dominum in toto
be son Jehoshaphat, that required Lord in all
corde suo. Nec erat aliquis de stirpe Ochoziae, qui
heart his own. No was one of stock Jehoshaphat, that
posset regnare. 22:10 Athalia autem mater eius
could reign. 22:10 Athalia Now mother his
videns quod mortuus esset filius suus surrexit et
seeing that dead was son it rose and
interfecit omnem stirpem regiam domus Iudae. 22:11
killed all stock royal house Judah. 22:11
Porro Iosabeth filia regis tulit Ioas filium Ochoziae
the Josabeth daughter s took Joash son Jehoshaphat
et furata est eum de medio filiorum regis, cum
and stolen is it of the children king, with

interficerentur, absconditque cum nutrice sua in
execution, put with nurse his in
cubiculo lectulorum. Iosabeth autem, quae absconderat
bedroom beds. Josabeth however, which hidden
eum, erat filia regis Ioram, uxor Ioiadae pontificis,
him, was daughter s Joram wife Jehoi'ada Pope,
soror Ochoziae; et idcirco Athalia non interfecit
sister Jehoshaphat; and therefore Athalia not killed
eum. 22:12 Fuit ergo cum eis in domo Dei
him. 22:12 There was So with them in house God
absconditus sex annis, quibus regnavit Athalia super
hidden six years which reigned Athalia over
terram. 23:1 Anno autem septimo confortatus Ioiada
land. 23: 1 year Now seventh strengthened Jehoiada
assumpsit centuriones, Azariam videlicet filium
He assumed hundreds Azaria the son
Ieroham et Ismael filium Iohanam, Azariam quoque
Iraam and Ishmael son Johanan, Azaria also
filium Obed et Maasiam filium Adaiae et Elisaphat
son Obed and Matthathia son Adaias and Elisaphat
filium Zechri, et iniit cum eis foedus. 23:2 Qui
son Zechri and made with them the league. 23: 2 He
circumeuntes Iudam congregaverunt Levitas de cunctis
circulate Judah together Levites of all
urbibus Iudae et principes familiarum Israel
cities Judah and leaders families Israel
veneruntque in Ierusalem. 23:3 Iniit igitur omnis
they came in Jerusalem. 23: 3 Here, So all
congregatio pactum in domo Dei cum rege. Dixitque
company pact in house God with King. said
ad eos Ioiada: ‘ Ecce filius regis regnabit, sicut
to them Jehoiada; ‘ Look son s reign, as
locutus est Dominus super filios David. 23:4 Hoc est
said is Lord over children David. 23: 4 This is
ergo, quod facietis. 23:5 Tertia pars vestrum, qui
therefore, that will do. 23: 5 The third part you that
veniunt ad sabbatum sacerdotum et Levitarum et
come to Saturday priests and Levites and
ianitorum, erit in portis, tertia vero pars ad domum
porters, will be in gates, third But part to home
regis et tertia in porta, quae appellatur Fundamenti;
s and third in gate, which called Foundation;

omne vero reliquum vulgus sit in atriis domus
all But the rest people is in courts house
Domini. 23:6 Nec quisquam alius ingrediatur domum
Lord. 23: 6 No one other Apply home
Domini, nisi sacerdotes et qui ministrant de Levitis;
Lord, but priests and that minister of Levites;
ipsi tantummodo ingrediantur, quia sanctificati sunt.
they only walk; because sanctified They are.
Et omne reliquum vulgus observet observationem
The all the rest people observer watch
Domini. 23:7 Levitae autem circumdant regem
Lord. 23: 7 Levites Now compass king
habentes singuli arma sua in manu. Et si quis alius
having each weapons his in hand. The if who other
ingressus fuerit templum, interficiatur. Sintque cum
entry be temple killed. Stay with
rege et intrante et egrediente'. 23:8 Fecerunt igitur
king and coming and come out. ' 23: 8 They did So
Levitae et universus Iuda iuxta omnia, quae
Levites and all Judah according to all which
praeceperat Ioiada pontifex; et assumpserunt singuli
the Jehoiada Pope; and took each
viros suos, qui veniebant sabbato cum his, qui
men his that coming Saturday with those that
sabbato egressuri erant: siquidem Ioiada pontifex
Saturday out they were: for Jehoiada Pope
non dimisit abire turmas, quae sibi per singulas
not released go companies, which to by each
hebdomadas succedere consueverant. 23:9 Deditque
weeks Neath accustomed to. 23: 9 He gave
Ioiada sacerdos centurionibus lanceas clipeosque et
Jehoiada The priest hundreds spears shields and
peltas regis David, quae erant in domo Dei. 23:10
targets s David which were in house God. 23:10
Constituitque omnem populum tenentium tela a
set all people tenants weapons from
parte templi dextra usque ad partem templi sinistram
part temple right up to part temple left
coram altari et templo per circuitum regis. 23:11 Et
before altar and temple by about King. 23:11 The

eduxerunt filium regis et dederunt ei diadema et
led son s and they it crown and
testimonium et constituerunt eum regem. Unxerunt
witness and made it the king. oil

quoque illum Ioiada pontifex et filii eius;
also it Jehoiada Pope and children thereof;

imprecatique sunt ei atque dixerunt: ‘ Vivat rex!’.
Lit are it and they said: ‘ May the king. ‘

23:12 Quod cum audisset Athalia, vocem scilicet
23:12 The with heard Athalia voice namely,

currentium atque laudantium regem, ingressa est ad
running and thanks king, She arrived is to

populum in templum Domini. 23:13 Cumque vidisset
people in temple Lord. 23:13 when saw

regem stantem super gradum suum in introitu et
king standing over degree his in entry and

principes tubasque circa eum omnemque populum
leaders trumpets about it all people

terrae gaudentem atque clangentem tubis cantoresque
earth rejoicing and sounding trumpets singers

cum diversi generis organis signum dantes ad
with different race organs sign Giving to

laudandum, scidit vestimenta sua et ait: ‘
praise, rent clothes his and he said: ‘

Coniuratio, coniuratio!’. **23:14 Praecepit autem Ioiada**
conspiracy Treason. ‘ 23:14 charged Now Jehoiada

pontifex centurionibus, qui erant super exercitum,
Pope Commentary that were over army

dicens: ‘ Educite illam extra saepta templi! Qui
saying: ‘ Carry it outside enclosures Temple! He

autem sequetur eam, interficiatur foris gladio!’.
Now will follow it death outside by the sword. ‘

Dixerat enim sacerdos: ‘ Non occidetis eam in domo
He had For priest: ‘ no kill it in house

Domini!’. **23:15 Et imposuerunt ei manus; cumque**
The Lord. ‘ 23:15 The put it hand; when

intrasset portam Equorum domus regis, interfecerunt
entered gate horse house king, killed

eam ibi. 23:16 Pepigit autem Ioiada foedus inter se
it there. 23:16 D. Now Jehoiada treaty between he

universumque populum et regem, ut esset populus
all people and king, as was people
Domini. 23:17 Itaque ingressus est omnis populus
Lord. 23:17 So entry is all people
domum Baal et destruxerunt eam et altaria ac
home Baal and destroyed it and altars and
simulacra illius confregerunt; Matthan quoque
images of broken; Mattan also
sacerdotem Baal interfecerunt ante aras. 23:18
priest Baal killed before altars. 23:18
Constituit autem Ioiada praepositos in domo Domini
He made Now Jehoiada overseers in house of
sub manibus sacerdotum et Levitarum, quos
under hands priests and Levites which
distribuit David in domo Domini, ut offerrent
distributed David in house Lord, as offer
holocausta Domino, sicut scriptum est in lege Moysi,
holocausts Lord, as written is in law Moses,
in gaudio et canticis iuxta dispositionem David.
in joy and songs according to regulation David.
23:19 Constituit quoque ianitores in portis domus
23:19 He made also porters in gates house
Domini, ut non ingrederetur eam immundus in omni
Lord, as not enter it unclean in all
re. 23:20 Assumpsitque centuriones et fortissimos
thing. 23:20 He took the hundreds and bravest
viros ac principes populi et omne vulgus terrae, et
men and leaders people and all people earth and
fecerunt descendere regem de domo Domini et
they down king of house of and
introire per medium portae Superioris in domum
enter by medium The gates Superior in home
regis et collocaverunt eum in solio regali. 23:21
s and relocated it in throne royal. 23:21
Laetatusque est omnis populus terrae, et urbs
rejoiced is all people earth and city
quievit; porro Athalia interfecta est gladio. 24:1
quiet; the Athalia killed is sword. 24:1
Septem annorum erat Ioas, cum regnare coepisset, et
seven years was Joash, with he began, and

quadraginta annis regnavit in Ierusalem. Nomen
forty years reigned in Jerusalem. name
matris eius Sebia de Bersabee. 24:2 Fecitque, quod
mother his Sabia of Beersheba. 24: 2 And he did; that
bonum est coram Domino, cunctis diebus Ioiadae
good is before Lord, all days Jehoi'ada
sacerdotis. 24:3 Accepit autem ei Ioiada uxores duas,
the priest. 24: 3 received Now it Jehoiada wives two,
e quibus genuit filios et filias. 24:4 Post quae
from which birth children and daughters. 24: 4 Post which
placuit Ioas, ut instauraret domum Domini. 24:5
It was decided Joash, as repair home Lord. 24: 5
Congregavitque sacerdotes et Levitas et dixit eis: ‘
He gathered priests and Levites and said them: ‘
Egredimini ad civitates Iudae et colligite de universo
Go out to cities Judah and Gather of all
Israel pecuniam ad sartatecta templi Dei vestri per
Israel money to repairs temple God you by
singulos annos. Festinatoque hoc facite’. Porro Levitae
each years. hasten this Do it. ‘ the Levites
non festinarunt. 24:6 Vocavitque rex Ioiadam
not hastened. 24: 6 called king Jehoiada
principem et dixit ei: ‘ Quare non tibi fuit curae,
prince and said to: ‘ Why not you was care,
ut cogeres Levitas inferre de Iuda et de Ierusalem
as oblige Levites offensive of Judah and of Jerusalem
pecuniam, quae constituta est a Moyse servo
money which established is from Moses server
Domini, ut inferret eam omnis congregatio Israel in
Lord, as ar it all company Israel in
tabernaculum testimonii? 24:7 Athalia enim impiissima
tent Meeting? 24: 7 Athalia For Lawless
et filii eius dissipaverunt domum Dei et de
and children his waste home God and of
universis, quae sanctificata fuerant templo Domini,
all which sanctified were temple Lord,
dedicaverunt Baalim’. 24:8 Praecepit ergo rex, et
dedicated Baal. ‘ 24: 8 charged So king, and
fecerunt arcam posueruntque eam iuxta portam
they ark set it according to gate

domus Domini forinsecus. 24:9 Et praedicatum est in
house of the outside. 24: 9 The predicate is in
Iuda et Ierusalem, ut deferrent singuli pretium
Judah and Jerusalem as bring each price
Domino, quod constituit Moyses servus Dei super
Lord, that set Moses slave God over
Israel in deserto. 24:10 Laetatique sunt cuncti
Israel in the desert. 24:10 rejoiced are all
principes et omnis populus et ingressi contulerunt in
leaders and all people and entered contributed in
arcam atque miserunt ita, ut impleretur. 24:11
ark and sent so, as fulfilled. 24:11
Cumque tempus esset, ut deferrent arcam ad
when time was as bring ark to
magistratus regis per manus Levitarum, et viderent
The magistrates s by hand Levites and see
multam esse pecuniam, ingrediebatur scriba regis et
great be money came secretary s and
quem primus sacerdos constituerat, effundebantque
which first The priest officer bags
pecuniam, quae erat in arca; porro arcam
money which was in box; the ark
reportabant ad locum suum. Sicque faciebant per
back to place his own. So, did by
singula tempora, et congregata est infinita pecunia,
details times and gathered is unlimited money;
24:12 quam dederunt rex et Ioiada his, qui
24:12 than they king and Jehoiada those that
praeerant operibus domus Domini. At illi conducebant
supervised works house Lord. But they hired
ex ea caesores lapidum et artifices operum
from it hewers stones and artists works
singulorum, ut instaurarent domum Domini, fabros
individuals, as repair home Lord, craftsmen
quoque ferri et aeris, ut domus Dei fulciretur. 24:13
also iron and copper, as house God reinforced. 24:13
Egeruntque operarii, et obducebatur cicatrix operi
workmen workers, and breach scar work
per manus eorum, ac suscitaverunt domum Domini
by hand their and up home of

in statum pristinum et firme eam stare fecerunt.
in state former and firm it stand they did.

24:14 Cumque haec complerent, detulerunt coram
24:14 when this finished, paid before

rege et Ioiada reliquam partem pecuniae, de qua
king and Jehoiada the rest part money, of which

facta sunt vasa templi in ministerium et ad
made are vessels temple in service and to

holocausta, phialae quoque et cetera vasa aurea et
burnt Leyden also and etc. vessels gold and

argentea. Et offerebantur holocausta in domo Domini
silver. The offered holocausts in house of

iugiter cunctis diebus Ioiadae. 24:15 Senuit autem
regularly all days Recorder. 24:15 Adsum Now

Ioiada plenus dierum et mortuus est cum centum
Jehoiada full days and dead is with one hundred

triginta esset annorum. 24:16 Sepelieruntque eum in
thirty was years. 24:16 buried it in

civitate David cum regibus, eo quod fecisset bonum
city David with kings, it that had good

in Israel cum Deo et cum domo eius. 24:17
in Israel with God and with house her. 24:17

Postquam autem obiit Ioiada, ingressi sunt principes
after the Now died Jehoiada entered are leaders

Iudae et adoraverunt regem, qui delinitus obsequiis
Judah and worshiped king, that soothed services

eorum acquievit eis. 24:18 Et dereliquerunt templum
their agreed them. 24:18 The forsook temple

Domini, Dei patrum suorum, servieruntque palis et
Lord, God fathers their served stakes and

sculptilibus, et facta est ira contra Iudam et
idols, and made is anger against Judah and

Ierusalem propter hoc peccatum. 24:19 Mittebatque
Jerusalem for this sin. 24:19 sent

eis prophetas, ut reverterentur ad Dominum, quos
them prophets as back to Lord, which

protestantes illi audire nolebant. 24:20 Spiritus
Protestants they listen they would not. 24:20 Spirit

itaque Dei induit Zachariam filium Ioiadae sacerdotis;
So God put Zachary son Jehoi'ada the priest;

et stetit in conspectu populi et dixit eis: ‘ Haec
and He stood in before people and said them: ‘ This
dicat Deus: Quare transgredimini praecepta Domini,
says God: Why crossing rules Lord,
quod vobis non proderit? Quia dereliquistis
that you not profit? for have
Dominum, ipse dereliquit vos’. 24:21 Qui
Lord, he left you’. 24:21 He
coniuraverunt adversus eum et lapidaverunt eum
conspiracy against it and stoned it
iuxta regis imperium in atrio domus Domini.
according to s government in court house Lord.
24:22 Et non est recordatus Ioas rex misericordiae,
24:22 The not is He remembered Joash king mercy
quam fecerat Ioiada pater illius secum, sed interfecit
than had Jehoiada father of with but killed
filium eius. Qui cum moreretur, ait: ‘ Videat
son her. He with die he said: ‘ May
Dominus et requirat!’ 24:23 Cumque evolutus esset
Lord and require it. ‘ 24:23 when end was
annus, ascendit contra eum exercitus Syriae venitque
year, up against it army Syria So
in Iudam et Ierusalem et exterminaverunt cunctos
in Judah and Jerusalem and destroyed all
principes populi atque universam praedam miserunt
leaders people and all prey sent
regi Damascum. 24:24 Et certe, cum permodicus
king Damascus. 24:24 The certainly, with A small
venisset numerus Syrorum, tradidit Dominus manibus
come number Syrians, delivered Lord hands
eorum exercitum magnum valde, eo quod reliquissent
their army great very it that leave
Dominum, Deum patrum suorum; in Ioas quoque
Lord, God fathers the family; in Joash also
ignominiosa exercuere iudicia. 24:25 Et abeuntes
humiliating executed judgments. 24:25 The go!
dimiserunt eum in languoribus magnis. Coniuraverunt
lowering it in diseases large. conspiracy
autem contra eum servi sui in ultionem sanguinis
Now against it officials s in revenge blood

fili **Ioiadae** **sacerdotis** **et** **occiderunt** **eum** **in** **lectulo**
children Jehoi'ada priest and killed it in bed
suo, **et** **mortuus** **est.** **Sepelieruntque** **eum** **in** **civitate**
his and dead It is. buried it in city
David, **sed** **non** **in** **sepulcris** **regum.** **24:26** **Insidiati**
David but not in tombs kings. 24:26 conspired
vero **sunt** **ei** **Zabad** **filius** **Semath** **Ammanitidis** **et**
But are it livestock son Shimeath Ammonite and
Iozabad **filius** **Semarith** **Moabitidis.** **24:27** **Porro** **de**
Yozavad son Shimrith Moabite. 24:27 the of
filiis **eius,** **de** **summa** **tributi,** **quod** **impositum** **fuerat**
children his of summary tribute that imposed was
sub **eo,** **et** **de** **instauratione** **domus** **Dei** **scriptum** **est**
under it and of establishment house God written is
in **commentariis** **libri** **regum.** **Regnavitque** **Amasias**
in notes book kings. reigned Amasiah
filius **eius** **pro** **eo.** **25:1** **Viginti** **quinque** **annorum**
son his for the fact. 25: 1 twenty- five years
erat **Amasias,** **cum** **regnare** **coepisset,** **et** **viginti**
was Amessias with he began, and twenty
novem **annis** **regnavit** **in** **Ierusalem.** **Nomen** **matris**
nine years reigned in Jerusalem. name mother
eius **Ioaden** **de** **Ierusalem.** **25:2** **Fecitque** **bonum** **in**
his Jehoaddan of Jerusalem. 25: 2 And he did good in
conspectu **Domini,** **verumtamen** **non** **in** **corde** **perfecto.**
before Lord, However, not in heart perfect.
25:3 **Cumque** **roboratum** **sibi** **videret** **imperium,**
25: 3 when established to see government
iugulavit **servos** **suos,** **qui** **occiderant** **regem** **patrem**
butchered officials his that killed king father
suum, **25:4** **sed** **filios** **eorum** **non** **interfecit,** **sicut**
his 25: 4 but children their not killed as
scriptum **est** **in** **libro** **legis** **Moysi,** **ubi** **praecepit**
written is in book law Moses, where charged
Dominus **dicens:** **‘** **Non** **occidentur** **patres** **pro** **filiis,**
Lord saying: ‘ no put fathers for children,
neque **fili** **pro** **patribus** **suis,** **sed** **unusquisque** **in**
or children for fathers their but each in
suo **peccato** **moriatur’.** **25:5** **Congregavit** **igitur**
his sin it dies. 25: 5 gathered So
Amasias **Iudam** **et** **constituit** **eos** **per** **familias**
Amasiah Judah and set them by families

tribunosque et centuriones in universo Iuda et
tribunes and hundreds in all Judah and
Beniamin. Et recensuit a viginti annis sursum
Benjamin. The reviewed from twenty years up
invenitque trecenta milia iuvenum, qui egrederentur
found three thousand young people, that go
ad pugnam et tenerent hastam et clipeum. 25:6
to fight and arrest spear and shield. 25: 6
Mercede quoque conduxit de Israel centum milia
Ransom also hired of Israel one hundred thousand
robustorum centum talentis argenti. 25:7 Venit
the heroes one hundred talents silver. 25: 7 He came
autem homo Dei ad illum et ait: ‘ O rex, ne
Now man God to it and he said: ‘ O king, do not
egrediatur tecum exercitus Israel; non est enim
go out with army Israel; not is For
Dominus cum Israel, cunctis filiis Ephraim. 25:8
Lord with Israel all children Ephraim. 25: 8
Quod si putas in robore exercitus bella consistere,
The if Do you think in strength army wars stand,
superari te faciet Deus ab hostibus: Dei quippe est
overcome you will God from the enemy; God for is
et adiuvere et in fugam vertere’. 25:9 Dixitque
and help and in flight turn. ‘ 25: 9 said
Amasias ad hominem Dei: ‘ Quid ergo fiet de
Amasiah to man God: ‘ What So will be of
centum talentis, quae dedi militibus Israel?’. Et
one hundred talents which I soldiers Israel ‘. The
respondit ei homo Dei: ‘ Habet Dominus, unde tibi
answered it man God: ‘ It has Lord, whence you
dare possit multo his plura’. 25:10 Separavit itaque
give can more these more ‘. 25:10 separated So
Amasias exercitum, qui venerat ad eum ex Ephraim,
Amasiah army that come to it from Ephraim
ut reverteretur in locum suum; at illi contra Iudam
as return in place his own; but they against Judah
vehementer irati reversi sunt in regionem suam.
very angry returned are in region own.
25:11 Porro Amasias confidenter eduxit populum
25:11 the Amasiah safety brought people
suum et abiit in vallem Salinarum percussitque
his and He went in valley Salt He struck

filios Seir decem milia. 25:12 Et alia decem milia
children Seir ten thousand. 25:12 The other ten thousand
virorum ceperunt filii Iudae et adduxerunt ad
men took children Judah and they to
praeruptum cuiusdam petrae praecipitaveruntque eos
top a rock cast them
de summo in praeceps, qui universi crepuerunt. 25:13
of top in steep, that all pieces. 25:13
At ille exercitus, quem remiserat Amasias, ne
But he army, which back Amessias do not
secum iret ad proelium, diffusus est in civitatibus
with go to fight, Extending is in cities
Iudae a Samaria usque Bethoron et, interfectis
Judah from Samaria up Beth and, killing
tribus milibus, diripuit praedam magnam. 25:14
three thousands sacked prey Great. 25:14
Amasias vero, post caedem Idumaeorum et allatos
Amasiah however, after murder Edomites and regiments
deos filiorum Seir, statuit illos in deos sibi et
gods children Seir set them in gods to and
adorabat eos et illis adolebat. 25:15 Quam ob rem
adored them and they burned. 25:15 How for business
iratus Dominus contra Amasiam misit ad illum
angry Lord against Amaziah sent to it
prophetam, qui diceret ei: ‘ Cur adorasti deos, qui
prophet, that said to: ‘ why consult gods, that
non liberaverunt populum suum de manu tua?’.
not delivered people his of hand Yours? ‘.
25:16 Cumque haec ille loqueretur, respondit ei: ‘
25:16 when this he speaking, answered to: ‘
Num consiliarium regis fecimus te? Quiesce! Cur
Do councilor s we have You? Rest! why
interficiam te?’. **Discedensque propheta: ‘ Sed scio,**
cut You? ‘. Then the prophet: ‘ but I know,
inquit, quod decrevit Deus occidere te, quia fecisti
he says, that decreased God kill you because You made
hoc et non acquievisti consilio meo’. 25:17 Igitur
this and not listening design My ‘. 25:17 Now
Amasias rex Iudae, inito consilio, misit ad Ioas
Amasiah king Judah, taking design, sent to Joash

filium Ioachaz filii Iehu regem Israel dicens: ‘
son Jehoahaz children Jehu king Israel saying: ‘
Veni, videamus nos mutuo!’. 25:18 **At ille remisit**
I came, see we one another. ‘ 25:18 But he sent
nuntium dicens: ‘ Carduus, qui est in Libano, misit
news saying: ‘ thistle that is in Lebanon sent
ad cedrum Libani dicens: ‘Da filiam tuam filio meo
to cedar Lebanon saying: ‘Give daughter your son I
uxorem’. **Et ecce bestiae agri, quae erant in Libano,**
wife. ‘ The See beasts field which were in Lebanon
transierunt et conculcaverunt carduum. 25:19 **Dixisti:**
passed and trampled thistle. 25:19 You said:
‘Percussi Edom!’. **Et idcirco erigitur cor tuum in**
‘I struck Edomites. The therefore Tragedy heart your in
superbiam. Sede in domo tua! Cur malum adversum
pride. See in house Your! why evil against
te provocas, ut cadas et tu et Iuda tecum?’. 25:20
you stir as fall and you and Judah with you. ‘ 25:20
Noluit audire Amasias, eo quod Domini esset
refused listen Amessias it that of was
voluntas, ut traderetur in manibus hostium propter
will as delivered in hands the enemy for
cultum deorum Edom. 25:21 **Ascendit igitur Ioas rex**
service gods Edom. 25:21 He went up So Joash king
Israel, et mutuos sibi praebuere conspectus: ipse et
Israel and presented to presented another: he and
Amasias rex Iudae in Bethsames Iudae. 25:22
Amasiah king Judah in Beth Judah. 25:22
Corruitque Iuda coram Israel et fugit in tabernacula
worse Judah before Israel and flees in dwellings
sua. 25:23 **Porro Amasiam regem Iudae filium**
their own. 25:23 the Amaziah king Judah son
Ioas filii Ioachaz cepit Ioas rex Israel in Bethsames
Joash children Jehoahaz took Joash king Israel in Beth
et adduxit in Ierusalem destruxitque murum eius a
and brought in Jerusalem tare wall his from
porta Ephraim usque ad portam Anguli quadringentis
gate Ephraim up to gate corner four
cubitis. 25:24 **Omne quoque aurum et argentum et**
elbows. 25:24 All also gold and silver and

universa vasa, quae repererat in domo Dei et apud
all vessels, which found in house God and in
Obededom in thesauris etiam domus regiae, necnon
Obed in stores also house Royall as well as
et obsides reduxit Samariam. 25:25 Vixit autem
and hostages back Samaria. 25:25 When Now
Amasias filius Ioas rex Iudae, postquam mortuus est
Amasiah son Joash king Judah, after dead is
Ioas filius Ioachaz rex Israel, quindecim annis. 25:26
Joash son Jehoahaz king Israel fifteen years. 25:26
Reliqua vero gestorum Amasiae priorum et
the rest But events Amaziah first and
novissimorum scripta sunt in libro regum Iudae et
last written are in book kings Judah and
Israel. 25:27 Qui postquam recessit a Domino,
Israel. 25:27 He after retired from Lord,
tetenderunt ei insidias in Ierusalem; cumque fugisset
conspiracy it ambush in Jerusalem; when flight
Lachis, miserunt post eum in Lachis et interfecerunt
Lachish sent after it in Lachish and killed
eum ibi. 25:28 Reportantesque super equos
it there. 25:28 back over horses
sepelierunt eum cum patribus suis in civitate David.
buried it with fathers their in city David.
26:1 Omnis autem populus Iudae Oziam annorum
26: 1 all Now people Judah Ozias years
sedecim constituit regem pro patre suo Amasia. 26:2
sixteen set king for father his Darling. 26: 2
Ipse reaedificavit Ailath et restituit eam ditioni
He built Aila and restored it domains
Iudae, postquam dormivit rex cum patribus suis.
Judah, after slept king with fathers their own.
26:3 Sedecim annorum erat Ozias, cum regnare
26: 3 sixteen years was Uzziah with he
coepisset, et quinquaginta duobus annis regnavit in
began, and fifty two years reigned in
Ierusalem. Nomen matris eius Iechelia de Ierusalem.
Jerusalem. name mother his Jechelia of Jerusalem.
26:4 Fecitque, quod erat rectum in oculis Domini
26: 4 And he did; that was right in eyes of
iuxta omnia, quae fecerat Amasias pater eius.
according to all which had Amasiah father her.

26:5 Et exquisivit Deum in diebus Zachariae, qui
 26: 5 The sought God in days Zachary that
erudivit eum in timore Dei; et quamdiu requirebat
 taught it in fear God; and As long as required
Dominum, eum prosperari fecit Deus. 26:6 Denique
 Lord, it success he God. 26: 6 Finally,
egressus est et pugnavit contra Philisthim et
 out is and He fought against the Philistines and
destruxit murum Geth et murum Iabniae murumque
 destroyed wall Gath and wall Jabnia wall
Azoti. Aedificavit quoque oppida in regione Azoti et
 Ashdod. built also towns in region Ashdod and
Philisthim. 26:7 Et adiuvit eum Deus contra
 Philistines. 26: 7 The helped it God against
Philisthim et contra Arabas, qui habitabant in
 the Philistines and against Arabs that living in
Gurbaal, et contra Meunitas. 26:8 Pendebantque
 Gur, and against Habitations. 26: 8 paid
Ammonitae munera Oziae; et divulgatum est nomen
 Ammonites gifts Uzziah; and story is name
eius usque ad introitum Aegypti, quia confortatus
 his up to entrance Egypt, because strengthened
est in excelsum. 26:9 Aedificavitque Ozias turres in
 is in high. 26: 9 built Uzziah towers in
Ierusalem super portam Anguli et super portam
 Jerusalem over gate corner and over gate
Vallis et super Angulum firmavitque eas. 26:10
 valley and over angle made them. 26:10
Exstruxit etiam turres in solitudine et fodit cisternas
 built also towers in wilderness and digs cisterns
plurimas, eo quod haberet multa pecora tam in
 many it that have many cattle so in
Sephela quam in planitie; agricolas quoque habuit et
 Sephela than in plain; farmers also he had and
vinitores in montibus et in campis fertilibus; erat
 dressers in mountains and in fields fertile; was
quippe homo agriculturae deditus. 26:11 Fuit
 for man Agricultural addicted. 26:11 There was
autem exercitus bellatorum eius, qui procedebant ad
 Now army forces his that issued to

proelia in turmis secundum numerum census per
battles in companies according to number census by
manum Iehiel scribae Maasiaeque praefecti sub manu
hand Jehiel teachers Maaseiah Governors under hand
Hananiae, qui erat de ducibus regis. 26:12 Omnisque
Hananiah, that was of leaders King. 26:12 The whole
numerus principum per familias virorum fortium
number leaders by families men the strong
duorum milium sescentorum. 26:13 Et sub eis
two millet six hundred. 26:13 The under them
universus exercitus trecentorum et septem milium
all army three and seven millet
quingentorum, qui erant apti ad bella, ut pro rege
five hundred, that were fit to wars as for king
contra adversarios dimicarent. 26:14 Praeparavit
against opponents engagement. 26:14 s
quoque eis Ozias, id est cuncto exercitui, clipeos et
also them Uzziah that is all army shields and
hastas et galeas et loricas arcusque et fundas ad
spears and helmets and mail bows and slings to
iaciendos lapides. 26:15 Et fecit in Ierusalem
cast stones. 26:15 The he in Jerusalem
machinas excogitatas arte, quas in turribus collocavit
machines invented art, which in towers posted
et in angulis murorum, ut mitterent sagittas et saxa
and in corners walls, as shoot arrows and rocks
grandia; egressumque est nomen eius procul, eo quod
great; went forth is name his distance, it that
mirabiliter auxiliaretur ei Dominus et corroborasset
wonderful help it Lord and abroad
illum. 26:16 Sed, cum roboratus esset, elevatum est
him. 26:16 but, with made strong was elevated is
cor eius in interitum suum, et deliquit contra
heart his in destruction his and delinquent against
Dominum Deum suum; ingressusque templum Domini
Lord God his own; He went temple of
adolere voluit incensum super altare thymiamatis.
burn He wanted incense over altar incense.
26:17 Statimque ingressus post eum Azarias sacerdos
26:17 immediately entry after it Azariah The priest
et cum eo sacerdotes Domini octoginta viri
and with it priests of eighty men

fortissimi; 26:18 restiterunt regi atque dixerunt: ‘
very strong; 26:18 resisted king and they said: ‘

Non est tui officii, Ozia, ut adoleas incensum
no is your office, Uzziah as burn incense

Domino, sed sacerdotum, hoc est filiorum Aaron, qui
Lord, but priests this is children Aaron that
consecrati sunt ad huiuscemodi ministerium. Egredere
consecrated are to such service. Go

de sanctuario, quia praevaricatus es; et non
of sanctuary, because transgression art; and not
reputabitur tibi in gloriam hoc a Domino Deo’.
be counted you in glory this from Lord God. ‘

26:19 Iratusque est Ozias et tenens in manu
26:19 The anger is Uzziah and holding in hand

turibulum, ut adoleret incensum, minabatur
censer, as burn incense; threatened

sacerdotibus. Statimque orta est lepra in fronte eius
priests. immediately arising is leprosy in front his

coram sacerdotibus in domo Domini super altare
before priests in house of over altar

thymiamatis. 26:20 Cumque respexisset eum Azarias
incense. 26:20 when looking back it Azariah

pontifex et omnes reliqui sacerdotes, viderunt lepram
Pope and all the rest priests see stroke

in fronte eius et festinato expulerunt eum; sed et
in front his and promptly expelled him; but and

ipse acceleravit egredi, eo quod malo afflisset eum
he accelerated to go out, it that evil afflicted it

Dominus. 26:21 Fuit igitur Ozias rex leprosus
Lord. 26:21 There was So Uzziah king leper

usque ad diem mortis suae et habitavit in domo
up to day death his and The in house

separata plenus lepra, eo quod abscissus fuerat de
separate full leprosy it that cut was of

domo Domini. Porro Ioatham filius eius rexit
house Lord. the Jotham son his governed

domum regis et iudicabat populum terrae. 26:22
home s and he concluded people the earth. 26:22

Reliqua autem gestorum Oziae priorum et
the rest Now events Uzziah first and

novissimorum scripsit Isaias filius Amos propheta.
last He wrote Isaiah son Amos prophet.

26:23 Dormivitque Ozias cum patribus suis, et
 26:23 slept Uzziah with fathers their and
sepelierunt eum in agro regium sepulcrorum, eo
 buried it in field royal tombs, it
quod dicebant: ‘Erat leprosus’. Regnavitque Ioatham
 that they said: ‘It was leper.’ reigned Jotham
filius eius pro eo. 27:1 Viginti quinque annorum
 son his for the fact. 27: 1 twenty-five years
erat Ioatham, cum regnare coepisset, et sedecim
 was Jotham with he began, and sixteen
annis regnavit in Ierusalem. Nomen matris eius
 years reigned in Jerusalem. name mother his
Ierusa filia Sadoc. 27:2 Fecitque, quod rectum erat
 Jerusha daughter Zadok. 27: 2 And he did; that right was
coram Domino iuxta omnia, quae fecerat Ozias
 before Lord according to all which had Uzziah
pater suus, excepto quod non est ingressus templum
 father 's exception that not is entry temple
Domini, et adhuc populus delinquebat. 27:3 Ipse
 Lord, and yet people transgressed. 27: 3 He
aedificavit portam domus Domini Superiorem et in
 built gate house of Superior and in
muro Ophel multa construxit. 27:4 Urbes quoque
 wall Ophel many built. 27: 4 cities also
aedificavit in montibus Iudae et in saltibus castella
 built in mountains Judah and in forests castles
et turre. 27:5 Ipse pugnavit contra regem filiorum
 and towers. 27: 5 He He fought against king children
Ammon et vicit eos, dederuntque ei filii Ammon
 Ammon and won them; They gave it children Ammon
in anno illo centum talenta argenti et decem milia
 in year that one hundred talents silver and ten thousand
choros tritici ac totidem choros hordei; haec ei
 dance wheat and many dance barley; this it
praebuerunt filii Ammon etiam in anno secundo et
 Gave children Ammon also in year second and
tertio. 27:6 Corroboratusque est Ioatham, eo quod
 third. 27: 6 strengthened is Jotham it that
direxisset vias suas coram Domino Deo suo. 27:7
 unswerving ways their before Lord God his own. 27: 7

Reliqua autem gestorum Ioatham et omnes pugnae
the rest Now events Jotham and all fighting
eius et viae scriptae sunt in libro regum Israel et
his and way written are in book kings Israel and
Iudae. 27:8 Viginti quinque annorum erat, cum
Judah. 27: 8 twenty-five years It was with
regnare coepisset, et sedecim annis regnavit in
he began, and sixteen years reigned in
Ierusalem. 27:9 Dormivitque Ioatham cum patribus
Jerusalem. 27: 9 slept Jotham with fathers
suis, et sepelierunt eum in civitate David; et
their and buried it in city David; and
regnavit Achaz filius eius pro eo. 28:1 Viginti
reigned Ahaz son his for the fact. 28: 1 twenty-
annorum erat Achaz, cum regnare coepisset, et
years was Ahaz with he began, and
sedecim annis regnavit in Ierusalem. Non fecit
sixteen years reigned in Jerusalem. no he
rectum in conspectu Domini sicut David pater eius,
right in before of as David father his
28:2 sed ambulavit in viis regum Israel. Insuper et
28: 2 but He walked in ways kings Israel. In addition, and
simulacra fudit Baalim. 28:3 Ipse est, qui adolevit in
images shed Baal. 28: 3 He is that He grew up in
valle filii Ennom et lustravit filios suos in igne
valley children Ben and Illuminated children their in fire
iuxta abominationes gentium, quas expulit Dominus
according to abominations nations, which expelled Lord
coram filiis Israel. 28:4 Sacrificabat quoque et
before children Israel. 28: 4 He sacrificed also and
thymiama succendebat in excelsis et in collibus et
incense set in high and in hills and
sub omni ligno frondoso. 28:5 Tradiditque eum
under all tree green. 28: 5 Over it
Dominus Deus eius in manu regis Syriae, qui
Lord God his in hand s Syria, that
percussit eum multosque captivos de eo cepit et
shot it many prisoners of it took and
adduxit in Damascum. Manibus quoque regis Israel
brought in Damascus. hands also s Israel

traditus est et percussus plaga grandi. 28:6 Occidit
delivered is and struck stroke great. 28: 6 killed
enim Phacee filius Romeliae de Iuda centum viginti
For Phacee son Romelia of Judah one hundred twenty
milia in die uno, omnes viros bellatores, eo quod
thousand in day one all men war it that
reliquissent Dominum, Deum patrum suorum. 28:7
leave Lord, God fathers ones. 28: 7
Eodem tempore occidit Zechri vir potens ex
At the same time sets Zechri man powerful from
Ephraim Maasiam filium regis et Ezricam
Ephraim Matthathia son s and Ezricam
praefectum domus, Elcanam quoque secundum a
commander house, Elkanah also according to from
rege. 28:8 Ceperuntque filii Israel de fratribus suis
King. 28: 8 Carried away children Israel of brothers their
ducenta milia mulierum, puerorum et puellarum,
two hundred thousand women children and girls,
et infinitam praedam pertuleruntque eam in
and unlimited prey brought it in
Samariam. 28:9 Erat autem ibi propheta Domini
Samaria. 28: 9 It was Now there prophet of
nomine Oded, qui egressus obviam exercitui venienti
name Oded that out meet host coming
in Samariam dixit eis: ‘ Ecce, iratus Dominus, Deus
in Samaria said them: ‘ See, angry Lord, God
patrum vestrorum, contra Iudam tradidit eos in
fathers your against Judah delivered them in
manibus vestris, et occidistis eos atrociter, ita ut ad
hands your and killed them rage so as to
caelum pertingeret vestra crudelitas. 28:10 Insuper
heaven reached your cruelty. 28:10 In addition,
filios Iudae et Ierusalem vultis vobis subicere in
children Judah and Jerusalem you want you submit in
servos et ancillas. Attamen nonne vos ipsi estis in
officials and handmaids. However, not you they you in
culpa coram Domino Deo vestro? 28:11 Audite ergo
fault before Lord God you? 28:11 Listen So
consilium meum et reducite captivos, quos adduxistis
design my and back prisoners which bring

de fratribus vestris, quia magnus furor Domini
of brothers your because great The anger of
imminet vobis'. 28:12 Steterunt itaque viri de
looms you '. 28:12 They stood So men of
principibus filiorum Ephraim, Azarias filius Iohanan,
chief children Ephraim Azariah son Johanan,
Barachias filius Mosollamoth, Ezechias filius Sellum
Berechiah son Mosollamoth Hezekiah son Sallu
et Amasa filius Adali, contra eos, qui veniebant de
and Amasa son Adali, against them; that coming of
proelio, 28:13 et dixerunt eis: ' Non introducetis
battle; 28:13 and said them: ' no bring
huc captivos, quia ad culpam coram Domino, quae
here prisoners because to fault before Lord, which
iam est super nos, vultis adicere super peccata
already is over we you want add over sins
nostra et culpam nostram. Grandis quippe culpa est
our and fault our own. great for fault is
nobis, et ira furoris Domini super Israel'. 28:14
us and anger fierce of over Israel '. 28:14
Dimiseruntque viri bellatores captivos et universa,
released men war prisoners and all
quae ceperant, coram principibus et omni
which The others, before chief and all
multitudine. 28:15 Et surrexerunt viri nominatim
population. 28:15 The rose men by name
designati et confortaverunt captivos omnesque, qui
elect and strengthen prisoners Then, that
nudi erant, vestierunt de spoliis. Cumque vestissent
naked were clothed of spoils. when clothing
eos et calceassent et refecissent cibo ac potu
them and shoes and refreshed food and drink
unxissentque, deduxerunt eos sollicite, et quidem
oil, conducted them carefully, and indeed
omnes vacillantes in iumentis, et adduxerunt Iericho
all When shooting in cattle and they Jericho
civitatem Palmarum ad fratres eorum. Ipsique reversi
city Palms to brothers them. And the returned
sunt Samariam. 28:16 Tempore illo misit rex Achaz
are Samaria. 28:16 season that sent king Ahaz

ad regem Assyriorum auxilium postulans. 28:17

to king Assyrians help he asked. 28:17

Venerunt enim et Idumaei et percusserunt Iudam

They came For and Syrians and struck Judah

et ceperunt captivos. 28:18 Philisthim quoque diffusi

and took captives. 28:18 the Philistines also spread

sunt per urbes Sephelae et Nageb Iudae ceperuntque

are by cities low and south Judah took

Bethsames et Aialon et Gederoth, Socho quoque

Beth and Aijalon and Gederoth, Soco also

cum viculis eius et Thamnan et Gamzo cum viculis

with villages his and Thamnan and Gamzo with villages

earum et habitaverunt in eis. 28:19 Humiliaverat

their and settled in them. 28:19 low

enim Dominus Iudam propter Achaz regem Israel, eo

For Lord Judah for Ahaz king Israel it

quod relaxasset ei frenum et contemptui habuisset

that relaxasset it bit and contempt had

Dominum. 28:20 Venitque contra eum

Lord. 28:20 So against it

Theglathphalasar rex Assyriorum, qui afflixit eum,

Theglathphalasar king Assyrians that damaged him,

non autem confortavit. 28:21 Achaz enim, spoliata

not Now strengthened. 28:21 Ahaz For stripped

domo Domini et domo regis et principum, dedit

house of and house s and leaders, given

regi Assyriorum munera, et tamen nihil ei profuit.

king Assyrians gifts; and yet nothing it profit.

28:22 Insuper et in tempore angustiae suae auxit

28:22 In addition, and in time distress his increased

contemptum in Dominum. Ipse rex Achaz 28:23

contempt in Lord. He king Ahaz 28:23

immolavit diis Damasci victimas percussoribus suis et

sacrificed other Damascus victims assassins their and

dixit: ‘ Dii regum Syriae auxiliantur eis; quos ego

he said: ‘ gods kings Syria help them; which I

placabo hostiis, et aderunt mihi ‘, cum e contrario

will victims and help I ‘ with from other

ipsi fuerint ruina ei et universo Israel. 28:24

they they collapse it and all Israel. 28:24

Direptis itaque Achaz omnibus vasis domus Dei atque

After the So Ahaz all vessels house God and

confractis, clausit ianuas templi Dei et fecit sibi
pieces closed doors temple God and he to
altaria in universis angulis Ierusalem. 28:25 In
altars in all corners Jerusalem. 28:25 in
singulis quoque urbibus Iudae exstruxit excelsa ad
each also cities Judah built high to
adolendum diis alienis atque ad iracundiam
burn other other and to anger

provocavit Dominum, Deum patrum suorum. 28:26
challenge Lord, God fathers ones. 28:26

Reliqua autem gestorum eius et omnium operum
the rest Now events his and all works
suorum priorum et novissimorum scripta sunt in
their first and last written are in

libro regum Iudae et Israel. 28:27 Dormivitque
book kings Judah and Israel. 28:27 slept

Achaz cum patribus suis, et sepelierunt eum in
Ahaz with fathers their and buried it in

civitate Ierusalem; non autem posuerunt eum in
city Jerusalem; not Now put it in

sepulcra regum Israel. Regnavitque Ezechias filius
graves kings Israel. reigned Hezekiah son

eius pro eo. 29:1 Igitur Ezechias regnare coepit,
his for the fact. 29: 1 Now Hezekiah he began,

cum viginti quinque esset annorum, et viginti novem
with twenty five was years and twenty nine

annis regnavit in Ierusalem. Nomen matris eius Abi
years reigned in Jerusalem. name mother his Go

filia Zachariae. 29:2 Fecitque, quod erat placitum
daughter Zacharias. 29: 2 And he did; that was convention

in conspectu Domini, iuxta omnia, quae fecerat
in before Lord, according to all which had

David pater eius. 29:3 Ipse anno et mense primo
David father her. 29: 3 He year and month first

regni sui aperuit valvas domus Domini et
kingdom s opened doors house of and

instauravit eas. 29:4 Adduxitque sacerdotes atque
repaired them. 29: 4 He brought in priests and

Levitas et congregavit eos in plateam orientalem
Levites and gathered them in street east

29:5 dixitque ad eos: ‘ Audite me, Levitae! Nunc
29: 5 said to them: ‘ Listen I Levites! now

sanctificamini; mundate domum Domini, Dei patrum
Purify; cleanse home Lord, God fathers
vestrorum, et auferte omnem immunditiam de
your and remove all impurity of
sanctuario. 29:6 Peccaverunt patres nostri et fecerunt
sanctuary. 29: 6 They have dealt fathers our and they
malum in conspectu Domini Dei nostri derelinquentes
evil in before of God our Leaving
eum; averterunt facies suas a tabernaculo Domini
him; withdrawn face their from tent of
et praeberunt dorsum. 29:7 Insuper clausuerunt
and Gave the back. 29: 7 In addition, closed
ostia, quae erant in porticu, et exstinxerunt lucernas
doors which were in porch, and extinguished lamps
incensumque non adoleverunt et holocausta non
incense not burned and holocausts not
obtulerunt in sanctuario Deo Israel. 29:8 Concitatus
offered in sanctuary God Israel. 29: 8 excited
est itaque furor Domini super Iudam et Ierusalem;
is So The anger of over Judah and Jerusalem;
tradiditque eos in commotionem et in stuporem et
delivered them in earthquake and in astonishment and
in sibilum, sicut ipsi cernitis oculis vestris. 29:9 En,
in hissing, as they see eyes your. 29: 9 See,
corruerunt patres nostri gladiis, filii nostri et
down fathers our swords, children our and
filiae nostrae et coniuges captivae ductae sunt
daughters our and spouses captive Led are
propter hoc scelus. 29:10 Nunc igitur placet mihi, ut
for this crime. 29:10 now So Like I as
ineam foedus cum Domino, Deo Israel, et avertat
rally treaty with Lord, God Israel and withdraw
a nobis furorem irae suae. 29:11 Filii mei, nolite
from us anger anger His. 29:11 children my do not
neglegere; vos enim elegit Dominus, ut stetis coram
Neglect; you For he chose Lord, as stand before
eo et ministretis illi colatisque eum et adoleatis’.
it and minister they worship it and burn. ‘
29:12 Surrexerunt ergo Levitae, Mahath filius Amasai
29:12 rose So Levites, Mahat son Amzi
et Ioel filius Azariae de filiis Caath; porro de
and Joel son Azariah of children Kohath; the of

filiis Merari Cis filius Abdi et Azarias filius
children Merari Kish son Abdi and Azariah son
Iallelel; de filiis autem Gerson Ioah filius Zimma
Yehallel'el; of children Now Gershon Joah son Zamma
et Eden filius Ioah; 29:13 at vero de filiis
and Eden son Joah; 29:13 but But of children
Elisaphan Semri et Iehiel; de filiis quoque Asaph
Hebron Semri and Jehiel; of children also Asaph
Zacharias et Matthanias; 29:14 necnon de filiis
Zachary and Mathanias; 29:14 as well as of children
Heman Iahiel et Semei; sed et de filiis Idithun
Heman Iiel and Shammai; but and of children Idithum
Semeias et Oziel. 29:15 Congregaveruntque fratres
Shemai'ah and Oziel. 29:15 They brothers
suos et sanctificati sunt et ingressi iuxta
their and sanctified are and entered according to
mandatum regis et imperium Domini, ut expiarent
command s and government Lord, as cleanse
domum Dei. 29:16 Sacerdotes quoque ingressi intra
home God. 29:16 priests also entered within
templum Domini, ut mundarent illud, extulerunt
temple Lord, as clean it carried out a
omnem immunditiam, quam intro reppererant in
all uncleanness than inside found in
vestibulum domus Domini, quam tulerunt Levitae et
Processing house Lord, than took Levites and
asportaverunt ad torrentem Cedron foras. 29:17
off to torrent Kidron outside. 29:17
Coeperunt autem prima die mensis primi sanctificare
They began Now first day month first sanctify
et in die octava eiusdem mensis ingressi sunt
and in day eighth of month entered are
porticum templi Domini et sanctificaverunt templum
porch temple of and dedicated temple
Domini diebus octo; et in die sexta decima mensis
of days eight; and in day Friday tenth month
eiusdem, quod coeperant, impleverunt. 29:18
the same, that begun filled. 29:18
Ingressi quoque sunt ad Ezechiam regem et
Then they went also are to Hezekiah king and

dixerunt ei: ‘ Mundavimus omnem domum Domini
said to: ‘ cleansed all home of
et altare holocausti vasaque eius necnon et mensam
and altar holocaust vessels his as well as and table
propositionis cum omnibus vasis suis 29:19
Presence with all vessels their 29:19
cunctamque templi supellectilem, quam removerat rex
all temple furniture; than removed king
Achaz in regno suo in praevaricatione sua,
Ahaz in kingdom his in collusion his
restituimus et sanctificavimus. Ecce exposita sunt
restored and cleansed. Look exposed are
omnia coram altari Domini’. 29:20 Consurgensque
all before altar The Lord. ‘ 29:20 rising
diluculo Ezechias rex adunavit principes civitatis et
early Hezekiah king approval leaders city and
ascendit domum Domini. 29:21 Attuleruntque simul
up home Lord. 29:21 brought together
tauros septem, arietes septem, agnos septem et hircos
bulls seven, rams seven, lambs seven and goats
septem pro peccato, pro regno, pro sanctuario, pro
seven for sin for kingdom, for sanctuary, for
Iuda; dixit quoque sacerdotibus filiis Aaron, ut
Judah; said also priests children Aaron as
offerrent super altare Domini. 29:22 Mactaverunt
offer over altar Lord. 29:22 killed
igitur tauros et susceperunt sacerdotes sanguinem et
So bulls and received priests blood and
fuderunt illum super altare; mactaverunt etiam
shed it over altar; killed also
arietes et illorum sanguinem super altare fuderunt;
rams and their blood over altar shed;
immolaverunt agnos et fuderunt super altare
offered lambs and shed over altar
sanguinem. 29:23 Applicaverunt hircos pro peccato
the blood. 29:23 brought goats for sin
coram rege et universa multitudo imposueruntque
before king and all numbers laid
manus suas super eos, 29:24 et immolaverunt illos
hand their over them; 29:24 and offered them
sacerdotes et asperserunt sanguinem eorum super
priests and with blood their over

altare pro piaculo universi Israelis; pro omni quippe
altar for atonement all Israel; for all for
Israel praeceperat rex, ut holocaustum fieret et pro
Israel the king, as holocaust would and for
peccato. 29:25 Constituit quoque Levitas in domo
sin. 29:25 He made also Levites in house
Domini cum cymbalis et psalteriis et citharis
of with cymbals and lutes and harps
secundum dispositionem David et Gad videntis regis
according to regulation David and Gad seer s
et Nathan prophetae; siquidem Domini praeceptum
and Nathan the prophets; for of command
fuit per manum prophetarum eius. 29:26 Steteruntque
was by hand prophets her. 29:26 Four
Levitae tenentes organa David, et sacerdotes tubas.
Levites holding organs David and priests trumpets.
29:27 Et iussit Ezechias, ut offerrent holocaustum
29:27 The ordered Hezekiah as offer holocaust
super altare; cumque offerretur holocaustum,
over altar; when offering holocaust
coeperunt laudes canere Domino et clangere tubis
began praises play Lord and sound trumpets
atque in diversis organis David regis Israel
and in different organs David s Israel
concrepare. 29:28 Omni autem turba adorante,
ago. 29:28 all Now crowd adored,
cantores et ii, qui tenebant tubas, erant in officio
singers and they that held trumpets, were in office
suo, donec compleretur holocaustum. 29:29 Cumque
his until completed holocaust. 29:29 when
 finita esset oblatio, incurvatus est rex et omnes, qui
ended was offering stooped is king and all that
erant cum eo, et adoraverunt. 29:30 Praecepitque
were with it and adored. 29:30 charged
Ezechias et principes Levitis, ut laudarent Dominum
Hezekiah and leaders Levites as praise Lord
verbis David et Asaph videntis; qui laudaverunt eum
words David and Asaph seer; that thanks it
magna laetitia et curvato genu adoraverunt. 29:31
great joy and bent knee adored. 29:31

Ezechias autem etiam haec addidit: ‘ Nunc, impletis
Hezekiah Now also this he added: ‘ now, filled the
manibus vestris Domino, accedite et afferte victimas
hands your Lord, Come and bring victims
et sacrificia pro gratiarum actione in domo Domini’.
and sacrifices for thanks action in house The Lord. ‘
Attulit ergo universa multitudo hostias et sacrificia
He brought in So all company victims and sacrifices
pro gratiarum actione, et omnis voluntarius et proni
for thanks action and all volunteer and flat
animi holocausta. 29:32 Porro numerus holocaustorum,
of burnt. 29:32 the number holocausts
quae attulit multitudo, hic fuit: tauros septuaginta,
which brought population, here was: bulls seventy,
arietes centum, agnos ducentos, in holocaustum
rams hundred, lambs two hundred, in holocaust
Domino omnia haec. 29:33 Sanctificaveruntque
Lord all this. 29:33 The consecrated
Domino boves sescentos et oves tria milia. 29:34
Lord cattle six and sheep three thousand. 29:34
Sacerdotes vero pauci erant nec poterant sufficere, ut
priests But a few were or could enough, as
pelles holocaustorum detraherent; unde et Levitae
skins holocausts be taken; whence and Levites
fratres eorum adiuverunt eos, donec impleretur opus,
brothers their helped them; until fulfilled work;
et sanctificarentur sacerdotes; Levitae quippe recti
and sanctified priests; Levites for right
corde, ut sanctificarentur magis quam sacerdotes.
heart as sanctified more than priests.
29:35 Fuerunt igitur holocausta plurima, adipēs
29:35 There have been So holocausts many, fat
pacificorum et libamina, quae pertinebant ad
peace and offerings, which extended to
holocausta. Restitutus est ita cultus domus Domini.
burnt. restored is so worship house Lord.
29:36 Laetatusque est Ezechias et omnis populus de
29:36 rejoiced is Hezekiah and all people of
eo, quod paravit Dominus populo; repente quippe
it that prepared Lord people; suddenly for
hoc factum est. 30:1 Misit quoque Ezechias ad
this it It is. 30: 1 sent also Hezekiah to

omnem Israel et Iudam scripsitque et epistulas ad
all Israel and Judah He wrote and letters to
Ephraim et Manassen, ut venirent ad domum
Ephraim and Manasseh as come to home
Domini in Ierusalem et facerent Pascha Domino, Deo
of in Jerusalem and do Easter Lord, God
Israel. 30:2 Inito quoque consilio regis et principum
Israel. 30: 2 Starting also design s and leaders
et universi coetus in Ierusalem, decreverunt, ut
and all group in Jerusalem resolved as
facerent Pascha mense secundo. 30:3 Non enim
do Easter month second. 30: 3 no For
potuerant facere in tempore suo, quia sacerdotes,
they do in time his because priests
qui possent sufficere, sanctificati non fuerant, et
that could enough, sanctified not were and
populus necdum congregatus erat in Ierusalem. 30:4
people not yet assembly was in Jerusalem. 30: 4
Placuit ergo sermo regi et omni multitudini, 30:5
It was decided So report king and all community 30: 5
et decreverunt, ut mitterent nuntios in universum
and resolved as shoot news in all
Israel de Bersabee usque Dan, ut venirent et
Israel of Beer up Dan as come and
facerent Pascha Domino, Deo Israel, in Ierusalem; in
do Easter Lord, God Israel in Jerusalem; in
plurima enim multitudine non fecerant, sicut lege
many For numbers not had, as law
praescriptum est. 30:6 Perrexeruntque cursores cum
provision It is. 30: 6 And the posts with
epistulis ex regis manu et principum eius in
letters from s hand and leaders his in
universum Israel et Iudam, iuxta quod rex
all Israel and Judah according to that king
iusserat, praedicantes: ‘ Filii Israel, revertimini ad
knives, Ye ‘ children Israel Return to
Dominum, Deum Abraham et Isaac et Israel, ut
Lord, God Abraham and Isaac and Israel as
revertatur ad reliquias, quae effugerunt manum
return to remains, which escape hand
regum Assyriorum. 30:7 Nolite fieri sicut patres
kings Assyria. 30: 7 Do not be as fathers

vestri et fratres, qui recesserunt a Domino, Deo
you and brothers, that withdrawn from Lord, God
patrum suorum, et tradidit eos in interitum, ut ipsi
fathers their and delivered them in destruction, as they
cernitis. 30:8 Nolite nunc indurare cervices vestras
you can see. 30: 8 Do not now Harden neck your
sicut patres vestri. Tradite manus Domino et venite
as fathers your. Deliver hand Lord and come
ad sanctuarium eius, quod sanctificavit in aeternum;
to sanctuary his that dedicated in ever;
servite Domino Deo vestro, ut avertatur a vobis
serve Lord God your as turn from you
ira furoris eius. 30:9 Si enim vos reversi fueritis ad
anger fierce her. 30: 9 If For you returned the to
Dominum, fratres vestri et filii habebunt
Lord, brothers you and children have
misericordiam coram dominis suis, qui illos duxere
mercy before owners their that them lead
captivos, et revertentur in terram hanc: misericors
prisoners and return in land this: merciful
enim et clemens est Dominus Deus vester et non
For and gracious is Lord God your and not
avertet faciem suam a vobis, si reversi fueritis ad
back face his from you if returned the to
eum'. 30:10 Igitur cursores pergebant de civitate in
for him. ' 30:10 Now posts passed of city in
civitatem per terram Ephraim et Manasse usque
city by land Ephraim and Manasseh up
Zabulon, illis iridentibus et subsannantibus eos.
Zebulon they scorn, and fun them.
30:11 Attamen quidam viri ex Aser et Manasse et
30:11 However, some men from Asher and Manasseh and
Zabulon se humiliaverunt et venerunt Ierusalem.
Zebulon he afflict and they Jerusalem.
30:12 In Iuda quoque facta est manus Domini, ut
30:12 in Judah also made is hand Lord, as
daret eis cor unum, ut facerent praeceptum regis et
give them heart one, as do command s and
principum iuxta verbum Domini. 30:13
leaders according to word Lord. 30:13

Congregatus est ergo in Ierusalem populus multus, ut
assembly is So in Jerusalem people a lot, as
faceret sollemnitatem Azymorum in mense secundo,
do The feast Unleavened Bread in month second,
ecclesia magna valde. 30:14 Et surgentes
church great very much. 30:14 The Arising
destruxerunt altaria, quae erant in Ierusalem, atque
destroyed altars, which were in Jerusalem and
universa thymiamateria subvertentes proiecerunt in
all images Overturning threw in
torrentem Cedron. 30:15 Et mactaverunt Pascha
torrent Kidron. 30:15 The killed Easter
quarta decima die mensis secundi; sacerdotes autem
Wednesday tenth day month the second; priests Now
atque Levitae confusi sanctificati sunt et attulerunt
and Levites ashamed sanctified are and reported
holocausta in domum Domini. 30:16 Steteruntque in
holocausts in home Lord. 30:16 Four in
ordine suo iuxta dispositionem et legem Moysi
order his according to regulation and law Moses
hominis Dei, sacerdotes vero suscipiebant effundendum
man God, priests But received shed
sanguinem de manibus Levitarum, 30:17 eo quod
blood of hands Levites 30:17 it that
multi in coetu sanctificati non essent; idcirco Levitae
many in group sanctified not they were; therefore Levites
mactaverunt victimas Paschae omnibus, qui non erant
killed victims Easter all that not were
mundi, ut sanctificarent illas Domino. 30:18 Valde
world as purify those Lord. 30:18 very
magna enim pars populi, de Ephraim et Manasse
great For part people of Ephraim and Manasseh
et Issachar et Zabulon, non erant mundati; et
and Issachar and Zebulon not were cleansed; and
comederunt Pascha non iuxta, quod scriptum est. Et
ate Easter not by, that written It is. The
oravit pro eis Eze chias dicens: ‘ Dominus bonus
prayed for them Eze sures saying: ‘ Lord good
propitietur 30:19 cunctis, qui direxerunt cor suum,
atonement 30:19 all that set heart his
ut requirerent Dominum, Deum patrum suorum,
as require Lord, God fathers their

quamvis non secundum munditiam sanctuarii'. 30:20
although not according to cleanliness sanctuary. ' 30:20

Quem exaudivit Dominus, et placatus est populo.
Whom He heard Lord, and appeased is people.

30:21 Feceruntque filii Israel, qui inventi sunt in
30:21 They did children Israel that found are in

Ierusalem, sollemnitatem Azymorum septem diebus
Jerusalem The feast Unleavened Bread seven days

in laetitia magna, laudaverunt Dominum et per
in joy great thanks Lord and by

singulos dies Levitae et sacerdotes per organa
each day Levites and priests by organs

benesonantia. 30:22 Et locutus est Ezechias ad cor
loud. 30:22 The said is Hezekiah to heart

omnium Levitarum, qui habebant intellegentiam
all Levites that had understanding

bonam super Domino; et compleverunt sollemnitatem
good over Lord; and completed The feast

septem dierum immolantes victimas pacificorum et
seven days immolating victims peace and

laudantes Dominum, Deum patrum suorum. 30:23
praise Lord, God fathers ones. 30:23

Placuitque universae multitudini, ut celebrarent etiam
it was agreed all community as celebrate also

alios dies septem, quod et fecerunt cum ingenti
others day seven, that and they with great

gaudio. 30:24 Ezechias enim rex Iudae praeberat
joy. 30:24 Hezekiah For king Judah presented

multitudini mille tauros et septem milia ovium;
community thousand bulls and seven thousand sheep;

principes vero dederant populo tauros mille et oves
leaders But set people bulls thousand and sheep

decem milia; sanctificata est ergo sacerdotum
ten thousand; sanctified is So priests

plurima multitudo. 30:25 Et hilaritate perfusa est
many population. 30:25 The cheerfulness pervaded is

omnis turba Iudae, tam sacerdotum et Levitarum
all crowd Judah, so priests and Levites

quam universae frequentiae, quae venerat ex Israel,
than all congregation which come from Israel

advenae quoque, qui venerant de terra Israel vel
aliens also, that come of land Israel or
habitabant in Iuda. 30:26 Factaque est grandis
living in Judah. 30:26 Now is great
laetitia in Ierusalem, qualis a diebus Salomonis
joy in Jerusalem what from days Solomon
fili David regis Israel in ea urbe non fuerat.
children David s Israel in it city not had.
30:27 Surrexerunt autem sacerdotes levitici generis
30:27 rose Now priests Levi race
benedicentes populo; et exaudita est vox eorum,
blessing people; and heard is voice their
pervenitque oratio eorum in habitaculum sanctum
reached address their in habitation St.
eius in caelum. 31:1 Cumque haec fuissent rite
his in heaven. 31:1 when this have been duly
celebrata, egressus est omnis Israel, qui inventus
celebrated out is all Israel that found
fuerat in urbibus Iudae, et fregerunt simulacra
was in cities Judah, and break images
succideruntque palos, demoliti sunt excelsa et altaria
cut stakes demolished are high and altars
destruxerunt non solum de universo Iuda et
destroyed not only of all Judah and
Benjamin, sed et de Ephraim quoque et Manasse,
Benjamin but and of Ephraim also and Manasseh
donec penitus everterent. Reversique sunt omnes
until internet destroyed. returned are all
fili Israel in possessiones et civitates suas. 31:2
children Israel in property and cities their own. 31:2
Ezechias autem constituit turmas sacerdotales et
Hezekiah Now set companies priests and
leviticas per divisiones suas, unumquemque in officio
Levi by divisions their each in office
proprio tam sacerdotum videlicet quam Levitarum, ad
own so priests the than Levites to
holocausta et pacifica, ut ministrarent et
holocausts and peace, as minister and
confiterentur canerentque laudes in portis castrorum
thanks sing praises in gates camp

Domini. 31:3 Pars autem regis erat, ut de propria
Lord. 31: 3 part of the Now s It was as of own
eius substantia offerretur holocaustum mane semper
his substance offering holocaust morning always
et vespere, sabbatis quoque et calendis et
and In the evening, sabbaths also and New Moon and
sollemnitatibus ceteris, sicut scriptum est in lege
solemnities the other, as written is in law
Moysi. 31:4 Praecepit etiam populo habitanti
Moses. 31: 4 charged also people inhabitants
Ierusalem, ut darent partes sacerdotibus et Levitis,
Jerusalem as offer parts priests and Levites
ut possent vacare legi Domini. 31:5 Quod cum
as could vacant read Lord. 31: 5 The with
percrebuisset in auribus multitudinis, plurimas
In compliance in ears congregation many
obtulere primitias filii Israel frumenti, vini et olei,
offered contributions children Israel corn, wine and oil
mellis quoque et omnium, quae gignit humus, et
honey also and all which produces soil, and
decimas obtulerunt de omnibus abundanter. 31:6 Sed
tithes offered of all abundantly. 31: 6 but
et filii Israel et Iudae, qui habitabant in urbibus
and children Israel and Judah, that living in cities
Iudae, obtulerunt decimas boum et ovium
Judah, offered tithes oxen and sheep
decimasque sanctorum, quae sanctificabant Domino
tithe saints, which the dedicated Lord
Deo suo; atque universa portantes fecerunt acervos
God his own; and all carrying they stacks
plurimos. 31:7 Mense tertio coeperunt acervorum
many. 31: 7 in third began of the heaps
iacere fundamenta et mense septimo compleverunt
lying foundations and month seventh completed
eos. 31:8 Cumque ingressi fuissent Ezechias et
them. 31: 8 when entered have been Hezekiah and
principes, viderunt acervos et benedixerunt Domino
leaders see stacks and blessed Lord
ac populo Israel. 31:9 Interrogavitque Ezechias
and people Israel. 31: 9 asked Hezekiah
sacerdotes et Levitas, cur ita iacerent acervi. 31:10
priests and Levites, why so cast heaps. 31:10

Respondit illi Azarias sacerdos primus de stirpe
The answer they Azariah The priest first of stock
Sadoc dicens: ‘ Ex quo coeperunt offerre donationem
Zadok saying: ‘ from which began offer donation
in domum Domini, comedimus et saturati sumus, et
in home Lord, eat and filled we are and
remanserunt plurima, eo quod benedixerit Dominus
remain many, it that blessed Lord
populo suo; reliquiarum autem copia est ista, quam
people his own; relics Now store is this than
cernis’. 31:11 Praecepit igitur Ezechias, ut
you can see. ‘ 31:11 charged So Hezekiah as
praepararent cellas in domo Domini. Quod cum
prepare cells in house Lord. The with
fecissent, 31:12 intulerunt tam donationem quam
they did, 31:12 they brought in so donation than
decimas et quaecumque sanctificaverant fideliter.
tithes and whatever dedicated faithfully.
Fuit autem praefectus eorum Chonenias Levita et
There was Now Governor their duces Levite and
Semei frater eius secundus, 31:13 post quem Iahiel
Shammai brother his second, 31:13 after which Iiel
et Azazias et Nahath et Asael et Ierimoth, Iozabad
and Azazi'ah and Nachath and Asahel and Jerimoth Yozavad
quoque et Eliel et Iesmachias et Mahath et
also and Eliel and Ismakiah and Mahat and
Banaias praepositi sub manibus Choeniae et Semei
Benaiah supervisors under hands Cononiah and Shammai
fratris eius ex imperio Ezechiae regis et Azariae
brother his from government Hezekiah s and Azariah
pontificis domus Dei. 31:14 Core vero filius Iemna
Pope house God. 31:14 Core But son Imna
Levites et ianitor orientalis portae praepositus erat
Levite and porter east The gates the governor was
iis, quae sponte offerebantur Domino, ad
those which accord offered Lord, to
distribuendum donationem Domini et sanctissima.
distribution donation of and Most.
31:15 Et sub cura eius Eden et Benjamin, Iesua et
31:15 The under care his Eden and Benjamin Joshua and
Semeias, Amarias quoque et Sechenias in civitatibus
Shemaiah Amariah also and Sechenias in cities

sacerdotum, ut fideliter distribuerent fratribus suis
priests as faithfully distribute brothers their
tam maioribus quam minoribus in divisionibus suis,
so major than minor in divisions their
31:16 dummodo recensiti essent mares ab annis
31:16 provided number of they males from years
tribus et supra, cuncti qui ingrediebantur templum
three and above, all that go temple
Domini, ut singulorum dierum ministeria observarent
Lord, as each days service watch
iuxta divisiones suas. 31:17 Sacerdotes recensiti
according to divisions their own. 31:17 priests number of
erant per familias, et Levitae a vicesimo anno et
were by families and Levites from twenty year and
supra per ministeria et turmas suas. 31:18 Et
above by service and companies their own. 31:18 The
recensita erat universa familia omnis turmae, tam
revisions was all family all companies so
pro uxoribus quam liberis eorum utriusque sexus,
for wives than children their both sex,
quia in fidelitate servitii ipsorum sanctificati erant
because in fidelity service their sanctified were
omnes. 31:19 Porro pro filiis Aaron, sacerdotibus in
everyone. 31:19 the for children Aaron priests in
agris et suburbanis urbium singularum dispositi
fields and suburbs cities each posting
erant nominatim viri, qui partes distribuerent
were by name Gentlemen, that parts distribute
universo sexui masculino de sacerdotibus et omni,
all sex male of priests and all,
qui recensitus erat inter Levitas. 31:20 Fecit ergo
that counted was between Levites. 31:20 He made So
Ezechias secundum haec in omni Iuda operatusque
Hezekiah according to this in all Judah He did
est bonum et rectum et verum coram Domino Deo
is good and right and true before Lord God
suo. 31:21 Et in universo opere, quod coepit in
his own. 31:21 The in all work that began in
servitio domus Dei, et iuxta legem et praeceptum
service house God, and according to law and command

volens requirere Deum suum, in toto corde suo
wishful require God his in all heart his
operatus et prosperatus est. 32:1 Post quae et
He worked and successful It is. 32: 1 Post which and
huiuscemodi fidem venit Sennacherib rex Assyriorum
such faith he came Sennacherib king Assyrians
et ingressus Iudam obsedit civitates munitas volens
and entry Judah beseiged cities strong wishful
eas capere. 32:2 Quod cum vidisset Ezechias, venisse
them catch. 32: 2 The with saw Hezekiah news
scilicet Sennacherib et totum belli impetum verti
namely, Sennacherib and all war attack revolutionized
contra Ierusalem, 32:3 inito cum principibus consilio
against Jerusalem 32: 3 taking with chief design
virisque fortissimis, ut obturarent capita fontium, qui
population the strongest, as stop heads springs, that
erant extra urbem, et, hoc omnium decernente
were outside city, and, this all help
sententia, 32:4 congregata est plurima multitudo, et
sentence 32: 4 gathered is many population, and
obturaverunt cunctos fontes et rivum, qui fluebat in
stopped all sources and brook, that ran out of in
medio terrae, dicentes: ‘ Ne veniant reges
the earth saying: ‘ Do not come kings
Assyriorum et inveniant aquarum abundantiam!’.
Assyrians and find water abundance ‘.
32:5 Aedificavit quoque agens industrie omnem
32: 5 built also agent determination all
murum, qui fuerat dissipatus, et exstruxit tures
wall that was driven and built towers
desuper et forinsecus alterum murum instauravitque
top and outside other wall repaired
Mello in civitate David et fecit iacula plurima et
Mello in city David and he shot many and
clipeos. 32:6 Constituitque principes belli super
shields. 32: 6 set leaders war over
populum et convocavit illos ad se in platea portae
people and mobilized them to he in street The gates
civitatis ac locutus est ad cor eorum dicens: 32:7 ‘
city and said is to heart their saying: 32: 7 ‘
Viriliter agite et confortamini! Nolite timere nec
Pluck Deal and Be strong! Do not fear or

paveatis regem Assyriorum et universam
dismayed king Assyrians and all
multitudinem, quae est cum eo. Multo enim plures
population, which is with the fact. Much For more
nobiscum sunt quam cum illo: 32:8 cum illo est
with are than with that: 32: 8 with that is
brachium carneum, nobiscum autem Dominus Deus
arm flesh; with Now Lord God
noster, qui auxiliator est noster pugnatque pro nobis’.
our that help is our fight for to us. ‘
Confortatusque est populus huiuscemodi verbis
And the is people such words
Ezechiae regis Iudae. 32:9 Quae postquam gesta sunt,
Hezekiah s Judah. 32: 9 What after events are
misit Sennacherib rex Assyriorum servos suos
sent Sennacherib king Assyrians officials their
Ierusalem — ipse enim cum universo exercitu
Jerusalem - he For with all army
obsidebat Lachis — ad Ezechiam regem Iudae et ad
besieging Lachish - to Hezekiah king Judah and to
omnem populum, qui erat in urbe, dicens: 32:10 ‘
all people that was in city saying: 32:10 ‘
Haec dicit Sennacherib rex Assyriorum: In quo
This says Sennacherib king Assyria: in which
habentes fiduciam sedetis obsessi in Ierusalem? 32:11
having confidence Sitters obsessed in Jerusalem? 32:11
Nonne Ezechias decipit vos, ut tradat morti in fame
Did Hezekiah deceives you as give up death in hunger
et siti affirmans quod Dominus Deus vester liberet
and drought affirming that Lord God your free
vos de manu regis Assyriorum? 32:12 Numquid non
you of hand s Assyria? 32:12 Do not
iste est Ezechias, qui destruxit excelsa illius et
this is Hezekiah that destroyed high of and
altaria et praecepit Iudae et Ierusalem dicens:
altars and charged Judah and Jerusalem saying:
‘Coram altari uno adorabitis et in ipso comburetis
‘before altar one worship and in it burn
sacrificia’? 32:13 An ignoratis quae ego fecerim et
sacrifices? 32:13 An you know which I I did and

patres mei cunctis terrarum populis? Numquid
fathers my all countries people? Do
praevaluerunt dii gentium terrarum liberare regionem
prevailed gods nations countries free region
suam de manu mea? 32:14 Quis est de universis diis
his of hand Mine? 32:14 Who is of all other
gentium, quas deleverunt patres mei, qui potuerit
nations, which destroyed fathers my that could
eruerere populum suum de manu mea, ut possit etiam
Free people his of hand my as can also
Deus vester eruerere vos de hac manu? 32:15 Non vos
God your Free you of this hand? 32:15 no you
ergo decipiat Ezechias nec vana persuasione deludat,
So cheat Hezekiah or empty conviction in this way,
neque credatis ei! Si enim nullus potuit deus
or believe him! If For no could god
cunctarum gentium atque regnorum liberare populum
all nations and kingdoms free people
suum de manu mea et de manu patrum meorum,
his of hand my and of hand fathers my
quanto minus Deus vester poterit eruerere vos de
more less God your can Free you of
manu mea!'. 32:16 Sed et alia multa locuti sunt
hand my love. ' 32:16 but and other many have are
servi eius contra Dominum Deum et contra
officials his against Lord God and against
Ezechiam servum eius. 32:17 Epistulas quoque scripsit
Hezekiah slave her. 32:17 letters also He wrote
plenas blasphemiae in Dominum, Deum Israel, et
full blasphemy in Lord, God Israel and
locutus est adversus eum: ' Sicut dii gentium
said is against him: ' As gods nations
terrarum non potuerunt liberare populos suos de
countries not could free people their of
manu mea, sic et Deus Ezechiae eruerere non poterit
hand my so and God Hezekiah Free not can
populum suum de manu ista'. 32:18 Insuper et
people his of hand this. ' 32:18 In addition, and
clamore magno, lingua Iudaica, ad populum
claim great language Jewish, to people

Ierusalem, qui sedebat in muro, personabant, ut
Jerusalem that sat in wall, image: as
terrarent et perturbarent eos et caperent civitatem.
intimidate and perturb them and catch city.

32:19 Locutusque est Sennacherib contra Deum
32:19 said is Sennacherib against God

Ierusalem sicut adversum deos populorum terrae
Jerusalem as against gods people earth
opera manuum hominum. 32:20 Oraverunt igitur
works hands men. 32:20 cause So

Ezechias rex et Isaias filius Amos propheta
Hezekiah king and Isaiah son Amos prophet

adversum hanc blasphemiam ac vociferati sunt in
against this blasphemy and cried are in
caelum. 32:21 Et misit Dominus angelum, qui
heaven. 32:21 The sent Lord angel that

percussit omnem virum robustum et bellatorem et
shot all man strong and war and
principem in castris regis Assyriorum; reversusque est
prince in camp s Assyria; returned is

cum ignominia in terram suam. Cumque ingressus
with shame in land own. when entry

esset domum dei sui, filii, qui egressi fuerant de
was home God s children, that out were of
visceribus eius, interfecerunt eum ibi gladio. 32:22
within his killed it there sword. 32:22

Salvavit ergo Dominus Ezechiam et habitatores
saved So Lord Hezekiah and inhabitants

Ierusalem de manu Sennacherib regis Assyriorum et
Jerusalem of hand Sennacherib s Assyrians and

de manu omnium et praestitit eis quietem per
of hand all and allocation them rest by

circuitum. 32:23 Multi etiam deferebant munera
about. 32:23 Many also bringing gifts

Domino in Ierusalem et res pretiosas Ezechiae
Lord in Jerusalem and business precious Hezekiah

regi Iudae, qui exaltatus est post haec coram cunctis
king Judah, that exalted is after this before all

gentibus. 32:24 In diebus illis aegrotavit Ezechias
nations. 32:24 in days they sick Hezekiah

usque ad mortem et oravit Dominum; exaudivitque
up to death and prayed Lord; heard

eum et dedit ei signum. 32:25 Sed non iuxta
it and given it sign. 32:25 but not according to
beneficia, quae acceperat, retribuit, quia elevatum est
benefits which It had, in return, because elevated is
cor eius; et facta est contra eum ira et contra
heart thereof; and made is against it anger and against
Iudam et Ierusalem. 32:26 Humiliatusque est postea,
Judah and Jerusalem. 32:26 low is later,
eo quod exaltatum fuisset cor eius, tam ipse quam
it that up have been heart his so he than
habitatores Ierusalem; et idcirco non venit super eos
inhabitants Jerusalem; and therefore not he came over them
ira Domini in diebus Ezechiae. 32:27 Fuit autem
anger of in days Hezekiah. 32:27 There was Now
Ezechias dives et inclitus valde; et thesauros sibi
Hezekiah rich and honor free; and treasures to
plurimos congregavit argenti, auri et lapidis pretiosi,
many gathered silver gold and stone price
aromatum et clipeorum omnisque generis rerum
spices and shields all race events
pretiosarum. 32:28 Apothecas quoque frumenti, vini
rugs. 32:28 Storehouses also corn, wine
et olei et praesepia omnium iumentorum caulasque
and oil and stalls all livestock pens
pecoribus 32:29 et urbes exaedificavit sibi;
cattle 32:29 and cities provided to himself;
habebat quippe greges ovium et armentorum
had for flocks sheep and herds
innumerabiles, eo quod dedisset ei Deus substantiam
innumerable, it that given it God substance
multam nimis. 32:30 Ipse est Ezechias, qui obturavit
great too. 32:30 He is Hezekiah that stopped
superiorem exitum aquarum Gihon et avertit eas
higher exit water Gihon and diverted them
subter ad occidentem urbis David. In omnibus
under to west city David. in all
operibus suis prosperatus est. 32:31 Attamen sic in
works their successful It is. 32:31 However, so in
legatione principum Babylonis, qui missi fuerant ad
embassy leaders Babylon that sent were to

eum, ut interrogarent de portento, quod acciderat
 him, as ask of the wonder that occurred
 super terram, dereliquit eum Deus, ut tentaretur, et
 over land left it God, as test and
 nota fierent omnia, quae erant in corde eius. 32:32
 note device all which were in heart her. 32:32
 Reliqua autem gestorum Ezechiae et misericordiarum
 the rest Now events Hezekiah and mercies
 eius scripta sunt in visione Isaiae filii Amos
 his written are in vision Isaiah children Amos
 prophetae et in libro regum Iudae et Israel. 32:33
 prophets and in book kings Judah and Israel. 32:33
 Dormivitque Ezechias cum patribus suis, et
 slept Hezekiah with fathers their and
 sepelierunt eum in ascensu ad sepulcra filiorum
 buried it in ascent to graves children
 David; et celebravit eius exsequias universus Iuda et
 David; and He celebrated his funeral all Judah and
 omnes habitatores Ierusalem. Regnavitque Manasses
 all inhabitants Jerusalem. reigned Manasseh
 filius eius pro eo. 33:1 Duodecim annorum erat
 son his for the fact. 33: 1 twelve years was
 Manasses, cum regnare coepisset, et quinquaginta
 Manasseh with he began, and fifty
 quinque annis regnavit in Ierusalem. 33:2 Fecit
 five years reigned in Jerusalem. 33: 2 He made
 autem malum coram Domino iuxta abominaciones
 Now evil before Lord according to abominations
 gentium, quas expulit Dominus coram filiis Israel.
 nations, which expelled Lord before children Israel.
 33:3 Et conversus instauravit excelsa, quae demolitus
 33: 3 The turning repaired high which demolished
 fuerat Ezechias pater eius, construxitque aras Baalim
 was Hezekiah father his up high Baal
 et fecit palos et adoravit omnem militiam caeli et
 and he stakes and worshiped all host air and
 coluit eam. 33:4 Aedificavit quoque altaria in domo
 served her. 33: 4 built also altars in house
 Domini, de qua dixerat Dominus: ‘ In Ierusalem
 Lord, of which said Lord: ‘ in Jerusalem
 erit nomen meum in aeternum’. 33:5 Aedificavit
 will be name my in ever. ‘ 33: 5 built

autem ea cuncto exercitui caeli in duobus atriis
Now it all host air in two courts
domus Domini. 33:6 Transireque fecit filios suos per
house Lord. 33: 6 pass he children their by
ignem in valle filii Ennom. Hariolatus est,
fire in valley children Ben. Hariolatus is
sectabatur auguria, maleficis artibus inserviebat,
followed omens, witches arts performed,
habebat secum pythones et aruspices; multaque mala
had with wizards and soothsayers; and many bad
operatus est coram Domino, ut irritaret eum. 33:7
He worked is before Lord, as provoke him. 33: 7
Posuit quoque sculptile, idolum, quod fecerat, in
He set also graven image, idol that done in
domo Dei, de qua locutus est Deus ad David et ad
house God, of which said is God to David and to
Salomonem filium eius dicens: ‘ In domo hac et in
Solomon son his saying: ‘ in house this and in
Ierusalem, quam elegi de cunctis tribubus Israel,
Jerusalem than I of all tribes Israel
ponam nomen meum in sempiternum. 33:8 Et moveri
I will name my in ever. 33: 8 The move
non faciam pedem Israel de terra, quam tradidi
not I do foot Israel of land, than delivered
patribus eorum, ita dumtaxat si custodierint facere,
fathers their so only if watch do
quae praecepi eis, cunctamque legem et praecepta
which command them, all law and rules
atque iudicia, per manum Moysi’. 33:9 Igitur
and judgments, by hand Moses’. 33: 9 Now
Manasses seduxit Iudam et habitatores Ierusalem, ut
Manasseh seduced Judah and inhabitants Jerusalem as
facerent malum super omnes gentes, quas subverterat
do evil over all nations which destroyed
Dominus a facie filiorum Israel. 33:10 Locutusque
Lord from the children Israel. 33:10 said
est Dominus ad eum et ad populum illius, et
is Lord to it and to people of and
attendere noluerunt. 33:11 Idcirco superinduxit eis
attention But they refused. 33:11 Therefore on them
principes exercitus regis Assyriorum; ceperuntque
leaders army s Assyria; took

Manassen compedibus et vinctum catenis duxerunt
Manasseh fetters and Binding chains led

Babylonem. 33:12 Qui, postquam coangustatus est,
Babylon. 33:12 He, after distress is

oravit Dominum Deum suum et egit paenitentiam
prayed Lord God his and thanks repent

valde coram Deo patrum suorum. 33:13
very before God fathers ones. 33:13

Deprecatusque est eum, et placatus ei exaudivit
prayed is him, and appeased it He heard

orationem eius reduxitque eum Ierusalem in regnum
prayer his He recovered it Jerusalem in kingdom

suum; et cognovit Manasses quod Dominus ipse esset
his own; and known Manasseh that Lord he was

Deus. 33:14 Post haec aedificavit murum extra
God. 33:14 Post this built wall outside

civitatem David ad occidentem Gihon in convalle et
city David to west Gihon in Oak and

ad introitum portae Piscium per circuitum Ophel et
to entrance The gates fish by about Ophel and

exaltavit illum vehementer; constituitque principes
promoted it greatly; set leaders

exercitus in cunctis civitatibus Iudae munitis. 33:15
army in all cities Judah barrier. 33:15

Et abstulit deos alienos et idolum de domo Domini,
The removed gods other and idol of house Lord,

aras quoque, quas fecerat in monte domus Domini
high also, which had in mount house of

et in Ierusalem, et proiecit omnia extra urbem.
and in Jerusalem and rejected all outside City.

33:16 Porro instauravit altare Domini et immolavit
33:16 the repaired altar of and sacrificed

super illud victimas pacificorum et pro gratiarum
over it victims peace and for thanks

actione praecepitque Iudae, ut serviret Domino, Deo
action charged Judah, as serving Lord, God

Israel. 33:17 Attamen adhuc populus immolabat in
Israel. 33:17 However; yet people sacrificed in

excelsis Domino Deo suo. 33:18 Reliqua autem
high Lord God his own. 33:18 the rest Now

gestorum Manasse et obsecratio eius ad Deum suum,
events Manasseh and supplication his to God his

verba quoque videntium, qui loquebantur ad eum in
words also see, that talking to it in
nomine Domini, Dei Israel, continentur in sermonibus
name Lord, God Israel contained in words
regum Israel. 33:19 Oratio quoque eius et exauditio
kings Israel. 33:19 Prayer also his and entreaty
et cuncta peccata atque contemptus, loca etiam, in
and all sins and contempt, places also, in
quibus aedificavit excelsa et fecit palos et statuas,
which built high and he stakes and images,
antequam ageret paenitentiam, scripta sunt in
before do repent, written are in
sermonibus Hozai. 33:20 Dormivit ergo Manasses cum
words Seers. 33:20 slept So Manasseh with
patribus suis, et sepelierunt eum in domo sua.
fathers their and buried it in house their own.
Regnavitque pro eo filius eius Amon. 33:21 Viginti
reigned for it son his Amon. 33:21 twenty-
duorum annorum erat Amon, cum regnare coepisset,
two years was Amon with he began,
et duobus annis regnavit in Ierusalem. 33:22
and two years reigned in Jerusalem. 33:22
Fecitque malum in conspectu Domini, sicut fecerat
And he did evil in before Lord, as had
Manasses pater eius, et cunctis idolis, quae Manasses
Manasseh father his and all idols, which Manasseh
fuerat fabricatus, immolavit atque servivit. 33:23 Et
was made, sacrificed and served. 33:23 The
non humiliavit se ante faciem Domini, sicut
not humbled he before face Lord, as
humiliaverat se Manasses pater eius, et multo
low he Manasseh father his and more
maiora deliquit. 33:24 Cumque coniurassent adversus
greater offended. 33:24 when plans against
eum servi sui, interfecerunt eum in domo sua.
it officials s killed it in house their own.
33:25 Porro populus terrae, caesis omnibus, qui
33:25 the people earth killing all that
conspiraverant contra regem Amon, consti tuit
agreed against king Amon appointment tation

regem Iosiam filium eius pro eo. 34:1 Octo

king Josiah son his for the fact. 34: 1 eight

annorum erat Iosias, cum regnare coepisset, et

years was Josiah with he began, and

triginta et uno annis regnavit in Ierusalem. 34:2

thirty and one years reigned in Jerusalem. 34: 2

Fecitque quod erat rectum in conspectu Domini, et

And he did that was right in before Lord, and

ambulavit in viis David patris sui; non declinavit

He walked in ways David father s; not aside

neque ad dextram neque ad sinistram. 34:3 Octavo

or to right or to the left. 34: 3 Eight

autem anno regni sui, cum adhuc esset puer, coepit

Now year kingdom s with yet was boy, began

quaerere Deum patris sui David; et duodecimo anno

search God father s David; and twelfth year

coepit mundare Iudam et Ierusalem ab excelsis et

began clean Judah and Jerusalem from high and

palis sculptilibusque et conflatilibus. 34:4

stakes images and molten. 34: 4

Destruxeruntque coram eo aras Baalim; et

He reduced before it high Baal; and

thymiamateria, quae eis superposita fuerant,

images, which them spread were

demolitus est; palos etiam et sculptilia et conflatilia

demolished it is; stakes also and graven and metal

succidit atque comminuit et super tumulos eorum,

cut and pieces and over banks their

qui eis immolare consueverant, fragmenta dispersit.

that them offer used, fragments scattered.

34:5 Ossa praeterea sacerdotum combussit in

34: 5 Skeletons In addition, priests burned in

altaribus ipsorum; mundavitque Iudam et Ierusalem,

altars theirs; cleansed Judah and Jerusalem

34:6 sed et in urbibus Manasse et Ephraim et

34: 6 but and in cities Manasseh and Ephraim and

Simeon usque Nephthali, in plateis eorum undique

Simeon up Naphtali in streets their round

34:7 dissipavit altaria et palos et sculptilia contrivit

34: 7 destroyed altars and stakes and graven crushed

in frusta; cunctaque thymiamateria demolitus est de
in pieces; all images demolished is of
universa terra Israel et reversus est Ierusalem. 34:8
all land Israel and back is Jerusalem. 34: 8
Igitur anno octavo decimo regni sui, cum mundaret
Now year eighth X kingdom s with purify
terram et domum, misit Saphan filium Eseliae et
land and home sent Saphan son Azali'ah and
Maasiam principem civitatis et Ioah filium Ioachaz
Matthathia prince city and Joah son Jehoahaz
a commentariis, ut instaurarent domum Domini Dei
from notes as repair home of God
sui. 34:9 Qui venerunt ad Helciam sacerdotem
's. 34: 9 He they to high priest
magnum acceptamque ab eo pecuniam, quae illata
great received from it money which done
fuerat in domum Domini, et quam congregaverant
was in home Lord, and than collected
Levitae ianitores de Manasse et Ephraim et
Levites porters of Manasseh and Ephraim and
universis reliquiis Israel ab omni quoque Iuda et
all remains Israel from all also Judah and
Beniamin et habitatoribus Ierusalem, 34:10
Benjamin and inhabitants Jerusalem 34:10
tradiderunt in manibus opificum, qui praeerant in
delivered in hands workers, that supervised in
domo Domini, et illi dederunt eam operariis, qui
house Lord, and they they it workers that
operabantur in domo Domini, ut instaurarent
work in house Lord, as repair
templum et infirma quaeque sarcirent; 34:11
temple and weak each mend; 34:11
dederunt scilicet eam lignariis et caementariis, ut
they namely, it wood-cutters and masons, as
emerent lapides dolatos et ligna ad commissuras
buy stones binders and timber to closures
aedificii et ad contignationem domorum, quas
building and to floor houses which
destruxerant reges Iudae. 34:12 Qui fideliter cuncta
destroyed kings Judah. 34:12 He faithfully all
faciebant. Erant autem praepositi operantium Iahath
And they did. there were Now supervisors workers Yachat

et Abdias Levitae de filiis Merari, Zacharias et
and Abdias Levites of children Merari Zachary and

Mosollam de filiis Caath, qui dirigebant opus.
Mosollam of children Kohath that standoff work.

Omnes autem Levitae scientes organis canere 34:13
All Now Levites knowing organs play 34:13

erant super eos, qui onera portabant et dirigebant
were over them; that load carriers and standoff

omnes, qui varia opera faciebant. De Levitis quoque
all that various works And they did. The Levites also

erant scribae et praefecti et ianitores. 34:14
were teachers and Governors and porters. 34:14

Cumque efferrent pecuniam, quae illata fuerat in
when carried out money which done was in

templum Domini, repperit Helcias sacerdos librum
temple Lord, found Hilki'ah The priest book

legis Domini per manum Moysi 34:15 et ait ad
law of by hand Moses 34:15 and said to

Saphan scribam: ' Librum legis inveni in domo
Saphan write: ' book law I found in house

Domini'. Et tradidit ei. 34:16 At ille intulit
The Lord. ' The delivered to him. 34:16 But he brought

volumen ad regem et insuper nuntiavit ei dicens: '
roll to king and In addition, reported it saying: '

Omnia, quae dedisti in manu servorum tuorum, ecce
All which You in hand officials your See

complentur. 34:17 Argentum, quod repertum est in
completed. 34:17 silver that found is in

domo Domini, effuderunt, datum que est praefectis
house Lord, shed, given and is governors

et operariis'. 34:18 Et nuntiavit Saphan scriba regi
and the workers. ' 34:18 The reported Saphan secretary king

dicens: ' Librum tradidit mihi Helcias sacerdos'. Et
saying: ' book delivered I Hilki'ah priest. ' The

legebat illum Saphan coram rege. 34:19 Et factum
read it Saphan before King. 34:19 The it

est, cum audisset rex verba legis, scidit vestimenta
is with heard king words law rent clothes

sua 34:20 et praecepit Helciae et Ahicam filio
his 34:20 and charged Hilkijah and Ahikam son

Saphan et Abdon filio Micha, Saphan quoque
Saphan and Abdon son Mica, Saphan also
scribae et Asaiae servo regis dicens: 34:21 ‘ Ite et
teachers and Asia server s saying: 34:21 ‘ Go and
consulite Dominum pro me et pro reliquiis Israel et
consult Lord for I and for remains Israel and
Iudae super sermonibus libri, qui repertus est.
Judah over words books that found It is.
Magnus enim furor Domini effusus est super nos,
great For The anger of Unstable is over we
eo quod non custodierint patres nostri verba Domini,
it that not watch fathers our words Lord,
ut facerent iuxta omnia, quae scripta sunt in isto
as do according to all which written are in this
volumine’. 34:22 Abiit igitur Helcias et hi, qui
volume. 34:22 He went So Hilki'ah and they that
simul a rege missi fuerant, ad Holdam propheten
together from king sent were to Holda prophetess
uxorem Sellum filii Thecuae filii Haraas custodis
wife Sallu children Tikvah children Hasrah keeping
vestium, quae habitabat in Ierusalem in secunda, et
wardrobe which living in Jerusalem in second, and
locuti sunt ei iuxta verba haec. 34:23 Et illa
have are it according to words this. 34:23 The that
respondit eis: ‘ Haec dicit Dominus, Deus Israel:
answered them: ‘ This says Lord, God Israel:
Dicite viro, qui misit vos ad me: 34:24 Haec dicit
Tell man that sent you to me: 34:24 This says
Dominus: Ecce ego inducam mala super locum istum
Lord: Look I bring bad over place this
et super habitatores eius, cuncta maledicta, quae
and over inhabitants his all curses which
scripta sunt in libro hoc, quem legerunt coram rege
written are in book this, which read before king
Iudae, 34:25 quia dereliquerunt me et
Judah, 34:25 because forsook I and
sacrificaverunt diis alienis, ut me ad iracundiam
sacrificed other others, as I to anger
provocarent in cunctis operibus manuum suarum;
provoking in all works hands houses;

idcirco effundetur furor meus super locum istum et
therefore shed The anger my over place this and
non exstinguetur. 34:26 Ad regem autem Iudae, qui
not quenched. 34:26 the king Now Judah, that
misit vos pro Domino consulendo, sic loquimini: Haec
sent you for Lord counseling; so speak: This
dicit Dominus, Deus Israel: Quoniam audisti verba
says Lord, God Israel: For You heard words
voluminis, 34:27 atque emollitum est cor tuum, et
volume, 34:27 and softened is heart your and
humiliatus es in conspectu Dei super his, quae dicta
humbled you in before God over those which said
sunt contra locum hunc et habitatores Ierusalem,
are against place this and inhabitants Jerusalem
humiliatusque coram me scidisti vestimenta tua et
low before I rent clothes your and
flevisti coram me, ego quoque audiui, dicit Dominus.
wept before I I also I heard, says Lord.
34:28 Ecce colligam te ad patres tuos, et infereris
34:28 Look collection you to fathers your and brought
in sepulcrum tuum in pace; nec videbunt oculi tui
in grave your in peace; or see eyes your
omne malum, quod ego inducturus sum super locum
all evil that I bring I over place
istum et super habitatores eius'. Rettuleruntque
this and over inhabitants His. ' reported
itaque regi cuncta, quae dixerat. 34:29 At ille,
So king all which he said. 34:29 But he
convocatis universis maioribus natu Iudae et
He summoned all major birth Judah and
Ierusalem, 34:30 ascendit domum Domini, unaque
Jerusalem 34:30 up home Lord, one
omnes viri Iudae et habitatores Ierusalem, sacerdotes
all men Judah and inhabitants Jerusalem priests
et Levitae et cunctus populus a minimo usque ad
and Levites and all people from small up to
maximum. Quibus audientibus, in domo Domini legit
the maximum. these the audience, in house of read
rex omnia verba voluminis foederis inventi in domo
king all words volume meeting found in house

Domini. 34:31 Et stans in gradu suo percussit

Lord. 34:31 The standing in level his shot

foedus coram Domino, ut ambularet post eum et

treaty before Lord, as walking after it and

custodiret praecepta et testimonia et iustificationes

keep rules and testimonies and regulations

eius in toto corde suo et in tota anima sua

his in all heart his and in all soul his

faceretque verba foederis scripta in hoc libro. 34:32

do words meeting written in this book. 34:32

Adiuravit quoque super hoc omnes, qui reperti

caused also over this all that found

fuerant in Ierusalem et Benjamin; et fecerunt

were in Jerusalem and Benjamin; and they

habitatores Ierusalem iuxta pactum Domini, Dei

inhabitants Jerusalem according to pact Lord, God

patrum suorum. 34:33 Abstulit ergo Iosias cunctas

fathers ones. 34:33 Removed So Josiah all

abominationes de universis regionibus filiorum Israel

abominations of all countries children Israel

et fecit omnes, qui inventi erant in Israel, servire

and he all that found were in Israel serve

Domino Deo suo. Cunctis diebus eius non

Lord God his own. all days his not

recesserunt a Domino, Deo patrum suorum. 35:1

withdrawn from Lord, God fathers ones. 35: 1

Fecit autem Iosias in Ierusalem Pascha Domino,

He made Now Josiah in Jerusalem Easter Lord,

quod immolatum est quarta decima die mensis

that immolated is Wednesday tenth day month

primi. 35:2 Et constituit sacerdotes in officiis suis

first. 35: 2 The set priests in offices their

confortavitque eos, ut ministrarent in domo Domini.

encouraged them; as minister in house Lord.

35:3 Levitis quoque, qui erudiebant omnem Israel et

35: 3 Levites also, that chastened all Israel and

consecrati erant Domino, locutus est: ‘ Ponite arcam

consecrated were Lord, said is: ‘ Set ark

sanctam in templum, quod aedificavit Salomon filius

holy in temple that built Solomon son

David rex Israel; nequaquam eam ultra umeris

David king Israel; no it more shoulders

portabitis. Nunc ministrate Domino Deo vestro et
bear. now Join Lord God your and
populo eius Israel. 35:4 Et praeparate vos per
people his Israel. 35: 4 The prepare you by
familias vestras in divisionibus singulis, sicut scripsit
families your in divisions details, as He wrote
David rex Israel, et descripsit Salomon filius eius;
David king Israel and described Solomon son thereof;
35:5 et ministrate in sanctuario partibus familiarum
35: 5 and Join in sanctuary parts families
fratrum vestrorum, filiorum populi, singulis pars
brothers your children people each part
familiae Levitarum. 35:6 Mactate ergo Pascha et
family Levites. 35: 6 So kill So Easter and
sanctificamini et praeparate vos pro fratribus vestris,
Purify and prepare you for brothers your
ut faciatis iuxta verbum, quod locutus est
as Yee according to word, that strain frankincense is
Dominus in manu Moysi'. 35:7 Dedit praeterea Iosias
Lord in hand Moses'. 35: 7 given In addition, Josiah
omni populo, qui ibi inventus fuerat pro Pascha,
all people that there found was for The Easter
agnos et haedos de gregibus triginta milia, boumque
lambs and kids of flocks thirty thousand crops
tria milia; haec de regis universa substantia. 35:8
three thousand; this of s all substance. 35: 8
Duces quoque eius sponte obtulerunt, tam populo
Leaders also his accord offered, so people
quam sacerdotibus et Levitis; porro Helcias et
than priests and Levites; the Hilki'ah and
Zacharias et Iahiel principes domus Domini dederunt
Zachary and Iiel leaders house of they
sacerdotibus ad faciendum Pascha pecora commixtim
priests to do Easter cattle kids
duo milia sescenta et boves trecentos. 35:9
two thousand six and cattle three hundred. 35: 9
Chonenias autem, Semeias etiam et Nathanael fratres
duces however, Shemai'ah also and Nathanael brothers
eius necnon Hasabias et Iehiel et Iozabad principes
his as well as Chashahyahu and Jehiel and Yozavad leaders
Levitarum dederunt ceteris Levitis ad celebrandum
Levites they other Levites to celebration

Pascha quinque milia pecorum et boves quingentos.
Easter five thousand cattle and cattle five.

35:10 Praeparatumque est ministerium, et steterunt
35:10 was prepared is ministry and stood

sacerdotes in loco suo, Levitae quoque in turmis
priests in place his Levites also in companies

iuxta regis imperium. 35:11 Et mactatum est
according to s government. 35:11 The victimized is

Pascha; asperseruntque sacerdotes manu sua
Easter; sprinkled priests hand his

sanguinem, et Levitae detraxerunt pelles
blood and Levites gypsum skins

holocaustorum 35:12 et separaverunt holocaustum, ut
holocausts 35:12 and separated holocaust as

darent partibus familiarum populi, et offerretur
offer parts families people and offering

Domino, sicut scriptum est in libro Moysi. De bobus
Lord, as written is in book Moses. The herd

quoque fecere similiter. 35:13 Et assaverunt Pascha
also launched similarly. 35:13 The roasted Easter

super ignem, iuxta quod lege praeceptum est;
over fire according to that law command it is;

pacificas vero hostias coxerunt in lebetis et caccabis
peace But victims boiled in caldrons and kettles

et ollis et festinato distribuerunt universae plebi.
and pots and promptly distributed all people.

35:14 Sibi autem et sacerdotibus postea paraverunt;
35:14 himself Now and priests later prepared;

nam in oblatione holocaustorum et adipum usque ad
for in offering holocausts and fat up to

noctem sacerdotes fuerant occupati, unde Levitae et
night priests were busy whence Levites and

sibi et sacerdotibus filiis Aaron paraverunt
to and priests children Aaron prepared

novissimis. 35:15 Porro cantores filii Asaph stabant
the latter. 35:15 the singers children Asaph expert

in loco suo, iuxta praeceptum David et Asaph et
in place his according to command David and Asaph and

Heman et Idithun prophetarum regis; ianitores vero
Heman and Idithum prophets king; porters But

per portas singulas observabant, ita ut ne puncto
by gates each observed so as do not point
quidem discederent a ministerio, quia fratres
indeed depart from ministry because brothers
eorum Levitae paraverunt eis cibos. 35:16 Omnis
their Levites prepared them food. 35:16 all
igitur cultus Domini rite praeparatus est in die illa,
So worship of duly prepared is in day that
ut facerent Pascha et offerrent holocausta super
as do Easter and offer holocausts over
altare Domini, iuxta praeceptum regis Iosiae. 35:17
altar Lord, according to command s Josiah. 35:17
Feceruntque filii Israel, qui reperti fuerant ibi,
They did children Israel that found were there,
Pascha in tempore illo et sollemnitatem Azymorum
Easter in time that and The feast Unleavened Bread
septem diebus. 35:18 Non fuit simile huic in Israel
seven days. 35:18 no was like this in Israel
a diebus Samuelis prophetae, sed nec quisquam de
from days Samuel The prophets, but or one of
cunctis regibus Israel fecit Pascha sicut Iosias cum
all kings Israel he Easter as Josiah with
sacerdotibus et Levitis et omni Iuda et Israel, qui
priests and Levites and all Judah and Israel that
repertus fuerat, et habitantibus in Ierusalem. 35:19
found was and inhabitants in Jerusalem. 35:19
Octavo decimo anno regni Iosiae hoc Pascha
Eight X year kingdom Josiah this Easter
celebratum est. 35:20 Postquam instauraverat Iosias
celebrated It is. 35:20 after the repaired Josiah
templum, ascendit Necho rex Aegypti ad pugnandum
temple up Neco king Egypt to fight
in Charchamis iuxta Euphraten. Et processit in
in Carchamis according to Euphrates. The advanced in
occursum eius Iosias. 35:21 At ille, missis ad eum
meet his Josiah. 35:21 But he masses to it
nuntiis, ait: ‘ Quid mihi et tibi est, rex Iudae?
messages, he said: ‘ What I and you is king Judah?
Non adversum te hodie venio, sed contra aliam
no against you today I, but against other

pugno domum, ad quam me Deus festinato ire
fist home to than I God promptly go
praecepit. Desine adversum Deum facere, qui mecum
charged. Stop against God do that with
est, ne interficiat te'. 35:22 Noluit Iosias reverti,
is do not kill you '. 35:22 refused Josiah return
sed audacter praeparavit contra eum bellum nec
but boldly prepared against it war or
acquievit sermonibus Nechao ex ore Dei; verum
agreed words Neco from mouth God; true
perrexit, ut dimicaret in campo Mageddo. 35:23
went as fight in Campus Megiddo. 35:23
Ibique vulneratus a sagittariis dixit pueris suis: 'Edu-
there wounded from archers said boys his 'Edu-
cite me de proelio, quia oppido vulneratus sum'.
Carry I of battle; because town wounded I am. '35:24
Qui transtulerunt eum de curru in alterum
35:24 He copied it of car in other
currum eius et asportaverunt in Ierusalem.
car his and off in Jerusalem.
Mortuusque est et sepultus in sepulcris patrum
died is and buried in tombs fathers
suorum; et universus Iuda et Ierusalem luxerunt
the family; and all Judah and Jerusalem mourned
eum. 35:25 Ieremias fecit planctum super Iosiam; et
him. 35:25 Jeremiah he mourning over Josiah; and
omnes cantores atque cantrices usque in praesentem
all singers and women up in this
diem lamentationes super Iosia replicant, et quasi lex
day lamentations over Josiah repeat and as law
obtinuit in Israel; ecce scriptum fertur in
obtained in Israel; See written reported in
Lamentationibus. 35:26 Reliqua autem gestorum Iosiae
Lamentations. 35:26 the rest Now events Josiah
et misericordiae eius, quae lege praecepta sunt
and mercy his which law rules are
Domini, 35:27 gesta quoque illius prima et novissima
Lord, 35:27 events also of first and last
scripta sunt in libro regum Israel et Iudae. 36:1
written are in book kings Israel and Judah. 36:1

Tulit ergo populus terrae Ioachaz filium Iosiae et
took So people earth Jehoahaz son Josiah and
constituit regem pro patre suo in Ierusalem. 36:2
set king for father his in Jerusalem. 36: 2

Viginti trium annorum erat Ioachaz, cum regnare
twenty- three years was Jehoahaz with he
coepisset, et tribus mensibus regnavit in Ierusalem.
began, and three months reigned in Jerusalem.

36:3 Amovit autem eum rex Aegypti, cum venisset
36: 3 removed Now it king Egypt, with come

Ierusalem, et condemnavit terram centum talentis
Jerusalem and fined land one hundred talents

argenti et talento auri. 36:4 Constituitque regem pro
silver and talent gold. 36: 4 set king for

eo Eliachim fratrem eius super Iudam et Ierusalem
it Eliakim brother his over Judah and Jerusalem

et vertit nomen eius Ioachim. Ipsum vero Ioachaz
and turns name his Joachim. The But Jehoahaz

tulit secum et adduxit in Aegyptum. 36:5 Viginti
took with and brought in Egypt. 36: 5 twenty-

quinque annorum erat Ioachim, cum regnare
five years was Joachim with he

coepisset, et undecim annis regnavit in Ierusalem;
began, and eleven years reigned in Jerusalem;

fecitque malum coram Domino Deo suo. 36:6
He did evil before Lord God his own. 36: 6

Contra hunc ascendit Nabuchodonosor rex
against this up Nebuchadnezzar king

Chaldaeorum et vinctum catenis duxit in Babylonem,
Chaldeans and Binding chains married in Babylon

36:7 ad quam et ex vasis Domini transtulit et
36: 7 to than and from vessels of transferred and

posuit ea in templo suo. 36:8 Reliqua autem
set it in temple his own. 36: 8 the rest Now

gestorum Ioachim et abominationum eius, quas
events Joachim and abominations his which

operatus est, et quae inventa sunt contra eum,
He worked is and which found are against him,

continentur in libro regum Israel et Iudae.
contained in book kings Israel and Judah.

Regnavitque autem Ioachin filius eius pro eo. 36:9
reigned Now Joachin son his for the fact. 36: 9

Decem et octo annorum erat Ioachin, cum regnare
ten and eight years was Jehoiachin- with he
coepisset, et tribus mensibus ac decem diebus
began, and three months and ten days
regnavit in Ierusalem; fecitque malum in conspectu
reigned in Jerusalem; He did evil in before
Domini. 36:10 Cumque anni circulus volveretur, misit
Lord. 36:10 when years circle recur sent
Nabuchodonosor rex, qui adduxerunt eum in
Nebuchadnezzar king, that they it in
Babylonem, asportatis simul pretiosissimis vasis domus
Babylon away together goodly vessels house
Domini; regem vero constituit Sedeciam fratrem eius
Lord; king But set Zedekiah brother his
super Iudam et Ierusalem. 36:11 Viginti et unius
over Judah and Jerusalem. 36:11 twenty- and one
anni erat Sedecias, cum regnare coepisset, et
years was munitiones with he began, and
undecim annis regnavit in Ierusalem. 36:12 Fecitque
eleven years reigned in Jerusalem. 36:12 And he did
malum in oculis Domini Dei sui nec humiliavit se
evil in eyes of God s or humbled he
coram Ieremia propheta loquente ad se ex ore
before Jeremiah prophet speaking to he from mouth
Domini. 36:13 Contra regem quoque Nabuchodonosor
Lord. 36:13 against king also Nebuchadnezzar
rebellavit, qui adiuraverat eum per Deum, et
rebelled, that swear it by God, and
induravit cervicem suam et cor, ut non reverteretur
hardened neck his and heart, as not return
ad Dominum, Deum Israel. 36:14 Sed et universi
to Lord, God Israel. 36:14 but and all
principes sacerdotum et populus multiplicaverunt
leaders priests and people many
praevaricationes suas iuxta universas abominationes
prevarications their according to all abominations
gentium et polluerunt domum Domini, quam
nations and polluted home Lord, than
sanctificaverat in Ierusalem. 36:15 Mittebat autem
dedicated in Jerusalem. 36:15 Early Now

Dominus, Deus patrum suorum, ad illos per manum
Lord, God fathers their to them by hand
nuntiorum suorum de nocte consurgens et cotidie
news their of night rising and daily
commonens, eo quod parceret populo et habitaculo
warning it that spared people and habitation
suo. 36:16 At illi subsannabant nuntios Dei et
his own. 36:16 But they sneered news God and
parvipendebant sermones eius illudebantque prophetis,
despised words his misused prophets
donec ascenderet furor Domini in populum eius, et
until up The anger of in people his and
esset nulla curatio. 36:17 Adduxit enim super eos
was no treatment. 36:17 brought For over them
regem Chaldaeorum et interfecit iuvenes eorum
king Chaldeans and killed young people their
gladio in domo sanctuarii sui; non est misertus
sword in house sanctuary s; not is with compassion
adulescentis et virginis et senis nec decrepiti
young and virgin and elder or stooped
quidem, sed omnes tradidit in manibus eius. 36:18
indeed, but all delivered in hands her. 36:18
Universaque vasa domus Dei tam maiora quam
all vessels house God so greater than
minora et thesauros templi et regis et principum
smaller and treasures temple and s and leaders
transtulit in Babylonem. 36:19 Incenderunt hostes
transferred in Babylon. 36:19 They burnt enemies
domum Dei destruxeruntque murum Ierusalem,
home God down wall Jerusalem
universa palatia combusserunt et, quidquid pretiosum
all palaces burned and, whatever valuable
fuerat, demoliti sunt. 36:20 Si quis evaserat
was demolished They are. 36:20 If who survivors
gladium, ductus in Babylonem servivit regi et filiis
sword leadership in Babylon He served king and children
eius, donec imperaret rex Persarum, 36:21 ut
his until command king Persia 36:21 as
compleretur sermo Domini ex ore Ieremiae: donec
completed report of from mouth Jeremiah: until
terra acciperet sabbata sua, cunctis diebus
land take sabbath his all days

devastationis egit sabbatum, usque dum complerentur
devastation thanks Saturday, up while accomplished
septuaginta anni. 36:22 Anno autem primo Cyri regis
seventy years. 36:22 year Now first Cyrus s
Persarum ad explendum sermonem Domini, quem
Persia to placement word Lord, which
locutus fuerat per os Ieremiae, suscitavit Dominus
said was by mouth Jeremy, raised Lord
spiritum Cyri regis Persarum, qui iussit praedicari in
spirit Cyrus s Persia that ordered predicated in
universo regno suo etiam per scripturam dicens:
all kingdom his also by writing saying:
36:23 ‘ Haec dicit Cyrus rex Persarum: Omnia
36:23 ‘ This says Cyrus king Persia All
regna terrae dedit mihi Dominus, Deus caeli, et ipse
Kingdom earth given I Lord, God heaven and he
praecepit mihi, ut aedificarem ei domum in
charged I as build it home in
Ierusalem, quae est in Iudaea. Quis ex vobis est de
Jerusalem which is in Judea. Who from you is of
omni populo eius? Sit Dominus Deus suus cum eo,
all people his? Let Lord God it with it
et ascendat’.
and go up. ‘

1:1 In anno primo Cyri regis Persarum, ut
1: 1 in year first Cyrus s Persia as
compleretur verbum Domini ex ore Ieremiae,
completed word of from mouth Jeremy,
suscitavit Dominus spiritum Cyri regis Persarum, qui
raised Lord spirit Cyrus s Persia that
emisit edictum in omni regno suo etiam per
He gave up edict in all kingdom his also by
scripturam dicens: 1:2 ‘ Haec dicit Cyrus rex
writing saying: 1, 2 ‘ This says Cyrus king
Persarum: Omnia regna terrae dedit mihi Dominus,
Persia All Kingdom earth given I Lord,
Deus caeli, et ipse praecepit mihi, ut aedificarem ei
God heaven and he charged I as build it
domum in Ierusalem, quae est in Iudaea. 1:3 Quis
home in Jerusalem which is in Judea. 1: 3 Who
ex vobis est de omni populo eius? Sit Dominus
from you is of all people his? Let Lord
Deus suus cum eo, et ascendat in Ierusalem, quae
God it with it and go up in Jerusalem which
est in Iudaea, et aedificet domum Domini, Dei
is in Judea, and build home Lord, God
Israel; ipse est Deus, qui est in Ierusalem. 1:4 Et
Israel; he is God, that is in Jerusalem. 1: 4 The
omnes reliqui in cunctis locis, ubicumque habitant,
all the rest in all places, wherever residents,
adiuventur a viris de loco suo, argento et auro et
help from men of place his silver and gold and
substantia et pecore sicut et oblationibus spontaneis
substance and cattle as and offerings spontaneous
pro templo Dei, quod est in Ierusalem’. 1:5 Et
for temple God, that is in Jerusalem. 1: 5 The
surrexerunt principes familiarum de Iuda et
rose leaders families of Judah and
Beniamin et sacerdotes et Levitae et omnis, cuius
Benjamin and priests and Levites and all the
Deus suscitavit spiritum, ut ascenderent ad
God raised spirit, as up to
aedificandum templum Domini, quod erat in
building temple Lord, that was in
Ierusalem. 1:6 Universique, qui erant in circuitu,
Jerusalem. 1: 6 And all that were in around

confortaverunt manus eorum cum vasis argenteis et
strengthen hand their with vessels silver and
aureis, substantia, pecore et pensitationibus, praeter
gold substance cattle and equipment, In addition to
oblaciones spontaneas. 1:7 Rex quoque Cyrus protulit
offerings voluntary. 1: 7 king also Cyrus produced
vasa templi Domini, quae tulerat Nabuchodonosor de
vessels temple Lord, which had Nebuchadnezzar of
Ierusalem et posuerat ea in templo dei sui; 1:8
Jerusalem and set it in temple God s; 1: 8
protulit autem ea Cyrus rex Persarum per manum
produced Now it Cyrus king Persia by hand
Mithridatis praepositi thesauri, qui enumeravit ea
Mithridates supervisors treasures, that enumerated it
Sasabassar principi Iudae. 1:9 Et hic est numerus
baz'zar prince Judah. 1: 9 The here is number
eorum: phialae aureae triginta, phialae argenteae
their Leyden golden thirty Leyden silver
mille, cultri viginti novem, scyphi aurei
one thousand, The inventory twenty nine, cups golden
triginta, 1:10 scyphi quoque argentei quadringenti
thirty 1:10 cups also silver four
decem, vasa alia plurima; 1:11 omnia vasa aurea et
ten, vessels other many; 1:11 all vessels gold and
argentea quinque milia quadringenta. Universa tulit
silver five thousand four. all took
Sasabassar cum his, qui ascendebant de
baz'zar with those that up of
transmigratione Babylonis in Ierusalem. 2:1 Hi sunt
transmigration Babylon in Jerusalem. 2: 1 These are
autem provinciae filii, qui ascenderunt de captivitate
Now province children, that up of captivity
migrantium, quos transtulerat Nabuchodonosor rex
immigrants, which removed Nebuchadnezzar king
Babylonis in Babylonem, et reversi sunt in Ierusalem
Babylon in Babylon and returned are in Jerusalem
et Iudam, unusquisque in civitatem suam. 2:2 Qui
and Judah each in city own. 2: 2 He
venerunt cum Zorobabel, Iesua, Nehemias, Saraia,
they with Zerubbabel Joshua, Nehemiah, Saraia,

Rahelaia, Mardocheus, Belsan, Mesphar, Beguai,
Raelaia Mordecai Bilsan, Mizpar, Beguai,
Rehum, Baana. Numerus virorum populi Israel: 2:3
Reum, Beyond. The number of men people Israel: 2, 3
fili Pharos duo milia centum septuaginta duo;
children Pharos two thousand one hundred seventy two;
2:4 filii Saphatia trecenti septuaginta duo; 2:5
2: 4 children Saphatia three seventy two; 2: 5
fili Area septingenti septuaginta quinque; 2:6 filii
children area seven hundred seventy five; 2, 6 children
Phahathmoab, hi sunt filii Iesua et Ioab, duo
Moab, these are children Joshua and Joab two
milia octingenti duodecim; 2:7 filii Elam mille
thousand eight twelve; 2: 7 children Elam thousand
ducenti quinquaginta quattuor; 2:8 filii Zethua
two hundred fifty four; 2: 8 children Zethua
nongenti quadraginta quinque; 2:9 filii Zachai
nine forty five; 2: 9 children Zaccai
septingenti sexaginta; 2:10 filii Bani sescenti
seven hundred sixty; 2:10 children Bani billion
quadraginta duo; 2:11 filii Bebai sescenti viginti
forty two; 2:11 children Babai billion twenty
tres; 2:12 filii Azgad mille ducenti viginti duo;
three; 2:12 children Azgad thousand two hundred twenty two;
2:13 filii Adonicam sescenti sexaginta sex; 2:14
2:13 children Adonicam billion sixty six; 2:14
fili Beguai duo milia quinquaginta sex; 2:15 filii
children Beguai two thousand fifty six; 2:15 children
Adin quadringenti quinquaginta quattuor; 2:16 filii
Adin four fifty four; 2:16 children
Ater, qui erant ex Ezechia, nonaginta octo; 2:17
Ater that were from Hezekiah, ninety eight; 2:17
fili Besai trecenti viginti tres; 2:18 filii Iora
children Bezai three twenty three; 2:18 children Jora
centum duodecim; 2:19 filii Hasum ducenti viginti
one hundred twelve; 2:19 children Hasum two hundred twenty
tres; 2:20 filii Gebbar nonaginta quinque; 2:21
three; 2:20 children Gibbar ninety five; 2:21
fili Bethlehem centum viginti tres; 2:22 viri
children Bethlehem one hundred twenty three; 2:22 men

Netopha quinquaginta sex; 2:23 viri Anathoth
Netophathi fifty six; 2:23 men Anathoth
centum viginti octo; 2:24 filii Azmaveth
one hundred twenty eight; 2:24 children watchtowers
quadraginta duo; 2:25 filii Cariathiarim, Cephira
forty two; 2:25 children Kirjatharim, Cephira
et Beroth septingenti quadraginta tres; 2:26 filii
and Berothai seven hundred forty three; 2:26 children
Rama et Gabaa sescenti viginti unus; 2:27 viri
Rama and hill billion twenty one; 2:27 men
Machmas centum viginti duo; 2:28 viri Bethel et
Micmash one hundred twenty two; 2:28 men Bethel and
Hai ducenti viginti tres; 2:29 filii Nabo
Ai two hundred twenty three; 2:29 children Nebo
quinquaginta duo; 2:30 filii Megbis centum
fifty two; 2:30 children Magbish one hundred
quinquaginta sex; 2:31 filii Elam alterius mille
fifty six; 2:31 children Elam other thousand
ducenti quinquaginta quattuor; 2:32 filii Harim
two hundred fifty four; 2:32 children Harim
trecenti viginti; 2:33 filii Lod, Hadid et Ono
three twenty; 2:33 children Lod Hadid and Ono
septingenti viginti quinque; 2:34 filii Iericho trecenti
seven hundred twenty five; 2:34 children Jericho three
quadraginta quinque; 2:35 filii Senaa tria milia
forty five; 2:35 children naah three thousand
sescenti triginta. 2:36 Sacerdotes: filii Iedaia de
billion thirty. 2:36 priests: children Jedaia of
domo Iesua nongenti septuaginta tres, 2:37 filii
house Joshua nine seventy three, 2:37 children
Emmer mille quinquaginta duo, 2:38 filii Phassur
Emmer thousand fifty two, 2:38 children Phassur
mille ducenti quadraginta septem, 2:39 filii
thousand two hundred forty seven, 2:39 children
Harim mille decem et septem. 2:40 Levitae: filii
Harim thousand ten and seven. 2:40 Levites: children
Iesua, hi sunt filii Cadmihel, Bennui, Odoviae,
Joshua, these are children Kadmi'el, Bennui Hodevah,
septuaginta quattuor. 2:41 Cantores: filii Asaph
seventy four. 2:41 singers: children Asaph
centum viginti octo. 2:42 Ianitores: filii Sellum,
one hundred twenty eight. 2:42 The gatekeepers: children Sallu,

fili Ater, **fili** Telmon, **fili** Accub, **fili** Hatita,
children Ater children Talmon children Accub children Ziha,
fili Sobai: **universi centum triginta novem. 2:43**
children eight all one hundred thirty nine. 2:43
Oblati: filii Siha, **fili** Hasupha, **fili** Tabbaoth,
Oblate: children Siha, children Sia, children Phadon
2:44 filii Ceros, **fili** Siaa, **fili** Phadon, **2:45**
2:44 children Keros, children SIA, children Padon, 2:45
fili Lebana, **fili** Hagaba, **fili** Accub, **2:46**
children Lebanah, children Hegaba, children Accub 2:46
fili Hagab, **fili** Semlai, **fili** Hanan, **2:47 filii**
children Hagab, children Samlai, children Hanan, 2:47 children
Giddel, filii Gaher, **fili** Raaia, **2:48 filii** Rasin,
Giddel, children Gaher, children Reaia, 2:48 children Basin
fili Necoda, **fili** Gazam, **2:49 filii** Oza, **fili**
children Necoda, children Gaza 2:49 children Oza children
Phasea, filii Besai, **2:50 filii** Asena, **fili**
Paseach children Bezai, 2:50 children Asena, children
Meunitarum, filii Nephusorum, **2:51 filii** Bacbuc,
Meunim, children Nephishesim, 2:51 children Bakbuk,
fili Hacupha, **fili** Harhur, **2:52 filii** Basluth,
children Hacuba, children Harhur, 2:52 children Bazlith,
fili Mahida, **fili** Harsa, **2:53 filii** Bercos, **fili**
children Mehira, children Harsha, 2:53 children Barcos, children
Sisara, filii Thema, **2:54 filii** Nasia, **fili**
flap, children The topic 2:54 children Nasia, children
Hatipha. 2:55 Filii servorum Salomonis: **fili** Sotai,
Hatipha. 2:55 children officials Solomon: children Sotai,
fili Sophereth, **fili** Pheruda, **2:56 filii** Iaala,
children Nasia, children Perida, 2:56 children Jaala,
fili Darcon, **fili** Giddel, **2:57 filii** Saphatia,
children Darkon, children Giddel, 2:57 children Saphatia,
fili Hatil, **fili** Phochereth Hassebaim, **fili** Ami.
children Hatil, children Phochereth Zebaim, children Ami.
2:58 Omnes oblati et filii servorum Salomonis
2:58 All presented and children officials Solomon
trecenti nonaginta duo. 2:59 Et hi, qui ascenderunt
three ninety two. 2:59 The they that up
de Thelmela, Thelharsa, Cherub et Addon et
of Tel Harsha, Cherub and Addon and
Emmer et non potuerunt indicare domum patrum
Emmer and not could indicate home fathers

suorum et semen suum, utrum ex Israel essent:
their and seed his whether from Israel they were:

2:60 filii Dalaia, filii Tobia, filii Necoda,

2:60 children Dalaiah, children Tobias, children Necoda,

sescenti quinquaginta duo. 2:61 Et de filiis

billion fifty two. 2:61 The of children

sacerdotum: filii Hobia, filii Accos, filii

priest: children Labeia children Koz children

Berzellai, qui accepit de filiabus Berzellai Galaaditis

Barzellai that he received of daughters Berzellai Gilead

uxorem et vocatus est nomine eorum. 2:62 Hi

wife and called is name them. 2:62 These

quaesierunt tabulas genealogiae suae et non

sought tables genealogical his and not

invenerunt; et eiecti sunt de sacerdotio. 2:63 Et dixit

found: and cast are of priesthood. 2:63 The said

praepositus eis, ut non comederent de sanctificatis

the governor them, as not eat of sanctified

sanctuarii, donec surgeret sacerdos pro Urim et

sanctuary until up The priest for Urim and

Tummim. 2:64 Omnis multitudo simul quadraginta

Thummim. 2:64 all company together forty

duo milia trecenti sexaginta, 2:65 exceptis servis

two thousand three sixty 2:65 besides the officials

eorum et ancillis, qui erant septem milia trecenti

their and female that were seven thousand three

triginta septem, insuper et cantores atque cantatrices

thirty seven, In addition, and singers and women

ducenti. 2:66 Equi eorum septingenti triginta sex,

two hundred. 2:66 horses their seven hundred thirty six;

muli eorum ducenti quadraginta quinque, 2:67

mules their two hundred forty five 2:67

cameli eorum quadringenti triginta quinque, asini

camels their four thirty five ass

eorum sex milia septingenti viginti. 2:68 Nonnulli

their six thousand seven hundred twenty. 2:68 Some

autem de principibus familiarum, cum ingrederentur

Now of chief families with go

templum domini, quod est in Ierusalem, sponte

temple lord, that is in Jerusalem accord

obtulerunt in domum Dei ad exstruendam eam in
offered in home God to set it in
loco suo. 2:69 Se cundum vires suas dederunt in
place his own. 2:69 himself according to forces their they in
aerarium operis auri solidos sexaginta milia et
treasury work gold shillings sixty thousand and
mille, argenti minas quinque milia et vestes
one thousand, silver threats five thousand and clothing
sacerdotes centum. 2:70 Habitaverunt ergo ibi
priests hundred. 2:70 They lived So there
sacerdotes et Levitae et quidam de populo; cantores
priests and Levites and some of people; singers
autem et ianitores et oblatis in urbibus suis,
Now and porters and presented in cities their
universusque Israel in civitatibus suis. 3:1 Iamque
The Israel in cities their own. 3:1 now
venerat mensis septimus, et erant filii Israel in
come month seventh, and were children Israel in
civitatis suis. Congregatus est ergo populus quasi
cities their own. assembly is So people as
vir unus in Ierusalem. 3:2 Et surrexit Iesua filius
man one in Jerusalem. 3:2 The rose Joshua son
Iosedec et fratres eius sacerdotes et Zorobabel filius
Jeshua and brothers his priests and Zerubbabel son
Salathiel et fratres eius et aedificaverunt altare Dei
Salathiel and brothers his and built altar God
Israel, ut offerrent in eo holocausta, sicut
Israel as offer in it holocausts as
scriptum est in lege Moysi viri Dei. 3:3
written is in law Moses men God. 3:3
Collocaverunt autem altare super bases suas,
set Now altar over bases their
deterrentibus eos per circuitum populis terrarum, et
while them by about people lands, and
obtulerunt super illud holocaustum Domino mane et
offered over it holocaust Lord morning and
vespere. 3:4 Feceruntque sollemnitatem
evening. 3, 4 They did The feast
Tabernaculorum, sicut scriptum est, et holocaustum
Tents, as written is and holocaust
diebus singulis per ordinem, secundum praeceptum
days each by order according to command

pro singulis diebus; 3:5 et praeter holocaustum
for each days; 3, 5 and In addition to holocaust
sempiternum illa etiam pro calendis et universis
ever that also for New Moon and all
sollemnitatibus, quae erant consecratae Domino, et
festivals, which were consecrated Lord, and
pro omnibus, quae ultro offerebantur Domino. 3:6 A
for all which offensive offered Lord. 3: 6 A
primo die mensis septimi coeperunt offerre
first day month seventh began offer
holocaustum Domino; porro templum Dei nondum
holocaust Lord; the temple God not yet
fundatum erat. 3:7 Dederunt autem pecunias latomis
foundation It was. 3: 7 And they Now money masons
et fabris, cibum quoque et potum et oleum
and carpenters, food also and water and oil
Sidoniis Tyriisque, ut deferrent ligna cedrina de
Sidon Tyre, as bring timber cedar of
Libano ad mare Ioppe, iuxta quod concesserat
Lebanon to sea Joppa, according to that retired
Cyrus rex Persarum eis. 3:8 Anno autem secundo
Cyrus king Persia them. 3: 8 year Now second
adventus eorum ad templum Dei in Ierusalem mense
arrival their to temple God in Jerusalem month
secundo, coeperunt Zorobabel filius Salathiel et Iesua
second, began Zerubbabel son Salathiel and Joshua
filii Iosedec et reliqui de fratribus eorum
son Jeshua and the rest of brothers their
sacerdotes et Levitae et omnes, qui venerant de
priests and Levites and all that come of
captivitate in Ierusalem, et constituerunt Levitas a
captivity in Jerusalem and made Levites from
viginti annis et supra, ut dirigerent opus templi
twenty years and above, as set work temple
Domini. 3:9 Stetitque Iesua et filii eius et fratres
Lord. 3: 9 Then Joshua and children his and brothers
eius, Cadmihel, Bennui et Odovia quasi vir unus, ut
his Kadmi'el, Bennui and Hodouia as man one, as
dirigerent eos, qui faciebant opus in templo Dei;
set them; that did work in temple God;
itemque filii Henadad et filii eorum et fratres
and children Enadad and children their and brothers

eorum Levitae. 3:10 Fundato igitur ab aedificatoribus
their The. 3:10 foundation So from builders
 templo Domini, steterunt sacerdotes in ornatu suo
temple Lord, stood priests in costume his
 cum tubis, et Levitae filii Asaph in cymbalis, ut
with trumpets; and Levites children Asaph in cymbals, as
 laudarent Deum iuxta mandatum David regis
praise God according to command David s
 Israel. 3:11 Et concinebant in hymnis et gratiarum
Israel. 3:11 The sang in hymns and thanks
 actione Domino: ‘ Quoniam bonus, quoniam in
action Lord: ‘ For good for in
 aeternum misericordia eius ‘ super Israel. Omnis
ever mercy his ‘ over Israel. all
 quoque populus vociferabatur clamore magno in
also people shouted claim great in
 laudando Dominum, eo quod fundatum esset templum
praising Lord, it that foundation was temple
 Domini. 3:12 Plurimi etiam senes de sacerdotibus
Lord. 3:12 Most of the also the elderly of priests
 et Levitis et principibus familiarum, qui viderant
and Levites and chief families that seen
 oculis suis prius templum in loco suo, flebant voce
eyes their first temple in place his wept voice
 magna; et multi vociferantes in laetitia elevabant
great; and many shouted in joy raised
 vocem. 3:13 Nec poterat quisquam agnoscere vocem
voice. 3:13 No could one acknowledge voice
 clamoris laetantium et vocem fletus populi, quoniam
cry revelers and voice weeping people for
 populus vociferabatur clamore magno, et strepitus
people shouted claim great and din
 audiebatur procul. 4:1 Audierunt autem hostes Iudae
was heard distance. 4: 1 And they are Now enemies Judah
 et Benjamin, quia filii captivitatis aedificarent
and Benjamin because children taking building
 templum Domino, Deo Israel, 4:2 et accedentes ad
temple Lord, God Israel 4: 2 and coming to
 Zorobabel et ad principes familiarum dixerunt eis: ‘
Zerubbabel and to leaders families said them: ‘

Aedificemus vobiscum, quia ita ut vos quaerimus
build you because so as you investigating
Deum vestrum et immolavimus victimas a diebus
God you and making victims from days
Asarhaddon regis Assyriae, qui adduxit nos huc'. 4:3
Esarhaddon s Assyrians that brought we here '. 4: 3
Et dixit eis Zorobabel et Iesua et reliqui principes
The said them Zerubbabel and Joshua and the rest leaders
familiarum Israel: ' Non est vobis et nobis, ut
families Israel: ' no is you and us as
aedificemus domum Deo nostro, sed nos ipsi soli
build home God our but we they only
aedificabimus Domino, Deo Israel, sicut praecepit
build Lord, God Israel as charged
nobis Cyrus rex Persarum'. 4:4 Factum est igitur, ut
us Cyrus king Persia. ' 4: 4 Action is therefore, as
populus terrae impediret manus populi Iudae et
people earth impede hand people Judah and
turbaret eos in aedificando. 4:5 Conduxerunt autem
deterring them in building. 4, 5 hiring Now
adversus eos consiliatores, ut destruerent consilium
against them counselors; as frustrate design
eorum omnibus diebus Cyri regis Persarum et usque
their all days Cyrus s Persia and up
ad regnum Darii regis Persarum. 4:6 In regno autem
to kingdom Darius s Persia. 4: 6 in kingdom Now
Asueri, in principio regni eius, scripserunt
Ahasuerus, in beginning kingdom his wrote
accusationem adversus habitatores Iudae et Ierusalem.
The accusation against inhabitants Judah and Jerusalem.
4:7 Et in diebus Artaxerxis scripsit Beslam,
4: 7 The in days Artaxerxes He wrote Bishlam,
Mithridates et Tabel et reliqui, qui erant in consilio
Mithridates and Tabel and the rest, that were in design
eorum, ad Artaxerxem regem Persarum; scriptura
their to Artaxerxes king Persia; writing
autem accusationis erat scripta litteris Syriacis et
Now prosecution was written letters Syrian and
composita sermone Syro. 4:8 Rehum praefectus et
composite language Dialect. 4: 8 Reum Governor and

Samsai scriba scripserunt epistulam unam de
Samsai secretary wrote letter one of
Ierusalem Artaxerxi regi huiuscemodi: 4:9 ‘ Rehum
Jerusalem Artaxerxes king like this: 4: 9 ‘ Reum
praefectus et Samsai scriba et reliqui socii eorum,
Governor and Samsai secretary and the rest partners their
iudices et duces, magistratus Persae, Erchuaei,
judges and leaders, The magistrates Persians Archevites,
Babylonii, Susanechaei, hoc est Elamitae, 4:10 et
The Babylonians Susanchites, this is Elamites 4:10 and
ceteri de gentibus, quas transtulit Asenaphar magnus
other of nations, which transferred Ashurbanipal great
et gloriosus et habitare fecit in civitatibus Samariae
and The glorious and live he in cities Samaria
et in reliquis regionibus trans flumen in pace’. 4:11
and in other countries beyond river in peace. ‘ 4:11
Hoc est exemplar epistulae, quam miserunt ad eum:
This is model letters, than sent to him:
‘ Artaxerxi regi, servi tui, viri, qui sunt trans
‘ Artaxerxes king, officials your Gentlemen, that are beyond
fluvium. Igitur 4:12 notum sit regi quia Iudaei, qui
the river. Now 4:12 known is king because Jews that
ascenderunt a te ad nos, venerunt in Ierusalem
up from you to we they in Jerusalem
civitatem rebellem et pessimam, quam aedificant,
city Rebell and bad than building
exstruentes muros eius, fundamenta iam
setting up walls his foundations already
componentes. 4:13 Nunc notum sit regi quia, si
foundations. 4:13 now known is king because, if
civitas illa aedificata fuerit, et muri eius instaurati,
The city that built it and wall his repaired,
tributum et annonam et vectigal non dabunt, et ad
taxes and allowance and tax not give and to
ultimum regibus noxa erit. 4:14 Nos autem,
last kings reprisal will be. 4:14 We however,
memores salis, quod in palatio comedimus, et quia
mindful salt that in palace eat and because
laesiones regis videre nefas ducimus, idcirco misimus
lesions s see crime we therefore we

et nuntiavimus regi, 4:15 ut recenseas in libris
and certified king, 4:15 as search in books
historiarum patrum tuorum, et invenies in his
histories fathers your and find in these
historiis et scies quoniam urbs illa urbs rebellis est
histories and know for city that city rebels is
et nocens regibus et provinciis, et seditiones
and guilty kings and provinces, and Rebellions
concitantur in ea ex diebus antiquis; quam ob rem
raised in it from days old; than for business
et civitas ipsa destructa est. 4:16 Nuntiamus nos
and The city the destroyed It is. 4:16 certify we
regi quoniam, si civitas illa aedificata fuerit, et muri
king because, if The city that built it and wall
ipsius instaurati, possessionem trans fluvium non
of repaired, possession beyond river not
habebis'. 4:17 Verbum misit rex ad Rehum
you will have. ' 4:17 word sent king to Reum
praefectum et Samsai scribam et ad reliquos, qui
commander and Samsai write and to the rest, that
erant in consilio eorum, qui habitabant in Samaria
were in design their that living in Samaria
et in regione trans fluvium: ' Pax. Nunc igitur
and in region beyond river; ' Peace. now So
scriptura, 4:18 quam misistis ad nos, manifeste lecta
writing, 4:18 than sent to we manifestly read
est coram me. 4:19 Et a me praeceptum est, et
is before Me. 4:19 The from I command is and
recensuerunt inveneruntque quoniam civitas illa a
search They found for The city that from
diebus antiquis adversum reges rebellabat, et
days old against kings insurrection; and
rebelliones et seditiones concitabantur in ea; 4:20
rebellions and Rebellions inspired in it; 4:20
nam et reges fortissimi fuerunt in Ierusalem, qui et
for and kings the strongest were in Jerusalem that and
dominati sunt omni regioni, quae trans fluvium est,
ruled are all region which beyond river is
tributum quoque et annonam et vectigal accipiebant.
taxes also and allowance and tax they received.

4:21 Nunc ergo praecipite, ut desistant isti homines,
4:21 now So command, as desist these men
et urbs illa non aedificetur, donec forte a me
and city that not built until perhaps from I
iussum fuerit. 4:22 Videte, ne negligenter hoc
bidden a. 4:22 See, do not negligently this
impleatis, et paulatim crescat malum contra reges’.
executing and gradually increases evil against Kings’.
4:23 Itaque exemplum edicti Artaxerxis regis lectum
4:23 So model edict Artaxerxes s bed
est coram Rehum praefectum et Samsai scriba et
is before Reum commander and Samsai secretary and
consiliariis eorum; et abierunt festini in Ierusalem ad
Counsellors them; and gone haste in Jerusalem to
Iudaeos et prohibuerunt eos in brachio et robore.
Jews and stopped them in arm and strength.
4:24 Tunc intermissum est opus domus Domini in
4:24 Then interrupted is work house of in
Ierusalem et non fiebat usque ad annum secundum
Jerusalem and not It came up to year according to
regni Darii regis Persarum. 5:1 Prophetae autem
kingdom Darius s Persia. 5: 1 prophets Now
Aggaeus et Zacharias filius Addo prophetaverunt ad
Haggai and Zachary son Addo prophesied to
Iudaeos, qui erant in Iudaea et Ierusalem, in
Jews that were in Judea and Jerusalem in
nomine Dei Israel, quod erat super eos. 5:2 Tunc
name God Israel that was over them. 5: 2 Then
surrexerunt Zorobabel filius Salathiel et Iesua filius
rose Zerubbabel son Salathiel and Joshua son
Iosedec et coeperunt aedificare templum Dei in
Jeshua and began building temple God in
Ierusalem; prophetae autem Dei adiuuabant eos. 5:3
Jerusalem; prophets Now God support them. 5: 3
In ipso autem tempore venit ad eos Thathanai, qui
in it Now time he came to them governor; that
erat dux trans flumen, et Stharbuzanai et consiliarii
was leader beyond river and Stharbuzanai and Counsellors
eorum, sicque dixerunt eis: ‘ Quis dedit vobis
their so said them: ‘ Who given you
potestatem, ut domum hanc aedificaretis et materiam
power as home this build and material

istam praepararetis? 5:4 Quae sunt nomina hominum
this make? 5: 4 What are names men
 auctorum aedificationis illius?'. 5:5 Oculus autem Dei
authors building of that? '. 5: 5 eye Now God
 eorum factus est super senes Iudaeorum, et non
their he became is over the elderly Jews, and not
 obstiterunt eis, usque dum res ad Darium
propaganda campaign them, up while business to Darius
 referretur, et tunc sententia de hac re redderetur.
report and then sentence of this re returned.
 5:6 Exemplar epistulae, quam misit Thathanai dux
5, 6 copy letters, than sent governor leader
 regionis trans flumen et Stharbuzanai et
region beyond river and Stharbuzanai and
 consiliatores eius et duces, qui erant trans flumen,
counselors his and leaders, that were beyond river
 ad Darium regem. 5:7 Sermo, quem miserant ei, sic
to Darius the king. 5: 7 Address which sent to so
 scriptus erat: ' Dario regi pax omnis. 5:8 Notum sit
written It was: ' Darius king peace Everyone. 5: 8 known is
 regi isse nos ad Iudaeam provinciam, ad domum
king He went we to Judea province; to home
 Dei magni, quae aedificatur lapide quadrato, et ligna
God great which built stone square, and timber
 ponuntur in parietibus; opusque illud diligenter
are given in the walls; this work it carefully
 exstruitur et crescit in manibus eorum. 5:9
built and increases in hands them. 5: 9
 Interrogavimus ergo senes illos et ita diximus eis:
Questioning So the elderly them and so we them:
 'Quis dedit vobis potestatem, ut domum hanc
'Who given you power as home this
 aedificaretis et materiam istam praepararetis?'. 5:10
build and material this make? '. 5:10
 Sed et nomina eorum quaesivimus ab eis, ut
but and names their We asked from them, as
 nuntiarem tibi, scripsimusque nomina eorum
report you record names their
 virorum, qui sunt principes in eis. 5:11 Huiuscemodi
men that are leaders in them. 5:11 Such
 autem sermonem responderunt nobis dicentes: 'Nos
Now word answered us saying: 'We

sumus servi Dei caeli et terrae et aedificamus
we are officials God air and earth and building
templum, quod erat exstructum ante hos annos
temple that was built before these years
multos, quodque rex Israel magnus aedificaverat et
many ago king Israel great built and
exstruxerat. 5:12 Postquam autem ad iracundiam
set up. 5:12 after the Now to anger
provocaverunt patres nostri Deum caeli, tradidit eos
Nevertheless fathers our God heaven delivered them
in manus Nabuchodonosor regis Babylonis Chaldaei,
in hand Nebuchadnezzar s Babylon Chaldean
qui domum hanc destruxit et populum eius transtulit
that home this destroyed and people his transferred
in Babylonem. 5:13 Anno autem primo Cyri regis
in Babylon. 5:13 year Now first Cyrus s
Babylonis, Cyrus rex proposuit edictum, ut domus
Babylon Cyrus king proposed edict, as house
Dei haec aedificaretur. 5:14 Nam et vasa templi Dei
God this building. 5:14 For and vessels temple God
aurea et argentea, quae Nabuchodonosor tulerat de
gold and silver which Nebuchadnezzar had of
templo, quod erat in Ierusalem, et asportaverat ea
temple that was in Jerusalem and taken it
in templum Babylonis, protulit Cyrus rex de templo
in temple Babylon produced Cyrus king of temple
Babylonis, et data sunt viro cuidam nomine
Babylon and given are man a name
Sasabassar, quem et principem constituit, 5:15
baz'zar, which and prince made, 5:15
dixitque ei: 'Haec vasa tolle et vade et pone ea in
said to: 'This vessels Away and go and set it in
templo, quod est in Ierusalem, et domus Dei
temple that is in Jerusalem and house God
aedificetur in loco suo'. 5:16 Tunc itaque
built in place its own. ' 5:16 Then So
Sasabassar ille venit et posuit fundamenta templi
baz'zar he he came and set foundations temple
Dei in Ierusalem, et ex eo tempore usque nunc
God in Jerusalem and from it time up now

aedificatur et necdum completum est'. 5:17 Nunc
built and not yet complete He is. ' 5:17 now
ergo, si videtur regi bonum, recenseat in aerario
therefore, if it seems king good search in treasury
regis, quod est in Babylone, utrumnam a Cyro
king, that is in Babylon s from Cyrus
rege potestas data fuerit, ut aedificaretur domus Dei
king power given it as building house God
in Ierusalem, et voluntatem regis super hac re
in Jerusalem and will s over this re
mittat ad nos'. 6:1 Tunc Darius rex praecepit, et
send to us'. 6: 1 Then Darius king he commanded, and
recensuerunt in tabulis aerarii, quod est in
search in tables the Treasury; that is in
Babylone, 6:2 et inventum est in Ecbatanis, quod est
Babylon 6: 2 and found is in the city, that is
castrum in Medena provincia, volumen unum, et sic
castle in Media province, roll one, and so
scriptus erat in eo commentarius: 6:3 ' Anno primo
written was in it record: 6: 3 ' year first
Cyri regis, Cyrus rex decrevit de domo Dei, quae
Cyrus king, Cyrus king decreased of house God, which
est in Ierusalem: Aedificetur domus, ubi immolent
is in Jerusalem: rebuilt house, where offer
et sacrificent; altitudo eius cubitorum sexaginta et
and sacrifice; height his cubits sixty and
latitudo eius cubitorum sexaginta, 6:4 ordines de
width his cubits sixty 6: 4 orders of
lapidibus quadratis tres et ordo de lignis unus;
stones squares three and order of wood one;
sumptus autem de domo regis dabuntur. 6:5 Sed et
cost Now of house s given. 6: 5 but and
vasa templi Dei aurea et argentea, quae
vessels temple God gold and silver which
Nabuchodonosor tulerat de templo Ierusalem et
Nebuchadnezzar had of temple Jerusalem and
attulerat in Babylonem, reddantur et referantur in
brought in Babylon restored and Reference in
templum, quod est in Ierusalem, in locum suum, in
temple that is in Jerusalem in place his in

templo Dei. 6:6 Nunc ergo, Thathanai dux regionis,
temple God. 6: 6 now therefore, governor leader region
quae est trans flumen, Stharbuzanai et consiliarii
which is beyond river Stharbuzanai and Counsellors
eius et duces, qui estis trans flumen, procul recedite
his and leaders, that you beyond river at Get
ab illo loco, 6:7 dimittite fieri templum Dei illud;
from that place 6, 7 Leave be temple God it;
dux Iudaeorum et seniores eorum aedificent domum
leader Jews and elders their constructive home
Dei illam in loco suo. 6:8 Sed et a me
God it in place his own. 6, 8 but and from I
praeceptum est quomodo agere debeatis cum
command is how deal owe with
senioribus Iudaeorum illis, qui aedificant domum Dei
elders Jews those that building home God
illam: ut de arca regis, id est de tributis, quae
that: as of box king, that is of forced labor; which
dantur de regione trans flumen, studiose sumptus
there are of region beyond river daintily cost
dentur viris illis sine intermissione. 6:9 Et si quid
Give men they without intermission. 6: 9 The if what
necesse fuerit, sive vituli et arietes et agni in
necessary it or calves and rams and lamb in
holocaustum Deo caeli, sive frumentum, sal, vinum
holocaust God heaven or corn salt; wine
et oleum, secundum ordinationem sacerdotum, qui
and oil, according to ordinance priests that
sunt in Ierusalem, detur eis per singulos dies sine
are in Jerusalem given them by each day without
neglegentia. 6:10 Et offerant oblationes suaves Deo
carelessness. 6:10 The offer offerings tasteful God
caeli orentque pro vita regis et filiorum eius. 6:11 A
air pray for life s and children her. 6:11 A
me ergo positum est decretum, ut omnis homo, qui
I So set is The decree, as all man, that
hanc mutaverit iussionem, tollatur lignum de domo
this change it beam removed wood of house
ipsius et erigatur et configatur in eo; domus autem
of and set up and nailed in it; house Now
eius ponatur in sterquilinum. 6:12 Deus autem, qui
his put in cess. 6:12 God however, that

habitare fecit nomen suum ibi, dissipet omnia regna
live he name his there, destroy all Kingdom
et populum, qui extenderit manum suam, ut
and people that put hand his as
contemnat et dissipet domum Dei illam, quae est in
despise and destroy home God it which is in
Ierusalem. Ego Darius statui decretum, quod studiose
Jerusalem. I Darius state The decree, that daintily
impleri volo'. 6:13 Igitur Thathanai dux regionis
to be fulfilled I want '. 6:13 Now governor leader region
trans flumen et duces et consiliarii eius, secundum
beyond river and leaders and Counsellors his according to
quod praeceperat Darius rex, sic diligenter exsecuti
that the Darius king, so carefully executed
sunt. 6:14 Seniores autem Iudaeorum prosperabantur
They are. 6:14 The Elders Now Jews prospering
in aedificatione iuxta prophetiam Aggaei prophetae
in building according to prophecy Hg prophets
et Zachariae filii Addo et perfecerunt
and Zachary children Addo and performed
aedificationem, iubente Deo Israel et iubente Cyro
building, command God Israel and command Cyrus
et Dario et Artaxerxe regibus Persarum, 6:15 et
and Darius and Artaxerxes kings Persia 6:15 and
compleverunt domum Dei istam die tertia mensis
completed home God this day third month
Adar, qui est annus sextus regni Darii regis. 6:16
Adar that is year sixth kingdom Darius King. 6:16
Fecerunt autem filii Israel, sacerdotes et Levitae
They did Now children Israel priests and Levites
et reliqui filiorum transmigrationis dedicationem
and the rest children captivity dedication
domus Dei illius in gaudio. 6:17 Et obtulerunt in
house God of in joy. 6:17 The offered in
dedicationem domus Dei illius boves centum, arietes
dedication house God of cattle hundred, rams
ducentos, agnos quadringentos, hircos caprarum pro
two hundred, lambs four hundred, goats kids for
peccato totius Israel duodecim, iuxta numerum
sin of Israel twelve; according to number

tribuum Israel. 6:18 Et statuerunt sacerdotes in
tribes Israel. 6:18 The set priests in
ordinibus suis et Levitas in vicibus suis in
orders their and Levites in times their in
ministerium Dei in Ierusalem, sicut scriptum est in
service God in Jerusalem as written is in
libro Moysi. 6:19 Fecerunt autem filii Israel
book Moses. 6:19 They did Now children Israel
transmigrationis Pascha quarta decima die mensis
captivity Easter Wednesday tenth day month
primi. 6:20 Levitae universi se purificaverunt;
first. 6:20 Levites all he purified;
purificati autem cuncti immolaverunt Pascha universis
purified Now all offered Easter all
filiis transmigrationis et fratribus suis sacerdotibus
children captivity and brothers their priests
et sibi. 6:21 Et comederunt filii Israel, qui
and themselves. 6:21 The ate children Israel that
reversi fuerant de transmigratione, et omnes, qui a
returned were of deportation; and all that from
coinquinatione gentium terrae transierunt ad eos, ut
filthiness nations earth passed to them; as
quaererent Dominum, Deum Israel. 6:22 Et fecerunt
search Lord, God Israel. 6:22 The they
sollemnitatem Azymorum septem diebus in laetitia,
The feast Unleavened Bread seven days in joy,
quoniam laetificaverat eos Dominus et converterat
for made them Lord and He turned
cor regis Assyriae ad eos, ut adiuuaret manus eorum
heart s Assyria to them; as help hand their
in opere domus Domini, Dei Israel. 7:1 Post haec
in work house Lord, God Israel. 7: 1 Post this
autem in regno Artaxerxis regis Persarum, Esdras
Now in kingdom Artaxerxes s Persia Ezra
filius Saraiae filii Azariae filii Helciae 7:2 filii
son Saraias children Azariah children Hilkijah 7: 2 children
Sellum filii Sadoc filii Achitob 7:3 filii Amariae
Sallu children Zadok children Achitob 7: 3 children t
filiis Azariae filii Meraioth 7:4 filii Zariae
children Azariah children Mariel 7: 4 children Zarahias
filiis Ozi filii Bocci 7:5 filii Abisue filii
children Uzzi children Bocci 7: 5 children Abisue children

Phinees filii Eleazar filii Aaron summi sacerdotis,
Phineas children Eleazar children Aaron high the priest,
7:6 ipse Esdras ascendit de Babylone et ipse scriba
7: 6 he Ezra up of Babylon and he secretary
velox in lege Moysi, quam dedit Dominus, Deus
quick in law Moses, than given Lord, God
Israel. Cumque manus Domini Dei eius esset super
Israel. when hand of God his was over
eum, dedit ei rex omnem petitionem eius. 7:7 Et
him, given it king all petition her. 7: 7 The
ascenderunt de filiis Israel et de filiis sacerdotum
up of children Israel and of children priests
et de filiis Levitarum et de cantoribus et de
and of children Levites and of singers and of
ianitoribus et de oblatiis in Ierusalem, anno septimo
porters and of offered in Jerusalem year seventh
Artaxerxis regis. 7:8 Venit in Ierusalem mense
Artaxerxes King. 7, 8 He came in Jerusalem month
quinto, ipse est annus septimus regis. 7:9 In primo
fifth, he is year seventh King. 7, 9 in first
die mensis primi coepit ascendere de Babylone et in
day month first began up of Babylon and in
primo die mensis quinti venit in Ierusalem, iuxta
first day month V he came in Jerusalem according to
manum Dei sui bonam super se. 7:10 Esdras
hand God s good over themselves. 7:10 Ezra
enim applicavit cor suum, ut investigaret et impleret
For near heart his as search and supply
legem Domini et faceret et doceret in Israel
law of and do and teach in Israel
praeceptum et iudicium. 7:11 Hoc est autem
command and judgment. 7:11 This is Now
exemplar epistulae, quam dedit rex Artaxerxes Esdrae
model letters, than given king Artaxerxes Ezra
sacerdoti, scribae erudito in mandatis Domini et
The priest teachers learned in instructions of and
praeceptis eius in Israel. 7:12 ‘ Artaxerxes rex regum
rules his in Israel. 7:12 ‘ Artaxerxes king kings
Esdrae sacerdoti, scribae legis Dei caeli, salutem. 7:13
Ezra The priest teachers law God heaven health. 7:13

A me decretum est, ut cuicumque placuerit in regno
A I The decree is as whomsoever please in kingdom
meo de populo Israel et de sacerdotibus eius et de
I of people Israel and of priests his and of
Levitis ire in Ierusalem, tecum vadat. 7:14 A facie
Levites go in Jerusalem with Let him go. 7:14 A the
enim regis et septem consiliatorum eius missus es,
For s and seven counselors his sent you
ut visites Iudaeam et Ierusalem secundum legem Dei
as visit Judea and Jerusalem according to law God
tui, quae est in manu tua, 7:15 et ut feras
your which is in hand your 7:15 and as game
argentum et aurum, quod rex et consiliatores eius
silver and gold, that king and counselors his
sponte obtulerunt Deo Israel, cuius in Ierusalem
accord offered God Israel the in Jerusalem
tabernaculum est. 7:16 Et omne argentum et aurum,
tent It is. 7:16 The all silver and gold,
quodcumque inveneris in universa provincia Babylonis
whatever find in all province Babylon
simul cum oblationibus sponte oblatis a populo et
together with offerings accord offered from people and
a sacerdotibus pro domo Dei sui, quae est in
from priests for house God s which is in
Ierusalem, 7:17 igitur studiose eme de hac pecunia
Jerusalem 7:17 So daintily buy of this money
boves, arietes, agnos et oblationes et libamina
cattle rams, lambs and offerings and offerings
eorum et offer ea super altare templi Dei vestri,
their and offer it over altar temple God your
quod est in Ierusalem. 7:18 Sed et, si quid tibi et
that is in Jerusalem. 7:18 but and, if what you and
fratribus tuis placuerit de reliquo argento et auro ut
brothers your please of the rest silver and gold as
faciatis iuxta voluntatem Dei vestri, facite. 7:19
Yee according to will God your Do it. 7:19
Vasa quoque, quae dantur tibi in ministerium
Baggage also, which there are you in service
domus Dei tui, trade in conspectu Dei in Ierusalem.
house God your rehearse in before God in Jerusalem.

7:20 Sed et cetera, quibus opus fuerit in domum
7:20 but and etc. which work be in home
Dei tui, quantumcumque necesse est ut expendas,
God your however necessary is as spend,
dabitur ab aerario regis. 7:21 Et ego Artaxerxes rex
given from treasury King. 7:21 The I Artaxerxes king
statui atque decrevi omnibus custodibus arcae
state and I decided to all guards ark
publicae, qui sunt trans flumen, ut quodcumque
state, that are beyond river as whatever
petierit a vobis Esdras sacerdos, scriba legis Dei
asks from you Ezra The priest, secretary law God
caeli, absque mora detis 7:22 usque ad argenti
heaven without delay study 7:22 up to silver
talenta centum et usque ad frumenti coros
talents one hundred and up to corn measures
centum et usque ad vini batos centum et usque
one hundred and up to wine baths one hundred and up
ad batos olei centum; sal vero absque mensura. 7:23
to baths oil one hundred; salt But without measure. 7:23
Omne, quod requirit Deus caeli, tribuatur diligenter
All that requires God heaven attribution carefully
in domo Dei caeli, ne forte irascatur contra
in house God heaven do not perhaps angry against
regnum regis et filiorum eius. 7:24 Vobis quoque
kingdom s and children her. 7:24 you also
notum facimus de universis sacerdotibus et Levitis
known we of all priests and Levites
et cantoribus et ianitoribus, oblatis et ministris
and singers and gatekeepers offered and ministers
domus Dei huius, ut tributum et annonas et
house God this, as taxes and toll and
vectigal non habeatis potestatem imponendi super eos.
tax not have power impose over them.
7:25 Tu autem, Esdra, secundum sapientiam Dei tui,
7:25 You however, Ezra, according to wisdom God your
quae est in manu tua, constitue praesides et iudices,
which is in hand your Set presidents and gentlemen,
ut iudicent omni populo, qui est trans flumen, his
as judge all people that is beyond river these
videlicet, qui noverunt legem Dei tui; sed et
namely, that know law God your; but and

imperitos docete. 7:26 Et omnis, qui non fecerit
inexperienced Teach. 7:26 The all that not do
legem Dei tui et legem regis diligenter, iudicium
law God your and law s carefully, judgment
erit de eo, sive in mortem sive in exsilium sive in
will be of it or in death or in exile or in
damnum substantiae eius vel certe in carcerem’.
loss substance his or certainly in prison.
7:27 Benedictus Dominus, Deus patrum nostrorum,
7:27 Blessed Lord, God fathers our
qui dedit hoc in corde regis, ut glorificaret domum
that given this in heart king, as beautify home
Domini, quae est in Ierusalem, 7:28 et in me
Lord, which is in Jerusalem 7:28 and in I
inclinavit misericordiam regis et consiliariorum eius
extended mercy s and councilors his
et cunctorum principum eius potentium. Et ego
and all leaders his rulers. The I
confortatus manu Domini Dei mei, quae erat in me,
strengthened hand of God my which was in I
congregavi de Israel principes, qui ascenderent
I gathered of Israel leaders that up
mecum. 8:1 Hi sunt ergo principes familiarum et
with me. 8: 1 These are So leaders families and
genealogia eorum, qui ascenderunt mecum in regno
registered their that up with in kingdom
Artaxerxis regis de Babylone: 8:2 De filiis Phinees,
Artaxerxes s of Babylon; 8: 2 The children Phineas
Gersom. De filiis Ithamar, Daniel. De filiis David,
Gerson. The children Ithamar Daniel. The children David
Hattus filius Secheniae. 8:3 De filiis Pharos,
Hattus son Sechenias. 8: 3 The children Pharos
Zacharias; et cum eo numerati sunt viri centum
Zachary; and with it numbered are men one hundred
quinquaginta. 8:4 De filiis Phahathmoab, Elioenai
fifty. 8: 4 The children Moab, Elithenan
filius Zarahiae, et cum eo ducenti viri. 8:5 De filiis
son Zarahias, and with it two hundred men. 8: 5 The children
Zethua, Sechenia filius Iahaziel, et cum eo trecenti
Zethua Sechenia son Jahaziel, and with it three
viri. 8:6 De filiis Adin, Ebed filius Jonathan, et
men. 8: 6 The children Adin, Ebed son Jonathan and

cum eo quinquaginta viri. 8:7 De filiis Elam, Iesaias
with it fifty men. 8: 7 The children Elam Isaiah
filius Athaliae, et cum eo septuaginta viri. 8:8 De
son Athaliah; and with it seventy men. 8: 8 The
filiis Saphatiae, Zabadia filius Michael, et cum eo
children Saphatia Zevadyah son Michael and with it
octoginta viri. 8:9 De filiis Ioab, Abdia filius Iahiel,
eighty men. 8, 9 The children Joab Obadiah son Jehiel
et cum eo ducenti decem et octo viri. 8:10 De
and with it two hundred ten and eight men. 8:10 The
filiis Bani, Selomith filius Iosphiae, et cum eo
children Bani Shlomit son Josiphiah, and with it
centum sexaginta viri. 8:11 De filiis Bebai,
one hundred sixty men. 8:11 The children Babai,
Zacharias filius Bebai, et cum eo viginti octo viri.
Zachary son Babai, and with it twenty eight men.
8:12 De filiis Azgad, Iohanan filius Eccetan, et cum
8:12 The children Azgad Iohanan son Hakkatan and with
eo centum et decem viri. 8:13 De filiis Adonicam
it one hundred and ten men. 8:13 The children Adonicam
ascenderunt iuniores, et haec nomina eorum:
up The younger and this names their
Eliphalet et Iehiel et Semeias, et cum eis sexaginta
Eliphalet and Jehiel and Shemaiah and with them sixty
viri. 8:14 De filiis Beguai, Uthai filius Zabud, et
men. 8:14 The children Beguai, Uthai son Zabud, and
cum eis septuaginta viri. 8:15 Congregavi autem eos
with them seventy men. 8:15 I gathered Now them
ad fluvium, qui decurrit ad Ahava, et mansimus ibi
to river that runs to Ahava and we stayed there
tribus diebus. Recensui populum et sacerdotes; de
three days. marked people and priests; of
filiis autem Levi non inveni ibi. 8:16 Itaque misi
children Now Levi not I found there. 8:16 So I
Eliezer et Ariel et Semeiam et Ioiarib et Elnathan
Eliezer and Ariel and Semaia and Jehoiarib and Elnathan
et Nathan et Zachariam et Mosollam principes
and Nathan and Zachary and Mosollam leaders
sapientes. 8:17 Et misi eos ad Eddo, qui est primus
wise. 8:17 The I them to Iddo that is first
in Chasphiae loco, et posui in ore eorum verba,
in Chasphia place and I put in mouth their words,

quae loquerentur ad Eddo et fratres eius, ut
which speak to Eddo and brothers his as
adducerent nobis ministros domus Dei nostri. 8:18 Et
bring us ministers house God Our. 8:18 The
adduxerunt nobis per manum Dei nostri bonam
they us by hand God our good
super nos virum doctissimum de filiis Moholi filii
over we man learned of children Mahli children
Levi filii Israel nomine Serebiam et filios eius et
Levi children Israel name Sherebiah and children his and
fratres eius decem et octo 8:19 et Hasabiam et
brothers his ten and eight 8:19 and Hasabias and
cum eo Iesaiam de filiis Merari filiosque eius et
with it Isaiah of children Merari children his and
fratres eius viginti 8:20 et de oblatiis, quos dederant
brothers his twenty 8:20 and of the offer which set
David et principes ad ministeria Levitarum, ducentos
David and leaders to service Levites two hundred
viginti viros; omnes hi suis nominibus recensiti
twenty men; all these their names number of
sunt. 8:21 Et praedicavi ibi ieiunium iuxta
They are. 8:21 The I preached there fast according to
fluvium Ahava, ut affligeremur coram Deo nostro et
river Ahava as afflict before God our and
peteremus ab eo iter prosperum nobis et filiis
ask from it trip success us and children
nostris universaeque substantiae nostrae. 8:22 Erubui
our all substance Our. 8:22 D.
enim petere a rege praesidium et equites, qui
For ask from king protection and horse that
defenderent nos ab inimico in via, quia dixeramus
defensive we from enemy in way, because we had
regi: ‘ Manus Dei nostri est super omnes, qui
king: ‘ hand God our is over all that
quaerunt eum in bonitate, et potentia eius et
seek it in goodness and power his and
fortitudo eius super omnes, qui derelinquunt eum’.
strength his over all that forsake for him. ‘
8:23 Ieiunavimus autem et rogavimus Deum nostrum
8:23 fasted Now and asked God our
per hoc, et evenit nobis prospere. 8:24 Et separavi
by this, and it turns out us successful. 8:24 The separated

de principibus sacerdotum duodecim, Serebiam et
of chief priests twelve; Sherebiah and
Hasabiam et cum eis de fratribus eorum decem,
Hasabias and with them of brothers their ten,
8:25 appendique eis argentum et aurum et vasa:
8:25 weighed them silver and gold and articles:
tributum domus Dei nostri, quod obtulerat rex et
taxes house God our that offered king and
consiliatores eius et principes eius universusque Israel
counselors his and leaders his The Israel
eorum, qui ibi inveniebantur. 8:26 Et appendi in
their that there found. 8:26 The weighed in
manibus eorum argenti talenta sescenta quinquaginta
hands their silver talents six fifty
et vasa argentea centum, quae habebant talenta duo,
and vessels silver hundred, which had talents two,
auri centum talenta, 8:27 et crateres aureos viginti,
gold one hundred talents, 8:27 and basins gold twenty;
qui habebant solidos millenos, et vasa aeris fulgentis
that had shillings thousands and vessels air bright
optimi duo pretiosa ut aurum. 8:28 Et dixi eis: ‘
best two price as gold. 8:28 The I them: ‘
Vos sancti Domini, et vasa sancta et argentum et
you St. Lord, and vessels holy and silver and
aurum consecrata Domino, Deo patrum nostrorum;
gold consecrated Lord, God fathers our;
8:29 vigilate et custodite, donec appendatis coram
8:29 watch and keep until weigh before
principibus sacerdotum et Levitarum et ducibus
chief priests and Levites and leaders
familiarum Israel in Ierusalem, in habitaculis domus
families Israel in Jerusalem in dwellings house
Domini’. 8:30 Susceperunt autem sacerdotes et
The Lord. ‘ 8:30 They took Now priests and
Levitae pondus argenti et auri et vasorum, ut
Levites weight silver and gold and vessels, as
deferrent Ierusalem in domum Dei nostri. 8:31
bring Jerusalem in home God Our. 8:31
Promovimus ergo a flumine Ahava duodecimo die
forward So from river Ahava twelfth day
mensis primi, ut pergeremus Ierusalem; et manus
month first, as go Jerusalem; and hand

Dei nostri fuit super nos et liberavit nos de manu
God our was over we and free we of hand
inimici et insidiatoris in via, 8:32 et venimus
enemies and bandit in way, 8:32 and we
Ierusalem et mansimus ibi tribus diebus. 8:33 Die
Jerusalem and we stayed there three days. 8:33 On
autem quarta appensum est argentum et aurum et
Now Wednesday appended is silver and gold and
vasa in domo Dei nostri per manum Meremoth
vessels in house God our by hand Meremoth
fili Uriae sacerdotis et cum eo Eleazar filius
children Uriah priest and with it Eleazar son
Phinees cumque eis Iozabad filius Iesua et Noadia
Phineas when them Yozavad son Joshua and Noadia
filii Bennui Levitae, 8:34 iuxta numerum et
son Bennui Levites, 8:34 according to number and
pondus omnia; descriptumque est omne pondus. In
weight all; written is all weight. in
tempore illo, 8:35 qui venerant de captivitate, filii
time that, 8:35 that come of captivity children
transmigrationis, obtulerunt holocaustomata Deo Israel,
exile, offered holocausts God Israel
vitulos duodecim pro omni populo Israel, arietes
calves twelve for all people Israel rams
nonaginta sex, agnos septuaginta septem, hircos pro
ninety six; lambs seventy seven, goats for
peccato duodecim: omnia in holocaustum Domino.
sin twelve; all in holocaust Lord.
8:36 Dederunt autem edicta regis satrapis regis et
8:36 And they Now edicts s lords s and
ducibus trans flumen et sublevaverunt populum et
leaders beyond river and raised people and
domum Dei. 9:1 Postquam autem haec completa sunt,
home God. 9:1 after the Now this complete are
accesserunt ad me principes dicentes: ‘ Non est
The to I leaders saying: ‘ no is
separatus populus Israel, sacerdotes et Levitae a
separated people Israel priests and Levites from
populis terrarum et abominationibus eorum,
people countries and abominations their
Chananaei videlicet et Hetthaei et Pherezaei et
Canaanites the and Hittite and Pherezites and

Iebusaei et Ammonitarum et Moabitarum et
Iebusaeus and Ammonites and Moab and
Aegyptiorum et Amorraeorum. 9:2 Tulerunt enim de
Egyptians and Amorites. 9: 2 They took For of
filiabus eorum sibi et filiis suis et commiscuerunt
daughters their to and children their and mixed
semen sanctum cum populis terrarum; manus etiam
seed St. with people the world; hand also
principum et magistratum fuit in transgressione hac
leaders and officials was in trespass this
prima'. 9:3 Cumque audissem sermonem istum, scidi
first. ' 9: 3 when I heard word this I rent
vestimentum meum et pallium et evelli capillos
clothing my and cloak and I pulled out hair
capitis mei et barbae et sedi maerens. 9:4
head my and beard and See appalled. 9: 4
Convenerunt autem ad me omnes, qui timebant
assembled Now to I all that they feared
verba Dei Israel pro transgressione eorum, qui de
words God Israel for trespass their that of
captivitate venerant; et ego sedebam tristis usque ad
captivity there; and I I sat sad up to
sacrificium vespertinum. 9:5 Et in sacrificio
sacrifice evening. 9: 5 The in sacrifice
vespertino surrexi de afflictione mea et, scisso
On the evening I got up of affliction my and, rent
vestimento et pallio, curvavi genua mea et expandi
clothing and rug I fell knees my and spread
manus meas ad Dominum Deum meum. 9:6 Et dixi:
hand I to Lord God My. 9: 6 The I said:
' Deus meus, confundor et erubesco levare faciem
' God my ashamed and blush lift face
meam ad te, quoniam iniquitates nostrae multiplicatae
I to you for iniquities our increased
sunt super caput nostrum, et delicta nostra
are over head our and offenses our
creverunt usque ad caelum 9:7 a diebus patrum
increased up to heaven 9: 7 from days fathers
nostrorum. Peccavimus graviter usque ad diem hanc,
our. We seriously up to day this

et propter iniquitates nostras traditi sumus, ipsi et
and for iniquities our delivered we are they and
reges nostri et sacerdotes nostri, in manum regum
kings our and priests our in hand kings
terrarum et in gladium et in captivitatem et in
countries and in sword and in captivity and in
rapinam et in confusionem vultus sicut et die hac.
robbery and in confusion face as and day this.
9:8 Et nunc ad momentum invenimus gratiam apud
9: 8 The now to moment We found thanks in
Dominum Deum nostrum, ut servaret nobis reliquias
Lord God our as preserve us remains
et figeret nobis tentorium in loco sancto eius et
and fix us tent in place St. his and
illuminaret oculos nostros Deus noster et daret nobis
enlighten eyes our God our and give us
solacium modicum in servitute nostra. 9:9 Quia servi
solace A little in slavery Our. 9: 9 for officials
sumus, et in servitute nostra non dereliquit nos
we are and in slavery our not left we
Deus noster, sed inclinavit super nos misericordiam
God our but extended over we mercy
regum Persarum, ut darent nobis solacium, et
kings Persia as offer us comfort and
erigeretur domus Dei nostri, et instaurarentur ruinae
erigeretur house God our and repair downfall
eius, et dedit nobis refugium in Iuda et Ierusalem.
his and given us refuge in Judah and Jerusalem.
9:10 Et nunc quid dicemus, Deus noster, post haec?
9:10 The now what shall we say, God our after This?
Dereliquimus mandata tua, 9:11 quae praecepisti in
We abandoned commands your 9:11 which command in
manu servorum tuorum prophetarum dicens: ‘Terra,
hand officials your prophets saying: ‘The land
ad quam vos ingredimini, ut possideatis eam, terra
to than you Stay as possess it land
immunda est, iuxta immunditiam populorum
unclean is according to impurity people
terrarum et abominationem eorum, qui repleverunt
countries and abomination their that increased

eam a fine usque ad finem coinquinatione sua.
it from end up to end filthiness their own.

**9:12 Nunc ergo filias vestras ne detis filiis
 9:12 now So daughters your do not study children
 eorum et filias eorum ne accipiat filii vestris
 their and daughters their do not take children your
 et non quaeratis pacem eorum et prosperitatem
 and not seek peace their and welfare**

**eorum usque in aeternum, ut confortemini et
 their up in ever, as strong and
 comedatis, quae bona sunt terrae, et heredes
 eat which good are earth and heirs**

**habeatis filios vestros usque in saeculum'. 9:13 Et
 have children your up in Age '. 9:13 The**

**post omnia, quae venerunt super nos in operibus
 after all which they over we in works
 nostris pessimis et in delicto nostro magno, quia tu,
 our the worst and in offense our great because you**

**Deus noster, non iudicasti secundum iniquitates
 God our not judged according to iniquities**

**nostras et dedisti nobis salutem, sicut est hodie, 9:14
 our and You us health; as is today, 9:14**

**numquid amplius irrita faciemus mandata tua et
 Do more frustrating we do commands your and
 matrimonia iungemus cum populis abominationum
 weddings unite with people abominations**

**istarum? Numquid iratus es nobis usque ad
 these? Do angry you us up to**

**consummationem, ut non essent reliquiae et salus?
 completion, as not they remains and safety?**

**9:15 Domine, Deus Israel, tua clementia superstites
 9:15 Sir, God Israel your clemency surviving**

**sumus sicut die hac! Ecce coram te sumus in delicto
 we are as day this! Look before you we are in offense**

**nostro; non enim stari potest coram te propter hoc'.
 our not For we can before you for this. '**

**10:1 Dum ergo oraret Esdras et imploraret flens et
 10: 1 while So pray Ezra and implore weeping and
 prostratus ante templum Dei, collectus est ad eum de
 prostrate before temple God, gathered is to it of**

Israel coetus grandis nimis virorum et mulierum et
Israel group great too men and women and
puerorum; et flevit populus fletu multo. 10:2 Et
the boys; and He wept people weeping much more. 10: 2 The
respondit Sechenias filius Iehiel de filiis Elam et
answered Sechenias son Jehiel of children Elam and
dixit Esdrae: ‘ Nos praevaricati sumus in Deum
said Ezra: ‘ We transgressed we are in God
nostrum et duximus uxores alienigenas de populis
our and We thought we wives foreign of people
terrae. Nunc autem spes est in Israel super hoc:
the earth. now Now hope is in Israel over this:
10:3 percutiamus foedus cum Domino Deo nostro, ut
10: 3 strike treaty with Lord God our as
proiciamus universas uxores et eos, qui de his nati
project all wives and them; that of these born
sunt, iuxta voluntatem Domini et eorum, qui
are according to will of and their that
timent praeceptum Domini Dei nostri, et secundum
fear command of God our and according to
legem fiat. 10:4 Surge, tuum est decernere, nosque
law So be it. 10: 4 Up your is decide and we
erimus tecum; confortare et fac’. 10:5 Surrexit ergo
we will be with you; strong and Make '. 10: 5 rose So
Esdras et fecit principes sacerdotum et Levitarum
Ezra and he leaders priests and Levites
et omnem Israel iurare, ut facerent secundum
and all Israel swear, as do according to
verbum hoc, et iuraverunt. 10:6 Et surrexit Esdras
word this, and swore. 10: 6 The rose Ezra
ante domum Dei et abiit ad cubiculum Iohanan
before home God and He went to room Johanan
filiis Eliasib et pernoctavit ibi; panem non comedit
children Eli'ashib and night there; bread not ate
et aquam non bibit, lugebat enim transgressionem
and water not drinks mourned For transgression
eorum, qui venerant de captivitate. 10:7 Et missa est
their that come of captivity. 10: 7 The Mass is
vox in Iuda et in Ierusalem omnibus filiis
voice in Judah and in Jerusalem all children
transmigrationis, ut congregarentur in Ierusalem; 10:8
exile, as meeting in Jerusalem; 10: 8

et omnis, qui non venerit in tribus diebus iuxta
and all that not come in three days according to
consilium principum et seniorum, auferetur universa
design leaders and seniors, fail all
substantia eius, et ipse abicietur de coetu
substance his and he banned of group
transmigrationis. 10:9 Convenerunt igitur omnes viri
captivity. 10: 9 assembled So all men
Iudae et Benjamin in Ierusalem tribus diebus, ipse
Judah and Benjamin in Jerusalem three days he
est mensis nonus vicesimo die mensis, et sedit omnis
is month IX twenty day month, and sat all
populus in platea domus Dei, tremantes pro peccato
people in street house God, shivering for sin
et pluviis. 10:10 Et surrexit Esdras sacerdos et dixit
and the rain. 10:10 The rose Ezra The priest and said
ad eos: ‘ Vos transgressi estis et duxistis uxores
to them: ‘ you transgressed you and have wives
alienigenas, ut adderetis super delictum Israel. 10:11
foreign as add over offense Israel. 10:11
Et nunc date confessionem Domino, Deo patrum
The now date confession Lord, God fathers
vestrorum, et facite placitum eius et separamini a
your and do convention his and separate from
populis terrae et ab uxoribus alienigenis’. 10:12 Et
people earth and from wives aliens. ‘ 10:12 The
respondit universa multitudo dixitque voce magna: ‘
answered all company said voice great ‘
Iuxta verbum tuum ad nos, sic fiat. 10:13
according to word your to we so So be it. 10:13
Verumtamen quia populus multus est et tempus
However, because people a lot is and time
pluviae, et non sustinemus stare foris, et opus non
rain and not support stand outside, and work not
est diei unius vel duorum — multi quippe
is day one or two - many for
peccavimus in sermone isto — 10:14 constituentur
have in language this - 10:14 appointed
principes in universa multitudine; et omnes in
leaders in all population; and all in

civitatibus nostris, qui duxerunt uxores alienigenas,
cities our that led wives foreign
veniant in temporibus statutis, et cum his seniores
come in times statutes, and with these elders
per civitatem et civitatem et iudices eius, donec
by city and city and judges his until
avertatur ira Dei nostri a nobis super peccato
turn anger God our from us over sin
hoc'. 10:15 Tantummodo Jonathan filius Asael et
this. ' 10:15 only Jonathan son Asahel and
Iaasia filius Thecue steterunt contra hoc, et
Jaasia son Tekoa stood against this, and
Mosollam et Sabethai Levites adiuverunt eos. 10:16
Mosollam and Shabbethai Levite helped them. 10:16
Feceruntque sic filii transmigrationis. Et elegit
They did so children captivity. The he chose
Esdras sacerdos viros principes familiarum iuxta
Ezra The priest men leaders families according to
domus patrum eorum, omnes autem per nomina
house fathers their all Now by names
eorum, et sederunt in die primo mensis decimi, ut
their and They sat in day first month tenth, as
quaererent rem. 10:17 Et absolverunt causam
search thing. 10:17 The sentenced cause
cunctorum, qui duxerant uxores alienigenas, intra
all; that off wives foreign within
diem primam mensis primi. 10:18 Et inventi sunt de
day first month first. 10:18 The found are of
filiis sacerdotum, qui duxerant uxores alienigenas.
children priests that off wives foreign.
De filiis Iesua filii Iosedec et de fratribus eius:
The children Joshua children Jeshua and of brothers his
Maasia et Eliezer et Iarib et Godolia; 10:19 et
Maasia and Eliezer and Yariv and Gedaliah; 10:19 and
dederunt manus suas, ut eicerent uxores suas et pro
they hand their as drive wives their and for
delicto suo arietem offerrent. 10:20 Et de filiis
offense his ram offer. 10:20 The of children
Emmer: Hanani et Zabadia. 10:21 Et de filiis
Emmer Hanani and Zebadiah. 10:21 The of children

Harim: Maasia et Elia et Semeia et Iehiel et
Harim: Maasia and Elia and Shema and Jehiel and
Ozias. 10:22 Et de filiis Phassur: Elioenai, Maasia,
Uzziah. 10:22 The of children Phassur: Elioenei Maasia
Ismael, Nathanael, Iozabad et Elasa. 10:23 Et de
Ishmael; Nathanael Yozavad and Elasa. 10:23 The of
filiis Levitarum: Iozabad et Semei et Celaia, ipse
children Levites: Yozavad and Shammai and Celaya, he
est Celita, Phethahia, Iuda et Eliezer. 10:24 Et de
is Kelita, Pethahiah, Judah and Eliezer. 10:24 The of
cantoribus: Eliasib. Et de ianitoribus: Sellum et
musicians; End. The of porters; Sallu and
Telem et Uri. 10:25 Et ex Israel de filiis Pharos:
Telem and Uri. 10:25 The from Israel of children Pharos:
Remia et Iezia et Melchia et Miamin et Eleazar
Ramiah and Iezia and Melchia and Mijamin and Eleazar
et Melchia et Banaia. 10:26 Et de filiis Elam:
and Melchia and Banal. 10:26 The of children Elam:
Matthania, Zacharias et Iehiel et Abdi et Ierimoth
Mathania, Zachary and Jehiel and Abdi and Jerimoth
et Elia. 10:27 Et de filiis Zethua: Elioenai, Eliasib,
and Elia. 10:27 The of children Zethua: Elioenei Eliashib
Matthania et Ierimoth et Zabad et Aziza. 10:28 Et
Mathania and Jerimoth and livestock and Aziza. 10:28 The
de filiis Bebai: Iohanan, Hanania, Zabbai, Athalai.
of children Babai: Iohanan, Hanania Zab'bai, Athlai.
10:29 Et de filiis Beguai: Mosollam et Melluch et
10:29 The of children Beguai: Mosollam and Melluch and
Adaia, Iasub et Saal et Ramoth. 10:30 Et de filiis
Adaia Jasub and Seal and Ramot. 10:30 The of children
Phahathmoab: Edna et Chahal, Banaias et Maasias,
Pathmoab: Edna and Chahal, Benaiah and Maasaeas,
Matthanas, Beseleel, Bennui et Manasse. 10:31 Et
Mathanas, Bezalel Bennui and Manasseh. 10:31 The
de filiis Harim: Eliezer, Iesia, Melchias, Semeias,
of children Harim: Eliezer Jesia Emmer, Shemaiah
Simeon, 10:32 Benjamin, Melluch, Samarias. 10:33 Et
Simeon 10:32 Benjamin Ezra Shemariah. 10:33 The
de filiis Hasum: Matthanai, Matthatha, Zabad,
of children Hasum: Mathanai, Mattatha, livestock;
Eliphalet, Iermai, Manasse, Semei. 10:34 De filiis
Elpelet Jermai, Manasseh Shammai. 10:34 The children

Bani: Maaddi, Amram et Ioel, 10:35 Banaia et
Bani: ada'i, Amram and Joel 10:35 Banal and
Badaias, Cheliau, 10:36 Vania, Meremoth et Eliasib,
Bedeiah, Jeluhi, 10:36 Vaniah, Meremoth and Eliashib
10:37 Matthanias, Matthanai et Iasi. 10:38 Et de
10:37 Mathanias, Mathanai and Maadi. 10:38 The of
filiis Bennui: Semei 10:39 et Selemias et Nathan
children Benni Shammai 10:39 and Shelemiah and Nathan
et Adaias 10:40 et Mechnedebai, Sisai, Sarai, 10:41
and Adaias 10:40 and Machnadebai, Seshai, Sarai 10:41
Azareel et Selemias, Samaria, 10:42 Sellum, Amaria,
Azareel and Selemias Samaria 10:42 Sallu, Amariah,
Ioseph. 10:43 De filiis Nabo: Iehiel, Matthathias,
Joseph. 10:43 The children Nebo: Jehiel Mattathias,
Zabad, Zabina, Ieddu et Ioel et Banaia. 10:44
livestock; Zebina, Jeddu and Joel and Banal. 10:44
Omnes hi acceperant uxores alienigenas et
All these Bold wives foreign and
dimiserunt uxores et filios.
lowering wives and sons.

1:1 Verba Nehemiae filii Hachaliae. Et factum est
1: 1 words Nehemiah children Hachaliae. The it is
in mense Casleu, anno vicesimo, et ego eram in
in month Kislev, year twenty; and I I was in
castro Susan. 1:2 Et venit Hanani unus de fratribus
castle Susan. 1, 2 The he came Hanani one of brothers
meis, ipse et viri ex Iuda; et interrogavi eos de
I he and men from Judah; and I asked them of
Iudaeis, qui salvati erant et supererant de
Jews, that saved were and survivors of
captivitate, et de Ierusalem. 1:3 Et dixerunt mihi: ‘
captivity and of Jerusalem. 1: 3 The said me: ‘
Superstites, qui supererant de captivitate ibi in
Surviving, that survivors of captivity there in
provincia, in afflictione magna sunt et in opprobrio;
province, in affliction great are and in reproach;
et murus Ierusalem dissipatus est, et portae eius
and wall Jerusalem broken is and The gates his
combustae sunt igne’. 1:4 Cumque audissem verba
combustion are the fire. ‘ 1: 4 when I heard words
huiuscemodi, sedi et flevi et luxi diebus multis;
this proposal See and I wept and I mourned days many;
ieiunabam et orabam ante faciem Dei caeli. 1:5 Et
fasted and prayed before face God heaven. 1: 5 The
dixi: ‘ Quaeso, Domine, Deus caeli, Deus fortis,
I said: ‘ Please Sir, God heaven God strong,
magne atque terribilis, qui custodis pactum et
great and awesome, that keeping pact and
misericordiam cum his, qui te diligunt et custodiunt
mercy with those that you love and keep
mandata tua; 1:6 fiat auris tua auscultans, et oculi
commands your; 1: 6 be ear your listening, and eyes
tui aperti, ut audias orationem servi tui, quam ego
your open as listen prayer officials your than I
oro coram te hodie, die et nocte pro filiis Israel
Please before you today, day and night for children Israel
servis tuis, et confiteor pro peccatis filiorum Israel,
officials your and I confess for sins children Israel
quibus peccaverunt tibi. Ego quoque et domus
which have to you. I also and house

patris mei peccavimus, 1:7 delinquentes deliquimus
father my we have sinned, 1: 7 offenders trespassed

contra te et non custodivimus praecepta et mandata
against you and not kept rules and commands

et iudicia, quae praecepisti Moysi famulo tuo. 1:8
and judgments, which command Moses servant your: 1: 8

Memento verbi, quod mandasti Moysi servo tuo
Remember for example, that You command Moses server your

dicens: ‘Cum transgressi fueritis, ego dispergam vos
saying: ‘When transgressed it will be I scatter you

in populos; 1:9 si autem revertamini ad me et
in people; 1: 9 if Now return to I and

custodiatis praecepta mea et faciatis ea, etiamsi
keep rules my and Yee it even if

abducti fueritis in extrema caeli, inde congregabo vos
abducted the in extreme heaven from I gather you

et reducam in locum quem elegi, ut habitaret
and back in place which I have chosen, as live

nomen meum ibi’. 1:10 Ipsi enim sunt servi tui et
name my there. ‘ 1:10 they For are officials your and

populus tuus, quos redemisti in fortitudine tua magna
people your which redeemed in strength your great

et in manu tua valida. 1:11 Obsecro, Domine, sit
and in hand your valid. 1:11 Oh, Sir, is

auris tua attendens ad orationem servi tui et ad
ear your Contemplating to prayer officials your and to

orationem servorum tuorum, qui volunt timere nomen
prayer officials your that will fear name

tuum; et fac servum tuum prosperari hodie et da
your; and Make slave your success today and give

ei gratiam ante virum hunc’. Ego enim eram
it thanks before man this. ‘ I For I was

pincerna regis. 2:1 Factum est autem in mense
butler King. 2: 1 Action is Now in month

Nisan, anno vicesimo Artaxerxis regis, dum biberet,
Nissan, year twenty Artaxerxes king, while drink

levavi vinum et dedi regi; non enim eram ingratus
I wine and I king; not For I was ungrateful

coram eo. 2:2 Dixitque mihi rex: ‘ Quare vultus
before the fact. 2: 2 said I king: ‘ Why face

tuus tristis est, cum te aegrotum non videam? Nihil
your sad is with you sick not I see? nothing
est aliud nisi tristitia cordis'. Et timui valde 2:3
is other but sadness the heart. ' The I was afraid very 2, 3
et dixi regi: ' Rex, in aeternum vive! Quare non
and I king: ' king, in ever Live! Why not
maereat vultus meus, quia civitas sepulcrorum
sad face my because The city tombs
patrum meorum deserta est, et portae eius
fathers my waste is and The gates his
combustae sunt igne?'. 2:4 Et ait mihi rex: ' Pro
combustion are the fire? '. 2: 4 The said I king: ' Pro
qua re postulas?'. Et oravi Deum caeli 2:5 et dixi
which re you ask? '. The I prayed God air 2: 5 and I
ad regem: ' Si videtur regi bonum, et si placet
to king: ' If it seems king good and if Like
servus tuus ante faciem tuam, ut mittas me in
slave your before face your as shooting I in
Iudaeam ad civitatem sepulcrorum patrum meorum,
Judea to city tombs fathers my
et aedificabo eam'. 2:6 Dixitque mihi rex, et regina
and build it '. 2, 6 said I king, and queen
sedebat iuxta eum: ' Usque ad quod tempus erit
sat according to him: ' up to that time will be
iter tuum, et quando reverteris?'. Et placuit regi
trip your and when come back. ' The It was decided king
mittere me; et constitui ei tempus. 2:7 Et dixi regi:
send me; and set it time. 2: 7 The I king:
' Si regi videtur bonum, epistulae dentur mihi ad
' If king it seems good letters Give I to
duces regionis trans flumen, ut me transire
leaders region beyond river as I pass
permittant, donec veniam in Iudaeam; 2:8 et
permit until pardon in Judea; 2: 8 and
epistulam ad Asaph custodem saltus regis, ut det
letter to Asaph keeper forest king, as give
mihi ligna, ut contignare possim portas turris domus
I timber as beams I gates tower house
et muri civitatis et domus, in qua habitabo'. Et
and wall city and house, in which I will live. ' The

dedit mihi rex, quia manus Dei mei bona super me.
given I king, because hand God my good over Me.

2:9 Et veni ad duces regionis trans flumen dedique
2: 9 The I to leaders region beyond river I

eis epistulas regis. Miserat autem rex mecum
them letters King. He had sent Now king with

principes militum et equites. 2:10 Et audierunt
leaders military and horsemen. 2:10 The listen

Sanaballat Horonites et Tobias servus Ammanites
Sanaballat Hor'onite and Tobias slave Ammonite

et contristati sunt afflictione magna, quod venisset
and sorry are affliction great that come

homo, qui quaereret prosperitatem filiorum Israel.
man, that he asked welfare children Israel.

2:11 Et veni Ierusalem et eram ibi tribus diebus.
2:11 The I Jerusalem and I was there three days.

2:12 Et surrexi nocte ego, et viri pauci mecum, et
2:12 The I got up night I, and men a few with and

non indicavi cuicumque quid Deus meus dedisset in
not I told one what God my given in

corde meo, ut facerem in Ierusalem; et iumentum
heart I as do in Jerusalem; and animals

non erat mecum, nisi animal cui sedebam. 2:13 Et
not was with but animal which I was sitting. 2:13 The

egressus sum per portam Vallis nocte et ad fontem
out I by gate valley night and to source

Draconis et portam Sterquilinii et considerabam
dragon and gate Rubbish and I considered

murum Ierusalem dissipatum et portas eius
wall Jerusalem to defeat and gates his

consumptas igne. 2:14 Et transivi ad portam
consumed fire. 2:14 The I passed to gate

Fontis et ad piscinam Regis, et non erat locus
The Fountain and to pool king, and not was location

iumento cui sedebam, ut transiret. 2:15 Et ascendi
beast which I rode as passed. 2:15 The I went up

per torrentem nocte et considerabam murum; et
by torrent night and I considered the wall; and

iterum veni ad portam Vallis et reversus sum. 2:16
again I to gate valley and back I am. 2:16

Magistratus autem nesciebant quo abissem aut quid
Magistrate Now They did not know which I went or what

ego facerem, sed et Iudaeis et sacerdotibus et
I I did, but and Jews and priests and
optimatibus et magistratibus et reliquis, qui
Loyalists and officials and the rest, that
faciebant opus, usque ad id loci nihil indicaveram.
did work; up to that local nothing undertaking.
2:17 Et dixi eis: ‘ Vos nostis afflictionem, in qua
2:17 The I them: ‘ you Do you know affliction, in which
sumus, quia Ierusalem deserta est, et portae eius
we are because Jerusalem waste is and The gates his
consumptae sunt igne; venite et aedificemus murum
away are fire; come and build wall
Ierusalem et non simus ultra opprobrium’. 2:18 Et
Jerusalem and not we more reproach. ‘ 2:18 The
indicavi eis quod manus Dei mei bona esset super
I told them that hand God my good was over
me et verba regis, quae locutus esset mihi, et
I and words king, which said was I and
dixerunt: ‘ Surgamus et aedificemus!’. Et confortatae
they said: ‘ Let us rise and build ‘. The strengthened
sunt manus eorum in bonum. 2:19 Audierunt autem
are hand their in good. 2:19 And they are Now
Sanaballat Horonites et Thobias servus Ammanites
Sanaballat Hor'onite and Tobias slave Ammonite
et Gosem Arabs et subsannaverunt nos et
and Gossem Arab and sneered we and
despexerunt dixeruntque: ‘ Quae est haec res,
despised they said: ‘ What is this business,
quam facitis? Numquid contra regem vos rebellatis?’.
than do you? Do against king you rebelling. ‘
2:20 Et dedi eis responsum dicens: ‘ Deus caeli ipse
2:20 The I them answer saying: ‘ God air he
nos facit prosperari, et nos servi eius sumus;
we does success and we officials his we are;
surgamus et aedificemus. Vobis autem non est pars
Let us start and build. you Now not is part
et ius et memoria in Ierusalem’. 3:1 Et surrexit
and right and memory in Jerusalem. 3: 1 The rose
Eliasib sacerdos magnus et fratres eius sacerdotes et
Eli'ashib The priest great and brothers his priests and
aedificaverunt portam Gregis; contignaverunt eam et
built gate sheep; beams it and

statuerunt valvas eius et usque ad turrim Meah et
set doors his and up to tower Meah and
turrim Hananeel. 3:2 Et iuxta eos aedificaverunt
tower Hananel. 3: 2 The according to them built
viri Iericho, et iuxta eos aedificavit Zacchur filius
men Jericho and according to them built Zabbud son
Imri. 3:3 Portam autem Piscium aedificaverunt filii
Imri. 3: 3 Porta Now fish built children
Asnaa; ipsi contignaverunt eam et statuerunt valvas
framework; they beams it and set doors
eius et seras et vectes. 3:4 Et iuxta eos
his and bars and bars. 3, 4 The according to them
restauravit Meremoth filius Uriae filii Accos, et
repairs Meremoth son Uriah children Koz and
iuxta eum restauravit Mosollam filius Barachiae
according to it repairs Mosollam son Jeberechiah
filii Mesezabel, et iuxta eum restauravit Sadoc
children Meshezabeel and according to it repairs Zadok
filius Baana, 3:5 et iuxta eum restauraverunt
son Baana 3, 5 and according to it repairs
Thecueni; optimates autem eorum non supposuerunt
the next section; nobles Now their not submitted
colla sua in opere Domini sui. 3:6 Et portam
neck his in work of 's. 3: 6 The gate
Veterem restauraverunt Ioiada filius Phasea et
Traditional repairs Jehoiada son Phasea and
Mosollam filius Besodia; ipsi contignaverunt eam et
Mosollam son Besodeiah; they beams it and
statuerunt valvas eius et seras et vectes. 3:7 Et
set doors his and bars and bars. 3: 7 The
iuxta eos restauraverunt Meltias Gabaonites et
according to them repairs Melatiah Gabaonite and
Iadon Meronathites, viri de Gabaon et Maspha, qui
Jadon Meron, men of at and Mizpah; that
erant ad solium ducis, qui erat in regione trans
were to throne Duke, that was in region beyond
flumen; 3:8 et iuxta eos restauravit Oziel filius
river; 3: 8 and according to them repairs Oziel son
Araia de aurificibus, et iuxta eum restauravit
Harhaiah of goldsmiths and according to it repairs
Hanania de pigmentariis et firmaverunt Ierusalem
Chananyah of Apothecaries and prepared Jerusalem

usque ad murum latiore. 3:9 Et iuxta eum
up to wall spreading. 3: 9 The according to it
restauravit Raphaia filius Hur, princeps dimidiaie
repairs Raphaia son Hur leader half
partis vici Ierusalem; 3:10 et iuxta eum
party street Jerusalem; 3:10 and according to it
restauravit Iedaia filius Haromaph contra domum
repairs Jedaia son Harumaph against home
suam, et iuxta eum restauravit Hattus filius
his and according to it repairs Hattus son
Hasabneia. 3:11 Alteram partem restauravit Melchias
Hashabniah. 3:11 The second part repairs Emmer
filius Harim et Hassub filius Phahathmoab usque ad
son Harim and Hassub son Pathmoab up to
turrim Furnorum. 3:12 Et iuxta eos restauravit
tower Ovens. 3:12 The according to them repairs
Sellum filius Alohes, princeps mediae partis vici
Sallu son Hallohesh leader Midnight party street
Ierusalem, ipse et filiae eius. 3:13 Portam Vallis
Jerusalem he and daughters her. 3:13 Porta valley
restauravit Hanun et habitatores Zanoa; ipsi
repairs Hanun and inhabitants Zanoa; they
aedificaverunt eam et statuerunt valvas eius et seras
built it and set doors his and bars
et vectes et mille cubitos in muro usque ad
and bars and thousand cubits in wall up to
portam Sterquilinii. 3:14 Et portam Sterquilinii
gate Rubbish. 3:14 The gate Rubbish
restauravit Melchias filius Rechab, princeps vici
repairs Emmer son Rechab leader street
Bethcharem; ipse aedificavit eam et statuit valvas
Beth; he built it and set doors
eius et seras et vectes. 3:15 Et portam Fontis
his and bars and bars. 3:15 The gate The Fountain
restauravit Sellum filius Cholhoza princeps pagi
repairs Sallu son Col- leader district
Maspha; ipse aedificavit eam et texit et statuit
Mizpah; he built it and roofing and set
valvas eius et seras et vectes et murum piscinae
doors his and bars and bars and wall pool
Siloae iuxta hortum regis et usque ad gradus,
Siloam according to garden s and up to degrees,

qui descendunt de civitate David. 3:16 Post eum
that down of city David. 3:16 Post it
restauravit Nehemias filius Azboc princeps dimidiaie
repairs Nehemiah son Azbuk leader half
partis vici Bethsur usque contra sepulcra David et
party street zur up against graves David and
usque ad piscinam, quae repleta est, et usque ad
up to the pool, which full is and up to
domum Fortium. 3:17 Post eum restauraverunt
home Heroes. 3:17 Post it repairs
Levitae, Rehum filius Bani; iuxta eum restauravit
Levites, Reum son Bani; according to it repairs
Hasabias princeps dimidiaie partis vici Ceilae pro
Chashahyahu leader half party street town for
vico suo; 3:18 post eum aedificaverunt fratres
Lane his own; 3:18 after it built brothers
eorum Bavai filius Henadad princeps dimidiaie partis
their Bavvai son Enadad leader half party
vici Ceilae. 3:19 Et restauravit iuxta eum Ezer
street Town. 3:19 The repairs according to it Ezer
filius Iesua princeps Maspha mensuram alteram
son Joshua leader Mizpah measure other
contra ascensum armentarii in angulo. 3:20 Post eum
against ascent armory in angle. 3:20 Post it
restauravit Baruch filius Zachai mensuram alteram
repairs Baruch son Zaccai measure other
ab angulo usque ad portam domus Eliasib sacerdotis
from angle up to gate house Eli'ashib priest
magni. 3:21 Post eum restauravit Meremoth filius
Great. 3:21 Post it repairs Meremoth son
Uriae filii Aecos mensuram secundam a porta
Uriah children OCEAN measure second from gate
domus Eliasib usque ad extremitatem domus Eliasib.
house Eli'ashib up to end house End.
3:22 Et post eum restauraverunt sacerdotes viri de
3:22 The after it repairs priests men of
campestribus. 3:23 Post eos restauravit Benjamin et
lowlands. 3:23 Post them repairs Benjamin and
Hassub contra domum suam; post eos restauravit
Hassub against home his own; after them repairs

Azarias filius Maasiae filii Ananiae iuxta domum
Azariah son Mahseiah children Ananias according to home
suam. 3:24 Post eum restauravit Bennui filius
own. 3:24 Post it repairs Bennui son
Henadad mensuram alteram a domo Azariae usque
Enadad measure other from house Azariah up
ad angulum et flexuram. 3:25 Phalel filius Ozi
to angle and bending. 3:25 Phalel son Uzzi
contra angulum turris, quae eminet de domo regis
against angle tower; which projects of house s
excelsa in atrio carceris; post eum Phadaia filius
high in court prison; after it Phadaia son
Pharos restauravit 3:26 usque contra portam
Pharos repairs 3:26 up against gate
Aquarum ad orientem et turrim, quae prominebat.
water to east and tower which stands out.
3:27 Post eum restauraverunt Thecueni mensuram
3:27 Post it repairs Tekoa measure
alteram a regione contra magnam turrim
other from region against great tower
eminentem usque ad murum templi. 3:28 Sursum
eminent up to wall the temple. 3:28 up
autem a porta Equorum restauraverunt sacerdotes,
Now from gate horse repairs priests
unusquisque contra domum suam. 3:29 Post eos
each against home own. 3:29 Post them
restauravit Sadoc filius Emmer contra domum suam;
repairs Zadok son Emmer against home his own;
et post eum restauravit Semeia filius Secheniae
and after it repairs Shema son Sechenias
custos portae orientalis. 3:30 Post eum restauravit
guardian The gates Eastern. 3:30 Post it repairs
Hanania filius Selemiae et Hanun filius Seleph sextus
Hanania son Selemias and Hanun son Bere sixth
mensuram alteram. Post eum restauravit Mosollam
measure other. Post it repairs Mosollam
filius Barachiae contra cellam suam. 3:31 Post eum
son Jeberechiah against cell own. 3:31 Post it
restauravit Melchias de aurificibus usque ad domum
repairs Emmer of goldsmiths up to home
oblatorum et mercatorum, contra portam Iudicalem,
donors and merchants against gate judicial,

et usque ad cenaculum anguli; 3:32 et inter
and up to loft the corner; 3:32 and between
cenaculum anguli et portam Gregis restauraverunt
loft corner and gate sheep repairs
aurifices et negotiatores. 3:33 Factum est autem, cum
goldsmiths and merchants. 3:33 Action is however, with
audisset Sanaballat quod aedificaremus murum, iratus
heard Sanaballat that building wall angry
est et indignatus est nimis et subsannavit Iudaeos
is and indignant is too and laughed Jews
3:34 et dixit coram fratribus suis et optimatibus
3:34 and said before brothers their and Loyalists
Samariae: ‘ Quid Iudaei faciunt imbecilles? Num hoc
Samaria: ‘ What Jews do weak? Do this
conceditur eis? Num, quia sacrificant, complebunt in
granted them? Surely, because sacrifice; finish in
una die? Numquid vivificare poterunt lapides de
one day? Do vivify be stones of
acervis pulveris, qui combusti sunt?’. 3:35 Sed et
blight powder that calcined are they? ‘. 3:35 but and
Thobias Ammanites, qui erat ad latus eius, ait: ‘
Tobias Ammonite that was to side his he said: ‘
Sine aedificare; si ascenderit vulpes, diruet murum
without to build; if up fox, overtake wall
eorum lapideum’. 3:36 Audi, Deus noster, quia facti
their stone ‘. 3:36 Listen, God our because they
sumus irrisio! Convertte contumeliam eorum super
we are derision! Convert dishonor their over
caput eorum et da eos in irrisionem in terra
head their and give them in mocking in land
captivitatis! 3:37 Ne operias iniquitatem eorum, et
the taking! 3:37 Do not cover violence their and
peccatum eorum coram facie tua non deleatur, quia
sin their before the your not blotted out; because
offenderunt te coram aedificantibus. 3:38 Itaque
stumbled you before builders. 3:38 So
aedificavimus murum, et compositus est totus murus
built wall and match is all wall
usque ad partem dimidiam, et populus dabat cor
up to part half and people giving heart
suum, ut operaretur. 4:1 Factum est autem cum
his as dress. 4:1 Action is Now with

audisset Sanaballat et Thobias et Arabes et
heard Sanaballat and Tobias and Arabs and
Ammanitæ et Azotii quod prosperaretur restauratio
Ammonites and Ashdod that success The restoration
muri Ierusalem et quod coepissent interrupta
wall Jerusalem and that began breaches
concludi, irati sunt nimis; 4:2 et conspiraverunt
concluded angry are too; 4: 2 and agreed
omnes pariter, ut venirent et pugnarent contra
all together, as come and fight against
Ierusalem et facerent confusionem. 4:3 Et oravimus
Jerusalem and do confusion. 4: 3 The We prayed
Deum nostrum et posuimus custodiam die ac nocte
God our and we have made watch day and night
contra eos. 4:4 Dixit autem Iudas: ‘ Debilitata est
against them. 4: 4 said Now Judas: ‘ decayed is
fortitudo portantis, et humus nimia est; et nos non
strength the carrier; and ground excessive it is; and we not
poterimus aedificare murum’. 4:5 Et dixerunt hostes
can building the wall. ‘ 4, 5 The said enemies
nostri: ‘ Nesciant et ignorent, donec veniamus in
our: ‘ They do not know and do not know, until I in
medium eorum et interficiamus eos et cessare
medium their and kill them and stop
faciamus opus’. 4:6 Factum est autem venientibus
do work ‘. 4: 6 Action is Now They come
Iudæis, qui habitabant iuxta eos, et dicentibus
Jews, that living according to them; and call
nobis per decem vices ex omnibus locis, quibus
us by ten courses from all places, which
venerant ad nos, 4:7 statuimus nos in inferioribus
come to we 4: 7 establish we in lower
post murum in locis apertis, et ordinavi populum
after wall in places open and I ordered the people
secundum familias cum gladiis suis et lanceis suis
according to families with swords their and spears their
et arcubus suis. 4:8 Et perspexi atque surrexi, et
and arches their own. 4: 8 The Aware and I got up, and
aio ad optimates et magistratus et ad reliquam
I to nobles and The magistrates and to the rest
partem vulgi: ‘ Nolite timere a facie eorum;
part people; ‘ Do not fear from the them;

Domini magni et terribilis mementote et pugnate
of great and awesome Remember and fight
pro fratribus vestris, filiis vestris et filiabus vestris
for brothers your children your and daughters your
et uxoribus vestris et domibus vestris’. 4:9
and wives your and homes your thoughts. ‘ 4: 9
Factum est autem cum audissent inimici nostri
Action is Now with heard enemies our
nuntiatum esse nobis, dissipavit Deus consilium
news be us destroyed God design
eorum, et reversi sumus omnes ad murum,
their and returned we are all to wall
unusquisque ad opus suum. 4:10 **Et factum est a**
each to work his own. 4:10 The it is from
die illa, media pars iuvenum meorum faciebat opus,
day that media part young my did work;
et media tenebat lanceas et scuta et arcus et
and media held spears and targets and bow and
loricas, et principes post omnem domum Iudae. 4:11
mail and leaders after all home Judah. 4:11
Aedificantium in muro et portantium onera et
building in wall and The carriers load and
imponentium, una manu sua faciebat opus et altera
loaded, one hand his did work and other
tenebat gladium; 4:12 **aedificantium enim unusquisque**
held sword; 4:12 building For each
gladio erat accinctus renes, et sic aedificabant; et,
sword was wearing kidneys, and so building; and,
qui clangebat bucina, iuxta me. 4:13 **Et dixi ad**
that sounded trumpet; according to Me. 4:13 The I to
optimates et ad magistratus et ad reliquam partem
nobles and to The magistrates and to the rest part
vulgi: ‘ Opus grande est et latum, et nos separati
people; ‘ work more is and wide, and we separated
sumus in muro procul alter ab altero; 4:14 **in loco**
we are in wall at other from the other; 4:14 in place
quocumque audieritis clangorem tubae, illuc concurrite
wherever listen sound trumpet, there Rally
ad nos. Deus noster pugnabit pro nobis’. 4:15 **Et sic**
to us. God our fight for to us. ‘ 4:15 The so
nos fecimus opus, et media pars nostrum tenebat
we we have work; and media part our held

lanceas ab ascensu aurorae, donec egrediantur astra.
spears from ascent dawn; until go! the stars.

4:16 In tempore quoque illo dixi populo: ‘
4:16 in time also that I people; ‘

Unusquisque cum puero suo pernoctet in medio
Each with boy his night in the

Ierusalem; et erit nobis custodia per noctem, et
Jerusalem; and will be us custody by night and

opus per diem’. **4:17 Ego autem et fratres mei et**
work by The day’. 4:17 I Now and brothers my and

pueri mei et custodes, qui erant post me, non
boys my and guardians, that were after I not

deponebamus vestimenta nostra; unusquisque tenebat
off clothes our; each held

gladium in dextera sua. **5:1 Et factus est clamor**
sword in right their own. 5: 1 The he became is cry

populi et uxorum eius magnus adversus fratres suos
people and wives his great against brothers their

Iudaeos. **5:2 Et erant qui dicerent: ‘ Filios nostros**
Jews. 5: 2 The were that said: ‘ children our

et filias nostras pignoravimus, ut acciperemus
and daughters our numerous; as take

frumentum et comederemus et viveremus!’. **5:3 Et**
grain and eat and live’. 5: 3 The

erant qui dicerent: ‘ Agros nostros et vineas et
were that said: ‘ The fields our and vineyards and

domos nostras opposuimus, ut acciperemus frumentum
homes our poses as take grain

in fame!’. **5:4 Et alii dicebant: ‘ Mutuo sumpsimus**
in famine. ‘ 5: 4 The others they said: ‘ loan preliminary

pecunias in tributa regis pro agris nostris et vineis
money in taxes s for fields our and vineyards

nostris. **5:5 Et nunc sicut caro fratrum nostrorum**
our. 5: 5 The now as flesh brothers our

sic caro nostra est, et sicut filii eorum ita et
so flesh our is and as children their so and

filii nostri; ecce nos subiugamus filios nostros et
children our; See we bring children our and

filias nostras in servitutem, et de filiabus nostris
daughters our in slavery; and of daughters our

quaedam iam in servitute subiugatae sunt, nec
a already in slavery subjugated are or
habemus unde possint redimi, quia agros nostros et
we have whence can redeemed, because fields our and
vineas nostras alii possident'. 5:6 Et iratus sum
vineyards our others they possess. ' 5, 6 The angry I
nimis, cum audissem clamorem eorum secundum
too, with I heard cry their according to
verba haec. 5:7 Cogitavique in corde meo et
words this. 5: 7 I consulted in heart I and
increpavi optimates et magistratus et dixi eis: '
protest nobles and The magistrates and I them: '
Usuras singuli a fratribus vestris exigitis!'. Et
The interest each from brothers your exact. The
congregavi adversum eos contionem magnam 5:8 et
I gathered against them assembly great 5: 8 and
dixi eis: ' Nos, ut scitis, redemimus fratres nostros
I them: ' We, as you know, redeemed brothers our
Iudaeos, qui venditi fuerant gentibus, secundum
Jews that sold were nations, according to
possibilitatem nostram; quin potius et vos vendetis
the possibility our own; but more and you sell
fratres vestros, ut vendentur nobis?'. Et siluerunt nec
brothers your as sold with us. ' The silent or
invenerunt quid responderent. 5:9 Dixique ad eos: '
found what answer. 5: 9 I said to them: '
Non est bona res, quam facitis. Quare non in
no is good business, than you do. Why not in
timore Dei nostri ambulatis, ne exprobetur nobis
fear God our walk; do not reproaches us
a gentibus inimicis nostris? 5:10 Et ego et fratres
from nations enemies our? 5:10 The I and brothers
mei et pueri mei commodavimus plurimis pecuniam
my and boys my lending many money
et frumentum; non repetamus usuras istas. 5:11
and corn; not To repeat interest service. 5:11
Reddite eis hodie agros suos et vineas suas et
Reward them today fields their and vineyards their and
oliveta sua et domos suas et centesimam pecuniae
olives his and homes their and interest money

frumenti vini et olei, quam exigere soletis ab eis’.
corn wine and oil than demand you usually from them. ‘

5:12 Et dixerunt: ‘ Reddemus et ab eis nihil
5:12 The they said: ‘ We will return and from them nothing

quaeremus; sicque faciemus, ut loqueris’. Et vocavi
search; so we do as speak. ‘ The I called

sacerdotes et feci eos iurare, ut facerent, sicut
priests and I them swear, as do as

dictum erat. 5:13 Insuper excussi sinum meum et
said It was. 5:13 In addition, I shook Gulf my and

dixi: ‘ Sic excutiat Deus omnem virum, qui non
I said: ‘ so off God all man that not

compleverit verbum istud, de domo sua et de
completed word this of house his and of

laboribus suis; sic excutiat et vacuus fiat!’. **Et**
labor his family; so shaken and empty So be it. ‘ The

dixit universa multitudo: ‘ Amen!’. **Et laudaverunt**
said all population: ‘ Amen. ‘ The thanks

Deum. Fecit ergo populus, sicut erat dictum. 5:14 A
God. He made So people; as was said. 5:14 A

die autem illa, qua praeceperat rex mihi, ut essem
day Now that which the king I as I

dux in terra Iudae, ab anno vicesimo usque ad
leader in land Judah, from year twenty up to

annum tricesimum secundum Artaxerxis regis, per
year thirty according to Artaxerxes king, by

annos duodecim ego et fratres mei annonas, quae
years twelve I and brothers my allowance; which

ducibus debebantur, non comedimus. 5:15 Duces
leaders ernor not ate. 5:15 Leaders

autem priores, qui fuerant ante me, gravaverunt
Now The former, that were before I chargeable

populum et acceperunt ab eis cotidie pro pane
people and took from them daily for bread

siclos argenti quadraginta; sed et ministri eorum
sides silver forty; but and The ministers their

depresserunt populum. Ego autem non feci ita
oppressed people. I Now not I so

propter timorem Dei, 5:16 quin potius in opere muri
for fear God, 5:16 but more in work wall

restauravi et agrum non emi; et omnes pueri mei
Retrieved and field not I bought; and all boys my

congregati ad opus erant. 5:17 Iudaei quoque et
gathered to work were. 5:17 Jews also and

magistratus, centum quinquaginta viri, et qui
The magistrates one hundred fifty Gentlemen, and that

veniebant ad nos de gentibus, quae in circuitu nostro
coming to we of nations, which in about our

sunt, in mensa mea erant. 5:18 Parabatur autem
are in table my were. 5:18 was prepared Now

mihi per dies singulos bos unus, arietes sex electi,
I by day each ox one, rams six chosen,

exceptis volatilibus; et inter dies decem vina diversa
besides the birds; and between day ten wines different

multa. Insuper et annonas ducatus mei non quaesivi;
many. In addition, and toll lubricant my not I asked;

gravis enim erat servitus populi huius. 5:19 Memento
heavy For was servitude people this. 5:19 Remember

mei, Deus meus, in bonum, secundum omnia, quae
my God my in good according to all which

feci populo huic. 6:1 Factum est autem cum audisset
I people this. 6: 1 Action is Now with heard

Sanaballat et Thobias et Gosem Arabs et ceteri
Sanaballat and Tobias and Gossem Arab and other

inimici nostri, quod aedificassem ego murum, et non
enemies our that rebuilt I wall and not

esset in ipso residua interruptio — usque ad tempus
was in it residues breach - up to time

autem illud valvas non posueram in portis — 6:2
Now it doors not set in gates - 6: 2

miserunt Sanaballat et Gosem ad me dicentes: ‘
sent Sanaballat and Gossem to I saying: ‘

Veni, et conveniamus in Cephirim in campo Ono’.
I came, and together in pact in Campus Ono. ‘

Ipsi autem cogitabant, ut facerent mihi malum. 6:3
they Now reasoned, as do I evil. 6: 3

Misi ergo ad eos nuntios dicens: ‘ Opus grande ego
I sent So to them news saying: ‘ work more I

facio et non possum descendere; cur cessare oportet
I do and not I to go down; why stop must

opus, si desistero et descendero ad vos?’. 6:4
work; if neglected and down to you? ‘. 6: 4

Miserunt autem ad me secundum verbum hoc per
They sent Now to I according to word this by
quattuor vices, et respondi eis iuxta sermonem
four courses and I answered them according to word
priorem. 6:5 Et misit ad me Sanaballat iuxta
first. 6: 5 The sent to I Sanaballat according to
verbum prius quinta vice puerum suum, et
word first Thursday time boy his and
epistulam non obsignatam habebat in manu sua, in
letter not sealed had in hand his in
qua erat scriptum: 6:6 ‘ In gentibus auditum est, et
which was written: 6: 6 ‘ in nations report is and
Gosem dixit quod tu et Iudaei cogitetis rebellare, et
Gossem said that you and Jews think hostilities; and
propterea aedifices murum et levare te velis super
therefore building wall and lift you sails over
eos regem; iuxta hanc vocem 6:7 et prophetas
them king; according to this voice 6, 7 and prophets
posueris, qui praedicent de te in Ierusalem dicentes:
set; that preach of you in Jerusalem saying:
‘Rex in Iudaea est!’. Nunc autem auditurus est rex
‘King in Judea It is. ‘ now Now reported is king
verba haec; idcirco nunc veni, ut ineamus consilium
words this; therefore now come, as s design
pariter’. 6:8 Et misi ad eum dicens: ‘ Non est
together. ‘ 6, 8 The I to it saying: ‘ no is
factum secundum verba haec, quae tu loqueris; de
it according to words Thus, which you speak; of
corde enim tuo tu componis haec’. 6:9 Omnes enim
heart For your you feignest This’. 6: 9 All For
hi terrebant nos cogitantes: ‘ Fatigabuntur manus
these frighten we reasoning: ‘ that our hand
eorum ab opere, et non complebitur’. Quam ob
their from work and not will be completed. ‘ How for
causam magis confortavi manus meas. 6:10 Et
cause more strengthen hand mine. 6:10 The
ingressus sum domum Semeiae filii Dalaiae filii
entry I home Shemaiah children Delaia children
Meetabel, ubi erat detentus. Qui ait: ‘ Tractemus
Meetabel, where was Detention. He he said: ‘ Let
nobiscum in domo Dei, in medio templi, et
with in house God, in the temple and

claudamus portas aedis, quia venturi sunt, ut
close gates The temple, because come are as
interficiant te; utique nocte venturi sunt ad
kill you; Yes night come are to
occidendum te'. 6:11 Et dixi: ' Num quisquam
murder you '. 6:11 The I said: ' Do one
similis mei fugit? Et quis ut ego ingredietur
like my flee? The who as I enter the
templum et vivet? Non ingrediar'. 6:12 Et intellexi
temple and live? no I will go. ' 6:12 The I understood
quod Deus non misisset eum, sed quasi vaticinans
that God not sent him, but as prophesying
locutus esset ad me, quia Thobias et Sanaballat
said was to I because Tobias and Sanaballat
conduxerant eum. 6:13 Acceperat enim pretium, ut
hired him. 6:13 Remember me For price as
terrītus sic agerem et peccarem, et haberent
Fearful so I was doing and sin, and have
malum, quod exprobrarent mihi. 6:14 Memento, Deus
evil that upbraid to me. 6:14 Remember, God
meus, Thobiae et Sanaballat iuxta opera eorum
my Tobias and Sanaballat according to works their
talia, sed et Noadiae prophetae et ceterorum
such but and Noadias prophets and other
prophetarum, qui terrebant me! 6:15 Completus est
prophets that frighten Me! 6:15 complete is
autem murus vicesimo quinto die mensis Elul,
Now wall twenty V day month Elul,
quinquaginta duobus diebus. 6:16 Factum est ergo,
fifty two days. 6:16 Action is therefore,
cum audissent omnes inimici nostri, et vidissent
with heard all enemies our and saw
universae gentes, quae erant in circuitu nostro, ut
all nations which were in about our as
conviderent intra semetipsos et scirent quod a Deo
down within home and know that from God
factum esset opus hoc. 6:17 Sed et in diebus illis,
it was work this. 6:17 but and in days those
multae optimatum Iudaeorum epistulae mittebantur ad
many lords Jews letters sent to
Thobiam, et a Thobia veniebant ad eos. 6:18
Tobias, and from Tobias coming to them. 6:18

Multi enim in Iudaea coniurationem fecerunt cum eo,
Many For in Judea conspiracy they with it
quia gener erat Secheniae filii Area, et Iohanan
because law was Sechenias children area and Iohanan
filius eius acceperat filiam Mosollam filii Barachiae.
son his It had daughter Mosollam children Of.
6:19 Sed et laudabant eum coram me et verba
6:19 but and praised it before I and words
mea nuntiabant ei; et Thobias mittebat epistulas, ut
my reported him; and Tobias beat letters, as
terreret me. 7:1 Postquam autem aedificatus est
frighten Me. 7: 1 after the Now built is
murus, et posui valvas et recensui ianitores et
wall, and I put doors and register porters and
cantores et Levitas, 7:2 praeposui Hanani fratrem
singers and Levites, 7: 2 preferred Hanani brother
meum et Hananiam principem arcis supra Ierusalem
my and Hanania prince castle above Jerusalem
— ipse enim quasi vir verax et timens Deum plus
- he For as man true and fearing God more
ceteris videbatur — 7:3 et dixi eis: ‘ Non
other it seemed - 7: 3 and I them: ‘ no
aperiantur portae Ierusalem usque ad calorem solis.
open The gates Jerusalem up to heat sun.
Dum adhuc calor permanet, claudantur portae et
while yet heat remains, closed The gates and
oppilentur; et ponant custodes de habitatoribus
oppilentur; and let guards of inhabitants
Ierusalem, singulos per vices suas et unumquemque
Jerusalem each by courses their and each
contra domum suam’. 7:4 Civitas autem erat lata
against home his own. ‘ 7: 4 States Now was wide
nimis et grandis, et populus parvus in medio eius,
too and great and people small in the his
et non erant domus aedificatae. 7:5 Deus autem
and not were house rebuilt. 7: 5 God Now
meus dedit in corde meo, et congregavi optimates
my given in heart I and I gathered nobles
et magistratus et vulgus, ut recenserem eos; et
and The magistrates and people, as register them; and
inveni librum census eorum, qui ascenderant primum,
I found book census their that up first,

et inventum est scriptum in eo: 7:6 Isti filii
and found is written in because: 7: 6 These children
provinciae, qui ascenderunt de captivitate migrantium,
province; that up of captivity immigrants,
quos transtulerat Nabuchodonosor rex Babylonis, et
which removed Nebuchadnezzar king Babylon and
reversi sunt in Ierusalem et in Iudaeam unusquisque
returned are in Jerusalem and in Judea each
in civitatem suam. 7:7 Qui venerunt cum Zorobabel,
in city own. 7: 7 He they with Zerubbabel
Iesua, Nehemias, Azarias, Raamias, Nahamani,
Joshua, Nehemiah, Azariah, Raamiah, Nahamani
Mardocheus, Belsan, Mespharath, Beguai, Nahum,
Mordecai Bilsan, Bilshan, Beguai, Nahum
Baana. Numerus virorum populi Israel: 7:8 filii
Beyond. The number of men people Israel: 7, 8 children
Pharos duo milia centum septuaginta duo; 7:9
Pharos two thousand one hundred seventy two; 7, 9
filii Saphatia trecenti septuaginta duo; 7:10 filii
children Saphatia three seventy two; 7:10 children
Area sescenti quinquaginta duo; 7:11 filii
area billion fifty two; 7:11 children
Phahathmoab, hi sunt filii Iesua et Ioab, duo
Moab, these are children Joshua and Joab two
milia octingenti decem et octo; 7:12 filii Elam
thousand eight ten and eight; 7:12 children Elam
mille ducenti quinquaginta quattuor; 7:13 filii
thousand two hundred fifty four; 7:13 children
Zethua octingenti quadraginta quinque; 7:14 filii
Zethua eight forty five; 7:14 children
Zachai septingenti sexaginta; 7:15 filii Bennui
Zaccai seven hundred sixty; 7:15 children Bennui
sescenti quadraginta octo; 7:16 filii Bebai sescenti
billion forty eight; 7:16 children Babai billion
viginti octo; 7:17 filii Azgad duo milia trecenti
twenty eight; 7:17 children Azgad two thousand three
viginti duo; 7:18 filii Adonicam sescenti sexaginta
twenty two; 7:18 children Adonicam billion sixty
septem; 7:19 filii Beguai duo milia sexaginta
seven; 7:19 children Beguai two thousand sixty
septem; 7:20 filii Adin sescenti quinquaginta
seven; 7:20 children Adin billion fifty

quinque; 7:21 filii Ater, qui erant ex Ezechia,
five; 7:21 children Ater that were from Hezekiah,
nonaginta octo; 7:22 filii Hasum trecenti viginti
ninety eight; 7:22 children Hasum three twenty
octo; 7:23 filii Besai trecenti viginti quattuor; 7:24
eight; 7:23 children Bezai three twenty four; 7:24
filii Hareph centum duodecim; 7:25 filii Gabaon
children Hariph one hundred twelve; 7:25 children at
nonaginta quinque; 7:26 filii Bethlehem et Netopha
ninety five; 7:26 children Bethlehem and Netophathi
centum octoginta octo; 7:27 viri Anathoth centum
one hundred eighty eight; 7:27 men Anathoth one hundred
viginti octo; 7:28 viri Bethazmaveth quadraginta duo;
twenty eight; 7:28 men Beth-azmaveth forty two;
7:29 viri Cariathiarim, Cephira et Beroth septingenti
7:29 men Kirjatharim, Cephira and Berothai seven hundred
quadraginta tres; 7:30 viri Rama et Gabaa sescenti
forty three; 7:30 men Rama and hill billion
viginti unus; 7:31 viri Machmas centum viginti duo;
twenty one; 7:31 men Micmash one hundred twenty two;
7:32 viri Bethel et Hai centum viginti tres; 7:33
7:32 men Bethel and Ai one hundred twenty three; 7:33
virii Nabo alterius quinquaginta duo; 7:34 viri Elam
men Nebo other fifty two; 7:34 men Elam
alterius mille ducenti quinquaginta quattuor; 7:35
other thousand two hundred fifty four; 7:35
filii Harim trecenti viginti; 7:36 filii Iericho
children Harim three twenty; 7:36 children Jericho
trecenti quadraginta quinque; 7:37 filii Lod, Hadid
three forty five; 7:37 children Lod Hadid
et Ono septingenti viginti unus; 7:38 filii Senaa
and Ono seven hundred twenty one; 7:38 children naah
tria milia nongenti triginta. 7:39 Sacerdotes: filii
three thousand nine thirty. 7:39 priests: children
Iedaia de domo Iesua nongenti septuaginta tres; 7:40
Jedaia of house Joshua nine seventy three; 7:40
filii Emmer mille quinquaginta duo; 7:41 filii
children Emmer thousand fifty two; 7:41 children
Phassur mille ducenti quadraginta septem; 7:42
Phassur thousand two hundred forty seven; 7:42

fili Harim mille decem et septem. 7:43 Levitae:
children Harim thousand ten and seven. 7:43 Levites:
fili Iesua, hi sunt filii Cadmihel, Bennui et
children Joshua, these are children Kadmi'el, Bennui and
Odoviae, septuaginta quattuor. 7:44 Cantores: filii
Hodevah, seventy four. 7:44 singers: children
Asaph centum quadraginta octo. 7:45 Ianitores:
Asaph one hundred forty eight. 7:45 The gatekeepers:
fili Sellum, filii Ater, filii Telmon, filii Accub,
children Sallu, children Ater children Talmon children Accub
fili Hatita, filii Sobai, centum triginta octo. 7:46
children Ziha, children eight; one hundred thirty eight. 7:46
Oblati: filii Siha, filii Hasupha, filii Tabbaoth,
Oblate: children Siha, children Sia, children Phadon
7:47 filii Ceros, filii Siaa, filii Phadon, 7:48
7:47 children Keros, children SIA, children Padon, 7:48
fili Lebana, filii Hagaba, filii Selmai, 7:49
children Lebanah, children Hegaba, children Selmai, 7:49
fili Hanan, filii Giddel, filii Gaher, 7:50 filii
children Hanan, children Giddel, children Gaher, 7:50 children
Raايا, filii Rasin, filii Necoda, 7:51 filii Gazam,
Reaia, children Basin children Necoda, 7:51 children Gaza
fili Oza, filii Phasea, 7:52 filii Besai, filii
children Oza children Paseach 7:52 children Bezai, children
Meunitarum, filii Nephusorum, 7:53 filii Bacbuc,
Meunim, children Nephishesim, 7:53 children Bakbuk,
fili Hacupha, filii Harhur, 7:54 filii Basluth,
children Hacuba, children Harhur, 7:54 children Bazlith,
fili Mahida, filii Harsa, 7:55 filii Bercos, filii
children Mehira, children Harsha, 7:55 children Barcos, children
Sisara, filii Thema, 7:56 filii Nasia, filii
flap, children The topic 7:56 children Nasia, children
Hatipha. 7:57 Filii servorum Salomonis: filii Sotai,
Hatipha. 7:57 children officials Solomon: children Sotai,
fili Sophereth, filii Pheruda, 7:58 filii Iaala,
children Nasia, children Perida, 7:58 children Jaala,
fili Darcon, filii Giddel, 7:59 filii Saphatia,
children Darkon, children Giddel, 7:59 children Saphatia,
fili Hatil, filii Phochereth Hassebaim, filii
children Hatil, children Phochereth Zebaim, children
Amon. 7:60 Omnes oblati et filii servorum
Amon. 7:60 All presented and children officials

Salomonis trecenti nonaginta duo. 7:61 Hi sunt
Solomon three ninety two. 7:61 These are
autem, qui ascenderunt de Thelmela, Thelharsa,
however, that up of Tel Harsha,
Cherub, Addon et Emmer et non potuerunt indicare
Cherub Addon and Emmer and not could indicate
domum patrum suorum et semen suum, utrum ex
home fathers their and seed his whether from
Israel essent: 7:62 filii Dalaia, filii Thobia, filii
Israel they were: 7:62 children Dalaiah, children Tobit children
Necoda sescenti quadraginta duo. 7:63 Et de
Necoda billion forty two. 7:63 The of
sacerdotibus: filii Hobia, filii Accos, filii
priests: children Labeia children Koz children
Berzellai, qui accepit de filiabus Berzellai Galaaditis
Barzillai that he received of daughters Berzellai Gilead
uxorem et vocatus est nomine eorum. 7:64 Hi
wife and called is name them. 7:64 These
quaesierunt tabulas genealogiae suae et non
sought tables genealogical his and not
invenerunt; et eiecti sunt de sacerdotio; 7:65 dixitque
found: and cast are of priesthood; 7:65 said
praepositus eis, ut non manducarent de sanctificatis
the governor them, as not eat of sanctified
sanctuarii, donec staret sacerdos pro Urim et
sanctuary until standing The priest for Urim and
Tummim. 7:66 Omnis multitudo simul quadraginta
Thummim. 7:66 all company together forty
duo milia trecenti sexaginta, 7:67 absque servis et
two thousand three sixty 7:67 without officials and
ancillis eorum, qui erant septem milia trecenti
ancillary their that were seven thousand three
triginta septem; insuper et cantores et cantatrices
thirty seven; In addition, and singers and women
ducenti quadraginta quinque. 7:68 Equi eorum
two hundred forty five. 7:68 horses their
septingenti triginta sex, muli eorum ducenti
seven hundred thirty six; mules their two hundred
quadraginta quinque, 7:69 cameli eorum quadringenti
forty five 7:69 camels their four

triginta quinque, asini sex milia septingenti viginti.
thirty five ass six thousand seven hundred twenty.

7:70 Nonnulli autem de principibus familiarum

7:70 Some Now of chief families

dederunt in opus: praepositus dedit in thesaurum

they in work: the governor given in treasure

auri drachmas mille, phialas quinquaginta, tunicas
gold drama one thousand, bowls fifty, jackets

sacerdotes quingentas triginta; 7:71 et de

priests five thirty; 7:71 and of

principibus familiarum dederunt in thesaurum operis

chief families they in treasure work

auri drachmas viginti milia et argenti minas duo

gold drama twenty thousand and silver threats two

milia ducentas. 7:72 Et quod dedit reliquus populus,

thousand Two hundred. 7:72 The that given the rest people;

auri drachmas viginti milia et argenti minas duo

gold drama twenty thousand and silver threats two

milia et tunicas sacerdotes sexaginta septem.

thousand and jackets priests sixty seven.

Habitaverunt autem ibi sacerdotes et Levitae;

They lived Now there priests and Levites;

ianitores autem et cantores et quidam de populo et

porters Now and singers and some of people and

oblatores et omnis Israel habitaverunt in civitatibus

presented and all Israel settled in cities

suis. Et venerat mensis septimus; filii autem

their own. The come month seventh; children Now

Israel erant in civitatibus suis. 8:1 Congregatusque

Israel were in cities their own. 8: 1 gathered

est omnis populus quasi vir unus ad plateam, quae

is all people as man one to street which

est ante portam Aquarum, et dixerunt Esdrae

is before gate water, and said Ezra

scribae, ut afferret librum legis Moysi, quam praece

secretary, as bring book law Moses, than direct

perat Dominus Israeli. 8:2 Attulit ergo Esdras

controls Lord Israel. 8: 2 He brought in So Ezra

sacerdos legem coram multitudine virorum et

The priest law before numbers men and

mulierum cunctisque, qui poterant intellegere, in die
women all; that could understand, in day
prima mensis septimi. 8:3 Et legit in eo in platea,
first month seventh. 8: 3 The read in it in street,
quae erat ante portam Aquarum, de mane usque ad
which was before gate water, of morning up to
mediam diem in conspectu virorum et mulierum et
center day in before men and women and
eorum, qui intellegere poterant; et aures omnis
their that understand could; and ears all
populi erant erectae ad librum legis. 8:4 Stetit
people were attentive to book Law. 8: 4 He stood
autem Esdras scribe super gradum ligneum, quem ad
Now Ezra secretary over degree wood, which to
hoc fecerant; et steterunt iuxta eum Matthathias
this had done; and stood according to it Mattathias
et Sema et Anaia et Uria et Helcia et Maasia ad
and Shema and Anaiah and Uria and Helcia and Maasia to
dexteram eius, et ad sinistram Phadaia, Misael et
right his and to left Phadaia, Misael and
Melchia et Hasum et Hasbadana, Zacharia et
Melchia and Hasum and Hashbadana, Zachary and
Mosollam. 8:5 Et aperuit Esdras librum coram omni
Meshullam. 8: 5 The opened Ezra book before all
populo — super universum quippe populum eminebat
people - over all for people castle
— et, cum aperuisset eum, stetit omnis populus.
- and, with He had him, He stood all people.
8:6 Et benedixit Esdras Domino, Deo magno; et
8: 6 The blessed Ezra Lord, God great; and
respondit omnis populus: ‘ Amen, amen ‘, elevans
answered all people; ‘ Most Amen ‘ elevating
manus suas. Et incurvati sunt et adoraverunt
hand their own. The down are and worshiped
Deum proni in terram. 8:7 Porro Iesua et Bani et
God flat in land. 8: 7 the Joshua and Bani and
Serebia, Iamin, Accub, Sabethai, Hodia, Maasia,
Sarabia, Jamin Accub Shabbethai, Hodijah, Maasia
Celita, Azarias, Iozabad, Hanan, Phalaia et Levitae
Kelita, Azariah, Yozavad, Hanan, Pelaiah and Levites
erudiebant populum in lege; populus autem stabat in
chastened people in law; people Now standing in

gradu suo. 8:8 Et legerunt in libro legis Dei
level his own. 8: 8 The read in book law God
distincte et aperierunt sensum et explicaverunt
distinctly and opened sense and developed
lectionem. 8:9 Dixit autem Nehemias, ipse est
reading. 8, 9 said Now Nehemiah, he is
praepositus, et Esdras sacerdos et scriba et Levitae
charge and Ezra The priest and secretary and Levites
instruentes populum universo populo: ‘ Dies iste
instructing people all people; ‘ day this
sanctificatus est Domino Deo nostro! Nolite lugere et
sanctified is Lord God our! Do not mourn and
nolite flere’. **Flebat enim omnis populus, cum audiret**
do not Weep. ‘ wept For all people; with heard
verba legis. 8:10 Et dixit eis: ‘ Ite, comedite pinguia
words Law. 8:10 The said them: ‘ Go eat fat
et bibite mulsum et mittite partes his, qui non
and drink mead and cast parts those that not
praeparaverunt sibi, quia sanctus dies Domini
prepared themselves, because St. day of
nostri est; et nolite contristari, gaudium etenim
our it is; and do not sorry joy For
Domini est fortitudo vestra’. **8:11 Levitae autem**
of is strength your ‘. 8:11 Levites Now
silentium faciebant in omni populo dicentes: ‘ Tacete,
silence did in all people saying: ‘ Silence
quia dies sanctus est, et nolite dolere’. **8:12 Abiit**
because day St. is and do not to grieve. ‘ 8:12 He went
itaque omnis populus, ut comederet et biberet et
So all people; as eat and drink and
mitteret partes et faceret laetitiam magnam, quia
send parts and do joy great because
intellexerant verba, quae docuerat eos. 8:13 Et in die
understood words, which declared them. 8:13 The in day
secundo congregati sunt principes familiarum universi
second gathered are leaders families all
populi, sacerdotes et Levitae ad Esdram scribam, ut
people priests and Levites to Ezra write as
intellegerent verba legis. 8:14 Et invenerunt scriptum
Aware words Law. 8:14 The found written

in lege, quam praecepit Dominus per Moysen, ut
in law than charged Lord by Moses, as
habitent filii Israel in tabernaculis in die sollemni
live children Israel in tents in day festival
mense septimo 8:15 et ut praedicent et divulgent
month seventh 8:15 and as preach and publish
vocem in universis urbibus suis et in Ierusalem
voice in all cities their and in Jerusalem
dicentes: ‘ Egredimini in montem et afferte frondes
saying: ‘ Go out in mount and bring leaves
olivae et frondes oleastri, frondes myrti et ramos
olive and leaves wild, leaves myrtle and branches
palmarum et frondes ligni nemorosi, ut fiant
palm and leaves tree thick as Let
tabernacula, sicut scriptum est’. 8:16 Et egressus est
dwellings, as written He is. ‘ 8:16 The out is
populus, et attulerunt feceruntque sibi tabernacula,
people; and reported They did to dwellings,
unusquisque in domate suo et in atriis suis et in
each in top his and in courts their and in
atriis domus Dei et in platea portae Aquarum et in
courts house God and in street The gates water and in
platea portae Ephraim. 8:17 Fecit ergo universa
street The gates Ephraim. 8:17 He made So all
ecclesia eorum, qui redierant de captivitate,
church their that back of captivity
tabernacula et habitaverunt in tabernaculis. Non
dwellings and settled in tents. no
enim fecerant a diebus Iosue filii Nun taliter
For had from days Joshua children Nun so
filii Israel usque ad diem illum; et fuit laetitia
children Israel up to day it; and was joy
magna nimis. 8:18 Legit autem in libro legis Dei per
great too. 8:18 reads Now in book law God by
dies singulos, a die primo usque ad diem
day one, from day first up to day
novissimum; et fecerunt sollemnitatem septem diebus
last; and they The feast seven days
et in die octavo conventum iuxta ordinationem.
and in day eighth meeting according to organization.

9:1 In die autem vicesimo quarto mensis huius
9: 1 in day Now twenty fourth month this
convenerunt filii Israel in ieiunio et in saccis, et
assembled children Israel in fast and in bags, and
humus super eos. 9:2 Et separatum est semen
ground over them. 9: 2 The separate is seed
filiorum Israel ab omni alienigena; et steterunt et
children Israel from all a foreigner; and stood and
confitebantur peccata sua et iniquitates patrum
confessed sins his and iniquities fathers
suorum. 9:3 Et consurrexerunt ad standum et
ones. 9: 3 The up to Standing and
legerunt in volumine legis Domini Dei sui per
read in volume law of God s by
quartam partem diei; et per quartam partem
fourth part the day; and by fourth part
confitebantur et adorabant Dominum Deum suum.
confessed and worshiped Lord God his own.
9:4 Surrexerunt autem super gradum Levitarum
9: 4 rose Now over degree Levites
Iesua et Bani et Cadmihel, Sebania, Bunni, Serebia,
Joshua and Bani and Kadmi'el, Pethahiah, Bunni, Sarabia,
Bani et Chanani et clamaverunt voce magna ad
Bani and Chanani and cried voice great to
Dominum Deum suum. 9:5 Et dixerunt Levitae Iesua
Lord God his own. 9: 5 The said Levites Joshua
et Cadmihel, Bani, Hasabneia, Serebia, Hodia,
and Kadmi'el, Bani Hashabniah, Sarabia, Hodijah,
Sebania, Phethahia: ‘ Surgite, benedicite Domino Deo
Pethahiah, Pethahiah: ‘ Rise bless Lord God
vestro ab aeterno usque in aeternum, et benedicant
your from everlasting up in ever, and thanks
nomini gloriae tuae excelso super omnem
name glory your high over all
benedictionem et laudem. 9:6 Tu ipse, Domine, solus;
thanks and praise. 9: 6 You he, Sir, only;
tu fecisti caelum et caelum caelorum et omnem
you You made heaven and heaven heaven and all
exercitum eorum, terram et universa, quae in ea
army their land and all which in it
sunt, maria et omnia, quae in eis sunt; et tu
are seas and all which in them they are: and you

vivificas omnia haec, et exercitus caeli te adorat.

life all Thus, and army air you adores.

9:7 Tu ipse, Domine Deus, qui elegisti Abram et

9: 7 You he, O God, that You have chosen Abram and

eduxisti eum de Ur Chaldaeorum et posuisti nomen

You brought it of Ur Chaldeans and You have set name

eius Abraham. 9:8 Et invenisti cor eius fidele coram

his Abraham. 9: 8 The found heart his sure before

te et percussisti cum eo foedus, ut dares terram

you and stamped with it treaty as give land

Chananaei, Hetthaei et Amorraei et Pherezai et

Canaanites, Hittite and Amorites and Pherezites and

Iebusaei et Gergesaei, nempe ut dares semini eius;

Iebusaeus and Gergesaeus, namely, as give seed thereof;

et implesti verba tua, quoniam iustus es. 9:9 Et

and performed words your for just art. 9: 9 The

vidisti afflictionem patrum nostrorum in Aegypto

Have you seen affliction fathers our in Egypt

clamoremque eorum audisti iuxta mare Rubrum.

shout their You heard according to sea Red.

9:10 Et dedisti signa atque portenta in pharaone et

9:10 The You standards and wonders in Pharaoh and

in universis servis eius et in omni populo terrae

in all officials his and in all people earth

illius; cognovisti enim quia superbe egerant contra

the latter; known For because proudly done against

eos, et fecisti tibi nomen, sicut et in hac die.

them; and You made you name, as and in this the day.

9:11 Et mare divisisti ante eos, et transierunt per

9:11 The sea divided before them; and passed by

medium maris in sicco; persecutores autem eorum

medium sea in dry; persecutors Now their

proiecisti in profundum, quasi lapidem in aquas

cast in depth, as stone in water

validas. 9:12 Et in columna nubis ductor eorum

valid. 9:12 The in column cloudy leader their

fuisti per diem et in columna ignis per noctem, ut

You by day and in column fire by night as

illuminaret eis viam, per quam ingrediebantur. 9:13

enlighten them way, by than they went. 9:13

Ad montem quoque Sinai descendisti et locutus es

the mount also Sinai down and said you

cum eis de caelo; et dedisti eis iudicia recta et
with them of heaven; and You them judgments right and
legem rectam, mandata et praecepta bona. 9:14 Et
law right, commands and rules goods. 9:14 The
sabbatum sanctificatum tuum ostendisti eis et
Saturday sanctuary your I ordered them and
praecepta et mandata et legem praecepisti eis in
rules and commands and law command them in
manu Moysi servi tui. 9:15 Panem quoque de caelo
hand Moses officials You. 9:15 bread also of heaven
dedisti eis in fame eorum et aquam de petra
You them in hunger their and water of rock
eduxisti eis in siti eorum; et dixisti eis, ut
You brought them in drought them; and You said them, as
ingrederentur et possiderent terram, super quam
go and possess land over than
levasti manum tuam, ut traderes eis. 9:16 Ipsi vero
lifted hand your as give them. 9:16 they But
patres nostri superbe egerunt et induraverunt
fathers our proudly they did and stiffened
cervices suas et non audierunt mandata tua. 9:17 Et
neck their and not listen commands Your. 9:17 The
noluerunt audire et non sunt recordati mirabilium
would not listen and not are remembered wonders
tuorum, quae feceras eis, et induraverunt cervices
your which You did them, and stiffened neck
suas et posuerunt caput suum, ut reverterentur ad
their and put head his as back to
servitutem suam in Aegyptum. Tu autem Deus
service his in Egypt. You Now God
propitius, clemens et misericors, longanimis et
mercifully, gracious and merciful slow and
multae miserationis, non dereliquisti eos. 9:18 Et
many compassion, not forsaken them. 9:18 The
quidem, cum fecissent sibi vitulum conflatilem et
indeed, with done to calf metal and
dixissent: ‘Iste est Deus tuus, qui eduxit te de
said: ‘This is God your that brought you of
Aegypto’ feceruntque blasphemias magnas; 9:19 tu
Egypt ‘ They did blasphemies great; 9:19 you
autem in misericordiis tuis multis non dimisisti eos
Now in mercies your many not away them

in deserto: columna nubis non recessit ab eis per
in desert: column cloudy not retired from them by
diem, ut duceret eos in viam; et columna ignis per
day as lead them in the way; and column fire by
noctem, ut illuminaret eis iter, per quod
night as enlighten them Travelling by that
ingrederentur. 9:20 Et spiritum tuum bonum dedisti,
advance. 9:20 The spirit your good You,
qui doceret eos, et manna tuum non prohibuisti ab
that teach them; and manna your not withhold from
ore eorum et aquam dedisti eis in siti eorum.
mouth their and water You them in drought them.
9:21 Quadraginta annis pavisti eos in deserto,
9:21 forty years sustained them in wilderness
nihilque eis defuit; vestimenta eorum non
nothing them missing; clothes their not
inveteraverunt, et pedes eorum non intumuerunt.
wear and feet their not swell.
9:22 Et dedisti eis regna et populos et partitus es
9:22 The You them Kingdom and people and divide you
eis sortes; et possederunt terram Sehon et terram
them lots; and possessed land Sehon and land
regis Hesebon et terram Og regis Basan. 9:23 Et
s Cheshbon and land Og s Bashan. 9:23 The
multiplicasti filios eorum sicut stellas caeli; et
increased children their as stars the air; and
adduxisti eos ad terram, de qua dixeras patribus
brought them to land of which You had fathers
eorum, ut ingrederentur et possiderent. 9:24 Et
their as go and possess. 9:24 The
venerunt filii et possederunt terram, et humiliasti
they children and possessed land and submitted
coram eis habitatores terrae Chananaeos; et dedisti
before them inhabitants earth Canaanites and You
eos in manu eorum et reges eorum et populos
them in hand their and kings their and people
terrae, ut facerent eis, sicut placebat illis. 9:25
earth as do them, as in favor them. 9:25
Ceperunt itaque urbes munitas et humum pinguem;
They took So cities strong and ground fat;

et possederunt domos plenas cunctis bonis, cisternas
and possessed homes full all goods cisterns
ab aliis fabricatas, vineas et oliveta et ligna
from other dug, vineyards and olives and timber
pomifera multa. Et comederunt et saturati sunt et
food many. The ate and filled are and
impinguati sunt et delectati sunt in bonitate tua
fat are and cheered are in goodness your
magna. 9:26 Vexaverunt autem te et rebellaverunt
large. 9:26 heritage Now you and rebelled
contra te et proiecerunt legem tuam post terga
against you and threw law your after back
sua; et prophetas tuos occiderunt, qui
their own; and prophets your killed that
contestabantur eos, ut reverterentur ad te;
admonished them; as back to you;
feceruntque blasphemias grandes. 9:27 Et dedisti eos
They did blasphemies large. 9:27 The You them
in manu hostium suorum, et afflixerunt eos; et in
in hand the enemy their and afflict them; and in
tempore tribulationis suae clamaverunt ad te, et tu
time trouble his cried to you and you
de caelo audisti et secundum miserationes tuas
of heaven You heard and according to compassion I
multas dedisti eis salvatores, qui salvarent eos da
many You them saviors that save them give
manu hostium suorum. 9:28 Cumque requievissent,
hand the enemy ones. 9:28 when rest,
reversi sunt, ut facerent malum in conspectu tuo; et
returned are as do evil in before you; and
dereliquisti eos in manu inimicorum suorum, et
forsaken them in hand enemies their and
dominati sunt eis. Conversique sunt et clamaverunt
ruled are them. Once are and cried
ad te; tu autem de caelo exaudisti et liberasti eos
to you; you Now of heaven heard and delivered them
in misericordiis tuis multis vicibus. 9:29 Et
in mercies your many times. 9:29 The
contestatus es eos, ut reduceres eos ad legem tuam;
protested you them; as restore them to law your;

ipsi vero superbe egerunt et non audierunt mandata
they But proudly they did and not listen commands
tua et in iudicia tua peccaverunt, quae si fecerit
your and in judgments your sinned which if do
homo, vivet in eis, et dederunt umerum rebellem et
man, live in them, and they shoulder Rebell and
cervicem suam induraverunt nec audierunt. 9:30 Et
neck his stiffened or heard. 9:30 The
pepercisti eis annos multos et contestatus es eos in
withheld them years many and protested you them in
spiritu tuo per manum prophetarum tuorum, et non
spirit your by hand prophets your and not
audierunt; et tradidisti eos in manu populorum
listen; and delivered them in hand people
terrarum. 9:31 In misericordiis autem tuis plurimis
countries. 9:31 in mercies Now your many
non fecisti eos in consumptionem nec dereliquisti
not You made them in consumption or forsaken
eos; quoniam Deus misericors et clemens es tu. 9:32
them; for God merciful and gracious you Art. 9:32
Nunc itaque, Deus noster magne, fortis et terribilis,
now So, God our great strong and awesome,
custodiens pactum et misericordiam, ne parvipendas
keeping pact and mercy, do not little
omnem laborem, qui invenit nos, reges nostros et
all labor that found we kings our and
principes nostros et sacerdotes nostros et prophetas
leaders our and priests our and prophets
nostros et patres nostros et omnem populum tuum
our and fathers our and all people your
a diebus regum Assyriae usque in diem hanc. 9:33
from days kings Assyria up in day this. 9:33
Et tu iustus es in omnibus, quae venerunt super
The you just you in all which they over
nos, quia recte fecisti, nos autem impie egimus.
we because right You did we Now wickedly wrong.
9:34 Reges nostri, principes nostri, sacerdotes nostri
9:34 Kings our leaders our priests our
et patres nostri non fecerunt legem tuam et non
and fathers our not they law your and not

attenderunt mandata tua et testimonia tua, quae
listen commands your and testimonies your which
testificatus es in eis. 9:35 Et ipsi in regnis suis et
protest you in them. 9:35 The they in kingdoms their and
in bonitate tua multa, quam dederas eis, et in terra
in goodness your many than gave them, and in land
latissima et pingui, quam tradideras in conspectu
large and fat, than doms in before
eorum, non servierunt tibi nec reversi sunt a
their not served you or returned are from
studiis suis pessimis. 9:36 Ecce nos ipsi hodie servi
studies their the worst. 9:36 Look we they today officials
sumus; et in terra, quam dedisti patribus nostris, ut
we are; and in land, than You fathers our as
comederent fructum eius et bona eius, nos ipsi servi
eat fruit his and good his we they officials
sumus. 9:37 Et fruges eius multiplicantur regibus,
We are. 9:37 The crops his increase kings,
quos posuisti super nos propter peccata nostra, et
which You have set over we for sins our and
corporibus nostris dominantur et iumentis nostris
bodies our controlling and cattle our
secundum voluntatem suam, et in tribulatione magna
according to will his and in trouble great
sumus'. 10:1 ' Super omnibus ergo his nos ipsi
We are. ' 10: 1 ' over all So these we they
percutimus foedus et scribimus, et signant principes
strike treaty and We write and marke leaders
nostri, Levitae nostri et sacerdotes nostri'. 10:2
our Levites our and priests Our '. 10: 2
Signatores autem fuerunt: Nehemias praepositus, filius
subscribers Now they were: Nehemiah charge son
Hachaliae, et Sedecias, 10:3 Saraias, Azarias,
Hachaliae, and mitiones 10: 3 Saraias Azariah,
Ieremias, 10:4 Phassur, Amarias, Melchias, 10:5
Jeremiah; 10: 4 beaten, Amariah, Emmer, 10: 5
Hattus, Sebania, Melluch, 10:6 Harim, Meremoth,
Hattus, Pethahiah, Ezra 10: 6 Harim Meremoth,
Abdias, 10:7 Daniel, Genthon, Baruch, 10:8 Mosollam,
Obadiah, 10: 7 Daniel Ginnethoi, Baruch, 10: 8 Mosollam
Abia, Miamin, 10:9 Maazia, Belgai, Semeia; hi
Abia Miamin, 10: 9 Maaziah, Bilgai, Shema; these

sacerdotes. 10:10 Porro Levitae: Iesua filius Azaniae,
priests. 10:10 the Levites: Joshua son Azani'ah,
Bennui de filiis Henadad, Cadmihel 10:11 et fratres
Bennui of children Chenadad, Kadmi'el 10:11 and brothers
eorum Sebania, Hodia, Celita, Phalaia, Hanan, 10:12
their Pethahiah, Hodijah, Kelita, explained Hanan, 10:12
Micha, Rohob, Hasabia, 10:13 Zacchur, Serebia,
Mica, Bethrehob Hasabia, 10:13 Zabbud, Sarabia,
Sebania, 10:14 Hodia, Bani, Baninu. 10:15 Capita
Pethahiah, 10:14 Hodijah, Bani Beninu. 10:15 heads
populi: Pharos, Phahathmoab, Elam, Zethua, Bani,
people; Pharos Moab, Elam Zethua Bani
10:16 Bunni, Azgad, Bebai, 10:17 Adonia, Beguai,
10:16 Bunni, Azgad Babai, 10:17 Adonia, Beguai,
Adin, 10:18 Ater, Ezechia, Azur, 10:19 Hodia,
Adin, 10:18 Ater Hezekiah, Azur 10:19 Hodijah,
Hasum, Besai, 10:20 Hareph, Anathoth, Nebai, 10:21
Hasum, Bezai, 10:20 Hariph, Anathoth Nobai, 10:21
Megphias, Mosollam, Hezir, 10:22 Mesezabel, Sadoc,
Magpiash, Mosollam Hezir, 10:22 Meshezabeel Zadok,
Ieddua, 10:23 Pheltia, Hanan, Anaia, 10:24 Osee,
Jeddua, 10:23 Pelatiah, Hanan, Anaiah, 10:24 Hosea,
Hanania, Hassub, 10:25 Alohes, Phalea, Sobec, 10:26
Hanania the race; 10:25 Hallohesh Pileha, Shobek, 10:26
Rehum, Hasabna, Maasia, 10:27 Ahia, Hanan, Anan,
Reum, Hasabna, Maasia 10:27 Aia, Hanan, Hanan,
10:28 Melluch, Harim, Baana. 10:29 Et reliqui de
10:28 Ezra Harim Beyond. 10:29 The the rest of
populo, sacerdotes, Levitae, ianitores et cantores,
people priests Levites, porters and singers
oblati et omnes, qui se separaverunt de populis
presented and all that he separated of people
terrarum ad legem Dei, uxores eorum, filii eorum
countries to law God, wives their children their
et filiae eorum, omnes, qui poterant sapere, 10:30
and daughters their all that could think; 10:30
adhaeserunt fratribus suis optimatibus pollicentes et
adhered brothers their Loyalists promising and
iurantes, ut ambularent in lege Dei, quam dederat in
paid as walk in law God, than given in
manu Moysi servi Dei, et ut facerent et custodirent
hand Moses officials God, and as do and watch

universa mandata Domini Dei nostri et iudicia eius
all commands of God our and judgments his
et praecepta eius, 10:31 et ut non daremus filias
and rules his 10:31 and as not give daughters
nostras populo terrae et filias eorum non
our people earth and daughters their not
acciperemus filiis nostris. 10:32 Et si populi terrae
take children our. 10:32 The if people earth
importaverint venalia et omnia cibaria per diem
importaverint for sale and all provisions by day
sabbati, ut vendant, non accipiemus ab eis in
Saturday, as sell not take from them in
sabbato et in die sanctificato; et dimittemus annum
Saturday and in day sanctified; and leave year
septimum et omnem exactionem. 10:33 Et statuimus
The and all enforcement. 10:33 The establish
super nos praecepta, ut demus tertiam partem sicli
over we rules, as we give third part shekel
per annum ad opus domus Dei nostri, 10:34 ad
by year to work house God our 10:34 to
panes propositionis et ad oblationem sempiternam et
bread Presence and to offering everlasting and
in holocaustum sempiternum in sabbatis, in calendis,
in holocaust ever in on the Sabbath, in New Moons
in sollemnitatibus et in sanctificata et in sacrificium
in solemnities and in sanctified and in sacrifice
pro peccato, ut expiatur pro Israel, et in omnem
for sin as expiated for Israel and in all
usum domus Dei nostri. 10:35 Sortes ergo misimus
use house God Our. 10:35 lots So we
super oblationem lignorum inter sacerdotes et
over offering wood between priests and
Levitas et populum, ut inferrentur in domum Dei
Levites and people as tactics in home God
nostri per domos patrum nostrorum, in temporibus
our by homes fathers our in times
constitutis ab anno in annum, ut arderent super
established from year in year as boil over
altare domini Dei nostri, sicut scriptum est in lege;
altar of God our as written is in law;
10:36 et ut afferremus primogenita terrae nostrae et
10:36 and as bring birthright earth our and

primitiva universi fructus omnis ligni ab anno in
primitive all fruit all tree from year in
annum in domo Domini, 10:37 et primitiva filiorum
year in house Lord, 10:37 and primitive children
nostrorum et pecorum nostrorum, sicut scriptum est
our and cattle our as written is
in lege, et primitiva boum nostrorum et ovium
in law and primitive oxen our and sheep
nostrarum, ut afferrentur in domum Dei nostri
our as bring in home God our
sacerdotibus, qui ministrant in domo Dei nostri;
priests that minister in house God our;
10:38 et primitias ciborum nostrorum et libaminum
10:38 and contributions food our and offerings
nostrorum et poma omnis ligni, vindemiae quoque
our and apples all tree vintage also
et olei, afferemus sacerdotibus ad gazophylacium Dei
and oil bring to priests to chamber God
nostri, et decimam partem terrae nostrae Levitis.
our and tenth part earth our Levites.
Ipsi Levitae decimas accipient ex omnibus civitatibus
they Levites tithes take from all cities
agriculturae nostrae. 10:39 Erit autem sacerdos
Agricultural Our. 10:39 There will be Now The priest
filius Aaron cum Levitis in decimis Levitarum
son Aaron with Levites in tithes Levites
colligendis, et Levitae offerent decimam partem
collecting, and Levites offer tenth part
decimae in domo Dei nostri ad gazophylacium
tithes in house God our to chamber
thesauri. 10:40 Ad gazophylacium enim deportabunt
Treasures. 10:40 the chamber For rooms
filiis Israel et filii Levi primitias frumenti, vini
children Israel and children Levi contributions corn, wine
et olei; et ibi erunt vasa sanctificata et sacerdotes,
and oil; and there will be vessels sanctified and priests
qui ministrabant, et ianitores et cantores. Et non
that service and porters and singers. The not
dimittemus domum Dei nostri. 11:1 Habitaverunt
leave home God Our. 11: 1 They lived
autem principes populi in Ierusalem; reliqua vero
Now leaders people in Jerusalem; other But

plebs misit sortem, ut adducerent unum virum de
people sent lots as bring one man of
decem ad habitandum in Ierusalem civitate sancta,
ten to live in Jerusalem city holy,
novem vero partes in civitatibus. 11:2 Benedixit
nine But parts in cities. 11: 2 blessed
autem populus omnibus viris, qui se sponte
Now people all men that he accord
obtulerant, ut habitarent in Ierusalem. 11:3 Hi sunt
offered as live in Jerusalem. 11: 3 These are
itaque principes provinciae, qui habitaverunt in
So leaders province; that settled in
Ierusalem et in civitatibus Iudae. Habitavit autem
Jerusalem and in cities Judah. settled Now
unusquisque in possessione sua, in urbibus suis,
each in possession his in cities their
Israel, sacerdotes, Levitae, oblatis et filii servorum
Israel priests Levites, presented and children officials
Salomonis. 11:4 Et in Ierusalem habitaverunt de
Salomon. 11: 4 The in Jerusalem settled of
filiis Iudae et de filiis Benjamin. De filiis Iudae:
children Judah and of children Benjamin. The children Judah:
Athaias filius Oziam filii Zachariae filii Amariae
Athaiah son Ozias children Zachary children t
filii Saphathiae filii Malaleel, de filiis Phares;
children Shephathiah children hal'alel of children Perez;
11:5 et Maasia filius Baruch filius Cholhoza filius
11: 5 and Maasia son Baruch son Col- son
Hazia filius Adaia filius Ioiarib filius Zachariae filius
Hazaiah son Adaia son Jehoiarib son Zachary son
Silonitis. 11:6 Omnes filii Phares, qui habitaverunt
Shiloh. 11: 6 All children Perez that settled
in Ierusalem, quadringenti sexaginta octo viri fortes.
in Jerusalem four sixty eight men strong.
11:7 Hi sunt autem filii Benjamin: Sallu filius
11: 7 These are Now children Benjamin: Sallu son
Mosollam filius Ioed filius Phadaia filius Colaia
Mosollam son Melchiram son Phadaia son Colaia
filius Maasia filius Etheel filius Iesaia; 11:8 et
son Maasia son Etheel son Isaiah; 11: 8 and
fratres eius viri fortes, nongenti viginti octo. 11:9 Et
brothers his men strong, nine twenty eight. 11: 9 The

Ioel filius Zechri praepositus eorum, et Iudas filius
Joel son Zechri the governor their and Iudas son
Asana super civitatem secundus. 11:10 Et de
Asana over city second. 11:10 The of
sacerdotibus: Iedaia filius Ioiarib filius 11:11 Saraia
priests: Jedaia son Jehoiarib son 11:11 Saraia
filius Helciae filius Mosollam filius Sadoc filius
son Hilcijah son Mosollam son Zadok son
Meraioth filius Achitob princeps domus Dei; 11:12 et
Mariel son Achitob leader house God; 11:12 and
fratres eorum facientes opera templi, octingenti viginti
brothers their doing works temple eight twenty
duo. Et Adaia filius Ieroham filius Phelelia filius
two. The Adaia son Iraam son Pelaliah son
Amsi filius Zachariae filius Phassur filius Melchiae;
Amsi son Zachary son Phassur son Malkijah;
11:13 et fratres eius principes familiarum ducenti
11:13 and brothers his leaders families two hundred
quadraginta duo. Et Amassai filius Azareel filius
forty two. The Amashai son Azareel son
Ahazi filius Mosollamoth filius Emmer; 11:14 et
Ahzai son Mosollamoth son Immer; 11:14 and
fratres eorum potentes nimis, centum viginti octo;
brothers their powerful too, one hundred twenty eight;
et praepositus eorum Zabdiel vir nobilis. 11:15 Et
and the governor their eight man famous. 11:15 The
de Levitis: Semeia filius Hassub filius Ezricam filius
of Levites: Shema son Hassub son Ezricam son
Hasabia filius Bunni; 11:16 et Sabethai et Iozabad
Hasabia son Bunni; 11:16 and Shabbethai and Yozavad
super omnia opera, quae erant forinsecus in domo
over all works which were outside in house
Dei, de principibus Levitarum; 11:17 et Matthania
God, of chief Levites; 11:17 and Mathania
filius Micha filius Zebedaei filius Asaph magister
son Mica son Zebedee son Asaph teacher
chori incohabat orationem; et Becbecia secundus de
Musician begin prayer; and Becbecia second of
fratribus eius, et Abda filius Sammua filius Galal
brothers his and Abda son Sammua son Galal
filius Idithun. 11:18 Omnes Levitae in civitate sancta
son Idithum. 11:18 All Levites in city holy

ducenti octoginta quattuor. 11:19 Et ianitores: Accub,
two hundred eighty four. 11:19 The porters; Accub
Telmon et fratres eorum, qui custodiebant ostia,
Talmon and brothers their that watch doors
centum septuaginta duo. 11:20 Et reliqui ex Israel
one hundred seventy two. 11:20 The the rest from Israel
sacerdotes et Levitae in universis civitatibus Iudae,
priests and Levites in all cities Judah,
unusquisque in possessione sua. 11:21 Et oblati
each in possession their own. 11:21 The presented
habitabant in Ophel; et Siha et Gaspha super
living in a point; and Siha and Gishpa over
oblato. 11:22 Et praefectus Levitarum in Ierusalem
denounced. 11:22 The Governor Levites in Jerusalem
Ozi filius Bani filius Hasabiae filius Matthaniae filius
Uzzi son Bani son Hasabia son Mattanyah son
Michae de filiis Asaph, cantores in ministerio domus
Micah of children Asaph singers in ministry house
Dei. 11:23 Praeceptum quippe regis super eos erat,
God. 11:23 The precept for s over them It was
et ordo in cantoribus per dies singulos. 11:24 Et
and order in singers by day each. 11:24 The
Phethahia filius Mesezabel de filiis Zara filii
Pethahiah son Meshezabeel of children Zara children
Iudae, legatus regis in omni negotio populi. 11:25
Judah, ambassador s in all business people. 11:25
Et in viculis per omnes regiones eorum, de filiis
The in villages by all countries their of children
Iudae habitaverunt in Cariatharbe et in pagis eius
Judah settled in Arbe and in cantons his
et in Dibon et in pagis eius et in Cabseel et in
and in Dimon and in cantons his and in Cabseel and in
viculis eius 11:26 et in Iesua et in Molada et in
villages his 11:26 and in Joshua and in Molada and in
Bethpheleth 11:27 et in Asarsual et in Bersabee et
Bethpheleth 11:27 and in Hatzar and in Beer and
in pagis eius 11:28 et in Siceleg et in Mochona et
in cantons his 11:28 and in Siceleg and in Meconah and
in pagis eius 11:29 et in Remmon et in Saraa et
in cantons his 11:29 and in Rimmon and in Zorah and
in Ierimoth, 11:30 Zanoa, Odollam et in villis
in Jerimoth 11:30 Zanoa Adullam and in villages

earum, Lachis et regionibus eius et Azeca et pagis
their Lachish and countries his and Azeca and cantons
eius. Et habitaverunt a Bersabee usque ad vallem
her. The settled from Beer up to valley
Ennom. 11:31 Filii autem Benjamin in Gabaa,
Ben. 11:31 children Now Benjamin in Gaba,
Machmas et Hai et Bethel et pagis eius, 11:32
Micmash and Ai and Bethel and cantons his 11:32
Anathoth, Nob, Anania, 11:33 Asor, Rama, Getthaim,
Anathoth Nob; Ananias, 11:33 Hazor Rama, Gittaim
11:34 Hadid, Seboim et Neballat, 11:35 Lod et Ono
11:34 Hadid Seboim and Neballat 11:35 Led and Ono
et valle Artificum. 11:36 Et de Levitis portiones in
and valley Artisans. 11:36 The of Levites portions in
Iuda et Benjamin. 12:1 Hi sunt autem sacerdotes
Judah and Benjamin. 12: 1 These are Now priests
et Levitae, qui ascenderunt cum Zorobabel filio
and Levites, that up with Zerubbabel son
Salathiel et Iesua: Saraia, Ieremias, Esdras, 12:2
Salathiel and Joshua: Saraia, Jeremiah; Ezra, 12: 2
Amaria, Melluch, Hattus, 12:3 Sechenias, Rehum,
Amariah, Ezra Hattus, 12: 3 Sechenias, Reum,
Meremoth, 12:4 Addo, Genthon, Abia, 12:5 Miamin,
Meremoth, 12: 4 Addo, Ginnethoi, Abia 12: 5 Miamin,
Maadia, Belga, 12:6 Semeia et Ioiarib, Iedaia, 12:7
Maadiah, Belgian, 12: 6 Shema and ,judicious Jedaia, 12: 7
Sallu, Amoc, Helcias, Iedaia. Isti principes
Sallu, Amok, Hilkijah Jedaia. These leaders
sacerdotum et fratrum eorum in diebus Iesua. 12:8
priests and brothers their in days Jeshua. 12: 8
Porro Levitae: Iesua, Bennui, Cadmihel, Serebia,
the Levites: Joshua, Bennui Kadmi'el, Sarabia,
Iuda, Matthanias, super hymnos ipse et fratres eius;
Judah Mathanias, over hymns he and brothers thereof;
12:9 et Becbecia atque Hanni fratres eorum coram
12: 9 and Becbecia and Hanni brothers their before
eis per vices suas. 12:10 Iesua autem genuit
them by courses their own. 12:10 Joshua Now birth
Ioachim, et Joachim genuit Eliasib, et Eliasib genuit
Joachim and Joachim birth Eliashib and Eli'ashib birth
Ioiada, 12:11 et Ioiada genuit Ionathan, et Ionathan
Jehoiada 12:11 and Jehoiada birth Jonathan and Jonathan

genuit Ieddua. 12:12 In diebus autem Ioachim erant
birth Jeddua. 12:12 in days Now Joachim were

sacerdotes principes familiarum: Saraiae Maraia,
priests leaders families; Saraias Maraia

Ieremiae Hanania, 12:13 Esdrae Mosollam, Amariae
Jeremiah Hanania 12:13 Ezra Mosollam t

Iohanen, 12:14 Milicho Jonathan, Sebaniae Ioseph,
Johanen, 12:14 Malluchi Jonathan Sebaniae Joseph,

12:15 Harim Edna, Meraioth Helci, 12:16 Adaiae
12:15 Harim Edna, Mariel Helci, 12:16 Adaias

Zacharia, Genthon Mosollam, 12:17 Abiae Zechri,
Zacharia Ginnetho Mosollam 12:17 Abia Zechri

Miamin Maadiae Phelti, 12:18 Belgae Sammua,
Mijamin Maadiae Piltai, 12:18 Belgians Shama

Semeiae Jonathan, 12:19 Ioiarib Matthanai, Iedaiae
Shemaiah Jonathan 12:19 Jehoiarib Mathanai, Jedaiah

Ozi, 12:20 Sellai Celai, Amoc Heber, 12:21 Helciae
Uzzi, 12:20 Sellai Kallai, Amok Eber 12:21 Hilkijah

Hasabia, Iedaiae Nathanael. 12:22 Levitae in diebus
Hasabia, Jedaiah Nathaniel. 12:22 Levites in days

Eliasib et Ioiada et Iohanen et Ieddua scripti
Eli'ashib and Jehoiada and Johanen and Jeddua written

principes familiarum et sacerdotes usque ad regnurn
leaders families and priests up to reign

Darii Persae. 12:23 Filii Levi principes familiarum
Darius Persian. 12:23 children Levi leaders families

scripti in libro Chronicorum usque ad dies Jonathan
written in book Chronicles up to day Jonathan

filii Eliasib. 12:24 Et principes Levitarum Hasabia,
children End. 12:24 The leaders Levites Hasabia,

Serebia, Iesua, Bennui et Cadmihel et fratres eorum
Sarabia, Joshua, Bennui and Kadmi'el and brothers their

coram eis, ut laudarent et confiterentur iuxta
before them, as praise and thanks according to

praeceptum David viri Dei per vices suas; 12:25
command David men God by courses their own; 12:25

Matthania et Becbecia, Abdia, Mosollam, Telmon,
Mathania and Becbecia, Obadiah, Mosollam Talmon

Accub ianitores ad custodiam horreorum iuxta
Accub porters to watch store according to

portas. 12:26 Hi in diebus Ioachim filii Iesua
gates. 12:26 These in days Joachim children Joshua

fili **Iosedec** **et** **in** **diebus** **Nehemiae** **ducis** **et**
children Jeshua and in days Nehemiah Duke and
Esdrae **sacerdotis** **scribaeque**. **12:27** **In** **dedicatione**
Ezra priest scribe. 12:27 in dedication
autem **muri** **Ierusalem** **requisierunt** **Levitas** **de**
Now wall Jerusalem sought Levites of
omnibus **locis** **suis**, **ut** **adducerent** **eos** **in** **Ierusalem**
all places their as bring them in Jerusalem
et **facerent** **dedicationem** **in** **laetitia**, **in** **actione**
and do dedication in joy, in action
gratiarum **et** **cantico** **et** **cymbalis**, **psalteriis** **et**
thanks and song and cymbals, lutes and
citharis. **12:28** **Congregati** **sunt** **autem** **cantores** **de**
harps. 12:28 Gathered are Now singers of
campestribus **circa** **Ierusalem** **et** **de** **villis**
plains about Jerusalem and of villages
Netophathitarum **12:29** **et** **de** **Bethgalgala** **et** **de**
Netophathi 12:29 and of Beth and of
regionibus **Gabaa** **et** **Azmaveth**, **quoniam** **villas**
countries hill and watchtowers, for villages
aedificaverunt **sibi** **cantores** **in** **circuitu** **Ierusalem**.
built to singers in about Jerusalem.
12:30 **Et** **mundati** **sunt** **sacerdotes** **et** **Levitae** **et**
12:30 The cleansed are priests and Levites and
mundaverunt **populum** **et** **portas** **et** **murum**. **12:31**
purified people and gates and wall. 12:31
Ascendere **autem** **feci** **principes** **Iudae** **super** **murum**
up Now I leaders Judah over wall
et **statui** **duos** **magnos** **choros** **laudantium**, **quorum**
and state two great dance thanks, the
unus **ivit** **ad** **dexteram** **super** **murum** **ad** **portam**
one He went to right over wall to gate
Sterquilinii. **12:32** **Et** **ivit** **post** **eos** **Osaías** **et** **media**
Rubbish. 12:32 The He went after them Dump and media
pars **principum** **Iudae** **12:33** **et** **Azarias**, **Esdras** **et**
part leaders Judah 12:33 and Azariah, Ezra and
Mosollam, **12:34** **Iudas** **et** **Beniamin** **et** **Semeia** **et**
Mosollam 12:34 Judas and Benjamin and Shema and
Ieremias. **12:35** **Et** **de** **sacerdotibus** **cum** **tubis** **et**
Jeremiah. 12:35 The of priests with trumpets and

Zacharias filius Jonathan filius Semeiae filius

Zachary son Jonathan son Shemaiah son

Matthaniae filius Michae filius Zacchur filius

Mattanyah son Micaiah son Zabbud son

Asaph; 12:36 et fratres eius Semeia et Azareel,

Asaph; 12:36 and brothers his Shema and Azareel

Malalai, Galalai, Maai, Nathanael et Iudas et

Malalai, Galalai, Maai Nathanael and Iudas and

Hanani cum musicis David viri Dei; et Esdras

Hanani with musical David men God; and Ezra

scriba ante eos et in porta Fontis. 12:37

secretary before them and in gate Fountain. 12:37

Processerunt per gradus civitatis David in ascensu

process by step city David in ascent

muri super domum David et usque ad portam

wall over home David and up to gate

Aquarum ad orientem. 12:38 Et chorus secundus

water to east. 12:38 The dance second

gratias referentium ibat ex adverso, et ego post

thanks reporting He went from front, and I after

eum, et media pars populi super murum et super

him, and media part people over wall and over

turrim Furnorum et usque ad murum latissimum

tower Ovens and up to wall broad

12:39 et super portam Ephraim et super portam

12:39 and over gate Ephraim and over gate

Antiquam et super portam Piscium et turrim

ancient and over gate fish and tower

Hananeel et turrim Meah et usque ad portam

Hananel and tower Meah and up to gate

Gregis; et steterunt in porta Custodiae. 12:40

sheep; and stood in gate Prison. 12:40

Steteruntque duo chori laudantium in domo Dei, et

Four two Musician thanks in house God, and

ego et dimidia pars magistratum mecum. 12:41 Et

I and half part officials with me. 12:41 The

sacerdotes Eliachim, Maasia, Miamin, Michai,

priests Eliakim, Maasia Miamin, Micaiah

Elionenai, Zacharia, Hanania in tubis; 12:42 et

Elionei Zacharia Hanania in trumpets; 12:42 and

Maasia et Semeia et Eleazar et Ozi et Iohanan et

Maasia and Shema and Eleazar and Uzzi and Johanan and

Melchia et Elam et Ezer. Et clare cecinerunt
Melchia and Elam and Ezer. The clearly sung
cantores et Izrahia praepositus. 12:43 Et obtulerunt
singers and Izrahiah the governor. 12:43 The offered
in die illa sacrificia magna et laetati sunt; Deus
in day that sacrifices great and glad they are: God
enim laetificaverat eos laetitia magna; sed et uxores
For made them joy great; but and wives
eorum et liberi gavisi sunt, et audita est laetitia
their and free joyed are and hearing is joy
Ierusalem procul. 12:44 Praeposuerunt quoque in die
Jerusalem distance. 12:44 appointed also in day
illa viros super gazophylacia ad thesaurum, ad
that men over chambers to treasure, to
libamina et ad primitias et ad decimas, ut
offerings and to contributions and to tenth, as
colligerent in ea de agris civitatum partes legitimas
get together in it of fields states parts legitimate
pro sacerdotibus et Levitis; quia laetificatus est
for priests and Levites; because delighted is
Iuda in sacerdotibus et Levitis, qui adstiterunt 12:45
Judah in priests and Levites that stopped 12:45
et servierunt in ministerio Dei sui et in ministerio
and served in ministry God s and in ministry
purificationis simul cum cantoribus et ianitoribus
purification together with singers and porters
iuxta praeceptum David et Salomonis filii eius;
according to command David and Solomon children thereof;
12:46 quia in diebus David et Asaph ab exordio
12:46 because in days David and Asaph from beginning
erant catervae cantorum et carmina laudis et
were droves singers and songs praise and
actionis gratiarum Deo. 12:47 Et omnis Israel in
action thanks God. 12:47 The all Israel in
diebus Zorobabel et in diebus Nehemiae dabant
days Zerubbabel and in days Nehemiah gave
partes cantoribus et ianitoribus per dies singulos
parts singers and porters by day each
partem suam et partes consecrabant Levitis, et
part his and parts caused Levites and
Levitae consecrabant filiis Aaron. 13:1 In die autem
Levites caused children Aaron. 13: 1 in day Now

illo lectum est in volumine Moysi, audiente populo,
that bed is in volume Moses, hearing people
et inventum est scriptum in eo quod non debeant
and found is written in it that not should
introire Ammonites et Moabites in ecclesiam Dei
enter Ammonite and Moabite in church God
usque in aeternum, 13:2 eo quod non occurrerint
up in ever, 13: 2 it that not welcome
filiis Israel cum pane et aqua et conduxerint
children Israel with bread and water and hired
adversum eos Balaam ad maledicendum eis, et
against them Balaam to curse them, and
convertit Deus noster maledictionem in benedictionem.
back God our curse in blessing.
13:3 Factum est autem, cum audissent legem,
13: 3 Action is however, with heard law
separaverunt omnem promiscuum ab Israel. 13:4
separated all mixed from Israel. 13: 4
Ante hoc autem erat Eliasib sacerdos, qui fuerat
before this Now was Eli'ashib The priest, that was
praepositus in gazophylacio domus Dei nostri et
the governor in treasury house God our and
proximus Thobiae; 13:5 fecerat ei gazophylacium
close Tobias; 13: 5 had it chamber
grande, ubi antea reponebant munera et tus
great where before laid gifts and frankincense
et vasa et decimam frumenti, vini et olei, partes
and vessels and tenth corn, wine and oil parts
Levitarum et cantorum et ianitorum et tributa
Levites and singers and porters and taxes
sacerdotum. 13:6 In omnibus autem his non fui in
priests. 13: 6 in all Now these not I in
Ierusalem, quia anno tricesimo secundo Artaxerxis
Jerusalem because year thirtieth second Artaxerxes
regis Babylonis veni ad regem et in fine dierum
s Babylon I to king and in end days
rogavi, ut abirem a rege, 13:7 et veni in
I asked, as go from king, 13: 7 and I in
Ierusalem. Et intellexi malum, quod fecerat Eliasib
Jerusalem. The I understood evil that had Eli'ashib
Thobiae: fecerat enim ei thesaurum in vestibulis
Tobias: had For it treasure in courts

domus Dei. 13:8 Et malum mihi visum est valde, et
house God. 13: 8 The evil I view is very and
proieci vasa domus Thobiae foras de gazophylacio;
I threw vessels house Tobias out of treasury;
13:9 praecepique, et emundaverunt gazophylacia, et
13: 9 I told you, and cleansed rooms and
rettuli ibi vasa domus Dei, oblationem et
reintroduced there vessels house God, offering and
tus. 13:10 Et cognovi quod partes Levitarum
frankincense. 13:10 The I know that parts Levites
non fuissent datae, et fugisset unusquisque in
not have been given and flight each in
campum suum de Levitis et cantoribus, qui
campus his of Levites and singers that
ministrabant. 13:11 Et egi causam adversus
served. 13:11 The I've done cause against
magistratus et dixi: ' Quare dereliquimus domum
The magistrates and I said: ' Why forsaken home
Dei?'. Et congregavi eos et feci stare in stationibus
God. ' The I gathered them and I stand in stations
suis. 13:12 Et omnis Iuda apportabat decimam
their own. 13:12 The all Judah brought tenth
frumenti, vini et olei in horrea. 13:13 Et constitui
corn, wine and oil in barns. 13:13 The set
super horrea Selemiam sacerdotem et Sadoc scribam
over barns Selemia priest and Zadok write
et Phadaiam de Levitis et iuxta eos Hanan
and administration of Levites and according to them Hanan
filium Zacchur, filium Matthaniae, quoniam fideles
son Zabbud, son Mathania for faithful
comprobati sunt; et ipsi curam habebant
approved they are: and they care had
distribuendi partes fratribus suis. 13:14 Memento
distribution parts brothers their own. 13:14 Remember
mei, Deus meus, pro hoc; et ne deleas opera mea
my God my for this; and do not wipe out works my
bona, quae feci in domo Dei mei et in ministeriis
good which I in house God my and in services
eius! 13:15 In diebus illis vidi in Iuda calcantes
Her! 13:15 in days they I in Judah treading

torcularia in sabbato, portantes acervos et onerantes
presses in Saturday, carrying stacks and Load
super asinos vinum et uvas et ficus et omne onus
over asses wine and grapes and fig and all load
et inferentes in Ierusalem die sabbati; et contestatus
and bringing in Jerusalem day Saturday; and protested
sum, quando vendebant cibaria. 13:16 Et ibi Tyrii
I when sold provisions. 13:16 The there Tyre also
habitaverunt in ea inferentes pisces et omnia venalia
settled in it bringing fish and all for sale
et vendebant in sabbatis filiis Iudae in Ierusalem.
and sold in sabbaths children Judah in Jerusalem.
13:17 Et obiurgavi optimates Iudae et dixi eis: ‘
13:17 The child nobles Judah and I them: ‘
Quae est haec res mala, quam vos facitis, et
What is this business bad than you do and
profanatis diem sabbati? 13:18 Numquid non haec
profaning day Saturday? 13:18 Do not this
fecerunt patres nostri, et adduxit Deus noster super
they fathers our and brought God our over
nos omne malum hoc et super civitatem hanc? Et
we all evil this and over city this? The
vos additis iracundiam super Israel profanando
you adding anger over Israel profaning
sabbatum!’. 13:19 Factum est autem, cum obscuratae
Saturday’. 13:19 Action is however, with black
essent portae Ierusalem ante diem sabbati, dixi, et
they The gates Jerusalem before day Saturday, I said, and
clausuerunt ianuas; et praecepi, ut non aperirent eas
closed doors; and I commanded, as not open them
usque post sabbatum. Et de pueris meis constitui
up after Saturday. The of boys I set
super portas, ut nullus inferret onus in die sabbati.
over gates, as no ar load in day Saturday.
13:20 Et manserunt negotiatores et vendentes
13:20 The So the traders and sellers
universa venalia foris Ierusalem semel et bis. 13:21
all for sale outside Jerusalem once and twice. 13:21
Et contestatus sum eos et dixi eis: ‘ Quare
The protested I them and I them: ‘ Why
manetis ex adverso muri? Si iterum hoc feceritis,
do you spend from against the wall? If again this do

manum mittam in vos'. Itaque ex tempore illo non
hand I in you '. So from time that not
venerunt in sabbato. 13:22 Dixi quoque Levitis, ut
they in Saturday. 13:22 I said, also Levites as
mundarentur et venirent ad custodiendas portas et
purified and come to keep gates and
sanctificandam diem sabbati. Et pro hoc ergo
sanctify day Saturday. The for this So
memento mei, Deus meus, et parce mihi secundum
remember my God my and spare I according to
multitudinem miserationum tuarum! 13:23 Sed et in
company tender Your! 13:23 but and in
diebus illis vidi Iudaeos, qui duxerant uxores
days they I Jews that off wives
Azotidas, Ammonitidas et Moabitidas. 13:24 Et filii
Ashdod, Ammon and Moab. 13:24 The children
eorum ex media parte loquebantur Azotice et
their from media part talking Ashdod and
nesciebant loqui Iudaice vel loquebantur iuxta
They did not know talk language or talking according to
linguam unius vel alterius populi. 13:25 Et obiurgavi
language one or other people. 13:25 The child
eos et maledixi et cecidi quosdam ex eis et
them and I cursed and Ifell some from them and
decalvavi eos; et adiuravi in Deo, ut non darent
hair them; and swear in God, as not offer
filias suas filiis eorum et non acciperent de
daughters their children their and not take of
filiabus eorum filiis suis et sibimetipsis dicens:
daughters their children their and themselves saying:
13:26 ' Numquid non in huiuscemodi re peccavit
13:26 ' Do not in such re sinned
Salomon rex Israel? Et certe in gentibus multis non
Solomon king Israel? The certainly in nations many not
erat rex similis ei, et dilectus Deo suo erat, et
was king like to and beloved God his It was and
posuit eum Deus regem super omnem Israel; et
set it God king over all Israel; and
ipsum ergo duxerunt ad peccatum mulieres
it So led to sin women
alienigenae. 13:27 Numquid et vobis obsequentes
stranger. 13:27 Do and you obeying

faciemus omne malum grande hoc, ut praevaricemur
we do all evil more this, as transgress

in Deo nostro et ducamus uxores peregrinas?’. 13:28
in God our and marrying wives strange. ‘ 13:28

Unus autem de filiis Ioiada filii Eliasib sacerdotis
one Now of children Jehoiada children Eli'ashib priest

magni gener erat Sanaballat Horonites, quem fugavi
great law was Sanaballat Hor'onite, which chased

a me. 13:29 Recordare, Domine Deus meus,
from Me. 13:29 Remember, O God my

adversum eos, qui polluent sacerdotium et pactum
against them; that pollute priesthood and pact

sacerdotale et leviticum! 13:30 Igitur mundavi eos
priesthood and Levi! 13:30 Now I separated them

ab omnibus alienigenis et constitui ordines pro
from all foreign and set orders for

sacerdotibus et Levitis, unumquemque in ministerio
priests and Levites each in ministry

suo, 13:31 et pro oblatione lignorum in temporibus
his 13:31 and for offering wood in times

constitutis et pro primitiis. Memento mei, Deus
established and for contributions. Remember my God

meus, in bonum.
my in good.

1:1 Liber sermonum Thobis filii Thobiel filii

1: 1 Book events Tobit children Thobiel children

Ananiel filii Aduel filii Gabael filii Raphael

Tobiel children Aduel children Gabael children Raphael

filii Raguel ex semine Asiel, ex tribu Nephthali,

children Reuel from seed Asiel; from tribe Naphtali

1:2 qui captivus ductus est in diebus Salmanasar

1, 2 that caption leadership is in days Salmanasar

regis Assyriorum ex Thisbe, quae est a dextera

s Assyrians from Thisbe which is from right

parte Cades Nephthali in superiori Galilaea supra

part Kadesh Naphtali in higher Galilee above

Asor post occidentem solem a sinistra parte Phogor.

Hazor after west sun from left part Peor.

1:3 Ego Thobi in viis veritatis ambulabam et in

1: 3 I Tobit in ways truth I walked and in

iustitiis omnibus diebus vitae meae et eleemosynas

Rights all days life I and alms

multas feci fratribus meis et nationi meae, qui

many I brothers I and race my that

abierant mecum in captivitatem in regionem

Falsehoods with in captivity in region

Assyriorum in Nineven. 1:4 Et cum essem in regione

Assyrians in Nineveh. 1: 4 The with I in region

mea in terra Israel et cum essem iunior, omnis

my in land Israel and with I junior all

tribus Nephthali patris mei recessit de domo David

three Naphtali father my retired of house David

patris mei et ab Ierusalem civitate, quae est electa

father my and from Jerusalem city which is Picking

ex omnibus tribubus Israel; et sanctificatum est

from all tribes Israel; and sanctuary is

templum habitationis Dei et aedificatum est in ipsa,

temple habitation God and building is in it

ut sacrificarent omnes tribus Israel in omnes

as incense all three Israel in all

generationes saeculi. 1:5 Omnes fratres mei omnisque

generations age. 1: 5 All brothers my all

domus Nephthali patris mei sacrificabant vitulo, quem

house Naphtali father my sacrifice calf which

fecit Ieroboam rex Israel in Dan, in omnibus

he Jeroboam king Israel in Dan in all

montibus Galilaeae. 1:6 Ego autem solus ibam
mountains Galilee. 1: 6 I Now only Yes
aliquotiens in Ierusalem diebus festis, sicut scriptum
Frequently in Jerusalem days holidays, as written
est in toto Israel in praecepto sempiterno; primitias
is in all Israel in precept everlasting; contributions
et primogenita et decimas armentorum et pecorum
and birthright and tithes herds and cattle
et initia tonsurae ovium mecum portabam in
and The beginnings tonsure sheep with taking in
Ierusalem 1:7 et dabam ea sacerdotibus, filiis
Jerusalem 1: 7 and date it priests children
Aaron, ad aram; et decimam tritici et vini et olei
Aaron to altar; and tenth wheat and wine and oil
et malorum granatorum et ceterorum pomorum
and of pomegranate and other apple
filiis Levi servientibus in Ierusalem; et secundam
children Levi servers in Jerusalem; and second
decimationem computabam in pecunia sex annorum
tithes oned in money six years
et ibam et consummabam illa in Ierusalem
and Yes and finish that in Jerusalem
unoquoque anno. 1:8 Et dabam ea orphanis et
each year. 1: 8 The date it orphans and
viduis et proselytis appositis ad filios Israel;
widows and converts attached to children Israel;
inferebam et dabam illis in tertio anno, et
inferred and date they in third year and
manducabamus illa secundum praeceptum, quod
we ate that according to command, that
praeceptum est de eis in lege Moysis, et secundum
command is of them in law Moses, and according to
mandata, quae mandaverat Debora mater patris mei
instructions which charged Deborah mother father my
Ananiel patris nostri, quia orphanum me reliquit
Tobiel father our because orphan I left
pater et mortuus est. 1:9 Et, postquam vir factus
father and dead It is. 1: 9 and, after man he became
sum, accepi uxorem Annam ex semine patriae
I I received wife Anne from seed country
nostrae et genui ex illa filium et vocavi nomen
our and begotten from that son and I called name

eius Thobiam. 1:10 Et, postquam in captivitatem
his Tobias. 1:10 and, after in captivity
deveni ad Assyrios, cum captivus morarer, ibam in
I come to Assyria with caption stay Yes in
Nineven; et omnes fratres mei et, qui de genere
Nineveh; and all brothers my and, that of general
meo erant, manducabant de panibus gentium, 1:11
I were eat of bread nations, 1:11
ego autem custodivi animam meam, ne manducarem
I Now I kept life I do not eating
de panibus gentium. 1:12 Et quoniam memor eram
of bread nations. 1:12 The for remember I was
Dei mei in tota anima mea, 1:13 dedit mihi Excelsus
God my in all soul my 1:13 given I High
gratiam et speciem penes Salmanasar, et
thanks and species with Shalmaneser and
comparabam illi omnia, quaecumque erant in usum;
I compared they all whatever were in use;
1:14 et ibam in Mediam, usque dum moreretur, et
1:14 and Yes in Media up while die and
commendavi Gabael fratri Gabriae in Rages, in
recommended Gabael brother Gabri in Rages in
regione Mediae, saccellos decem talenta argenti. 1:15
region Media bags ten talents silver. 1:15
Et postquam mortuus est Salmanasar, et regnavit
The after dead is Shalmaneser and reigned
Sennacherib filius eius pro eo, et viae Mediae
Sennacherib son his for it and way Media
secesserunt, et non potui iam ire in Mediam. 1:16
unsafe and not I could already go in Media. 1:16
Et in diebus Salmanasar multas eleemosynas feci
The in days Salmanasar many alms I
fratribus meis, qui erant ex genere meo. 1:17 Panes
brothers I that were from general mine. 1:17 Pans
meos dabam esurientibus et vestimenta nudis et, si
my date hungry and clothes nude and, if
quem videbam mortuum et proiectum post murum
which I saw dead and projected after wall
Nineves ex natione mea, sepeliebam illum. 1:18 Et,
Nineveh from nationality my bury him. 1:18 and,

si quem occidebat Sennacherib rex, ubi venit de
if which killed Sennacherib king, where he came of
Iudaea fugiens in diebus iudicii, quod fecit Rex caeli
Judea fleeing in days judgment that he king air
ex illo de blasphemiiis, quibus blasphemaverat —
from that of blasphemies which blasphemed -
multos enim filiorum Israel occidit in ira sua —
many For children Israel sets in anger his -
ego autem corpora illorum involabam et sepeliebam;
I Now bodies their stealth and bury them;
et quaesivit illa Sennacherib et non invenit illa.
and He sought that Sennacherib and not found that.

1:19 Et abiit quidam ex Ninevitis et indicavit regi
1:19 The He went some from Nineveh and told king
de me quoniam ego sepelio illos, et abscondi me et,
of I for I burying those and I hid I and,
ubi cognovi quod rex sciebat de me et quod
where I know that king he knew of I and that

inquiror, ut occidar, timui et refugi. 1:20 Et
investigates as death; I was afraid and to retreat. 1:20 The
direpta est omnis substantia mea, et nihil mihi
sacked is all substance my and nothing I
derelictum est, quod non assumptum esset in fiscum
abandoned is that not assumed was in Treasury
regis, nisi uxor mea Anna et Thobias filius meus.
king, but wife my Anna and Tobias son My.

1:21 Et non transierunt dies quadraginta, quousque
1:21 The not passed day forty; until

occiderent illum duo filii ipsius et fugerunt in
kill it two children of and fled in
montes Ararat; et regnavit Asarhaddon filius eius
mountains Ararat and reigned Esarhaddon son his

pro illo et constituit Achicarum filium fratris mei
for that and set Ahikar son brother my
Anael super omnem exactionem regni eius, et ipse
Anael over all enforcement kingdom his and he
habebat potestatem super omnem regionem. 1:22
had power over all region. 1:22

Tunc petiit Achicarus pro me, et descendi in
Then he asked Ahiqar for I and down in

Nineven. Achicarus enim erat praepositus
Nineveh. Ahicar For was the governor
pincernarum et super anulum et procurator et
butler and over ring and manager and
exactor sub Sennacherib rege Assyriorum; et
the officer under Sennacherib king Assyria; and
constituit illum Asarhaddon. Erat enim ex fratribus
set it Esarhaddon. It was For from brothers
meis et ex cognatione mea. 2:1 Et sub Asarhaddon
I and from family I have. 2: 1 The under Esarhaddon
rege descendi in domum meam, et reddita est mihi
king down in home I and restored is I
uxor mea Anna et filius meus Thobias. In
wife my Anna and son my Tobias. in
Pentecoste, die festo nostro, qui est sanctus a
Pentecost, day feast our that is St. from
Septimanis, factum est mihi prandium bonum, et
Weekly, it is I breakfast good and
discubui, ut pranderem. 2:2 Et apposita est mihi
I reclined as eat. 2: 2 The added is I
mensa, et vidi pulmentaria complura. Et dixi
table; and I cooking many. The I
Thobiae filio meo: ‘Vade et, quemcumque pauperem
Tobias son I ‘Go and, Whichever poor
inveneris ex fratribus nostris, qui sunt captivi in
find from brothers our that are prisoners in
Nineve, qui in mente habet Dominum in toto corde
Nineveh, that in Remember has Lord in all heart
suo, hunc adduc, et manducabit pariter mecum; ecce
his this bring and eat together with me; See
sustineo te, fili, donec venias’. 2:3 Et abiit Thobias
endure you son, until come’. 2, 3 The He went Tobias
quaerere aliquem pauperem ex fratribus nostris et
search some poor from brothers our and
reversus dixit mihi: ‘Pater!’ Et ego dixi illi: ‘Ecce
back said me: ‘Father’. The I I they: ‘Look
ego, fili’. Et respondens ait: ‘Ecce unus ex
I, My son. ‘The answered he said: ‘Look one from
natione nostra occisus est et proiectus est in foro et
nationality our killed is and projected is in forum and
nunc ibidem laqueo suffocatus est’. 2:4 Et exsiliens
now there net choked He is. ‘ 2: 4 The jumping

reliqui prandium, antequam ex illo gustarem, et
the rest dinner before from that I tried it, and
sustuli eum de platea in unam domum, donec sol
I removed it of street in one home until sun
caderet, et illum sepelirem. 2:5 Et reversus lavi
fall and it bury it. 2: 5 The back I washed
et manducavi panem meum cum luctu 2:6 et
and I have eaten bread my with mourning 2, 6 and
rememoratus sum sermonis prophetae Amos, quem
remembered I speech prophets Amos which
locutus est in Bethel dicens: ‘ Convertentur omnes
said is in Bethel saying: ‘ return all
dies festi vestri in luctum, et omnia cantica vestra
day festival you in mourning, and all songs your
in lamentationem’. 2:7 Et lacrimatus sum. Et,
in lamentation. ‘ 2: 7 The wept I am. and,
postquam sol occidit, abii et fodiens sepelivi illum.
after sun sets; I went and digger I buried him.
2:8 Et proximi mei deridebant me dicentes: ‘ Non
2: 8 The neighbor my derided I saying: ‘ no
timet adhuc hic homo; iam enim inquisitus est
fears yet here man; already For research is
huius rei causa, ut occideretur, et fugit et ecce
this thing cause, as killed and flees and See
iterum sepelit mortuos’. 2:9 Et lavi ea nocte,
again buries the dead. ‘ 2: 9 The I washed it night
postquam illum sepelivi, et introivi in atrium meum
after it I buried; and entered in court my
et obdormivi circa parietem atri, et facies mea
and sleep about wall court and face my
nuda erat propter aestum. 2:10 Et ignorabam
nude was for heat. 2:10 The I did not know
quoniam passeres in pariete super me erant, quorum
for sparrows in wall over I were the
stercora insederunt in oculos meos calida et
droppings seized in eyes my hot and
induxerunt albugines. Et ibam ad medicos, ut
induced white films. The Yes to physicians; as
curarer, et, quanto inunxerunt me medicamentis,
healed, and, more ointments I Drug,

tanto magis oculi mei excaecabantur maculis, donec
more more eyes my blinded spots, until
perexcaecatus sum. Et eram inutilis meis oculis annis
perexcaecatus I am. The I was useless I eyes years
quattuor, et omnes fratres mei dolebant pro me.
four, and all brothers my guilty for Me.
Achicarus autem pascebat me annis duobus,
Ahiqar Now feeding I years two,
priusquam iret in Elymaida. 2:11 In illo tempore
before go in Elymais. 2:11 in that time
Anna uxor mea mercede deserviebat operibus
Anna wife my hire The serving works
mulierum lanam faciens. 2:12 Et remittebat dominis
women wool making. 2:12 The relax owners
eorum, et dabant ei mercedem. Septima autem die
their and gave it wages. The seventh Now day
mensis Dystri detexuit texturam et reddidit illam
month Dystri detexuit texture and rendered it
dominis, et dederunt ei mercedem totam et
owners, and they it wages all and
dederunt ei pro textura haedum de capris. 2:13 Et
they it for texture kid of goats. 2:13 The
cum introisset ad me haedus, coepit clamare. Et
with entered to I the kid; began screamed. The
vocavi eam et dixi: ‘ Unde est hic haedus? Ne
I called it and I said: ‘ Hence, is here kid? Do not
forte furtivus sit, redde illum dominis suis; nobis
perhaps Furtive is pay it owners his family; us
enim non licet manducare quidquam furtivum’.
For not although the eat or on the secret. ‘
2:14 Et illa mihi dixit: ‘ Munere mihi datus est
2:14 The that I he said: ‘ Gift I given is
supra mercedem’. Et ego non credebam ei, sed
above wages’. The I not I believed to but
dicebam, ut restitueret illum dominis, et erubesceram
I said, as Restoring it owners, and I blushed
coram illa huius rei causa. Et respondens dixit
before that this thing cause. The answered said
mihi: ‘ Et ubi sunt eleemosynae tuae? Ubi sunt
me: ‘ The where are alms Yours? Where are
iustitiae tuae? Ecce, omnia tibi nota sunt’. 3:1 Et
justice Yours? See, all you note they are. ‘ 3: 1 The

contristatus animo et suspirans ploravi et coepi
sorry mind and sigh I wept and started

orare cum gemitibus: 3:2 ‘ Iustus es, Domine, et
pray with wordless; 3: 2 ‘ just you Sir, and

omnia opera tua iusta sunt, et omnes viae tuae
all works your just are and all way your

miser cordia et veritas, et tu iudicas saeculum. 3:3
mercy and truth and you judge world. 3: 3

Et nunc, Domine, memor esto mei et respice in me;
The now, Sir, remember be my and look in me;

ne vindictam sumas de me pro peccatis meis et
do not vengeance take of I for sins I and

pro neglegentiis meis et parentum meorum, quibus
for omissions I and parents my which

peccaverunt ante te, 3:4 quoniam non oboedivimus
have before you 3, 4 for not hearkened

praeceptis tuis, et tradidisti nos in direptionem et
rules your and delivered we in booty and

captivitatem et mortem et in parabolam et fabulam
captivity and death and in parable and story

et improprium in omnibus nationibus, in quas nos
and reproach in all countries, in which we

dispersisti. 3:5 Et nunc multa sunt iudicia tua vera,
scattered. 3, 5 The now many are judgments your true

quae de me exigas pro peccatis meis et
which of I Chronologically for sins I and

parentum meorum, quia non egimus secundum
parents my because not we have according to

praecepta tua et non ambulavimus sinceriter coram
rules your and not walk sincerely before

te. 3:6 Et nunc secundum quod tibi placet fac
You. 3: 6 The now according to that you Like Make

mecum et praecipe recipi spiritum meum, ut
with and Command received spirit my as

dimittar a facie terrae et fiam terra, quia
divorce from the earth and I should land, because

expedit mihi mori magis quam vivere, quoniam
helpful I die more than live, for

improperia falsa audivi, et tristitia multa est in me.
reproaches false I heard, and sadness many is in Me.

Praecipe, Domine, ut dimittar ab hac necessitate, et
Charge, Sir, as divorce from this necessity, and
dimitte me in locum aeternum et noli avertere a
release I in place ever and do not turn from
me faciem tuam, Domine, quia expedit mihi mori
I face your Sir, because helpful I die
magis quam videre tantam necessitatem in vita mea,
more than see so need in life my
et ne improperia audiam'. 3:7 Eadem die contigit
and do not reproaches I hear. ' 3: 7 the same day it happened
Sarae filiae Raguel, qui erat Ecbatanis Mediae, ut
Sarah daughters Reuel; that was Achmetha Media as
et ipsa audiret improperia ab una ex ancillis patris
and the heard reproaches from one from ancillary father
sui, 3:8 quoniam tradita erat viris septem, et
s 3: 8 for traditional was men seven, and
Asmodeus daemonium nequissimum occidebat eos,
Asmodeus demon mischievous killed them;
antequam cum illa fierent, sicut est solitum
before with that were made, as is usual
mulieribus. Et dixit illi ancilla: ' Tu es, quae
women. The said they maid: ' You you which
suffocas viros tuos! Ecce, iam tradita es viris
kills men Your! See, already traditional you men
septem, et nemine eorum fructa es. 3:9 Quid nos
seven, and no their benefit art. 3: 9 What we
flagellas causa virorum tuorum, quia mortui sunt?
scourgest cause men your because dead are they?
Vade cum illis, nec ex te videamus filium aut
Go with those or from you see son or
filiam in perpetuum'. 3:10 In illa die contristata est
daughter in 'forever'. 3:10 in that day sad is
animo puella et lacrimata est et ascendens in
mind girl and she wept is and up in
superiorem locum patris sui voluit laqueo se
higher place father s He wanted net he
suspendere. Et cogitavit iterum et dixit: ' Ne forte
suspend. The planned again and he said: ' Do not perhaps
improperent patri meo et dicant: 'Unicam habuisti
reproach father I and say: 'The only you have

filiam carissimam, et haec laqueo se suspendit ex
daughter the beloved, and this net he suspended from
malis'; et deducam senectam patris mei cum tristitia
the bad; and down age father my with sadness
ad inferos. Utilius mihi est non me laqueo
to Underworld. Safer I is not I net
suspendere, sed deprecari Dominum, ut moriar et
suspend but deprecate Lord, as I and
iam improperia non audiam in vita mea'. 3:11
already reproaches not I in life My'. 3:11
Eodem tempore, porrectis manibus ad fenestram,
At the same time extended hands to window
deprecata est et dixit: 'Benedictus es, Domine, Deus
she is and he said: 'Blessed you Sir, God
misericors, et benedictum est nomen tuum sanctum
merciful and Greg is name your St.
et honorabile in saecula. Benedicant tibi omnia
and more in ages. thanks you all
opera tua in aeternum. 3:12 Et nunc, Domine, ad te
works your in ever. 3:12 The now, Sir, to you
faciem meam et oculos meos direxi. 3:13 Iube me
face I and eyes my I directed. 3:13 Order I
dimitti desuper terram, et ne audiam iam
released top land and do not I already
improperia. 3:14 Tu scis, Domine, quoniam munda
reproaches. 3:14 You you know, Sir, for pure
sum ab omni immunditia viri 3:15 et non
I from all impurity men 3:15 and not
coinquinavi nomen meum neque nomen patris mei in
polluted name my or name father my in
terra captivitatis meae. Unica sum patri meo, et non
land taking Mine. Only I father I and not
habet alium filium, qui possideat hereditatem illius,
has other a son, that possession heritage of
neque frater est illi proximus neque propinquus illi,
or brother is they close or close they
ut custodiam me illi uxorem. Iam perierunt mihi
as watch I they wife. Now lost I
septem, et ut quid mihi adhuc vivere? Et si non
seven, and as what I yet live? The if not

tibi videtur, Domine, occidere me, impera, ut
you it seems, Sir, kill I command as
respiciatur in me et misereatur mei, et ne iam
respected in I and gracious my and do not already
improperium audiam’. 3:16 **In ipso tempore exaudita**
reproach I hear. ‘ 3:16 in it time heard
est oratio amborum in conspectu claritatis Dei, 3:17
is address both in before clarity God, 3:17
et missus est Raphael angelus sanare duos, Thobin
and sent is Raphael angel heal two Tobit
desquamare ab albuginibus oculorum eius, ut videret
scale from dwarf eyes his as see
oculis lumen Dei, et Saram filiam Raguel dare
eyes light God, and Sarah daughter Reuel give
Thobiae filio Thobis uxorem, et colligare Asmodeum
Tobias son Tobit his wife, and tie Asmodeus
daemonium nequissimum, quoniam Thobiae contigit
demon mischievous, for Tobias it happened
possidere eam prae omnibus, qui volebant accipere
possess it than all that would take
eam. In illo tempore reversus est Thobi de atrio in
her. in that time back is Tobit of court in
domum suam; et Sara filia Raguel descendit et
home his own; and Sarah daughter Reuel down and
ipsa de loco superiori. 4:1 In illa die rememoratus
the of place higher. 4: 1 in that day remembered
est Thobi pecuniae, quam commendaverat Gabael in
is Tobit money, than recommended Gabael in
Rages Mediae. 4:2 Et dixit in corde suo: ‘ Ecce ego
Rages Media. 4: 2 The said in heart his ‘ Look I
postulavi mortem. Quid non voco Thobiam filium
I asked death. What not call Tobias son
meum et indicabo illi de hac pecunia, quam
my and show they of this money; than
commendavi, antequam moriar?’. 4:3 **Et vocavit**
recommended before I die? ‘. 4: 3 The he called
Thobiam filium suum, et venit ad illum; et dixit
Tobias son his and he came to it; and said
illi: ‘ Fili, cum mortuus fuero, sepeli me diligenter
they: ‘ Son, with dead I bury I carefully
et honorem habe matri tuae et noli derelinquere
and honor hold his mother; your and do not leave

illam omnibus diebus vitae suae et fac, quod bonum
it all days life his and do that good
est in conspectu eius, et noli contristare spiritum
is in before his and do not grieve spirit
eius in ullo. 4:4 Memor esto eius, fili, quoniam
his in any. 4: 4 Remember be his son, for
multa pericula vidit propter te in utero. Cum
many risks saw for you in the womb. with
mortua fuerit, sepeli illam iuxta me in uno
dead it bury it according to I in one
sepulcro. 4:5 Et omnibus diebus tuis, fili, Dominum
tomb. 4, 5 The all days your son, Lord
in mente habe et noli velle peccare et praeterire
in Remember hold and do not will sin and pass
praecepta illius. Iustitiam fac omnibus diebus vitae
rules of that. justice Make all days life
 tuae et noli ire in vias iniquitatis, 4:6 quoniam,
your and do not go in ways of violence, 4: 6 because,
agente te veritatem, prospera erunt itinera in
agent you the truth successful will be roads in
operibus tuis et in omnibus, qui faciunt iustitiam.
works your and in all that do justice.
4:7 Ex substantia tua, fili, fac eleemosynam et noli
4: 7 from substance your son, Make alms and do not
avertere faciem tuam ab ullo paupere, ne a te
turn face your from any poor, do not from you
avertatur facies Dei. 4:8 Quomodo habueris, fili,
turn face God. 4: 8 How have son,
secundum multitudinem fac ex ipsis eleemosynam. Si
according to company Make from the alms. If
tibi fuerit largior substantia, plus ex illa fac
you be Lens substance more from that Make
eleemosynam. Si exiguum habueris, secundum exiguum
alms. If small have according to small
ne timueris facere eleemosynam: 4:9 praemium
do not fear do alms; 4: 9 reward
enim bonum reponis tibi in diem necessitatis, 4:10
For good reply you in day of necessity, 4:10
quoniam eleemosyna a morte liberat et non sinit
for alms from death delivers and not allows

ire in tenebras. 4:11 Munus enim bonum est
 go in darkness. 4:11 Function For good is
 eleemosyna omnibus, qui faciunt illam coram Excelso.
 alms all that do it before High.
 4:12 Attende tibi, fili, ab omni fornicatione. Uxorem
 4:12 Attend you son, from all fornication. wife
 primum accipe ex semine parentum tuorum et noli
 first take from seed parents your and do not
 sumere uxorem alienam, quae non est ex tribu
 take wife foreign which not is from tribe
 patris tui, quoniam filii prophetarum sumus: Noe
 father your for children prophets we are: Noah
 et Abraham et Isaac et Iacob patres nostri a
 and Abraham and Isaac and Jacob fathers our from
 saeculo. Rememorare, fili, quoniam hi omnes
 century. remember, son, for these all
 acceperunt uxores ex semine patrum suorum et
 took wives from seed fathers their and
 benedicti sunt in filiis suis, et semen illorum
 blessed are in children their and seed their
 possidebit hereditatem terrae. 4:13 Et tu, fili, dilige
 learning; heritage the earth. 4:13 The you son, love
 fratres tuos et noli fastidire in corde tuo a
 brothers your and do not loathing in heart your from
 fratribus tuis et a filiis et filiabus populi tui, ut
 brothers your and from children and daughters people your as
 accipias uxorem ex illis, quoniam in fastidio perditio
 take wife from those for in loathing destruction
 et inconstantia magna est, et in nugacitate diminutio
 and inconstancy great is and in pride decrease
 et exiguitas magna est. Nugacitas enim mater est
 and shortness great It is. frivolity For mother is
 famis. 4:14 Merces omnis hominis, quicumque penes
 famine. 4:14 Merchandise all man, who with
 te operatus fuerit, non maneat penes te, sed redde
 you He worked it not stay with you but pay
 ei statim, et merces tua non minorabitur; si servieris
 it directly and wage your not The decrease; if serve
 Deo in veritate, reddetur tibi. Attende tibi, fili, in
 God in truth paid to you. Attend you son, in

omnibus operibus tuis et esto sapiens in omnibus
all works your and be wise in all

sermonibus tuis 4:15 et, quod oderis, nemini feceris.
words your 4:15 and, that hate, no 've done.

Noli bibere vinum in ebrietatem, et non comitetur
Do not drink wine in intoxication; and not escorts

te ebrietas in via tua. 4:16 De pane tuo communica
you drunkenness in road Your. 4:16 The bread your share

esurienti et de vestimentis tuis nudis; ex omnibus,
hungry and of clothing your bare; from all

quaecumque tibi abundaverint, fac eleemosynam, et
whatever you surplus, Make alms, and

non invidet oculus tuus, cum facis eleemosynam.
not begrudge eye your with You do alms.

4:17 Frange panem tuum et effunde vinum tuum
4:17 Deal bread your and pour wine your

super sepulcra iustorum et noli dare peccatoribus.
over graves just and do not give sinners.

4:18 Consilium ab omni sapiente inquire et noli
4:18 Advice from all wise seek and do not

contemnere omne consilium utile. 4:19 Omni tempore
despise all design useful. 4:19 all time

benedic Dominum et postula ab illo, ut dirigantur
bless Lord and Ask from that, as directed

viae tuae, et omnes semitae tuae et consilia bene
way your and all highways your and plans well

disponantur, quoniam omnes gentes non habent
arranged for all nations not have

consilium bonum, sed ipse Dominus dabit ipsis
design good but he Lord will the

bonum consilium. Quem enim voluerit, allevat et,
good policy. Whom For He wishes lifts and,

quem voluerit, Dominus demergit usque ad inferos
which He wishes Lord sinks up to underworld

deorsum. Et nunc, fili, memor esto praeceptorum
down. The now, son, remember be rules

meorum, et non deleantur de corde tuo. 4:20 Et
my and not erased of heart your. 4:20 The

nunc, fili, indico tibi commendasse me decem talenta
now, son, inlaid you sponsor I ten talents

argenti Gabael filio Gabriae in Rages Mediae. 4:21
silver Gabael son Gabri in Rages Media. 4:21

Noli vereri, fili, quia pauperem vitam gessimus.
Do not fear son, because poor life committed.

Habes multa bona, si timueris Deum et recesseris
You have many good if fear God and back

ab omni peccato et bene egeris in conspectu Domini
from all sin and well you do in before of

Dei tui'. 5:1 Tunc Thobias respondens Thobi patri
God you '. 5: 1 Then Tobias answered Tobit father

suo dixit: ' Omnia, quaecumque mihi praecepisti,
his he said: ' All whatever I command,

pater, faciam. 5:2 Quomodo autem potero hanc
father, I will do it. 5: 2 How Now I this

pecuniam recipere ab illo? Neque ille me novit,
money receive from that? nor he I He knows,

neque ego novi illum. Quod signum dabo illi, ut me
or I new him. The sign I they as I

cognoscat et credat et det mihi hanc pecuniam?
know and believe and give I this the money?

Sed neque vias, quae ad Mediam, novi, ut eam
but or ways, which to Media I know, as it

illuc'. 5:3 Tunc respondens Thobi Thobiae filio suo
there. ' 5: 3 Then answered Tobit Tobias son his

dixit: ' Chirographum dedit mihi, et chirographum
he said: ' note given I and note

meum dedi illi et divisi in duas partes, et
my I they and divided in two parts and

unusquisque unam accepimus, et posui cum ipsa
each one received, and I put with the

pecunia. Et ecce nunc anni sunt viginti, ex quibus
money. The See now years are twenty; from which

penes illum commendavi hanc pecuniam. Et nunc,
with it recommended this money. The now,

fili, inquire tibi hominem fidelem, qui eat tecum, et
son, seek you man faithful, that Mou with and

dabimus illi mercedem, donec venias. Et, dum vivo,
We will give they wages, until come. and, while live

recipe pecuniam ab illo'. 5:4 Et exiit Thobias
recipe money from it '. 5: 4 The He went out Tobias

quaerere hominem, qui iret cum ipso in Mediam et
search man that go with it in Media and

qui haberet notitiam viae. Et invenit Raphael
that have notice ways. The found Raphael
angelum stantem ante ipsum et nesciebat illum
angel standing before it and He did not know it
angelum Dei esse. 5:5 Et dixit illi: ‘ Unde es,
angel God to be. 5: 5 The said they: ‘ Hence, you
iuvenis?’. **Et dixit illi: ‘ Ex filiis Israel fratribus**
young man? ‘. The said they: ‘ from children Israel brothers
tuis et veni huc, ut operer’. **Et dixit illi Thobias: ‘**
your and I here, as can work. ‘ The said they Tobias: ‘
Nosti viam, quae ducit in Mediam?’. **5:6 Et ille**
You know way, which leads in Media ‘. 5, 6 The he
dixit: ‘ Utique, aliquotiens fui ibi et habeo notitiam
he said: ‘ Of course, Frequently I there and I have notice
et scio omnes vias et aliquotiens ibam in Mediam
and I know all ways and Frequently Yes in Media
et manebam penes Gabael fratrem nostrum, qui
and I was with Gabael brother our that
commoratur in Rages Mediae, et abest iter bidui
residence in Rages Media and missing trip two days
statuti ex Ecbatanis usque Rages. Nam posita est in
statute from Achmetha up Rages. For Given is in
monte et Ecbatana in medio campo’. **5:7 Et dixit**
mount and Ecbatane in the the campus. ‘ 5: 7 The said
illi Thobias: ‘ Sustine me, iuvenis, donec intrans
they Tobias: ‘ Wait I The young man, until entering
patri meo nuntiem. Necessarium est enim mihi, ut
father I tell. necessary is For I as
eas mecum, et dabo tibi mercedem tuam’. **5:8 Et**
them with and I you wages case ‘. 5: 8 The
dixit illi: ‘ Ecce sustineo; tantum noli tardare’. **5:9**
said they: ‘ Look endure; only do not lingering ‘. 5: 9
Et introiens Thobias renuntiavit Thobi patri suo et
The entering Tobias Reporting Tobit father his and
dixit ei: ‘ Ecce inveni hominem ex fratribus nostris,
said to: ‘ Look I found man from brothers our
de filiis Israel, qui eat mecum’. **Et dixit illi: ‘**
of children Israel that Mou with me. ‘ The said they: ‘
Roga mihi hominem, ut sciam quid sit genus eius,
Call I man as I know what is race his
et ex qua tribu sit et an fidelis sit, ut eat tecum,
and from which tribe is and or faithful is as Mou with

fili'. **5:10** **Et exivit Thobias et vocavit illum et**
My son. ' 5:10 The gone Tobias and he called it and
dixit ei: ' Iuvenis, pater te rogat'. Et introivit ad
said to: ' Youth, father you she asks. The entered to
eum, et prior Thobis salutavit eum. Et ille dixit ei:
him, and first Tobit greeted him. The he said to:
' Gaudium tibi magnum sit!'. Et respondens Thobi
' joy you great is'. The answered Tobit
dixit illi: 'Quid mihi adhuc gaudium est? Homo sum
said they: 'What I yet joy is it? man I
inutilis oculis et non video lumen caelorum, sed in
useless eyes and not video light heaven but in
tenebris positus sum sicut mortui, qui non amplius
the dark set I as dead that not more
vident lumen. Vivus ego sum inter mortuos. Vocem
see light. living I I between dead. voice
hominum audio et ipsos non video'. Et dixit ei: '
men audio and they not I see. ' The said to: '
Forti esto animo; in proximo est, ut a Deo cureris.
strong be mind; in next is as from God is at hand.
Forti animo esto!'. Et respondit illi Thobi: ' Thobias
strong mind Be. ' The answered they Tobit ' Tobias
filius meus vult ire in Mediam. Nonne poteris ire
son my will go in Media. Did You can go
cum illo et ducere illum? Et dabo tibi mercedem
with that and lead it? The I you wages
tuam, frater'. Et dixit illi: ' Potero ire cum illo,
your brother. ' The said they: ' I CAN go with that,
quoniam novi omnes vias et aliquotiens ivi in
for new all ways and Frequently I went in
Mediam et perambulavi omnes campos eius et
Media and roaming all fields his and
montes et omnes commeatus scio'. 5:11 Et dixit ei:
mountains and all supplies I know. ' 5:11 The said to:
' Frater, ex qua patria es et ex qua tribu? Narra
' brother, from which country you and from which tribe? Tell
mihi, frater'. 5:12 Et ille dixit: ' Quid tibi necesse
I brother. ' 5:12 The he he said: ' What you necessary
est tribus?'. Et dixit ei: ' Volo scire ex veritate
is three? '. The said to: ' I know from the truth

cuius sis et nomen tuum'. 5:13 Et dixit: ' Ego sum
the be and name Your ' 5:13 The he said: ' I I
Azarias Ananiae magni filius, ex fratribus tuis'. 5:14
Azariah Ananias great son, from brothers Your ' 5:14
Et dixit illi Thobi: ' Salvus et sanus venias, frater,
The said they Tobit ' saved and healthy come brother,
sed ne irascaris, frater, quod voluerim verum scire
but do not angry; brother, that I wanted to true know
et patriam tuam. Tu frater meus es et de genere
and country Your. You brother my you and of general
bono et optimo! Noveram Ananiam et Nathan duos
good and best! He had known Ananias and Nathan two
filios Semeliae magni; et ipsi mecum ibant in
children Shemaiah great; and they with went in
Ierusalem et adorabant ibi mecum et non
Jerusalem and worshiped there with and not
exerraverunt. Fratres tui viri optimi sunt; ex bona
astray. Brothers your men best they are: from good
radice es. Et gaudens venias!'. 5:15 Et dixit ei: '
root art. The orgasm Come. ' 5:15 The said to: '
Ego tibi dabo mercedis nomine drachmam diurnam
I you I compensation name groat daily
et, quaecumque necessaria sunt tibi et filio meo,
and, whatever necessary are you and son I
similiter; et vade cum illo, 5:16 et adiciam tibi ad
similarly; and go with that, 5:16 and add you to
mercedem'. 5:17 Et dixit illi: ' Ibo cum illo, ne
wages'. 5:17 The said they: ' I'll go with that, do not
timueris; salvi ibimus et salvi revertemur ad te,
fear; saved go and saved back to you
quoniam via tuta est'. Et dixit ei: ' Benedictio sit
for road safe He is. ' The said to: ' blessing is
tibi, frater!'. Et vocavit filium suum et dixit illi: '
you my brother. ' The he called son his and said they: '
Fili, praepara, quae ad viam, et exi cum fratre
Son, ready; which to way, and Get out with brother
tuo. Deus autem, qui in caelo est, protegat vos ibi
your. God however, that in heaven is protect you there
et reducat vos ad me salvos; et angelus illius
and restricts you to I safe; and angel of

comitetur vos cum sanitate, fili!'. Et exiit, ut iret
escorts you with health; My son! ' The out as go
viam suam, et osculatus est patrem suum et
way his and kiss is father his and
matrem. Et dixit illi Thobi: ' Vade sanus!'. 5:18 Et
mother. The said they Tobit ' Go healthy ' 5:18 The
lacrimata est mater illius et dixit Thobi: ' Quid
she wept is mother of and said Tobit ' What
dimisisti filium meum? Nonne ipse est virga manus
away son My? Did he is staff hand
nostrae et ipse intrat et exit coram nobis? 5:19
our and he enters and issues before us? 5:19
Pecunia ne adveniat pecuniae, sed purgamentum sit
money do not carpeting money, but garbage is
filii nostri. 5:20 Quomodo datum est nos a
children Our. 5:20 How given is we from
Domino vivere, hoc sufficebat nobis'. 5:21 Et dixit
Lord live, this enough to us. ' 5:21 The said
illi: ' Noli computare; salvus ibit filius noster et
they: ' Do not worry; saved go son our and
salvus revertetur ad nos, et oculi tui videbunt eum
saved return to we and eyes your see it
illa die, qua venerit ad te sanus. Ne computaveris,
that day which come to you healthy. Do not reckoned
ne timueris de illis, soror. 5:22 Angelus enim bonus
do not fear of those sister. 5:22 angel For good
ibit cum illo, et bene disponetur via illius, et
go with that, and well disposed road of and
revertetur sanus'. 6:1 Et cessavit plorare. 6:2 Et
return healthy ' 6: 1 The finished lament. 6: 2 The
profectus est puer et angelus cum illo; et canis
progress is boy and angel with that; and dog
exiit cum illo et secutus est eos. Et abierunt
He went out with that and followed by is them. The gone
ambo, et comprehendit illos prima nox; et
both of them, and includes them first night; and
manserunt super flumen Tigrin. 6:3 Et descendit
So the over river Tigris. 6: 3 The down
puer lavare pedes in flumen, et exsiliens piscis de
boy wash feet in river and jumping fish of

aqua magnus volebat gluttire pedem pueri, et
water great would swallowed foot boys and
exclamavit. 6:4 Et ait illi angelus: ‘ Comprehende
she cried. 6: 4 The said they angel: ‘ grab
et tene!’. **Et comprehendit puer piscem et eduxit**
and Hold on! ‘. The includes boy fish and brought
illum in terram. 6:5 Et dixit angelus illi: ‘ Exintera
it in land. 6: 5 The said angel they: ‘ GUT
hunc piscem et tolle fel et cor et iecur illius et
this fish and Away gall and heart and liver of and
repone ea tecum et interanea proice. Sunt enim fel
replace it with and Interanea Throw. There are For gall
et cor et iecur eius ad medicamentum utilia’. **6:6**
and heart and liver his to drug useful. ‘ 6: 6
Et exinterans puer piscem illum collegit fel, cor et
The exinterans boy fish it collected gall heart and
iecur; et piscem assavit et manducavit et reliquit
liver; and fish roasted and ate and left
ex illo salitum. Et abierunt ambo pariter, donec
from that salted. The gone both together, until
appropinquarent ad Mediam. 6:7 Et tunc interrogavit
approaching to Media. 6, 7 The then he asked
puer angelum et dixit ei: ‘ Azaria frater, quod
boy angel and said to: ‘ Azarias brother, that
remedium est in corde et iecore piscis et in felle?’.
remedy is in heart and liver fish and in gall ‘.
6:8 Et dixit illi: ‘ Cor et iecur piscis fumiga coram
6, 8 The said they: ‘ heart and liver fish smoke before
viro aut muliere, qui occursum daemonii aut spiritus
man or woman that meet daemons or spirit
nequissimi habet, et fugiet ab illo omnis occursum,
profligate has and flee from that all occurrence,
et ne maneant cum illo in aeternum. 6:9 Et fel
and do not remain with that in ever. 6: 9 The gall
ad inungendos oculos hominis, in quos ascenderunt
to anoint eyes man, in which up
albugines, ad flandum in ipsis super albugines, et ad
white films, to Flanders in the over white films, and to
sanitatem perveniunt’. **6:10 Et postquam intravit in**
health they arrive. ‘ 6:10 The after entered in

Mediam et iam appropinquabat ad Ecbatana, 6:11
Media and already close to Ecbatane, 6:11
dixit Raphael puero: ‘ Thobia frater!’. Et dixit ei: ‘
said Raphael boy: ‘ Tobias my brother. ‘ The said to: ‘
Ecce ego’. Et dixit illi: ‘ In eis, quae sunt Raguel,
Look I am. ‘ The said they: ‘ in them, which are Reuel;
hac nocte manere nos oportet. Et homo est
this night stay we necessary. The man is
propinquus tuus et habet filiam nomine Saram, 6:12
close your and has daughter name Sarah 6:12
sed neque masculum neque filiam aliam praeter
but or male or daughter other In addition to
Saram solam habet, et tu proximus es illius prae
Sarah only has and you close you of than
omnibus hominibus, ut possideas eam; et iustum est,
all men as possess it; and just is
ut possideas, quae sunt patri eius. Et haec puella
as possess, which are father her. The this girl
sapiens et fortis et bona valde, et pater ipsius
wise and strong and good very and father of
diligit illam’. 6:13 Et dixit: ‘ Iustum est, ut accipias
He loves of it. ‘ 6:13 The he said: ‘ just is as take
illam. Et audi me, frater, et loquar de puella hac
her. The listen I brother, and I will speak of girl this
nocte, ut accipiamus illam tibi uxorem et, cum
night as take it you wife and, with
reversi fuerimus ex Rages, faciemus nuptias eius.
returned we from Rages we do wedding her.
Scio autem quoniam Raguel non potest denegare
I know Now for Reuel not can refuse
illam tibi. Novit enim quia, si dederit illam viro
it to you. He knows For because, if give it man
alteri, morte periet, secundum iudicium libri Moysis,
the other, death prescribed according to judgment book Moses,
quia tibi aptum est accipere hereditatem et filiam
because you fit is take heritage and daughter
illius magis quam omni homini. Et nunc, frater, audi
of more than all man. The now, brother, listen
me, et loquemur de hac puella hac nocte et
I and we will talk of this girl this night and

desponsabimus illam tibi et, cum reversi fuerimus
engaged it you and, with returned we
ex Rages, accipiemus illam et ducemus eam
from Rages take it and we carry it
nobiscum in domum tuam'. 6:14 Tunc respondens
with in home case '. 6:14 Then answered
Thobias dixit Raphael: 'Azaria frater, audiui
Tobias said Raphael: 'Azarias brother, I heard
quoniam iam tradita est viris septem, et mortui
for already traditional is men seven, and dead
sunt in cubiculis suis noctu; cum intrabant ad illam,
are in closets their by night; with entered to it
moriebantur. Audiui etiam quosdam dicentes quoniam
they died. I heard also some saying for
daemonium illos occidit; 6:15 et timeo nunc,
demon them sets; 6:15 and I now,
quoniam diligit illam et ipsam quidem non vexat,
for He loves it and it indeed not harasses,
sed eum, qui illi voluerit propinquare, ipsum occidit.
but him, that they wishes approach, it sets.
Unicus sum patri meo; ne forte moriar et
Only I father I; do not perhaps I and
deducam patris mei vitam et matris meae cum
down father my life and mother I with
dolore super me in sepulcrum eorum. Sed neque
pain over I in grave them. but or
aliud filium habent, qui sepeliat illos'. 6:16 Et dixit
other son have that bury them. ' 6:16 The said
illi angelus: 'Non es memor mandatorum patris tui,
they angel: 'no you remember commandments father your
quoniam praecepit tibi accipere uxorem ex domo
for charged you take wife from house
patris tui? Et nunc audi me, frater: noli computare
father You? The now listen I a brother; do not To calculate the
daemonium illud, sed accipe illam, et scio quoniam
demon it but take it and I know for
dabitur tibi hac nocte uxor. 6:17 Et, cum intraveris
given you this night wife. 6:17 and, with go
in cubiculum, tolle de iecore piscis et cor et
in chamber, Away of liver fish and heart and
imponere super cinerem incensi. Et odor manabit, et
lay over ashes incense. The The smell application; and

odorabitur illud daemonium et fugiet et non
smell it demon and flee and not
apparebit circa illam omnino in perpetuo. 6:18 Et,
appear about it at in permanently. 6:18 and,
cum coeperis esse cum illa, surgite primum ambo et
with begin be with that Rise first both and
orate et deprecamini Dominum caeli, ut detur vobis
pray and I pray Lord heaven as given you
misericordia et sanitas. Noli timere; tibi enim
mercy and health. Do not fear not; you For
destinata est ante saeculum, et tu illam sanabis, et
intended is before century, and you it cure, and
ibit tecum, et credo quoniam habebis ex illa filios,
go with and I believe for have from that children,
et erunt tibi sicut fratres. Noli computare'. Et cum
and will be you as brothers. Do not To calculate '. The with
audisset Thobias sermones Raphael quoniam soror est
heard Tobias words Raphael for sister is
illius et de semine patris illius, dilexit eam valde,
of and of seed father of He loved it very
et cor eius haesit illi. 7:1 Et cum venisset in
and heart his stuck to him. 7: 1 The with come in
Ecbatana, dixit illi: 'Azaria frater, duc me ad
Ecbatane, said they: 'Azarias brother, Launch I to
Raguel, fratrem nostrum, viam rectam'. Et duxit
Reuel; brother our way right '. The married
eum ad domum Raguel, et invenerunt illum
it to home Reuel; and found it
sedentem circa ostium atrii sui et salutaverunt illum
sitting about door court s and greeted it
priores. Et ille dixit eis: 'Bene valeatis, fratres,
earlier. The he said them: 'well Be brothers,
intrate salvi et sani'. Et induxit eos in domum
Enter saved and Healthy '. The introduced them in home
suam. 7:2 Et dixit Ednae uxori suae: 'Quam similis
own. 7: 2 The said Edna wife his 'How like
est hic iuvenis Thobi fratri meo!'. 7:3 Et interrogavit
is here youth Tobit brother My '. 7: 3 The he asked
illos Edna et dixit eis: 'Unde estis, fratres?'. Et
them Edna and said them: Thus, you brothers '. The
dixerunt illi: 'Ex filiis Nephthali nos sumus
said they: 'from children Naphtali we we are

captivis in Nineve'. 7:4 Et dixit eis: ' Nostis
prisoners in Nineveh. ' 7: 4 The said them: ' Do you know
Thobin fratrem nostrum?'. Et dixerunt ei: ' Novimus
Tobit brother for us. ' The said to: ' We know
illum'. Et dixit eis: ' Fortis est?'. 7:5 Et dixerunt
it '. The said them: ' Strong is it? '. 7: 5 The said
illi: ' Fortis est et vivit'. Et Thobias dixit: ' Pater
they: ' Strong is and lives. ' The Tobias he said: ' Father
meus est'. 7:6 Et exsilivit Raguel et osculatus est
my He is. ' 7: 6 The springing Reuel and kiss is
illum lacrimans 7:7 et dixit: ' Benedictio tibi sit,
it woebegone 7: 7 and he said: ' blessing you is
fili, boni et optimi patris fili. O infelicitas malorum,
son, good and best father son. O misery apples,
quia excaecatus est vir iustus et faciens
because blinded is man just and making
eleemosynas!'. Et incubuit lacrimans super collum
alms'. The pressed woebegone over neck
Thobiae filii fratris sui. 7:8 Et Edna uxor eius
Tobias children brother 's. 7, 8 The Edna wife his
lacrimata est super eum, et Sara filia eorum
she wept is over him, and Sarah daughter their
lacrimata est et ipsa. 7:9 Et occidit arietem ex
she wept is and itself. 7, 9 The sets ram from
ovibus et suscepit illos libenter. Et, postquam
sheep and received them gladly. and, after
laverunt et se purificaverunt et discubuerunt ad
washed and he purified and reclined to
cenandum, dixit Thobias ad Raphael: ' Azaria frater,
gestures, said Tobias to Raphael: ' Azarias brother,
dic Raguel, ut det mihi Saram sororem meam'. 7:10
tell Reuel; as give I Sarah sister My '. 7:10
Et audivit Raguel hunc sermonem et dixit puero: '
The heard Reuel this word and said boy: '
Manduca et bibe et suaviter tibi sit hac nocte. Non
eat and drink and sweetly you is this night. no
est enim homo, quem oporteat accipere Saram filiam
is For man, which must take Sarah daughter
meam nisi tu, frater. Similiter et mihi non licet
I but you brother. Similarly, and I not although the

eam dare alii viro nisi tibi, quia tu proximus mihi
it give others man but you because you close I
es. Verum autem tibi dicam, fili. 7:11 Tradidi illam
art. truth Now you I will say, son. 7:11 I handed it
viris septem fratribus nostris, et omnes mortui sunt
men seven brothers our and all dead are
nocte, cum intrabant ad eam. Et nunc, fili, manduca
night with entered to her. The now, son, eat
et bibe, et Dominus faciet in vobis'. Et dixit
and drink and Lord will in you'. The said
Thobias: ' Hinc non edam neque bibam, donec,
Tobias: ' It not I could eat or I drink, till,
quae sunt ad me, confirmes'. Et Raguel dixit ei: ' Facio;
which are to I confirm it. ' The Reuel said to: ' I do;
et ipsa datur tibi secundum iudicium libri
and the given you according to judgment book
Moysis, et de caelo iudicatum est tibi illam dari.
Moses, and of heaven decision is you it given.
Duc sororem tuam; amodo tu illius frater es, et
Launch sister your; hereafter you of brother you and
haec tua soror est. Datur tibi ex hodierno et in
this your sister It is. Possible you from today and in
aeternum. Et Dominus caeli bene disponat vobis, fili,
ever. The Lord air well arrange you son,
hac nocte et faciat misericordiam et pacem'. 7:12
this night and do mercy and peace. ' 7:12
Et accersivit Raguel Saram filiam suam, et accessit
The sent Reuel Sarah daughter his and came
ad illum. Et, apprehensa manu illius, tradidit eam
to him. and, catching hand of delivered it
illi et dixit: ' Duc secundum legem et iudicium,
they and he said: ' Launch according to law and trial
quod scriptum est in libro Moysis dari tibi uxorem.
that written is in book Moses given you wife.
Habe et duc ad patrem tuum sanus. Et Deus caeli
Spend and Launch to father your healthy. The God air
det vobis bonum iter et pacem'. 7:13 Et vocavit
give you good trip and peace. ' 7:13 The he called
matrem eius et praecepit afferri chartam, ut faceret
mother his and charged adduced paper as do
conscriptionem coniugii et quemadmodum tradidit
conscription marriage and as delivered

illam uxorem ei secundum iudicium legis Moysis. Et
it wife it according to judgment law Moses. The
attulit mater illius chartam, et ille scripsit et
brought mother of paper and he He wrote and
signavit. 7:14 Et ex illa hora coeperunt manducare
seal. 7:14 The from that hour began eat
et bibere. 7:15 Et vocavit Raguel Ednam uxorem
and drink. 7:15 The he called Reuel Edna wife
suam et dixit illi: ‘ Soror, praepara cubiculum aliud
his and said they: ‘ sister, prepare room other
et introduc eam illuc’. 7:16 Et abiens stravit, sicut
and bring it there. ‘ 7:16 The detection low as
illi dixit, et introduxit eam illuc et lacrimata est
they he said, and He brought it there and she wept is
causa illius et extersit lacrimas et dixit illi: 7:17 ‘
cause of and wiped tears and said they: 7:17 ‘
Forti animo esto, filia. Dominus caeli det tibi
strong mind be daughter. Lord air give you
gaudium pro taedio tuo. Forti animo esto!’. **Et**
joy for weariness your. strong mind Be. ‘ The
exiit. 8:1 Et, cum consummaverunt manducare et
went out. 8: 1 and, with end eat and
bibere, voluerunt dormire et deduxerunt iuvenem et
drink, listed sleep and conducted young and
induxerunt eum in cubiculum. 8:2 Et rememoratus
induced it in chamber. 8: 2 The remembered
est Thobias sermonum Raphael et sustulit de
is Tobias events Raphael and up of
sacculo, quem habebat, cor et iecur piscis et
bag, which had heart and liver fish and
imposuit super cinerem incensi. 8:3 Et odor piscis
imposed over ashes incense. 8: 3 The The smell fish
prohibuit et refugit daemonium in superiores partes
forbade and shrinks demon in higher parts
Aegypti. Et abiens Raphael colligavit eum ibi et
Egypt. The detection Raphael bound it there and
reversus est continuo. 8:4 Et exierunt et clausuerunt
back is immediately. 8: 4 The They went out and closed
ostium cubuli. Et exsurrexit Thobias de lecto et
door chamber. The rose Tobias of bed and
dixit ei: ‘ Surge, soror! Oremus et deprecemur
said to: ‘ Up sister! Let us pray and To appease

Dominum nostrum, ut faciat super nos misericordiam
Lord our as do over we mercy
et sanitatem'. 8:5 Et surrexit, et coeperunt orare et
and health. ' 8: 5 The rose, and began pray and
deprecari Dominum, ut daretur illis sanitas. Et
deprecate Lord, as given they health. The
coeperunt dicere: ' Benedictus es, Deus patrum
began say: ' Blessed you God fathers
nostrorum, et benedictum nomen tuum in omnia
our and Greg name your in all
saecula saeculorum! Benedicant tibi caeli et omnis
ages ever! thanks you air and all
creatura tua in omnia saecula! 8:6 Tu fecisti Adam
creature your in all ever! 8: 6 You You made Adam
et dedisti illi adiutorium firmum Evam, et ex
and You they help ordered Eve, and from
ambobus factum est semen hominum. Et dixisti non
both it is seed men. The You said not
esse bonum hominem solum: 'Faciamus ei adiutorium
be good man only; 'Let's do it it help
simile sibi'. 8:7 Et nunc non luxuriae causa
like to himself. ' 8: 7 The now not luxury cause
accipio hanc sororem meam sed in veritate. Praecipe,
I accept this sister I but in truth. Charge,
ut miserearis mei et illius, et consenescamus pariter
as pity my and of and old together
sani'. 8:8 Et dixerunt: ' Amen, amen!'. 8:9 Et
Healthy '. 8: 8 The they said: ' Most Amen '. 8, 9 The
dormierunt per noctem. Et surgens Raguel accersivit
sleep by night. The rising Reuel sent
servos secum, et abierunt et foderunt foveam. 8:10
officials with and gone and delve pit. 8:10
Dixit enim: ' Ne forte moriatur, et omnibus simus
said For: ' Do not perhaps dies and all we
derisio et opprobrium'. 8:11 Et, ut consummaverunt
derision and reproach. ' 8:11 and, as end
fossuram, reversus est Raguel domum et vocavit
digging, back is Reuel home and he called
uxorem suam 8:12 et dixit: ' Mitte unam ex
wife his 8:12 and he said: ' Send one from

ancillis, et intrans videat an vivat; et, si mortuus
female and entering see or to live; and, if dead
est, ut sepeliamus illum, nemine sciente'. 8:13 Et
is as bury it no know it. ' 8:13 The
miserunt ancillam et accenderunt lucernam et
sent maid and they candle and
aperuerunt ostium, et intravit et invenit illos
opened door and entered and found them
iacentes et pariter dormientes. 8:14 Et reversa puella
lying and together sleeping. 8:14 The back girl
nuntiavit eis illum vivere et nihil mali esse. 8:15
reported them it live and nothing mali to be. 8:15
Et benedixerunt Deum caeli et dixerunt: '
The blessed God air and they said: '
Benedictus es, Deus, in omni benedictione sancta et
Blessed you God, in all blessing holy and
munda, et benedicant tibi omnes sancti tui et
clean and thanks you all St. your and
omnis creatura tua; et omnes angeli tui et electi
all creature your; and all angels your and elect
tui benedicant tibi in omnia saecula! 8:16 Benedictus
your thanks you in all ever! 8:16 Blessed
es, quoniam laetificasti me, et non contigit mihi,
you for rejoice I and not it happened I
sicut putabam, sed secundum magnam misericordiam
as I thought, but according to great mercy
tuam egisti nobiscum. 8:17 Et benedictus es,
your provocation with us. 8:17 The blessed you
quoniam misertus es duorum unicum. Fac illis,
for with compassion you two unique. Make those
Domine, misericordiam et sanitatem et consumma
Sir, mercy and health and finish
vitam illorum cum misericordia et laetitia'. 8:18
life their with mercy and gladness. ' 8:18
Tunc praecepit servis suis, ut replerent fossam
Then charged officials their as refill ditch
priusquam lucesceret. 8:19 Et praecepit uxori suae,
before tasks. 8:19 The charged wife his
ut faceret panes multos; et abiens ipse ad gregem
as do bread many; and detection he to company

adduxit vaccas duas et quattuor arietes et iussit
brought cows two and four rams and ordered
consummari eos, et coeperunt praeparare. 8:20 Et
to be fulfilled? them; and began prepare. 8:20 The
vocavit Thobiam et iuravit illi et dixit ei: ‘ Diebus
he called Tobias and He swore they and said to: ‘ days
quattuordecim hinc non recedes, sed hic manebis,
fourteen here not leave; but here stay,
manducans et bibens mecum, et laetificabis animam
eating and drinking with and make life
filiae meae multis afflictam doloribus. 8:21 Et ex
daughters I many afflicted pains. 8:21 The from
eo, quod possideo, accipe partem dimidiam et vade
it that I possess, take part half and go
sanus ad patrem tuum. Et alia dimidia pars, cum
healthy to father Your. The other half part, with
mortui fuerimus ego et uxor mea, vestra erit. Forti
dead we I and wife my your will be. strong
animo esto, fili! Ego pater tuus sum et Edna
mind be My son! I father your I and Edna
mater tua; et tui sumus nos et sororis tuae amodo
mother your; and your we are we and sister your hereafter
et in perpetuum. Forti animo esto, fili!’. 9:1 **Tunc**
and in ever. strong mind be My son! ‘. 9: 1 Then
accersivit Thobias Raphael et dixit illi: 9:2 ‘ Azaria
sent Tobias Raphael and said they: 9: 2 ‘ Azarias
fra ter, adsume tecum hinc servos quattuor et
Keen three times, take with here officials four and
camelos duos et perveni in Rages et vade ad
camels two and Reach in Rages and go to
Gabael et da illi chirographum et recipe pecuniam
Gabael and give they note and recipe money
et adduc illum tecum ad nuptias. 9:3 Scis
and bring it with to the marriage. 9: 3 Do you know
enim quoniam numerat dies pater et, si tardavero
For for counts day father and, if I stay
diem unum, contristabo eum valde. 9:4 Sed vides
day one, grieve it very much. 9: 4 but see
quomodo Raguel iuraverit, cuius iuramentum spernere
how Reuel swears the oath spurn

non possum'. 9:5 Et abiit Raphael et quattuor
not I can '. 9: 5 The He went Raphael and four
pueri et duo cameli in Rages Mediae, et manserunt
boys and two camels in Rages Media and So the
penes Gabael, et dedit illi Raphael chirographum
with exclaiming, and given they Raphael note
eius et indicavit illi de Thobia filio Tobis quoniam
his and told they of Tobias son Tobit for
accepit uxorem filiam Raguel et quia rogat illum
he received wife daughter Reuel and because asks it
ad nuptias. Et surrexit Gabael et protulit folles
to the marriage. The rose Gabael and produced bellows
cum sigillis suis et numeravit pecuniam et
with seals their and numbered money and
composuit supra camelos. 9:6 Et vigilaverunt simul
compiled by above camels. 9: 6 The early together
et venerunt ad nuptias et intraverunt in ea, quae
and they to wedding and entered in it which
Raguel, et invenerunt Thobiam discumbentem. Et
Reuel; and found Tobias the table. The
exsiliit et salutavit illum et lacrimatus est et
He sprang up and greeted it and wept is and
benedixit eum et dixit illi Gabael: ' Benedictus
blessed it and said they exclaiming: ' Blessed
Dominus, qui dedit tibi pacem, quoniam boni et
Lord, that given you peace, for good and
optimi et iusti viri et eleemosynas facientis filius es!
best and just men and alms maker son You!
Det tibi benedictionem Dominus caeli et uxori tuae
May you thanks Lord air and wife your
et patri tuo et matri tuae et patri et matri
and father your and his mother; your and father and his mother;
uxoris tuae. Et benedictus Deus, quoniam video
wife Your. The blessed God, for video
Thobiam consobrinum meum similem illi!'. 10:1 Et
Tobias cousin my like Those '. 10: 1 The
cotidie ex illo die computabat Thobi dies, in quibus
daily from that day counted Tobit day, in which
iret et in quibus reverteretur filius eius. Et,
go and in which return son her. and,

postquam consummati sunt dies, et filius eius non
after end are day, and son his not
 veniebat, 10:2 dixit: ‘ Numquid detentus est ibi?
came 10: 2 he said: ‘ Do detention is there?
 Aut numquid Gabael mortuus est, et nemo illi
or Do Gabael dead is and no they
 reddit pecuniam?’. 10:3 Et contristari coepit. 10:4 Et
returns the money? ‘. 10: 3 The sad began. 10: 4 The
 Anna uxor illius dixit: ‘ Periit filius meus et iam
Anna wife of he said: ‘ Cut off son my and already
 non est inter vivos. Quare tardat?’. Et coepit
not is between quick. Why slow ‘. The began
 plorare et lugere filium suum et dixit: 10:5 ‘ Vae
lament and mourn son his and he said: 10: 5 ‘ Woe
 mihi, fili, quia te dimisi ire, lumen oculorum
I son, because you let go light eyes
 meorum!’. 10:6 Cui Thobi dicebat: ‘ Tace, noli
My ‘. 10: 6 To Tobit he said: ‘ Quiet do not
 computare, soror; salvus est filius noster, sed certe
counting, a sister; saved is son our but certainly
 mora fuit illis ibi, et homo, qui cum illo ivit,
delay was they there, and man, that with that He went
 fidelis est et est ex fratribus nostris. Noli taediare
faithful is and is from brothers our. Do not taediare
 pro illo, soror, iam veniet’. 10:7 Et illa dixit: ‘
for that, sister, already will come. ‘ 10: 7 The that he said: ‘
 Tace a me; noli me seducere! Periit filius meus’.
Quiet from me; do not I seduce! Cut off son My ‘.
 Et exsiliens circumspiciebat cotidie viam, qua filius
The jumping He looked around daily way, which son
 eius profectus erat, et nihil gustabat; et, cum
his progress It was and nothing daytime and, with
 occidisset sol, introibat et lugebat lacrimans tota
setting sun, He entered and mourned weebegone all
 nocte et non dormiebat. Et, ut consummati sunt
night and not asleep. and, as end are
 quattuordecim dies nuptiarum, quos iuraverat Raguel
fourteen day marriage, which iuraverat Reuel
 facere filiae suae, exiit ad illum Thobias et
do daughters his He went out to it Tobias and
 dixit: ‘ Dimitte me. Scio enim quia pater meus et
he said: ‘ Release Me. I know For because father my and

mater mea non credunt se adhuc visuros me. Nunc
mother my not believe he yet see Me. now
itaque peto, pater, ut dimittas me, et eam ad
So I ask, father, as let I and it to
patrem meum; iam tibi indicavi quomodo illum
father my; already you I told how it
reliquerim'. 10:8 Et dixit Raguel Thobiae: ' Remane,
I left. ' 10: 8 The said Reuel Tobias: ' stay,
fili, remane penes me, et ego nuntios mitto ad
son, stay with I and I news send to
Thobin patrem tuum, et indicabunt illi de te'. 10:9
Tobit father your and show they of you'. 10: 9
Et dixit illi: ' Minime; peto, ut dimittas me hinc ad
The said they: ' Not at all; I ask, as let I here to
patrem meum'. 10:10 Et surgens Raguel tradidit
father My '. 10:10 The rising Reuel delivered
Thobiae Saram uxorem eius et dimidiam partem
Tobias Sarah wife his and half part
substantiae suae, pueros et puellas, oves et boves,
substance his children and girls sheep and cattle
asinos et camelos, vestem et pecuniam et vasa.
asses and camels, clothing and money and vessels.
10:11 Et dimisit illos et vale illi fecit et dixit illi:
10:11 The released them and farewell they he and said they:
' Sanus sis, fili, et vade sanus! Dominus caeli
' healthy you are son, and go healthy! Lord air
bene dirigat vias vestras; et videam ex vobis filios,
well direct ways you; and see from you children,
antequam moriar'. 10:12 Et osculatus est Saram
before I die. ' 10:12 The kiss is Sarah
filiam suam et dixit illi: ' Filia, honorem habe
daughter his and said they: ' daughter, honor hold
socero tuo et socrui tuae, quia ipsi amodo sunt
Laban your and close your because they hereafter are
parentes tui tamquam hi qui te genuerunt. Vade in
parents your as these that you bare. Go in
pacem, filia! Audiam de te auditionem bonam in
peace, daughter! I will listen of you report good in
vita mea'. Et osculatus est eam et dimisit illos. Et
life My '. The kiss is it and released them. The

Edna dixit Thobiae: ‘ Fili et frater dilecte, te
Edna said Tobias: ‘ Son and brother beloved, you
restituatur Dominus caeli, et videam filios tuos et
restore Lord heaven and see children your and
Sarae filiae meae, antequam moriar, ut delecter
Sarah daughters my before I, as delight
coram Domino. Ego trado tibi filiam meam tamquam
before Lord. I I give you daughter I as
depositum, ut non vexes eam omnibus diebus vitae
deposit, as not longer vex it all days life
tuae. Vade, fili, in pacem. Ego mater tua amodo,
Your. Go son, in peace. I mother your From now on,
et Sara soror tua. Bene dirigamur omnes in ipso
and Sarah sister Your. well guide all in it
omnibus diebus vitae nostrae’. Et osculata est ambos
all days life our own. ‘ The she kissed is both
et dimisit illos sanos. 10:13 Et discessit Thobias a
and released them healthy. 10:13 The left Tobias from
Raguel gaudens et benedicens Dominum caeli et
Reuel orgasm and blessing Lord air and
terrae, regem omnium, quia direxerat viam eius. Et
earth king all because set way her. The
benedixit Raguel et Ednae uxori eius et dixit eis: ‘
blessed Reuel and Edna wife his and said them: ‘
Fiat mihi honorare vos tamquam parentes meos
Let I honor you as parents my
omnibus diebus vitae vestrae’. 11:1 Et abierunt viam
all days life Your ‘. 11: 1 The gone way
suam et pervenerunt Charran, quae est contra
his and reached Haran; which is against
Nineven. 11:2 Tunc dixit Raphael: ‘ Scis
Nineveh. 11: 2 Then said Raphael: ‘ Do you know
quomodo dereliquerimus patrem tuum. 11:3
how we left father Your. 11: 3
Praecedamus uxorem tuam et praeparemus domum,
ahead wife your and prepare home
dum veniunt’. 11:4 Et processerunt ambo pariter. Et
while they come. ‘ 11: 4 The advanced both as well. The
dixit illi: ‘ Tolle tecum fel’. Et abiit cum illis canis
said they: ‘ Away with gall. ‘ The He went with they dog

ex eis, qui sequebantur eum et Thobiam. 11:5 Et
from them, that followed it and Tobias. 11: 5 The
Anna sedebat circumspiciens viam filii sui. 11:6 Et
Anna sat Looking around way children 's. 11: 6 The
cognovit illum venientem et dixit patri eius: ‘ Ecce
known it coming and said father his ‘ Look
filius tuus venit et homo, qui cum illo ierat’. 11:7
son your he came and man, that with that gone. ‘ 11: 7
Et Raphael dixit Thobiae, antequam appropinquaret
The Raphael said Tobias, before drawing near
patri: ‘ Scio quia oculi eius aperientur. 11:8
his father; ‘ I know because eyes his opened. 11: 8
Asperge fel piscis in oculis eius; et detrahet
Smear gall fish in eyes thereof; and pull
medicamentum et decoriabit albugines de oculis eius.
drug and peel leucomas of eyes her.
Et respiciet pater tuus et videbit lumen’. 11:9 Et
The He looks father your and see light '. 11: 9 The
occurrit ei Anna et irruit collo filii sui et dixit
met it Anna and fell neck children s and said
illi: ‘ Fili, video te; amodo moriar!’. Et lacrimata
they: ‘ Son, video you; hereafter -I'. The she wept
est. 11:10 Et surrexit Thobi et offendeat pedibus
It is. 11:10 The rose Tobit and offensive feet
et egressus est ad ostium atrii. Et occurrit illi
and out is to door court. The met they
Thobias, 11:11 et fel piscis in manu sua, et
Tobias, 11:11 and gall fish in hand his and
insufflavit in oculis illius et apprehendit illum et
He breathed in eyes of and apprehends it and
dixit: ‘ Forti animo esto, pater!’. Et iniecit
he said: ‘ strong mind be father '. The prosecution
medicamentum super eum et imposuit. 11:12 Et
drug over it and ordnance. 11:12 The
decoriavit duabus manibus suis albugines ab angulis
decoriavit two hands their leucomas from corners
oculorum illius. 11:13 Et videns filium suum irruit
eyes of that. 11:13 The seeing son his fell
collo eius 11:14 et lacrimatus est et dixit ei: ‘
neck his 11:14 and wept is and said to: ‘

Video te, fili, lumen oculorum meorum!'. Et dixit: ' video you son, light eyes My '. The he said: ' Benedictus Deus, et benedictum nomen illius Blessed God, and Greg name of magnum, et benedicti omnes sancti angeli eius in great and blessed all St. angels his in omnia saecula, 11:15 quoniam ipse flagellavit me, et all ages 11:15 for he scourged I and ecce ego video Thobiam filium meum!'. Et introivit See I video Tobias son My '. The entered Thobi et Anna uxor eius in domum gaudentes et Tobit and Anna wife his in home rejoicing and benedicentes Deum toto ore suo pro omnibus, quae blessing God all mouth his for all which sibi evenerant. Et indicavit patri suo Thobias, to transpired. The told father his Tobias, quoniam perfecta erat via illius bene a Domino for perfect was road of well from Lord Deo, et quia attulerat pecuniam et quemadmodum God, and because brought money and as acceperat Saram filiam Raguel uxorem, et quia It had Sarah daughter Reuel his wife, and because ecce venit et ipsa in proximo est portae Nineves. See he came and the in next is The gates Nineveh. Et gavisi sunt Thobi et Anna 11:16 et exierunt in The joyed are Tobit and Anna 11:16 and They went out in obviam nurui suae ad portam Nineves. Et videntes meet daughter- his to gate Nineveh. The seeing Thobin, qui erant in Nineve, venientem et Tobit, that were in Nineveh, coming and ambulantem cum omni virtute sua et a nemine walking with all power his and from no manu deductum mirabantur, 11:17 et confitebatur hand withdrawal they wondered, 11:17 and thanks Thobi et benedicebat magna voce Deum coram illis, Tobit and blessed great voice God before those quoniam misertus est illius Deus et aperuit oculos for with compassion is of God and opened eyes eius. Et appropinquavit Thobi ad Saram uxorem her. The near Tobit to Sarah wife

Thobiae filii sui et benedixit illi et dixit ei: ‘
Tobias children s and blessed they and said to: ‘
Intres sana, filia! Et benedictus Deus tuus, qui
Move sound daughter! The blessed God your that
adduxit te ad nos, filia! Et benedictus pater tuus
brought you to we daughter! The blessed father your
et benedictus Tobias filius meus et benedicta tu,
and blessed Tobias son my and blessed you
filia! Intra in domum tuam sana in benedictione
daughter! within in home your heal in blessing
et gaudio; intra, filia!’. **In illo die factum est**
and joy; inside, my daughter. ‘ in that day it is
gaudium omnibus Iudaeis, qui erant in Nineve. 11:18
joy all Jews, that were in Nineveh. 11:18
Et venerunt Achicarus et Nadab ex fratribus illius
The they Ahicar and Nadav from brothers of
gaudentes ad Thobiam. Et consummatae sunt
rejoicing to Tobias. The consummate are
nuptiae cum gaudio septem diebus, et data sunt illi
The wedding with joy seven days and given are they
munera multa. 12:1 Et, postquam consummatae sunt
gifts many. 12: 1 and, after consummate are
nuptiae, vocavit Thobi filium suum Thobiam et
The wedding, he called Tobit son his Tobias and
dixit illi: ‘ Homini illi, qui tecum ivit, reddamus
said they: ‘ man they that with He went back
honorem et adiciamus ad mercedem suam’. 12:2 Et
honor and add to wages his own. ‘ 12: 2 The
dixit illi: ‘ Pater, quantam illi dabo mercedem? Non
said they: ‘ Father, as they I price? no
laedor, si dederò illi ex his, quae mecum contulit,
I am injured, if I shall they from those which with conferred
dimidiam partem. 12:3 Duxit me sanum et uxorem
half part. 12: 3 married I healthy and wife
meam curavit et pecuniam mecum attulit et te
I He healed and money with brought and you
curavit! Quantam illi dabo mercedem adhuc?’. **12:4**
He healed! What they I wages yet ‘. 12: 4
Et dixit illi Thobi: ‘ Iustum est illum, fili, dimidium
The said they Tobit ‘ just is it son, half

omnium horum, quae tecum attulit, accipere'. 12:5
all of these, which with fetched, take. ' 12: 5
Et vocavit illum et dixit: ' Accipe dimidium
The he called it and he said: ' Receive half
omnium horum, quae tecum attulisti, in mercedem
all of these, which with types, in wages
tuam et vade sanus'. 12:6 Tunc Raphael vocavit
your and go healthy ' 12: 6 Then Raphael he called
ambos abscondite et dixit illis: ' Deum benedicite et
both hide and said them: ' God bless and
illi confitemini coram omnibus viventibus, quae fecit
they Confess before all living which he
nobiscum bona, ut benedicatis et decantetis nomini
with good as bless and decantetis name
eius; sermones Dei honorifice ostendite et ne
thereof; words God honorably show and do not
cunctemini confiteri illi. 12:7 Sacramentum regis
Delay confess to him. 12: 7 Sacrament s
bonum est abscondere, opera autem Dei revelare et
good is hide, works Now God reveal and
confiteri honorificum est. Bonum facite, et malum
confess compliment It is. good do and evil
non inveniet vos. 12:8 Bona est oratio cum ieiunio,
not find You. 12: 8 goods is address with fasting;
et eleemosyna cum iustitia. Melius est modicum cum
and alms with justice. better is A little with
iustitia quam plurimum cum iniquitate. Bonum est
justice than most with violence. good is
facere eleemosynam magis quam thesauros auri
do alms more than treasures gold
condere. 12:9 Eleemosyna a morte liberat et ipsa
store. 12: 9 alms from death delivers and the
purgat omne peccatum. Qui faciunt eleemosynam,
clears all sin. He do alms,
saturabuntur vita; 12:10 qui faciunt peccatum et
satisfied life; 12:10 that do sin and
iniquitatem, hostes sunt animae suae. 12:11 Omnem
violence, enemies are soul His. 12:11 all
veritatem vobis manifestabo et non abscondam a
the truth you show and not hide from
vobis ullum sermonem. Iam demonstravi vobis et
you any word. Now demonstrated you and

dixi: Sacramentum regis bonum est abscondere, opera
I said: Sacrament s good is hide, works
autem Dei revelare honorificum est. 12:12 Et nunc,
Now God reveal compliment It is. 12:12 The now,
quando orabas tu et Sara, ego obtuli memoriam
when prayed you and Sarah I offered memory
orationis vestrae in conspectu claritatis Domini; et,
prayer your in before clarity Lord; and,
cum sepeliebas mortuos, similiter. 12:13 Et quia non
with bury dead similarly. 12:13 The because not
es cunctatus exsurgere et relinquere prandium tuum
you hesitating rise and leave breakfast your
et abisti et sepelisti mortuum, tunc missus sum ad
and therefore and buried dead then sent I to
te tentare te. 12:14 Et iterum me misit Deus curare
you test You. 12:14 The again I sent God care
te et Saram nurum tuam. 12:15 Ego sum Raphael,
you and Sarah daughter Your. 12:15 I I Raphael
unus ex septem angelis sanctis, qui assistimus et
one from seven angels saints that assisting and
ingredimur ante claritatem Domini'. 12:16 Et
We enter before clarity The Lord. ' 12:16 The
conturbati sunt ambo et ceciderunt in faciem suam
disarray are both and fell in face his
et timuerunt. 12:17 Et dixit illis: ' Nolite timere;
and They were afraid. 12:17 The said them: ' Do not fear not;
pax vobis. Deum benedicite in omne aevum. 12:18
peace to you. God bless in all time. 12:18
Cum essem vobiscum, non mea gratia eram vobiscum
with I you not my grace I was with
sed voluntate Dei. Ipsi benedicite omnibus diebus,
but will God. they bless all days
decantate ei. 12:19 Et videbatis me quia nihil
sing to him. 12:19 The see I because nothing
manducabam, sed visus vobis videbatur. 12:20 Et
I eat, but view you it seemed. 12:20 The
nunc benedicite Dominum super terra et confitemini
now bless Lord over land and Confess
Deo. Ecce ego ascendo ad eum, qui me misit.
God. Look I up to him, that I sent.

Scribite omnia haec, quae contigerunt vobis'. Et
Write all Thus, which occurred you '. The
ascendit. 12:21 Et surrexerunt et iam non poterant
up. 12:21 The rose and already not could
illum videre. 12:22 Et benedicebant et decantabant
it see. 12:22 The praised and sang
Deo et confitebantur illi in omnibus his magnis
God and confessed they in all these great
operibus illius, quia apparuerat illis angelus Dei.
works of because appeared they angel God.
13:1 Et scripsit orationem Thobi in laetitia et
13: 1 The He wrote prayer Tobit in joy and
dixit: 13:2 ' Benedictus Deus vivens in aevum, et
he said: 13: 2 ' Blessed God living in history and
regnum illius, quia ipse flagellat et miseretur,
kingdom of because he scourge and pities
deducit usque ad inferos deorsum et reducit a
leads up to underworld down and back from
perditione maiestate sua, et non est qui effugiat
destruction majesty his and not is that escape
manum eius. 13:3 Confitemini illi, filii Israel,
hand her. 13: 3 Confess they children Israel
coram nationibus, quia ipse dispersit vos in illis
before countries, because he scattered you in they
13:4 et ibi ostendit maiestatem suam. Et exaltate
13: 4 and there shows majesty own. The exalt
illum coram omni vivente, quoniam Dominus noster,
it before all living, for Lord our
et ipse est pater noster, et ipse est Deus noster in
and he is father our and he is God our in
omnia saecula. 13:5 Flagellabit vos ob iniquitates
all ages. 13: 5 scourge you for iniquities
vestras et omnium miserebitur vestrum et colliget
your and all have mercy you and gather
vos ab omnibus nationibus, ubicumque dispersi
you from all countries, wherever scattered
fueritis. 13:6 Cum conversi fueritis ad illum in toto
You will be. 13: 6 with turn the to it in all
corde vestro et in tota anima vestra, ut faciatis
heart your and in all soul your as Yee

coram illo veritatem, tunc revertetur ad vos et non
before that the truth then return to you and not
abscondet a vobis faciem suam amplius. Et nunc
hide from you face his longer. The now
aspicite, quae fecit vobiscum, et confitemini illi in
look, which he you and Confess they in
toto ore vestro. Benedicite Dominum iustitiae et
all mouth your. bless Lord justice and
exaltate regem saeculorum. Ego in terra captivitatis
exalt king ever. I in land taking
meae confiteor illi et ostendo virtutem et
I I confess they and show power and
maiestatem eius genti peccatorum. Convertimini,
majesty his people sins. Turn!
peccatores, et facite iustitiam coram illo. Quis scit,
sinnners, and do justice before that. Who He knows,
si velit vos et faciat vobis misericordiam? 13:7 Ego
if outdoor you and do you mercy? 13: 7 I
et anima mea regi caeli laetationes dicimus, et
and soul my king air joy we and
anima mea laetabitur omnibus diebus vitae suae. 13:8
soul my rejoice all days life His. 13: 8
Benedicite Dominum, omnes electi; et omnes, laudate
bless Lord, all chosen; and all praise
maiestatem illius. Agite dies laetitiae et confitemini
majesty of that. Go day joy and Confess
illi. 13:9 Ierusalem, civitas sancta, flagellabit te in
to him. 13: 9 Jerusalem The city holy, scourge you in
operibus manuum tuarum. 13:10 Confitere Domino in
works hands Your. 13:10 Acknowledge Lord in
bono opere et benedic regem saeculorum, ut iterum
good work and bless king ages as again
tabernaculum tuum aedificetur in te cum gaudio, et
tent your built in you with joy, and
laetos faciat in te omnes captivos et diligat in te
costumes do in you all prisoners and love in you
omnes miseros in omnia saecula saeculorum. 13:11
all wretched in all ages ever. 13:11
Lux splendida fulgebit in omnibus finibus terrae;
light bright shine in all ends land;

nationes multae venient tibi ex longinquo et a
nations many come you from off and from
novissimis partibus terrae ad nomen sanctum tuum
last parts earth to name St. your
et munera sua in manibus suis habentes regi caeli.
and gifts his in hands their having king heaven.
Generaciones generationum dabunt in te laetitiam, et
generations generations they give in you joy, and
nomen electae erit in saecula saeculorum. 13:12
name elect will be in ages ever. 13:12
Maledicti omnes, qui dixerint verbum durum.
cursed all that say word hard.
Maledicti erunt omnes, qui deponunt te et destruunt
cursed will be all that onwards you and cancel
muros tuos, et omnes, qui subvertunt turres tuas et
walls your and all that subvert towers I and
qui incendunt habitationes tuas. Et benedicti erunt
that Fired dwellings your. The blessed will be
omnes, qui timent te in aevum. 13:13 Tunc gaude
all that fear you in time. 13:13 Then o
et laetare in filiis iustorum, quoniam omnes
and rejoice in children just, for all
colligentur et benedicent Domino aeterno. 13:14
together and bless Lord eternity. 13:14
Felices, qui diligunt te, et felices, qui gaudebunt in
happy that love you and happy, that rejoice in
pace tua. Et beati omnes homines, qui
peace Your. The St. all men that
contristabuntur in omnibus flagellis tuis, quoniam in
sorrowful in all whips your for in
te gaudebunt et videbunt omne gaudium tuum in
you rejoice and see all joy your in
aeternum. 13:15 Anima mea, benedic Domino, regi
ever. 13:15 soul my bless Lord, king
magno, 13:16 quia in Ierusalem civitate aedificabitur
great 13:16 because in Jerusalem city built
domus illius in omnia saecula. Felix ero, si fuerint
house of in all ages. Happy I, if they
reliquiae seminis mei ad videndam claritatem tuam
remains Seeding my to see clarity your

et confitendum regi caeli. Ostia Ierusalem sapphiro
and thanks king heaven. doors Jerusalem sapphire
et smaragdo aedificabuntur, et lapide pretioso omnes
and emerald built up; and stone precious all
muri tui; et turres Ierusalem auro aedificabuntur, et
wall your; and towers Jerusalem gold built up; and
propugnacula eius auro mundo. 13:17 Plateae
Fortresses his gold world. 13:17 The streets
Ierusalem carbunculo sternentur et lapide Ophir;
Jerusalem ruby paved and stone Ophir;
13:18 et ostia Ierusalem cantica laetitiae dicent, et
13:18 and doors Jerusalem songs joy say, and
omnes vici eius loquentur: ‘Alleluia. Benedictus Deus
all street his speak; ‘Hallelujah. Blessed God
Israel, et benedicti, qui benedicent nomen sanctum,
Israel and Benedict, that bless name holy
in aeternum et adhuc!’. 14:1 Et consummati sunt
in ever and yet’. 14: 1 The end are
sermones confessionis Thobis. Et mortuus est in pace
words confession Tobit. The dead is in peace
annorum centum duodecim et sepultus est praeclare
years one hundred twelve and buried is exquisitely
in Nineve. 14:2 Sexaginta autem et duorum annorum
in Nineveh. 14: 2 sixty- Now and two years
erat, cum invalidus oculis factus est; et, postquam
It was with invalid eyes he became it is; and, after
lucem recepit, vixit in bonis et fecit eleemosynas et
light recovered, lived in good and he alms and
proposuit benedicere Deum et confiteri magnitudini
proposed Benediction God and confess magnitude
Dei. 14:3 Et, cum moreretur, vocavit Thobiam filium
God. 14: 3 and, with die he called Tobias son
suum et praecepit illi dicens: ‘ Fili, duc filios tuos
his and charged they saying: ‘ Son, Launch children your
14:4 et recurre in Mediam, quoniam credo ego
14: 4 and Go in Media for I believe I
verbo Dei, quod locutus est Nahum in Nineven,
word God, that said is Nahum in Nineveh,
quia omnia erunt et venient super Assyriam et
because all will be and come over Assyria and

Nineven, quae locuti sunt prophetae Israel, quos misit
Nineveh, which have are prophets Israel which sent
Deus; omnia evenient, nihilque minuetur ex omnibus
God; all shall, nothing decrease from all
verbis, sed omnia contingent temporibus suis. Et in
words, but all happen times their own. The in
Media erit salus magis quam in Assyriis et quam
media will be safety more than in Assyrians and than
in Babylone, quia scio ego et credo quoniam
in Babylon because I know I and I believe for
omnia, quae dixit Deus, erunt. Et perficientur, et
all which said God, will be. The performance; and
non excidet verbum de sermonibus. Et fratres nostri,
not fail word of words. The brothers our
qui habitant in terra Israel, omnes dispergentur et
that residents in land Israel all scattered and
captivi ducentur a terra optima. Et erit omnis
prisoners led from land best. The will be all
terra Israel deserta, et Samaria et Ierusalem erit
land Israel waste, and Samaria and Jerusalem will be
deserta, et domus Dei in tristitia erit et incendetur
waste, and house God in sadness will be and kindled
et erit deserta usque in tempus. 14:5 Et iterum
and will be waste up in time. 14: 5 The again
misericordiam faciet illorum Deus et convertetur ad
mercy will their God and return to
illos Deus in terram Israel, et iterum aedificabunt
them God in land Israel and again build
domum, sed non sicut prius, quoadusque repleatur
home but not as previously, till Let
tempus maledictionum. Et postea revertentur a
time abuse. The later return from
captivitate sua omnes et aedificabunt Ierusalem
captivity his all and build Jerusalem
honorifice, et domus Dei aedificabitur in ea, sicut
honorably, and house God built in it as
locuti sunt de illa omnes prophetae Israel. 14:6 Et
have are of that all prophets Israel. 14: 6 The
omnes nationes in tota terra convertentur et
all nations in all land return and
timebunt Deum vere et relinquent omnes idola sua,
fear God really and leave all idols his

quae seducunt false seductione eorum. 14:7 Et
which seduce oh no seduction them. 14: 7 The
benedicent Deo aeterno in iustitia. Omnes filii
bless God eternal in justice. All children
Israel, qui liberabuntur in diebus illis, memores Dei
Israel that delivered in days those mindful God
in veritate, colligentur et venient in Ierusalem et
in truth together and come in Jerusalem and
habitabunt in aeternum in terra Abraham cum
live in ever in land Abraham with
tutela, et tradetur eis. Et gaudebunt, qui diligunt
protection; and betrayed them. The enjoy that love
Deum in veritate; qui autem faciunt iniquitatem et
God in the truth; that Now do violence and
peccatum, deficient de terris omnibus. 14:8 Et nunc,
sin, fail of countries everything. 14: 8 The now,
filii, mando vobis: Servite Deo in veritate et facite
children, I you: serve God in the truth and do
coram illo, quod ipsi placet. Et filiis vestris
before that, that they I like it. The children your
mandabitur, ut faciant iustitias et eleemosynam et
is committed to as do justices and alms and
ut sint memores Dei et benedicant nomini ipsius in
as are mindful God and thanks name of in
omni tempore in veritate et in tota virtute sua.
all time in the truth and in all power their own.
14:9 Nunc vero, fili, exi a Nineve et noli
14: 9 now however, son, Get out from Nineveh and do not
manere hic, 14:10 sed, quocumque die sepelieris
stay here, 14:10 but, wherever day buried
matrem tuam circa me, eodem die noli manere in
mother your about I the same day do not stay in
finibus eius. Video enim quia multa iniquitas est in
ends her. video For because many violence is in
illa, et fictio multa perficitur in illa, et non
that and fiction many completed in that and not
confunduntur. Vide, fili, quae fecit Nadab Achicaro,
confused. See son, which he Nadav Ahikar,
qui eum nutrit. Nonne vivus deductus est in
that it grow. Did living conducted is in
terram? Sed tradidit Deus infamiam ante faciem
land? but delivered God defamation before face

ipsius, et Achicarus exiit ad lucem, Nadab autem
his and Ahikar He went out to light Nadav Now
intravit in tenebras aeternas, quia quaesivit occidere
entered in darkness eternal, because He sought kill
Achicarum. Cum faciebat eleemosynam, exiit de
Ahikar. with did alms, He went out of
laqueo mortis, quem fixerat ei Nadab, et Nadab
net death which had it Nadab and Nadav
cecidit in laqueum mortis, et perdidit illum. 14:11
fallen in trap death and lost him. 14:11
Et nunc, filii, videte quid faciat eleemosyna, et
The now, children, see what do alms, and
quid faciat iniquitas, quoniam occidit. Et ecce anima
what do violence, for sets. The See soul
mea deficit!'. Et posuerunt eum super lectum, et
my fails'. The put it over bed and
mortuus est et sepultus est praeclare. 14:12 Et, cum
dead is and buried is admirably. 14:12 and, with
mortua est mater eius, Thobias sepelivit eam iuxta
dead is mother his Tobias buried it according to
patrem suum et abiit ipse et uxor eius in Mediam
father his and He went he and wife his in Media
et habitavit in Ecbatanis cum Raguel socero suo.
and The in Achmetha with Reuel Laban his own.
14:13 Et curam habuit senectutis eorum honorifice
14:13 The care he had age their honorably
et sepelivit illos in Ecbatanis Mediae et hereditatem
and buried them in Achmetha Media and heritage
percepit domus Raguel et Thobis patris sui. 14:14
He perceived house Reuel and Tobit father 's. 14:14
Et mortuus est annorum centum decem et septem
The dead is years one hundred ten and seven
cum claritate. 14:15 Et, antequam moreretur, vidit et
with clarity. 14:15 and, before die saw and
audivit perditionem Nineves et vidit captivitatem
heard destruction Nineveh and saw captivity
illius in Mediam adductam, quam adduxit Asuerus
of in Media removal; than brought Xerxes
rex Mediae, et benedixit Deum in omnibus, quae
king Media and blessed God in all which
fecit filiis Nineves et Assyriae. Et gavisus est,
he children Nineveh and Assur. The glad is

antequam moreretur, in Nineve, et benedixit
before die in Nineveh, and blessed
Dominum Deum in omnia saecula saeculorum.
Lord God in all ages ever.

1:1 Anno duodecimo regni Nabuchodonosor, qui
1: 1 year twelfth kingdom Nebuchadnezzar that
regnavit in Assyriis in Nineve civitate magna, in
reigned in Assyrians in Nineveh city great in
diebus Arphaxad, qui regnavit in Medis in Ecbatanis
days Arpach'shad that reigned in Media in Achmetha
1:2 et aedificavit in Ecbatanis et in circuitu muros
1, 2 and built in Achmetha and in about walls
ex lapidibus excisis in latitudinem cubitorum trium
from stones cut in width cubits three
et in longitudinem cubitorum sex et fecit
and in length cubits six and he
altitudinem muri cubitorum septuaginta et
height wall cubits seventy and
latitudinem eius cubitorum quinquaginta 1:3 et
width his cubits fifty 1: 3 and
turres eius constituit super portas eius cubitorum
towers his set over gates his cubits
centum et latitudinem earum fundavit in cubitos
one hundred and width their He founded in cubits
sexaginta. 1:4 Et fecit portas eius portas exsurgentes
sixty. 1: 4 The he gates his gates rising
in altitudinem cubitorum septuaginta et in
in height cubits seventy and in
latitudinem earum cubitis quadraginta in exitum
width their yards forty in exit
virtutis potentium eius et in dispositiones peditum
power the powerful his and in arrangements foot
eius. 1:5 Et fecit bellum in diebus illis rex
her. 1: 5 The he war in days they king
Nabuchodonosor ad Arphaxad regem in campo
Nebuchadnezzar to Arphaeshad king in Campus
magno, hic est campus in finibus Ragau. 1:6 Et
great here is Campus in ends Reu. 1: 6 The
convenerunt in pugnam omnes inhabitantes montanam
assembled in fight all inhabitants the hills
et omnes inhabitantes Euphraten et Tigrin et
and all inhabitants Euphrates and Tigris and
Hidaspen et campos Arioch regis Elymaeorum. Et
Hydaspes and fields och s Elymeans. The

convenerunt gentes multae valde ad bellum filiorum
assembled nations many very to war children
Chaldaeorum. 1:7 Et misit Nabuchodonosor rex
Chaldeans. 1: 7 The sent Nebuchadnezzar king
Assyriorum ad omnes inhabitantes Persidem et ad
Assyrians to all inhabitants Persis and to
omnes inhabitantes ad occasum: inhabitantes Ciliciam
all inhabitants to West: inhabitants Cilicia
et Damascum et Libanum et Antilibanum et ad
and Damascus and Lebanon and Anti and to
omnes inhabitantes circa faciem maritimae; 1:8 et ad
all inhabitants about face coast; 1: 8 and to
eos, qui sunt in nationibus Carmeli et Galaad, et
them; that are in countries Carmel and Gilead and
ad superiorem Galilaeam et ad campum magnum
to higher Galilee and to campus great
Esdrelon; 1:9 et ad omnes, qui in Samaria et
Esdrelom 1: 9 and to all that in Samaria and
civitatibus eius et trans Iordanen usque in Ierusalem
cities his and beyond Jordan up in Jerusalem
et Bathanam et Chelus et Cades et flumen
and Bethany and Chelus and Kadesh and river
Aegypti et Taphnas et Ramesses et omnem terram
Egypt and ¶ and Ramesses and all land
Gessen, 1:10 usquedum veniatur supra Tanim et
Goshen 1:10 until come above Tanis and
Memphin, et ad omnes inhabitantes Aegyptum,
Memphis, and to all inhabitants Egypt
usquedum veniatur ad fines Aethiopiae. 1:11 Et
until come to ends Ethiopia. 1:11 The
contempserunt omnes inhabitantes universam terram
despised all inhabitants all land
verbum Nabuchodonosor regis Assyriorum et non
word Nebuchadnezzar s Assyrians and not
convenerunt cum eo in pugnam, quoniam non
assembled with it in fight, for not
timuerunt eum, sed erat adversus eos quasi vir unus.
feared him, but was against them as man one.
Et remiserunt legatos eius vacuos in despectu faciei
The Exemptions ambassadors his empty in contempt face
eorum. 1:12 Et indignatus est rex Nabuchodonosor
them. 1:12 The indignant is king Nebuchadnezzar

ad omnem terram istam vehementer. Et iuravit per
to all land this greatly. The He swore by
thronum et regnum suum se vindicaturum esse
throne and kingdom his he revenge be
omnes fines Ciliciae et Damascenae et Syriae,
all ends Cilicia and Damascus and Syria,
sublaturum se gladio suo et omnes inhabitantes
and to put he sword his and all inhabitants
Moab et filios Ammon et omnem Iudaeam et
Moab and children Ammon and all Judea and
omnes, qui in Aegypto, usquedum veniatur ad fines
all that in Egypt until come to ends
duorum marium. 1:13 Et praeparavit se in virtute
two seas. 1:13 The prepared he in power
sua adversus regem Arphaxad in anno septimo
his against king Arphaeshad in year seventh
decimo et invaluit in pugna sua et evertit omnem
X and hard in battle his and overturns all
virtutem Arphaxad et omnem equitatum eius et
power Arphaeshad and all cavalry his and
omnes currus ipsius 1:14 et dominatus est civitatibus
all car of 1:14 and mastery is cities
eius. Et abiit usque ad Ecbatana et obtinuit turres
her. The He went up to Ecbatane and obtained towers
et praedavit plateas eius et ornatum eius posuit in
and spoiled streets his and decoration his set in
improperium illius. 1:15 Et cepit Arphaxad in
reproach of that. 1:15 The took Arphaeshad in
montibus Ragau et iaculatus est eum iaculis suis et
mountains Reu and hurling is it Football their and
disperdidit eum usque in illum diem. 1:16 Et
destroyed it up in it Day. 1:16 The
reversus est postea in Nineven ipse et commixtura
back is later in Nineveh he and combined
eius, multitudo hominum pugnatorum multa valde.
his company men fighting many very much.
Et erat ibi requiescens et epulans ipse et virtus
The was there He stooped and banqueted he and power
eius per dies centum viginti. 2:1 Et in anno octavo
his by day one hundred twenty. 2: 1 The in year eighth
decimo, secundo et vicesimo die mensis primi factum
tenth, second and twenty day month first it

est verbum Nabuchodonosor regis Assyriorum, ut
is word Nebuchadnezzar s Assyrians as
vindicaret omnem terram, sicut locutus est. 2:2 Et
revenge all land as said It is. 2: 2 The
convocavit omnes famulos suos et omnes magnates
mobilized all property their and all nobles
suos et posuit cum eis secretum consilii sui et
their and set with them privacy counsel s and
consummavit omne malum terrae ex ore suo; 2:3
He completed all evil earth from mouth his own; 2, 3
et ipsi iudicaverunt exterminare omnem carnem
and they judged exterminate all flesh
eorum, qui non sunt obsecuti verbo oris eius. 2:4 Et
their that not are response word mouth her. 2: 4 The
factum est, cum consummasset consilium suum,
it is with end design his
vocavit Nabuchodonosor rex Assyriorum Holofernem
he called Nebuchadnezzar king Assyrians Holofernes
principem militiae virtutis suae, qui erat secundus
prince military power his that was second
post se, 2:5 et dixit ad eum: ‘ Haec dicit rex
after se 2: 5 and said to him: ‘ This says king
magnus, universae terrae dominus. Ecce tu exies a
great all earth lord. Look you get out from
facie mea et accipies tecum viros fidentes in virtute
the my and take with men trust in power
sua: in centum viginti milia peditum et
his in one hundred twenty thousand foot and
multitudinem equorum cum ascensoribus duodecim
company horses with riders twelve
milia; 2:6 et exies in obviam universae terrae ad
thousand; 2, 6 and get out in meet all earth to
occasum, quia non crediderunt verbo oris mei. 2:7
West, because not believed word mouth mine. 2: 7
Et denuntiabis eis, ut praeparent mihi terram et
The Bid them, as prepare I land and
aquam, quoniam ego exeam in ira mea ad eos et
water for I go in anger my to them and
cooperiam omnem faciem terrae in pedibus virtutis
cover all face earth in feet power

meae et dabo eos in rapinam, 2:8 et vulnerati
I and I them in robbery, 2: 8 and wounded
illorum replebunt valles eorum, et omnis torrens et
their fill valleys their and all torrent and
flumen inundans mortuis eorum replebuntur. 2:9 Et
river flooding dead their they will be filled. 2: 9 The
adducam captivitatem eorum ad extrema universae
I captivity their to extreme all
terrae. 2:10 Tu autem exiens praeoccupabis mihi
the earth. 2:10 You Now going out beforehand I
omnem finem eorum, et tradent se tibi, et
all end their and Will he you and
reservabis mihi in diem redargutionis eorum. 2:11
reserve I in day refutation them. 2:11
Super eos autem, qui non oboediunt, non parcet
over them however, that not obey, not spare
oculus tuus, ut des eos in occisionem et rapinam in
eye your as give them in slaughter and robbery in
tota terra tua, 2:12 quoniam vivo ego et potestas
all land your 2:12 for living I and power
regni mei; locutus sum et faciam omnia haec in
kingdom mine; said I and I do all this in
manu mea. 2:13 Et tu non praeteries unum verbum
hand I have. 2:13 The you not transgress one word
domini tui, sed consummans consummabis, sicut
of your but finish finish; as
praecepi tibi, et non prolongabis, ut facias ea'. 2:14
command you and not delay as do it'. 2:14
Et exiit Holofernes a facie domini sui et
The He went out Holofernes from the of s and
vocavit omnes praefectos et duces et magistratus
he called all officers and leaders and The magistrates
virtutis Assyriae 2:15 et numeravit electos viros in
power Assyria 2:15 and numbered elect men in
expeditionem, quemadmodum praeceperat ei dominus
campaign, as the it master
suus, in centum viginti milia et equitum
's in one hundred twenty thousand and horse
sagittariorum duodecim milia. 2:16 Et disposuit eos,
archery twelve thousand. 2:16 The arranged them;

quemadmodum belli multitudo constituitur. 2:17 Et
as war company established. 2:17 The
accepit camelos et asinos et mulos ad utensilia
he received camels and asses and mules to furniture
eorum, multitudinem magnam valde, et oves et
their company great very and sheep and
boves et capras in praeparationem eorum, quorum
cattle and goats in preparation their the
non erat numerus, 2:18 et epimenia omni viro in
not was number, 2:18 and provision all man in
multitudinem; et aurum et argentum de domo regis
population; and gold and silver of house s
multum valde. 2:19 Et exiit a Nineve ipse et
a lot very much. 2:19 The He went out from Nineveh he and
omnis virtus eius in profectionem, ut praecederet
all power his in departure, as ahead
regem Nabuchodonosor et cooperiret omnem faciem
king Nebuchadnezzar and cover all face
terrae, quae est ad occasum, in quadrigis et
earth which is to West, in team and
equitibus et peditibus electis suis. 2:20 Et multa
horse and footmen elect their own. 2:20 The many
mixtura sicut locusta convenerunt cum eis et sicut
mixture as lobster assembled with them and as
arena terrae; non enim erat numerus prae
sand land; not For was number than
multitudine eorum. 2:21 Et exierunt ex Nineve
numbers them. 2:21 The They went out from Nineveh
viam dierum trium super faciem campi Bectileth et
way days three over face Sharon Bectileth and
posuerunt tabernacula sua a Bectileth iuxta
put dwellings his from Bectileth according to
montem, qui est in sinistra superioris Ciliciae. 2:22
mount that is in left higher Cilicia. 2:22
Et accepit omnem virtutem suam, pedites et equites
The he received all power his foot and horse
et quadrigas suas et abiit inde in montanam 2:23
and four their and He went from in the hills 2:23
et concidit Phut et Lud et praedaverunt omnes
and shred Put and Lud and spoiled all
filios Rassis et filios Ismael, qui erant contra
children Rasses and children Ishmael; that were against

faciem deserti ad austrum Chelaeorum. 2:24 Et
face wilderness to south Chelleans. 2:24 The

transgressus est Euphraten et transiit Mesopotamiam
crossing is Euphrates and past Mesopotamia

et diruit omnes civitates excelsas, quae erant ad
and demolished all cities high which were to

torrentem Abronam, usquequo veniatur ad mare. 2:25
torrent Abron, how long? come to sea. 2:25

Et occupavit terminos Ciliciae et concidit omnes
The took border Cilicia and shred all

adversantes sibi et venit usque ad terminos Iapheth,
resisting to and he came up to border Japheth

qui sunt ad austrum contra faciem Arabiae. 2:26 Et
that are to south against face Arabia. 2:26 The

circuivit omnes filios Madian et succendit
round: all children Midian and burned

tabernacula eorum et praedavit stabula eorum. 2:27
dwelling their and spoiled The fold them. 2:27

Et descendit in campum Damasci in diebus messis
The down in campus Damascus in days harvest

frumenti et succendit omnes agros eorum; greges et
corn and burned all fields them; flocks and

armenta dedit in exterminium et civitates eorum
herds given in destruction and cities their

spoliavit et campos eorum ventilavit et percussit
stripped and fields their countries and shot

omnes iuvenes eorum in ore gladii. 2:28 Et incidit
all young people their in mouth sword. 2:28 The falls

timor et tremor eius super inhabitantes maritimam,
fear and vibration his over inhabitants coast,

qui erant in Sidone et Tyro, et inhabitantes Sur et
that were in Sidon and Tyre and inhabitants Sur and

Ochina et omnes, qui incolebant Iamnam; et
Ocina and all that The population Jemnaan; and

habitantes in Azoto et Ascalone et Gaza timuerunt
inhabitants in Ashdod and Ashkelon and Gaza feared

eum valde. 3:1 Et miserunt ad eum legatos verbis
it very much. 3: 1 The sent to it ambassadors words

pacificis dicentes: 3:2 ‘ Ecce nos pueri
peace saying: 3: 2 ‘ Look we boys

Nabuchodonosor regis magni adstamus coram te;
Nebuchadnezzar s great stand before you;

utere nobis, quemadmodum placet faciei tuae. 3:3
use us as Like face Your. 3: 3
Ecce villae nostrae et omnis locus noster et omnis
Look Villas our and all location our and all
campus frumenti et greges et armenta et omnia
Campus corn and flocks and herds and all
stabula iumentorum nostrorum adstant ante faciem
The fold livestock our stand before face
tuam; utere, quemadmodum placet tibi. 3:4 Ecce et
your; use as Like to you. 3, 4 Look and
civitates nostrae et, qui inhabitant in eis, servi tui
cities our and, that inhabit in them, officials your
sunt; veniens occurre eis, sicut est bonum in oculis
they are: coming meet them, as is good in eyes
tuis'. 3:5 Et venerunt viri ad Holofernem et
Your '. 3, 5 The they men to Holofernes and
nuntiaverunt ei secundum verba haec. 3:6 Et
reported it according to words this. 3: 6 The
descendit ad maritimam ipse et virtus eius et
down to maritime he and power his and
custodivit civitates excelsas et accepit ex eis in
He kept cities high and he received from them in
auxilium viros electos. 3:7 Et exceperunt eum ipsi et
help men elect. 3: 7 The received it they and
omnis circumregio eorum cum coronis et choris et
all round about their with crowns and dances and
tympanis. 3:8 Et destruxit omnes fines eorum et
drums. 3: 8 The destroyed all ends their and
lucos eorum excidit, et datum ei erat omnes deos
groves their I forgot and given it was all gods
terrae exterminare, ut ipsi soli Nabuchodonosor
earth destroy, as they only Nebuchadnezzar
servirent omnes gentes, et omnes linguae et omnes
serve all nations and all language and all
tribus eorum invocarent eum deum. 3:9 Et venit
three their rescue it god. 3: 9 The he came
contra faciem Esdrelon prope Dothain, quae est
against face Esdrelom close Dothan, which is
contra descensum magnum Iudaeae, 3:10 et castra
against descent great Judea, 3:10 and camp
posuerunt inter Gabaa et Scytharum civitatem. Et
put between hill and Scythians city. The

erat ibi mensem dierum, ut colligeret omnia utensilia
was there month days as The collector all furniture
virtutis suae. 4:1 Et audierunt filii Israel, qui
power His. 4: 1 The listen children Israel that
habitabant in Iudaea, omnia, quaecumque fecerat
living in Judea, all whatever had
gentibus Holofernes princeps militiae Nabuchodonosor
nations Holofernes leader military Nebuchadnezzar
regis Assyriorum, et quemadmodum spoliaverat
s Assyrians and as wild
omnia sancta eorum et dederat ea in exterminium.
all holy their and given it in extermination.
4:2 Et timuerunt multum valde a facie eius et pro
4: 2 The feared a lot very from the his and for
Ierusalem et pro templo Domini Dei sui turbati
Jerusalem and for temple of God s noise
sunt, 4:3 quoniam nuper ascenderant de captivitate,
are 4: 3 for lately up of captivity
et nuper omnis populus Iudaeae collectus erat, et
and lately all people Judea gathered It was and
vasa et altare et domus ex commaculatione
vessels and altar and house from profanation
sanctificata erant. 4:4 Et miserunt in omnem finem
sanctified were. 4: 4 The sent in all end
Samariae et in vicos et Bethoron et Abelmain et
Samaria and in lanes and Beth and Belmen and
Iericho et Choba et Aisora et convallem Salem. 4:5
Jericho and Choba and Esora and oak Salem. 4, 5
Et praeoccupaverunt omnes vertices montium
The seized all vertices mountains
excelsorum et muris circumdederunt vicos, qui in
high and mouse surrounded towns that in
eis sunt, et reposuerunt epimenia in praeparationem
them are and It provision in preparation
pugnae, quoniam nuper erant campi eorum demessi.
fighting, for lately were Sharon their harvested.
4:6 Et scripsit Ioachim sacerdos magnus, qui erat in
4: 6 The He wrote Joachim The priest great that was in
diebus illis in Ierusalem, inhabitantibus Betuliam et
days they in Jerusalem dwellers Bethulia and
Betomesthaim, quae est supra descensum contra
Betomestham, which is above descent against

Esdreton, contra faciem campi prope Dothain, 4:7
ascents against face Sharon close Dothan, 4: 7
dicens ut obtinerent ascensus montanae, quoniam per
saying as win Descent hilly, for by
eos erat introitus in Iudaeam et erat facile
them was entry in Judea and was easily
prohibere ascendentes, eo quod angustus esset
stop ascending it that limited was
accessus viris plus quam duobus. 4:8 Et fecerunt
access men more than two. 4: 8 The they
filiis Israel, sicut constituerat illis Ioachim sacerdos
children Israel as set they Joachim The priest
magnus et seniores totius plebis Israel, qui sedebant
great and elders of people Israel that sate
in Ierusalem. 4:9 Et exclamavit omnis vir Israel ad
in Jerusalem. 4: 9 The cried all man Israel to
Deum in instantia magna, et humiliaverunt animas
God in instants great and afflict lives
suas in ieiunio magno; 4:10 ipsi et mulieres eorum
their in fast great; 4:10 they and women their
et infantes eorum et iumenta eorum et omnis
and infants their and livestock their and all
advena et mercennarius et argento emptus eorum
alien and hireling and silver was bought their
posuerunt cilicia super lumbos suos. 4:11 Et omnis
put sack over waist ones. 4:11 The all
vir Israel et mulier et pueri, qui habitabant in
man Israel and woman and boys that living in
Ierusalem, prociderunt ante faciem templi et
Jerusalem down before face temple and
cineraverunt capita sua et extenderunt cilicia sua
ashes heads his and extended sack his
contra faciem templi Domini. 4:12 Et altare cilicio
against face temple Lord. 4:12 The altar sackcloth
cooperuerunt et clamaverunt ad Deum Israel
covered and cried to God Israel
unanimis instantem, ut non daret in rapinam infantes
unanimously urgently, as not give in robbery infants
eorum et mulieres in praedam et civitates
their and women in prey and cities
hereditatis eorum in exterminium et sancta in
heritage their in destruction and holy in

maculationem et in improperium, gaudium gentibus.
profanation and in reproach, joy nations.

4:13 Et audivit Dominus vocem eorum et vidit

4:13 The heard Lord voice their and saw

angustiam eorum; et erat populus ieiunans dies

anguish them; and was people fast day

plures in tota Iudaea et Ierusalem, et prociderunt

more in all Judea and Jerusalem and down

contra faciem sanctorum Domini omnipotentis. 4:14

against face saints of Almighty. 4:14

Et Ioachim sacerdos magnus et omnes adstantes ante

The Joachim The priest great and all bystanders before

conspectum Domini sacerdotes et deservientes Domino

view of priests and serving Lord

praecincti ciliciis lumbos suos offerebant holocaustum

girt sackcloth waist their offered holocaust

instantiae et vota et voluntaria munera populi. 4:15

instances and vows and voluntary gifts people. 4:15

Et erat cinis super cidares eorum, et clamabant ad

The was ash over miters their and cried to

Dominum ex omni virtute, ut in bonum visitaret

Lord from all power as in good visit

omnem domum Israel. 5:1 Et renuntiaturum est

all home Israel. 5: 1 The reported is

Holoferni principi militiae virtutis Assyriae quoniam

Holofernes prince military power Assyria for

filiis Israel praeparaverant se ad pugnam et

children Israel provided he to fight and

transitus montanae concluserant et muris cinxerant

passage hilly hemming and mouse surrounded

omnem verticem montis excelsi et posuerant in

all top mount high and set in

campis offendicula. 5:2 Et iratus est iracundia valde

fields offenses. 5: 2 The angry is Resentment very

et convocavit omnes principes Moab et duces

and mobilized all leaders Moab and leaders

Ammon et omnes magistratus maritimae 5:3 et dixit

Ammon and all The magistrates maritime 5: 3 and said

eis: ‘ Renuntiate mihi, filii Chanaan: Quis est iste

them: ‘ Tell I children Canaan; Who is this

populus, qui sedet in montanis? Quae sunt autem,

people; that He sits in the mountains? What are however,

quas inhabitant, civitates, et quae est multitudo
which sources cities and which is company
virtutis eorum? Et in quo est potestas et fortitudo
power them? The in which is power and strength
eorum, et quis praeest super eos rex, dux militiae
their and who presides over them king, leader military
eorum? 5:4 Et quare terga verterunt, ne venirent
them? 5: 4 The why back flight do not come
in obviam mihi prae omnibus, qui inhabitant ad
in meet I than all that inhabit to
occasum?'. 5:5 Et dixit ad eum Achior dux filiorum
the west. ' 5: 5 The said to it H. leader children
Ammon: ' Audiat dominus meus verbum ex ore
Ammon; ' Let master my word from mouth
servi tui, et referam tibi veritatem de populo isto,
officials your and recount you the truth of people this
qui inhabitat montana ista iuxta te, et non exhibit
that dwells mountains this according to you and not go out
mendacium ex ore servi tui. 5:6 Populus hic est
lying from mouth officials You. 5, 6 people here is
ex progenie Chaldaeorum 5:7 et inhabitaverunt
from generation Chaldeans 5: 7 and reoccupied
primum in Mesopotamia, quoniam noluerunt sequi
first in Iraq, for would not follow
deos patrum suorum, qui fuerunt in terra
gods fathers their that were in land
Chaldaeorum praeclari. 5:8 Et declinaverunt de via
Chaldeans outstanding. 5: 8 The declined of road
parentum suorum et adoraverunt Deum caeli, Deum,
parents their and worshiped God heaven God,
quem cognoverunt; et eiecerunt eos a facie deorum
which to know; and cast them from the gods
suorum, et fugerunt in Mesopotamiam et
their and fled in Mesopotamia and
inhabitaverunt ibi dies multos. 5:9 Et dixit Deus
reoccupied there day many. 5: 9 The said God
eorum, ut exirent de peregrinatione ipsorum et irent
their as depart of travel their and go
in terram Chanaan. Et inhabitaverunt ibi et repleti
in land Canaan. The reoccupied there and with
sunt auro et argento et pecoribus multis valde.
are gold and silver and cattle many very much.

5:10 Et descenderunt in Aegyptum — cooperuerat
5:10 The down in Egypt - covered
enim fames faciem terrae Chanaan — et commorati
For famine face earth Canaan - and Lingered
sunt ibi, usquedum enutriti sunt et facti sunt ibi
are there, until trained are and they are there
in multitudinem magnam, nec erat numerus generis
in company great or was number race
eorum. 5:11 Et insurrexerunt super eos Aegyptii et
them. 5:11 The rose over them Egyptians and
circumvenerunt eos in luto et latere, humiliaverunt
round them in clay and side, afflict
eos et posuerunt eos in servos. 5:12 Et clamaverunt
them and put them in servants. 5:12 The cried
ad Deum suum, et percussit totam terram Aegypti
to God his and shot all land Egypt
plagis, in quibus non erat medicina, et eiecerunt eos
stripes, in which not was medicine, and cast them
Aegyptii a facie sua. 5:13 Et exsiccavit Deus
Egyptians from the their own. 5:13 The dried God
Rubrum mare ante eos 5:14 et eduxit eos in viam
Red sea before them 5:14 and brought them in way
Sinai et Cadesbarne. Et eiecerunt omnes inhabitantes
Sinai and Kadesh. The cast all inhabitants
in eremo 5:15 et habitaverunt in terra Amorraeorum
in desert 5:15 and settled in land Amorites
et omnes Hesebonitas exstirpaverunt in virtute
and all Heshbon extirpated in power
sua. Et transeuntes Iordanem possederunt totam
their own. The passing Jordan possessed all
montanam 5:16 et eiecerunt a facie sua
the hills 5:16 and cast from the his
Chananaeum et Pherezaeum et Iebusaeum et
Canaanite and Per'izzites and Jebusaeum and
Sichem et omnes Gergesaeos et habitaverunt in ea
Shechem and all Gergesites and settled in it
diebus multis. 5:17 Et, usquedum non peccarent in
days many. 5:17 and, until not sin in
conspectu Dei sui, erant cum ipsis bona, quia Deus
before God s were with the good because God
odiens iniquitatem cum ipsis est. 5:18 Sed, cum
hater violence with the It is. 5:18 but, with

recesserunt a via, quam disposuerat illis, exterminati
withdrawn from way, than designed those insects
sunt in bellis multis multum valde et captivi ducti
are in wars many a lot very and prisoners led
sunt in terram non suam, et templum Dei eorum
are in land not his and temple God their
devenit ad solum, et civitates eorum comprehensae
Grafton to only; and cities their included
sunt ab adversariis. 5:19 Et nunc revertentes ad
are from opponents. 5:19 The now returning to
Deum suum ascenderunt a dispersione, qua dispersi
God his up from dispersion which scattered
fuerant, et possederunt Ierusalem, ubi sanctuarium
were and possessed Jerusalem where sanctuary
eorum est, et inhabitaverunt in montana, quia erat
their is and reoccupied in mountains, because was
deserta. 5:20 Et nunc, dominator domine, siquidem
deserts. 5:20 The now, Ruling Sir, for
est ignorantia in populo isto, et peccant in Deum
is ignorance in people this and sin in God
suum, inspiciemus quoniam est in illis offendiculum
his consider for is in they offense
hoc et ascendemus et expugnabimus eos; 5:21 si
this and ride and defeat them; 5:21 if
autem non est iniquitas in ipsa gente, transeat
Now not is violence in the the nation; passes
dominus meus, ne forte protegat eos Dominus
master my do not perhaps protect them Lord
eorum et Deus eorum, et erimus in improperium
their and God their and we will be in reproach
coram omni terra'. 5:22 Et factum est, ut desiit
before all land '. 5:22 The it is as ceased
loqui Achior verba haec, murmuravit omnis populus,
talk H. words Thus, murmured all people;
qui erat in circuitu tabernaculi. Et dixerunt magnates
that was in about tent. The said nobles
Holoferni et omnes, qui habitabant maritimam et
Holofernes and all that living maritime and
Moab, ut configerent eum: 5:23 ' Non enim
Moab as kill him: 5:23 ' no For
timebimus a filiis Israel; ecce enim populus, in
fear from children Israel; See For people; in

quo non est virtus neque potestas in pugnam
which not is power or power in fight
validam. 5:24 Propter hoc ascendemus, et erunt in
valid. 5:24 Because of this ride and will be in
escam militiae tuae, dominator Holofernes'. 6:1 Et,
food military your Ruling Holofernes. ' 6: 1 and,
cum cessasset tumultus virorum, qui erant in circuitu
with He finished uproar men that were in about
concilii, dixit Holofernes princeps militiae virtutis
council said Holofernes leader military power
Assyriae ad Achior coram omni populo alienigenarum
Assyria to H. before all people aliens
et ad omnes filios Moab: 6:2 ' Et quis es tu,
and to all children Moab 6: 2 ' The who you you
Achior, et mercennarii Ephraim, quoniam prophetasti
H. and The mercenary Ephraim for prophesied
nobis sicut hodie et dixisti quoniam genus filiorum
us as today and You said for race children
Israel non expugnatur, quoniam Deus eorum proteget
Israel not assault; for God their protect
eos? Et quis est Deus, nisi Nabuchodonosor rex
them? The who is God, but Nebuchadnezzar king
omnis terrae? Hic mittet potestatem suam et
all Earth? This shoot power his and
disperdet eos a facie terrae, et non liberabit eos
will them from the earth and not free them
Deus eorum. 6:3 Sed nos servi illius percutiemus eos
God them. 6: 3 but we officials of , will strike them
sicut hominem unum, nec sustinebunt vim equorum
as man one, or support force horses
nostrorum. 6:4 Inundabimus enim eos in ipsis, et
our. 6: 4 tread For them in them, and
montes eorum inebriabuntur sanguine eorum, et
mountains their inebriated blood their and
campi eorum replebuntur mortuis eorum, et non
Sharon their filled dead their and not
resistet vestigium pedum eorum contra faciem
resist trace feet their against face
nostram, sed perditione perient. Dicit rex
our but destruction corpses. He says, king
Nabuchodonosor, dominus universae terrae; dixit
Nebuchadnezzar master all land; said

enim, et non frustrabuntur verba oris eius. 6:5 Tu
For and not frustrated words mouth her. 6: 5 You
autem, Achior, mercennari Ammon, qui locutus es
however, H. mercenary Ammon that said you
verba haec in die iniquitatis tuae, non videbis faciem
words this in day of violence your not see face
meam iam ex hac die, quoadusque ulciscar in
I already from this day till revenged in
genus illorum, qui ascenderunt ex Aegypto. 6:6 Et
race their that up from Egypt. 6: 6 The
tunc pertransiet ferrum militiae meae et populus
then ships iron military I and people
famulorum meorum latera tua, et cades cum
servants my sides your and fall with
vulneratis eorum, cum venero. 6:7 Et deducunt te
wounded their with I come. 6, 7 The lead you
servi mei in montanam et ponent te in una
officials my in the hills and put you in one
civitatum ascensuum 6:8 et non peries, donec
states ascents 6, 8 and not die until
extermineris cum eis. 6:9 Et, si speras corde tuo
destroyed with them. 6: 9 and, if you hope heart your
quoniam non capientur, non concidat facies tua.
for not taken not sink face Your.
Locutus sum, et nihil decidet verborum meorum’.
He spoke I and nothing fade words my friends. ‘
6:10 Et praecepit Holofernes servis suis, qui erant
6:10 The charged Holofernes officials their that were
adstantes in tabernaculo eius, ut comprehenderent
bystanders in tent his as take
Achior et ducerent eum in Betuliam et traderent in
H. and lead it in Bethulia and deliver in
manus filiorum Israel. 6:11 Et comprehenderunt eum
hand children Israel. 6:11 The arrested it
servi eius et duxerunt illum extra castra in campum
officials his and led it outside camp in campus
et promoverunt ex medio campo in montanam et
and advanced from the Campus in the hills and
advenerunt ad fontes, qui erant sub Betulia. 6:12 Et,
inventions to sources, that were under Today. 6:12 and,
ut viderunt eos viri civitatis super verticem montis,
as see them men city over top mountain

acceperunt arma sua et exierunt extra civitatem
took weapons his and They went out outside city
supra cacumen montis, et omnis vir fundibularius
above top mountain and all man slingers
occupavit ascensus eorum et mittebat lapides super
took Descent their and beat stones over
eos. 6:13 Et accedentes sub monte alligaverunt
them. 6:13 The coming under mount bound
Achior et reliquerunt proiectum sub radice montis
H. and left projected under root mount
et reversi sunt ad dominum suum. 6:14 Descendentes
and returned are to owner his own. 6:14 down
autem filii Israel de civitate sua adstiterunt ei et
Now children Israel of city his stopped it and
solventes eum perduxerunt in Betuliam et
releasing it brought in Bethulia and
adduxerunt eum ad principes civitatis suae, 6:15 qui
they it to leaders city his 6:15 that
erant in diebus illis Ozias filius Michae de tribu
were in days they Uzziah son Micah of tribe
Simeon et Chabris filius Gothoniell et Charmis filius
Simeon and Chabris son Othniel and Charmis son
Melchiel. 6:16 Et convocaverunt omnes seniores
Malkiel. 6:16 The together all elders
civitatis, et concurrerunt omnes iuvenes eorum et
city and ran all young people their and
mulieres et pueri eorum in ecclesiam; et statuerunt
women and boys their in the church; and set
Achior in medio omnis populi ipsorum, et
H. in the all people their and
interrogavit eum Ozias, quid contigisset. 6:17 Et
he asked it Uzziah what happened. 6:17 The
respondens indicavit eis verba consilii Holofernis et
answered told them words counsel Holofernes and
omnia verba, quaecumque locutus est in medio
all words, whatever said is in the
principum filiorum Assyriae, et quaecumque
leaders children Assyrians and whatever
magniverbatus est Holofernes adversus domum Israel.
had bragged is Holofernes against home Israel.
6:18 Et procidens omnis populus adoraverunt Deum
6:18 The down all people worshiped God

et clamaverunt dicentes: 6:19 ‘ Domine, Deus caeli,
and cried saying: 6:19 ‘ Sir, God heaven
 respice ad superbiam eorum et miserere humilitatis
look to pride their and have humility
 generis nostri et respice ad faciem eorum, qui
race our and look to face their that
 sanctificati sunt tibi in hac die’. 6:20 Et consolati
sanctified are you in this the day. ‘ 6:20 The encouraged
 sunt Achior et laudaverunt eum valde. 6:21 Et
are H. and thanks it very much. 6:21 The
 suscepit eum Ozias de ecclesia in domum suam et
received it Uzziah of church in home his and
 fecit cenam senioribus, et invocaverunt Deum Israel
he dinner elders and call God Israel
 in adiutorium per totam noctem illam. 7:1 Crastina
in help by all night her. 7: 1 Tomorrow
 autem die praecepit Holofernes omni militiae suae et
Now day charged Holofernes all military his and
 omni populo suo, qui affuerunt in auxilium illius, ut
all people his that throughout in help of as
 pararent se ad Betuliam et ascensus montanae
ready he to Bethulia and Descent hilly
 praeoccuparent et facerent pugnam adversus filios
seize and do fight against children
 Israel. 7:2 Et paraverunt se in illa die omnis vir
Israel. 7: 2 The prepared he in that day all man
 potens eorum; et virtus eorum virorum bellatorum
powerful them; and power their men forces
 erat centum septuaginta milia peditum et equitum
was one hundred seventy thousand foot and horse
 duodecim milia, praeter impedimenta et viros, qui
twelve thousand In addition to obstacles and men that
 erant pedites in eis, multitudo magna valde. 7:3 Et
were foot in them, company great very much. 7: 3 The
 castra collocaverunt in convallem iuxta Betuliam
camp relocated in oak according to Bethulia
 ad fontem et praetenderunt in latitudinem contra
to source and alleged in width against
 Dothain usque ad Abelmain et in longitudinem a
Dothan up to Belmen and in length from
 Betulia usque Chyamonem, quae est contra Esdremon.
today up Cynamon, which is against Ascents.

7:4 Filii autem Israel, ut viderunt multitudinem
7: 4 children Now Israel as see company
eorum, turbati sunt valde et dixerunt unusquisque
their noise are very and said each
ad proximum suum: ‘ Nunc lingent isti faciem totius
to neighbor his ‘ now lick these face of
terrae, nec montes alti neque valles neque colles
earth or mountains high or valleys or The hills
sustinebunt pondus eorum’. 7:5 Et accipientes
support weight them. ‘ 7: 5 The taking
unusquisque vasa sua bellica et accendentes ignem
each vessels his war and lighting fire
in turribus murorum suorum manebant custodientes
in towers walls their remained keeping
per totam noctem illam. 7:6 Altera autem die eduxit
by all night her. 7: 6 The next Now day brought
Holofernes omnem equitatum suum contra faciem
Holofernes all cavalry his against face
filiorum Israel, qui erant in Betulia, 7:7 et visitavit
children Israel that were in Bethulia 7: 7 and visit
ascensus civitatis eorum et fontes aquarum
Descent city their and sources water
perambulavit et praeoccupavit eos. Et praeposuit eis
He went through the and warned them. The He set a them
castra virorum bellatorum et ipse convertit in
camp men forces and he back in
populum suum. 7:8 Et accedentes ad eum omnes
people his own. 7, 8 The coming to it all
principes filiorum Esau et omnes duces populi Moab
leaders children Esau and all leaders people Moab
et magistratus maritimae dixerunt: 7:9 ‘ Audiat
and The magistrates maritime they said: 7, 9 ‘ Let
verbum dominator noster, ne fiat confractio in
word Ruling our do not be wrenching in
virtute tua. 7:10 Populus enim hic filiorum Israel
power Your. 7:10 people For here children Israel
non fidit in lanceis suis sed in altitudinibus montium,
not trusts in spears their but in heights mountains
in quibus inhabitant; non enim est facile ascendere
in which inhabit; not For is easily up

vertices montium ipsorum. 7:11 Et nunc, dominator,
vertices mountains theirs. 7:11 The now, Ruling,
noli pugnare ad eos sicut pugna fit belli, et non
do not fight to them as battle becomes war and not
cadet ex populo tuo vir unus; 7:12 sed mane in
fall from people your man one; 7:12 but morning in
castris tuis custodiens omnem virum virtutis tuae, et
camp your keeping all man power your and
obteneant pueri tui fontem aquarum, qui emanat a
obtain boys your source water that emanates from
radice montis, 7:13 quia inde hauriunt aquas omnes
root mountain 7:13 because from draw water all
inhabitantes Bethuliam. Et interficiet eos sitis, et
inhabitants Bethulia. The kill them drought and
tradent civitatem suam, et nos et populus tuus
Will city his and we and people your
ascendemus super vertices montium proximos et
ride over vertices mountains neighbors and
obsidebimus in eis in custodiam, ut non exeat de
camp in them in custody, as not it comes out of
civitate vir unus. 7:14 Et destillisent in fame et
city man one. 7:14 The waste in hunger and
siti ipsi et mulieres eorum et filii eorum et,
drought they and women their and children their and,
priusquam veniat gladius super eos, prosternentur in
before come sword over them; lying in
plateis habitationis suae, 7:15 et retribues eis
streets habitation his 7:15 and rection them
retributionem malam, eo quod secesserunt et non
retribution bad; it that unsafe and not
obviaverunt faciei tuae in pace'. 7:16 Et placuerunt
meet face your in peace. ' 7:16 The please
verba eorum coram Holoferne et coram omnibus
words their before Holofernes and before all
famulis eius, et constituit facere, ut locuti sunt.
servants his and set do as have They are.
7:17 Et promoverunt castra filii Moab et cum eis
7:17 The advanced camp children Moab and with them
quinque milia filiorum Assyriae et castra
five thousand children Assyria and camp

constituerunt in convalle et praeoccupaverunt aquas
made in Oak and seized water
et fontes aquarum filiorum Israel. 7:18 Et
and sources water children Israel. 7:18 The
ascenderunt filii Ammon et filii Esau et castra
up children Ammon and children Esau and camp
constituerunt in montana contra Dothain. Et miserunt
made in mountains against Dothan. The sent
ex eis ad austrum et orientem contra Egrebel,
from them to south and east against Ekrebel,
quae est iuxta Chus, quae est ad rivum
which is according to Cush, which is to brook
Mochmur. Et reliqua militia Assyriorum castra
Mochmur. The other campaign Assyrians camp
constituerunt in campo et operuerunt omnem faciem
made in Campus and cover all face
terrae; et tabernacula et impedimenta eorum
land; and dwellings and obstacles their
constituerunt in turba multa, et erant in
made in crowd many and were in
multitudinem magnam valde. 7:19 Et filii Israel
company great very much. 7:19 The children Israel
clamaverunt ad Dominum Deum suum, quoniam
cried to Lord God his for
minorabatur spiritus eorum, quoniam circumdederant
failed spirit their for about
eos omnes inimici eorum, et non poterant effugere
them all enemies their and not could escape
de medio eorum. 7:20 Et manserunt in circuitu
of the them. 7:20 The So the in about
eorum omnia castra Assyriae, pedites et quadrigae
their all camp Assyrians foot and chariot
et equites eorum per dies triginta quattuor. Et
and horse their by day thirty four. The
deficiebant omnibus inhabitantibus Betuliam omnia
failure all dwellers Bethulia all
vasa aquarum eorum, 7:21 et cisternae eorum
vessels water their 7:21 and reservoir their
evacuabantur, et non habebant quod biberent in
emptied, and not had that drink in
satietatem aquam unam diem, quoniam in mensura
saturation water one day for in The measure

dabant eis bibere. 7:22 Et anxii sunt infantes
gave them drink. 7:22 The stricken are infants
eorum, et mulieres et iuvenes deficiebant a siti
their and women and young people failure from drought
et cadebant in plateis civitatis et in transitu
and fell in streets city and in Transfer
portarum, et non erat virtus adhuc in eis. 7:23 Et
gates, and not was power yet in them. 7:23 The
collegit se omnis populus ad Oziam et ad principes
collected he all people to Ozias and to leaders
civitatis, iuvenes et mulieres et infantes, et
city young people and women and infants and
clamaverunt voce magna et dixerunt coram omnibus
cried voice great and said before all
senioribus: 7:24 ‘ Iudicet Deus inter vos et nos,
elders: 7:24 ‘ judge God between you and we
quoniam fecistis in nobis iniquitatem magnam non
for you did in us violence great not
loquentes pacifica cum filiis Assyriae. 7:25 Et nunc
speaking peace with children Assur. 7:25 The now
non est qui nos adiuvet, sed vendidit nos Deus in
not is that we help but sold we God in
manus eorum, ut prosterneremur ante eos in siti
hand their as prostrated before them in drought
et perditione magna. 7:26 Et nunc convocate eos et
and destruction large. 7:26 The now call them and
tradite civitatem totam in captivitatem populo
Surrender city all in captivity people
Holofernis et omni virtuti eius. 7:27 Melius est enim
Holofernes and all virtue her. 7:27 better is For
nos fieri illis in rapinam; erimus enim eis in servos
we be they in robbery; we will be For them in officials
et ancillas, et vivet anima nostra, et non
and maidservants, and live soul our and not
videbimus mortem infantum nostrorum in oculis
see death infants our in eyes
nostris et mulieres et filios nostros deficientes in
our and women and children our failing in
animabus suis. 7:28 Contestamur vobis caelum et
lives their own. 7:28 witness you heaven and

terram et Deum eorum et Dominum patrum
land and God their and Lord fathers
nostrorum, qui ulciscitur in nos secundum peccata
our that punishes in we according to sins
nostra et secundum peccata patrum nostrorum, ut
our and according to sins fathers our as
non faciat secundum verba haec in hac die'. 7:29
not do according to words this in this the day. ' 7:29
Et factus est fletus magnus in medio ecclesiae
The he became is weeping great in the church
omnium unanimiter, et clamaverunt ad Dominum
all unanimously, and cried to Lord
Deum voce magna. 7:30 Et dixit ad eos Ozias: 'Aequo animo estote, fratres, et sustineamus adhuc
God voice large. 7:30 The said to them Uzziah: 'Equality mind be brothers, and wait yet
dies quinque, in quibus convertet Dominus Deus
day five in which back Lord God
noster misericordiam suam super nos; non enim
our mercy his over us; not For
derelinquet nos in consummationem. 7:31 Si autem
leave we in close. 7:31 If Now
transierint isti quinque dies, et non fuerit super nos
pass these five day, and not be over we
adiutorium, faciam secundum verba vestra'. 7:32 Et
aid I do according to words your '. 7:32 The
dispersit plebem unumquemque in castra sua, et
scattered people each in camp his and
super muros et turres civitatis abierunt, et mulieres
over walls and towers city gone, and women
et filios in domus suas dimiserunt; et erant in
and children in house their they left; and were in
magna humilitate valde. 8:1 Et erat in civitate
great low very much. 8: 1 The was in city
commorans in diebus illis Iudith filia Merari filii
residing in days they Judith daughter Merari children
Ox filii Ioseph filii Oziel filii Elchiae filii
OX children Joseph children Oziel children Elchiae children
Ananiae filii Gedeon filii Rafain filii Achitob
Ananias children Gideon children Raphaim children Achitob

fili **Eliab** **fili** **Nathanael** **fili** **Salamiel** **fili**
children Eliab children Nathanael children Salamiel children
Surisaddai **fili** **Simeon** **fili** **Israel.** 8:2 **Et vir eius**
Zuri children Simeon children Israel. 8: 2 The man his
Manasses erat ex tribu eius et patria eius; et
Manasseh was from tribe his and country thereof; and
mortuus est in diebus messis hordiariae. 8:3 **Steterat**
dead is in days harvest barley. 8: 3 as he stood
enim super alligantes manipulos in campo, et aestus
For over bound companies in campus and heat
introivit in caput eius, et incidit in lectum et
entered in head his and falls in bed and
mortuus est in Betulia civitate sua. Et sepelierunt
dead is in today city their own. The buried
eum cum patribus suis in agro, qui est inter
it with fathers their in field that is between
Dothain et Balamon. 8:4 **Et erat Iudith in domo**
Dothan and Balamon. 8: 4 The was Judith in house
sua vidua per annos tres et menses quattuor. 8:5
his The widow by years three and months four. 8: 5
Et fecit sibi tabernaculum super tectum domus suae
The he to tent over roof house his
et imposuit super lumbos suos cilicium, et erant
and imposed over waist their shirt, and were
super eam vestimenta viduitatis suae, 8:6 **et**
over it clothes widowhood his 8: 6 and
ieiunabat per omnes dies viduitatis suae praeter
fasted by all day widowhood his In addition to
pridie sabbatorum et sabbata et pridie
The day before of the week and sabbath and The day before
neomeniarum et neomenias et dies festos et
New Moon and New Moon and day festival and
gaudimonia domus Israel. 8:7 **Et erat bona in**
JOY house Israel. 8: 7 The was good in
aspectu et formosa facie valde et prudens in corde
Presence and beautiful the very and wise in heart
et bona in sensu et erat honesta valde, quia
and good in sense and was right very because
reliquerat ei Manasses vir eius filius Ioseph filii
left it Manasseh man his son Joseph children
Achitob filii Melchis filii Eliab filii Nathanael
Achitob children Melchisedech children Eliab children Nathanael

fili **Surisaddai** **fili** **Simeon** **fili** **Israel** **aurum**
children Zuri children Simeon children Israel gold
et **argentum** **et** **pueros** **et** **puellas** **et** **pecora** **et**
and silver and children and girls and cattle and
praedia, **et** **manebat** **in** **eis;** **8:8** **et** **non** **erat** **qui**
farms; and staying in them; 8: 8 and not was that
inferret **ei** **verbum** **malum,** **quia** **timebat** **Deum**
ar it word evil because feared God
valde. **8:9** **Et** **audivit** **verba** **populi** **maligna** **super**
very much. 8, 9 The heard words people malignant over
principem **quoniam** **defecerunt** **animo** **super** **penuriam**
prince for failed mind over shortage
aquarum. **Et** **audivit** **omnia** **verba** **Iudith,** **quae**
water. The heard all words Judith, which
locutus **est** **ad** **eos** **Ozias,** **quemadmodum** **iuraverat**
said is to them Uzziah as iuraverat
eis, **ut** **post** **quinque** **dies** **traderet** **civitatem** **Assyriis.**
them, as after five day deliver city Assyrians.
8:10 **Et** **mittens** **abram** **suam,** **quae** **erat** **super** **omnia**
8:10 The sending maid his which was over all
bona **eius,** **vocavit** **Oziam** **et** **Chabrin** **et** **Charmin**
good his he called Ozias and Chabris and Charmis
seniores **civitatis** **suae.** **8:11** **Et** **venerunt** **ad** **eam.** **Et**
elders city His. 8:11 The they to her. The
dixit **ad** **eos:** ‘ **Audite** **me,** **principes** **inhabitantium** **in**
said to them: ‘ Listen I leaders inhabitants in
Betulia, **quoniam** **non** **est** **rectum** **verbum** **vestrum,**
Bethulia for not is right word you
quod **locuti** **estis** **coram** **plebe** **in** **hac** **die** **et** **statuistis**
that have you before people in this day and fixed
iuramentum **istud,** **quod** **locuti** **estis** **inter** **Deum** **et**
oath this that have you between God and
vos, **et** **dixistis** **tradituros** **vos** **civitatem** **inimicis**
you and you said surrender you city enemies
nostris, **si** **non** **in** **illis** **diebus** **converterit** **Dominus**
our if not in they days convert Lord
Deus **noster** **audiatorium** **nobis.** **8:12** **Et** **nunc** **qui**
God our helps to us. 8:12 The now that
estis **vos,** **qui** **tentastis** **Deum** **in** **hodierno** **die** **et**
you you that within God in today day and
astitistis **pro** **Deo** **in** **medio** **fili** **orum** **hominum?** **8:13**
setting for God in the children men? 8:13

Et nunc Dominum omnipotentem tentatis et nihil
The now Lord Almighty test and nothing
intellegitis usque in sempiternum. 8:14 Quoniam
understand up in ever. 8:14 For
altitudinem cordis hominis non invenietis et cogitatus
height heart man not find and The device
sensus eius non comprehendetis, quomodo Deum, qui
sense his not probe how God, that
fecit omnia ista, inquiretis et sensum eius cognoscetis
he all this Do and sense his know
et cogitationem eius inspicietis? Minime, fratres,
and thought his plan? No, brothers,
nolite exacerbare Dominum Deum nostrum, 8:15
do not embitter Lord God our 8:15
quoniam, si noluerit in his quinque diebus adiuvere
because, if will not in these five days help
nos, ipse habet potestatem, in quibus diebus velit,
we he has power in which days employees,
protegere aut disperdere nos ante faciem inimicorum
protect or drive we before face enemies
nostrorum. 8:16 Vos autem nolite praepignorare
our. 8:16 you Now do not bind
voluntates Domini Dei nostri, quoniam non sicut
wills of God our for not as
homo Deus est, ut minis terreatur, aut sicut filius
man God is as threats neither is or as son
hominis, ut iudicetur. 8:17 Propter quod sustinentes
man, as judged. 8:17 Because of that wait
salvationem ab eo, invocemus ipsum in adiutorium
salvation from it call it in help
nostrum, et exaudiet vocem nostram, si fuerit ipsi
our and answer voice our if be they
placitum. 8:18 Quoniam non exsurrexit in progenie
convention. 8:18 For not rose in generation
nostra, nec est in hodierna die neque tribus neque
our or is in today day or three or
patria neque populus neque civitas ex nobis, qui
country or people or The city from us that
adorent deos manufactos, sicut factum est in primis
worship gods hands, as it is in first
diebus, 8:19 pro quibus traditi sunt in gladium et
days 8:19 for which delivered are in sword and

in rapinam patres nostri et ceciderunt casum
in robbery fathers our and fell case
magnum ante conspectum inimicorum nostrorum. 8:20
great before view enemies our. 8:20
Nos autem alium Deum nescimus praeter eum, a
We Now other God we do not know In addition to him, from
quo speramus quia non despiciet nos nec auferet
which we hope because not Mine we or away
salutare suum a genere nostro. 8:21 Quoniam in eo
salvation his from general our. 8:21 For in it
quod capti sumus, sic et capietur omnis Iudaea, et
that arrested we are so and taken all Judea, and
praedabuntur sancta nostra, et exquiret Deus
plunder holy our and search God
coinquinationem eorum ex sanguine nostro 8:22 et
pollution their from blood our 8:22 and
mortem fratrum nostrorum et captivitatem terrae et
death brothers our and captivity earth and
desertionem hereditatis nostrae reducet in caput
abandonment heritage our back in head
nostrum in gentibus, ubicumque servierimus. Et
our in nations, wherever bondage. The
erimus in offendiculum et in improperium ante
we will be in offense and in reproach before
omnes, qui possidebunt nos, 8:23 quoniam non
all that possess we 8:23 for not
dirigetur servitus nostra in gratiam, sed in
prosper servitude our in thanks, but in
inhonorationem ponet eam Dominus Deus noster. 8:24
dishonor put it Lord God Our. 8:24
Et nunc, fratres, ostendamus fratribus nostris
The now, brothers, show brothers our
quoniam ex nobis pendet anima eorum, et sancta
for from us hang soul their and holy
et domus et altare incumbit in nobis. 8:25 Praeter
and house and altar incumbent in to us. 8:25 In addition to
haec omnia gratias agamus Domino Deo nostro, qui
this all thanks Let us Lord God our that
tentat nos sicut et patres nostros. 8:26 Memores
testing we as and fathers our. 8:26 remember
estote quanta fecerit cum Abraham et Isaac, et
be Quan do with Abraham and Isaac and

quanta facta sint Iacob in Mesopotamia Syriae
Quan made are Jacob in Iraq Syria
pascenti oves Laban fratris matris suae. 8:27 Quia
feeds sheep Laban brother mother His. 8:27 for
non sicut illos combussit in inquisitionem cordis
not as them burned in research heart
illorum et in nos non ultus est, sed in monitionem
their and in we not revenged is but in warning
flagellat Dominus appropinquantes sibi'. 8:28 Et
scourge Lord nigh to himself. ' 8:28 The
dixit ad eam Ozias: ' Omnia, quaecumque dixisti, in
said to it Uzziah: ' All whatever You said, in
bono corde locuta es, et non est qui resistat verbis
good heart she said you and not is that resistant words
tuis, 8:29 quoniam non ex hodierna die sapientia
your 8:29 for not from today day wisdom
tua manifesta est, sed ab initio dierum tuorum
your open is but from beginning days your
scit omnis populus sensum tuum, quoniam bona
He knows all people sense your for good
sunt figmenta cordis tui. 8:30 Sed populus sitiit
are Invented heart You. 8:30 but people tortured
valde, et coegerunt nos sic facere, ut locuti sumus
very and constrained we so do as have we are
eis, et inducere super nos iuramentum, quod non
them, and lead over we oath that not
praeteriemus. 8:31 Et nunc ora pro nobis, et forte
break. 8:31 The now coast for us and perhaps
exaudiet te Deus noster, quoniam tu mulier sancta
answer you God our for you woman holy
es, et dimittet Dominus pluviam in repletionem
you and release Lord rain in repletion
lacuum nostrorum, et non deficiemus iam'. 8:32 Et
lakes our and not worse; already. ' 8:32 The
dixit ad eos Iudith: ' Audite me, et faciam opus
said to them Judith: ' Listen I and I do work
prudential, quod perveniet in generationes
prudence, that arrive in generations
generationum filiis generis nostri. 8:33 Vos enim
generations children race Our. 8:33 you For
stabitis ad portam hac nocte, et exeam ego cum
stand to gate this night and go I with

abra mea, et in diebus, post quos dixistis civitatem
maid my and in days after which you said city
tradituros vos inimicis nostris, visitabit Dominus
surrender you enemies our visit Lord
Israel in manu mea, sicut ego fido. 8:34 Vos autem
Israel in hand my as I loyal. 8:34 you Now
non scrutabitis actum meum; non enim renuntiabo
not inquire act my; not For tell
vobis, quousque consummentur, quae ego facio'. 8:35
you until finished which I I do. ' 8:35
Et dixit Ozias et principes ad eam: ' Vade in
The said Uzziah and leaders to it ' Go in
pacem, et Dominus Deus sit ante te in ultionem
peace, and Lord God is before you in revenge
inimicorum nostrorum'. 8:36 Et revertentes
enemies our own. ' 8:36 The returning
descenderunt de tabernaculo eius et abierunt ad
down of tent his and gone to
dispositiones suas. 9:1 Iudith autem procidit in
arrangements their own. 9: 1 Judith Now fell in
faciem suam et imposuit cinerem super caput suum
face his and imposed ashes over head his
et scidit tunicam suam et denudavit, quod induerat,
and rent coat his and uncovered that assumed
cilicium; et, in ipso quod oblatum erat in Ierusalem
shirt; and, in it that offered was in Jerusalem
in domum Dei incensum vespere illo, clamavit Iudith
in home God incense evening that, cried Judith
voce magna ad Dominum et dixit: 9:2 ' Domine,
voice great to Lord and he said: 9: 2 ' Sir,
Deus patris mei Simeon, cui dedisti in manu
God father my Simeon which You in hand
gladium in ultionem alienigenarum, qui solverunt
sword in revenge aliens, that paid
cingulum virginis in coinquinationem et denudaverunt
belt virgin in pollution and uncovered
femur in confusionem et coinquinaverunt matricem
thigh in confusion and profaned matrix
in improperium. Dixisti enim: 'Non sic erit!'; et
in reproach. You said For: 'I do not so will be! ' and
fecerunt. 9:3 Pro quibus dedisti principes eorum in
they did. 9: 3 Pro which You leaders their in

occisionem et torum eorum, qui erubuit seductione
slaughter and bed their that blushed seduction
eorum, seductum in sanguinem; et percussisti servos
their retired in blood; and stamped officials
super potentes et potentes super thronos eorum. 9:4
over powerful and powerful over thrones them. 9: 4
Et dedisti mulieres eorum in praedam et filias in
The You women their in prey and daughters in
captivitatem et omnia spolia in divisionem filiorum
captivity and all spoils in division children
a te delectorum, qui zelaverunt zelum tuum et
from you selected, that dear jealous your and
abominaverunt coinquinationem sanguinis sui et
abhorred pollution blood s and
invocaverunt te in adiutorium. Deus, Deus meus,
call you in help. God, God my
exaudi me viduam. 9:5 Tu enim fecisti priora
hear I widow. 9: 5 You For You made prior
illorum et illa et, quae postea et quae nunc et
their and that and, which later and which now and
quae futura sunt, cogitasti; et facta sunt, quae
which future are thought; and made are which
cogitasti. 9:6 Et astiterunt, quae voluisti, et dixerunt:
thought. 9: 6 The Yea, which would you, and they said:
‘Ecce adsumus’. Omnes enim viae tuae paratae, et
‘Behold Here we are.’ All For way your ready, and
creatura tua in praescientia. 9:7 Ecce enim Assyrii
creature your in prescience. 9: 7 Look For The Assyrians
repleti sunt in virtute sua et exaltati sunt in equo
with are in power his and lifted are in horse
et ascensore, gloriati sunt in brachio peditum,
and riders; gloried are in arm infantry
speraverunt in clipeis et lancea et arcu et
trust in shields and lance and schedule and
fundibula et nescierunt quoniam tu es Dominus, qui
slings and not known for you you Lord, that
conteris bella; 9:8 Dominus nomen est tibi. Tu allide
crushest wars; 9: 8 Lord name is to you. You stamp
illorum vires, aeterne Deus, comminue illorum
their forces eternal God, Break their
plenitudinem in virtute tua et deduc fortitudinem
fullness in power your and Conduct strength

eorum in ira tua. Voluerunt enim polluere sancta
their in anger Your. wanted For polluting holy
tua, coinquinare tabernaculum requiei nominis
your pollute tent rest name
maiestatis tuae et deicere ferro cornu altaris tui. 9:9
majesty your and challenger steel horn altar You. 9: 9
Respice in superbiam eorum, dimitte iram tuam in
Look in pride their release anger your in
capita eorum; da in manu mea viduae, quam
heads them; give in hand my widows, than
cogitavi, virtutem, 9:10 et percute servum ex labiis
I thought, power 9:10 and strike slave from lips
seductionis meae super principem et principem super
seduction I over prince and prince over
servum eius; quassa elationem in manu viduae. 9:11
slave thereof; break stateliness in hand widows. 9:11
Non enim in multitudine virtus tua, nec potentia tua
no For in numbers power your or power your
neque datum tuum in fortibus, sed humilium es
or given your in strong, but low you
Deus et minorum adiutorium, infirmorum susceptor,
God and minors aid sick support;
abiectorum protector, desperatorum salvator. 9:12
the forsaken shield, desperate savior. 9:12
Etiam, etiam, Deus patris mei et Deus hereditatis
Yes, also, God father my and God heritage
Israel, dominator caelorum et terrae, creator
Israel Ruling heaven and earth Creator
aquarum, rex totius creaturae tuae, exaudi
water king of creatures your hear
deprecationem meam 9:13 et da verbum meum et
petition I 9:13 and give word my and
suasionem in vulnus et livorem eorum, qui adversum
pretentiousness in wound and stripe their that against
testamentum tuum et domum tuam sanctam et
covenant your and home your holy and
verticem Sion et domum retentionis filiorum tuorum
top Zion and home retention children your
cogitaverunt dura. 9:14 Et fac super omnem gentem
they thought hard. 9:14 The Make over all nation

tuam et omnem tribum scientiam, ut sciant quoniam
your and all tribe knowledge; as know for
tu Deus es universae potestatis et virtutis, et non
you God you all power and power and not
est alius defensor generis Israel praeter te'. 10:1
is other defender race Israel In addition to you '. 10: 1
Et factum est, ut cessavit clamans ad Deum Israel
The it is as finished crying to God Israel
et consummavit omnia verba ista, 10:2 surrexit de
and He completed all words this 10: 2 rose of
prostratione sua et vocavit abram suam et descendit
prostration his and he called maid his and down
in domum suam, in qua commorabatur in diebus
in home his in which shifting in days
sabbatorum et in diebus festis suis. 10:3 Et
of the week and in days holidays their own. 10: 3 The
abstulit cilicium, quod induerat, et exuit se
removed shirt, that assumed and put off he
vestimenta viduitatis suae et lavit corpus suum aqua
clothes widowhood his and washed body his water
et unxit se unguento spisso et pectinavit capillos
and anointed he ointment gross and combed hair
capitis sui et imposuit mitram super caput suum et
head s and imposed bonnet over head his and
induit se vestimenta iucunditatis suae, quibus
put he clothes joy his which
vestiebatur in diebus vitae viri sui Manasses. 10:4 Et
arrayed in days life men s Manasseh. 10: 4 The
accepit soleas in pedes suos et imposuit periscelides
he received slippers in feet their and imposed garters
et dextralia et anulos et inaures et omnem
and tablets and rings and earrings and all
ornatum suum et composuit se nimis in seductionem
decoration his and compiled by he too in seduction
oculorum virorum, quicumque viderent eam. 10:5 Et
eyes men who see her. 10: 5 The
porrexit abrae suae ascopam vini et vas olei et
He stretched maid his bottle wine and vessel oil and
peram implevit alphis et massa fici et panibus
bag filled the parched corn and mass fig and bread

et caseo et plicavit omnia vasa sua et imposuit
and cheese and she folded all vessels his and imposed
ei. 10:6 Et abierunt ad portam civitatis Bethuliae
to him. 10: 6 The gone to gate city Bethulia
et invenerunt adstantem ad eam Oziam et seniores
and found bystander to it Ozias and elders
civitatis Chabrin et Charmin. 10:7 Qui cum vidissent
city Chabris and Charmis. 10: 7 He with saw
eam, et erat mutata facies eius, et vestem mutatam,
it and was Changes face his and clothing changes
mirati sunt valde et dixerunt ei: 10:8 ‘ Deus
wondered are very and said to: 10: 8 ‘ God
patrum nostrorum det te in gratiam et consummet
fathers our give you in thanks and finish
cogitationes tuas in gloriam filiorum Israel et in
thoughts I in glory children Israel and in
exaltationem Ierusalem’. 10:9 Et procidens in faciem
exaltation Jerusalem. 10: 9 The down in face
adoravit Deum et dixit ad eos: ‘ Praecipite aperiri
worshipped God and said to them: ‘ command disclosure
portam civitatis, et exeam in consummationem
gate city and go in accomplish
verborum, quae locuti estis mecum’. Et constituerunt
words which have you with me. ‘ The made
iuvenibus aperiri ei, sicut locuti sunt; 10:10 et
young disclosure to as have they are: 10:10 and
fecerunt sic. Et exiit Iudith, ipsa et ancilla eius
they so. The He went out Judith, the and maid his
cum ea; et speculabantur eam viri civitatis,
with it; and watched it men city
quoadusque descendit montem, usquedum transiit
till down mount until past
convallem, et iam non videbant eam. 10:11 Et
oak, and already not see her. 10:11 The
ibant in convallem in directum, et obviavit ei prima
went in oak in direction, and met it first
custodia Assyriorum. 10:12 Et comprehenderunt eam
custody Assyria. 10:12 The arrested it
et interrogaverunt eam: ‘ Quorum es et unde venis
and asked it ‘ The you and whence veins

et quo vadis?'. Dixitque eis: ' Filia sum ego
and which are you going? ' said them: ' daughter I I
Hebraeorum et recedo a facie ipsorum,
Hebrews and I am going away from the their
quoniam incipiunt tradi vobis in devorationem. 10:13
for begin delivered you in food. 10:13
Et ego venio ad faciem Holofernus principis militiae
The I I to face Holofernes prince military
virtutis vestrae, ut renuntiem ei verba veritatis et
power your as report it words truth and
ostendam ante faciem ipsius viam, per quam vadat
show before face of way, by than go
et dominetur universae montanae, et non
and rules all hilly, and not
discumveniat ex viris eius caro una, nec spiritus
losing from men his flesh one, or spirit
vitae'. 10:14 Et, ut audierunt viri verba eius et
of life. ' 10:14 and, as listen men words his and
inspexerunt faciem eius — et erat in conspectu
inspected face his - and was in before
eorum mirabilis specie valde — dixerunt ad eam:
their wonderful species very - said to it
10:15 ' Salvasti animam tuam in bonum festinans
10:15 ' saved life your in good hastening
descendere ad faciem domini nostri. Et nunc accede
down to face of Our. The now Approach
ad tabernaculum eius; et ex nostris praemittent te,
to tent thereof; and from our conduct you
quousque tradant te in manibus eius. 10:16 Si
until commitment you in hands her. 10:16 If
autem steteris in conspectu eius, noli timere corde
Now stand in before his do not fear heart
tuo, sed renuntia illi secundum verba tua, et bene
your but back they according to words your and well
tibi faciet'. 10:17 Et elegerunt ex seipsis viros
you will do. ' 10:17 The selected from themselves men
centum et adiunxerunt ei et abrae eius et
one hundred and junction it and maid his and
perduxerunt eas ad tabernaculum Holofernus. 10:18
brought them to tent Holofernes. 10:18

Et factus est concursus in omnibus castris;

The he became is melee in all camp;

innotuit enim in tabernaculis adventus eius. Et

He was known For in tents arrival her. The

venerunt et circumdederunt eam stantem extra

they and surrounded it standing outside

tabernaculum Holofernus, quoadusque nuntiaverunt ei

tent Holofernes till reported it

de ea. 10:19 Et mirabantur ad speciem eius et

of them. 10:19 The wondered to species his and

percipiebant verba eius, quia erant bona valde, et

perceived words his because were good very and

laudabant filios Israel propter eam. Et dixit

praised children Israel for her. The said

unusquisque ad proximum suum: ‘ Quis contemnet

each to neighbor his ‘ Who despise

populum hunc, qui habet in se mulieres tales?

people this that has in he women such?

Quoniam non est bonum derelinquere virum unum

For not is good leave man one

ex eis, qui relictii possint decipere totam terram’.

from them, that left can deceive all the earth. ‘

10:20 Et exierunt omnes cubicularii Holofernus et

10:20 The They went out all chamberlain Holofernes and

omnes famuli eius et induxerunt eam in

all servants his and induced it in

tabernaculum eius. 10:21 Et erat Holofernes

tent her. 10:21 The was Holofernes

requiescens in lectu suo in conopeo, quod erat ex

He stooped in read his in canopy, that was from

purpura et auro et smaragdo et lapidibus

purple and gold and emerald and stones

pretiosissimis contextum. 10:22 Et nuntiaverunt ei de

goodly context. 10:22 The reported it of

ea. Qui cum audisset, exiit in proscaenium; et

them. He with heard, He went out in proscenium; and

lampades argenteae praecedentes eum multae valde.

lamps silver preceeding it many very much.

Et induxerunt eam ad eum. 10:23 Cum autem venit

The induced it to him. 10:23 with Now he came

contra faciem eius Iudith et famulorum eius,

against face his Judith and servants his

laudaverunt omnes speciem faciei eius; procidensque
thanks all species face thereof; and she fell
in faciem adoravit eum, et suscitaverunt eam servi
in face worshiped him, and up it officials
eius. 11:1 Dixitque ad eam Holofernes: ‘ Aequo
her. 11: 1 said to it Holofernes; ‘ Equality
animo esto, mulier, et noli pavere corde tuo,
mind be woman and do not grieved heart your
quoniam ego non nocui viro cuicumque placuit
for I not offender man whomsoever It was decided
servire Nabuchodonosor regi totius terrae. 11:2 Et
serve Nebuchadnezzar king of the earth. 11: 2 The
nunc plebs tua, quae habitat montanam, nisi
now people your which home hilly, but
sprevissent me, non elevassem lanceam meam super
set I not lifted lance I over
ipsos, sed sibi ipsi fecerunt haec. 11:3 Et nunc dic
themselves, but to they they this. 11: 3 The now tell
mihi: Qua ex causa recessisti ab eis et venisti ad
me: Where from cause retired from them and come to
nos? Venisti enim ad salutem. Aequo animo esto, in
We? You came For to health. Equality mind be in
hac nocte vives et deinceps. 11:4 Non enim est qui
this night live and forward. 11: 4 no For is that
tibi noceat, sed bene tibi faciam, sicut fit servis
you harm, but well you I do, as becomes officials
domini mei’. 11:5 Et dixit ad eum Iudith: ‘ Sume
of My ‘. 11: 5 The said to it Judith: ‘ Take
verba ancillae tuae, et loquatur ancilla tua ante
words handmaiden your and speaks maid your before
faciem tuam et non nuntiabo mendacium domino
face your and not news lying the
meo in hac nocte. 11:6 Et, si secutus fueris verba
I in this night. 11: 6 and, if followed by you words
ancillae tuae, consummabis omnia in manibus tuis,
handmaiden your finish all in hands your
quae faciet Deus tecum, et non excidet dominus
which will God with and not fail master
meus de adinventionibus suis quoadusque vivit. 11:7
my of inventions their till lives. 11: 7

Vivit enim Nabuchodonosor rex totius terrae, et vivit
As the For Nebuchadnezzar king of earth and lives
virtus eius, qui misit te in correctionem omnium
power his that sent you in correction all
animarum, quoniam non solum homines per te
souls, for not only men by you
servient ei, sed et bestiae agri et iumenta et
serve to but and beasts field and livestock and
volatilia caeli et per virtutem tuam vivent in
birds air and by power your live in
Nabuchodonosor et omni domo eius. 11:8 Audivimus
Nebuchadnezzar and all house her. 11: 8 We have heard
enim sapientiam tuam et adinventiones animi tui, et
For wisdom your and devices of your and
nuntiatum est universae terrae quoniam tu solus
news is all earth for you only
bonus in universo regno et potens in prudentia et
good in all kingdom and powerful in prudence and
admirabilis in militia belli. 11:9 Et nunc, domine
admirable in campaign war. 11: 9 The now, O
meus, verbum, quod locutus est Achior in consilio
my word, that said is H. in design
tuo, audivimus verba eius quoniam susceperunt viri
your We have heard words his for received men
in Betulia, et nuntiavit eis omnia, quae locutus est
in Bethulia and reported them all which said is
apud te. 11:10 Propter quod, dominator domine, non
in You. 11:10 Because of that, Ruling Sir, not
transeas verbum eius, sed conde illud in corde tuo,
pass word his but Plunge it in heart your
quia est verum. Non enim ultio cadit in genus
because is true. no For Revenge falls in race
nostrum, neque dominatur gladius super eos, nisi
our or rules sword over them; but
peccent in Deum suum. 11:11 Et nunc, ne fiat
offenders in God his own. 11:11 The now, do not be
dominus meus frustratus et sine actu, cadet mors
master my frustrated and without actually, fall death
super faciem eorum, et comprehendet eos peccatum
over face their and take them sin
magnum, in quo exacerbaverint Dominum suum; mox
great in which provoke Lord his own; soon

ut fecerint illud, erunt tibi in consummationem. 11:12
as done it will be you in close. 11:12

Postquam enim defecerunt eis escae, et vacuefactae
after the For failed them edibles and supply

sunt ab eis aquae, voluerunt inicere manus iumentis
are from them water listed throw in hand cattle

suis et omnia, quae praecepit eis Deus legibus suis,
their and all which charged them God laws their

ne manducarent, cogitaverunt consummare. 11:13 Et
do not eat, they thought finish. 11:13 The

primitias frumenti et decimas vini et olei, quae
contributions corn and tithes wine and oil which

conservaverunt sanctificantes sacerdotibus, qui
maintained sanctifying priests that

praesunt in Ierusalem ante faciem Dei nostri,
initiative in Jerusalem before face God our

iudicaverunt consumere, quae nec manibus licet
judged consuming, which or hands although the

tangere neminem ex populo. 11:14 Et miserunt in
touch no from people. 11:14 The sent in

Ierusalem — quia et, qui ibi inhabitant, fecerunt
Jerusalem - because and, that there sources they

omnia haec — eos, qui transtulerint eis illationem
all this - them; that transferred them authorization

a senioribus. 11:15 Et erit ut, cum nuntiatum
from elders. 11:15 The will be that, with news

fuerit, et fecerint, dentur tibi in perditionem in illa
it and they do not, Give you in destruction in that

die. 11:16 Unde ego ancilla tua, cum cognovissem
the day. 11:16 Hence, I maid your with I recognized

haec omnia, refugi a facie eorum, et misit me
this all retreat from the their and sent I

Deus facere tecum rem, in qua mirabitur tota terra,
God do with thing in which wonder all land,

quicumque audierint ea. 11:17 Quoniam ancilla tua
who listen them. 11:17 For maid your

Deum colit et servit nocte ac die Deo caeli. Et
God cultivates and serves night and day God heaven. The

nunc manebo penes te, domine meus, et exiet
now I will stay with you O my and proceeds

ancilla tua per noctem ad vallem et orabo ad
maid your by night to valley and I will pray to
Deum, et indicabit mihi quando fecerint peccata
God, and show I when done sins
eorum. 11:18 Et veniens indicabo illud tibi, et exies
them. 11:18 The coming show it you and get out
in omni virtute tua, et non erit, qui resistat tibi
in all power your and not It will be that resistant you
ex eis. 11:19 Et adducam te per mediam Iudaeam,
from them. 11:19 The I you by center Judea,
usque veniam contra Ierusalem et ponam sedem
up pardon against Jerusalem and I will see
tuam in medio eius, et adduces eos sicut oves,
your in the his and bring them as sheep,
quibus non est pastor. Et non muttiet canis lingua
which not is shepherd. The not move dog language
sua contra te, quoniam haec dicta sunt mihi
his against you for this said are I
secundum praescientiam meam et renuntiata sunt
according to foreknowledge I and reported are
mihi, et missa sum nuntiare tibi'. 11:20 Et
I and Mass I tell you '. 11:20 The
placuerunt verba eius coram Holoferne et coram
please words his before Holofernes and before
omnibus famulis eius, et mirati sunt in specie et in
all servants his and wondered are in species and in
sapientia eius et dixerunt: 11:21 ' Non est talis
wisdom his and they said: 11:21 ' no is such
mulier a summo usque ad summum terrae in
woman from top up to top earth in
specie faciei et sensu verborum'. 11:22 Et dixit
species face and sense of words. ' 11:22 The said
Holofernes ad eam: ' Bene fecit Deus, qui misit te
Holofernes to it ' well he God, that sent you
ante filios plebis tuae, ut fiat in manibus nostris
before children people your as be in hands our
virtus, in eis autem, qui spreverunt dominum meum
power in them however, that rejected owner my
perditio. 11:23 Et nunc tu es speciosa in aspectu et
Destruction. 11:23 The now you you beautiful in Presence and

bona in verbis tuis. Quoniam, si feceris secundum
good in words your. Because, if do according to
quod locuta es, Deus tuus erit Deus meus, et tu in
that she said you God your will be God my and you in
domo Nabuchodonosor regis sedebis et eris
house Nebuchadnezzar s remain and You will be
nominata per omnem terram'. 12:1 Et iussit
named by all the earth. ' 12: 1 The ordered
introduci eam, ubi reponeretur argentum ipsius. Et
introduced it where placed silver itself. The
praecepit sterni ei et dare ei ex obsoniis suis et
charged sternum it and give it from meat their and
ex vino suo bibere. 12:2 Et dixit Iudith: ' Non
from wine his drink. 12: 2 The said Judith: ' no
manducabo ex eis, ne fiat mihi offensio, sed ex
I eat from them, do not be I obstruction but from
eis, quae allata sunt, praebebitur mihi'. 12:3 Et
them, which adduced are provided to me. ' 12: 3 The
dixit ad eam Holofernes: ' Si autem defecerint, quae
said to it Holofernes; ' If Now fail, which
tecum sunt, unde afferemus et dabimus tibi similia
with are whence bring to and We will give you like
eis? Non enim est homo nobiscum ex genere tuo,
them? no For is man with from general your
qui habeat similia'. 12:4 Dixitque ad eum Iudith: ' Vivit
that have the like. ' 12: 4 said to it Judith: ' As the
anima tua, domine mi, quoniam non impendet
soul your O my for not overhangs
ancilla tua, quae sunt mecum, quousque faciat
maid your which are with until do
Dominus in manu mea, quae voluit'. 12:5 Et
Lord in hand my which He wished. ' 12: 5 The
induxerunt eam servi Holofernus in tabernaculum, et
induced it officials Holofernes in tent, and
dormivit usque in mediam noctem. Surrexitque ante
slept up in center night. rose before
vigiliam matutinam 12:6 et misit ad Holofernem
watch morning 12: 6 and sent to Holofernes
dicens: ' Praecipiat nunc dominus meus permitti
saying: ' command now master my permitted
ancillam suam exire ad orationem'. 12:7 Et praecepit
maid his out to prayer. ' 12: 7 The charged

Holofernes custodibus suis, ne prohiberent eam. Et
Holofernes guards their do not prevention her. The
permansit in castris triduum. Et exiebat per noctem
continued in camp three days. The edged by night
in vallem Betuliae et baptizabat se in fontem aquae.
in valley Bethulia and baptized he in source water.
12:8 Et, ut ascendebat, orabat Dominum, Deum
12: 8 and, as up, prayed Lord, God
Israel, ut dirigeret viam eius in exaltationem populi
Israel as direct way his in exaltation po people
sui. 12:9 Et introiens munda manebat in tabernaculo,
's. 12: 9 The entering pure staying in tent
usque dum afferretur esca eius in vesperum. 12:10
up while she food his in evening. 12:10
Et factum est, in quarta die fecit Holofernes cenam
The it is in Wednesday day he Holofernes dinner
famulis suis solis et neminem eorum, qui erant
servants their sun and no their that were
super officia, vocavit ad convivium. 12:11 Et dixit
over offices he called to banquet. 12:11 The said
Bagoae spadoni, qui erat praepositus super omnia
steward eunuch that was the governor over all
ipsius: ‘ Vadens suade mulieri Hebraeae, quae est
same: ‘ go Worm woman Hebrew which is
apud te, ut veniat ad nos et manducet et bibat
in you as come to we and eat and drink
nobiscum. 12:12 Ecce enim turpe est in conspectu
with us. 12:12 Look For base is in before
nostro, ut mulierem talem dimittamus non fabulantes
our as woman such dismissal not talking
ei, quoniam, si non eam attraxerimus, deridebit nos’.
to because, if not it company; mock us’.
12:13 Et exiit Bagoas a facie Holofernitis et
12:13 The He went out Bagoas from the Holofernes and
introivit ad eam et dixit ei: ‘ Non pigeat puellam
entered to it and said to: ‘ no Regret girl
bonam hanc introeuntem ad dominum meum
good this C. to owner my
glorificari ante faciem eius et bibere nobiscum
glorified before face his and drink with

vinum in iucunditatem et fieri in hodierno die
wine in pleasantness and be in today day

honorificam sicut unam filiarum magnatorum
respect as one daughters great

Assyriae, quae assistunt in domo Nabuchodonosor’.
Assyrians which assist in house Nebuchadnezzar.

12:14 Dixitque ad eum Iudith: ‘ Et quae sum ego, ut contradicam domino meo? Quoniam omne, quod erit optimum in oculis eius, festinans faciam, et erit hoc mihi gaudium usque ad diem mortis meae’.
12:14 said to it Judith: ‘ The which I I, as gainsay the Me? For all that will be best in eyes his hastening I do, and will be this I joy up to day death My ’.

12:15 Et surgens exornavit se vestimento suo et omni muliebri ornatu, et praecessit ancilla eius et stravit ei contra Holofernem in terra stragula, quae acceperat a Bagoa in cotidianum usum, ut
12:15 The rising decorated he clothing his and all womens furniture; and preceded maid his and saddled it against Holofernes in land carpets, which It had from entering in dAILY use as

manducaret discumbens super ea. 12:16 Et introiens Iudith discubuit. Et obstupuit cor Holofernem in eam, et commota est anima eius, et erat concupiscens
eat He lay down over them. 12:16 The entering Judith He sat down. The botany heart Holofernes in it and moved is soul his and was concupiscens

valde, ut concumberet cum ea; quaerebatque tempus
very as sleep with it; asking time

seducendi eam ex die, quo viderat illam. 12:17 Et
seducing it from day which He had seen her. 12:17 The

dixit ad eam Holofernes: ‘ Bibe et esto nobiscum in iucunditatem’.
said to it Holofernes; ‘ drink and be with in the joy. ‘

12:18 Et dixit Iudith: ‘ Bibam,
12:18 The said Judith: ‘ I will drink

domine, quia magnificata est vita mea in me hodie
Sir, because great is life my in I today

prae omnibus diebus nativitatis meae’.
than all days birth My ’. 12:19 The

accipiens manducavit et bibit coram illo ea, quae
taking ate and drinks before that it which
praeparaverat ipsi ancilla sua. 12:20 Et iucundatus
prepared they maid their own. 12:20 The gladdened
est Holofernes de ea et bibit multum vinum,
is Holofernes of it and drinks a lot wine,
quantum numquam bibit in uno die, ex quo
as far as never drinks in one day from which
natus est. 13:1 Et, ut vesper factus est,
He was born It is. 13: 1 and, as evening he became is
festinaverunt servi eius abire, et Bagoas conclusit
quickly officials his go away, and Bagoas concluded
tabernaculum a foris et dimisit adstantes a facie
tent from outside and released bystanders from the
domini sui. Et abierunt omnes in cubilia sua;
of 's. The gone all in bedrooms their own;
erant enim omnes fatigati, quoniam plurimus factus
were For all Tired, for most he became
erat potus. 13:2 Derelicta est autem sola Iudith in
was drink. 13: 2 Forsaken is Now only Judith in
tabernaculo, et Holofernes prociderat in lectum
tent and Holofernes along in bed
suum; circumfusum enim erat ei vinum. 13:3 Et
his own; surrounds For was it wine. 13: 3 The
dixit Iudith ancillae suae, ut staret extra cubiculum
said Judith handmaiden his as standing outside room
et observaret exitum eius sicut cotidie; exire enim se
and watch exit his as daily; out For he
dixit ad orationem suam, et Bagoae locuta est
said to prayer his and steward she said is
secundum verba haec. 13:4 Discesseruntque omnes a
according to words this. 13: 4 went all from
facie, et nemo relictus est in cubiculo eius, a
face, and no left is in bedroom his from
minimo usque ad magnum. Et stans Iudith ad caput
small up to Great. The standing Judith to head
eius dixit: ‘ Domine, Domine, Deus omnium
his he said: ‘ Sir, Sir, God all
virtutum, respice in hac hora ad opera manuum
virtues, look in this hour to works hands
mearum, ut exaltetur Ierusalem. 13:5 Quia nunc est
my as let Jerusalem. 13: 5 for now is

tempus, ut suscipias hereditatem tuam et facias
time; as help heritage your and do
cogitationem meam in quassationem inimicorum, qui
thought I in destruction enemies, that
insurrexerunt super nos'. 13:6 Et accedens ad
rose over us'. 13: 6 The coming to
columnam lectus, quae erat ad caput Holofernus,
column facilities, which was to head Holofernes
deposuit pugionem illius ab illa. 13:7 Et accedens ad
down dagger of from that. 13: 7 The coming to
lectum comprehendit comam capitis eius et dixit: ‘
bed includes Heads head his and he said: ‘
Deus Israel, confirma me, Domine, Deus Israel, in
God Israel strengthen I Sir, God Israel in
hoc die’. 13:8 Et percussit in cervicem eius bis in
this the day. ‘ 13: 8 The shot in neck his twice in
virtute sua et abstulit caput eius ab eo. 13:9 Et
power his and removed head his from the fact. 13: 9 The
volutavit corpus eius a toro et abstulit conopeum
tumbled body his from bed and removed canopy
eius a columnis; et post pusillum exiit et
his from columns; and after while He went out and
tradidit abrae suae caput Holofernus, 13:10 et misit
delivered maid his head Holofernes 13:10 and sent
illud in peram escarum suarum. Et exierunt
it in bag food their mothers. The They went out
ambae simul secundum consuetudinem suam quasi ad
both together according to custom his as to
orationem. Transeuntesque castra gyraverunt totam
prayer. passing camp Adora all
vallem illam et subscenderunt montem Betuliae et
valley it and went up mount Bethulia and
venerunt ad portas eius. 13:11 Et dixit Iudith a
they to gates her. 13:11 The said Judith from
longe eis, qui custodiebant in portis: ‘ Aperite,
off them, that watch in gates; ‘ Open
aperite portam! Nobiscum est Deus, Deus noster, ut
open the gate! Us is God, God our as
faciat adhuc virtutem in Israel et potentiam adversus
do yet power in Israel and power against

inimicos nostros, sicut et hodie fecit'. 13:12 Et
enemies our as and today He did. ' 13:12 The
factum est, ut audierunt viri civitatis vocem eius,
it is as listen men city voice his
festinaverunt descendere ad portam civitatis suae et
quickly down to gate city his and
convocaverunt seniores civitatis. 13:13 Et concurrerunt
together elders city. 13:13 The ran
omnes a minimo usque ad magnum, quoniam
all from small up to great for
mirum erat eis illam reversam esse. Et aperuerunt
surprising was them it back to be. The opened
portam et receperunt eas et accendentes ignem ad
gate and received them and lighting fire to
lumen congyraverunt eam. 13:14 Quae dixit ad eos
light gathered her. 13:14 What said to them
voce magna: ' Laudate Dominum nostrum, laudate,
voice great ' Praise Lord our praise,
quia non abstulit misericordiam suam a domo
because not removed mercy his from house
Israel, sed conteruit inimicos nostros per manum
Israel but destroyed enemies our by hand
meam in hac nocte'. 13:15 Et proferens caput de
I in this night. 13:15 The it bears head of
pera sua ostendit et dixit eis: ' Ecce caput
wallet his shows and said them: ' Look head
Holofernus principis militiae virtutis Assyriorum, et
Holofernes prince military power Assyrians and
ecce conopeum, in quo recumbebat in ebrietate
See canopy, in which lying in drunkenness
sua. Et percussit eum Dominus in manu feminae.
their own. The shot it Lord in hand women.
13:16 Et vivit Dominus, qui custodivit me in via
13:16 The lives Lord, that He kept I in road
mea, qua profecta sum, quoniam seduxit eum facies
my which ward I for seduced it face
mea in perditionem eius, et non fecit peccatum
my in destruction his and not he sin
mecum in coinquinationem et confusionem'. 13:17 Et
with in pollution and confusion. ' 13:17 The
obstupuit omnis populus valde et inclinantes se
botany all people very and inclining he

adoraverunt Deum et dixerunt unanimes: ‘
worshipped God and said one mind: ‘

Benedictus es, Deus noster, qui ad nihilum redelegisti
Blessed you God our that to nothing confounding
inimicos populi tui in hodierna die’. 13:18 **Et dixit**
enemies people your in today the day. ‘ 13:18 The said

ad eam Ozias: ‘ Benedicta tu es, filia, a Deo
to it Uzziah: ‘ Blessed you you daughter, from God

excelso prae omnibus mulieribus, quae sunt super
high than all women which are over

terram. Et benedictus Dominus Deus noster, qui
land. The blessed Lord God our that

creavit caelum et terram, qui direxit te in vulnus
created heaven and land that set you in wound

capitis principis inimicorum nostrorum. 13:19
head prince enemies our. 13:19

Quoniam non discedet laus tua a corde hominum
For not depart praise your from heart men

memorantium virtutis Dei usque in sempiternum.
remember power God up in ever.

13:20 Et faciat tibi ea Deus in exaltationem
13:20 The do you it God in exaltation

aeternam, ut visitet te in bonis, pro eo quod non
eternal as visit you in goods for it that not

pepercisti animae tuae propter humilitatem generis
withheld soul your for humility race

nostri, sed prosilisti in ruinam nostram in directum
our but averted in failure our in straight

ambulans in conspectu Dei nostri’. Et dixit omnis
walking in before God Our ‘. The said all

populus: ‘ Fiat, fiat!’. 14:1 **Et dixit Iudith ad illos:**
people; ‘ So be it, So be it. ‘ 14: 1 The said Judith to them:

‘ Audite me, fratres, et accipientes caput hoc
‘ Listen I brothers, and taking head this

suspendite illud super propugnaculum muri nostri.
Suspend it over fort wall Our.

14:2 Et, cum aurora illuxerit, et exierit sol super
14: 2 and, with morning appear, and gone sun over

terram, accipite unusquisque vasa bellica vestra et
land Receive each vessels war your and

exietis omnis vir potens extra civitatem et dabitis
bodied all man powerful outside city and give
initium adversus eos tamquam descendentes in
beginning against them as descending in
campum ad primam custodiam filiorum Assyriae; et
campus to first watch children Assyria; and
non descendetis. 14:3 Et accipientes illi arma sua
not down. 14: 3 The taking they weapons his
ibunt in castra sua et suscitabunt duces virtutis
go in camp his and raise leaders power
Assyriae concurrentque ad tabernaculum Holofernus
Assyria run to tent Holofernes
et non invenient illum, et incidet in illos timor, et
and not find it and fall in them The fear, and
fugient a facie vestra. 14:4 Et subsecuti vos et
flee from the your. 14: 4 The followed you and
omnes, qui incolunt omnem finem Israel, prosternite
all that Alps all end Israel down
illos in viis illorum. 14:5 Ante autem quam faciatis
them in ways them. 14: 5 before Now than Yee
ista, vocate mihi Achior Ammoniten, ut videns
this call I H. Ammonite as seeing
recognoscat eum, qui vituperavit domum Israel et
recognize him, that slandered home Israel and
ipsum quasi in mortem misit ad nos'. 14:6 Et
it as in death sent to us'. 14: 6 The
vocaverunt Achior de domo Oziae, qui, ut venit et
they called H. of house Ozias that, as he came and
vidit caput Holofernus in manu viri unius in ecclesia
saw head Holofernes in hand men one in church
populi, cecidit in faciem, et resolutus est spiritus
people fallen in face, and schemes is spirit
ipsius. 14:7 Ut autem resuscitaverunt eum, procidit
itself. 14: 7 To Now recovered him, fell
ad pedes Iudith et adoravit faciem ipsius et dixit: ‘
to feet Judith and worshiped face of and he said: ‘
Benedicta tu in omni tabernaculo Iudae et in omni
Blessed you in all tent Judah and in all
gente, quicumque audientes nomen tuum
the nation; who hearing name your

turbabuntur. 14:8 Et nunc annuntia mihi,
reel. 14: 8 The now news I
quaecumque fecisti in diebus istis'. Et rettulit illi
whatever You made in days ones. ' The memoir they
Iudith in medio populi omnia, quaecumque fecerat,
Judith in the people all whatever done
ex qua die exivit usque in diem, qua loquebatur
from which day gone up in day which He was speaking
illis. 14:9 Ut autem desiit loqui, exsultavit omnis
them. 14: 9 To Now ceased talk, babe all
populus voce magna et dedit vocem iucunditatis in
people voice great and given voice joy in
civitate sua. 14:10 Videns autem Achior omnia,
city their own. 14:10 seeing Now H. all
quaecumque fecit Deus Israel, credidit Deo valde et
whatever he God Israel believed God very and
circumcidit carnem praeputii sui, et appositus est ad
circumcised flesh foreskin s and set is to
do mum Israel usque in diem hanc. 14:11 Postquam
I mum Israel up in day this. 14:11 after the
autem aurora orta est, suspenderunt caput Holofernus
Now morning arising is suspended head Holofernes
super murum; et accepit omnis vir arma sua, et
over the wall; and he received all man weapons his and
exierunt secundum cohortes ad ascensiones montis.
They went out according to companies to Ascending mountain.
14:12 Filii autem Assyriae, ut viderunt illos,
14:12 children Now Assyrians as see those
miserunt ad praepositos suos, et illi venerunt ad
sent to overseers his and they they to
duces et ad tribunos et ad omnes principes suos.
leaders and to thousands and to all leaders ones.
14:13 Et venerunt ad tabernaculum Holofernus et
14:13 The they to tent Holofernes and
dixerunt Bagoae, qui erat super omnia eius: 'Suscita
said steward that was over all his '
dominum nostrum, quoniam ausi sunt Iudaei
Wake up owner our for venture are Jews
descendere ad nos in bellum, ut pereant usque ad
down to we in war; as perish up to
finem'. 14:14 Introivitque Bagoas et pulsavit
the end. ' 14:14 entry Bagoas and rapped

cortinam; suspicabatur enim illum cum Iudith
curtain; suspected For it with Judith
dormire. 14:15 Cum autem nemo responderet,
to sleep. 14:15 with Now no reply
aperiens cortinam intravit in cubiculum et invenit
opening curtain entered in room and found
illum in scabello proiectum, mortuum, nudum, et
it in platform projected dead naked and
caput illius sublatum ab eo. 14:16 Et exclamavit
head of removed from the fact. 14:16 The cried
voce magna cum fletu et gemitu et clamore magno
voice great with weeping and scream and claim great
et scidit vestimenta sua. 14:17 Et intravit in
and rent clothes their own. 14:17 The entered in
tabernaculum, ubi Iudith fuerat hospitata, et non
tent, where Judith was lodged and not
invenit eam. Et exsilivit ad populum et clamavit:
found her. The springing to people and he cried out:
14:18 'Inique gesserunt servi! Fecit confusionem una
14:18 'unfair committed slaves! He made confusion one
mulier Hebraeorum in domum regis Nabuchodonosor,
woman Hebrews in home s Nebuchadnezzar
quoniam ecce Holofernes in terra, et caput ipsius
for See Holofernes in land, and head of
non est in illo!'. 14:19 Ut autem audierunt verba
not is in that '. 14:19 To Now listen words
haec, principes virtutis Assyriae sciderunt tunicas
Thus, leaders power Assyria rent jackets
suas, et conturbata est anima eorum valde, et
their and troubled is soul their very and
factus est clamor et ululatus magnus in medio
he became is cry and whoops great in the
castrorum. 15:1 Ut autem audierunt hi, qui in
camp. 15: 1 To Now listen they that in
tabernaculis erant, obstupuerunt super quod factum
tents were on edge over that it
erat. 15:2 Et incidit in illos timor et tremor, et
It was. 15: 2 The falls in them fear and vibration; and
non erat homo, qui maneret contra faciem proximi
not was man, that stay against face neighbor
sui adhuc, sed effusi simul fugiebant in omnem viam
s still, but Poured together fleeing in all way

campi et montanae. 15:3 Et, qui castra collocaverant
Sharon and hilly. 15: 3 and, that camp positions
in montana circa Betuliam, in fugam conversi sunt.
in mountains about Bethulia in flight turn They are.
Et tunc filii Israel, omnis vir bellator eorum,
The then children Israel all man warrior their
diffusi sunt in illos. 15:4 Et misit Ozias
spread are in them. 15: 4 The sent Uzziah
Betomesthaim et Bemen et Chobam et Cholam in
Betomestham and Bebai and Chobai and Kola in
omnem finem Israel, qui renuntiarent de his rebus,
all end Israel that report of these events
quae consummata erant, et ut omnes in hostes
which completed were and as all in enemies
effunderentur in interfectionem eorum. 15:5 Ut autem
out in killing them. 15: 5 To Now
audierunt filii Israel, omnes simul irruerunt in illos
listen children Israel all together beat in them
et concidebant illos usque Chobam. Similiter autem
and cut them up Chobai. Similarly, Now
et, qui in Ierusalem erant, advenerunt ex omni
and, that in Jerusalem were inventions from all
montana; renuntiata enim sunt illis, quae facta sunt
the mountains; reported For are those which made are
in castris inimicorum illorum. Et qui in Galaad et
in camp enemies them. The that in Gilead and
qui in Galilaea erant, persecuti sunt illos et
that in Galilee were pursued are them and
percusserunt eos plaga magna, donec transirent
struck them stroke great until pass over
Damascum et terminos eorum. 15:6 Reliqui autem,
Damascus and border them. 15: 6 The rest however;
qui inhabitabant Betuliam, irruerunt in castra
that living Bethulia beat in camp
Assyriae et exspoliaverunt eos et locupletati sunt
Assyria and spoiled them and enriched are
valde. 15:7 Filii autem Israel regressi a caede
very much. 15: 7 children Now Israel returning to from murder
dominati sunt reliquiis; et vici et villae in montana
ruled are relics; and street and Villas in mountains
et in campestri multa spolia possederunt; multitudo
and in level many spoils possessed; company

enim magna erat. 15:8 Et venit Ioachim sacerdos
For great It was. 15: 8 The he came Joachim The priest
magnus et seniores filiorum Israel, qui inhabitabant
great and elders children Israel that living
Ierusalem, ut viderent bona, quae fecit Dominus
Jerusalem as see good which he Lord
Israel, et ut viderent Iudith et loquerentur cum illa
Israel and as see Judith and speak with that
in pace. 15:9 Et, ut exiit ad illos Iudith,
in peace. 15: 9 and, as He went out to them Judith,
benedixerunt simul eam omnes et dixerunt ad illam:
blessed together it all and said to that:
‘ Tu exaltatio Ierusalem, tu gloria magna Israel, tu
‘ You Banner Jerusalem you glory great Israel you
laus magna generis nostri. 15:10 Fecisti omnia
praise great race Our. 15:10 You have made all
haec in manu tua, fecisti bona cum Israel, et
this in hand your You made good with Israel and
complacuit in illis Deus. Benedicta esto tu, mulier,
pleased in they God. Blessed be you woman
apud Deum omnipotentem in aeternum tempus’. Et
in God Almighty in ever time. ‘ The
dixit omnis populus: ‘ Fiat, fiat!’. 15:11 **Et**
said all people; ‘ So be it, So be it. ‘ 15:11 The
exspoliavit populus castra per dies triginta, et
off people camp by day thirty and
dederunt Iudith tabernaculum Holofernus et omne
they Judith tent Holofernes and all
argentum et lectus et vasa et omnem apparatus
silver and list and vessels and all equipment
illius. Et accipiens illa imposuit in mulas et iunxit
of that. The taking that imposed in mule and tail
currus suos et congegit illa in ipsis. 15:12 Et
car their and heaped that in them. 15:12 The
concurrit omnis mulier Israel, ut videret eam, et
clashes all woman Israel as see it and
benedixerunt eam et fecerunt ei chorum de se.
blessed it and they it dancing of themselves.
Et accepit thyrsos in manibus suis et dedit
The he received wands in hands their and given

mulieribus, quae secum erant. 15:13 Et coronatae
women which with were. 15:13 The garland
sunt oliva, ipsa et quae cum illa erant. Et antecessit
are olive, the and which with that were. The went
omni populo in chorea dux omnium mulierum, et
all people in dance leader all women and
sequebatur omnis vir Israel armatus, cum coronis et
followed all man Israel armed, with crowns and
hymnis in ore ipsorum. 15:14 Et exordiebatur Iudith
hymns in mouth theirs. 15:14 The began Judith
confessionem hanc in omni Israel, et acclamabat
confession this in all Israel and acclamation
omnis populus laudationem hanc Domini. 16:1
all people panegyric this Lord. 16:1
Dixitque Iudith: ‘ Incipite Deo meo in tympanis,
said Judith: ‘ begin God I in drums,
cantate Domino meo in cymbalis, modulamini illi
sing Lord I in cymbals, Adapt they
psalmum novum, exaltate et invoke nomen ipsius.
O new exalt and Call on name itself.
16:2 Tu es Deus conterens bella, qui ponis castra in
16:2 You you God breaks wars that lock on camp in
medio populi tui, ut eripias me de manu
the people your as rescue I of hand
persequentium me. 16:3 Venit Assur a montibus,
persecutors Me. 16:3 He came Assyrian from mountains
a borra, venit in milibus virtutum suarum, quorum
from north; he came in thousands hosts their the
multitudo obturavit torrentes, et equitatus ipsorum
company stopped streams, and cavalry their
textit colles. 16:4 Et dixit incensurum se fines meos
roofing the hills. 16:4 The said bragged he ends my
et iuvenes meos occisurum gladio et mammantes
and young people my dash sword and dash
meos daturum ad solum et infantes meos daturum
my give to only and infants my give
in partitionem et virgines spoliaturum. 16:5 Dominus
in partition and virgins spoil. 16:5 Lord
omnipotens sprexit illos et confudit illos in manu
Almighty slighted them and combined them in hand

feminae! 16:6 Non enim cecidit potens eorum a
women! 16: 6 no For fallen powerful their from

iuvenibus, nec filii Titanum percusserunt illum, nec
young, or children Titans struck it or

alti gigantes superposuerunt se illi, sed Iudith filia
high giants set he they but Judith daughter

Merari in specie faciei suae dissolvit illum. 16:7
Merari in species face his melts him. 16: 7

Dispoliavit enim se stola viduitatis suae in
off For he robe widowhood his in

exaltationem dolentium in Israel. Unxit faciem suam
exaltation mourn in Israel. annointed face his

unguento 16:8 et colligavit capillos suos in mitra et
ointment 16: 8 and bound hair their in miter and

accepit stolam lineam in seductionem eius. 16:9
he received robe line in seduction her. 16: 9

Sandalum eius rapuit oculum ipsius, et species eius
Her sandals his raped eye his and forms his

captivam fecit animam illius, et transiit gladius
captive he life of and past sword

cervicem eius. 16:10 Horruerunt Persae audaciam
neck her. 16:10 Stood Persian boldness

eius, et Medi turbati sunt constantia ipsius. 16:11
his and Media noise are consistency itself. 16:11

Tunc ululaverunt humiles mei, et exclamaverunt
Then howled low my and shouted the

aegrotantes et territi sunt, in altum extulerunt
ill and Appalled are in high carried out a

vocem suam et conversi sunt. 16:12 Filii
voice his and turn They are. 16:12 children

puellarum compunxerunt illos et tamquam pueros
girls pierced them and as children

ultroneos vulnerabant; perierunt a praelio Domini
willing nurses through; lost from battle of

mei. 16:13 Cantabo Deo meo hymnum novum:
mine. 16:13 I will sing God I hymn new

Domine, magnus es tu et clarus, mirabilis in virtute
Sir, great you you and bright, wonderful in power

et insuperabilis. 16:14 Tibi serviat omnis creatura
and insurmountable. 16:14 you serve all creature

tua, quoniam dixisti, et facta sunt, misisti spiritum
your for You said, and made are sent spirit

tuum, et aedificata sunt, et non est qui resistat voci
your and built are and not is that resistant voice
tuae. 16:15 Montes enim a fundamentis agitabuntur
Your. 16:15 Mountains For from foundations noise
cum aquis, petrae autem a facie tua tamquam cera
with water; rock Now from the your as wax
liquescent. Illis autem, qui timent te, propitius adhuc
vanish. those however, that fear you pardon yet
eris. 16:16 Quoniam pusillum omne sacrum ad
You will be. 16:16 For while all sacred to
odorem suavitatis, et minimus omnis adeps in
odor aroma and The youngest all fat in
holocaustum tibi. Qui autem timet Dominum, magnus
holocaust to you. He Now fears Lord, great
apud eum semper. 16:17 Vae gentibus assurgentibus
in it always. 16:17 Woe nations rise up
generi meo! Dominus omnipotens vindicabit illos, in
race My! Lord Almighty revenge those in
die iudicii visitabit eos, ut det ignem et vermes in
day judgment visit them; as give fire and worms in
carnes eorum, et comburentur, ut sentiant usque in
meat their and burned, as Treat up in
aeternum'. 16:18 Ut autem venerunt in Ierusalem,
ever. ' 16:18 To Now they in Jerusalem
adoraverunt Deum; et, postquam mundatus est
worshipped God; and, after clean is
populus, rettulerunt holocaustum Domino et
people; rehearsed holocaust Lord and
voluntaria sua et munera. 16:19 Et attulit Iudith
voluntary his and gifts. 16:19 The brought Judith
omnia vasa Holofernīs, quaecumque dederat ei
all vessels Holofernes whatever given it
populus, et conopeum, quod sustulerat de cubiculo
people; and canopy, that taken of bedroom
ipsius, in consecrationem Domino dedit. 16:20 Et
his in consecration Lord given. 16:20 The
populus laetabatur in Ierusalem contra faciem
people feasting in Jerusalem against face
sanctorum per menses tres, et Iudith cum illis
saints by months three, and Judith with they

mansit. 16:21 Post illos autem dies rediit unusquisque
remained. 16:21 Post them Now day back each
in hereditatem suam, et Iudith abiit in Betuliam et
in heritage his and Judith He went in Bethulia and
demorata est in possessione sua. Et facta est
remained is in possession their own. The made is
secundum tempus suum clara in omni terra, 16:22
according to time his clear in all land, 16:22
et multi concupierunt eam, et non cognovit vir
and many lusted it and not known man
illam omnibus diebus vitae eius, ex qua die mortuus
it all days life his from which day dead
est Manasses maritus illius et appositus est ad
is Manasseh The husband of and set is to
populum suum. 16:23 Et procedens magna facta est
people his own. 16:23 The proceeding great made is
valde et senuit in domo mariti sui Manasses annos
very and old in house husband s Manasseh years
centum quinque; et dimisit abram suam liberam.
one hundred five; and released maid his free.
Et mortua est in Betulia, et sepelierunt eam in
The dead is in Bethulia and buried it in
spelunca. 16:24 Et planxit eam omnis Israel diebus
cave. 16:24 The mourned it all Israel days
septem. Divisitque bona sua, priusquam moreretur,
seven. divided good his before die
omnibus proximis viri sui Manasses et proximis ex
all neighbors men s Manasseh and neighbors from
genere suo. 16:25 Et non fuit adhuc, qui in
general his own. 16:25 The not was still, that in
timorem mitteret filios Israel in diebus Iudith et
fear send children Israel in days Judith and
post mortem eius diebus multis.
after death his days many.

1:1 Anno secundo, regnante Artaxerxe rege magno,
1: 1 year second, ruling Artaxerxes king great
prima die mensis Nisan vidit somnium Mardochoaeus
first day month Nissan saw dream Mordecai
filius Iair filii Semei filii Cis de tribu Benjamin,
son Jair children Shammai children Kish of tribe Benjamin
vir magnus, qui ministrabat in aula regia. Et hoc
man great that served in court royal. The this
eius somnium fuit. Apparuerunt voces et tumultus
his dream It was. Appear voices and uproar
et tonitrua et terraemotus et conturbatio magna
and The thunder and earthquake and Mischief great
super terram. Et ecce duo dracones magni parati
over land. The See two dragons great ready
prodierunt uterque luctari; et facta est illorum
They went out each wrestling; and made is their
magna pugna, et dominabantur, et congregatae sunt
great battle, and dominated, and together are
nationes in die tenebroso et malo, et fuit
nations in day dark and evil, and was
perturbatio magna in habitantibus super terram. Et
The disturbance great in inhabitants over land. The
timuerunt perditionem clamaveruntque ad Deum. Et
feared destruction cried to God. The
a voce clamoris eorum factus est fons parvus, qui
from voice cry their he became is source The small, that
crevit in fluvium maximum et in aquas plurimas
increased in river maximum and in water many
redundavit. Lux et sol ortus est, et humiles exaltati
overflowed. light and sun rising is and low lifted
sunt et devoraverunt inclitos. Quod cum vidisset
are and devoured nobles. The with saw
somnium Mardochoaeus et surrexisset de strato,
dream Mordecai and up of bed,
cogitabat quid Deus facere vellet; et fixum habebat
thought what God do he wanted; and fixed had
in animo, quousque revelaretur. Et fuit in diebus
in mind, until discovered. The was in days
Asueri, qui regnavit ab India usque Aethiopiam
Ahasuerus, that reigned from India up Ethiopia

super centum viginti septem provincias, 1:2 quando
over one hundred twenty seven provinces, 1, 2 when
sedit in solio regni sui in castris Susan, 1:3 tertio
sat in throne kingdom s in camp Susan 1: 3 third
igitur anno imperii sui, fecit grande convivium
So year empire s he more banquet
cunctis principibus et pueris suis, fortissimis
all chief and boys their Median
Persarum et Medorum, inclitis et praefectis
Persia and Media the magnificent and governors
provinciarum coram se, 1:4 ut ostenderet divitias
provinces before se 1: 4 as show wealth
gloriae regni sui ac splendorem atque iactantiam
glory kingdom s and brightness and ostentation
magnitudinis suae multo tempore, centum videlicet
size his more time one hundred the
et octoginta diebus. 1:5 Cumque implerentur dies
and eighty days. 1: 5 when amounted day
convivii, invitavit omnem populum, qui inventus est
banquet, invited all people that found is
in Susan, a maximo usque ad minimum; et septem
in Susan from maximum up to minimum; and seven
diebus iussit convivium praeparari in vestibulo horti
days ordered banquet be prepared in court garden
palatii regis. 1:6 Et pendebant ex omni parte
palace King. 1: 6 The rainfall from all part
tentoria lintea et carbasina ac hyacinthina sustentata
hangings towels and green and blue sustained
funibus byssinis atque purpureis, qui argenteis circulis
ropes fine and purple that silver circles
inserti erant et columnis marmoreis fulciebantur;
worming were and columns marble beds
lectuli quoque aurei et argentei dispositi erant super
bed also golden and silver posting were over
pavimentum smaragdino et pario stratum lapide
floor porphyry and blue bed stone
aliisque varii coloris. 1:7 Bibebant autem, qui invitati
other various color. 1: 7 Drinks however, that guests
erant, aureis poculis, aliis atque aliis; vinum quoque,
were gold cups other and other; wine also,

ut magnificentia regia dignum erat, abundans et
as magnificence s meet It was abundant and
praecipuum ponebatur. 1:8 Nec erat qui cogeret ad
chief generosity. 1: 8 No was that compulsory; to
bibendum, quoniam sic rex statuerat omnibus
restructuring, for so king decided all
praepositis domus suae, ut facerent secundum
reeves house his as do according to
uniuscuiusque voluntatem. 1:9 Vasthi quoque regina
each will. 1: 9 Vashti also queen
fecit convivium feminarum in palatio regio, ubi rex
he banquet women in palace The region where king
Asuerus manere consueverat. 1:10 Itaque die septimo,
Xerxes stay previously. 1:10 So day the seventh,
cum rex esset hilarior potione meri, praecepit
with king was merry draft red charged
Mauman et Bazatha et Harbona et Bagatha et
Mehuman and Biztha and Harbonah and Bigtha and
Abgatha et Zethar et Charchas, septem eunuchis,
Abagtha and Carcass and , the seven officials
qui in conspectu eius ministrabant, 1:11 ut
that in before his service 1:11 as
introducerent reginam Vasthi coram rege, posito
bring queen Vashti before king, assuming
super caput eius diademate regni, ut ostenderet
over head his crown kingdom, as show
cunctis populis et principibus pulchritudinem illius;
all people and chief beauty the latter;
erat enim pulchra valde. 1:12 Quae renuit et ad
was For beautiful very much. 1:12 What refuses and to
regis imperium, quod per eunuchos mandaverat,
s government that by officials charged,
venire contempsit; unde iratus rex et nimio furore
come despised; whence angry king and excessive anger
succensus 1:13 interrogavit sapientes, qui tempora
heated 1:13 he asked wise, that times
noverant, et illorum faciebat cuncta consilio
acquaintance, and their did all design
scientium leges ac iura maiorum — 1:14 erant
experts laws and rights Major - 1:14 were

autem ei proximi Charsena et Sethar et Admatha
Now it neighbor Charsena and Media and Admatha
et Tharsis et Mares et Marsana et Mamuchan,
and Tharsis and males and Media and officials;
septem duces Persarum atque Medorum, qui videbant
seven leaders Persia and Media that see
faciem regis et primi sedebant in regno C: 1:15 ‘
face s and first sate in kingdom 100: 1:15 ‘
Secundum legem quid oportet fieri Vasthi reginae,
according to law what must be Vashti queen,
quae Asueri regis imperium, quod per eunuchos
which Xerxes s government that by officials
mandaverat, facere noluit?’. 1:16 Responditque
charged, do would not? ‘. 1:16 Then
Mamuchan, audiente rege atque principibus: ‘ Non
officials; hearing king and princes: ‘ no
solum regem laesit regina Vasthi, sed et omnes
only king injured queen Vashti but and all
principes et populos, qui sunt in cunctis provinciis
leaders and people that are in all provinces
regis Asueri. 1:17 Egredietur enim sermo reginae ad
s Ahasuerus. 1:17 Unleashed For report queen to
omnes mulieres, ut contemnant viros suos et dicant:
all women as disrespectful men their and say:
‘Rex Asuerus iussit, ut regina Vasthi intraret ad
‘King Xerxes ordered as queen Vashti enter to
eum, et illa noluit’. 1:18 Atque hac ipsa die
him, and that He would not. ‘ 1:18 and this the day
dicent omnes principum coniuges Persarum atque
say all leaders spouses Persia and
Medorum quem audierint sermonem reginae
Media which listen word queen
principibus regis; unde despectio et indignatio. 1:19
chief king; whence underestimation and indignation. 1:19
Si tibi, rex, placet, egrediatur edictum a facie tua
If you king, please go out edict from the your
et scribatur inter leges Persarum atque Medorum,
and written between laws Persia and Media
quas immutari illicitum est, ut nequaquam ultra
which changed unlawful is as no more
Vasthi ingrediatur ad regem, sed regnum illius altera,
Vashti Apply to king, but kingdom of the other;

quae melior illa est, accipiat. 1:20 Et hoc in omne,
which better that is receive. 1:20 The this in all
quod latissimum est, provinciarum tuarum divulgatur
that broad is provinces your published
imperium, et cunctae uxores, tam maiorum quam
government and all wives, so Major than
minorum, deferent maritis suis honorem'. 1:21
Minor report husbands their honor. 1:21
Placuit consilium eius regi et principibus, fecitque
It was decided design his king and leaders, He did
rex iuxta consilium Mamuchan. 1:22 Et misit
king according to design Officials. 1:22 The sent
epistulas ad universas provincias regni sui, ut
letters to all provinces kingdom s as
quaeque gens audire et legere poterat, diversis
each nation listen and read could different
linguis et litteris, esse viros principes ac maiores in
languages and letters, be men leaders and greater in
domibus suis et subditas habere omnes mulieres,
homes their and submissive have all women
quae essent cum eis. 2:1 His ita gestis, postquam
which they with them. 2: 1 these so Later, after
regis Asueri deferbuerat indignatio, recordatus est
s Xerxes appeased indignation, He remembered is
Vasthi, et quae fecisset vel quae passa esset. 2:2
Vashti and which had or which kernels would. 2: 2
Dixeruntque pueri regis ac ministri eius: ‘
said boys s and The ministers his ‘
Quaerantur regi puellae virgines ac speciosae, 2:3 et
Search for king girls virgins and fair 2, 3 and
constituantur, qui considerent per universas provincias
established that consider by all provinces
puellas speciosas et virgines et adducant eas ad
girls beautiful and virgins and bring them to
civitatem Susan et tradant in domum feminarum
city Susan and commitment in home women
sub manu Egei eunuchi, qui est praepositus et
under hand Hege eunuchs that is the governor and
custos mulierum regiarum; et accipiant mundum
guardian women Hege; and receive world
muliebrem. 2:4 Et, quaecumque inter omnes oculis
feminine. 2: 4 and, whatever between all eyes

regis placuerit, ipsa regnet pro Vasthi'. Placuit
s please, the rules for Vashti. ' It was decided
sermo regi; et ita, ut suggesserant, iussit fieri. 2:5
report king; and so, as suggested ordered to be done. 2: 5
Erat vir Iudaeus in Susan civitate vocabulo
It was man Jew in Susan city title
Mardocheus filius Iair filii Semei filii Cis de
Mordecai son Jair children Shammai children Kish of
tribu Benjamin, 2:6 qui translatus fuerat de
tribe Benjamin 2, 6 that translated was of
Ierusalem cum captivis, qui ducti fuerant cum
Jerusalem with prisoners that led were with
Iechonia rege Iudae, quem Nabuchodonosor rex
Coni'ah king Judah, which Nebuchadnezzar king
Babylonis transtulerat. 2:7 Qui fuit nutricius filiae
Babylon removed. 2: 7 He was nutritious daughters
patru sui Edissae, quae altero nomine Esther
Dodo s Hadassah which other name Esther
vocabatur et utrumque parentem amiserat: pulchra
Deborah and both parent lost: beautiful
aspectu et decora facie. Mortuisque patre eius ac
Presence and beautiful face. death father his and
matre, Mardocheus sibi eam adoptavit in filiam. 2:8
mother, Mordecai to it adopted in daughter. 2: 8
Et factum est, cum percrebuisset regis imperium, et
The it is with In compliance s government and
iuxta mandatum illius multae virgines pulchrae
according to command of many virgins fair
adducerentur Susan et Egeo traderentur, Esther
bring Susan and I need surrender Esther
quoque in domum regis in manus Egei custodis
also in home s in hand Hege keeping
feminarum tradita est. 2:9 Quae placuit ei et
women traditional It is. 2: 9 What It was decided it and
invenit gratiam in conspectu illius; et acceleravit
found thanks in before the latter; and accelerated
mundum muliebrem et tradidit ei partes suas et
world women's and delivered it parts their and
septem puellas speciosissimas de domo regis, et tam
seven girls beautiful of house king, and so
ipsam quam pedisequas eius transtulit in optimam
it than attendant his transferred in the best

partem domus feminarum. 2:10 Quae non indicaverat
part house the women. 2:10 What not told
ei populum et cognationem suam; Mardocheus enim
it people and family his own; Mordecai For
praeceperat, ut de hac re omnino reticeret. 2:11 Qui
he commanded, as of this re at known. 2:11 He
deambulabat cotidie ante vestibulum domus, in qua
walking daily before Processing house, in which
electae virgines servabantur, curam agens salutis
elect virgins observed, care agent health
Esther et scire volens quid ei accideret. 2:12 Cum
Esther and know wishful what it happen. 2:12 with
autem venisset tempus singularum per ordinem
Now come time each by order
puellarum, ut intrarent ad regem, expletis omnibus,
girls, as go to king, At the end of all
quae ad cultum muliebrem pertinebant, per menses
which to service women's duty by months
duodecim; ita dumtaxat, ut sex mensibus oleo
twelve; so provided as six months oil
ungerentur myrrhino et aliis sex feminarum
anointed myrrh and other six women
pigmentis et aromatibus uterentur, 2:13
pigments and spices cosmetics; 2:13
ingredientesque ad regem, quidquid postulassent,
came to king, whatever she asked,
accipiebant, ut portarent secum de triclinio
received as carriers with of dining Room
feminarum ad regis cubiculum. 2:14 Et, quae
women to s chamber. 2:14 and, which
intraverat vespere, mane iterum in domum
entered In the evening, morning again in home
feminarum deducebatur, sub manu Sasagazi eunuchi,
women for women under hand Sasagazi eunuchs
qui concubinis praesidebat. Nec habebat potestatem
that concubines president. No had power
ad regem ultra redeundi, nisi voluisset rex et eam
to king more back but He had wished king and it
venire iussisset ex nomine. 2:15 Evoluto autem
come ordered from the name. 2:15 When the Now

tempore per ordinem, instabat dies, quo Esther
time by order earnest day, which Esther
filia Abihail patruī Mardochoaei, quam sibi
daughter Ab'ihail Dodo Mordecai than to
adoptaverat in filiam, intrare deberet ad regem.
adopted in a daughter; enter should to the king.
Quae non quaesivit quidquam, nisi quae voluit
What not He sought anything but which He wanted
Egeus eunuchus custos feminarum, et omnium oculis
Hegei officer guardian women and all eyes
gratiosa et amabilis videbatur. 2:16 Ducta est itaque
A gracious and amiable it seemed. 2:16 Drawing is So
ad cubiculum regis Asueri mense decimo, qui vocatur
to room s Xerxes month tenth, that called
Tebeth, septimo anno regni eius. 2:17 Et amavit
she was seventh year kingdom her. 2:17 The He loved
eam rex plus quam omnes mulieres; habuitque
it king more than all women; He had
gratiam et favorem coram eo super omnes virgines,
thanks and support before it over all virgins,
et posuit diadema regni in capite eius fecitque eam
and set crown kingdom in head his He did it
regnare in loco Vasthi. 2:18 Et iussit convivium
he in place Vashti. 2:18 The ordered banquet
praeparari magnificum cunctis principibus et servis
be prepared magnificent all chief and officials
suis, convivium Esther; et dedit remissionem tributi
their banquet Esther; and given remission tax
universis provinciis ac dona largitus est iuxta
all provinces and gifts lavished is according to
magnificentiam principalem. 2:19 Mardochoaeus autem
Magnify principal. 2:19 Mordecai Now
manebat ad regis ianuam, 2:20 necdum prodiderat
staying to s door, 2:20 not yet had
Esther cognationem et populum suum iuxta
Esther family and people his according to
mandatum eius; quidquid enim ille praecipiebat,
command thereof; whatever For he charged,
observabat Esther, ut eo tempore solita erat, quo
observed Esther as it time usual It was which
eam parvulam nutriebat. 2:21 Eo igitur tempore,
it small care. 2:21 Travel So time

quo Mardocheus ad regis ianuam morabatur, irati
which Mordecai to s door check, angry
 sunt Bagathan et Thares, duo eunuchi regis, qui
are Bigthan and Thares, two officials king, that
 ianitores erant volueruntque in regem mittere manus.
porters were designed to in king send hand.
2:22 Quod Mardocheum non latuit; statimque
2:22 The Mordecai not notice; immediately
 nuntiavit reginae Esther, et illa regi ex nomine
reported queen Esther and that king from name
 Mardochei. **2:23 Quaesitum est et inventum, et**
Mordecai. 2:23 The question is and found, and
 appensus uterque eorum in patibulo; mandatumque
weighed each their in gallows; committed
 est libro annalium coram rege. **3:1 Post haec rex**
is book annals before King. 3: 1 Post this king
 Asuerus exaltavit Aman filium Amadathi, qui erat de
Xerxes promoted Haman son Hamdata that was of
 stirpe Agag, et posuit solium eius super omnes
stock Agag and set throne his over all
 principes, quos habebat. **3:2 Cunctique servi regis,**
leaders which He had not. 3: 2 all officials king,
 qui in foribus palatii versabantur, flectebant genua
that in doors palace Calming show knees
 et adorabant Aman; sic enim praeceperat rex pro
and worshiped Haman; so For the king for
 illo. Solus Mardocheus non flectebat genu neque
that. only Mordecai not bend knee or
 adorabat eum. **3:3 Cui dixerunt pueri regis, qui ad**
adored him. 3: 3 To said boys king, that to
 fores palatii praesidebant: ‘ Cur non observas
doors palace quarters ‘ why not note
 mandatum regis?’. **3:4 Cumque hoc crebrius dicerent,**
command s'. 3, 4 when this more often said,
 et ille nollet audire, nuntiaverunt Aman scire
and he He would not hear, reported Haman know
 cupientes utrum perseveraret in sententia; dixerat
wishing whether continue in sentence; said
 enim eis se esse Iudaeum. **3:5 Cumque Aman**
For them he be Jew. 3, 5 when Haman

experimento probasset quod Mardochoaeus non sibi
experience approved that Mordecai not to
flecteret genu nec se adoraret, iratus est valde 3:6
bend knee or he worship, angry is very 3: 6
et pro nihilo duxit in unum Mardochoaeum mittere
and for nothing married in one Mordecai send
manus suas — audierat enim quod esset gentis
hand their - heard For that was nation
Iudaeae — magisque voluit omnem Iudaeorum, qui
Judea - more He wanted all Jews, that
erant in regno Asueri, perdere nationem. 3:7 Mense
were in kingdom Ahasuerus, to lose nation. 3: 7 in
primo, cuius vocabulum est Nisan, anno duodecimo
first, the name is Nissan, year twelfth
regni Asueri, missa est in urnam sors, quae dicitur
kingdom Ahasuerus, Mass is in urn lot, which said
Phur, coram Aman, quo die et quo mense gens
pur before Haman which day and which month nation
Iudaeorum deberet interfici; et exivit dies tertia
Jews should death; and gone day third
decima mensis duodecimi, qui vocatur Adar. 3:8
tenth month the twelfth, that called Adar. 3: 8
Dixitque Aman regi Asuero: ‘ Est populus per
said Haman king Ahasuerus ‘ It is people by
omnes provincias regni tui dispersus, segregatus
all provinces kingdom your scattered separated
inter populos alienisque utens legibus, quas ceteri
between people and that of others using laws which other
non cognoscunt, insuper et regis scita contemnens;
not know In addition, and s known people;
non expedit regi, ut det illis requiem. 3:9 Si tibi
not helpful king, as give they rest. 3: 9 If you
placet, scriptis decerne, ut pereat, et decem milia
please writing decree as perish, and ten thousand
talentorum argenti appendam arcariis gazae tuae’.
talents silver silver treasurers treasurers Your ‘.
3:10 Tulit ergo rex anulum, quo utebatur, de manu
3:10 took So king ring, which used of hand
sua et dedit eum Aman filio Amadathi de progenie
his and given it Haman son Amadathi of generation
Agag, hosti Iudaeorum. 3:11 Dixitque ad eum: ‘
Agag the enemy Jews. 3:11 said to him: ‘

Argentum, quod polliceris, tuum sit; de populo age,
silver that promise your it is; of people Well,
quod tibi placet'. 3:12 Vocatique sunt scribae regis
that you please. ' 3:12 Dispatches are teachers s
mense primo, tertia decima die eius, et scriptum est,
month first, third tenth day his and written is
ut iusserat Aman, ad omnes satrapas regis et duces
as ordered Haman to all governors s and leaders
provinciarum et principes diversarum gentium, ut
provinces and leaders different nations, as
quaeque gens legere poterat et audire pro varietate
each nation read could and listen for variety
linguarum, ex nomine regis Asueri; et litterae ipsius
languages; from name s Ahasuerus; and letter of
signatae anulo. 3:13 Missae sunt epistolae per
sealed ring. 3:13 Mass are letters by
cursores ad universas provincias regis, ut perderent,
posts to all provinces king, as lose
occiderent atque delerent omnes Iudaeos, a puero
kill and annihilate all Jews from boy
usque ad senem, parvulos et mulieres uno die, hoc
up to The old man, children and women one day this
est tertio decimo mensis duodecimi, qui vocatur Adar,
is third X month the twelfth, that called Adar
et bona eorum diriperent. Epistolae autem hoc
and good their goods. Letter Now this
exemplar fuit: ' Rex magnus Artaxerxes centum
model was: ' king great Artaxerxes one hundred
viginti septem ab India usque Aethiopiam
twenty seven from India up Ethiopia
provinciarum satrapis et ducibus, qui eius imperio
provinces lords and leaders, that his government
subiecti sunt, haec scribit: Cum plurimis gentibus
submitted are this He writes: with many nations
imperarem et universum orbem meae dicioni
Emperor and all world I domains
subiugassem, volui nequaquam abuti potentiae
dominion, I wanted to no abuse power
magnitudine, sed semper clementer et leniter agens
size, but always graciously and gently agent

gubernare subiectionum vitam absque ullo terrore,
govern backgrounds life without any terror,
regnumque quietum et usque ad fines pervium
kingdom quit and up to ends pervious
praestans, optatam cunctis mortalibus pacem renovare.
outstanding; desired all mortal peace renew.
Quaerente autem me a consiliariis meis, quomodo
I asked Now I from Counsellors I how
hoc posset impleri, unus qui prudentia, bona
this could to be fulfilled one that prudence, good
voluntate et fide stabili ceteros praecellit et est post
will and faith stable other He excels and is after
regem secundus, Aman nomine, indicavit mihi in
king second, Haman name told I in
totius orbis terrarum tribubus populum hostilem esse
of world countries tribes people enemies be
dispersum, qui, legibus suis contra omnium gentium
scattered, that, laws their against all nations
faciens consuetudinem, regum iussa in perpetuum
making custom kings orders in ever
contemnat, ne consistat concordia nationum a
despise, do not consists concord national from
nobis consolidata. Quod cum didicissemus, videntes
us consolidated. The with learned, seeing
unam hanc gentem rebellem adversus omne hominum
one this nation Rebell against all men
genus perversis uti legibus nostrisque negotiis
race perverse use laws our businesses
contraire, pessima conficere et regni impedire pacem,
resistance, worst finish and kingdom prevent peace,
iussimus, ut quoscumque Aman, qui negotiis publicis
holding as whatever Haman that businesses public
praepositus est et quem patris loco colimus, per
the governor is and which father place we by
litteras monstraverit, cum coniugibus ac liberis
letters demonstrated with mates and children
radicitus deleantur inimicorum gladiis, nullusque
radically erased enemies swords, none
eorum misereatur, quarta decima die duodecimi
their gracious, Wednesday tenth day Twelve of

mensis Adar anni praesentis; ut, qui iam olim sunt
month Adar years the present; that, that already ago are
nefarii homines, uno die violenter ad inferos
criminal men one day violence to underworld
descendentes stabiles in posterum et quietas reddant
descending stable in future and quit complicated
nobis plene res publicas. Qui autem celaverit genus
us fully business the public. He Now concealed race
eorum, inhabitabilis erit non solum inter homines,
their uninhabited will be not only between men
sed nec inter aves, et igne sancto comburetur; et
but or between birds and fire St. burned; and
substantia eorum in regnum conferetur. Valetē'. 3:14
substance their in kingdom the comparison. Goodbye. ' 3:14
Exemplar autem epistularum ut lex in omnibus
copy Now letters as law in all
provinciis promulgandum erat, ut scirent omnes
provinces published It was as know all
populi et pararent se ad praedictam diem. 3:15
people and ready he to previous Day. 3:15
Festinabant cursores, qui missi erant, regis imperium
quickly The posts that sent were s government
explere; statimque in Susan pependit edictum, rege
fill out; immediately in Susan hung edict, king
et Aman celebrante convivium, dum civitas ipsa
and Haman celebrant banquet while The city the
esset conturbata. Et convivium fecerunt omnes gentes;
was troubled. The banquet they all nations;
rex autem et Aman, cum introisset regiam, cum
king Now and Haman with entered palace, with
amicis luxuriabatur. Ubicumque igitur proponebatur
friends houses. Wherever So proposed
exemplum epistulae, ploratio et luctus ingens fiebat
model letters, weeping and mourning huge It came
apud omnes Iudaeos. Et invocabant Iudaei Deum
in all Jews. The call Jews God
patrum suorum et dicebant: ' Domine Deus, tu
fathers their and they said: ' O God, you
solus Deus in caelo sursum, et non est alius Deus
only God in heaven up and not is other God

praeter te. Si enim fecissemus legem tuam et
In addition to You. If For we had law your and
praecepta, habitassemus cum securitate et pace per
rules, dwelt with security and peace by
omne tempus vitae nostrae. Nunc autem, quoniam
all time life Our. now however, for
non fecimus praecepta tua, venit super nos omnis
not we have rules your he came over we all
tribulatio ista. Iustus es et clemens et excelsus et
trouble this. just you and gracious and high and
magnus, Domine, et omnes viae tuae iudicia. Et
great Sir, and all way your judgments. The
nunc, Domine, non des filios tuos in captivitatem
now, Sir, not give children your in captivity
neque uxores nostras in violationem neque in
or wives our in violation or in
perditionem, qui factus es nobis propitius ab
destruction, that he became you us pardon from
Aegypto usque nunc. Miserere principali tuae parti
Egypt up now. Have mercy principal your party
et non tradas in infamiam hereditatem tuam, ut
and not give in defamation heritage your as
hostes dominantur nostri'. 4:1 Cum comperisset
enemies dominance Our '. 4: 1 with discovered
Mardocheus omnia, quae acciderant, scidit vestimenta
Mordecai all which happened, rent clothes
sua et indutus est sacco spargens cinerem capiti. Et
his and dressed is sack scattering ashes head. The
in platea mediae civitatis voce magna et amara
in street Midnight city voice great and bitter
clamabat 4:2 usque ad fores palatii gradiens; non
cried 4: 2 up to doors palace traveling; not
enim erat licitum indutum sacco aulam regis intrare.
For was lawful wearer sack court s enter.
4:3 In omnibus quoque provinciis, quocumque
4: 3 in all also provinces, wherever
edictum et dogma regis pervenerat, planctus ingens
edict and dogma s reached, wailing huge
erat apud Iudaeos, ieiunium, ululatus et fletus, sacco
was in Jews fast whoops and tears sack
et cinere multis pro strato utentibus. 4:4 Ingressae
and ashes many for bed users. 4: 4 When

sunt autem puellae Esther et eunuchi
are Now girls Esther and officials
nuntiaveruntque ei. Quod audiens consternata est
told to him. The hearing Overwhelmed is
valde et misit vestem, ut, ablato sacco, induerent
very and sent clothing; that, is removed sack off
eum; quam accipere noluit. 4:5 Accitoque Athach
him; than take He would not. 4, 5 She Athach
eunucho, quem rex ministrum ei dederat, praecepit
officer which king minister it given, charged
ei, ut iret ad Mardochaeum et disceret ab eo cur
to as go to Mordecai and learn from it why
hoc faceret. 4:6 Egressusque Athach ivit ad
this make it. 4: 6 He went out Athach He went to
Mardochaeum stantem in platea civitatis ante ostium
Mordecai standing in street city before door
palatii. 4:7 Qui indicavit ei omnia, quae ei
the palace. 4: 7 He told it all which it
acciderant, quantum Aman promississet, ut in
happened, as far as Haman promised as in
thesauros regis pro Iudaeorum nece inferret
treasures s for Jews murder ar
argentum. 4:8 Exemplar quoque edicti, quod pendebat
silver. 4: 8 copy also copy that hanging
in Susan ad perdendum eos, dedit ei, ut reginae
in Susan to destroy? them; given to as queen
ostenderet et moneret eam, ut intraret ad regem et
show and warn it as enter to king and
deprecaretur eum et rogaret pro populo suo. ‘
he pleaded it and request for people his own. ‘
Memor, inquit, dierum humilitatis tuae, quando
Remember, he says, days humility your when
nutrita sis in manu mea, quia Aman secundus
were nurtured be in hand my because Haman second
a rege locutus est contra nos in mortem. Et tu,
from king said is against we in death. The you
invoca Dominum et loquere regi pro nobis et libera
Invoke Lord and speak king for us and free
nos de morte’. 4:9 Regressus Athach nuntiavit Esther
we of death’. 4: 9 returned Athach reported Esther
omnia, quae Mardochaeus dixerat. 4:10 Quae
all which Mordecai he said. 4:10 What

respondit ei et iussit, ut diceret Mardochoaeo: 4:11 ‘
answered it and ordered as said Mordecai: 4:11 ‘
Omnes servi regis et cunctae, quae sub dicione
All officials s and all which under jurisdiction
eius sunt, norunt provinciae, quod cuique sive viro
his are know province; that each or man
sive mulieri, qui non vocatus interior atriū regis
or woman that not called The interior court s
intraverit, una lex sit, ut statim interficiatur, nisi
he came in, one law is as immediately death; but
forte rex auream virgam ad eum tetenderit, ut
perhaps king gold staff to it spares, as
possit vivere; ego autem triginta iam diebus non
can live; I Now thirty already days not
sum vocata ad regem’. 4:12 Quod cum audisset
I she to the king. ‘ 4:12 The with heard
Mardochoeus, 4:13 rursum mandavit Esther dicens: ‘
Mordecai 4:13 again charge Esther saying: ‘
Ne putes quod animam tuam tantum liberes, quia
Do not think that life your only escape because
in domo regis es, prae cunctis Iudaeis. 4:14 Si enim
in house s you than all Jews. 4:14 If For
nunc silueris, aliunde Iudaeis liberatio et salvatio
now relief source Jews Freeing and salvation
exsurget, et tu et domus patris tui peribitis; et
rise and you and house father your perish; and
quis novit utrum idcirco ad regnum veneris, ut in
who He knows whether therefore to kingdom Friday, as in
tali tempore parareris?’ 4:15 Rursumque Esther
such a time this? ‘ 4:15 again Esther
haec Mardochoaeo verba mandavit: 4:16 ‘ Vade et
this Mordecai words command: 4:16 ‘ Go and
congrega omnes Iudaeos, qui in Susan reperiuntur;
Drag all Jews that in Susan are found;
et ieiunate pro me. Non comedatis et non bibatis
and fast for Me. no eat and not drink
tribus diebus et tribus noctibus, et ego cum ancillis
three days and three nights and I with ancillary
meis similiter ieiunabo; et tunc ingrediar ad regem
I similarly, fast; and then go to king
contra legem faciens; si pereō, pereō’. 4:17 Ivit
against law making; if I am gone, I am lost. ‘ 4:17 He went

itaque Mardocheus et fecit omnia, quae ei Esther
So Mordecai and he all which it Esther
mandaverat. Mardocheus autem scidit vestimenta sua
charged. Mordecai Now rent clothes his
et substravit cilicium et cecidit super faciem suam
and spread shirt and fallen over face his
in terram, et seniores populi, a mane usque ad
in land and elders people from morning up to
vesperam et dixit: ‘ Deus Abraham et Deus Isaac
evening and he said: ‘ God Abraham and God Isaac
et Deus Iacob, benedictus es. Domine, Domine, rex
and God Jacob, blessed art. Sir, Sir, king
omnipotens, in dicione enim tua cuncta sunt posita,
Almighty, in jurisdiction For your all are placed
et non est qui possit tuae resistere voluntati, si
and not is that can your resist will if
decreveris salvare Israel. Tu enim fecisti caelum et
determine save Israel. You For You made heaven and
terram et quidquid mirabile caeli ambitu
land and whatever wonderful air environment
continetur; Dominus omnium es, nec est qui resistat
container; Lord all you or is that resistant
maiestati tuae. Tu scis, Domine, quia libenter
majesty Your. You you know, Sir, because willingly
adorarem plantas pedum Aman pro salute Israel; hoc
worship plant feet Haman for safety Israel; this
autem non feci, ne gloriam hominis ponerem super
Now not I, do not glory man I made the over
gloriam Dei mei, et alium non adorabo nisi te,
glory God my and other not worship but you
Domine, Deus meus. Et non facio ea in arrogantia
Sir, God My. The not I do it in arrogance
neque in gloriae cupiditate, Domine. Appare, Domine;
or in glory desire; O Lord. It was clear, O Lord;
manifestare, Domine! Et nunc, Domine rex, Deus
manifest, O! The now, O king, God
Abraham et Deus Isaac et Deus Iacob, parce
Abraham and God Isaac and God Jacob, spare
populo tuo, quia volunt nos inimici nostri perdere
people your because will we enemies our to lose
et delere hereditatem tuam. Ne despicias partem
and drive heritage Your. Do not Miss part

tuam, quam redemisti tibi de terra Aegypti. Exaudi
your than redeemed you of land Egypt. hear
deprecationem meam et propitius esto sorti tuae; et
petition I and pardon be lot your; and
converte luctum nostrum in gaudium, ut viventes
Convert mourning our in joy, as living
laudemus nomen tuum, Domine, et ne claudas ora
praise name your Sir, and do not close coast
te canentium'. Omnis quoque Israel ex totis viribus
you played with. ' all also Israel from all strength
clamavit ad Dominum, eo quod eis certa mors
cried to Lord, it that them fight death
impenderet. Esther quoque regina confugit ad
welfare. Esther also queen recourse to
Dominum pavens periculum mortis, quod imminebat.
Lord Seized risk death that threatened.
Cumque deposuisset vestes gloriae, suscepit indumenta
when laid clothing glory received costumes
luctus et pro unguentis superbiae implevit caput
mourning and for ointments pride filled the head
suum cinere et corpus suum humiliavit ieiuniis
his ashes and body his humbled fasting
valde. Et cecidit super terram cum ancillis suis a
very much. The fallen over land with ancillary their from
mane usque ad vesperam et dixit: ' Deus Abraham
morning up to evening and he said: ' God Abraham
et Deus Isaac et Deus Iacob, benedictus es.
and God Isaac and God Jacob, blessed art.
Suffraga mihi soli et non habenti defensorem
votes I only and not I have a defender
praeter te, Domine, quoniam periculum in manu
In addition to you Sir, for risk in hand
mea est. Ego audiavi ex libris maiorum meorum,
my It is. I I heard from books Major my
Domine, quoniam tu Noe in aqua diluvii conservasti.
Sir, for you Noah in water flood preserved.
Ego audiavi ex libris maiorum meorum, Domine,
I I heard from books Major my Sir,
quoniam tu Abrahae in trecentis et decem octo
for you Abraham in three hundred and ten eight
viris novem reges tradidisti. Ego audiavi ex libris
men nine kings delivered. I I heard from books

maiorum meorum, Domine, quoniam tu Ionam de
Major my Sir, for you Jonas of
ventre ceti liberasti. Ego audiavi ex libris maiorum
belly whale delivered. I I heard from books Major
meorum, Domine, quoniam tu Ananiam, Azariam et
my Sir, for you Ananias, Azaria and
Misael de camino ignis liberasti. Ego audiavi ex
Misael of furnace fire delivered. I I heard from
libris maiorum meorum, Domine, quoniam tu Daniel
books Major my Sir, for you Daniel
de lacu leonum eruisti. Ego audiavi ex libris
of lake lions rescued. I I heard from books
maiorum meorum, Domine, quoniam tu Ezechiae,
Major my Sir, for you Hezekiah,
regi Iudaeorum, morte damnato et oranti pro vita
king Jews, death the condemned and I prayed for life
misertus es et donasti ei vitae annos quindecim.
with compassion you and istic it life years fifteen.
Ego audiavi ex libris maiorum meorum, Domine,
I I heard from books Major my Sir,
quoniam tu Annae petenti in desiderio animae filii
for you Anna heading in desire soul children
generationem donasti. Ego audiavi ex libris maiorum
generation istic. I I heard from books Major
meorum, Domine, quoniam tu omnes complacentes
my Sir, for you all pleasing
tibi liberas, Domine, usque in finem. Et nunc adiuva
you free Sir, up in end. The now help
me solitariam et neminem habentem nisi te, Domine,
I solitary and no having but you Sir,
Deus meus. Tu nosti quoniam abominata est ancilla
God My. You you know for loathed is maid
tua concubitus incircumcisorum. Deus, tu nosti
your intercourse uncircumcised. God, you you know
quoniam non manducavi de mensa execrationum et
for not I have eaten of table curses; and
vinum libationum eorum non bibi. Tu nosti
wine libations their not I drank. You you know
quoniam a die translationis meae non sum laetata,
for from day transfer I not I glad,

Domine, nisi in te solo. Tu scis, Deus, quoniam,
Sir, but in you alone. You you know, God, because,
ex quo vestimentum hoc super caput meum est,
from which clothing this over head my is
exsecror illud tamquam pannum menstruatae et non
curse it as cloth menstruated and not
indui illud in die bona. Et nunc subveni orphanae
I covered it in day goods. The now help orphan
mihi et verbum concinnum da in os meum in
I and word neat give in mouth my in
conspectu leonis et gratam me fac coram eo et
before lion and welcome to I Make before it and
converte cor eius in odium oppugnantis nos, in
Convert heart his in hatred assaults we in
perditionem eius et eorum, qui consentiunt ei. Nos
destruction his and their that agree to him. We
autem libera de manu inimicorum nostrorum;
Now free of hand enemies our;
converte luctum nostrum in laetitiam et dolores
Convert mourning our in joy and pains
nostros in sanitatem. Surgentes autem supra partem
our in health. False Now above part
tuam, Deus, fac in exemplum. Appare, Domine;
your God, Make in an example. It was clear, O Lord;
manifestare, Domine!'. 5:1 Et factum est die tertio,
manifest, O Lord. ' 5: 1 The it is day third,
induta Esther regalibus vestimentis ste tit in atrio
Clad Esther royal clothing Hymn title in court
domus regiae, quod erat interius contra basilicam
house Royall that was The interior against Cathedral
regis. At ille sedebat super solium suum in
King. But he sat over throne his in
consistorio palatii contra ostium domus. 5:2 Et
hall palace against door house. 5: 2 The
factum est, cum vidisset Esther reginam stantem,
it is with saw Esther queen standing,
placuit oculis eius, et extendit contra eam virgam
It was decided eyes his and extends against it staff
auream, quam tenebat manu; quae accedens tetigit
gold than held hand; which coming he touched
summitatem virgae eius. Cumque regio fulgeret habitu
top staff her. when region Radiant dress

et invocasset omnium rectorem et salvatorem Deum,
and called upon all rector and Saviour God,
assumpsit duas famulas et super unam quidem
He assumed two handmaids and over one indeed
innitebatur, quasi in deliciis; altera autem sequebatur
supported, as in delicately; other Now followed
dominam defluentia in humum indumenta sustentans.
lady flowing in ground costumes supports.
Ipsa autem roseo vultu colore perfusa et gratis ac
The Now pink look color pervaded and freely and
nitentibus oculis tristem celabat animum et mortis
bright eyes sad used mind and death
timore contractum. Ingressa igitur cuncta per ordinem
fear contract. So she went So all by order
ostia, stetit in aula interiore contra regem, ubi ille
doors He stood in court interior against king, where he
residebat super solium regni sui indutus vestibus
residing over throne kingdom s dressed clothes
regiis auroque fulgens et pretiosis lapidibus; eratque
royal gold Flashing and costly stones; He was
terribilis aspectu, et virga aurea in manu eius.
awesome look, and staff gold in hand her.
Cumque elevasset faciem, vidit eam sicut taurus in
when advanced face, saw it as bull in
impetu irae suae et cogitans eam perdere clamavit
assault anger his and thinking it to lose cried
ambiguus: ‘ Quis ausus est introire in aulam non
Uncertain: ‘ Who venture is enter in court not
vocatus?’. *called? ‘.* **Et regina corruit et, in pallorem colore**
The queen collapsed and, in paleness color
mutato, lassata se reclinavit super caput ancillulae,
change exhausted he laid over head handmaid
quae antecedebat. Convertitque Iudaeorum Deus et
which the front. changed Jews God and
universae creaturae Dominus spiritum regis in
all creatures Lord spirit s in
mansuetudinem, et festinus ac metuens exilivit de
gentleness, and speed and fearing He leaped of
solio; et sustentans eam ulnis suis, donec rediret
throne; and supports it Her arms their until return
ad se, verbis pacificis ei blandiebatur: ‘ Quid habes,
to se words peace it caressed; ‘ What you have

Esther regina, soror mea et consors regni? Ego
Esther queen, sister my and partner Kingdom? I
sum frater tuus, noli metuere. Non morieris; non
I brother your do not Fear. no die; not
enim pro te, sed pro omnibus haec lex constituta
For for you but for all this law established
est. Accede!'. Et elevans auream virgam posuit super
It is. Approach '. The elevating gold staff set over
collum eius et osculatus est eam et ait: ' Loquere
neck his and kiss is it and he said: ' Speak
mihi'. Quae respondit: ' Vidi te, domine, quasi
to me. ' What He answered: ' I saw you Sir, as
angelum Dei, et conturbatum est cor meum prae
angel God, and troubled is heart my than
timore gloriae tuae; valde enim mirabilis es, domine,
fear glory your; very For wonderful you Sir,
et facies tua plena est gratiarum'. Cumque
and face your full is graces. ' when
loqueretur, rursus corruit et paene exanimata est.
speaking, again collapsed and almost swoon It is.
Rex autem turbabatur, et omnes ministri eius. 5:3
king Now disturbed, and all The ministers her. 5: 3
Dixitque ad eam rex: ' Quid vis, Esther regina?
said to it king: ' What force, Esther Queen?
Quae est petitio tua? Etiam si dimidiam partem regni
What is request Yours? Even if half part kingdom
petieris, dabitur tibi'. 5:4 At illa respondit: ' Si regi
ask given you '. 5: 4 But that He answered: ' If king
placet, obsecro, ut venias ad me hodie et Aman
please Please as bid to I today and Haman
tecum ad convivium, quod paravi'. 5:5 Statimque
with to banquet that I have prepared. ' 5: 5 immediately
rex: ' Vocate, inquit, cito Aman, ut fiat verbum
king: ' Call he says, quickly Haman as be word
Esther'. Venerunt itaque rex et Aman ad convivium,
Esther '. They came So king and Haman to banquet
quod eis regina paraverat. 5:6 Dixitque ei rex,
that them queen prepared. 5, 6 said it king,
postquam vinum biberat: ' Quid petis, ut detur tibi,
after wine drunk; ' What res, as given you

et pro qua re postulas? Etiam si dimidiam partem
and for which re you ask? Even if half part
regni mei petieris, impetrabis'. 5:7 Cui respondit
kingdom my ask the asking. ' 5: 7 To answered
Esther: ' Petitio mea et preces: 5:8 Si inveni in
Esther: ' The petition my and prayers; 5: 8 If I found in
conspectu regis gratiam, et si regi placet, ut det
before s thanks, and if king please as give
mihi, quod postulo, et meam impleat petitionem,
I that need, and I supply petition
veniat rex et Aman ad convivium, quod parabo eis,
come king and Haman to banquet that prepare them,
et cras faciam secundum verbum regis'. 5:9
and tomorrow I do according to word the king. ' 5: 9
Egressus est itaque illo die Aman laetus et alacer
Departing is So that day Haman happy and Glad
corde. Cumque vidisset Mardochoaeum sedentem in
heart. when saw Mordecai sitting in
foribus palatii, et non solum non surrexisse
doors palace, and not only not rise
sibi, sed nec motum quidem de loco sessionis
themselves, but or motion indeed of place session
suae, indignatus est valde. 5:10 Et, dissimulata ira,
his indignant is very much. 5:10 and, dissembling anger,
reversus in domum suam convocavit ad se amicos
back in home his mobilized to he friends
suos et Zares uxorem suam 5:11 et exposuit illis
their and Haman wife his 5:11 and explained they
magnitudinem divitiarum suarum filiorumque turbam,
size wealth their children crowd,
et quanta eum gloria super omnes principes et
and Quan it glory over all leaders and
servos suos rex elevarat. 5:12 Et post haec ait: ' Regina quoque Esther nullum alium vocavit ad
officials their king advanced. 5:12 The after this he said: ' Queen also Esther no other he called to
convivium cum rege praeter me; apud quam etiam
banquet with king In addition to me; in than also
cras cum rege pransurus sum. 5:13 Et, cum omnia
tomorrow with king Harmer I am. 5:13 and, with all

haec habeam, nihil me habere puto, quamdiu videro
this have nothing I have I think, As long as I see
Mardochaeum Iudaeum sedentem in foribus regis’.
Mordecai Jew sitting in doors the king. ‘
5:14 Responderuntque ei Zares uxor eius et ceteri
5:14 Then it Haman wife his and other
amici: ‘ Iube parari excelsam trabem habentem
friends: ‘ Order be prepared high beam having
altitudinis quinquaginta cubitos et dic mane regi, ut
height fifty cubits and tell morning king, as
appendatur super eam Mardochaeus; et sic ibis cum
hanged over it Mordecai; and so ibis with
rege laetus ad convivium’. Placuit ei consilium et
king happy to a feast. ‘ It was decided it design and
iussit excelsam parari trabem. 6:1 Noctem illam
ordered high be prepared beam. 6: 1 night it
duxit rex insomnem iussitque afferri sibi librum
married king Plans He ordered adduced to book
memorialium, annales priorum temporum. Quae cum
Memoirs, chronicle first times. What with
illo praesente legerentur, 6:2 ventum est ad eum
that presence read 6: 2 wind is to it
locum, ubi scriptum erat quomodo nuntiasset
place where written was how reported
Mardochaeus insidias Bagathan et Thares duorum
Mordecai ambush Bigthan and Thares two
eunuchorum ianitorum, qui voluerant manus mittere
official porters, that sought hand send
in regem Asuerum. 6:3 Quod cum audisset rex, ait:
in king Ahasuerus. 6: 3 The with heard king, he said:
‘ Quid pro hac fide honoris ac praemii Mardochaeus
‘ What for this faith honor and recognition Mordecai
consecutus est?’. **Dixeruntque ei servi illius ac**
obtained is it? ‘. said it officials of and
ministri: ‘ Nihil omnino mercedis accepit’. 6:4
ministers: ‘ nothing at compensation he took it. 6: 4
Statimque rex: ‘ Quis est, inquit, in atrio?’. **Aman**
immediately king: ‘ Who is he says, in court? ‘. Haman
quippe exterius atrium domus regiae intraverat, ut
for the outer court house s entered as

suggereret regi, ut iuberet Mardochoaeum suspendi in
suggest king, as to order Mordecai suspended in

patibulo, quod ei fuerat praeparatum. 6:5
gallows that it was prepared. 6: 5

Responderunt pueri: ‘ Ecce Aman stat in atrio’.
answered boy: ‘ Look Haman stands in the court. ‘

Dixitque rex: ‘ Ingrediatur’. 6:6 Cumque esset
said king: ‘ Apply ‘. 6: 6 when was

ingressus, ait illi: ‘ Quid debet fieri viro, quem rex
entered, said they: ‘ What should be man which king

honorare desiderat?’. *Cogitans autem in corde suo*
honor desires ‘. designing Now in heart his

Aman et reputans quod nullum alium rex nisi se
Haman and reflecting that no other king but he

vellet honorare 6:7 respondit: ‘ Homo, quem rex
would honor 6, 7 He answered: ‘ man, which king

honorare cupit, 6:8 debet indui vestibus regiis,
honor covets 6, 8 should I covered clothes hostilities,

quibus rex indutus erat, et imponi super equum, qui
which king dressed It was and imposed over horse that

de sella regis est, et acceperit regium diadema super
of chair s is and take royalty crown over

caput suum; 6:9 et primus de regiis principibus
head his own; 6: 9 and first of royal chief

nobilissimis induat eum et teneat equum eius et per
the noblest don it and hold horse his and by

plateam civitatis incedens clamet et dicat: ‘Sic
street city walking claims and to say: ‘So

honorabitur quemcumque voluerit rex honorare’. *6:10*
honored Whichever wishes king honor ‘. 6:10

Dixitque ei rex: ‘ Festina et, sumpta stola et equo,
said it king: ‘ Hurry! and, taken robe and horse

fac, ut locutus es, Mardochoeo Iudaeo, qui sedet in
do as said you Mordecai Jew? that He sits in

foribus palatii; cave, ne quidquam de his, quae
doors the palace; Take care, do not or of those which

locutus es, praetermittas’. *6:11 Tulit itaque Aman*
said you transgress. ‘ 6:11 took So Haman

stolam et equum; indutumque Mardochoaeum et
robe and horse; arraying Mordecai and

impositum equo praecedebat in platea civitatis atque
imposed horse before in street city and
clamabat: ‘ Hoc honore condignus est quemcumque
he cried out: ‘ This honor done is Whichever
rex voluerit honorare’. 6:12 Reversusque est
king wishes honor. ‘ 6:12 returned is
Mardochaeus ad ianuam palatii; et Aman festinavit
Mordecai to door the palace; and Haman haste
ire in domum suam lugens et operto capite. 6:13
go in home his mourning and covered head. 6:13
Narravitque Zares uxori suae et amicis omnia, quae
told Haman wife his and friends all which
evenissent sibi; cui responderunt sapientes, quos
befallen to himself; which answered wise, which
habebat in consilio, et uxor eius: ‘ Si de semine
had in design, and wife his ‘ If of seed
Iudaeorum est Mardochaeus, ante quem cadere
Jews is Mordecai before which fall
coepisti, non poteris praevalere contra eum, sed cades
started, not You can prevail against him, but fall
in conspectu eius’. 6:14 Adhuc illis loquentibus,
in before His. ‘ 6:14 yet they speaking,
venerunt eunuchi regis et cito eum ad convivium,
they officials s and quickly it to banquet
quod regina paraverat, pergere compulerunt. 7:1
that queen prepared, continue giving. 7: 1
Intravit itaque rex et Aman, ut biberent cum
¶ So king and Haman as drink with
regina. 7:2 Dixitque ei rex etiam in secundo die,
queen. 7: 2 said it king also in second day
postquam vino incaluerat: ‘ Quae est petitio tua,
after wine Queen ‘ What is request your
Esther, ut detur tibi, et quid vis fieri? Etiam si
Esther as given you and what force be? Even if
dimidiam regni mei partem petieris, impetrabis’. 7:3
half kingdom my part ask the asking. ‘ 7: 3
Ad quem illa respondit: ‘ Si inveni gratiam in oculis
the which that He answered: ‘ If I found thanks in eyes
tuis, o rex, et si tibi placet, dona mihi animam
your o king, and if you please gifts I life

meam, pro qua rogo, et populum meum, pro quo
I for which I ask, and people my for which
obsecro. 7:4 Traditi enim sumus, ego et populus
Please. 7: 4 given up For we are I and people
meus, ut conteramur, iugulemur et pereamus. Atque
my as destroyed, slaughter and annihilation. and
utinam in servos et famulas venderemur: tacuissem,
would in officials and handmaids sold remained silent,
quia tribulatio haec non esset digna conturbare
because trouble this not was worthy bankrupt
regem'. 7:5 Respondensque rex Asuerus ait: ' Quis
the king. ' 7: 5 Then king Xerxes he said: ' Who
est iste et ubi est, ut haec audeat facere?'. 7:6
is this and where is as this venture do? '. 7: 6
Dixit Esther: ' Hostis et inimicus noster pessimus
said Esther: ' enemy and The enemy our the worst
iste est Aman'. Quod ille audiens ilico obstupuit
this is Haman. ' The he hearing immediately botany
coram rege ac regina. 7:7 Rex autem surrexit iratus
before king and queen. 7: 7 king Now rose angry
et de loco convivii intravit in hortum palatii. Aman
and of place banquet entered in garden the palace. Haman
quoque surrexit, ut rogaret Esther reginam pro
also rose, as request Esther queen for
anima sua; intellexit enim a rege sibi decretum
soul their own; understood For from king to The decree
esse malum. 7:8 Qui cum reversus esset de horto et
be evil. 7, 8 He with back was of garden and
intrasset convivii locum, repperit Aman super
entered banquet place found Haman over
lectulum corruisse, in quo iacebat Esther, et ait: ' Etiam
bed seat in which lying Esther and he said: ' Yes queen will force I present in
domo mea?'. Necdum verbum de ore regis exierat,
house My '. As the word of mouth s Haman
et statim operuerunt faciem eius. 7:9 Dixitque
and immediately cover face her. 7, 9 said
Harbona, unus de eunuchis, qui stabant in ministerio
gallows one of officials that expert in ministry

regis: ‘ En etiam lignum, quod paraverat

king: ‘ See also wood, that prepared

Mardochaeo, qui locutus est bonum pro rege, stat in

Mordecai, that said is good for king, stands in

domo Aman habens altitudinis quinquaginta cubitos’.

house Haman a height fifty cubits. ‘

Cui dixit rex: ‘ Appendite eum in eo’. 7:10

To said king: ‘ Hang it in it’. 7:10

Suspensus est itaque Aman in patibulo, quod

hanged is So Haman in gallows that

paraverat Mardochaeo; et regis ira quievit. 8:1 Die

prepared Mordecai; and s anger Silent. 8: 1 On

illo dedit rex Asuerus Esther reginae domum Aman

that given king Xerxes Esther queen home Haman

adversarii Iudaeorum, et Mardochaeus ingressus est

opponents Jews, and Mordecai entry is

ante faciem regis; confessa est enim ei Esther quid

before face king; confessed is For it Esther what

esset sibi. 8:2 Tulitque rex anulum suum, quem

was themselves. 8: 2 took king ring his which

ab Aman recipi iusserat, et tradidit Mardochaeo;

from Haman received knives, and delivered Mordecai;

Esther autem constituit Mardochaeum super domum

Esther Now set Mordecai over home

Aman. 8:3 Et adiecit Esther loqui coram rege et

Haman. 8: 3 The added Esther talk before king and

procidit ad pedes eius flevitque et locuta ad eum

fell to feet his weeping and she said to it

oravit, ut malitiam Aman Agagitae et machinationes

prayed, as malice Haman Par and mechanisms

eius pessimas, quas excogitaverat contra Iudaeos,

his evil which planned against Jews

iuberet irritas fieri. 8:4 At ille ex more sceptrum

to order null to be done. 8: 4 But he from more Sceptre

aureum protendit manu; illaque consurgens stetit

gold the interference hand; she rising He stood

ante eum 8:5 et ait: ‘ Si placet regi, et si inveni

before it 8: 5 and he said: ‘ If Like king, and if I found

gratiam coram eo, et deprecatio mea non ei videtur

thanks before it and The prayer my not it it seems

esse contraria, et accepta sum in oculis eius,
be contrary, and taking I in eyes his
obsecro, ut novis epistulis veteres litterae Aman filii
Please as new letters old letter Haman children
Amadathi, Agagitae, insidiatoris et hostis Iudaeorum,
Hamdata Par, bandit and enemy Jews,
quibus eos in cunctis regis provinciis perire
which them in all s provinces perish
praeceperat, corrigantur. 8:6 Quomodo enim potero
he commanded, reforms. 8: 6 How For I
sustinere malum, quod passurus est populus meus, et
support evil that suffer is people my and
interitum cognationis meae?’. 8:7 Responditque rex
destruction kinship my well. ‘ 8: 7 Then king
Asuerus Esther reginae et Mardochoeo Iudaeo: ‘
Xerxes Esther queen and Mordecai Jew: ‘
Domum Aman concessi Esther et ipsum iussi
home Haman granted Esther and it I ordered
appendi in patibulo, quia ausus est manum in
weighed in gallows because venture is hand in
Iudaeos mittere. 8:8 Scribite ergo Iudaeis sicut vobis
Jews send. 8: 8 Write So Jews as you
placet, ex regis nomine, signantes litteras anulo meo,
please from s name sealing letters ring I
quia epistulae ex regis nomine scriptae et illius
because letters from s name written and of
anulo signatae non possunt immutari’. 8:9 Accitisque
ring sealed not can changed. ‘ 8, 9 Then the
scribis regis — erat autem tempus tertii mensis, qui
scribes s - was Now time third month, that
appellatur Sivan, vicesima et tertia illius die —
called Sivan, twenty- and third of day -
scriptae sunt epistulae, ut Mardocheus voluerat, ad
written are letters, as Mordecai mind, to
Iudaeos et ad satrapas procuratoresque et principes,
Jews and to governors deputies and leaders
qui centum viginti septem provinciis ab India usque
that one hundred twenty seven provinces from India up
ad Aethiopiam praesidebant, provinciae atque
to Ethiopia protecting, province and
provinciae, populo et populo, iuxta linguas et
province; people and people according to languages and

litteras suas, et Iudaeis iuxta linguam et litteras
letters their and Jews according to language and letters
suas. 8:10 Ipsaeque epistulae, quae ex regis nomine
their own. 8:10 He wrote letters, which from s name
mittebantur, anulo ipsius obsignatae sunt et missae
Xerxes ring of sealed are and posted
per veredarios electis equis regiis discurrentes. 8:11
by posts elect horses royal running around. 8:11
Quibus permisit rex Iudaeis in singulis civitatibus, ut
these He allowed king Jews in each cities as
in unum congregarentur et starent pro animabus
in one meeting and maintenance for lives
 suis et omnes inimicos suos cum coniugibus ac
their and all enemies their with mates and
liberis interficerent atque delerent et spolia eorum
children kill and annihilate and spoils their
diriperent; 8:12 et constituta est per omnes
looting; 8:12 and established is by all
provincias una ultionis dies, id est tertia decima
provinces one vengeance day, that is third tenth
mensis duodecimi, qui vocatur Adar. Quomodo
month the twelfth, that called Adar. How
praecepit eis uti suis legibus in omni civitate et
charged them use their laws in all city and
auxiliari illis et uti inimicis et adversariis ipsorum,
help they and use enemies and opponents their
sicut vellent, in uno die, in omni regno Artaxerxis,
as they wanted in one day in all kingdom Artaxerxes,
quarta decima die duodecimi mensis, id est Adar.
Wednesday tenth day Twelve of month, that is Adar.
Hoc est exemplar epistulae: ‘ Rex magnus Artaxerxes
This is model letters: ‘ king great Artaxerxes
ab India usque Aethiopiam centum viginti septem
from India up Ethiopia one hundred twenty seven
provinciarum satrapis ac omnibus, qui nostrae
provinces lords and all that our
iussioni oboediunt, salutem dicit. Multi nimia
command obey, health he says. Many excessive
bonitate principum et honore, qui in eos collatus
goodness leaders and honor, that in them conferred

est, abusi sunt in superbiam; et non solum subiectos
is abused are in pride; and not only subjects
regibus nituntur opprimere, sed datam sibi gloriam
kings try force but given to glory
non ferentes in ipsos, qui dederunt, moliuntur
not bringing in themselves, that they, they are trying to
insidias. Nec contenti sunt gratiarum actionem ex
wait. No content are thanks action from
hominibus auferre, sed etiam vaniloquiis eorum, qui
men take away, but also gabble their that
bono imperiti sunt inflati, Dei quoque cuncta
good unskilled are inflated God also all
cernentis et malum odientis arbitrantur se posse
of the beholder and evil profuse transactions he can
fugere sententiam. Saepe autem et multi in potestate
flee sentence. often Now and many in power
constituti, amicorum, quibus credita erant officia
appointed friends, which credit were offices
consilio, participes facti sunt effusionis sanguinis
design, participants they are spilling blood
innocentis et implicati calamitatibus insanabilibus,
innocent and intersecting disasters; incurable,
cum isti perversis et mendacibus cuniculis deciperent
with these perverse and lying mines Ethelbert
sinceram principum benignitatem. Quae res non
sincere leaders kindness. What business not
tam ex veteribus probatur historiis quam ex his,
so from old proof histories than from those
quae in promptu sunt, intuentibus, quae pestilentia
which in available are beholders which plague
indigne dominantium perpetrata sunt. Unde in
unworthily LORDS perpetrated They are. Hence, in
posterum providendum est paci omnium provinciarum.
future provide is peace all the provinces.
Si diversa iubeamus, quae sub oculis veniunt,
If different levity which under eyes they
discernimus semper cum clementissima attentione.
discern always with clement attention.
Aman enim filius Amadathi, Macedo, alienusque a
Haman For son Hamdata Macedonian nothing from

Persarum sanguine et a pietate nostra multum
Persia blood and from piety our a lot
distans, a nobis hospitio susceptus est. Et tantam
distance, from us hospitality received It is. The so
in se expertus humanitatem, quam erga omnem
in he tests humanity, than for all
gentem habemus, ut pater noster publice vocaretur
nation we have, as father our public Call
et adoraretur ab omnibus post regem semper
and worshiped from all after king always
secundus. Qui in tantum arrogantiae tumorem
second. He in only arrogance swelling
sublatus est, ut regno nos privare niteretur et
Raised is as kingdom we deprive tried to and
spiritu. Nam nostrum servatorem et permanentem
spirit. For our keeper and permanent
benefactorem Mardochoeum et irreprehensibilem
benefactor Mordecai and irreproachable
consortem regni nostri Esther cum omni gente
partner kingdom our Esther with all race
ipsorum tortuosis quibusdam atque fallacibus machinis
their tortuous some and deceptive machines
expetivit in mortem; hoc cogitans, ut, illis interfectis,
asked in death; this designing, that, they killing
insidiaretur nostrae solitudini et regnum Persarum
intrigue our loneliness and kingdom Persia
transferret in Macedonas. Nos autem a pessimo
transfer in Macedonians. We Now from worst
mortalium Iudaeos neci destinatos in nulla penitus
mortal Jews death textbooks in no internet
culpa repperimus; sed e contrario iustissimis utentes
fault 've found; but from other most just using
legibus et filios altissimi et maximi semperque
laws and children Most and Maximus always
viventis Dei, cuius beneficio et nobis et patribus
living God, the benefit and us and fathers
nostris regnum est optima dispositione directum. Bene
our kingdom is the best disposition line. well
igitur facietis non utentes litteris, quas Aman filius
So do not using letters, which Haman son

Amadathi direxerat. Pro quo scelere ante portas
Amadathi directed. Pro which crime before gates
huius urbis, id est Susan, ipse, qui machinatus est
this city that is Susan he, that contrived is
cum omni cognatione sua, pendet in patibulo, Deo,
with all family his hang in gallows God,
qui gubernat omnia, celeriter ei reddente quod
that steering all quickly it defense that
meruit. Exemplar autem huius edicti, quod nunc
earned. copy Now this copy that now
mittimus, in cunctis urbibus proponatur, ut liceat
bicentenary in all cities proposed as allowed
Iudaeis uti legibus suis. Quibus debetis esse
Jews use laws their own. these you must be
adminiculo, ut contra eos, qui in tempore
aid as against them; that in time
tribulationis eos aggrediuntur, se possint defendere
trouble them attack; he can defend
quarta decima die mensis duodecimi, qui vocatur
Wednesday tenth day month the twelfth, that called
Adar. Hanc enim diem omnipotens Deus destinatam
Adar. this For day Almighty God destined
in interitum electi generis eis vertit in gaudium.
in destruction elect race them turns in joy.
Unde et vos inter sollemnes vestros dies hanc
Hence, and you between festival your day this
habetote diem insignem et celebrate eam cum omni
prisoners day signal and celebrate it with all
laetitia, ut nunc et in posterum illa nobis et
joy, as now and in future that us and
benevolis Persis sit salus, illis autem, qui nobis
the well-wishers Persians is safety; they however, that us
insidiantur, memoria perditionis. Omnis autem civitas
wait, memory perdition. all Now The city
et provincia, quae noluerit sollemnitatis huius esse
and province, which will not solemnity this be
particeps, gladio et igne in ira pereat; et sic
participant sword and fire in anger perish; and so
deleatur, ut non solum hominibus invia, sed etiam
blotted out; as not only men impassable but also

bestiis et volatilibus in sempiternum abominabilis
animals and birds in ever abominably
relinquatur. Valete'. 8:13 Exemplar epistulae in forma
left. Goodbye. ' 8:13 copy letters in form
legis in omnibus provinciis promulgandum erat, ut
law in all provinces published It was as
omnibus populis notum fieret paratos esse Iudaeos in
all people known would ready be Jews in
diem illam ad capiendam vindictam de hostibus
day it to take vengeance of enemies
suis. 8:14 Egressique sunt veredarii celeres nuntios
their own. 8:14 departing are posts Bats news
perferentes, et edictum regis pependit in Susan. 8:15
messages, and edict s hung in Susan. 8:15
Mardocheus autem de palatio et de conspectu regis
Mordecai Now of palace and of before s
egrediens fulgebat vestibus regiis, hyacinthinis
going out shone clothes hostilities, blue
videlicet et albis, coronam magnam auream portans
the and white crown great gold carrying
in capite et amictus pallio serico atque purpureo;
in head and clothing cloak silk and purple;
omnisque civitas exsultavit atque laetata est. 8:16
all The city babe and glad It is. 8:16
Iudaeis autem nova lux oriri visa est, gaudium,
Jews Now new light rise visa is joy,
honor et tripudium. 8:17 Apud omnes populos,
honor and dancing. 8:17 In all people
urbes atque provincias, quocumque regis iussa
cities and provinces, wherever s orders
veniebant, Iudaeis fuit exsultatio, epulae atque
came Jews was joy, banquets and
convivia et festus dies, in tantum ut plures alterius
banquets and festival day, in only as more other
gentis et sectae eorum religioni et caeremoniis
nation and sects their religion and ceremonies
iungerentur; grandis enim cunctos Iudaici nominis
Jews; great For all Jewish name
terror invaserat. 9:1 Igitur duodecimi mensis — id
terror unprepared. 9: 1 Now Twelve of month - that

est Adar — tertia decima die, quando verbum et
is Adar - third tenth day when word and
edictum regis explendum erat, et hostes Iudaeorum
edict s placement It was and enemies Jews
sperabant quod dominarentur ipsis, versa vice Iudaei
They hoped that that enslave them, versa time Jews
superaverunt adversarios suos. 9:2 Congregatique sunt
overcome opponents ones. 9: 2 gathered are
per singulas civitates, ut extenderent manum contra
by each cities as extend hand against
inimicos et persecutores suos; nullusque ausus
enemies and persecutors their children; none venture
est resistere, eo quod omnes populos invaserat
is resist, it that all people battened
formido eorum. 9:3 Nam et omnes provinciarum
terror them. 9: 3 For and all provinces
principes et satrapae et procuratores omnisque
leaders and governors and The agents all
dignitas, quae singulis locis ac operibus praeerat,
dignity, which each places and works command,
sustinebant Iudaeos timore Mardochoaei, 9:4 quem
endured Jews fear Mordecai 9: 4 which
principem esse palatii et plurimum posse
prince be palace and most can
cognoverant; fama quoque nominis eius crescebat
know; report also name his increased
cotidie et per cunctorum ora volitabat. 9:5 Itaque
daily and by all coast and greater. 9: 5 So
percusserunt Iudaei omnes inimicos suos plaga gladii
struck Jews all enemies their stroke sword
et necis et interitus, reddentes eis, quod sibi
and murder and destruction, rendering them, that to
paraverant facere. 9:6 In Susan quingentos viros
prepared do. 9: 6 in Susan five men
interfecerunt, extra decem filios Aman Agagitae
killed, outside ten children Haman Par
hostis Iudaeorum, quorum ista sunt nomina: 9:7
enemy Jews, the this are names: 9: 7
Pharsandatha et Delphon et Esphatha 9:8 et
Parshandatha and Aspatha and Esphatha 9: 8 and
Phoratha et Adalia et Aridatha 9:9 et Phermesta
Phoratha and Adalia and Aridatha 9: 9 and Parmashta

et Arisai et Aridai et Iezatha. 9:10 Quos cum
and Arisai and Aridai and Vaizatha. 9:10 These with
occidissent, praedas de substantiis eorum tangere
killed booty of substances their touch
noluerunt. 9:11 Statimque numerus eorum, qui occisi
But they refused. 9:11 immediately number their that killed
erant in Susan, ad regem relatus est. 9:12 Qui dixit
were in Susan to king registered It is. 9:12 He said
reginae: ‘ In urbe Susan interfecerunt et deleverunt
queen: ‘ in city Susan killed and destroyed
Iudaei quingentos viros et decem filios Aman.
Jews five men and ten children Haman.
Quantam putas eos exercuisse caedem in universis
What Do you think them exercised murder in all
provinciis? Quid ultra postulas et quid vis, ut fieri
the provinces? What more request and what force, as be
iubeam?’. 9:13 Cui illa respondit: ‘ Si regi placet,
done ‘. 9:13 To that He answered: ‘ If king please
detur potestas Iudaeis, qui in Susan sunt, ut sicut
given power Jews, that in Susan are as as
hodie fecerunt, sic et cras faciant, et decem filii
today they so and tomorrow do and ten children
Aman in patibulo suspendantur’. 9:14 Praecepitque
Haman in gallows to be suspended. ‘ 9:14 charged
rex, ut ita fieret. Statimque in Susan pependit
king, as so it would be. immediately in Susan hung
edictum, et decem filii Aman suspensi sunt. 9:15
edict, and ten children Haman suspended They are. 9:15
Congregatis igitur Iudaeis, qui in Susan erant,
gathered So Jews, that in Susan were
quarta decima die mensis Adar, interfecti sunt in
Wednesday tenth day month Adar killed are in
Susan trecenti viri, nec eorum ab illis direpta
Susan three Gentlemen, or their from they sacked
substantia est. 9:16 Reliqui autem Iudaei per omnes
substance It is. 9:16 The rest Now Jews by all
provincias, quae ditioni regis subiacebant, congregati
provinces, which domains s subject to the gathered
pro animabus suis steterunt, ut requiescerent ab
for lives their stood, as rest from

hostibus, ac interfecerunt de persecutoribus suis
the enemy, and killed of persecutors their
septuaginta quinque milia, sed nullus de substantiis
seventy five thousand but no of substances
eorum quidquam contigit. 9:17 Dies autem tertius
their or happened. 9:17 day Now third
decimus mensis Adar, dies apud omnes interfectionis
X month Adar day in all slaughter
fuit, et quarta decima die requieverunt. Quem
was and Wednesday tenth day refreshed. Whom
constituerunt esse diem epularum et laetitia. 9:18
made be day feasting and His joy. 9:18
At hi, qui in urbe Susan congregati sunt, tertio
But they that in city Susan gathered are third
decimo et quarto decimo die eiusdem mensis in
X and fourth X day of month in
caede versati sunt, quinto decimo autem die
murder versed are V X Now day
requieverunt; et idcirco eundem diem constituerunt
rest; and therefore Again day made
sollemnem epularum atque laetitia. 9:19 Hi vero
festival feasting and His joy. 9:19 These But
Iudaei, qui in oppidis non muratis ac villis
Jews that in towns not walled and villages
morabantur, quartum decimum diem mensis Adar
Xerxes The It day month Adar
conviviorum et gaudii decreverunt, ita ut exsultent
banquets and joy resolved so as rejoice
in eo et mittant sibi mutuo partes epularum. Illi
in it and send to loan parts feasting. they
autem, qui in urbibus habitant, agunt etiam quintum
however, that in cities residents, deal also The fifth
decimum diem mensis Adar cum gaudio et convivio
It day month Adar with joy and banquet
et ut diem festum, in quo mittunt sibi mutuo partes
and as day festival, in which send to loan parts
epularum. (a) Et satrapae provinciarum et principes
feasting. (a) The governors provinces and leaders
et scribae regis honorificabant Deum, quia timor
and teachers s honored God, because fear

Mardochaei eos invaserat. Factum erat enim, ut
Mordecai them unprepared. Action was For as
praeceptum regis in toto regno nominaretur. 9:20
command s in all kingdom charge. 9:20
Scriptis itaque Mardochaeus omnia haec et litteris
He wrote So Mordecai all this and letters
comprehensa misit ad omnes Iudaeos, qui in omnibus
inaccuracy sent to all Jews that in all
regis provinciis morabantur, tam in vicino positis
s provinces Xerxes so in neighborhood pitching
quam procul, 9:21 ut quartam decimam et quintam
than distance, 9:21 as fourth tenth and fifth
decimam diem mensis Adar pro festis susciperent et,
tenth day month Adar for holidays welcome and,
revertente semper anno, sollemni honore celebrarent
return always year festival honor celebrate
9:22 secundum dies, in quibus requieverunt Iudaei
9:22 according to day, in which perched Jews
ab inimicis suis, et mensem, qui de luctu atque
from enemies their and month that of mourning and
tristitia in hilaritatem gaudiumque ipsis conversus est,
sadness in gaiety joy the turning is
essentque istae dies epularum atque laetitiae, et
they were these day feasting and joy, and
mitterent sibi invicem ciborum partes et pauperibus
shoot to another food parts and poor
munuscula largirentur. 9:23 Susceperuntque Iudaei in
gifts payment. 9:23 So Jews in
sollemnem ritum cuncta, quae eo tempore facere
festival rite all which it time do
coeperant, et quae Mardochaeus litteris facienda
begun and which Mordecai letters done
mandaverat. 9:24 Aman enim filius Amadathi stirpis
charged. 9:24 Haman For son Amadathi stock
Agag, adversarius omnium Iudaeorum, cogitavit
Agag adversary all Jews, planned
contra eos malum, ut deleret illos, et misit Phur, id
against them evil as wipe out those and sent pur that
est sortem, ut eos conturbaret atque deleret. 9:25
is lots as them and stirred and destroy us. 9:25

Sed postquam ingressa est Esther ad regem,
but after She arrived is Esther to king,
mandavit ille simul cum litteris, ut malum, quod iste
charge he together with letters, as evil that this
contra Iudaeos cogitaverat, reverteretur in caput eius,
against Jews thought, return in head his
et suspenderentur ipse et filii eius in patibulo.
and suspended he and children his in gallows.
9:26 Atque ex illo tempore dies isti appellati sunt
9:26 and from that time day these called are
Phurim propter nomen Phur. Propter cuncta illa,
Purim for name Pur. Because of all that
quae in hac epistula continentur, 9:27 et propter ea,
which in this The letter contained 9:27 and for it
quae de his viderant et quae eis acciderant,
which of these seen and which them happened,
statuerunt et in sollemnem ritum numquam
set and in festival rite never
mutandum susceperunt Iudaei super se et semen
change received Jews over he and seed
suum et super cunctos, qui religioni eorum voluerint
his and over all that religion their they want
copulari, ut duos hos dies secundum praeceptum et
join as two these day according to command and
tempus eorum singulis annis celebrarent. 9:28 Isti
time their each years celebrate. 9:28 These
dies memorarentur et celebrarentur per singulas
day mentioned and celebration by each
generationes in singulis cognationibus, provinciis et
generations in each families, provinces and
civitatribus, nec esset ulla civitas, in qua dies Phurim
cities or was any The city, in which day Purim
non observarentur a Iudaeis et ab eorum
not note from Jews and from their
progenie. 9:29 Scripseruntque Esther regina filia
generation. 9:29 wrote Esther queen daughter
Abihail et Mardocheus Iudaeus omni studio ad
Ab'ihail and Mordecai Jew all study to
confirmandam hanc secundam epistulam Phurim. 9:30
ratification this second letter Purim. 9:30

Et miserunt ad omnes Iudaeos, qui in centum
The sent to all Jews that in one hundred
viginti septem provinciis regis Asueri versabantur,
twenty seven provinces s Xerxes Calming
verba pacis et veritatis, 9:31 statuantes dies Phurim
words peace and truth 9:31 establishing day Purim
pro temporibus suis, sicut constituerant Mardochoaeus
for times their as resolved Mordecai
et Esther, et sicut illi statuerant pro seipsis et pro
and Esther and as they resolved for themselves and for
semine suo, praecepta ieiuniorum et clamorum. 9:32
seed his rules fasting and cry. 9:32
Et mandatum Esther confirmavit praecepta Phurim
The command Esther confirmed rules Purim
et scriptum est in libro. 10:1 Rex vero Asuerus
and written is in book. 10: 1 king But Xerxes
terrae et maris insulis imposuit tributum. 10:2 Cuius
earth and sea islands imposed tax. 10: 2 The
fortitudo et imperium et dignitas atque sublimitas,
strength and government and dignity and height
qua exaltavit Mardochoaeum, scripta sunt in libro
which promoted Mordecai written are in book
annalium regum Medorum atque Persarum, 10:3 et
annals kings Media and Persia 10: 3 and
quomodo Mardochoaeus Iudaici generis secundus a
how Mordecai Jewish race second from
rege Asuero fuerit et magnus apud Iudaeos et
king Asuerus be and great in Jews and
acceptabilis plebi fratrum suorum, quaerens bona
acceptable people brothers their seeking good
populo suo et loquens ea, quae ad pacem seminis
people his and speaking it which to peace Seeding
sui pertinerent. Dixitque Mardochoaeus ad omnes: ‘ A
s pertain. said Mordecai to all: ‘ A
Deo facta sunt ista!’. **Recordatus est enim**
God made are This! remembered is For
Mardochoaeus somnii, quod viderat, haec eadem
Mordecai dream that he had seen, this same
significantis; nec eorum quidquam irritum fuit. ‘
significant; or their or void It was. ‘
Quod parvus fons crevit in fluvium, et erat lux et
The small source increased in river and was light and

sol et aqua plurima: fons et flumen est Esther,
sun and water many: source and river is Esther
quam rex accepit uxorem et voluit esse reginam;
than king he received wife and He wanted be queen;
duo autem dracones, ego sum et Aman; gentes,
two Now dragons I I and Haman; nations
quae convenerant, hi sunt, qui conati sunt delere
which together, these are that attempted are drive
nomen Iudaeorum; gens autem mea, id est Israel,
name Jews; nation Now my that is Israel
sunt illi, qui clamaverunt ad Dominum; et salvum
are they that cried to Lord; and save
fecit Dominus populum suum liberavitque nos de
he Lord people his delivered we of
omnibus malis et fecit signa magna atque portenta,
all bad and he standards great and wonders,
quae non sunt facta inter gentes. Et duas sortes
which not are made between nations. The two lots
esse praecepit, unam populi Dei et alteram
be he commanded, one people God and other
cunctarum gentium. Venitque utraque sors in
all nations. So both lot in
statutum tempus et in diem iudicii coram Deo
statute time and in day judgment before God
universis gentibus. Et recordatus est Deus populi sui
all nations. The He remembered is God people s
ac iustificavit hereditatem suam. Et observabuntur
and justified heritage own. The observed
dies isti in mense Adar, quarta decima et quinta
day these in month Adar Wednesday tenth and Thursday
decima die eiusdem mensis, dies congregationis et
tenth day of month, day community and
hilaritatis et gaudii coram Deo per vestras deinceps
merriment and joy before God by your forward
generationes in populo Israel’.
generations in people Israel ‘.

1:1 Et factum est, postquam percussit Alexander
1: 1 The it is after shot Alexander
Philippi Macedo, qui prius regnavit in Graecia,
Philip Macedonian that first reigned in Greece
egressus de terra Cetthim, Darium regem Persarum
out of land of Cyprus, Darius king Persia
et Medorum, 1:2 constituit proelia multa et obtinuit
and Media 1, 2 set battles many and obtained
munitiones et interfecit reges terrae; 1:3 et
strongholds and killed kings land; 1: 3 and
pertransiit usque ad fines terrae et accepit spolia
passed up to ends earth and he received spoils
multitudinis gentium, et siluit terra in conspectu
community nations, and quiet land in before
eius, et exaltatum est et elevatum est cor eius. 1:4
his and up is and elevated is heart her. 1: 4
Et congregavit virtutem fortem nimis et obtinuit
The gathered power strong too and obtained
regiones gentium et tyrannos, et facti sunt illi in
countries nations and lawyers, and they are they in
tributum. 1:5 Et post haec decidit in lectum et
tax. 1: 5 The after this falls in bed and
cognovit quia moreretur; 1:6 et vocavit pueros suos
known because die; 1: 6 and he called children their
nobiles, qui secum erant nutriti a iuventute, et
Gentlemen, that with were grown up from youth, and
divisit illis regnum suum, cum adhuc viveret. 1:7 Et
divided they kingdom his with yet alive. 1: 7 The
regnavit Alexander annis duodecim et mortuus est.
reigned Alexander years twelve and dead It is.
1:8 Et obtinuerunt pueri eius regnum, unusquisque
1: 8 The obtained boys his kingdom each
in loco suo; 1:9 et imposuerunt omnes sibi
in place his own; 1: 9 and put all to
diademata post mortem eius, et filii eorum post
crowns after death his and children their after
eos annis multis. Et multiplicata sunt mala in terra.
them years many. The increased are bad in land.
1:10 Et exiit ex eis radix peccatrix, Antiochus
1:10 The He went out from them root sinner, Antiochus

Epiphanes filius Antiochi regis, qui fuerat Romae
Epiphanes son Antiochus king, that was Rome
obses, et regnavit in anno centesimo tricesimo
hostage, and reigned in year one hundred thirtieth
septimo regni Graecorum. 1:11 In diebus illis
seventh kingdom Greeks. 1:11 in days they
exierunt ex Israel filii iniqui et suaserunt multis
They went out from Israel children Unjust and persuaded many
dicentes: ‘ Eamus et disponamus testamentum cum
saying: ‘ Let's go and negotiate covenant with
gentibus, quae circa nos sunt, quia, ex quo
nations, which about we are because, from which
recessimus ab eis, invenerunt nos multa mala’. 1:12
rebelled from them, found we many evil. ‘ 1:12
Et bonus visus est sermo in oculis eorum; 1:13 et
The good view is report in eyes them; 1:13 and
destinaverunt aliqui de populo et abierunt ad regem,
determined some of people and gone to king,
et dedit illis potestatem, ut facerent iustitias gentium.
and given they power as do justices nations.
1:14 Et aedificaverunt gymnasium in Hierosolymis
1:14 The built gymnasium in Jerusalem
secundum leges nationum; 1:15 et fecerunt sibi
according to laws the nation; 1:15 and they to
praepudia et recesserunt a testamento sancto et
foreskins and withdrawn from will St. and
iuncti sunt nationibus et venumdati sunt, ut facerent
Bound are countries and sold are as do
malum. 1:16 Et paratum est regnum in conspectu
evil. 1:16 The ready is kingdom in before
Antiochi, et coepit regnare in terra Aegypti, ut
Antiochus and began he in land Egypt, as
regnaret super duo regna. 1:17 Et intravit in
king over two kingdoms. 1:17 The entered in
Aegyptum in multitudine gravi, in curribus et
Egypt in numbers grave in carriages and
elephantis et equitibus et navium multitudine; 1:18
elephant and horse and ships population; 1:18
et constituit bellum adversus Ptolemaeum regem
and set war against Ptolemy king

Aegypti, et veritus est Ptolemaeus a facie eius et
Egypt, and fearing is Ptolemy from the his and
fugit, et ceciderunt vulnerati multi. 1:19 Et
flees and fell wounded Many. 1:19 The
comprehenderunt civitates munitas in terra Aegypti,
arrested cities strong in land Egypt,
et accepit spolia terrae Aegypti. 1:20 Et reversus
and he received spoils earth Egypt. 1:20 The back
est Antiochus, postquam percussit Aegyptum in
is Antiochus after shot Egypt in
centesimo et quadragesimo tertio anno, et ascendit
one hundred and fortieth third year and up
ad Israel et ad Hierosolyma in multitudo gravi
to Israel and to Jerusalem in numbers serious
1:21 et intravit in sanctificationem cum superbia et
1:21 and entered in sanctuary with pride and
accepit altare aureum et candelabrum luminis et
he received altar gold and candlestick light and
universa vasa eius 1:22 et mensam propositionis et
all vessels his 1:22 and table Presence and
libatoria et phialas et pateras aureas et velum et
beaker and bowls and bowls gold and The veil and
coronas et ornamentum aureum, quod in facie
tires and kit gold that in the
templi erat; et comminuit omnia. 1:23 Et accepit
temple he was; and pieces everything. 1:23 The he received
argentum et aurum et vasa concupiscibilia et
silver and gold and vessels objects and
accepit thesauros occultos, quos invenit; 1:24 et,
he received treasures hidden which found; 1:24 and,
sublatis omnibus, abiit in terram suam et fecit
removing the all He went in land his and he
caedem hominum et locutus est superbia magna.
murder men and said is pride large.
1:25 Et factus est planctus magnus in Israel et in
1:25 The he became is wailing great in Israel and in
omni loco eorum; 1:26 et ingemuerunt principes et
all place them; 1:26 and droops leaders and
seniores, virgines et iuvenes infirmati sunt, et
elders, virgins and young people weakened are and
speciositas mulierum immutata est, 1:27 omnis
beauty women unchanged is 1:27 all

maritus sumpsit lamentum, et, quae sedebat in toro
The husband took lamentation, and, which sat in bed
maritali, lugebat; 1:28 et commota est terra super
marital mourned; 1:28 and moved is land over
habitantes in ea, et universa domus Iacob induit
inhabitants in it and all house Jacob put
confusionem. 1:29 Et post duos annos dierum misit
confusion. 1:29 The after two years days sent
rex principem tributorum in civitates Iudae et venit
king prince tributes in cities Judah and he came
Ierusalem cum turba magna; 1:30 et locutus est ad
Jerusalem with crowd great; 1:30 and said is to
eos verba pacifica in dolo, et crediderunt ei. Et
them words peace in deceit, and believed to him. The
irruit super civitatem repente et percussit eam plaga
fell over city suddenly and shot it stroke
magna et perdidit populum multum ex Israel. 1:31
great and lost people a lot from Israel. 1:31
Et accepit spolia civitatis et succendit eam igne et
The he received spoils city and burned it fire and
destruxit domos eius et muros eius in circuitu; 1:32
destroyed homes his and walls his in around; 1:32
et captivas duxerunt mulieres et natos et pecora
and captive led women and children and cattle
possederunt. 1:33 Et aedificaverunt civitatem David
possessed. 1:33 The built city David
muro magno et firmo et turribus firmis; et facta
wall great and firm and towers farms; and made
est illis in arcem. 1:34 Et posuerunt illic gentem
is they in Citadel. 1:34 The put there nation
peccatricem, viros iniquos, et convaluerunt in ea;
sinful, men unjust, and recovered in it;
1:35 et posuerunt arma et escas et, congregatis
1:35 and put weapons and food and, gathered together
spoliis Ierusalem, reposuerunt illic; et facti sunt in
spoils Jerusalem It there; and they are in
laqueum magnum. 1:36 Et factum est hoc ad
trap Great. 1:36 The it is this to
insidias sanctificationi et in diabolum malum in
ambush sanctuary and in devil evil in

Israel semper; 1:37 et effuderunt sanguinem
Israel always; 1:37 and shed blood
innocentem per circuitum sanctificationis et
innocent by about sanctification and
contaminaverunt sanctificationem. 1:38 Et fugerunt
contaminated sanctification. 1:38 The fled
habitatores Ierusalem propter eos, et facta est
inhabitants Jerusalem for them; and made is
habitatio exterorum, et facta est extra semini suo;
dwelling strangers; and made is foreign seed his own;
et nati eius reliquerunt eam. 1:39 Sanctificatio eius
and born his left her. 1:39 sanctification his
desolata est sicut solitudo, dies festi eius conversi
desolated is as solitude, day festival his turn
sunt in luctum, sabbata eius in opprobrium, honor
are in mourning, sabbath his in reproach, honor
eius in nihilum. 1:40 Secundum gloriam eius
his in nothing. 1:40 according to glory his
multiplicata est ignominia eius, et sublimitas eius
increased is shame his and height his
conversa est in luctum. 1:41 Et scripsit rex
turned is in mourning. 1:41 The He wrote king
Antiochus omni regno suo, ut essent universi populus
Antiochus all kingdom his as they all people
unus, 1:42 et relinqueret unusquisque legem suam.
one, 1:42 and leave each law own.
Et receperunt omnes gentes secundum verbum regis
The received all nations according to word s
Antiochi; 1:43 et multi ex Israel consenserunt cultui
Antiochus; 1:43 and many from Israel consented worship
eius et sacrificaverunt idolis et coinquinaverunt
his and sacrificed idols and profaned
sabbatum. 1:44 Et misit rex libros per manus
Saturday. 1:44 The sent king books by hand
nuntiorum in Ierusalem et in civitates Iudae, ut
news in Jerusalem and in cities Judah, as
sequerentur leges gentium terrae, 1:45 et prohibere
follow laws nations earth 1:45 and stop
holocausta et sacrificia et placationes fieri in templo
holocausts and sacrifices and offerings be in temple

Dei et contaminare sabbata et dies sollemnes 1:46
God and contaminate sabbath and day festival 1:46
et polluere sancta et sanctos, 1:47 instruere aras et
and polluting holy and saints, 1:47 deployment high and
templa et idola et immolare porcina et pecora
temples and idols and offer pork and cattle
communia 1:48 et relinquere filios suos incircumcisos
general 1:48 and leave children their uncircumcised
et polluere animas eorum in omni immundo et
and polluting lives their in all unclean and
abominatione, 1:49 ita ut obliviscerentur legem et
abomination 1:49 so as forget law and
immutarent omnes iustificationes; 1:50 et, quicumque
change all regulations; 1:50 and, who
non fecerit secundum verbum regis Antiochi,
not do according to word s Antiochus
moriatur. 1:51 Secundum omnia verba haec scripsit
die. 1:51 according to all words this He wrote
omni regno suo et praeposuit consideratores super
all kingdom his and He set a investigators over
omnem populum et mandavit civitatibus Iudae
all people and charge cities Judah
immolare per civitatem et civitatem. 1:52 Et
offer by city and city. 1:52 The
congregati sunt multi de populo ad eos, omnes, qui
gathered are many of people to them; all that
dereliquerant legem Domini, et fecerunt mala in
left law Lord, and they bad in
terra; 1:53 et posuerunt Israel in abditis et in
land; 1:53 and put Israel in thickets and in
absconditis fugitivorum locis. 1:54 Die quinta decima
secrets fugitives places. 1:54 On Thursday tenth
mensis Casleu, quinto et quadragesimo et centesimo
month Kislev, V and fortieth and one hundred
anno, aedificavit abominationem desolationis super
year built abomination desolation over
altare; et per civitates Iudae in circuitu
altar; and by cities Judah in about
aedificaverunt aras 1:55 et ante ianuas domorum et
built high 1:55 and before doors houses and

in plateis sacrificabant. 1:56 Et libros legis, quos
in streets sacrificed. 1:56 The books law which
invenerunt, combusserunt igne scindentes eos; 1:57 et
found, burned fire cut them; 1:57 and
ubicumque inveniebatur apud aliquem liber
wherever found in some free
testamenti, et si quis consentiebat legi, constitutio
testament and if who practices I have read, statement
regis interficiebat eum. 1:58 In virtute sua faciebant
s off him. 1:58 in power his did
haec Israeli, omnibus, qui inveniebantur in omni
this Israel all that found in all
mense et mense in civitatibus. 1:59 Et quinta et
month and month in cities. 1:59 The Thursday and
vicesima die mensis sacrificabant super aram, quae
twenty-day month sacrifice over altar, which
erat super altare; 1:60 et mulieres, quae
was over altar; 1:60 and women which
circumciderant filios suos, interficiebant secundum
circumcised children his killed according to
iussum 1:61 — et suspendebant infantes a
bidden 1:61 - and suspended infants from
cervicibus eorum — et domos eorum et eos, qui
neck their - and homes their and them; that
circumciderant illos. 1:62 Et multi in Israel
circumcised them. 1:62 The many in Israel
obtinuerunt et confortati sunt apud se, ut non
obtained and strengthened are in se as not
manducarent immunda, 1:63 et elegerunt mori, ut
eat unclean 1:63 and selected die; as
non polluerentur escis et non profanarent
not and the pollution food and not profane
testamentum sanctum, et moriebantur. 1:64 Et facta
covenant holy and they died. 1:64 The made
est ira magna super Israel valde. 2:1 In diebus
is anger great over Israel very much. 2: 1 in days
illis surrexit Matthathias filius Ioannis filii Simeonis
they rose Mattathias son John children Simeon
sacerdos ex filiis Ioarib ab Ierusalem et consedit
The priest from children Joarib from Jerusalem and settled
in Modin. 2:2 Et habebat filios quinque: Ioannem,
in Modin. 2: 2 The had children five: John,

qui cognominabatur Gaddis, 2:3 et Simonem, qui
that surnamed Caddis 2, 3 and Simon that
vocabatur Thasi, 2:4 et Iudam, qui vocabatur
Deborah Thassi 2: 4 and Judah that Deborah
Maccabæus, 2:5 et Eleazarum, qui vocabatur
Maccabæus, 2: 5 and Eleazar, that Deborah
Abaran, et Jonathan, qui vocabatur Apphus. 2:6 Et
Abaran, and Jonathan that Deborah Surnamed. 2, 6 The
vidit blasphemias, quae fiebant in Iuda et in
saw blasphemies; which done in Judah and in
Ierusalem, 2:7 et dixit: ‘ Vae mihi! Ut quid
Jerusalem 2: 7 and he said: ‘ Woe me! To what
natus sum videre contritionem populi mei et
He was born I see breach people my and
contritionem civitatis sanctae? Et sederunt illic, cum
breach city St.? The They sat there, with
daretur ea in manibus inimicorum, sanctificatio in
given it in hands enemies, sanctification in
manu extraneorum. 2:8 Factum est templum eius
hand outsiders. 2: 8 Action is temple his
sicut homo ignobilis, 2:9 vasa gloriae eius captiva
as man base, 2: 9 vessels glory his captive
abducta sunt, trucidati sunt parvuli eius in plateis
abduction are murdered are children his in streets
eius, iuvenes eius in gladio inimicorum. 2:10 Quae
his young people his in sword enemies. 2:10 What
gens non hereditavit regnum eius et non obtinuit
nation not inherited kingdom his and not obtained
spolia eius? 2:11 Omnis ornatus eius ablatus est;
spoils his? 2:11 all furniture his withdrawn it is;
quae erat libera, facta est ancilla. 2:12 Et ecce
which was free; made is maid. 2:12 The See
sancta nostra et pulchritudo nostra et gloria nostra
holy our and beauty our and glory our
desolata est, et polluerunt ea gentes. 2:13 Ut quid
desolated is and polluted it nations. 2:13 To what
nobis adhuc vita?’. 2:14 Et scidit vestimenta sua
us yet life ‘. 2:14 The rent clothes his
Matthathias et filii eius et operuerunt se ciliciis
Mattathias and children his and cover he sackcloth
et planxerunt valde. 2:15 Et venerunt, qui ex rege
and wailed very much. 2:15 The they that from king

compellebant discessionem, in civitatem Modin, ut
token departure, in city Modin as
sacrificarent. 2:16 Et multi de Israel accesserunt ad
incense. 2:16 The many of Israel The to
eos, et Matthathias et filii eius congregati sunt.
them; and Mattathias and children his gathered They are.
2:17 Et responderunt, qui missi erant a rege, et
2:17 The responses that sent were from king, and
dixerunt Matthathiae: ‘ Princeps et nobilis et
said Mattathias to: ‘ prince and noble and
magnus es in hac civitate et confirmatus filiis et
great you in this city and confirmed children and
fratribus. 2:18 Nunc accede primus et fac iussum
brothers. 2:18 now Approach first and Make bidden
regis, sicut fecerunt omnes gentes et viri Iudae et
king, as they all nations and men Judah and
qui remanserunt in Ierusalem, et eris tu et
that remain in Jerusalem and You will be you and
filii tui inter amicos regis et tu et filii tui
children your between friends s and you and children your
glorificabimini et argento et auro et muneribus
honored and silver and gold and gifts
multis’. 2:19 Et respondit Matthathias et dixit
to many. ‘ 2:19 The answered Mattathias and said
magna voce: ‘ Etsi omnes gentes, quae in domo
great voice: ‘ Although all nations which in house
regni sunt, regi oboediunt, ut discedat unusquisque
kingdom are king obey, as departs each
ab officio patrum suorum, et consentiunt mandatis
from office fathers their and agree instructions
eius, 2:20 et ego et filii mei et fratres mei
his 2:20 and I and children my and brothers my
ibimus in testamento patrum nostrorum. 2:21
go in will fathers our. 2:21
Propitius sit nobis Dominus, ne derelinquamus
Far is us Lord, do not leave
legem et iustificationes. 2:22 Non audiemus verba
law and regulations. 2:22 no We want to hear words
regis, ut praetereamus officium nostrum dextra vel
king, as pass office our right or

sinistra'. 2:23 Et, ut cessavit loqui verba haec,
the left. ' 2:23 and, as finished talk words Thus,
accessit quidam Iudaeus in omnium oculis sacrificare
came some Jew in all eyes sacrificing
super aram in Modin secundum iussum regis. 2:24
over altar in Modin according to bidden King. 2:24
Et vidit Matthathias et zelatus est, et contremuerunt
The saw Mattathias and jealous is and quivered
renes eius; et attulit iram secundum iudicium et
reins thereof; and brought anger according to judgment and
insiliens trucidavit eum super aram. 2:25 Et virum
running killed it over Altar. 2:25 The man
regis, qui cogebat immolare, occidit in ipso tempore
king, that compelled sacrifice, sets in it time
et aram destruxit; 2:26 et zelatus est legem, sicut
and altar He destroyed; 2:26 and jealous is law as
fecit Phinees Zambri filio Salom. 2:27 Et exclamavit
he Phineas Zimri son Salom. 2:27 The cried
Matthathias voce magna in civitate dicens: ' Omnis,
Mattathias voice great in city saying: ' all
qui zelum habet legis statuens testamentum, exeat
that jealous has law setting testament it comes out
post me'. 2:28 Et fugit ipse et filii eius in
after Me. ' 2:28 The flees he and children his in
montes, et reliquerunt quaecumque habebant in
mountains and left whatever had in
civitate. 2:29 Tunc descenderunt multi quaerentes
city. 2:29 Then down many seeking
iustitiam et iudicium in desertum, ut sederent ibi,
justice and judgment in wilderness as sorry there,
2:30 ipsi et filii eorum et mulieres eorum et
2:30 they and children their and women their and
pecora eorum, quoniam induraverant super eos mala.
cattle their for hardened over them bad.
2:31 Et renunciatum est viris regis et exercitui, qui
2:31 The reported is men s and army that
erat in Ierusalem civitate David, quoniam
was in Jerusalem city David for
descenderunt viri quidam, qui dissipaverant
down men some, that destroyed

mandatum regis, in loca occulta in deserto. 2:32 Et
command king, in places The secrets in the desert. 2:32 The
cucurrerunt post illos multi, et deprehendentes eos
ran after them many and guard them
applicaverunt contra eos et constituerunt adversus
applied against them and made against
eos proelium in die sabbatorum 2:33 et dixerunt ad
them fight in day of the week 2:33 and said to
eos: ‘ Usque hoc nunc! Exite et facite secundum
them: ‘ up this now! Come out! and do according to
verbum regis et vivetis’. 2:34 Et dixerunt: ‘ Non
word s and you will live. ‘ 2:34 The they said: ‘ no
exibimus neque faciemus verbum regis, ut polluamus
we will or we do word king, as profane
diem sabbatorum’. 2:35 Et concitaverunt adversus eos
day of the week. ‘ 2:35 The incited against them
proelium. 2:36 Et non responderunt eis nec lapidem
battle. 2:36 The not answered them or stone
miserunt in eos nec oppilaverunt loca occulta 2:37
sent in them or close places The secrets 2:37
dicentes: ‘ Moriamur omnes in simplicitate nostra, et
saying: ‘ Let us die all in simplicity our and
testes erunt super nos caelum et terra quod iniuste
witnesses will be over we heaven and land that unjustly
perditis nos’. 2:38 Et insurrexerunt in eos in bello
desperate us’. 2:38 The rose in them in war
sabbatis; et mortui sunt ipsi et uxores eorum et
on the Sabbath; and dead are they and wives their and
fili eorum et pecora eorum usque ad mille
children their and cattle their up to thousand
animas hominum. 2:39 Et cognovit Matthathias et
lives men. 2:39 The known Mattathias and
amici eius et luctum habuerunt super eos valde;
friends his and mourning had over them free;
2:40 et dixit vir proximo suo: ‘ Si omnes fecerimus,
2:40 and said man next his ‘ If all do
sicut fratres nostri fecerunt, et non pugnaverimus
as brothers our they and not fight
adversus gentes pro animabus nostris et
against nations for lives our and
iustificationibus nostris, nunc citius disperdent nos a
regulations our now sooner root we from

terra'. 2:41 Et cogitaverunt in die illa dicentes: 'land'. 2:41 The they thought in day that saying: ' Omnis homo, quicumque venerit ad nos in bello die all man, who come to we in war day sabbatorum, pugnemus adversus eum et non week, fight against it and not moriemur omnes, sicut mortui sunt fratres nostri in We all as dead are brothers our in occultis'. 2:42 Tunc congregata est ad eos synagoga secret. ' 2:42 Then gathered is to them synagogue Asidaeorum fortis viribus ex Israel, omnis Asidaeorum strong strength from Israel all voluntarius in lege; 2:43 et omnes, qui fugiebant a volunteer in law; 2:43 and all that fleeing from malis, additi sunt ad eos et facti sunt illis ad bad added are to them and they are they to firmamentum. 2:44 Et constituerunt exercitum et dome. 2:44 The made army and percusserunt peccatores in ira sua et viros iniquos struck sinners in anger his and men unrighteous in indignation sua; et ceteri fugerunt ad in indignation their own; and other fled to nationes, ut se liberarent. 2:45 Et circuivit nations, as he free. 2:45 The round: Matthathias et amici eius, et destruxerunt aras; 2:46 Mattathias and friends his and destroyed altars; 2:46 et circumciderunt pueros incircumcisos, quotquot and circumcised children uncircumcised, as many as invenerunt in finibus Israel, in fortitudine. 2:47 Et found in ends Israel in strength. 2:47 The persecuti sunt filios superbiae, et prosperatum est pursued are children pride, and successful is opus in manu eorum; 2:48 et obtinuerunt legem de work in hand them; 2:48 and obtained law of manu gentium et de manu regum et non dederunt hand nations and of hand kings and not they cornu peccatori. 2:49 Et appropinquaverunt dies horn sinner. 2:49 The they approached day Matthathiae moriendi, et dixit filiis suis: ' Nunc of Mattathias dying and said children his ' now

confirmata est superbia et castigatio et tempus
confirmed is pride and chastisement and time
eversionis et ira indignationis. 2:50 Nunc, o filii,
subversion and anger indignation. 2:50 now, o children,
aemulatores estote legis; et date animas vestras pro
zealous be law; and date lives your for
testamento patrum vestrorum. 2:51 Et mementote
will fathers your. 2:51 The Remember
operum patrum, quae fecerunt in generationibus suis,
works fathers which they in generations their
et accipietis gloriam magnam et nomen aeternum.
and receive glory great and name ever.
2:52 Abraham, nonne in tentatione inventus est
2:52 Abraham not in trial found is
fidelis, et reputatum est ei ad iustitiam? 2:53 Ioseph
faithful and He credited is it to justice? 2:53 Joseph
in tempore angustiae suae custodivit mandatum et
in time distress his He kept command and
factus est dominus Aegypti. 2:54 Phinees pater
he became is master Egypt. 2:54 Phineas father
noster zelando zelum Dei accepit testamentum
our burning jealous God he received covenant
sacerdotii aeterni. 2:55 Iosue, dum implet verbum,
priesthood Eternal. 2:55 Joshua while fills word,
factus est iudex in Israel. 2:56 Chaleb, dum
he became is judge in Israel. 2:56 Caleb, while
testificatur in ecclesia, accepit hereditatem. 2:57
testifies in church he received heritage. 2:57
David in sua misericordia consecutus est sedem regni
David in his mercy obtained is see kingdom
in saecula. 2:58 Elias, dum zelat zelum legis,
in ages. 2:58 Elias, while jealous jealous law
receptus est in caelum. 2:59 Ananias et Azarias et
received is in heaven. 2:59 Ananias and Azariah and
Misael credentes liberati sunt de flamma. 2:60 Daniel
Misael believing free are of flame. 2:60 Daniel
in sua simplicitate liberatus est de ore leonum. 2:61
in his simplicity freed is of mouth lions. 2:61
Et ita cogitate per generationem et generationem,
The so think by generation and generation,

quia omnes, qui sperant in eum, non infirmabuntur.
because all that trust in him, not weakened.

2:62 Et a verbis viri peccatoris ne timueritis,
2:62 The from words men sinner do not fear,

quia gloria eius in stercora et in vermes; 2:63
because glory his in droppings and in worms; 2:63

hodie extolletur et cras non invenietur, quia
today extolled and tomorrow not found: because

conversus est in pulverem suam, et cogitatio eius
turning is in dust his and thought his

peribit. 2:64 Filii, confortamini et viriliter agite in
cut off. 2:64 children strong and Be strong Deal in

lege, quia in ipsa gloriosi eritis. 2:65 Et ecce
law because in the glorious You will be. 2:65 The See

Simon frater vester, scio quod vir consilii est: ipsum
Simon brother your I know that man counsel is: it

audite semper; ipse erit vobis pater. 2:66 Et Iudas
listen always; he will be you father. 2:66 The Judas

Maccabæus fortis viribus a iuventute sua erit
Maccabæus strong strength from youth his will be

vobis princeps militiae; et ipse pugnabit bellum
you leader military; and he fight war

populi. 2:67 Et adducetis ad vos omnes factores legis
people. 2:67 The take to you all factors law

et vindicate vindictam populi vestri; 2:68 retribuite
and claim vengeance people you; 2:68 Pay

retributionem gentibus et intendite in praeceptum
retribution nations and mark in command

legis'. 2:69 Et benedixit eos et appositus est ad
of the law. ' 2:69 The blessed them and set is to

patres suos. 2:70 Et defunctus est anno centesimo et
fathers ones. 2:70 The dead is year one hundred and

quadragésimo sexto; et sepultus est in sepulcris
fortieth sixth; and buried is in tombs

patrum suorum in Modin, et planxerunt eum omnis
fathers their in Modin and wailed it all

Israel planctu magno. 3:1 Et surrexit Iudas, qui
Israel mourning great. 3:1 The rose Judas that

vocabatur Maccabæus, filius eius pro eo. 3:2 Et
Deborah Maccabæus, son his for the fact. 3:2 The

adiuvabant eum omnes fratres eius et universi, qui
support it all brothers his and all that

se coniunxerant patri eius; et proeliabantur proelium
he league father thereof; and war fight
Israel cum laetitia. 3:3 Et dilatavit gloriam populo
Israel with joy. 3: 3 The expanded glory people
suo et induit se lorica sicut gigas et succinxit se
his and put he mail as giant and girt he
arma bellica sua et proelia constituit protegens
weapons war his and battles set protecting
castra gladio. 3:4 Similis factus est leoni in operibus
camp sword. 3, 4 like he became is lion in works
suis et sicut catulus leonis rugiens in venationem;
their and as young lion roaring in hunting;
3:5 et persecutus est iniquos perscrutans et eos,
3, 5 and pursued is unrighteous searches and them;
qui conturbabant populum suum, succendit. 3:6 Et
that troubled people his burned. 3: 6 The
subducti sunt iniqui prae timore eius, et omnes
withdrawn are Unjust than fear his and all
operarii iniquitatis conturbati sunt; et prosperata est
workers of violence disarray they are: and With is
salus in manu eius. 3:7 Et exacerbat reges multos;
safety in hand her. 3: 7 The grieved kings many;
et laetificabat Iacob in operibus suis, et in
and gladdened Jacob in works their and in
saeculum memoria eius in benedictionem. 3:8 Et
age memory his in blessing. 3: 8 The
perambulavit in civitatibus Iudae et disperdidit
He went through the in cities Judah and destroyed
impios ex ea et avertit iram ab Israel; 3:9 et
impious from it and diverted anger from Israel; 3: 9 and
nominatus est usque ad ultimum terrae et
named is up to last earth and
congregavit pereuntes. 3:10 Et congregavit Apollonius
gathered perishing. 3:10 The gathered Apollonius
gentes et a Samaria virtutem magnam ad
nations and from Samaria power great to
bellandum contra Israel. 3:11 Et cognovit Iudas et
fight against Israel. 3:11 The known Judas and
exiit obviam illi; et percussit eum et occidit, et
He went out meet they; and shot it and sets; and

ceciderunt vulnerati multi, et reliqui fugerunt. 3:12
fell wounded many and the rest fled. 3:12

Et acceperunt spolia eorum, et gladium Apollonii
The took spoils their and sword Apollonius

accepit Iudas; et erat pugnans in eo omnibus
he received Judas; and was fighting in it all

diebus. 3:13 Et audivit Seron, princeps exercitus
days. 3:13 The heard Seron leader army

Syriae, quod congregavit Iudas congregationem et
Syria, that gathered Judas company and

convocationem fidelium secum et egredientium in
assembly faithful with and out in

proelium, 3:14 et ait: ‘ Faciam mihi nomen et
fight, 3:14 and he said: ‘ I Will I name and

glorificabor in regno et debellabo Iudam et eos, qui
honored in kingdom and myself Judah and them; that

cum ipso sunt, qui spernunt verbum regis’. 3:15 Et
with it are that rail word the king. ‘ 3:15 The

accessit, et ascendit cum eo exercitus impiorum
He approached and up with it army the wicked

fortis auxiliari ei, ut faceret vindictam in filios
strong help to as do vengeance in children

Israel. 3:16 Et appropinquavit usque ad ascensum
Israel. 3:16 The near up to ascent

Bethoron, et exivit Iudas obviam illi cum paucis.
Beth, and gone Judas meet they with few.

3:17 Ut autem viderunt exercitum venientem sibi
3:17 To Now see army coming to

obviam dixerunt Iudae: ‘ Quomodo poterimus pauci
meet said Judah: ‘ How can a few

pugnare contra multitudinem tantam, fortem, et nos
fight against company so, The strong, and we

fatigati sumus ieiunio hodie?’ 3:18 Et ait Iudas: ‘
Tired we are fast today. ‘ 3:18 The said Judas: ‘

Facile est concludi multos in manibus paucorum; et
easily is concluded many in hands a few; and

non est differentia in conspectu caeli liberare in
not is The difference in before air free in

multis aut in paucis, 3:19 quoniam non in
many or in a few, 3:19 for not in

multitudine exercitus victoria belli, sed de caelo
numbers army victory war but of heaven
fortitudo est. 3:20 Ipsi veniunt ad nos in multitudine
strength It is. 3:20 they come to we in numbers
contumeliae et iniquitatis, ut disperdant nos et
insult and of violence, as destroy we and
uxores nostras et filios nostros et ut spolient nos;
wives our and children our and as everything us;
3:21 nos vero pugnamus pro animabus nostris et
3:21 we But fighting for lives our and
pro legitimis nostris, 3:22 et ipse Dominus conteret
for legitimate our 3:22 and he Lord crush
eos ante faciem nostram; vos autem ne timueritis
them before face our own; you Now do not fear
eos'. 3:23 Ut cessavit autem loqui, insiluit in eos
them. ' 3:23 To finished Now talk, rushed in them
subito; et contritus est Seron et exercitus eius in
suddenly; and broken is Seron and army his in
conspectu ipsius. 3:24 Et persequiebantur eum in
before itself. 3:24 The pursued it in
descensu Bethoron usque ad campum, et ceciderunt
down Beth up to plain and fell
ex eis octingenti viri; reliqui autem fugerunt in
from them eight men; the rest Now fled in
terram Philisthim. 3:25 Et coepit timor Iudae ac
land Philistines. 3:25 The began fear Judah and
fratrum eius, et formido cecidit super gentes in
brothers his and terror fallen over nations in
circuitu eorum; 3:26 et pervenit ad regem nomen
about them; 3:26 and reached to king name
eius, et de proeliis Iudae narrabant omnes gentes.
his and of engagements Judah related all nations.
3:27 Ut audivit autem Antiochus sermones istos,
3:27 To heard Now Antiochus words these
iratus est animo; et misit et congregavit exercitum
angry is mind; and sent and gathered army
universi regni sui, castra fortia valde. 3:28 Et
all kingdom s camp strong very much. 3:28 The
aperuit aerarium suum et dedit stipendia exercitui in
opened treasury his and given payroll host in

annum et mandavit illis, ut essent parati ad omnia.
year and charge those as they ready to everything.
3:29 Et vidit quod defecit pecunia de thesauris suis,
3:29 The saw that failed money of stores their
et tributa regionis modica propter dissensionem et
and taxes region moderate for dissent and
plagam, quam fecit in terra, ut tolleretur legitima,
side, than he in land, as take legitimate,
quae erant a primis diebus; 3:30 et timuit, ne
which were from first days; 3:30 and feared, do not
non haberet ut semel et bis in sumptus et donaria,
not have as once and twice in cost and gifts;
quae dederat antea larga manu, et abundaverat
which given before liberal hand, and abounded
super reges, qui ante eum fuerant. 3:31 Et
over kings, that before it were. 3:31 The
consternatus erat animo valde et cogitavit ire in
shocked was mind very and planned go in
Persidem et accipere tributa regionum et congregare
Persis and take taxes countries and to gather
argentum multum. 3:32 Et reliquit Lysiam hominem
silver a lot. 3:32 The left general man
nobilem de genere regali super negotia regia a
noble of general royal over business s from
flumine Euphrate usque ad fines Aegypti 3:33 et ut
river Euphrates up to ends Egypt 3:33 and as
nutriret Antiochum filium suum, donec rediret. 3:34
train Antiochus son his until return. 3:34
Et tradidit ei dimidium exercitum et elephantos et
The delivered it half army and elephants and
mandavit ei de omnibus, quae volebat, et de
charge it of all which would, and of
inhabitantibus Iudaeam et Ierusalem, 3:35 ut mitteret
dwellers Judea and Jerusalem 3:35 as send
ad eos exercitum ad conterendam et extirpandam
to them army to frighten and uprooting
virtutem Israel et reliquias Ierusalem et auferendam
power Israel and remains Jerusalem and off
memoriam eorum de loco, 3:36 et ut constitueret
memory their of place 3:36 and as instal
habitatores filios alienigenas in omnibus finibus
inhabitants children foreign in all ends

eorum et sorte distribueret terram eorum. 3:37 Et
their and lot distribute land them. 3:37 The
 rex assumpsit dimidium exercitum residuum et exivit
king He assumed half army residue and gone
 ab Antiochia de civitate regni sui anno centesimo
from Antioch of city kingdom s year one hundred
 et quadragesimo septimo et transfretavit Euphratem
and fortieth seventh and He crossed Euphrates
 flumen et perambulabat superiores regiones. 3:38 Et
river and He went through higher countries. 3:38 The
 elegit Lysias Ptolemaeum filium Dorymeni et
he chose Lysias Ptolemy son give him and
 Nicanorem et Gorgiam viros potentes ex amicis
Nicanor and Gorgias men powerful from friends
 regis 3:39 et misit cum eis quadraginta milia
s 3:39 and sent with them forty thousand
 virorum et septem milia equitum, ut venirent in
men and seven thousand horse as come in
 terram Iudae et disperderent eam secundum verbum
land Judah and destroy it according to word
 regis. 3:40 Et processerunt cum universa virtute
King. 3:40 The advanced with all power
 sua; et venerunt et applicaverunt prope Emmaus
their own; and they and applied close Emmaus
 in terra campestri. 3:41 Et audierunt mercatores
in land level. 3:41 The listen merchants
 regionis nomen eorum et acceperunt argentum et
region name their and took silver and
 aurum multum valde et compedes et venerunt in
gold a lot very and fetters and they in
 castra, ut acciperent filios Israel in servos, et additi
camp as take children Israel in servants, and added
 sunt ad eos exercitus Syriae et terrae alienigenarum.
are to them army Syria and earth aliens.
 3:42 Et vidit Iudas et fratres eius quia multiplicata
3:42 The saw Judas and brothers his because increased
 sunt mala, et exercitus applicabant ad fines eorum,
are bad and army camping to ends their
 et cognoverunt verba regis, quae mandavit facere
and know words king, which charge do
 populo in interitum et consummationem. 3:43 Et
people in destruction and close. 3:43 The

dixerunt unusquisque ad proximum suum: ‘ Erigamus
said each to neighbor his ‘ headwinds
deiectionem populi nostri et pugnemus pro populo
the low people our and fight for people
nostro et sanctis nostris’. 3:44 Et congregatus est
our and saints our own. ‘ 3:44 The assembly is
conventus, ut essent parati in proelium et ut orarent
meeting as they ready in fight and as pray;
et peterent misericordiam et miserationes. 3:45 Et
and ask mercy and compassion. 3:45 The
Ierusalem non habitabatur sicut desertum; non erat
Jerusalem not inhabited as waste; not was
qui ingrederetur et egrederetur de natis eius, et
that enter and out of children his and
sanctum conculcabatur, et filii alienigenarum erant
St. trampled upon, and children aliens were
in arce; ibi erat habitatio gentibus. Et ablata est
in citadel; there was dwelling nations. The away is
voluptas a Iacob, et defecit tibia et cithara. 3:46
pleasure from Jacob, and failed pipe and harp. 3:46
Et congregati sunt et venerunt in Maspha contra
The gathered are and they in Mizpah against
Ierusalem, quia in Maspha erat antea locus
Jerusalem because in Mizpah was before location
orationis Israeli; 3:47 et ieiunaverunt illa die et
prayer Israel; 3:47 and fasted that day and
induerunt se ciliciis et cinerem imposuerunt capiti
Garb he sackcloth and ashes put head
suo et disciderunt vestimenta sua 3:48 et
his and rent clothes his 3:48 and
expanderunt librum Legis, de quibus scrutabantur
spread book law, of which searched
gentes similitudines simulacrorum suorum; 3:49 et
nations images images the family; 3:49 and
attulerunt ornamenta sacerdotalia et primitias et
reported ornaments priestly and contributions and
decimas et suscitaverunt nazaraeos, qui impleverunt
tithes and up Nazarites that filled
dies, 3:50 et clamaverunt voce in caelum dicentes: ‘
day, 3:50 and cried voice in heaven saying: ‘
Quid faciemus istis et quo eos ducemus? 3:51 Et
What we do these and which them we carry? 3:51 The

sancta tua conculcata sunt et contaminata, et
holy your squirming are and contaminated and
sacerdotes tui in luctu et humiliatione; 3:52 et
priests your in mourning and humiliation; 3:52 and
ecce nationes convenerunt adversum nos, ut nos
See nations assembled against we as we
disperdant: tu scis, quae cogitant in nos. 3:53
destroy; you you know, which think in us. 3:53
Quomodo poterimus subsistere ante faciem eorum,
How can stand before face their
nisi tu adiuves nos?'. 3:54 Et tubis bucinaverunt et
but you help us '. 3:54 The trumpets trumpets and
clamaverunt voce magna. 3:55 Et post haec constituit
cried voice large. 3:55 The after this set
Iudas duces populi, tribunos et centuriones et
Judas leaders people thousands and hundreds and
pentacontarchos et decuriones 3:56 et dixit his, qui
fifty and tens 3:56 and said those that
aedificabant domos et sponsabant uxores et
building homes and betrothed wives and
plantabant vineas, et formidolosis, ut redirent
planting vineyards and fearful, as return
unusquisque in domum suam secundum legem. 3:57
each in home his according to law. 3:57
Et moverunt castra et collocaverunt ad austrum
The wagged camp and relocated to south
Emmaum. 3:58 Et ait Iudas: ' Accingimini et estote
Emmaus. 3:58 The said Judas: ' Arm and be
filiis potentes et estote parati in mane, ut pugnetis
children powerful and be ready in morning as fight
adversus nationes has, quae convenerunt adversus nos
against nations these which assembled against we
disperdere nos et sancta nostra; 3:59 quoniam
drive we and holy our; 3:59 for
melius est nos mori in bello quam respicere mala
more is we die in war than look bad
gentis nostrae et sanctorum. 3:60 Sicut autem fuerit
nation our and Saints. 3:60 As Now be
voluntas in caelo, sic faciet'. 4:1 Et assumpsit
will in heaven so will do. ' 4: 1 The He assumed
Gorgias quinque milia virorum et mille equites
Gorgias five thousand men and thousand horse

electos, et moverunt castra nocte, 4:2 ut
The choice of and wagged camp night 4: 2 as

applicarent ad castra Iudaeorum et percuterent eos
duces to camp Jews and strike them

subito; et, qui erant ex arce, erant illis duces. 4:3
suddenly; and, that were from citadel were they leaders. 4: 3

Et audivit Iudas et surrexit ipse et potentes
The heard Judas and rose he and powerful

percutere exercitum regis, qui erat in Emmaus, 4:4
strike army king, that was in The Emmaus 4: 4

dum adhuc dispersus esset exercitus a castris. 4:5
while yet scattered was army from camp. 4, 5

Et venit Gorgias in castra Iudae noctu et neminem
The he came Gorgias in camp Judah at night and no

invenit; et quaerebat eos in montibus, quoniam dixit:
found; and sought them in mountains for he said:

‘ Fugiant hi a nobis’. 4:6 Et simul ut dies
‘ run these from to us. ‘ 4: 6 The together as day

factus est, apparuit Iudas in campo cum tribus
he became is He appeared Judas in Campus with three

milibus virorum, tantum quod tegumenta et gladios
thousands men only that blankets and swords

non habebant ut volebant. 4:7 Et viderunt castra
not had as they wanted. 4: 7 The see camp

gentium valida et loricatos et equitatus in circuitu
nations strong and breastplates and cavalry in about

eorum, et hi docti ad proelium. 4:8 Et ait Iudas
their and these learned to battle. 4: 8 The said Judas

viris, qui secum erant: ‘ Ne timueritis
men that with they were: ‘ Do not fear

multitudinem eorum et impetum eorum ne
company their and attack their do not

formidetis; 4:9 mementote qualiter salvi facti sunt
flinch; 4: 9 Remember how saved they are

patres nostri in mari Rubro, cum sequeretur eos
fathers our in sea Red, with follow them

pharao cum exercitu. 4:10 Et nunc clamemus in
Pharaoh with army. 4:10 The now cry in

caelum, si miserebitur nostri et memor erit
heaven if have mercy our and remember will be

testamenti patrum nostrorum et conteret exercitum
testament fathers our and crush army
istum ante faciem nostram hodie; 4:11 et scient
this before face our today; 4:11 and know
omnes gentes quia est, qui redimat et liberet
all nations because is that ripping and free
Israel'. 4:12 Et levaverunt alienigenae oculos suos et
Israel '. 4:12 The up the stranger eyes their and
viderunt eos venientes ex adverso 4:13 et exierunt
see them coming from against 4:13 and They went out
de castris in proelium. Et tuba cecinerunt hi, qui
of camp in battle. The trumpet sung they that
erant cum Iuda, 4:14 et commiserunt bellum; et
were with Judah 4:14 and committed war; and
contritae sunt gentes et fugerunt in campum. 4:15
crushed are nations and fled in campus. 4:15
Novissimi autem omnes ceciderunt in gladio, et
The last Now all fell in sword; and
persecuti sunt eos usque Gazon et usque in
pursued are them up Gazon and up in
campos Idumaeae et Azoti et Iamniae; et
fields Idumæa and Ashdod and Jamnia; and
ceciderunt ex illis usque ad tria milia virorum.
fell from they up to three thousand men.
4:16 Et reversus est Iudas et exercitus eius a
4:16 The back is Judas and army his from
persecutione eorum; 4:17 dixitque ad populum: ' Non
persecution them; 4:17 said to people; ' no
concupiscatis spolia, quia bellum contra nos est, 4:18
greedy spoils, because war against we is 4:18
et Gorgias et exercitus eius prope nos in monte,
and Gorgias and army his close we in Monte
sed state nunc contra inimicos nostros et expugnate
but Stand now against enemies our and fight
eos et post haec accipite spolia confidenter'. 4:19 Et,
them and after this Receive spoils confidently. 4:19 and,
adhuc loquente Iuda haec, apparuit pars quaedam
yet speaking Judah Thus, He appeared part a
prospiciens de monte. 4:20 Et vidit quod in fugam
Providing of Mount. 4:20 The saw that in flight

conversi sunt sui, et succenderunt castra; fumus
turn are s and set camp; smoke

enim, qui videbatur, declarabat, quod factum est.
For that It seemed, , declared, that it It is.

4:21 Quibus illi conspectis, timuerunt valde;
4:21 these they sighted, feared free;

aspicientes vero et Iudae exercitum in campo
looking But and Judah army in Campus

paratum ad proelium 4:22 fugerunt omnes in terram
ready to fight 4:22 fled all in land

alienigenarum. 4:23 Et Iudas reversus est ad spolia
aliens. 4:23 The Judas back is to spoils

castrorum; et acceperunt aurum multum et
camp; and took gold a lot and

argentum et hyacinthum et purpuram marinam et
silver and blue and purple stuffs and

opes magnas. 4:24 Et conversi hymnum
resources Many. 4:24 The turn hymn

canebant et benedicebant in caelum: ‘ Quoniam
They were singing and praised in heaven: ‘ For

bonum, quoniam in saeculum misericordia eius’. 4:25
good for in age mercy His. ‘ 4:25

Et facta est salus magna in Israel in die illa. 4:26
The made is safety great in Israel in day that. 4:26

Quicumque autem alienigenarum evaserunt, venerunt
Whoever Now aliens refugees, they

et nuntiaverunt Lysiae universa, quae acciderant;
and reported requests all which happened;

4:27 quibus ille auditis, consternatus est et animo
4:27 which he hearing, shocked is and mind

deficiebat, quod non, qualia voluit, talia contigerant
running that no, such as He would, such It had

in Israel, et, qualia mandaverat ei rex, evenerant.
in Israel and, such as charged it king, transpired.

4:28 Et sequenti anno congregavit virorum electorum
4:28 The The following year gathered men elect

sexaginta milia et equitum quinque milia, ut
sixty thousand and horse five thousand as

debellaret eos. 4:29 Et venerunt in Idumaeam et
subdue them. 4:29 The they in form and

castra posuerunt in Bethsuris; et occurrit illis Iudas
camp put in Bethsum; and met they Judas
cum decem milibus viris. 4:30 Et vidit exercitum
with ten thousands men. 4:30 The saw army
fortem et oravit et dixit: ‘ Benedictus es, Salvator
strong and prayed and he said: ‘ Blessed you Saviour
Israel, qui contrivisti impetum potentis in manu
Israel that broken attack mighty in hand
servi tui David et tradidisti castra alienigenarum in
officials your David and delivered camp aliens in
manu Ionathae filii Saul et armigeri eius. 4:31
hand Jonathan children Saul and esquire her. 4:31
Conclude exercitum istum in manu populi tui Israel,
Shut army this in hand people your Israel
et confundantur in exercitu suo et equitibus suis.
and merge in army his and horse their own.
4:32 Da illis formidinem et tabefac audaciam virtutis
4:32 Give they terror and cause boldness power
eorum, et commoveantur contritione sua; 4:33
their and quake destruction their own; 4:33
deice illos gladio diligentium te, et collaudent te
Cast them sword love you and pRAISE you
omnes, qui noverunt nomen tuum, in hymnis’. 4:34
all that know name your in hymns. 4:34
Et commiserunt invicem proelium, et ceciderunt de
The committed another fight, and fell of
exercitu Lysiae quinque milia virorum et
army requests five thousand men and
prociderunt ex adverso eorum. 4:35 Videns autem
down from against them. 4:35 seeing Now
Lysias factam eversionem exercitus sui, Iudae vero
Lysias made revolution army s Judah But
audaciam et quemadmodum parati sunt aut vivere
boldness and as ready are or live
aut mori fortiter, abiit Antiochiam et colligebat
or die strongly, He went Antioch and gleaned
externos, ut multo numero rursus venirent in
externs as more number again come in
Iudaeam. 4:36 Dixit autem Iudas et fratres eius: ‘
Judea. 4:36 said Now Judas and brothers his ‘

Ecce contriti sunt inimici nostri; ascendamus mundare
Look broken are enemies our; up clean
sancta et renovare'. 4:37 Et congregatus est omnis
holy and renew. 4:37 The assembly is all
exercitus, et ascenderunt in montem Sion. 4:38 Et
army, and up in mount Zion. 4:38 The
viderunt sanctificationem desertam et altare
see sanctuary waste and altar
profanatum et portas exustas et in atriis virgulta
profaned and gates growing and in courts shrubs
nata, sicut in saltu vel in uno ex montibus, et
daughter, as in forest or in one from mountains and
pastophoria diruta. 4:39 Et sciderunt vestimenta sua
rooms down. 4:39 The rent clothes his
et planxerunt planctu magno et imposuerunt
and wailed mourning great and put
cinerem 4:40 et ceciderunt in faciem super terram
ashes 4:40 and fell in face over land
et exclamaverunt tubis signorum et clamaverunt in
and shouted the trumpets signs and cried in
caelum. 4:41 Tunc ordinavit Iudas viros, ut
heaven. 4:41 Then ordained Judas men as
pugnarent adversus eos, qui erant in arce, donec
fight against them; that were in citadel until
mundaret sancta. 4:42 Et elegit sacerdotes sine
purify holy. 4:42 The he chose priests without
macula voluntatem habentes in lege; 4:43 et
spot will having in law; 4:43 and
mundaverunt sancta et tulerunt lapides
purified holy and took stones
contaminationis in locum immundum. 4:44 Et
Pollution in place unclean. 4:44 The
cogitaverunt de altari holocaustorum, quod
they thought of altar holocausts that
profanatum erat, quid de eo facerent. 4:45 Et incidit
profaned It was what of it do. 4:45 The falls
illis consilium bonum, ut destruerent illud, ne
they design good as frustrate it do not
umquam illis esset in opprobrium, quia
never they was in reproach, because
contaminaverunt illud gentes; et demoliti sunt altare
contaminated it nations; and demolished are altar

4:46 et reposuerunt lapides in monte domus in loco
4:46 and It stones in mount house in place
apto, quoadusque veniret propheta, ut responderet de
Fitting till come prophet as answer of
eis. 4:47 Et acceperunt lapides integros secundum
them. 4:47 The took stones fresh according to
legem et aedificaverunt altare novum secundum illud,
law and built altar new according to it
quod fuit prius. 4:48 Et aedificaverunt sancta et,
that was before. 4:48 The built holy and,
quae intra domum erant, et atria sanctificaverunt.
which within home were and courts sanctified.
4:49 Et fecerunt vasa sancta nova et intulerunt
4:49 The they vessels holy new and they brought in
candelabrum et altare incensorum et mensam in
candlestick and altar incense and table in
templum. 4:50 Et incenderunt super altare et
temple. 4:50 The burned over altar and
accenderunt lucernas, quae super candelabrum erant
they lamps which over candlestick were
et lucebant in templo, 4:51 et posuerunt super
and illuminated in temple 4:51 and put over
mensam panes et appenderunt vela et
table bread and weighed sails and
consummaverunt omnia opera, quae fecerant. 4:52
end all works which they had made. 4:52
Et ante lucem surrexerunt quinta et vicesima die
The before light rose Thursday and twenty-day
mensis noni — hic est mensis Casleu — centesimi
month ninth - here is month Kislev - centennial
quadragesimi octavi anni 4:53 et obtulerunt
forty eighth years 4:53 and offered
sacrificium secundum legem super altare
sacrifice according to law over altar
holocaustorum novum, quod fecerunt; 4:54 secundum
holocausts new that they did; 4:54 according to
tempus et secundum diem, in qua contaminaverunt
time and according to day in which contaminated
illud gentes, in ipsa renovatum est in canticis et
it nations in the renewed is in songs and
citharis et cinyris et cymbalis. 4:55 Et cecidit omnis
harps and lutes and cymbals. 4:55 The fallen all

populus in faciem, et adoraverunt et benedixerunt
people in face, and worshiped and blessed
in caelum eum, qui prosperavit eis; 4:56 et fecerunt
in heaven him, that success them; 4:56 and they
dedicationem altaris diebus octo et obtulerunt
dedication altar days eight and offered
holocausta cum laetitia et sacrificaverunt sacrificium
holocausts with joy and sacrificed sacrifice
salutaris et laudis 4:57 et ornaverunt faciem templi
saving and praise 4:57 and trimmed face temple
coronis aureis et scutulis et dedicaverunt portas et
crowns gold and rollers and dedicated gates and
pastophoria et imposuerunt eis ianuas. 4:58 Et facta
rooms and put them doors. 4:58 The made
est laetitia in populo magna valde, et aversum est
is joy in people great very and diverted is
opprobrium gentium. 4:59 Et statuit Iudas et fratres
reproach nations. 4:59 The set Judas and brothers
eius et universa ecclesia Israel, ut agantur dies
his and all church Israel as is conducted day
dedicationis altaris in temporibus suis ab anno in
dedication altar in times their from year in
annum per dies octo, a quinta et vicesima die
year by day eight from Thursday and twenty-day
mensis Casleu, cum laetitia et gaudio. 4:60 Et
month Kislev, with joy and joy. 4:60 The
aedificaverunt in tempore illo montem Sion per
built in time that mount Zion by
circuitum muros altos et turres firmas, ne quando
about walls high and towers firm do not when
venirent gentes et conculcarent ea, sicut antea
come nations and stepping it as before
fecerunt. 4:61 Et collocavit illic exercitum, ut
they did. 4:61 The posted there army as
servarent eum, et munivit eum ad custodiendam
keep him, and Solomon it to keep
Bethsuram, ut haberet populus munitionem contra
zur, as have people fortification against
faciem Idumaeae. 5:1 Et factum est, ut audierunt
face Edom. 5:1 The it is as listen

gentes in circuitu quia aedificatum est altare, et
nations in about because building is altar, and
dedicatum est sanctuarium sicut prius, iratae sunt
dedicated is sanctuary as previously, angry are
valde 5:2 et cogitabant tollere genus Iacob, qui
very 5: 2 and planning remove race Jacob, that
erant inter eos, et coeperunt occidere in populo et
were between them; and began kill in people and
persequi. 5:3 Et bellabat Iudas adversus filios Esau
to pursue. 5: 3 The fighting Judas against children Esau
in Idumaea, in Acrabattane, quia circumsedebant
in Edom, in Akrabattene, because beset
Israel; et percussit eos plaga magna, compressit eos
Israel; and shot them stroke great checked them
et cepit spolia eorum. 5:4 Et recordatus est
and took spoils them. 5: 4 The He remembered is
malitiam filiorum Bean, qui erant populo in laqueum
malice children Bean that were people in trap
et in scandalum insidiantes eis in viis. 5:5 Et
and in scandal wait them in ways. 5: 5 The
conclusi sunt ab eo in turribus, et applicuit ad eos
shut up are from it in towers, and applied to them
et anathematizavit eos et incendit turres eius igne
and ban them and burned towers his fire
cum omnibus, qui intus erant. 5:6 Et transivit ad
with all that inside were. 5, 6 The passed to
filios Ammon et invenit manum fortem et populum
children Ammon and found hand strong and people
copiosum et Timotheum ducem ipsorum. 5:7 Et
large and Timothy leader theirs. 5: 7 The
commisit cum eis proelia multa, et contriti sunt in
commissioning with them battles many and broken are in
conspectu eius, et percussit eos. 5:8 Et cepit Iazer
before his and shot them. 5: 8 The took Jazer
et filias eius et reversus est in Iudaeam. 5:9 Et
and daughters his and back is in Judea. 5: 9 The
congregatae sunt gentes, quae sunt in Galaad,
together are nations which are in Gilead
adversus Israel, qui erant in finibus eorum, ut
against Israel that were in ends their as

tollerent eos; et fugerunt in Datheman munitionem
take them; and fled in Datheman fortification
5:10 et miserunt litteras ad Iudam et fratres eius
5:10 and sent letters to Judah and brothers his
dicentes: ‘ Congregatae sunt adversum nos gentes per
saying: ‘ together are against we nations by
circuitum, ut nos auferant, 5:11 et parant venire et
about, as we take, 5:11 and preparing come and
occupare munitionem, in quam confugimus, et
occupy fortress in than refuge, and
Timotheus est dux exercitus eorum. 5:12 Nunc ergo
Timothy is leader army them. 5:12 now So
veni et eripe nos de manibus eorum, quia cecidit
I and rescue we of hands their because fallen
multitudo de nobis, 5:13 et omnes fratres nostri, qui
company of us 5:13 and all brothers our that
erant in locis Tubin, interfecti sunt, et captivas
were in places Tobie killed are and captive
duxerunt uxores eorum et natos et sarcinas et
led wives their and children and packs and
peremerunt illic fere mille viros’. 5:14 Adhuc
destroyed there about thousand men '. 5:14 yet
epistulae legebantur, et ecce alii nuntii venerunt de
letters read and See others news they of
Galilaea, conscissis tunicis, nuntiantes secundum verba
Galilee, rent coats; reporting according to words
haec, 5:15 dicentes convenisse adversum se a
Thus, 5:15 saying encounters against he from
Ptolemaida et Tyro et Sidone et omnem Galilaeam
Ptolemaus and Tyre and Sidon and all Galilee
alienigenarum, ut nos consumant. 5:16 Ut audivit
aliens, as we they consume. 5:16 To heard
autem Iudas et populus sermones istos, convenit
Now Judas and people words these agrees
ecclesia magna cogitare quid facerent fratribus suis,
church great think what do brothers their
qui in tribulatione erant et expugnabantur ab eis.
that in trouble were and assaulted from them.
5:17 Dixitque Iudas Simoni fratri suo: ‘ Elige tibi
5:17 said Judas Simon brother his ‘ Choose you

viros et vade et libera fratres tuos, qui sunt in
men and go and free brothers your that are in
Galilaea; ego autem et frater meus Ionathas ibimus
Galilee; I Now and brother my Jonathan go
in Galaaditim'. 5:18 Et reliquit Iosephum filium
in The country. ' 5:18 The left Joseph son
Zachariae et Azariam ducem populi cum residuo
Zachary and Azaria leader people with the remainder
exercitu in Iudaea ad custodiam. 5:19 Et praecepit
army in Judea to custody. 5:19 The charged
illis dicens: ' Praestote populo huic et nolite bellum
they saying: ' charge people this and do not war
committere adversum gentes, donec revertamur'. 5:20
commit against nations until come back. ' 5:20
Et partiti sunt Simoni virorum tria milia, ut iret in
The Partition are Simon men three thousand as go in
Galilaeam, Iudae autem octo milia in Galaaditim.
Galilee; Judah Now eight thousand in Gilead.
5:21 Et abiit Simon in Galilaeam et commisit
5:21 The He went Simon in Galilee and commissioning
proelia multa cum gentibus; et contritae sunt gentes
battles many with nations; and crushed are nations
a facie eius, 5:22 et persecutus est eos usque ad
from the his 5:22 and pursued is them up to
portam Ptolemaidis, et ceciderunt de gentibus fere
gate Ptolemaide and fell of nations about
tria milia virorum, et accepit spolia eorum. 5:23
three thousand men and he received spoils them. 5:23
Et assumpsit eos, qui erant de Galilaea et in
The He assumed them; that were of Galilee and in
Arbattis, cum uxoribus et natis et omnibus, quae
Arbattis, with wives and children and all which
erant illis, et adduxit in Iudaeam cum laetitia
were those and brought in Judea with joy
magna. 5:24 Et Iudas Maccabaeus et Ionathas frater
large. 5:24 The Judas Maccabaeus and Jonathan brother
eius transierunt Iordanem et abierunt viam trium
his passed Jordan and gone way three
dierum in deserto; 5:25 et occurrerunt Nabathaeis
days in desert; 5:25 and met Nabathaeis

et obviaverunt eis pacifice et narraverunt eis
and meet them peace and told them
omnia, quae acciderant fratribus eorum in
all which happened brothers their in
Galaaditide, 5:26 et quia multi ex eis comprehensi
Gilead, 5:26 and because many from them arrested
sunt in Bosora et Bosor in Alimis, Chaspho,
are in Bosor and Namely in Alima, Chaspho,
Maced et Carnain; hae omnes civitates munitae et
Macedonian and enclosure; these all cities guaranteed and
magnae. 5:27 Et in ceteris civitatibus Galaaditidis
big. 5:27 The in other cities Gilead
tenentur comprehensi; in crastinum constituerunt
held were arrested; in tomorrow made
admove ad munitiones et comprehendere et tollere
apply to strongholds and comprehend and remove
omnes eos in una die. 5:28 Et convertit Iudas et
all them in one the day. 5:28 The back Judas and
exercitus eius viam in desertum Bosora repente et
army his way in desert Bosor suddenly and
occupavit civitatem et occidit omnem masculum in
took city and sets all male in
ore gladii et accepit omnia spolia eorum et
mouth sword and he received all spoils their and
succendit eam igne; 5:29 et profectus est inde nocte,
burned it fire; 5:29 and progress is from night
et ibant usque ad munitionem. 5:30 Et factum est
and went up to fortress. 5:30 The it is
diluculo, cum levassent oculos suos, ecce populus
early with lifted eyes his See people
multus, cuius non erat numerus, portantes scalas et
a lot, the not was number, carrying ladders and
machinas, ut comprehenderent munitionem, et
engines; as take fortress and
expugnabant eos. 5:31 Et vidit Iudas quia coepit
attacked them. 5:31 The saw Judas because began
bellum, et clamor civitatis ascendit ad caelum sicut
war; and cry city up to heaven as
tuba et clamor magnus; 5:32 et dixit viris
trumpet and cry great; 5:32 and said men

exercitus: ‘ Pugnate hodie pro fratribus nostris’. 5:33
army: ‘ Fight today for brothers our own. ‘ 5:33

Et exiit tribus ordinibus post eos, et
The He went out three orders after them; and

exclamaverunt tubis et clamaverunt in oratione. 5:34
shouted the trumpets and cried in prayer. 5:34

Et cognoverunt castra Timothei quia Maccabaeus
The know camp Timothy because Maccabaeus

est, et refugerunt a facie eius; et percussit eos
is and fled from the thereof; and shot them

plaga magna, et ceciderunt ex eis in die illa fere
stroke great and fell from them in day that about

octo milia virorum. 5:35 Et divertit Iudas in
eight thousand men. 5:35 The diverted Judas in

Maspha et expugnavit et cepit eam. Et occidit
Mizpah and assaulted and took her. The sets

omnem masculinum eius et sumpsit spolia eius et
all male his and took spoils his and

succendit eam igne. 5:36 Inde perrexit et cepit
burned it fire. 5:36 From went and took

Chaspho, Maced et Bosor et reliquas civitates
Chaspho, Macedonian and Namely and other cities

Galaaditidis. 5:37 Post haec autem verba congregavit
Gilead. 5:37 Post this Now words gathered

Timotheus exercitum alium et castra posuit contra
Timothy army other and camp set against

Raphon trans torrentem. 5:38 Et misit Iudas
Raphon beyond torrent. 5:38 The sent Judas

speculari exercitum, et renuntiaverunt ei dicentes: ‘
view army and reported it saying: ‘

Convenerunt ad eum omnes gentes, quae in circuitu
assembled to it all nations which in about

nostro sunt, exercitus multus nimis; 5:39 et Arabas
our are army a lot too; 5:39 and Arabs

conduxit in auxilium sibi, et castra posuerunt
hired in help themselves, and camp put

trans torrentem, parati ad te venire in proelium’. Et
beyond torrent, ready to you come in Fight. ‘ The

abiit Iudas obviam illis. 5:40 Et ait Timotheus
He went Judas meet them. 5:40 The said Timothy

principibus exercitus sui: ‘ Cum appropinquaverit
chief army s: ‘ with near

Iudas et exercitus eius ad torrentem aquae, si
Judas and army his to torrent water if
transierit ad nos prior, non poterimus sustinere eum,
passes to we first, not can support him,
quia potens poterit adversum nos; 5:41 si vero
because powerful can against us; 5:41 if But
timuerit transire et posuerit castra ultra flumen,
fears pass and put camp more river
transfretemus ad eos et poterimus adversus illum’.
over to them and can against it ‘.

5:42 Ut autem appropinquavit Iudas ad torrentem
5:42 To Now near Judas to torrent

aquae, statuit scribas populi secus torrentem et
water set scribes people by torrent and
mandavit eis dicens: ‘ Neminem hominum
charge them saying: ‘ cooled men

reliqueritis, sed veniant omnes in proelium’. 5:43 **Et**
behind but come all in Fight. ‘ 5:43 The

transfretavit ad illos prior, et omnis populus post
He crossed to them first, and all people after
eum. Et contritae sunt omnes gentes a facie eorum
him. The crushed are all nations from the their

et proiecerunt arma sua et fugerunt ad fanum in
and threw weapons his and fled to Beth in

Carnain. 5:44 Et occupaverunt ipsam civitatem et
Enclosure. 5:44 The seized it city and

fanum succenderunt igne cum omnibus, qui erant in
Beth set fire with all that were in

ipso; et oppressa est Carnain et non potuit
him; and smothered is enclosure and not could

sustinere contra faciem Iudae. 5:45 Et congregavit
support against face Judah. 5:45 The gathered

Iudas universum Israel, qui erant in Galaaditide, a
Judas all Israel that were in Gilead, from

minimo usque ad maximum et uxores eorum et
small up to maximum and wives their and

natos et sarcinas, exercitum magnum valde, ut
children and packs, army great very as

venirent in terram Iudae. 5:46 Et venerunt usque
come in land Judah. 5:46 The they up

Ephron. Et haec civitas magna in via, munita valde;
Ephron. The this The city great in way, endorsed free;
non erat declinare ab ea dextera vel sinistra, sed
not was decline from it right or left, but
per mediam iter erat. 5:47 Et incluserunt se, qui
by center trip It was. 5:47 The shut se that
erant in civitate, et obstruxerunt portas lapidibus. Et
were in city and stopped gates stones. The
misit ad eos Iudas verbis pacificis 5:48 dicens: ‘
sent to them Judas words peace 5:48 saying: ‘
Transeamus per terram vestram, ut eamus in terram
Let's go by land your as go in land
nostram, et nemo vobis nocebit; tantum pedibus
our and no you hurt; only feet
transibimus’. Et nolebant eis aperire. 5:49 Et
We will pass. ‘ The promoters them to open. 5:49 The
praecepit Iudas praedicare in castris, ut applicarent
charged Judas preach in camp as duces
se unusquisque in quo erat loco. 5:50 Et
he each in which was place. 5:50 The
applicuerunt se viri virtutis, et oppugnavit civitatem
applied he men power and assaulted city
illam tota die et tota nocte; et tradita est civitas
it all day and all night; and traditional is The city
in manu eius. 5:51 Et peremit omnem masculinum
in hand her. 5:51 The destroyed all male
in ore gladii et eradicavit eam et accepit spolia
in mouth sword and razed it and he received spoils
eius et transivit per civitatem super interfectos. 5:52
his and passed by city over slain. 5:52
Et transgressi sunt Iordanem in campum magnum
The transgressed are Jordan in campus great
contra faciem Bethsan. 5:53 Et erat Iudas congregans
against face Shan. 5:53 The was Judas rounding
extremos et exhortabatur populum per totam viam,
hindmost and encouraging people by all way,
donec veniret in terram Iudae. 5:54 Et ascenderunt
until come in land Judah. 5:54 The up
in montem Sion cum laetitia et gaudio et obtulerunt
in mount Zion with joy and joy and offered

holocausta, quod nemo ex eis cecidisset, donec
burnt that no from them fallen, until
reverterentur in pace. 5:55 Et in diebus, quibus erat
back in peace. 5:55 The in days which was
Iudas et Ionathas in terra Galaad, et Simon frater
Judas and Jonathan in land Gilead and Simon brother
eius in Galilæa contra faciem Ptolemaidis, 5:56
his in Galilee against face Ptolemaide 5:56
audivit Iosephus Zachariae filius et Azarias princeps
heard Iosephus Zachary son and Azariah leader
virtutis res bene gestas et proelia, quae fecerunt,
power business well careers and battles, which they
5:57 et dixerunt: ‘ Faciamus et ipsi nobis nomen
5:57 and they said: ‘ Let's do it and they us name
et eamus pugnare adversus gentes, quae in circuitu
and go fight against nations which in about
nostro sunt’. 5:58 Et nuntiaverunt his, qui erant de
our they are. ‘ 5:58 The reported those that were of
exercitu suo, et abierunt ad Iamnam. 5:59 Et exivit
army his and gone to Towards. 5:59 The gone
Gorgias de civitate et viri eius obviam illis in
Gorgias of city and men his meet they in
pugnam; 5:60 et fugati sunt Iosephus et Azarias et
fight; 5:60 and Back are Iosephus and Azariah and
impulsi sunt usque in fines Iudæae, et ceciderunt
Impelled are up in ends Judea, and fell
illo die de populo Israel ad duo milia viri; et
that day of people Israel to two thousand men; and
facta est fuga magna in populo, 5:61 quia non
made is flight great in people 5:61 because not
audie runt Iudam et fratres eius existimantes
they get older yes Judah and brothers his thinking
fortiter se facturos. 5:62 Ipsi autem non erant de
strongly he they will do. 5:62 they Now not were of
semine virorum illorum, per quorum manum salus
seed men their by the hand safety
data est Israel. 5:63 Et vir Iudas et fratres eius
given is Israel. 5:63 The man Judas and brothers his
magnificati sunt valde in conspectu omnis Israel et
great are very in before all Israel and

gentium omnium, ubi audiebatur nomen eorum; 5:64
nations all where was heard name them; 5:64
et conveniebant ad eos fausta acclamantes. 5:65 Et
and together to them satisfactions acclamations. 5:65 The
exivit Iudas et fratres eius et expugnabant filios
gone Judas and brothers his and attacked children
Esau in terra, quae ad austrum est. Et percussit
Esau in land, which to south It is. The shot
Hebron et filias eius et destruxit munitiones eius
Hebron and daughters his and destroyed strongholds his
et turres eius succendit in circuitu. 5:66 Et movit
and towers his burned in around. 5:66 The He moved
castra, ut iret in terram alienigenarum, et
camp as go in land aliens, and
perambulabat Maresam. 5:67 In die illa ceciderunt
He went through Marisa. 5:67 in day that fell
sacerdotes in bello, dum volunt fortiter facere, dum
priests in war while will strongly do while
sine consilio exeunt in proelium. 5:68 Et declinavit
without design out in battle. 5:68 The aside
Iudas in Azotum terram alienigenarum et diruit
Judas in Ashdod land aliens and demolished
aras eorum et sculptilia deorum ipsorum succendit
high their and graven gods their burned
igne et expoliavit exuvias civitatum. Et reversus est
fire and off castoffs cities. The back is
in terram Iudae. 6:1 Et rex Antiochus perambulabat
in land Judah. 6: 1 The king Antiochus He went through
superiores regiones et audivit esse Elymaida in
higher countries and heard be Elymais in
Perside civitatem gloriosam divitiis argento et auro
Persia city glorious wealth silver and gold
6:2 templumque in ea locuples valde et illic
6: 2 shrine in it rich very and there
velamina aurea et loricae et scuta, quae reliquit ibi
coverings gold and mail and targets, which left there
Alexander Philippi rex Macedo, qui regnavit primus
Alexander Philip king Macedonian that reigned first
in Graecia. 6:3 Et venit et quaerebat capere
in Greece. 6: 3 The he came and sought catch
civitatem et depraedari eam et non potuit, quoniam
city and rob it and not could for

innotuit sermo his, qui erant in civitate. 6:4 Et
He was known report those that were in city. 6: 4 The
restiterunt ei in proelium. Et fugit inde et abiit
resisted it in battle. The flees from and He went
cum tristitia magna, ut reverteretur in Babyloniam.
with sadness great as return in Babylon.
6:5 Et venit, qui nuntiaret ei in Perside quia fugata
6: 5 The he came that report it in Persia because routing
sunt castra, quae iverant in terram Iudae, 6:6 et
are camp which Jer in land Judah, 6: 6 and
quia abiit Lysias cum virtute forti in primis et
because He went Lysias with power strong in first and
fugatus est a facie eorum, et invaluerunt armis et
Banished is from the their and systems arms and
viribus et spoliis multis, quae ceperunt de castris
strength and spoils many which took of camp
quae exciderunt, 6:7 et quia diruerunt
which unforgotten 6, 7 and because demolished
abominationem, quam aedificaverat super altare, quod
abomination than built over altar, that
erat in Ierusalem, et sanctificationem sicut prius
was in Jerusalem and sanctuary as first
circumdederunt muris excelsis et Bethsuram civitatem
surrounded mouse high and zur city
eius. 6:8 Et factum est, ut audivit rex sermones
her. 6, 8 The it is as heard king words
istos, expavit et commotus est valde et decidit in
these trembled and moved is very and falls in
lectum et incidit in languorem prae tristitia, quia
bed and falls in disease than depression because
non factum est ei, sicut cogitabat. 6:9 Et erat illic
not it is to as he thought. 6: 9 The was there
per dies multos, quia renovata est in eo tristitia
by day many because Renewal is in it sadness
magna, et arbitratus est se mori. 6:10 Et vocavit
great and thinking is he die. 6:10 The he called
omnes amicos suos et dixit illis: ‘ Recessit somnus
all friends their and said them: ‘ Vanished sleep
ab oculis meis, et concidi corde prae sollicitudine
from eyes I and cut heart than anxiety

6:11 et dixi in corde meo: Quousque tribulationis

6:11 and I in heart I How long trouble

deveni et tempestatis magnae, in qua nunc sum?

I come and storm great in which now I?

Quia iucundus eram et dilectus in potestate mea!

for Acceptable I was and beloved in power My!

6:12 Nunc vero reminiscor malorum, quae feci in

6:12 now But I remember apples, which I in

Ierusalem, unde et abstuli omnia vasa aurea et

Jerusalem whence and I took all vessels gold and

argentea, quae erant in ea, et misi auferre

silver which were in it and I take

habitantes Iudam sine causa. 6:13 Cognovi quia

inhabitants Judah without cause. 6:13 I know because

propterea invenerunt me mala ista; et ecce pereō

therefore found I bad this; and See I am lost

tristitia magna in terra aliena'. 6:14 Et vocavit

sadness great in land others'. 6:14 The he called

Philippum, unum de amicis suis, et praeposuit eum

Philip one of friends their and He set a it

super universum regnum suum; 6:15 et dedit ei

over all kingdom his own; 6:15 and given it

diadema et stolam suam et anulum, ut adduceret

crown and robe his and ring, as Nowhere

Antiochum filium suum et nutrebat eum, ut regnaret.

Antiochus son his and train him, as reign.

6:16 Et mortuus est illic Antiochus rex anno

6:16 The dead is there Antiochus king year

centesimo quadragesimo nono. 6:17 Et cognovit Lysias

one hundred fortieth nine. 6:17 The known Lysias

quoniam mortuus est rex, et constituit regnare

for dead is king, and set he

Antiochum filium eius pro eo, quem nutrit

Antiochus son his for it which nursed

adulescentiorem; et vocavit nomen eius Eupatorem.

adolescence; and he called name his Eupator.

6:18 Et hi, qui erant in arce, concluserant Israel in

6:18 The they that were in citadel hemming Israel in

circuitu sanctorum et quaerebant eis mala semper

about saints and sought them bad always

et firmamentum gentium. 6:19 Et cogitavit Iudas

and support nations. 6:19 The planned Judas

disperdere eos et convocavit universum populum, ut
drive them and mobilized all people as
obsiderent eos. 6:20 Et convenerunt simul et
investing them. 6:20 The assembled together and
obsederunt eos anno centesimo quinquagesimo et
munition them year one hundred fiftieth and
fecerunt ballistas et machinas. 6:21 Et exierunt
they mounts and engines. 6:21 The They went out
quidam ex eis, qui obsidebantur, et adiunxerunt se
some from them, that City and junction he
illis aliqui impii ex Israel 6:22 et abierunt ad
they some The wicked from Israel 6:22 and gone to
regem et dixerunt: ‘ Quousque non facis iudicium
king and they said: ‘ How long not You do judgment
et vindicabis fratres nostros? 6:23 Nos decrevimus
and avenge brothers our? 6:23 We We have decided
servire patri tuo et ambulare in praeceptis eius et
serve father your and walk in rules his and
obsequi edictis eius; 6:24 et filii populi nostri
compliance edicts thereof; 6:24 and children people our
propter hoc obsederunt arcem et alienabant se a
for this munition citadel and alienated he from
nobis, et, quicumque inveniebantur ex nobis,
us and, who found from us
interficiebantur, et hereditates nostrae diripiebantur.
killed and inheritances our spoiled.
6:25 Et non ad nos tantum extenderunt manum sed
6:25 The not to we only extended hand but
et in omnes fines suos; 6:26 et ecce
and in all ends their children; 6:26 and See
applicuerunt hodie ad arcem in Ierusalem occupare
applied today to citadel in Jerusalem occupy
eam et sancta et Bethsuram munierunt. 6:27 Et,
it and holy and zur secured. 6:27 and,
nisi praevenieris eos velocius, maiora quam haec
but prevent them faster, greater than this
facient, et non poteris continere eos’. 6:28 Et iratus
do and not You can control them. ‘ 6:28 The angry
est rex, ut audivit, et convocavit omnes amicos suos
is king, as He heard and mobilized all friends their

et principes exercitus sui et eos, qui super vehicula
and leaders army s and them; that over vehicles
erant; 6:29 sed et de regnis aliis et de insulis
they were; 6:29 but and of kingdoms other and of islands
maritimis venerunt ad eum exercitus conducticii. 6:30
coast they to it army hired. 6:30
Et erat numerus exercitus eius centum milia
The was number army his one hundred thousand
peditum et viginti milia equitum, et elephanti
foot and twenty thousand horse and elephants
triginta duo docti ad proelium. 6:31 Et venerunt per
thirty two learned to battle. 6:31 The they by
Idumaeam et applicuerunt ad Bethsuram. Et
form and applied to Zur. The
pugnauerunt dies multos et fecerunt machinas et
fight day many and they machines and
exierunt et succenderunt eas igne et pugnauerunt
They went out and set them fire and fight
viriliter. 6:32 Et recessit Iudas ab arce et movit
Be strong. 6:32 The retired Judas from citadel and He moved
castra ad Bethzacharam contra castra regis. 6:33 Et
camp to Beth against camp King. 6:33 The
surrexit rex ante lucem et excitavit exercitum in
rose king before light and raised army in
impetu suo contra viam Bethzacharam, et
assault his against way Beth, and
comparaverunt se exercitus in proelium et tubis
compare he army in fight and trumpets
cecinerunt 6:34 et elephantis ostenderunt sanguinem
sung 6:34 and elephant showed blood
uvæ et mori ad acuendos eos in proelium. 6:35 Et
grapes and die to mulberries them in battle. 6:35 The
diviserunt bestias per legiones, et astiterunt singulis
divided animals by legions, and Yea each
elephantis mille viri in loriceis concatenatis, et
elephant thousand men in coats mail and
galeae aereae in capitibus eorum, et quingenti
helmets air in heads their and five
equites ordinati unicuique bestiae electi. 6:36 Hi
horse ordained each beasts chosen. 6:36 These

ante tempus, ubicumque erat bestia, ibi erant et,
before time; wherever was beast, there were and,
quocumque ibat, ibant; non discedebant ab ea.
wherever he went on, instruments; not ment from them.
6:37 Et turres ligneae super eos firmæ, protectæ
6:37 The towers wooden over them steady protected
super singulas bestias, præcinctæ super eas machinis,
over each animals, girt over them machinery,
et super singulas viri virtutis quattuor, qui
and over each men power four, that
pugnabant desuper, et Indus eius. 6:38 Et residuos
fighting above, and Indian her. 6:38 The survivors
equites hinc et inde statuit in duas partes exercitus
horse here and from set in two parts army
excitatuos et protectuos in legionibus. 6:39 Et, ut
arouse and protectuos in legions. 6:39 and, as
refulsit sol in clipeos aureos et aereos,
shone sun in shields gold and bronze,
resplenduerunt montes ab eis et resplenduerunt
glittered mountains from them and glittered
sicut lampades ignis. 6:40 Et distincta est pars
as lamps fire. 6:40 The distinct is part
exercitus regis super montes excelsos, et quidam per
army s over mountains high and some by
loca humilia; et ibant caute et ordinate. 6:41 Et
places low; and went caution and regulation. 6:41 The
commovebantur omnes audientes vocem multitudinis
moved all hearing voice community
et incessum turbae et collisionem armorum; erat
and gait crowds and impact weapons; was
enim exercitus magnus valde et fortis. 6:42 Et
For army great very and strong. 6:42 The
appropriavit Iudas et exercitus eius in proelium, et
near Judas and army his in fight, and
ceciderunt de exercitu regis sescenti viri. 6:43 Et
fell of army s billion men. 6:43 The
vidit Eleazar Abaran unam de bestiis loricatam
saw Eleazar Abaran one of animals harnessed
loricis regis, et erat eminens super ceteras bestias,
coats king, and was eminent over other animals,

et visum est ei quod in ea esset rex; 6:44 et dedit
and view is it that in it was king; 6:44 and given
se, ut liberaret populum suum et acquireret sibi
se as free people his and get to
nomen aeternum. 6:45 Et cucurrit ad eam audacter,
name ever. 6:45 The ran to it boldly,
in medio legionis interficiens a dextris et a
in the legion killing from right and from
sinistris, et findebantur ab eo huc atque illuc; 6:46
on the left, and cut from it here and there; 6:46
et ivit sub elephantum et supposuit se ei et
and He went under elephant and submitted he it and
occidit eum; et cecidit in terram super ipsum, et
sets him; and fallen in land over it and
mortuus est illic. 6:47 Et videntes virtutem regni et
dead is there. 6:47 The seeing power kingdom and
impetum exercituum diverterunt se ab eis. 6:48 Qui
attack hosts aside he from them. 6:48 He
autem erant de castris regis, ascenderunt obviam illis
Now were of camp king, up meet they
in Ierusalem, et applicuit rex ad Iudaeam et
in Jerusalem and applied king to Judea and
montem Sion. 6:49 Et fecit pacem cum his, qui
mount Zion. 6:49 The he peace with those that
erant in Bethsura; et exierunt de civitate, quia
were in Bethzur; and They went out of city because
non erant eis ibi alimenta, eo quod conclusi essent
not were them there food it that shut up they
in ea, quia sabbatum erat terrae. 6:50 Et
in it because Saturday was the earth. 6:50 The
comprehendit rex Bethsuram et constituit illic
includes king zur and set there
custodiam servare eam. 6:51 Et applicuit castra ad
watch save her. 6:51 The applied camp to
locum sanctificationis dies multos; et statuit illic
place sanctification day many; and set there
ballistas et machinas et ignis iacula et tormenta ad
mounts and machines and fire shot and guns to
lapides iactandos et scorpios ad mittendas sagittas
stones tossing and pieces to shoot arrows

et fundibula. 6:52 Fecerunt autem et ipsi machinas
and slings. 6:52 They did Now and they machines
adversus machinas eorum et pugnauerunt dies
against machines their and fight day
multos; 6:53 escae autem non erant in horreis, eo
many; 6:53 food Now not were in magazines; it
quod septimus annus esset, et, qui evaserant in
that seventh year was and, that mounted in
Iudaeam de gentibus, consumpserant reliquias
Judea of nations, eaten remains
repositionis. 6:54 Et remanserunt in sanctis viri
reposition. 6:54 The remain in saints men
pauci, quoniam obtinuerat eos fames, et dispersi
A few, for held them famine and scattered
sunt unusquisque in locum suum. 6:55 Et audivit
are each in place his own. 6:55 The heard
Lysias quod Philippus, quem constituerat rex
Lysias that Philip which set king
Antiochus, cum adhuc viveret, ut nutriret Antiochum
Antiochus with yet alive as train Antiochus
filium suum ut regnaret, 6:56 reversus esset a
son his as reign, 6:56 back was from
Perside et Media, et exercitus, qui abierat cum
Persia and media and army, that I walked away with
ipso, et quia quaerebat suscipere regni negotia.
it and because sought support kingdom business.
6:57 Festinavit et significavit ire dixitque ad regem
6:57 haste and indicated go said to king
et duces exercitus et viros: ‘Deficimus cotidie, et
and leaders army and men: ‘decay daily, and
esca nobis modica est, et locus, quem obsidemus, est
food us moderate is and place, which lay siege is
munitus, et incumbunt nobis negotia regni. 6:58
fortified and engaged us business Kingdom. 6:58
Nunc itaque demus dextras hominibus istis et
now So we give right men these and
faciamus cum illis pacem et cum omni gente eorum
do with they peace and with all race their
6:59 et constituamus illis, ut ambulent in legitimis
6:59 and appoint those as walk in legitimate

suis sicut prius; propter legitima enim ipsorum, quae
their as before; for legitimate For their which
dispersimus, irati sunt et fecerunt omnia haec'. 6:60
scattered, angry are and they all This'. 6:60

Et placuit sermo in conspectu regis et principum,
The It was decided report in before s and leaders,
et misit ad eos pacem facere, et receperunt illam.
and sent to them peace do and received her.

6:61 Et iuravit illis rex et principes. His
6:61 The He swore they king and leaders. these

condicionibus exierunt de munitione. 6:62 Et intravit
conditions They went out of fortification. 6:62 The entered

rex in montem Sion et vidit munitionem loci et
king in mount Zion and saw fortification local and

rupit iuramentum, quod iuravit, et mandavit
broke oath that he swore, and charge

destruere murum in gyro. 6:63 Et discessit
down wall in around. 6:63 The left

festinanter et reversus est Antiochiam; et invenit
quickly and back is Antioch; and found

Philippum dominantem civitati et pugnavit adversus
Philip ruling city and He fought against

eum et occupavit civitatem per vim. 7:1 Anno
it and took city by force. 7: 1 year

centesimo quinquagesimo primo exiit Demetrius
one hundred fiftieth first He went out Demetrius

Seleuci filius a Roma; et ascendit cum paucis viris
Seleucus son from Rome; and up with a few men

in civitatem maritimam et regnavit illic. 7:2 Et
in city maritime and reigned there. 7: 2 The

factum est, ut ingressus est domum regni patrum
it is as entry is home kingdom fathers

suorum, comprehendit exercitus Antiochum et
their includes army Antiochus and

Lysiam, ut adduceret eos ad eum. 7:3 Et res ei
Lysias as Nowhere them to him. 7: 3 The business it

innotuit, et ait: ' Nolite mihi ostendere facies
counts and he said: ' Do not I show face

eorum'. 7:4 Et occidit eos exercitus, et sedit
them. ' 7: 4 The sets them army, and sat

Demetrius super sedem regni sui. 7:5 Et venerunt
Demetrius over see kingdom 's. 7: 5 The they
ad eum viri iniqui et impii ex Israel, et Alcimus
to it men Unjust and The wicked from Israel and C.
dux erat eorum, qui volebat fieri sacerdos; 7:6 et
leader was their that would be priest; 7: 6 and
accusaverunt populum apud regem dicentes: ‘
accused people in king saying: ‘
Perdidit Iudas et fratres eius omnes amicos tuos et
lost Judas and brothers his all friends your and
nos dispersit de terra nostra; 7:7 nunc ergo mitte
we scattered of land our; 7: 7 now So send
virum, cui credis, ut eat et videat exterminium
man which Do you think, as Mou and see destruction
omne, quod fecit nobis et regioni regis, et puniat
all that he us and country king, and punishes
eos et omnes adiutores eorum’. 7:8 Et elegit rex
them and all assistants them. ‘ 7, 8 The he chose king
ex amicis suis Bacchidem, qui dominabatur trans
from friends their Bacchis, that ruled beyond
flumen, magnum in regno et fidelem regi. Et misit
river great in kingdom and sure the king. The sent
eum 7:9 et Alcimum impium et constituit ei
it 7, 9 and Alcimus the wicked and set it
sacerdotium et mandavit ei facere ultionem in filios
priesthood and charge it do revenge in children
Israel. 7:10 Et surrexerunt et venerunt cum exercitu
Israel. 7:10 The rose and they with army
magno in terram Iudae; et misit nuntios ad Iudam
great in land Judah; and sent news to Judah
et ad fratres eius verbis pacificis in dolo. 7:11 Et
and to brothers his words peace in deceit. 7:11 The
non intenderunt sermonibus eorum; viderunt enim
not bent words them; see For
quia venerunt cum exercitu magno. 7:12 Et
because they with army great. 7:12 The
convenerunt ad Alcimum et Bacchidem congregatio
assembled to Alcimus and Bacchis company
scribarum requirere iusta; 7:13 et primi Asidaei
scribes require adequate; 7:13 and first Assideans

erant in filiis Israel et exquirebant ab eis pacem.
were in children Israel and sought from them peace.

7:14 Dixerunt enim: ‘ Homo sacerdos de semine
7:14 They said For: ‘ man The priest of seed

Aaron venit et non decipiet nos’. 7:15 Et locutus
Aaron he came and not entice us’. 7:15 The said

est cum eis verba pacifica et iuravit illis dicens: ‘
is with them words peace and He swore they saying: ‘

Non inferemus vobis malum neque amicis vestris’.
no conclusions: you evil or friends your thoughts. ‘

7:16 Et crediderunt ei. Et comprehendit ex eis
7:16 The believed to him. The includes from them

sexaginta viros et occidit eos in una die, secundum
sixty men and sets them in one day according to

verbum quod scripsit: 7:17 ‘ Carnes sanctorum
word that He wrote: 7:17 ‘ The meat saints

tuorum et sanguinem ipsorum effuderunt in circuitu
your and blood their shed in about

Ierusalem, et non erat qui sepeliret’. 7:18 Et
Jerusalem and not was that bury them. ‘ 7:18 The

incubuit timor eorum et tremor in omnem populum,
pressed fear their and vibration in all people

quia dixerunt: ‘ Non est in eis veritas et iudicium;
because they said: ‘ no is in them truth and judgment;

transgressi sunt enim constitutum et iusiurandum,
transgressed are For appointed and The oath

quod iuraverunt’. 7:19 Et movit Bacchides ab
that they swore. ‘ 7:19 The He moved Bacchantes from

Ierusalem et applicuit in Bethzaith; et misit et
Jerusalem and applied in Bethzaith; and sent and

comprehendit multos ex eis, qui ad se refugerant,
includes many from them, that to he escaped,

et quosdam de populo mactavit in puteum magnum.
and some of people killed in well Great.

7:20 Et commisit regionem Alcimo et reliquit cum
7:20 The commissioning region Alcimus and left with

eo auxilium in adiutorium ipsi; et abiit Bacchides
it help in help they; and He went Bacchantes

ad regem. 7:21 Et contendebat Alcimus pro
to the king. 7:21 The strived C. for

principatu sacerdotii sui; 7:22 et convenerunt ad
government: priesthood s; 7:22 and assembled to

eum omnes, qui perturbabant populum suum, et
it all that disturbed people his and
 obtinuerunt terram Iudae et fecerunt plagam
obtained land Judah and they side
 magnam in Israel. 7:23 Et vidit Iudas omnem
great in Israel. 7:23 The saw Judas all
 malitiam, quam fecit Alcimus et, qui cum eo erant,
malice, than he C. and, that with it were
 filiis Israel multo plus quam gentes; 7:24 et
children Israel more more than nations; 7:24 and
 exiit in omnes fines Iudaeae in circuitu et fecit
He went out in all ends Judea in about and he
 vindictam in viros desertores, et cessaverunt ultra
vengeance in men deserters and stopped more
 exire in regionem. 7:25 Ut vidit autem Alcimus quod
out in region. 7:25 To saw Now C. that
 praevaluit Iudas et, qui cum eo erant, et cognovit
overruled Judas and, that with it were and known
 quia non potest sustinere eos; et regressus est ad
because not can support them; and returned is to
 regem et accusavit eos criminibus. 7:26 Et misit rex
king and He accused them crimes. 7:26 The sent king
 Nicanorem unum ex principibus suis nobilioribus, qui
Nicanor one from chief their Illustrious that
 oderat et inimicitias exercebat contra Israel; et
He hated and enmities training against Israel; and
 mandavit ei evertere populum. 7:27 Et venit Nicanor
charge it overthrow people. 7:27 The he came Nicanor
 in Ierusalem cum exercitu magno et misit ad Iudam
in Jerusalem with army great and sent to Judah
 et ad fratres eius verbis pacificis cum dolo 7:28
and to brothers his words peace with deceit 7:28
 dicens: ‘ Non sit pugna inter me et vos; veniam
saying: ‘ no is battle between I and you; pardon
 cum viris paucis, ut videam facies vestras cum pace’.
with men a few, as see face your with peace. ‘
 7:29 Et venit ad Iudam, et salutaverunt se invicem
7:29 The he came to Judah and greeted he another
 pacifice, et hostes parati erant rapere Iudam. 7:30
friendly and enemies ready were rape Judas. 7:30
 Et innotuit sermo Iudae quoniam cum dolo venerat
The He was known report Judah for with deceit come

ad eum, et conterritus est ab eo et amplius
to him, and terrified is from it and more
noluit videre faciem eius. 7:31 Et cognovit
He would not see face her. 7:31 The known
Nicanor quoniam denudatum est consilium eius et
Nicanor for discovered is design his and
exivit obviam Iudae in pugnam iuxta
gone meet Judah in fight according to
Chapharsalama; 7:32 et ceciderunt de Nicanoris
Capharsalama; 7:32 and fell of Nicanor
exercitu fere quingenti viri, et fugerunt in
army about five Gentlemen, and fled in
civitatem David. 7:33 Et post haec verba ascendit
city David. 7:33 The after this words up
Nicanor in montem Sion; et exierunt quidam ex
Nicanor in mount Zion; and They went out some from
sacerdotibus de sanctis et quidam ex senioribus
priests of saints and some from elders
populi salutare eum pacifice et demonstrare ei
people salvation it peace and show it
holocaustum, quod offerebatur pro rege. 7:34 Et
holocaust that offered for King. 7:34 The
irridens sprexit eos et polluit eos et locutus est
laughing slighted them and pollutes them and said is
superbe 7:35 et iuravit cum ira dicens: ‘ Nisi
proudly 7:35 and He swore with anger saying: ‘ unless
traditus fuerit Iudas et exercitus eius in manus
delivered be Judas and army his in hand
meas continuo, et erit, si regressus fuero in pace,
I immediately, and It will be if returned I in peace
succendam domum istam’. Et exiit cum ira
kindle home this. ‘ The He went out with anger
magna. 7:36 Et intraverunt sacerdotes et steterunt
large. 7:36 The entered priests and stood
ante faciem altaris et templi et flentes dixerunt:
before face altar and temple and weeping they said:
7:37 ‘ Tu elegisti domum istam ad invocandum
7:37 ‘ You You have chosen home this to shrine
nomen tuum super eam, ut esset domus orationis et
name your over it as was house prayer and

obsecrationis populo tuo; 7:38 fac vindictam in
petition people you; 7:38 Make vengeance in
homine isto et exercitu eius, et cadant in gladio.
man this and army his and fall in sword.
Memento blasphemias eorum et ne dederis eis
Remember blasphemies their and do not give them
mansionem'. 7:39 Et exiit Nicanor ab Ierusalem
our home. ' 7:39 The He went out Nicanor from Jerusalem
et applicuit ad Bethoron; et occurrit illi exercitus
and applied to Beth; and met they army
Syriae. 7:40 Et Iudas applicuit in Hadasa cum tribus
Syria. 7:40 The Judas applied in Hadashah with three
milibus viris. Et oravit Iudas et dixit: 7:41 ' Qui
thousands men. The prayed Judas and he said: 7:41 ' He
missi erant a rege, cum male locuti sunt; exiit
sent were from king, with ill have they are: He went out
angelus et percussit in eis centum octoginta
angel and shot in them one hundred eighty
quinque milia. 7:42 Sic contere exercitum istum in
five thousand. 7:42 so break army this in
conspectu nostro hodie, et sciant ceteri quia male
before our today, and know other because ill
locutus est super sancta tua, et iudica illum
said is over holy your and judge it
secundum malitiam illius'. 7:43 Et commiserunt
according to malice of that. ' 7:43 The committed
exercitus proelium tertia decima die mensis Adar; et
army fight third tenth day month Adar; and
contrita sunt castra Nicanoris, et cecidit ipse primus
breach are camp Nicanor, and fallen he first
in proelio. 7:44 Ut autem vidit exercitus eius quia
in battle. 7:44 To Now saw army his because
cecidit Nicanor, proiecerunt arma et fugerunt. 7:45
fallen Nicanor threw weapons and fled. 7:45
Et persecuti sunt eos viam unius diei ab Hadasa
The pursued are them way one day from Hadashah
usquequo veniatur in Gazara et tubis cecinerunt
how long? come in fines and trumpets sung
post eos cum significationibus. 7:46 Et exierunt de
after them with signals. 7:46 The They went out of

omnibus castellis Iudaeae in circuitu et ventilabant
all castles Judea in about and pushed
eos et conversi sunt ad eos; et ceciderunt omnes
them and turn are to them; and fell all
gladio, et non est relictus ex eis nec unus. 7:47 Et
sword; and not is left from them or one. 7:47 The
acceperunt spolia eorum et praedam et caput
took spoils their and prey and head
Nicanoris amputaverunt et dexteram eius, quam
Nicanor cut off and right his than
extenderat superbe, et attulerunt et suspenderunt
extended Arrogance and reported and suspended
contra Ierusalem. 7:48 Et laetatus est populus valde;
against Jerusalem. 7:48 The rejoiced is people free;
et egerunt diem illam in laetitia magna 7:49 et
and they did day it in joy great 7:49 and
constituerunt agere omnibus annis diem istam tertia
made deal all years day this third
decima die Adar. 7:50 Et siluit terra Iudae dies
tenth day Adar. 7:50 The quiet land Judah day
paucos. 8:1 Et audivit Iudas nomen Romanorum
A few. 8: 1 The heard Judas name Roman
quia sunt potentes viribus et consentiunt omnibus,
because are powerful strength and agree all
quae postulantur ab eis, et, quicumque accesserint
which requested from them, and, who acceded
ad eos, statuerunt cum eis amicitiam, 8:2 et quia
to them; set with them friendship, 8: 2 and because
sunt potentes viribus. Et narraverunt proelia eorum
are powerful forces. The told battles their
et virtutes bonas, quas fecerunt in Galatia, quia
and virtues reform, which they in Galatia, because
obtinuerunt eos et duxerunt eos sub tributum, 8:3
obtained them and led them under taxes, 8: 3
et quanta fecerunt in regione Hispaniae, quod in
and Quan they in region Spain, that in
potestatem redegerunt metalla argenti et auri, quae
power reduced metals silver and gold which
illic sunt; 8:4 et possederunt omnem locum consilio
there they are: 8: 4 and possessed all place design

suo et patientia — et locus erat longe distans ab
his and patience - and location was off distance from
eis — et reges, qui supervenerant eis ab extremis
them - and kings, that came them from ends
terrae, donec contriverunt eos et percusserunt eos
earth until pieces them and struck them
plaga magna; ceteri autem dant eis tributum
stroke great; other Now record them taxes
omnibus annis; 8:5 et Philippum et Persea Citiorum
all years; 8: 5 and Philip and Perseus Ceteans
regem et, quotquot adversum eos arma tulerant,
king and, as many as against them weapons taken,
contriverunt in bello et obtinuerunt eos; 8:6 et
pieces in war and obtained them; 8: 6 and
Antiochum magnum regem Asiae, qui eis pugnam
Antiochus great king Asia, that them fight
intulerat habens centum viginti elephantos et
wronged a one hundred twenty elephants and
equitatum et currus et exercitum magnum valde,
cavalry and car and army great very
contritum ab eis, 8:7 et ceperunt eum vivum et
broken from them, 8: 7 and took it living and
statuerunt, ut eis daret ipse et, qui regnarent post
set, as them give he and, that reign after
ipsum, tributum magnum et daret obsides et
it taxes great and give hostages and
constitutum; 8:8 et regionem Indorum et Mediam
established; 8: 8 and region Indians and Media
et Lydiam et de optimis regionibus eorum et
and Lydia and of the best countries their and
acceptas eas ab illo dederunt Eumeni regi; 8:9 et
received them from that they Eumenius king; 8, 9 and
quia, qui erant de Hellade, voluerunt ire et tollere
because, that were of Greece, listed go and remove
eos, et innotuit sermo his, 8:10 et miserunt ad
them; and He was known report those 8:10 and sent to
eos ducem unum et pugnauerunt contra illos et
them leader one and fight against them and
ceciderunt ex eis multi et captivas duxerunt uxores
fell from them many and captive led wives

eorum et filios et diripuerunt eos et terram eorum
their and children and landmarks them and land their
possederunt et destruxerunt munitiones eorum et in
possessed and destroyed strongholds their and in
servitutum illos redegerunt usque in hunc diem; 8:11
service them reduced up in this day; 8:11
et residua regna et insulas, quae aliquando
and residues Kingdom and islands which sometimes
restiterant illis, exterminaverunt et in potestatem
resisted those destroyed and in power
redegerunt; 8:12 cum amicis autem suis et, qui in
reduced; 8:12 with friends Now their and, that in
ipsis requiem habebant, conservaverunt amicitiam; et
the rest had maintained friendship; and
obtinuerunt reges, qui prope et qui longe erant; et,
obtained kings, that close and that off they were; and,
quicumque audiebant nomen eorum, timebant eos;
who heard name their they feared them;
8:13 quibus vero vellent auxilio esse et regnare,
8:13 which But they wanted help be and he,
regnabant; quos autem vellent, amovebant; et
prevailed; which Now they wanted removing them; and
exaltati sunt valde. 8:14 Et in omnibus istis nemo
lifted are very much. 8:14 The in all these no
portabat diadema nec induebatur purpura, ut
carried crown or mail purple, as
magnificaretur in ea; 8:15 et curiam fecerunt
display in it; 8:15 and court they
sibi, et cotidie consulebant trecenti et viginti
themselves, and daily advice three and twenty
consulentes semper de multitudine, ut quiete agerent;
consult always of population, as quietly action;
8:16 et committunt uni homini regnare eis per
8:16 and commit one man he them by
singulos annos et dominari universae terrae suae, et
each years and dominate all earth his and
omnes oboediunt uni, et non est invidia neque zelus
all obey one, and not is envy or zeal
inter eos. 8:17 Et elegit Iudas Eupolemum filium
between them. 8:17 The he chose Judas Eupolemus son

Ioannis filii Accos et Iasonem filium Eleazari et
John children Koz and Jason son Eleazar and
misit eos Romam constituere cum illis amicitiam et
sent them Rome set with they friendship and
societatem 8:18 et ut auferrent ab eis iugum, quia
society 8:18 and as take off from them yoke, because
viderunt quod regnum Graecorum in servitutum
see that kingdom Greece in service
premeret Israel. 8:19 Et abierunt Romam — et via
press the Israel. 8:19 The gone Rome - and road
multa valde — et introierunt curiam et
many very - and entered court and
responderunt et dixerunt: 8:20 ‘ Iudas Maccabæus
answered and they said: 8:20 ‘ Judas Maccabæus
et fratres eius et populus Iudæorum miserunt nos
and brothers his and people Jews sent we
ad vos statuere vobiscum societatem et pacem et
to you establish with society and peace and
conscribere nos socios et amicos vestros’. 8:21 Et
recruit we shareholders and friends your’. 8:21 The
placuit sermo in conspectu eorum. 8:22 Et hoc est
It was decided report in before them. 8:22 The this is
rescriptum epistulae, quam rescripserunt in tabulis
copy letters, than rewrote in tables
aereis et miserunt in Ierusalem, ut esset apud eos
brass and sent in Jerusalem as was in them
ibi memoriale pacis et societatis: 8:23 ‘ Bene sit
there memorial peace and fellowship; 8:23 ‘ well is
Romanis et genti Iudæorum in mari et in terra in
Romans and people Jews in sea and in land in
aeternum, gladiusque et hostis procul sit ab eis.
ever, sword and enemy at is from them.
8:24 Quod si institerit bellum Romanis prius aut
8:24 The if insisted war Romans first or
omnibus sociis eorum in omni dominatione eorum,
all partners their in all domination their
8:25 auxilium feret gens Iudæorum, prout tempus
8:25 help bear nation Jews, as time
dictaverit illis, corde pleno 8:26 et proeliantibus non
direct those heart full 8:26 and battle not
dabunt neque subministrabunt triticum, arma,
they give or furnish wheat, weapons,

argentum, naves, sicut placuit Romae; et
silver The ships as It was decided Rome; and
custodient mandata eorum, nihil accipientes. 8:27
keep commands their nothing taking. 8:27
Similiter autem et si genti Iudaeorum prius acciderit
Similarly, Now and if people Jews first befallen
bellum, adiuwabunt Romani ex animo, prout eis
war; help Roman from mind, as them
tempus permiserit; 8:28 et adiuvantibus non dabitur
time permits; 8:28 and helping not given
triticum, arma, argentum, naves, sicut placuit
wheat, weapons, silver The ships as It was decided
Romae; et custodient mandata haec absque dolo.
Rome; and keep commands this without deceit.
8:29 Secundum haec verba ita constituerunt Romani
8:29 according to this words so made Roman
populo Iudaeorum. 8:30 Quod si post haec verba
people Jews. 8:30 The if after this words
cogitaverint hi aut illi addere aut demere, facient
THOUGHT these or they add or remove do
ex proposito suo; et, quaecumque addiderint vel
from proposed his own; and, whatever add or
dempserint, rata erunt. 8:31 Et de malis, quae
take away, ratified will be. 8:31 The of bad which
Demetrius rex fecit in eos, scripsimus ei dicentes:
Demetrius king he in them; written it saying:
‘Quare gravasti iugum tuum super amicos nostros,
‘Why heavy yoke your over friends our
socios Iudaeos? 8:32 Si ergo iterum adierint nos
shareholders Jews? 8:32 If So again complain we
adversum te, faciemus illis iudicium et pugnabimus
against you we do they judgment and fight
tecum mari terraque”. 9:1 Et audivit Demetrius
with sea land '. 9: 1 The heard Demetrius
quia cecidit Nicanor et exercitus eius in proelio et
because fallen Nicanor and army his in battle and
apposuit Bacchidem et Alcimum rursum mittere in
set Bacchis and Alcimus again send in
terram Iudaeae et dextrum cornu cum illis. 9:2 Et
land Judea and right horn with them. 9: 2 The

abierunt viam, quae ducit in Galgala, et castra
gone way, which leads in Gilgal and camp
posuerunt in Masaloth, quae est in Arbelis, et
put in Masaloth which is in Arbela and
occupaverunt eam et peremerunt animas hominum
seized it and destroyed lives men
multas. 9:3 Et mense primo anni centesimi et
many. 9: 3 The month first years centennial and
quingagesimi secundi applicuerunt ad Ierusalem; 9:4
fifty second applied to Jerusalem; 9: 4
et surrexerunt et abierunt in Bereth in viginti
and rose and gone in Berea in twenty
milibus virorum et duobus milibus equitum. 9:5 Et
thousands men and two thousands Horse. 9: 5 The
Iudas posuerat castra in Elasa, et tria milia viri
Judas set camp in Elasa, and three thousand men
electi cum eo; 9:6 et viderunt multitudinem exercitus
elect with it; 9: 6 and see company army
quia multi sunt et timuerunt valde; et multi
because many are and feared free; and many
subtraxerunt se de castris, et non remanserunt ex
withdrawn he of camp and not remain from
eis nisi octingenti viri. 9:7 Et vidit Iudas quod
them but eight men. 9: 7 The saw Judas that
defluxit exercitus suus, et bellum perurgebat eum;
faded army 's and war pressed him;
et confractus est corde, quia non habebat tempus
and break is heart because not had time
congregandi eos, 9:8 et dissolutus est. Et dixit his,
association them; 9: 8 and lax It is. The said those
qui residui erant: ‘ Surgamus et ascendamus ad
that survivors they were: ‘ Let us rise and up to
adversarios nostros, si poterimus pugnare adversus
opponents our if can fight against
eos’. 9:9 Et avertebant eum dicentes: ‘ Non
them. ‘ 9: 9 The dissuaded it saying: ‘ no
poterimus, sed liberemus animas nostras modo et
We can but let lives our only and
revertamur nos et fratres nostri et pugnabimus
return we and brothers our and fight
adversus eos; nos autem pauci sumus’. 9:10 Et ait
against them; we Now a few We are. ‘ 9:10 The said

Iudas: ‘ Absit istam rem facere, ut fugiamus ab
Judas: ‘ Far this business do as flee from
eis; et si appropiavit tempus nostrum, et moriamur
them; and if near time our and die
in virtute propter fratres nostros et non inferamus
in power for brothers our and not inflict
crimen glorie nostrae’. 9:11 Et movit exercitus de
crime glory our own. ‘ 9:11 The He moved army of
castris, et steterunt illis obviam; et divisi sunt
camp and stood they meet; and divided are
equites in duas partes, et fundibularii et sagittarii
horse in two parts and slingers and archers
praeibant exercitum, et primi certaminis omnes
Before army and first contest all
potentes. 9:12 Bacchides autem erat in dextro cornu;
powerful. 9:12 Bacchantes Now was in right horn;
et proximavit legio ex duabus partibus, et
and near legion from two parts and
clamabant tubis; et clamaverunt hi, qui erant ex
cried trumpets; and cried they that were from
parte Iudae, etiam ipsi in tubis; 9:13 et commota
part Judah, also they in trumpets; 9:13 and moved
est terra a voce exercituum; et commissum est
is land from voice hosts; and entrusted is
proelium a mane usque ad vesperam. 9:14 Et vidit
fight from morning up to evening. 9:14 The saw
Iudas quod Bacchides et firmior pars exercitus erat
Judas that Bacchantes and stronger part army was
in dextris, et convenerunt cum ipso omnes constantes
in right and assembled with it all constants
corde; 9:15 et contrita est dextera pars ab eis, et
heart; 9:15 and breach is right part from them, and
persecutus est eos usque ad montem Azoti. 9:16 Et,
pursued is them up to mount Ashdod. 9:16 and,
qui in sinistro cornu erant, viderunt quod contritum
that in left horn were see that broken
est dextrum cornu, et secuti sunt post Iudam et
is right horn, and followed are after Judah and
eos, qui cum ipso erant, a tergo. 9:17 Et
them; that with it were from rear. 9:17 The

ingravatum est proelium, et ceciderunt vulnerati
hard is fight, and fell wounded
multi ex his et ex illis; 9:18 et Iudas cecidit, et
many from these and from them; 9:18 and Judas fell, and
ceteri fugerunt. 9:19 Et Ionathas et Simon tulerunt
other fled. 9:19 The Jonathan and Simon took
Iudam fratrem suum et sepelierunt eum in sepulcro
Judah brother his and buried it in grave
patrum suorum in Modin. 9:20 Et fleverunt eum et
fathers their in Modin. 9:20 The wept it and
planxerunt omnis populus Israel planctu magno et
wailed all people Israel mourning great and
lugebant dies multos 9:21 et dixerunt: ‘ Quomodo
mourned day many 9:21 and they said: ‘ How
cecidit potens, qui salvum faciebat populum Israel!’.
fallen powerful, that save did people Israel ‘.
9:22 Et cetera verborum Iudae et bellorum et
9:22 The etc. words Judah and wars and
virtutum, quas fecit, et magnitudinis eius non sunt
virtues, which he did, and size his not are
descripta; multa enim erant valde. 9:23 Et factum
diaries; many For were very much. 9:23 The it
est, post obitum Iudae emergerunt iniqui in omnibus
is after death Judah emerged Unjust in all
finibus Israel, et exorti sunt omnes, qui
ends Israel and sprung. Moreover are all that
operabantur iniquitatem. 9:24 In diebus illis facta est
work violence. 9:24 in days they made is
fames magna valde, et tradidit se regio cum ipsis.
famine great very and delivered he region with them.
9:25 Et elegit Bacchides viros impios et constituit
9:25 The he chose Bacchantes men impious and set
eos dominos regionis; 9:26 et exquirebant et
them lords country; 9:26 and sought and
perscrutabantur amicos Iudae et adducebant eos ad
search friends Judah and bringing them to
Bacchidem, et vindicabat in illos et illudebat. 9:27
Bacchis, and vengeance in them and abused. 9:27
Et facta est tribulatio magna in Israel, qualis non
The made is trouble great in Israel what not
fuit ex die, qua non est visus propheta illis. 9:28
was from day which not is view prophet them. 9:28

Et congregati sunt omnes amici Iudae et dixerunt
The gathered are all friends Judah and said

Ionathae: 9:29 ‘ Ex quo frater tuus Iudas defunctus
Jonathan: 9:29 ‘ from which brother your Judas dead

est, et vir similis ei non est, qui exeat contra
is and man like it not is that it comes out against

inimicos et Bacchidem et eos, qui inimici sunt
enemies and Bacchis and them; that enemies are

gentis nostrae; 9:30 nunc itaque te hodie elegimus
nation our; 9:30 now So you today We have chosen

esse pro eo nobis in principem et ducem ad
be for it us in prince and leader to

bellandum bellum nostrum’. 9:31 Et suscepit Ionathas
fight war of us. ‘ 9:31 The received Jonathan

tempore illo principatum et surrexit loco Iudae
time that leadership and rose place Judah

fratris sui. 9:32 Et cognovit Bacchides et quaerebat
brother 's. 9:32 The known Bacchantes and sought

eum occidere; 9:33 et cognovit Ionathas et Simon
it kill; 9:33 and known Jonathan and Simon

frater eius et omnes, qui cum eo erant, et fugerunt
brother his and all that with it were and fled

in desertum Thecue et consederunt ad aquam lacus
in desert Tekoa and seats to water Award

Asphar. 9:34 Et cognovit Bacchides die sabbatorum
Followers. 9:34 The known Bacchantes day of the week

et venit ipse et omnis exercitus eius trans
and he came he and all army his beyond

Iordanem. 9:35 Et Ionathas misit fratrem suum
Jordan. 9:35 The Jonathan sent brother his

ducem populi et rogavit Nabathaeos amicos suos, ut
leader people and she asked Nabathaeos friends his as

commodarent illis apparatus suum, qui erat copiosus.
lent they equipment his that was abundant.

9:36 Et exierunt filii Iambri ex Medaba et
9:36 The They went out children Jambri from Medaba and

comprehenderunt Ioannem et omnia, quae habebat,
arrested John and all which had

et abierunt habentes ea. 9:37 Post haec verba
and gone having them. 9:37 Post this words

renuntiatum est Ionathae et Simoni fratri eius quia
reported is Jonathan and Simon brother his because

fili **Iambri** **faciunt** **nuptias** **magnas** **et** **ducunt**
children Jambri do wedding great and lead
sponsam **ex** **Nadabath** **filiam** **unius** **de** **magnis**
bride from Nadabath daughter one of great
principibus **Chanaan** **cum** **ambitione** **magna.** **9:38** **Et**
chief Canaan with ambition large. 9:38 The
recordati **sunt** **sanguinis** **Ioannis** **fratris** **sui** **et**
remembered are blood John brother s and
ascenderunt **et** **absconderunt** **se** **sub** **tegumento**
up and hide he under cover
montis; **9:39** **et** **elevaverunt** **oculos** **suos** **et** **viderunt:**
mount; 9:39 and furthered eyes their and see:
et **ecce** **tumultus** **et** **apparatus** **multus,** **et** **sponsus**
and See uproar and machine a lot, and groom
processit **et** **amici** **eius** **et** **fratres** **eius** **obviam** **illis**
advanced and friends his and brothers his meet they
cum **tympanis** **et** **musicis** **et** **armis** **multis.** **9:40** **Et**
with drums and musical and arms many. 9:40 The
surrexerunt **ad** **eos** **ex** **insidiis** **et** **occiderunt** **eos,** **et**
rose to them from plots and killed them; and
ceciderunt **vulnerati** **multi;** **et** **residui** **fugerunt** **in**
fell wounded many; and survivors fled in
montes, **et** **acceperunt** **omnia** **spolia** **eorum.** **9:41** **Et**
mountains and took all spoils them. 9:41 The
conversae **sunt** **nuptiae** **in** **luctum,** **et** **vox**
turned are The wedding in mourning, and voice
musicorum **ipsorum** **in** **lamentum.** **9:42** **Et**
music their in lamentation. 9:42 The
vindicaverunt **vindictam** **sanguinis** **fratris** **sui** **et**
claimed vengeance blood brother s and
reversi **sunt** **ad** **ripam** **Iordanis.** **9:43** **Et** **audivit**
returned are to bank Jordan. 9:43 The heard
Bacchides **et** **venit** **die** **sabbatorum** **usque** **ad** **oram**
Bacchantes and he came day of the week up to coast
Iordanis **in** **virtute** **magna.** **9:44** **Et** **dixit** **ad** **suos**
Jordan in power large. 9:44 The said to their
Ionathas: ‘ **Surgamus** **et** **pugnemus** **pro** **animabus**
Jonathan: ‘ Let us rise and fight for lives
nostris; **non** **est** **enim** **hodie** **sicut** **heri** **et**
our not is For today as yesterday and
nudiustertius: **9:45** **ecce** **enim** **bellum** **ex** **adverso**
the day before; 9:45 See For war from against

nostrum, aqua vero Iordanis hinc et inde, et
our water But Jordan here and from there, and
paludes et saltus, et non est locus divertendi. 9:46
marshes and forest, and not is location turn. 9:46
Nunc ergo clamate in caelum, ut liberemini de manu
now So cry in heaven as delivered of hand
inimicorum vestrorum'. Et commissum est bellum.
enemies your '. The entrusted is war.
9:47 Et extendit Ionathas manum suam percutere
9:47 The extends Jonathan hand his strike
Bacchidem, et divertit ab eo retro. 9:48 Et
Bacchis, and diverted from it behind. 9:48 The
dissiliit Ionathas et, qui cum eo erant, in
leaped forward Jonathan and, that with it were in
Iordanem et transnataverunt in ulteriora; et non
Jordan and swimming in beyond it; and not
transierunt ad eos Iordanem. 9:49 Et ceciderunt de
passed to them Jordan. 9:49 The fell of
parte Bacchidis die illa mille viri. Et reversi sunt
part Bacchic day that thousand men. The returned are
in Ierusalem. 9:50 Et aedificaverunt civitates munitas
in Jerusalem. 9:50 The built cities strong
in Iudaea: munitionem, quae erat in Iericho, et
in Judea; fortress which was in Jericho and
Emmaus et Bethoron et Bethel et Thamnata et
Emmaus and Beth and Bethel and Thamnata and
Pharathon et Tephon muris excelsis et portis et
Pirathon and Tephon mouse high and gates and
seris; 9:51 et posuit custodiam in eis, ut inimicitias
bars; 9:51 and set watch in them, as enmities
exercerent in Israel. 9:52 Et munivit civitatem
exercise in Israel. 9:52 The Solomon city
Bethsuram et Gazaram et arcem et posuit in eis
zur and Gaza and citadel and set in them
auxilia et apparatus escarum. 9:53 Et accepit filios
aid and equipment food. 9:53 The he received children
principum regionis obsides et posuit eos in arce in
leaders region hostages and set them in citadel in
Ierusalem in custodia. 9:54 Et anno centesimo
Jerusalem in custody. 9:54 The year one hundred
quingentesimo tertio, mense secundo, praecepit
fiftieth third, month second, charged

Alcimus destrui murum atrii sanctorum interioris et
C. destroyed wall court saints inner and
destruxit opera prophetarum. Et coepit destruere.
destroyed works prophets. The began destroy.

9:55 In tempore illo percussus est Alcimus, et
9:55 in time that struck is C., and
impedita sunt opera illius; et occlusum est os
jam are works the latter; and closed is mouth
eius, et dissolutus est nec ultra poterat loqui verbum
his and lax is or more could talk word
et mandare de domo sua; 9:56 et mortuus est
and commit of house their own; 9:56 and dead is

Alcimus in tempore illo cum tormento magno. 9:57
C. in time that with engine great. 9:57

Et vidit Bacchides quoniam mortuus est Alcimus et
The saw Bacchantes for dead is C. and
reversus est ad regem; et siluit terra Iudae annis
back is to king; and quiet land Judah years
duobus. 9:58 Et cogitaverunt omnes iniqui dicentes: ‘
two. 9:58 The they thought all Unjust saying: ‘

Ecce Ionathas et, qui cum eo sunt, in silentio
Look Jonathan and, that with it are in silence
habitant confidentes; nunc ergo adducamus
residents confident; now So bring

Bacchidem, et comprehendet eos omnes una nocte’.
Bacchis, and take them all one night.

9:59 Et abierunt et consilium ei dederunt. 9:60 Et
9:59 The gone and design it they gave. 9:60 The

surrexit, ut veniret cum exercitu multo, et misit
rose, as come with army soon, and sent
occulte epistulas sociis suis, qui erant in Iudaea, ut
secretly letters partners their that were in Judea, as

comprehenderent Ionathan et eos, qui cum eo
take Jonathan and them; that with it

erant; et non potuerunt, quia innotuit eis
they were; and not they because He was known them

consilium eorum. 9:61 Et apprehenderunt de viris
design them. 9:61 The overtook of men

regionis, qui principes erant malitiae, quinquaginta
region that leaders were malice, fifty

viros et occiderunt eos. 9:62 Et secessit Ionathas et
men and killed them. 9:62 The retired Jonathan and

Simon et, qui cum eo erant, in Bethbasi, quae est
Simon and, that with it were in Bethbasi which is
in deserto; et exstruxit diruta eius, et firmaverunt
in desert; and built breaches his and prepared
eam. 9:63 Et cognovit Bacchides et congregavit
her. 9:63 The known Bacchantes and gathered
universam multitudinem suam et his, qui de Iudaea
all company his and those that of Judea
erant, denuntiavit; 9:64 et venit et castra posuit ad
were declared; 9:64 and he came and camp set to
Bethbasi et oppugnavit eam dies multos et fecit
Bethbasi and assaulted it day many and he
machinas. 9:65 Et reliquit Ionathas Simonem fratrem
engines. 9:65 The left Jonathan Simon brother
suum in civitate et exiit in regionem et venit
his in city and He went out in region and he came
cum numero; 9:66 et percussit Odomera et fratres
with number; 9:66 and shot Odomera and brothers
eius et filios Phasiron in tabernaculo ipsorum et
his and children Phasiron in tent their and
coepit caedere et crescere in virtutibus. 9:67 Simon
began hacked and grow in virtues. 9:67 Simon
vero et, qui cum ipso erant, exierunt de civitate et
But and, that with it were They went out of city and
succenderunt machinas 9:68 et pugnauerunt contra
set machines 9:68 and fight against
Bacchidem, et contritus est ab eis, et afflixerunt
Bacchis, and broken is from them, and afflict
eum valde, quoniam consilium eius et adventus eius
it very for design his and arrival his
erat inanis. 9:69 Et iratus est animo contra viros
was empty. 9:69 The angry is mind against men
iniquos, qui ei consilium dederant, ut veniret in
unjust, that it design had as come in
regionem, et multos ex eis occiderunt; et
region and many from them killed; and
cogitaverunt abire in regionem eius. 9:70 Et cognovit
they thought go in region her. 9:70 The known
Ionathas et misit ad eum legatos componere pacem
Jonathan and sent to it ambassadors combine peace
cum ipso et reddere ei captivitatem. 9:71 Et accepit
with it and pay it captivity. 9:71 The he received

et fecit secundum verba eius et iuravit se nihil
and he according to words his and He swore he nothing
facturum ei mali omnibus diebus vite eius; 9:72 et
do it mali all days life thereof; 9:72 and
reddidit ei captivitatem, quam prius erat praedatus
rendered it prisoners than first was taken
de terra Iudae, et conversus abiit in terram suam
of land Judah, and turning He went in land his
et non apposuit amplius venire in fines eius. 9:73
and not set more come in ends her. 9:73
Et cessavit gladius ex Israel, et habitavit Ionathas
The finished sword from Israel and The Jonathan
in Machmas; et coepit Ionathas ibi iudicare
in Michmash; and began Jonathan there judge
populum et exterminabat impios ex Israel. 10:1 Et
people and The Destroyer impious from Israel. 10: 1 The
anno centesimo sexagesimo ascendit Alexander
year one hundred sixtieth up Alexander
Antiochi filius, Epiphanes, et occupavit Ptolemaidam;
Antiochus son, Epiphanes and took Ptolemais;
et receperunt eum, et regnavit illic. 10:2 Et audivit
and received him, and reigned there. 10: 2 The heard
Demetrius rex et congregavit exercitum copiosum
Demetrius king and gathered army large
valde et exivit obviam illi in proelium. 10:3 Et
very and gone meet they in battle. 10: 3 The
misit Demetrius epistulam ad Jonathan verbis
sent Demetrius letter to Jonathan words
pacificis, ut magnificaret eum. 10:4 Dixit enim: ‘
peace, as magnify him. 10: 4 said For: ‘
Anticipemus facere pacem cum eo, priusquam faciat
Let us first do peace with it before do
cum Alexandro adversum nos; 10:5 recordabitur enim
with Alexander against us; 10: 5 remember For
omnium malorum, quae consummavimus in eum et
all apples, which finished in it and
in fratrem eius et in gentem eius’. 10:6 Et dedit ei
in brother his and in nation His. ‘ 10: 6 The given it
potestatem congregare exercitum et fabricare arma
power to gather army and manufacture weapons
et esse ipsum socium eius; et obsides, qui erant in
and be it partner thereof; and hostages that were in

arce, dixit tradi ei. 10:7 Et venit Ionathas in
citadel said delivered to him. 10: 7 The he came Jonathan in
Ierusalem et legit epistulas in auditu omnis populi
Jerusalem and read letters in hearing all people
et eorum, qui in arce erant; 10:8 et timuerunt
and their that in citadel they were; 10: 8 and feared
timore magno, cum audirent quoniam dedit ei rex
fear great with listen for given it king
potestatem congregandi exercitum. 10:9 Et
power association army. 10: 9 The
tradiderunt, qui erant in arce, Ionathae obsides, et
delivered, that were in citadel Jonathan hostages and
reddidit eos parentibus ipsorum. 10:10 Et habitavit
rendered them parents theirs. 10:10 The The
Ionathas in Ierusalem et coepit aedificare et
Jonathan in Jerusalem and began building and
innovare civitatem; 10:11 et dixit facientibus opera,
repair city; 10:11 and said do works
ut exstruerent muros et montem Sion in circuitu
as build walls and mount Zion in about
lapidibus quadratis ad munitionem: et ita fecerunt.
stones squares to tower and so they did.
10:12 Et fugerunt alienigenae, qui erant in
10:12 The fled foreign- that were in
munitionibus, quas Bacchides aedificaverat, 10:13 et
strongholds which Bacchantes built, 10:13 and
reliquit unusquisque locum suum et abiit in terram
left each place his and He went in land
suam; 10:14 tantum in Bethsura remanserunt aliqui
his own; 10:14 only in Bethzur remain some
ex his, qui reliquerant legem et praecepta; erat
from those that left law and rules; was
enim ad refugium. 10:15 Et audivit Alexander rex
For to refund. 10:15 The heard Alexander king
promissa, quae misit Demetrius Ionathae, et
promises, which sent Demetrius Jonathan, and
narraverunt ei proelia et virtutes, quas ipse fecit et
told it battles and virtues, which he he and
fratres eius, et labores, quos habuerunt. 10:16 Et
brothers his and labor, which Stanza. 10:16 The
ait: ‘ Numquid inveniemus aliquem virum talem?
he said: ‘ Do find some man such?

Et nunc faciemus eum amicum et socium nostrum’.

The now we do it friend and partner of us. ‘

10:17 Et scripsit epistulam et misit ei secundum

10:17 The He wrote letter and sent it according to

haec verba dicens: 10:18 ‘ Rex Alexander fratri

this words saying: 10:18 ‘ king Alexander brother

Ionathae salutem. 10:19 Audivimus de te quod vir

Jonathan health. 10:19 We have heard of you that man

potens es viribus et aptus es, ut sis amicus noster;

powerful you strength and fit you as be friend our;

10:20 et nunc constituimus te hodie summum

10:20 and now I made you today top

sacerdotem gentis tuae, et ut amicus voceris regis —

priest nation your and as friend title s -

et misit ei purpuram et coronam auream — et,

and sent it purple and crown gold - and,

quae nostra sunt, sentias nobiscum et conserves

which our are views with and keep

amicitias ad nos’. 10:21 Et induit se Ionathas stola

friendships to us’. 10:21 The put he Jonathan robe

sancta septimo mense, anno centesimo sexagesimo, in

holy seventh month year one hundred sixtieth in

die sollemni Scenopegiae; et congregavit exercitum et

day festival shelters; and gathered army and

fecit arma copiosa. 10:22 Et audivit Demetrius verba

he weapons plentiful. 10:22 The heard Demetrius words

ista et contristatus est nimis et ait: 10:23 ‘ Quid

this and sorry is too and he said: 10:23 ‘ What

hoc fecimus quod praeoccupavit nos Alexander

this we have that warned we Alexander

apprehendere amicitiam Iudaeorum ad firmamentum?

arrest friendship Jews to support?

10:24 Scribam et ego illis verba deprecatoria et

10:24 write and I they words request and

dignitates et dona, ut sint mecum in adiutorium’.

offices and gifts; as are with in help. ‘

10:25 Et misit eis secundum haec verba: ‘ Rex

10:25 The sent them according to this words: ‘ king

Demetrius genti Iudaeorum salutem. 10:26 Quoniam

Demetrius people Jews health. 10:26 For

servastis ad nos pactum et mansistis in amicitia
Instead of to we pact and continued in friendship
nostra et non accessistis ad inimicos nostros,
our and not come to enemies our
audivimus et gavisi sumus. 10:27 Et nunc
We have heard and joyed We are. 10:27 The now
perseverate adhuc conservare ad nos fidem, et
continue yet preserve to we faith and
retribuemus vobis bona pro his, quae facitis
reward you good for those which you do
nobiscum, 10:28 et remitemus vobis praestationes
with us, 10:28 and release you payments
multas et dabimus vobis donationes. 10:29 Et nunc
many and We will give you donations. 10:29 The now
absolvo vos et remitto Iudaeos a tributis et pretio
free you and back Jews from taxes and price
salis et a coronis; 10:30 et pro tertia parte
salt and from garlands; 10:30 and for third part
seminis et pro dimidia parte fructus ligni, quod
Seeding and for half part fruit tree that
debetur mihi accipere, remitto ex hodierno die et
due I receive, back from today day and
deinceps accipere a terra Iudae et a tribus
forward take from land Judah and from three
regionibus, quae additae sunt illi ex Samaritide et
countries which added are they from Samaria and
Galilaea, ex hodierna die et in totum tempus; 10:31
Galilee, from today day and in all time; 10:31
et Ierusalem sit sancta et libera et fines eius et
and Jerusalem is holy and free and ends his and
decimae et tributa. 10:32 Remitto etiam potestatem
tithes and taxes. 10:32 Back also power
arcis, quae est in Ierusalem, et do eam summo
citadel which is in Jerusalem and I it top
sacerdoti, ut constituat in ea viros, quoscumque ipse
The priest as constitutes in it men whatever he
elegerit, qui custodiant eam. 10:33 Et omnem
choose, that keep her. 10:33 The all
animam Iudaeorum, quae captiva est a terra Iudae
life Jews, which captive is from land Judah

in omni regno meo, relinquo liberam gratis, et
in all kingdom I I leave free free, and
omnes a tributis solvantur etiam pecorum suorum.
all from taxes released also cattle ones.
10:34 Et omnes dies sollemnes et sabbata et
10:34 The all day festival and sabbath and
neomeniae et dies decreti et tres dies ante diem
New Moon and day decree and three day before day
sollemnem et tres dies post diem sollemnem sint
festival and three day after day festival are
omnes immunitatis et remissionis omnibus Iudaeis,
all immunity and release all Jews,
qui sunt in regno meo; 10:35 et nemo habebit
that are in kingdom I; 10:35 and no have
potestatem agere et perturbare aliquem illorum de
power deal and disrupt some their of
omni causa. 10:36 Et ascribantur ex Iudaeis in
all cause. 10:36 The Some of from Jews in
exercitu regis ad triginta milia virorum, et
army s to thirty thousand men and
dabuntur illis copiae, ut oportet omnibus exercitibus
given they forces as must all troops
regis. 10:37 Et ex eis constituentur, qui sint in
King. 10:37 The from them will be made, that are in
munitionibus regis magnis, et ex his constituentur
fortresses s great; and from these set
super negotia regni, quae aguntur ex fide, et
over business kingdom, which done from faith, and
praepositi eorum et principes sint ex eis et
supervisors their and leaders are from them and
ambulent in legibus suis, sicut praecepit rex in terra
walk in laws their as charged king in land
Iudae. 10:38 Et tres regiones, quae additae sunt
Judah. 10:38 The three countries, which added are
Iudaeae ex regione Samariae, addatur Iudaeae
Judea from region Samaria, added Judea
reputari, ut sint sub uno et non oboediant alii
considered as are under one and not accordingly others
potestati, nisi summi sacerdotis. 10:39 Ptolemaida et
power but high the priest. 10:39 Ptolemaus and

confines eius dedi donum sanctis, quae sunt in
confines his I gift saints which are in
Ierusalem, ad necessarios sumptus sanctis. 10:40 Et
Jerusalem to necessary cost saints. 10:40 The
ego do singulis annis quindecim milia siclorum
I I each years fifteen thousand shekels
argenti de rationibus regis ex locis, quae me
silver of aspects s from places, which I
contingunt; 10:41 et omne, quod reliquum fuerit,
time; 10:41 and all that the rest it
quod non reddiderant, qui super negotia erant, annis
that not paid, that over business were years
prioribus, ex hoc dabunt in opera domus. 10:42 Et
first, from this they give in works house. 10:42 The
super haec quinque milia siclorum argenti, quanta
over this five thousand shekels silver Quan
accipiebant de sanctorum ratione per singulos annos,
received of saints reason by each years
et haec remittuntur eo quod ipsa ad sacerdotes
and this back it that the to priests
pertineant, qui ministerio funguntur. 10:43 Et
they belong, that ministry net. 10:43 The
quicumque confugerint in templum, quod est
who flee in temple that is
Hierosolymis, et in omnibus finibus eius debentes
Jerusalem, and in all ends his owing
regalia et quamlibet rem, dimittantur, et universa,
Royalties and each thing released and all
quae sunt eis in regno meo. 10:44 Et ad
which are them in kingdom mine. 10:44 The to
aedificanda vel restauranda opera sanctorum sumptus
building or repairing works saints cost
dabitur de ratione regis; 10:45 et ad exstruendos
given of reason king; 10:45 and to building
muros Ierusalem et communiendum in circuitu
walls Jerusalem and fortification in about
sumptus dabitur de ratione regis et ad construendos
cost given of reason s and to building
muros in Iudaea'. 10:46 Ut audivit autem Ionathas
walls in Judea. ' 10:46 To heard Now Jonathan
et populus sermones istos, non crediderunt eis nec
and people words these not believed them or

receperunt, quia recordati sunt malitiae magnae,
received because remembered are malice great

quam fecerat in Israel et tribulaverat eos valde.
than had in Israel and afflicted them very much.

10:47 Et complacuit eis in Alexandro, quia ipse
10:47 The pleased them in Alexander, because he
fuerat eis princeps sermonum pacis, et ipsi auxilium
was them leader events peace, and they help

ferebant omnibus diebus. 10:48 Et congregavit rex
bore all days. 10:48 The gathered king

Alexander exercitum magnum et admovit castra
Alexander army great and debris camp

contra Demetrium. 10:49 Et commiserunt proelium
against Demetrius. 10:49 The committed fight

duo reges, et fugit exercitus Alexandri, et insecutus
two kings, and flees army Alexander, and pursued

est eum Demetrius et praevaluit adversus eos; 10:50
is it Demetrius and overruled against them; 10:50

et confirmavit proelium nimis, donec occidit sol, et
and confirmed fight too, until sets sun, and

cecidit Demetrius in die illa. 10:51 Et misit
fallen Demetrius in day that. 10:51 The sent

Alexander ad Ptolemaeum regem Aegypti legatos
Alexander to Ptolemy king Egypt ambassadors

secundum haec verba dicens: 10:52 ‘ Quoniam
according to this words saying: 10:52 ‘ For

regressus sum in regnum meum et sedi in sede
returned I in kingdom my and See in Sit

patrum meorum et obtinui principatum et contrivi
fathers my and I had leadership and broken

Demetrium et possedi regionem nostram 10:53 et
Demetrius and I got region our 10:53 and

commisi pugnam cum eo, et contritus est ipse et
I have joined fight with it and broken is he and

castra eius a nobis, et sedimus in sede regni
camp his from us and sate in Sit kingdom

eius; 10:54 et nunc statuamus ad invicem amicitiam,
thereof; 10:54 and now make to another friendship,

et da mihi filiam tuam uxorem, et ego ero gener
and give I daughter your his wife, and I I law

tuus et dabo tibi dona et ipsi digna te'. 10:55 Et
your and I you gifts and they worthy you'. 10:55 The
respondit rex Ptolemaeus dicens: 'Felix dies, in qua
answered king Ptolemy saying: 'Happy day, in which
reversus es ad terram patrum tuorum et sedisti in
back you to land fathers your and You sat in
sede regni eorum! 10:56 Et nunc faciam tibi, quae
Sit kingdom them! 10:56 The now I do you which
scripsisti, sed occurre in Ptolemaidam, ut videamus
you wrote, but meet in Ptolemais as see
invicem nos, et socer fiam tibi, sicut dixisti'. 10:57
another we and in-law I should you as you said. ' 10:57
Et exivit Ptolemaeus de Aegypto, ipse et Cleopatra
The gone Ptolemy of Egypt he and Cleopatra
filia eius, et venit Ptolemaidam anno centesimo
daughter his and he came Ptolemais year one hundred
sexagesimo secundo. 10:58 Et occurrit ei Alexander
sixtieth second. 10:58 The met it Alexander
rex, et dedit ei Cleopatram filiam suam et fecit
king, and given it Cleopatra daughter his and he
nuptias eius Ptolemaidae sicut reges in magna gloria.
wedding his Ptolemais as kings in great glory.
10:59 Et scripsit rex Alexander Ionathae, ut veniret
10:59 The He wrote king Alexander Jonathan, as come
obviam sibi. 10:60 Et abiit cum gloria
meet themselves. 10:60 The He went with glory
Ptolemaidam et occurrit ibi duobus regibus et dedit
Ptolemais and met there two kings and given
illis argentum multum et aurum et dona et invenit
they silver a lot and gold and gifts and found
gratiam in conspectu eorum. 10:61 Et convenerunt
thanks in before them. 10:61 The assembled
adversus eum viri pestilentes ex Israel, viri iniqui
against it men Corrupt from Israel men Unjust
interpellantes adversus eum; et non intendit ad eos
protest against him; and not intends to them
rex. 10:62 Et iussit rex, et exspoliaverunt Jonathan
king. 10:62 The ordered king, and spoiled Jonathan
vestibus suis et induerunt eum purpura; et ita
clothes their and Garb it purple; and so

fecerunt. Et collocavit eum rex sedere secum. 10:63
they did. The posted it king set with him. 10:63

Dixitque principibus suis: ‘ Exite cum eo in
said chief his ‘ Come out! with it in

medium civitatis et praedicate, ut nemo adversus
medium city and preach, as no against

eum interpellet de ullo negotio, nec quisquam ei
it complain of any business or one it

molestus sit de ulla ratione’. 10:64 Et factum est, ut
trouble is of any reason. ‘ 10:64 The it is as

viderunt, qui interpellabant gloriam eius, quae
they saw, that complaints glory his which

praedicabatur, et opertum eum purpura, fugerunt
reported; and covered it purple, fled

omnes. 10:65 Et magnificavit eum rex et scripsit
everyone. 10:65 The great it king and He wrote

eum inter primos amicos et posuit eum ducem et
it between first friends and set it leader and

participem principatus. 10:66 Et reversus est Ionathas
participant government. 10:66 The back is Jonathan

in Ierusalem cum pace et laetitia. 10:67 In anno
in Jerusalem with peace and joy. 10:67 in year

centesimo sexagesimo quinto venit Demetrius filius
one hundred sixtieth V he came Demetrius son

Demetrii a Creta in terram patrum suorum; 10:68
Demetrius from Crete in land fathers the family; 10:68

et audivit Alexander rex et contristatus est valde et
and heard Alexander king and sorry is very and

reversus est Antiochiam. 10:69 Et constituit Demetrius
back is Antioch. 10:69 The set Demetrius

rex Apollonium, qui praeerat Coelesyriae, et
king Apollonius, that the command Celesyria, and

congregavit exercitum magnum; et accessit ad
gathered army great; and came to

Iamnam et misit ad Jonathan summum sacerdotem
Jemnaan and sent to Jonathan top priest

10:70 dicens: ‘ Tu omnino solus resistis nobis; ego
10:70 saying: ‘ You at only resist us; I

autem factus sum in derisum et in opprobrium
Now he became I in derision and in reproach

propter te; et quare tu potestatem adversum nos
for you; and why you power against we

exerces in montibus? 10:71 Nunc ergo si confidis in
practice in mountains? 10:71 now So if trust? in
virtutibus tuis, descende ad nos in campum, et
virtues your down to we in plain and
comparemus illic invicem, quia mecum est virtus
compare there each other, because with is power
civitatum. 10:72 Interroga et discce quis sum ego et
cities. 10:72 Ask and learn who I I and
ceteri, qui auxilio sunt nobis, et dicunt: ‘Non potest
The rest, that help are us and they say: ‘I do not can
stare pes vester ante faciem nostram, quia bis in
stand foot your before face our because twice in
fugam conversi sunt patres tui in terra sua’.
flight turn are fathers your in land their own. ‘
10:73 Et nunc non poteris sustinere equitatum et
10:73 The now not You can support cavalry and
exercitum talem in campo, ubi non est lapis neque
army such in campus where not is stone or
silex neque locus fugiendi’. **10:74 Ut audivit autem**
flint or location to escape. ‘ 10:74 To heard Now
Ionathas sermones Apollonii, motus est animo et
Jonathan words Apollonius, motion is mind and
elegit decem milia virorum et exiit ab
he chose ten thousand men and He went out from
Ierusalem, et occurrit ei Simon frater eius in
Jerusalem and met it Simon brother his in
adiutorium. 10:75 Et applicuit castra in Ioppen; et
help. 10:75 The applied camp in Joppa; and
excluserunt eum, qui erant de civitate, quia custodia
excluded him, that were of city because custody
Apollonii in Ioppe erat, et oppugnaverunt eam. 10:76
Apollonius in Jaffa It was and attack her. 10:76
Et exterriti, qui erant in civitate, aperuerunt ei, et
The The guards, that were in city opened to and
obtinue Ionathas Ioppen. 10:77 Et audivit Apollonius
obtained Jonathan Jaffa. 10:77 The heard Apollonius
et admovit tria milia equitum et exercitum
and debris three thousand horse and army
multum. Et abiit Azotum tamquam iter faciens et
a lot. The He went Ashdod as trip making and
statim exiit in campum, eo quod haberet
immediately He went out in plain it that have

multitudinem equitum et confideret in eis. 10:78 Et
company horse and confident in them. 10:78 The
insecutus est eum Ionathas in Azotum, et exercitus
pursued is it Jonathan in Ashdod and army
commiserunt proelium. 10:79 Et reliquit Apollonius
committed battle. 10:79 The left Apollonius
mille equites post eos occulte. 10:80 Et cognovit
thousand horse after them privately. 10:80 The known
Ionathas quoniam insidiae sunt post se; et
Jonathan for Treachery are after themselves; and
circuierunt castra eius et iecerunt iacula in populum
compass camp his and firing shot in people
a mane usque ad vesperam. 10:81 Populus autem
from morning up to evening. 10:81 people Now
stabat, sicut praeceperat Ionathas, et laboraverunt
standing, as the Jonathan and labor
equi eorum. 10:82 Et eiecit Simon exercitum suum
horses them. 10:82 The ejected Simon army his
et commisit contra legionem; equites enim fatigati
and commissioning against legion; horse For Tired
erant. Et contriti sunt ab eo et fugerunt, 10:83 et
were. The broken are from it and fled, 10:83 and
equi dispersi sunt in campo et fugerunt in Azotum
horses scattered are in Campus and fled in Ashdod
et intraverunt in Bethdagon idolum suum, ut ibi se
and entered in Beth idol his as there he
liberarent. 10:84 Et succendit Ionathas Azotum et
free. 10:84 But The burned Jonathan Ashdod and
civitates, quae erant in circuitu eius, et accepit
cities which were in about his and he received
spolia eorum et templum Dagon et omnes, qui
spoils their and temple Dagon and all that
fugerunt in illud, succendit igne. 10:85 Et fuerunt,
fled in it burned fire. 10:85 The were
qui ceciderunt gladio cum his qui succensi sunt, fere
that fell sword with these that Burned are about
octo milia virorum. 10:86 Et movit inde Ionathas
eight thousand men. 10:86 The He moved from Jonathan
castra et applicuit ad Ascalonem, et exierunt de
camp and applied to Ashkelon and They went out of
civitate obviam illi in magna gloria. 10:87 Et
city meet they in great glory. 10:87 The

reversus est Ionathas in Ierusalem cum suis
back is Jonathan in Jerusalem with their
habentibus spolia multa. 10:88 Et factum est, ut
have spoils many. 10:88 The it is as
audivit Alexander rex sermones istos, et addidit
heard Alexander king words these and he added
adhuc glorificare Jonathan 10:89 et misit ei fibulam
yet glorifying Jonathan 10:89 and sent it buckle
auream, sicut consuetudo est dari cognatis regum, et
gold as custom is given relatives kings, and
dedit ei Accaron et omnes fines eius in
given it Ekron and all ends his in
possessionem. 11:1 Et rex Aegypti congregavit
possession. 11: 1 The king Egypt gathered
exercitum sicut arena, quae est circa oram maris, et
army as sand, which is about coast sea, and
naves multas et quaerebat obtinere regnum Alexandri
ships many and sought obtain kingdom Alexander
dolo et addere illud regno suo. 11:2 Et exiit in
deceit and add it kingdom his own. 11: 2 The He went out in
Syriam verbis pacificis, et aperiebant ei civitates et
Syria words peace, and open it cities and
occurrebant ei, quia mandaverat Alexander rex exire
met to because charged Alexander king out
ei obviam, eo quod socer suus esset. 11:3 Cum
it meet, it that in-law it would. 11: 3 with
autem introiret civitatem, Ptolemaeus ponebat
Now entered city Ptolemy put
custodias militum in singulis civitatibus. 11:4 Et, ut
prisons military in each cities. 11: 4 and, as
appropriavit Azoto, ostenderunt ei templum Dagon
near Ashdod showed it temple Dagon
succensum et Azotum et suburbana eius demolita
fire and Ashdod and suburbs his Sanctuary
et corpora proiecta et combustos, quos combusserat
and bodies projected and the charred which burned
in bello; fecerant enim tumulos eorum in via eius.
in war; had For banks their in road her.
11:5 Et narraverunt regi, quae fecit Ionathas, ut
11: 5 The told king, which he Jonathan as
vituperarent eum; et tacuit rex. 11:6 Et occurrit
s him; and silent king. 11: 6 The met

Ionathas regi in Ioppen cum gloria, et invicem se
Jonathan king in Jaffa with glory, and another he
salutaverunt et dormierunt illic. 11:7 Et abiit
greeted and sleep there. 11: 7 The He went
Ionathas cum rege usque ad fluvium, qui vocatur
Jonathan with king up to river that called
Eleutherus, et reversus est in Ierusalem. 11:8 Rex
Eleutherus and back is in Jerusalem. 11: 8 king
autem Ptolemaeus obtinuit dominium civitatum
Now Ptolemy obtained ownership states
maritimarum usque Seleuciam maritimam et
maritime up Seleucia maritime and
cogitabat in Alexandrum consilia mala. 11:9 Et misit
thought in Alexander plans bad. 11: 9 The sent
legatos ad Demetrium dicens: ‘ Veni, componamus
ambassadors to Demetrius saying: ‘ I came, league
inter nos pactum, et dabo tibi filiam meam, quam
between we pact and I you daughter I than
habet Alexander, et regnabis in regno patris tui;
has Alexander, and reign in kingdom father your;
11:10 paenitet enim me quod dederim illi filiam
11:10 sorry For I that given they daughter
meam: quaesivit enim me occidere’. 11:11 Et
I He sought For I kill '. 11:11 The
vituperavit eum, propterea quod concupisceret regnum
slandered him, therefore that crave kingdom
eius. 11:12 Et abstulit filiam suam et dedit eam
her. 11:12 The removed daughter his and given it
Demetrio et alienavit se ab Alexandro, et
Demetrius and rift he from Alexander, and
manifestatae sunt inimicitiae eorum. 11:13 Et intravit
manifested are enmities them. 11:13 The entered
Ptolemaeus Antiochiam et imposuit duo diademata
Ptolemy Antioch and imposed two crowns
capiti suo, Aegypti et Asiae. 11:14 Alexander autem
head his Egypt and Asia. 11:14 Alexander Now
rex erat in Cilicia illis temporibus, quia rebellabant,
king was in Cilicia they times because hostilities;
qui erant de locis illis; 11:15 et audivit Alexander
that were of places them; 11:15 and heard Alexander

et venit ad eum in bello. Et produxit Ptolemaeus
and he came to it in war. The produced Ptolemy
 exercitum et occurrit ei in manu valida et fugavit
army and met it in hand strong and flight
 eum. 11:16 Et fugit Alexander in Arabiam, ut ibi
him. 11:16 The flees Alexander in Arabia as there
 protegeretur; rex autem Ptolemaeus exaltatus est.
to be protected; king Now Ptolemy exalted It is.
 11:17 Et abstulit Zabdiel Arabs caput Alexandri et
11:17 The removed eight Arab head Alexander and
 misit Ptolemaeo. 11:18 Et rex Ptolemaeus mortuus est
sent Ptolemy. 11:18 The king Ptolemy dead is
 in die tertia; et qui erant in munitionibus, perierunt
in day third; and that were in strongholds lost
 ab his, qui erant in munitionibus. 11:19 Et regnavit
from those that were in forts. 11:19 The reigned
 Demetrius anno centesimo sexagesimo septimo. 11:20
Demetrius year one hundred sixtieth seventh. 11:20
 In diebus illis congregavit Ionathas eos, qui erant de
in days they gathered Jonathan them; that were of
 Iudaea, ut expugnarent arcem, quae est in Ierusalem;
Judea, as assault citadel which is in Jerusalem;
 et fecerunt contra eam machinas multas. 11:21 Et
and they against it machines many. 11:21 The
 abierunt quidam, qui oderant gentem suam, viri
gone some, that Too nation his men
 iniqui ad regem et renuntiaverunt ei quod Ionathas
Unjust to king and reported it that Jonathan
 obsideret arcem. 11:22 Et audiens iratus est et
observed Citadel. 11:22 The hearing angry is and
 statim, ut audivit, movit castra et venit ad
directly as He heard He moved camp and he came to
 Ptolemaidam et scripsit Ionathae, ne obsideret
Ptolemais and He wrote Jonathan, do not observed
 arcem et ut occurreret sibi ad colloquium in
citadel and as meet to to interview in
 Ptolemaidam festinato. 11:23 Ut audivit autem
Ptolemais speedily. 11:23 To heard Now
 Ionathas, iussit obsidere et elegit de senioribus
Jonathan ordered obsess and he chose of elders
 Israel et de sacerdotibus et dedit se periculo 11:24
Israel and of priests and given he risk 11:24

et accepit argentum et aurum et vestem et alia
and he received silver and gold and clothing and other
xenia multa et abiit ad regem in Ptolemaidam et
Favors many and He went to king in Ptolemais and
invenit gratiam in conspectu eius. 11:25 Et
found thanks in before her. 11:25 The
interpellabant adversus eum quidam iniqui ex gente
complaints against it some Unjust from race
sua. 11:26 Et fecit ei rex, sicut fecerant ei qui
their own. 11:26 The he it king, as had it that
ante eum fuerant, et exaltavit eum in conspectu
before it were and promoted it in before
omnium amicorum suorum 11:27 et statuit ei
all friends their 11:27 and set it
principatum sacerdotii et, quaecumque alia habuit
leadership priesthood and, whatever other he had
prius pretiosa, et fecit eum principem primorum
first expensive, and he it prince first
amicorum. 11:28 Et postulavit Ionathas a rege, ut
friends. 11:28 The he asked Jonathan from king, as
immunem faceret Iudaeam et tres toparchias et
free do Judea and three governments and
Samaritidem, et promisit ei talenta trecenta. 11:29
Samaria, and He promised it talents three. 11:29
Et consensit rex et scripsit Ionathae epistulas de his
The agreed king and He wrote Jonathan letters of these
omnibus hunc modum continentes: 11:30 ‘ Rex
all this mode Holding: 11:30 ‘ king
Demetrius fratri Ionathae salutem et genti
Demetrius brother Jonathan health and people
Iudaeorum. 11:31 Exemplum epistulae, quam
Jews. 11:31 example letters, than
scripsimus Lastheni parenti nostro de vobis,
written Lasthenes parent our of you
scripsimus et ad vos, ut sciretis: 11:32 ‘Rex
written and to you as information: 11:32 ‘King
Demetrius Lastheni patri salutem. 11:33 Genti
Demetrius Lasthenes father health. 11:33 nation
Iudaeorum amicis nostris et conservantibus, quae
Jews friends our and conservation; which

iusta sunt apud nos, decrevimus benefacere propter
just are in we We have decided good for
benignitatem ipsorum, quam erga nos habent. 11:34
goodness their than for we have. 11:34
Statuimus ergo illis fines Iudaeae et tres regiones,
We have established So they ends Judea and three countries,
Apherema et Lydda et Ramathaim, quae additae
Apherema and Lydda and Ramathaim, which added
sunt Iudaeae ex Samaritide, et omnia confinia
are Judea from Samaria and all confines
earum, omnibus sacrificantibus in Hierosolymis, pro
their all sacrificing in Jerusalem, for
regalibus, quae ab eis prius accipiebat rex per
royal, which from them first received king by
singulos annos de fructibus terrae et pomorum;
each years of productivity earth and apples;
11:35 et alia, quae ad nos pertinent ex hoc
11:35 and other which to we concern from this
tempore decimarum et tributorum pertinentium ad
time tithes and tributes and related to
nos, et salis stagna et pertinentes ad nos coronas,
we and salt pools and belonging to we crowns,
omnia ipsis concedimus. 11:36 Et nihil horum
all the grant. 11:36 The nothing these
irritum erit ex hoc et in omne tempus. 11:37
void will be from this and in all time. 11:37
Nunc ergo curate facere horum exemplum, et detur
now So Heal do these example, and given
Ionathae et ponatur in monte sancto in loco
Jonathan and put in mount St. in place
celebri". 11:38 Et videns Demetrius rex quod siluit
fame '. 11:38 The seeing Demetrius king that quiet
terra in conspectu suo, et nihil ei resistit, dimisit
land in before his and nothing it resists released
totum exercitum suum, unumquemque in locum
all army his each in place
suum, excepto peregrino exercitu, quem contraxit ab
his exception foreign army which contract from
insulis gentium; et inimici erant ei omnes exercitus
islands nations; and enemies were it all army

patrum eius. 11:39 Tryphon autem erat quidam
fathers her. 11:39 Tryphon Now was some
partium Alexandri prius et vidit quoniam omnis
party Alexander first and saw for all
exercitus murmurabat contra Demetrium et ivit ad
army droned against Demetrius and He went to
Imalcue Arabem, qui nutriebat Antiochum filium
Imalkue Arab that up Antiochus son
Alexandri; 11:40 et assidebat ei, ut traderet eum
Alexander; 11:40 and pressed to as deliver it
ipsi, ut regnaret loco patris sui. Et enuntiavit ei
they as king place father 's. The reported it
quanta constituerat Demetrius et inimicitias
Quan set Demetrius and enmities
exercituum eius adversus illum; et mansit ibi
hosts his against it; and He remained there
diebus multis. 11:41 Et misit Ionathas ad Demetrium
days many. 11:41 The sent Jonathan to Demetrius
regem, ut eiceret eos, qui in arce erant in Ierusalem
king, as out them; that in citadel were in Jerusalem
et qui in praesidiis erant, quia impugnabant Israel.
and that in stations were because attack Israel.
11:42 Et misit Demetrius ad Jonathan dicens: ‘ Non
11:42 The sent Demetrius to Jonathan saying: ‘ no
haec tantum faciam tibi et genti tuae, sed gloria
this only I do you and people your but glory
illustrabo te et gentem tuam, cum fuerit
elevate you and nation your with be
opportunum; 11:43 nunc ergo recte feceris, si miseris
facilities; 11:43 now So right you do if send
in auxilium mihi viros, quia discessit omnis exercitus
in help I men because left all army
meus’. 11:44 Et misit ei Ionathas tria milia virorum
My '. 11:44 The sent it Jonathan three thousand men
fortium Antiochiam, et venerunt ad regem, et
the strong Antioch and they to king, and
delectatus est rex in adventu eorum. 11:45 Et
delighted is king in arrival them. 11:45 The
convenerunt, qui erant de civitate, centum viginti
assembled, that were of city one hundred twenty

milia virorum, et volebant interficere regem; 11:46
thousand men and would kill king; 11:46

et fugit rex in aulam, et occupaverunt, qui erant
and flees king in court and occupied that were
de civitate, itinera civitatis et coeperunt pugnare.
of city roads city and began fight.

11:47 Et vocavit rex Iudaeos in auxilium, et
11:47 The he called king Jews in help and
convenerunt omnes simul ad eum et dispersi sunt
assembled all together to it and scattered are

per civitatem; et occiderunt in illa die centum
by city; and killed in that day one hundred

milia hominum. 11:48 Et succenderunt civitatem et
thousand men. 11:48 The set city and

ceperunt spolia multa in die illa et liberaverunt
took spoils many in day that and delivered

regem. 11:49 Et viderunt, qui erant de civitate, quod
the king. 11:49 The they saw, that were of city that

obtinuissent Iudaei civitatem, sicut volebant, et
got Jews city as wanted and

infirmati sunt mente sua et clamaverunt ad regem
weakened are Remember his and cried to king

cum precibus dicentes: 11:50 ‘ Da nobis dextras, et
with request saying: 11:50 ‘ Give us right, and

cessent Iudaei oppugnare nos et civitatem’. 11:51 Et
seekers Jews attack we and the city. ‘ 11:51 The

proiecerunt arma sua et fecerunt pacem; et
threw weapons his and they peace; and

glorificati sunt Iudaei in conspectu regis et in
glorified are Jews in before s and in

conspectu omnium, qui erant in regno eius, et
before all that were in kingdom his and

nominati sunt in regno et regressi sunt in Ierusalem
nominated are in kingdom and returning to are in Jerusalem

habentes spolia multa. 11:52 Et sedit Demetrius rex
having spoils many. 11:52 The sat Demetrius king

in sede regni sui, et siluit terra in conspectu eius.
in Sit kingdom s and quiet land in before her.

11:53 Et mentitus est omnia, quaecumque dixit, et
11:53 The lied is all whatever he said, and

abalienavit se a Ionatha et non retribuit ei
off he from Jonathan and not rewarded it
secundum beneficia, quae sibi tribuerat, et vexabat
according to benefits which to granted, and Punisher
eum valde. 11:54 Post haec autem reversus est
it very much. 11:54 Post this Now back is
Tryphon, et Antiochus cum eo puer adolescentior;
Tryphon, and Antiochus with it boy The younger;
et regnavit et imposuit sibi diadema. 11:55 Et
and reigned and imposed to crown. 11:55 The
congregati sunt ad eum omnes exercitus, quos
gathered are to it all army, which
disperserat Demetrius, et pugnauerunt contra eum,
away Demetrius and fight against him,
et fugit et terga vertit. 11:56 Et accepit Tryphon
and flees and back Rennes. 11:56 The he received Tryphon
bestias et obtinuit Antiochiam. 11:57 Et scripsit
animals and obtained Antioch. 11:57 The He wrote
Antiochus adolescentior Ionathae dicens: ‘Constituo
Antiochus The younger Jonathan saying: ‘decide
tibi summum sacerdotium et constituo te super
you top priesthood and stations you over
quattuor regiones et ut sis de amicis regis’. 11:58
four countries and as be of friends the king. ‘ 11:58
Et misit illi vasa aurea et ministerium et dedit ei
The sent they vessels gold and service and given it
potestatem bibendi in auro et esse in purpura et
power drinking in gold and be in purple and
habere fibulam auream. 11:59 Et Simonem fratrem
have buckle gold. 11:59 The Simon brother
eius constituit ducem a descensu Tyri usque ad
his set leader from down Tyre up to
fines Aegypti. 11:60 Et exiit Ionathas et
ends Egypt. 11:60 The He went out Jonathan and
perambulabat trans flumen et in civitatibus, et
He went through beyond river and in cities and
congregatus est ad eum omnis exercitus Syriae in
assembly is to it all army Syria in
auxilium; et venit Ascalonem, et occurrerunt ei
help; and he came Ashkelon and met it

honorifice de civitate. 11:61 Et abiit inde Gazam,
honorably of city. 11:61 The He went from Gaza
et concluserunt, qui erant Gazae; et obsedit eam et
and closed that were Gaza; and beseiged it and
succendit, quae erant in circuitu civitatis, et
burned, which were in about city and
praedatus est ea. 11:62 Et rogaverunt Gazenses
taken is them. 11:62 The asked Gaza
Jonathan, et dedit illis dexteram et accepit filios
Jonathan and given they right and he received children
principum eorum obsides et misit illos in Ierusalem;
leaders their hostages and sent them in Jerusalem;
et perambulavit regionem usque Damascum. 11:63
and He went through the region up Damascus. 11:63
Et audivit Ionathas quod aderant principes Demetrii
The heard Jonathan that present leaders Demetrius
in Cades, quae est in Galilaea, cum exercitu multo
in Kadesh which is in Galilee, with army more
volentes eum remove a negotio; 11:64 et occurrit
desiring it remove from business; 11:64 and met
illis, fratrem autem suum Simonem reliquit in
those brother Now his Simon left in
regione. 11:65 Et applicuit Simon ad Bethsuram et
region. 11:65 The applied Simon to zur and
expugnabat eam diebus multis et conclusit eos. 11:66
assaulted it days many and concluded them. 11:66
Et postulaverunt ab eo dextras accipere, et dedit
The asked from it right receive, and given
illis; et eiecit eos inde et cepit civitatem et posuit
them; and ejected them from and took city and set
in ea praesidium. 11:67 Et Ionathas et castra eius
in it protection. 11:67 The Jonathan and camp his
applicuerunt ad aquam Gennesar et ante lucem
applied to water Gennesaret and before light
vigilaverunt in campo Asor. 11:68 Et ecce castra
early in Campus Hazor. 11:68 The See camp
alienigenarum occurrebant ei in campo et tendebant
aliens met it in Campus and They tried
ei insidias in montibus; ipsi autem occurrerunt ex
it ambush in the mountains; they Now met from

adverso. 11:69 Insidiae vero exsurrexerunt de locis
front. 11:69 Treason But surfaced of places
suis et commiserunt proelium. 11:70 Et fugerunt, qui
their and committed battle. 11:70 The fled, that
erant ex parte Ionathae omnes, et nemo relictus est
were from part Jonathan all and no left is
ex eis, nisi Matthathias filius Absalomi et Iudas
from them, but Mattathias son Absalom and Judas
filius Chalphi princeps militiae exercitus. 11:71 Et
son Chalphi leader military army. 11:71 The
scidit Ionathas vestimenta sua et posuit terram in
rent Jonathan clothes his and set land in
capite suo et oravit. 11:72 Et reversus est ad eos in
head his and prayed. 11:72 The back is to them in
proelium et convertit eos in fugam; et fugerunt.
fight and back them in flight; and fled.
11:73 Et viderunt, qui fugiebant partis illius, et
11:73 The they saw, that fleeing party of and
reversi sunt ad eum et insequabantur cum eo usque
returned are to it and pursue with it up
Cades, usque ad castra ipsorum, et applicuerunt
Kadesh up to camp their and applied
illic. 11:74 Et ceciderunt de alienigenis in die illa
there. 11:74 The fell of foreign in day that
tria milia virorum; et reversus est Ionathas in
three thousand men; and back is Jonathan in
Ierusalem. 12:1 Et vidit Ionathas quia tempus eum
Jerusalem. 12: 1 The saw Jonathan because time it
adiuvat; et elegit viros et misit Romam statuere et
assists; and he chose men and sent Rome establish and
renovare cum eis amicitiam; 12:2 et ad Spartiatas
renew with them friendship; 12: 2 and to Sparta
et ad alia loca misit epistulas secundum eadem. 12:3
and to other places sent letters according to the same. 12: 3
Et abierunt Romam et intraverunt curiam et
The gone Rome and entered court and
dixerunt: ‘Ionathas summus sacerdos et gens
they said: ‘Jonathan high The priest and nation
Iudaeorum miserunt nos renovare amicitiam et
Jews sent we renew friendship and
societatem secundum pristinum’. 12:4 Et dederunt
society according to the original. ‘ 12: 4 The they

illis epistulas ad ipsos per loca, ut deducerent eos in
they letters to they by places, as conduct them in
terram Iudae cum pace. 12:5 Et hoc est exemplum
land Judah with peace. 12: 5 The this is model
epistularum, quas scripsit Ionathas Spartiatis: 12:6 ‘
letters, which He wrote Jonathan Spartans: 12: 6 ‘
Ionathas summus sacerdos et seniores gentis et
Jonathan high The priest and elders nation and
sacerdotes et reliquus populus Iudaeorum Spartiatis
priests and the rest people Jews Spartans
fratribus salutem. 12:7 Iampridem missae erant
brothers health. 12: 7 A long time ago posted were
epistulae ad Oniam summum sacerdotem ab Ario,
letters to Onias top priest from Arius
qui regnabat apud vos, quoniam estis fratres nostri,
that reigned in you for you brothers our
sicut rescriptum continet, quod subiectum est. 12:8
as copy contains that subject It is. 12: 8
Et suscepit Onias virum, qui missus fuerat, cum
The received Onias man that sent was with
honore; et accepit epistulas, in quibus significabatur
honor; and he received letters, in which signified
de societate et amicitia. 12:9 Nos igitur, cum nullo
of society and friendship. 12: 9 We therefore, with no
horum indigeremus, exhortationem habentes sanctos
these We need you, encouraging having saints
libros, qui sunt in manibus nostris, 12:10 tentavimus
books that are in hands our 12:10 Chose
mittere ad vos renovare fraternitatem et amicitiam,
send to you renew brotherhood and friendship,
ne forte alieni efficiamur a vobis; multa enim
do not perhaps strangers made from you; many For
tempora transierunt, ex quo misistis ad nos. 12:11
times passed, from which sent to us. 12:11
Nos ergo in omni tempore sine intermissione in
We So in all time without interruption in
diebus sollemnibus et ceteris, quibus oportet,
days festivals and the other, which must
memores sumus vestri in sacrificiis, quae offerimus,
mindful we are you in sacrifices, which we offer
et in obsecrationibus, sicut fas est et decet
and in petitions as fAS is and becomes

meminisse fratrum. 12:12 Laetamur itaque de gloria
remember brothers. 12:12 We are happy So of glory
vestra. 12:13 Nos autem circumdederunt multae
your. 12:13 We Now surrounded many
tribulationes et multa proelia; et impugnaverunt nos
The troubles and many battles; and against we
reges, qui sunt in circuitu nostro. 12:14 Noluimus
kings, that are in about our. 12:14 However,
ergo vobis molesti esse et ceteris sociis et amicis
So you trouble be and other partners and friends
nostris in his proeliis; 12:15 habemus enim de
our in these engagements; 12:15 we have For of
caelo auxilium, quod nos adiuvat, et liberati sumus
heaven help that we It helps and free we are
nos ab inimicis nostris, et humiliati sunt inimici
we from enemies our and low are enemies
nostri. 12:16 Elegimus itaque Numenium Antiochi
Our. 12:16 We have chosen So Numenius Antiochus
filium et Antipatrem Iasonis filium et misimus ad
son and Antipater Jason son and we to
Romanos renovare cum eis amicitiam et societatem
Romans renew with them friendship and society
pristinam; 12:17 mandavimus itaque eis, ut veniant
the former; 12:17 command-- So them, as come
etiam ad vos et saluent vos et reddant vobis
also to you and salute you and complicated you
epistulas nostras de innovatione et fraternitate nostra.
letters our of innovation and fraternity Our.
12:18 Et nunc bene facietis respondentes nobis ad
12:18 The now well do responding us to
haec'. 12:19 Et hoc est rescriptum epistularum, quas
This'. 12:19 The this is copy letters, which
miserunt Oniae: 12:20 ' Arius rex Spartiatarum
sent Onias: 12:20 ' Arius king Spartans
Oniae sacerdoti magno salutem. 12:21 Inventum est
Onias priest great health. 12:21 Discovery is
in scriptura de Spartiatis et Iudaeis quoniam sunt
in writing of Spartans and Jews for are
fratres et quod sunt de genere Abraham. 12:22 Et
brothers and that are of general Abraham. 12:22 The

nunc, ex quo haec cognovimus, bene facietis
now, from which this known well do
scribentes nobis de pace vestra. 12:23 Sed et nos
writing us of peace your. 12:23 but and we
rescribimus vobis. Pecora vestra et possessiones
written back to you. cattle your and property
vestrae nostrae sunt; et, quae nostra, vestra sunt.
your our they are: and, which our your They are.
Mandamus itaque, ut annuntient vobis secundum
We charge So, as show you according to
haec'. 12:24 Et audivit Ionathas quoniam regressi
This'. 12:24 The heard Jonathan for returning to
sunt principes Demetrii cum exercitu multo supra
are leaders Demetrius with army more above
quam prius pugnare adversus eum. 12:25 Et exiit
than first fight against him. 12:25 The He went out
ab Ierusalem et occurrit eis in Amathitem
from Jerusalem and met them in Hamath
regionem; non enim dedit eis spatium, ut
country; not For given them space as
ingrederentur regionem eius. 12:26 Et misit
go region her. 12:26 The sent
speculatores in castra eorum, et reversi
watchmen in camp their and returned
renuntiaverunt ei quod ita constituunt supervenire
reported it that so constitute inevitable
illis nocte. 12:27 Cum occidisset autem sol, praecepit
they night. 12:27 with setting Now sun, charged
Ionathas suis vigilare et esse in armis paratos ad
Jonathan their watch and be in arms ready to
pugnam tota nocte; et emisit custodes per
fight all night; and He gave up guards by
circuitum castrorum. 12:28 Et audierunt adversarii
about camp. 12:28 The listen opponents
quod paratus est Ionathas cum suis in bellum, et
that ready is Jonathan with their in war; and
timuerunt et formidaverunt in corde suo et
feared and dread in heart his and
accenderunt focos in castris suis. 12:29 Ionathas
they fires in camp their own. 12:29 Jonathan

autem et, qui cum eo erant, non cognoverunt usque
Now and, that with it were not know up
mane; videbant enim luminaria ardentia. 12:30 Et
in the morning; see For lights burning. 12:30 The
insecutus est eos Ionathas et non comprehendit eos;
pursued is them Jonathan and not includes them;
transierant enim flumen Eleutherum. 12:31 Et divertit
passed For river Eleutherus. 12:31 The diverted
Ionathas ad Arabas, qui vocantur Zabadaei, et
Jonathan to Arabs that called Zabadeans and
percussit eos et accepit spolia eorum. 12:32 Et
shot them and he received spoils them. 12:32 The
iunxit et venit Damascum et perambulabat omnem
tail and he came Damascus and He went through all
regionem illam. 12:33 Simon autem exiit et venit
region her. 12:33 Simon Now He went out and he came
usque ad Ascalonem et ad proxima praesidia et
up to Ashkelon and to close protection and
declinavit in Ioppen et occupavit eam; 12:34 audivit
aside in Jaffa and took it; 12:34 heard
enim quod vellent praesidium tradere partibus
For that they wanted protection deliver parts
Demetrii, et posuit ibi custodes, ut custodirent eam.
Demetrius and set there guardians, as watch her.
12:35 Et reversus est Ionathas et convocavit seniores
12:35 The back is Jonathan and mobilized elders
populi et cogitavit cum eis aedificare praesidia in
people and planned with them building protection in
Iudaea 12:36 et altius extollere muros Ierusalem et
Judea 12:36 and more Extol walls Jerusalem and
exaltare altitudinem magnam inter medium arcis et
to advance height great between medium castle and
civitatis, ut separaret eam a civitate, ut esset ipsa
city as separate it from city as was the
singulariter, ut neque emant neque vendant. 12:37 Et
details; as or buy or sell. 12:37 The
convenerunt, ut aedificarent civitatem; et cecidit de
assembled, as building city; and fallen of
muro, qui erat super torrentem a subsolano, et
wall, that was over torrent from South-east, and
reparavit eum, qui vocatur Chaphenatha. 12:38 Et
repaired him, that called Capphenatha. 12:38 The

Simon aedificavit Adida in Sephela et munivit eam
Simon built Adida in Sephela and Solomon it
et imposuit portas et seras. 12:39 Et quaesivit
and imposed gates and bars. 12:39 The He sought
Tryphon regnare Asiae et imponere sibi diadema et
Tryphon he Asia and impose to crown and
extendere manum in Antiochum regem. 12:40 Et
extend hand in Antiochus the king. 12:40 The
veritus est, ne forte non permetteret eum Ionathas
fearing is do not perhaps not permit it Jonathan
et ne forte pugnaret adversus eum, et quaerebat
and do not perhaps fight against him, and sought
comprehendere eum et occidere et exsurgens abiit
comprehend it and kill and rising He went
in Bethsan. 12:41 Et exivit Ionathas obviam illi cum
in Shan. 12:41 The gone Jonathan meet they with
quadraginta milibus virorum electorum in proelium
forty thousands men elect in fight
et venit Bethsan. 12:42 Et vidit Tryphon quia
and he came Shan. 12:42 The saw Tryphon because
venit cum exercitu multo et extendere in eum
he came with army more and extend in it
manus timuit 12:43 et excepit eum cum honore et
hand feared 12:43 and He welcomed it with honor and
commendavit eum omnibus amicis suis et dedit ei
He commended it all friends their and given it
munera et praecepit exercitibus suis, ut oboedirent ei
gifts and charged troops their as submitted it
sicut sibi. 12:44 Et dixit Ionathae: ‘ Ut quid
as themselves. 12:44 The said Jonathan: ‘ To what
vexasti universum populum, cum bellum nobis non
needs all people with war us not
sit? 12:45 Et nunc remitte eos in domos suas.
this is? 12:45 The now back them in homes their own.
Elige autem tibi viros paucos, qui tecum sint, et
Choose Now you men a few, that with are and
veni mecum Ptolemaidam, et tradam eam tibi et
I with Friends and I will it you and
reliqua praesidia et reliquum exercitum et universos
other protection and the rest army and all
praepositos negotiis et conversus abibo;
overseers businesses and turning I will be leaving;

propterea enim veni'. 12:46 Et credidit ei et fecit,
therefore For I came. ' 12:46 The believed it and he did,
sicut dixit, et dimisit exercitum, et abierunt in
as he said, and released army and gone in
terram Iudae. 12:47 Retinuit autem secum tria milia
land Judah. 12:47 retained Now with three thousand
virorum, ex quibus remisit in Galilaeam duo milia;
men from which sent in Galilee two thousand;
mille autem venerunt cum eo. 12:48 Ut autem
thousand Now they with the fact. 12:48 To Now
intravit Ptolemaidam Ionathas, clausuerunt portas
entered Ptolemais Jonathan closed gates
Ptolemenses et comprehenderunt eum; et omnes, qui
Ptolemaians and arrested him; and all that
cum eo intraverant, gladio interfecerunt. 12:49 Et
with it entered sword killed. 12:49 The
misit Tryphon exercitum et equites in Galilaeam et
sent Tryphon army and horse in Galilee and
in campum magnum, ut perderent omnes socios
in campus great as lose all shareholders
Ionathae. 12:50 At illi, cum cognovissent quia
Jonathan. 12:50 But they with they knew because
comprehensus est Ionathas et periit, et omnes, qui
arrested is Jonathan and lost, and all that
cum eo erant, hortati sunt semetipsos et ibant
with it were encouraged are home and went
conglobati parati in proelium. 12:51 Et videntes hi,
environ ready in battle. 12:51 The seeing they
qui insecuti fuerant, quia pro anima res est illis,
that pursued were because for soul business is those
reversi sunt; 12:52 illi autem venerunt omnes cum
returned they are: 12:52 they Now they all with
pace in terram Iudae et planxerunt Jonathan et
peace in land Judah and wailed Jonathan and
eos, qui cum ipso fuerant, et timuerunt valde; et
them; that with it were and feared free; and
luxit Israel luctu magno. 12:53 Et quaesierunt
mourned Israel mourning great. 12:53 The sought
omnes gentes, quae erant in circuitu eorum, conterere
all nations which were in about their destroy
eos; dixerunt enim: 12:54 'Non habent principem et
them; said For: 12:54 'I do not have prince and

adiuvantem; nunc ergo expugnemus illos et tollamus
help now So attack them and Let us take the
de hominibus memoriam eorum'. 13:1 Et audivit
of men memory them. ' 13: 1 The heard
Simon quod congregavit Tryphon exercitum copiosum,
Simon that gathered Tryphon army large,
ut veniret in terram Iudae et attereret eam. 13:2
as come in land Judah and waste her. 13: 2
Videns quia in tremore populus est et in timore,
seeing because in trembling people is and in fear;
ascendit Ierusalem et congregavit populum 13:3 et
up Jerusalem and gathered people 13: 3 and
exhortatus est eos et dixit illis: ' Vos scitis quanta
encouraging is them and said them: ' you you know Quan
ego et fratres mei et domus patris mei fecimus pro
I and brothers my and house father my we have for
legibus et pro sanctis proelia et angustias quales
laws and for saints battles and narrows what
vidimus. 13:4 Horum gratia perierunt fratres mei
we have seen. 13: 4 The grace lost brothers my
omnes propter Israel, et relictus sum ego solus. 13:5
all for Israel and left I I alone. 13: 5
Et nunc non mihi contingat parcere animae meae in
The now not I happen spare soul I in
omni tempore tribulationis; non enim melior sum
all time trouble; not For better I
fratribus meis. 13:6 Vindicabo tamen gentem meam
brothers mine. 13: 6 avenge yet nation I
et sancta, uxores quoque et natos vestros, quia
and holy, wives also and children your because
congregatae sunt universae gentes conterere nos
together are all nations destroy we
inimicitiae gratia'. 13:7 Et accensus est spiritus
enmities Grace. ' 13: 7 The burning is spirit
populi, simul ut audivit sermones istos, 13:8 et
people together as heard words these 13: 8 and
responderunt voce magna dicentes: ' Tu es dux
answered voice great saying: ' You you leader
noster loco Iudae et Ionathae fratris tui; 13:9 pugna
our place Judah and Jonathan brother your; 13: 9 battle
proelium nostrum, et omnia, quaecumque dixeris
fight our and all whatever call

nobis, faciemus'. 13:10 Et congregans omnes viros
us we will do. ' 13:10 The rounding all men
bellatores acceleravit consummare universos muros
war accelerated finish all walls
Ierusalem et munivit eam in gyro. 13:11 Et misit
Jerusalem and Solomon it in around. 13:11 The sent
Jonathan filium Absalomi et cum eo exercitum
Jonathan son Absalom and with it army
magnum in Ioppen et, eiectis his, qui erant in
great in Jaffa and, expulsion of the those that were in
ea, remansit illic in ea. 13:12 Et movit Tryphon
it left there in them. 13:12 The He moved Tryphon
a Ptolemaida cum exercitu multo, ut veniret in
from Ptolemaus with army soon, as come in
terram Iudae, et Ionathas cum eo in custodia. 13:13
land Judah, and Jonathan with it in custody. 13:13
Simon autem applicuit in Adidis contra faciem
Simon Now applied in Adida against face
campi. 13:14 Et ut cognovit Tryphon quia surrexit
fields. 13:14 The as known Tryphon because rose
Simon loco fratris sui Ionathae et quia commissurus
Simon place brother s Jonathan and because commit
esset cum eo proelium, misit ad eum legatos 13:15
was with it fight, sent to it ambassadors 13:15
dicens: ' Pro argento, quod debebat frater tuus
saying: ' Pro silver that nol brother your
Ionathas fisco regis propter negotia, quae habuit,
Jonathan Treasury s for business; which he had
detinuimus eum; 13:16 et nunc mitte argenti talenta
management him; 13:16 and now send silver talents
centum et duos filios eius obsides, ut non dimissus
one hundred and two children his hostages as not dismissed
fugiat a nobis, et remitemus eum'. 13:17 Et
flee from us and release for him. ' 13:17 The
cognovit Simon quia cum dolo loquuntur secum;
known Simon because with deceit talk with him;
misit tamen accipere argentum et pueros, ne
sent yet take silver and children do not
inimicitiam magnam sumeret ad populum, 13:18 qui
hostility great take to people 13:18 that
dicerent: ' Quia non misit ei argentum et pueros,
said: ' for not sent it silver and children

periit'. 13:19 Et misit pueros et centum talenta. Et
perished. ' 13:19 The sent children and one hundred talents. The
mentitus est et non dimisit Jonathan; 13:20 et post
lied is and not released Jonathan; 13:20 and after
haec venit Tryphon intrare in regionem, ut
this he came Tryphon enter in region as
contereret eam, et gyraverunt per viam, quae ducit
Yea it and Adora by way, which leads
Adoram. Et Simon et castra eius ambulant in
Adora. The Simon and camp his walking in
omnem locum, quocumque ibant. 13:21 Qui autem in
all place wherever it went. 13:21 He Now in
arce erant, miserunt ad Tryphonem legatos
citadel were sent to Tryphon ambassadors
urgentes eum, ut veniret ad eos per desertum et
urgent him, as come to them by desert and
mitteret illis alimonias. 13:22 Et paravit Tryphon
send they provisions. 13:22 The prepared Tryphon
omnem equitatum suum, ut veniret; et in illa nocte
all cavalry his as come; and in that night
fuit nix multa valde, et non venit propter nivem
was snow many very and not he came for snow
et discessit et abiit in Galaaditim. 13:23 Et cum
and left and He went in Gilead. 13:23 The with
appropinquasset Bascaman, occidit Jonathan, et
near Baskama sets Jonathan and
sepultus est illic; 13:24 et convertit Tryphon et
buried is there; 13:24 and back Tryphon and
abiit in terram suam. 13:25 Et misit Simon et
He went in land own. 13:25 The sent Simon and
accepit ossa Ionathae fratris sui et sepelivit eum in
he received bones Jonathan brother s and buried it in
Modin civitate patrum eius. 13:26 Et planxerunt eum
Modin city fathers her. 13:26 The wailed it
omnis Israel planctu magno et luxerunt eum dies
all Israel mourning great and mourned it day
multos. 13:27 Et aedificavit Simon super sepulcrum
many. 13:27 The built Simon over grave
patris sui et fratrum suorum et exaltavit illud visu,
father s and brothers their and promoted it view,
lapide polito retro et ante; 13:28 et statuit septem
stone polished back and before; 13:28 and set seven

pyramidas, unam contra unam, patri et matri et
pyramids one against one father and his mother; and
quattuor fratribus. 13:29 Et his fecit machinamenta
four brothers. 13:29 The these he machines
circumponens columnas magnas et super columnas
circumponens columns great and over columns
arma ad memoriam aeternam et iuxta arma
weapons to memory eternal and according to weapons
naves sculptas, quae viderentur ab omnibus
ships carved, which it seemed from all
navigantibus mare. 13:30 Hoc est sepulcrum, quod
sailing sea. 13:30 This is grave, that
fecit in Modin, usque in hunc diem. 13:31 Tryphon
he in Modin up in this Day. 13:31 Tryphon
autem iter faciebat dolo cum Antiocho rege
Now trip did deceit with Antiochus king
adulescentiore et occidit eum 13:32 et regnavit loco
the young and sets it 13:32 and reigned place
eius et imposuit sibi diadema Asiae et fecit plagam
his and imposed to crown Asia and he side
magnam in terra. 13:33 Et aedificavit Simon
great in land. 13:33 The built Simon
praesidia Iudaeae muniens ea turribus excelsis et
protection Judea fortifying it towers high and
muris magnis et portis et seris; et posuit alimenta
mouse great and gates and bars; and set food
in munitionibus. 13:34 Et elegit Simon viros et
in forts. 13:34 The he chose Simon men and
misit ad Demetrium regem, ut faceret remissionem
sent to Demetrius king, as do remission
regioni, quia actus omnes Tryphonis fuerant rapinae.
region because act all Tryphon were The robbery.
13:35 Et Demetrius rex ad verba ista respondit ei
13:35 The Demetrius king to words this answered it
et scripsit epistulam talem: 13:36 ‘ Rex Demetrius
and He wrote letter such as: 13:36 ‘ king Demetrius
Simoni summo sacerdoti et amico regum et
Simon top priest and friend kings and
senioribus et genti Iudaeorum salutem. 13:37
elders and people Jews health. 13:37

Coronam auream et baen, quam misistis, suscepimus;
crown gold and robe, than sent undertaken;
et parati sumus facere vobiscum pacem magnam et
and ready we are do with peace great and
scribere praepositis regis remittere vobis, quae
write reeves s remit you which
indulsumus. 13:38 Quaecumque enim constituimus
released. 13:38 Whatever For I made
vobis, constant; munitiones, quas aedificastis, vobis
you cost; forts, which built, you
sint. 13:39 Remittimus quoque ignorantias et
they are. 13:39 discharge also oversight and
peccata usque in hodiernum diem et coronam, quam
sins up in this day and crown than
debebatis; et, si quid aliud erat tributarium in
owed; and, if what other was taxed in
Ierusalem, iam non sit tributarium. 13:40 Et, si qui
Jerusalem already not is taxed. 13:40 and, if that
ex vobis apti sunt conscribi inter nostros,
from you fit are recruitment between our
conscribantur, et sit inter nos pax'. 13:41 Anno
enrolled, and is between we peace. ' 13:41 year
centesimo septuagesimo ablatum est iugum gentium
one hundred seventieth taken is yoke nations
ab Israel. 13:42 Et coepit populus Israel scribere in
from Israel. 13:42 The began people Israel write in
conscriptionibus et commutationibus: ' Anno primo
underlie and exchanges; ' year first
sub Simone summo sacerdote magno duce et
under Simone top priest great leadership and
principe Iudaeorum'. 13:43 In diebus illis applicuit
prince The Jews. ' 13:43 in days they applied
Simon ad Gazaram et circumdedit eam castris et
Simon to Gaza and surrounded it camp and
fecit machinam et applicuit ad civitatem et percussit
he engine and applied to city and shot
turrim unam et comprehendit. 13:44 Et eruperant,
tower one and comprehend. 13:44 The bloomed,
qui erant intra machinam, in civitatem; et factus
that were within machinery in city; and he became

est motus magnus in civitate. 13:45 Et ascenderunt,
is motion great in city. 13:45 The up,
 qui erant in civitate, cum uxoribus et filiis supra
that were in city with wives and children above
 murum, scissis tunicis suis, et clamaverunt voce
wall rent coats their and cried voice
 magna postulantes a Simone dextras sibi dari 13:46
great Requesting from Simone right to given 13:46
 et dixerunt: ' Non nobis reddas secundum malitias
and they said: ' no us Deal according to malicious
 nostras sed secundum misericordiam tuam'. 13:47 Et
our but according to mercy case '. 13:47 The
 consensit illis Simon et non debellavit eos; eiecit
agreed they Simon and not harry them; ejected
 tamen eos de civitate et mundavit aedes, in quibus
yet them of city and purge House, in which
 fuerant simulacra, et tunc intravit in eam canens et
were images? and then entered in it gray and
 benedicens. 13:48 Et, eiecta ab ea omni immunditia,
blessing. 13:48 and, ashore from it all impurity
 collocavit in ea viros, qui legem facerent, et munivit
posted in it men that law do and Solomon
 eam et aedificavit sibi habitationem. 13:49 Qui
it and built to housing. 13:49 He
 autem erant in arce Ierusalem, prohibebantur egredi
Now were in citadel Jerusalem prohibited out
 et ingredi regionem et emere ac vendere; et
and enter region and buy and sell; and
 esurierunt valde, et multi ex eis fame perierunt.
hunger very and many from them hunger perished.
 13:50 Et clamaverunt ad Simonem, ut dextras
13:50 The cried to Simon as right
 acciperent, et dedit illis et eiecit eos inde et
receive, and given they and ejected them from and
 mundavit arcem a contaminationibus. 13:51 Et
purge citadel from pollutions. 13:51 The
 intraverunt in eam tertia et vicesima die secundi
entered in it third and twenty- day second
 mensis, anno centesimo septuagesimo primo, cum
month, year one hundred seventieth first, with

laude et ramis palmarum et cinyris et cymbalis et
praise and branches palm and lutes and cymbals and
nablis et hymnis et canticis, quia contritus est
lutes and hymns and songs because broken is
inimicus magnus ex Israel. 13:52 Et constituit, ut
The enemy great from Israel. 13:52 The made, as
omnibus annis agerentur dies hi cum laetitia. 13:53
all years going day these with joy. 13:53
Et munivit montem templi, qui erat secus arcem, et
The Solomon mount temple that was by citadel and
habitavit ibi ipse et qui cum eo erant. 13:54 Et
The there he and that with it were. 13:54 The
vidit Simon Ioannem filium suum quod vir esset et
saw Simon John son his that man was and
posuit eum ducem virtutum universarum; et habitavit
set it leader hosts all; and The
in Gazaris. 14:1 Anno centesimo septuagesimo
in Forces. 14: 1 year one hundred seventieth
secundo congregavit rex Demetrius exercitum suum
second gathered king Demetrius army his
et abiit in Mediam ad contrahenda sibi auxilia, ut
and He went in Media to contract to assistance, as
expugnaret Tryphonem. 14:2 Et audivit Arsaces rex
fight Tryphon. 14: 2 The heard Arsaces king
Persidis et Mediae, quia intravit Demetrius confines
Persia and Media because entered Demetrius confines
suos, et misit unum de principibus suis, ut
his and sent one of chief their as
comprehenderet eum vivum. 14:3 Et abiit et
capture it living. 14: 3 The He went and
percussit castra Demetrii et comprehendit eum et
shot camp Demetrius and includes it and
duxit eum ad Arsacem et posuit eum in custodiam.
married it to Arsaces and set it in custody.
14:4 Et siluit terra Iudae omnibus diebus Simonis;
14: 4 The quiet land Judah all days Simon;
et quaesivit bona genti suae, et placuit illis
and He sought good people his and It was decided they
potestas eius, et gloria eius omnibus diebus. 14:5 Et
power his and glory his all days. 14: 5 The
cum omni gloria sua accepit Ioppen in portum et
with all glory his he received Jaffa in port and

fecit introitum insulis maris. 14:6 Et dilatavit fines
he entrance islands the sea. 14: 6 The expanded ends
gentis suae et obtinuit regionem. 14:7 Et congregavit
nation his and obtained region. 14: 7 The gathered
captivitatem multam et dominatus est Gazarae et
captivity great and mastery is Gazera and
Bethsurae et arci; et abstulit immunditias ex ea,
zur and citadel; and removed idols from it
et non erat qui resisteret ei. 14:8 Et unusquisque
and not was that resisted to him. 14: 8 The each
colebat terram suam cum pace; et terra dabat
tilled land his with peace; and land giving
fructus suos, et ligna camporum fructum suum. 14:9
fruit his and timber fields fruit his own. 14: 9
Seniores in plateis sedebant, omnes de bonis
The Elders in streets sate all of good
communiter tractabant, et iuvenes induebant se
general treat and young people put he
gloriam et stolas belli. 14:10 Et civitatibus tribuebat
glory and robes war. 14:10 The cities ammunition
alimonias et constituere eas, ut essent vasa
supplies; and appointed them, as they vessels
munitiois, quoadusque nominatum est nomen gloriae
fortification, till named is name glory
eius usque ad extremum terrae. 14:11 Fecit pacem
his up to tip the earth. 14:11 He made peace
super terram, et laetatus est Israel laetitia magna.
over land and rejoiced is Israel joy large.
14:12 Et sedit unusquisque sub vite sua et sub
14:12 The sat each under life his and under
ficulnea sua, et non erat qui eos terreret. 14:13
tree his and not was that them closely. 14:13
Defecit impugnans eos super terram; reges contriti
Ceased Attend them over land; kings broken
sunt in diebus illis. 14:14 Et confirmavit omnes
are in days them. 14:14 The confirmed all
humiles populi sui et legem exquisivit et abstulit
low people s and law sought and removed
omnem iniquum et malum. 14:15 Sancta glorificavit
all unfair and evil. 14:15 Holy glorified

et multiplicavit vasa sanctorum. 14:16 Et auditum
and more vessels Saints. 14:16 The report
est Romae quia defunctus esset Ionathas, et usque
is Rome because dead was Jonathan and up
in Spartiatis, et contristati sunt valde. 14:17 Ut
in Sparta, and sorry are very much. 14:17 To
audierunt autem quod Simon frater eius factus esset
listen Now that Simon brother his he became was
summus sacerdos loco eius, et ipse obtineret
high The priest place his and he obtain
regionem et civitates in ea, 14:18 scripserunt ad
region and cities in it 14:18 wrote to
eum in tabulis aereis, ut renovarent cum eo amicitias
it in tables brass; as renew with it friendships
et societatem, quam fecerant cum Iuda et cum
and society than had with Judah and with
Ionatha fratribus eius; 14:19 et lectae sunt in
Jonathan brothers thereof; 14:19 and read are in
conspectu ecclesiae in Ierusalem. Et hoc exemplum
before church in Jerusalem. The this model
epistularum, quas Spartiatae miserunt: 14:20 ‘
letters, which The Spartans they 14:20 ‘
Spartianorum principes et civitas Simoni sacerdoti
Spartans leaders and The city Simon priest
magno et senioribus et sacerdotibus et reliquo
great and elders and priests and the rest
populo Iudaeorum fratribus salutem. 14:21
people Jews brothers health. 14:21
Legati, qui missi sunt ad populum nostrum,
The ambassadors that sent are to people our
nuntiaverunt nobis de vestra gloria et honore, et
reported us of your glory and honor, and
gavisi sumus in introitu eorum 14:22 et scripsimus,
joyed we are in entry their 14:22 and I wrote,
quae ab eis erant dicta in conciliis populi sic:
which from them were said in councils people thus:
‘Numenius Antiochi et Antipater Iasonis filius,
'behalf Antiochus and Antipater Jason son,
legati Iudaeorum, venerunt ad nos renovantes
ambassadors Jews, they to we renewing

nobiscum amicitiam'. 14:23 Et placuit populo
with friendship. ' 14:23 The It was decided people
excipere viros gloriose et ponere exemplum
intercept men glorious and put model
sermonum eorum in segregatis populi libris, ut sit ad
events their in section people books as is to
memoriam populo Spartiatarum. Exemplum autem
memory people Spartans. example Now
horum scripsimus Simoni magno sacerdote'. 14:24
these written Simon great the priest. ' 14:24
Post haec autem misit Simon Numenium Romam
Post this Now sent Simon Numenius Rome
habentem clipeum aureum magnum pondo minarum
having shield gold great pounds threats
mille ad statuendam cum eis societatem. 14:25 Cum
thousand to confirm with them society. 14:25 with
autem audisset populus sermones istos, dixerunt: '
Now heard people words these they said: '
Quam gratiarum actionem reddemus Simoni et filiis
How thanks action we will pay Simon and children
eius? 14:26 Invaluit enim ipse et fratres eius et
his? 14:26 grown For he and brothers his and
domus patris eius et expugnavit inimicos Israel ab
house father his and assaulted enemies Israel from
eis; et statuerunt ei libertatem'. Et descripserunt in
them; and set it freedom. ' The registered in
tabulis aereis et posuerunt in titulis in monte Sion.
tables brass and put in titles in mount Zion.
14:27 Et hoc est exemplum scripturae: ' Octava
14:27 The this is model Scripture: ' The eighth
decima die Elul, anno centesimo septuagesimo
tenth day Elul, year one hundred seventieth
secundo, anno tertio sub Simone sacerdote magno, in
second, year third under Simone priest great in
Asaramel, 14:28 in conventu magno sacerdotum et
High, 14:28 in meeting great priests and
populi et principum gentis et seniorum regionis nota
people and leaders nation and elders region note
facta sunt nobis haec: 14:29 Quoniam frequenter
made are us this is: 14:29 For frequently

facta sunt proelia in regione, Simon autem filius
made are battles in region, Simon Now son
Matthathiae, filius ex filiis Ioarib, et fratres eius
Mattathias son from children Joarib, and brothers his
dederunt se periculo et restiterunt adversariis gentis
they he risk and resisted opponents nation
suae, ut starent sancta ipsorum et lex; et gloria
his as maintenance holy their and law; and glory
magna glorificaverunt gentem suam. 14:30 Et
great glorified nation own. 14:30 The
congregavit Ionathas gentem suam et factus est illis
gathered Jonathan nation his and he became is they
sacerdos magnus et appositus est ad populum suum.
The priest great and set is to people his own.
14:31 Et voluerunt inimici eorum calcare et atterere
14:31 The listed enemies their treading and wear
regionem ipsorum et extendere manus in sancta
region their and extend hand in holy
eorum. 14:32 Tunc restitit Simon et pugnavit pro
them. 14:32 Then resisted Simon and He fought for
gente sua et erogavit pecunias multas et armavit
race his and spending money many and armed
viros virtutis gentis suae et dedit illis stipendia.
men power nation his and given they payroll.
14:33 Et munivit civitates Iudaeae et Bethsuram,
14:33 The Solomon cities Judea and zur,
quae erat in finibus Iudaeae, ubi erant arma
which was in ends Judea, where were weapons
hostium antea, et posuit illic praesidium viros
the enemy previously, and set there protection men
Iudaeos; 14:34 et Ioppen munivit, quae erat ad
Jews; 14:34 and Jaffa Solomon, which was to
mare, et Gazaram, quae est in finibus Azoti, in qua
sea, and Gezer which is in ends Ashdod; in which
hostes antea habitabant, et collocavit illic Iudaeos et,
enemies before living, and posted there Jews and,
quaecumque apta erant ad correptionem eorum,
whatever fit were to correction their
posuit in eis. 14:35 Et vidit populus fidem Simonis
set in them. 14:35 The saw people faith Simon

et gloriam, quam cogitabat facere genti suae; et
and glory than thought do people his; and
posuerunt eum ducem suum et principem
put it leader his and prince
sacerdotum, eo quod ipse fecerat haec omnia et
priests it that he had this all and
iustitiam et fidem, quam conservavit genti suae, et
justice and faith than preserved people his and
exquisivit omni modo exaltare populum suum. 14:36
sought all only to advance people his own. 14:36
Et in diebus eius prosperatum est in manibus eius,
The in days his successful is in hands his
ut tollerentur gentes de regione ipsorum et, qui in
as removed nations of region their and, that in
civitate David erant in Ierusalem, qui fecerant sibi
city David were in Jerusalem that had to
arcem, de qua procedebant et contaminabant omnia,
citadel of which issued and contaminated all
quae in circuitu sanctorum sunt, et inferebant
which in about saints are and mania
plagam magnam castitati; 14:37 et collocavit in ea
side great chastity; 14:37 and posted in it
viros Iudaeos et munivit eam ad tutamentum
men Jews and Solomon it to heighten
regionis et civitatis et exaltavit muros Ierusalem.
region and city and promoted walls Jerusalem.
14:38 Et rex Demetrius statuit illi summum
14:38 The king Demetrius set they top
sacerdotium secundum haec 14:39 et fecit eum
priesthood according to this 14:39 and he it
amicum suum et glorificavit eum gloria magna.
friend his and glorified it glory large.
14:40 Audivit enim quod appellati sunt Iudaei a
14:40 heard For that called are Jews from
Romanis amici et socii et fratres, et quia
Romans friends and partners and brothers, and because
susceperunt legatos Simonis gloriose; 14:41 et quia
received ambassadors Simon gloriously; 14:41 and because
Iudaei et sacerdotes consenserunt eum esse ducem
Jews and priests consented it be leader

suum et summum sacerdotem in aeternum, donec
his and top priest in ever, until
surgat propheta fidelis, 14:42 et ut sit super eos
rise prophet faithful 14:42 and as is over them
dux, et ut cura esset illi pro sanctis, ut constitueret
captain and as care was they for saints as instal
per eum super opera eorum et super regionem et
by it over works their and over region and
super arma et super praesidia; 14:43 et cura sit
over weapons and over protection; 14:43 and care is
illi de sanctis, et ut audiatur ab omnibus; et
they of saints and as Let from all; and
scribantur in nomine eius omnes conscriptiones in
tabled in name his all records in
regione, et ut operiatur purpura et aurum portet;
region, and as wear purple and gold lantern;
14:44 et ne liceat ulli ex populo et ex
14:44 and do not allowed any from people and from
sacerdotibus irritum facere aliquid horum et
priests void do something these and
contradicere his, quae ab eo dicuntur, aut convocare
contradict those which from it are or convoke
conventum in regione sine ipso et vestiri purpura
meeting in region without it and wear purple
et uti fibula aurea; 14:45 qui autem fecerit extra
and use buckle gold; 14:45 that Now do outside
haec aut irritum fecerit aliquid horum, reus erit.
this or void do something of these, guilty will be.
14:46 Et complacuit omni populo statuere Simoni
14:46 The pleased all people establish Simon
facere secundum verba ista. 14:47 Et suscepit Simon
do according to words this. 14:47 The received Simon
et placuit ei, ut summo sacerdotio fungeretur et
and It was decided to as top priesthood office and
esset dux et princeps gentis Iudaeorum et
was leader and leader nation Jews and
sacerdotum et praeesset omnibus'. 14:48 Et
priests and rule all '. 14:48 The
scripturam istam dixerunt ponere in tabulis aereis et
writing this said put in tables brass and
ponere eas in peribolo sanctorum in loco celebri;
put them in compass saints in place fame;

14:49 exemplum autem eorum ponere in aerario, ut
14:49 model Now their put in treasury as
habeat Simon et filii eius. 15:1 Et misit rex
have Simon and children her. 15: 1 The sent king
Antiochus filius Demetrii epistulas ab insulis maris
Antiochus son Demetrius letters from islands sea
Simoni sacerdoti et principi gentis Iudaeorum et
Simon priest and prince nation Jews and
universae genti, 15:2 et erant continentes hunc
all the nation; 15: 2 and were Holding this
modum: ‘ Rex Antiochus Simoni sacerdoti magno et
as follows: ‘ king Antiochus Simon priest great and
gentis principi et genti Iudaeorum salutem. 15:3
nation prince and people Jews health. 15: 3
Quoniam quidam pestilentes obtinuerunt regnum
For some Corrupt obtained kingdom
patrum nostrorum, volo autem vindicare regnum, ut
fathers our I want Now claim kingdom as
restituam illud, sicut erat antea, delectumque feci
back it as was previously, levies I
multitudinis exercitus et feci naves bellicas; 15:4 volo
community army and I ships war; 15: 4 I want
autem procedere per regionem, ut ulciscar in eos,
Now proceed by region as revenged in them;
qui corruerunt regionem nostram et qui
that corrupted region our and that
desolaverunt civitates multas in regno meo. 15:5
without cities many in kingdom mine. 15: 5
Nunc ergo statuo tibi omnes oblationes, quas
now So I confirm you all offerings which
remiserunt tibi ante me reges, et quaecumque alia
Exemptions you before I kings, and whatever other
dona remiserunt tibi. 15:6 Et permisi tibi facere
gifts Exemptions to you. 15: 6 The permit you do
monetam propriam numisma regioni tuae; 15:7
currency own medal country your; 15: 7
Ierusalem autem et sancta esse libera, et omnia
Jerusalem Now and holy be free; and all
arma, quae fabricatus es, et praesidia, quae
weapons, which made you and protection, which

construxisti, quae tenes, maneat tibi; 15:8 et
built which You understand the remain you; 15: 8 and
omne debitum regis, et quae futura sunt regi ex
all debt king, and which future are king from
hoc et in totum tempus, remittantur tibi. 15:9 Cum
this and in all time; remitted to you. 15: 9 with
autem obtinuerimus regnum nostrum, glorificabimus
Now recovered kingdom our honors
te et gentem tuam et templum gloria magna, ita
you and nation your and temple glory great so
ut manifestetur gloria vestra in universa terra'. 15:10
as revealed glory your in all land '. 15:10
Anno centesimo septuagesimo quarto exiit
year one hundred seventieth fourth He went out
Antiochus in terram patrum suorum, et convenerunt
Antiochus in land fathers their and assembled
ad eum omnes exercitus, ita ut pauci relictis essent
to it all army, so as a few left they
cum Tryphone. 15:11 Et insecutus est eum Antiochus
with Tryphon. 15:11 The pursued is it Antiochus
rex, et venit Doram fugiens, quae est ad mare;
king, and he came Dora fleeing which is to the sea;
15:12 sciebat enim quod congregata sunt mala in
15:12 he knew For that gathered are bad in
eum, et reliquit eum exercitus. 15:13 Et applicuit
him, and left it army. 15:13 The applied
Antiochus ad Doram cum centum viginti milibus
Antiochus to Dora with one hundred twenty thousands
virorum belligeratorum et octo milibus equitum
men war and eight thousands horse
15:14 et circuivit civitatem, et naves a mari
15:14 and round: city and ships from sea
accesserunt; et vexabat civitatem a terra et mari
came; and Punisher city from land and sea
et neminem sinebat ingredi vel egredi. 15:15 Venit
and no allow enter or to go out. 15:15 He came
autem Numenius et, qui cum eo fuerant, ab urbe
Now behalf and, that with it were from city
Roma habentes epistulas regibus et regionibus
Rome having letters kings and countries

scriptas, in quibus continebantur haec: 15:16 ‘Lucius
written in which contents this is: 15:16 ‘Aging
consul Romanorum Ptolemaeo regi salutem. 15:17
The consul Roman Ptolemy king health. 15:17
Legati Iudaeorum venerunt ad nos amici nostri et
ambassadors Jews they to we friends our and
socii renovantes pristinam amicitiam et societatem,
partners renewing former friendship and society
missi a Simone principe sacerdotum et populo
sent from Simone prince priests and people
Iudaeorum. 15:18 Attulerunt autem et clipeum
Jews. 15:18 They have brought Now and shield
aureum minarum mille. 15:19 Placuit itaque
gold threats one thousand. 15:19 It was decided So
nobis scribere regibus et regionibus, ut non
us write kings and countries as not
exquirant illis mala neque impugnent eos et civitates
search they bad or attack them and cities
eorum et regionem eorum et ut non ferant
their and region their and as not empowering
auxilium pugnantis adversus eos. 15:20 Visum
help fighting against them. 15:20 View
autem est nobis accipere ab eis clipeum. 15:21 Si
Now is us take from them shield. 15:21 If
qui ergo pestilentes refugerunt de regione ipsorum ad
that So Corrupt fled of region their to
vos, tradite eos Simoni principi sacerdotum, ut
you Surrender them Simon prince priests as
vindicet in eos secundum legem suam’. 15:22 Haec
challeng in them according to law his own. ‘ 15:22 This
eadem scripsit Demetrio regi et Attalo et Ariarathae
same He wrote Demetrius king and Attalus and Ariarathes
et Arsacae 15:23 et in omnes regiones et
and Arsaces 15:23 and in all countries and
Sampsacae et Spartiatis et in Delum et in Myndum
Sampsacae and Spartans and in Delos and in Myndus
et in Sicyonem et in Carida et in Samum et in
and in Sicyon and in Carida and in Samos and in
Pamphyliam et in Lyciam et in Alicarnassum et in
Pamfilie and in Lycia and in Cos and in

Rhodem et in Phaselidam et in Cho et in Siden
Rhodes and in Phaselis and in Cho and in Side
et in Aradon et in Gortynam et Cnidum et
and in Aradus and in Gortyna and Cnidos and
Cyprum et Cyrenen. 15:24 Exemplum autem eorum
Cyprus and Cyrene. 15:24 example Now their
scripserunt Simoni principi sacerdotum et populo
wrote Simon prince priests and people
Iudaeorum. 15:25 Antiochus autem rex applicuit
Jews. 15:25 Antiochus Now king applied
castra in Doram in secunda die admovens ei semper
camp in Dora in second day moving it always
manus et machinas faciens et conclusit Tryphonem,
hand and machines making and concluded Tryphon,
ne exiret aut introiret. 15:26 Et misit ad eum
do not go out or entered. 15:26 The sent to it
Simon duo milia virorum electorum in auxilium et
Simon two thousand men elect in help and
argentum et aurum et vasa copiosa. 15:27 Et
silver and gold and vessels plentiful. 15:27 The
noluit ea accipere, sed rupit omnia, quae pactus
He would not it receive, but broke all which stipulated
est cum eo antea, et alienavit se ab eo. 15:28
is with it previously, and rift he from the fact. 15:28
Et misit ad eum Athenobium unum de amicis suis,
The sent to it Athenobius one of friends their
ut tractaret cum ipso dicens: ‘ Vos tenetis Ioppen et
as treat with it saying: ‘ you you hold Jaffa and
Gazaram et arcem, quae est in Ierusalem, civitates
Gaza and citadel which is in Jerusalem cities
regni mei; 15:29 fines earum desolastis et fecistis
kingdom mine; 15:29 ends their wasted and you did
plagam magnam in terra et dominati estis per loca
side great in land and ruled you by places
multa in regno meo. 15:30 Nunc ergo tradite
many in kingdom mine. 15:30 now So Surrender
civitates, quas occupastis, et tributa locorum, in
cities which taken, and taxes places, in
quibus dominati estis extra fines Iudaeae; 15:31 sin
which ruled you outside ends Judea; 15:31 if
autem, date pro illis quingenta talenta argenti, et
however, date for they five talents silver and

exterminii, quod exterminastis, et tributorum
compensation that made, and tributes
civitatum alia talenta quingenta; sin autem, veniemus
states other talents five; if however, We will come
et expugnabimus vos'. 15:32 Et venit Athenobius
and defeat you '. 15:32 The he came s
amicus regis in Ierusalem et vidit gloriam Simonis
friend s in Jerusalem and saw glory Simon
et claritatem in auro et argento et apparatus
and clarity in gold and silver and equipment
copiosum et obstupuit et rettulit ei verba regis.
large and botany and memoir it words King.
15:33 Et respondit ei Simon et dixit ei: ' Neque
15:33 The answered it Simon and said to: ' nor
alienam terram sumpsimus neque aliena detinemus
s land preliminary or foreign property
sed hereditatem patrum nostrorum, quae iniuste ab
but heritage fathers our which unjustly from
inimicis nostris aliquo tempore possessa est. 15:34
enemies our some time possession It is. 15:34
Nos vero tempus habentes vindicamus hereditatem
We But time having claim heritage
patrum nostrorum; 15:35 nam de Ioppe et Gazara,
fathers our; 15:35 for of Jaffa and warning
quae expostulas, ipsae faciebant in populo plagam
which demand, they did in people side
magnam et in regione nostra: horum damus talenta
great and in region our these give talents
centum'. Et non respondit ei verbum. 15:36
one hundred. ' The not answered it word. 15:36
Reversus autem cum ira ad regem renunciavit ei
returning Now with anger to king Reporting it
verba ista et gloriam Simonis et universa, quae
words this and glory Simon and all which
vidit; et iratus est rex ira magna. 15:37 Tryphon
he saw; and angry is king anger large. 15:37 Tryphon
autem ascendit in navem et fugit in Orthosiam.
Now up in ship and flees in Orthosia.
15:38 Et constituit rex Cendebaeum ducem
15:38 The set king Cendebeum leader
maritimum et exercitum peditum et equitum dedit
coastal and army foot and horse given

illi; 15:39 et mandavit illi movere castra contra
they; 15:39 and charge they move camp against
faciem Iudaeae et mandavit ei aedificare Cedron et
face Judea and charge it building Kidron and
obstruere portas civitatis et ut debellaret populum.
stop gates city and as subdue people.
Rex autem persequabatur Tryphonem. 15:40 Et
king Now persecuted Tryphon. 15:40 The
pervenit Cendebaeus Iamnam et coepit irritare
reached Cendebeus Jemnaan and began cancel
plebem et conculcare Iudaeam et captivare populum
people and ravage Judea and prisoners people
et interficere. 15:41 Et aedificavit Cedron et
and kill. 15:41 The built Kidron and
collocavit illic equites et exercitum, ut egressi
posted there horse and army as out
perambularent vias Iudaeae, sicut constituit ei rex.
patrol ways Judea, as set it king.
16:1 Et ascendit Ioannes de Gazaris et nuntiavit
16: 1 The up John of forces and reported
Simoni patri suo, quae fecit Cendebaeus. 16:2 Et
Simon father his which he Cendebeus. 16: 2 The
vocavit Simon duos filios seniores, Iudam et
he called Simon two children elders, Judah and
Ioannem, et ait illis: ‘ Ego et fratres mei et
John, and said them: ‘ I and brothers my and
domus patris mei expugnnavimus hostes Israel ab
house father my fought enemies Israel from
adulescentia usque in hunc diem, et prosperatum est
youth up in this day and successful is
in manibus nostris liberare Israel saepius. 16:3 Nunc
in hands our free Israel more often. 16: 3 now
autem senui, vos autem in misericordia sufficientes
Now old you Now in mercy sufficient
estis in annis; estote loco meo et fratris mei et
you in years; be place I and brother my and
egressi pugnate pro gente nostra; auxilium vero de
out fight for race our; help But of
caelo vobiscum sit’. 16:4 Et elegit de regione
heaven with is used. 16: 4 The he chose of region
viginti milia virorum belligeratorum et equites; et
twenty thousand men war and horse; and

profecti sunt ad Cendebaeum et dormierunt in
traveled are to Cendebeum and sleep in
Modin 16:5 et surrexerunt mane et abierunt in
Modin 16: 5 and rose morning and gone in
campum. Et ecce exercitus copiosus in obviam illis
campus. The See army copious in meet they
peditum et equitum, et fluvius torrens erat inter
foot and horse and river torrent was between
medium ipsorum. 16:6 Et admovit castra contra
medium theirs. 16: 6 The debris camp against
faciem eorum ipse et populus eius et vidit populum
face their he and people his and saw people
trepidantem ad transfretandum torrentem; et
afraid to over brook; and
transfretavit primus, et viderunt eum viri et
He crossed first, and see it men and
transierunt post eum. 16:7 Et divisit populum, et
passed after him. 16: 7 The divided people and
equites in medio peditum; erat autem equitatus
horse in the on foot; was Now cavalry
adversariorum copiosus nimis. 16:8 Et exclamaverunt
opponents copious too. 16: 8 The shouted the
tubis, et in fugam conversus est Cendebaeus et
trumpets; and in flight turning is Cendebeus and
castra eius, et ceciderunt ex eis multi vulnerati;
camp his and fell from them many the wounded;
residui autem in munitionem fugerunt. 16:9 Tunc
survivors Now in fortification fled. 16: 9 Then
vulneratus est Iudas frater Ioannis; Ioannes autem
wounded is Judas brother John; John Now
insecutus est eos, donec venit Cedron, quam
pursued is them; until he came Kidron, than
aedificavit. 16:10 Et fugerunt usque ad turres, quae
built. 16:10 The fled up to towers, which
erant in agris Azoti, et succendit eas igni; et
were in fields Ashdod; and burned them fire; and
ceciderunt ex illis duo milia virorum. Et reversus
fell from they two thousand men. The back
est in Iudaeam in pace. 16:11 Et Ptolemaeus filius
is in Judea in peace. 16:11 The Ptolemy son

Abubi constitutus erat dux in campo Iericho et
Abobus set was leader in Campus Jericho and
habebat argentum et aurum multum; 16:12 erat
had silver and gold much; 16:12 was
enim gener summi sacerdotis. 16:13 Et exaltatum est
For law high the priest. 16:13 The up is
cor eius, et volebat obtinere regionem et cogitabat
heart his and would obtain region and thought
dolum adversus Simonem et filios eius, ut tolleretur
trick against Simon and children his as take
eos. 16:14 Simon autem perambulans civitates, quae
them. 16:14 Simon Now through cities which
erant in regione, et sollicitudinem gerens earum
were in region, and concern wearing their
descendit in Iericho ipse et Matthathias et Iudas
down in Jericho he and Mattathias and Judas
filius eius, anno centesimo septuagesimo septimo,
children his year one hundred seventieth the seventh,
mense undecimo, hic est mensis Sabbath. 16:15 Et
month the eleventh, here is month Sabbath. 16:15 The
suscepit eos filius Abubi in munitiunculam, quae
received them son Abobus in fortress, which
vocatur Doc, cum dolo, quam aedificavit; et fecit
called Doc, with deceit, than built; and he
eis convivium magnum et abscondit illic viros. 16:16
them banquet great and hid there men. 16:16
Et, cum inebriatus esset Simon et filii eius,
and, with drunk was Simon and children his
surrexit Ptolemaeus cum suis et sumpserunt arma
rose Ptolemy with their and took weapons
sua et intraverunt in convivium et occiderunt eum
his and entered in banquet and killed it
et duos filios eius et quosdam pueros eius. 16:17
and two children his and some children her. 16:17
Et fecit deceptionem magnam et reddidit mala pro
The he deception great and rendered bad for
bonis. 16:18 Et scripsit haec Ptolemaeus et misit
goods. 16:18 The He wrote this Ptolemy and sent
regi, ut mitteret ei exercitum in auxilium et traderet
king, as send it army in help and deliver
ei civitates et regionem. 16:19 Et misit alios in
it cities and region. 16:19 The sent others in

Gazaram tollere Ioannem; et tribunis misit epistulas,
Gaza remove John; and tribunes sent letters,
ut venirent ad se, et daret eis argentum et aurum
as come to se and give them silver and gold
et dona. 16:20 Et alios misit occupare Ierusalem et
and gifts. 16:20 The others sent occupy Jerusalem and
montem templi. 16:21 Et praecurrens quidam
mount the temple. 16:21 The climbed some
nuntiavit Ioanni in Gazara quia periit pater eius et
reported John in fines because lost father his and
fratres eius et quia: ‘ Misit te quoque interfici’.
brothers his and because: ‘ sent you also to be killed. ‘
16:22 Ut audivit autem, vehementer expavit et
16:22 To heard however, very trembled and
comprehendit viros, qui venerant perdere eum, et
includes men that come to lose him, and
occidit eos; cognovit enim quia quaerebant eum
sets them; known For because sought it
perdere. 16:23 Et cetera sermonum Ioannis et
to lose. 16:23 The etc. events John and
bellorum eius et bonarum virtutum, quibus fortiter
wars his and good virtues, which strongly
gessit, et aedificii murorum, quos exstruxit, et
achieved, and building walls, which built, and
rerum gestarum eius, 16:24 ecce haec scripta sunt in
events achievements his 16:24 See this written are in
libro dierum sacerdotii eius, ex quo factus est
book days priesthood his from which he became is
princeps sacerdotum post patrem suum.
leader priests after father his own.

1:1 Fratribus, qui sunt per Aegyptum, Iudaeis
1: 1 Brothers, that are by Egypt Jews
salutem dicunt fratres, qui sunt in Hierosolymis
health say brothers, that are in Jerusalem
Iudaei et qui in regione Iudaeae, pacem bonam. 1:2
Jews and that in region Judea, peace good. 1, 2
Et benefaciat vobis Deus et meminerit testamenti
The benefitted you God and remember testament
sui, quod locutus est ad Abraham et Isaac et Iacob
s that said is to Abraham and Isaac and Jacob
servorum suorum fidelium; 1:3 et det vobis cor
officials their the faithful; 1: 3 and give you heart
omnibus, ut colatis eum et faciat eius voluntatem
all as serve it and Yee his will
corde magno et animo volenti; 1:4 et adaperiat
heart great and mind and dependent; 1: 4 and open
cor vestrum in lege sua et in praeceptis suis et
heart you in law his and in rules their and
faciat pacem; 1:5 et exaudiat orationes vestras et
do peace; 1: 5 and hear prayers your and
reconcilietur vobis nec vos deserat in tempore malo.
reconciled you or you forsakes in time evil.
1:6 Et nunc hic sumus orantes pro vobis. 1:7
1: 6 The now here we are praying for to you. 1: 7
Regnante Demetrio, anno centesimo sexagesimo
Reign Demetrius year one hundred sixtieth
nono, nos Iudaei scripsimus vobis in tribulatione
In the ninth, we Jews written you in trouble
et impetu, qui supervenit nobis in istis annis, ex
and assault, that added us in these years from
quo recessit Iason et, qui cum eo erant, a sancta
which retired Jason and, that with it were from holy
terra et a regno 1:8 et portam succenderunt et
land and from kingdom 1: 8 and gate set and
effuderunt sanguinem innocentem; et oravimus ad
shed blood innocent; and We prayed to
Dominum et exauditi sumus et obtulimus sacrificia
Lord and were heard; we are and offered sacrifices
et similaginem et accendimus lucernas et
and flour and lighted lamps and
proposuimus panes. 1:9 Et nunc ut frequentetis dies
proposed bread. 1: 9 The now as celebrate day

Scenopegiae mensis Casleu, 1:10 anno centesimo
shelters month Kislev, 1:10 year one hundred
octogesimo octavo. Qui sunt Hierosolymis et in
eightieth eighth. He are Jerusalem and in
Iudaea, senatusque et Iudas Aristobulo magistro
Judea, senate and Judas Aristobulus master
Ptolemaei regis, qui est de genere christorum
Ptolemy king, that is of general christ
sacerdotum, et his, qui in Aegypto sunt, Iudaeis
priests and those that in Egypt are Jews
salutem et sanitatem. 1:11 De magnis periculis a
health and health. 1:11 The great dangers from
Deo liberati magnifice gratias agimus ipsi, utpote qui
God free magnificently thanks we they as that
adversus regem dimicavimus; 1:12 ipse enim effervere
against king war; 1:12 he For flooding
fecit eos, qui pugnauerunt contra sanctam civitatem.
he them; that fight against holy city.
1:13 Nam cum in Perside esset dux ipse et qui
1:13 For with in Persia was leader he and that
cum ipso videbatur esse intolerabilis exercitus, concisi
with it it seemed be unbearable army, chopped
sunt in templo Naneae, fraude utentibus sacerdotibus
are in temple precincts, fraud users priests
Naneae. 1:14 Etenim quasi cum ea habitaturus venit
Precincts. 1:14 For as with it residence he came
ad locum Antiochus et, qui cum ipso erant, amici,
to place Antiochus and, that with it were friends,
ut acciperet pecunias multas dotis nomine. 1:15
as take money many dowry the name. 1:15
Cumque proposuissent eas sacerdotes Naneae, et ipse
when set them priests precincts, and he
cum paucis ingressus esset intra ambitum fani,
with a few entry was within scope S.,
clausurunt templum; cum intrasset Antiochus, 1:16
closed temple; with entered Antiochus 1:16
aperto occulto aditu laquearis, mittentes lapides
open secret access ceiling, sending stones
percusserunt ducem et diviserunt membratim et,
struck leader and divided pieces and,
capitibus amputatis, foras proiecerunt. 1:17 Per omnia
heads cut off, out rejected it. 1:17 by all

benedictus Deus, qui tradidi 1:18 Facturi igitur
blessed God, that delivered 1:18 establishing So

quinta et vicesima die mensis Casleu purificationem
Thursday and twenty-day month Kislev purification

templi, necessarium duximus significare vobis, ut et
temple necessary We thought we mean you as and

vos quoque agatis diem Scenopegiae et ignis, qui
you also own day shelters and fire that

datus est, quando Nehemias, aedificato templo et
given is when Nehemiah, building temple and

altari, obtulit sacrificia. 1:19 Nam cum in Persidem
altar, offered sacrifices. 1:19 For with in Persis

ducerentur patres nostri, sacerdotes, qui tunc cultores
led fathers our priests that then farmers

Dei erant, acceptum ignem de altari occulte
God were acceptable fire of altar secretly

absconderunt in cavo putei situm habentis siccum, in
hide in pens well, location having dry in

quo contutati sunt eum, ita ut omnibus ignotus esset
which safe are him, so as all unknown was

locus. 1:20 Cum autem praeterissent anni multi, et
place. 1:20 with Now passing years many and

placuit Deo, ut mitteretur Nehemias a rege
It was decided God, as sent Nehemiah from king

Persidis, nepotes sacerdotum illorum, qui
Persia homestead priests their that

absconderant, misit ad ignem. 1:21 Sicut narraverunt
hyd sent to fire. 1:21 As told

nobis, non invenerunt ignem sed aquam crassam. Et
us not found fire but water gross. The

iussit eos haurire et afferre. Utque imposita sunt
ordered them draw and Cf. Sprinkled imposed are

sacrificia, iussit sacerdotes Nehemias aspergere aqua
sacrifices, ordered priests Nehemiah sprinkle water

et ligna et, quae erant superposita. 1:22 Utque hoc
and timber and, which were placed on it. 1:22 Sprinkled this

factum est, et tempus transiit, et sol refulsit, qui
it is and time past, and sun shone, that

prius erat in nubilo, accensus est ignis magnus, ita
first was in cloud, burning is fire great so

ut omnes mirarentur. 1:23 Orationem autem faciebant
as all wondered. 1:23 prayer Now did
sacerdotes, dum consummaretur sacrificium: et
priests while completion sacrifice; and
sacerdotes et omnes, Ionatha inchoante, ceteris autem
priests and all Jonathan intoning other Now
respondentibus ut Nehemias. 1:24 Erat autem oratio
Responses as Nehemiah. 1:24 It was Now address
hunc habens modum: ‘ Domine, Domine Deus,
this a as follows: ‘ Sir, O God,
omnium creator, terribilis et fortis, iustus et
all Creator awesome and strong, just and
misericors, qui solus es rex et bonus, 1:25 solus
merciful that only you king and good 1:25 only
praestans, solus iustus et omnipotens et aeternus;
outstanding; only just and Almighty and forever;
qui liberas Israel de omni malo, qui fecisti patres
that free Israel of all evil, that You made fathers
electos et sanctificasti eos, 1:26 accipe sacrificium
elect and sanctify them; 1:26 take sacrifice
pro universo populo tuo Israel et custodi partem
for all people your Israel and keep part
tuam et sanctifica. 1:27 Congrega dispersionem
your and reserve. 1:27 Gather dispersion
nostram, libera eos, qui serviunt gentibus, et
our free them; that they serve nations, and
contemptos et abominatos respice, ut sciant gentes
despised and abhorred look, as know nations
quia tu es Deus noster. 1:28 Afflige opprimentes
because you you God Our. 1:28 Punish oppress
nos et contumeliam facientes in superbia. 1:29
we and dishonor doing in Pride. 1:29
Constitue populum tuum in loco sancto tuo, sicut
Set people your in place St. your as
dixit Moyses’. 1:30 Sacerdotes autem psallebant
said Moses’. 1:30 priests Now song
hymnos. 1:31 Cum autem consumptum esset
hymns. 1:31 with Now consumed was
sacrificium, ex residua aqua Nehemias iussit lapides
sacrifice from residues water Nehemiah ordered stones

maiores perfundi 1:32 quod ut factum est, flamma
greater permeate 1:32 that as it is flame
accensa est, sed a lumine, quod refulsit ex altari,
kindled is but from light, that shone from altar,
consumpta est. 1:33 Ut vero manifestata est res,
spent It is. 1:33 To But revealed is business,
et renuntiatum est regi Persarum quod in loco, in
and reported is king Persia that in place in
quo ignem absconderant hi, qui translati fuerant,
which fire hidden they that passed were
sacerdotes, aqua apparuit, de qua Nehemias et, qui
priests water appeared, of which Nehemiah and, that
cum eo erant, purificaverunt ea, quae essent
with it were purified it which they
sacrificii, 1:34 circumsaepiens autem rex et rem
sacrifice, 1:34 circumsaepiens Now king and business
diligenter examinans, templum fecit. 1:35 Et quibus
carefully examining, temple He did. 1:35 The which
gratificabatur rex, multa dona accipiebat et
gratificabatur king, many gifts received and
tribuebat. 1:36 Appellaverunt autem, qui cum
ammunition. 1:36 called however, that with
Nehemia erant, hunc locum Nephtar, quod
Nehemia were this place Nephtar that
interpretatur Purificatio; vocatur autem apud plures
means purification; called Now in more
Nephthai. 2:1 Invenitur autem in descriptionibus quod
Nephi. 2: 1 found Now in descriptions that
Ieremias propheta iussit eos ignem accipere, qui
Jeremiah prophet ordered them fire receive, that
transmigrabant, ut significatum est, 2:2 et ut
removed, as meaning is 2: 2 and as
mandavit propheta transmigratis dans illis legem, ne
charge prophet transmigration giving they law do not
obliviscerentur praecepta Domini et ut non
forget rules of and as not
exerrarent mentibus videntes simulacra aurea et
err minds seeing images gold and
argentea et ornamenta eorum. 2:3 Et alia huiusmodi
silver and ornaments them. 2, 3 The other such

dicens hortabatur, ne legem amoverent a corde
saying urged do not law remove from heart
suo. 2:4 Erat autem in ipsa scriptura quomodo
his own. 2: 4 It was Now in the writing how
tabernaculum et arcam iussit propheta, divino
tent and ark ordered prophet the
responso ad se facto, comitari secum, usquequo
reply to he in fact, accompany with how long?
exiit in montem, in quo Moyses ascendit et vidit
He went out in mount in which Moses up and saw
Dei hereditatem. 2:5 Et veniens Ieremias invenit
God heritage. 2: 5 The coming Jeremiah found
domum speluncae; et tabernaculum et arcam et
home caves; and tent and ark and
altare incensi intulit illuc et ostium obstruxit. 2:6 Et
altar fire brought there and door stopped. 2, 6 The
accesserunt quidam ex his, qui simul sequebantur, ut
The some from those that together followed, as
notarent viam, et non potuerunt invenire. 2:7 Ut
mark way, and not could to find. 2: 7 To
autem cognovit Ieremias, culpans illos dixit quod
Now known Jeremiah; blamed them said that
ignotus erit locus, donec congreget Deus
unknown will be place, until gather God
congregationem populi et misericordia fiat; 2:8 et
company people and mercy to be; 2: 8 and
tunc Dominus ostendet haec, et apparebit maiestas
then Lord show Thus, and appear majesty
Domini, et nubes erit, sicut et sub Moyse
Lord, and cloud It will be as and under Moses
manifestabatur, sicut et Salomon petiit, ut locus
clearer, as and Solomon he asked, as location
sanctificaretur magnifice. 2:9 Manifestabatur autem et
sanctified magnificently. 2: 9 exhibited Now and
ut sapientiam habens obtulit sacrificium dedicationis
as wisdom a offered sacrifice dedication
et consummationis templi. 2:10 Sicut et Moyses
and consummation the temple. 2:10 As and Moses
orabat ad Dominum, et descendit ignis de caelo et
prayed to Lord, and down fire of heaven and
consumpsit sacrificia, sic et Salomon oravit, et
spent sacrifices, so and Solomon prayed, and

descendit ignis de caelo et consumpsit holocausta.

down fire of heaven and spent burnt.

2:11 Et dixit Moyses: ‘ Eo quod non sit comestum,

2:11 The said Moses: ‘ Travel that not is torn,

quod erat pro peccato, consumptum est’. 2:12

that was for sin consumed He is. ‘ 2:12

Similiter et Salomon octo dies celebravit. 2:13

Similarly, and Solomon eight day attended. 2:13

Inferebantur autem in descriptionibus et

It is recounted Now in descriptions and

commentariis secundum Nehemiam haec eadem, et ut

notes according to Nehemiah this the same, and as

construens bibliothecam congregavit libros de regibus

constructing library gathered books of kings

et prophetis et libros David et epistulas regum de

and prophets and books David and letters kings of

donariis. 2:14 Similiter autem et Iudas ea, quae

gifts. 2:14 Similarly, Now and Iudas it which

deciderant per bellum, quod nobis acciderat,

lost by war; that us occurred,

congregavit omnia, et sunt apud nos. 2:15 Si ergo

gathered all and are in us. 2:15 If So

desideratis haec, mittite, qui perferant vobis. 2:16

longing; Thus, send that gifts to you. 2:16

Acturi itaque purificationem, scripsimus vobis; bene

Everybody So purification, written you; well

ergo facietis, si egeritis hos dies. 2:17 Deus autem,

So do if Act these days. 2:17 God however,

qui liberavit universum populum suum et reddidit

that free all people his and rendered

hereditatem omnibus et regnum et sacerdotium et

heritage all and kingdom and priesthood and

sanctificationem, 2:18 sicut promisit in lege.

sanctification, 2:18 as He promised in law.

Speramus enim in Deo quod cito nostri miserebitur

We hope For in God that quickly our have mercy

et congregabit de sub caelo in locum sanctum;

and gather of under heaven in place St.;

eripuit enim nos de magnis periculis et locum

rescued For we of great dangers and place

purgavit. 2:19 De Iuda vero Maccabæo et fratribus
cleared. 2:19 The Judah But Maccabæan and brothers
eius et de templi magni purificatione et de arae
his and of temple great purification and of gleamed
dedicatione, 2:20 sed et de proeliis, quae pertinent
dedication, 2:20 but and of engagements, which concern
ad Antiochum Epiphanem et filium eius Eupatorem,
to Antiochus Epiphany and son his Eupator
2:21 et de illuminationibus, quae de caelo factae
2:21 and of manifestations which of heaven made
sunt ad eos, qui generose pro Iudaismo fortiter
are to them; that generous for Judaism strongly
fecerunt, ita ut universam regionem, cum pauci
they so as all region with a few
essent, vindicarent et barbaram multitudinem
they of claims and barbarous company
fugarent 2:22 et famosissimum in toto orbe templum
flight 2:22 and famous in all world temple
recuperarent et civitatem liberarent et leges, quae
recover and city free and laws which
futurum erat ut abolerentur, restituerentur, Domino
future was as abolished, rehabilitated, Lord
cum omni clementia propitio facto illis, 2:23 quae
with all clemency propitious in fact those 2:23 which
omnia ab Iasone Cyrenæo quinque libris declarata
all from Jason Cyrene five books declared
sunt, tentavimus nos uno volumine breviare. 2:24
are Chose we one volume shorten. 2:24
Considerantes enim multitudinem numerorum et
considering For company numbers and
difficultatem, quae adest volentibus aggredi
the difficulty, which present those who wish to attack
narrationes historiarum propter multitudinem rerum,
biographies histories for company events
2:25 curavimus volentibus quidem legere, ut esset
2:25 We applied those who wish to indeed read as was
animi oblectatio, studiosis vero, ut facilius possint
of delight, students however, as more can
memoriae commendare, omnibus autem legentibus
memory recommend all Now readers
utilitas conferatur. 2:26 Et nobis quidem ipsis, qui
utilities conferred. 2:26 The us indeed them, that

hoc opus breviandi causa suscepimus, non facilem
this work abridging cause received not easy
laborem, immo vero negotium plenum vigiliarum et
labor yes But business full watches and
sudoris assumpsimus. 2:27 Sicut praeparanti
sweat taken. 2:27 As prepares
convivium et quaerenti aliorum utilitatem non facile
banquet and seeking other utility not easily
est, tamen propter multorum gratiam libenter
is yet for many thanks willingly
laborem sustinebimus, 2:28 accurate quidem de
labor Enduring, 2:28 accurate indeed of
singulis elaborare auctori concedentes, ipsi autem
each work out author granting they Now
persequi datam formam brevitati studentes. 2:29 Sicut
pursuit given form brevity students. 2:29 As
enim novae domus architecto de universa structura
For new house architect of all structure
curandum est, ei vero, qui inurere et pingere curat,
, care is it however, that brand and paint Sinking
quae apta sunt ad ornatum exquirenda sunt, ita
which fit are to decoration out are so
aestimo et in nobis. 2:30 Inire quidem et
I think and in to us. 2:30 Sign in indeed and
deambulacrum facere verborum et curiosius partes
WALK do words and curiously parts
singulas quasque disquirere historiae congruit auctori;
each paid for investigation history matches author;
2:31 brevitatem vero dictionis sectari et executionem
2:31 shortness But speech follow and implementation
rerum vitare brevianti concedendum est. 2:32 Hinc
events avoid abridgment granted It is. 2:32 It
ergo narrationem incipiemus, praedictis tantulo
So narrative begin above the tiny
subiuncto; stultum etenim est ante historiam efffluere,
plus; stupid For is before history efffluere,
ipsam autem historiam concidere. 3:1 Cum sancta
it Now history collapse. 3: 1 with holy
civitas habitaretur cum omni pace, et leges quam
The city inhabited with all peace and laws than

optime custodirentur propter Oniae pontificis pietatem
well kept for Onias Pope piety
et odium malitiae, 3:2 fiebat ut et ipsi reges locum
and hatred malice, 3: 2 It came as and they kings place
honorarent et templum maximis muneribus
honor and temple most gifts
illustrarent, 3:3 ita ut Seleucus quoque Asiae rex de
to illustrate, 3: 3 so as Seleucus also Asia king of
redditibus suis praestaret omnes sumptus ad
revenues their guarantee all cost to
ministeria sacrificiorum pertinentes. 3:4 Simon autem
service sacrifices that authority. 3, 4 Simon Now
de tribu Belgae praepositus templi constitutus
of tribe Belgians the governor temple set
dissentiebat a principe sacerdotum de dispensatione
averse from prince priests of economy
in civitate. 3:5 Et cum vincere Oniam non posset,
in city. 3, 5 The with win Onias not could
venit ad Apollonium Tharseae filium, qui eo tempore
he came to Apollonius Tarsus a son, that it time
erat dux Coelesyriae et Phoenicis, 3:6 et nuntiavit
was leader Celesyria and Phoenix, 3: 6 and reported
pecuniis inenarrabilibus plenum esse aerarium
money unutterable full be treasury
Hierosolymis, ita ut multitudo vectigalium
Jerusalem, so as company taxes
innumerabilis esset et ea non pertinere ad rationem
innumerable was and it not concerns to account
sacrificiorum; esse autem possibile sub potestate regis
the sacrifices; be Now possible under power s
haec cadere. 3:7 Collocutus autem Apollonius cum
this fall. 3: 7 conversation Now Apollonius with
rege, de indicatis sibi pecuniis aperuit; at ille vocans
king, of statement to money opened; but he calling
Heliodorum, qui erat super negotia, misit datis
Heliod that was over business; sent giving
mandatis, ut praedictam pecuniam transportaret. 3:8
instructions as previous money transport. 3: 8
Statimque Heliodorus iter est aggressus, specie
immediately funds trip is attacks species

quidem quasi per Coelesyriam et Phoenicen civitates
indeed as by Coelesyria and Phoenix cities
esset peragraturus, re vera autem regis propositum
was visit re true Now s program
perfecturus. 3:9 Sed cum venisset Hierosolymam et
to complete. 3: 9 but with come Jerusalem and
benigne a summo sacerdote civitatis esset exceptus,
kindly from top priest city was received,
narravit de dato indicio, et cuius rei gratia adesset
He told of given evidence and the thing grace present
aperuit; interrogabat autem, si vere haec ita essent.
opened; he asked however, if really this so they were.
3:10 Tunc summus sacerdos ostendit deposita esse
3:10 Then high The priest shows deposits be
viduarum et pupillorum; 3:11 quaedam vero esse
widows and orphans; 3:11 a But be
Hircani Thobiae, viri valde eminentis, non sicut
Hircanus Tobias, men very eminent not as
detulerat obtreptans impius Simon; universa autem
reported obtreptans The wicked Simon; all Now
argenti talenta esse quadringenta et auri ducenta;
silver talents be four and gold two hundred;
3:12 decipi vero eos, qui credidissent loci sanctitati
3:12 compromised But them; that trust local sanctity
et honorati per universum mundum templi
and honored by all world temple
venerationi inviolabili tutelae, omnino impossibile esse.
veneration inviolable protection; at impossible to be.
3:13 At ille, pro his, quae habebat, mandatis a
3:13 But he for those which had instructions from
rege, omnino dicebat in regium fiscum ea esse
king, at said in royalty Treasury it be
deferenda. 3:14 Constituta autem die, intrabat de his
confiscated. 3:14 appointed Now day entered of these
visitationem ordinaturus. Non modica vero per
visit order. no moderate But by
universam civitatem erat trepidatio. 3:15 Sacerdotes
all city was trepidation. 3:15 priests
autem ante altare cum stolis sacerdotalibus
Now before altar with changes priestly

iactaverunt se et invocabant in caelum eum, qui de
prostrated he and call in heaven him, that of
deposito legem posuit, ut his, qui deposuerant, ea
deposit law put it, as those that deposited, it
salva custodiret. 3:16 Erat autem, ut qui videret
Help keep. 3:16 It was however, as that see
summi sacerdotis vultum, mente vulneraretur; facies
high priest face, Remember wounded; face
enim et color immutatus declarabat internum animi
For and color changed declared internal of
dolorem. 3:17 Circumfusus enim erat metus quidam
pain. 3:17 surrounded For was Inspection some
viro, et horror corporis, unde manifestus
man and horror body whence manifest
aspicientibus dolor instans cordi efficiebatur. 3:18
beholder Department instant heart was made. 3:18
Alii autem de domibus gregatim prosiliebant ad
Others Now of homes group they leaped to
publicam supplicationem, pro eo quod in contemptum
state supplication; for it that in contempt
locus esset venturus. 3:19 Accinctaeque mulieres
location was come. 3:19 wrapped women
ciliciis sub mammis per vias confluebant; sed et
sackcloth under teats by ways resorted; but and
virgines, quae conclusae erant, aliae quidem
virgins, which concluded were other indeed
procurrebant ad ianuas, aliae autem ad muros,
run to doors, other Now to walls,
quaedam vero per fenestras aspiciebant; 3:20
a But by windows observed; 3:20
universae autem protendentes manus in caelum
all Now stretching hand in heaven
deprecabantur. 3:21 Erat enim misereri commixtae
they pleaded. 3:21 It was For to show mercy mixed
multitudinis prostrationem et summi sacerdotis in
community prostration and high priest in
magna agonia constituti expectationem. 3:22 Et hi
great The agony stations expectations. 3:22 The these
quidem invocabant omnipotentem Dominum, ut
indeed call Almighty Lord, as

credita salva his, qui crediderant, conservaret cum
credit Help those that had conserve with
omni tutela. 3:23 Heliodorus autem, quod fuerat
all protection. 3:23 funds however, that was
decretum, perficiebat. 3:24 Eodem loco, ipso cum
The decree, task. 3:24 At the same place it with
satellitibus circa aerarium praesente, spirituum et
satellites about treasury present spirits and
omnis potestatis Dominus magnam fecit ostensionem,
all power Lord great he display,
ita ut omnes, qui ausi fuerant convenire, perterriti
so as all that venture were agree, dismayed
virtute Dei in dissolutionem et formidinem
power God in dissolution and terror
converterentur. 3:25 Apparuit enim illis quidam equus
turn. 3:25 It appeared For they some horse
terribilem habens sessorem et optimo operimento
terrible a rider and the best covering
adornatus; isque cum impetu invectus Heliodoro
adorned; Such an with assault damped Heliodorus
priores calces impegit; qui autem supersedebat,
former gear stumbled; that Now The rider
videbatur arma habere aurea. 3:26 Alii etiam
it seemed weapons have gold. 3:26 Others also
apparuerunt duo iuvenes virtute decori, optimi
appeared two young people power Beauty best
gloria speciosique amictu, qui etiam circumsteterunt
glory comely clothing that also about
eum et ex utraque parte flagellabant sine
it and from both part scourged without
intermissione multas inferentes ei plagas. 3:27
interruption many bringing it quarters. 3:27
Subito autem concidit in terram; eumque multa
Unexpectedly Now shred in land; he many
caligine circumfusum rapuerunt atque in sellam
thick surrounds caught and in seat
gestatoriam imposuerunt; 3:28 et eum, qui cum
seene put it; 3:28 and him, that with
multis cursoribus et satellitibus praedictum ingressus
many cursors and satellites predicted entry

erat aerarium, portabant carentem auxilio ex armis
was treasury, carriers free help from arms

constitutum, manifeste Dei virtutem cognoscentem.
appointed manifestly God power known.

3:29 Et ille quidem per divinam virtutem iacebat
3:29 The he indeed by divine power lying

mutus atque omni spe et salute privatus; 3:30 hi
mute and all hope and safety private; 3:30 these

autem Dominum benedicebant, qui magnificabat
Now Lord blessed, that magnified

locum suum; et templum, quod paulo ante timore
place his own; and temple that more before fear

ac tumultu erat plenum, apparente omnipotente
and confusion was full The apparent Powerful

Domino, gaudio et laetitia impletum est. 3:31
Lord, joy and joy full It is. 3:31

Confestim vero ex amicis Heliodori quidam rogabant
Immediately But from friends Heliodorus some desired

Oniam, ut invocaret Altissimum, ut vitam donaret ei,
whereupon, as call Most High; as life grant to

qui prorsus in supremo spiritu erat constitutus. 3:32
that exactly in the highest spirit was installed. 3:32

Suspectus autem factus summus sacerdos, ne
He is suspected Now he became high The priest, do not

forte rex opinaretur malitiam aliquam ex Iudaeis
perhaps king think malice some from Jews

circa Heliodorum consummatam, obtulit hostiam pro
about Ep consummate offered host for

salute viri. 3:33 Cumque summus sacerdos litationem
safety men. 3:33 when high The priest omens

perficeret, iidem iuvenes rursus apparuerunt
He finished The same young people again appeared

Heliodoro eisdem vestibus amicti et astantes dixerunt:
Heliodorus the same clothes fine and bystanders they said:

‘ Oniae summo sacerdoti multas gratias age, nam
‘ Onias top priest many thanks Well, for

propter eum Dominus tibi vitam donavit; 3:34 tu
for it Lord you life forgave; 3:34 you

autem a caelo flagellatus nuntia omnibus magnam
Now from heaven scourged messages all great

Dei potestatem'. Et his dictis, non comparuerunt.

God power '. The these said, not reappeared.

3:35 Heliodorus autem, hostia Domino oblata et votis

3:35 funds however, host Lord offerings and vows

magnis promissis ei, qui vivere concessit, et Oniam

great promises to that live granted, and Onias

acceptum habens cum exercitu repedavit ad regem;

acceptable a with army Manus to king;

3:36 testabatur autem omnibus ea, quae sub oculis

3:36 protesting Now all it which under eyes

suis viderat, opera maximi Dei. 3:37 Cum autem

their he had seen, works Maximus God. 3:37 with Now

rex interrogasset Heliodorum, quis esset aptus adhuc

king he asked Heliod who was fit yet

semel Hierosolymam mitti, ait: 3:38 ' Si quem

once Jerusalem sent he said: 3:38 ' If which

habes hostem aut rerum insidiatorem, mitte eum

you have the enemy or events traitor, send it

illuc et flagellatum eum recipies, si tamen evaserit,

there and scourged it recover, if yet escaped,

eo quod in loco sit vere Dei quaedam virtus; 3:39

it that in place is really God a power; 3:39

nam ipse, qui habet in caelis habitationem, visitator

for he, that has in heavens housing, visitor

et adiutor est loci illius et venientes ad

and helper is local of and coming to

malefaciendum percutit ac perdit'. 3:40 Igitur de

wrongdoing strikes and loses. ' 3:40 Now of

Heliodoro et aerarii custodia ita res processerunt.

Heliodorus and the Treasury custody so business advanced.

4:1 Simon autem praedictus, qui pecuniarum et

4: 1 Simon Now Averroes that money and

patriae delator exstitit, male loquebatur de Onia,

country The informer It did so, ill He was speaking of Onias,

tamquam ipse Heliodorum instigasset et malorum

as he Ep instigated and of

auctor fuisset; 4:2 benefactoremque civitatis et

author would have been; 4: 2 benefactoremque city and

curatorem gentis suae et aemulatorem legum audebat

curator nation his and emulator laws venture

insidiatorem rerum dicere. 4:3 Sed cum inimicitia in

plotter events say. 4: 3 but with enmity in

tantum procederet, ut etiam per quendam eorum, qui
only valid as also by a their that
 a Simone probati essent, homicidia fierent, 4:4
from Simone approved they murders were made, 4: 4
 considerans Onias periculum contentionis et
considering Onias risk contention and
 Apollonium Menesthei, ducem Coelesyriae et
Apollonius Menestheus, leader Celesyia and
 Phoenicis, augentem malitiam Simonis, 4:5 ad regem
Phoenix, adding malice Simon, 4, 5 to king
 se contulit, non ut civium accusator, sed quod utile
he conferred not as citizens The prosecutor, but that useful
 esset in commune et singulariter universae
was in common and individually all
 multitudinis prospiciens. 4:6 Videbat enim sine regali
community prospective. 4: 6 He saw For without royal
 providentia impossibile esse pacem adhuc rebus
providence impossible be peace yet affairs
 obtingere, nec Simonem cessaturum a stultitia. 4:7
to happen; or Simon cease from folly. 4: 7
 Sed post Seleuci vitae excessum, cum suscepisset
but after Seleucus life excess with He received a
 regnum Antiochus, qui Epiphanes appellabatur,
kingdom Antiochus that Epiphanes called
 ambiebat Iason frater Oniae summum sacerdotium,
Illustrious Jason brother Onias top priesthood,
 4:8 promittens regi per interpellationem argenti
4: 8 promising king by interruptions silver
 talenta trecenta sexaginta et ex reditu quodam alio
talents three sixty and from return a other
 talenta octoginta; 4:9 super haec autem promittebat
talents eighty; 4: 9 over this Now He promised
 et alia centum quinquaginta se perscripturum, si
and other one hundred fifty he detail, if
 concederetur per potestatem eius gymnasium et
conceded by power his gymnasium and
 ephebiam sibi constituere et eos, qui in Hierosolymis
license to set and them; that in Jerusalem
 erant, Antiochenos scribere. 4:10 Quod cum rex
were Antioch write. 4:10 The with king

annuisset, et obtinuisset principatum, statim ad
I nodded, and obtained leadership immediately to
Graecam consuetudinem contribules suos transferre
Greek custom clansmen their transfer
coepit. 4:11 Et, amotis his, quae humanitatis causa
began. 4:11 and, abolishing those which humanity cause
Iudaeis a regibus fuerant constituta per Ioannem
Jews from kings were established by John
patrem Eupolemi, qui apud Romanos de amicitia et
father Eupolemus that in Romans of friendship and
societate functus est legatione, et legitima civium
society 's office is negotiation, and legitimate citizens
iura destituens, pravos mores innovabat. 4:12 Prompte
rights deposing; depraved behavior renewing. 4:12 promptly
enim sub ipsa arce gymnasium constituit et optimos
For under the citadel gymnasium set and the best
quosque epheborum subigens sub petasum ducebat.
each boys brick under hat LED.
4:13 Erat autem sic culmen quoddam Graecae
4:13 It was Now so top a Greek
conversationis et profectus alienigenarum moris,
conversation and progress aliens morality,
propter impii et non summi sacerdotis Iasonis
for The wicked and not high priest Jason
inauditam contaminationem, 4:14 ita ut sacerdotes
unheard contamination, 4:14 so as priests
iam non circa altaris officia dediti essent, sed
already not about altar offices Dedicated they but
contempto templo et sacrificiis neglectis, festinarent
despising temple and sacrifices ignored precipitate
participes fieri iniquae in palaestra praeibitionis post
participants be unfair in wrestling allowance after
disci provocationem 4:15 et patrios quidem honores
CDs challenge 4:15 and lineal indeed honors
nihil habentes, Graecas autem glorias optimas
nothing having the Greek Now glories the best
aestimantes. 4:16 Quarum gratia periculosa eos
thinking. 4:16 The grace dangerous them
contentio habebat, et quorum instituta aemulabantur
contention had and the institutions rivals

ac per omnia consimiles esse cupiebant, hos hostes
and by all similar be desired these enemies
et ultores habuerunt. 4:17 In leges enim divinas
and The Avengers Stanza. 4:17 in laws For divine
impie agere non est facile, sed haec tempus
wickedly deal not is easily, but this time
sequens declarabit. 4:18 Cum autem quinquennalis
The following declare. 4:18 with Now quinquennial
agon Tyri celebraretur, et rex praesens esset, 4:19
competition Tyre celebrated, and king present was 4:19
misit Iason facinorosus ab Hierosolymis spectatores
sent Jason criminal from Jerusalem Viewers
Antiochenses portantes argenti drachmas trecentas in
Antiocheans carrying silver drama three in
sacrificium Herculis; quas etiam postulaverunt hi, qui
sacrifice Hercules; which also asked they that
asportaverant, ne in sacrificium erogarentur, quia
transported do not in sacrifice paid out; because
non oporteret, sed in alium sumptum eas deputari.
not He must, but in other taken them appointed.
4:20 Sed haec ceciderunt: propter illum quidem, qui
4:20 but this fell; for it indeed, that
miserat, in sacrificium Herculis; propter eos autem,
sent in sacrifice Hercules; for them however,
qui afferebant, in fabricam triremium. 4:21 Misso
that proposed in structure galleys. 4:21 Once the
autem in Aegyptum Apollonio Menesthei filio propter
Now in Egypt Apollonius Menestheus son for
ascensum ad solium Philometoris regis, cum
ascent to throne Philometor king, with
cognovisset Antiochus alienum se ab illius negotiis
perceiving Antiochus foreign he from of businesses
effectum, propriae securitati consuluit; inde cum
effect own security consulted; from with
Ioppen venisset, se contulit Hierosolymam. 4:22 Et
Jaffa come, he contributed Jerusalem. 4:22 The
magnifice ab Iasone et civitate susceptus, cum
magnificently from Jason and city received with
facularum luminibus et acclamationibus introductus
torch lights and acclamations introduced

est; deinde sic in Phoenicen exercitum convertit. 4:23
it is; then so in Phoenix army converts. 4:23

Et post triennii tempus misit Iason Menelaum

The after three years time sent Jason Menelaus

supradicti Simonis fratrem portantem pecunias regi
of the above Simon brother the burden money king

et de negotiis necessariis commonitiones perlaturum.
and of businesses necessary warning affairs.

4:24 At ille commendatus regi, cum se magnificasset

4:24 But he recommended king, with he magnified

facie potestatis, in semetipsum contulit summum
the power, in himself contributed top

sacerdotium superponens Iasoni talenta argenti
priesthood outbidding Jason talents silver

trecenta; 4:25 acceptisque regiis mandatis, venit

three hundred; 4:25 taking royal instructions he came

nihil quidem gerens dignum sacerdotio, animos vero
nothing indeed wearing meet priesthood, feelings But

crudelis tyranni et ferae barbarae iram habens. 4:26
cruel tyrants and wild foreign anger having. 4:26

Et Iason quidem, qui proprium fratrem

The Jason indeed, that own brother

circumvenerat, ipse circumventus ab alio profugus in
, was he Beset from other Nod in

Ammanitem expulsus est regionem. 4:27 Menelaus

Ammonites expelled is region. 4:27 Menelaus

autem principatum quidem obtinuit; de pecuniis vero

Now leadership indeed won; of money But

regi promissis nihil debite agebat, 4:28 cum vero

king promises nothing duly His agent, 4:28 with But

exactionem faceret Sostratus, qui arci erat

enforcement do Sostratus that citadel was

praepositus, nam ad hunc exactio vectigalium

charge for to this exaction taxes

pertinebat. Quam ob causam utrique a rege sunt

belonged. How for cause both from king are

advocati; 4:29 et Menelaus quidem reliquit summi

advocates; 4:29 and Menelaus indeed left high

sacerdotii successorem Lysimachum fratrem suum,

priesthood successor protest brother his

Sostratus autem Cratetem, qui praeerat Cypriis. 4:30
Sostratus Now Crates, that the command Cypriots. 4:30
Talibus autem constitutis, contigit Tarsenses et
such Now appointed, it happened Tarsus and
Mallotas seditionem movere, eo quod Antiochidi, regis
Mallos outbreak move, it that Antiochus, s
concubinae, dono essent dati. 4:31 Festinanter itaque
concubines, gift they given. 4:31 haste So
rex venit sedare illos, relicto suffecto uno ex iis
king he came to appease those leaving Andronicus one from those
in dignitate constitutis Andronico. 4:32 Ratus autem
in dignity established Deputy. 4:32 thinking Now
Menelaus accepisse se tempus opportunum, aurea
Menelaus received he time appropriate, gold
quaedam vasa e templo furatus donavit Andronico;
a vessels from temple stolen gave deputy;
et alia vendiderat Tyri et per vicinas civitates. 4:33
and other sold Tyre and by neighbors cities. 4:33
Quod cum certissime cognovisset Onias, arguebat
The with most certainly perceiving friends: He accused
eum, ipse in loco tuto se continens in Daphne secus
him, he in place safety he container in Daphne by
Antiochiam. 4:34 Unde Menelaus seorsum
Antioch. 4:34 Hence, Menelaus apart
apprehendens Andronicum rogabat, ut Oniam
taking Andronicus he asked, as Onias
interficeret. At vero ille, cum venisset ad Oniam et
kill. But But he with come to Onias and
cum fidem dolo dedisset ac dexteram accepisset
with faith deceit given and right received
dedissetque cum iureiurando, quamvis esset ei
dedissetque with oath although was it
suspectus, suavit de asylo procedere, quem
compromised, she suggested of asylum proceed which
statim peremit, non veritus iustitiam. 4:35 Ob
immediately destitution, not fearing justice. 4:35 Due to
quam causam non solum Iudaei, sed multi quoque
than cause not only Jews but many also
ex aliis nationibus indignabantur et moleste ferebant
from other countries indignation and annoyingly bore
de nece viri iniusta. 4:36 Sed regressum regem de
of murder men unjust. 4:36 but backflow king of

Ciliciae locis interpellabant, qui erant per civitatem
Cilicia places complaints, that were by city
Iudaei, simul et Graecis scelus conquerentibus, de eo
Jews together and Greek crime complainants, of it
quod sine ratione Onias interfectus esset. 4:37
that without reason Onias killed would. 4:37
Contristatus itaque animo Antiochus et flexus ad
grieved So mind Antiochus and inflection to
misericordiam lacrimas fudit, propter defuncti
mercy tears flight for deceased
sobrietatem et multam modestiam; 4:38 accensusque
sobriety and great modesty; 4:38 kindled
animis, confestim ablata Andronici purpura ac tunicis
minds, immediately away Andronicus purple and coats
eius discissis, circumduxit per totam civitatem usque
his division, roundabout by all city up
ad eundem locum, in quo in Oniam impietatem
to Again place in which in Onias ungodliness
commiserat, atque illic sacrilegum interfectorem e
committed and there sacrilegious killer from
mundo sustulit, Domino illi condignam retribuente
world picked up, Lord they behavior rendered by the
poenam. 4:39 Multis autem sacrilegiis per civitatem
penalty. 4:39 many Now sacrilege by city
a Lysimacho commissis Menelai consilio, et
from Lysimachus committed Menelaos design, and
divulgata foris fama, congregata est multitudo
published outside The report, gathered is company
adversum Lysimachum, vasis aureis iam multis
against protest, vessels gold already many
dissipatis. 4:40 Turbis autem insurgentibus et
dissipated. 4:40 When the troops Now insurrection and
ira repletis, Lysimachus, armatis fere tribus milibus,
anger full, Lysimachus armed about three thousands
iniquis manibus coepit, duce quodam Aurano,
lawless hands began, leadership a Auran,
aetate non minus ac dementia provecto. 4:41 Sed ut
age not less and madness advanced. 4:41 but as
intellexerunt conatum Lymachi, alii lapides, alii
understood attempt Lysimachus, others stones, others

fustes validos arripuere, quidam vero ex adiacente
clubs strong took hold, some But from determinant
cinere manu apprehenderunt et mixtim iecerunt in
ashes hand overtook and mixed firing in
eos, qui circa Lysimachum erant. 4:42 Quam ob
them; that about protest were. 4:42 How for
causam multos quidem vulneraverunt, quosdam autem
cause many indeed wounded, some Now
et prostraverunt, omnes vero in fugam compulerunt;
and struck down; all But in flight forced;
ipsum vero sacrilegum secus aerarium interfecerunt.
it But sacrilegious by treasury killed.
4:43 De his ergo coepit iudicium adversus Menelaum
4:43 The these So began judgment against Menelaus
agitari. 4:44 Et cum venisset rex Tyrum, apud ipsum
agitated. 4:44 The with come king Tyre in it
causam egerunt missi tres viri a senatu. 4:45 Et
cause they did sent three men from Senate. 4:45 The
cum iam superaretur Menelaus, promisit Ptolemaeo
with already overcome Menelaus He promised Ptolemy
Dorymenis multas pecunias ad suadendum regi. 4:46
give him many money to proposal the king. 4:46
Unde Ptolemaeus, excipiens seorsum in quoddam
Hence, Ptolemy, Echoing apart in a
atrium columnatum quasi refrigerandi gratia regem,
court PILLARS as cool grace king,
deduxit a sententia. 4:47 Et Menelaum quidem
conducted from sentence. 4:47 The Menelaus indeed
universae malitiae reum criminibus absolvit;
all malice defendant charges He had completed;
miseros autem, qui etiam si apud Scythas causam
wretched however, that also if in Scythians cause
dixissent, innocentes iudicarentur, hos morte
'd innocent judged these death
damnavit. 4:48 Cito ergo iniustam poenam dederunt,
He condemned. 4:48 quickly! So unjust penalty they,
qui pro civitate et populo et sacris vasis causam
that for city and people and sacred vessels cause
prosecuti sunt. 4:49 Quam ob rem Tyrii quoque
prosecuted They are. 4:49 How for business Tyre also also

in malefactum indignati, quaeque ad sepulturam
in crime indignant each to burial
eorum necessaria essent, magno sumptu praestiterunt.
their necessary they great funding performed.
4:50 Menelaus autem propter eorum, qui in potentia
4:50 Menelaus Now for their that in power
erant, avaritiam permanebat in potestate, crescens in
were gain continued in control; increasing in
malitia magnus civium insidiator constitutus. 5:1
malice great citizens plotter installed. 5: 1
Circa hoc autem tempus Antiochus secundam
about this Now time Antiochus second
profectionem paravit in Aegyptum. 5:2 Contigit autem
departure prepared in Egypt. 5: 2 It happened Now
per universam civitatem fere per dies quadraginta
by all city about by day forty
videri per aera equites discurrentes, auratas stolas
seen by air horse run gilded robes
habentes et hastas, ad modum cohortium armatos,
having and targets, to mode Guard armed
et gladiatorum evagationes 5:3 et turmas equorum
and swordsmanship evagationes 5: 3 and companies horses
per ordinem digestas et congressiones fieri et
by order issues and meetings be and
decursus utrorumque et scutorum motus et
running of both and shields motion and
contorum multitudinem et telorum iactus et
Break company and missiles throw and
aureorum ornamentorum fulgores omnisque generis
pieces jewelry flash all race
loricationes. 5:4 Quapropter omnes rogabant pro bono
loricationes. 5: 4 For this reason, all desired for good
factam esse ostensionem. 5:5 Sed cum falsus rumor
made be display. 5: 5 but with false Gossip
exisset, tamquam vita excessisset Antiochus, assumptis
coming out, as life retired Antiochus taking
Iason non minus mille viris repente aggressus est
Jason not less thousand men suddenly attacked is
civitatem; illis autem, qui erant in muro, compulsis
city; they however, that were in wall, driving

in fugam et ad ultimum iam apprehensa civitate,
in flight and to last already catching city
Menelaus fugit in arcem. 5:6 Iason vero caedes
Menelaus flees in Citadel. 5, 6 Jason But murder
civium suorum perpetrabat nulli parcens, non
citizens their perpetrated no to spare; not
intellegens prosperitatem adversum cognatos
understanding welfare against relatives
calamitatem esse maximam, arbitrans autem hostium
calamity be the largest, Accounting Now the enemy
et non civium se trophaea constituere. 5:7 Et
and not citizens he trophies organizations. 5: 7 The
principatum quidem non obtinuit, finem vero
leadership indeed not obtained, end But
insidiarum suarum confusionem adeptus, profugus
plot their confusion He was Nod
iterum abiit in Ammanitidem. 5:8 Ad ultimum
again He went in Ammonites. 5: 8 the last
igitur malam reversionem sortitus est; conclusus apud
So bad return obtained it is; concluded in
Aretam Arabum tyrannum, fugiens de civitate in
Areta Arabs tyrant, fleeing of city in
civitatem, expulsus ab omnibus, odiosus ut refuga
city expelled from all hateful as forsaker
legum et execrabilis ut patriae et civium carnifex
laws and execrable as country and citizens hangman
in Aegyptum extrusus est. 5:9 Et, qui multos de
in Egypt thrust It is. 5: 9 and, that many of
patria expulerat, peregre periit ad Lacedaemonios
country driven out; abroad lost to Spartans
pervectus, quasi pro cognatione habiturus
carried, as for family an
protectionem; 5:10 et, qui insepultos multos abiecerat,
protection; 5:10 and, that unburied many , was
ipse illamentatus permansit nec exsequiis ullis neque
he both unlamented continued or funeral any or
patrio sepulcro participavit. 5:11 Cum autem nuntia
native grave shared. 5:11 with Now messages
ad regem pervenissent de his, quae gesta erant,
to king reached of those which events were

suspensus est rex a societate defecturam Iudaeam;
suspected is king from society revolting Judea;
et ob hoc profectus ex Aegypto efferatus animo,
and for this progress from Egypt enraged mind,
civitatem quidem armis cepit 5:12 et iussit militibus
city indeed arms took 5:12 and ordered soldiers
interficere occursantes nemini parcendo et eos, qui
kill meet no economy and them; that
in domos ascenderent, trucidare. 5:13 Fiebant ergo
in homes up slay. 5:13 There were So
iuvenum ac seniorum caedes, mulierum et natorum
young and elders murder, women and children
exterminium virginumque et parvulorum neces. 5:14
destruction virgins and Infant murders. 5:14
Erant autem toto triduo octoginta milia perdit,
there were Now all three days eighty thousand lost
quadraginta quidem milia in ipso manuum conflictu;
forty indeed thousand in it hands conflict;
non minus autem quam qui iugulati fuerant,
not less Now than that erred were
venumdati sunt. 5:15 Non contentus autem his,
sold They are. 5:15 no content Now those
ausus est intrare templum universae terrae
venture is enter temple all earth
sanctissimum, ducem habens Menelaum, qui legum et
most leader a Menelaus that laws and
patriae fuit proditor, 5:16 et scelestis manibus
country was traitor, 5:16 and criminals hands
sumens sancta vasa et, quae ab aliis regibus et
taking holy vessels and, which from other kings and
civitatis erant posita ad augmentum et gloriam
cities were Given to growth and glory
loci et honorem, profanis manibus contrectans. 5:17
local and honor profane hands handling. 5:17
Ita extollebatur mente Antiochus non considerans
Yes praise Remember Antiochus not considering
quod propter peccata habitantium civitatem modicum
that for sins habitants city A little
Dominus fuerat iratus; propter quod accidit circa
Lord was angry; for that case about
locum despectio. 5:18 Alioquin nisi contigisset eos
place underestimation. 5:18 Otherwise but Had them

multis peccatis esse involutos, sicut Heliodorus, qui
many sins be involved, as funds; that
missus est a Seleuco rege ad inspectionem aerarii,
sent is from Seleucus king to inspection the Treasury;
et ipse, mox ut accessisset, confestim flagellatus
and he, soon as added immediately scourged
repulsus fuisset ab audacia. 5:19 Verum non propter
put back have been from audacity. 5:19 truth not for
locum gentem, sed propter gentem locum Dominus
place nation, but for nation place Lord
elegit. 5:20 Ideoque et ipse locus particeps factus
chose. 5:20 therefore and he location participant he became
populi malorum, postea factus est socius
people apples, later he became is partner
beneficiorum; et, qui derelictus in ira Omnipotentis
benefits; and, that left in anger Almighty
est, iterum in magni Domini reconciliatione cum omni
is again in great of reconciliation with all
gloria restitutus est. 5:21 Igitur Antiochus mille et
glory restored It is. 5:21 Now Antiochus thousand and
octingentis ablatis de templo talentis, velocius
eight in the absence of of temple talents faster
Antiochiam regressus est, existimans se prae superbia
Antioch returned is thinking he than pride
terram ad navigandum, pelagus vero ad ambulandum
land to Portugal main But to walk
deducturum propter mentis elationem. 5:22 Reliquit
withdraw for mind elation. 5:22 left
autem et praepositos ad affligendam gentem:
Now and overseers to afflict nation:
Hierosolymis quidem Philippum, genere Phrygem,
Jerusalem indeed Philip general Phrygian,
moribus barbariorem eo ipso, a quo constitutus est;
behavior barbarous it it from which set it is;
5:23 in Garizim autem Andronicum; praeter autem
5:23 in Gerizim Now Andronicus; In addition to Now
hos Menelaum, qui gravius quam ceteri imminebat
these Menelaus that heavier than other threatened
civibus. 5:24 Misit autem Apollonium Mysarcham
citizens. 5:24 sent Now Apollonius detestable ringleader
cum exercitu — viginti vero et duo milia virorum
with army - twenty But and two thousand men

— **praecipiens omnes perfectae aetatis interficere,**
- prescribing all perfect age kill
mulieres autem ac iuniores vendere. 5:25 Qui cum
women Now and juniors sell. 5:25 He with
venisset Hierosolymam et pacificum se simulasset,
come Jerusalem and peaceful he pretended
quievit usque ad diem sanctum sabbati et, cum
He rested up to day St. Saturday and, with
comprehenderet feriatos Iudaeos, arma capere suis
capture holiday Jews weapons catch their
praecepit; 5:26 omnesque, qui ad spectaculum
charged; 5:26 Then, that to show
processerant, trucidavit et civitatem cum armatis
advanced, killed and city with armed
discurrens ingentem multitudinem peremit. 5:27 Iudas
running great company massacre. 5:27 Judas
autem, qui et Maccabaeus, decimus factus secesserat
however, that and Maccabaeus, X he became withdrawn
in eremum et ferarum more in montibus vitam cum
in wilderness and wild animals more in mountains life with
suis agebat; et feni cibo vescentes demorabantur,
their the company; and hay food plenty continued,
ne participes essent coinquinationis. 6:1 Sed non
do not participants they pollution. 6: 1 but not
post multum temporis misit rex senem quendam
after a lot time sent king old a
Atheniensem, qui compelleret Iudaeos, ut se
Athens, that force Jews as he
transferrent a patriis legibus et Dei legibus ne
transfer from native laws and God laws do not
uterentur; 6:2 contaminare etiam, quod in
cosmetics; 6: 2 contaminate also, that in
Hierosolymis erat, templum et cognominare Iovis
Jerusalem It was temple and call Thursday
Olympii, et in Garizim, prout erant hi, qui locum
Olympia, and in Gerizim as were they that place
inhabitabant, Iovis Hospitalis. 6:3 Pessima autem et
inhabited the Thursday Hospital. 6: 3 The worst Now and
universis gravis erat malorum incursio. 6:4 Nam
all heavy was of invasion. 6: 4 For

templum luxuria et comissionibus gentium erat
temple luxury and rioting nations was
plenum, scortantium cum meretricibus et in sacratis
full dallied with prostitutes and in calendar
porticibus mulieribus adhaerentium, insuper et intro
colonnades women Adherents, In addition, and inside
inferentium ea, quae non licebat; 6:5 altare etiam
inflicting it which not lawful; 6: 5 altar also
plenum erat illicitis, quae legibus prohibebantur. 6:6
full was unlawful which laws prohibited. 6: 6
Neque autem sabbata custodiebantur, neque dies
nor Now sabbath custody, or day
sollemnes patrii servabantur, nec simpliciter
festival my country observed, or absolutely
Iudaeum se esse quisquam confitebatur. 6:7
Jew he be one thanks. 6, 7
Ducebantur autem cum amara necessitate per
led Now with bitter necessary by
singulos menses in die natalis regis ad sacrificium
each months in day Christmas s to sacrifice
et, cum Liberi sacra celebrarentur, cogeantur hedera
and, with free sacred kept, forced ivy
coronati pompam Libero celebrare. 6:8 Decretum
crowned parade Free celebrate. 6, 8 decree
autem exiit in proximas Graecorum civitates,
Now He went out in next Greece cities
suggestente Ptolemaeo, ut pari modo et ipsi adversus
suggesting Ptolemy as an only and they against
Iudaeos agerent, ut sacrificarent; 6:9 eos autem,
Jews they were doing, as incense; 6: 9 them however,
qui nollent transire ad instituta Graecorum,
that they would not pass to institutions Greece,
interficerent; erat ergo videre instantem miseriam.
kill; was So see urgent misery.
6:10 Duae enim mulieres delatae sunt natos suos
6:10 two For women submitted are children their
circumcidisse; quas infantibus ad ubera suspensis,
circumcised; which infants to breasts suspended
cum publice per civitatem circumduxissent, per muros
with public by city about by walls
praecipitaverunt. 6:11 Alii vero ad proximas coeuntes
threw. 6:11 Others But to next Cf

speluncas, ut latenter septimam diem celebrarent, cum
caves, as latently seventh day celebrate, with
indicati essent Philippo, flammis succensi sunt, eo
information they Philip, flames Burned are it
quod verebantur propter religionem sibimet auxilium
that feared for religion up help
ferre pro claritate sanctissimi diei. 6:12 Obsecro
bear for clarity Most of the day. 6:12 Please
autem eos, qui hunc librum lecturi sunt, ne
Now them; that this book read are do not
abhorrescant propter adversos casus, sed reputent
shocked for adverse case, but crediting
illas poenas non ad interitum, sed ad correptionem
those penalties not to destruction, but to correction
esse generis nostri. 6:13 Etenim multo tempore non
be race Our. 6:13 For more time not
sinere eos, qui gerunt impie, sed statim ultiones
allowing them; that wage wickedly, but immediately vengeance
adhibere, magni beneficii est indicium. 6:14 Non
use great benefit is information. 6:14 no
enim, sicut et in aliis nationibus, Dominus patienter
For as and in other countries, Lord patient
ferens expectat, ut eas, cum pervenerint in
bearing expects as them, with come in
plenitudinem peccatorum, puniat, ita et in nobis
fullness sins, punishes so and in us
statuit esse, 6:15 ne, peccatis nostris in finem
set be 6:15 do not, sins our in end
devolutis, demum in nos vindicet; 6:16 propter quod
height, finally, in we a verdict; 6:16 for that
numquam quidem a nobis misericordiam suam
never indeed from us mercy his
amovet, corripiens vero per aerumnas populum suum
collisions, clutched But by woes people his
non derelinquit. 6:17 Sed haec nobis ad
not she leaves. 6:17 but this us to
commonitionem dicta sint; paucis autem veniendum
warning said they are; a few Now come
est ad narrationem. 6:18 Eleazarus quidam, unus de
is to narration. 6:18 Eleazar some, one of
primoribus scribarum, vir iam aetate proventus et
leading teachers man already age advanced and

aspectu faciei decorus, aperto ore compellebatur
Presence face handsome, open mouth calling
carnem porcinam manducare. 6:19 At ille magis cum
flesh pork eat. 6:19 But he more with
illustri fama mortem quam cum execratione vitam
illustrious report death than with execration life
complectens, voluntarie praeibat ad supplicium, 6:20
including voluntarily leader to execution, 6:20
exspuens autem, quemadmodum oportet accedere eos,
spitting however, as must approach them;
qui sustinent non admittere illa, quae non est fas
that support not to admit that which not is fAS
gustare, propter nimium vivendi amorem. 6:21 Hi
taste for Drought lifestyle love. 6:21 These
autem, qui iniquo sacrificio praepositi erant, propter
however, that unfavorable sacrifice supervisors were for
antiquam cum viro amicitiam tollentes eum secreto
old with man friendship select it confidentiality
rogabant, ut afferret carnes, quibus uti ei liceret
request as bring meat, which use it allowed
quaeque ab ipso paratae essent, et fingeret se eas
each from it ready they and model he them
manducare, quas rex imperaverat de sacrificii
eat which king ordered of sacrifice
carnibus, 6:22 ut hoc facto a morte liberaretur et
meat, 6:22 as this in fact from death freedom? and
propter veterem cum illis amicitiam consequeretur
for old with they friendship get the
humanitatem. 6:23 At ille, consilio decoro inito ac
humanity. 6:23 But he design decorum taking and
digno aetate et senectutis eminentia et acquisita
worthy age and age The superiority and acquired
nobilique canitie atque optima a puero vitae
noble gray and the best from boy life
disciplina, magis autem sancta et a Deo condita
training; more Now holy and from God making
legislatione, consequenter sententiam ostendit: cito,
legislation; consequently sentence shows: quickly
dicens, dimitterent ad inferos. 6:24 ‘ Non enim
saying, discharge to Underworld. 6:24 ‘ no For

aetati nostrae dignum est fingere, ut multi
age our meet is regulation as many
adulescentium arbitantes Eleazarum nonaginta
young esteem Eleazar ninety
annorum transisse ad morem alienigenarum 6:25 et
years crossed to custom aliens 6:25 and
ipsi propter meam simulationem et propter modicum
they for I simulation and for A little
et pusillum vitae tempus decipiantur propter me, et
and while life time deceived for I and
exsecrationem atque maculam meae senectuti
execration and spot I old age
conquiram. 6:26 Nam etsi in praesenti tempore
question. 6:26 For although in present time
evasero eam, quae ex hominibus est, poenam, manus
'll it which from men is punishment, hand
tamen Omnipotentis nec vivus nec defunctus effugiam.
yet Almighty or living or dead escape.
6:27 Quam ob rem viriliter nunc vita excedendo,
6:27 How for business Be strong now life beyond,
senectute quidem dignus apparebo; 6:28
age indeed worthy will appear; 6:28
adulescentibus autem exemplum forte reliquero, ut
The young Now model perhaps leave; as
prompto animo ac fortiter pro sacris ac sanctis
ready mind and strongly for sacred and saints
legibus honesta morte perfungantur'. Et cum haec
laws right death carry out. The with this
dixisset, confestim ad supplicium venit; 6:29 ipsis
he said, immediately to execution he came; 6:29 the
autem, qui eum ducebant, illam, quam paulo ante
however, that it instead, it than more before
habuerant erga eum benevolentiam, in iram
had for it goodwill in anger
convertentibus, propterea quod sermones dicti, sicut
turn, therefore that words said, as
ipsi arbitrabantur, essent amentia. 6:30 Cumque
they They thought, they madness. 6:30 when
coepisset plagis mori, ingemiscens dixit: 'Domino,
began stripes die; He groaned in he said: ' Lord,

qui habet sanctam scientiam, manifestum est quia
that has holy knowledge; clear is because
cum a morte possem liberari, duros secundum
with from death I could freed flaccid according to
corpus sustineo dolores flagellatus, secundum animam
body endure pains scourged according to life
vero propter ipsius timorem libenter haec patior’.
But for of fear willingly this I suffer. ‘
6:31 Et iste quidem hoc modo vita decessit, non
6:31 The this indeed this only life district, not
solum iuvenibus, sed et plurimis ex gente mortem
only young, but and many from race death
suam ad exemplum fortitudinis et memoriam virtutis
his to model strength and memory power
relinquens. 7:1 Contigit autem et septem fratres una
leaving. 7: 1 It happened Now and seven brothers one
cum matre apprehensos compelli a rege attingere
with mother arrested compelled from king touch
contra fas carnes porcinas, flagris et nervis
against fAS meat pork, whips and nerves
cruciatos. 7:2 Unus autem ex illis exstans prior
tortured. 7: 2 one Now from they well first
locutor sic ait: ‘ Quid es quaesiturus, et quid vis
speaker so he said: ‘ What you investigation, and what force
discere a nobis? Parati sumus mori magis quam
learn from us? ready we are die more than
patrias leges praevaricari’. 7:3 Iratus itaque rex
native laws prevaricate. ‘ 7: 3 Angry So king
iussit sartagine et ollas succendi. 7:4 Quibus
ordered pans and pots heated. 7: 4 these
statim succensis, iussit ei, qui prior illorum fuerat
immediately heated, ordered to that first their was
locutus, amputari linguam et, cute capitis abstracta,
he said, cut out language and, cute head abstract
summas quoque manus et pedes ei praescindi, ceteris
summaries also hand and feet it prescinded, other
eius fratribus et matre insipientibus. 7:5 Et cum
his brothers and mother looking on. 7: 5 The with
iam per omnia inutilis factus esset, iussit eum igne
already by all useless he became was ordered it fire

admoveri adhuc spirantem et torreri in sartagine.

push forward yet breathing and frying in pan.

Cum autem vapor sartaginis diu diffunderetur, ceteri

with Now steam frying long diffused, other

una cum matre invicem se hortabantur mori fortiter

one with mother another he urged die strongly

ita dicentes: 7:6 ‘ Dominus Deus aspicit et veritate

so saying: 7: 6 ‘ Lord God looks and the truth

in nobis consolatur, quemadmodum per personam

in us consoles, as by person

contestantis cantici declaravit Moyses: ‘Et in servis

testifying music declared Moses: ‘And in officials

suis consolabitur’’. 7:7 Mortuo itaque illo primo hoc

their comfort ‘. 7: 7 Mortimer So that first this

modo, sequentem deducebant ad illudendum; et cute

only, following conducted to sport; and cute

capitis eius cum capillis abstracta, interrogabant, si

head his with hair abstract asked if

manducaret prius quam toto corpore per membra

eat first than all body by members

singula puniretur. 7:8 At ille respondens patria voce

details limb. 7, 8 But he answered country voice

dixit: ‘ Non faciam’. Propter quod et iste, sequenti

he said: ‘ no I will do it. ‘ Because of that and this The following

loco, tormenta suscepit sicut primus. 7:9 Et in

place guns received as first. 7, 9 The in

ultimo spiritu constitutus, sic ait: ‘ Tu quidem,

last spirit set so he said: ‘ You indeed,

scelestissime, de praesenti vita nos perdis; sed rex

Murderer, of present life we you lose; but king

mundi defunctos nos pro suis legibus in aeternam

world dead we for their laws in eternal

vitae resurrectionem suscitabit’. 7:10 Post hunc tertius

life resurrection up ‘. 7:10 Post this third

illudebatur; et linguam postulatus cito protulit et

deceived; and language required quickly produced and

manus constanter extendit 7:11 et fortiter ait: ‘ E

hand consistently extends 7:11 and strongly he said: ‘ E

caelo ista possideo et propter illius leges haec ipsa

heaven this I get and for of laws this the

despicio et ab ipso rursus me ea recepturum spero
I despise and from it again I it back I hope
‘, 7:12 ita ut rex et, qui cum ipso erant,
‘ 7:12 so as king and, that with it were
mirarentur adolescentis animum, quomodo pro nihilo
wondered young mind, how for nothing
duceret cruciatus. 7:13 Et hoc ita defuncto, quartum
lead torment. 7:13 The this so deceased, The
vexabant similiter torquentes; 7:14 et, cum iam
maltreated similarly, tormenting; 7:14 and, with already
esset ad mortem, sic ait: ‘ Potius est ab
was to death so he said: ‘ rather is from
hominibus morti datos spem expectare a Deo,
men death look for hope expect from God,
iterum ab ipso resuscitandos; tibi enim resurrectio
again from it raise; you For resurrection
ad vitam non erit’. 7:15 Et deinceps quintum, cum
to life not will be. ‘ 7:15 The forward The fifth, with
admovissent, vexabant; 7:16 at ille respiciens in eum
brought, maltreated; 7:16 but he looking back in it
dixit: ‘ Potestatem inter homines habens, cum sis
he said: ‘ power between men having with be
corruptibilis, facis, quod vis; noli autem putare
corruptible, you do that force; do not Now think
genus nostrum a Deo esse derelictum; 7:17 tu
race our from God be abandoned; 7:17 you
autem patienter sustine et videbis maiestatem virtutis
Now patient wait and see majesty power
ipsius, qualiter te et semen tuum torquebit’. 7:18
his how you and seed your torment. ‘ 7:18
Post hunc ducebant sextum, et is mori incipiens
Post this leading sixth, and it die beginning
ait: ‘ Noli frustra errare; nos enim propter
he said: ‘ Do not pieces err; we For for
nosmetipsos haec patimur peccantes in Deum
ourselves this we are sinning in God
nostrum, et digna admiratione facta sunt in nobis:
our and worthy admiration made are in us:
7:19 tu autem ne existimes tibi impune futurum,
7:19 you Now do not estimate you impunity future

quod contra Deum pugnare tentaveris'. 7:20 *Supra*
that against God fight attempted. 7:20 above
modum autem mater mirabilis et bona memoria
mode Now mother wonderful and good memory
digna, quae pereuntes septem filios sub unius diei
worthy, which perishing seven children under one day
tempore conspiciens bono animo ferebat propter
time beholding good mind carrier for
spem, quam in Dominum habebat. 7:21 *Singulos*
hope than in Lord He had not. 7:21 each
illorum hortabatur voce patria, forti repleta sensu et
their urged voice country, strong full sense and
femineam cogitationem masculino excitans animo,
female thought male exciting mind,
dicens ad eos: 7:22 ' Nescio qualiter in utero meo
saying to them: 7:22 ' I do not know how in child I
apparuiſtis neque ego spiritum et vitam donavi vobis
appeared or I spirit and life I forgave you
et singulorum vestrorum compagem non sum ego
and each your seamlessly not I I
modulata; 7:23 sed enim mundi creator, qui formavit
modulated; 7:23 but For world Creator that Former
hominis nativitatem quique omnium invenit originem,
man birth who all found origin,
et spiritum et vitam vobis iterum cum misericordia
and spirit and life you again with mercy
reddet, sicut nunc vosmetipsos despicitis propter leges
repay as now selves despise for laws
eius'. 7:24 Antiochus autem contemni se arbitratus,
His. ' 7:24 Antiochus Now contempt he thinking,
simul et exprobrantem dedignans vocem, cum adhuc
together and reproaching disdainſing voice, with yet
adulescentior superesſet, non solum verbis hortabatur,
The younger survived, not only words urged
sed et cum iuramento affirmabat se divitem simul
but and with oath affirmed he rich together
et beatum facturum, translatum a patriis legibus,
and happy would, Removed from native laws
et amicum habiturum et officia ei crediturum. 7:25
and friend onwards and offices it credit. 7:25

Sed ad haec cum adulescens nequaquam intenderet,
but to this with The young man no intended,
vocavit rex matrem et suadebat ei, ut adulescenti
he called king mother and suggested to as youth
fieret suasor in salutem. 7:26 Cum autem multis eam
would advocate in health. 7:26 with Now many it
verbis esset hortatus, promisit suasuram se filio. 7:27
words was urged He promised she he son. 7:27
Itaque inclinata ad illum, irridens crudelem tyrannum
So swinging to it laughing cruel tyrant
sic ait patria voce: ‘ Fili, miserere mei, quae te in
so said country voice: ‘ Son, have my which you in
utero novem mensibus portavi et lac triennio dedi
child nine months up and milk three years I
et alui et in aetatem istam perduxi et nutricem me
and I fed and in age this up and nurse I
tibi exhibui. 7:28 Peto, nate, ut aspicias ad caelum
you paid. 7:28 I ask, my son, as Overlook to heaven
et terram et quae in ipsis sunt, universa videns
and land and which in the are all seeing
intellegas quia non ex his, quae erant, fecit illa
understand because not from those which were he that
Deus; et hominum genus ita fit. 7:29 Ne timeas
God; and men race so becomes. 7:29 Do not Fear
carnificem istum, sed dignus fratribus tuis effectus
The executioner this but worthy brothers your effects
suscipe mortem, ut in illa miseratione cum fratribus
receive death as in that compassion with brothers
tuis te recipiam’. 7:30 Cum haec illa adhuc diceret,
your you I relish. ‘ 7:30 with this that yet he said,
ait adulescens: ‘ Quem sustinetis? Non oboedio
said young man: ‘ Whom stay? no allegiance;
praecepto regis, sed obtempero praecepto legis, quae
precept king, but GUIDED precept law which
data est patribus nostris per Moysen. 7:31 Tu vero,
given is fathers our by Moses. 7:31 You however,
qui inventor omnis malitiae factus es in Hebraeos,
that finder all malice he became you in Hebrews
non effugies manus Dei. 7:32 Nos enim pro peccatis
not escape hand God. 7:32 We For for sins

nostris haec patimur; 7:33 et si nobis propter
our this we are; 7:33 and if us for
increpationem et correptionem ille vivens Dominus
corrects and correction he living Lord
noster modicum iratus est, sed iterum reconciliabitur
our A little angry is but again reconciled
servis suis. 7:34 Tu autem, o sceleste et omnium
officials their own. 7:34 You however, o villain and all
hominum flagitiosissime, noli frustra extolli elatus
men villains, do not pieces lifted elated
vanis spebus, in filios caeli levata manu; 7:35
empty hopes, in children air relieved hand; 7:35
nondum enim omnipotentis atque intuitoris Dei
not yet For Almighty and intuitoris God
iudicium effugisti. 7:36 Nam fratres nostri, modico
judgment escaped. 7:36 For brothers our Almost
nunc dolore sustentato, sub Dei testamentum aeternae
now pain undergone, under God covenant eternal
vitae reciderunt; tu vero iudicio Dei iustas superbiae
life ringlets; you But trial God just pride
tuae poenas exsolves. 7:37 Ego autem, sicut et
your penalties payout. 7:37 I however, as and
fratres mei, et corpus et animam trado pro patriis
brothers my and body and life I give for native
legibus, invocans Deum maturius genti nostrae
laws proclaimed God earlier people our
propitium fieri, teque cum tormentis et verberibus
propitious done thanks with torture and stripes
confiteri quod ipse est Deus solus; 7:38 in me vero
confess that he is God only; 7:38 in I But
et in fratribus meis restitit Omnipotentis ira, quae
and in brothers I resisted Almighty anger, which
super omne genus nostrum iuste superducta est’.
over all race our just fallen He is. ‘
7:39 Tunc rex accensus ira in hunc super omnes
7:39 Then king burning anger in this over all
crudelius desaevit, indigne ferens se derisum. 7:40 Et
cruelly rages on, unworthily bearing he derision. 7:40 The
hic itaque mundus obiit per omnia in Domino
here So The world died by all in Lord

confidens. 7:41 Novissima autem post filios et mater
confidence. 7:41 Last Now after children and mother
consumpta est. 7:42 Igitur de sacrificiis et de
spent It is. 7:42 Now of sacrifices and of
nimiis crudelitatibus satis sit dictum. 8:1 Iudas vero
equipment cruelties enough is said. 8: 1 Judas But
Maccabæus et, qui cum illo erant, introeuntes
Maccabæus and, that with that were entering
latenter in castella convocabant cognatos; et eos, qui
latently in castles called the their relatives; and them; that
permanserunt in Iudaismo, assumentes, collegerunt
continued in Judaism, taking, collection
circiter sex milia virorum. 8:2 Et invocabant
about six thousand men. 8: 2 The call
Dominum, ut respiceret in populum, qui ab omnibus
Lord, as look in people that from all
calcabatur; et misereretur templo, quod
down-trodden; and have pity on temple that
contaminabatur ab impiis; 8:3 et misereretur etiam
defiled from the wicked; 8: 3 and have pity on also
pereunti civitati et incipienti solo complanari et
floundering city and begins soil leveled and
vocem sanguinis ad se clamantis exaudiret; 8:4
voice blood to he crying hear him; 8: 4
memoraretur quoque iniquas mortes parvulorum
And remember also wrong deaths Infant
innocentum et blasphemias nomini suo illatas et
innocents and blasphemies name his inflicted and
indignaretur super his. 8:5 At Maccabæus,
indignation over them. 8: 5 But Maccabæus,
congregata multitudine, intolerabilis iam gentibus
gathered population, unbearable already nations
efficiebatur, ira Domini in misericordiam conversa.
made, anger of in mercy changed.
8:6 Et civitates et castella superveniens improvisus
8: 6 The cities and castles supervening unforeseen
succendebat et opportuna loca occupans non paucos
set and strategic places occupier not a few
hostium in fugam convertens, 8:7 maxime noctes in
the enemy in flight converting, 8: 7 most nights in

huiusmodi excursus cooperantes captabat. Et fama
such currents collaboration catch. The report
virtutis eius ubique diffundebatur. 8:8 Videns autem
power his everywhere abroad. 8: 8 seeing Now
Philippus paulatim virum ad profectum venire ac
Philip gradually man to progress come and
frequentius in prosperitatibus procedere, ad
more often in prosperities proceed to
Ptolemaeum ducem Coelesyriae et Phoenicis scripsit,
Ptolemy leader Celesyria and Phoenix; He wrote,
ut auxilium ferret regis negotiis. 8:9 At ille
as help would allow s businesses. 8, 9 But he
velociter sumpsit Nicanorem Patrocli de primoribus
quickly took Nicanor Patroclus of leading
amicis et misit, datis ei de permixtis gentibus
friends and sent giving it of intermixed nations
armatis non minus viginti milibus, ut universum
armed not less twenty thousands as all
Iudaeorum genus deleret; adiunxit autem ei et
Jews race destroy; He added Now it and
Gorgiam virum militarem et in bellicis rebus
Gorgias man military and in war affairs
expertum. 8:10 Constituit autem Nicanor, ut regi
experienced. 8:10 He made Now Nicanor as king
tributum, quod Romanis erat dandum, duo milia
taxes, that Romans was give, two thousand
talentorum de captivitate Iudaeorum suppleret; 8:11
talents of captivity Jews supply; 8:11
statimque ad maritimas civitates misit convocans ad
immediately to coast cities sent calling to
coemptionem Iudaicorum mancipiorum, promittens se
auction Jewish slaves; promising he
nonaginta mancipia talento distracturum, non
ninety slaves talent guess what not
expectans vindictam, quae eum ab Omnipotente
waiting vengeance; which it from Almighty
esset consecutura. 8:12 Iudas autem, ubi comperit de
was to follow. 8:12 Iudas however, where discovered of
Nicanoris adventu, indicavit his, qui secum erant,
Nicanor arrival, told those that with were

exercitus praesentiam. 8:13 Ex quibus quidam
army presence. 8:13 from which some
formidantes et non credentes Dei iustitiae in fugam
frighten and not believing God justice in flight
vertebantur et in alios locos seipsos transferebant;
away and in others topics themselves transferred;
8:14 alii vero omnia, quae eis supererant, vendebant
8:14 others But all which them survivors sold
simulque Dominum deprecabantur, ut eriperet eos,
at the same time Lord prayed, as rescue them;
qui ab impio Nicanore, prius quam comminus
that from the wicked Nicanor, first than close
venirent, venundati essent: 8:15 et si non propter
come; sold they were: 8:15 and if not for
eos, sed tamen propter testamenta ad patres eorum
them; but yet for Wills to fathers their
et propter invocationem sancti et magnifici nominis
and for invocation St. and stout name
eius super ipsos. 8:16 Convocatis autem Maccabaeus
his over them. 8:16 And calling Now Maccabaeus
sex milibus, qui cum ipso erant, rogabat ne ab
six thousands that with it were he asked do not from
hostibus perterrerentur neque metuerent inique
enemies actors or fear wrong
venientium adversum se gentium multitudinem, sed
They come against he nations population, but
fortiter contenderent, 8:17 ante oculos habentes
strongly and, 8:17 before eyes having
contumeliam, quae in locum sanctum ab his iniuste
insult, which in place St. from these unjustly
esset consummata, itemque et ludibrio habitae
was close and and toy held
civitatis iniuriam, adhuc etiam veterum instituta
city injury, yet also old institutions
convulsa. 8:18 ‘ Nam illi quidem armis confidunt,
convulsions. 8:18 ‘ For they indeed arms trust,
ait, simul et audacia; nos autem in omnipotente
he said, together and daring; we Now in Powerful
Deo, qui potest et venientes adversum nos et
God, that can and coming against we and

universum mundum uno nutu delere, confidimus’.

all world one nod drive, we trust. ‘

8:19 Cum autem admonuisset eos et de auxiliis,

8:19 with Now brawl them and of aids,

quae facta sunt erga parentes, et de illo sub

which made are for parents, and of that under

Sennacherib, ut centum octoginta quinque milia

Sennacherib as one hundred eighty five thousand

perierunt, 8:20 et de illo in Babilonia, in proelio

perished, 8:20 and of that in Babylonia in battle

quod eis adversus Galatas fuit, ut omnes ad rem

that them against Galatians was as all to business

venerunt, octo milia cum quattuor milibus

they eight thousand with four thousands

Macedonum — Macedonibus haesitantibus, ipsi octo

Macedonian - Macedonia a stand they eight

milia peremerunt centum viginti milia propter

thousand destroyed one hundred twenty thousand for

auxilium illis datum de caelo et beneficia plurima

help they given of heaven and benefits many

consecuti sunt C; 8:21 quibus verbis cum eos

obtained are 100; 8:21 which words with them

constantes effecisset et paratos pro legibus et patria

constants made and ready for laws and country

mori, in quattuor quasdam partes exercitum divisit.

die; in four some parts army divided.

8:22 Constitutis itaque fratribus suis ducibus

8:22 Halting So brothers their leaders

uniuscuiusque ordinis, Simone et Iosepho et Ionatha,

each order Simone and Joseph and Jonathan,

subiectis unicuique millenis et quingentenis, 8:23

subjects each fifteen and hundred, 8:23

insuper et Eleazaro, lecto sancto libro et dato signo

In addition, and Eleazar, bed St. book and given sign

adiutorii Dei, primae cohortis ipse ductor commisit

help God, first cohort he leader commissioning

cum Nicanore. 8:24 Et facto sibi adiutore

with Nicanor. 8:24 The in fact to assistant

Omnipotente, interfecerunt super novem milia

Almighty, killed over nine thousand

hostium, saucios autem et membris debilitatos
the enemy, wounded Now and members disabled
maiores partem exercitus Nicanoris reddiderunt,
more part army Nicanor pay
omnes vero fugere compulerunt. 8:25 Pecunias autem
all But flee giving. 8:25 money Now
eorum, qui ad emptionem illorum advenerant,
their that to purchase their whilst
abstulerunt et, cum persecuti eos fuissent satis longe,
away and, with pursued them have been enough far,
reversi sunt hora conclusi; 8:26 nam erat ante
returned are hour shut up; 8:26 for was before
sabbatum, quam ob causam non perseveraverunt
Saturday, than for cause not continue
insequentes eos. 8:27 Cum autem ipsorum arma
pursuit them. 8:27 with Now their weapons
collegissent spoliisque hostes exuissent, circa sabbatum
collected spoils enemies repudiated, about Saturday
versabantur impensius benedicentes et confitentes
goodwill intensify blessing and confessing
Domino, qui liberavit eos in isto die misericordiae
Lord, that free them in this day mercy
initium constituens in eos. 8:28 Post sabbatum vero
beginning setting in them. 8:28 Post Saturday But
debilitatis et viduis et orphanis portione de spoliis
weakness and widows and orphans proportion of spoils
data, residua ipsi cum pueris partiti sunt. 8:29 His
data, residues they with boys Partition They are. 8:29 these
itaque gestis et communi facta obsecratione,
So records and general made petition
miseri cordem Dominum postulabant, ut in finem
compassionate Lord asked as in end
servis suis reconciliaretur. 8:30 Et contententes cum
officials their reconciled. 8:30 The They contend that with
his, qui cum Timotheo et Bacchide erant, super
those that with Timothy and Bacchis were over
viginti milia eorum interfecerunt et munitiones
twenty thousand their killed and strongholds
excelsas facile obtinuerunt; et plures praedas
high easily obtained; and more booty

diviserunt, aequaliter seipsos participes cum debilitatis
divided equally themselves participants with weakness

et orphanis et viduis, sed et senioribus facientes.
and orphans and widows, but and elders making.

8:31 Et cum arma eorum diligenter collegissent,
8:31 The with weapons their carefully collected

omnia composuerunt in locis opportunis; residua vero
all forged in places strategic; residues But

spolia Hierosolymam detulerunt. 8:32 Et phylarchen
spoils Jerusalem monies. 8:32 The commander

eorum, qui cum Timotheo erant, interfecerunt, virum
their that with Timothy were killed, man

scelestissimum, qui in multis Iudaeos afflixerat; 8:33
abominable, that in many Jews afflicted; 8:33

et cum epinicia agerent in patria, eos, qui sacras
and with victory act in country, them; that sacred

ianuas incenderant, et Callisthenem succenderunt, qui
doors burned and Kallisthenes fire that

in quoddam domicilium fugerat; et dignam pro
in a domicile he had fled; and worthy for

impietate mercedem tulit. 8:34 Facinorosissimus autem
impiety wages took. 8:34 The thrice Now

Nicanor, qui mille negotiantes ad Iudaeorum
Nicanor that thousand dealers to Jews

venditionem adduxerat, 8:35 humiliatus ab his, qui
sale captain 8:35 humbled from those that

secundum ipsum existimabantur exigui esse, auxilio
according to it existimabantur runts be help

Domini, deposita veste gloriae, per mediterranea
Lord, deposits clothing glory by inland

fugitivi more solitarius effectus venit Antiochiam,
runaway more solitary effects he came Antioch

super omnia prosperatus in interitu exercitus. 8:36
over all successful in death army. 8:36

Et, qui Romanis promiserat se tributum de
and, that Romans He had he taxes of

captivitate Hierosolymorum redigere, praedicabat
captivity Jerusalem reduce, He preached

propugnatores habere Iudaeos, et hoc modo
champion have Jews and this only

invulnerabiles esse, eo quod sequerentur leges ab
invulnerable be it that follow laws from

ipso constitutas. 9:1 Eodem autem tempore
it appointment. 9: 1 At the same Now time

Antiochus inhoneste revertebatur de regionibus circa
Antiochus dishonourably back of countries about

Persidem. 9:2 Intraverat enim in eam, quae dicitur
Persia. 9: 2 entered For in it which said

Persepolis, et tentavit exspoliare templum et
Persepolis and tested strip temple and

civitatem opprimere; quapropter, multitudine ad
city force; For this reason, numbers to

armorum auxilium concurrente, in fugam versi sunt;
arms help concurrent, in flight backs they are:

et contigit ut Antiochus in fugam versus ab
and it happened as Antiochus in flight line from

indigenis turpiter rediret. 9:3 Et cum esset circa
natives shamefully return. 9: 3 The with was about

Ecbatana, nuntiata sunt ea, quae erga Nicanorem et
Ecbatane, reported are it which for Nicanor and

Timotheum gesta sunt. 9:4 Elatus autem ira
Timothy events They are. 9: 4 Carried Now anger

arbitrabatur se etiam iniuriam illorum, qui se
thought he also injury their that he

fugaverant, in Iudaeos retorquere; ideoque iussit, ut
flight in Jews twist; so ordered as

auriga sine intermissione iter perficeret, caelesti iam
driver without interruption trip He finished heavenly already

eum comitante iudicio. Ita enim superbe locutus erat:
it Attended trial. Yes For proudly said It was:

‘ Congeriem sepulcri Iudaeorum Hierosolymam
‘ conglomeration sepulcher Jews Jerusalem

faciam, cum venero illo’. 9:5 Sed qui universa
I do, with I it '. 9: 5 but that all

conspicit, Dominus, Deus Israel, percussit eum
detecting, Lord, God Israel shot it

insanabili et invisibili plaga; et continuo ut is finivit
incurably and invisible stroke; and immediately as it he ended

sermonem, apprehendit eum dolor dirus
word apprehends it Department oppressiveness

viscerum et amara internorum tormenta, 9:6
visceral and bitter internal guns, 9: 6

perquam iuste, quippe qui multis et novis
very justly, for that many and new
cruciatibus aliorum torserat viscera. 9:7 Ille vero
tortures other hurl guts. 9: 7 He But
nullo modo ab arrogantia cessabat; super hoc autem
no only from arrogance stop; over this Now
superbia repletus erat, ignem spirans animo in
pride full It was fire breathing mind in
Iudæos et præcipiens iter accelerari. Contigit autem,
Jews and prescribing trip accelerate. It happened however,
ut et ille caderet de curru, qui ferebatur impetu, et
as and he fall of car, that moved assault, and
gravi lapsu corruens in omnibus corporis membris
serious slip down in all body members
vexaretur. 9:8 Isque, qui nuper videbatur fluctibus
needlessly. 9: 8 Thus, that lately it seemed waves
maris imperare propter super hominem iactantiam et
sea command for over man ostentation and
in statera montium altitudines appendere, humiliatus
in balance mountains heights weigh humbled
ad terram in gestatorio portabatur manifestam Dei
to land in litter carried clear God
virtutem omnibus ostendens, 9:9 ita ut de oculis
power all showing 9: 9 so as of eyes
impii vermes scaturirent, ac viventis in doloribus
The wicked worms swarmed and living in pains
et maeroribus carnes eius diffluerent, illiusque odore
and sorrows meat his would dissolve its odor
totus exercitus gravaretur propter putredinem. 9:10
all army demurs for the stench. 9:10
Et qui paulo ante sidera caeli contingere se
The that more before stars air touch he
arbitrabatur, eum nemo poterat propter intolerabilem
he thought, it no could for unbearable
foetoris gravitatem portare. 9:11 Hinc igitur coepit
obscenity gravity carry. 9:11 It So began
multum superbiae deponere confractus et ad
a lot pride deposit break and to
agnitionem venire divina plaga, per momenta
recognition come divine quarter by moments
doloribus extensus. 9:12 Et, cum nec ipse foetorem
pains extended. 9:12 and, with or he nosegay

suum ferre posset, ita ait: ‘ Iustum est subditum
his bear could so he said: ‘ just is subject
esse Deo et mortalem non superbe sentire’. 9:13
be God and Mortals not proudly feel ‘. 9:13
Orabat autem hic scelestus Dominum, ei non amplius
prayed Now here criminal Lord, it not more
miserturum, ita dicens: 9:14 sanctam quidem
pity, so saying: 9:14 holy indeed
civitatem, ad quam festinans veniebat, ut eam solo
city to than hastening came as it soil
aequalem faceret ac sepulcrum congestorum strueret,
equal do and grave ground planning,
liberam ostendere; 9:15 Iudaeos autem, quos
free show; 9:15 Jews however, which
decreverat nec sepultura quidem se dignos habiturum,
resolved or burial indeed he worthy hold
sed avibus devorandos cum parvulis se feris
but birds devoured with children he wild
proiecturum, omnes hos aequales Atheniensibus
throw, all these equal Athens
facturum; 9:16 templum vero sanctum, quod prius
opportunity; 9:16 temple But holy that first
exspoliaverat, pulcherrimis donis ornaturum et sacra
spoiled, offsets gifts adorn and sacred
vasa multiplicia cuncta se redditurum, et pertinentes
vessels multiples all he restore and belonging
ad sacrificia sumptus de redditibus suis praestaturum;
to sacrifices cost of revenues their services;
9:17 super haec autem et Iudaeum se futurum et
9:17 over this Now and Jew he future and
omnem locum habitabilem perambulaturum
all place habitable through
praedicantem Dei potestatem. 9:18 Sed omnino non
proclaiming God power. 9:18 but at not
cessantibus doloribus — supervenerat enim in eum
failures pains - coming For in it
iustum Dei iudicium — semetipsum desperans scripsit
just God judgment - himself distrusting He wrote
ad Iudaeos hanc infra rescriptam epistulam modum
to Jews this below the copy letter mode

deprecationis habentem, haec continentem: 9:19 ‘
deprecatory have this continent: 9:19 ‘

**Optimis civibus Iudaeis plurimam salutem et bene
To the best citizens Jews most health and well
valere et esse felices, rex et dux Antiochus. 9:20 Si
*health and be happy, king and leader Antiochus. 9:20 If***

**bene valetis et filii vestri, et res vestrae ex
*well health and children your and business your from***

**sententia sunt vobis, precans refero quidem Deo
*sentence are you beseeching I refer indeed God***

**maximam gratiam, in caelum spem habens; 9:21 ego
*maximum thanks, in heaven hope having; 9:21 I***

**vero in infirmitate constitutus eram, vestri autem
*But in weakness set I you Now***

**honoris et benevolentiae memineram cum affectione.
*honor and benevolence I remember with affection.***

**Reversus de Persidis locis et in infirmitatem incidens
*returning of Persia places and in weakness incident***

**molestiam habentem, necessarium duxi pro communi
*trouble have necessary I thought for general***

**omnium securitate curam habere. 9:22 Non desperans
*all security care have. 9:22 no distrusting***

**memetipsum, sed spem multam habens effugiendi
*myself, but hope great a escape***

**infirmitatem, 9:23 respiciens autem quod et pater
*weakness; 9:23 looking back Now that and father***

**meus, quibus temporibus in superiora loca duxit
*my which times in higher places married***

**exercitum, ostendit, qui susciperet principatum; 9:24
*army shows that He received leadership; 9:24***

**ut, si quid contrarium accideret aut etiam quid
*that, if what contrary happen or also what***

**difficile nuntiaretur, scientes hi, qui circa regionem
*difficult reported knowing they that about region***

**erant, cui esset rerum summa derelicta, non
*were which was events summary left, not***

**turbarentur. 9:25 Ad haec autem considerans de
*fright. 9:25 the this Now considering of***

**proximo potentes et vicinos regno temporibus
*next powerful and neighbors kingdom times***

insidiantes et eventum expectantes, designavi filium
wait and event looking for appointed son
Antiochum regem, quem saepe recurrens in superiora
Antiochus king, which often recurring in higher
regna plurimis vestrum committebam et
Kingdom many you trusting and
commendabam; et scripsi ad eum, quae subiecta
commended; and I wrote to him, which subject
sunt. 9:26 Oro itaque vos et peto memores
They are. 9:26 Please So you and I ask mindful
beneficiorum publice et privatim, ut unusquisque
benefits public and private as each
conservet hanc, quam habetis benevolentiam in me
preserves this than have goodwill in I
et in filium. 9:27 Confido enim eum modeste et
and in son. 9:27 I trust For it modestly and
humane, sequentem propositum meum, vobiscum
polite; following program my with
acturum'. 9:28 Igitur homicida et blasphemus
going to move. ' 9:28 Now murderer and blasphemer
pessima perpressus, ut ipse alios tractaverat, peregre
worst suffered as he others treated, abroad
in montibus miserabili obitu vita functus est. 9:29
in mountains pitiful death life 's office It is. 9:29
Transferebat autem corpus Philippus collactaneus eius,
transfer Now body Philip nonsfellow his
qui etiam metuens filium Antiochi ad Ptolemaeum
that also fearing son Antiochus to Ptolemy
Philometorem in Aegyptum se contulit. 10:1
Philometer in Egypt he contributed. 10: 1
Maccabaeus autem et, qui cum eo erant, Domino
Maccabaeus Now and, that with it were Lord
eos praeunte, templum quidem et civitatem
them Preceded temple indeed and city
receperunt; 10:2 aras autem, quas alienigenae per
received; 10: 2 high however, which the stranger by
plateam exstruxerant, itemque delubra demoliti sunt
street Ed and shrines demolished are
10:3 et, purgato templo, aliud altare fecerunt et,
10: 3 and, cleansed temple other altar they and,
succensis lapidibus igneque de his concepto, sacrificia
heated stones staff of these conceived, sacrifices

obtulerunt post biennium et incensum et lucernas
offered after two years and incense and lamps
et panum propositionem fecerunt. 10:4 Quibus autem
and bread proposition they did. 10: 4 these Now
gestis, rogaverunt Dominum prostrati in ventrem, ne
Later, asked Lord melting in belly, do not
amplius talibus malis inciderent, sed et, si quando
more such bad fall but and, if when
peccassent, ut ab ipso cum clementia corriperentur
they had as from it with clemency chastised
et non blasphemis ac barbaris gentibus traderentur.
and not blasphemous and barbarians nations delivered.
10:5 Qua die autem templum ab alienigenis pollutum
10: 5 Where day Now temple from foreign unclean
fuerat, contigit eadem die purificationem fieri templi
was it happened same day purification be temple
vicesima quinta illius mensis, qui est Casleu. 10:6 Et
twenty- Thursday of month, that is Kislev. 10: 6 The
cum laetitia diebus octo egerunt in modum
with joy days eight they did in mode
Tabernaculorum, recordantes quod ante modicum
Tents, remembering that before A little
temporis diem sollemnem Tabernaculorum in
time day festival Shelters in
montibus et in speluncis more bestiarum egerant.
mountains and in dens more animals they had done.
10:7 Propter quod thyrsos et ramos virides, adhuc
10: 7 Because of that wands and branches green yet
et palmas habentes, hymnos tollebant ei, qui
and palms having the hymns kidnapped to that
prosperavit mundari locum suum. 10:8 Et
success cleaned place his own. 10: 8 The
decreverunt communi praecepto et decreto universae
foreordained general precept and decision all
genti Iudaeorum omnibus annis agere dies istos. 10:9
people Jews all years deal day these. 10: 9
Res itaque de fine Antiochi, qui appellatus est
business So of end Antiochus that called is
Epiphanes, ita se habuerunt. 10:10 Nunc autem res
Epiphanes so he Stanza. 10:10 now Now business

de Antiocho Eupatore, qui vero filius erat impii,
of Antiochus Eupator, that But son was wicked;
narrabimus, illa breviantes, quae continent bellorum
We will, that summary, which contain wars
mala. 10:11 Hic enim, suscepto regno, constituit super
bad. 10:11 This For engaging kingdom, set over
negotia regni Lysiam quendam Coelesyriae et
business kingdom general a Celesyia and
Phoenicis ducem primum. 10:12 Nam Ptolemaeus,
Phoenix; leader primary. 10:12 For Ptolemy,
qui dicebatur Macron, quod esset iustum conservare
that allegedly Macer, that was just preserve
praeferens erga Iudaeos propter in eos factam
preferring for Jews for in them made
iniquitatem, conabatur, quae ad illos spectabant,
violence, attempted which to them relations
pacifice peragere. 10:13 Unde accusatus ab amicis
peace to accomplish this. 10:13 Hence, accused from friends
apud Eupatorem et cum frequenter se proditorem
in Eupator and with frequently he traitor
esse audiret, eo quod Cyprum creditam sibi a
be Hearing it that Cyprus crediting to from
Philometore deseruisset et ad Antiochum Epiphanem
Philometer re and to Antiochus Epiphany
transiisset, cumque amplius nobilem potestatem digne
, by the when more noble power worthily
ferre non posset, veneno hausto vitam finivit. 10:14
bear not could poison putting life other. 10:14
Gorgias autem, cum esset dux locorum, externos
Gorgias however, with was leader places, foreigners
milites alebat et frequenter adversus Iudaeos bellum
soldiers nourished and frequently against Jews war
instruebat. 10:15 Atque una cum ipso etiam Idumaei,
posting. 10:15 and one with it also Syrians,
qui tenebant opportunas munitiones, exercebant
that held appropriate forts, Iona
Iudaeos et fugatos ab Hierosolymis suscipientes
Jews and flight from Jerusalem Welcoming
bellum alere tentabant. 10:16 Hi vero, qui erant
war feed assayed. 10:16 These however, that were

cum Maccabæo, supplicatione facta et rogato Deo,
with Maccabeus, the petition made and ruling God,
ut esset sibi adiutor, impetum fecerunt in munitiones
as was to helper, attack they in strongholds
Idumæorum; 10:17 quas fortiter aggressi, loca
Edomites; 10:17 which strongly attack places
obtinuerunt et omnes, qui pugnabant in muris,
obtained and all that fighting in walls,
propulerunt et occurrentes interemerunt et non
back and meeting killing and not
minus viginti milibus trucidaverunt. 10:18 Quidam
less twenty thousands massacred. 10:18 Some
autem, cum confugissent non minus quam novem
however, with fled not less than nine
milia in duas turres valde munitas et omnia ad
thousand in two towers very strong and all to
repugnandum habentes, 10:19 Maccabæus, ad eorum
sustain having the 10:19 Maccabeus, to their
expugnationem relicto Simone et Iosepho itemque
the capture leaving Simone and Joseph and
Zacchæo eisque, qui cum ipso erant satis multis,
Zacchæus pursuant that with it were enough many
ipse ad ea, quæ amplius perurgebant, loca discessit.
he to it which more forcefully places departed.
10:20 Hi vero, qui cum Simone erant, cupiditate
10:20 These however, that with Simone were greed
ducti a quibusdam, qui in turribus erant, suasi
led from some, that in towers were I advised
sunt pecunia et, septuaginta milibus drachmis
are money and, seventy thousands drachmas
acceptis, dimiserunt quosdam effugere. 10:21 Cum
received, lowering some escape. 10:21 with
autem Maccabæo nuntiatum esset quod factum est,
Now Maccabaean news was that it is
principibus populi congregatis accusavit quod pecunia
chief people gathered together He accused that money
fratres vendidissent, adversariis eorum dimissis. 10:22
brothers sold opponents their dismissed. 10:22
Hos igitur proditores factos interfecit et confestim
these So traitors were made killed and immediately

duas turres occupavit. 10:23 Armis autem in manibus
two towers occupied. 10:23 arms Now in hands
omnia prospere agendo in duabus munitionibus plus
all successful action in two fortresses more
quam viginti milia peremit. 10:24 At Timotheus, qui
than twenty thousand massacre. 10:24 But Timothy that
prius a Iudaeis fuerat superatus, convocatis
first from Jews was overcome, He summoned
peregrinis copiis valde multis et congregatis equis,
foreign forces very many and gathered together horses
qui erant ex Asia, non paucis, adfuit quasi armis
that were from Asia, not a few, favored as arms
victam Iudaeam capturus. 10:25 Qui autem cum
the defeat of the Judea would take. 10:25 He Now with
Maccabæo erant, appropinquante illo, ad
Maccabæan were the approach that, to
supplicationem Dei terra capita aspergentes lumbosque
supplication God land heads sprinkling waists
ciliciis praecincti 10:26 super crepidinem contra altare
sackcloth girt 10:26 over hillside against altar
provoluti rogabant, ut sibi propitius factus inimicis
Surrender request as to pardon he became enemies
eorum esset inimicus et adversariis adversaretur,
their was The enemy and opponents Opposing
sicut lex declarat. 10:27 Digressi autem ab oratione,
as law declares. 10:27 digressed Now from prayer
sumptis armis, longius de civitate processerunt et,
taking arms more of city advanced and,
proximi hostibus effecti, separatim steterunt. 10:28
neighbor enemies effect separately stood. 10:28
Cum autem lux oriens coepisset diffundi, utrique
with Now light East began diffused, both
commiserunt, isti quidem prosperitatis et victoriae
committed these indeed success and victory
tamquam sponsorem habentes cum virtute refugium
as voucher having with power refuge
in Dominum, illi autem ut ducem certaminum sibi
in Lord, they Now as leader conflicts to
ipsis statuentes animum. 10:29 Sed, cum vehemens
the establishing attitude. 10:29 but, with intense

pugna esset, apparuerunt adversariis de caelo viri
battle was appeared opponents of heaven men
quinque in equis, frenis aureis decori, et ducatum
five in horses the bit gold Beauty and conducting
Iudaeis praestantes; 10:30 ex quibus duo
Jews outstanding; 10:30 from which two
Maccabaeum medium accipientes suisque armis
Maccabeus medium taking and his arms
protegentes incolumem conservabant, in adversarios
protecting safety saved, in opponents
autem tela et fulmina iaciebant, ex quo caecitate
Now weapons and thunderbolts damp from which blindness
confusi evolaverunt repleti perturbatione. 10:31
ashamed fly with disturbance. 10:31
Interfecti sunt autem viginti milia quingenti et
Killed are Now twenty thousand five and
equites sescenti. 10:32 Timotheus vero confugit in
horse billion. 10:32 Timothy But recourse in
praesidium, quod Gazara dicitur, optimam
protection; that fines said, the best
munitionem, ducatum illic habente Chaerea. 10:33
fortress conducting there having Chærea. 10:33
Qui autem cum Maccabaeo erant laetantes obsederunt
He Now with Maccabæan were cheering munition
munitionem diebus quattuor. 10:34 At hi qui intus
fortification days four. 10:34 But these that inside
erant, loci munimento confisi, supra modum
were local fortification Confident above mode
maledicebant et sermones nefandos iactabant; 10:35
cursed and words accursed the cast; 10:35
sed, cum dies quinta illucesceret, viginti iuvenes ex
but, with day Thursday early twenty young people from
his, qui cum Maccabaeo erant, accensi animis
those that with Maccabæan were fired minds
propter blasphemias, murum viriliter aggressi feroci
for blasphemies; wall Be strong bonfires fierce
animo, occursantem quemque caedebant; 10:36 sed et
mind, coming up each cut; 10:36 but and
alii similiter ascendentes in circumflexione contra
others similarly, ascending in circumflextions against

eos, qui intus erant, turres incendebant atque ignes
them; that inside were towers burnt and fires
inferentes ipsos maledicos vivos concremabant, alii
bringing they blasphemers quick burnt, others
autem portas concidebant et, recepto residuo
Now gates cut and, received the remainder
exercitu, occupaverunt civitatem; 10:37 et Timotheum
army seized city; 10:37 and Timothy
occultantem se in quodam lacu peremerunt et
hiding he in a lake destroyed and
fratrem illius Chaeream et Apollophanem. 10:38
brother of Chaerea and Apollophanes. 10:38
Quibus gestis, in hymnis et confessionibus
these Later, in hymns and confessions
benedicebant Dominum, qui magnifice Israel
praised Lord, that magnificently Israel
benefaciebat et victoriam dabat illis. 11:1 Sed parvo
had done and victory giving them. 11: 1 but small
prorsus post tempore, Lysias procurator regis et
exactly after time Lysias manager s and
propinquus ac negotiorum praepositus graviter ferens
close and business the governor seriously bearing
de his, quae acciderant, 11:2 congregatis octoginta
of those which happened, 11: 2 gathered together eighty
milibus et equitatu universo, veniebat adversus
thousands and cavalry universe, coming against
Iudaeos existimans se civitatem quidem Graecis
Jews thinking he city indeed Greek
habitaculum facturum; 11:3 templum vero in pecuniae
habitation opportunity; 11: 3 temple But in money
quaestum sicut cetera delubra gentium habiturum, et
profit as etc. shrines nations hold and
per singulos annos venale sacerdotium facturum, 11:4
by each years for sale priesthood would, 11: 4
nequaquam recogitans Dei potestatem, sed elatus
no considering God power but elated
multitudine peditum et milibus equitum et octoginta
numbers foot and thousands horse and eighty
elephantis. 11:5 Ingressus autem Iudaeam et
elephants. 11: 5 Entry Now Judea and

appropians Bethsuris, munito quidem praesidio,
approaching Bethsum, shielded indeed protection;
distanti autem ab Hierosolymis intervallo quinque
distance Now from Jerusalem distance five
stadiorum, illud obsidione premebat. 11:6 Ut autem,
stadia it investment pressed. 11: 6 To however,
qui cum Maccabaeo erant, cognoverunt eum
that with Maccabaeon were know it
expugnare praesidia, cum fletibus et lacrimis
storm protection, with tears and tears
rogabant Dominum, et omnis turba simul, ut
desired Lord, and all crowd at the same time, as
bonum angelum mitteret ad salutem Israel. 11:7 Et
good angel send to health Israel. 11: 7 The
ipse primus Maccabaeus, sumptis armis, ceteros
he first Maccabaeus, taking arms other
adhortatus est simul secum periculum subire et ferre
encouraging is together with risk submit and bear
auxilium fratribus suis; simul autem et prompto
help brothers his family; together Now and ready
animo impetum fecerunt. 11:8 Ilico vero, cum
mind attack they did. 11: 8 Presently however, with
prope Hierosolymam essent, apparuit praecedens eos
close Jerusalem they He appeared previous them
eques in veste candida armaturam auream vibrans.
knight in clothing white armor gold shaking.
11:9 Tunc omnes simul benedixerunt misericordem
11: 9 Then all together blessed compassionate
Deum et convaluerunt animis non solum homines,
God and recovered minds not only men
sed et bestias ferocissimas et muros ferreos parati
but and animals fiercest and walls iron ready
penetrare. 11:10 Praeibant in apparatu de caelo
penetrate. 11:10 Before in equipment of heaven
habentes adiutorem, miserante super eos Domino.
having assistant, pitying over them Lord.
11:11 Leonum autem more impetu irruentes in
11:11 lions Now more assault invading in
hostes, prostraverunt ex eis undecim milia peditum
The enemy, prostrated from them eleven thousand foot
et equitum mille sescentos, universos autem in
and horse thousand six hundred, all Now in

fugam verterunt. 11:12 Plures autem ex eis
flight turned. 11:12 more Now from them
vulnerati, nudi evaserunt; sed et ipse Lysias turpiter
wounded, naked refugees; but and he Lysias shamefully
fugiens evasit. 11:13 Et, quia non insensatus erat,
fleeing escaped. 11:13 and, because not loss It was
secum ipse reputans factam erga se deminutionem et
with he reflecting made for he reduction and
intellegens invictos esse Hebraeos, potente Deo
understanding undefeated be Hebrews powerful God
auxiliante, misit ad eos 11:14 suasitque eis se
help sent to them 11:14 He also persuaded them he
consensurum omnibus, quae iusta sunt, et regem
agree all which just are and king
quoque persuasurum, ut necessarium crederet se
also persuade as necessary believe he
amicum eis esse. 11:15 Annuit autem Maccabaeus in
friend them to be. 11:15 consented Now Maccabaeus in
omnibus, quae Lysias rogabat, utilitati consulens;
all which Lysias he asked, utility consulting;
quaecumque enim Maccabaeus scriptis tradidit Lysiae
whatever For Maccabaeus writing delivered requests
de Iudaeis, rex concessit. 11:16 Nam erant scriptae
of Jews, king granted. 11:16 For were written
Iudaeis epistolae a Lysia quidem hunc modum
Jews letters from Lysias indeed this mode
continentes: ‘ Lysias populo Iudaeorum salutem. 11:17
Holding: ‘ Lysias people Jews health. 11:17
Ioannes et Abessalom, qui missi fuerant a vobis
John and Absalom, that sent were from you
tradentes responsum rescriptum, postulabant circum
delivering answer copy, asked around
ea, quae per illud significabantur. 11:18 Quaecumque
it which by it meant. 11:18 Whatever
igitur oportebat etiam regi perferri, exposui; et, quae
So necessary also king reported I explained; and, which
res permittebat, concessit. 11:19 Si igitur in
business permitted granted. 11:19 If So in
negotiis benevolentiam conservaveritis, et deinceps
businesses goodwill keep and forward

bonorum vobis causa esse tentabo. 11:20 De ceteris
goods you cause be I shall try. 11:20 The other
autem per singula mandavi et istis et his, qui a
Now by details command and these and those that from
me missi sunt, colloqui vobiscum. 11:21 Bene valete.
I sent are interview with you. 11:21 well Farewell.
Anno centesimo quadragésimo octavo, mensis Iovis
year one hundred fortieth eighth month Thursday
Corinthii die vicesima et quarta'. 11:22 Regis
Corinthians day twenty- and fourth quarter. ' 11:22 king
autem epistula ista continebat: ' Rex Antiochus
Now The letter this as follows: ' king Antiochus
Lysiae fratri salutem. 11:23 Patre nostro inter deos
requests brother health. 11:23 Father our between gods
translato, nos volentes eos, qui sunt in regno nostro,
change we desiring them; that are in kingdom our
sine tumultu attendere ad rerum suarum curam,
without confusion attention to events their care,
11:24 audientes Iudaeos non consensisse patri, ut
11:24 hearing Jews not consent his father, as
transferrentur ad Graecas institutiones, sed suo
s to Greek institutions but his
ipsorum instituto adhaerentes postulare sibi concedi
their institute Adherents demand to granted
legitima sua; 11:25 cupientes igitur hanc quoque
legitimate their own; 11:25 wishing So this also
gentem extra tumultum esse, iudicamus templum illis
nation outside noise be judge temple they
restitui remque agi secundum suorum maiorum
restored rem discussion according to their Major
consuetudinem. 11:26 Bene igitur feceris, si miseris
custom. 11:26 well So you do if send
ad eos et dexteram dederis ut, cognita nostra
to them and right give that, learning our
voluntate, bono animo sint et libenter propriarum
will good mind are and willingly own
rerum instaurationi deserviant'. 11:27 Ad gentem vero
events establishment serve. ' 11:27 the nation But
regis epistula talis erat: ' Rex Antiochus senatui
s The letter such It was: ' king Antiochus senate
Iudaeorum et ceteris Iudaeis salutem. 11:28 Si
Jews and other Jews health. 11:28 If

valetis, sic est, ut volumus; sed et ipsi bene
well, so is as we want; but and they well
valemus. 11:29 Manifestavit nobis Menelaus velle vos
We can. 11:29 manifested us Menelaus will you
redire et in negotiis propriis versari. 11:30 His
return and in businesses own displayed. 11:30 these
igitur, qui commeant usque ad diem tricesimum
therefore, that resort up to day thirty
mensis Xanthici, erit dextera cum securitate, 11:31
month Ignorance will be right with security; 11:31
ut Iudaei utantur cibis et legibus suis sicut et
as Jews use foods and laws their as and
prius, et nemo eorum ullo modo molestiam patietur
previously, and no their any only trouble will
de his, quae per ignorantiam gesta sunt. 11:32
of those which by ignorance events They are. 11:32
Misimus autem et Menelaum, qui vos alloquatur.
We have Now and Menelaus that you addresses.
11:33 Valete. Anno centesimo quadragesimo octavo,
11:33 Goodbye. year one hundred fortieth eighth
Xanthici mensis quinta decima die'. 11:34 Miserunt
Ignorance month Thursday tenth the day. ' 11:34 They sent
autem etiam Romani epistulam ita se habentem: '
Now also Roman letter so he a: '
Quintus Memmius, Titus Manius, legati
Q. Memmius Titus Mani ambassadors
Romanorum populo Iudaeorum salutem. 11:35 De his,
Roman people Jews health. 11:35 The those
quae Lysias cognatus regis concessit vobis, et nos
which Lysias relative s granted you and we
consentimus. 11:36 De quibus autem ad regem
we agree. 11:36 The which Now to king
iudicavit referendum, confestim aliquem mittite inter
judged referendum immediately some cast between
vos conferentes de his, ut proponamus, sicut congruit
you conferring of those as to propose, as matches
vobis; nos enim Antiochiam accedimus. 11:37 Ideoque
you; we For Antioch approach. 11:37 therefore
festinate et mittite aliquos, ut nos quoque sciamus
Hurry and cast some; as we also Let us know

cuius estis voluntatis. 11:38 Bene valet. Anno
the you will. 11:38 well Farewell. year
centesimo quadragesimo octavo, quinta decima die
one hundred fortieth eighth Thursday tenth day
mensis Xanthici'. 12:1 His factis pactionibus, Lysias
month Ignorance. ' 12: 1 these actions agreements; Lysias
pergebat ad regem, Iudaei autem agriculturae
He proceeded to king, Jews Now Agricultural
operam dabant. 12:2 Sed ex his, qui duces erant in
attention wishers. 12: 2 but from those that leaders were in
singulis locis, Timotheus et Apollonius Gennaei filius,
each places, Timothy and Apollonius Gennaeus son,
sed et Hieronymus et Demophon, super hos et
but and Jerome and Demophon, over these and
Nicanor Cypriarches, non sinebant eos in silentio
Nicanor Cyprus, not permit them in silence
agere et quiete. 12:3 Ioppitae vero tale quoddam
deal and quietly. 12: 3 guilty But such a
flagitium perpetrarunt: cum rogavissent Iudaeos, cum
outrage crime; with rogavissent Jews with
quibus habitabant, ascendere scaphas, quas ipsi
which living, up boats, which they
paraverant, cum uxoribus et filiis, quasi nullis
prepared with wives and children, as no
inimicitii in eos subiacentibus, 12:4 secundum autem
enmities in them underlying, 12: 4 according to Now
commune civitatis decretum, et ipsis acquiescentibus,
common city The decree, and the consented to,
utpote qui pacem obtinere cuperent et nihil
as that peace obtain desired and nothing
suspectum haberent, eos provectos in altum
suspect have them advanced in high
submerserunt non minus ducentos. 12:5 Quam
drowned not less two hundred. 12: 5 How
crudelitatem Iudas in suae gentis homines factam ut
cruelty Judas in his nation men made as
cognovit, praecepit viris, qui erant cum ipso, et,
known, charged men that were with it and,
invocato iusto iudice Deo, 12:6 venit adversus
invoking just judge God, 12: 6 he came against

interfectores fratrum et portum quidem noctu
killers brothers and port indeed at night
succendit, scaphas exussit, eos autem, qui illuc
burned, boats burned them however, that there
refugerant, gladio peremit. 12:7 Et, cum conclusus
escaped, sword massacre. 12: 7 and, with concluded
esset locus, discessit quasi iterum reversurus et
was place, left as again return and
universam Ioppitarum civitatem eradicaturus. 12:8
all Joppa city out. 12: 8
Sed, cum cognovisset et eos, qui erant Iamniae, velle
but, with perceiving and them; that were Jamnia, will
pari modo facere habitantibus secum Iudaeis, 12:9
an only do inhabitants with Jews, 12: 9
Iamnitis quoque nocte supervenit et portum cum
Jamnites also night added and port with
navibus succendit, ita ut lumen ignis appareret
ships burned, so as light fire appear
Hierosolymis a stadiis ducentis quadraginta. 12:10
Jerusalem from furlongs two hundred forty. 12:10
Inde, cum iam abiissent novem stadiis et iter
From there, with already gone nine furlongs and trip
facerent ad Timotheum, commiserunt cum eo Arabes
do to Timothy committed with it Arabs
non minus quam quinque milia viri et equites
not less than five thousand men and horse
quingenti. 12:11 Cumque pugna valida fieret et hi,
five hundred. 12:11 when battle strong would and they
qui circa Iudam erant, per auxilium Dei prospere
that about Judah were by help God successful
gessissent, nomades victi petebant a Iuda dextram
operations gypsies defeated they asked from Judah right
sibi dari, promittentes se pascua daturus et in
to given, promising he pasture give and in
ceteris profuturos eis. 12:12 Iudas autem arbitratus
other traders them. 12:12 Iudas Now thinking
vere in multis eos utiles promisit se pacem acturum
really in many them useful He promised he peace negotiations
cum eis; dextrisque acceptis, discessere ad
with them; shook hands received, off to

tabernacula sua. 12:13 Aggressus est autem et
dwelling their own. 12:13 assaulted is Now and
civitatem quandam firmam pontibus murisque
city a farm bridges the walls;
circumsaep̄tam, quae a promiscuis gentibus
surrounded, which from promiscuous nations
habitabatur, cui nomen Caspin. 12:14 Hi vero, qui
inhabited, which name Moated. 12:14 These however, that
intus erant, confidentes in stabilitate murorum et
inside were confident in stability walls and
apparatu alimoniarum contumeliosius agebant cum
equipment rations insult acted with
eis, qui circa Iudam erant, maledictis lacescentes et
them, that about Judah were Doomed aggressiveness and
blasphemantes ac loquentes, quae fas non est. 12:15
blaspheming and speaking; which fAS not It is. 12:15
Qui autem cum Iuda erant, invocato magno mundi
He Now with Judah were invoking great world
Principe, qui sine arietibus et machinis organicis
Emperor that without rants and machines Organizational
temporibus Iosue praecipitavit Iericho, irruerunt
times Joshua Consumed Jericho beat
ferociter muris 12:16 et, capta civitate per Dei
impetuously mouse 12:16 and, captured city by God
voluntatem, inenarrabiles caedes fecerunt, ita ut
will unutterable murder they so as
adiacens stagnum latitudinem habens stadiorum
component lake width a stadia
duorum defluere repletum sanguine videretur. 12:17
two down full blood it seemed. 12:17
Inde autem discesserunt stadia septingenta
From Now departed stadia seven hundred
quingenta et pervenerunt in Characa ad eos, qui
fifty and reached in Characa to them; that
dicuntur Tubiani, Iudaeos. 12:18 Et Timotheum
are Tubianites Jews. 12:18 The Timothy
quidem in illis locis non comprehenderunt, qui, nullo
indeed in they places not comprehension that, no
negotio perfecto, tunc de locis regressus erat, relicto
business perfect then of places returned It was leaving
tamen in quodam loco firmissimo praesidio. 12:19
yet in a place firm protection. 12:19

Dositheus autem et Sosipater, ex ducibus, qui cum
hold: Now and Timetheus from leaders, that with
Maccabæo erant, exeuntes peremerunt a Timotheo
Maccabaean were Departing destroyed from Timothy
relictos in praesidio plures quam decem milia viros.
left in protection more than ten thousand men.
12:20 At Maccabæus, ordinato exercitu circum se
12:20 But Maccabæus, Orderly army around he
per cohortes, constituit eos super cohortes et
by cohorts, set them over companies and
adversus Timotheum processit habentem secum
against Timothy advanced having with
centum viginti milia peditum equitumque duo
one hundred twenty thousand foot cavalry two
milia quingentos. 12:21 Cognito autem Iudae
thousand five. 12:21 Learning Now Judah
adventu, Timotheus praemisit mulieres et filios et
arrival, Timothy premised women and children and
reliquum apparatus in locum, qui Carnion dicitur;
the rest equipment in place that Carnion it is said;
erat enim inexpugnabile et accessu difficile
was For impregnable and accessing difficult
praesidium propter locorum angustias. 12:22 Cumque
protection for local straits. 12:22 when
cohors Iudae prima apparuisset, et pavor factus
The band Judah first appearance and terror he became
esset super hostes, ac timor ex praesentia illius, qui
was over The enemy, and fear from The presence of that
universa conspicit, super eos esset, in fugam
all detecting, over them was in flight
exsiluerunt, alius alio se ferens, ita ut saepe a suis
sprang other other he bearing, so as often from their
laederentur et gladium acuminibus configerentur.
injured and swordsmanship barbs kill.
12:23 Iudas autem vehementer instabat confodiens
12:23 Judas Now very earnest confodiens
impios et prostravit ad triginta milia virorum.
impious and prostrated to thirty thousand men.
12:24 Ipse vero Timotheus incidens in eos, qui erant
12:24 He But Timothy incident in them; that were

cum Dositheo et Sosipatre, cum multa adulatione
with Dositheus and Timetheus with many flattering
postulabat, ut vivus dimitteretur, eo quod multorum
required; as living was released, it that many
quidem parentes, aliorum autem fratres haberet, et
indeed parents, other Now brothers have and
contingeret horum curam non haberi. 12:25 Et cum
happen these care not available. 12:25 The with
pluribus modis fidem dedisset secundum hoc
more methods faith given according to this
constitutum, restitutum se eos illaesos, dimiserunt
appointed restore he them unharmed, lowering
eum propter fratrum salutem. 12:26 Egressus autem
it for brothers health. 12:26 Departing Now
ad Carnion et Atergation interfecit viginti quinque
to Carnion and Atergation killed twenty five
milia corporum. 12:27 Post autem horum fugam et
thousand bodies. 12:27 Post Now these flight and
necem, movit exercitum etiam adversus Ephron
murder; He moved army also against Ephron
civitatem munitam, in qua multitudo diversarum
city defense in which company different
gentium inhabitabat, et robusti iuvenes pro muris
nations resided and robust young people for mouse
consistentes fortiter repugnabant; in hac autem
independent strongly resistance; in this Now
machinarum et telorum multi erant apparatus. 12:28
machines and missiles many were machine. 12:28
Sed, cum Potentem invocassent, qui potestate sua
but, with powerful calling on the that power his
vires hostium confringit, ceperunt subiectam civitatem
forces the enemy breaks took subject city
et ex eis, qui intus erant, ad viginti quinque milia
and from them, that inside were to twenty five thousand
prostraverunt. 12:29 Inde profecti ad civitatem
down. 12:29 From traveled to city
Scytharum perrexerunt, quae ab Hierosolymis
Scythians So, which from Jerusalem
sescentis stadiis aberat. 12:30 Contestantibus autem
six furlongs was absent. 12:30 testifying Now

his, qui erant illic Iudaei, benevolentiam, quam
those that were there Jews goodwill than
Scythopolitae erga eos habebant, et mitem occursum
Scythopolitans for them had and tractable meet
temporibus infelicitatis, 12:31 gratias agentes et
times unhappiness, 12:31 thanks giving and
exhortati etiam de cetero erga genus ipsum benignos
exhorting also of Finally, for race it friendly
esse, venerunt Hierosolymam die sollemni
be they Jerusalem day festival
Septimanarum instante. 12:32 Post eam vero, quae
weeks instant. 12:32 Post it however, which
dicitur Pentecoste, abierunt contra Gorgiam
said Pentecost, gone against Gorgias
praepositum Idumaeae. 12:33 Exivit autem cum
governor Edom. 12:33 Forth Now with
peditibus tribus milibus et equitibus quadringentis.
footmen three thousands and horse four.
12:34 Quibus autem congressis, contigit paucos
12:34 these Now together, it happened a few
ruere Iudaeorum. 12:35 Dositheus vero quidam de
Scrambling Jews. 12:35 hold: But some of
iis, qui Bacenoris erant, eques vir et fortis,
those that Bacenor were knight man and strong,
Gorgiam tenuit chlamydeque apprehensum ducebat
Gorgias held cloak apprehended Leader
eum fortiter; et, cum vellet illum capere vivum,
it strongly; and, with would it catch living
eques quidam de Thracibus irruit in eum
knight some of Thracians fell in it
umerumque amputavit, et Gorgias effugit in Maresa.
shoulder cut off, and Gorgias escapes in Marisa.
12:36 At illis, qui cum Esdrin erant, diutius
12:36 But those that with Esdris were longer
pugnantibus et fatigatis, cum invocasset Iudas
fighting and weary, with called upon Judas
Dominum, ut adiutorem se ostenderet et ducem belli,
Lord, as assistant he show and leader war
12:37 incipiens patria voce clamorem cum hymnis,
12:37 beginning country voice cry with hymns

irruens improvise in eos, qui circa Gorgiam erant,
coming unexpectedly in them; that about Gorgias were
fugam eis incussit. 12:38 Iudas autem, collecto
flight them flight. 12:38 Iudas however, collected
exercitu, venit in civitatem Odollam et, cum septima
army he came in city Adullam and, with The seventh
dies superveniret, secundum consuetudinem purificati
day came, according to custom purified
in eodem loco sabbatum egerunt. 12:39 Et sequenti
in the same place Saturday they did. 12:39 The The following
die venerunt, qui cum Iuda erant, eo tempore, quo
day they that with Judah were it time which
necessarium factum erat, ut corpora prostratorum
necessary it It was as bodies urgent
tollerent et cum parentibus reponerent in sepulcris
take and with parents back in tombs
paternis. 12:40 Invenerunt autem sub tunicis
fathers. 12:40 found Now under coats
uniuscuiusque interfectorum donaria idolorum, quae
each slain gifts idols which
apud Iamnam fuerunt, a quibus lex prohibet
in Jemnaan were from which law prohibits
Iudaeos. Omnibus ergo manifestum factum est ob
Jews. all So clear it is for
hanc causam eos corruisse. 12:41 Omnes itaque, cum
this cause them collapse. 12:41 All So, with
benedixissent, quae sunt iusti iudicis, Domini, qui
blessed, which are just judge, Lord, that
occulta manifesta facit, 12:42 ad obsecrationem
The secrets open does 12:42 to requests
conversi sunt, rogantes, ut id, quod factum erat,
turn are asking as ie, that it It was
delictum oblivioni ex integro traderetur. At vero
offense forgotten from fresh the transfer. But But
fortissimus Iudas hortatus est populum conservare se
champion Judas urged is people preserve he
sine peccato, cum sub oculis vidissent, quae facta
without sin with under eyes they saw, which made
sunt propter peccatum eorum, qui prostrati sunt.
are for sin their that melting They are.

12:43 Et, facta viritim collatione ad duo milia
12:43 and, made vents collating to two thousand
drachmas argenti, misit Hierosolymam offerri pro
drama silver sent Jerusalem offered for
peccatis sacrificium, valde bene et honeste de
sins sacrifice very well and honestly of
resurrectione cogitans. 12:44 Nisi enim eos, qui
resurrection Thinking. 12:44 unless For them; that
ceciderant, resurrecturos speraret, superfluum et
fell, rise expected surplus and
vanum esset orare pro mortuis. 12:45 Deinde
Needless was pray for dead. 12:45 Next
considerans quod hi, qui cum pietate dormitionem
considering that they that with piety sleep
acceperant, optimum haberent repositum gratiae
Bold, best have repository thanks
donum: 12:46 sancta et pia cogitatio. Unde pro
gift: 12:46 holy and pious thought. Hence, for
defunctis expiationem fecit, ut a peccato solverentur.
dead expiation he did, as from sin paid.
13:1 Anno centesimo quadragésimo nono his, qui
13: 1 year one hundred fortieth ninth those that
erant circa Iudam, notum factum est Antiochum
were about Judah known it is Antiochus
Eupatorem venire cum multitudine adversus Iudaeam
Eupator come with numbers against Judea
13:2 et cum eo Lysiam procuratorem et
13: 2 and with it general proxy and
praepositum negotiorum, unumquemque habentem
governor business; each having
exercitum Graecum peditum centum decem milia
army Greek foot one hundred ten thousand
et equitum quinque milia trecentos et elephantos
and horse five thousand three and elephants
viginti duos, currus autem cum falcibus trecentos.
twenty two car Now with picks three hundred.
13:3 Commiscuit autem se illis et Menelaus et cum
13: 3 joined Now he they and Menelaus and with
multa fallacia hortabatur Antiochum non pro patriae
many fallacy urged Antiochus not for country

salute, sed sperans se constitui in principatum. 13:4
safety; but hoping he set in sovereignty. 13: 4
Sed Rex regum suscitavit animos Antiochi in
but king kings raised feelings Antiochus in
peccatorem; et, suggerente Lysia hunc esse causam
sinner; and, suggesting Lysias this be cause
omnium malorum, iussit, ut est consuetudo in loco,
all apples, ordered as is custom in place
adductum in Beroeam necari. 13:5 Erat autem in
induced in Berea quartered. 13: 5 It was Now in
loco turris quinquaginta cubitorum, cineris plena, et
place tower fifty cubits, ashes full and
machinam habebat volubilem undique praecipitem in
engine had rolling round headlong in
cinerem. 13:6 Illic reum sacrilegii vel quorundam
ash. 13: 6 there defendant sacrilege or some
etiam aliorum malorum summitatem factum, omnes
also other of top it happened, all
propellunt ad interitum. 13:7 Et tali lege
drive to destruction. 13: 7 The such a law
praevaricatore[m] legis contigit mori, nec terram
transgressor law it happened die; or land
adeptum Menelaum. 13:8 Valde iuste: nam, quia
gained Menelaus. 13: 8 very justly; for because
multa erga aram delicta commisit, cuius ignis et
many for altar offenses committed the fire and
cinis erat sanctus, ipse in cinere mortem reportavit.
ash was holy he in ashes death Agron.
13:9 Sed rex mente efferatus veniebat, peiora quam
13: 9 but king Remember enraged came worse than
quae sub patre suo facta erant, ostensurus Iudaeis.
which under father his made were show Jews.
13:10 Quibus Iudas cognitis, praecepit populo, ut die
13:10 these Judas learning, charged people as day
ac nocte Dominum invocarent, si quando et alias
and night Lord call upon if when and other
etiam nunc adiuveret eos, 13:11 quippe qui lege et
also now help them; 13:11 for that law and
patria sanctoque templo in eo essent ut privarentur;
country Saint temple in it they as deprived;

ac populum, qui nuper paululum respirasset, ne
and people that lately a little breath; do not
sineret blasphemis nationibus subdi. 13:12 Omnibus
permit blasphemous countries submit. 13:12 all
itaque simul idem facientibus et rogantibus
So together same do and request
misericordem Dominum cum fletu et ieiuniis et
compassionate Lord with weeping and fasting and
prostratione per triduum sine intermissione, hortatus
prostration by three days without intermission, urged
eos Iudas praecepit adesse. 13:13 Ipse vero seorsum
them Judas charged be present. 13:13 He But apart
cum senioribus cogitavit, prius quam regis exercitus
with elders He thought first than s army
invaderet Iudaeam et obtinerent civitatem, egressos
invade Judea and win city Going out
res adiudicare auxilio Dei. 13:14 Dans itaque
business award help God. 13:14 giving So
procuracionem Creatori mundi, exhortatus suos, ut
procurement Creator world encouraging his as
fortiter dimicarent usque ad mortem pro legibus,
strongly fight up to death for laws
templo, civitate, patria, institutionibus, circa Modin
temple city country, institutions about Modin
exercitum constituit. 13:15 Cumque suis dedisset
army appointed. 13:15 when their given
signum: ‘Victoriam Dei’, cum iuvenibus fortissimis
sign: ‘Victory God’ with young Median
electis, nocte aggressus castra adversus aulam regiam,
elect night attacked camp against court palace,
interfecit viros ad duo milia et primarium
killed men to two thousand and primary
elephantorum una cum eo, qui intra habitaculum
elephants one with it that within habitation
erat; 13:16 et postremo metu ac perturbatione
he was; 13:16 and and finally fear and disturbance
castra repleverunt, rebusque prospere gestis, abierunt.
camp increased, and things successful Later, away.
13:17 Die autem iam illucescente hoc factum erat,
13:17 On Now already At the dawn this it It was

adiuvante eum Domini protectione. 13:18 Sed rex,
help it of protection. 13:18 but king,
accepto gustu audaciae Iudaeorum, artibus loca
receiving taste audacity Jews, arts places
tentavit. 13:19 Et Bethsuris, quae erat Iudaeorum
tested. 13:19 The Bethsum, which was Jews
praesidium munitum, castra admovebat; sed
protection sure, camp He addressed; but
fugabatur, impingebat, minorabatur. 13:20 His autem,
, failed scratched, failed. 13:20 these however,
qui intus erant, Iudas necessaria mittebat. 13:21
that inside were Judas necessary beat. 13:21
Enuntiavit autem mysteria hostibus Rhodocus quidam
reported Now mysteries enemies disclosed some
de Iudaico exercitu; qui requisitus, comprehensus est
of Jewish the army; that requested, arrested is
et conclusus. 13:22 Iterum rex sermonem habuit ad
and concluded. 13:22 Again king word he had to
eos, qui erant in Bethsuris, dextram dedit, accepit,
them; that were in Bethsum, right given, he received
abiit; 13:23 commisit cum his, qui erant cum Iuda,
went; 13:23 commissioning with those that were with Judah
superatus est; cognovit rebellasse Philippum
overcome it is; known hostilities Philip
Antiochiae, qui relictus erat super negotia, confusus
Antioch that left was over business; shame!
est; Iudaeos deprecatus est, subditus est, iuravit de
it is; Jews prayed is subject is He swore of
omnibus, quae iusta erant, reconciliatus est et obtulit
all which just were reconciled is and offered
sacrificium, honoravit templum et loco exhibuit
sacrifice honored temple and place climber
humanitatem; 13:24 Maccabaeum excepit, reliquit
humanity; 13:24 Maccabeus received, left
ducem a Ptolemaide usque ad Gerrenos
leader from Acre up to Gerrenians
Hegemonidem, 13:25 venit Ptolemaidam: graviter
Hegemonidem, 13:25 he came Ptolemias seriously
ferebant Ptolemenses amicitiae conventiones —
bore Ptolemaians friendship agreements -

indignabantur enim supra modum — voluerunt
indignation For above mode - listed
irrita facere pacta. 13:26 Accessit Lysias ad
frustrating do compact. 13:26 came Lysias to
tribunal, exposuit rationem congruenter, persuasit,
platform, explained account fittingly, persuaded
sedavit, tranquillos fecit, regressus est Antiochiam.
sedavit the quiet he did, returned is Antioch.
Hoc modo res gestae a rege, adventus et
This only business exploits from king, arrival and
profectionis eius, processerunt. 14:1 Sed post triennii
starting his advanced. 14: 1 but after three years
tempus cognoverunt, qui cum Iuda erant, Demetrium
time known, that with Judah were Demetrius
Seleuci per portum apud Tripolim adnavigantem cum
Seleucus by port in Tripoli adnavigantem with
multitudine valida et navibus, 14:2 tenuisse regionem,
numbers strong and ships 14: 2 held region
sublato Antiocho et procuratore eius Lysia. 14:3
raising Antiochus and agent his Lysias. 14: 3
Alcimus autem quidam, qui summus sacerdos fuerat,
C. Now some, that high The priest was
sed voluntarie coinquinatus temporibus seditionis,
but voluntarily defiled times sedition,
considerans nullo modo sibi esse salutem neque
considering no only to be health or
accessum ultra ad sanctum altare, 14:4 venit ad
access more to St. altar, 14: 4 he came to
regem Demetrium, centesimo quinquagesimo primo
king Demetrius one hundred fiftieth first
anno, offerens ei coronam auream et palmam, super
year offering it crown gold and palm over
haec et thallos, qui templi esse videbantur; et
this and some branches that temple be reputation; and
ipsa quidem die siluit. 14:5 Tempus autem
the indeed day quiet. 14: 5 time Now
opportunum dementiae suae nactus, convocatus a
appropriate dementia his tuition, assembly from
Demetrio ad consilium et interrogatus quo proposito
Demetrius to design and questioned which proposed

et consilio Iudaei niterentur, 14:6 ad haec respondit:
and design Jews brickwork 14: 6 to this He answered:

**‘ Ipsi, qui dicuntur Asidaei, Iudaeorum, quibus
 ‘ they, that are Assideans, Jews, which
 praeest Iudas Maccabaeus, bella nutriunt et
 presides Judas Maccabaeus, wars nourish and
 seditiones movent nec patiuntur regnum esse quietum.**
Rebellions move or suffer kingdom be quiet.

**14:7 Unde ego defraudatus parentum gloria, dico
 14: 7 Hence, I deprived parents glory, I
 autem summo sacerdotio, huc nunc veni, 14:8 primo
 Now top priesthood, here now come, 14: 8 first
 quidem de his, quae pertinent ad regem, mera fide
 indeed of those which concern to king, mere faith
 sentiens, secundo autem etiam civibus meis consulens;
 sensing, second Now also citizens I consulting;**

**nam illorum praedictorum inconsiderantia universum
 for their the above thoughtlessness all
 genus nostrum non modice laborat. 14:9 Sed his
 race our not slightly working. 14: 9 but these
 singulis, tu rex, cognitis, et regioni et obsesso
 details, you king, learning, and country and invested**

**generi nostro, secundum quam habes omnibus obviam
 race our according to than you have all meet
 humanitatem, prospice; 14:10 nam, quamdiu superest
 humanity, look out; 14:10 for As long as remains**

**Iudas, impossibile est pacem esse negotiis’. 14:11
 Judas impossible is peace be business. ‘ 14:11**

**Talibus autem ab hoc dictis, velocius ceteri amici
 such Now from this said, faster other friends
 hostiliter se habentes adversus Iudam inflammaverunt
 hostilely he having against Judah fuel**

**Demetrium. 14:12 Qui statim assumens Nicanorem,
 Demetrius. 14:12 He immediately taking Nicanor**

**qui fuit praepositus elephantorum, et ducem
 that was the governor elephants, and leader
 ostendens Iudaeae misit, 14:13 datis mandatis, ut
 showing Judea sent 14:13 giving instructions as
 ipsum quidem Iudam occideret; eos vero, qui cum
 it indeed Judah kill; them however, that with**

illo erant, dispergeret et constitueret Alcimum
that were scatter and instal Alcimus
maximi templi summum sacerdotem. 14:14 Tunc
Maximus temple top the priest. 14:14 Then
gentes, quae de Iudaea fugerant Iudam, gregatim se
nations which of Judea fled Judah group he
Nicanori miscebant, miserias et clades Iudaeorum
Nicanor docks, miseries and disaster Jews
prosperitates rerum suarum existimantes fore. 14:15
welfare events their thinking would be. 14:15
Audito itaque Nicanoris adventu et conventu
hearing So Nicanor arrival and meeting
nationum, conspersi terra rogabant eum, qui populum
nations, flour land desired him, that people
suum constituit usque in aeternum quique suam
his set up in ever who his
portionem signis evidentibus protegit. 14:16
share standards evident defense. 14:16
Imperante autem duce, statim inde profectus
Emperor Now Duke, immediately from progress
congregitur eis ad castellum Dessau. 14:17 Simon
together them to village Dessau. 14:17 Simon
vero frater Iudae commiserat cum Nicanore, sed
But brother Judah committed with Nicanor, but
lente ob repentinum adversariorum silentium victus
slowly for suddenness opponents silence food
evaserat. 14:18 Nicanor tamen audiens quam virtutem
escaped. 14:18 Nicanor yet hearing than power
haberent, qui cum Iuda erant, et animi
have that with Judah were and of
magnitudinem pro patriae certaminibus, sanguine
size for country encounters blood
iudicium facere metuebat. 14:19 Quam ob rem
judgment do issue. 14:19 How for business
misit Posidonium et Theodotum et Matthathiam, ut
sent Posidonius and Theodotus and Matthias, as
darent dextras atque acciperent. 14:20 Et, cum diu
offer right and receive. 14:20 and, with long
de his consilium ageretur, et ipse dux ad
of these design treating, and he leader to
multitudinem rettulisset, et paribus suffragiis pareret
company Note and paired vote birth

sententia, sponsionibus pacis annuerunt. 14:21 Itaque
sentence bets peace beckoned. 14:21 So
diem constituerunt, qua secreto convenirent eodem,
day made, which confidentiality together the same,
et processit utrimque currus, posuerunt sellas; 14:22
and advanced Both sides car, put chairs; 14:22
disposuit Iudas armatos paratos locis opportunis, ne
arranged Judas armed ready places strategic do not
forte ab hostibus repente mali aliquid fieret;
perhaps from enemies suddenly mali something will be made;
congruum colloquium fecerunt. 14:23 Morabatur
appropriate interview they did. 14:23 Focusing
Nicanor Hierosolymis nihilque inique agebat gregesque
Nicanor Jerusalem nothing wrong company companies
turbarum, quae congregatae fuerant, dimisit. 14:24
crowds, which together were dismissed. 14:24
Habebat autem Iudam semper in conspectu, ex
She had Now Judah always in sight from
animo erat viro inclinatus. 14:25 Rogavit eum ducere
mind was man inclined. 14:25 asked it lead
uxorem filiosque procreare. Nuptias fecit, quiete egit,
wife children procreate. wedding he did, quietly thanks,
communiter vivebat. 14:26 Alcimus autem, videns
general I used to live. 14:26 C. however, seeing
mutuam illorum benevolentiam et factas conventiones,
mutual their goodwill and Cap agreements;
accipiens venit ad Demetrium et dicebat Nicanorem
taking he came to Demetrius and said Nicanor
aliena sentire a rebus; Iudam enim regni
foreign feel from things; Judah For kingdom
insidiatorem socium sibi designavit. 14:27 Itaque rex
plotter partner to appointed. 14:27 So king
exasperatus et pessimi huius criminationibus irritatus,
exasperated and WORST this charges irritated,
scripsit Nicanori dicens graviter quidem se ferre de
He wrote Nicanor saying seriously indeed he bear of
conventionibus, iubere tamen Maccabaeum citius
agreements; to order yet Maccabeus sooner
vinctum mittere Antiochiam. 14:28 Quibus cognitis,
Binding send Antioch. 14:28 these learning,

Nicanor confusus erat et aegre ferebat, si ea, quae
Nicanor shame! was and difficulty carrier if it which
convenerant, irrita faceret, nulla a viro facta
together, frustrating do no from man made
iniuria; 14:29 sed, quia regi resisti non poterat,
injury; 14:29 but, because king resistance not could
opportunitatem observabat, ut artificio illud
opportunity comply as craftsmanship it
perficeret. 14:30 At Maccabaeus videns secum
comply. 14:30 But Maccabaeus seeing with
austerius agere Nicanorem et consuetum occursum
vat deal Nicanor and usual meet
ferocius exhibentem, intellegens non ex optimo esse
ferociously exhibit understanding not from the best be
austeritatem, non paucis suorum congregatis,
austerity; not a few their gathered together,
occultavit se a Nicanore. 14:31 Quod cum ille
He hid he from Nicanor. 14:31 The with he
cognovit fortiter se a viro astutia praevenit, venit
known strongly he from man craftiness vented, he came
ad maximum et sanctum templum et sacerdotibus
to maximum and St. temple and priests
solitas hostias offerentibus iussit sibi tradi virum.
discontinued victims offering ordered to delivered husband.
14:32 Quibus cum iuramento dicentibus nescire se
14:32 these with oath call do not know he
ubi esset, qui quaerebatur, extendens dexteram ad
where was that The question stretching right to
templum 14:33 iuravit haec: ‘ Nisi Iudam mihi
temple 14:33 He swore this is: ‘ unless Judah I
vinctum tradideritis, istud Dei fanum in planitiem
Binding deliver this God Beth in level
deducam et altare effodiam et templum hic Libero
down and altar excavate and temple here Free
illustre erigam’. 14:34 Et, his dictis, abiit. Sacerdotes
illustrious I set up. ‘ 14:34 and, these said, went. priests
autem protendentes manus in caelum invocabant eum,
Now stretching hand in heaven call him,
qui semper propugnator fuit gentis nostrae, haec
that always champion was nation our this
dicentes: 14:35 ‘ Tu, Domine universorum, qui nullius
saying: 14:35 ‘ You O of all things, that no

indiges, voluisti templum habitationis tue fieri in
need you wanted temple habitation your be in
nobis; 14:36 et nunc, Sancte, omnis sanctificationis
us; 14:36 and now, Holy all sanctification
Domine, conserva in aeternum impollutam domum
Sir, protect in ever pollution home
istam, quae nuper mundata est'. 14:37 Razis autem
this which lately cleansed He is. ' 14:37 He was a Now
quidam de senioribus ab Hierosolymis delatus est
some of elders from Jerusalem carried is
Nicanori, vir amator civitatis et valde bene audiens,
Nicanor man lover city and very well hearing,
qui pro affectu pater Iudaeorum appellabatur. 14:38
that for feeling father Jews was called. 14:38
Hic enim pristinis temporibus seditionis iudicium
This For old times sedition judgment
pertulerat Iudaismi corpusque et animam pro
downs Judaism body and life for
Iudaismo tradiderat cum omni perseverantia. 14:39
Judaism handed with all Perseverance. 14:39
Volens autem Nicanor manifestare odium, quod
Wanted Now Nicanor manifest hatred, that
habebat in Iudaeos, misit milites supra quingentos, ut
had in Jews sent soldiers above five as
eum comprehenderent; 14:40 putabat enim, si illum
it arrest; 14:40 He thought For if it
cepisset, se cladem istis illaturum. 14:41 Turbis
Waverley he disaster these much. 14:41 When the troops
autem turrim iam occupaturis et atrii ianuae vim
Now tower already occupaturis and court doors force
facientibus atque iubentibus ignem admovere et
do and command fire apply and
portas incendi, ipse undique comprehensus supposuit
gates inflamed, he round arrested submitted
sibi gladium 14:42 volens nobiliter mori potius quam
to sword 14:42 wishful nobly die more than
subditus fieri peccatoribus et nobilitate sua indignis
subject be sinners and nobility his unworthy
iniuriis affici. 14:43 Sed, cum per contentionis
injuries affected. 14:43 but, with by contention

festinationem non certo ictu plagam dedisset, et
hastiness not certainly stroke side given, and
turbæ intra ostia irrumperent, recurrens audacter ad
crowds within doors break; recurring boldly to
murum præcipitavit semetipsum viriliter in turbas;
wall Consumed himself Be strong in people;
14:44 quibus velociter locum dantibus intervallo facto,
14:44 which quickly place making distance in fact,
venit per medium spatium vacuum. 14:45 Et, cum
he came by medium space void. 14:45 and, with
adhuc spiraret, accensus animis surrexit et, cum
yet breathing, burning minds rose and, with
sanguis ad modum fontis deflueret, et gravissima
blood to mode En down and gravest
essent vulnera, cursu turbas pertransiens et stans
they wounds, course people Passing through and standing
supra quandam petram præruptam, 14:46 prorsus
above a rock rugged, 14:46 exactly
exsanguis iam effectus, proferens intestina et sumens
bloodless already effects; it bears intestines and taking
utrisque manibus proiecit super turbas et invocans
both hands rejected over people and proclaimed
Dominatorem vitæ ac spiritus, ut hæc ipsi iterum
Master life and spirit, as this they again
redderet, ita vita defunctus est. 15:1 Nicanor autem,
pay, so life dead It is. 15: 1 Nicanor however,
ut comperit eos, qui cum Iuda erant, in locis esse
as discovered them; that with Judah were in places be
iuxta Samariam, cogitavit requietionis die cum
according to Samaria, planned resting day with
omni securitate eos aggredi. 15:2 Iudæis vero, qui
all security them aggression. 15: 2 Jews however, that
illum per necessitatem sequebantur, dicentibus: ‘ Ne
it by need followed, saying: ‘ Do not
ita ferociter et barbære disperdas, sed honorem
so impetuously and barbarously destroy, but honor
tribue præhonoratæ diei cum sanctificatione ab eo,
give distinguished day with sanctification from it
qui universa conspicit ‘, 15:3 ille infelix interrogavit,
that all sees ‘ 15: 3 he unhappy he asked,

si est potens in caelo, qui imperavit agi diem
if is powerful in heaven that ordered discussion day
sabbatorum. 15:4 Et respondentibus illis: ‘ Est
week. 15: 4 The Responses them: ‘ It is
Dominus vivus ipse in caelo potens, qui iussit colere
Lord living he in heaven powerful, that ordered cultivate
septimam diem ‘; 15:5 at ille ait: ‘ Et ego potens
seventh day ‘ 15: 5 but he he said: ‘ The I powerful
sum super terram, qui impero sumi arma et
I over land that command taken weapons and
negotia regis impleri’. Tamen non obtinuit, ut
business s to be fulfilled. ‘ however, not obtained, as
nefarium consilium perficeret. 15:6 Et Nicanor
nefarious design comply. 15: 6 The Nicanor
quidem cum summa superbia cervicem erigens
indeed with summary pride neck straightening
cogitaverat commune trophæum statuere de iis, qui
thought common trophy establish of those that
cum Iuda erant. 15:7 Maccabæus autem sine
with Judah were. 15: 7 Maccabæus Now without
intermissione confidebat cum omni spe auxilium se
interruption trusted with all hope help he
consequi a Domino; 15:8 et hortabatur suos, ne
achieve from Lord; 15: 8 and urged his do not
formidarent adventum nationum, sed in mente
fear coming nations, but in Remember
habentes adiutoria sibi facta de caelo et nunc
having help to made of heaven and now
sperarent ab Omnipotente sibi affuturam victoriam.
expected from Almighty to future victory.
15:9 Et allocutus eos de Lege et Prophetis,
15: 9 The addressed them of law and prophets
admonens eos etiam de certaminibus, quae
reminding them also of encounters which
perfecerant, promptiores constituit eos. 15:10 Et,
completed, cheerful set them. 15:10 and,
animis eorum excitatis, denuntiavit simul ostendens
minds their stirring, announced together showing
gentium fallaciam et iuramentorum praevaricationem.
nations fallacy and oaths transgression.

15:11 Cum autem singulos illorum armavisset, non
15:11 with Now each their armed, not
tam clipeorum et hastarum munitione quam per
so shields and spears fortification than by
bonos sermones exhortatione, cumque somnium fide
good words encouragement, when dream faith
dignum exposuisset, supra modum universos
meet The magnates above mode all
laetificavit. 15:12 Erat autem huiuscemodi visus eius:
gloat. 15:12 It was Now such view his
Oniam, qui fuerat summus sacerdos, virum honestum
whereupon, that was high The priest, man honest
et bonum, verecundum occursum, modestum moribus
and good modest encounters, modest behavior
et eloquium digne proferentem et qui a puero
and speech worthily forges and that from boy
omnes virtutes domesticas exercuerat, manus
all virtues domestic executed, hand
protendentem orare pro omni populo Iudaeorum.
holding pray for all people Jews.
15:13 Post hoc sic apparuisse virum canitie et gloria
15:13 Post this so He appeared man gray and glory
praestantem et mirabilem quandam et magni decoris
outstanding and wonderful a and great beauty
esse eminentiam circa illum. 15:14 Respondentem vero
be eminence about him. 15:14 responding But
Oniam dixisse: ‘ Hic est fratrum amator, qui
Onias He said: ‘ This is brothers lover, that
multum orat pro populo et sancta civitate, Ieremias
a lot prays for people and holy city Jeremiah
propheta Dei’. 15:15 Protendentem autem Ieremiam
prophet God. ‘ 15:15 holding Now Jeremiah
dextram dedisse Iudae gladium aureum et, cum
right given Judah sword gold and, with
daret, dixisse haec: 15:16 ‘ Accipe sanctum gladium
give said this is: 15:16 ‘ Receive St. sword
munus a Deo, in quo confringes adversarios’. 15:17
function from God, in which break opponents’. 15:17
Exhortati itaque Iudae sermonibus bonis valde, et
Encouraged So Judah words good very and
qui poterant ad virtutem incitare et animos iuvenum
that could to power stimulate and feelings young

confortare, statuerunt castra non tendere, sed fortiter
strong set camp not tend, but strongly
inferri et cum omni virtute confligentes de negotiis
inferred and with all power conflicts of businesses
iudicare, eo quod civitas et sancta et templum
judge, it that The city and holy and temple
periclitarentur. 15:18 Erat enim timor pro uxoribus
danger. 15:18 It was For fear for wives
et filiis itemque pro fratribus et cognatis in
and children and for brothers and relatives in
minore parte iacens, maximus vero et primus pro
less part Throwing, important But and first for
sanctificato templo. 15:19 Sed et eos, qui in civitate
sanctified the temple. 15:19 but and them; that in city
erant comprehensi, non minima sollicitudo habebat
were arrested not small care had
propter illum sub aperto concursu. 15:20 Et, cum
for it under open convergence. 15:20 and, with
iam omnes expectarent iudicium futurum, hostesque
already all wait judgment future enemies
iam committerent, atque exercitus esset ordinatus, et
already tasks, and army was ordained and
bestiae opportuno in loco constitutae, et equitatus
beasts appropriate in place Placed and cavalry
dispositus, 15:21 considerans Maccabaeus adventum
disposed 15:21 considering Maccabaeus coming
multitudinis et apparatus varium armorum et
community and equipment varies arms and
ferocitatem bestiarum, extendens manus in caelum
fierceness animals, stretching hand in heaven
prodigia facientem Dominum invocavit, sciens quoniam
wonders doing Lord he called, knowing for
non est per arma, sed prout ab ipso iudicatum
not is by weapons, but as from it decision
fuerit dignis tribuit victoriam. 15:22 Dixit autem
be worthy grants victory. 15:22 said Now
invocans hoc modo: ‘ Tu, Domine, qui misisti
proclaimed this only; ‘ You Sir, that sent
angelum tuum sub Ezechia rege Iudaeae, et
angel your under Hezekiah king Judea, and

interfecit de castris Sennacherib ad centum octoginta
killed of camp Sennacherib to one hundred eighty
quinque milia, 15:23 et nunc, Dominator caelorum,
five thousand 15:23 and now, Ruler heaven
mitte angelum bonum ante nos in timorem et
send angel good before we in fear and
tremorem; 15:24 magnitudine brachii tui exterreantur,
trembling; 15:24 size arm your afraid,
qui cum blasphemia veniunt adversus sanctum
that with blasphemy come against St.
populum tuum'. Et hic quidem in his finem fecit.
people Your ' The here indeed in these end He did.
15:25 Qui autem cum Nicanore erant, cum tubis et
15:25 He Now with Nicanor were with trumpets and
canticis admovebant; 15:26 hi vero qui erant cum
songs shouts; 15:26 these But that were with
Iuda, cum invocatione et orationibus congressi sunt
Judah with invocation and prayers interviews are
cum hostibus. 15:27 Et manibus quidem pugnantes,
with the enemy. 15:27 The hands indeed fighting
sed Dominum cordibus orantes, prostraverunt non
but Lord hearts praying prostrated not
minus triginta quinque milia, praesentia Dei
less thirty five thousand The presence God
magnifice delectati. 15:28 Cumque cessassent ab
magnificently cheered. 15:28 when ceased from
opere et cum gaudio redirent, cognoverunt
work and with joy return know
Nicanorem proruissse cum armis suis; 15:29 facto
Nicanor proruissse with arms his family; 15:29 in fact
itaque clamore et tumultu, patria voce omnipotentem
So claim and confusion, country voice Almighty
Dominum benedicebant. 15:30 Et praecepit ille, qui
Lord blessed. 15:30 The charged he that
per omnia corpore et animo primus fuerat in
by all body and mind first was in
certamine pro civibus, qui iuventutis benevolentiam in
contest for citizens, that youth goodwill in
suam gentem conservaverat, caput Nicanoris abscindi
his nation upheld, head Nicanor amputated

et manum cum umero, ac Hierosolymam perferri.
and hand with shoulder and Jerusalem reported.

15:31 Quo cum pervenisset, convocatis contribulibus
15:31 Where with come He summoned countrymen

et sacerdotibus, ante altare stans accersiit eos, qui
and priests before altar standing sent them; that

in arce erant; **15:32** et, ostenso capite iniqui
in citadel they were; 15:32 and, He showed head Unjust

Nicanoris et manu nefarii, quam extendens contra
Nicanor and hand criminal; than stretching against

domum sanctam omnipotentis Dei magnifice gloriatus
home holy Almighty God magnificently boasted

est, **15:33** linguam etiam impii Nicanoris praecisam
is 15:33 language also The wicked Nicanor precise

dixit particulatim avibus daturum, pretia autem
said piecemeal birds give prices Now

dementiae contra templum suspendere. **15:34** Omnes
dementia against temple suspend. 15:34 All

igitur in caelum benedixerunt manifestum Dominum
So in heaven blessed clear Lord

dicentes: ‘ Benedictus, qui locum suum
saying: ‘ Benedict, that place his

incontaminatum servavit!’. **15:35** Alligavit autem
uncontaminated preserved ‘. 15:35 He harnessed Now

Nicanoris caput de summa arce evidens omnibus et
Nicanor head of summary citadel effective all and

manifestum signum auxilii Domini. **15:36** Itaque
clear sign help Lord. 15:36 So

omnes communi consilio decreverunt nullo modo diem
all general design foreordained no only day

istum absque celebritate praeterire, habere autem
this without celebrity by, have Now

celebrem tertiam decimam diem, mensis duodecimi —
celebratory third tenth day month Twelve of -

Adar dicitur voce Syriaca — pridie Mardochoaei
Adar said voice Aramaic - The day before Mordecai

diei. **15:37** Igitur his erga Nicanorem sic gestis,
of the day. 15:37 Now these for Nicanor so Later,

et ex illis temporibus ab Hebraeis civitate possessa,
and from they times from Hebrew city possessed,

ego quoque hic faciam finem sermonis. 15:38 Et, si
I also here I do end interview. 15:38 and, if
quidem bene et apte compositioni, hoc et ipse
indeed well and fitness composition, this and he
volebam; sin autem exigue et modice, hoc est, quod
I wanted; if Now barely and moderately this is that
assequi poteram. 15:39 Sicut enim vinum solummodo
achieve I could. 15:39 As For wine only
bibere, similiter autem rursus et aquam, contrarium
drink, similarly, Now again and water contrary
est, quemadmodum autem vinum aquae
is as Now wine water
contemperatum iam et delectabilem gratiam perficit,
attuned already and delicious thanks perfects
huiusmodi etiam structura sermonis delectat aures
such also structure speech delights ears
eorum, quibus contingat compositionem legere. Hic
their which happen composition read. This
autem erit finis.
Now will be end.

1:1 Vir erat in terra Us nomine Iob, et erat vir
1: 1 A was in land Us name Job and was man
ille simplex et rectus ac timens Deum et recedens
he simple and right and fearing God and avoiding
a malo. 1:2 Natique sunt ei septem filii et tres
from evil. 1, 2 born are it seven children and three
filiae. 1:3 Et fuit possessio eius septem milia ovium
daughter. 1: 3 The was possession his seven thousand sheep
et tria milia camelorum, quingenta quoque iuga
and three thousand camels, five also ridges
boum et quingentae asinae ac familia multa nimis;
oxen and five ass and family many too;
eratque vir ille magnus inter omnes Orientales. 1:4
He was man he great between all East. 1: 4
Et ibant filii eius et faciebant convivium per
The went children his and did banquet by
domos unusquisque in die suo; et mittentes
homes each in day his own; and sending
vocabant tres sorores suas, ut comederent et biberent
call three sisters their as eat and drink
cum eis. 1:5 Cumque in orbem transissent dies
with them. 1: 5 when in world pass day
convivii, mittebat ad eos Iob et sanctificabat illos;
banquet, beat to them Job and sanctified them;
consurgensque diluculo offerebat holocausta pro
Early early offered holocausts for
singulis. Dicebat enim: ‘ Ne forte peccaverint filii
each. said For: ‘ Do not perhaps wrong children
mei et benedixerint Deo in cordibus suis’. Sic
my and benedixerint God in hearts their own. ‘ so
faciebat Iob cunctis diebus. 1:6 Quadam autem die,
did Job all days. 1: 6 One Now day
cum venissent filii Dei, ut assisterent coram
with come children God, as stand before
Domino, affuit inter eos etiam Satan. 1:7 Cui dixit
Lord, present between them also Satan. 1: 7 To said
Dominus: ‘ Unde venis?’. Qui respondens ait: ‘
Lord: ‘ Hence, you come from. ‘ He answered he said: ‘
Circuivi terram et perambulavi eam’. 1:8 Dixitque
round land and roaming it ‘. 1: 8 said
Dominus ad eum: ‘ Numquid considerasti servum
Lord to him: ‘ Do considered slave

meum Iob, quod non sit ei similis in terra, homo
my Job that not is it like in land, man
simplex et rectus ac timens Deum et recedens a
simple and right and fearing God and avoiding from
malo?'. 1:9 Cui respondens Satan ait: ' Numquid
evil. ' 1: 9 To answered Satan he said: ' Do
Iob frustra timet Deum? 1:10 Nonne tu vallasti eum
Job pieces fears God? 1:10 Did you fence it
ac domum eius universamque substantiam per
and home his all substance by
circuitum, operibus manuum eius benedixisti, et
about, works hands his blessed, and
possessio eius crevit in terra? 1:11 Sed extende
possession his increased in land? 1:11 but stretch
paululum manum tuam et tange cuncta, quae
a little hand your and touch all which
possidet, nisi in faciem benedixerit tibi'. 1:12 Dixit
including, but in face blessed you '. 1:12 said
ergo Dominus ad Satan: ' Ecce, universa, quae
So Lord to Satan: ' See, all which
habet, in manu tua sunt; tantum in eum ne
has in hand your they are: only in it do not
extendas manum tuam'. Egressusque est Satan a
Lay hand case '. He went out is Satan from
facie Domini. 1:13 Cum autem quadam die filii et
the Lord. 1:13 with Now a day children and
filiae eius comederent et biberent vinum in domo
daughters his eat and drink wine in house
fratris sui primogeniti, 1:14 nuntius venit ad Iob,
brother s oldest 1:14 message he came to Job
qui diceret: ' Boves arabant, et asinae pascebantur
that He said: ' Cows plowing, and ass feeding
iuxta eos; 1:15 et irruerunt Sabaei tuleruntque
according to them; 1:15 and beat yea took
eos et pueros percusserunt gladio, et evasi ego
them and children struck sword; and I escaped I
solus, ut nuntiarem tibi'. 1:16 Cumque adhuc ille
alone, as tell you '. 1:16 when yet he
loqueretur, venit alter et dixit: ' Ignis Dei cecidit
speaking, he came other and he said: ' fire God fallen
e caelo et ussit oves puerosque consumpsit, et
from heaven and colder sheep boys consumed, and

effugi ego solus, ut nuntiarem tibi'. 1:17 Sed et illo
escaped I alone, as tell you '. 1:17 but and that
adhuc loquente, venit alius et dixit: ' Chaldaei
yet speaking, he came other and he said: ' Chaldeans
fecerunt tres turmas et invaserunt camelos et
they three companies and swooped camels and
tulerunt eos necnon et pueros percusserunt gladio,
took them as well as and children struck sword;
et ego fugi solus, ut nuntiarem tibi'. 1:18 Adhuc
and I I escaped alone, as tell you '. 1:18 yet
loquebatur ille, et ecce alius intravit et dixit: '
He was speaking he and See other entered and he said: '
Filiis tuis et filiabus vescentibus et bibentibus
children your and daughters eating and drinking
vinum in domo fratris sui primogeniti, 1:19 repente
wine in house brother s oldest 1:19 suddenly
ventus vehemens irruit a regione deserti et
wind intense fell from region wilderness and
concussit quattuor angulos domus; quae corruens
shaking four corners house; which down
oppressit liberos tuos, et mortui sunt, et effugi ego
crushed free your and dead are and escaped I
solus, ut nuntiarem tibi'. 1:20 Tunc surrexit Iob et
alone, as tell you '. 1:20 Then rose Job and
scidit vestimenta sua et, tonso capite, corruens in
rent clothes his and, shaved head down in
terram adoravit 1:21 et dixit: ' Nudus egressus sum
land worshiped 1:21 and he said: ' Naked out I
de utero matris meae et nudus revertar illuc.
of child mother I and naked return there.
Dominus dedit, Dominus abstulit; sicut Domino
Lord given, Lord removed; as Lord
placuit, ita factum est: sit nomen Domini
It was decided that so it is: is name of
benedictum'. 1:22 In omnibus his non peccavit Iob
Blessed. ' 1:22 in all these not sinned Job
labiis suis neque stultum quid contra Deum locutus
lips their or stupid what against God said
est. 2:1 Factum est autem, cum quadam die
It is. 2: 1 Action is however, with a day
venissent filii Dei, ut starent coram Domino,
come children God, as maintenance before Lord,

venit quoque Satan inter eos, ut staret in conspectu
he came also Satan between them; as standing in before
eius. 2:2 Dixit Dominus ad Satan: ‘ Unde
her. 2: 2 said Lord to Satan: ‘ Hence,
venis?’. **Qui respondens ait: ‘ Circuivi terram**
you come from. ‘ He answered he said: ‘ round land
et perambulavi eam’. 2:3 Et dixit Dominus ad
and roaming it ‘. 2, 3 The said Lord to
Satan: ‘ Numquid considerasti servum meum Iob,
Satan: ‘ Do considered slave my Job
quod non sit ei similis in terra, vir simplex et
that not is it like in land, man simple and
rectus ac timens Deum et recedens a malo et
right and fearing God and avoiding from evil and
adhuc retinens innocentiam? Tu autem commovisti me
yet retaining innocence? You Now moved I
adversus eum, ut affligerem eum frustra’. 2:4 Cui
against him, as afflict it in vain. ‘ 2: 4 To
respondens Satan ait: ‘ Pellem pro pelle et cuncta,
answered Satan he said: ‘ Skin for skin and all
quae habet, homo dabit pro anima sua. 2:5
which has man will for soul their own. 2: 5
Alioquin mitte manum tuam et tange os eius et
Otherwise send hand your and touch mouth his and
carnem; et tunc videbis, si in faciem benedicet tibi’.
the flesh; and then You will see, if in face bless you ‘.
2:6 Dixit ergo Dominus ad Satan: ‘ Ecce, in manu
2, 6 said So Lord to Satan: ‘ See, in hand
tua est; verumtamen animam illius conserva’. 2:7
your it is; However, life of Help. ‘ 2: 7
Egressus igitur Satan a facie Domini, percussit Iob
Departing So Satan from the Lord, shot Job
ulcere pessimo a planta pedis usque ad verticem
ulcer worst from plant foot up to top
eius. 2:8 Qui testa saniem radebat, sedens in
her. 2: 8 He shell squeezes shard sitting in
sterquilinio. 2:9 Dixit autem illi uxor sua: ‘
dunghill. 2: 9 said Now they wife his ‘
Adhuctu permanes in simplicitate tua? Benedic Deo
Dost thou still continue in simplicity Yours? Bless God

et morere'. 2:10 Qui ait ad illam: ' Quasi una de
and Die. ' 2:10 He said to that: ' like one of
stultis mulieribus locuta es! Si bona suscepimus de
fools women she said You! If good received of
manu Dei, mala quare non suscipiamus?'. In omnibus
hand God, bad why not What? ' in all
his non peccavit Iob labiis suis. 2:11 Igitur,
these not sinned Job lips their own. 2:11 Therefore,
audientes tres amici Iob omne malum, quod accidisset
hearing three friends Job all evil that befallen
ei, venerunt singuli de loco suo, Eliphaz Themanites
to they each of place his Alphas Themanite
et Baldad Suhites et Sophar Naamathites.
and Bildad Suhite and Zophar Naamah.
Condixerant enim, ut pariter venientes visitarent eum
They met For as together coming visit it
et consolarentur. 2:12 Cumque elevassent procul
and comfort. 2:12 when Failing at
oculos suos, non cognoverunt eum et exclamantes
eyes his not know it and Look
ploraverunt; scissisque vestibus, sparserunt pulverem
wept; and rending clothes, spread dust
super caput suum in caelum. 2:13 Et sederunt cum
over head his in heaven. 2:13 The They sat with
eo in terra septem diebus et septem noctibus, et
it in land seven days and seven nights and
nemo loquebatur ei verbum; videbant enim dolorem
no He was speaking it word; see For pain
esse vehementem. 3:1 Post haec aperuit Iob os
be severe. 3: 1 Post this opened Job mouth
suum et maledixit diei suo 3:2 et locutus est: 3:3 'Pereat
his and Cursing day his 3: 2 and said is: 3: 3 ' perish
dies, in qua natus sum, et nox, in qua
day, in which He was born I and night, in which
dictum est: 'Conceptus est homo'. 3:4 Dies ille
said is: 'concept is Man '. 3, 4 day he
vertatur in tenebras; non requirat eum Deus desuper,
let in darkness; not require it God above,
et non illustretur lumine. 3:5 Obscurent eum
and not illustrated Light. 3, 5 murk it

tenebrae et umbra mortis; occupet eum caligo, et
darkness and shadow death; picks up it fog, and
involvatur amaritudine. 3:6 Noctem illam tenebrosus
involved bitterness. 3: 6 night it dark
turbo possideat; non computetur in diebus anni nec
whirlwind sieze not counted in days years or
numeretur in mensibus. 3:7 Sit nox illa solitaria nec
classified in months. 3: 7 Let night that isolated or
laude digna; 3:8 maledicant ei, qui maledicunt diei,
praise worthy; 3: 8 curse to that curse day
qui parati sunt suscitare Leviathan. 3:9
that ready are stir Leviathan. 3: 9
Obtenebrentur stellae crepusculi eius; exspectet lucem,
Let stars neutral thereof; expects the light
et non sit, nec videat palpebras aurorae, 3:10 quia
and not is or see eyelids dawn; 3:10 because
non conclusit ostia ventris, qui portavit me, nec
not concluded doors diarrhea, that carried I or
abstulit mala ab oculis meis. 3:11 Quare non in
removed bad from eyes mine. 3:11 Why not in
vulva mortuus sum? Egressus ex utero non statim
matrix dead I? Departing from child not immediately
perii? 3:12 Quare exceptus genibus? Cur lactatus
expire? 3:12 Why welcome knees? why I suck
uberibus? 3:13 Nunc enim dormiens silerem et
breasts? 3:13 now For sleeping still and
somno meo requiescerem 3:14 cum regibus et
sleep I quiet; 3:14 with kings and
consulibus terrae, qui aedificant sibi solitudines, 3:15
consuls earth that building to waste 3:15
aut cum principibus, qui possident aurum et replent
or with leaders, that possess gold and fill
domos suas argento. 3:16 Aut sicut abortivum
homes their silver. 3:16 or as miscarry
absconditum non subsisterem, vel qui concepti non
hidden not continued, or that conceived not
viderunt lucem. 3:17 Ibi impii cessaverunt a
see the light. 3:17 there The wicked stopped from
tumultu, et ibi requieverunt fessi robore. 3:18 Et
confusion, and there perched tired strength. 3:18 The

quondam vincti pariter sine molestia non audierunt
once prisoners together without annoyance not listen
vocem exactoris. 3:19 Parvus et magnus ibi sunt,
voice driver. 3:19 small and great there are
et servus liber a domino suo. 3:20 Quare misero
and slave free from the his own. 3:20 Why send
data est lux, et vita his, qui in amaritudine animae
given is light, and life those that in bitterness soul
sunt? 3:21 Qui expectant mortem, et non venit, et
are they? 3:21 He wait death and not he came and
effodiunt quaerentes illam magis quam thesauros;
break seeking it more than treasures;
3:22 gaudentque vehementer et laetantur sepulcro.
3:22 content very and rejoice tomb.
3:23 Viro, cuius abscondita est via, et circumdedit
3:23 The man, the hidden is way, and surrounded
eum Deus tenebris. 3:24 Antequam comedam, suspiro,
it God the dark. 3:24 before I eat sigh
et quasi inundantes aquae sic rugitus meus. 3:25
and as overflowing water so The roar My. 3:25
Quia timor, quem timebam, evenit mihi, et, quod
for The fear, which I feared it turns out I and, that
verebar, accidit. 3:26 Non dissimulavi, non silui,
I was afraid of happens. 3:26 no frankly, not I was silent,
non quievi, et venit super me indignatio'. 4:1
not I remained quiet, and he came over I indignation. ' 4: 1
Respondens autem Eliphaz Themanites dixit: 4:2 ' Si
answered Now Alphas Themanite he said: 4: 2 ' If
coeperimus loqui tibi, forsitan moleste accipies; sed
assay talk you perhaps annoyingly take; but
conceptum sermonem tenere quis poterit? 4:3 Ecce,
concept word hold who can they? 4: 3 See,
docuisti multos et manus lassas roborasti; 4:4
taught many and hand weak strong; 4: 4
vacillantes confirmaverunt sermones tui, et genua
When shooting confirmed words your and knees
tremencia confortasti. 4:5 Nunc autem venit super te
trembling strengthened. 4, 5 now Now he came over you
plaga, et defecisti; tetigit te, et conturbatus es. 4:6
quarter and faint; he touched you and troubled art. 4: 6

Nonne timor tuus est fiducia tua, spes tua est
Did fear your is confidence your hope your is
perfectio viarum tuarum? 4:7 Recordare, obsecro te,
perfection roads it? 4: 7 Remember, Please you
quis umquam innocens periit, aut quando recti
who never innocent lost, or when right
deleti sunt? 4:8 quin potius vidi eos, qui
destroyed? are they? 4: 8 but more I them; that
operantur iniquitatem et seminant dolores et metunt
workers violence and sow pains and reap
eos, 4:9 flante Deo perisse, et spiritu irae eius esse
them; 4: 9 blowing God blast and spirit anger his be
consumptos. 4:10 Rugitus leonis et vox leaenae et
consumed. 4:10 The roar lion and voice lioness and
dentes catulorum leonum contriti sunt. 4:11 Leo
The teeth cubs lions broken They are. 4:11 Leo
periit, eo quod non haberet praedam, et catuli
lost, it that not have prey, and cubs
leonis dissipati sunt. 4:12 Porro ad me furtive
lion scattered They are. 4:12 the to I stealth
verbum delatum est, et suscepit auris mea
word aboard is and received ear my
sussurrum eius. 4:13 In horrore visionis nocturnae,
a little her. 4:13 in horror vision night,
quando solet sopor occupare homines, 4:14 pavor
when usually sleep occupy men 4:14 terror
tenuit me et tremor, et omnia ossa mea perterrita
held I and vibration; and all bones my Perplexed
sunt. 4:15 Et cum spiritus, me praesente, transiret,
They are. 4:15 The with spirit, I present passing,
inhorrerunt pili carnis meae. 4:16 Stetit quidam,
face; hair of Mine. 4:16 He stood some,
cuius non agnoscebam vultum, imago coram oculis
the not discern face, image before eyes
meis, et vocem quasi aurae lenis audiui: 4:17
I and voice as breezes smooth I heard: 4:17
‘Numquid homo Dei comparatione iustificabitur, aut
‘Do man God comparison justified, or
factore suo purior erit vir?’. 4:18 Ecce, in servis
factor his purer will be man? ‘. 4:18 See, in officials
suis fiduciam non habet et in angelis suis reperit
their confidence not has and in angels their finds

pravitatem. 4:19 Quanto magis hi, qui habitant
imagination. 4:19 more more they that residents
domos luteas, quorum fundamentum est in pulvere.
homes clay; the foundation is in dust.
Consumentur velut tinea! 4:20 De mane usque ad
Exhaustion as moth! 4:20 The morning up to
vesperam succidentur et, quia nullus intellegit, in
evening off and, because no understands, in
aeternum peribunt. 4:21 Nonne evulsum est reliquum
ever will be lost. 4:21 Did occur is the rest
eorum ab eis? Morientur, et non in sapientia. 5:1
their from them? die; and not in wisdom. 5: 1
Voca ergo, si est qui tibi respondeat! Ad quem
Call therefore, if is that you answer! the which
sanctorum converteris? 5:2 Vere stultum interficit
saints turn? 5: 2 really stupid kills
iracundia, et fatuum occidit invidia. 5:3 Ego vidi
anger and fool sets envy. 5: 3 I I
stultum firma radice et maledixi sedi eius statim.
stupid firm root and I cursed See his immediately.
5:4 Longe fient filii eius a salute et conterentur
5: 4 far will be children his from safety and crushed
in porta, et non erit qui eruat. 5:5 Cuius messem
in gate, and not will be that deliver. 5: 5 The harvest
famelicus comedet, et ipsum rapiet armatus, et
hungry eat, and it rip armed, and
bibent sitientes divitias eius. 5:6 Quia non egreditur
drink thirsty wealth her. 5, 6 for not goes out
ex pulvere nequitia, et de humo non oritur
from dust malice; and of ground not rises
dolor. 5:7 Sed homo generat laborem, et aves
Department. 5: 7 but man generates labor and birds
elevant volatum. 5:8 Quam ob rem ego deprecabor
elevate fly. 5: 8 How for business I appeal
Dominum et ad Deum ponam eloquium meum, 5:9
Lord and to God I will speech my 5: 9
qui facit magna et inscrutabilia et mirabilia absque
that does great and fathomed and wonders without
numero; 5:10 qui dat pluviam super faciem terrae
number; 5:10 that gives rain over face earth

et irrigat aquis rura; 5:11 qui ponit humiles in
and irrigates water The country; 5:11 that posits low in
sublime et maerentes erigit sospitate; 5:12 qui
high and mournfully lifts safety; 5:12 that
dissipat cogitationes malignorum, ne possint implere
dissipates thoughts malignant, do not can fill
manus eorum, quod coeperant; 5:13 qui apprehendit
hand their that enterprise; 5:13 that apprehends
sapientes in astutia eorum et consilium pravorum
wise in craftiness their and design froward
dissipat. 5:14 Per diem incurrent tenebras et, quasi
dissipates. 5:14 by day They meet darkness and, as
in nocte, sic palpabunt in meridie. 5:15 Porro salvum
in night so handle in noon. 5:15 the save
faciet egenum a gladio oris eorum et de manu
will needy from sword mouth their and of hand
violenti pauperem; 5:16 et erit egeno spes, iniquitas
violent the poor; 5:16 and will be needy hope, violence
autem contrahet os suum. 5:17 Beatus homo, qui
Now contract mouth his own. 5:17 Happy man, that
corripitur a Deo; increpationem ergo Omnipotentis
corrected from God; corrects So Almighty
ne reprobes. 5:18 Quia ipse vulnerat et medetur,
do not Almighty. 5:18 for he wounds and hemorrhages,
percutit, et manus eius sanabunt. 5:19 In sex
strikes and hand his heal. 5:19 in six
tribulationibus liberabit te, et in septem non tanget
tribulations free you and in seven not touch
te malum. 5:20 In fame eruet te de morte et
you evil. 5:20 in hunger He will deliver you of death and
in bello de manu gladii. 5:21 A flagello linguae
in war of hand sword. 5:21 A scourge language
absconderis et non timebis vastationem, cum venerit.
hide and not fear destruction with come.
5:22 In vastitate et fame ridebis et bestias terrae
5:22 in extremity and hunger You will laugh and animals earth
non formidabis. 5:23 Sed cum lapidibus campi
not dread. 5:23 but with stones Sharon
pactum tuum, et bestiae terrae pacificae erunt tibi.
pact your and beasts earth peace will be to you.
5:24 Et scies quod pacem habeat tabernaculum tuum,
5:24 The know that peace have tent your

et visitans habitationem tuam non falleris. 5:25

and visiting housing your not you are wrong. 5:25

Scies quoque quoniam multiplex erit semen tuum,

Understand also for multiple will be seed your

et progenies tua quasi herba terrae. 5:26 Ingredieris

and offspring your as plant the earth. 5:26 You will enter

in abundantia sepulcrum, sicut infertur acervus tritici

in abundance grave, as inferred heap wheat

in tempore suo. 5:27 Ecce hoc, ut investigavimus,

in time his own. 5:27 Look this, as investigated,

ita est; oboedi illi et tu sapias tibi'. 6:1 Respondens

so it is; obey; they and you decant you '. 6: 1 answered

autem Iob dixit: 6:2 ' Utinam appenderetur aegritu

Now Job he said: 6: 2 ' Would weighed grief

do mea, et calamitatem meam assumerent in statera!

I my and calamity I assume in balance!

6:3 Nunc vero arena maris haec gravior apparet,

6: 3 now But sand sea this heavier It appears,

inde verbis meis haesito. 6:4 Quia sagittae

from words I I am uncertain. 6: 4 for arrows

Omnipotentis in me sunt, quarum venenum ebibit

Almighty in I are the poison drinks

spiritus meus; et terrores Dei militant contra me.

spirit my; and terrorism God war against Me.

6:5 Numquid rugiet onager, cum habuerit herbam?

6: 5 Do roar wild ass, with has grass?

Aut mugiet bos, cum ante praesepe plenum steterit?

or lows ox, with before crib full stand up?

6:6 Aut poterit comedi insulsum, quod non est sale

6: 6 or can I ate tasteless, that not is salt

conditum? Aut poterit gustari herba insulsa? 6:7

salt? or can taste plant tasteless? 6, 7

Quae prius nolebat tangere anima mea, nunc prae

What first would touch soul my now than

angustia cibi mei sunt. 6:8 Quis det, ut veniat

anguish food my They are. 6, 8 Who grant, as come

petitio mea, et, quod exspecto, tribuat mihi Deus?

request my and, that I look forward to, Oh I God?

6:9 Utinam Deus me conterat; solvat manum suam

6: 9 Would God I destroyed; pay hand his

et succidat me! 6:10 Et haec mihi sit consolatio, et
and cut Me! 6:10 The this I is comfort; and
exsultabo vel in pavore, qui non parcat, nec celabo
rejoice or in terror, that not spare, or cover
sermones Sancti. 6:11 Quae est enim fortitudo mea,
words St. 6:11 What is For strength my
ut sustineam? Aut quis finis meus, ut patienter
as I continue? or who end my as patient
agam? 6:12 Num fortitudo lapidum, fortitudo mea?
I do? 6:12 Do strength stones, strength Mine?
Num caro mea aenea est? 6:13 An non est auxilium
Do flesh my bronze is it? 6:13 An not is help
mihi in me, et virtus quoque remota est a me?
I in I and power also remote is from Me?
6:14 Qui tollit ab amico suo misericordiam, timorem
6:14 He takes from friend his mercy, fear
Omnipotentis derelinquit. 6:15 Fratres mei mentiti
Almighty she leaves. 6:15 Brothers my lied
sunt me sicut alveus torrentium, qui evanescent 6:16
are I as reservoir Brooks, that disappear 6:16
nigrescentes glacie, cum ingruit super eos nix. 6:17
blackish ice with thickening over them snow. 6:17
Tempore, quo diffluunt, arescunt et, ut incaluerit,
At the time, which away, fade and, as warm,
solvuntur de loco suo. 6:18 Deflectunt viatorum
prolapse of place his own. 6:18 turned aside; passengers
turmae de viis suis, ascendentes per desertum
companies of ways their ascending by desert
pereunt. 6:19 Commeatus Thema consideraverunt,
perish. 6:19 supplies Tema look
viatores Saba speraverunt in eis. 6:20 Confusi sunt,
travelers Saba trust in them. 6:20 ashamed are
quia speraverunt; venerunt eo usque, et pudore
because trust; they it still, and shame
cooperti sunt. 6:21 Ita nunc vos facti estis mihi;
covered They are. 6:21 Yes now you they you me;
videntes plagam meam, timetis. 6:22 Numquid dixi:
seeing side I fear. 6:22 Do I said:
Afferte mihi et de substantia vestra donate mihi?
Bring I and of substance your Pardon Me?

6:23 vel: Liberate me de manu hostis et de manu
6:23 or: Payments I of hand enemy and of hand
robustorum eruite me? 6:24 Docete me, et ego
the heroes rescue Me? 6:24 Teach I and I
tacebo, et, si quid forte ignoravi, instruite me. 6:25
silent, and, if what perhaps I did not know, Array Me. 6:25
Quare detraxistis sermonibus veritatis, cum e vobis
Why detracted words truth with from you
nullus sit, qui possit arguere me? 6:26 Ad
no is that can convincing Me? 6:26 the
increpandum tantum eloquia concinnatis, sed in
correct only words dress up, but in
ventum verba desperati. 6:27 Super pupillum irruitis
wind words desperate. 6:27 over orphan Yes
et subvertere nitimini amicum vestrum. 6:28 Nunc,
and driving supporters friend of you. 6:28 now,
quaeso, convertimini ad me, et in faciem vestram
Please, return to I and in face your
non mentiar. 6:29 Revertite! Nulla erit improbitas.
not I lie. 6:29 Revertite! no will be dishonesty.
Revertite! Adhuc praesens adest iustitia mea. 6:30
Revertite! yet present present justice I have. 6:30
Estne in lingua mea improbitas? An palatum meum
Is in language my dishonesty? An palate my
non discernit nequitiam? 7:1 Nonne militia est vita
not discriminates wickedness? 7: 1 Did campaign is life
hominis super terram, et sicut dies mercennarii dies
man over land and as day The mercenary day
eius? 7:2 Sicut servus desiderat umbram, et sicut
his? 7: 2 As slave desires shade, and as
mercennarius praestolatur mercedem suam, 7:3 sic et
hireling stand wages his 7: 3 so and
ego habui menses vacuos et noctes laboriosas
I I months empty and nights toilsome
enumeravi mihi. 7:4 Si dormiero, dicam: Quando
enumerated to me. 7: 4 If I sleep, I will say: when
consurgam? Et rursum exspectabo vesperam et
I rise? The again wait evening and
replebor doloribus usque crepusculum. 7:5 Induta est
toss pains up dusk. 7: 5 Clad is
caro mea putredine et sordibus pulveris; cutis mea
flesh my Decay and filth powder; skin my

scinditur et diffluit. 7:6 Dies mei velocius transierunt
split and loathsome. 7: 6 day my faster passed
quam navicula texentis et consumpti sunt deficiente
than boat weaver and consumed are failing
filo. 7:7 Memento quia ventus est vita mea, et
thread. 7: 7 Remember because wind is life my and
non revertetur oculus meus, ut videat bona. 7:8 Nec
not return eye my as see goods. 7, 8 No
aspiciet me visus hominis; oculi tui in me, et non
look I view man; eyes your in I and not
subsistam. 7:9 Sicut consumitur nubes et pertransit,
titles. 7, 9 As sumed cloud and passes,
sic, qui descenderit ad inferos, non ascendet 7:10 nec
thus, that down to hell, not up 7:10 or
revertetur ultra in domum suam, neque cognoscet
return more in home his or know
eum amplius locus eius. 7:11 Quapropter et ego non
it more location her. 7:11 For this reason, and I not
parcam ori meo; loquar in tribulatione spiritus
spare mouth I; I will speak in trouble spirit
mei, confabulabor cum amaritudine animae meae.
my talk with bitterness soul Mine.
7:12 Numquid mare ego sum aut cetus, quia
7:12 Do sea I I or whale, because
posuisti super me custodiam? 7:13 Si dixero:
You have set over I I keep? 7:13 If I say:
Consolabitur me lectulus meus, et assumet stratum
Yes I couch my and take bed
meum querelam meam, 7:14 terrebis me per somnia
my complaint I 7:14 scare I by dreams
et per visiones horrore concuties. 7:15 Quam ob
and by visions horror strike. 7:15 How for
rem eligit suspendium anima mea, et mortem ossa
business chooses strangling soul my and death bones
mea. 7:16 Desperavi; nequaquam ultra iam vivam.
I have. 7:16 I loathe it; no more already lively.
Parce mihi, nihil enim sunt dies mei. 7:17 Quid est
Spare I nothing For are day mine. 7:17 What is
homo, quia magnificas eum? Aut quid apponis erga
man, because magnify him? or what set for
eum cor tuum? 7:18 Visitas eum diluculo et singulis
it heart Yours? 7:18 visit it early and each

momentis probas illum. 7:19 Usquequo non avertes
moments Trying him. 7:19 How long not hard
oculos a me? Nec dimittis me, ut glutiam salivam
eyes from Me? No release I as swallow saliva
meam? 7:20 Peccavi; quid faciam tibi, o custos
I? 7:20 I have sinned; what I do you o guardian
hominum? Quare posuisti me contrarium tibi, et
men? Why You have set I contrary you and
factus sum mihimetipsi gravis? 7:21 Cur non tollis
he became I target serious? 7:21 why not you
peccatum meum et quare non aufers iniquitatem
sin my and why not forgiving violence
meam? Ecce, nunc in pulvere dormiam; et, si mane
I? See, now in dust I sleep; and, if morning
me quaesieris, non subsistam!'. 8:1 Respondens autem
I seek not more! '. 8: 1 answered Now
Baldad Suhites dixit: 8:2 ' Usquequo loqueris talia,
Bildad Suhite he said: 8: 2 ' How long speak such
et spiritus vehemens sermones oris tui? 8:3
and spirit intense words mouth You? 8: 3
Numquid Deus supplantat iudicium, aut Omnipotens
Do God tripping trial or almighty
subvertit, quod iustum est? 8:4 Et si filii tui
overturned that just is it? 8: 4 The if children your
peccaverunt ei, et dimisit eos in manu iniquitatis
have to and released them in hand of violence
suae, 8:5 tu tamen, si diluculo consurrexeris ad
his 8: 5 you however, if early look to
Deum et Omnipotentem fueris deprecatus, 8:6 si
God and Almighty you whe 8: 6 if
mundus et rectus incesseris, statim evigilabit ad te
The world and right wert immediately awake to you
et pacatum reddet habitaculum iustitiae tuae; 8:7 in
and peaceful shall pay habitation justice your; 8: 7 in
tantum ut, si priora tua fuerint parva, et novissima
only that, if prior your they small, and last
tua multiplicentur nimis. 8:8 Interroga enim
your increase too. 8: 8 Ask For
generationem pristinam et diligenter investiga patrum
generation former and carefully search fathers

memoriam. 8:9 Hesterni quippe sumus et ignoramus,
memory. 8, 9 yesterday for we are and We do not know,

quoniam sicut umbra dies nostri sunt super terram.
for as shadow day our are over land.

8:10 Nonne ipsi docebunt te, loquentur tibi et de
8:10 Did they teach you speak you and of

corde suo proferent eloquia? 8:11 Numquid virere
heart his offer words? 8:11 Do shoot

potest scirpus absque umore, aut crescere carectum
can rushes without moisture; or grow sedge

sine aqua? 8:12 Cum adhuc sit in flore, nec
without water? 8:12 with yet is in flowers, or

carpatur manu, ante omnes herbas arescit. 8:13 Sic
cut hand, before all herbs crumbles. 8:13 so

viae omnium, qui obliviscuntur Deum, et spes
way all that forget God, and hope

impii peribit. 8:14 Cuius spes filum tenue, et sicut
The wicked cut off. 8:14 The hope thread The thin, and as

tela araneorum fiducia eius. 8:15 Innitetur super
weapons spiders confidence her. 8:15 lean over

domum suam et non stabit; fulciet eam et non
home his and not stand; prop it and not

consurget. 8:16 Umectus videtur, antequam veniat sol,
continue. 8:16 green it seems, before come sun,

et in horto suo germen eius egredietur. 8:17 Super
and in garden his Branch his Unleashed. 8:17 over

acervum petrarum radices eius densabuntur, et inter
Tel rocks roots his stones, and between

lapides commorabitur. 8:18 Si absorbuerit eum de
stones abide. 8:18 If Snatch it of

loco suo, negabit eum et dicet: 'Non novi te'.
place his deny it and He will say: 'I do not new you'.

8:19 Haec est enim laetitia viae eius, ut rursum de
8:19 This is For joy way his as again of

terra alii germinantur. 8:20 Deus non proiciet
land others grow. 8:20 God not throw away

simplicem nec porriget manum malignis, 8:21 donec
simple or offer hand malicious, 8:21 until

impleatur risu os tuum, et labia tua iubilo. 8:22
to fill smile mouth your and lips your rejoicing. 8:22

Qui oderunt te, induentur confusione, et
He hate you clothes; confusion; and
tabernaculum impiorum non subsistet'. 9:1 Et
tent the wicked not is gone. ' 9: 1 The
respondens Iob ait: 9:2 ' Vere scio quod ita sit,
answered Job he said: 9: 2 ' really I know that so is
et quomodo iustificabitur homo compositus Deo? 9:3
and how justified man match God? 9: 3
Si voluerit contendere cum eo, non poterit ei
If wishes contend with it not can it
respondere unum pro mille. 9:4 Sapiens corde est
answer one for one thousand. 9: 4 Wiseman heart is
et fortis robore; quis restitit ei, et pacem habuit?
and strong strength; who resisted to and peace He had?
9:5 Qui transtulit montes, et nescierunt hi, quos
9: 5 He transferred mountains and not known they which
subvertit in furore suo. 9:6 Qui commovet terram
overturns in anger his own. 9: 6 He moves land
de loco suo, et columnae eius concutiuntur. 9:7 Qui
of place his and column his tremble. 9: 7 He
praecipit soli, et non oritur, et stellas claudit quasi
commands only; and not rises and stars closes as
sub signaculo. 9:8 Qui extendit caelos solus et
under seal. 9: 8 He extends heavens only and
graditur super fluctus maris. 9:9 Qui facit Arcturum
Walk over waves the sea. 9: 9 He does Arcturus
et Oriona et Hyadas et interiora austri. 9:10 Qui
and Orion and Hyades and interior South. 9:10 He
facit magna et incomprehensibilia et mirabilia,
does great and incomprehensible and wonders,
quorum non est numerus. 9:11 Si venerit ad me,
the not is number. 9:11 If come to I
non videbo eum; si abierit, non intellegam. 9:12 Si
not see him; if He goes, not I understand. 9:12 If
repente arripiet, quis eum impediet? Vel quis dicere
suddenly hold on, who it hinder? or who say
potest: 'Quid facis?'. 9:13 Deus non retinet iram
can: 'What are you doing? '. 9:13 God not retains anger
suam, et sub eo curvantur auxilia Rahab. 9:14
his and under it stoop aid Raab. 9:14

Quantus ergo sum ego, ut respondeam ei et loquar
How Much So I I, as answer it and I will speak
delectis verbis cum eo? 9:15 Quia, etiamsi iustus
selected words with it? 9:15 because, even if just
essem, non responderem, sed meum iudicem
I not I answered, but my judge
deprecarer; 9:16 et, cum invocantem exaudierit me,
pray; 9:16 and, with invoking answers I
non credam quod audierit vocem meam. 9:17 In
not I believe that hears voice mine. 9:17 in
turbine enim conteret me et multiplicabit vulnera
storm For crush I and multiply wounds
mea etiam sine causa. 9:18 Non concedit requiescere
my also without cause. 9:18 no grants rest
spiritum meum et implet me amaritudinibus. 9:19 Si
spirit my and fills I bitterness. 9:19 If
fortitudo quaeritur, robustissimus est; si iudicium,
strength question Toughest it is; if trial
quis eum arcesserit? 9:20 Si iustificare me voluero,
who it plead? 9:20 If to justify I I will,
os meum condemnabit me; si innocentem ostendero,
mouth my condemn me; if innocent show
pravum me comprobabit. 9:21 Etiamsi simplex fuero,
degenerate I verify. 9:21 Even if simple I
hoc ipsum ignorabit anima mea, et contemnam
this it do not know soul my and I despise
vitam meam. 9:22 Unum est, quod locutus sum: Et
life mine. 9:22 one is that said I The
innocentem et impium ipse consumit. 9:23 Si subito
innocent and the wicked he consumes. 9:23 If suddenly
flagellum occidat, de afflictione innocentium ridebit.
scourge sets; of affliction innocent she laughs.
9:24 Terra data est in manus impii, vultum iudicium
9:24 land given is in hand wicked; face judges
eius operit; quod si non ille est, quis ergo est? 9:25
his covers; that if not he is who So is it? 9:25
Dies mei velociores fuerunt cursore: fugerunt et non
day my swifter were post: fled and not
viderunt bonum; 9:26 pertransierunt quasi naves
see good; 9:26 They are passed as ships

arundineae, sicut aquila volans ad escam. 9:27 Cum
reed, as eagle flying to food. 9:27 with
dixero: Obliviscar maerorem meum, commutabo
I say: forget gloom my change
faciem meam et hilaris fiam, 9:28 vereor omnes
face I and gay I should, 9:28 I'm afraid all
dolores meos, sciens quod non iustificaveris me. 9:29
pains my knowing that not hold Me. 9:29
Si autem et sic impius sum, quare frustra laboravi?
If Now and so The wicked I why pieces weary?
9:30 Si lotus fuero quasi aquis nivis, et lixivo
9:30 If washed I as water snow and never so
mundavero manus meas, 9:31 tamen sordibus intinges
cleanse hand I 9:31 yet filth plunge
me, et abominabuntur me vestimenta mea. 9:32
I and abhor I clothes I have. 9:32
Neque enim viro, qui similis mei est, respondebo;
nor For man that like my is I will answer;
nec vir, quocum in iudicio contendam. 9:33 Non est
or man expostulated in trial contend with. 9:33 no is
qui utrumque valeat arguere et ponere manum suam
that both value convincing and put hand his
in ambobus. 9:34 Auferat a me virgam suam, et
in both of us. 9:34 away from I staff his and
pavor eius non me terreat. 9:35 Loquar et non
terror his not I afraid. 9:35 I will speak and not
timebo eum; quia sic non mecum ipse sum. 10:1
I fear? him; because so not with he I am. 10: 1
Taedet animam meam vitae meae; dimittam adversum
Boring life I life mine; release against
me eloquium meum, loquar in amaritudine animae
I speech my I will speak in bitterness soul
meae. 10:2 Dicam Deo: Noli me condemnare, indica
Mine. 10: 2 I will say God: Do not I condemn tell
mihi cur me ita iudices. 10:3 Numquid bonum tibi
I why I so judges. 10: 3 Do good you
videtur, si opprimas me et calumnieris me, opus
it seems, if press I and abuse I work
manuum tuarum, et super consilium impiorum
hands your and over design the wicked

arrideas? 10:4 Numquid oculi carnei tibi sunt, aut,
shine? 10: 4 Do eyes Do you are or,
sicut videt homo, et tu videbis? 10:5 Numquid sicut
as sees man, and you see? 10: 5 Do as
dies hominis dies tui, et anni tui sicut humana sunt
day man day your and years your as human are
tempora, 10:6 ut quaeras iniquitatem meam et
times 10: 6 as ask violence I and
peccatum meum scruteris, 10:7 cum scias quia
sin my search 10: 7 with you know because
nihil impium fecerim, et sit nemo, qui de manu tua
nothing the wicked I did, and is no, that of hand your
possit eruere? 10:8 Manus tuae fecerunt me et
can Free? 10: 8 hand your they I and
plasmaverunt me totum in circuitu; et sic repente
formed I all in around; and so suddenly
praecipitas me? 10:9 Memento, quaeso, quod sicut
down Me? 10: 9 Remember, Please, that as
lutum feceris me et in pulverem reduces me. 10:10
mud do I and in dust back Me. 10:10
Nonne sicut lac mulsisti me et sicut caseum me
Did as milk curdle I and as cheese I
coagulasti? 10:11 Pelle et carnibus vestisti me;
curds 10:11 Pelle and meat vestisti me;
ossibus et nervis compegisti me. 10:12 Vitam et
bones and nerves compacting Me. 10:12 life and
misericordiam tribuisti mihi, et visitatio tua
mercy Festival I and visitation your
custodivit spiritum meum. 10:13 Licet haec celes in
He kept spirit My. 10:13 Although this hide in
corde tuo, tamen scio haec in animo tuo versari.
heart your yet I know this in mind your displayed.
10:14 Si peccaverim, observas me et ab iniquitate
10:14 If I sin, note I and from violence
mea mundum me esse non pateris. 10:15 Et si
my world I be not Boll. 10:15 The if
impius fuero, vae mihi est; et si iustus, non levabo
The wicked I Woe I it is; and if just not I lift
caput, saturatus afflictione et miseria. 10:16 Si
head, filled affliction and misery. 10:16 If
superbia extollar, quasi catulum leonis capies me et
pride exalted, as doggy lion hunt I and

iterum mirabilem te exhibebis in me. 10:17 Instauras
again wonderful you provided in Me. 10:17 new
testes tuos contra me et multiplicas iram tuam
witnesses your against I and increase anger your
adversum me, et poenae militant in me. 10:18
against I and punishment war in Me. 10:18
Quare de vulva eduxisti me? Qui utinam consumptus
Why of matrix You brought Me? He would consumption
essem, ne oculus me videret! 10:19 Fuissem quasi
I do not eye I see! 10:19 have been as
non essem, de utero translatus ad tumulum. 10:20
not I of child translated to mound. 10:20
Numquid non paucitas dierum meorum finietur
Do not the limited number of days my will end
brevi? Dimitte ergo me, ut refrigerem paululum
soon? Release So I as comfort a little
dolorem meum, 10:21 antequam vadam, et non
pain my 10:21 before I go and not
revertar, ad terram tenebrarum et umbrae mortis,
return to land darkness and shadows death
10:22 terram caliginis et tenebrarum, ubi umbra
10:22 land thick and darkness, where shadow
mortis et nullus ordo, sed sempiternus horror
death and no The order, but everlasting horror
inhabitat'. 11:1 Respondens autem Sophar
he inhabits. ' 11: 1 answered Now Zophar
Naamathites dixit: 11:2 ' Numquid illi, qui multa
Naamath he said: 11: 2 ' Do they that many
loquitur, non et respondetur? Aut vir verbosus
he speaks not and The answer? or man whisperer
iustificabitur? 11:3 Vaniloquium tuum viros tacere
justified? 11: 3 fruitless discussion your men silent
faciet, et, cum ceteros irriseris, a nullo
will, and, with other speaker, from no
confutaberis? 11:4 Dixisti enim: 'Purus est sermo
ashamed? 11: 4 You said For: 'pure is report
meus, et mundus sum in conspectu tuo'. 11:5 Atque
my and The world I in before 'it. 11: 5 and
utinam Deus ipse loqueretur tecum et aperiret labia
would God he speak with and open lips
sua tibi, 11:6 ut ostenderet tibi secreta sapientiae et
his you 11: 6 as show you secrets wisdom and

arcana consilia eius, et intellegeres quod multo
secrets plans his and Know that more

minora quaerat a te, quam meretur iniquitas tua.
smaller asks from you than deserves violence Your.

11:7 Forsitan vestigia Dei comprehendes et usque ad
11: 7 Maybe tracks God overtake and up to

perfectum Omnipotentem reperiēs? 11:8 Excelsior
perfect Almighty find? 11: 8 Excelsior

caelo est, et quid facies? Profundior inferno, et
heaven is and what you do? deeper hell, and

quid cognosces? 11:9 Longior terra mensura eius et
what you know? 11: 9 longer land The measure his and

latior mari. 11:10 Si subverterit vel concluderit et
broader the sea. 11:10 If He passes or concluded and

coarctaverit, quis contradicet ei? 11:11 Ipse enim
packs, who contend him? 11:11 He For

novit hominum vanitatem; et videns iniquitatem
He knows men vanity; and seeing violence

nonne considerat? 11:12 Sed et vir vacuus cordatus
not consider? 11:12 but and man empty feeling

fit, et homo tamquam pullum onagri nascitur.
becomes and man as chicken wild is born.

11:13 Tu autem, si cor tuum firmaveris et
11:13 You however, if heart your prepare and

expanderis ad eum manus tuas, 11:14 si iniquitatem,
open to it hand your 11:14 if violence,

quae est in manu tua, abstuleris a te, et non
which is in hand your take away from you and not

manserit in tabernaculo tuo iniustitia, 11:15 tunc
disappearance in tent your injustice, 11:15 then

levare poteris faciem tuam absque macula et eris
lift You can face your without spot and You will be

stabilis et non timebis. 11:16 Miseriae quoque
stable and not fear. 11:16 misery also

oblivisceris et quasi aquarum, quae praeterierunt,
forget and as water which past,

recordaberis. 11:17 Et quasi meridianus fulgor
remember. 11:17 The as afternoon sheen

consurget tibi ad vesperam, et, cum te caligine
rise you to evening and, with you thick

tectum putaveris, orieris ut lucifer. 11:18 Et habebis
roof think, enshrouded as star. 11:18 The have
fiduciam, proposita tibi spe, et defossus securus
confidence proposed you hope, and embedded easy
dormies. 11:19 Requiesces, et non erit qui te
sleep. 11:19 rest, and not will be that you
exterreat; et deprecabuntur faciem tuam plurimi.
terrifying; and entreat face your many.
11:20 Oculi autem impiorum deficient, et effugium
11:20 The eyes Now the wicked fail, and escape
peribit ab eis; et spes illorum exhalatio animae’.
cut off from them; and hope their exhalation the soul. ‘
12:1 Respondens autem Iob dixit: 12:2 ‘ Ergo vos
12: 1 answered Now Job he said: 12: 2 ‘ Therefore you
estis soli homines, et vobiscum morietur sapientia.
you only men and with die wisdom.
12:3 Et mihi est cor sicut et vobis, nec inferior
12: 3 The I is heart as and you or lower
vestri sum; quis enim haec, quae nostis, ignorat?
you I; who For Thus, which you know, know?
12:4 Qui deridetur ab amico suo sicut ego, invocabit
12: 4 He laughingstock from friend his as I, cry
Deum, et exaudiet eum; deridetur enim iusti
God, and answer him; laughingstock For just
integritas. 12:5 Lampas contempta apud cogitationes
integrity. 12: 5 The lamp despising in thoughts
eorum, qui securi sunt, parata iis, qui vacillant
their that secure are ready those that slip
pede. 12:6 Tranquilla sunt tabernacula praedonum et
foot. 12: 6 NE are dwellings pirates and
secura iis, qui provocant Deum, iis, qui Deum
secure those that up God, those that God
tenent manu sua. 12:7 Nimirum interroga iumenta,
hold hand their own. 12: 7 Of course ask livestock;
et docebunt te, et volatilia caeli, et indicabunt tibi.
and teach you and birds heaven and show to you.
12:8 Loquere terrae, et docebit te; et narrabunt
12: 8 Speak earth and guide you; and declare
pisces maris. 12:9 Quis ignorat in omnibus his quod
fish the sea. 12: 9 Who ignores in all these that

manus Domini hoc fecerit? 12:10 In cuius manu
hand of this do? 12:10 in the hand
anima omnis viventis et spiritus universae carnis
soul all living and spirit all of
hominis. 12:11 Nonne auris verba diiudicat, et
of man. 12:11 Did ear words decisions, and
palatum cibum sibi gustat? 12:12 In senibus est
palate food to tastes? 12:12 in the elderly is
sapientia, et in longaevis prudentia. 12:13 Apud
wisdom and in long prudence. 12:13 In
ipsum est sapientia et fortitudo; ipse habet consilium
it is wisdom and strength; he has design
et intellegentiam. 12:14 Si destruxerit, nemo est, qui
and understanding. 12:14 If down, no is that
aedificet; si incluserit hominem, nullus est, qui
build; if cages man no is that
aperiat. 12:15 Si continuerit aquas, arescent; et, si
to open. 12:15 If He holds water dried up; and, if
emiserit eas, subvertent terram. 12:16 Apud ipsum
He sent out a them, overturn land. 12:16 In it
est fortitudo et sapientia; ipse novit et decipientem
is strength and wisdom; he He knows and deceiver
et eum qui decipitur. 12:17 Inducit consiliarios
and it that He was mistaken. 12:17 He uses Counsellors
spoliatos et iudices in stuporem. 12:18 Balteum
bereft and judges in astonishment. 12:18 He loosens
regum dissolvit et praecingit fune renes eorum. 12:19
kings melts and off cable reins them. 12:19
Inducit sacerdotes spoliatos et optimates supplantat,
He uses priests bereft and nobles tripping,
12:20 commutans labium veracium et doctrinam
12:20 crossing lip true and teaching
senum auferens. 12:21 Effundit despectionem super
old forgiving. 12:21 Pouring contempt over
principes et cingulum fortium relaxat. 12:22 Qui
leaders and belt the strong relax. 12:22 He
revelat profunda de tenebris et producit in lucem
reveals deep of the dark and produces in light
umbram mortis. 12:23 Qui multiplicat gentes et
shadow of death. 12:23 He increases nations and
perdit eas et subversas in integrum restituit. 12:24
loses them and down in intact restored. 12:24

Qui immutat cor principum populi terrae et decipit
He changes heart leaders people earth and deceives

eos et errare eos faciet per invium desertum. 12:25
them and err them will by dry wilderness. 12:25

Palpabunt quasi in tenebris et non in luce, et
grope as in the dark and not in light, and

errare eos faciet quasi ebrios. 13:1 Ecce, omnia
err them will as intoxicated. 13: 1 See, all

haec vidit oculus meus, et audivit auris mea, et
this saw eye my and heard ear my and

intellexi singula. 13:2 Secundum scientiam vestram,
I understood each. 13: 2 according to knowledge your

et ego novi; nec inferior vestri sum. 13:3 Sed tamen
and I I know; or lower you I am. 13: 3 but yet

ad Omnipotentem loquar et disputare cum Deo
to Almighty I will speak and dispute with God

cupio; 13:4 vos autem ostendam fabricatores
I want; 13: 4 you Now show makers

mendacii, medicos vanos vos omnes. 13:5 Atque
lies, practitioners empty you everyone. 13: 5 and

utinam taceretis, ut sit vobis in sapientiam! 13:6
would hold as is you in wisdom! 13: 6

Audite ergo correptionem meam et contentiones
Listen So correction I and tensions

labiorum meorum attendite. 13:7 Numquid pro Deo
lips my attend. 13: 7 Do for God

profertis mendacium et pro illo loquimini dolos?
forward lying and for that speak schemes?

13:8 Numquid faciem eius accipitis et pro Deo in
13: 8 Do face his receive and for God in

iudicio contendere nitimini? 13:9 Aut bonum est
trial contend supporters? 13: 9 or good is

quod vos excutiat? Aut, ut illuditur homini, illudetis
that you out? or, as He stuck man mock

ei? 13:10 Ipse vos arguet, cum in abscondito faciem
him? 13:10 He you preempted with in secret face

accipitis. 13:11 Nonne maiestas eius turbabit vos, et
receive. 13:11 Did majesty his trouble you and

terror eius irruet super vos? 13:12 Sententiae vestrae
terror his rush over you? 13:12 Considerations your

sunt proverbia cineris; thoraces lutei thoraces vestri.
are proverbs ashes; breastplates yellow breastplates your.

13:13 Tacete paulisper, ut loquar ipse, et transeat
13:13 Silence for a while, as I will speak he, and passes
super me quodcumque. 13:14 Quare sumam carnes
over I whatever. 13:14 Why take meat
meas dentibus meis et animam meam ponam in
I teeth I and life I I will in
manibus meis? 13:15 Etiamsi occiderit me, in ipso
hands I? 13:15 Even if killed I in it
sperabo; verumtamen vias meas in conspectu eius
I will trust; However, ways I in before his
arguam. 13:16 Et hoc erit salus mea: non enim
I argue. 13:16 The this will be safety I not For
veniet in conspectu eius omnis impius. 13:17 Audite
will in before his all wicked. 13:17 Listen
sermonem meum et explicationem meam percipite
word my and explanation I Pay
auribus vestris. 13:18 Ecce iudicium paravi; scio
ears your. 13:18 Look judgment I have prepared; I know
quod iustus inveniar. 13:19 Quis est qui contendat
that just found. 13:19 Who is that contends
mecum? Tunc enim tacebo et consummabor. 13:20
with me? Then For silent and finish. 13:20
Duo tantum ne facias mihi, et tunc a facie tua
two only do not do I and then from the your
non abscondar: 13:21 Manum tuam longe fac a
not hide: 13:21 hand your off Make from
me, et formido tua non me terreat. 13:22 Voca me,
I and terror your not I afraid. 13:22 Call I
et ego respondebo tibi; aut ipse loquar, et tu
and I answer you; or he I speak, and you
respondebis mihi. 13:23 Quantas habeo iniquitates et
answer to me. 13:23 How many I have iniquities and
peccata? Scelera mea et delicta ostende mihi. 13:24
sins? crimes my and offenses show to me. 13:24
Cur faciem tuam abscondis et arbitraris me
why face your hide and think I
inimicum tuum? 13:25 Contra folium, quod vento
enemy Yours? 13:25 against leaf, that wind
rapitur, dure agis et stipulam siccam persequeris.
tracks, roughly you do and stubble dry pursue.

13:26 Scribis enim contra me amaritudines et
13:26 scribes For against I bitter and
occupatum me vis peccatis adulescentiae meae. 13:27
busy I force sins youth Mine. 13:27
Posuisti in nervo pedem meum et observasti omnes
You put in stocks foot my and observed all
semitas meas et vestigia pedum meorum considerasti.
paths I and tracks feet my considered.
13:28 Qui quasi uter consumendus sum, et quasi
13:28 He as bottle away I and as
vestimentum, quod comeditur a tineae. 14:1 Homo
clothing; that eaten from moth. 14: 1 man
natus de muliere, brevi vivens tempore,
He was born of woman short living time
commotione satiatur. 14:2 Qui quasi flos egreditur
earthquake satisfied. 14: 2 He as flower goes out
et arescit et fugit velut umbra et non permanet.
and crumbles and flees as shadow and not continue.
14:3 Et dignum ducis super huiuscemodi aperire
14: 3 The meet Duke over such open
oculos tuos et adducere eum tecum in iudicium?
eyes your and bring it with in Right?
14:4 Quis potest facere mundum de immundo? Ne
14: 4 Who can do world of unclean? Do not
unus quidem! 14:5 Si statuti dies hominis sunt, et
one indeed! 14: 5 If statute day man are and
numerus mensium eius apud te est, et constituti
number months his in you is and stations
sunt termini eius, quos non praeteribit, 14:6 averte
are terms his which not pass; 14: 6 remove
oculos tuos ab eo, ut quiescat, donec solvat, sicut
eyes your from it as rest, until pays, as
mercennarius, dies suos. 14:7 Nam lignum habet
The hired hand, day ones. 14: 7 For wood has
spem; si praecisum fuerit, rursum virescet, et rami
hope; if precise it again green, and branches
eius non deficient. 14:8 Si senuerit in terra radix
his not fail. 14: 8 If old in land root
eius, et in pulvere emortuus fuerit truncus illius,
his and in dust dead be trunk of

14:9 ad odorem aquae germinabit et faciet comam
14: 9 to odor water blossom and will Heads
quasi novellae. 14:10 Homo vero cum mortuus fuerit
as plant. 14:10 man But with dead be
et debilitatur, exspirat homo et, ubi, quaeso, est?
and weakened; expires man and, where, Please, is it?
14:11 Recedent aquae de mari, et fluvius vacuefactus
14:11 recede water of sea and river decays
arescet; 14:12 sic homo, cum dormierit, non resurget:
withers; 14:12 so man, with she sleeps, not rise;
donec atteratur caelum, non evigilabit nec consurget
until snipped heaven not awake or rise
de somno suo. 14:13 Quis mihi hoc tribuat, ut in
of sleep his own. 14:13 Who I this Oh, as in
inferno seponas me et abscondas me, donec
hell belief I and hide I until
pertranseat furor tuus, et constituas mihi tempus,
pass The anger your and set I time;
in quo recorderis mei? 14:14 Putasne mortuus homo
in which remember Me? 14:14 Do you think dead man
 rursum vivat? Cunctis diebus, quibus nunc milito,
again live? all days which now I want to
exspectarem, donec veniat immutatio mea. 14:15
wait, until come The change I have. 14:15
Vocares me, et ego responderem tibi; opus manuum
call I and I reply you; work hands
tuarum requireres. 14:16 Tu quidem nunc gressus
your seek. 14:16 You indeed now The steps
meos dinumerares, sed parceres peccatis meis. 14:17
my numberest, but hold sins mine. 14:17
Signares quasi in sacculo delicta mea, sed dealbares
sealed as in bag offenses my but whiten
iniquitatem meam. 14:18 Mons cadens decidit, et
violence mine. 14:18 mountain falling falls, and
saxum transfertur de loco suo; 14:19 lapides
rock transferred of place his own; 14:19 stones
excavant aquae, et alluvione terra inundatur: et
wear water and inundation land flooded; and
spem hominis perdes. 14:20 Praevalet adversus eum,
hope man you will lose. 14:20 prevalest against him,

et in perpetuum transiet; immutas faciem eius et
and in ever He is gone; changest face his and
 emittis eum. 14:21 Sive nobiles fuerint filii eius,
out him. 14:21 or Gentlemen they children his
 non novit; sive ignobiles, non intellegit. 14:22
not He knows; or ignoble not understands. 14:22
 Attamen caro eius, dum vivet, dolet, et anima illius
However, flesh his while live aches, and soul of
 super semetipso luget'. 15:1 Respondens autem
over himself bemoans'. 15: 1 answered Now
 Eliphaz Themanites dixit: 15:2 ' Numquid sapiens
Alphas Themanite he said: 15: 2 ' Do wise
 respondebit sapientia ventosa et implebit vento urente
answer wisdom windy and fill wind Burns
 stomachum suum? 15:3 Arguens verbis, quae nihil
stomach his? 15: 3 By convincing words, which nothing
 prosunt, et sentiis, quae nihil iuvant? 15:4 Tu
profit and statements which nothing services? 15: 4 You
 autem pietatem dissolvis et detrahis meditationi
Now piety dissolve and restrainest the study
 coram Deo. 15:5 Docet enim iniquitas tua os tuum,
before God. 15: 5 teaches For violence your mouth your
 et assumis linguam callidorum. 15:6 Condemnabit te
and take language crafty. 15: 6 condemns you
 os tuum et non ego, et labia tua respondebunt
mouth your and not I, and lips your answer
 tibi. 15:7 Numquid primus homo tu natus es et
to you. 15: 7 Do first man you He was born you and
 ante colles formatus? 15:8 Numquid consilium Dei
before The hills formed? 15: 8 Do design God
 audisti et tibi attrahis sapientiam? 15:9 Quid nosti,
You heard and you draw wisdom? 15: 9 What you know,
 quod nos ignoremus? Quid intellegis, quod nos
that we do not know? What understand that we
 nesciamus? 15:10 Et senes et antiqui sunt inter
do not know? 15:10 The the elderly and old are between
 nos, multo vetustiores quam pater tuus. 15:11
we more older than father Your. 15:11
 Numquid parum tibi sunt consolationes Dei? Et
Do little you are comforts God? The

verbum lene tecum factum? 15:12 Quid te elevat
word mild with it? 15:12 What you raises
cor tuum, et cur attonitos habes oculos? 15:13
heart your and why thunderstruck you have eyes? 15:13
Quid vertis contra Deum spiritum tuum et profers
What divert against God spirit your and offer
de ore tuo huiuscemodi sermones? 15:14 Quid est
of mouth your such The words? 15:14 What is
homo, ut immaculatus sit, et ut iustus appareat
man, as clean? is and as just appears
natus de muliere? 15:15 Ecce, sanctis suis non
He was born of a woman? 15:15 See, saints their not
fidit, et caeli non sunt mundi in conspectu eius;
trusts and air not are world in before thereof;
15:16 quanto magis abominabilis et corruptus homo,
15:16 more more abominably and corrupted man,
qui bibit quasi aquam iniquitatem. 15:17 Ostendam
that drinks as water violence. 15:17 show
tibi, audi me; quod vidi, narrabo tibi, 15:18 quod
you listen me; that I, I will tell you 15:18 that
sapientes confitentur, et non celaverunt eos patres
wise confess, and not concealed them fathers
eorum: 15:19 quibus solis data est terra, et non
their 15:19 which sun given is land, and not
transivit alienus per eos. 15:20 Cunctis diebus suis
passed foreign by them. 15:20 all days their
impius cruciatur, et numerus annorum incertus est
The wicked tortured; and number years uncertain is
tyranno. 15:21 Sonitus terroris semper in auribus
tyrant. 15:21 Noise terrorists always in ears
illius, quasi, cum pax sit, vastator irruat in eum.
of like, with peace is spoiler odds in him.
15:22 Non credit quod reverti possit de tenebris,
15:22 no believes that return can of dark,
cum sit destinatus gladio. 15:23 Cum se moverit ad
with is Intended sword. 15:23 with he moves to
quaerendum panem: 'Ubinam?', novit quod paratus
The question bread: 'Where is it?' He knows that ready
sit in manu eius tenebrarum dies. 15:24 Terrebit
is in hand his darkness days. 15:24 terrify
eum tribulatio et angustia, vallabit eum sicut regem,
it trouble and anguish surround it as king,

qui praeparatur ad proelium. 15:25 Tetendit enim
that prepared to battle. 15:25 bent For
adversus Deum manum suam, et contra
against God hand his and against
Omnipotentem roboratus est. 15:26 Cucurrit adversus
Almighty made strong It is. 15:26 ran against
eum erecto collo, spisso scuto armatus. 15:27 Operuit
it raising neck, gross shield armed. 15:27 Covered
faciem eius crassitudo, et de lateribus eius arvina
face his thickness and of sides his bacon
dependet. 15:28 Habitavit in civitatibus desolatis et
it depends. 15:28 settled in cities lonely and
in domibus desertis, quae in tumulos sunt redactae.
in homes deserts, which in banks are reduced.
15:29 Non ditabitur, nec perseverabit substantia eius;
15:29 no rich, or continue substance thereof;
nec mittet in terra radicem suam. 15:30 Non recedet
or shoot in land root own. 15:30 no depart
de tenebris; ramos eius arefaciet flamma, et auferet
of the dark; branches his dry up flame; and away
ventus florem eius. 15:31 Ne credat vanitati errore
wind flower her. 15:31 Do not believe vanity error
deceptus, quia vanitas erit remuneratio eius. 15:32
deceived, because vanity will be remuneration her. 15:32
Antequam dies eius impleantur, abscindentur, et
before day his fulfilled, cut away and
ramus eius non virescet. 15:33 Laedetur quasi
branch his not green. 15:33 harmed as
vinea in primo flore botrus eius, et quasi oliva
The vineyard in first flower cluster his and as olive
proiciens florem suum. 15:34 Cangregatio enim
thrower flower his own. 15:34 congregation For
impii sterilis, et ignis devorabit tabernacula eorum,
The wicked barren, and fire devour dwellings their
qui munera libenter accipiunt. 15:35 Concepit
that gifts willingly receive. 15:35 conceived
dolorem et peperit iniquitatem, et venter eius
pain and bore violence, and belly his
praeparat dolos. 16:1 Respondens autem Iob dixit:
prepares frauds. 16:1 answered Now Job he said:

16:2 ‘ Audivi frequenter talia! consolatores molesti

16: 2 ‘ I heard frequently Such! comforters trouble

omnes vos estis. 16:3 Numquid habebunt finem

all you you are. 16: 3 Do have end

verba ventosa, aut quid te exacerbat, ut respondeas?

words windy, or what you nullifying as Answer?

16:4 Poteram et ego similia vestri loqui, si esset

16: 4 I could and I like you talk, if was

anima vestra pro anima mea! Concinnarem super vos

soul your for soul My! heap over you

sermones et moverem caput meum super vos. 16:5

words and moving head my over You. 16: 5

Roborarem vos ore meo et motum labiorum

strengthen you mouth I and motion lips

meorum non cohiberem. 16:6 Si locutus fuero, non

my not assuage. 16: 6 If said I not

quiescet dolor meus et, si tacuero, non recedet a

quiet Department my and, if quiet, not depart from

me; 16:7 nunc autem defatigavit me dolor meus,

me; 16: 7 now Now weary I Department my

et tu vastasti omnem coetum meum. 16:8 Rugae

and you desolate all group My. 16: 8 wrinkles

meae testimonium dicunt contra me; et suscitatur

I witness say against me; and wakened

falsiloquus adversus faciem meam contradicens mihi,

-speaker against face I contradicting I

16:9 Ira eius discerpit me et adversata est mihi,

16: 9 anger his rent I and Opposition is I

et infremuit contra me dentibus suis. Hostis meus

and he groaned against I teeth their own. enemy my

acuit oculos suos in me. 16:10 Aperuerunt super

sharpening eyes their in Me. 16:10 opened over

me ora sua et exprobrantes percusserunt maxillam

I coast his and reproaching struck cheek

meam, simul conferti contra me. 16:11 Concludit me

I together close against Me. 16:11 concludes I

Deus apud iniquum et manibus impiorum me tradit.

God in unfair and hands the wicked I reports.

16:12 Ego, ille quondam tranquillus, repente contritus

16:12 I, he once tranquil, suddenly broken

sum. Tenuit cervicem meam, confregit me et posuit
I am. held neck I brake I and set
me sibi quasi in signum. 16:13 Circumdedit me
I to as in sign. 16:13 compass I
lanceis suis, scidit lumbos meos, non pepercit et
spears their rent waist my not spared and
effudit in terra iecur meum. 16:14 Dirupit me
poured in land liver My. 16:14 He opened the I
rumpens et diruens, irruit in me quasi gigas. 16:15
Broke and destroying, fell in I as giant. 16:15
Saccum consui super cutem meam et dimisi in
sack I sewed over skin I and let in
terram cornu meum. 16:16 Facies mea rubuit a
land horn My. 16:16 The face my red; from
fletu, et palpebrae meae caligaverunt; 16:17 attamen
weeping, and eyelid I dim; 16:17 however;
absque iniquitate manus meae, cum haberem mundas
without violence hand my with I had clean
preces. 16:18 Terra, ne operias sanguinem meum,
prayers. 16:18 the land do not cover blood my
neque inveniat in te locum latendi clamor meus.
or finds in you place hiding cry My.
16:19 Ecce enim in caelo testis meus, et conscius
16:19 Look For in heaven witness my and conscious
meus in excelsis. 16:20 Interpretes mei sunt
my in high. 16:20 interpreters my are
cogitationes meae: ad Deum stillat oculus meus. 16:21
thoughts my to God drips eye My. 16:21
Atque utinam sic iudicaretur vir cum Deo, sicut
and would so plead man with God, as
iudicatur filius hominis cum collega suo. 16:22 Ecce
judged son man with colleague his own. 16:22 Look
enim breves anni transeunt, et semitam, per quam
For shorts years passengers, and path, by than
non revertar, ambulo. 17:1 Spiritus meus attenuatus
not return I walk. 17: 1 Spirit my tapering
est, dies mei extincti, et solum mihi superest
is day my extinguished and only I remains
sepulcrum. 17:2 Nonne irrisiones circumdant me, et
tomb. 17: 2 Did mockeries invest I and
in amaritudinibus moratur oculus meus? 17:3 Pone
in bitterness delays eye My? 17: 3 Set

pignus pro me iuxta te; et quis umquam
pledge for I according to you; and who never
spondens percutiet manum meam? 17:4 Cor eorum
guaranteeing strike hand I? 17: 4 heart their
longe fecisti a disciplina; propterea non
off You made from training; therefore not
exaltabuntur. 17:5 Praedam pollicetur sociis, sed oculi
lifted. 17: 5 prey He promises partners, but eyes
filiorum eius deficient. 17:6 Posuit me quasi in
children his fail. 17: 6 He set I as in
proverbium vulgi et conspuendum in faciem. 17:7
Train people and aforesaid in face. 17: 7
Caligavit ab indignatione oculus meus, et membra
dim from indignation eye my and members
mea quasi in umbram redacta sunt. 17:8 Stupebunt
my as in shadow reduced They are. 17: 8 appalled
iusti super hoc, et innocens contra impium
just over this, and innocent against the wicked
excitabitur. 17:9 Et tenebit iustus viam suam, et
stir. 17: 9 The hold just way his and
mundus manibus addet fortitudinem. 17:10 Igitur
The world hands add strength. 17:10 Now
omnes vos convertimini et venite, et non inveniam
all you return and come and not find
in vobis ullum sapientem. 17:11 Dies mei transierunt,
in you any wise. 17:11 day my passed,
cogitationes meae dissipatae sunt et desideria cordis
thoughts I breached are and desires heart
mei. 17:12 Noctem verterunt in diem; et rursum
mine. 17:12 night change in day; and again
post tenebras properat lux. 17:13 Si sustinuero,
after darkness hastens light. 17:13 If wait
infernus domus mea est; et in tenebris stravi
hell house my it is; and in the dark spread
lectulum meum. 17:14 Putredini dixi: Pater meus es!;
bed My. 17:14 corruption I said: Father my you !;
Mater mea et soror mea! vermibus. 17:15 Ubi est
mother my and sister My! worms. 17:15 Where is
ergo nunc praestolatio mea, et patientiam meam quis
So now The expectation my and patience I who

considerat? 17:16 In profundissimum infernum
consider? 17:16 in the deepest hell
descendent omnia mea; simul in pulvere erit requies
down all my; together in dust will be rest
mihi?'. 18:1 Respondens autem Baldad Suhites dixit:
me'. 18: 1 answered Now Bildad Suhite he said:
18:2 ' Usque ad quem finem verba iactabitis?
18: 2 ' up to which end words How long?
Intellegite prius, et sic loquamur. 18:3 Quare
understand previously, and so we speak. 18: 3 Why
reputati sumus ut iumenta et sorduimus coram
counterpart we are as livestock and stupid before
vobis? 18:4 Qui perdis animam tuam in furore tuo,
you? 18: 4 He you lose life your in anger your
numquid propter te derelinquetur terra, et
Do for you left land, and
transferentur rupes de loco suo? 18:5 Etenim lux
removed rocks of place his? 18: 5 For light
impii exstinguetur, nec splendeat flamma ignis eius.
The wicked quenched or shine flame fire her.
18:6 Lux obtenebrescet in tabernaculo illius, et
18: 6 light dark in tent of and
lucerna, quae super eum est, exstinguetur. 18:7
lamp, which over it is quenched. 18: 7
Arctabuntur gressus virtutis eius, et praecipitabit
His strong The steps power his and swallow
eum consilium suum. 18:8 Immissi sunt in rete pedes
it design his own. 18: 8 cast are in net feet
eius, et in reticulo ambulat. 18:9 Tenet plantam
his and in racket walks. 18: 9 Tenet plant
illius laqueus, et firmatur super eum tendiculum.
of net and strengthened over it TRAP.
18:10 Abscondita est in terra pedica eius, et
18:10 Secret is in land Gino his and
decipula illius super semitam. 18:11 Undique terrent
net of over the path. 18:11 Everywhere scare
eum formidines et involvunt pedes eius. 18:12
it terrors and involve feet her. 18:12
Attenuatur fame robur eius, et pernicies parata
thins hunger strength his and bane ready
costis illius. 18:13 Devorat partes cutis eius, consumat
ribs of that. 18:13 devours parts skin his consumption

membra illius primogenitus mortis. 18:14 Avellitur de
members of firstborn of death. 18:14 rooted of
tabernaculo suo fiducia eius, et urges eum ad
tent his confidence his and flimsiest it to
regem formidinum. 18:15 Habitas in tabernaculo,
king terrors. 18:15 staying in tent
quod iam non est ei; aspergitur in habitatione eius
that already not is him; spotted in habitat his
sulphur. 18:16 Deorsum radices eius siccantur, sursum
sulfur. 18:16 Below roots his dried up
autem atteruntur rami eius. 18:17 Memoria illius
Now calloused branches her. 18:17 memory of
periit de terra, et non celebrabitur nomen eius in
lost of land, and not Jubilee name his in
plateis. 18:18 Expellent eum de luce in tenebras et
the streets. 18:18 driven it of light in darkness and
de orbe transferent eum. 18:19 Non erit semen eius
of world transfer him. 18:19 no will be seed his
neque progenies in populo suo, nec ullae reliquiae in
or offspring in people his or any remains in
commoratione eius. 18:20 In die eius stupebunt
residence her. 18:20 in day his shocked
novissimi, et primos invadet horror. 18:21 Haec sunt
last and first overcome horror. 18:21 This are
ergo tabernacula iniqui; et iste locus eius, qui
So dwellings wicked; and this location his that
ignorat Deum'. 19:1 Respondens autem Iob dixit:
ignores God. ' 19: 1 answered Now Job he said:
19:2 ' Usquequo affligitis ani mam meam et atteritis
19: 2 ' How long vex anal mam I and break
me sermonibus? 19:3 En decies obiurgatis me et
I words? 19: 3 See million blame I and
non erubescitis opprimentes me. 19:4 Nempe, etsi
not ashamed? oppress Me. 19: 4 Of course, the although
erravi, mecum erit error meus. 19:5 Si vos contra
I have erred, with will be error My. 19: 5 If you against
me erigimini et arguitis me opprobriis meis, 19:6
I cinxerit and claim I reproaches I 19: 6
saltem nunc intellegite quia Deus non aequo iudicio
at least now understand because God not level trial
afflixerit me et rete suo me cinxerit. 19:7 Etsi
afflict I and net his I net. 19: 7 Although

clamo: Vim patior!, non exaudior; si vociferor, non
yell: Energy I!, not heard: if loudly; not
est qui iudicet. 19:8 Semitam meam circumsaepsit, et
is that judge. 19: 8 path I surrounded, and
transire non possum; et in calle meo tenebras
pass not I can; and in footpath I darkness
posuit. 19:9 Spoliavit me gloria mea et abstulit
put. 19: 9 stripped I glory my and removed
coronam de capite meo. 19:10 Destruxit me undique,
crown of head mine. 19:10 He destroyed I everywhere,
et pereo, et evellit quasi arborem spem meam.
and I am gone, and plucks as tree hope mine.
19:11 Iratus est contra me furor eius, et sic me
19:11 Angry is against I The anger his and so I
habuit quasi hostem suum. 19:12 Simul venerunt
he had as the enemy his own. 19:12 together they
turmae eius et fecerunt sibi viam adversus me et
companies his and they to way against I and
obsederunt in gyro tabernaculum meum. 19:13
munition in gyro tent My. 19:13
Fratres meos longe fecit a me, et noti mei
Brothers my off he from I and acquaintances my
quasi alieni recesserunt a me. 19:14 Dereliquerunt
as strangers withdrawn from Me. 19:14 Failed
me propinqui mei, et, qui me noverant, obliti sunt
I close my and, that I acquaintance, forgot are
mei. 19:15 Inquilini domus meae et ancillae meae
mine. 19:15 Guests house I and handmaiden I
sicut alienum habuerunt me, et quasi peregrinus fui
as foreign had I and as sojourner I
in oculis eorum. 19:16 Servum meum vocavi, et non
in eyes them. 19:16 servant my I called, and not
respondit; ore proprio deprecabar illum. 19:17
answered; mouth own I beg him. 19:17
Halitum meum exhorruit uxor mea, et fetui filiis
breath my offensive wife my and fetus children
uteri mei. 19:18 Vel infantes despiciebant me et,
uterus mine. 19:18 or infants young children I and,
cumurgerem, detrahebant mihi. 19:19 Abominati
with I arose, detracted to me. 19:19 abhorred
sunt me quondam consiliarii mei; et, quem maxime
are I once Counsellors mine; and, which most

diligebam, aversatus est me. 19:20 Pelli meae,
I loved he screamed is Me. 19:20 bone my
consumptis carnibus, adhaesit os meum, et evanuit
spending meat, cleaved mouth my and disappeared
cutis mea circa dentes meos. 19:21 Miseremini mei,
skin my about The teeth mine. 19:21 Pity my
miseremini mei, saltem vos, amici mei, quia manus
pity my at least you friends my because hand
Domini tetigit me. 19:22 Quare persequimini me
of he touched Me. 19:22 Why pursue I
sicut Deus et carnibus meis non saturamini? 19:23
as God and meat I not does? 19:23
Quis mihi tribuat, ut scribantur sermones mei? Quis
Who I Oh, as tabled words Me? Who
mihi det, ut exarentur in libro 19:24 stilo ferreo et
I grant, as be prepared in book 19:24 style iron and
plumbeo, in aeternum sculpantur in silice? 19:25
lead in ever penne in rock! 19:25
Scio enim quod redemptor meus vivit et in
I know For that Redeemer my lives and in
novissimo super pulvere stabit; 19:26 et post pellem
last over dust stand; 19:26 and after skin
meam hanc, quam abstraxerunt, et de carne mea
I this than Dinocrates and of flesh my
videbo Deum. 19:27 Quem visurus sum ego ipse, et
see God. 19:27 Whom see I I he, and
oculi mei conspecturi sunt, et non alienum.
eyes my His face are and not strange.
Consumpti sunt renes mei in sinu meo. 19:28 Si
consumed are reins my in gulf mine. 19:28 If
ergo nunc dicitis: ‘Quomodo persequemur eum et
So now you say: ‘How press it and
radicem verbi inveniemus contra eum?’, 19:29 timete
root word find against him? ‘ 19:29 fear
a facie gladii, quoniam ultor iniquitatum gladius
from the swords, for avenger transgressions sword
est; et scitote esse iudicium’. 20:1 Respondens autem
it is; and know be judgment. ‘ 20: 1 answered Now
Sophar Naamathites dixit: 20:2 ‘ Idcirco cogitationes
Zophar Naamath he said: 20: 2 ‘ Therefore thoughts
meae reducunt me, eo quod intellectus effulsit in me.
I back I it that understanding flash in Me.

20:3 Doctrinam, qua me arguis, audiam, at spiritus
20: 3 The doctrine which I grips I, but spirit
intellegentiae meae respondebit mihi. 20:4 Scisne
understanding? I answer to me. 20: 4 Did you know
hoc a principio, ex quo positus est homo super
this from beginning from which set is man over
terram, 20:5 quod exsultatio iniquorum brevis sit, et
land 20: 5 that joy lawless short is and
gaudium impiorum ad instar puncti? 20:6 si
joy the wicked to like moment? 20: 6 if
ascenderit usque ad caelum superbia eius, et caput
up up to heaven pride his and head
eius nubes tetigerit, 20:7 quasi sterquilinum in finem
his cloud touches 20: 7 as cess in end
perdetur, et, qui eum viderant, dicent: 'Ubi est?'
destroyed and, that it seen say: 'Where is it? '
20:8 Velut somnium avolans non invenietur, transiet
20: 8 Like dream takes flight not found: pass
sicut visio nocturna. 20:9 Oculus, qui eum viderat,
as vision night. 20: 9 The eye that it he had seen,
non videbit, neque ultra intuebitur eum locus suus.
not see or more view it location 's.
20:10 Filii eius satagent complacere pauperibus, et
20:10 children his seek please the poor; and
manus illius reddent ei possessionem suam. 20:11
hand of give it possession own. 20:11
Ossa eius, quae implebantur adulescentia, cum eo in
Skeletons his which full youth; with it in
pulvere dormient. 20:12 Cum enim dulce fuerit in
dust sleep. 20:12 with For sweet be in
ore eius malum, abscondet illud sub lingua sua.
mouth his evil hide it under language their own.
20:13 Parcet illi et non derelinquet illud et celabit
20:13 spares they and not leave it and hide
in gutture suo. 20:14 Panis eius in visceribus illius
in throat his own. 20:14 bread his in within of
vertetur in fel aspidum intrinsecus. 20:15 Divitias,
turn in gall asp inside. 20:15 The riches
quas devoravit, evomet, et de ventre illius extrahet
which swallowed; vomit and of belly of draw
eas Deus. 20:16 Venenum aspidum sugebat, et
them God. 20:16 poison asp viper's and

occidet eum lingua viperarum. 20:17 Non videat rivulos
The it language vipers. 20:17 no see streams
olei, torrentes mellis et butyri. 20:18 Restituet
oil torrents honey and butter. 20:18 Restoring
quaestum suum nec deglutiet, de opibus venditionum
profit his or swallow, of resources sales
non laetabitur. 20:19 Quoniam confringens deseruit
not rejoice. 20:19 For destroying He abandoned
pauperes, domum rapuit et non aedificavit eam.
the poor; home raped and not built her.
20:20 Nec est satiatus venter eius; et cum desideriiis
20:20 No is full, belly thereof; and with desires
suis evadere non potuit. 20:21 Non fuerunt reliquiae
their escape not could. 20:21 no were remains
de cibo eius, et propterea nihil permanebit de bonis
of food his and therefore nothing continue of good
eius. 20:22 Cum satiatus fuerit, arctabitur; et omnis
her. 20:22 with full, it straits and all
dolor irruet super eum. 20:23 Impleat ventrem
Department rush over him. 20:23 The law stomach
suum: emittet Deus in eum iram furoris sui et pluet
his send God in it anger fierce s and rain
super illum bellum suum. 20:24 Fugiet arma ferrea
over it war his own. 20:24 flee weapons iron
et irruet in arcum aereum. 20:25 Sagitta
and rush in bow aerial. 20:25 arrow
transverberabit corpus eius, et fulgur iecur eius;
drawn body his and lightning liver thereof;
vadent et venient super eum horribilia. 20:26 Omnes
terrors and come over it horrible. 20:26 All
tenebrae absconditae sunt in occultis eius, devorabit
darkness hidden are in secret his devour
eum ignis, qui non succenditur; affligetur relictus in
it fire that not blown; unlit left in
tabernaculo suo. 20:27 Revelabunt caeli iniquitatem
tent his own. 20:27 reveal air violence
eius, et terra consurget adversus eum. 20:28
his and land rise against him. 20:28
Auferetur germen domus illius, detrahetur in die
stealing Branch house of abatement in day
furoris Dei. 20:29 Haec est pars hominis impii a
fierce God. 20:29 This is part man The wicked from

Deo, et hereditas verborum eius a Domino'. 21:1
God, and heritage words his from The Lord. ' 21: 1
Respondens autem Iob dixit: 21:2 ' Audite, quaeso,
answered Now Job he said: 21: 2 ' Listen Please,
sermones meos, et sint haec consolationes vestrae.
words my and are this comforts your.
21:3 Sustinete me, et ego loquar; et post verba
21: 3 Permit I and I I will speak; and after words
mea ridebitis. 21:4 Numquid contra hominem
my laugh. 21: 4 Do against man
disputatio mea est, ut merito non debeam impatiens
debate my is as merit not I should impatient
fieri? 21:5 Attendite me et obstupescite et
be? 21: 5 Look I and Stay and
superponite digitum ori vestro. 21:6 Et ego, quando
lay finger mouth your. 21: 6 The I, when
recordatus fuero, pertimesco, et concutit carnem
He remembered I afraid, and shakes flesh
meam tremor. 21:7 Quare ergo impii vivunt,
I vibration. 21: 7 Why So The wicked live
senuerunt confortatique sunt divitiis? 21:8 Semen
advanced strengthened are power? 21: 8 seed
eorum permanet coram eis, et progenies eorum in
their remains before them, and offspring their in
conspectu eorum. 21:9 Domus eorum securae sunt et
before them. 21: 9 Home their secure are and
pacatae, et non est virga Dei super illos. 21:10 Bos
peaceful, and not is staff God over them. 21:10 Bos
eorum concepit et non abortivit, vacca peperit et
their pregnant and not miscarry cow bore and
non est privata fetu suo. 21:11 Egrediuntur quasi
not is private docs his own. 21:11 forth as
greges parvuli eorum, et infantes eorum exsultant
flocks children their and infants their exult
lusibus. 21:12 Tenent tympanum et citharam et
and play. 21:12 They drum and harp and
gaudent ad sonitum organi. 21:13 Ducunt in bonis
enjoy to sound organ. 21:13 They spend in good
dies suos et in puncto ad inferna descendunt. 21:14
day their and in point to hells implications. 21:14

Qui dixerant Deo: 'Recede a nobis! Scientiam
He had God: 'Stand from us! Science
viarum tuarum nolumus. 21:15 Quis est Omnipotens,
roads your we do not. 21:15 Who is almighty
ut serviamus ei, et quid nobis prodest, si oraverimus
as serve to and what us profits, if pray
illum?'. 21:16 Sint in manu eorum bona sua;
it? '. 21:16 Let in hand their good their own;
consilium vero impiorum longe sit a me. 21:17
design But the wicked off is from Me. 21:17
Quam saepe lucerna impiorum exstinguitur, et
How often lamp the wicked extinguished and
superveniet eis perniciēs, et dolores dividet in furore
come them destruction and pains divide in anger
suo? 21:18 Erunt sicut paleae ante faciem venti,
his? 21:18 They will be as straw before face wind
et sicut favilla, quam turbo dispergit. 21:19
and as ashes than whirlwind away. 21:19
'Servabitne Deus filiis iniquitatem eius?'. Retribuat
'layeth God children violence Her '. reward
illi, ut sciat. 21:20 Videbunt oculi eius
they as He knows. 21:20 see eyes his
interfectionem suam, et de furore Omnipotentis bibit.
killing his and of anger Almighty drink.
21:21 Quid enim ad eum pertinet de domo sua post
21:21 What For to it concerns of house his after
se, et si numerus mensium eius recidetur? 21:22
se and if number months his cut off? 21:22
Numquid Deum docebit quispiam scientiam, qui
Do God guide one knowledge; that
excelsos iudicat? 21:23 Iste moritur robustus et
high judges? 21:23 this dies strong and
sanus, dives et felix; 21:24 viscera eius plena sunt
healthy, rich and happy; 21:24 tender his full are
adipe, et medullis ossa illius irrigantur. 21:25 Alius
fat, and The marrow bones of moistened. 21:25 other
vero moritur in amaritudine animae absque ullis
But dies in bitterness soul without any
opibus; 21:26 et tamen simul in pulvere dormient,
resources; 21:26 and yet together in dust sleep,

et vermes operient eos. 21:27 Certe novi cogitationes
and worms cover them. 21:27 certainly new thoughts
vestras et sententias contra me iniquas. 21:28 Dicitis
your and sentences against I unjust. 21:28 say
enim: ‘Ubi est domus principis, et ubi tabernacula
For: ‘Where is house prince, and where dwellings
impiorum?’. **21:29 Nonne interrogastis quemlibet de**
the wicked ‘. 21:29 Did asked each of
viatoribus et signa eorum non agnovistis? 21:30
travelers and standards their not acknowledged? 21:30
Quia in diem perditionis servatur malus et ad diem
for in day perdition observed bad and to day
furoris abducetur. 21:31 Quis arguet coram eo viam
fierce tokens. 21:31 Who convicts before it way
eius, et, quae fecit, quis reddet illi? 21:32 Ipse ad
his and, which he did, who shall pay they? 21:32 He to
sepulcra ducetur, et super tumulum vigilabunt. 21:33
graves led and over grave awake. 21:33
Dulces erunt ei glebae vallis, et post se omnem
Sweet will be it clods valley and after he all
hominem trahet et ante se innumerabiles. 21:34
man draw and before he innumerable. 21:34
Quomodo igitur consolamini me frustra, et
How So comfort I In vain, and
responsionis vestrae restat perfidia?’. **22:1 Respondens**
response your remains perfidy ‘. 22: 1 answered
autem Eliphaz Themanites dixit: 22:2 ‘ Numquid Deo
Now Alphas Themanite he said: 22: 2 ‘ Do God
prodesse potest homo, cum vix intellegens sibi ipse
profit can man, with scarce understanding to he
proderit? 22:3 Quid prodest Omnipotenti, si iustus
profit? 22: 3 What profit almighty if just
fueris, aut quid ei confers, si immaculatam feceris
you, or what it gain if stainless do
viam tuam? 22:4 Numquid pro tua pietate arguet te
way you? 22: 4 Do for your piety convicts you
et veniet tecum in iudicium? 22:5 Et non propter
and will with in Right? 22: 5 The not for
malitiam tuam plurimam et infinitas iniquitates tuas?
malice your most and infinity iniquities I?

22:6 Sumpsisti enim pignori fratres tuos sine causa
 22: 6 taken For pledge brothers your without cause
et nudos spoliasti vestibus. 22:7 Aquam lasso non
 and naked spoiled clothing. 22: 7 water weary not
dedisti et esurienti cohibuisti panem. 22:8 Numquid
 You and hungry withheld bread. 22: 8 Do
viro forti brachio erit terra, et acceptus sedebit in
 man strong arm will be land, and accepted seat in
ea? 22:9 Viduas dimisisti vacuas et lacertos
 it? 22: 9 widows away empty and arms
pupillorum comminuisti. 22:10 Propterea circumdatus
 Wards pieces. 22:10 Therefore limitations
es laqueis, et conturbat te subita formido. 22:11
 you shares, and upsets you Surprised Terror. 22:11
Vel tenebras non vides, et impetus aquarum
 or darkness not You see, and attacks water
opprimit te. 22:12 ‘Nonne Deus excelsior caelo? Et
 assault You. 22:12 ‘Did not God higher heaven? The
inspice stellarum verticem: quam sublimis!’. 22:13 Et
 look stars top: than high '. 22:13 The
dicis: ‘Quid enim novit Deus et quasi per
 You say: ‘What For He knows God and as by
caliginem iudicat? 22:14 Nubes latibulum eius, nec
 fog judges? 22:14 Clouds covert his or
nostra considerat; et circa orbem caeli perambulat’.
 our considers; and about world air walks.
22:15 Numquid semitam saeculorum custodire cupis,
 22:15 Do path ages keep you want to
quam calcaverunt viri iniqui? 22:16 Qui sublati ante
 than trodden men Unjust? 22:16 He taken before
tempus suum, et fluvius subvertit fundamentum
 time his and river overturns foundation
eorum. 22:17 Qui dicebant Deo: ‘Recede a nobis!’
 them. 22:17 He said God: ‘Stand from us! ‘
et ‘Quid faciet Omnipotens nobis?’. 22:18 Cum ille
 and ‘What will almighty with us. ‘ 22:18 with he
implesset domos eorum bonis, quorum sententia
 filled homes their goods the sentence
procul erat ab eo. 22:19 Videbunt iusti et
 at was from the fact. 22:19 see just and

laetabuntur, et innocens subsannabit eos: 22:20 *‘Vere*
rejoice and innocent laugh them: 22:20 ‘Really
succisus est status eorum, et reliquias eorum
down is state their and remains their
devoravit ignis’. 22:21 Acquiesce igitur ei, et habeto
devoured fire. ‘ 22:21 Submit So to and Make
pacem; et per haec habebis fructus optimos. 22:22
peace; and by this have fruit best. 22:22
Suscipe ex ore illius legem et pone sermones eius
Receive from mouth of law and set words his
in corde tuo. 22:23 Si reversus fueris ad
in heart your. 22:23 If back you to
Omnipotentem, aedificaberis et longe facies
Almighty, built; and off face
iniquitatem a tabernaculo tuo. 22:24 Comparabis
violence from tent your. 22:24 compare
tamquam terram aurum et tamquam glaream
as land gold and as gravel
torrentis Ophir. 22:25 Eritque Omnipotens metallum
torrent Ophir. 22:25 Otherwise almighty metal
tuum, et argentum coacervabitur tibi. 22:26 Tunc
your and silver precious to you. 22:26 Then
super Omnipotentem deliciis afflues et elevabis ad
over Almighty delights abound and lift to
Deum faciem tuam. 22:27 Supplex rogabis eum, et
God face Your. 22:27 I beg ask: him, and
exaudiet te, et vota tua reddes. 22:28 Decernes rem,
answer you and vows your vows. 22:28 Whatever thing
et veniet tibi, et in viis tuis splendeat lumen. 22:29
and will you and in ways your shine light. 22:29
Quia humiliat eum, qui loquitur superba, et
for low him, that talks proud, and
demissus oculis ipse salvabitur. 22:30 Eripiet
let down eyes he saved. 22:30 delivers
innocentem, eripietur autem in munditia manuum
innocent, delivered Now in cleanliness hands
suarum’. 23:1 Respondens autem Iob ait: 23:2 ‘
their own. ‘ 23: 1 answered Now Job he said: 23: 2 ‘
Nunc quoque in amaritudine est querela mea, et
now also in bitterness the size of is complaint my and
manus eius aggravata est super gemitum meum. 23:3
hand his heavy is over sigh My. 23: 3

Quis mihi tribuat, ut cognoscam et inveniam illum
Who I Oh, as I know and find it
et veniam usque ad solium eius? 23:4 Ponam coram
and pardon up to throne his? 23: 4 I will before
eo iudicium et os meum replebo increpationibus,
it judgment and mouth my fill arguments,
23:5 ut sciam verba, quae mihi respondeat, et
23: 5 as I know words, which I He answers, and
intellegam quid loquatur mihi. 23:6 Num multa
I understand what speaks to me. 23: 6 Do many
fortitudine contendet mecum? Non! Ipse tantum
strength brawl with me? No! He only
audiat! 23:7 Tunc iustus disceptabit cum illo, et ego
hear! 23: 7 Then just dispute with that, and I
evaderem in perpetuo a iudice meo. 23:8 Si ad
acquitted in permanently from judge mine. 23: 8 If to
orientem iero, non apparet; si ad occidentem, non
east I go, not It appears; if to west not
intellegam eum. 23:9 Si ad sinistram pergam, non
I understand him. 23: 9 If to left go not
apprehendam eum; si me vertam ad dexteram, non
hold him; if I turn to right not
videbo illum. 23:10 Ipse vero scit viam meam, et,
see him. 23:10 He But He knows way I and,
si probaverit me, quasi aurum egrediar. 23:11
if He has proved I as gold I go out. 23:11
Vestigia eius secutus est pes meus, viam eius
The tracks his followed by is foot my way his
custodivi et non declinavi ex ea. 23:12 A mandatis
I kept and not declined from them. 23:12 A instructions
labiorum eius non recessi et in sinu meo abscondi
lips his not back and in gulf I I hid
verba oris eius. 23:13 Ipse enim solus est, et quis
words mouth her. 23:13 He For only is and who
repellet eum? Et anima eius, quodcumque voluit, hoc
off him? The soul his whatever He would, this
fecit. 23:14 Cum expleverit in me voluntatem
He did. 23:14 with He has completed in I will
suam, et alia multa similia praesto sunt ei; 23:15
his and other many like available are him; 23:15

et idcirco a facie eius turbatus sum et considerans
and therefore from the his troubled I and considering
eum timore sollicitor. 23:16 Deus mollivit cor meum,
it fear pensive. 23:16 God softened heart my
et Omnipotens conturbavit me. 23:17 Non enim
and almighty tare Me. 23:17 no For
perii propter imminentes tenebras, nec faciem
I am undone; for imminent darkness, or face
meam operuit caligo. 24:1 Cur ab Omnipotente non
I covered fog. 24: 1 why from Almighty not
sunt abscondita tempora, qui autem noverunt eum,
are hidden times that Now know him,
ignorant dies illius? 24:2 Alii terminos transtulerunt,
do not know day of that? 24: 2 Others border copied,
diripuerunt greges et paverunt eos. 24:3 Asinum
landmarks flocks and feed them. 24: 3 ass
pupillorum abegerunt et abstulerunt pro pignore
Wards They take the and away for pledge
bovem viduae. 24:4 Subverterunt pauperum viam, et
ox widows. 24: 4 They turn poor way, and
simul se occultare coacti sunt mansueti terrae. 24:5
together he hide constrained are meek the earth. 24: 5
Alii, quasi onagri in deserto, egrediuntur ad opus
Others as wild in wilderness go out to work
suum: vigilantes ad praedam in terra arida ad
his watching to prey in land dry to
panem liberis. 24:6 Agrum non suum demetunt et
bread free. 24: 6 The field not his corn and
vineam peccatoris vindemiant. 24:7 Nudi pernoctant
vineyard sinner vintage. 24: 7 naked night
sine indumento, nec est eis operimentum in frigore.
without clothing, or is them cover in the cold.
24:8 Imbre montium rignantur et non habentes
24: 8 spray mountains They are wet with and not having
refugium adhaerent rupibus. 24:9 Abripuerunt
refuge adhere access. 24: 9 They pluck
pupillum ab ubere et pauperem pignori
orphan from breastfeeding and poor pledge
sumpserunt; 24:10 nudi et incedentes absque vestitu
they took; 24:10 naked and walking without clothing

et esurientes portant spicas. 24:11 Inter muros
and hungry carry corn. 24:11 among the walls
oleum expresserunt et calcatis torcularibus sitiunt.
oil expressed and tread the presses thirst.
24:12 De civitatibus morientes ingemuerunt, et anima
24:12 The cities dying sighing, and soul
vulneratorum clamavit, et Deus non ponit aurem ad
wounded he cried, and God not posits ear to
precem. 24:13 Ipsi fuerunt rebelles lumini, nescierunt
prayer. 24:13 they were rebels light not known
vias eius nec morati sunt in semitis eius. 24:14
ways his or 'stay are in paths her. 24:14
Mane primo consurgit homicida, interficit egenum et
Stay first rises murderer kills needy and
pauperem; per noctem vero erit quasi fur. 24:15
the poor; by night But will be as thief. 24:15
Oculus adulteri observat caliginem dicens: 'Non me
eye adulterers observes fog saying: 'I do not I
videbit oculus'; et operiet vultum suum. 24:16
see eye'; and cover face his own. 24:16
Perfodit in tenebris domos, interdiu sese abdiderunt
dig in the dark homes daytime they daytime:
et ignoraverunt lucem. 24:17 Si subito apparuerit
and They do not know the light. 24:17 If suddenly appear
aurora, arbitrantur umbram mortis, nam sunt assueti
morning transactions shadow death for are habituated
terroribus umbrae mortis. 24:18 'Levis est super
threats shadows of death. 24:18 'Light is over
faciem aquae; maledicta est pars eius in terra, nec
face water; cursed is part his in land, or
est qui se dirigat ad vineas eius. 24:19 Siccitas et
is that he direct to vineyards her. 24:19 drought and
calor abstulerunt aquas nivium, et inferi eos, qui
heat away water snow and hell them; that
peccaverunt. 24:20 Sinus matris obliviscatur eius,
committed. 24:20 Bay mother forget his
dulcedo illius vermes fiant; non sit in recordatione,
sweetness of worms to be; not is in memory
sed conteratur quasi lignum iniquitas. 24:21 Male
but broken as wood Violence. 24:21 Male

egit cum sterili, quae non parit, et viduae bene
thanks with sterile, which not breeds, and widow well
non fecit. 24:22 Detraxit fortes in fortitudine sua
not He did. 24:22 He also draws strong in strength his
et, cum steterit, ille non credet vitae suae. 24:23
and, with stand up, he not trust life His. 24:23
Dedit ei locum securitatis, quo sustentetur; oculi
given it place security which support him; eyes
autem eius sunt in viis illius. 24:24 Elevati sunt ad
Now his are in ways of that. 24:24 elevated are to
modicum et non subsistent, et humiliabuntur sicut
A little and not gone and low as
omnia et auferentur et sicut summitates spicarum
all and off and as top tips
conterentur'. 24:25 Quod si non est ita, quis me
will be crushed. ' 24:25 The if not is so, who I
potest arguere esse mentitum et ponere in nihilum
can convincing be I lied and put in nothing
verba mea?'. 25:1 Respondens autem Baldad Suhites
words My ' 25: 1 answered Now Bildad Suhite
dixit: 25:2 ' Potestas et terror apud eum est, qui
he said: 25: 2 ' power and terror in it is that
facit pacem in sublimibus suis. 25:3 Numquid est
does peace in high their own. 25: 3 Do is
numerus militum eius? Et super quem non surget
number military his? The over which not rise
lumen illius? 25:4 Numquid iustificari potest homo
light of that? 25: 4 Do justified can man
comparatus Deo, aut apparere mundus natus de
compared God, or appear The world He was born of
muliere? 25:5 Ecce luna etiam non splendet, et
a woman? 25: 5 Look moon also not bright; and
stellae non sunt mundae in conspectu eius; 25:6
stars not are clean in before thereof; 25: 6
quanto magis homo putredo, et filius hominis
more more man rottenness and son man
vermis'. 26:1 Respondens autem Iob dixit: 26:2 ' Quomodo
worm. ' 26: 1 answered Now Job he said: 26: 2 ' How helped power? The saved arm
adiuvisti imbecillem? Et sustentas brachium
eius, qui non est fortis? 26:3 Quod dedisti illi
his that not is strong? 26: 3 The You they

consilium, qui non habet sapientiam? Et prudentiam
design, that not has wisdom? The prudence
tuam ostendisti plurimam! 26:4 Quem docere
your I ordered much! 26: 4 Whom teach
voluisti? Et cuius est spiritus, qui egreditur ex te?
you wanted? The the is spirit, that goes out from You?
26:5 Ecce umbrae gemunt sub aquis, et qui
26: 5 Look shadows sigh under water; and that
habitant cum eis. 26:6 Nudus est infernus coram
residents with them. 26: 6 Naked is hell before
illo, et nullum est operimentum Perditioni. 26:7 Qui
that, and no is cover Destruction. 26: 7 He
extendit aquilonem super vacuum et appendit terram
extends north over void and weighs land
super nihilum. 26:8 Qui ligat aquas in nubibus
over nothing. 26: 8 He wraps up water in clouds
suis, ut non erumpant pariter deorsum. 26:9 Qui
their as not erupt together down. 26: 9 He
operit faciem solii sui expandens super illud nebulam
covers face throne s and expands over it cloud
suam. 26:10 Terminum circumdedit aquis, usque dum
own. 26:10 Limit surrounded water; up while
finiantur lux et tenebrae. 26:11 Columnae caeli
fracture light and darkness. 26:11 The columns air
contremiscunt et pavent ab increpatione eius. 26:12
quake and quake from rebuke her. 26:12
In fortitudine sua terruit mare et prudentia sua
in strength his terrorizing sea and prudence his
percussit Rahab. 26:13 Spiritus eius serenavit caelos,
shot Raab. 26:13 Spirit his garnished heavens
et manus eius confodit colubrum fugientem. 26:14
and hand his stabbed snake fleeing. 26:14
Ecce haec sunt termini viarum eius; et, cum vix
Look this are terms roads thereof; and, with scarce
parvam stillam sermonis eius audierimus, quis poterit
small drop speech his news who can
tonitruum magnitudinis illius intueri?'. 27:1 Addidit
thunderstorms size of look? '. 27: 1 added
quoque Iob assumens parabolam suam et dixit: 27:2
also Job taking parable his and he said: 27: 2

‘ Vivit Deus, qui abstulit ius meum, et Omnipotens,
‘ As the God, that removed right my and almighty
qui ad amaritudinem adduxit animam meam, 27:3
that to bitterness brought life I 27: 3
quia, donec superest halitus in me, et spiritus Dei
because, until remains breath in I and spirit God
in naribus meis, 27:4 non loquentur labia mea
in nose I 27: 4 not speak lips my
iniquitatem, nec lingua mea meditabitur mendacium!
violence, or language my meditate lie!
27:5 Absit a me, ut iustos vos esse iudicem; donec
27: 5 Far from I as just you be judge: until
exspirem, non recedam ab innocentia mea. 27:6
die not go from innocence I have. 27: 6
Iustificationem meam, quam coepi tenere, non
justification I than started hold, not
deseram, neque enim reprehendit me cor meum in
let or For criticizes I heart my in
omni vita mea. 27:7 Sit ut impius inimicus meus,
all life I have. 27: 7 Let as The wicked The enemy my
et adversarius meus quasi iniquus. 27:8 Quae est
and adversary my as Wicked. 27: 8 What is
enim spes impii, cum secet, cum rapiat Deus
For hope wicked; with cuts with off God
animam eius? 27:9 Numquid Deus audiet clamorem
life his? 27: 9 Do God listen cry
eius, cum venerit super eum angustia? 27:10 Aut
his with come over it distress? 27:10 or
poterit in Omnipotente delectari et invocare Deum
can in Almighty delight and call God
omni tempore? 27:11 Docebo vos manum Dei, quae
all time? 27:11 I will teach you hand God, which
Omnipotens habeat, nec abscondam. 27:12 Ecce vos
almighty has or hide. 27:12 Look you
omnes observastis, et quid sine causa vana
all observe, and what without cause empty
loquimini? 27:13 Haec est pars hominis impii apud
Speak? 27:13 This is part man The wicked in
Deum, et hereditas violentorum, quam ab
God, and heritage violent, than from

Omnipotente suscipient. 27:14 Si multiplicati fuerint
Almighty receive. 27:14 If increased they
filius eius, in gladio erunt, et nepotes eius non
children his in sword they will be and homestead his not
saturabuntur pane. 27:15 Qui reliqui fuerint ex eo,
satisfied bread. 27:15 He the rest they from it
sepelientur in interitu, et viduae illius non plorabunt.
buried in death and widow of not weep.
27:16 Si comportaverit quasi terram argentum et
27:16 If heap as land silver and
sicut lutum praeparaverit vestimenta, 27:17
as mud He prepared clothes; 27:17
praeparabit quidem, sed iustus vestiatur illis, et
prepare indeed, but just wear those and
argentum innocens dividet. 27:18 Aedificavit sicut
silver innocent divide. 27:18 built as
aranea domum suam, et sicut custos fecit
spider home his and as guardian he
umbraculum. 27:19 Dives, cum dormierit, nihil secum
booth. 27:19 The rich, with she sleeps, nothing with
auferet; aperiet oculos suos et nihil inveniet. 27:20
away; open eyes their and nothing find. 27:20
Apprehendet eum quasi aqua inopia, nocte opprimet
Pains it as water scarcity night overwhelm
eum tempestas. 27:21 Tolle eum ventus urens et
it weather. 27:21 He probably it wind The east and
auferet, et velut turbo rapiet eum de loco suo.
away, and as whirlwind rip it of place his own.
27:22 Et mittet super eum et non parcat; de manu
27:22 The shoot over it and not spare; of hand
eius fugiens fugiet. 27:23 Complodet super eum
his fleeing flee. 27:23 clap over it
manus suas et sibilabit eum de loco suo. 28:1
hand their and whistle it of place his own. 28: 1
Habet argentum venarum principia et auro locus
It has silver venous principles and gold location
est, in quo conflatur. 28:2 Ferrum de terra tollitur,
is in which melted. 28: 2 iron of land is removed,
et lapis solutus calore in aes vertitur. 28:3
and stone uninhibited heat in brass changed. 28: 3

Terminum posuit tenebris et universorum finem ipse
Limit set the dark and all end he
scrutatur, lapidem quoque caliginis et umbrae. 28:4
searches stone also thick and shadows. 28: 4
Aperuit cuniculos gens peregrina, ipsique obliti sunt
opened burrows nation foreign they forgot are
pedes, penduli haerent plus quam vir nutans. 28:5
feet, pendulum they're more than man probabilities. 28: 5
Terra, de qua oriebatur panis, in profundo subversa
the land of which train bread, in deep The buildings
est sicut per ignem. 28:6 Locus sapphiri lapides eius,
is as by fire. 28: 6 place sapphire stones his
et glebae illius aurum. 28:7 Semitam ignoravit avis
and clods of gold. 28: 7 path not approved bird
rapax, nec intuitus est eam oculus vulturis. 28:8 Non
predator, or He looked is it eye vulture. 28: 8 no
calcaverunt eam filii superbiae, nec pertransivit per
trodden it children pride, or passed by
eam leaena. 28:9 Ad silicem extendit manum suam,
it lioness. 28: 9 the flint extends hand his
subvertit a radicibus montes. 28:10 In petris
overturns from roots mountains. 28:10 in rocks
canales excidit, et omne pretiosum vidit oculus eius.
channels I forgot and all valuable saw eye her.
28:11 Profunda quoque fluviorum scrutatus est et
28:11 profound also rivers search is and
abscondita in lucem produxit. 28:12 Sapientia vero
hidden in light produced. 28:12 wisdom But
ubi invenitur? Et quis est locus intellegentiae? 28:13
where found? The who is location understanding? 28:13
Nescit homo structuram eius, nec invenitur in
She does not know man structure his or found in
terra viventium. 28:14 Abyssus dicit: 'Non est in
land living. 28:14 The depth he says: 'I do not is in
me'; et mare loquitur: 'Non est mecum'. 28:15 Non
I'; and sea says: 'I do not is with me. ' 28:15 no
dabitur aurum obryzum pro ea, nec appendetur
given gold fine for it or weighed
argentum in commutatione eius. 28:16 Non
silver in price her. 28:16 no
appendetur auro Ophir nec lapidi sardonycho
weighed gold Ophir or stone onyx

pretiosissimo vel sapphiro. 28:17 Non adaequabitur ei
precious or sapphire. 28:17 no equal it
aurum vel vitrum, nec commutabuntur pro ea vasa
gold or glass, or exchange for it vessels
auri. 28:18 Corallia et crystallum non memorabuntur
gold. 28:18 cORAL and crystal not recall
comparatione eius; et possessio sapientiae potior
comparison thereof; and possession wisdom greater efficiency
margaritis. 28:19 Non adaequabitur ei topazius de
pearls. 28:19 no equal it topaz of
Aethiopia nec auro mundissimo componetur. 28:20
Ethiopia or gold clean composed. 28:20
Unde ergo sapientia venit, et quis est locus
Hence, So wisdom he came and who is location
intellegentiae? 28:21 Abscondita est ab oculis omnium
understanding? 28:21 Secret is from eyes all
viventium, volucres quoque caeli latet. 28:22 Perditio
living; birds also air hidden. 28:22 Destruction
et mors dixerunt: 'Auribus nostris audivimus famam
and death they said: 'Pay our We have heard report
eius'. 28:23 Deus intellegit viam eius, et ipse novit
His. ' 28:23 God understands way his and he He knows
locum illius. 28:24 Ipse enim fines mundi intuetur et
place of that. 28:24 He For ends world views and
omnia, quae sub caelo sunt, respicit. 28:25 Qui fecit
all which under heaven are looks. 28:25 He he
ventis pondus et aquas appendit in mensura, 28:26
winds weight and water weighs in The measure, 28:26
quando ponebat pluviis legem et viam procellis
when put rain law and way storms
sonantibus, 28:27 tunc vidit illam et enarravit et
notes, 28:27 then saw it and declared and
praeparavit et investigavit. 28:28 Et dixit homini:
prepared and tackled. 28:28 The said man:
'Ecce timor Domini, ipsa est sapientia; et recedere
'Behold fear Lord, the is wisdom; and recede
a malo intellegentia". 29:1 Addidit quoque Iob
from evil Intelligence '. 29: 1 added also Job
assumens parabolam suam et dixit: 29:2 ' Quis mihi
taking parable his and he said: 29: 2 ' Who I
tribuat, ut sim iuxta menses pristinos, secundum
Oh, as I according to months the former, according to

dies, quibus Deus custodiebat me? 29:3 Quando
day, which God protected Me? 29: 3 when
splendebat lucerna eius super caput meum, et ad
shone lamp his over head my and to
lumen eius ambulabam in tenebris. 29:4 Sicut fui in
light his I walked in the dark. 29: 4 As I in
diebus adulescentiae meae, quando familiaris Deus
days youth my when family God
erat in tabernaculo meo, 29:5 quando erat
was in tent I 29: 5 when was
Omnipotens mecum, et in circuitu meo pueri mei,
almighty with and in about I boys my
29:6 quando lavabam pedes meos lacte, et petra
29: 6 when I washed feet my milk; and rock
fundebat mihi rivos olei. 29:7 Quando procedebam
spill I channels oil. 29: 7 when I went out
ad portam civitatis et in platea parabam
to gate city and in street I was preparing
cathedram mihi, 29:8 videbant me iuvenes et
chair I 29: 8 see I young people and
abscondebantur, et senes assurgentes stabant. 29:9
hidden, and the elderly rose stood. 29: 9
Principes cessabant loqui et digitum superponebant
Leaders stop talk and finger laid
ori suo. 29:10 Vocem suam cohibebant duces, et
mouth his own. 29:10 voice his held leaders, and
lingua eorum palato suo adhaerebat. 29:11 Auris
language their palate his he continued. 29:11 The ear
audiens beatificabat me, et oculus videns testimonium
hearing blessed I and eye seeing witness
reddebat mihi, 29:12 eo quod liberassem pauperem
insured I 29:12 it that delivered poor
vociferantem et pupillum, cui non esset adiutor.
cried and orphan which not was helper.
29:13 Benedictio perituri super me veniebat, et cor
29:13 blessing perish over I came and heart
viduae iubilare feci. 29:14 Iustitia indutus sum et
widow Jubilee I did it. 29:14 justice dressed I and
vestivi me, sicut vestimento et diademate, iudicio
I dressed I as clothing and Page trial
meo. 29:15 Oculus fui caeco et pes claudus; 29:16
mine. 29:15 eye I blind and foot lame; 29:16

pater eram pauperum et causam viri ignoti
father I was poor and cause men unknown
diligentissime investigabam. 29:17 Conterebam molas
carefully investigated. 29:17 I shivered mills
iniqui et de dentibus illius auferebam praedam.
Unjust and of teeth of away prey.
29:18 Dicebamque: In nidulo meo moriar et sicut
29:18 I said: in nest I I and as
palma multiplicabo dies. 29:19 Radix mea aperta est
palm multiply days. 29:19 root my open is
secus aquas, et ros morabitur in ramis meis. 29:20
by water and dew stay in branches mine. 29:20
Gloria mea semper innovabitur, et arcus meus in
glory my always new and bow my in
manu mea instaurabitur. 29:21 Qui me audiebant,
hand my repaired. 29:21 He I heard
blandiebantur et intenti tacebant ad consilium meum.
flattered and alert held to design My.
29:22 Verbis meis addere nihil audebant, et super
29:22 words I add nothing venture and over
illos stillabat eloquium meum. 29:23 Exspectabant me
them dropped speech My. 29:23 waiting I
sicut pluviam et os suum aperiebant quasi ad
as rain and mouth his open as to
imbrem serotinum. 29:24 Si quando ridebam ad eos,
rain rains. 29:24 If when I laughed to them;
non credebant, et lux vultus mei non cadebat in
not believed and light face my not Gan in
terram. 29:25 Si voluissem ire ad eos, sedebam
land. 29:25 If I had a go to them; I sat
primus; cumque sederem quasi rex, circumstante
first; when I sat as king, about
exercitu, eram tamen maerentium consolator. 30:1
army I was yet mourners comforter. 30: 1
Nunc autem derident me iuniores tempore, quorum
now Now fun I juniors time the
non dignabar patres ponere cum canibus gregis mei;
not I would fathers put with dogs flock mine;
30:2 quorum virtus manuum mihi erat pro nihilo, et
30: 2 the power hands I was for nothing and

robur iuvenile perierat totum. 30:3 Egestate et fame
strength young lost whole. 30: 3 want and hunger
steriles, qui rodebant in solitudine, serotino tempore
barren, that gnawed in wilderness the latter time
fiebant turbo et vastatio; 30:4 et mandebant
done whirlwind and waste; 30: 4 and salt
herbas et arborum frutices, et radix iuniperorum
herbs and trees bushes, and root juniper
erat cibus eorum. 30:5 De medio eiciebantur,
was food them. 30: 5 The the were dashed,
clamabant contra eos tamquam fures; 30:6 ad ripas
cried against them as thieves; 30: 6 to banks
habitabant torrentium et in cavernis terrae et
living Brooks and in holes earth and
petrarum; 30:7 inter frutices rudebant, sub sentibus
rocks; 30: 7 between bushes they brayed under reddening
se congerebant; 30:8 filii stultorum et ignobilium
he Collecting; 30: 8 children fools and viler
et de terra penitus exturbati. 30:9 Nunc in eorum
and of land internet thrust out. 30: 9 now in their
canticum versus sum et factus sum eis in
song line I and he became I them in
proverbium. 30:10 Abominantur me et longe fugiunt
proverb. 30:10 It is an abomination I and off flee
a me et faciem meam conspuere non verentur.
from I and face I spit not dread.
30:11 Pharetram enim suam aperuit et afflixit me
30:11 quiver For his opened and damaged I
et frenum in os meum immisit. 30:12 Ad
and bit in mouth my sent. 30:12 the
dexteram progenies surrexerunt; pedes meos
right offspring rose; feet my
subverterunt et complanaverunt contra me semitas
overturned and raise against I paths
ruinae. 30:13 Dissipaverunt itinera mea, insidiati sunt
downfall. 30:13 mar roads my wait are
mihi et praevaluerunt, et non fuit qui ferret
I and prevailed, and not was that would allow
auxilium. 30:14 Quasi rupto muro et aperto
help. 30:14 like breaking wall and open

irruerunt super me et sub ruinis devoluti sunt.

beat over I and under breaches Terrors They are.

30:15 Versi sunt contra me in terrores, persequitur

30:15 backs are against I in terrorism; hunt

quasi ventus principatum meum, et velut nubes

as wind leadership my and as cloud

pertransiit salus mea. 30:16 Nunc autem in

passed safety I have. 30:16 now Now in

memetipso effunditur anima mea; et possident me

myself out soul my; and possess I

dies afflictionis. 30:17 Nocte os meum perforatur

day affliction. 30:17 night mouth my pierced

doloribus; et, qui me comedunt, non dormiunt. 30:18

pains; and, that I eat not sleep. 30:18

In multitudine roboris tenent vestimentum meum et

in numbers stamina hold clothing my and

quasi capitis tunicae succinxerunt me. 30:19 Proiecit

as the collar coat coat Me. 30:19 Threw

me in lutum, et assimilatus sum favillae et cineri.

I in mud, and assimilated I embers and ashes.

30:20 Clamo ad te, et non exaudis me; sto, et

30:20 I scream to you and not answer me; I stand, and

non respicis me. 30:21 Mutatus es mihi in crudelem

not look Me. 30:21 changed you I in cruel

et in duritia manus tuae adversaris mihi. 30:22

and in hardness hand your against to me. 30:22

Elevasti me et quasi super ventum ponens dissolvisti

lift I and as over wind putting weakenest

me. 30:23 Scio quia morti trades me, ubi

Me. 30:23 I know because death deliver I where

constituta est domus omni viventi. 30:24 Verumtamen

established is house all living. 30:24 However,

non ad ruinam mittit manum; et in exitio eius

not to failure sends hand; and in destruction his

erit salvatio. 30:25 An non flebam quondam super

will be salvation. 30:25 An not I wept once over

eo, qui afflicto erat, et compatiebatur anima mea

it that trouble? It was and compassion soul my

pauperi? 30:26 Expectabam bona, et venerunt mihi

the poor? 30:26 I was looking for good and they I

mala; praestolabar lucem, et eruperunt tenebrae.

bad; I waited light and issued darkness.

30:27 Interiora mea efferbuerunt absque ulla requie;
 30:27 The interiors my boiled without any rest;
praevenierunt me dies afflictionis. 30:28 Taetro vultu
 outdistanced I day affliction. 30:28 noisome look
incedebam sine consolatione, consurgens in turba
 I went without consolation rising in crowd
clamabam. 30:29 Frater fui draconum et socius
 I cry. 30:29 brother I dragons and partner
struthionum. 30:30 Cutis mea denigrata est super me,
 ostriches. 30:30 skin my skin is over I
et ossa mea aruerunt prae caumate. 30:31 Versa est
 and bones my dried than heat. 30:31 It turned is
in luctum cithara mea, et organum meum in vocem
 in mourning harp my and organ my in voice
flentium. 31:1 Pepigi foedus cum oculis meis ut ne
 weep. 31: 1 made treaty with eyes I as do not
cogitarem quidem de virgine. 31:2 Quae enim pars
 I thought indeed of Virgin. 31: 2 What For part
mea apud Deum desuper, et quae hereditas apud
 my in God above, and which heritage in
Omnipotentem in excelsis? 31:3 Numquid non perditio
 Almighty in high? 31: 3 Do not destruction
est iniquo, et alienatio operantibus iniustitiam? 31:4
 is unfavorable and alienation workers injustice? 31: 4
Nonne ipse considerat vias meas et cunctos gressus
 Did he considers ways I and all The steps
meos dinumerat? 31:5 Si ambulavi in vanitate, et
 my steps? 31: 5 If I walked in vanity, and
festinavit in dolo pes meus, 31:6 appendat me in
 haste in deceit foot my 31: 6 weigh I in
statera iusta et sciat Deus integritatem meam. 31:7
 balance just and know God integrity mine. 31: 7
Si declinavit gressus meus de via, et si secutum est
 If aside The steps my of way, and if followed is
oculos meos cor meum, et si manibus meis adhaesit
 eyes my heart my and if hands I cleaved
macula, 31:8 seram, et alius comedat, et progenies
 spot 31: 8 late and other eat and offspring
mea eradicetur. 31:9 Si deceptum est cor meum
 my rooted out. 31: 9 If deceived by is heart my

super muliere, et si ad ostium amici mei insidiatus
over woman and if to door friends my wait
sum, 31:10 molat pro alio uxor mea, et super illam
I 31:10 mill for other wife my and over it
incurventur alii. 31:11 Hoc enim nefas est et
down others. 31:11 This For crime is and
iniquitas iudicialis; 31:12 ignis est usque ad
violence judicial; 31:12 fire is up to
perditionem devorans et omnia eradicans genimina.
destruction devouring and all eradicating increase.
31:13 Si contempsi subire iudicium cum servo meo
31:13 If I despised submit judgment with server I
et ancilla mea, cum disceptarent adversum me, 31:14
and maid my with grievance against I 31:14
quid enim faciam, cum surrexerit ad iudicandum
what For I do, with rises to judge
Deus; et, cum quaesierit, quid respondebo illi? 31:15
God; and, with investigated what answer they? 31:15
Numquid non in ventre fecit me, qui et illum
Do not in belly he I that and it
operatus est, et formavit me in visceribus unus?
He worked is and Former I in within one?
31:16 Si negavi, quod volebant, pauperibus et oculos
31:16 If denied, that wanted poor and eyes
viduae languescere feci; 31:17 si comedi buccellam
widow subsides I did; 31:17 if I ate sop
meam solus, et non comedit pupillus ex ea, 31:18
I alone, and not ate minor from it 31:18
quia ab infantia mea educavi eum ut pater et de
because from childhood my training it as father and of
ventre matris meae direxi eam; 31:19 si despexi
belly mother I directed it; 31:19 if I have seen
pereuntem, eo quod non habuerit indumentum, et
perishing it that not has clothing; and
absque operimento pauperem; 31:20 si non
without covering the poor; 31:20 if not
benedixerunt mihi latera eius, et de velleribus ovium
blessed I sides his and of fleece sheep
mearum calefactus est; 31:21 si levavi super pupillum
my warm it is; 31:21 if I over orphan
manum meam, cum viderem in porta adiutorium
hand I with see in gate help

mihi, 31:22 **umerus meus a iunctura sua cadat, et**
I 31:22 shoulder my from joint his fall, and
brachium meum cum ossibus lacertorum confringatur,
arm my with bones muscles broken
31:23 quia timor super me calamitas a Deo, et
31:23 because fear over I Disaster from God, and
contra maiestatem eius nihil valerem! 31:24 Si putavi
against majesty his nothing power! 31:24 If I thought
aurum securitatem meam et obryzo dixi: Fiducia
gold security I and fine I said: reliability
mea!; 31:25 si laetatus sum super multis divitiis
my !; 31:25 if rejoiced I over many wealth
meis, et quia plurima repperit manus mea; 31:26 si
I and because many found hand my; 31:26 if
vidi solem, cum fulgeret, et lunam incedentem clare,
I the sun; with Or, and moon moving clearly,
31:27 et decepit me in abscondito cor meum, et
31:27 and beguiled I in secret heart my and
osculatus sum manum meam ore meo, 31:28 quae
kiss I hand I mouth I 31:28 which
est iniquitas iudicialis, eo quod negassem Deum
is violence judicial it that denied God
desuper; 31:29 si gavisus sum ad ruinam eius, qui
above; 31:29 if glad I to failure his that
me oderat, et exsultavi quod invenisset eum malum,
I he hated, and exulted that found it evil
31:30 cum non dederim ad peccandum guttur meum,
31:30 with not given to sin throat my
ut expeterem maledicens animam eius; 31:31 si non
as asking cursing life thereof; 31:31 if not
dixerunt viri tabernaculi mei: ‘Quis det, qui de
said men tent me: ‘Who grant, that of
carnibus eius non saturatus sit?’; 31:32 foris non
meat his not filled this is? ‘ 31:32 outside not
mansit peregrinus, ostium meum viatori
He remained stranger, door my the traveler
patuit; 31:33 si abscondi quasi homo peccatum
open to everyone; 31:33 if I hid as man sin
meum et celavi in sinu meo iniquitatem meam;
my and hiding in gulf I violence I;

31:34 si expavi ad multitudinem nimiam, et
31:34 if fear to company great and
despectio propinquorum terruit me, et magis tacui
underestimation relatives terrorizing I and more silent
nec egressus sum ostium. **31:35** Quis mihi tribuat
or out I door. 31:35 Who I Oh
auditorem? Ecce signum meum! Omnipotens
listener? Look sign My! almighty
respondeat mihi! Ecce liber, quem scripsit vir litis
answer me! Look The book, which He wrote man litigation
meae, **31:36** ut in umero meo portem illum et
my 31:36 as in off I wear it and
alligem illum quasi coronam mihi. **31:37** Numerum
bind it as crown to me. 31:37 The number of
graduum meorum pronuntiabo illi et quasi principem
degrees my I would they and as prince
adibo eum. **31:38** Si adversum me terra mea clamat,
I'll him. 31:38 If against I land my claims,
et cum ipsa sulci eius deflent; **31:39** si fructus eius
and with the furrows his complain; 31:39 if fruit his
comedi absque pecunia et animam agricolarum eius
I ate without money and life farmers his
affluxi, **31:40** pro frumento oriatur mihi tribulus, et
owners; 31:40 for corn rises I thistle, and
pro hordeo herba foetida!'. Finita sunt verba Iob.
for barley plant smelly '. Limited are words Job.
32:1 Omiserunt autem tres viri isti respondere Iob,
32: 1 ceased Now three men these answer Job
eo quod iustus sibi videretur. **32:2** Et iratus
it that just to it seemed. 32: 2 The angry
indignatusque est Eliu filius Barachel Buzites de
wrath is Elihu son Barakel Buzites of
cognitione Ram; iratus est autem adversum Iob, eo
family Ram; angry is Now against Job it
quod iustum se esse diceret coram Deo. **32:3** Porro
that just he be said before God. 32: 3 the
adversum amicos eius indignatus est, eo quod non
against friends his indignant is it that not
invenissent responsionem, sed tantummodo
found response but only
condemnassent Iob. **32:4** Igitur Eliu expectavit Iob
condemned Job. 32: 4 Now Elihu He expected Job

loquentem, eo quod seniores essent, qui loquebantur;
speaking, it that elders they that talking;

32:5 cum autem vidisset Eliu quod tres respondere
32: 5 with Now saw Elihu that three answer

non potuissent, iratus est vehementer. 32:6
not could, angry is greatly. 32: 6

Respondensque Eliu filius Barachel Buzites dixit: ‘
Then Elihu son Barakel Buzites he said: ‘

Iunior sum tempore, vos autem antiquiores; idcirco
junior I time you Now Older; therefore

veritus sum et timui vobis indicare meam
fearing I and I was afraid you indicate I

sententiam. 32:7 Dixi: Aetas loquetur, et annorum
sentence. 32: 7 I said: Age He will speak; and years

multitudo docebit sapientiam. 32:8 Sed, ut video,
company guide wisdom. 32: 8 but, as video

spiritus est in hominibus, et inspiratio Omnipotentis
spirit is in men and The inspiration Almighty

dat intellegentiam. 32:9 Non sunt longaevi sapientes,
gives understanding. 32: 9 no are eld wise,

nec senes intellegunt iudicium. 32:10 Ideo dicam:
or the elderly understand judgment. 32:10 Therefore I will say:

Audite me, ostendam vobis etiam ego meam
Listen I show you also I I

sapientiam. 32:11 Expectavi enim sermones vestros,
wisdom. 32:11 expected For words your

intendi aurem in prudentiam vestram, donec
concentrate ear in prudence your until

investigaretis, 32:12 et ut vos intellegerem nitebar.
searched, 32:12 and as you see trustworthiness.

Sed, ut video, non est qui possit arguere Iob et
but, as video not is that can convincing Job and

respondere ex vobis sermonibus eius. 32:13 Ne
answer from you words her. 32:13 Do not

forte dicatis: ‘Invenimus sapientiam; Deus proiecit
perhaps Call: ‘We have found wisdom; God rejected

eum, non homo’. 32:14 Non parabo mihi verba, et
him, not Man '. 32:14 no prepare I words, and

ego non secundum sermones vestros respondebo illi.
I not according to words your answer to him.

32:15 Extimuerunt nec responderunt ultra;
32:15 They were afraid or answered any more;

abstuleruntque a se eloquia. 32:16 Quoniam igitur
off from he speeches. 32:16 For So
expectavi, et non sunt locuti, steterunt, nec ultra
expected and not are said, stood, or more
responderunt, 32:17 respondebo et ego partem meam
responses 32:17 answer and I part I
et ostendam scientiam meam. 32:18 Plenus sum enim
and show knowledge mine. 32:18 full I For
sermonibus, et coarctat me spiritus pectoris mei;
words, and constricts I spirit breast mine;
32:19 en venter meus quasi mustum absque
32:19 en belly my as must without
spiraculo, quod lagunculas novas dirumpit. 32:20
vent that bottles new containers. 32:20
Loquar et respirabo paululum, aperiam labia mea
I will speak and relief a little, system lips my
et respondebo. 32:21 Non accipiam personam viri et
and answer. 32:21 no take person men and
nulli homini blandiar. 32:22 Nescio enim blandiri,
no man flatter. 32:22 I do not know For fawn
quia in brevi tolleret me Factor meus. 33:1 Audi
because in short take I factor My. 33: 1 Listen
igitur, Iob, eloquia mea et omnes sermones meos
therefore, Job words my and all words my
ausculta. 33:2 Ecce aperui os meum, loquatur
Listen. 33: 2 Look I opened mouth my speaks
lingua mea in faucibus meis. 33:3 Ex recto corde
language my in tourism mine. 33: 3 from right heart
sermones mei sunt, et sententiam puram labia mea
words my are and sentence pure lips my
loquentur. 33:4 Spiritus Dei fecit me, et spiraculum
speak. 33: 4 Spirit God he I and breath
Omnipotentis vivificavit me. 33:5 Si potes, responde
Almighty enlivened Me. 33: 5 If you can, answer
mihi, praepara te coram me et consiste. 33:6 Ecce
I prepare you before I and stand up. 33: 6 Look
ego sicut tu coram Deo sum et de eodem luto
I as you before God I and of the same clay
abscissus sum et ego. 33:7 Verumtamen terror meus
cut I and I am. 33: 7 However, terror my

non te terreat, et onus meum non sit tibi grave.
not you frighten and load my not is you heavy.

33:8 Dixisti ergo in auribus meis, et vocem

33: 8 You said So in ears I and voice

verborum tuorum audiui: 33:9 'Mundus sum ego et
words your I heard: 33: 9 'World I I and

absque delicto; immaculatus, et non est iniquitas in
without trespass; -Clean and not is violence in

me. 33:10 Quia querelas in me repperit, ideo

Me. 33:10 for complaints in I found: therefore

arbitratus est me inimicum sibi; 33:11 posuit in

thinking is I enemy to himself; 33:11 set in

nervo pedes meos, custodivit omnes semitas meas'.

stocks feet my He kept all paths My '.

33:12 Hoc est ergo, in quo non es iustificatus,

33:12 This is therefore, in which not you justified,

respondebo tibi, quia maior est Deus homine. 33:13

answer you because more is God man. 33:13

Quare adversus eum contendis, quod non ad omnia

Why against it challenge, that not to all

verba responderit tibi? 33:14 Semel loquitur Deus, et

words answers you? 33:14 once talks God, and

secundo idipsum non repetit. 33:15 Per somnium in

second together not repeats. 33:15 by dream in

visione nocturna, quando irruit sopor super homines,

vision night, when fell sleep over men

et dormiunt in lectulo, 33:16 tunc aperit aures

and sleep in bed 33:16 then opens ears

virorum et in visionibus terret eos, 33:17 ut avertat

men and in VISIONS Alarms them; 33:17 as withdraw

hominem ab his, quae facit, et liberet eum de

man from those which does and free it of

superbia, 33:18 eruens animam eius a fovea et

pride 33:18 Rescuing life his from pit and

vitam illius, ut non transeat canalem mortis. 33:19

life of as not passes channel of death. 33:19

Increpat quoque per dolorem in lectulo, et tremitus

chastened also by pain in bed and the multitude

ossium eius continuus. 33:20 Abominabilis ei fit in

bones his continuous. 33:20 abominably it becomes in

vita sua panis, et animae illius cibus ante

life his bread, and soul of food before

desiderabilis. 33:21 *Tabescet caro eius in conspectu,*
lovely. 33:21 Melt flesh his in sight
et ossa, quae non videbantur, nudabuntur. 33:22
and bones, which not it seemed, protrude. 33:22
Appropinquavit corruptioni foveae, et vita illius
draws near corruption pit and life of
mortiferis sedibus. 33:23 *Si fuerit apud eum angelus,*
destroyers the seats. 33:23 If be in it angel
unus de milibus interpres, ut annuntiet homini
one of thousands interpreter, as declare man
aequitatem, 33:24 miserebitur eius et dicet: ‘Libera
equity 33:24 have mercy his and He will say: ‘Free
eum, ut non descendat in foveam; inveni, in quo
him, as not down in the pit; I have found, in which
ei propitius’. 33:25 *Revirescet caro eius plus quam in*
it ransom. ‘ 33:25 fresher flesh his more than in
iuventute, revertetur ad dies adulescentiae suae. 33:26
youth, return to day youth His. 33:26
Deprecabitur Deum, et placabilis ei erit; et videbit
pray God, and favorable it will be; and see
faciem eius in iubilo, et reddet homini iustitiam
face his in shouting, and shall pay man justice
suam. 33:27 *Canit ad homines et dicit: ‘Peccavi*
own. 33:27 He sings to men and he says: ‘I have sinned
et iustitiam perverti et non debui satisfacere. 33:28
and justice perverted and not I have compensation. 33:28
Liberavit animam suam, ne pergeret in foveam, sed
He delivered life his do not going in pit but
vivens lucem videret’. 33:29 *Ecce haec omnia*
living light see ‘. 33:29 Look this all
operatur Deus duobus, tribus vicibus cum homine,
works God two, three times with man
33:30 ut revocet animas eorum a fovea et
33:30 as recall lives their from pit and
illuminet luce viventium. 33:31 *Attende, Iob, et audi*
enlighten light living. 33:31 Attend Job and listen
me et tace, dum ego loquor. 33:32 *Si autem habes*
I and Silence, while I I speak. 33:32 If Now you have
quod loquaris, responde mihi; loquere, volo enim te
that talk answer me; say, I want For you

apparere iustum. 33:33 **Quod si non habes, audi me;**
appear just right. 33:33 The if not you have listen me;
tace, et docebo te sapientiam'. 34:1 **Pronuntians**
Silence, and symptoms you in wisdom. ' 34: 1 and report
itaque Eliu etiam haec locutus est: 34:2 ' Audite,
So Elihu also this said is: 34: 2 ' Listen
sapientes, verba mea; et eruditi, auscultate me. 34:3
wise, words my; and learned listen Me. 34: 3
Auris enim verba probat, et guttur escas gustu
The ear For words tests, and throat food taste
diiudicat. 34:4 **Iudicium eligamus nobis et inter nos**
judges. 34: 4 The trial choose us and between we
videamus quid sit melius. 34:5 **Quia dixit Iob:**
see what is better. 34: 5 for said Job:
'Iustus sum, et Deus avertit iudicium meum; 34:6 in
'just I and God diverted judgment my; 34: 6 in
iudicando enim me mendacium est, violenta sagitta
Should For I lying is violent arrow
mea absque ullo peccato'. 34:7 **Quis est vir, ut est**
my without any sin. ' 34: 7 Who is man as is
Iob, qui bibit subsannationem quasi aquam, 34:8 **qui**
Job that drinks scorning as water 34: 8 that
graditur una cum operantibus iniquitatem et ambulat
Walk one with workers violence and walks
cum viris impiis? 34:9 **Dixit enim: 'Non prodest**
with men the wicked? 34: 9 said For: 'I do not profit
viro, etiamsi cum Deo familiariter agit'. 34:10 **Ideo,**
man even if with God familiarly acts '. 34:10 Therefore,
viri cordati, audite me: Absit a Deo impietas, et
men understanding listen me: Far from God wickedness; and
ab Omnipotente iniquitas. 34:11 **Opus enim hominis**
from Almighty Violence. 34:11 work For man
reddet ei et iuxta vias singulorum restituet eis.
shall pay it and according to ways each back them.
34:12 Vere enim Deus non operatur malum, nec
34:12 really For God not works evil or
Omnipotens subvertet iudicium. 34:13 **Quis commisit**
almighty Violent judgment. 34:13 Who commissioning
ei terram suam, aut quis posuit totum orbem? 34:14
it land his or who set all the world? 34:14
Si direxerit ad se cor suum, spiritum illius et
If set to he heart his spirit of and

halitum ad se trahat, 34:15 deficiet omnis caro
breath to he draws 34:15 fail all flesh
simul, et homo in cinerem revertetur. 34:16 Si
at the same time, and man in ashes return. 34:16 If
habes ergo intellectum, audi hoc et ausculta vocem
you have So understanding, listen this and listen voice
eloquii mei: 34:17 Numquid, qui non amat iudicium,
speech me: 34:17 Do that not He loves trial
reget imperio? Num iustum magnum condemnabis,
rule government? Do just great condemn,
34:18 qui dicet regi: 'Nequam!', qui vocabit duces:
34:18 that say king: 'Wicked!' that call leaders:
'Impios!', 34:19 qui non accipit personas principum
'Wicked!' 34:19 that not takes personnel leaders
nec cognovit opulentum, cum disceptaret contra
or known rich, with rich against
pauperem? Opus enim manuum eius sunt universi.
the poor? work For hands his are universe.
34:20 Subito morientur; et in media nocte
34:20 Unexpectedly die; and in media night
turbabuntur populi et pertransibunt, et auferent
reel people and End and take off
violentum absque conatu. 34:21 Oculi enim eius
violent without effort. 34:21 The eyes For his
super vias hominum, et omnes gressus eorum
over ways men and all The steps their
considerat. 34:22 Non sunt tenebrae, et non est
consider. 34:22 no are darkness, and not is
umbra mortis, ut abscondantur ibi, qui operantur
shadow death as hide there, that workers
iniquitatem. 34:23 Nec enim ultra homini ponit
violence. 34:23 No For more man posits
conveniendi locum, ut veniat ad Deum in iudicium.
interview place as come to God in judgment.
34:24 Conteret potentes sine inquisitione et stare
34:24 REP powerful without research and stand
faciet alios pro eis. 34:25 Novit enim opera eorum
will others for them. 34:25 He knows For works their
et idcirco inducet noctem, et conterentur. 34:26
and therefore bring night and crushed. 34:26

Quasi **impios** **percussit** **eos** **in loco** **videntium**, **34:27**
like *impious* *shot* *them* *in* *place* *see*, *34:27*
qui **quasi** **de industria** **recesserunt** **ab eo** **et omnes**
that *as* *of* *industry* *withdrawn* *from* *it* *and* *all*
vias **eius** **intelligere** **noluerunt**, **34:28** **cum** **induceret**
ways *his* *understand* *But they refused*, *34:28* *with* *lead*
ad se **clamorem** **egeni** **et** **audiret** **vocem** **pauperum**.
to *he* *cry* *needy* *and* *heard* *voice* *poor*.
34:29 **Ipse** **enim** **si quieverit**, **quis** **est** **qui condemnet?**
34:29 *He* *For* *if* *stops* *who* *is* *that* *trouble?*
Et **si absconderit vultum**, **quis** **est** **qui contempletur**
The *if* *He* *hides* *face*, *who* *is* *that* *see*
eum, **super gentem** **et** **super homines** **simul?**
him, *over* *nation* *and* *over* *men* *at the same time?*
34:30 **Ne** **regnet** **homo impius**, **ne** **sint laquei**
34:30 *Do not* *rules* *man* *the wicked* *do not* *are* *snare*
populo. **34:31** **Si** **enim dixit quispiam** **Deo**: **‘Ferre**
people. *34:31* *If* *For* *said* *one* *God*: *'bear*
debui! **Iam** **non perverse** **agam**. **34:32** **Dum** **videam**,
I have! *Now* *not* *perversely* *deal*. *34:32* *while* *see*
tu doce me; **si iniquitatem operatus sum**, **ultra non**
you *teach* *me*; *if* *violence* *He worked* *I* *more* *not*
addam’. **34:33** **Numquid pro te** **Deus** **satisfaciet**,
I will. ‘ *34:33* *Do* *for* *you* *God* *suffice*
quia respuisti? **Tu** **enim eliges**, **et non ego**; **et si**
because *you* *reject?* *You* *For* *you* *choose*, *and* *not* *I*; *and* *if*
quid nosti melius, **loquere**. **34:34** **Viri intelligentes**
what *you* *know* *better* *speak*. *34:34* *men* *Knowing*
loquentur mihi, **et vir sapiens**, **qui audiet me**: **34:35**
speak *I* *and* *man* *wise*, *that* *listen* *me*: *34:35*
‘Iob autem non in sapientia locutus est, **et verba**
'Job *Now* *not* *in* *wisdom* *said* *is* *and* *words*
illius non sonant disciplinam’. **34:36** **Utique**, **probetur**
of *not* *clang* *correction*. ‘ *34:36* *Of course*, *tested*
Iob usque ad finem **de responsionibus hominum**
Job *up* *to* *end* *of* *replies* *men*
iniquitatis. **34:37** **Quia** **addit super peccata sua**
of violence. *34:37* *for* *adds* *over* *sins* *his*
delictum, **inter nos** **plaudit manibus** **et multiplicat**
offense, *between* *we* *cheers* *hands* *and* *increases*
sermones suos contra Deum’. **35:1** **Igitur Eliu** **haec**
words *their* *against* *God*. ‘ *35:1* *Now* *Elihu* *this*

rursum locutus est: 35:2 ‘ Numquid aequa tibi
again said is: 35: 2 ‘ Do fair you
videtur tua cogitatio, ut diceres: ‘Iustificatio mea
it seems your thought, as say: ‘Justification my
coram Deo’? 35:3 Dixisti enim: ‘Quid ad te? Vel
before God ’? 35: 3 You said For: ‘What to You? or
quid tibi proderit, si ego peccavero?’. 35:4 **Itaque**
what you profit if I sin? !. 35: 4 So
ego respondebo sermonibus tuis et amicis tuis tecum.
I answer words your and friends your with you.
35:5 Suspice caelum et intueri et contemplare nubes
35: 5 Look up heaven and look and watch cloud
quod altiores te sint. 35:6 Si peccaveris, quid facies
that higher you they are. 35: 6 If wrong what face
ei? Et si multiplicatae fuerint iniquitates tuae, quid
him? The if increased they iniquities your what
facies contra eum? 35:7 Porro si iuste egeris, quid
face against him? 35: 7 the if just smiling; what
donabis ei? Aut quid de manu tua accipiet? 35:8
give him? or what of hand your take? 35: 8
Homini, qui similis tui est, nocebit impietas tua, et
man that like your is hurt wickedness your and
filium hominis adiuvabit iustitia tua. 35:9 Propter
son man help justice Your. 35: 9 Because of
multitudinem oppressorum clamabunt et eiulabunt
company oppressed cry and they will
propter vim brachii tyrannorum, 35:10 sed nemo
for force arm tyrants 35:10 but no
dixit: ‘Ubi est Deus, qui fecit me, qui dedit carmina
he said: ‘Where is God, that he I that given songs
in nocte, 35:11 qui docet nos super iumenta terrae
in night 35:11 that teaches we over livestock earth
et super volucres caeli erudit nos?’. 35:12 **Ibi**
and over birds air trains us ‘. 35:12 there
clamabunt, et non exaudiet, propter superbiam
they cry, and not answer for pride
malorum. 35:13 Etiam, frustra: non audiet Deus, et
apples. 35:13 Yes, pieces not listen God, and
Omnipotens non intuebitur. 35:14 Omnino cum
almighty not look. 35:14 completely with

dixeris: ‘Non considerat’, iudicium est coram illo, et
say: ‘I do not considers ‘ judgment is before that, and
exspectas eum. 35:15 Et nunc cum dicis: ‘Ira eius
waiting him. 35:15 The now with You say: ‘anger his
poenas non infert, nec ulciscitur scelus valde’, 35:16
penalties not infers or punishes crime very ‘ 35:16
Iob frustra aperit os suum et absque scientia
Job pieces opens mouth his and without knowledge
verba multiplicat’. 36:1 Addens quoque Eliu haec
words multiplies. ‘ 36:1 adding also Elihu this
locutus est: 36:2 ‘ Sustine me paululum, et indicabo
said is: 36:2 ‘ Wait I a little, and show
tibi: adhuc enim habeo quod pro Deo loquar. 36:3
you: yet For I have that for God speak. 36:3
Repetam scientiam meam a longe et Factori meo
Repeating knowledge I from off and maker I
tribuam iustitiam. 36:4 Vere enim absque mendacio
give justice. 36:4 really For without lying
sermones mei, et perfectus scientia adest tecum. 36:5
words my and perfect knowledge present with you. 36:5
Deus potens est; non abicit, potens virtute cordis.
God powerful it is; not abject, powerful power heart.
36:6 Non vivere faciet impium, sed iudicium
36:6 no live will impious but judgment
pauperibus tribuit. 36:7 Non auferet a iusto oculos
poor attributes. 36:7 no away from just eyes
suos et reges in solio collocat in perpetuum, et illi
their and kings in throne situates in ever, and they
eriguntur. 36:8 Et si fuerint vincti compedibus et
are built. 36:8 The if they prisoners fetters and
vinciantur funibus paupertatis, 36:9 indicabit eis
held ropes poverty; 36:9 show them
opera eorum et scelera eorum, quia violenti
works their and crimes their because violent
fuerunt. 36:10 Revelabit quoque aurem eorum, ut
were. 36:10 He opens also ear their as
corripiat, et loquetur, ut revertantur ab iniquitate.
correction, and He will speak; as return from violence.
36:11 Si audierint et observaverint, complebunt dies
36:11 If listen and observe, finish day
suos in bono et annos suos in deliciis. 36:12 Si
their in good and years their in delights. 36:12 If

autem non audierint, transibunt per canalem mortis
Now not listen, pass by channel death
et consumuntur in stultitia. 36:13 Impii corde sibi
and end in folly. 36:13 The wicked heart to
reponent iram Dei neque clamabunt, cum vincti
lay anger God or they cry, with prisoners
fuerint. 36:14 Morietur in iuventute anima eorum, et
they are. 36:14 die in youth soul their and
vita eorum in adulescentia. 36:15 Eripiet de angustia
life their in youth. 36:15 delivers of anguish
sua pauperem et revelabit in tribulatione aurem eius.
his poor and open in trouble ear her.
36:16 Igitur salvabit te de ore angusto, amplitudo
36:16 Now save you of mouth narrow, size
et non angustiae erunt sub te; requies autem
and not distress will be under you; rest Now
mensae tuae erit plena pinguedine. 36:17 Causa tua
table your will be full fatness. 36:17 An your
quasi impii iudicata est, causam iudiciumque
as The wicked iudicata is cause determination
tenebunt. 36:18 Cave, ne te seducat abundantia,
hold. 36:18 Take care, do not you seduce abundance,
nec multitudo donorum inclinet te. 36:19 Nonne
or company gifts turn You. 36:19 Did
proferetur clamor tuus nisi in angustia? Et omnes
profferred cry your but in distress? The all
conatus roboris? 36:20 Ne inhies nocti, ut ascendat
efforts Stamina? 36:20 Do not WANT night as go up
turba pro eis. 36:21 Cave, ne declines ad
crowd for them. 36:21 Take care, do not decline to
iniquitatem; propter hoc enim expertus es miseriam.
violence; for this For tests you misery.
36:22 Ecce, Deus excelsus in fortitudine sua. Quis
36:22 See, God high in strength their own. Who
ei similis doctor? 36:23 Quis poterit scrutari vias
it like Doctor? 36:23 Who can scrutinize ways
eius, aut quis potest ei dicere: ‘Operatus es
his or who can it say: ‘worked you
iniquitatem’? 36:24 Memento, ut magnifices opus eius,
wrong ?? 36:24 Remember, as magnify work his

de quo cecinerunt viri. 36:25 Omnes homines vident
of which sung men. 36:25 All men see
eum, unusquisque intuetur procul. 36:26 Ecce, Deus
him, each views distance. 36:26 See, God
magnus vincens scientiam nostram; numerus annorum
great conquering knowledge our own; number years
eius inestimabilis. 36:27 Qui aufert stillas pluviae
his priceless. 36:27 He taketh away drops rain
et effundit imbres ad instar fluminis, 36:28 quos
and pours showers to like river 36:28 which
nubes effundunt, stillantes super homines multos.
cloud diffuse, distil over men many.
36:29 Profecto quis intellegit dilatationem nubium,
36:29 Indeed who understands enlargement clouds;
strepitum tabernaculi eius? 36:30 Ecce extendit
din tent his? 36:30 Look extends
circum se lumen suum et fundamenta maris texit.
around he light his and foundations sea Roofing.
36:31 Per haec enim iudicat populos et dat escas
36:31 by this For judges people and gives food
copiose. 36:32 In manibus abscondit lucem et
fluently. 36:32 in hands hid light and
praecipit ei, ut percutiat. 36:33 Fragor eius de eo
commands to as hit. 36:33 Crack his of it
annuntiat, zelans ira contra iniquitatem. 37:1 Super
announces jealous anger against violence. 37: 1 over
hoc expavit cor meum et emotum est de loco suo.
this trembled heart my and moved is of place his own.
37:2 Audite fremitum vocis eius et murmur de ore
37: 2 Listen noise voice his and complaints of mouth
illius procedens. 37:3 Subter omnes caelos ipsum
of proceeding. 37: 3 Below all heavens it
revolvit, et lumen illius super terminos terrae. 37:4
rolled back, and light of over border the earth. 37: 4
Post eum rugiet sonitus, tonabit voce magnitudinis
Post it roar noise thunder voice size
suae; et non retardabit, cum audita fuerit vox eius.
his; and not stay with hearing be voice her.
37:5 Tonabit Deus in voce sua mirabiliter, qui facit
37: 5 thunder God in voice his surprisingly, that does
magna et inscrutabilia. 37:6 Qui praecipit nivi, ut
great and comprehend. 37: 6 He commands snow, as

descendat in terram, et hiemis pluviis et imbri, ut
down in land and winter rain and rain as
roborentur. 37:7 Qui in manu omnium hominum
strengthened. 37: 7 He in hand all men
signat, ut noverint singuli opera sua. 37:8
marks as they know each works their own. 37: 8
Ingredietur bestia latibulum et in antro suo
cowers beast covert and in cave his
morabitur. 37:9 Ab interioribus egredietur tempestas,
den. 37: 9 from interior Unleashed weather;
et ab Arcturo frigus. 37:10 Flante Deo, datur gelu,
and from north cool. 37:10 blowing God, given frost,
et expansio aquarum solidatur. 37:11 Fulgur proicitur
and expansion water consolidated. 37:11 lightning out
a nube, et nubes spargunt lumen suum; 37:12
from cloud and cloud moisture; light his own; 37:12
quae lustrant per circuitum, quocumque eas voluntas
which survey by about, wherever them will
gubernantis duxerit, ad omne, quod praeceperit illis
the Governor marries to all that command they
super faciem orbis terrarum, 37:13 sive in
over face world lands, 37:13 or in
castigatione terrae suae, sive in misericordia eas
chastisement earth his or in mercy them
iusserit inveniri. 37:14 Ausculta haec, Iob; sta et
command: found. 37:14 Listen Thus, Job; stand and
considera mirabilia Dei. 37:15 Numquid scis
consider wonders God. 37:15 Do you know
quando praeceperit Deus, ut ostenderent lucem nubes
when command God, as show light cloud
eius? 37:16 Numquid nosti semitas nubium magnas
his? 37:16 Do you know paths clouds great
et mirabilia perfecti scientia? 37:17 Nonne vestimenta
and wonders perfect science? 37:17 Did clothes
tua calida sunt, cum quieverit terra austro? 37:18 Tu
your hot are with stationary land South? 37:18 You
forsitan cum eo expandisti caelos, qui solidissimi,
perhaps with it spread heavens that strong,
quasi aere, fusi sunt? 37:19 Ostende nobis quid
as air The rout are they? 37:19 Show us what
dicamus illi; nos disponere verba nescimus propter
say they; we dispose words we do not know for

tenebras. 37:20 Quis narrabit ei, quae loquor? Et, si
darkness. 37:20 Who will tell to which I am saying? and, if
locutus fuerit, homo deglutietur. 37:21 At nunc non
said it man swallowed up. 37:21 But now not
vident lucem: aer offuscatus est nubibus, sed ventus
see light; air bright is clouds; but wind
transiens fugabit eas. 37:22 Ab aquilone splendor
passing drive them. 37:22 from north splendor
auri venit; et circa Deum terribilis maiestas. 37:23
gold he came; and about God awesome majesty. 37:23
Omnipotentem attingere non possumus: magnus
Almighty touch not we can: great
fortitudine; et iudicium et multam iustitiam
strength; and judgment and great justice
deprimere non potest. 37:24 Ideo timebunt eum
lower not can. 37:24 Therefore fear it
homines, non contemplabitur omnes, qui sibi videntur
men not view all that to they seem
corde sapientes'. 38:1 Respondens autem Dominus Iob
heart wise. ' 38: 1 answered Now Lord Job
de turbine dixit: 38:2 ' Quis est iste obscurans
of storm he said: 38: 2 ' Who is this obscuring
consilium sermonibus imperitis? 38:3 Accinge sicut
design words knowledge? 38: 3 Gird as
vir lumbos tuos; interrogabo te, et edoce me. 38:4
man waist your; demand you and paths Me. 38: 4
Ubi eras, quando ponebam fundamenta terrae?
Where were you when I laid foundations Earth?
Indica mihi, si habes intellegentiam. 38:5 Quis posuit
Tell I if you have understanding. 38: 5 Who set
mensuras eius, si nosti? Vel quis tetendit super eam
measures his if you know? or who bent over it
lineam? 38:6 Super quo bases illius solidatae sunt?
line? 38: 6 over which bases of footings are they?
Aut quis demisit lapidem angularem eius, 38:7 cum
or who down stone corner his 38: 7 with
clamarent simul astra matutina, et iubilarent omnes
cry together stars morning and joy? all
fili Dei? 38:8 Quis conclusit ostiis mare, quando
children God? 38: 8 Who concluded doors sea, when
erumpebat quasi de visceribus procedens, 38:9 cum
brak as of within proceeding 38: 9 with

ponerem nubem vestimentum eius et caligine illud
I made the cloud clothing his and thick it
quasi fascia obvolverem? 38:10 Definivi illud
as bra bands? 38:10 I have defined it
terminis meis et posui vectem et ostia 38:11 et
terms I and I put bar and doors 38:11 and
dixi: Usque huc venies et non procedes amplius
I said: up here You will come and not go more
et hic confringes tumentes fluctus tuos. 38:12
and here break swelling waves your. 38:12
Numquid in diebus tuis praecepisti diluculo et
Do in days your command early and
assignasti aurorae locum suum, 38:13 et, cum
assignasti dawn place his 38:13 and, with
extrema terrae teneres, excussi sunt impii ex ea?
extreme earth hold I shook are The wicked from it?
38:14 Vertetur in lutum signatum et stabit sicut
38:14 It is changed in mud signed and stand as
vestimentum. 38:15 Cohibetur ab impiis lux sua,
clothing. 38:15 slows down from Wickedness light his
et brachium excelsum confringetur. 38:16 Numquid
and arm high broken. 38:16 Do
ingressus es scaturigines maris et in novissimis
entry you springs sea and in last
abyssi deambulasti? 38:17 Numquid apertae sunt tibi
abyss springs? 38:17 Do open are you
portae mortis, et ostia tenebrosa vidisti? 38:18
The gates death and doors dark did you see? 38:18
Numquid considerasti latitudinem terrae? Indica mihi,
Do considered width Earth? Tell I
si nosti omnia: 38:19 In qua via lux habitat, et
if you know all: 38:19 in which road light lives and
tenebrarum quis locus sit; 38:20 ut ducas
darkness who location it is; 38:20 as lead
unumquodque ad terminos suos et intellegas semitas
each to border their and understand paths
domus eius? 38:21 Novisti, nam tunc natus eras,
house his? 38:21 You know, for then He was born were you
et numerus dierum tuorum multus! 38:22 Numquid
and number days your a lot! 38:22 Do
ingressus es thesauros nivis aut thesauros grandinis
entry you treasures snow or treasures hail

aspexisti, 38:23 quae praeparavi in tempus angustiae,
drops, 38:23 which reserve in time distress,
in diem pugnae et belli? 38:24 Per quam viam
in day fighting and war? 38:24 by than way
spargitur lux, diffunditur ventus urens super terram?
spread light, diffused wind The east over land?
38:25 Quis dedit vehementissimo imbri cursum et
38:25 Who given violent rain course and
viam fulmini tonanti, 38:26 ut plueret super terram
way lightning thunder; 38:26 as rain over land
absque homine, in deserto, ubi nullus mortalium
without man in wilderness where no mortal
commoratur, 38:27 ut impleret inviam et desolatam
lingers 38:27 as supply dry and waste
et produceret herbas in terra arida? 38:28 Quis est
and produce herbs in land dry? 38:28 Who is
pluviae pater, vel quis genuit stillas roris? 38:29 De
rain father, or who birth drops dew? 38:29 The
cuius sinu egressa est glacies, et pruina de caelo
the gulf came out is ice and smoke; of heaven
quis genuit? 38:30 In similitudinem lapidis aquae
who the father? 38:30 in like stone water
durantur, et superficies abyssi constringitur. 38:31
hardened, and surface abyss frozen. 38:31
Numquid coniungere valebis nexus stellarum
Do join You will be able link stars
Pleiadum aut funiculum Arcturi poteris solvere? 38:32
Pleiades or line Orion You can solve? 38:32
Numquid produces Coronam in tempore suo et
Do draw crown in time his and
Ursam cum filiis ducis tu? 38:33 Numquid nosti
bear with children Duke You? 38:33 Do you know
leges caeli et pones scripturam eius in terra? 38:34
laws air and Put the writing his in land? 38:34
Numquid elevabis in nebula vocem tuam, et impetus
Do lift in cloud voice your and attacks
aquarum operiet te? 38:35 Numquid mittes fulgura,
water cover You? 38:35 Do send lightnings
et ibunt et dicent tibi: 'Adsumus!?' 38:36 Quis
and go and say you: 'Here we are?' 38:36 Who
posuit in visceribus ibis sapientiam, vel quis dedit
set in within ibis wisdom or who given

gallo intellegentiam? 38:37 **Quis recensebit nubes in**
cock understanding? 38:37 Who number cloud in
sapientia, et utres caeli quis declinabit, 38:38 **quando**
wisdom and bottles air who turn, 38:38 when
funditur pulvis in solidum, et glebae compinguntur?
shed dust in solid, and clods together?
38:39 Numquid capies leaenae praedam et animam
38:39 Do hunt lioness prey and life
catulorum eius implebis, 38:40 **quando cubant in**
cubs his fill, 38:40 when crouch in
antris et in specubus insidiantur? 38:41 **Quis**
dens and in covert wait? 38:41 Who
praeparat corvo escam suam, quando pulli eius
prepares raven food his when chicken his
clamant ad Deum vagantes, eo quod non habeant
claim to God craning it that not have
cibos? 39:1 Numquid nosti tempus partus ibicum in
food? 39: 1 Do you know time delivery goats in
petris vel parturientes cervas observasti? 39:2
rocks or labor hinds you observed? 39: 2
Dinumerasti menses conceptus earum et scisti
number months concept their and did you know
tempus partus earum? 39:3 **Incurvantur ad fetum et**
time delivery them? 39: 3 They bow to breeding and
pariunt et fetus suos emittunt. 39:4 **Impinguantur**
deliveries and fetus their they emit. 39: 4 getting fat
fili earum et adollescunt in campo, egrediuntur et
children their and growing up; in campus go out and
non revertuntur ad eas. 39:5 **Quis dimisit onagram**
not return to them. 39: 5 Who released undomesticated
liberum, et vincula ipsius quis solvit? 39:6 **Cui dedi**
free; and bonds of who paid? 39: 6 To I
in solitudine domum et tabernacula eius in terra
in wilderness home and dwellings his in land
salsuginis. 39:7 **Contemnit multitudinem civitatis,**
salt. 39: 7 He scorns company city
clamorem exactoris non audit. 39:8 **Explorat montes**
cry driver not applicants. 39: 8 The range mountains
pascuae suae et virentia quaeque perquirat. 39:9
pasture his and green each thing. 39: 9
Numquid volet taurus feras servire tibi aut
Do Will bull wild serve you or

morabitur ad praesepe tuum? 39:10 Numquid
stay to crib Yours? 39:10 Do
alligabis taurum ferum ad arandum loro tuo, aut
muzzle bull wild to plow thong your or
confringet glebas vallium post te? 39:11 Numquid
break harrow valleys after You? 39:11 Do
fiduciam habebis in magna fortitudine eius et
confidence have in great strength his and
derelinques ei labores tuos? 39:12 Numquid credes
leave it labor of your own? 39:12 Do assurance
illi quod revertatur et sementem in aream tuam
they that return and seed in floor your
congreget? 39:13 Ala struthionis laeta est, penna vero
gather? 39:13 wing ostrich happy is feather But
ciconiae et avolat. 39:14 Quando derelinquit ova sua
Unknown and honked. 39:14 when forsakes eggs his
in terra, in pulvere calefiunt. 39:15 Obliviscitur quod
in land, in dust heated. 39:15 She forgets that
pes conculcet ea, aut bestia agri conterat. 39:16
foot tread it or beast field destroyed. 39:16
Duratur ad filios suos quasi non sint sui; frustra
Cruel to children their as not are s; pieces
laborans nullo timore anxietur. 39:17 Privavit enim
laboring no fear distressed. 39:17 withheld For
eam Deus sapientia nec dedit illi intellegentiam. 39:18
it God wisdom or given they understanding. 39:18
Cum tempus fuerit, in altum alas erigit, deridet
with time it in high wings raises she laughs
equum et ascensorem eius. 39:19 Numquid praebebis
horse and rider her. 39:19 Do give
equo fortitudinem aut circumdabis collo eius iubam?
horse strength or overlay neck his mane?
39:20 Numquid suscitabis eum quasi locustas? Gloria
39:20 Do up it as grasshopper? glory
hinnitus eius terror; 39:21 vallem ungula fodit,
neighing his alarm; 39:21 valley hoof digs,
exultat audacter, in occursum pergit armatis. 39:22
exults boldly, in meet continues armed men. 39:22
Contemnit pavorem nec territur neque cedit gladio.
He scorns faintness or affrighted or yields sword.

39:23 Super ipsum sonabit pharetra, micat hasta et
 39:23 over it resonate immigration; sparkles auction and
acinaces. 39:24 Fervens et fremens sorbet terram nec
 javelin. 39:24 Chasing and Sighing sorbet land or
consistet, cum tubae sonaverit clangor. 39:25 Ubi
 stand, with trumpet sound alarm. 39:25 Where
audierit bucinam, dicit: 'Uah!'. Procul odoratur
 hears bugle, he says: 'Ha'. At smells
bellum, exhortationem ducum et ululatum exercitus.
 war; encouraging dukes and howling army.
39:26 Numquid per sapientiam tuam plumescit
 39:26 Do by wisdom your preens
accipiter, expandens alas suas ad austrum? 39:27
 hawk, and expands wings their to south? 39:27
Numquid ad praeceptum tuum elevabitur aquila et
 Do to command your up eagle and
in arduis ponet nidum suum? 39:28 In petris manet
 in high? put nest his? 39:28 in rocks remains
et in praeruptis silicibus commoratur atque in
 and in steep rocks residence and in
culmine et arce. 39:29 Inde contemplatur escam, et
 summit and Citadel. 39:29 From contemplates food; and
de longe oculi eius prospiciunt. 39:30 Pulli eius
 of off eyes his Peer. 39:30 Colts his
lambent sanguinem; et, ubicumque cadaver fuerit,
 lick blood; and, wherever corpse it
statim adest'. 40:1 Et respondens Dominus locutus
 immediately is here. ' 40: 1 The answered Lord said
est ad Iob: 40:2 ' Numquid contendit cum
 is to Job: 40: 2 ' Do contends with
Omnipotente reprehensor? Qui arguit Deum, debet
 Almighty fault? He argues God, should
respondere ad ea'. 40:3 Respondens autem Iob
 answer to it '. 40: 3 answered Now Job
Domino dixit: 40:4 ' Ecce leviter locutus sum, quid
 Lord he said: 40: 4 ' Look slightly said I what
respondebo tibi? Manum meam ponam super os
 answer you? hand I I will over mouth
meum. 40:5 Unum locutus sum, quod non repetam,
 My. 40: 5 one said I that not repeat
et alterum, quibus ultra non addam'. 40:6
 and other which more not I will. ' 40: 6

Respondens autem Dominus Iob de turbine dixit:

answered Now Lord Job of storm he said:

40:7 ‘ Accinge sicut vir lumbos tuos; interrogabo te,

40: 7 ‘ Gird as man waist your; demand you

et edoce me. 40:8 Numquid irritum facies iudicium

and paths Me. 40: 8 Do void face judgment

meum et condemnabis me, ut tu iustificeris? 40:9

my and condemn I as you justified? 40: 9

Et si habes brachium sicut Deus et si voce simili

The if you have arm as God and if voice like

tonas? 40:10 Circumda tibi decorem et sublimitatem;

him? 40:10 Wrap you beauty and sublimity;

gloria et decore induere. 40:11 Effunde vehementiam

glory and beauty wear it. 40:11 Pour intensity

furoris tui et respiciens omnem arrogantem humilia.

fierce your and looking back all lifted low.

40:12 Respice cunctos superbos et confunde eos et

40:12 Look all proud and confound them and

contere impios in loco suo. 40:13 Absconde eos in

break impious in place his own. 40:13 hide them in

pulvere simul et facies eorum claude in fovea; 40:14

dust together and face their close in the pit; 40:14

et ego confitebor quod salvare te possit dextera tua.

and I I will confess that save you can right Your.

40:15 Ecce Behemoth, quem feci tecum; fenum quasi

40:15 Look Behemoth which I with you; hay as

bos comedit. 40:16 Fortitudo eius in lumbis eius, et

ox ate. 40:16 strength his in loins his and

virtus illius in umbilico ventris eius. 40:17 Stringit

power of in navel belly her. 40:17 He draws

caudam suam quasi cedrum, nervi femorum eius

tail his as cedar, nerve thighs his

perplexi sunt. 40:18 Ossa eius velut fistulae aeris,

complications They are. 40:18 Skeletons his as tubes copper,

cartilago illius quasi laminae ferreae. 40:19 Ipse est

cartilage of as blades iron. 40:19 He is

principium viarum Dei; qui fecit eum, applicabit

beginning roads God; that he him, apply

gladium eius. 40:20 Huic montes tributum ferunt,

sword her. 40:20 this mountains taxes they say,

omnes bestiae agri ludunt ibi. 40:21 Sub lotis
all beasts field play there. 40:21 under washing
silvestribus dormit, in secreto calami et in locis
wild sleeps, in confidentiality branches and in places
umentibus; 40:22 loti silvestres umbra eum protegent,
wet; 40:22 key wild shadow it cover,
circumdant eum salices torrentis. 40:23 Si fluvius
invest it willows torrent. 40:23 If river
intumescat, non tremit; securus est, si prorumpat
swell, not trembles; easy is if breaks
fluctus ad os eius. 40:24 In oculis eius quis capiet
waves to mouth her. 40:24 in eyes his who take
eum et in sudibus perforabit nares eius? 40:25 An
it and in stakes pierce nose his? 40:25 An
extrahere poteris Leviathan hamo et fune ligabis
extract You can leviathan hook and cable Brand
linguam eius? 40:26 Numquid pones iuncum in
language his? 40:26 Do Put the bulrush in
naribus eius aut spina perforabis maxillam eius?
nose his or spine through cheek his?
40:27 Numquid multiplicabit ad te preces aut
40:27 Do multiply to you prayers or
loquetur tibi mollia? 40:28 Numquid feriet tecum
spokesman you soft? 40:28 Do push with
pactum, et accipies eum servum sempiternum? 40:29
pact and take it slave ever? 40:29
Numquid illudes ei quasi avi aut ligabis eum pro
Do play it as avi or Brand it for
puellis tuis? 40:30 Speculabuntur super eum socii,
girls you? 40:30 watch over it partners,
divident illum negotiatores? 40:31 Numquid implebis
divide it merchants? 40:31 Do fill
telis pellem eius et iaculo hamato piscium caput
Darts skin his and javelin barbed fish head
illius? 40:32 Pone super eum manum tuam; memento
of that? 40:32 Set over it hand your; remember
belli nec ultra addas. 41:1 Ecce spes eius
war or more add. 41:1 Look hope his
frustrabitur eum, et aspectu eius praecipitabitur. 41:2
fail him, and Presence his precipitated. 41:2

Nemo tam audax, ut suscitetur eum. Quis enim
No so bold; as raise him. Who For
resistere potest vultui eius? 41:3 Quis eum aggressus
resist can presence his? 41: 3 Who it attacked
est et salvus fuit? Sub omni caelo quisnam? 41:4
is and saved was? under all heaven Who? 41: 4
Non tacebo super membra eius et eloquar robur et
no silent over members his and I speak out strength and
gratiam struis. 41:5 Quis revelabit faciem indumenti
thanks contrivance. 41: 5 Who open face putting
eius, et duplicia mandibulae eius quis intrabit? 41:6
his and double mandible his who it will go? 41: 6
Portas vultus eius quis aperiet? Per gyrum dentium
gates face his who open? by about teeth
eius formido. 41:7 Corpus illius quasi scuta fusilia,
his Terror. 41: 7 body of as targets rows
compactum sigillo siliceo: 41:8 unum uni coniungitur,
close up seal siliceo: 41: 8 one one associated with it,
et ne spiraculum quidem incedit per ea; 41:9
and do not breath indeed advances by it; 41: 9
unum alteri adhaeret, et tenentes se nequaquam
one other adheres and holding he no
separantur. 41:10 Sternutatio eius favillae ignis, et
separated. 41:10 sneezing his embers fire and
oculi eius ut palpebrae diluculi. 41:11 De ore eius
eyes his as eyelid morning. 41:11 The mouth his
lampades procedunt, sicut scintillae ignis emittuntur.
lamps proceed as spark fire spent.
41:12 De naribus eius procedit fumus, sicut ollae
41:12 The nose his proceeds smoke; as pot
succensae atque ferventis. 41:13 Halitus eius prunas
heated and boiling. 41:13 breath his coals
ardere facit, et flamma de ore eius egreditur. 41:14
blaze does and flame of mouth his coming out. 41:14
In collo eius morabitur fortitudo, et faciem eius
in neck his stay strength, and face his
praecedat angor. 41:15 Palearia eius cohaerentia sibi
ahead anxieties. 41:15 dewlaps his coherence to
compressa non moventur. 41:16 Cor eius induratur
compressed not move. 41:16 heart his firm
tamquam lapis et duratur quasi mola inferior. 41:17
as stone and steels as mill lower. 41:17

Cum surrexerit, tremunt fortes et ab undis
with rise Fore strong and from waves
retrorsum convertuntur. 41:18 Qui impegerit in eum,
back convertible. 41:18 He deals in him,
gladius eius non stabit nec hasta neque pilum neque
sword his not stand or auction or fur or
thorax; 41:19 reputat enim quasi paleas ferrum et
vest; 41:19 deems For as straw iron and
quasi lignum putridum aes. 41:20 Non fugat eum vir
as wood rotten brass. 41:20 no dispels it man
sagittarius, in stipulam versi sunt ei lapides fundae.
arrow in stubble backs are it stones slingshot.
41:21 Quasi stipulam aestimat fustem et deridet
41:21 like stubble estimates club and she laughs
vibrantem acinacem. 41:22 Sub ipso acumina testae,
Clubs scimitar. 41:22 under it SHARP clay,
et sternit tribula super lutum. 41:23 Fervescere facit
and paves sledge over mud. 41:23 boil does
quasi ollam profundum et mare ponit quasi vas
as pot depth and sea posits as vessel
unguentarium. 41:24 Post se illuminat semitam,
ointment. 41:24 Post he illuminates path,
aestimatur abyssus quasi canescens. 41:25 Non est
estimated The deep as growing gray. 41:25 no is
super terram potestas, quae comparetur ei, qui
over land power; which related to that
factus est, ut nullum timeret. 41:26 Omne sublime
he became is as no maneuver. 41:26 All high
videt: ipse est rex super universos filios superbiae’.
see: he is king over all children pride. ‘
42:1 Respondens autem Iob Domino dixit: 42:2 ‘
42: 1 answered Now Job Lord he said: 42: 2 ‘
Scio quia omnia potes, et nulla te latet cogitatio.
I know because all you can, and no you hidden thought.
42:3 Quis est iste, qui celat consilium absque
42: 3 Who is this that covers design without
scientia? Ideo insipienter locutus sum et mirabilia,
science? Therefore foolishly said I and wonders,
quae excederent scientiam meam. 42:4 Audi, et ego
which exceeded knowledge mine. 42: 4 Listen, and I
loquar; interrogabo te, et responde mihi. 42:5
I will speak; demand you and answer to me. 42: 5

Audit auris **audivi** te; **nunc** **autem** **oculus** **meus**
hearing ear I heard you; now Now eye my
videt te. **42:6** **Idcirco** **ipse** **me** **reprehendo** **et** **ago**
sees You. 42: 6 Therefore he I check and I
paenitentiam **in** **favilla** **et** **cinere**'. **42:7** **Postquam**
repent in ashes and ashes. ' 42: 7 after the
autem **locutus** **est** **Dominus** **verba** **haec** **ad** **Iob**, **dixit**
Now said is Lord words this to Job said
ad **Eliphaz** **Themanitem**: ' **Iratus** **est** **furor** **meus** **in**
to Alphas Themanite ' Angry is The anger my in
te **et** **in** **duos** **amicos** **tuos**, **quoniam** **non** **estis** **locuti**
you and in two friends your for not you have
coram **me** **rectum** **sicut** **servus** **meus** **Iob**. **42:8** **Sumite**
before I right as slave my Job. 42: 8 Take
ergo **vobis** **septem** **tauros** **et** **septem** **arietes** **et** **ite** **ad**
So you seven bulls and seven rams and Go to
servum **meum** **Iob** **et** **offerte** **holocaustum** **pro** **vobis**;
slave my Job and offer holocaust for you;
Iob **autem** **servus** **meus** **orabit** **pro** **vobis**. **Faciem** **eius**
Job Now slave my pray for to you. face his
suscipiam, **ut** **non** **vobis** **imputetur** **stultitia**; **neque**
I accept as not you imputed folly; or
enim **locuti** **estis** **ad** **me** **recta** **sicut** **servus** **meus** **Iob**'.
For have you to I right as slave my Job. ' 42:9
Abierunt **ergo** **Eliphaz** **Themanites** **et** **Baldad**
went So Alphas Themanite and Bildad
Suhites **et** **Sophar** **Naamathites** **et** **fecerunt**, **sicut**
Suhite and Zophar Naamath and they as
locutus **fuerat** **Dominus** **ad** **eos**, **et** **suscepit** **Dominus**
said was Lord to them; and received Lord
faciem **Iob**. **42:10** **Dominus** **vertit** **sortem** **Iob**, **cum**
face Job. 42:10 Lord turns Fate Job with
oraret **ille** **pro** **amicis** **suis**; **et** **addidit** **Dominus**
pray he for friends his family; and he added Lord
omnia, **quaecumque** **fuerant** **Iob**, **duplicia**. **42:11**
all whatever were Job double. 42:11
Venerunt **autem** **ad** **eum** **omnes** **fratres** **sui** **et**
They came Now to it all brothers s and
universae **sorores** **suae** **et** **cuncti**, **qui** **noverant** **eum**
all sisters his and all, that friends it
prius; **et** **comederunt** **cum** **eo** **panem** **in** **domo** **eius**
before; and ate with it bread in house his

et moverunt super eum caput et consolati sunt eum
and wagged over it head and encouraged are it
super omni malo, quod intulerat Dominus super
over all evil, that wronged Lord over
eum; et dederunt ei unusquisque argenteum unum
him; and they it each silver one
et inaurem auream unam. 42:12 Dominus autem
and ring gold one. 42:12 Lord Now
benedixit novissimis Iob magis quam principio eius;
blessed last Job more than beginning thereof;
et facta sunt ei quattuordecim milia ovium et sex
and made are it fourteen thousand sheep and six
milia camelorum et mille iuga boum et mille
thousand camels and thousand ridges oxen and thousand
asinae. 42:13 Et fuerunt ei septem filii et tres
ass. 42:13 The were it seven children and three
filiae; 42:14 et vocavit nomen unius Columbam et
daughters; 42:14 and he called name one pigeon and
nomen secundae Cassiam et nomen tertiae
name second Cinnamon and name third
Cornustibii. 42:15 Non sunt autem inventae mulieres
Cosmetics. 42:15 no are Now found women
speciosae sicut filiae Iob in universa terra; deditque
beautiful as daughters Job in all land; gave
eis pater suus hereditatem inter fratres earum.
them father it heritage between brothers them.
42:16 Vixit autem Iob post haec centum quadraginta
42:16 When Now Job after this one hundred forty
annis et vidit filios suos et filios filiorum suorum
years and saw children their and children children their
usque ad quartam generationem; et mortuus est
up to fourth generation; and dead is
senex et plenus dierum.
old and full days.

1:1 Beatus vir, qui non abiit in consilio impiorum
1: 1 Happy man that not He went in design the wicked
et in via peccatorum non stetit et in conventu
and in road sins not He stood and in meeting
derisorum non sedit, 1:2 sed in lege Domini voluntas
scornful not He sat, 1, 2 but in law of will
eius, et in lege eius meditatur die ac nocte. 1:3 Et
his and in law his meditates day and night. 1: 3 The
erit tamquam lignum plantatum secus decursus
will be as wood plant by running
aquarum, quod fructum suum dabit in tempore
water that fruit his will in time
suo; et folium eius non defluet, et omnia,
his own; and leaf his not fall and all
quaecumque faciet, prosperabuntur. 1:4 Non sic impii,
whatever will, prosper. 1: 4 no so wicked;
non sic, sed tamquam pulvis, quem proicit ventus.
not thus, but as dust, which Kicking wind.
1:5 Ideo non consurgent impii in iudicio, neque
1: 5 Therefore not rise The wicked in trial or
peccatores in concilio iustorum. 1:6 Quoniam novit
sinners in council just. 1: 6 For He knows
Dominus viam iustorum, et iter impiorum peribit.
Lord way just, and trip the wicked cut off.
2:1 Quare fremuerunt gentes, et populi meditati sunt
2: 1 Why rage nations and people plot are
inania? 2:2 Astiterunt reges terrae, et principes
Empty? 2: 2 Standing kings earth and leaders
convenerunt in unum adversus Dominum et adversus
assembled in one against Lord and against
christum eius: 2:3 ‘Dirumpamus vincula eorum et
Christ his 2, 3 ‘ break bonds their and
proiciamus a nobis iugum ipsorum!’. 2:4 Qui
project from us yoke theirs’. 2: 4 He
habitat in caelis, irridebit eos, Dominus subsannabit
home in heaven laugh them; Lord laugh
eos. 2:5 Tunc loquetur ad eos in ira sua et in
them. 2: 5 Then spokesman to them in anger his and in
furore suo conturbabit eos: 2:6 ‘Ego autem constitui
anger his trouble them: 2, 6 ‘ I Now set

**regem meum super Sion, montem sanctum meum!'.
king my over Zion mount St. My '.**

**2:7 Praedicabo decretum eius. Dominus dixit ad me:
2: 7 tell The decree her. Lord said to me:**

**' Filius meus es tu; ego hodie genui te. 2:8 Postula
' son my you you; I today begotten You. 2: 8 Ask**

**a me, et dabo tibi gentes hereditatem tuam et
from I and I you nations heritage your and**

**possessionem tuam terminos terrae. 2:9 Reges eos in
possession your border the earth. 2: 9 Kings them in**

**virga ferrea et tamquam vas figuli confringes eos'.
staff iron and as vessel potter break them. '**

**2:10 Et nunc, reges, intellegite; erudimini, qui
2:10 The now, kings, understand; Be warned, that**

**iudicatis terram. 2:11 Servite Domino in timore et
judge land. 2:11 serve Lord in fear and**

**exsultate ei cum tremore. 2:12 Apprehendite
rejoice it with trembling. 2:12 Embrace**

**disciplinam, ne quando irascatur, et pereatis de
correction, do not when angry, and perish of**

**via, cum exarserit in brevi ira eius. Beati omnes,
way, with flare in short anger her. Happy all**

**qui confidunt in eo. 3:1 PSALMUS. David, cum
that trust in the fact. 3: 1 PSALM. David with**

**fugit a filio suo Absalom. 3:2 Domine, quid
flees from son his Absalom. 3: 2 Sir, what**

**multiplicati sunt, qui tribulant me? Multi insurgunt
increased are that trouble Me? Many rise**

**adversum me, 3:3 multi dicunt animae meae: ' Non
against I 3: 3 many say soul my ' no**

**est salus ipsi in Deo'. 3:4 Tu autem, Domine,
is safety they in God. ' 3, 4 You however, Sir,**

**protector meus es, gloria mea et exaltans caput
shield my you glory my and Lifter head**

**meum. 3:5 Voce mea ad Dominum clamavi, et
My. 3, 5 voice my to Lord I cried, and**

**exaudivit me de monte sancto suo. 3:6 Ego
He heard I of mount St. his own. 3: 6 I**

**obdormivi et soporatus sum, exsurrexi, quia
sleep and soporatus I I rose, because**

Dominus suscepit me. 3:7 Non timebo milia populi
Lord received Me. 3: 7 no I fear? thousand people
circumdantis me. Exsurge, Domine salvum me fac,
surrounding Me. Arise O save I do
Deus meus; 3:8 quoniam tu percussisti in maxillam
God my; 3: 8 for you stamped in cheek
omnes adversantes mihi, dentes peccatorum contrivisti.
all resisting I The teeth sins broken.
3:9 Domini est salus, et super populum tuum
3: 9 of is safety; and over people your
benedictio tua. 4:1 Magistro chori. Fidibus.
blessing Your. 4: 1 Master choir. Strings.
PSALMUS. David. 4:2 Cum invocarem, exaudivit me
PSALM. David. 4: 2 with I called, He heard I
Deus iustitiae meae. In tribulatione dilatasti mihi;
God justice Mine. in trouble enlarge me;
miserere mei et exaudi orationem meam. 4:3 Filii
have my and hear prayer mine. 4: 3 children
hominum, usquequo gravi corde? Ut quid diligitis
men how long? serious heart? To what love
vanitatem et quaeritis mendacium? 4:4 Et scitote
futility and 're looking for lie? 4: 4 The know
quoniam mirificavit Dominus sanctum suum; Dominus
for wonderful Lord St. his own; Lord
exaudiet, cum clamavero ad eum. 4:5 Irascimini et
answer with call to him. 4, 5 Offer and
nolite peccare; loquimini in cordibus vestris, in
do not sin; speak in hearts your in
cubilibus vestris et conquiescite. 4:6 Sacrificate
beds your and still. 4: 6 Offer
sacrificium iustitiae et sperate in Domino. 4:7 Multi
sacrifice justice and trust in Lord. 4: 7 Many
dicunt: ' Quis ostendit nobis bona?'. Leva in signum
they say: ' Who shows us the good. ' Lift in sign
super nos lumen vultus tui, Domine! 4:8 Maiorem
over we light face your O! 4: 8 greater
dedisti laetitiam in corde meo, quam cum
You joy in heart I than with
multiplicantur frumentum et vinum eorum. 4:9 In
increase grain and wine them. 4: 9 in

pace in idipsum dormiam et requiescam, quoniam
peace in together I sleep and Calmly, for

tu, Domine, singulariter in spe constituisti me. 5:1
you Sir, individually in hope signed Me. 5: 1

Magistro chori. Ad tibias. PSALMUS. David. 5:2
Master choir. the legs. PSALM. David. 5: 2

Verba mea auribus percipe, Domine; intellege
words my ears ear, O Lord; understand

gemitum meum. 5:3 Intende voci clamoris mei, rex
sigh My. 5: 3 Attend voice cry my king

meus et Deus meus. 5:4 Quoniam ad te orabo,
my and God My. 5: 4 For to you I will pray,

Domine, mane exaudies vocem meam; mane astabo
Sir, morning hear voice I; morning stand

tibi et exspectabo. 5:5 Quoniam non Deus volens
you and I will wait. 5: 5 For not God wishful

iniquitatem tu es; neque habitabit iuxta te
violence you art; or live according to you

malignus, 5:6 neque permanebunt iniusti ante oculos
malignant, 5, 6 or continue unjust before eyes

tuos. 5:7 Odisti omnes, qui operantur iniquitatem,
your. 5: 7 You hate all that workers violence,

perdes omnes, qui loquuntur mendacium; virum
you will lose all that talk leasing; man

sanguinum et dolosum abominabitur Dominus. 5:8
bloody and deceitful abhor Lord. 5: 8

Ego autem in multitudine misericordiae tuae introibo
I Now in numbers mercy your go

in domum tuam; adorabo ad templum sanctum tuum
in home your; worship to temple St. your

in timore tuo. 5:9 Domine, deduc me in iustitia tua
in fear your. 5: 9 Sir, Conduct I in justice your

propter inimicos meos, dirige in conspectu meo viam
for enemies my direct in before I way

tuam. 5:10 Quoniam non est in ore eorum veritas,
Your. 5:10 For not is in mouth their truth

cor eorum fovea; sepulcrum patens est guttur eorum,
heart their the pit; grave open is throat their

mollunt linguas suas. 5:11 Iudica illos, Deus;
mitigate languages their own. 5:11 Judge those God;

decidant a cogitationibus suis; secundum
fall from thoughts his family; according to
multitudinem impietatum eorum expelle eos, quoniam
company ungodlinesses their drive them; for
irritaverunt te, Domine. 5:12 Et omnes, qui sperant
provoked you O Lord. 5:12 The all that trust
in te, laetentur, in aeternum exsultent. Obumbrabis
in you rejoice, in ever rejoice. overshadow
eis, et gloriabuntur in te, qui diligunt nomen tuum;
them, and glory? in you that love name your;
5:13 quoniam tu benedices iusto, Domine, quasi
5:13 for you bless regular, Sir, as
scuto, bona voluntate coronabis eum. 6:1 Magistro
shield, good will crown him. 6: 1 Master
chori. Fidibus. Super octavam. PSALMUS. David. 6:2
choir. Strings. over eighth. PSALM. David. 6: 2
Domine, ne in furore tuo arguas me neque in ira
Sir, do not in anger your rebuke I or in anger
tua corripas me. 6:3 Miserere mei, Domine, quoniam
your chastise Me. 6: 3 Have mercy my Sir, for
infirmus sum; sana me, Domine, quoniam conturbata
weak I; heal I Sir, for troubled
sunt ossa mea. 6:4 Et anima mea turbata est valde,
are bones I have. 6: 4 The soul my troubled is very
sed tu, Domine, usquequo? 6:5 Convertere, Domine,
but you Sir, How long? 6: 5 Return Sir,
eripe animam meam; salvum me fac propter
rescue life I; save I Make for
misericordiam tuam. 6:6 Quoniam non est in morte,
mercy Your. 6: 6 For not is in death
qui memor sit tui; in inferno autem quis confitebitur
that remember is your; in hell Now who thanks
tibi? 6:7 Laboravi in gemitu meo, lavabam per
you? 6, 7 labored in scream I I washed by
singulas noctes lectum meum; lacrimis meis stratum
each nights bed my; tears I bed
meum rigabam. 6:8 Turbatus est a maerore
my soak. 6, 8 He was troubled is from grief
oculus meus, inveteravi inter omnes inimicos meos.
eye my I have grown old between all enemies mine.

6:9 Discedite a me, omnes, qui operamini

6: 9 Depart from I all that work

iniquitatem, quoniam exaudivit Dominus vocem fletus
violence, for He heard Lord voice weeping

mei. 6:10 Exaudivit Dominus deprecationem meam,

mine. 6:10 Listened Lord petition I

Dominus orationem meam suscepit. 6:11 Erubescant

Lord prayer I accepted. 6:11 blush

et conturbentur vehementer omnes inimici mei;

and tremble very all enemies mine;

convertantur et erubescant valde velociter. 7:1

turn and blush very quickly. 7: 1

Lamentatio David, quam cantavit Domino propter

lamentation David than crew Lord for

Chus Beniaminitam. 7:2 Domine Deus meus, in te

Cush Benjamite. 7: 2 O God my in you

speravi; salvum me fac ex omnibus persequentibus

I put my trust; save I Make from all pursuing

me et libera me, 7:3 ne quando rapiat ut leo

I and free I 7: 3 do not when off as lion

animam meam discerpens, dum non est qui salvum

life I tearing, while not is that save

faciat. 7:4 Domine Deus meus, si feci istud, si est

He does. 7: 4 O God my if I this if is

iniquitas in manibus meis, 7:5 si reddidi retribuenti

violence in hands I 7: 5 if paid repay

mihi mala et exspoliavi inimicum meum dimittens

I bad and robbed enemy my leaving

inanem, 7:6 persequatur inimicus animam meam et

empty 7: 6 chase The enemy life I and

comprehendat et conculcet in terra vitam meam et

Include and tread in land life I and

gloriam meam in pulverem deducat. 7:7 Exsurge,

glory I in dust Selah. 7: 7 Arise

Domine, in ira tua et exaltare contra indignationem

Sir, in anger your and to advance against indignation

inimicorum meorum et exsurge, Deus meus, in

enemies my and rise, God my in

iudicio, quod mandasti. 7:8 Et synagoga populorum

trial that You command. 7, 8 The synagogue people

circumdabit te, et super hanc in altum regredere:

cOMPASS you and over this in high return:

7:9 Dominus iudicat populos. Iudica me, Domine,

7, 9 Lord judges people. Judge I Sir,

secundum iustitiam meam et secundum innocentiam

according to justice I and according to innocence

meam, quae est in me. 7:10 Consumatur nequitia

I which is in Me. 7:10 consumed sleight

peccatorum; et iustum confirma: scrutans corda et

sins; and just strengthen: searches hearts and

renes Deus iustus. 7:11 Adiutorium meum apud

reins God just. 7:11 help my in

Deum, qui salvos facit rectos corde. 7:12 Deus iudex

God, that save does right heart. 7:12 God judge

iustus, fortis, irascens per singulos dies. 7:13 Nonne

just strong, transporter by each days. 7:13 Did

iterum gladium suum exacuit, arcum suum tetendit

again sword his glistens; bow his bent

et paravit illum? 7:14 Et paravit sibi vasa mortis,

and prepared it? 7:14 The prepared to vessels death

sagittas suas ardentes effecit. 7:15 Ecce parturiit

arrows their burning produced. 7:15 Look labor

iniustitiam, concepit dolorem et peperit iniquitatem;

injustice, pregnant pain and bore violence;

7:16 lacum aperuit et effodit eum et incidit in

7:16 lake opened and digs it and falls in

foveam, quam fecit. 7:17 Convertetur dolor eius in

pit than He did. 7:17 returns Department his in

caput eius, et in verticem ipsius iniquitas eius

head his and in top of violence his

descendet. 7:18 Confitebor Domino secundum iustitiam

down. 7:18 praise Lord according to justice

eius et psallam nomini Domini Altissimi. 8:1

his and I will sing name of Most High. 8: 1

Magistro chori. Ad modum cantici ‘ Torcularia...’.

Master choir. the mode music ‘ Presses ... ’.

PSALMUS. David. 8:2 Domine, Dominus noster,

PSALM. David. 8: 2 Sir, Lord our

quam admirabile est nomen tuum in universa terra,

than wonderful is name your in all land,

quoniam elevata est magnificentia tua super caelos.

for up is magnificence your over heavens.

8:3 Ex ore infantum et lactantium perfecisti
8: 3 from mouth infants and infants performed
laudem propter inimicos tuos, ut destruas inimicum
praise for enemies your as break down enemy
et ultorem. 8:4 Quando video caelos tuos, opera
and avenger. 8: 4 when video heavens your works
digitorum tuorum, lunam et stellas, quae tu
inches your moon and stars which you
fundasti, 8:5 quid est homo, quod memor es eius,
founded; 8: 5 what is man, that remember you his
aut filius hominis, quoniam visitas eum? 8:6 Minuisti
or son man, for visit him? 8: 6 You made
eum paulo minus ab angelis, gloria et honore
it more less from angels; glory and honor
coronasti eum 8:7 et constituisti eum super opera
crowned it 8: 7 and signed it over works
manuum tuarum. Omnia subiecisti sub pedibus eius:
hands Your. All subjection under feet his
8:8 oves et boves universas, insuper et pecora
8: 8 sheep and cattle all; In addition, and cattle
campi, 8:9 volucres caeli et pisces maris,
The fields 8, 9 birds air and fish sea,
quaecumque perambulant semitas maris. 8:10 Domine,
whatever a walk through paths the sea. 8:10 Sir,
Dominus noster, quam admirabile est nomen tuum in
Lord our than wonderful is name your in
universa terra! 9:1 Magistro chori. Ad modum
all land! 9: 1 Master choir. the mode
cantici ‘ Mut labben’. PSALMUS. David. 9:2
music ‘ mutesellim labben. PSALM. David. 9: 2
ALEPH. Confitebor tibi, Domine, in toto corde meo,
Aleph. praise you Sir, in all heart I
narrabo omnia mirabilia tua. 9:3 Laetabor et
I will tell all wonders Your. 9: 3 I will be glad and
exultabo in te, psallam nomini tuo, Altissime. 9:4
rejoice in you I will sing name your Most High. 9: 4
BETH. Cum convertuntur inimici mei retrorsum,
Beth. with convertible enemies my back
infirmantur et pereunt a facie tua. 9:5 Quoniam
strength and lost from the Your. 9: 5 For
fecisti iudicium meum et causam meam, sedisti
You made judgment my and cause I You sat

super thronum, qui iudicas iustitiam. 9:6 GHIMEL.
over throne, that judge justice. 9: 6 She does.

Increpasti gentes, perdidisti impium; nomen eorum
thank nations lost wicked; name their

delesti in aeternum et in saeculum saeculi. 9:7
memorial in ever and in age age. 9: 7

Inimici defecerunt, solitudines sempiternae factae
enemies failed, wastes everlasting made

sunt; et civitates destruxisti: periit memoria eorum
they are: and cities down: lost memory their

cum ipsis. 9:8 HE. Dominus autem in aeternum
with them. 9: 8 HE. Lord Now in ever

sedebit, paravit in iudicium thronum suum; 9:9 et
seat prepared in judgment throne his own; 9: 9 and

ipse iudicabit orbem terrae in iustitia, iudicabit
he judge world earth in justice judge

populos in aequitate. 9:10 VAU. Et erit Dominus
people in equity. 9:10 Punishment. The will be Lord

refugium oppresso, refugium in opportunitatibus, in
refuge oppressed, refuge in times in

tribulatione. 9:11 Et sperent in te, qui noverunt
trouble. 9:11 The hope in you that know

nomen tuum, quoniam non dereliquisti quaerentes te,
name your for not forsaken seeking you

Domine. 9:12 ZAIN. Psallite Domino, qui habitat in
O Lord. 9:12 Zai. Sing Lord, that home in

Sion; annuntiate inter gentes studia eius. 9:13
Zion; Show between nations study her. 9:13

Quoniam requirens sanguinem recordatus est eorum,
For requiring blood He remembered is their

non est oblitus clamorem pauperum. 9:14 HETH.
not is forgotten cry poor. 9:14 Heth.

Miserere mei, Domine; vide afflictionem meam de
Have mercy my O Lord; see affliction I of

inimicis meis, qui exaltas me de portis mortis, 9:15
enemies I that lift I of gates death 9:15

ut annuntiem omnes laudationes tuas in portis filiae
as news all O I in gates daughters

Sion, exsultem in salutari tuo. 9:16 TETH. Infixae
Zion rejoice in Saviour your. 9:16 Her. fixed

sunt gentes in fovea, quam fecerunt; in laqueo isto,
are nations in pit than they did; in net this

quem absconderunt, comprehensus est pes eorum.
which hidden, arrested is foot them.

9:17 Manifestavit se Dominus iudicium faciens; in operibus manuum suarum comprehensus est peccator.
9:17 manifested he Lord judgment making; in works hands their arrested is sinner.

9:18 IOD. Convertentur peccatores in infernum, omnes gentes, quae obliviscuntur Deum. 9:19 CAPH.
9:18 IOD. return sinners in hell, all nations which forget God. 9:19 Blinded.

Quoniam non in finem oblivio erit pauperis; exspectatio pauperum non peribit in aeternum. 9:20
For not in end oblivion will be the poor; Expected poor not cut off in ever. 9:20

Exsurge, Domine, non confortetur homo; iudicentur gentes in conspectu tuo. 9:21 Constitue, Domine,
Arise Sir, not strengthened man; judged nations in before your. 9:21 Plant, Sir;

terrorem super eos; sciant gentes quoniam homines sunt. 10:1 LAMED. Ut quid, Domine, stas a
terror over them; know nations for men They are. 10: 1 Nothing. To what? Sir, stand from

longe, abscondis te in opportunitatibus, in tribulatione? 10:2 Dum superbit, impius insequitur
far, hide you in times in trouble? 10: 2 while proud, The wicked pursues

pauperem; comprehendantur in consiliis, quae cogitant. 10:3 Quoniam gloriatur peccator in
the poor; included in plans, which think. 10: 3 For glories sinner in

desideriis animae suae, et avarus sibi benedicit. 10:4
desires soul his and miser to blesses. 10: 4

NUN. Spernit Dominum peccator in arrogantia sua: ‘
Nun. rejects Lord sinner in arrogance his ‘

Non requirit; non est Deus’. 10:5 Hae sunt omnes cogitationes eius; prosperantur viae illius in omni
no search; not is God. ‘ 10: 5 These are all thoughts thereof; prosperous way of in all

tempore. Excelsa nimis iudicia tua a facie eius;
time. Corals too judgments your from the thereof;

omnes inimicos suos aspernatur. 10:6 Dixit enim in
all enemies their dislikes. 10: 6 said For in

corde suo: ‘ Non movebor; in generationem et
heart his ‘ no moved; in generation and
generationem ero sine malo’. 10:7 PHE. Cuius
generation I without evil. ‘ 10: 7 PHE. The
maledictione os plenum est et fraudulentia et dolo,
cursing mouth full is and fraud and deceit,
sub lingua eius labor et nequitia. 10:8 Sedet in
under language his labor and subtlety. 10: 8 Sitting in
insidiis ad vicos, in occultis interficit innocentem.
plots to towns in secret kills innocent.
10:9 SADE. Oculi eius in pauperem respiciunt;
10: 9 Sade. The eyes his in poor respect;
insidiatur in abscondito quasi leo in spelunca sua.
wait in secret as lion in cave their own.
Insidiatur, ut rapiat pauperem; rapit pauperem, dum
wait as off the poor; grabs the poor; while
attrahit in laqueum suum. 10:10 Irruit et inclinat
draws in trap his own. 10:10 Iratusque and inclines
se, et miseri cadunt in fortitudine brachiorum eius.
se and miserable fall in strength arms her.
10:11 Dixit enim in corde suo: ‘ Oblitus est Deus;
10:11 said For in heart his ‘ forgotten is God;
avertit faciem suam, non videbit in finem’.- 10:12
diverted face his not see in end’.- 10:12
COPH. Exsurge, Domine Deus, exalta manum tuam,
I. Arise O God, lift hand your
ne obliviscaris pauperum. 10:13 Propter quid
do not forget poor. 10:13 Because of what
spernit impius Deum? Dixit enim in corde suo: ‘
rejects The wicked God? said For in heart his ‘
Non requires’. 10:14 RES. Vidisti: tu laborem et
no ask questions. ‘ 10:14 RES. Did you see: you labor and
dolorem consideras, ut tradas eos in manus tuas.
pain consider as give them in hand your.
Tibi derelictus est pauper, orphano tu factus es
you left is poor orphan you he became you
adiutor. 10:15 SIN. Contere brachium peccatoris et
helper. 10:15 SIN. crush arm sinner and
maligni; quaeres peccatum illius et non invenies.
malignant seek sin of and not you can find.

10:16 Dominus rex in aeternum et in saeculum
10:16 Lord king in ever and in age
saeculi: perierunt gentes de terra illius. 10:17 TAU.
age: lost nations of land of that. 10:17 TAU.
Desiderium pauperum exaudisti, Domine; confirmabis
The desire poor Dismas O Lord; firm
cor eorum, intendes aurem tuam 10:18 iudicare
heart their apply ear your 10:18 judge
pupillo et humili, ut non apponat ultra inducere
minor and low, as not He sets more lead
timorem homo de terra. 11:1 Magistro chori. David.
fear man of land. 11: 1 Master choir. David.
In Domino confido, quomodo dicitis animae meae:
in Lord I am confident, how say soul my
‘ Transmigra in montem sicut passer! 11:2 Quoniam
‘ away in mount as sparrow! 11: 2 For
ecce peccatores intenderunt arcum, paraverunt sagittas
See sinners bent bow, prepared arrows
suas super nervum, ut sagittent in obscuro rectos
their over stocks as shoot in obscurity right
corde. 11:3 Quando fundamenta evertuntur, iustus
heart. 11: 3 when foundations overturned, just
quid faciat?’. 11:4 Dominus in templo sancto suo,
what do? '. 11: 4 Lord in temple St. his
Dominus, in caelo sedes eius. Oculi eius in pauperem
Lord, in heaven seat her. The eyes his in poor
respiciunt, palpebrae eius interrogant filios hominum.
look, eyelid his they ask children men.
11:5 Dominus interrogat iustum et impium; qui
11: 5 Lord asks just and wicked; that
autem diligit iniquitatem, odit anima eius. 11:6
Now He loves violence, He hates soul her. 11: 6
Pluet super peccatores carbones ignis et sulphur; et
rain over sinners coals fire and sulfur; and
spiritus procellarum pars calicis eorum. 11:7 Quoniam
spirit of storms part cup them. 11: 7 For
iustus Dominus et iustitias dilexit, recti videbunt
just Lord and justices he loved, right see
vultum eius. 12:1 Magistro chori. Super octavam.
face her. 12: 1 Master choir. over eighth.

PSALMUS. David. 12:2 Salvum me fac, Domine,
PSALM. David. 12: 2 save I do Sir,
quoniam defecit sanctus, quoniam deminuti sunt
for failed holy for lowered are
fideles a filiis hominum. 12:3 Vana locuti sunt
faithful from children men. 12: 3 Empty have are
unusquisque ad proximum suum; in labiis dolosis, in
each to neighbor his own; in lips deceivers in
duplici corde locuti sunt. 12:4 Disperdat Dominus
double heart have They are. 12: 4 destroyed Lord
universa labia dolosa et linguam magniloquam. 12:5
all lips false and language prevail. 12: 5
Qui dixerunt: ‘ Lingua nostra magnificabimur, labia
He they said: ‘ language our magnified, lips
nostra a nobis sunt; quis noster dominus est?’.
our from us they are: who our master is it? ‘.
12:6 ‘ Propter miseriam inopum et gemitum
12: 6 ‘ Because of misery thane and sigh
pauperum, nunc exurgam, dicit Dominus; ponam in
poor now arise, says Lord; I will in
salutari illum, quem despiciunt’. 12:7 Eloquia Domini
Saviour it which despise. ‘ 12: 7 The words of
eloquia casta, argentum igne examinatum, separatum
words chaste, silver fire tested separate
a terra, purgatum septuplum. 12:8 Tu, Domine,
from land, purged sevenfold. 12: 8 You Sir,
servabis nos et custodies nos a generatione hac in
You will keep we and keep we from generation this in
aeternum. In circuitu impii ambulant, cum
ever. in about The wicked walk, with
exaltantur sordes inter filios hominum. 13:1
higher filth between children men. 13: 1
Magistro chori. PSALMUS. David. 13:2 Usquequo,
Master choir. PSALM. David. 13: 2 How long,
Domine, oblivisceris me in finem? Usquequo avertes
Sir, forget I in end? How long hard
faciem tuam a me? 13:3 Usquequo ponam consilia
face your from Me? 13: 3 How long I will plans
in anima mea, dolorem in corde meo per diem?
in soul my pain in heart I by Day?

Usquequo exaltabitur inimicus meus super me? 13:4
How long exalted The enemy my over Me? 13: 4
Respice et exaudi me, Domine Deus meus. Illumina
Look and hear I O God My. enlighten
oculos meos, ne quando obdormiam in morte, 13:5
eyes my do not when sleep in death 13: 5
ne quando dicat inimicus meus: ‘ Praevalui
do not when say The enemy my ‘ prevailed
adversus eum! ‘; neque exsultent, qui tribulant me,
against him! ‘ or joyful, that trouble I
si motus fuero. 13:6 Ego autem in misericordia tua
if motion I am. 13: 6 I Now in mercy your
speravi. Exsultabit cor meum in salutari tuo; cantabo
I hoped. rejoice heart my in Saviour you; I will sing
Domino, qui bona tribuit mihi. 14:1 Magistro chori.
Lord, that good grants to me. 14: 1 Master choir.
David. Dixit insipiens in corde suo: ‘ Non est Deus’.
David. said fool in heart his ‘ no is God. ‘
Corrupti sunt et abominationes operati sunt; non
corrupt are and abominations operated they are: not
est qui faciat bonum. 14:2 Dominus de caelo
is that do good. 14: 2 Lord of heaven
prospexit super filios hominum, ut videret si est
provided over children men as see if is
intellegens aut requirens Deum. 14:3 Omnes
understanding or requiring God. 14: 3 All
declinaverunt, simul corrupti sunt; non est qui
declined, together corrupt they are: not is that
faciat bonum, non est usque ad unum. 14:4 Nonne
do good not is up to one. 14: 4 Did
scient omnes, qui operantur iniquitatem, qui devorant
know all that workers violence, that devour
plebem meam sicut escam panis? Dominum non
people I as food bread? Lord not
invocaverunt; 14:5 illic trepidaverunt timore, quoniam
they cried; 14: 5 there trembled fear; for
Deus cum generatione iusta est. 14:6 Vos consilium
God with generation just It is. 14: 6 you design
inopis confundetis, Dominus autem spes eius est. 14:7
poor shame, Lord Now hope his It is. 14: 7

Quis dabit ex Sion salutare Israel? Cum converterit
Who will from Zion salvation Israel? with convert
Dominus captivitatem plebis suae, exsultabit Iacob, et
Lord captivity people his rejoice Jacob, and
laetabitur Israel. 15:1 PSALMUS. David. Domine,
rejoice Israel. 15: 1 PSALM. David. Sir,
quis habitabit in tabernaculo tuo? Quis requiescet in
who live in tent you? Who rest in
monte sancto tuo? 15:2 Qui ingreditur sine macula
mount St. you? 15: 2 He enters without spot
et operatur iustitiam, qui loquitur veritatem in corde
and works justice; that talks the truth in heart
suo, 15:3 qui non egit dolum in lingua sua nec
his 15: 3 that not thanks trick in language his or
fecit proximo suo malum et opprobrium non intulit
he next his evil and reproach not brought
proximo suo. 15:4 Ad nihilum reputatus est in
next his own. 15: 4 the nothing accounted for is in
conspectu eius malignus, timentes autem Dominum
before his malignant, fearing Now Lord
glorificat. Qui iuravit in detrimentum suum et non
glorifies. He He swore in loss his and not
mutat, 15:5 qui pecuniam suam non dedit ad
changes 15: 5 that money his not given to
usuram et munera super innocentem non accepit.
interest and gifts over innocent not accepted.
Qui facit haec, non movebitur in aeternum. 16:1
He does Thus, not move in ever. 16: 1
Miktam. David. Conserva me, Deus, quoniam speravi
Michtam. David. Preserve I God, for trust
in te. 16:2 Dixi Domino: ‘ Dominus meus es tu,
in You. 16: 2 I said, Lord: ‘ Lord my you you
bonum mihi non est sine te’. 16:3 In sanctos, qui
good I not is without you '. 16: 3 in saints, that
sunt in terra, inclitos viros, omnis voluntas mea in
are in land, honorable men all will my in
eos. 16:4 Multiplicantur dolores eorum, qui post deos
them. 16: 4 increase pains their that after gods
alienos acceleraverunt. Non effundam libationes eorum
other haste. no pour libations their

de sanguinibus neque assumam nomina eorum in
of blood or take names their in
labiis meis. 16:5 Dominus pars hereditatis meae et
lips mine. 16: 5 Lord part heritage I and
calicis mei: tu es qui detines sortem meam. 16:6
cup me: you you that hold Fate mine. 16: 6
Funes ceciderunt mihi in praeclaris; insuper et
The lines fell I in outstanding; In addition, and
hereditas mea speciosa est mihi. 16:7 Benedicam
heritage my beautiful is to me. 16: 7 bless
Dominum, qui tribuit mihi intellectum; insuper et in
Lord, that grants I intellect; In addition, and in
noctibus erudierunt me renes mei. 16:8 Proponebam
nights disillusioned I reins mine. 16: 8 display
Dominum in conspectu meo semper; quoniam a
Lord in before I always; for from
dextris est mihi, non commovebor. 16:9 Propter hoc
right is I not moved. 16: 9 Because of this
laetatum est cor meum, et exultaverunt praecordia
've is heart my and skipped ribs
mea; insuper et caro mea requiescet in spe. 16:10
my; In addition, and flesh my rest in hope. 16:10
Quoniam non derelinques animam meam in inferno
For not leave life I in hell
nec dabis sanctum tuum videre corruptionem. 16:11
or give St. your see corruption. 16:11
Notas mihi facies vias vitae, plenitudinem laetitiae
Notes I face ways life fullness joy
cum vultu tuo, delectationes in dextera tua usque in
with look your pleasures in right your up in
finem. 17:1 Precatio. David. Exaudi, Domine, iustitiam
end. 17: 1 Prayer. David. hear Sir, justice
meam, intende deprecationem meam. Auribus percipe
I attend petition mine. Pay learn
orationem meam, non in labiis dolosis. 17:2 De vultu
prayer I not in lips deceitful. 17: 2 The look
tuo iudicium meum prodeat; oculi tui videant
your judgment my To produce; eyes your see
aequitates. 17:3 Proba cor meum et visita nocte;
equity. 17: 3 Test heart my and visit night;

igne me examina, et non invenies in me iniquitatem.
fire I swarms and not find in I violence.

17:4 Non transgreditur os meum ad opera

17: 4 no breaks mouth my to works

hominum, propter verba labiorum tuorum custodivi

men for words lips your I kept

me a viis violenti. 17:5 Retine gressus meos in

I from ways violent. 17: 5 hold The steps my in

semitis tuis, ut non moveantur vestigia mea. 17:6

paths your as not moved tracks I have. 17: 6

Ego ad te clamavi, quoniam exaudis me, Deus;

I to you I cried, for answer I God;

inclina aurem tuam mihi et exaudi verba mea. 17:7

Pay ear your I and hear words I have. 17: 7

Mirifica misericordias tuas, qui salvos facis ab

The wonderful mercies your that save You do from

insurgentibus sperantes in dextera tua. 17:8 Custodi

insurrection trust in right Your. 17: 8 Keep

me ut pupillam oculi, sub umbra alarum tuarum

I as apple eyes, under shadow wings your

protege me 17:9 a facie impiorum, qui me

Protect I 17: 9 from the wicked, that I

afflixerunt. Inimici mei in furore circumdederunt me,

afflicted. enemies my in anger surrounded I

17:10 adipem suum concluserunt; os eorum locutum

17:10 fat his concluded; mouth their spoken

est superbiam. 17:11 Incedentes nunc circumdederunt

is pride. 17:11 They now surrounded

me, oculos suos statuerunt prosternere in terram.

I eyes their set throw in land.

17:12 Aspectus eorum quasi leonis parati ad praedam

17:12 Appearance their as lion ready to prey

et sicut catuli leonis recubantis in abditis. 17:13

and as cubs lion lurking in thickets. 17:13

Exsurge, Domine, praeveni eum, supplantam eum; eripe

Arise Sir, Prevent him, displace him; rescue

animam meam ab impio framea tua, 17:14 a

life I from the wicked lance your 17:14 from

mortuis manu tua, Domine, a mortuis, quorum

dead hand your Sir, from dead the

defecit portio vitae. De reconditis tuis adimpleas
failed share life. The unsolved your replenish
ventrem eorum, saturentur filii et dimittant
stomach their saturated children and away
reliquias parvulis suis. 17:15 Ego autem in iustitia
remains children their own. 17:15 I Now in justice
videbo faciem tuam; satiabor, cum evigilavero,
see face your; I will be satisfied; with I awake,
conspectu tuo. 18:1 Magistro chori. David, servi
before your. 18: 1 Master choir. David officials
Domini, qui locutus est ad Dominum verba huius
Lord, that said is to Lord words this
cantici, quando Dominus eum liberaverat e
music; when Lord it delivered from
potestate omnium inimicorum suorum 18:2 et e
power all enemies their 18: 2 and from
manu Saul. Dixit igitur: Diligam te, Domine,
hand Saul. said therefore: I love you Sir,
fortitudo mea. 18:3 Domine, firmamentum meum et
strength I have. 18: 3 Sir, support my and
refugium meum et liberator meus; Deus meus,
refuge my and liberator my; God my
adiutor meus, et sperabo in eum; protector meus et
helper my and I hope in him; shield my and
cornu salutis meae et susceptor meus. 18:4
horn health I and support My. 18: 4
Laudabilem invocabo Dominum, et ab inimicis meis
Praised call Lord, and from enemies I
salvus ero. 18:5 Circumdederunt me fluctus mortis,
saved I will be. 18: 5 surrounded I waves death
et torrentes Belial conturbaverunt me; 18:6 funes
and torrents Belial wrap me; 18: 6 ropes
infernus circumdederunt me, praeoccupaverunt me
hell surrounded I seized I
laquei mortis. 18:7 In tribulatione mea invocavi
snares of death. 18: 7 in trouble my I called
Dominum et ad Deum meum clamavi; exaudivit de
Lord and to God my I cried; He heard of
templo suo vocem meam, et clamor meus in
temple his voice I and cry my in
conspectu eius introivit in aures eius. 18:8 Commota
before his entered in ears her. 18: 8 Prompted

est et contremuit terra; fundamenta montium
is and quaked land; foundations mountains
concussa sunt et commota sunt, quoniam iratus est.
shock are and moved are for angry It is.
18:9 Ascendit fumus de naribus eius, et ignis de
18: 9 He went up smoke of nose his and fire of
ore eius devorans; carbones succensi processerunt ab
mouth his devouring; coals Burned advanced from
eo. 18:10 Inclinavit caelos et descendit, et caligo
the fact. 18:10 He bowed heavens and down and fog
sub pedibus eius. 18:11 Et ascendit super cherub et
under feet her. 18:11 The up over cherub and
volavit, ferebatur super pennas ventorum. 18:12 Et
flew, moved over wings winds. 18:12 The
posuit tenebras latibulum suum, in circuitu eius
set darkness covert his in about his
tabernaculum eius, tenebrosa aqua, nubes aeris.
tent his dark water; cloud atmosphere.
18:13 Prae fulgore in conspectu eius nubes
18:13 Outstanding brightness in before his cloud
transierunt, grando et carbones ignis. 18:14 Et
passed, hail and coals fire. 18:14 The
intonuit de caelo Dominus, et Altissimus dedit vocem
Thunder of heaven Lord, and Highest given voice
suam: grando et carbones ignis. 18:15 Et misit
his hail and coals fire. 18:15 The sent
sagittas suas et dissipavit eos, fulgura iecit et
arrows their and destroyed them; lightning shot and
conturbavit eos. 18:16 Et apparuerunt fontes
tare them. 18:16 The appeared sources
aquarum, et revelata sunt fundamenta orbis
water and revealed are foundations world
terrarum ab increpatione tua, Domine, ab
countries from rebuke your Sir; from
inspiratione spiritus irae tuae. 18:17 Misit de summo
inspiration spirit anger Your. 18:17 sent of top
et accepit me et assumpsit me de aquis multis;
and he received I and He assumed I of water many;
18:18 eripuit me de inimicis meis fortissimis et ab
18:18 rescued I of enemies I Median and from

his, qui oderunt me, quoniam confortati sunt super
those that hate I for strengthened are over
me. 18:19 Oppugnaverunt me in die afflictionis meae,
Me. 18:19 They prevented I in day affliction my
et factus est Dominus fulcimentum meum; 18:20 et
and he became is Lord support my; 18:20 and
eduxit me in latitudinem, salvum me fecit, quoniam
brought I in width, save I he did, for
voluit me. 18:21 Et retribuet mihi Dominus
He wanted Me. 18:21 The repay I Lord
secundum iustitiam meam et secundum puritatem
according to justice I and according to purity
manuum mearum reddet mihi, 18:22 quia custodivi
hands my shall pay I 18:22 because I kept
vias Domini nec impie recessi a Deo meo. 18:23
ways of or wickedly back from God mine. 18:23
Quoniam omnia iudicia eius in conspectu meo, et
For all judgments his in before I and
iustitias eius non reppuli a me; 18:24 et fui
justices his not I refused from me; 18:24 and I
immaculatus cum eo et observavi me ab iniquitate.
clean? with it and observed I from violence.
18:25 Et retribuit mihi Dominus secundum iustitiam
18:25 The rewarded I Lord according to justice
meam et secundum puritatem manuum mearum in
I and according to purity hands my in
conspectu oculorum eius. 18:26 Cum sancto sanctus
before eyes her. 18:26 with St. St.
eris et cum viro innocente innocens eris 18:27
You will be and with man innocent innocent You will be 18:27
et cum electo electus eris et cum perverso
and with elected chosen You will be and with perverse
callidus eris. 18:28 Quoniam tu populum humilem
clever You will be. 18:28 For you people low
salvum facies et oculos superbos humiliabis. 18:29
save face and eyes proud down. 18:29
Quoniam tu accendis lucernam meam, Domine; Deus
For you kindle candle I O Lord; God
meus illuminat tenebras meas. 18:30 Quoniam in te
my illuminates darkness mine. 18:30 For in you

aggrediar hostium turmas et in Deo meo transilium
I fasten the enemy companies and in God I over a
murum. 18:31 Deus, impolluta via eius, eloquia
wall. 18:31 God, unstained road his words
Domini igne examinata; protector est omnium
of fire examined; shield is all
sperantium in se. 18:32 Quoniam quis Deus
trust in themselves. 18:32 For who God
praeter Dominum? Aut quae munitio praeter
In addition to Lord? or which fortification In addition to
Deum nostrum? 18:33 Deus, qui praecinxit me
God our? 18:33 God, that Most I
virtute et posuit immaculatam viam meam; 18:34
power and set stainless way I; 18:34
qui perfecit pedes meos tamquam cervorum et super
that He finished feet my as hart and over
excelsa statuit me; 18:35 qui docet manus meas ad
high set me; 18:35 that teaches hand I to
proelium, et tendunt arcum aereum brachia mea.
fight, and tend bow brass forces I have.
18:36 Et dedisti mihi scutum salutis tuae, et dextera
18:36 The You I shield health your and right
tua suscepit me, et exauditio tua magnificavit me.
your received I and entreaty your great Me.
18:37 Dilatasti gressus meos subtus me, et non sunt
18:37 expanded The steps my under I and not are
infirmata vestigia mea. 18:38 Persequebar inimicos
weakened tracks I have. 18:38 I have pursued enemies
meos et comprehendebam illos et non convertebar,
my and I understood them and not converted
donec deficerent. 18:39 Confringebam illos, nec
until failed. 18:39 For thou those or
poterant stare, cadebant subtus pedes meos. 18:40 Et
could stand, fell under feet mine. 18:40 The
praecinxisti me virtute ad bellum et supplantasti
girded I power to war and subdued
insurgentes in me subtus me. 18:41 Et inimicos meos
insurgent in I under Me. 18:41 The enemies my
dedisti mihi dorsum et odientes me disperdidisti.
You I back and hating I destroyed.
18:42 Clamaverunt, nec erat qui salvos faceret, ad
18:42 They cried, or was that save do to

Dominum, nec exaudivit eos. 18:43 Et comminui eos
Lord, or He heard them. 18:43 The beat them
ut pulverem ante faciem venti, ut lutum platearum
as dust before face wind as mud streets
contrivi eos. 18:44 Eripuisti me de contradictionibus
broken them. 18:44 Torn I of contradictions
populi, constituisti me in caput gentium. Populus,
people signed I in head nations. people
quem non cognovi, servivit mihi, 18:45 in auditu
which not I know, He served I 18:45 in hearing
auris oboedivit mihi. Filii alieni blanditi sunt mihi,
ear obeyed to me. children strangers coax are I
18:46 filii alieni inveterati sunt, contremuerunt in
18:46 children strangers faded are quivered in
abditis suis. 18:47 Vivit Dominus, et benedictus
thickets their own. 18:47 As the Lord, and blessed
Adiutor meus, et exaltetur Deus salutis meae. 18:48
helper my and let God health Mine. 18:48
Deus, qui das vindictas mihi et subdis populos sub
God, that das rEVENGE I and subdues people under
me, liberator meus de inimicis meis iracundis; 18:49
I liberator my of enemies I passionate; 18:49
et ab insurgentibus in me exaltas me, a viro
and from insurrection in I lift I from man
iniquo eripis me. 18:50 Propterea confitebor tibi in
unfavorable starvation Me. 18:50 Therefore I will confess you in
nationibus, Domine, et nomini tuo psalmum dicam,
countries, Sir, and name your O I will say,
18:51 magnificans salutes regis sui et faciens
18:51 great salvations s s and making
misericordiam christo suo David et semini eius usque
mercy Christ his David and seed his up
in saeculum. 19:1 Magistro chori. PSALMUS. David.
in world. 19: 1 Master choir. PSALM. David.
19:2 Caeli enarrant gloriam Dei, et opera manuum
19: 2 heavens They tell of glory God, and works hands
eius annuntiat firmamentum. 19:3 Dies diei eructat
his announces dome. 19: 3 day day belches
verbum, et nox nocti indicat scientiam. 19:4 Non
word, and night night indicates knowledge. 19: 4 no
sunt loquelaes neque sermones, quorum non
are speech or words, the not

intellegantur voces: 19:5 in omnem terram exivit
understood voices: 19: 5 in all land gone
sonus eorum, et in fines orbis terrae verba eorum.
sound their and in ends world earth words them.
19:6 Soli posuit tabernaculum in eis, et ipse,
19: 6 sun set tent in them, and he,
tamquam sponsus procedens de thalamo suo,
as groom proceeding of chamber his
exsultavit ut gigas ad currendam viam. 19:7 A
babe as giant to run way. 19: 7 A
finibus caelorum egressio eius, et occursus eius
ends heaven going out his and encounter his
usque ad fines eorum, nec est quod se abscondat a
up to ends their or is that he hide from
calore eius. 19:8 Lex Domini immaculata, reficiens
heat her. 19: 8 The law of immaculate, eating
animam, testimonium Domini fidele, sapientiam
soul, witness of sure, wisdom
praestans parvulis. 19:9 Iustitiae Domini rectae,
outstanding babes. 19: 9 justice of line,
laetificantes corda, praeceptum Domini lucidum,
gladdening hearts, command of light,
illuminans oculos. 19:10 Timor Domini mundus,
illuminating eyes. 19:10 fear of The world,
permanens in saeculum saeculi; iudicia Domini vera,
ongoing in age age; judgments of true
iusta omnia simul, 19:11 desiderabilia super
just all at the same time, 19:11 desirable over
aurum et lapidem pretiosum multum, et dulciora
gold and stone valuable a lot, and sweeter
super mel et favum stillantem. 19:12 Etenim servus
over honey and honeycomb drops. 19:12 For slave
tuus eruditur in eis; in custodiendis illis retributio
your rudimental in them; in keeping they repayment
multa. 19:13 Errores quis intellegit? Ab occultis
many. 19:13 errors who understand? from secret
munda me 19:14 et a superbia custodi servum
pure I 19:14 and from pride keep slave
tuum, ne dominetur mei, Tunc immaculatus ero et
your do not rules my Then clean? I and
emundabor a delicto maximo. 19:15 Sint ut
cleansed from offense maximum. 19:15 Let as

complaceant eloquia oris mei, et meditatio cordis
please words mouth my and study heart

mei in conspectu tuo. Domine, adiutor meus et
my in before your: Sir, helper my and
redemptor meus. 20:1 Magistro chori. PSALMUS.
Redeemer My. 20: 1 Master choir. PSALM.

David. 20:2 Exaudiat te Dominus in die tribulationis,
David. 20: 2 Musician you Lord in day trouble,

protegat te nomen Dei Iacob. 20:3 Mittat tibi
protect you name God Jacob. 20: 3 send you

auxilium de sancto et de Sion tueatur te. 20:4
help of St. and of Zion protecting You. 20: 4

Memor sit omnis sacrificii tui et holocaustum tuum
Remember is all sacrifice your and holocaust your

pingue habeat. 20:5 Tribuat tibi secundum cor tuum
fat have. 20: 5 grant you according to heart your

et omne consilium tuum adimpleat. 20:6 Laetabimur
and all design your fulfill. 20: 6 We will triumph

in salutari tuo et in nomine Dei nostri levabimus
in Saviour your and in name God our take up

signa; impleat Dominus omnes petitiones tuas. 20:7
standards; supply Lord all requests your. 20: 7

Nunc cognovi quoniam salvum fecit Dominus
now I know for save he Lord

christum suum: exaudivit illum de caelo sancto suo,
Christ his He heard it of heaven St. his

in virtutibus salutis dexteræ eius. 20:8 Hi in
in virtues health right her. 20: 8 These in

curribus, et hi in equis, nos autem nomen Domini
carriages and these in horses we Now name of

Dei nostri invocavimus. 20:9 Ipsi incurvati sunt et
God our invoked. 20: 9 they down are and

ceciderunt, nos autem surreximus et erecti sumus.
fell, we Now rose and Alert We are.

20:10 Domine, salvum fac regem, et exaudi nos in
20:10 Sir, save Make king, and hear we in

die, qua invocaverimus te. 21:1 Magistro chori.
day which call You. 21: 1 Master choir.

PSALMUS. David. 21:2 Domine, in virtute tua
PSALM. David. 21: 2 Sir, in power your

laetabitur rex et super salutare tuum exsultabit
rejoice king and over salvation your rejoice

vehementer. 21:3 Desiderium cordis eius tribuisti ei
greatly. 21: 3 The desire heart his Festival it

et voluntatem labiorum eius non denegasti. 21:4
and will lips his not withheld. 21: 4

Quoniam praevenisti eum in benedictionibus
For prevented it in blessings

dulcedinis; posuisti in capite eius coronam de auro
sweetness; You have set in head his crown of gold

purissimo. 21:5 Vitam petiit a te, et tribuisti ei
pure. 21: 5 life he asked from you and Festival it

longitudinem dierum in saeculum et in saeculum
length days in age and in age

saeculi. 21:6 Magna est gloria eius in salutari tuo,
age. 21: 6 Great is glory his in Saviour your

magnificentiam et decorem impones super eum; 21:7
Magnify and beauty lay over him; 21: 7

quoniam pones eum benedictionem in saeculum
for Put the it thanks in age

saeculi, laetificabis eum in gaudio ante vultum tuum.
age make it in joy before face Your.

21:8 Quoniam rex sperat in Domino et in
21: 8 For king hopes in Lord and in

miserericordia Altissimi non commovebitur. 21:9 Inveniet
mercy Highest not moved. 21: 9 find

manus tua omnes inimicos tuos, dextera tua inveniet,
hand your all enemies your right your find

qui te oderunt. 21:10 Pones eos ut clibanum ignis
that you hate. 21:10 Place the them as oven fire

in tempore vultus tui: Dominus in ira sua deglutiet
in time face you: Lord in anger his swallow

eos, et devorabit eos ignis. 21:11 Fructum eorum de
them; and devour them fire. 21:11 fruit their of

terra perdes et semen eorum de filiis hominum.
land you will lose and seed their of children men.

21:12 Quoniam intenderunt in te mala, cogitaverunt
21:12 For bent in you bad they thought

consilia: nihil potuerunt. 21:13 Quoniam pones eos
strategies: nothing they could. 21:13 For Put the them

dorsum, arcus tuos tendes in vultum eorum. 21:14
back bow your tends in face them. 21:14

Exaltare, Domine, in virtute tua; cantabimus et
Lift up Sir, in power your; sing and

psallemus virtutes tuas. 22:1 Magistro chori. Ad
praise virtues your. 22: 1 Master choir. the

modum cantici ‘Cerva diluculo’. PSALMUS.
mode music ‘The hind early in the morning. ‘PSALM.

David. 22:2 Deus, Deus meus, quare me dereliquisti?
David. 22: 2 God, God my why I you left?

Longe a salute mea verba rugitus mei. 22:3 Deus
far from safety my words The roar mine. 22: 3 God

meus, clamo per diem, et non exaudis, et nocte, et
my yell by day and not hear and night and

non est requies mihi. 22:4 Tu autem sanctus es, qui
not is rest to me. 22: 4 You Now St. you that

habitas in laudibus Israel. 22:5 In te speraverunt
live in praises Israel. 22: 5 in you trust

patres nostri, speraverunt, et liberasti eos; 22:6 ad
fathers our They hoped, and delivered them; 22: 6 to

te clamaverunt et salvi facti sunt, in te speraverunt
you cried and saved they are in you trust

et non sunt confusi. 22:7 Ego autem sum vermis et
and not are confused. 22: 7 I Now I worm and

non homo, opprobrium hominum et abiectio plebis.
not man, reproach men and outcast people.

22:8 Omnes videntes me deriserunt me; torquentes
22: 8 All seeing I laugh me; tormenting

labia moverunt caput: 22:9 ‘Speravit in Domino:
lips wagged head: 22: 9 ‘He hoped in Lord:

eripiat eum, salvum faciat eum, quoniam vult eum’.
Deliverer him, save do him, for will for him. ‘

22:10 Quoniam tu es qui extraxisti me de ventre,
22:10 For you you that drawn I of belly,

spes mea ad ubera matris meae. 22:11 In te
hope my to breasts mother Mine. 22:11 in you

proiectus sum ex utero, de ventre matris meae Deus
projected I from womb, of belly mother I God

meus es tu. 22:12 Ne longe fias a me, quoniam
my you Art. 22:12 Do not off become from I for

tribulatio proxima est, quoniam non est qui adiuvet.
trouble close is for not is that help.

22:13 Circumdederunt me vituli multi, tauri Basan
22:13 surrounded I calves many bulls Bashan

obsederunt me. 22:14 Aperuerunt super me os
munition Me. 22:14 opened over I mouth

suum sicut leo rapiens et rugiens. 22:15 Sicut aqua
his as lion ramping and roaring. 22:15 As water

effusus sum, et dissoluta sunt omnia ossa mea.
Unstable I and disjointed are all bones I have.

Factum est cor meum tamquam cera liquescens in
Action is heart my as wax melting in

medio ventris mei. 22:16 Aruit tamquam testa
the belly mine. 22:16 dried as shell

palatum meum, et lingua mea adhaesit faucibus
palate my and language my cleaved tourism

meis, et in pulverem mortis deduxisti me. 22:17
I and in dust death conducted Me. 22:17

Quoniam circumdederunt me canes multi, concilium
For surrounded I dogs many council

malignantium obsedit me. Foderunt manus meas et
malignant beseiged Me. dug hand I and

pedes meos, 22:18 et dinumeravi omnia ossa mea.
feet my 22:18 and count all bones I have.

Ipsi vero consideraverunt et inspexerunt me; 22:19
they But look and inspected me; 22:19

diviserunt sibi vestimenta mea et super vestem
divided to clothes my and over clothing

meam miserunt sortem. 22:20 Tu autem, Domine,
I sent lots. 22:20 You however, Sir,

ne elongaveris; fortitudo mea, ad adiuvandum me
do not distance; strength my to help I

festina. 22:21 Erue a framea animam meam et de
Hurry. 22:21 Deliver from lance life I and of

manu canis unicam meam. 22:22 Salva me ex ore
hand dog single mine. 22:22 Save I from mouth

leonis et a cornibus unicornium humilitatem meam.
lion and from horns unicorns humility mine.

22:23 Narrabo nomen tuum fratribus meis, in medio
22:23 I will tell name your brothers I in the

ecclesiae laudabo te. 22:24 Qui timetis Dominum,
church praise You. 22:24 He fear Lord,

laudate eum; universum semen Iacob, glorificate eum.
praise him; all seed Jacob, glorify him.
Metuat eum omne semen Israel, 22:25 quoniam non
fear it all seed Israel 22:25 for not
sprevit neque despexit afflictionem pauperis nec
slighted or despised affliction poor or
avertit faciem suam ab eo et, cum clamaret ad
diverted face his from it and, with he cried to
eum, exaudivit. 22:26 Apud te laus mea in ecclesia
him, heard. 22:26 In you praise my in church
magna; vota mea reddam in conspectu timentium
great; vows my pay in before fear
eum. 22:27 Edent pauperes et saturabuntur; et
him. 22:27 eat poor and be satisfied; and
laudabunt Dominum, qui requirunt eum: ‘ Vivant
praise Lord, that require him: ‘ Long live
corda eorum in saeculum saeculi!’. 22:28
hearts their in age world ‘. 22:28
Reminiscentur et convertentur ad Dominum universi
remember and return to Lord all
fines terrae, et adorabunt in conspectu eius
ends earth and worship in before his
universae familiae gentium. 22:29 Quoniam Domini
all family nations. 22:29 For of
est regnum, et ipse dominabitur gentium. 22:30
is kingdom and he rule: nations. 22:30
Ipsum solum adorabunt omnes, qui dormiunt in
The only worship all that sleep in
terra; in conspectu eius procident omnes, qui
land; in before his down all that
descendunt in pulverem. Anima autem mea illi vivet,
down in dust. soul Now my they live
22:31 et semen meum serviet ipsi. Narrabitur de
22:31 and seed my serve themselves. told of
Domino generationi venturae; 22:32 et annuntiabunt
Lord generation future; 22:32 and declare
iustitiam eius populo, qui nascetur: ‘ Haec fecit
justice his people that born: ‘ This he
Dominus!’. 23:1 PSALMUS. David. Dominus pascit
Lord ‘. 23: 1 PSALM. David. Lord feeds

me, et nihil mihi deerit: 23:2 in pascuis virentibus
I and nothing I deficit; 23: 2 in pastures green
me collocavit, super aquas quietis eduxit me, 23:3
I posted over water rest brought I 23: 3
animam meam refecit. Deduxit me super semitas
life I rebuilt. conducted I over paths
iustitiae propter nomen suum. 23:4 Nam et si
justice for name his own. 23: 4 For and if
ambulavero in valle umbrae mortis, non timebo
I walk in valley shadows death not I fear?
mala, quoniam tu mecum es. Virga tua et baculus
bad for you with art. Stripes your and staff
tuus, ipsa me consolata sunt. 23:5 Parasti in
your the I news They are. 23: 5 You prepare in
conspectu meo mensam adversus eos, qui tribulant
before I table against them; that trouble
me; impinguasti in oleo caput meum, et calix meus
me; annointed in oil head my and cup my
redundat. 23:6 Etenim benignitas et misericordia
overflows. 23: 6 For goodness and mercy
subsequentur me omnibus diebus vitae meae, et
follow I all days life my and
inhabitabo in domo Domini in longitudinem dierum.
live in house of in length days.
24:1 David. PSALMUS. Domini est terra, et
24: 1 David. PSALM. of is land, and
plenitudo eius, orbis terrarum, et qui habitant in
fullness his world lands, and that residents in
eo. 24:2 Quia ipse super maria fundavit eum et
the fact. 24: 2 for he over seas He founded it and
super flumina firmavit eum.- 24:3 Quis ascendet in
over rivers has established eum.- 24: 3 Who up in
montem Domini, aut quis stabit in loco sancto eius?
mount Lord, or who stand in place St. his?
24:4 Innocens manibus et mundo corde, qui non
24: 4 innocent hands and world heart that not
levavit ad vana animam suam nec iuravit in dolum.
up to empty life his or He swore in the trick.
24:5 Hic accipiet benedictionem a Domino et
24: 5 This take thanks from Lord and

iustificationem a Deo salutari suo. 24:6 Haec est
justification from God Saviour his own. 24: 6 This is
generatio quaerentium eum, quaerentium faciem Dei
generation curry him, curry face God
Iacob. 24:7 Attollite, portae, capita vestra, et
Jacob. 24: 7 Lift up gates, heads your and
elevamini, portae aeternales, et introibit rex gloriae.
O ye The gates The everlasting and enter king glory.
24:8 Quis est iste rex gloriae? Dominus fortis et
24: 8 Who is this king Glory? Lord strong and
potens, Dominus potens in proelio. 24:9 Attollite,
powerful, Lord powerful in battle. 24: 9 Lift up
portae, capita vestra, et elevamini, portae aeternales,
gates, heads your and O ye The gates The everlasting
et introibit rex gloriae. 24:10 Quis est iste rex
and enter king glory. 24:10 Who is this king
gloriae? Dominus virtutum ipse est rex gloriae. 25:1
Glory? Lord hosts he is king glory. 25: 1
David. ALEPH. Ad te, Domine, levavi animam
David. Aleph. the you Sir, I life
meam, 25:2 BETH. Deus meus, in te confido; non
I 25: 2 Beth. God my in you I am confident; not
erubescam. Neque exsultent super me inimici mei,
ashamed. nor rejoice over I enemies my
25:3 GHIMEL. etenim universi, qui sustinent te, non
25: 3 She does. For all that support you not
confundentur. Confundantur infideliter agentes propter
disappointed. Let inconsistently giving for
vanitatem. 25:4 DALETH. Vias tuas, Domine,
vanity. 25: 4 She. ways your Sir,
demonstra mihi et semitas tuas edoce me. 25:5 HE.
show I and paths I paths Me. 25: 5 HE.
Dirige me in veritate tua et doce me, quia tu es
direct I in the truth your and teach I because you you
Deus salutis meae, VAU. et te sustinui tota die.
God health my Punishment. and you I waited all the day.
25:6 ZAIN. Reminiscere miserationum tuarum,
25: 6 Zai. Remember tender your
Domine, et misericordiarum tuarum, quoniam a
Sir, and mercies your for from

saeculo sunt. 25:7 HETH. Peccata iuventutis meae
century They are. 25: 7 Heth. sins youth I
et delicta mea ne memineris; secundum
and offenses my do not remember; according to
misericordiam tuam memento mei tu, propter
mercy your remember my you for
bonitatem tuam, Domine. 25:8 TETH. Dulcis et
goodness your O Lord. 25: 8 Her. sweet and
rectus Dominus, propter hoc peccatores viam docebit;
right Lord, for this sinners way teach;
25:9 IOD. diriget mansuetos in iudicio, docebit mites
25: 9 IOD. direct meek in trial guide meek
vias suas. 25:10 CAPH. Universae viae Domini
ways their own. 25:10 Blinded. all way of
misericordia et veritas custodientibus testamentum
mercy and truth keep covenant
eius et testimonia eius. 25:11 LAMED. Propter
his and testimonies her. 25:11 Nothing. Because of
nomen tuum, Domine, propitiaberis peccato meo:
name your Sir, pardon sin I
multum est enim. 25:12 MEM. Quis est homo, qui
a lot is for example. 25:12 Mem. Who is man, that
timet Dominum? Docebit eum viam, quam eligat.
fears Lord? He will teach it way, than the choice.
25:13 NUN. Anima eius in bonis demorabitur, et
25:13 Nun. soul his in good things: and
semen eius hereditabit terram. 25:14 SAMECH.
seed his inherit land. 25:14 You covered.
Familiariter aget Dominus cum timentibus eum, ut
The friendship deal Lord with fear him, as
testamentum suum manifestet illis. 25:15 AIN. Oculi
covenant his manifests them. 25:15 Ain. The eyes
mei semper ad Dominum, quoniam ipse evellet de
my always to Lord, for he pull of
laqueo pedes meos. 25:16 PHE. Respice in me et
net feet mine. 25:16 PHE. Look in I and
miserere mei, quia unicus et pauper sum ego. 25:17
have my because only and poor I I am. 25:17
SADE. Dilata angustias cordis mei et de
Sade. Enlarge narrows heart my and of

necessitatibus meis erue me. 25:18 Vide humilitatem
needs I Free Me. 25:18 See humility
meam et laborem meum et dimitte universa delicta
I and labor my and release all offenses
mea. 25:19 RES. Respice inimicos meos, quoniam
I have. 25:19 RES. Look enemies my for
multiplicati sunt et odio crudeli oderunt me. 25:20
increased are and hatred cruel hate Me. 25:20
SIN. Custodi animam meam et erue me; non
SIN. Keep life I and Free me; not
erubescam, quoniam speravi in te. 25:21 TAU.
blush for trust in You. 25:21 TAU.
Innocentia et aequitas custodiant me, quia sustinui
innocence and equity keep I because I waited
te. 25:22 PHE. Libera, Deus, Israel ex omnibus
You. 25:22 PHE. free, God, Israel from all
tribulationibus suis. 26:1 David. Iudica me, Domine,
tribulations their own. 26: 1 David. Judge I Sir,
quoniam ego in innocentia mea ingressus sum et in
for I in innocence my entry I and in
Domino sperans non infirmabor. 26:2 Proba me,
Lord hoping not weakened. 26: 2 Test I
Domine, et tenta me; ure renes meos et cor
Sir, and test me; Purified reins my and heart
meum. — 26:3 Quoniam misericordia tua ante oculos
My. - 26: 3 For mercy your before eyes
meos est, et ambulavi in veritate tua. 26:4 Non sedi
my is and I walked in the truth Your. 26: 4 no See
cum viris vanitatis et cum occulte agentibus non
with men vanity and with secretly agents not
introibo. 26:5 Odivi ecclesiam malignantium et cum
I go. 26: 5 I hated the church malignant and with
impiis non sedebo. 26:6 Lavabo in innocentia
Wickedness not I will sit. 26: 6 Remember in innocence
manus meas et circumdabo altare tuum, Domine,
hand I and about altar your Sir,
26:7 ut auditas faciam voces laudis et enarrem
26: 7 as Meditate I do voices praise and detail
universa mirabilia tua. 26:8 Domine, dilexi
all wonders Your. 26: 8 Sir, I loved
habitaculum domus tuae et locum habitationis gloriae
habitation house your and place habitation glory

tuae. 26:9 Ne colligas cum impiis animam meam
Your. 26: 9 Do not collect with Wickedness life I
et cum viris sanguinum vitam meam, 26:10 in
and with men bloody life I 26:10 in
quorum manibus iniquitates sunt, dextera eorum
the hands iniquities are right their
repleta est muneribus. 26:11 Ego autem in innocentia
full is gifts. 26:11 I Now in innocence
mea ingressus sum; redime me et miserere mei.
my entry I; redeem I and have mine.
26:12 Pes meus stetit in directo, in ecclesiis
26:12 foot my He stood in direct, in churches
benedicam Domino. 27:1 David. Dominus illuminatio
bless Lord. 27: 1 David. Lord illumination
mea et salus mea; quem timebo? Dominus protector
my and safety my; which I fear? Lord shield
vitae meae; a quo trepidabo? 27:2 Dum appropiant
life mine; from which I be afraid? 27: 2 while Prove
super me nocentes, ut edant carnes meas; qui
over I criminals as exhibit meat mine; that
tribulant me et inimici mei, ipsi infirmati sunt et
trouble I and enemies my they weakened are and
ceciderunt. 27:3 Si consistant adversum me castra,
fell. 27: 3 If consistant against I camp
non timebit cor meum; si exsurgat adversum me
not fear heart my; if rise against I
proelium, in hoc ego sperabo. 27:4 Unum petii a
fight, in this I I hope. 27: 4 one I asked from
Domino, hoc requiram: ut inhabitem in domo Domini
Lord, this require: as dwell in house of
omnibus diebus vitae meae, ut videam voluptatem
all days life my as see pleasure
Domini et visitem templum eius. 27:5 Quoniam
of and visit temple her. 27: 5 For
occultabit me in tentorio suo in die malorum.
hide I in tent his in day apples.
Abscondet me in abscondito tabernaculi sui, in petra
hide I in secret tent s in rock
exaltabit me. 27:6 Et nunc exaltatur caput meum
lift Me. 27: 6 The now haughty head my
super inimicos meos in circuitu meo. Immolabo in
over enemies my in about mine. offer in

tabernaculo eius hostias vociferationis, cantabo et
tent his victims shouts I will sing and
psalmum dicam Domino. 27:7 Exaudi, Domine, vocem
O I will say Lord. 27: 7 hear Sir, voice
meam, qua clamavi; miserere mei et exaudi me.
I which I cried; have my and hear Me.
27:8 De te dixit cor meum: 'Exquirite faciem
27: 8 The you said heart my ' Obtain face
meam!'. Faciem tuam, Domine, exquiram. 27:9 Ne
my fate. ' face your Sir, demand. 27: 9 Do not
avertas faciem tuam a me, ne declines in ira
hide face your from I do not decline in anger
a servo tuo. Adiutor meus es tu, ne me reicias
from server your. helper my you you do not I oneself
neque derelinquas me, Deus salutis meae. 27:10
or leave I God health Mine. 27:10
Quoniam pater meus et mater mea dereliquerunt
For father my and mother my forsook
me, Dominus autem assumpsit me. 27:11 Ostende
I Lord Now He assumed Me. 27:11 Show
mihi, Domine, viam tuam et dirige me in semitam
I Sir, way your and direct I in path
rectam propter inimicos meos. 27:12 Ne tradideris
right for enemies mine. 27:12 Do not deliver
me in animam tribulantium me, quoniam
I in life trouble I for
insurrexerunt in me testes iniqui, et qui violentiam
rose in I witnesses Unjust and that violence
spirant. 27:13 Credo videre bona Domini in terra
breathe. 27:13 I believe see good of in land
viventium. 27:14 Expecta Dominum, viriliter age, et
living. 27:14 Wait Lord, Be strong Well, and
confortetur cor tuum, et sustine Dominum. 28:1
strengthened heart your and wait Lord. 28: 1
David. Ad te, Domine, clamabo; Deus meus, ne
David. the you Sir, I cry; God my do not
sileas a me. Ne quando taceas a me, et
quiet; from Me. Do not when silent from I and
assimilabor descendentibus in lacum. 28:2 Exaudi
¶ down in Lake. 28: 2 hear
vocem deprecationis meae, dum clamo ad te, dum
voice deprecatory my while yell to you while

extollo manus meas ad templum sanctum tuum. 28:3
lift hand I to temple St. Your. 28: 3

Ne simul trahas me cum peccatoribus et cum operantibus iniquitatem. Qui loquuntur pacem cum
Do not together Draw I with sinners and with workers violence. He talk peace with

proximo suo, mala autem in cordibus eorum. 28:4
next his bad Now in hearts them. 28: 4

Da illis secundum opera eorum et secundum nequitiam adinventionum ipsorum. Secundum opus
Give they according to works their and according to naughtiness devices theirs. according to work

manuum eorum tribue illis, redde retributionem eorum ipsis. 28:5
hands their give those pay retribution their them. 28: 5

Quoniam non intellexerunt opera Domini et opus manuum eius, destruet illos et non aedificabit eos. 28:6
For not understood works of and work hands his down them and not

Benedictus Dominus, quoniam exaudivit vocem deprecationis meae; 28:7
Blessed Lord, for He heard voice deprecatory mine; 28: 7 Lord

Dominus adiutor meus et protector meus, in ipso speravit cor meum, et adius sum, et exsultavit cor meum, et
Lord helper my and shield my in it trust heart my and Aided I and babe heart my and

in cantico meo confitebor ei. 28:8
in song I I will confess to him. 28: 8 Lord

Dominus fortitudo plebi suae, et refugium salvationum christi sui est. 28:9
Lord strength people his and refuge saving Christ s It is. 28: 9 save Make people your and bless

Salvum fac populum tuum et benedic hereditati tuae et pasce eos et extolle illos usque in
heritage your and feed them and lift them up in

aeternum. 29:1 PSALMUS. David. Afferte Domino, filii Dei, afferte Domino gloriam et potentiam, 29:2
ever. 29: 1 PSALM. David. Bring Lord, children God, bring Lord glory and power, 29: 2

afferte Domino gloriam nominis eius, adorete Dominum in splendore sancto. 29:3
bring Lord glory name his worship Lord in brightness St. 29: 3 Right of

Vox Domini afferte Domino gloriam nominis eius, adorete Dominum in splendore sancto. 29:3
Right of bring Lord glory name his worship Lord in brightness St. 29: 3

afferte Domino gloriam nominis eius, adorete Dominum in splendore sancto. 29:3
bring Lord glory name his worship Lord in brightness St. 29: 3

Dominum in splendore sancto. 29:3
Lord in brightness St. 29: 3

Vox Domini afferte Domino gloriam nominis eius, adorete Dominum in splendore sancto. 29:3
Right of bring Lord glory name his worship Lord in brightness St. 29: 3

super aquas; Deus maiestatis intonuit, Dominus super
over water; God majesty he thundered, Lord over
aquas multas. 29:4 Vox Domini in virtute, vox
water many. 29: 4 Right of in power voice
Domini in magnificentia. 29:5 Vox Domini
of in magnificence. 29: 5 Right of
confringentis cedros; et confringet Dominus cedros
breaking cedars; and break Lord cedars
Libani. 29:6 Et saltare faciet, tamquam vitulum,
Lebanon. 29: 6 The dance will, as calf
Libanum, et Sarion, quemadmodum filium
Lebanon and Sirion as son
unicornium.- 29:7 Vox Domini intercidentis flammam
unicornium.- 29: 7 Right of strength flame
ignis, 29:8 vox Domini concutientis desertum, et
fire 29: 8 voice of shaking wilderness and
concutiet Dominus desertum Cades. 29:9 Vox Domini
shake Lord desert Kadesh. 29: 9 Right of
properantis partum cervarum, et denudabit condensa;
hastening birth binds, and disclose thick;
et in templo eius omnes dicent gloriam. 29:10
and in temple his all say glory. 29:10
Dominus super diluvium habitat, et sedebit Dominus
Lord over flood dwells, and seat Lord
rex in aeternum. 29:11 Dominus virtutem populo suo
king in ever. 29:11 Lord power people his
dabit, Dominus benedicet populo suo in pace. 30:1
yield, Lord bless people his in peace. 30: 1
PSALMUS. Canticum festi Dedicationis Templi.
PSALM. Song festival Dedication Gorgeous.
David. 30:2 Exaltabo te, Domine, quoniam extraxisti
David. 30: 2 extol you Sir, for drawn
me nec delectasti inimicos meos super me. 30:3
I or delight enemies my over Me. 30: 3
Domine Deus meus, clamavi ad te, et sanasti me.
O God my cried to you and saved Me.
30:4 Domine, eduxisti ab inferno animam meam,
30: 4 Sir, You brought from hell life I
vivificasti me, ut non descenderem in lacum. 30:5
life I as not down in Lake. 30: 5

Psallite Domino, sancti eius, et confitemini memoriae
Sing Lord, St. his and Confess memory
sanctitatis eius, 30:6 quoniam ad momentum
holiness his 30: 6 for to moment
indignatio eius, et per vitam voluntas eius. Ad
indignation his and by life will her. the
vesperum demoratur fletus, ad matutinum laetitia.
evening delay tears to morning joy.
30:7 Ego autem dixi in securitate mea: ‘ Non
30: 7 I Now I in security I ‘ no
movebor in aeternum’. 30:8 Domine, in voluntate tua
moved in ever. ‘ 30: 8 Sir, in will your
praestitisti decori meo virtutem; avertisti faciem tuam
performed Home of I power; turned face your
a me, et factus sum conturbatus. 30:9 Ad te,
from I and he became I troubled. 30: 9 the you
Domine, clamabam et ad Deum meum deprecabar.
Sir, cried; and to God my beg.
30:10 Quae utilitas in sanguine meo, dum descendo
30:10 What utilities in blood I while I go down
in corruptionem? Numquid confitebitur tibi pulvis aut
in corruption? Do thanks you dust or
annuntiabit veritatem tuam? 30:11 Audivit Dominus
show the truth you? 30:11 heard Lord
et misertus est mei, Dominus factus est adiutor
and with compassion is my Lord he became is helper
meus. 30:12 Convertisti planctum meum in choros
My. 30:12 turned mourning my in dance
mihi, conscidisti saccum meum et accinxisti me
I cut sackcloth my and girded I
laetitia, 30:13 ut cantet tibi gloria mea et non
joy, 30:13 as crow you glory my and not
taceat. Domine Deus meus, in aeternum confitebor
silent. O God my in ever I will confess
tibi. 31:1 Magistro chori. PSALMUS. David. 31:2 In
to you. 31: 1 Master choir. PSALM. David. 31: 2 in
te, Domine, speravi, non confundar in aeternum; in
you Sir, I trust; not confounded in ever; in
iustitia tua libera me. 31:3 Inclina ad me aurem
justice your free Me. 31: 3 Incline to I ear

tuam, accelera, ut eruas me. Esto mihi in rupem
your Hasten, as rescue Me. Be I in rock
praesidii et in domum munitam, ut salvum me
protection and in home defense as save I
facias. 31:4 Quoniam fortitudo mea et refugium
you do. 31: 4 For strength my and refuge
meum es tu et propter nomen tuum deduces me et
my you you and for name your lead I and
pascas me. 31:5 Educes me de laqueo, quem
feed Me. 31: 5 Pull I of net, which
absconderunt mihi, quoniam tu es fortitudo mea.
hide I for you you strength I have.
31:6 In manus tuas commendo spiritum meum;
31: 6 in hand I I commend spirit my;
redemisti me, Domine, Deus veritatis. 31:7 Odisti
redeemed I Sir, God truth. 31: 7 You hate
observantes vanitates supervacuas, ego autem in
the watch vanities worthless I Now in
Domino speravi. 31:8 Exsultabo et laetabor in
Lord I hoped. 31: 8 I will be glad and Yea in
misericordia tua, quoniam respexisti humilitatem
mercy your for look humility
meam; agnovisti necessitates animae meae 31:9 nec
I; sor needs soul I 31: 9 or
conclusisti me in manibus inimici; statuisti in loco
shut I in hands enemies; set in place
spatioso pedes meos. 31:10 Miserere mei, Domine,
wide feet mine. 31:10 Have mercy my Sir,
quoniam tribulor; conturbatus est in maerore oculus
for in trouble; troubled is in grief eye
meus, anima mea et venter meus. 31:11 Quoniam
my soul my and belly My. 31:11 For
defecit in dolore vita mea, et anni mei in gemitibus;
failed in pain life my and years my in wordless;
infirmata est in paupertate virtus mea, et ossa mea
weakened is in poverty power my and bones my
contabuerunt. 31:12 Apud omnes inimicos meos
stoop. 31:12 In all enemies my
factus sum opprobrium et vicinis meis valde et
he became I reproach and neighbors I very and
timor notis meis: qui videbant me foras, fugiebant
fear notes Making that see I out fleeing

a me. 31:13 Oblivioni a corde datus sum
from Me. 31:13 to be forgotten from heart given I
tamquam mortuus; factus sum tamquam vas
as dead; he became I as vessel
perditum. 31:14 Quoniam audiui vituperationem
lost. 31:14 For I heard blame
multorum: horror in circuitu; in eo dum convenirent
many: horror in around; in it while together
simul adversum me, auferre animam meam consiliati
together against I take life I counsel
sunt. 31:15 Ego autem in te speravi, Domine; dixi:
They are. 31:15 I Now in you I trust; O Lord; I said:
‘ Deus meus es tu, 31:16 in manibus tuis sortes
‘ God my you you 31:16 in hands your lots
meae’. Eripe me de manu inimicorum meorum et
My ‘. Deliver I of hand enemies my and
a persequentibus me; 31:17 illustra faciem tuam
from pursuing me; 31:17 enlighten face your
super servum tuum, salvum me fac in misericordia
over slave your save I Make in mercy
tua. 31:18 Domine, non confundar, quoniam invocavi
Your. 31:18 Sir, not ashamed, for I called
te; erubescant impii et obmutescant in inferno.
you; blush The wicked and silent in hell.
31:19 Muta fiant labia dolosa, quae loquuntur
31:19 Change Let lips deceit which talk
adversus iustum proterva in superbia et in abusione.
against just wanton in pride and in abuse.
31:20 Quam magna multitudo dulcedinis tuae,
31:20 How great company sweetness your
Domine, quam abscondisti timentibus te. Perfecisti
Sir, than hidden fear You. perfected
eis, qui sperant in te, in conspectu filiorum
them, that trust in you in before children
hominum. 31:21 Abscondes eos in abscondito faciei
men. 31:21 hide them in secret face
tuae a conturbatione hominum; proteges eos in
your from disturbance men; protect them in
tabernaculo a contradictione linguarum. 31:22
tent from opposition languages. 31:22
Benedictus Dominus, quoniam mirificavit
Blessed Lord, for wonderful

misericordiam suam mihi in civitate munita. 31:23
mercy his I in city fortified. 31:23

Ego autem dixi in trepidatione mea: ‘ Praecisus sum
I Now I in excitement I ‘ cut I
a conspectu oculorum tuorum’. Verumtamen
from before eyes Your ‘. However,

exaudisti vocem orationis meae, dum clamarem ad
heard voice prayer my while I cried to

te. 31:24 Diligite Dominum, omnes sancti eius: fideles
You. 31:24 Cherish Lord, all St. his faithful

conservat Dominus et retribuit abundanter facientibus
preserves Lord and rewarded richly do

superbiam. 31:25 Viriliter agite, et confortetur cor
pride. 31:25 Pluck Repent and strengthened heart

vestrum, omnes, qui speratis in Domino. 32:1 David.
you all that trust in Lord. 32: 1 David.

Maskil. Beatus, cui remissa est iniquitas, et
Musician. Happy which remitted is violence, and

obtectum est peccatum. 32:2 Beatus vir, cui non
spread is sin. 32: 2 Happy man which not

imputavit Dominus delictum, nec est in spiritu eius
imputed Lord offense, or is in spirit his

dolus. 32:3 Quoniam tacui, inveteraverunt ossa mea,
deceit. 32: 3 For silent old bones my

dum rugirem tota die. 32:4 Quoniam die ac nocte
while I cried all the day. 32: 4 For day and night

gravata est super me manus tua, immutatus est
heavy is over I hand your changed is

vigor meus in ardoribus aestatis. 32:5 Peccatum
energy my in burnings summer. 32: 5 sin

meum cognitum tibi feci et delictum meum non
my information you I and offense my not

abscondi. Dixi: ‘ Confitebor adversum me iniquitatem
I hid. I said: ‘ praise against I violence

meam Domino’. Et tu remisisti impietatem peccati
I The Lord. ‘ The you relaxation ungodliness sin

mei. 32:6 Propter hoc orabit ad te omnis sanctus in
mine. 32: 6 Because of this pray to you all St. in

tempore opportuno. Et in diluvio aquarum multarum
time season. The in deluge water many

ad eum non approximabunt. 32:7 Tu es refugium
to it not approach. 32: 7 You you refuge

meum, a tribulatione conservabis me; exsultationibus
my from trouble keep me; songs

salutis circumdabis me. 32:8 Intellectum tibi dabo et
health overlay Me. 32: 8 The realization you I and

instruam te in via, qua gradieris; firmabo super te
instruct you in way, which step; I will over you

oculos meos. 32:9 Nolite fieri sicut equus et mulus,
eyes mine. 32: 9 Do not be as horse and mule

quibus non est intellectus; in camo et freno si
which not is intellect; in bit and bridle if

accedis ad constringendum, non approximant ad te.
approach to tie not approach to You.

32:10 Multi dolores impii, sperantem autem in
32:10 Many pains wicked; hopes Now in

Domino misericordia circumdabit. 32:11 Laetamini in
Lord mercy compass. 32:11 glad in

Domino et exsultate, iusti; et gloriamini, omnes recti
Lord and rejoice just; and glory, all right

corde. 33:1 Exsultate, iusti, in Domino; rectos decet
heart. 33: 1 Rejoice just, in Lord; right becomes

collaudatio. 33:2 Confitemini Domino in cithara, in
upright. 33: 2 Confess Lord in harp, in

psalterio decem chordarum psallite illi. 33:3 Cantate
psalter ten strings Praises to him. 33: 3 Sing

ei canticum novum, bene psallite ei in vociferatione,
it song new well Praises it in they shouted,

33:4 quia rectum est verbum Domini, et omnia
33: 4 because right is word Lord, and all

opera eius in fide. 33:5 Diligit iustitiam et iudicium;
works his in faith. 33: 5 He loves justice and judgment;

misericordia Domini plena est terra. 33:6 Verbo
mercy of full is land. 33: 6 Word

Domini caeli facti sunt, et spiritu oris eius omnis
of air they are and spirit mouth his all

virtus eorum. 33:7 Congregans sicut in utre aquas
power them. 33: 7 Gathering as in bottle water

maris, ponens in thesauris abyssos. 33:8 Timeat
sea, putting in stores depths. 33: 8 It fears

Dominum omnis terra, a facie autem eius formident
Lord all land, from the Now his dread

omnes inhabitantes orbem. 33:9 Quoniam ipse dixit,
all inhabitants world. 33: 9 For he he said,

et facta sunt, ipse mandavit, et creata sunt. 33:10
and made are he mandated and created They are. 33:10

Dominus dissipat consilia gentium, irritas facit
Lord dissipates plans nations, null does

cogitationes populorum. 33:11 Consilium autem
thoughts people. 33:11 Advice Now

Domini in aeternum manet, cogitationes cordis eius
of in ever remains thoughts heart his

in generatione et generationem. 33:12 Beata gens,
in generation and generation. 33:12 Blessed nation,

cui Dominus est Deus, populus, quem elegit in
which Lord is God, people; which he chose in

hereditatem sibi. 33:13 De caelo respexit Dominus,
heritage themselves. 33:13 The heaven He looked Lord,

vidit omnes filios hominum. 33:14 De loco habitaculi
saw all children men. 33:14 The place Habitation

sui respexit super omnes, qui habitant terram, 33:15
s He looked over all that residents land 33:15

qui finxit singillatim corda eorum, qui intellegit
that formed detail hearts their that understands

omnia opera eorum. 33:16 Non salvatur rex per
all works them. 33:16 no saved king by

multam virtutem, et gigas non liberabitur in
great power and giant not free in

multitudine virtutis suae. 33:17 Fallax equus ad
numbers power His. 33:17 Vain horse to

salutem, in abundantia autem virtutis suae non
health; in abundance Now power his not

salvabit. 33:18 Ecce oculi Domini super metuentes
save. 33:18 Look eyes of over fearing

eum, in eos, qui sperant super misericordia eius,
him, in them; that trust over mercy his

33:19 ut eruat a morte animas eorum et alat eos
33:19 as rescue from death lives their and feed them

in fame. 33:20 Anima nostra sustinet Dominum,
in hunger. 33:20 soul our supports Lord,

quoniam adiutor et protector noster est; 33:21 quia
for helper and shield our it is; 33:21 because

in eo laetabitur cor nostrum, et in nomine sancto
in it rejoice heart our and in name St.
eius speravimus. 33:22 Fiat misericordia tua, Domine,
his we expected. 33:22 Let mercy your Sir,
super nos, quemadmodum speravimus in te. 34:1
over we as expected in You. 34: 1
David, quando se mente alienatum simulavit coram
David when he Remember alienated counterfeits before
Abimelech et, ab illo dimissus, abiit. 34:2 ALEPH.
Abimelech and, from that released went. 34: 2 Aleph.
Benedicam Dominum in omni tempore, semper laus
bless Lord in all time always praise
eius in ore meo. 34:3 BETH. In Domino gloriabitur
his in mouth mine. 34: 3 Beth. in Lord boast
anima mea, audiant mansueti et laetentur. 34:4
soul my listen meek and rejoice. 34: 4
GHIMEL. Magnificate Dominum mecum, et
She does. magnify Lord with and
exaltemus nomen eius in idipsum. 34:5 DALETH.
right; name his in together. 34: 5 She.
Exquisivi Dominum, et exaudivit me et ex omnibus
I sought Lord, and He heard I and from all
terroribus meis eripuit me. 34:6 HE. Respice ad
threats I rescued Me. 34: 6 HE. Look to
eum, et illuminamini, et facies vestrae non
him, and lightened and face your not
confundentur. 34:7 ZAIN. Iste pauper clamavit, et
disappointed. 34: 7 Zai. this poor he cried, and
Dominus exaudivit eum et de omnibus tribulationibus
Lord He heard it and of all tribulations
eius salvavit eum. 34:8 HETH. Vallabit angelus
his saved him. 34: 8 Heth. surround angel
Domini in circuitu timentes eum et eripiet eos. 34:9
of in about fearing it and rescue them. 34: 9
TETH. Gustate et videte quoniam suavis est
Her. Taste and see for sweet is
Dominus; beatus vir, qui sperat in eo. 34:10 IOD.
Lord; happy man that hopes in the fact. 34:10 IOD.
Timete Dominum, sancti eius, quoniam non est inopia
Fear Lord, St. his for not is poverty
timentibus eum. 34:11 CAPH. Divites eguerunt et
fear him. 34:11 Blinded. Rich need and

esurierunt, inquirentes autem Dominum non deficient
hunger seekers Now Lord not fail
omni bono. 34:12 LAMED. Venite, filii, audite me:
all Good. 34:12 Nothing. Come children, listen me:
timorem Domini docebo vos. 34:13 MEM. Quis est
fear of symptoms You. 34:13 Mem. Who is
homo, qui vult vitam, diligit dies, ut videat bonum?-
man, that will life He loves day, as see Good -
34:14 NUN. Prohibe linguam tuam a malo, et
34:14 Nun. Keep language your from evil, and
labia tua, ne loquantur dolum. 34:15 SAMECH.
lips your do not talk the trick. 34:15 You covered.
Diverte a malo et fac bonum, inquire pacem et
Turn from evil and Make good seek peace and
persequere eam. 34:16 AIN. Oculi Domini super
pursue her. 34:16 Ain. The eyes of over
iustos, et aures eius in clamorem eorum. 34:17 PHE.
just, and ears his in cry them. 34:17 PHE.
Vultus autem Domini super facientes mala, ut perdat
Looks Now of over doing bad as lose
de terra memoriam eorum. 34:18 SADE.
of land memory them. 34:18 Sade.
Clamaverunt, et Dominus exaudivit et ex omnibus
They cried, and Lord He heard and from all
tribulationibus eorum liberavit eos. 34:19 COPH.
tribulations their free them. 34:19 I.
Iuxta est Dominus iis, qui contrito sunt corde, et
according to is Lord those that contrite are heart and
confractos spiritu salvabit. 34:20 RES. Multae
bruised spirit save. 34:20 RES. Many
tribulationes iustorum, et de omnibus his liberabit
The troubles just, and of all these free
eos Dominus. 34:21 SIN. Custodit omnia ossa eorum,
them Lord. 34:21 SIN. keeps all bones their
unum ex his non conteretur. 34:22 TAU. Interficiet
one from these not broken. 34:22 TAU. The death
peccatorem malitia; et, qui oderunt iustum,
sinner malice; and, that hate just,
punientur. 34:23 PHE. Redimet Dominus animas
punished. 34:23 PHE. redeem Lord lives

servorum suorum; et non punientur omnes, qui
officials the family; and not punished all that
sperant in eo. 35:1 David. Iudica, Domine,
trust in the fact. 35: 1 David. Judge, Sir,
iudicantes me; impugna impugnantes me. 35:2
judging me; attacks opponents Me. 35: 2
Apprehende clipeum et scutum et exsurge in
Catch shield and shield and up in
adiutorium mihi. 35:3 Effunde frameam et securim
help to me. 35: 3 Pour spear and ax
adversus eos, qui persequuntur me. Dic animae
against them; that persecute Me. Tell soul
meae: ‘ Salus tua ego sum’. 35:4 Confundantur et
my ‘ Health your I I am. ‘ 35: 4 Let and
revereantur quaerentes animam meam; avertantur
confounded seeking life I; Let
retrorsum et confundantur cogitantes mihi mala. 35:5
back and merge thinking I bad. 35: 5
Fiant tamquam pulvis ante ventum, et angelus
May as dust before wind and angel
Domini impellens eos; 35:6 fiat via illorum tenebrae
of beating them; 35: 6 be road their darkness
et lubricum, et angelus Domini persequens eos. 35:7
and slippery; and angel of Following them. 35: 7
Quoniam gratis absconderunt mihi laqueum suum,
For freely hide I trap his
gratis foderunt foveam animae meae. 35:8 Veniat illi
freely delve pit soul Mine. 35: 8 Let they
calamitas, quam ignorat, et captio, quam abscondit,
calamity than ignorant, and net than and hid,
apprehendat eum, et in eandem calamitatem ipse
apprehend him, and in same calamity he
cadat. 35:9 Anima autem mea exsultabit in Domino
fall. 35: 9 soul Now my rejoice in Lord
et delectabitur super salutari suo. 35:10 Omnia
and sucking over Saviour his own. 35:10 All
ossa mea dicent: ‘ Domine, quis similis tibi? Eripiens
bones my say: ‘ Sir, who like you? delivering
inopem de manu fortiorum eius, egenum et
poor of hand stronger his needy and

pauperem a diripientibus eum'. 35:11 Surgentes
poor from strip for him. ' 35:11 False
testes iniqui, quae ignorabam, interrogabant me;
witnesses Unjust which I did not know, asked me;
35:12 retribuiebant mihi mala pro bonis, desolatio est
35:12 rewarded I bad for goods desolation is
animae meae. 35:13 Ego autem, cum infirmarentur,
soul Mine. 35:13 I however, with sick,
induebar cilicio, humiliabam in ieiunio animam
clothing sackcloth, humbled in fast life
meam; et oratio mea in sinu meo convertebatur.
I; and address my in gulf I changed.
35:14 Quasi pro proximo et quasi pro fratre meo
35:14 like for next and as for brother I
ambulabam, quasi lugens matrem contristatus
I walked, as mourning mother sorry
incurvabar. 35:15 Cum autem vacillarem, laetati sunt
I bowed down. 35:15 with Now mine adversity glad are
et convenerunt; convenerunt contra me percutientes,
and assembled; assembled against I striking,
et ignoravi. 35:16 Diripuerunt et non desistebant;
and I did not know. 35:16 robbed and not stopped;
tentaverunt me, subsannaverunt me subsannatione,
tested I sneered I ridicule,
frenduerunt super me dentibus suis. 35:17 Domine,
gnashed over I teeth their own. 35:17 Sir,
quamdiu aspicias? Restitue animam meam a
As long as see? Restore life I from
malignitate eorum, a leonibus unicam meam. 35:18
malignity their from lions single mine. 35:18
Confitebor tibi in ecclesia magna, in populo multo
praise you in church great in people more
laudabo te. 35:19 Non supergaudeant mihi inimici
praise You. 35:19 no rejoice over I enemies
mei mendaces, qui oderunt me gratis et annuunt
my lying that hate I freely and wink
oculis. 35:20 Etenim non pacifice loquebantur et
eyes. 35:20 For not peace talking and
contra mansuetos terrae dolos cogitabant. 35:21 Et
against meek earth schemes reasoned. 35:21 The

dilataverunt super me os suum; dixerunt: ‘ Euge,
wide over I mouth his own; they said: ‘ Well,
euge, viderunt oculi nostri’.- 35:22 Vidisti, Domine,
Well, see eyes Our ‘.- 35:22 You have seen, Sir,
ne sileas; Domine, ne discedas a me. 35:23
do not quiet; Sir, do not Depart from Me. 35:23
Exsurge et evigila ad iudicium meum, Deus meus et
Up and go to judgment my God my and
Dominus meus, ad causam meam. 35:24 Iudica me
Lord my to cause mine. 35:24 Judge I
secundum iustitiam tuam, Domine Deus meus, et non
according to justice your O God my and not
supergaudeant mihi. 35:25 Non dicant in cordibus
rejoice over to me. 35:25 no say in hearts
suis: ‘ Euge animae nostrae ‘; nec dicant: ‘
his ‘ Well soul our ‘ or say: ‘
Devoravimus eum’. 35:26 Erubescant et reveantur
swallowed for him. ‘ 35:26 blush and confounded
simul, qui gratulantur malis meis; induantur
at the same time, that thanks bad mine; Let
confusione et reverentia, qui magna loquuntur super
confusion and reverence; that great talk over
me 35:27 Exsultent et laetentur, qui volunt iustitiam
I 35:27 Let and rejoice, that will justice
meam, et dicant semper: ‘ Magnificetur Dominus,
I and say always: ‘ great Lord,
qui vult pacem servi sui’. 35:28 Et lingua mea
that will peace officials ‘s. 35:28 The language my
meditabitur iustitiam tuam, tota die laudem tuam.
meditate justice your all day praise Your.
36:1 Magistro chori. David, servi Domini. 36:2
36: 1 Master choir. David officials Lord. 36: 2
Susurrat iniquitas ad impium in medio cordis eius;
whispers violence to the wicked in the heart thereof;
non est timor Dei ante oculos eius. 36:3 Quoniam
not is fear God before eyes her. 36: 3 For
blanditur ipsi in conspectu eius, ut non inveniat
fondle they in before his as not finds
iniquitatem suam et oderit. 36:4 Verba oris eius
violence his and hate. 36: 4 words mouth his
iniquitas et dolus, desiit intellegere, ut bene ageret.
violence and deceit, ceased understand, as well he was doing.

36:5 Iniquitatem meditatus est in cubili suo, astitit
 36: 5 *Inequity Meditations is in bed his assisted*
omni viae non bonae, malitiam autem non odivit.
all way not good, malice Now not hated.

36:6 Domine, in caelo misericordia tua, et veritas
 36: 6 *Sir, in heaven mercy your and truth*
tua usque ad nubes; 36:7 iustitia tua sicut montes
your up to clouds; 36: 7 justice your as mountains
Dei, iudicia tua abyssus multa: homines et iumenta
God, judgments your The deep many: men and livestock
salvabis, Domine. 36:8 Quam pretiosa misericordia
save O Lord. 36: 8 How price mercy
tua, Deus! Filii autem hominum in tegmine alarum
your God! children Now men in cocoon wings
tuarum sperabunt; 36:9 inebriabuntur ab ubertate
your trust; 36: 9 inebriated from fertility
domus tuae, et torrente voluptatis tuae potabis eos.
house your and torrent Eden your drink them.

36:10 Quoniam apud te est fons vitae, et in lumine
 36:10 *For in you is source life and in light*
tuo videbimus lumen. 36:11 Praetende misericordiam
your see light. 36:11 Extend mercy
tuam scientibus te et iustitiam tuam his, qui recto
your know you and justice your those that right
sunt corde. 36:12 Non veniat mihi pes superbiae, et
are heart. 36:12 no come I foot pride, and
manus peccatoris non moveat me. 36:13 Ibi
hand sinner not move Me. 36:13 there
ceciderunt, qui operantur iniquitatem, expulsi sunt
fell, that workers violence, expelled are
nec potuerunt stare. 37:1 David. ALEPH. Noli
or could stand. 37: 1 David. Aleph. Do not
aemulari in malignantibus neque zelaveris facientes
Envy in evildoers or envy doing
iniquitatem, 37:2 quoniam tamquam fenum velociter
violence, 37: 2 for as hay quickly
arescent et quemadmodum herba virens decident.
dried and as plant green fall.

37:3 BETH. Spera in Domino et fac bonitatem, et
 37: 3 *Beth. Hope in Lord and Make goodness and*

inhabitabis terram et pascaris in fide. 37:4 Delectare
dwelt land and feed in faith. 37: 4 Delight
in Domino, et dabit tibi petitiones cordis tui. 37:5
in Lord, and will you requests heart You. 37: 5
GHIMEL. Committe Domino viam tuam et spera in
She does. engage Lord way your and trust in
eo, et ipse faciet; 37:6 et educet quasi lumen
it and he do; 37: 6 and haul as light
iustitiam tuam et iudicium tuum tamquam meridiem.
justice your and judgment your as South.
37:7 DALETH. Quiesce in Domino et exspecta eum;
37: 7 She. Rest in Lord and wait him;
noli aemulari in eo, qui prosperatur in via sua, in
do not Envy in it that prospers in road his in
homine, qui molitur insidias. 37:8 HE. Desine ab
man that fould wait. 37: 8 HE. Stop from
ira et derelinque furorem, noli aemulari, quod
anger and leave anger, do not emulate, that
vertit ad malum, 37:9 quoniam qui malignantur,
turns to evil 37: 9 for that malicious
exterminabuntur, sustinentes autem Dominum ipsi
cut off wait Now Lord they
hereditabunt terram. 37:10 VAU. Et adhuc
inherit land. 37:10 Punishment. The yet
pusillum et non erit peccator, et quaeres locum
while and not will be sinner, and seek place
eius et non invenies. 37:11 Mansueti autem
his and not you can find. 37:11 Mansuetus Now
hereditabunt terram et delectabuntur in multitudine
inherit land and delight in numbers
pacis. 37:12 ZAIN. Insidiabitur peccator iusto et
Peace. 37:12 Zai. plotteth sinner just and
stridebit super eum dentibus suis. 37:13 Dominus
gnash over it teeth their own. 37:13 Lord
autem irridebit eum, quoniam prospicit quod veniet
Now laugh him, for look ahead that will
dies eius. 37:14 HETH. Gladium evaginaverunt
day her. 37:14 Heth. sword drawn out
peccatores, intenderunt arcum suum, ut deiciant
sinner, bent bow his as Evasion

pauperem et inopem, ut trucident recte ambulantes
poor and poor, as massacre right walking
in via. 37:15 Gladius eorum intrabit in corda
in way. 37:15 sword their enter in hearts
ipsorum, et arcus eorum confringetur. 37:16 TETH.
their and bow their broken. 37:16 Her.
Melius est modicum iusto super divitias peccatorum
better is A little just over wealth sins
multas, 37:17 quoniam brachia peccatorum
many 37:17 for forces sins
conterentur, confirmat autem iustos Dominus. 37:18
broken confirms Now just Lord. 37:18
IOD. Novit Dominus dies immaculatum, et
IOD. He knows Lord day undefiled; and
hereditas eorum in aeternum erit. 37:19 Non
heritage their in ever will be. 37:19 no
confundentur in tempore malo et in diebus famis
confounded in time evil and in days famine
saturabuntur. 37:20 CAPH. Quia peccatores peribunt,
fill. 37:20 Blinded. for sinners perish,
inimici vero Domini ut decor camporum deficient,
enemies But of as beauty fields fail,
quemadmodum fumus deficient. 37:21 LAMED.
as smoke fail. 37:21 Nothing.
Mutuatur peccator et non solvet, iustus autem
borrow sinner and not pay; just Now
miseretur et tribuet. 37:22 Quia benedicti eius
mercy on the and give. 37:22 for blessed his
hereditabunt terram, maledicti autem eius
inherit land accursed Now his
exterminabuntur. 37:23 MEM. A Domino gressus
cut off. 37:23 Mem. A Lord The steps
hominis confirmantur, et viam eius volet. 37:24 Cum
man confirmed and way his fly. 37:24 with
ceciderit, non collidetur, quia Dominus sustentat
fall, not bruised, because Lord supports
manum eius. 37:25 NUN. Iunior fui et senui et non
hand her. 37:25 Nun. junior I and old and not
vidi iustum derelictum nec semen eius quaerens
I just abandoned or seed his seeking
panem. 37:26 Tota die miseretur et commodat, et
bread. 37:26 All day mercy on the and shares and

semen illius in benedictione erit. 37:27 SAMECH.

seed of in blessing will be. 37:27 You covered.

Declina a malo et fac bonum, et inhabitabis in

Decline from evil and Make good and dwell in

saeculum saeculi, 37:28 quia Dominus amat

age age 37:28 because Lord He loves

iudicium et non derelinquet sanctos suos. AIN.

judgment and not leave saints ones. Ain.

Iniusti in aeternum disperibunt, et semen impiorum

The unjust in ever weary, and seed the wicked

exterminabitur. 37:29 Iusti autem hereditabunt terram

cut off. 37:29 Just Now inherit land

et inhabitabunt in saeculum saeculi super eam. 37:30

and inhabit in age age over her. 37:30

PHE. Os iusti meditabitur sapientiam, et lingua

PHE. mouth just meditate wisdom and language

eius loquetur iudicium; 37:31 lex Dei eius in corde

his spokesman judgment; 37:31 law God his in heart

ipsius, et non vacillabunt gressus eius. 37:32 SADE.

his and not slide The steps her. 37:32 Sade.

Considerat peccator iustum et quaerit mortificare

He considers sinner just and asks liquidate

eum; 37:33 Dominus autem non derelinquet eum in

him; 37:33 Lord Now not leave it in

manibus eius nec damnabit eum, cum iudicabitur

hands his or condemn him, with approved

illi. 37:34 COPH. Exspecta Dominum et custodi

to him. 37:34 I. Wait Lord and keep

viam eius, et exaltabit te, ut hereditate capias

way his and lift you as heritage 're

terram; cum exterminabuntur peccatores, videbis.

land; with out sinners, You will see.

37:35 RES. Vidi impium superexaltatum et elevatum

37:35 RES. I saw the wicked highly and elevated

sicut cedrum virentem; 37:36 et transivi, et ecce

as cedar vegetation; 37:36 and I went, and See

non erat, et quaesivi eum, et non est inventus.

not It was and I asked him, and not is found.

37:37 SIN. Observa innocentiam et vide aequitatem,

37:37 SIN. Observe innocence and see equity

quoniam est posteritas homini pacifico. 37:38 Iniusti
for is posterity man peaceful. 37:38 The unjust
autem disperibunt simul, posteritas impiorum
Now weary at the same time, posterity the wicked
exterminabitur. 37:39 TAU. Salus autem iustorum a
cut off. 37:39 TAU. Health Now just from
Domino, et protector eorum in tempore tribulationis.
Lord, and shield their in time trouble.
37:40 Et adiuuabit eos Dominus et liberabit eos et
37:40 The help them Lord and free them and
eruet eos a peccatoribus et salvabit eos, quia
He will deliver them from sinners and save them; because
speraverunt in eo. 38:1 PSALMUS. David. Ad
trust in the fact. 38: 1 PSALM. David. the
commemorandum. 38:2 Domine, ne in furore tuo
quotation. 38: 2 Sir, do not in anger your
arguas me neque in ira tua corripas me, 38:3
rebuke I or in anger your chastise I 38: 3
quoniam sagittae tuae infixae sunt mihi, et descendit
for arrows your fixed are I and down
super me manus tua. 38:4 Non est sanitas in carne
over I hand Your. 38: 4 no is health in flesh
mea a facie indignationis tuae, non est pax ossibus
my from the indignation your not is peace bones
meis a facie peccatorum meorum. 38:5 Quoniam
I from the sins I have. 38: 5 For
iniquitates meae supergressae sunt caput meum et
iniquities I gone are head my and
sicut onus grave gravant me nimis.- 38:6 Putruerunt
as load heavy weigh I nimis.- 38: 6 fester
et corrupti sunt livores mei a facie insipientiae
and corrupt are bruises my from the foolishness
meae. 38:7 Inclinator sum et incurvatus nimis; tota
Mine. 38: 7 bowing I and stooped too; all
die contristatus ingrediebar. 38:8 Quoniam lumbi mei
day sorry I was going to. 38: 8 For loins my
impleti sunt ardoribus, et non est sanitas in carne
Noah are fever; and not is health in flesh
mea. 38:9 Afflictus sum et humiliatus sum nimis,
I have. 38: 9 afflicted I and humbled I too,

rugiebam a gemitu cordis mei. 38:10 Domine, ante
roared from scream heart mine. 38:10 Sir, before
te omne desiderium meum, et gemitus meus a te
you all The desire my and groans my from you
non est absconditus. 38:11 Palpitavit cor meum,
not is hiding. 38:11 throbs heart my
derehquit me virtus mea, et lumen oculorum
left I power my and light eyes
meorum, et ipsum non est mecum. 38:12 Amici mei
my and it not is with me. 38:12 friends my
et proximi mei procul a plaga mea steterunt, et
and neighbor my at from stroke my stood, and
propinqui mei de longe steterunt. 38:13 Et laqueos
close my of off stood. 38:13 The net
posuerunt, qui quaerebant animam meam; et, qui
put it, that sought life I; and, that
requirebant mala mihi, locuti sunt insidias et dolos
sought bad I have are ambush and schemes
tota die meditabantur. 38:14 Ego autem tamquam
all day long. 38:14 I Now as
surdus non audiebam et sicut mutus non aperiens
deaf not I heard and as mute not opening
os suum; 38:15 et factus sum sicut homo non
mouth his own; 38:15 and he became I as man not
audiens et non habens in ore suo redargutiones.
hearing and not a in mouth his reproofs.
38:16 Quoniam in te, Domine, speravi, tu exaudies,
38:16 For in you Sir, I trust; you listen
Domine Deus meus. 38:17 Quia dixi: 'Ne quando
O God My. 38:17 for I said: 'Do not when
supergaudeant mihi; dum commoventur pedes mei,
rejoice over me; while toss feet my
magnificantur super me'. 38:18 Quoniam ego in
magnify over Me. ' 38:18 For I in
lapsum paratus sum, et dolor meus in conspectu
fall ready I and Department my in before
meo semper. 38:19 Quoniam iniquitatem meam
I always. 38:19 For violence I
annuntiabo et sollicitus sum de peccato meo. 38:20
I will tell and worried I of sin mine. 38:20

Inimici autem mei vivunt et confirmati sunt; et
enemies Now my live and confirmed they are: and
multiplicati sunt, qui oderunt me inique. 38:21
increased are that hate I wrong. 38:21

Retribuentes mala pro bonis detrahebant mihi, pro eo
render bad for good detracted I for it
quod sequebar bonitatem. 38:22 Ne derelinquas me,
that I followed Goodness. 38:22 Do not leave I

Domine; Deus meus, ne discesseris a me. 38:23
O Lord; God my do not depart from Me. 38:23

Festina in adiutorium meum, Domine, salus mea.
Hurry! in help my Sir, safety I have.

39:1 Magistro chori, Idithun. PSALMUS. David. 39:2
39: 1 Master Musician, Idithum. PSALM. David. 39: 2

Dixi: ‘ Custodiam vias meas, ut non delinquam in
I said: ‘ custody ways I as not offend in

lingua mea; ponam ori meo custodiam, donec
language my; I will mouth I custody, until

consistit peccator adversum me’. 39:3 Tacens obmutui
consists sinner against Me. ‘ 39: 3 silent I was dumb

et silui absque ullo bono, et dolor meus
and I was silent; without any good and Department my

renovatus est. 39:4 Concaluit cor meum intra me, et
renewed It is. 39: 4 hot heart my within I and

in meditatione mea exarsit ignis. 39:5 Locutus sum
in meditation my flamed fire. 39: 5 He spoke I

in lingua mea: ‘ Notum fac mihi, Domine, finem
in language I ‘ known Make I Sir, end

meum; et numerum dierum meorum quis est, ut
my; and number days my who is as

sciam quam brevis sit vita mea’. 39:6 Ecce
I know than short is life My ‘. 39: 6 Look

paucorum palmorum fecisti dies meos, et spatium
a few palms You made day my and space

vitae meae tamquam nihilum ante te. Etenim
life I as nothing before You. For

universa vanitas omnis homo constitutus est. 39:7
all vanity all man set It is. 39: 7

Etenim ut imago pertransit homo. Etenim vanitas est
For as image passes man. For vanity is

et concitatur; thesaurizat et ignorat quis congregabit
and aroused; storeth and ignores who gather
ea. 39:8 Et nunc quae est expectatio mea, Domine?
them. 39: 8 The now which is Expected my Sir?
Spes mea apud te est. 39:9 Ab omnibus iniquitatibus
hope my in you It is. 39: 9 from all iniquities;
meis erue me, opprobrium insipienti ne ponas me.
I Free I reproach fool do not Dispose Me.
39:10 Obmutui et non aperiam os meum, quoniam
39:10 I was dumb and not system mouth my for
tu fecisti. 39:11 Amove a me plagas tuas: ab
you you have done. 39:11 Remove from I quarters I: from
ictu manus tuae ego defeci. 39:12 In increpationibus,
stroke hand your I weary. 39:12 in arguments,
propter iniquitatem, corripuisti hominem, et tabescere
for violence, corrected man and languish
fecisti, sicut tineas, desiderabilia eius. Etenim vanitas
You did as moth, desirable her. For vanity
omnis homo. 39:13 Exaudi orationem meam, Domine,
all man. 39:13 hear prayer I Sir,
et clamorem meum auribus percipe. Ad lacrimas
and cry my ears ear. the tears
meas ne obsurdescas, quoniam advena ego sum
I do not silent, for alien I I
apud te, peregrinus sicut omnes patres mei. 39:14
in you sojourner as all fathers mine. 39:14
Avertere a me, ut refrigerer, priusquam abeam et
To avert from I as refreshed, before Ruth and
non sim amplius. 40:1 Magistro chori. David.
not I longer. 40:1 Master choir. David.
PSALMUS. 40:2 Expectans expectavi Dominum, et
PSALM. 40: 2 waiting expected Lord, and
intendit mihi. 40:3 Et exaudivit clamorem meum et
intends to me. 40: 3 The He heard cry my and
eduxit me de lacu miseriae et de luto faecis; et
brought I of lake misery and of clay sediment; and
statuit super petram pedes meos et firmavit
set over rock feet my and has established
gressus meos. 40:4 Et immisit in os meum
The steps mine. 40: 4 The sent in mouth my

canticum novum, carmen Deo nostro. Videbunt multi
song new song God our. see many
et timebunt et sperabunt in Domino. 40:5 Beatus
and fear and trust in Lord. 40: 5 Happy
vir, qui posuit Dominum spem suam et non respexit
man that set Lord hope his and not He looked
superbos et declinantes in mendacium. 40:6 Multa
proud and rebels in lie. 40: 6 many
fecisti tu, Domine Deus meus, mirabilia tua, et
You made you O God my wonders your and
cogitationes tuas pro nobis: non est qui similis sit
thoughts I for us: not is that like is
tibi. Si nuntiare et eloqui voluero, multiplicabuntur
to you. If tell and utterance I will, increase
super numerum. 40:7 Sacrificium et oblationem
over number. 40: 7 sacrifice and offering
noluisti, aures autem fodisti mihi. Holocaustum et
you would not, ears Now plant to me. Holocaust and
pro peccato non postulasti, 40:8 tunc dixi: ‘ Ecce
for sin not asked 40: 8 then I said: ‘ Look
venio. In volumine libri scriptum est de me. 40:9
I come. in volume book written is of Me. 40: 9
Facere voluntatem tuam, Deus meus, volui; et lex
do will your God my I wanted; and law
tua in praecordiis meis’. 40:10 Annuntiavi iustitiam
your in within mine. ‘ 40:10 declared justice
tuam in ecclesia magna; ecce labia mea non
your in church great; See lips my not
prohibebo, Domine, tu scisti. 40:11 Iustitiam tuam
prevent, Sir, you you know. 40:11 justice your
non abscondi in corde meo, veritatem tuam et
not I hid in heart I the truth your and
salutare tuum dixi. Non abscondi misericordiam tuam
salvation your I said. no I hid mercy your
et veritatem tuam ab ecclesia magna. 40:12 Tu
and the truth your from church large. 40:12 You
autem, Domine, ne prohibeas miserationes tuas a
however, Sir, do not Withhold compassion I from
me; misericordia tua et veritas tua semper suscipiant
me; mercy your and truth your always receive

me, 40:13 quoniam circumdederunt me mala, quorum
I 40:13 for surrounded I bad the
non est numerus; comprehenderunt me iniquitates
not is number; arrested I iniquities
meae, et non potui videre. Multiplicatae sunt super
my and not I could see. increased are over
capillos capitis mei, et cor meum dereliquit me.
hair head my and heart my left Me.
40:14 Complacet tibi, Domine, ut eruas me; Domine,
40:14 please you Sir, as rescue me; Sir,
ad adiuvandum me festina. 40:15 Confundantur et
to help I Hurry. 40:15 Let and
revereantur simul, qui quaerunt animam meam,
confounded at the same time, that seek life I
ut auferant eam. Avertantur retrorsum et erubescant,
as take her. Let back and blush
qui volunt mihi mala. 40:16 Obstupescant propter
that will I bad. 40:16 desolate for
confusionem suam, qui dicunt mihi: ‘ Euge, euge’.
confusion his that say me: ‘ Well, Well done. ‘
40:17 Exsultent et laetentur in te omnes quaerentes
40:17 Let and let in you all seeking
te; et dicant semper: ‘ Magnificetur Dominus ‘, qui
you; and say always: ‘ great Lord ‘ that
diligunt salutare tuum. 40:18 Ego autem egenus et
love salvation Your. 40:18 I Now needy and
pauper sum; Dominus sollicitus est mei. Adiutor
poor I; Lord worried is mine. helper
meus et liberator meus tu es; Deus meus, ne
my and liberator my you art; God my do not
tardaveris. 41:1 Magistro chori. PSALMUS. David.
slack. 41: 1 Master choir. PSALM. David.
41:2 Beatus, qui intellegit de egeno; in die mala
41: 2 Happy that understands of the poor; in day bad
liberabit eum Dominus. 41:3 Dominus servabit eum
free it Lord. 41: 3 Lord keep it
et vivificabit eum et beatum faciet eum in terra et
and quicken it and happy will it in land and
non tradet eum in animam inimicorum eius. 41:4
not betray it in life enemies her. 41: 4
Dominus opem feret illi super lectum doloris eius;
Lord help bear they over bed pain thereof;

universum stratum eius versabis in infirmitate eius.

all bed his makest in weakness her.

41:5 Ego dixi: ‘ Domine, miserere mei; sana animam

41: 5 I I said: ‘ Sir, have mine; heal life

meam, quia peccavi tibi’. 41:6 Inimici mei

I because I have sinned you ‘. 41: 6 enemies my

dixerunt mala mihi: ‘ Quando morietur, et peribit

said bad me: ‘ when die, and cut off

nomen eius?’. 41:7 **Et si ingrediebatur, ut visitaret,**

name Her ‘. 41: 7 The if he went on, as visit

vana loquebatur; cor eius congregabat iniquitatem

empty He was speaking; heart his assembly violence

sibi, egrediebatur foras et detrahebat. 41:8 Simul

themselves, out out and away. 41: 8 together

adversum me susurrabant omnes inimici mei;

against I whispered all enemies mine;

adversum me cogitabant mala mihi: 41:9 ‘

against I planning bad me: 41: 9 ‘

Maleficium effusum est in eo; et, qui decumbit, non

crime shed is in it; and, that bedridden, not

adiciet ut resurgat’. 41:10 Sed et homo pacis meae,

comment as rise again. ‘ 41:10 but and man peace my

in quo speravi, qui edebat panem meum, levavit

in which I trust; that eating out bread my up

contra me calcaneum. 41:11 Tu autem, Domine,

against I heel. 41:11 You however, Sir,

miserere mei et resuscita me, et retribuam eis.

have my and raise I and repay them.

41:12 In hoc cognovi quoniam voluisti me, quia

41:12 in this I know for you wanted I because

non gaudebit inimicus meus super me; 41:13 me

not rejoice The enemy my over me; 41:13 I

autem propter innocentiam suscepisti et statuisti me

Now for innocence upheld and set I

in conspectu tuo in aeternum. 41:14 Benedictus

in before your in ever. 41:14 Blessed

Dominus, Deus Israel, a saeculo et usque in

Lord, God Israel from century and up in

saeculum. Fiat, fiat. 42:1 Magistro chori. Maskil.

world. So be it, So be it. 42: 1 Master choir. Musician.

Filiorum Core. 42:2 Quemadmodum desiderat cervus

children Core. 42: 2 As desires deer

ad fontes aquarum, ita desiderat anima mea ad te,
to sources water so desires soul my to you
Deus. 42:3 Sitivit anima mea ad Deum, Deum
God. 42: 3 thirsted soul my to God, God
vivum; quando veniam et apparebo ante faciem Dei?
living; when pardon and show before face God?
42:4 Fuerunt mihi lacrimae meae panis die ac
42: 4 There have been I tears I bread day and
nocte, dum dicitur mihi cotidie: ‘ Ubi est Deus
night while said I daily; ‘ Where is God
tuus?’. **42:5 Haec recordatus sum et effudi in me**
Your ‘. 42: 5 This He remembered I and out in I
animam meam; quoniam transibam in locum
life I; for I had gone in place
tabernaculi admirabilis usque ad domum Dei in voce
tent admirable up to home God in voice
exsultationis et confessionis multitudinis festa
joy and confession community festival
celebrantis. 42:6 Quare tristis es, anima mea, et
celebrant. 42: 6 Why sad you soul my and
quare conturbaris in me? Spera in Deo, quoniam
why disquietest in Me? Hope in God, for
adhuc confitebor illi, salutare vultus mei et Deus
yet I will confess they salvation face my and God
meus. 42:7 In meipso anima mea contristata est;
My. 42: 7 in myself soul my sad it is;
propterea memor ero tui de terra Iordanis et
therefore remember I your of land Jordan and
Hermonim, de monte Misar. 42:8 Abyssus abyssum
Hermon of mount Mizar. 42: 8 The depth abyss
invocat in voce cataractarum tuarum; omnes gurgites
calls in voice waterfalls your; all waves
tui et fluctus tui super me transierunt. 42:9 In die
your and waves your over I passed. 42: 9 in day
mandavit Dominus misericordiam suam, et nocte
charge Lord mercy his and night
canticum eius apud me est: oratio ad Deum vitae
song his in I is: address to God life
meae. 42:10 Dicam Deo: ‘ Susceptor meus es. Quare
Mine. 42:10 I will say God: ‘ He is my art. Why

oblitus es mei, et quare contristatus incedo, dum
forgotten you my and why sorry whilst while
affligit me inimicus?'. 42:11 Dum confringuntur ossa
afflicts I the enemy. ' 42:11 while broken bones
mea, exprobraverunt mihi, qui tribulant me, dum
my taunted I that trouble I while
dicunt mihi quotidie: ' Ubi est Deus tuus?'.- 42:12
say I daily; ' Where is God Your ':- 42:12
Quare tristis es, anima mea, et quare conturbaris in
Why sad you soul my and why disquietest in
me? Spera in Deo, quoniam adhuc confitebor illi,
Me? Hope in God, for yet I will confess they
salutare vultus mei et Deus meus. 43:1 Iudica me,
salvation face my and God My. 43: 1 Judge I
Deus, et discerne causam meam de gente non
God, and distinguish cause I of race not
sancta; ab homine iniquo et doloso erue me. 43:2
holy; from man unfavorable and deceitful Free Me. 43: 2
Quia tu es Deus refugii mei; quare me reppulisti,
for you you God refuge mine; why I rejected,
et quare tristis incedo, dum affligit me inimicus?
and why sad whilst while afflicts I The enemy?
43:3 Emitte lucem tuam et veritatem tuam; ipsae
43: 3 Send light your and the truth your; they
me deducant et adducant in montem sanctum tuum
I lead and bring in mount St. your
et in tabernacula tua. 43:4 Et introibo ad altare
and in dwellings Your. 43: 4 The go to altar
Dei, ad Deum laetitiae exultationis meae. Confitebor
God, to God joy joy Mine. praise
tibi in cithara, Deus, Deus meus. 43:5 Quare tristis
you in harp, God, God My. 43: 5 Why sad
es, anima mea, et quare conturbaris in me? Spera
you soul my and why disquietest in Me? Hope
in Deo, quoniam adhuc confitebor illi, salutare vultus
in God, for yet I will confess they salvation face
mei et Deus meus. 44:1 Magistro chori. Filiorum
my and God My. 44: 1 Master choir. children
Core. Maskil. 44:2 Deus, auribus nostris audivimus;
Core. Musician. 44: 2 God, ears our We have heard;

patres nostri annuntiaverunt nobis opus, quod
fathers our reported us work; that
operatus es in diebus eorum, in diebus antiquis. 44:3
He worked you in days their in days old. 44: 3
Tu manu tua gentes depulisti et plantasti illos,
You hand your nations and drove away and plant those
afflixisti populos et dilatasti eos. 44:4 Nec enim in
You afflicted people and enlarge them. 44: 4 No For in
gladio suo possederunt terram, et brachium eorum
sword his possessed land and arm their
non salvavit eos; sed dextera tua et brachium tuum
not saved them; but right your and arm your
et illuminatio vultus tui, quoniam complacuisti in
and illumination face your for pleased in
eis. 44:5 Tu es rex meus et Deus meus, qui
them. 44: 5 You you king my and God my that
mandas salutes Iacob. 44:6 In te inimicos nostros
command salvations Jacob. 44: 6 in you enemies our
proiecimus, et in nomine tuo conculcavimus
down and in name your tread
insurgentes in nos.- 44:7 Non enim in arcu meo
insurgent in nos.- 44: 7 no For in schedule I
sperabo, et gladius meus non salvabit me. 44:8 Tu
I will trust; and sword my not save Me. 44: 8 You
autem salvasti nos de affligentibus nos et odientes
Now saved we of afflict we and hating
nos confudisti. 44:9 In Deo gloriabimur tota die et
we 've done it. 44: 9 in God boast all day and
in nomine tuo confitebimur in saeculum. 44:10 Nunc
in name your thanks in world. 44:10 now
autem reppulisti et confudisti nos et non egredieris,
Now off and confused we and not go out,
Deus, cum virtutibus nostris. 44:11 Convertisti nos
God, with virtues our. 44:11 turned we
retrorsum coram inimicis nostris; et, qui oderunt
back before enemies our and, that hate
nos, diripuerunt sibi. 44:12 Dedisti nos
we landmarks themselves. 44:12 You have given we
tamquam oves ad vescendum et in gentibus
as sheep to food and in nations

dispersisti nos. 44:13 Vendidisti populum tuum sine
scattered us. 44:13 sold people your without
lucro nec ditior factus es in commutatione eorum.
profit or richer he became you in price them.

44:14 Posuisti nos opprobrium vicinis nostris,
44:14 You put we reproach neighbors our
subsannationem et derisum his, qui sunt in circuitu
scorning and derision those that are in about

nostro. 44:15 Posuisti nos similitudinem in gentibus,
our. 44:15 You put we like in nations,

commotionem capitis in populis. 44:16 Tota die
earthquake head in people. 44:16 All day

verecundia mea contra me est, et confusio faciei
shame my against I is and shame face

meae cooperuit me 44:17 a voce exprobrantis et
I covered I 44:17 from voice reproachful and

obloquentis, a facie inimici et ultoris. 44:18 Haec
detracteth from the enemies and Avenger. 44:18 This

omnia venerunt super nos, nec obliti sumus te et
all they over we or forgot we are you and

inique non egimus in testamentum tuum. 44:19 Et
wrong not we have in covenant Your. 44:19 The

non recessit retro cor nostrum, nec declinaverunt
not retired back heart our or declined

gressus nostri a via tua; 44:20 sed humiliasti nos
The steps our from road your; 44:20 but submitted we

in loco vulpium et operuisti nos umbra mortis.
in place foxes and covered we shadow of death.

44:21 Si obliti fuerimus nomen Dei nostri et si
44:21 If forgot we name God our and if

expanderimus manus nostras ad deum alienum, 44:22
holden hand our to god another, 44:22

nonne Deus requirit ista? Ipse enim novit
not God search Who? He For He knows

abscondita cordis. 44:23 Quoniam propter te
hidden heart. 44:23 For for you

mortificamur tota die, aestimati sumus sicut oves
killed all day estimated we are as sheep

occisionis. 44:24 Evigila, quare obdormis, Domine?
slaughter. 44:24 Up, why sleeping, Sir?

Exsurge et ne repellas in finem. 44:25 Quare
Up and do not off in end. 44:25 Why

faciem tuam avertis, oblivisceris inopiae nostrae et
face your away? forget scarcity our and
tribulationis nostrae? 44:26 Quoniam humiliata est in
trouble our? 44:26 For debase is in
pulvere anima nostra, conglutinator est in terra
dust soul our Only is in land
venter noster. Exsurge, Domine, adiuva nos et
belly Our. Arise Sir, help we and
redime nos propter misericordiam tuam. 45:1
redeem we for mercy Your. 45: 1
Magistro chori. Secundum ‘ Lilia...’. Filiorum Core.
Master choir. according to ‘ Lilies ... ‘. children Core.
Maskil. Canticum amoris. 45:2 Eructavit cor meum
Musician. Song of love. 45: 2 Musician heart my
verbum bonum, dico ego opera mea regi. Lingua
word good I I works my the king. language
mea calamus scribae velociter scribentis. 45:3
my pen teachers quickly wrote. 45: 3
Speciosus forma es prae filiis hominum, diffusa est
Beautiful form you than children men spread is
gratia in labiis tuis, propterea benedixit te Deus in
grace in lips your therefore blessed you God in
aeternum. 45:4 Accingere gladio tuo super femur
ever. 45: 4 Gird sword your over thigh
tuum, potentissime, magnificentia tua et ornatu tuo.
your powerful magnificence your and costume your.
45:5 Et ornatu tuo procede, currum ascende propter
45: 5 The costume your go out, car Attack for
veritatem et mansuetudinem et iustitiam. Et doceat
the truth and meekness and justice. The teach
te mirabilia dextera tua: 45:6 sagittae tuae acutae-
you wonders right your: 45: 6 arrows your acutae-
populi sub te cadent- in corda inimicorum regis.
people under you cadent- in hearts enemies King.
45:7 Sedes tua, Deus, in saeculum saeculi; sceptrum
45: 7 Seat your God, in age age; Sceptre
aequitatis sceptrum regni tui. 45:8 Dilexisti iustitiam
equity Sceptre kingdom You. 45: 8 loved justice
et odisti iniquitatem, propterea unxit te Deus, Deus
and You violence, therefore anointed you God, God

tuus, oleo laetitiae prae consortibus tuis. 45:9 Myrrha
your oil joy than fellows your. 45: 9 Myrrh
et aloe et casia omnia vestimenta tua; e domibus
and aloe and lavender all clothes your; from homes
eburneis chordae delectant te. 45:10 Filiae regum in
ivory chords delight You. 45:10 Daughters kings in
pretiosis tuis; astitit regina a dextris tuis ornata
costly your; assisted queen from right your adorned
auro ex Ophir.- 45:11 Audi, filia, et vide et
gold from Ophir.- 45:11 Listen, daughter, and see and
inclina aurem tuam et obliviscere populum tuum et
Pay ear your and forget people your and
domum patris tui; 45:12 et concupiscet rex speciem
home father your; 45:12 and desire king species
tuam. Quoniam ipse est dominus tuus, et adora
Your. For he is master your and worship
eum. 45:13 Filia Tyri cum muneribus; vultum tuum
him. 45:13 daughter Tyre with gifts; face your
deprecabuntur divites plebis. 45:14 Gloriosa nimis
entreat rich people. 45:14 glorious too
filia regis intrinsecus, texturis aureis circumamicta.
daughter s inside, tissues gold about.
45:15 In vestibus variegatis adducetur regi; virgines
45:15 in clothes modified brought king; virgins
post eam, proximae eius, afferuntur tibi. 45:16
after it neighbors his cited to you. 45:16
Afferuntur in laetitia et exultatione, adducuntur in
With in joy and joy, adduced in
domum regis. 45:17 Pro patribus tuis erunt tibi
home King. 45:17 Pro fathers your will be you
fili; constitues eos principes super omnem terram.
children; set them leaders over all land.
45:18 Memor ero nominis tui in omni generatione
45:18 Remember I name your in all generation
et generatione; propterea populi confitebuntur tibi in
and generation; therefore people praise you in
aeternum et in saeculum saeculi. 46:1 Magistro
ever and in age age. 46: 1 Master
chori. Filiorum Core. Secundum ‘ Virgines...’.
choir. children Core. according to ‘ Virgins ... ‘.

Canticum. 46:2 Deus est nobis refugium et virtus,
Song. 46: 2 God is us refuge and power
adiutorium in tribulationibus inventus est nimis. 46:3
help in tribulations found is too. 46: 3
Propterea non timebimus, dum turbabitur terra, et
Therefore not fear while move land, and
transferentur montes in cor maris. 46:4 Fremant et
removed mountains in heart the sea. 46: 4 roar and
intumescant aquae eius, conturbentur montes in
swell water his tremble mountains in
elatione eius. 46:5 Fluminis rivi laetificant civitatem
elation her. 46: 5 River streams gladdened city
Dei, sancta tabernacula Altissimi. 46:6 Deus in medio
God, holy dwellings Most High. 46: 6 God in the
eius, non commovebitur; adiuvabit eam Deus mane
his not moved; help it God morning
diluculo. 46:7 Fremuerunt gentes, commota sunt
early. 46: 7 raged nations moved are
regna; dedit vocem suam, liquefacta est terra. 46:8
kingdoms; given voice his Dissolved is land. 46: 8
Dominus virtutum nobiscum, refugium nobis Deus
Lord hosts with us, refuge us God
Iacob. 46:9 Venite et videte opera Domini, quae
Jacob. 46: 9 Come and see works Lord, which
posuit prodigia super terram. Auferet bella usque ad
set wonders over land. He makes wars up to
finem terrae, 46:10 arcum conteret et confringet
end earth 46:10 bow crush and break
arma et scuta comburet igne. 46:11 Vacate et
weapons and targets burn fire. 46:11 Stop and
videte quoniam ego sum Deus: exaltabor in gentibus
see for I I God: I will be exalted in nations
et exaltabor in terra. 46:12 Dominus virtutum
and I will be exalted in land. 46:12 Lord hosts
nobiscum, refugium nobis Deus Iacob. 47:1 Magistro
with us, refuge us God Jacob. 47: 1 Master
chori. Filiorum Core. PSALMUS. 47:2 Omnes gentes,
choir. children Core. PSALM. 47: 2 All nations
plaudite manibus, iubilate Deo in voce exultationis,
applaud hands, shout, God in voice joy,
47:3 quoniam Dominus Altissimus, terribilis, rex
47: 3 for Lord Highest awesome, king

magnus super omnem terram. 47:4 Subiecit populos
great over all land. 47: 4 subdued people
nobis et gentes sub pedibus nostris. 47:5 Elegit
us and nations under feet our. 47: 5 chose
nobis hereditatem nostram, gloriam Iacob, quem
us heritage our glory Jacob, which
dilexit. 47:6 Ascendit Deus in iubilo, et Dominus in
loved. 47: 6 He went up God in shouting, and Lord in
voce tubae. 47:7 Psallite Deo, psallite; psallite regi
voice trumpet. 47: 7 Sing God, Praises; Praises king
nostro, psallite. 47:8 Quoniam rex omnis terrae Deus,
our sing. 47: 8 For king all earth God,
psallite sapienter. 47:9 Regnavit Deus super gentes,
Praises wisely. 47: 9 He reigned God over nations
Deus sedet super sedem sanctam suam. 47:10
God He sits over see holy own. 47:10
Principes populorum congregati sunt cum populo Dei
Leaders people gathered are with people God
Abraham, quoniam Dei sunt scuta terrae: vehementer
Abraham for God are targets land; very
elevatus est. 48:1 Canticum. PSALMUS. Filiorum
elevated It is. 48: 1 Song. PSALM. children
Core. 48:2 Magnus Dominus et laudabilis nimis in
Core. 48: 2 great Lord and praiseworthy too in
civitate Dei nostri. 48:3 Mons sanctus eius collis
city God Our. 48: 3 mountain St. his hill
speciosus, exsultatio universae terrae. Mons Sion,
beautiful, joy all the earth. mountain Zion
extrema aquilonis, civitas regis magni. 48:4 Deus in
extreme north The city s Great. 48: 4 God in
domibus eius notus factus est ut refugium. 48:5
homes his known he became is as refund. 48: 5
Quoniam ecce reges congregati sunt, convenerunt in
For See kings gathered are assembled in
unum. 48:6 Ipsi cum viderunt, sic admirati sunt,
one. 48: 6 they with they saw, so wondered are
conturbati sunt, diffugerunt; 48:7 illic tremor
disarray are astounded; 48: 7 there vibration
apprehendit eos, dolores ut parturientis. 48:8 In
apprehends them; pains as labor. 48: 8 in

spiritu orientis conteres naves Tharsis. 48:9 Sicut
spirit east rub ships Tarshish. 48: 9 As
audivimus, sic vidimus in civitate Domini virtutum,
we have heard, so we have in city of virtues,
in civitate Dei nostri; Deus fundavit eam in
in city God our; God He founded it in
aeternum. 48:10 Recogitamus, Deus, misericordiam
ever. 48:10 Selah God, mercy
tuam in medio templi tui. 48:11 Secundum nomen
your in the temple You. 48:11 according to name
tuum, Deus, sic et laus tua in fines terrae; iustitia
your God, so and praise your in ends land; justice
plena est dextera tua. 48:12 Laetetur mons Sion, et
full is right Your. 48:12 Let mountain Zion and
exsultent filiae Iudae propter iudicia tua. 48:13
rejoice daughters Judah for judgments Your. 48:13
Circumdate Sion et complectimini eam, numerate
Surround Zion and encompass it number
turres eius. 48:14 Ponite corda vestra in virtute eius
towers her. 48:14 Set hearts your in power his
et percurrite domos eius, ut enarretis in progenie
and skim homes his as relate in generation
altera. 48:15 Quoniam hic est Deus, Deus noster in
other. 48:15 For here is God, God our in
aeternum et in saeculum saeculi; ipse ducet nos in
ever and in age age; he Links we in
saecula. 49:1 Magistro chori. Filiorum Core.
ages. 49: 1 Master choir. children Core.
PSALMUS. 49:2 Audite haec, omnes gentes; auribus
PSALM. 49: 2 Listen Thus, all nations; ears
percipite, omnes, qui habitatis orbem: 49:3 quique
ear, all that live the world; 49: 3 who
humiles et viri nobiles, simul in unum dives et
low and men Gentlemen, together in one rich and
pauper! 49:4 Os meum loquetur sapientiam, et
The poor! 49: 4 mouth my spokesman wisdom and
meditatio cordis mei prudentiam. 49:5 Inclino in
study heart my prudence. 49: 5 They saw it in
parabolam aurem meam, aperiam in psalterio
parable ear I system in psalter
aenigma meum. 49:6 Cur timebo in diebus malis,
riddle My. 49: 6 why I fear? in days bad

cum iniquitas supplantantium circumdabit me? 49:7
with violence heels cOMPASS Me? 49: 7
Qui confidunt in virtute sua et in multitudine
He trust in power his and in numbers
divitiarum suarum gloriantur. 49:8 Etenim seipsum
wealth their boast. 49: 8 For himself
non redimet homo; non dabit Deo propitiationem
not redeem man; not will God propitiation
suam. 49:9 Nimium est pretium redemptionis animae
own. 49: 9 Too is price redemption soul
eius: ad ultimum deficiet, 49:10 ut vivat usque in
his to last fail, 49:10 as live up in
finem nec videat interitum. 49:11 Et videbit sapientes
end or see destruction. 49:11 The see wise
morientes; simul insipiens et stultus peribunt et
dying; together fool and stupid will and
relinquent alienis divitias suas. 49:12 Sepulcra
leave other wealth their own. 49:12 graves
eorum domus illorum in aeternum; tabernacula
their house their in ever; dwellings
eorum in progeniem et progeniem, etsi vocaverunt
their in generation and nephew, although they called
nominibus suis terras suas. 49:13 Et homo, cum
names their countries their own. 49:13 The man, with
sit in honore, non permanebit; comparatus est
is in honor, not continue; compared is
iumentis, quae pereunt, et similis factus est illis.
cattle which lost, and like he became is them.
49:14 Haec via illorum, quorum fiducia in
49:14 This road their the confidence in
semetipsis, et finis eorum, qui complacent in ore
themselves, and end their that please in mouth
suo. 49:15 Sicut oves in inferno positi sunt, mors
his own. 49:15 As sheep in hell set are death
depascet eos; descendent praecipites ad sepulcrum, et
feed them; down headlong to grave, and
figura eorum erit in consumptionem: infernus
figure their will be in consumption; hell
habitaculum eorum. 49:16 Verumtamen Deus redimet
habitation them. 49:16 However, God redeem
animam meam, de manu inferi vere suscipiet me.
life I of hand hell really support Me.

49:17 Ne timueris, cum dives factus fuerit homo,
 49:17 Do not fear, with rich he became be man,
et cum multiplicata fuerit gloria domus eius, 49:18
 and with increased be glory house his 49:18
quoniam, cum interierit, non sumet omnia, neque
 because, with die not take all or
descendet cum eo gloria eius. 49:19 Cum animae
 down with it glory her. 49:19 with soul
suae in vita ipsius benedixerit: ‘ Laudabunt te quod
 his in life of blessed; ‘ praise you that
benefecisti tibi ‘, 49:20 tamen introibit ad progeniem
 done well you ‘ 49:20 yet enter to generation
patrum suorum, qui in aeternum non videbunt
 fathers their that in ever not see
lumen. 49:21 Homo, cum in honore esset, non
 light. 49:21 man, with in honor was not
intellexit; comparatus est iumentis, quae pereunt, et
 realized; compared is cattle which lost, and
similis factus est illis. 50:1 PSALMUS. Asaph. Deus
 like he became is them. 50: 1 PSALM. Asaph. God
deorum, Dominus, locutus est et vocavit terram a
 gods Lord, said is and he called land from
solis ortu usque ad occasum. 50:2 Ex Sion speciosa
 sun east up to setting. 50: 2 from Zion beautiful
decore Deus illuxit, 50:3 Deus noster veniet et non
 beauty God shine? 50: 3 God our will and not
silebit: ignis consumens est in conspectu eius, et in
 silent; fire consuming is in before his and in
circuitu eius tempestas valida. 50:4 Advocabit caelum
 about his storm valid. 50: 4 call heaven
desursum et terram discernere populum suum: 50:5
 from above and land discriminate people his 50: 5
‘ Congregate mihi sanctos meos, qui disposuerunt
 ‘ gather I saints my that planned
testamentum meum in sacrificio’. 50:6 Et
 covenant my in a sacrifice. ‘ 50: 6 The
annuntiabunt caeli iustitiam eius, quoniam Deus iudex
 declare air justice his for God judge
est. 50:7 ‘ Audi, populus meus, et loquar, Israel, et
 It is. 50: 7 ‘ Listen, people my and I speak, Israel and
testificabor adversum te: Deus, Deus tuus, ego sum.
 testify against you: God, God your I I am.

50:8 Non in sacrificiis tuis arguam te; holocausta
50: 8 no in sacrifices your I will correct you; holocausts
enim tua in conspectu meo sunt semper. 50:9 Non
For your in before I are always. 50: 9 no
accipiam de domo tua vitulos neque de gregibus tuis
take of house your calves or of flocks your
hircos. 50:10 Quoniam meae sunt omnes ferae
goats. 50:10 For I are all wild
silvarum, iumentorum mille in montibus. 50:11
forests livestock thousand in mountains. 50:11
Cognovi omnia volatilia caeli; et, quod movetur in
I know all birds the air; and, that moved in
agro, meum est. 50:12 Si esuriero non dicam tibi;
field my It is. 50:12 If hungry not I will say you;
meus est enim orbis terrae et plenitudo eius. 50:13
my is For world earth and fullness her. 50:13
Numquid manducabo carnes taurorum aut sanguinem
Do I eat meat bulls or blood
hircorum potabo? 50:14 Immola Deo sacrificium
goats make? 50:14 Offer God sacrifice
laudis et redde Altissimo vota tua; 50:15 et invoca
praise and pay Highest vows your; 50:15 and Invoke
me in die tribulationis: eruam te, et honorificabis
I in day trouble: rescue you and glorify
me'. 50:16 Peccatori autem dixit Deus: ' Quare tu
Me. ' 50:16 sinner Now said God: ' Why you
enarras praecepta mea et assumis testamentum
declare rules my and take covenant
meum in os tuum? 50:17 Tu vero odisti
my in mouth Yours? 50:17 You But You
disciplinam et proiecisti sermones meos retrorsum.
correction and cast words my backward.
50:18 Si videbas furem, currebas cum eo; et cum
50:18 If see thief run with it; and with
adulteris erat portio tua. 50:19 Os tuum dimittebas
adulterers was share Your. 50:19 mouth your Thou sufferedst
ad malitiam, et lingua tua concinnabat dolos. 50:20
to malice, and language your framed frauds. 50:20
Sedens adversus fratrem tuum loquebaris et adversus
Sitting against brother your Did and against
filium matris tuae proferebas opprobrium. 50:21 Haec
son mother your proferebas reproach. 50:21 This

fecisti, et tacui. **Existimasti quod eram tui**
You did and I held my tongue. You thought that I was your
similis. Arguam te et statuam illa contra faciem
similar. Will maintain you and image that against face
tuam. 50:22 Intellegite haec, qui obliviscimini Deum,
Your. 50:22 understand Thus, that forget God,
ne quando rapiam, et non sit qui eripiat. 50:23
do not when whipping and not is that rescues. 50:23
Qui immolabit sacrificium laudis, honorificabit me;
He immolate sacrifice praise honor me;
et, qui immaculatus est in via, ostendam illi salutare
and, that clean? is in way, show they salvation
Dei'. 51:1 Magistro chori. PSALMUS. David, 51:2
God. ' 51: 1 Master choir. PSALM. David 51: 2
cum venit ad eum Nathan propheta, postquam cum
with he came to it Nathan prophet after with
Bethsabee peccavit. 51:3 Miserere mei, Deus,
Bath sinned. 51: 3 Have mercy my God,
secundum misericordiam tuam; et secundum
according to mercy your; and according to
multitudinem miserationum tuarum dele iniquitatem
company tender your erase violence
meam. 51:4 Amplius lava me ab iniquitate mea et
mine. 51: 4 more Wash I from violence my and
a peccato meo munda me. 51:5 Quoniam
from sin I pure Me. 51: 5 For
iniquitatem meam ego cognosco, et peccatum meum
violence I I I know, and sin my
contra me est semper. 51:6 Tibi, tibi soli peccavi
against I is always. 51: 6 you; you only I have sinned
et malum coram te feci, ut iustus inveniariis in
and evil before you I, as just find in
sententia tua et aequus in iudicio tuo. 51:7 Ecce
sentence your and Brooks in trial your. 51: 7 Look
enim in iniquitate generatus sum, et in peccato
For in violence generated I and in sin
concepit me mater mea. 51:8 Ecce enim veritatem in
pregnant I mother I have. 51: 8 Look For the truth in
corde dilexisti et in occulto sapientiam manifestasti
heart You love and in secret wisdom make
mihi. 51:9 Asperges me hyssopo, et mundabor;
to me. 51: 9 sprinkle I hyssop, and I will be clean;

lavabis me, et super nivem dealbabor. 51:10 Audire
wash I and over snow snow. 51:10 Listen
me facies gaudium et laetitiam, et exsultabunt ossa,
I face joy and joy, and rejoice bones,
quae contrivisti. 51:11 Averte faciem tuam a
which broken. 51:11 Hide face your from
peccatis meis et omnes iniquitates meas dele. 51:12
sins I and all iniquities I misdeeds. 51:12
Cor mundum crea in me, Deus, et spiritum firmum
heart world Create in I God, and spirit ordered
innova in visceribus meis. 51:13 Ne proicias me a
renew in within mine. 51:13 Do not Cast I from
facie tua et spiritum sanctum tuum ne auferas a
the your and spirit St. your do not take from
me. 51:14 Redde mihi laetitiam salutaris tui et
Me. 51:14 Pay I joy saving your and
spiritu promptissimo confirma me. 51:15 Docebo
spirit The most eager strengthen Me. 51:15 I will teach
iniquos vias tuas, et impii ad te convertentur.
unrighteous ways your and The wicked to you return.
51:16 Libera me de sanguinibus, Deus, Deus salutis
51:16 free I of stock God, God health
meae, et exsultabit lingua mea iustitiam tuam. 51:17
my and rejoice language my justice Your. 51:17
Domine, labia mea aperies, et os meum
Sir, lips my open and mouth my
annuntiabit laudem tuam. 51:18 Non enim sacrificio
show praise Your. 51:18 no For sacrifice
delectaris; holocaustum, si offeram, non placebit.
pleasure; holocaust if offer; not please.
51:19 Sacrificium Deo spiritus contritus; cor
51:19 sacrifice God spirit broken; heart
contritum et humiliatum, Deus, non despicias. 51:20
broken and humbled, God, not despise. 51:20
Benigne fac, Domine, in bona voluntate tua Sion, ut
favorably do Sir, in good will your Zion as
aedificentur muri Ierusalem. 51:21 Tunc acceptabis
build wall Jerusalem. 51:21 Then accept
sacrificium iustitiae, oblationes et holocausta; tunc
sacrifice justice, offerings and I said nothing; then

imponent super altare tuum vitulos. 52:1 Magistro
lay over altar your calves. 52: 1 Master
chori. Maskil. David, 52:2 postquam Doeg Edomita
choir. Musician. David 52: 2 after Doeg subduing
ad Saul venit eique narravit dicens: ‘ David intravit
to Saul he came and, He told saying: ‘ David entered
in domum Abimelech’. 52:3 Quid gloriaris in malitia,
in home Abimelech. ‘ 52: 3 What boast in malice,
qui potens es iniquitate? 52:4 Tota die insidias
that powerful you violence? 52: 4 All day ambush
cogitasti; lingua tua sicut novacula acuta, qui facis
thought; language your as razor sharp, that You do
dolum. 52:5 Dilexisti malitiam super benignitatem,
the trick. 52: 5 loved malice over kindness,
mendacium magis quam loqui aequitatem. 52:6
lying more than talk equity. 52: 6
Dilexisti omnia verba perditionis, lingua dolosa. 52:7
loved all words perdition, language deceitful. 52: 7
Propterea Deus destruet te in finem; evellet te et
Therefore God down you in end; pull you and
emigrabit te de tabernaculo et radicem tuam de
remove you of tent and root your of
terra viventium. 52:8 Videbunt iusti et timebunt et
land living. 52: 8 see just and fear and
super eum ridebunt: 52:9 ‘ Ecce homo, qui non
over it laugh; 52: 9 ‘ Look man, that not
posuit Deum refugium suum, sed speravit in
set God refuge his but trust in
multitudine divitiarum suarum et praevaluit in
numbers wealth their and overruled in
insidiis suis’. 52:10 Ego autem sicut virens oliva
plots their own. ‘ 52:10 I Now as green olive
in domo Dei. Speravi in misericordia Dei in
in house God. Trusted in mercy God in
aeternum et in saeculum saeculi. 52:11 Confitebor
ever and in age age. 52:11 praise
tibi in saeculum, quia fecisti; et exspectabo
you in century, because you have done; and wait
nomen tuum, quoniam bonum est, in conspectu
name your for good is in before
sanctorum tuorum. 53:1 Magistro chori. Secundum ‘
saints Your. 53: 1 Master choir. according to ‘

Mahalat'. Maskil. David. Dixit insipiens in corde suo:
Mahalat. Musician. David. said fool in heart his
' Non est Deus'. 53:2 Corrupti sunt et
' no is God. ' 53: 2 corrupt are and
abominationes operati sunt; non est qui faciat
abominations operated they are: not is that do
bonum. 53:3 Deus de caelo prospexit super filios
good. 53: 3 God of heaven provided over children
hominum, ut videat si est intellegens, aut requirens
men as see if is understanding, or requiring
Deum. 53:4 Omnes declinaverunt, simul corrupti
God. 53: 4 All declined, together corrupt
sunt; non est qui faciat bonum, non est usque ad
they are: not is that do good not is up to
unum. 53:5 Nonne scient omnes, qui operantur
one. 53: 5 Did know all that workers
iniquitatem, qui devorant plebem meam ut cibum
violence, that devour people I as food
panis? Deum non invocaverunt; 53:6 illic
bread? God not they cried; 53: 6 there
trepidaverunt timore, et non erat timor. Quoniam
trembled fear; and not was fear. For
Deus dissipavit ossa eorum, qui te obsidebant,
God destroyed bones their that you besiegers
confusi sunt, quoniam Deus sprexit eos.- 53:7 Quis
ashamed are for God slighted eos.- 53: 7 Who
dabit ex Sion salutare Israel? Cum converterit Deus
will from Zion salvation Israel? with convert God
captivitatem plebis suae, exultabit Iacob, et
captivity people his rejoice Jacob, and
laetabitur Israel. 54:1 Magistro chori. Fidibus. Maskil.
rejoice Israel. 54: 1 Master choir. Strings. Musician.
David, 54:2 postquam Ziphaei ad Saul venerunt
David 54: 2 after Ziphians to Saul they
dicentes: ' Ecce David apud nos abditus latet'. 54:3
saying: ' Look David in we hidden lies. ' 54: 3
Deus, in nomine tuo salvum me fac et in virtute
God, in name your save I Make and in power
tua iudica me. 54:4 Deus, exaudi orationem meam,
your judge Me. 54: 4 God, hear prayer I

auribus percipe verba oris mei! 54:5 Quoniam
ears learn words mouth My! 54: 5 For
superbi insurrexerunt adversum me, et fortes
The proud rose against I and strong
quaesierunt animam meam et non proposuerunt
sought life I and not set
Deum ante conspectum suum. 54:6 Ecce enim Deus
God before view his own. 54: 6 Look For God
adiuvat me, et Dominus susceptor est animae meae.
helps I and Lord support is soul Mine.
54:7 Converte mala super inimicos meos et in
54: 7 Convert bad over enemies my and in
veritate tua disperde illos. 54:8 Voluntarie sacrificabo
the truth your destroy them. 54: 8 Voluntarily offer
tibi, confitebor nomini tuo, Domine, quoniam bonum
you I will confess name your Sir, for good
est; 54:9 quoniam ex omni tribulatione eripuit me,
it is; 54: 9 for from all trouble rescued I
et super inimicos meos despexit oculus meus. 55:1
and over enemies my despised eye My. 55: 1
Magistro chori. Fidibus. Maskil. David. 55:2 Auribus
Master choir. Strings. Musician. David. 55: 2 Pay
percipe, Deus, orationem meam et ne abscondaris
ear, God, prayer I and do not hide
a deprecatione mea; 55:3 intende mihi et exaudi
from deprecation my; 55: 3 attend I and hear
me. Excussus sum in meditatione mea et conturbatus
Me. tumbling I in meditation my and troubled
sum 55:4 a voce inimici et a tribulatione
I 55: 4 from voice enemies and from trouble
peccatoris. Quoniam devoluerunt in me iniquitatem et
sinner. For Sink in I violence and
in ira molesti erant mihi. 55:5 Cor meum torquetur
in anger trouble were to me. 55: 5 heart my tortured
intra me, et formido mortis cecidit super me. 55:6
within I and terror death fallen over Me. 55: 6
Timor et tremor venerunt super me, et contexit me
fear and vibration they over I and covered I
pavor.- 55:7 Et dixi: ‘ Quis dabit mihi pennas sicut
pavor.- 55: 7 The I said: ‘ Who will I wings as

columbae, et volabo et requiescam? 55:8 *Ecce*
doves, and I will fly and rest? 55: 8 Look

elongabo fugiens et manebo in solitudine. 55:9
hasten fleeing and I will stay in wilderness. 55: 9

Exspectabo eum, qui salvum me faciat a spiritu
wait him, that save I do from spirit

procellae et tempestate'. 55:10 *Dissipa, Domine,*
storms and the storm. ' 55:10 waste Sir,

divide linguas eorum, quoniam vidi violentiam et
share languages their for I violence and

contentionem in civitate. 55:11 *Die ac nocte*
strain in city. 55:11 On and night

circumeunt eam super muros eius, 55:12 *iniquitas et*
rounds it over walls his 55:12 violence and

labor et insidiae in medio eius; et non defecit de
labor and Treachery in the thereof; and not failed of

plateis eius fraudulentia et dolus. 55:13 *Quoniam si*
streets his fraud and deceit. 55:13 For if

inimicus meus maledixisset mihi, sustinuissem utique;
The enemy my abuse I sustained of course;

et si is qui oderat me, super me magnificatus
and if it that He hated I over I great

fuisset, abscondissem me forsitan ab eo. 55:14 *Tu*
was hidden I perhaps from the fact. 55:14 You

vero, homo coaequalis meus, familiaris meus et
however, man co my family my and

notus meus, 55:15 *qui simul habuimus dulce*
known my 55:15 that together we had sweet

consortium: in domo Dei ambulavimus in concursu.
company: in house God walk in cooperation.

55:16 Veniat mors super illos, et descendant in
55:16 Let death over those and down in

infernum viventes, quoniam nequitiae in habitaculis
hell living for wickedness in dwellings

eorum, in medio eorum. 55:17 *Ego autem ad Deum*
their in the them. 55:17 I Now to God

clamabo, et Dominus salvabit me. 55:18 *Vespere et*
I cry; and Lord save Me. 55:18 evening and

mane et meridie meditabor et ingemiscam, et
morning and noon meditate and moan; and

exaudiet vocem meam. 55:19 *Redimet in pace*
answer voice mine. 55:19 redeem in peace

animam meam ab his, qui impugnant me, quoniam
life I from those that assault I for
in multis sunt adversum me. 55:20 Exaudiet Deus et
in many are against Me. 55:20 He will hear God and
humiliabit illos, qui est ante saecula. Non enim est
low those that is before ages. no For is
illis commutatio, et non timuerunt Deum. 55:21
they The change, and not feared God. 55:21
Extendit manum suam in socios; contaminavit
It extended hand his in shareholders; desecrated
foedus suum. 55:22 Lene super butyrum est os
treaty his own. 55:22 Lene over butter is mouth
eius, pugna autem cor illius: molliti sunt sermones
his battle Now heart that: softened are words
eius super oleum, et ipsi sunt gladii destricti.- 55:23
his over oil, and they are sword destricti.- 55:23
Iacta super Dominum curam tuam, et ipse te
Drop over Lord care your and he you
enutriet; non dabit in aeternum fluctuationem iusto.
feed; not will in ever fluctuation regular.
55:24 Tu vero, Deus, deduces eos in puteum
55:24 You however, God, lead them in well
interitus. Viri sanguinum et dolosi non dimidiabunt
destruction. men bloody and trains not half
dies suos; ego autem sperabo in te, Domine.
day their children; I Now I hope in you O Lord.
56:1 Magistro chori. Secundum ‘ Ionat elem
56: 1 Master choir. according to ‘ fa Elem
rehoqim’. David. Miktam. Cum Gath Philistaei eum
rehoqim. David. Michtam. with Gath The Philistines it
tenerent. 56:2 Miserere mei, Deus, quoniam
arrest. 56: 2 Have mercy my God, for
conculcavit me homo, tota die impugnans oppressit
trampled I man, all day Attend crushed
me. 56:3 Conculcaverunt me inimici mei tota die,
Me. 56: 3 swallow I enemies my all day
quoniam multi pugnant adversum me, Altissime. 56:4
for many fight against I Most High. 56: 4
In quacumque die timebo, ego in te sperabo. 56:5
in whatever day fear I in you I hope. 56: 5

In Deo, cuius laudabo sermonem, in Deo speravi;
in God, the praise word in God I put my trust;
non timebo: quid faciet mihi caro? 56:6 Tota die
not fear; what will I flesh? 56: 6 All day
rem meam perturbabant, adversum me omnes
business I disturbed, against I all
cogitationes eorum in malum. 56:7 Concitabant
thoughts their in evil. 56: 7 They gather
iurgia, insidiabantur, ipsi calcaneum meum
quarrels intrigued, they heel my
observabant. Sicut quaesierunt animam meam, 56:8
watched. As sought life I 56: 8
ita pro iniquitate retribue illis, in ira populos
so for violence Reward those in anger people
prosterne, Deus. 56:9 Peregrinationes meas tu
prostrate, God. 56: 9 travel I you
numerasti: pone lacrimas meas in utre tuo; nonne in
paid: set tears I in bottle you; not in
supputatione tua? 56:10 Tunc convertentur inimici
computation Yours? 56:10 Then return enemies
mei retrorsum, in quacumque die invocavero: ecce
my back in whatever day call: See
cognovi quoniam Deus meus es. 56:11 In Deo, cuius
I know for God my art. 56:11 in God, the
laudabo sermonem, in Domino, cuius laudabo
praise word in Lord, the praise
sermonem, 56:12 in Deo speravi; non timebo: quid
word 56:12 in God I put my trust; not fear; what
faciet mihi homo? 56:13 Super me sunt, Deus, vota
will I man? 56:13 over I are God, vows
tua; reddam laudationes tibi, 56:14 quoniam eripuisti
your; pay O you 56:14 for Torn
animam meam de morte et pedes meos de lapsu, ut
life I of death and feet my of slip, as
ambulem coram Deo in lumine viventium. 57:1
walking before God in light living. 57: 1
Magistro chori. Secundum ‘ Ne destruxeris’. David.
Master choir. according to ‘ Do not destruxeris. David.
Miktam. Quando a Saul in cavernam fugit. 57:2
Michtam. when from Saul in hole fled. 57: 2

Miserere mei, Deus, miserere mei, quoniam in te
Have mercy my God, have my for in you
confugit anima mea; et in umbra alarum tuarum
recourse soul my; and in shadow wings your
confugiam, donec transeant insidiae. 57:3 Clamabo ad
flee, until pass plots. 57: 3 I cry? to
Deum Altissimum, Deum, qui benefecit mihi. 57:4
God Most High; God, that He did good to me. 57: 4
Mittet de caelo et liberabit me; dabit in opprobrium
Selah of heaven and free me; will in reproach
conculcantes me. Mittet Deus misericordiam suam et
Treading in Me. Selah God mercy his and
veritatem suam. 57:5 Anima mea recumbit in medio
the truth own. 57: 5 soul my the table? in the
catulorum leonum devorantium filios hominum.
cubs lions on fire children men.
Dentes eorum arma et sagittae, et lingua eorum
teeth their weapons and arrow and language their
gladius acutus. 57:6 Exaltare super caelos, Deus,
sword sharp. 57: 6 Lift over heavens God,
super omnem terram gloria tua. 57:7 Laqueum
over all land glory Your. 57: 7 trap
paraverunt pedibus meis, et incurvavit se anima
prepared feet I and bowed he soul
mea; foderunt ante faciem meam foveam, et ipsi
my; delve before face I pit and they
inciderunt in eam. 57:8 Paratum cor meum, Deus,
fell in her. 57: 8 prepared heart my God,
paratum cor meum; 57:9 cantabo et psalmum
ready heart my; 57: 9 I will sing and O
dicam. Exsurge, gloria mea; exsurge, psalterium et
I can tell. Arise glory my; rise, psalter and
cithara, excitabo auroram. 57:10 Confitebor tibi in
harp, raise early. 57:10 praise you in
populis, Domine, et psalmum dicam tibi in
people Sir, and O I will say you in
nationibus, 57:11 quoniam magnificata est usque ad
countries, 57:11 for great is up to
caelos misericordia tua, et usque ad nubes veritas
heavens mercy your and up to cloud truth

tua. 57:12 Exaltare super caelos, Deus, super omnem
Your. 57:12 Lift over heavens God, over all
terram gloria tua. 58:1 Magistro chori. Secundum ‘
land glory Your. 58: 1 Master choir. according to ‘
Ne destruxeris’. David. Miktam. 58:2 Numquid vere,
Do not destruxeris. David. Michtam. 58: 2 Do indeed,
potentes, iustitiam loquimini, recte iudicatis filios
powerful, justice speak out right judge children
hominum? 58:3 Etenim in corde iniquitates
men? 58: 3 For in heart iniquities
operamini, in terra violentiam manus vestrae
work in land violence hand your
concinnant. 58:4 Alienati sunt peccatores ab utero;
forge. 58: 4 aliens are sinners from the womb;
erraverunt a ventre, qui loquuntur falsa. 58:5
erred from belly, that talk false. 58: 5
Venenum illis in similitudinem serpentis, sicut aspidis
poison they in like serpent as asp
surdae et obturant aures suas, 58:6 quae non
deaf and stops ears their 58: 6 which not
exaudiet vocem incantantium et venefici incantantis
answer voice charmers and drug charming
sapienter. 58:7 Deus, contere dentes eorum in ore
wisely. 58: 7 God, break The teeth their in mouth
ipsorum; molas leonum confringe, Domine. 58:8
theirs; mills lions break; O Lord. 58: 8
Diffluent tamquam aqua decurrens, sicut fenum
leaks as water runs as hay
conculcatum arescant. 58:9 Sicut limax, quae
trampled better soil. 58: 9 As slug, which
tabescens transit, sicut abortivum mulieris, quod non
melts passes, as miscarry woman, that not
vidit solem. 58:10 Priusquam sentiant ollae vestrae
saw Sun. 58:10 before Treat pot your
rhamnum, sicut viventes, sicut ardor irae absorbet
bramble, as living as ardor anger absorbs
eos. 58:11 Laetabitur iustus, cum viderit vindictam,
them. 58:11 rejoice just with see vengeance;
pedes suos lavabit in sanguine peccatoris. 58:12 Et
feet their wash in blood sinner. 58:12 The

dicet homo: ‘ Utique est fructus iusto, utique est
say man: ‘ Yes is fruit regular, Yes is

Deus iudicans eos in terra’. 59:1 Magistro chori.
God judging them in land’. 59: 1 Master choir.

Secundum ‘ Ne destruxeris’. David. Miktam.
according to ‘ Do not destruxeris. David. Michtam.

Quando Saul viros misit, qui domum observarent et
when Saul men sent that home watch and

eum occiderent. 59:2 Eripe me de inimicis meis,
it kill. 59: 2 Deliver I of enemies I

Deus meus, et ab insurgentibus in me protege me.
God my and from insurrection in I Protect Me.

59:3 Eripe me de operantibus iniquitatem et de viris
59: 3 Deliver I of workers violence and of men

sanguinum salva me. 59:4 Quia ecce insidiati sunt
bloody Help Me. 59: 4 for See wait are

animae meae, irruerunt in me fortes. 59:5 Neque
soul my beat in I strong. 59: 5 nor

delictum neque peccatum in me est, Domine; sine
offense or sin in I is O Lord; without

iniquitate mea currunt et praeparantur. Exsurge in
violence my run and prepared. Up in

occursum meum et vide; 59:6 et tu, Domine, Deus
meet my and see; 59: 6 and you Sir, God

virtutum, Deus Israel, evigila ad visitandas omnes
virtues, God Israel go to visit all

gentes; non miserearis omnibus, qui infideliter
nations; not pity all that inconsistently

operantur. 59:7 Revertentur ad vesperam et
workers. 59: 7 return to evening and

latrabunt ut canes et circuibunt civitatem. 59:8 Ecce
snarling as dogs and go about city. 59: 8 Look

eructabunt ore suo, et gladius in labiis eorum: ‘
Reach mouth his and sword in lips their ‘

Quis enim audit?’. 59:9 Et tu, Domine, deridebis eos,
Who For applicants’. 59: 9 The you Sir, laugh them;

subsannabis omnes gentes. 59:10 Fortitudo mea, tibi
scoff at all nations. 59:10 strength my you

attendam, quia, Deus, praesidium meum es. 59:11
wait because, God, protection my art. 59:11

Deus meus, misericordia eius praeveniet me. Deus
God my mercy his prevent Me. God
faciet, ut despiciam inimicos meos. 59:12 Ne occidas
will, as look enemies mine. 59:12 Do not slay
eos, ne quando obliviscatur populus meus; disperge
them; do not when forget people my; scatter
illos in virtute tua et prosterne eos, protector meus,
them in power your and down them; shield my
Domine. 59:13 Peccatum oris eorum, sermo labiorum
O Lord. 59:13 sin mouth their report lips
ipsorum, et comprehendantur in superbia sua.
their and included in pride their own.
Propter execrationem et mendacium, quod loquuntur,
Because of execration and lies, that they
59:14 consume eos in furore, consume, et non erunt;
59:14 consume them in rage consume, and not will be;
et scient quia Deus dominabitur Iacob et finium
and know because God rule: Jacob and ends
terrae. 59:15 Revertentur ad vesperam et latrabunt
the earth. 59:15 return to evening and snarling
ut canes et circuibunt civitatem. 59:16 Ipsi errabunt
as dogs and go about city. 59:16 they err
ad manducandum; si vero non fuerint saturati,
to food; if But not they satisfied,
murmurabunt. 59:17 Ego autem cantabo fortitudinem
murmur. 59:17 I Now I will sing strength
tuam et exultabo mane misericordiam tuam, quia
your and rejoice morning mercy your because
factus es praesidium meum et refugium meum in
he became you protection my and refuge my in
die tribulationis meae. 59:18 Fortitudo mea, tibi
day trouble Mine. 59:18 strength my you
psallam, quia, Deus, praesidium meum es: Deus
I will sing, because, God, protection my are you: God
meus misericordia mea. 60:1 Magistro chori.
my mercy I have. 60: 1 Master choir.
Secundum ‘Lilium praecepti’. Miktam. David. Ad
according to ‘lily precept. ‘Michtam. David. the
docendum. 60:2 Quando contra Aram Naharaim et
teach. 60: 2 when against Ram naharaim and

Aram Soba egressus est, et quando Ioab reversus
Ram Soba out is and when Joab back
devicit Edom in valle Salis: duodecim milia
He overcame Edom in valley Salt twelve thousand
(hominum). 60:3 Deus, reppulisti nos, destruxisti nos.
(men). 60: 3 God, off we down us.
Iratus es. Convertere ad nos! 60:4 Concussisti
Angry art. Return to us! 60: 4 tremble
terram, confregisti eam; sana contritiones eius, quia
land broken it; heal breaches his because
commota est. 60:5 Ostendisti populo tuo dura, potasti
moved It is. 60: 5 shown people your harsh drained
nos vino vertiginis. 60:6 Dedisti metuentibus te
we wine dizziness. 60: 6 You have given fear you
signum, ut fugiant a facie arcus. 60:7 Ut liberentur
sign, as flee from the arc. 60: 7 To freed
dilecti tui, salvos fac dextera tua et exaudi nos.
dear your save Make right your and hear us.
60:8 Deus locutus est in sancto suo: ‘ Laetabor et
60: 8 God said is in St. his ‘ I will be glad and
partibor Sichimam et convallem Succoth metibor.
divide Shechem and oak Succoth Succoth.
60:9 Meus est Galaad, et meus est Manasses, et
60: 9 my is Gilead and my is Manasseh and
Ephraim fortitudo capitis mei. Iuda sceptrum meum,
Ephraim strength head mine. Judah Sceptre my
60:10 Moab olla lavacri mei. Super Idumaeam
60:10 Moab pot Online Library mine. over form
extendam calceamentum meum, super Philistaeam
stretch shoes my over Philistia
vociferabor’. 60:11 Quis adducet me in civitatem
I cry. ‘ 60:11 Who bring I in city
munitam? Quis deducet me usque in Idumaeam?
defense? Who lead I up in Edom?
60:12 Nonne tu, Deus, qui reppulisti nos; et non
60:12 Did you God, that off us; and not
egredieris, Deus, in virtutibus nostris? Da nobis
go out, God, in virtues our? Give us
auxilium de tribulatione, quia vana salus hominis.
help of trouble because empty safety of man.
60:13 In Deo faciemus virtutem, et ipse conculcabit
60:13 in God we do power and he tread

tribulantes nos. 61:1 Magistro chori. Fidibus. David.
afflict us. 61: 1 Master choir. Strings. David.
61:2 Exaudi, Deus, deprecationem meam, intende
61: 2 hear God, petition I attend
orationi meae. 61:3 A finibus terrae ad te clamavi,
prayer; Mine. 61: 3 A ends earth to you I cried,
dum anxietur cor meum. In petram inaccessam
while anguish heart My. in rock inaccessible
mihi deduc me! 61:4 Quia factus es spes mea,
I Conduct Me! 61: 4 for he became you hope my
turris fortitudinis a facie inimici. 61:5 Inhabitabo in
tower strength from the enemies. 61: 5 dwell in
tabernaculo tuo in saecula, protegar in velamento
tent your in ages protected in cover
alarum tuarum, 61:6 quoniam tu, Deus meus,
wings your 61: 6 for you God my
exaudisti vota mea, dedisti hereditatem timentium
heard vows my You heritage fear
nomen tuum. 61:7 Dies super dies regis adicies,
name Your. 61: 7 day over day s more
annos eius usque in diem generationis et
years his up in day generation and
generationis. 61:8 Sedeat in aeternum in conspectu
generation. 61: 8 sit in ever in before
Dei; misericordia et veritas servent eum. 61:9 Sic
God; mercy and truth observe him. 61: 9 so
psalmum dicam nomini tuo in saeculum saeculi, ut
O I will say name your in age age as
reddam vota mea de die in diem. 62:1 Magistro
pay vows my of day in Day. 62: 1 Master
chori. Secundum Iduthun. PSALMUS. David. 62:2 In
choir. according to Iduthun. PSALM. David. 62: 2 in
Deo tantum quiesce, anima mea, ab ipso enim
God only Why soul my from it For
salutare meum. 62:3 Verumtamen ipse refugium
salvation My. 62: 3 However, he refuge
meum et salutare meum, praesidium meum; non
my and salvation my protection my; not
movebor amplius. 62:4 Quousque irruit in hominem,
moved longer. 62: 4 How long Yes in man

contunditis universi vos tamquam parietem inclinatum
slay all you as wall bias
et maceriam depulsam? 62:5 Verumtamen de excelso
and wall fence? 62: 5 However, of high
suo cogitaverunt depellere; delectabantur mendacio.
his they thought drive; delighted lie.
Ore suo benedicebant et corde suo maledicebant.
Ore his praised and heart his cursed.
62:6 In Deo tantum quiesce, anima mea, quoniam
62: 6 in God only Why soul my for
ab ipso patientia mea. 62:7 Verumtamen ipse Deus
from it patience I have. 62: 7 However, he God
meus et salutare meum, praesidium meum; non
my and salvation my protection my; not
movebor. 62:8 In Deo salutare meum et gloria mea;
moved. 62: 8 in God salvation my and glory my;
Deus fortitudinis meae, et refugium meum in Deo
God strength my and refuge my in God
est. 62:9 Sperate in eo, omnis congregatio populi,
It is. 62: 9 Trust in it all company people
effundite coram illo corda vestra; Deus refugium
dump before that hearts your; God refuge
nobis. 62:10 Verumtamen vanitas filii Adam,
to us. 62:10 However, vanity children Adam,
mendacium filii hominum. In stateram si
lying children men. in balance if
conscendant, super fumum leves sunt omnes. 62:11
climbing, over smoke slight are everyone. 62:11
Nolite sperare in violentia et in rapina nolite decipi;
Do not hope in violence and in robbery do not deceived;
divitiae si affluant, nolite cor apponere. 62:12 Semel
wealth if increase, do not heart attach. 62:12 once
locutus est Deus, duo haec audiui: quia potestas
said is God, two this I heard: because power
Deo est, 62:13 et tibi, Domine, misericordia; quia
God is 62:13 and you Sir, mercy; because
tu reddes unicuique iuxta opera sua. 63:1
you Pay each according to works their own. 63: 1
PSALMUS. David, cum in deserto Iudae
PSALM. David with in desert Judah

commoraretur. 63:2 Deus, Deus meus es tu, ad te
'residence. 63: 2 God, God my you you to you
de luce vigilo. Sitivit in te anima mea, te
of light watch. thirsted in you soul my you
desideravit caro mea. In terra deserta et arida et
desired flesh I have. in land waste and dry and
inaquosa, 63:3 sic in sancto apparui tibi, ut viderem
no water; 63: 3 so in St. myself you as see
virtutem tuam et gloriam tuam. 63:4 Quoniam
power your and glory Your. 63: 4 For
melior est misericordia tua super vitas, labia mea
better is mercy your over lives lips my
laudabunt te. 63:5 Sic benedicam te in vita mea et
praise You. 63: 5 so bless you in life my and
in nomine tuo levabo manus meas. 63:6 Sicut adipe
in name your I lift hand mine. 63: 6 As fat
et pinguedine repleatur anima mea, et labiis
and fatness Let soul my and lips
exultationis laudabit os meum. 63:7 Cum memor
joy praise mouth My. 63: 7 with remember
ero tui super stratum meum, in matutinis meditabor
I your over bed my in morning meditate
de te, 63:8 quia fuisti adiutor meus, et in
of you 63: 8 because You helper my and in
velamento alarum tuarum exultabo. 63:9 Adhaesit
cover wings your I rejoice. 63: 9 clave
anima mea post te, me suscepit dextera tua. 63:10
soul my after you I received right Your. 63:10
Ipsi vero in ruinam quaesierunt animam meam,
they But in failure sought life I
introibunt in inferiora terrae, 63:11 tradentur in
enter in lower earth 63:11 given in
potestatem gladii, partes vulpium erunt. 63:12 Rex
power swords, parts foxes will be. 63:12 king
vero laetabitur in Deo; gloriabuntur omnes, qui
But rejoice in God; glory? all that
iurant in eo, quia obstructum est os loquentium
swear in it because stopped is mouth Speaking
iniqua. 64:1 Magistro chori. PSALMUS. David. 64:2
unfair. 64: 1 Master choir. PSALM. David. 64: 2

Exaudi, Deus, vocem meam in meditatione mea; a
hear God, voice I in meditation my; from
timore inimici custodi animam meam. 64:3 Protege
fear enemies keep life mine. 64: 3 Protect
me a conventu malignantium, a multitudine
I from meeting malignant; from numbers
operantium iniquitatem. 64:4 Qui exacuerunt ut
workers violence. 64: 4 He whetted as
gladium linguas suas, intenderunt sagittas suas,
sword languages their bent arrows their
venefica verba, 64:5 ut sagittent in occultis
enchantress words, 64: 5 as shoot in secret
immaculatum. Subito sagittabunt eum et non
immaculate. Unexpectedly shoot it and not
timebunt, 64:6 firmaverunt sibi consilium nequam.
fear, 64: 6 prepared to design worthless.
Disputaverunt, ut absconderent laqueos, dixerunt: ‘
discuss as hiding net, they said: ‘
Quis videbit eos?’. 64:7 Excogitaverunt iniqua,
Who see them. ‘ 64: 7 They search out unfair,
perfecerunt excogitata consilia. Interiora hominis et
performed elaborated plans. The interiors man and
cor eius abyssus. 64:8 Et sagittavit illos Deus; subito
heart his abyss. 64: 8 The shoot them God; suddenly
factae sunt plagae eorum, 64:9 et infirmavit eos
made are quarters their 64: 9 and weak them
lingua eorum. Caput movebunt omnes, qui videbunt
language them. head interruptions all that see
eos, 64:10 et timebit omnis homo; et annuntiabunt
them; 64:10 and fear all man; and declare
opera Dei et facta eius intellegent. 64:11 Laetabitur
works God and made his understand. 64:11 rejoice
iustus in Domino et sperabit in eo, et gloriabuntur
just in Lord and hope in it and glory?
omnes recti corde. 65:1 Magistro chori. PSALMUS.
all right heart. 65: 1 Master choir. PSALM.
David. Canticum. 65:2 Te decet hymnus, Deus, in
David. Song. 65: 2 you becomes hymn, God, in
Sion; et tibi reddetur votum in Ierusalem. 65:3 Qui
Zion; and you paid vote in Jerusalem. 65: 3 He
audis orationem, ad te omnis caro veniet propter
You hear prayer; to you all flesh will for

iniquitatem. 65:4 **Etsi** **praevaluerunt** **super** **nos**
violence. 65: 4 Although prevailed over we
impietates **nostrae,** **tu** **propitiaberis** **eis. 65:5** **Beatus,**
ungodliness our you pardon them. 65: 5 Happy
quem elegisti **et** **assumpsisti;** **inhabitabit** **in** **atriis**
which You have chosen and taken; inhabit in courts
tuis. Replebimur **bonis** **domus** **tuae,** **sanctitate** **templi**
your: mirabile good house your holiness temple
tui. 65:6 **Mirabiliter** **in** **aequitate** **exaudies** **nos,** **Deus**
You. 65: 6 surprisingly in equity hear we God
salutis **nostrae,** **spes** **omnium** **finium** **terrae** **et** **maris**
health our hope all ends earth and sea
longinqui. 65:7 **Firmans** **montes** **in** **virtute** **tua,**
remote. 65: 7 The floods mountains in power your
accinctus **potentia. 65:8** **Compescens** **sonitum** **maris,**
wearing power. 65: 8 stilleth sound sea,
sonitum **fluctuum** **eius** **et** **tumultum** **populorum. 65:9**
sound waves his and noise people. 65: 9
Et timebunt, **qui** **habitant** **terminos** **terrae,** **a** **signis**
The fear; that residents border earth from standards
tuis; exitus **orientis** **et** **occidentis** **delectabis. 65:10**
your; issues east and west joyful. 65:10
Visitasti **terram** **et** **inebriasti** **eam;** **multiplicasti**
visited land and saturated it; increased
locupletare **eam. Flumen** **Dei** **repletum** **est** **aquis;**
enrich her. river God full is water;
parasti **frumenta** **illorum,** **quoniam** **ita** **parasti** **eam.**
prepared? corn their for so prepared? her.
65:11 **Sulcos** **eius** **irrigans,** **glebas** **eius** **complanans;**
65:11 furrows his watering; harrow his complanans;
imbris **emollis** **eam,** **benedicis** **germini** **eius. 65:12**
showers makest it blessings plant her. 65:12
Coronasti **annum** **benignitate** **tua,** **et** **vestigia** **tua**
crowned year kindness your and tracks your
stillabunt **pinguedinem. 65:13** **Stillabunt** **pascua**
drop fat. 65:13 drop pasture
deserti, **et** **exultatione** **colles** **accingentur. 65:14**
wilderness and joy The hills encircled. 65:14
Induta **sunt** **ovibus** **prata,** **et** **valles** **abundabunt**
Clad are sheep meadows, and valleys increased

frumento; clamabunt, etenim hymnum dicent. 66:1
corn; they cry, For hymn they say. 66: 1

Magistro chori. Canticum. PSALMUS. Iubilate Deo,
Master choir. Song. PSALM. shout God,

omnis terra, 66:2 psalmum dicite gloriae nominis
all land, 66: 2 O tell glory name

eius, glorificate laudem eius. 66:3 Dicite Deo: ‘
his glorify praise her. 66: 3 Tell God: ‘

Quam terribilia sunt opera tua. Prae multitudine
How awesome are works Your. Outstanding numbers

virtutis tuae blandientur tibi inimici tui. 66:4 Omnis
power your caress you enemies You. 66: 4 all

terra adoret te et psallat tibi, psalmum dicat nomini
land worship you and play you O say name

tuo’. 66:5 Venite et videte opera Dei, terribilis in
‘it. 66: 5 Come and see works God, awesome in

adinventionibus super filios hominum. 66:6 Convertit
inventions over children men. 66: 6 He turned

mare in aridam, et in flumine pertransibunt pede;
sea in dry and in river End foot;

ibi laetabimur in ipso. 66:7 Qui dominatur in
there gLAD in itself. 66: 7 He rules in

virtute sua in aeternum, oculi eius super gentes
power his in ever, eyes his over nations

respiciunt; rebelles non exaltentur in semetipsis. 66:8
respect; rebels not triumph in themselves. 66: 8

Benedicite, gentes, Deum nostrum et auditam facite
O nations God our and Cause do

vocem laudis eius; 66:9 qui posuit animam nostram
voice praise thereof; 66: 9 that set life our

ad vitam et non dedit in commotionem pedes
to life and not given in earthquake feet

nostros. 66:10 Quoniam probasti nos, Deus; igne nos
our. 66:10 For test we God; fire we

examinasti, sicut examinatur argentum. 66:11 Induxisti
tried, as examined silver. 66:11 You crown

nos in laqueum, posuisti tribulationes in dorso
we in net You have set The troubles in back

nostro. 66:12 Imposuisti homines super capita nostra,
our. 66:12 imposed men over heads our

transivimus per ignem et aquam, et eduxisti nos in
passed by fire and water and You brought we in

refrigerium. 66:13 Introibo in domum tuam in
refreshing. 66:13 go in home your in
holocaustis; reddam tibi vota mea, 66:14 quae
burnt pay you vows my 66:14 which
protulerunt labia mea, et locutum est os meum in
guidelines lips my and spoken is mouth my in
tribulatione mea. 66:15 Holocausta medullata offeram
trouble I have. 66:15 Burnt marrow offer
tibi cum incenso arietum, offeram tibi boves cum
you with incense; rams offer you cattle with
hircis. 66:16 Venite, audite, et narrabo, omnes, qui
goats. 66:16 Come listen, and I will tell you, all that
timetis Deum, quanta fecit animae meae. 66:17 Ad
fear God, Quan he soul Mine. 66:17 the
ipsum ore meo clamavi et exaltavi in lingua mea.
it mouth I cried and up in language I have.
66:18 Iniquitatem si aspexi in corde meo, non
66:18 Inequity if I looked at in heart I not
exaudiet Dominus. 66:19 Propterea exaudivit Deus,
answer Lord. 66:19 Therefore He heard God,
attendit voci deprecationis meae. 66:20 Benedictus
attention voice deprecatory Mine. 66:20 Blessed
Deus, qui non amovit orationem meam et
God, that not removed prayer I and
misericordiam suam a me. 67:1 Magistro chori.
mercy his from Me. 67: 1 Master choir.
Fidibus. PSALMUS. Canticum. 67:2 Deus misereatur
Strings. PSALM. Song. 67: 2 God gracious
nostri et benedicat nobis; illuminet vultum suum
our and bless us; enlighten face his
super nos, 67:3 ut cognoscatur in terra via tua, in
over we 67: 3 as known in land road your in
omnibus gentibus salutare tuum. 67:4 Confiteantur
all nations salvation Your. 67: 4 Let the
tibi populi, Deus; confiteantur tibi populi omnes. 67:5
you people God; confess you people everyone. 67: 5
Laetentur et exsultent gentes, quoniam iudicas
Let and rejoice nations for judge
populos in aequitate et gentes in terra dirigis. 67:6
people in equity and nations in land direct. 67: 6

Confiteantur tibi populi, Deus; confiteantur tibi
Let the you people God; confess you
populi omnes. 67:7 Terra dedit fructum suum;
people everyone. 67: 7 land given fruit his own;
benedicat nos Deus, Deus noster, 67:8 benedicat nos
bless we God, God our 67: 8 bless we
Deus, et metuant eum omnes fines terrae. 68:1
God, and They fear it all ends the earth. 68: 1
Magistro chori. David. PSALMUS. Canticum. 68:2
Master choir. David. PSALM. Song. 68: 2
Exsurgit Deus, et dissipantur inimici eius; et
rises God, and dissipated enemies thereof; and
fugiunt, qui oderunt eum, a facie eius. 68:3 Sicut
flee; that hate him, from the her. 68: 3 As
dissipatur fumus, tu dissipas; sicut fluit cera a
dissipated smoke; you away as issue wax from
facie ignis, sic pereunt peccatores a facie Dei. 68:4
the fire so lost sinners from the God. 68: 4
Et iusti laetentur et exsultent in conspectu Dei et
The just let and rejoice in before God and
delectentur in laetitia. 68:5 Cantate Deo, psalmum
delight in joy. 68: 5 Sing God, O
dicite nomini eius; iter facite ei, qui fertur super
tell name thereof; trip do to that reported over
nubes: Dominus nomen illi. Iubilate in conspectu
cloud: Lord name to him. shout in before
eius; 68:6 pater orphanorum et iudex viduarum,
thereof; 68: 6 father orphans and judge widows,
Deus in habitaculo sancto suo. 68:7 Deus, qui
God in habitation St. his own. 68: 7 God, that
inhabitare facit desolatos in domo, qui educit vinctos
live does orphans in home that leadeth prisoners
in prosperitatem; verumtamen rebelles habitabunt in
in prosperity; However, rebels live in
arida terra.- 68:8 Deus, cum egredereris in conspectu
dry terra.- 68: 8 God, with departed in before
populi tui, cum pertransires in deserto, 68:9 terra
people your with pass in wilderness 68: 9 land
mota est, etiam caeli distillaverunt a facie Dei
moved is also air dropped from the God

Sinai, a facie Dei Israel. 68:10 Pluviam voluntariam
Sinai from the God Israel. 68:10 rain voluntary
effundebas, Deus; hereditatem tuam infirmatam, tu
effundebas, God; heritage your weakened, you
refecisti eam. 68:11 Animalia tua habitabant in ea,
repair her. 68:11 animals your living in it
parasti in bonitate tua pauperi, Deus. 68:12 Dominus
prepared? in goodness your poor, God. 68:12 Lord
dat verbum; virgines annuntiantes bona sunt agmen
gives word; virgins telling good are column
ingens: 68:13 ‘ Reges exercituum fugiunt, fugiunt, et
huge; 68:13 ‘ Kings hosts flee; flee; and
species domus dividit spolia. 68:14 Et vos dormitis
forms house divides spoils. 68:14 The you Lying
inter medias caulas: alae columbae nitent argento,
between the middle folds: wings doves glitter silver
et pennae eius pallore auri. 68:15 Dum dispergit
and wings his paleness gold. 68:15 while scatters
Omnipotens reges super eam, nive dealbatur Selmon’.
almighty kings over it snow whitened Selmon. ‘
68:16 Mons Dei mons Basan, mons cacuminum
68:16 mountain God mountain Bashan mountain tops
mons Basan. 68:17 Ut quid invidetis, montes
mountain Bashan. 68:17 To what askance, mountains
cacuminum, monti, in quo beneplacitum est Deo
tops, mountain, in which pleasure is God
inhabitare? Etenim Dominus habitabit in finem. 68:18
live? For Lord live in end. 68:18
Currus Dei decem milia milium: Dominus venit de
Wheels God ten thousand millet; Lord he came of
Sinai in sancta. 68:19 Ascendisti in altum, captivam
Sinai in holy. 68:19 up in high captive
duxisti captivitatem; accepisti in donum homines, ut
alarm prisoners; received in gift men as
etiam rebelles habitent apud Dominum Deum. 68:20
also rebels live in Lord God. 68:20
Benedictus Dominus die cotidie; portabit nos Deus
Blessed Lord day daily; bear we God
salutarium nostrorum. 68:21 Deus noster, Deus ad
of safety our. 68:21 God our God to
salvandum; et Domini, Domini exitus mortis. 68:22
save? and Lord, of issues of death. 68:22

Verumtamen Deus confringet capita inimicorum
However, God break heads enemies
suorum, verticem capillatum perambulantium in
their top The hairy scalp in
delictis suis. 68:23 Dixit Dominus: ‘ Ex Basan
offenses their own. 68:23 said Lord: ‘ from Bashan
reducam, reducam de profundo maris, 68:24 ut
I will return, back of deep sea, 68:24 as
intingatur pes tuus in sanguine, lingua canum
dipped foot your in blood language dogs
tuorum ex inimicis portionem inveniat’. 68:25
your from enemies share find out. ‘ 68:25
Viderunt ingressus tuos, Deus, ingressus Dei mei,
They have seen entry your God, entry God my
regis mei in sancta. 68:26 Praecedunt cantores,
s my in holy. 68:26 Prior to the singers
postremi veniunt psallentes. in medio iuenculae
last come melody. in the women
tympanistriae. 68:27 ‘ In ecclesiis benedicite Deo,
timbrels. 68:27 ‘ in churches bless God,
Domino, vos de fontibus Israel’. 68:28 Ibi Benjamin
Lord, you of sources Israel ‘. 68:28 there Benjamin
adulescentulus ducens eos, principes Iudae cum turma
As a young man leading them; leaders Judah with company
sua, principes Zabulon, principes Nephthali. 68:29
his leaders Zebulon leaders Naphtali. 68:29
Manda, Deus, virtuti tuae; confirma hoc, Deus, quod
Manda God, virtue your; strengthen this, God, that
operatus es in nobis. 68:30 A templo tuo in
He worked you in to us. 68:30 A temple your in
Ierusalem tibi afferent reges munera. 68:31 Increpa
Jerusalem you bring kings gifts. 68:31 rebuke
feram arundinis, congregationem taurorum in vitulis
wild reed company bulls in calves
populorum: prosternant se cum laminis argenti.
people; submit he with plates silver.
Dissipa gentes, quae bella volunt. 68:32 Venient
Scatter nations which wars want. 68:32 They will come
optimates ex Aegypto, Aethiopia praeveniet manus
nobles from Egypt Ethiopia prevent hand

suas Deo. 68:33 Regna terrae, cantate Deo, psallite
their God. 68:33 kingdoms earth sing God, Praises
Domino, psallite Deo, 68:34 qui fertur super caelum
Lord, Praises God, 68:34 that reported over heaven
caeli ad orientem; ecce dabit vocem suam, vocem
air to east; See will voice his voice
virtutis. 68:35 Tribuite virtutem Deo. Super Israel
power. 68:35 Ascribe power God. over Israel
magnificencia eius, et virtus eius in nubibus. 68:36
magnificence his and power his in clouds. 68:36
Mirabilis, Deus, de sanctuario tuo! Deus Israel ipse
wonderful God, of sanctuary Yours! God Israel he
tribuet virtutem et fortitudinem plebi suae.
S power and strength people His.
Benedictus Deus! 69:1 Magistro chori. Secundum ‘
Blessed God! 69: 1 Master choir. according to ‘
Lilia...’. David. 69:2 Salvum me fac, Deus, quoniam
Lilies ... ‘. David. 69: 2 save I do God, for
venerunt aquae usque ad guttur meum. 69:3 Infixus
they water up to throat My. 69: 3 Fixed
sum in limo profundi, et non est substantia; veni in
I in slime deep, and not is substance; I in
profunda aquarum, et fluctus demersit me. 69:4
deep water and waves she drowned Me. 69: 4
Laboravi clamans, raucae factae sunt fauces meae;
labored crying; hoarse made are throat mine;
defecerunt oculi mei, dum spero in Deum meum.
failed eyes my while I hope in God My.
69:5 Multiplicati sunt super capillos capitis mei, qui
69: 5 Countless are over hair head my that
oderunt me gratis. Confortati sunt, qui persecuti sunt
hate I free. strengthened are that pursued are
me inimici mei mendaces; quae non rapui, tunc
I enemies my liars; which not away then
exsolvebam. 69:6 Deus, tu scis insipientiam meam,
I pay. 69: 6 God, you you know madness I
et delicta mea a te non sunt abscondita. 69:7 Non
and offenses my from you not are hidden. 69: 7 no
erubescant in me, qui expectant te, Domine, Domine
blush in I that wait you Sir, O

virtutum. Non confundantur super me, qui quaerunt
virtues. no merge over I that seek
te, Deus Israel. 69:8 Quoniam propter te sustinui
you God Israel. 69: 8 For for you I waited
opprobrium, operuit confusio faciem meam; 69:9
reproach, covered shame face I; 69: 9
extraneus factus sum fratribus meis et peregrinus
foreign he became I brothers I and sojourner
filiis matris meae. 69:10 Quoniam zelus domus tuae
children mother Mine. 69:10 For zeal house your
comedit me, et opprobria exprobrantium tibi
ate I and reproaches reproaching you
ceciderunt super me. 69:11 Et flevi in ieiunio
fell over Me. 69:11 The I wept in fast
animam meam, et factum est in opprobrium mihi.
life I and it is in reproach to me.
69:12 Et posui vestimentum meum cilicium, et
69:12 The I put clothing my shirt, and
factus sum illis in parabolam. 69:13 Adversum me
he became I they in parable. 69:13 against I
loquebantur, qui sedebant in porta, et in me
talking, that sate in gate, and in I
canebant, qui bibebant vinum. 69:14 Ego vero
they sang, that drinking wine. 69:14 I But
orationem meam ad te, Domine, in tempore
prayer I to you Sir, in time
beneplaciti, Deus. In multitudo misericordiae tuae
Pleasure, God. in numbers mercy your
exaudi me, in veritate salutis tuae. 69:15 Eripe me
hear I in the truth health Your. 69:15 Deliver I
de luto, ut non infigar, eripiar ab iis, qui oderunt
of mud, as not sink delivered from those that hate
me, et de profundis aquarum. 69:16 Non me
I and of depths water. 69:16 no I
demergat fluctus aquarum, neque absorbeat me
drown waves water or swallow I
profundum, neque urgeat super me puteus os
depth, or urgent over I well mouth
suum. 69:17 Exaudi me, Domine, quoniam benigna
his own. 69:17 hear I Sir, for benign
est misericordia tua; secundum multitudinem
is mercy your; according to company

miserationum tuarum respice in me. 69:18 Et ne
tender your look in Me. 69:18 The do not
avertas faciem tuam a puero tuo; quoniam tribulor,
hide face your from boy you; for trouble
velociter exaudi me. 69:19 Accede ad animam meam,
quickly hear Me. 69:19 Approach to life I
vindica eam, propter inimicos meos redime me. 69:20
Help it for enemies my redeem Me. 69:20
Tu scis opprobrium meum et confusionem meam
You you know reproach my and confusion I
et reverentiam meam.- In conspectu tuo sunt omnes,
and reverence meam.- in before your are all
qui tribulant me; 69:21 opprobrium contrivit cor
that trouble me; 69:21 reproach crushed heart
meum, et elangui. Et sustinui, qui simul
my and sick. The I waited, that together
contristaretur, et non fuit, et qui consolaretur, et
grieve, and not was and that console, and
non inveni. 69:22 Et dederunt in escam meam fel
not found. 69:22 The they in food I gall
et in siti mea potaverunt me aceto. 69:23 Fiat
and in drought my slaked I vinegar. 69:23 Let
mensa eorum coram ipsis in laqueum et in
table their before the in trap and in
retributiones et in scandalum. 69:24 Obscurentur
rewards and in scandal. 69:24 darkened
oculi eorum, ne videant, et lumbos eorum semper
eyes their do not see and waist their always
infirmi. 69:25 Effunde super eos iram tuam, et
weak. 69:25 Pour over them anger your and
furor irae tuae comprehendat eos. 69:26 Fiat
The anger anger your Include them. 69:26 Let
commoratio eorum deserta, et in tabernaculis eorum
homestead their waste, and in tents their
non sit qui inhabitet. 69:27 Quoniam, quem tu
not is that rest. 69:27 Because, which you
percussisti, persecuti sunt, et super dolorem eius,
stamped, pursued are and over pain his
quem vulnerasti, addiderunt. 69:28 Appone
which Piercing, they added. 69:28 Set
iniquitatem super iniquitatem eorum, et non veniant
violence over violence their and not come

ad iustitiam tuam. 69:29 Deleantur de libro
to justice Your. 69:29 Delete them of book

viventium et cum iustis non scribantur. 69:30 Ego
living and with just not written. 69:30 I

autem sum pauper et dolens; salus tua, Deus,
Now I poor and in pain; safety your God,

suscipit me. 69:31 Laudabo nomen Dei cum cantico
wins Me. 69:31 I will praise name God with song

et magnificabo eum in laude. 69:32 Et placebit
and magnify it in praise. 69:32 The please

Domino super taurum, super vitulum cornua
Lord over bull; over calf horns

producentem et ungulas. 69:33 Videant humiles et
productive and hoofs. 69:33 There may be low and

laetentur; quaerite Deum, et vivet cor vestrum,
let; seek God, and live heart you

69:34 quoniam exaudivit pauperes Dominus et
69:34 for He heard poor Lord and

vinctos suos non despexit. 69:35 Laudent illum caeli
prisoners their not despised. 69:35 Let it air

et terra, maria et omnia reptilia in eis. 69:36
and land, seas and all reptiles in them. 69:36

Quoniam Deus salvam faciet Sion et aedificabit
For God save will Zion and build

civitates Iudae; et inhabitabunt ibi et possidebunt
cities Judah; and inhabit there and possess

eam. 69:37 Et semen servorum eius hereditabunt
her. 69:37 The seed officials his inherit

eam; et, qui diligunt nomen eius, habitabunt in ea.
it; and, that love name his live in them.

70:1 Magistro chori. David. Ad memorandum.
70: 1 Master choir. David. the quotation.

70:2 Deus, in adiutorium meum intende; Domine, ad
70: 2 God, in help my assistance; Sir, to

adiuvandum me festina. 70:3 Confundantur et
help I Hurry. 70: 3 Let and

revereantur, qui quaerunt animam meam. Avertantur
confounded that seek life mine. Let

retrosum et erubescant, qui volunt mihi mala. 70:4
back and blush that will I bad. 70: 4

Convertantur propter confusionem suam, qui dicunt
turn for confusion his that say

mihi: ‘ Euge, euge’. 70:5 Exsultent et laetentur in
me: ‘ Well, Well done. ‘ 70: 5 Let and let in
te omnes, qui quaerunt te; et dicant semper: ‘
you all that seek you; and say always: ‘
Magnificetur Deus ‘, qui diligunt salutare tuum. 70:6
great God ‘ that love salvation Your. 70: 6
Ego vero egenus et pauper sum; Deus, ad me
I But needy and poor I; God, to I
festina. Adiutor meus et liberator meus es tu;
Hurry. helper my and liberator my you you;
Domine, ne moreris. 71:1 In te, Domine, speravi,
Sir, do not delay. 71: 1 in you Sir, I trust;
non confundar in aeternum. 71:2 In iustitia tua
not confounded in ever. 71: 2 in justice your
libera me et eripe me; inclina ad me aurem tuam
free I and rescue me; Pay to I ear your
et salva me. 71:3 Esto mihi in rupem praesidii et
and Help Me. 71: 3 Be I in rock protection and
in domum munitam, ut salvum me facias, quoniam
in home defense as save I do for
fortitudo mea et refugium meum es tu. 71:4 Deus
strength my and refuge my you Art. 71: 4 God
meus, eripe me de manu peccatoris et de manu
my rescue I of hand sinner and of hand
contra legem agentis et iniqui. 71:5 Quoniam tu es
against law agent and wicked. 71: 5 For you you
expectatio mea, Domine; Domine, spes mea a
Expected my O Lord; Sir, hope my from
iuventute mea. 71:6 Super te innixus sum ex utero,
youth I have. 71: 6 over you Leaning I from womb,
de ventre matris meae tu es susceptor meus; in te
of belly mother I you you support my; in you
laus mea semper. 71:7 Tamquam prodigium factus
praise my always. 71: 7 As ports he became
sum multis, et tu adiutor fortis.- 71:8 Repleatur
I many and you helper fortis.- 71: 8 Let
os meum laude tua, tota die magnitudine tua. 71:9
mouth my praise your all day size Your. 71: 9
Ne proicias me in tempore senectutis; cum defecerit
Do not Cast I in time old age; with lags

virtus mea, ne derelinquas me. 71:10 Quia dixerunt
power my do not leave Me. 71:10 for said
inimici mei mihi, et, qui observabant animam meam,
enemies my I and, that watched life I
consilium fecerunt in unum 71:11 dicentes: ‘ Deus
design they in one 71:11 saying: ‘ God
dereliquit eum! Persequimini et comprehendite eum,
left him! Report and take him,
quia non est qui eripiat’. 71:12 Deus, ne elongeris
because not is that Deliverer. ‘ 71:12 God, do not far
a me; Deus meus, in auxilium meum festina. 71:13
from me; God my in help my Hurry. 71:13
Confundantur et deficiant adversantes animae meae;
Let and fail resisting soul mine;
operiantur confusione et pudore, qui quaerunt mala
cover confusion and shame, that seek bad
mihi. 71:14 Ego autem semper sperabo et adiciam
to me. 71:14 I Now always I hope and add
super omnem laudem tuam. 71:15 Os meum
over all praise Your. 71:15 mouth my
annuntiabit iustitiam tuam, tota die salutare tuum:
show justice your all day salvation your
quae dinumerare nescivi. 71:16 Veniam ad
which number I did not know. 71:16 Forgiveness to
potentias Domini; Domine, memorabor iustitiae tuae
powers Lord; Sir, I remember justice your
solius. 71:17 Deus, docuisti me a iuventute mea; et
alone. 71:17 God, taught I from youth my; and
usque nunc annuntiabo mirabilia tua. 71:18 Et usque
up now I will tell wonders Your. 71:18 The up
in senectam et senium, Deus, ne derelinquas me,
in age and debility God, do not leave I
donec annuntiem brachium tuum generationi omni,
until news arm your generation all,
quae ventura est. Potentia tua 71:19 et iustitia tua,
which upcoming It is. power your 71:19 and justice your
Deus, usque in altissima, qui fecisti magnalia: Deus,
God, up in deep, that You made done: God,
quis similis tibi? 71:20 Quantas ostendisti mihi
who like you? 71:20 How many I ordered I

tribulationes multas et malas; iterum vivificasti me
The troubles many and bad; again life I
et de abyssis terrae iterum reduxisti me. 71:21
and of depths earth again back Me. 71:21
Multiplicabis magnitudinem meam et conversus
increase size I and turning
consolaberis me. 71:22 Nam et ego confitebor tibi in
comfort Me. 71:22 For and I I will confess you in
psalterio veritatem tuam, Deus meus; psallam tibi in
psalter the truth your God my; I will sing you in
cithara, Sanctus Israel. 71:23 Exsultabunt labia mea,
harp, St. Israel. 71:23 Let the lips my
cum cantavero tibi, et anima mea, quam redemisti;
with I sing you and soul my than redeemed;
71:24 sed et lingua mea tota die meditabitur
71:24 but and language my all day meditate
iustitiam tuam, cum confusi et reveriti fuerint, qui
justice your with ashamed and revered they that
quaerunt mala mihi. 72:1 Salomonis. Deus, iudicium
seek bad to me. 72: 1 Salomon. God, judgment
tuum regi da et iustitiam tuam filio regis; 72:2
your king give and justice your son king; 72: 2
iudicet populum tuum in iustitia et pauperes tuos in
judge people your in justice and poor your in
iudicio. 72:3 Afferant montes pacem populo, et
trial. 72: 3 Let the mountains peace people and
colles iustitiam. 72:4 Iudicabit pauperes populi et
The hills justice. 72: 4 judge poor people and
salvos faciet filios inopis et humiliabit
save will children poor and low
calumniatorem. 72:5 Et permanebit cum sole et ante
oppressor. 72: 5 The continue with sun and before
lunam in generatione et generationem. 72:6
moon in generation and generation. 72: 6
Descendet sicut pluvia in gramen, et sicut imber
down as rain in grass, and as rain
irrigans terram. 72:7 Florebit in diebus eius iustitia
watering land. 72: 7 flourish in days his justice
et abundantia pacis, donec auferatur luna. 72:8 Et
and abundance peace, until away moon. 72: 8 The

dominabitur a mari usque ad mare et a flumine
rule: from sea up to sea and from river
usque ad terminos orbis terrarum. 72:9 Coram illo
up to border world countries. 72: 9 before that
procident incolae deserti, et inimici eius terram
down inhabitants wilderness and enemies his land
lingent. 72:10 Reges Tharsis et insulae munera
lick. 72:10 Kings Tharsis and The islands gifts
offerent, reges Arabum et Saba dona adducent.
They offer kings Arabs and Saba gifts bring.
72:11 Et adorabunt eum omnes reges, omnes gentes
72:11 The worship it all kings, all nations
servient ei. 72:12 Quia liberabit inopem clamantem
serve to him. 72:12 for free poor crying
et pauperem, cui non erat adiutor. 72:13 Parcet
and the poor; which not was helper. 72:13 spares
pauperi et inopi et animas pauperum salvas faciet.
poor and needy and lives poor save will do.
72:14 Ex oppressione et violentia redimet animas
72:14 from oppression and violence redeem lives
eorum, et pretiosus erit sanguis eorum coram illo.-
their and dear will be blood their before illo.-
72:15 Et vivet, et dabitur ei de auro Arabiae, et
72:15 The live and given it of gold Arabia and
orabunt pro ipso semper; tota die benedicent ei.
pray for it always; all day bless to him.
72:16 Et erit ubertas frumenti in terra, in summis
72:16 The will be fertility corn in land, in top
montium fluctuabit, sicut Libanus fructus eius; et
mountains sway as Lebanon fruit thereof; and
florebunt de civitate sicut fenum terrae. 72:17 Sit
flourish of city as hay the earth. 72:17 Let
nomen eius benedictum in saecula, ante solem
name his Greg in ages before sun
permanebit nomen eius. Et benedicentur in ipso
continue name her. The blessed in it
omnes tribus terrae, omnes gentes magnificabunt
all three earth all nations call
eum. 72:18 Benedictus Dominus Deus, Deus Israel,
him. 72:18 Blessed Lord God, God Israel
qui facit mirabilia solus. 72:19 Et benedictum nomen
that does wonders alone. 72:19 The Greg name

maiestatis eius in aeternum; et replebitur maiestate
majesty his in ever; and filled with majesty
eius omnis terra. Fiat, fiat. 73:1 PSALMUS. Asaph.
his all land. So be it, So be it. 73: 1 PSALM. Asaph.
Quam bonus rectis est Deus, Deus his, qui mundo
How good right is God, God those that world
sunt corde! 73:2 Mei autem paene moti sunt pedes,
are heart! 73: 2 Mei Now almost moved are feet,
paene effusi sunt gressus mei, 73:3 quia zelavi
almost Poured are The steps my 73: 3 because The mountains
super gloriantes, pacem peccatorum videns. 73:4 Quia
over boasting peace sins seeing. 73: 4 for
non sunt eis impedimenta, sanus et pinguis est
not are them trains healthy and fat is
venter eorum. 73:5 In labore mortaliū non sunt et
belly them. 73: 5 in Data mortal not are and
cum hominibus non flagellantur. 73:6 Ideo quasi
with men not scourged. 73: 6 Therefore as
torques est eis superbia, et tamquam indumentum
chain is them pride and as clothing
operuit eos violentia. 73:7 Prodit quasi ex adipe
covered them violence. 73: 7 He's coming as from fat
iniquitas eorum, erumpunt cogitationes cordis. 73:8
violence their break out thoughts heart. 73: 8
Subsannaverunt et locuti sunt nequitiam, iniquitatem
They scoff and have are wickedness, violence
ab excelso locuti sunt. 73:9 Posuerunt in caelo os
from high have They are. 73: 9 They have in heaven mouth
suū, et lingua eorum transivit in terra. 73:10
his and language their passed in land. 73:10
Ideo in alto sedent, et aquae plenae non
Therefore in high sit, and water full not
pervenient ad eos. 73:11 Et dixerunt: ‘ Quomodo
come to them. 73:11 The they said: ‘ How
scit Deus, et si est scientia in Excelso?’. 73:12
He knows God, and if is knowledge in High '. 73:12
Ecce ipsi peccatores et abundantes in saeculo
Look they sinners and abounding in century
multiplicaverunt divitias. 73:13 Et dixi: ‘ Ergo sine
many riches. 73:13 The I said: ‘ Therefore without

causa mundavi cor meum et lavi in innocentia
cause I separated heart my and I washed in innocence
manus meas; 73:14 et fui flagellatus tota die, et
hand mine; 73:14 and I scourged all day and
castigatio mea in matutinis'. 73:15 Si dixissem: '
chastisement my in mornings. 73:15 If said: '
Loquar ut illi ', ecce generationem filiorum tuorum
I will speak as they ' See generation children your
prodidissem. 73:16 Et cogitabam, ut cognoscerem hoc;
contriving. 73:16 The I thought, as I know the this;
labor erat in oculis meis, 73:17 donec intravi in
labor was in eyes I 73:17 until I entered in
sanctuarium Dei et intellexi novissima eorum. 73:18
sanctuary God and I understood last them. 73:18
Verumtamen in lubrico posuisti eos, deiecisti eos in
However, in slippery You have set them; castedst them in
ruinas. 73:19 Quomodo facti sunt in desolationem!
ruins. 73:19 How they are in desolation!
Subito defecerunt, perierunt prae horrore. 73:20
Unexpectedly failed, lost than shivering. 73:20
Velut somnium evigilantis, Domine, surgens imaginem
Like dream Surely, Sir, rising image
ipsorum contemnes. 73:21 Quia exacerbatum est cor
their con. 73:21 for grieved is heart
meum, et renes mei compuncti sunt; 73:22 et ego
my and reins my pricked they are: 73:22 and I
insipiens factus sum et nescivi: ut iumentum
fool he became I and I did not know: as animals
factus sum apud te. 73:23 Ego autem semper
he became I in You. 73:23 I Now always
tecum; tenuisti manum dexteram meam. 73:24 In
with you; holden hand right mine. 73:24 in
consilio tuo deduces me et postea cum gloria
design your lead I and later with glory
suscipies me. 73:25 Quis enim mihi est in caelo? Et
receive Me. 73:25 Who For I is in heaven? The
tecum nihil volui super terram. 73:26 Defecit caro
with nothing I wanted to over land. 73:26 Ceased flesh
mea et cor meum; Deus cordis mei, et pars mea
my and heart my; God heart my and part my

Deus in aeternum. 73:27 Quia ecce, qui elongant se
God in ever. 73:27 for See, that distance he
a te, peribunt; perdidisti omnes, qui fornicantur
from you perish; lost all that fornicate
abs te. 73:28 Mihi autem adhaerere Deo bonum est,
from You. 73:28 me Now clinging God good is
ponere in Domino Deo spem meam, ut annuntiem
put in Lord God hope I as news
omnes operationes tuas in portis filiae Sion. 74:1
all operations I in gates daughters Zion. 74: 1
Maskil. Asaph. Ut quid, Deus, reppulisti in finem,
Musician. Asaph. To what? God, off in end
iratus est furor tuus super oves pascuae tuae? 74:2
angry is The anger your over sheep pasture Yours? 74: 2
Memor esto congregationis tuae, quam possedisti ab
Remember be community your than purchased from
initio. Redemisti virgam hereditatis tuae: mons
beginning. redeemed staff heritage you: mountain
Sion, in quo habitasti. 74:3 Leva gressus tuos in
Zion in which dwelt. 74: 3 Lift The steps your in
ruinas sempiternas: omnia vastavit inimicus in sancto.
ruins age: all campaign The enemy in St.
74:4 Rugierunt, qui oderunt te, in medio
74: 4 roar that hate you in the
congregationis tuae; posuerunt signa sua in signa.
community your; put standards his in standards.
74:5 Visi sunt quasi in altum securim vibrantes
74: 5 Appearing are as in high ax flashing
in silva condensa. 74:6 Exciderunt ianuas eius in
in forest thick. 74: 6 wielders doors his in
idipsum; in securi et ascia deiecerunt. 74:7
the same; in secure and ax turn. 74: 7
Incenderunt igni sanctuarium tuum, in terram
They burnt fire sanctuary your in land
polluerunt tabernaculum nominis tui; 74:8 dixerunt in
polluted tent name your; 74: 8 said in
corde suo: ‘ Opprimamus eos simul’.
heart his ‘ deal them at the same time. ‘
Combusserunt omnes congregationes Dei in terra.
burned all aggregations God in land.
74:9 Signa nostra non vidimus; iam non est
74: 9 signs our not we have seen; already not is

propheta, et apud nos non est qui cognoscat
prophet and in we not is that know
amplius. 74:10 Usquequo, Deus, improperabit inimicus,
longer. 74:10 How long, God, upbraid The enemy,
spernet adversarius nomen tuum in finem? 74:11 Ut
despise adversary name your in end? 74:11 To
quid avertis manum tuam et tenes dexteram tuam
what away hand your and you hold right your
in medio sinu tuo? 74:12 Deus autem rex noster
in the gulf you? 74:12 God Now king our
ante saecula, operatus est salutes in medio terrae.
before ages He worked is salvations in the the earth.
74:13 Tu conscidisti in virtute tua mare, contribulasti
74:13 You cut in power your sea, crushed
capita draconum in aquis. 74:14 Tu confregisti capita
heads dragons in water. 74:14 You broken heads
Leviathan, dedisti eum escam monstris maris. 74:15
leviathan You it food monsters the sea. 74:15
Tu dirupisti fontes et torrentes; tu siccasti fluvios
You burst sources and streams; you that dried rivers
perennes. 74:16 Tuus est dies, et tua est nox, tu
durable. 74:16 yours is day, and your is night, you
fabricatus es luminaria et solem. 74:17 Tu statuisti
made you lights and Sun. 74:17 You set
omnes terminos terrae, aestatem et hiemem, tu
all border earth summer and winter, you
plasmasti ea. 74:18 Memor esto huius: inimicus
formed them. 74:18 Remember be this: The enemy
improperavit Domino, et populus insipiens sprexit
blame Lord, and people fool slighted
nomen tuum. 74:19 Ne tradas bestiis animas
name Your. 74:19 Do not give animals lives
confitentes tibi et animas pauperum tuorum ne
confessing you and lives poor your do not
obliviscaris in finem. 74:20 Respice in testamentum,
forget in end. 74:20 Look in testament
quia repleta sunt latibula terrae tentoriis violentiae.
because full are the lurking earth tents violence.
74:21 Ne revertatur humilis factus confusus;
74:21 Do not return low he became confounded;

pauper et inops laudabunt nomen tuum. 74:22
 poor and helpless praise name Your. 74:22

Exsurge, Deus, iudica causam tuam; memor esto
 Arise God, judge cause your; remember be

improperiorum tuorum, quae ab insipiente fiunt tota
 reproaches your which from fool are all

die. 74:23 Ne obliviscaris voces inimicorum
 the day. 74:23 Do not forget voices enemies

tuorum; tumultus adversariorum tuorum ascendit
 your; uproar opponents your up

semper. 75:1 Magistro chori. Secundum ‘ Ne
 always. 75: 1 Master choir. according to ‘ Do not

destruxeris’. PSALMUS. Asaph. Canticum. 75:2
 destruxeris. PSALM. Asaph. Song. 75: 2

Confitebimur tibi, Deus; confitebimur et invocabimus
 O you God; thanks and name

nomen tuum: narrabimus mirabilia tua. 75:3 Cum
 name your We will wonders Your. 75: 3 with

statuero tempus, ego iustitias iudicabo. 75:4 Si
 set time; I justices judge. 75: 4 If

liquefacta est terra et omnes, qui habitant in ea,
 Dissolved is land and all that residents in it

ego confirmavi columnas eius. 75:5 Dixi gloriantibus:
 I confirmed columns her. 75: 5 I said, boast:

‘ Nolite gloriari! ‘ et delinquentibus: ‘Nolite exaltare
 ‘ Do not glory! ‘ and offenders: ‘Do not to advance

cornu! 75:6 Nolite exaltare in altum cornu vestrum;
 horn! 75: 6 Do not to advance in high horn you;

nolite loqui adversus Deum proterva’. 75:7 Quia
 do not talk against God wanton. ‘ 75: 7 for

neque ab oriente neque ab occidente neque a
 or from east or from west or from

desertis exaltatio. 75:8 Quoniam Deus iudex est: hunc
 deserts Banner. 75: 8 For God judge is: this

humiliat et hunc exaltat. 75:9 Quia calix in manu
 low and this displays. 75: 9 for cup in hand

Domini vini meri plenus mixto. Et inclinavit ex
 of wine red wine full mixed. The extended from

hoc in hoc; verumtamen usque ad faeces epotabunt,
 this in this; However, up to sediments thereof,

bibent omnes peccatores terrae. 75:10 Ego autem
drink all sinners the earth. 75:10 I Now
annuntiabo in saeculum, cantabo Deo Iacob. 75:11 Et
I will tell in century, I will sing God Jacob. 75:11 The
omnia cornua peccatorum confringam, et
all horns sins break; and
exaltabuntur cornua iusti. 76:1 Magistro chori.
high horns Just one. 76: 1 Master choir.
Fidibus. PSALMUS. Asaph. Canticum. 76:2 Notus in
Strings. PSALM. Asaph. Song. 76: 2 known in
Iudaea Deus, in Israel magnum nomen eius. 76:3 Et
Judea God, in Israel great name her. 76: 3 The
est in Salem tabernaculum eius, et habitatio eius in
is in Salem tent his and dwelling his in
Sion. 76:4 Ibi confregit coruscationes arcus, scutum,
Zion. 76: 4 there brake lightning arc, shield,
gladium et bellum. 76:5 Illuminans tu, Mirabilis, a
sword and war. 76: 5 Lift you wonderful from
montibus direptionis. 76:6 Spoliati sunt potentes
mountains of prey. 76: 6 stouthearted are powerful
corde, dormierunt somnum suum, et non invenerunt
heart sleep sleep his and not found
omnes viri fortes manus suas. 76:7 Ab increpatione
all men strong hand their own. 76: 7 from rebuke
tua, Deus Iacob, dormitaverunt auriga et equus. 76:8
your God Jacob, slumbered driver and horse. 76: 8
Tu terribilis es, et quis resistet tibi? Ex tunc ira
You awesome you and who resist you? from then anger
tua. 76:9 De caelo auditum fecisti iudicium; terra
Your. 76: 9 The heaven report You made judgment; land
tremuit et quievit, 76:10 cum exsurgeret in iudicium
quake and quiet, 76:10 with up in judgment
Deus, ut salvos faceret omnes mansuetos terrae. 76:11
God, as save do all meek the earth. 76:11
Quoniam furor hominis confitebitur tibi, et
For The anger man thanks you and
reliquiae furoris diem festum agent tibi. 76:12 Vovete
remains fierce day festival deal to you. 76:12 Vow
et reddite Domino Deo vestro; omnes in circuitu
and Reward Lord God you; all in about
eius afferant munera Terribili, 76:13 ei, qui aufert
his bring gifts terrible, 76:13 to that taketh away

spiritum principum, terribili apud reges terrae. 77:1
spirit leaders, terrible in kings the earth. 77: 1

Magistro chori. Secundum Idithun. Asaph. PSALMUS.
Master choir. according to Idithun. Asaph. PSALM.

77:2 Voce mea ad Dominum clamavi; voce mea ad
77: 2 voice my to Lord I cried; voice my to

Deum, et intendit mihi. 77:3 In die tribulationis
God, and intends to me. 77: 3 in day trouble

meae Deum exquisivi, manus meae nocte expansae
I God I sought hand I night expanded

sunt et non fatigantur. Renuit consolari anima
are and not they are worn out. refused console soul

mea; 77:4 memor sum Dei et ingemisco, exerceor,
my; 77: 4 remember I God and sigh, train

et deficit spiritus meus. 77:5 Vigiles tenuisti
and fails spirit My. 77: 5 The police holden

palpebras oculi mei; turbatus sum et non sum
eyelids eyes mine; troubled I and not I

locutus. 77:6 Cogitavi dies antiquos et annos
he said. 77: 6 I thought day ancients and years

aeternos in mente habui. 77:7 Meditatus sum nocte
forever in Remember I had to. 77: 7 Consider I night

cum corde meo et exercitabar et scobebam spiritum
with heart I and exercised and I swept spirit

meum. 77:8 Numquid in aeternum proiciet Deus, aut
My. 77: 8 Do in ever throw away God, or

non apponet, ut complacitior sit adhuc? 77:9 Aut
not add, as favorable is yet? 77: 9 or

deficiet in finem misericordia sua, cessabit verbum
fail in end mercy his calm word

a generatione in generationem? 77:10 Aut
from generation in generation? 77:10 or

obliviscetur misereri Deus, aut continebit in ira sua
forget to show mercy God, or check in anger his

misericordias suas? 77:11 Et dixi: ‘ Hoc vulnus
mercies their? 77:11 The I said: ‘ This wound

meum: mutatio dexterarum Excelsi’. 77:12 Memor ero
my change right Most High. ‘ 77:12 Remember I

operum Domini, memor ero ab initio mirabilium
works Lord, remember I from beginning wonders

tuorum. 77:13 Et meditabor in omnibus operibus tuis
Your. 77:13 The meditate in all works your
et in adinventionibus tuis exercebor. 77:14 Deus, in
and in inventions your employed. 77:14 God, in
sancto via tua; quis deus magnus sicut Deus noster?
St. road your; who god great as God Our?
77:15 Tu es Deus, qui facis mirabilia, notam fecisti
77:15 You you God, that You do wonders, brand You made
in populis virtutem tuam. 77:16 Redemisti in brachio
in people power Your. 77:16 redeemed in arm
tuo populum tuum, filios Iacob et Ioseph. 77:17
your people your children Jacob and Joseph. 77:17
Viderunt te aquae, Deus, viderunt te aquae et
They have seen you water God, see you water and
doluerunt; etenim commotae sunt abyssi. 77:18
the truth? For stirred are deep. 77:18
Effuderunt aquas nubila, vocem dederunt nubes,
shed water cloudy voice they cloud,
etenim sagittae tuae transeunt. 77:19 Vox tonitru tui
For arrows your passengers. 77:19 Right thunder your
in rota; illuxerunt coruscationes tuae orbi terrae,
in wheel; The lightnings lightning your world earth
commota est et contremuit terra. 77:20 In mari via
moved is and quaked land. 77:20 in sea road
tua, et semitae tuae in aquis multis; et vestigia tua
your and highways your in water many; and tracks your
non cognoscuntur. 77:21 Deduxisti sicut oves populum
not known. 77:21 Lead as sheep people
tuum in manu Moysi et Aaron. 78:1 Maskil. Asaph.
your in hand Moses and Aaron. 78: 1 Musician. Asaph.
Attendite, popule meus, doctrinam meam; inclinate
Look, O my teaching I; incline
aurem vestram in verba oris mei. 78:2 Aperiam in
ear your in words mouth mine. 78: 2 open in
parabolis os meum, eloquar arcana aetatis antiquae.
parables mouth my I speak out secrets age old.
78:3 Quanta audivimus et cognovimus ea, et patres
78: 3 How We have heard and we know it and fathers
nostri narraverunt nobis, 78:4 non occultabimus a
our told us 78: 4 not hide from

filiis eorum, generationi alteri narrantes laudes
children their generation other reporting praises
Domini et virtutes eius et mirabilia eius, quae fecit.
of and virtues his and wonders his which He did.
78:5 Constituit testimonium in Iacob et legem posuit
78: 5 He made witness in Jacob and law set
in Israel; quanta mandaverat patribus nostris nota
in Israel; Quan charged fathers our note
facere ea filiis suis, 78:6 ut cognoscat generatio
do it children their 78: 6 as know generation
altera, filii, qui nascentur. Exsurgent et narrabunt
the other, children, that born. rise and declare
filiis suis, 78:7 ut ponant in Deo spem suam et
children their 78: 7 as let in God hope his and
non obliviscantur operum Dei et mandata eius
not forget works God and commands his
custodiant. 78:8 Ne fiant sicut patres eorum,
keep. 78: 8 Do not Let as fathers their
generatio rebellis et exasperans; generatio, quae non
generation rebels and provoking; generation, which not
firmavit cor suum, et non fuit fidelis Deo spiritus
has established heart his and not was faithful God spirit
eius. 78:9 Filii Ephraim, intendentes et mittentes
her. 78: 9 children Ephraim fixed and sending
arcum, conversi sunt in die belli. 78:10 Non
bow, turn are in day war. 78:10 no
custodierunt testamentum Dei et in lege eius
observed covenant God and in law his
renuerunt ambulare. 78:11 Et obliti sunt factorum
refused walk. 78:11 The forgot are factors
eius et mirabilium eius, quae ostendit eis. 78:12
his and wonders his which shows them. 78:12
Coram patribus eorum fecit mirabilia in terra
before fathers their he wonders in land
Aegypti, in campo Taneos. 78:13 Scidit mare et
Egypt, in Campus Tanis. 78:13 rent sea and
perduxit eos et statuit aquas quasi in utre. 78:14 Et
construction them and set water as in bottle. 78:14 The
deduxit eos in nube per diem et per totam noctem
conducted them in cloud by day and by all night
in illuminatione ignis. 78:15 Scidit petram in eremo
in illumination fire. 78:15 rent rock in desert

et adaquavit eos velut abyssus multa. 78:16 Et
and she them as The deep many. 78:16 The
eduxit rivulos de petra et deduxit tamquam flumina
brought streams of rock and conducted as rivers
aquas. 78:17 Et apposuerunt adhuc peccare ei, in
waters. 78:17 The added yet sin to in
iram excitaverunt Excelsum in inaquoso. 78:18 Et
anger raised High in without water. 78:18 The
tentaverunt Deum in cordibus suis, petentes escas
tested God in hearts their claimants food
animabus suis; 78:19 et contra Deum locuti sunt,
lives his family; 78:19 and against God have are
dixerunt: ‘ Numquid poterit Deus parare mensam in
they said: ‘ Do can God prepare table in
deserto?’. 78:20 Ecce percussit petram, et fluxerunt
the desert. ‘ 78:20 Look shot rock and gushed
aquae, et torrentes inundaverunt. ‘ Numquid et
water and torrents overflowed. ‘ Do and
panem poterit dare aut parare carnes populo
bread can give or prepare meat people
suo?’. 78:21 Ideo audivit Dominus et exarsit,
his business. ‘ 78:21 Therefore heard Lord and flamed
et ignis accensus est in Iacob, et ira ascendit in
and fire burning is in Jacob, and anger up in
Israel. 78:22 Quia non crediderunt in Deo nec
Israel. 78:22 for not believed in God or
speraverunt in salutari eius. 78:23 Verumtamen
trust in Saviour her. 78:23 However,
mandavit nubibus desuper et ianuas caeli aperuit;
charge clouds top and doors air opened;
78:24 et pluit illis manna ad manducandum et
78:24 and rains they manna to eat and
panem caeli dedit eis: 78:25 panem angelorum
bread air given them: 78:25 bread angels
manducavit homo; cibaria misit eis ad abundantiam.
ate man; provisions sent them to abundance.
78:26 Excitavit austrum in caelo et induxit in
78:26 He caused south in heaven and introduced in
virtute sua africum; 78:27 et pluit super eos sicut
power his southwest; 78:27 and rains over them as
pulverem carnes et sicut arenam maris volatilia
dust meat and as sand sea birds

pennata: 78:28 et ceciderunt in medio castrorum
feathered; 78:28 and fell in the camp
eorum, circa tabernacula eorum. 78:29 Et
their about dwellings them. 78:29 So The
manducaverunt et saturati sunt nimis, et desiderium
eat and filled are too, and The desire
eorum attulit eis. 78:30 Nondum recesserant a
their brought them. 78:30 Not yet retired from
desiderio suo, adhuc escae eorum erant in ore
desire his yet food their were in mouth
ipsorum, 78:31 et ira Dei ascendit super eos et
their 78:31 and anger God up over them and
occidit pingues eorum et electos Israel prostravit.
sets fat their and elect Israel dust.
78:32 In omnibus his peccaverunt adhuc et non
78:32 in all these have yet and not
crediderunt in mirabilibus eius; 78:33 et consumpsit
believed in marvels thereof; 78:33 and spent
in halitu dies eorum et annos eorum cum
in exhalation day their and years their with
festinatione. 78:34 Cum occideret eos, quaerebant eum
haste. 78:34 with Aug. them; sought it
et conversi veniebant diluculo ad eum; 78:35 et
and turn coming early to him; 78:35 and
rememorati sunt quia Deus adiutor est eorum, et
remembered are because God helper is their and
Deus Excelsus redemptor eorum est. 78:36 Et
God High Redeemer their It is. 78:36 The
suaserunt ei in ore suo et lingua sua mentiti sunt
persuaded it in mouth his and language his lied are
ei; 78:37 cor autem eorum non erat rectum cum
him; 78:37 heart Now their not was right with
eo, nec fideles erant in testamento eius. 78:38 Ipse
it or faithful were in will her. 78:38 He
autem est misericors et propitiatur iniquitati et
Now is merciful and forgives unrighteousness and
non disperdit. Saepe avertit iram suam et non
not upside down. often diverted anger his and not
accendit omnem furorem suum. 78:39 Et recordatus
candle all anger his own. 78:39 The He remembered

est quia caro sunt, spiritus vadens et non rediens.
is because flesh are spirit go and not returning.

78:40 Quoties exacerbaverunt eum in deserto, in iram concitaverunt eum in inaquoso! 78:41 Et reversi sunt et tentaverunt Deum et Sanctum Israel
78:40 Whenever exasperated it in wilderness in anger incited it in the desert! 78:41 The returned are and tested God and St. Israel

exacerbaverunt. 78:42 Non sunt recordati manus eius,
exasperated. 78:42 no are remembered hand his

diei, qua redemit eos de manu tribulantis. 78:43
day which redeemed them of hand the adversary. 78:43

Cum posuit in Aegypto signa sua et prodigia sua
with set in Egypt standards his and wonders his

in campo Taneos. 78:44 Convertit in sanguinem
in Campus Tanis. 78:44 He turned in blood

flumina eorum et rivulos eorum, ne biberent. 78:45
rivers their and streams their do not drink. 78:45

Misit in eos coenomyiam et comedit eos, ranam et
sent in them flies and ate them; frog and

perdidit eos. 78:46 Dedit brucho fructus eorum,
lost them. 78:46 given canker fruit their

labores eorum locustae. 78:47 Occidit in grandine
labor their locusts. 78:47 killed in hail

vineas eorum, moros eorum in pruina. 78:48
vineyards their mulberry trees their in frost. 78:48

Tradidit grandini iumenta eorum et greges eorum
delivered hail livestock their and flocks their

flammae ignis. 78:49 Misit in eos ardorem irae suae,
flame fire. 78:49 sent in them heat anger his

indignationem et comminationem et angustiam,
indignation and threat and anguish,

immissionem angelorum malorum. 78:50 Complnavit
launching angels apples. 78:50 He made a

semitam irae suae; non pepercit a morte animabus
path anger his; not spared from death lives

eorum et vitam eorum in peste conclusit. 78:51
their and life their in plague he concluded. 78:51

Percussit omne primogenitum in terra Aegypti,
He struck all first in land Egypt,

primitias roboris eorum in tabernaculis Cham. 78:52
contributions stamina their in tents Ham. 78:52

Abstulit sicut oves populum suum et perduxit eos
Removed as sheep people his and construction them
tamquam gregem in deserto. 78:53 Deduxit eos in
as company in the desert. 78:53 conducted them in
spe, et non timuerunt, et inimicos eorum operuit
hope, and not they were afraid, and enemies their covered
mare. 78:54 Et induxit eos in fines sanctificationis
sea. 78:54 The introduced them in ends sanctification
suae, in montem, quem acquisivit dextera eius. 78:55
his in mount which purchased right her. 78:55
Et eiecit a facie eorum gentes et divisit eis
The ejected from the their nations and divided them
terram in funiculo hereditatis et habitare fecit in
land in line heritage and live he in
tabernaculis eorum tribus Israel. 78:56 Et tentaverunt
tents their three Israel. 78:56 The tested
et exacerbaverunt Deum Excelsum et testimonia eius
and exasperated God High and testimonies his
non custodierunt. 78:57 Recesserunt et praevaricati
not observed. 78:57 They have moved and transgressed
sunt, quemadmodum patres eorum; conversi sunt
are as fathers them; turn are
retro ut arcus pravus. 78:58 In iram concitaverunt
back as bow unscrupulous. 78:58 in anger incited
eum in collibus suis et in sculptilibus suis ad
it in hills their and in idols their to
aemulationem eum provocaverunt. 78:59 Audivit Deus
rivalry it provocation. 78:59 heard God
et exarsit et sprexit valde Israel. 78:60 Et reppulit
and flamed and slighted very Israel. 78:60 The Wot
habitaculum Silo, tabernaculum, ubi habitavit in
habitation Shiloh tent, where The in
hominibus. 78:61 Et tradidit in captivitatem virtutem
men. 78:61 The delivered in captivity power
suam et pulchritudinem suam in manus inimici.
his and beauty his in hand enemies.
78:62 Et conclusit in gladio populum suum et in
78:62 The concluded in sword people his and in
hereditatem suam exarsit. 78:63 Iuvenes eorum
heritage his broke out. 78:63 Young people their
comedit ignis, et virgines eorum non sunt
ate fire and virgins their not are

desponsatae. 78:64 Sacerdotes eorum in gladio
marriage. 78:64 priests their in sword
ceciderunt, et viduae eorum non plorabantur. 78:65
fell, and widow their not mourn. 78:65
Et excitatus est tamquam dormiens Dominus,
The aroused is as sleeping Lord,
tamquam potens crapulatus a vino. 78:66 Et
as powerful surfeited from the wine. 78:66 The
percussit inimicos suos in posteriora, opprobrium
shot enemies their in later reproach
sempiternum dedit illis. 78:67 Et reppulit
ever given them. 78:67 The Wot
tabernaculum Ioseph et tribum Ephraim non elegit,
tent Joseph and tribe Ephraim not he chose,
78:68 sed elegit tribum Iudae, montem Sion, quem
78:68 but he chose tribe Judah, mount Zion which
dilexit. 78:69 Et aedificavit sicut excelsum
loved. 78:69 The built as high
sanctuarium suum, sicut terram, quam fundavit in
sanctuary his as land than He founded in
saecula. 78:70 Et elegit David servum suum et
ages. 78:70 The he chose David slave his and
sustulit eum de gregibus ovium, 78:71 de post
up it of flocks sheep, 78:71 of after
fetantes accepit eum: pascere Iacob populum suum
pens he received him: feeding Jacob people his
et Israel hereditatem suam. 78:72 Et pavit eos in
and Israel heritage own. 78:72 The fed them in
innocentia cordis sui et in prudentia manuum
innocence heart s and in prudence hands
suarum deduxit eos. 79:1 PSALMUS. Asaph. Deus,
their conducted them. 79: 1 PSALM. Asaph. God,
venerunt gentes in hereditatem tuam, polluerunt
they nations in heritage your polluted
templum sanctum tuum, posuerunt Ierusalem in
temple St. your put Jerusalem in
ruinas. 79:2 Dederunt morticina servorum tuorum
ruins. 79: 2 And they carcasses officials your
escas volatilibus caeli, carnes sanctorum tuorum
food birds heaven meat saints your

bestiis terrae. 79:3 Effuderunt sanguinem eorum
animals the earth. 79: 3 shed blood their
tamquam aquam in circuitu Ierusalem, et non erat
as water in about Jerusalem and not was
qui sepeliret. 79:4 Facti sumus opprobrium vicinis
that bury them. 79: 4 They have we are reproach neighbors
nostris, subsannatio et illusio his, qui in circuitu
our scorn and illusion those that in about
nostro sunt. 79:5 Usquequo, Domine? Irascaris in
our They are. 79: 5 How long, Sir? angry in
finem? Accendetur velut ignis zelus tuus? 79:6
end? burn as fire zeal you? 79: 6
Effunde iram tuam in gentes, quae te non noverunt,
Pour anger your in nations which you not know,
et in regna, quae nomen tuum non invocaverunt,
and in kingdoms, which name your not call,
79:7 quia comederunt Iacob et sedem eius
79: 7 because ate Jacob and see his
desolaverunt. 79:8 Ne memineris iniquitatum patrum
without. 79: 8 Do not remember transgressions fathers
nostrorum, cito anticipent nos misericordiae tuae,
our quickly prevent we mercy your
quia pauperes facti sumus nimis. 79:9 Adiuva nos,
because poor they we are too. 79: 9 help we
Deus salutaris nostri, propter gloriam nominis tui et
God saving our for glory name your and
libera nos; et propitius esto peccatis nostris propter
free us; and pardon be sins our for
nomen tuum. 79:10 Quare dicent in gentibus: ‘ Ubi
name Your. 79:10 Why say in nations: ‘ Where
est Deus eorum?’. Innotescat in nationibus coram
is God them? ‘. known in countries before
oculis nostris ultio sanguinis servorum tuorum, qui
eyes our Revenge blood officials your that
effusus est. 79:11 Introeat in conspectu tuo gemitus
Unstable It is. 79:11 enter in before your groans
compeditorum; secundum magnitudinem brachii tui
the prisoner; according to size arm your
superstites relinque filios mortis. 79:12 Et redde
surviving Leave children of death. 79:12 The pay
vicinis nostris septuplum in sinu eorum, improprium
neighbors our sevenfold in gulf their reproach

ipsorum, quod exprobraverunt tibi, Domine. 79:13
their that taunted you O Lord. 79:13

Nos autem, populus tuus et oves pascuae tuae,
We however, people your and sheep pasture your

confitebimur tibi in saeculum; in generationem et
thanks you in age; in generation and

generationem annuntiabimus laudem tuam. 80:1
generation We will show praise Your. 80: 1

Magistro chori. Secundum ‘Lilium praecepti’. Asaph.
Master choir. according to ‘lily precept.’ Asaph.

PSALMUS. 80:2 Qui pascis Israel, intende, qui
PSALM. 80: 2 He You feed Israel assistance, that

deducis velut ovem Ioseph. Qui sedes super
minus as sheep Joseph. He seat over

cherubim, effulge 80:3 coram Ephraim, Benjamin et
cherubs shine forth 80: 3 before Ephraim Benjamin and

Manasse. Excita potentiam tuam et veni, ut salvos
Manasseh. Stir power your and come, as save

facias nos. 80:4 Deus, converte nos, illustra faciem
do us. 80: 4 God, Convert we enlighten face

tuam, et salvi erimus. 80:5 Domine, Deus virtutum,
your and saved We will be. 80: 5 Sir, God virtues,

quousque irasceris super orationem populi tui? 80:6
until angry over prayer people You? 80: 6

Cibasti nos pane lacrimarum et potum dedisti nobis
fed them we bread tears and water You us

in lacrimis copiose. 80:7 Posuisti nos in
in tears fluently. 80: 7 You put we in

contradictionem vicinis nostris, et inimici nostri
contradiction neighbors our and enemies our

subsannaverunt nos. 80:8 Deus virtutum, converte
sneered us. 80: 8 God virtues, Convert

nos, illustra faciem tuam, et salvi erimus. 80:9
we enlighten face your and saved We will be. 80: 9

Vineam de Aegypto transtulisti, eiecisti gentes et
vineyards of Egypt removed, driven nations and

plantasti eam. 80:10 Purgasti locum in conspectu
plant her. 80:10 cleared place in before

eius, plantasti radices eius, et implevit terram. 80:11
his plant roots his and filled the land. 80:11

Operti sunt montes umbra eius, et ramis eius cedri
closing are mountains shadow his and branches his cedars
Dei; 80:12 extendit palmites suos usque ad mare et
God; 80:12 extends branches their up to sea and
usque ad flumen propagines suas. 80:13 Ut quid
up to river shoots their own. 80:13 To what
destruxisti maceriam eius, et vindemiant eam omnes,
down wall his and vintage it all
qui praetergrediuntur viam? 80:14 Exterminavit eam
that pass the way? 80:14 destroyed it
aper de silva, et singularis ferus depastus est eam.
wild boar of forest, and individual wild depasturing is her.
80:15 Deus virtutum, convertere, respice de caelo et
80:15 God virtues, change look of heaven and
vide et visita vineam istam. 80:16 Et protege eam,
see and visit vineyard this. 80:16 The Protect it
quam plantavit dextera tua, et super filium hominis,
than planted right your and over son man,
quem confirmasti tibi. 80:17 Incensa est igni et
which confirmed to you. 80:17 set is fire and
suffossa; ab increpatione vultus tui peribunt. 80:18
undermined; from rebuke face your will be lost. 80:18
Fiat manus tua super virum dexterarum tuarum, super
Let hand your over man right your over
filium hominis, quem confirmasti tibi. 80:19 Et non
son man, which confirmed to you. 80:19 The not
discedemus a te, vivificabis nos, et nomen tuum
go from you quicken we and name your
invocabimus. 80:20 Domine, Deus virtutum, converte
Name. 80:20 Sir, God virtues, Convert
nos et illustra faciem tuam, et salvi erimus. 81:1
we and enlighten face your and saved We will be. 81: 1
Magistro chori. Secundum ‘ Torcularia...’. Asaph. 81:2
Master choir. according to ‘ Presses ... ‘. Asaph. 81: 2
Exsultate Deo adiutori nostro; iubilate Deo Iacob.
Sing God helper our shout, God Jacob.
81:3 Sumite psalmum et date tympanum, psalterium
81: 3 Take O and date drum, psalter
iucundum cum cithara. 81:4 Bucinate in neomenia
Jolly with harp. 81: 4 Blow in an

tuba, in die plenae lunae, in sollemnitate nostra.

trumpet; in day full Monday, in Festival Our.

81:5 Quia praeceptum in Israel est, et iudicium Deo

81: 5 for command in Israel is and judgment God

Iacob. 81:6 Testimonium in Ioseph posuit illud, cum

Jacob. 81: 6 Indicator in Joseph set it with

exiret de terra Aegypti; sermonem, quem non

go out of land Egypt; word which not

noveram, audiui: 81:7 ‘ Diverti ab oneribus dorsum

I knew, I heard: 81: 7 ‘ I removed from charges back

eius; manus eius a cophino recesserunt. 81:8 In

thereof; hand his from baskets departed. 81: 8 in

tribulatione invocasti me, et liberavi te, exaudi te

trouble call I and free you I heard you

in abscondito tempestatis, probavi te apud aquam

in secret storm it seemed you in water

Meriba. 81:9 Audi, populus meus, et contestabor te;

Temptation. 81: 9 Listen, people my and warning you;

Israel, utinam audias me! 81:10 Non erit in te

Israel would listen Me! 81:10 no will be in you

deus alienus, neque adorabis deum extraneum. 81:11

god free or Worship god extraneous. 81:11

Ego enim sum Dominus Deus tuus, qui eduxi te de

I For I Lord God your that I brought you of

terra Aegypti; dilata os tuum, et implebo illud.

land Egypt; enlarge mouth your and fill that.

81:12 Et non audivit populus meus vocem meam, et

81:12 The not heard people my voice I and

Israel non intendit mihi. 81:13 Et dimisi eos

Israel not intends to me. 81:13 The let them

secundum duritiam cordis eorum, ibunt in

according to hardness heart their go in

adinventionibus suis. 81:14 Si populus meus

inventions their own. 81:14 If people my

audisset me, Israel si in viis meis ambulasset! 81:15

heard I Israel if in ways I walk! 81:15

In brevi inimicos eorum humiliassem et super

in short enemies their yourself and over

tribulantes eos misissem manum meam. 81:16 Inimici

afflict them sent hand mine. 81:16 enemies

Domini blandirentur ei, et esset sors eorum in
of submitted to and was lot their in
saecula; 81:17 et cibarem eos ex adipe frumenti et
ages; 81:17 and fed them from fat corn and
de petra melle saturarem eos'. 82:1 PSALMUS.
of rock honey satisfied them. ' 82: 1 PSALM.
Asaph. Deus stetit in concilio divino, in medio
Asaph. God He stood in council divine, in the
deorum iudicat. 82:2 ' Usquequo iudicabitis inique et
gods judges. 82: 2 ' How long judge wrong and
facies peccatorum sumetis? 82:3 Iudicate egeno et
face sins eat? 82: 3 Judge needy and
pupillo, humilem et pauperem iustificate. 82:4 Eripite
orphan low and poor Do justice. 82: 4 Rescue
pauperem et egenum de manu peccatoris liberate'.
poor and needy of hand sinner Payments '.
82:5 Nescierunt neque intellexerunt, in tenebris
82: 5 They do not know or understood, in the dark
ambulant; movebuntur omnia fundamenta terrae. 82:6
walk; shake all foundations the earth. 82: 6
Ego dixi: ' Dii estis, et filii Excelsi omnes'. 82:7
I I said: ' gods you and children High All '. 82: 7
Vos autem sicut homines moriemini et sicut unus de
you Now as men die and as one of
principibus cadetis. 82:8 Surge, Deus, iudica terram,
chief fall. 82: 8 Up God, judge land
quoniam tu hereditabis in omnibus gentibus. 83:1
for you inherit in all nations. 83: 1
Canticum. PSALMUS. Asaph. 83:2 Deus, ne
Song. PSALM. Asaph. 83: 2 God, do not
quiescas, ne taceas neque compescaris, Deus, 83:3
stop do not silent or still, God, 83: 3
quoniam ecce inimici tui fremuerunt, et, qui oderunt
for See enemies your rage, and, that hate
te, extulerunt caput. 83:4 Adversus populum tuum
you carried out a head. 83: 4 against people your
malignaverunt consilium et cogitaverunt adversus eos,
malicious design and they thought against them;
quos abscondisti tibi. 83:5 Dixerunt: ' Venite, et
which hidden to you. 83: 5 They said: ' Come and

disperdamus eos de gente, et non memoretur
cut them of the nation; and not remembered
nomen Israel ultra!'. 83:6 Quoniam cogitaverunt
name Israel ever. ' 83: 6 For they thought
unanimiter, adversum te testamentum statuerunt: 83:7
unanimously, against you covenant set: 83: 7
tabernacula Idumaeorum et Ismaelitae, Moab et
dwelling Edomites and Ishmaelites Moab and
Agareni, 83:8 Gebal et Ammon et Amalec,
Hagarenes 83: 8 Gebal and Ammon and Amalek
Philistaea cum habitantibus Tyrum. 83:9 Etenim
Philistia with inhabitants Tyre. 83: 9 For
Assur sociabatur cum illis; facti sunt in adiutorium
Assyrian associated with them; they are in help
filiis Lot. 83:10 Fac illis sicut Madian et Sisarae,
children Lot. 83:10 Make they as Midian and Sisera
sicut Iabin in torrente Cison. 83:11 Disperierunt in
as Jabin in torrent Kishon. 83:11 They perished in
Endor, facti sunt ut stercus super terram. 83:12
Endor they are as dung over land. 83:12
Pone duces eorum sicut Oreb et Zeb et Zebee et
Set leaders their as Horeb and Zeb and Zebath and
Salmana, omnes principes eorum, 83:13 qui dixerunt:
Salman, all leaders their 83:13 that they said:
' Hereditate possideamus pascua Dei!'. 83:14 Deus
' heritage buy pasture God '. 83:14 God
meus, pone illos ut rotam et sicut stipulam ante
my set them as wheel and as stubble before
ventum. 83:15 Sicut ignis, qui comburit silvam, et
wind. 83:15 As fire that burns forest, and
sicut flamma devorans montes, 83:16 ita persequeris
as flame devouring mountains 83:16 so pursue?
illos in tempestate tua et in procella tua turbabis
them in storm your and in storm your trouble
eos. 83:17 Imple facies eorum ignominia, et quaerent
them. 83:17 Fill face their shame, and seek
nomen tuum, Domine. 83:18 Erubescant et
name your O Lord. 83:18 blush and
conturbentur in saeculum saeculi et confundantur et
tremble in age age and merge and

pereant; 83:19 et cognoscant quia nomen tibi
lost; 83:19 and know because name you

Dominus: tu solus Altissimus super omnem terram.
Lord: you only Highest over all land.

84:1 Magistro chori. Secundum ‘ Torcularia’.

84: 1 Master choir. according to ‘ Fats.

Filiorum Core. PSALMUS. 84:2 Quam dilecta
children Core. PSALM. 84: 2 How lovely

tabernacula tua, Domine virtutum! 84:3 Concupiscit
dwelling your O Hosts! 84: 3 longs

et deficit anima mea in atria Domini. Cor meum et
and fails soul my in courts Lord. heart my and

caro mea exsultaverunt in Deum vivum. 84:4 Etenim
flesh my skipped in God living. 84: 4 For

passer invenit sibi domum, et turtur nidum sibi,
sparrow found to home and turtle nest themselves,

ubi ponat pullos suos: altaria tua, Domine virtutum,
where set young his altars your O virtues,

rex meus et Deus meus. 84:5 Beati, qui habitant in
king my and God My. 84: 5 Happy that residents in

domo tua: in perpetuum laudabunt te. 84:6 Beatus
house your: in ever praise You. 84: 6 Happy

vir, cuius est auxilium abs te, ascensiones in corde
man the is help from you Ascending in heart

suo disposuit. 84:7 Transeuntes per vallem sitientem
his arranged. 84: 7 Crossing by valley thirsty

in fontem ponent eam, etenim benedictionibus vestiet
in source put it For blessings clothe

eam pluvia matutina. 84:8 Ibunt de virtute in
it rain Morning. 84: 8 They go of power in

virtutem, videbitur Deus deorum in Sion. 84:9
power will God gods in Zion. 84: 9

Domine, Deus virtutum, exaudi orationem meam;
Sir, God virtues, hear prayer I;

auribus percipe, Deus Iacob. 84:10 Protector noster
ears ear, God Jacob. 84:10 protector our

aspice, Deus, et respice in faciem christi tui. 84:11
look God, and look in face Christ You. 84:11

Quia melior est dies una in atriis tuis super milia,
for better is day one in courts your over thousand

elegi ad limen esse in domo Dei mei magis quam
I to threshold be in house God my more than
habitare in tabernaculis peccatorum. 84:12 Quia sol
live in tents sins. 84:12 for sun
et scutum est Dominus Deus, gratiam et gloriam
and shield is Lord God, thanks and glory
dabit Dominus; non privabit bonis eos, qui ambulant
will Lord; not Join good them; that walk
in innocentia. 84:13 Domine virtutum, beatus homo,
in The innocence. 84:13 O virtues, happy man,
qui sperat in te. 85:1 Magistro chori. Filiorum Core.
that hopes in You. 85: 1 Master choir. children Core.
PSALMUS. 85:2 Complacuisti tibi, Domine, in terra
PSALM. 85: 2 favorable you Sir, in land
tua, convertisti captivitatem Iacob. 85:3 Remisisti
your convert captivity Jacob. 85: 3 released
iniquitatem plebis tuae, operuisti omnia peccata
violence people your covered all sins
eorum. 85:4 Contraxisti omnem iram tuam, revertisti
them. 85: 4 withdrawn all anger your turned
a furore indignationis tuae. 85:5 Converte nos,
from anger indignation Your. 85: 5 Convert we
Deus, salutaris noster, et averte iram tuam a
God, saving our and remove anger your from
nobis. 85:6 Numquid in aeternum irascaris nobis aut
to us. 85: 6 Do in ever angry us or
extendes iram tuam a generatione in generationem?
extend anger your from generation in generation?
85:7 Nonne tu conversus vivificabis nos, et plebs tua
85: 7 Did you turning quicken we and people your
laetabitur in te? 85:8 Ostende nobis, Domine,
rejoice in You? 85: 8 Show us Sir,
misericordiam tuam et salutare tuum da nobis. 85:9
mercy your and salvation your give to us. 85: 9
Audiam, quid loquatur Dominus Deus, quoniam
Let me hear; what speaks Lord God, for
loquetur pacem ad plebem suam et sanctos suos et
spokesman peace to people his and saints their and
ad eos, qui convertuntur corde. 85:10 Vere prope
to them; that convertible heart. 85:10 really close

timentes eum salutare ipsius, ut inhabitet gloria in
fearing it salvation his as live glory in

terra nostra. 85:11 Misericordia et veritas
land Our. 85:11 mercy and truth

obviaverunt sibi, iustitia et pax osculatae sunt.
meet themselves, justice and peace kissed They are.

85:12 Veritas de terra orta est, et iustitia de caelo
85:12 truth of land arising is and justice of heaven

prospexit. 85:13 Etenim Dominus dabit benignitatem,
looked. 85:13 For Lord will kindness,

et terra nostra dabit fructum suum. 85:14 Iustitia
and land our will fruit his own. 85:14 justice

ante eum ambulabit et ponet in via gressus suos.
before it walk and put in road The steps ones.

86:1 Precatio. David. Inclina, Domine, aurem tuam
86: 1 Prayer. David. Incline Sir, ear your

et exaudi me, quoniam inops et pauper sum ego.
and hear I for helpless and poor I I am.

86:2 Custodi animam meam, quoniam sanctus sum;
86: 2 Keep life I for St. I;

salvum fac servum tuum, Deus meus, sperantem in
save Make slave your God my hopes in

te 86:3 Miserere mei, Domine, quoniam ad te
you 86: 3 Have mercy my Sir, for to you

clamavi tota die. 86:4 Laetifica animam servi tui,
cried all the day. 86: 4 gladden life officials your

quoniam ad te, Domine, animam meam levavi. 86:5
for to you Sir, life I I lifted. 86: 5

Quoniam tu, Domine, suavis et mitis et multae
For you Sir, sweet and mild and many

misericaordiae omnibus invocantibus te.- 86:6 Auribus
mercy all call te.- 86: 6 Pay

percipe, Domine, orationem meam et intende voci
ear, Sir, prayer I and attend voice

deprecationis meae. 86:7 In die tribulationis meae
deprecatory Mine. 86: 7 in day trouble I

clamavi ad te, quia exaudies me. 86:8 Non est
cried to you because hear Me. 86: 8 no is

similis tui in diis, Domine, et nihil sicut opera tua.
like your in gods, Sir, and nothing as works Your.

86:9 Omnes gentes, quascumque fecisti, venient et
86: 9 All nations whatever You did come and
adorabunt coram te, Domine, et glorificabunt nomen
worship before you Sir, and glorify name
tuum, 86:10 quoniam magnus es tu et faciens
your 86:10 for great you you and making
mirabilia: tu es Deus solus. 86:11 Doce me, Domine,
wonders: you you God alone. 86:11 teach I Sir,
viam tuam, et ingrediar in veritate tua; simplex fac
way your and go in the truth your; simple Make
cor meum, ut timeat nomen tuum. 86:12 Confitebor
heart my as fears name Your. 86:12 praise
tibi, Domine Deus meus, in toto corde meo et
you O God my in all heart I and
glorificabo nomen tuum in aeternum, 86:13 quia
will name your in ever, 86:13 because
miserericordia tua magna est super me, et eruisti
mercy your great is over I and rescued
animam meam ex inferno inferiori. 86:14 Deus,
life I from hell lower. 86:14 God,
superbi insurrexerunt super me, et synagoga
The proud rose over I and synagogue
potentium quaesierunt animam meam et non
the powerful sought life I and not
proposuerunt te in conspectu suo. 86:15 Et tu,
set you in before his own. 86:15 The you
Domine, Deus miserator et misericors, patiens et
Sir, God compassionate and merciful The patient and
multae misericordiae et veritatis, 86:16 respice in me
many mercy and truth 86:16 look in I
et miserere mei; da fortitudinem tuam puero tuo et
and have mine; give strength your boy your and
salvum fac filium ancillae tuae. 86:17 Fac mecum
save Make son handmaiden Your. 86:17 Make with
signum in bonum, ut videant, qui oderunt me, et
sign in good as see that hate I and
confundantur, quoniam tu, Domine, adiuvisti me et
be ashamed for you Sir, helped I and
consolatus es me. 87:1 Filiorum Core. PSALMUS.
comforted you Me. 87: 1 children Core. PSALM.
Canticum. Fundamenta eius in montibus sanctis; 87:2
Song. Bases his in mountains saints; 87: 2

diligit Dominus portas Sion super omnia tabernacula
He loves Lord gates Zion over all dwellings

Iacob. 87:3 Gloriosa dicta sunt de te, civitas Dei!
Jacob. 87: 3 glorious said are of you The city God -

87:4 Memor ero Rahab et Babylonis inter scientes
87: 4 Remember I Rahab and Babylon between knowing

me; ecce Philistaea et Tyrus cum Aethiopia: hi
me; See Philistia and Tyre with Ethiopia: these

nati sunt illic. 87:5 Et de Sion dicetur: ‘ Hic et
born are there. 87: 5 The of Zion will be discussed: ‘ This and

ille natus est in ea; et ipse firmavit eam
he He was born is in it; and he has established it

Altissimus’. 87:6 Dominus referet in librum
Most High. ‘ 87: 6 Lord report in book

populorum: ‘ Hi nati sunt illic’. 87:7 Et cantant
people; ‘ These born are there's. 87: 7 The sing

sicut choros ducentes: ‘ Omnes fontes mei in te’.
as dance married; ‘ All sources my in you ‘.

88:1 Canticum. PSALMUS. Filiorum Core. Magistro
88: 1 Song. PSALM. children Core. Master

chori. Secundum ‘ Mahalat’. Ad cantandum. Maskil.
choir. according to ‘ Mahalat. the song. Musician.

Heman Ezrahite. 88:2 Domine, Deus salutis meae, in
Heman Ezrahite. 88: 2 Sir, God health my in

die clamavi et nocte coram te. 88:3 Intret in
day cried and night before You. 88: 3 Let in

conspectu tuo oratio mea; inclina aurem tuam ad
before your address my; Pay ear your to

precem meam. 88:4 Quia repleta est malis anima
prayer mine. 88: 4 for full is bad soul

mea, et vita mea inferno appropinquavit. 88:5
my and life my hell hand. 88: 5

Aestimatus sum cum descendentibus in lacum, factus
counted I with down in lake, he became

sum sicut homo sine adiutorio. 88:6 Inter mortuos
I as man without help. 88: 6 among the dead

liber, sicut vulnerati dormientes in sepulcris;
The book, as wounded sleeping in tombs;

quorum non es memor amplius, et ipsi de manu
the not you remember more and they of hand

tua abscissi sunt. 88:7 Posuisti me in lacu inferiori,
your cut They are. 88: 7 You put I in lake lower;
in tenebrosis et in umbra mortis. 88:8 Super me
in dark and in shadow of death. 88: 8 over I
gravatus est furor tuus, et omnes fluctus tuos
depressed is The anger your and all waves your
induxisti super me. 88:9 Longe fecisti notos
brought over Me. 88: 9 far You made acquaintances
meos a me, posuisti me abominationem eis;
my from I You have set I abomination them;
conclusus sum et non egrediar. 88:10 Oculi mei
concluded I and not I go out. 88:10 The eyes my
languerunt prae afflictione. Clamavi ad te, Domine,
languished than Affliction. I cried to you Sir,
tota die, expandi ad te manus meas.- 88:11
all day spread to you hand meas.- 88:11
Numquid mortuis facies mirabilia, aut surgent
Do dead face wonders, or rise
umbrae et confitebuntur tibi? 88:12 Numquid
shadows and praise you? 88:12 Do
narrabit aliquis in sepulcro misericordiam tuam et
will tell one in grave mercy your and
veritatem tuam in loco perditionis? 88:13 Numquid
the truth your in place Destruction? 88:13 Do
cognoscentur in tenebris mirabilia tua, et iustitia tua
known in the dark wonders your and justice your
in terra oblivionis? 88:14 Et ego ad te, Domine,
in land oblivion? 88:14 The I to you Sir,
clamavi, et mane oratio mea praeveniet te. 88:15 Ut
I cried, and morning address my prevent You. 88:15 To
quid, Domine, repellis animam meam, abscondis
what? Sir, off life I hide
faciem tuam a me? 88:16 Pauper sum ego et
face your from Me? 88:16 poor I I and
moriens a iuventute mea; portavi pavores tuos et
dying from youth my; up of the terrors your and
conturbatus sum. 88:17 Super me transierunt irae
troubled I am. 88:17 over I passed anger
tuae, et terrores tui exciderunt me. 88:18
your and terrorism your wielders Me. 88:18

Circuierunt me sicut aqua tota die, circumdederunt
a compass I as water all day surrounded
me simul. 88:19 Elongasti a me amicum et
I at the same time. 88:19 far from I friend and
proximum, et noti mei sunt tenebrae. 89:1
neighbor and acquaintances my are darkness. 89: 1
Maskil. Ethan Ezrahitae. 89:2 Misericordias Domini
Musician. Ethan Ezrahite. 89: 2 mercies of
in aeternum cantabo; in generationem et
in ever I will sing; in generation and
generationem annuntiabo veritatem tuam in ore meo.
generation I will tell the truth your in mouth mine.
89:3 Quoniam dixisti: ‘ In aeternum misericordia
89: 3 For You said: ‘ in ever mercy
aedificabitur ‘, in caelis firmabitur veritas tua. 89:4 ‘
built ‘ in heavens established truth Your. 89: 4 ‘
Disposui testamentum electo meo, iuravi David servo
made covenant elected I I swore David server
meo: 89:5 Usque in aeternum confirmabo semen
I 89: 5 up in ever establish seed
tuum et aedificabo in generationem et generationem
your and build in generation and generation
sedem tuam’. 89:6 Confitebuntur caeli mirabilia tua,
see case ‘. 89: 6 thanks air wonders your
Domine, etenim veritatem tuam in ecclesia sanctorum.
Sir, For the truth your in church Saints.
89:7 Quoniam quis in nubibus aequabitur Domino,
89: 7 For who in clouds equal Lord,
similis erit Domino in filiis Dei? 89:8 Deus,
like will be Lord in children God? 89: 8 God,
metuendus in consilio sanctorum, magnus et terribilis
dreadful in design saints, great and awesome
super omnes, qui in circuitu eius sunt. 89:9
over all that in about his They are. 89: 9
Domine, Deus virtutum, quis similis tibi? Potens es,
Sir, God virtues, who like you? powerful you
Domine, et veritas tua in circuitu tuo. 89:10 Tu
Sir, and truth your in about your. 89:10 You
dominaris superbiae maris, elationes fluctuum eius tu
mastering pride sea, surges waves his you
mitigas. 89:11 Tu conculcasti sicut vulneratum Rahab,
appeasest. 89:11 You strode as wounded Rahab

in brachio virtutis tuae dispersisti inimicos tuos.

in arm power your scattered enemies your.

89:12 Tui sunt caeli, et tua est terra, orbem terrae

89:12 yours are heaven and your is land, world earth

et plenitudinem eius tu fundasti; 89:13 Aquilonem

and fullness his you founded: 89:13 north

et austrum tu creasti, Thabor et Hermon in

and south you created Tabor and Hermon in

nomine tuo exultabunt. 89:14 Tibi brachium cum

name your sing. 89:14 you arm with

potentia; firma est manus tua, et exaltata dextera

power; firm is hand your and up right

tua. 89:15 Iustitia et iudicium firmamentum sedis

Your: 89:15 justice and judgment support See

tuae. Misericordia et veritas praecedent faciem tuam.

Your: mercy and truth go face Your.

89:16 Beatus populus, qui scit iubilationem.

89:16 Happy people; that He knows jubilation.

Domine, in lumine vultus tui ambulabunt 89:17 et

Sir, in light face your walk 89:17 and

in nomine tuo exultabunt tota die et in iustitia tua

in name your rejoice all day and in justice your

exultabuntur, 89:18 quoniam decor virtutis eorum tu

exalted, 89:18 for beauty power their you

es, et in beneplacito tuo exaltabitur cornu nostrum.

you and in pleasure your exalted horn Our.

89:19 Quia Domini est scutum nostrum, et Sancti

89:19 for of is shield our and St.

Israel rex noster. 89:20 Tunc locutus es in visione

Israel king Our. 89:20 Then said you in vision

sanctis tuis et dixisti: ‘ Posui adiutorium in potente

saints your and You said: ‘ I have set help in powerful

et exaltavi electum de plebe. 89:21 Inveni David

and up chosen of people. 89:21 Find David

servum meum; oleo sancto meo unxi eum. 89:22

slave my; oil St. I I have him. 89:22

Manus enim mea firma erit cum eo, et brachium

hand For my firm will be with it and arm

meum confortabit eum. 89:23 Nihil proficiet inimicus

my strengthen him. 89:23 nothing advance The enemy

in eo, et filius iniquitatis non opprimet eum. 89:24
in it and son of violence not overwhelm him. 89:24
Et concidam a facie ipsius inimicos eius et
The beat from the of enemies his and
odientes eum percutiam. 89:25 Et veritas mea et
hating it strike. 89:25 The truth my and
misericordia mea cum ipso, et in nomine meo
mercy my with it and in name I
exaltabitur cornu eius. 89:26 Et ponam super mare
exalted horn her. 89:26 The I will over sea
manum eius et super flumina dexteram eius. 89:27
hand his and over rivers right her. 89:27
Ipse invocabit me: 'Pater meus es tu, Deus meus et
He cry me: 'Father my you you God my and
refugium salutis meae'. 89:28 Et ego primogenitum
refuge health My '. 89:28 The I first
ponam illum, excelsum prae regibus terrae. 89:29 In
I will it high than kings the earth. 89:29 in
aeternum servabo illi misericordiam meam; et
ever I will keep they mercy I; and
testamentum meum fidele ipsi. 89:30 Et ponam in
covenant my sure themselves. 89:30 The I will in
saeculum saeculi semen eius; et thronum eius sicut
age age seed thereof; and throne his as
dies caeli. 89:31 Si autem dereliquerint filii eius
day heaven. 89:31 If Now forsook children his
legem meam et in iudiciis meis non ambulaverint,
law I and in decisions I not walk;
89:32 si iustificationes meas profanaverint et
89:32 if regulations I defiling and
mandata mea non custodierint, 89:33 visitabo in
commands my not keep, 89:33 visit in
virga delictum eorum et in verberibus iniquitatem
staff offense their and in stripes violence
eorum. 89:34 Misericordiam autem meam non
them. 89:34 mercy Now I not
avertam ab eo neque mentiar in veritate mea. 89:35
hide from it or I lie in the truth I have. 89:35
Non profanabo testamentum meum et, quae
no break covenant my and, which
procedunt de labiis meis, non faciam irrita. 89:36
proceed of lips I not I do void. 89:36

Semel iuravi in sancto meo: David non mentiar.

once I swore in St. I David not I lie.

89:37 Semen eius in aeternum manebit, et thronus

89:37 seed his in ever will remain and throne

eius sicut sol in conspectu meo 89:38 et sicut luna

his as sun in before I 89:38 and as moon

firmus stabit in aeternum et testis in caelo fidelis’.

firm stand in ever and witness in heaven the faithful. ‘

89:39 Tu vero reppulisti et reiecisti, iratus es contra

89:39 You But off and rejected, angry you against

christum tuum; 89:40 evertisti testamentum servi tui,

Christ your; 89:40 overthrown covenant officials your

profanasti in terram diadema eius. 89:41 Destruxisti

profanedst in land crown her. 89:41 down

omnes muros eius, posuisti munitiones eius in ruinas.

all walls his You have set strongholds his in ruins.

89:42 Diripuerunt eum omnes transeuntes viam,

89:42 robbed it all passing way,

factus est opprobrium vicinis suis. 89:43 Exaltasti

he became is reproach neighbors their own. 89:43 exalted

dexteram deprimentium eum, laetificasti omnes

right depressing him, rejoice all

inimicos eius. 89:44 Avertisti aciem gladii eius et

enemies her. 89:44 You turned line sword his and

non es auxiliatus ei in bello. 89:45 Finem posuisti

not you help it in war. 89:45 end You have set

splendori eius et sedem eius in terram collisisti.

splendor his and see his in land smashed.

89:46 Minorasti dies iuventutis eius, perfudisti eum

89:46 reduced day youth his covered it

confusione. 89:47 Usquequo, Domine, absconderis in

confusion. 89:47 How long, Sir, hide in

finem, exardescet sicut ignis ira tua? 89:48

end flare as fire anger Yours? 89:48

Memorare, quam brevis mea substantia. Ad quam

Remember, than short my substance. the than

vanitatem creasti omnes filios hominum? 89:49

futility You have created all children men? 89:49

Quis est homo, qui vivet et non videbit mortem,

Who is man, that live and not see death

eruet animam suam de manu inferi? 89:50 Ubi

He will deliver life his of hand hell? 89:50 Where

sunt misericordiae tuae antiquae, Domine, sicut
are mercy your ancient, Sir, as
iurasti David in veritate tua? 89:51 Memor esto,
You swore David in the truth Yours? 89:51 Remember be
Domine, opprobrii servorum tuorum, quod continui in
Sir, reproach officials your that continuous in
sinu meo, multarum gentium, 89:52 quo
gulf I many nations, 89:52 which
exprobraverunt inimici tui, Domine, quo
taunted enemies your Sir, which
exprobraverunt vestigia christi tui. 89:53 Benedictus
taunted tracks Christ You. 89:53 Blessed
Dominus in aeternum. Fiat, fiat. 90:1 Precatio.
Lord in ever. So be it, So be it. 90: 1 Prayer.
Moysis viri Dei. Domine, refugium factus es nobis
Moses men God. Sir, refuge he became you us
a generatione in generationem. 90:2 Priusquam
from generation in generation. 90: 2 before
montes nascerentur, aut gigneretur terra et orbis, a
mountains bORN or primary land and world from
saeculo et usque in saeculum tu es Deus. 90:3
century and up in age you you God. 90: 3
Reducis hominem in pulverem; et dixisti: ‘
Bringer man in dust; and You said: ‘
Revertimini, filii hominum’. 90:4 Quoniam mille
Return; children men '. 90: 4 For thousand
anni ante oculos tuos tamquam dies hesterna, quae
years before eyes your as day yesterday, which
praeteriit, et custodia in nocte. 90:5 Auferes eos,
past, and custody in night. 90: 5 carriest them;
somnium erunt: 90:6 mane sicut herba succrescens,
dream will be: 90: 6 morning as plant growing up,
mane floret et crescit, vespere decedit et arescit.
morning blooms and increases evening falls and crumbles.
90:7 Quia defecimus in ira tua et in furore tuo
90: 7 for away in anger your and in anger your
turbati sumus. 90:8 Posuisti iniquitates nostras in
noise We are. 90: 8 You put iniquities our in
conspectu tuo, occulta nostra in illuminatione vultus
before your The secrets our in illumination face
tui. 90:9 Quoniam omnes dies nostri evanuerunt in
You. 90: 9 For all day our vanished in

ira tua, consumpsimus ut suspirium annos nostros.
anger your We spent as sigh years our.

90:10 Dies annorum nostrorum sunt septuaginta anni
90:10 day years our are seventy years

aut in valentibus octoginta anni, et maior pars
or in health eighty years; and more part

eorum labor et dolor, quoniam cito transeunt,
their labor and unfortunately, for quickly passengers,

et avolamus. 90:11 Quis novit potestatem irae tuae
and we fly away. 90:11 Who He knows power anger your

et secundum timorem tuum indignationem tuam?
and according to fear your indignation you?

90:12 Dinumerare dies nostros sic doce nos, ut
90:12 number day our so teach we as

inducamus cor ad sapientiam. 90:13 Convertere,
apply heart to wisdom. 90:13 Return

Domine, usquequo? Et deprecabilis esto super servos
Sir, How long? The let be over officials

tuos. 90:14 Reple nos mane misericordia tua, et
your. 90:14 Fill we morning mercy your and

exultabimus et delectabimur omnibus diebus nostris.
glad and delight all days our.

90:15 Laetifica nos pro diebus, quibus nos humiliasti,
90:15 gladden we for days which we humbled,

pro annis, quibus vidimus mala. 90:16 Appareat
for years which we have bad. 90:16 Look

servis tuis opus tuum, et decor tuus filiis eorum.
officials your work your and beauty your children them.

90:17 Et sit splendor Domini Dei nostri super nos,
90:17 The is splendor of God our over we

et opera manuum nostrarum confirma super nos et
and works hands our strengthen over we and

opus manuum nostrarum confirma. 91:1 Qui habitat
work hands our strengthen. 91: 1 He home

in protectione Altissimi, sub umbra Omnipotentis
in protection Highest under shadow Almighty

commorabitur. 91:2 Dicet Domino: ‘Refugium meum
abide. 91: 2 I will say Lord: ‘ refuge my

et fortitudo mea, Deus meus, sperabo in eum’. 91:3
and strength my God my I hope in for him. ‘ 91: 3

Quoniam ipse liberabit te de laqueo venantium et
For he free you of net hunters and
a verbo maligno. 91:4 Alis suis obumbrabit tibi, et
from word Evil. 91: 4 wings their overshadow you and
sub pennas eius confugies; scutum et lorica veritas
under wings his refuge; shield and mail truth
eius. 91:5 Non timebis a timore nocturno, a
her. 91: 5 no fear from fear night from
sagitta volante in die, 91:6 a peste perambulante in
arrow flying in day 91: 6 from plague haunteth in
tenebris, ab exterminio vastante in meridie. 91:7
dark, from destruction wastes in noon. 91: 7
Cadent a latere tuo mille et decem milia a
fall from side your thousand and ten thousand from
dextris tuis; ad te autem non appropinquabit. 91:8
right your; to you Now not approach. 91: 8
Verumtamen oculis tuis considerabis et retributionem
However, eyes your consider and retribution
peccatorum videbis. 91:9 Quoniam tu es, Domine,
sins You will see. 91: 9 For you you Sir,
refugium meum. Altissimum posuisti habitaculum
refuge My. Highest You have set habitation
tuum. 91:10 Non accedet ad te malum, et flagellum
Your. 91:10 no approach to you evil and scourge
non appropinquabit tabernaculo tuo, 91:11 quoniam
not approach tent your 91:11 for
angelis suis mandabit de te, ut custodiant te in
angels their charge of you as keep you in
omnibus viis tuis. 91:12 In manibus portabunt te,
all ways your. 91:12 in hands bear you
ne forte offendas ad lapidem pedem tuum. 91:13
do not perhaps dash to stone foot Your. 91:13
Super aspidem et basiliscum ambulabis et
over asp and basilisk walk and
conculcabis leonem et draconem. 91:14 Quoniam
tread lion and dragon. 91:14 For
mihi adhaesit, liberabo eum; suscipiam eum, quoniam
I adhered free him; I accept him, for
cognovit nomen meum. 91:15 Clamabit ad me, et
known name My. 91:15 He will call to I and

ego exaudiam eum; cum ipso sum in tribulatione;
I answer him; with it I in tribulation;
eripiam eum et glorificabo eum. 91:16 Longitudine
rip it and will him. 91:16 length
dierum replebo eum et ostendam illi salutare meum.
days fill it and show they salvation My.
92:1 PSALMUS. Canticum. Pro die Sabbati. 92:2
92: 1 PSALM. Song. Pro day Saturday. 92: 2
Bonum est confiteri Domino et psallere nomini tuo,
good is confess Lord and player name your
Altissime, 92:3 annuntiare mane misericordiam tuam
Most High, 92: 3 announce morning mercy your
et veritatem tuam per noctem 92:4 in decachordo
and the truth your by night 92: 4 in cover
et psalterio, cum cantico in cithara. 92:5 Quia
and psaltery; with song in harp. 92: 5 for
delectasti me, Domine, in factura tua, et in
delight I Sir, in workmanship your and in
operibus manuum tuarum exultabo. 92:6 Quam
works hands your I rejoice. 92: 6 How
magnificata sunt opera tua, Domine: nimis profundae
great are works your O: too deep
factae sunt cogitationes tuae. 92:7 Vir insipiens non
made are thoughts Your. 92: 7 A fool not
cognoscet, et stultus non intellet haec. 92:8 Cum
know, and stupid not understand this. 92: 8 with
germinaverint peccatores sicut fenum, et floruerint
flourish sinners as hay, and fives
omnes, qui operantur iniquitatem, hoc tamen erit ad
all that workers violence, this yet will be to
interitum in saeculum saeculi; 92:9 tu autem
destruction in age age; 92: 9 you Now
altissimus in aeternum, Domine. 92:10 Quoniam ecce
highest in ever, O Lord. 92:10 For See
inimici tui, Domine, quoniam ecce inimici tui
enemies your Sir, for See enemies your
peribunt, et dispergentur omnes, qui operantur
perish, and scattered all that workers
iniquitatem. 92:11 Exaltabis sicut unicornis cornu
violence. 92:11 lift as unicorn horn

meum, perfusus sum oleo uberi. 92:12 Et despiciet
my Covered I oil plentiful. 92:12 The Mine
oculus meus inimicos meos, et in insurgentibus in
eye my enemies my and in insurrection in
me malignantibus audiet auris mea.- 92:13 Iustus ut
I evildoers listen ear mea.- 92:13 just as
palma florebit, sicut cedrus Libani succrescet. 92:14
palm blossom, as cedar Lebanon grow. 92:14
Plantati in domo Domini, in atriis Dei nostri
planted in house Lord, in courts God our
florebunt. 92:15 Adhuc fructus dabunt in senecta,
flourish. 92:15 yet fruit they give in old age;
uberes et bene virentes erunt, 92:16 ut annuntient
fat and well green they will be 92:16 as show
quoniam rectus Dominus, refugium meum, et non est
for right Lord, refuge my and not is
iniquitas in eo. 93:1 Dominus regnavit! Decorem
violence in the fact. 93: 1 Lord reigned! beauty
indutus est; indutus est Dominus, fortitudine
dressed it is; dressed is Lord, strength
praecinxit se. Etenim firmavit orbem terrae,
Most themselves. For has established world earth
qui non commovebitur. 93:2 Firmata sedes tua ex
that not moved. 93: 2 established seat your from
tunc, a saeculo tu es. 93:3 Elevaverunt flumina,
then, from century you art. 93: 3 furthered rivers,
Domine. elevaverunt flumina vocem suam, elevaverunt
O Lord. furthered rivers voice his furthered
flumina fragorem suum. 93:4 Super voces aquarum
rivers crash his own. 93: 4 over voices water
multarum, super potentes elationes maris, potens in
many over powerful surges sea, powerful in
altis Dominus. 93:5 Testimonia tua credibilia facta
high Lord. 93: 5 Certificates your credible made
sunt nimis; domum tuam decet sanctitudo Domine,
are too; home your becomes Holiness Sir,
in longitudinem dierum. 94:1 Deus ultionum, Domine,
in length days. 94: 1 God ultionum Sir,
Deus ultionum, effulge. 94:2 Exaltare, qui iudicas
God ultionum shine forth. 94: 2 Lift up that judge
terram, redde retributionem superbis. 94:3 Usquequo
land pay retribution proud. 94: 3 How long

peccatores, Domine, usquequo peccatores exsultabunt?
sinners, Sir, how long? sinners sing?

94:4 Effabuntur et loquentur proterva, gloriabuntur
94: 4 Effabuntur and speak arrogantly glory?

omnes, qui operantur iniquitatem.- 94:5 Populum
all that workers iniquitatem.- 94: 5 people

tuum, Domine, humiliant et hereditatem tuam
your Sir, low and heritage your

vexant. 94:6 Viduam et advenam interficiunt et
annoyance. 94: 6 widow and the stranger suicides and

pupillos occidunt. 94:7 Et dixerunt: ‘ Non videbit
orphans kill. 94: 7 The they said: ‘ no see

Dominus, nec intelletget Deus Iacob’. 94:8 Intellegite,
Lord, or understand God Jacob '. 94: 8 understand

insipientes in populo; et stulti, quando sapietis? 94:9
foolish in people; and fools, when view? 94: 9

Qui plantavit aurem, non audiet, aut qui finxit
He planted ear, not listen, or that formed

oculum, non respiciet? 94:10 Qui corripit gentes, non
eye, not see? 94:10 He corrects nations not

arguet, qui docet hominem scientiam? 94:11 Dominus
preempted that teaches man knowledge? 94:11 Lord

scit cogitationes hominum, quoniam vanae sunt.
He knows thoughts men for empty They are.

94:12 Beatus homo, quem tu erudieris, Domine, et
94:12 Happy man, which you instruct, Sir, and

de lege tua docueris eum, 94:13 ut mitiges ei a
of law your teach him, 94:13 as give it from

diebus malis, donec fodiatur peccatori fovea. 94:14
days bad until dug sinner pit. 94:14

Quia non repellet Dominus plebem suam et
for not off Lord people his and

hereditatem suam non derelinquet. 94:15 Quia ad
heritage his not leave. 94:15 for to

iustitiam revertetur iudicium, et sequentur illam
justice return trial and follow it

omnes, qui recto sunt corde. 94:16 Quis consurget
all that right are heart. 94:16 Who rise

mihi adversus malignantes, aut quis stabit mecum
I against evildoers? or who stand with

adversus operantes iniquitatem? 94:17 Nisi quia
against working wrong? 94:17 unless because
Dominus adiuvit me, paulo minus habitasset in loco
Lord helped I more less dwelt in place
silentii anima mea. 94:18 Si dicebam: ‘ Motus est
silence soul I have. 94:18 If I said: ‘ movement is
pes meus ‘, misericordia tua, Domine, sustentabat me.
foot my ‘ mercy your Sir, supported Me.
94:19 In multitudo sollicitudinum mearum in corde
94:19 in numbers worries my in heart
meo, consolationes tuae laetificaverunt animam meam.
I comforts your regale life mine.
94:20 Numquid sociabitur tibi sedes iniquitatis, quae
94:20 Do adds you seat of violence, which
fingit molestiam contra praeceptum? 94:21 Irruunt in
molds trouble against command? 94:21 rush in
animam iusti et sanguinem innocentem condemnant.
life just and blood innocent they condemn.
94:22 Et factus est mihi Dominus in praesidium, et
94:22 The he became is I Lord in protection; and
Deus meus in rupem refugii mei; 94:23 et reddet
God my in rock refuge mine; 94:23 and shall pay
illis iniquitatem ipsorum et in malitia eorum
they violence their and in malice their
disperdet eos, 94:24 disperdet illos Dominus Deus
will them; 94:24 will them Lord God
noster. 95:1 Venite, exsulemus Domino; iubilemus
Our. 95: 1 Come O Lord; noise
Deo salutari nostro. 95:2 Praeoccupemus faciem eius
God Saviour our. 95: 2 Let us come face his
in confessione et in psalmis iubilemus ei. 95:3
in thanks and in psalms noise to him. 95: 3
Quoniam Deus magnus Dominus, et rex magnus
For God great Lord, and king great
super omnes deos. 95:4 Quia in manu eius sunt
over all gods. 95: 4 for in hand his are
profunda terrae, et altitudines montium ipsius sunt.
deep earth and heights mountains of They are.
95:5 Quoniam ipsius est mare, et ipse fecit illud, et
95: 5 For of is sea, and he he it and

siccā manus eius formaverunt. 95:6 Venite,
dry hand his formed. 95: 6 Come

adoremus et procidamus et genua flectamus ante
worship and down and knees change before

Dominum, qui fecit nos, 95:7 quia ipse est Deus
Lord, that he we 95: 7 because he is God

noster, et nos populus pascuae eius et oves manus
our and we people pasture his and sheep hand

eius. 95:8 Utinam hodie vocem eius audiat: ‘ Nolite
her. 95: 8 Would today voice his listen: ‘ Do not

obdurare corda vestra, 95:9 sicut in Meriba,
harden hearts your 95: 9 as in Temptation,

secundum diem Massa in deserto, ubi tentaverunt
according to day Massa in wilderness where tested

me patres vestri: probaverunt me, etsi viderunt
I fathers you: liked I although see

opera mea. 95:10 Quadraginta annis taeduit me
works I have. 95:10 forty years I loathed I

generationis illius et dixi: Populus errantium corde
generation of and I said: people straying heart

sunt isti. 95:11 Et ipsi non cognoverunt vias meas;
are these. 95:11 The they not know ways mine;

ideo iuravi in ira mea: Non introibunt in requiem
therefore I swore in anger I no enter in rest

meam’. 96:1 Cantate Domino canticum novum,
My '. 96: 1 Sing Lord song new

cantate Domino, omnis terra. 96:2 Cantate Domino,
sing Lord, all land. 96: 2 Sing Lord,

benedicite nomini eius, annuntiate de die in diem
bless name his Show of day in day

salutare eius. 96:3 Annuntiate inter gentes gloriam
salvation her. 96: 3 Show between nations glory

eius, in omnibus populis mirabilia eius. 96:4
his in all people wonders her. 96: 4

Quoniam magnus Dominus et laudabilis nimis,
For great Lord and praiseworthy too,

terribilis est super omnes deos. 96:5 Quoniam omnes
awesome is over all gods. 96: 5 For all

dii gentium inania, Dominus autem caelos fecit. 96:6
gods nations empty, Lord Now heavens He did. 96: 6

Magnificencia et pulchritudo in conspectu eius,
magnificence and beauty in before his
potentia et decor in sanctuario eius. 96:7 Afferte
power and beauty in sanctuary her. 96: 7 Bring
Domino, familiae populorum, afferte Domino gloriam
Lord, family people; bring Lord glory
et potentiam, 96:8 afferte Domino gloriam nominis
and power, 96: 8 bring Lord glory name
eius. Tollite hostias et introite in atria eius, 96:9
her. Take victims and enter in courts his 96: 9
adorate Dominum in splendore sancto. Contremiscite
worship Lord in brightness St. Tremble
a facie eius, universa terra; 96:10 dicite in
from the his all land; 96:10 tell in
gentibus: ‘ Dominus regnavit!’. Etenim correxit orbem
nations: ‘ Lord reigns. ‘ For corrected world
terrae, qui non commovebitur; iudicabit populos in
earth that not moved; judge people in
aequitate. 96:11 Laetentur caeli, et exsultet terra,
equity. 96:11 Let heaven and let land,
sonet mare et plenitudo eius; 96:12 gaudebunt
sounds sea and fullness thereof; 96:12 rejoice
campi et omnia, quae in eis sunt. Tunc
Sharon and all which in them They are. Then
exsultabunt omnia ligna silvarum 96:13 a facie
rejoice all timber forest 96:13 from the
Domini, quia venit, quoniam venit iudicare terram.
Lord, because he came for he came judge land.
Iudicabit orbem terrae in iustitia et populos in
judge world earth in justice and people in
veritate sua. 97:1 Dominus regnavit! Exsultet terra,
the truth their own. 97: 1 Lord reigned! Let land,
laetentur insulae multae. 97:2 Nubes et caligo in
let The islands Many. 97: 2 Clouds and fog in
circuitu eius, iustitia et iudicium firmamentum sedis
about his justice and judgment support See
eius. 97:3 Ignis ante ipsum praecedet et inflammabit
her. 97: 3 fire before it go and burn
in circuitu inimicos eius. 97:4 Illustrarunt fulgura
in about enemies her. 97: 4 illustrated lightning

eius orbem terrae: vidit et contremuit terra. 97:5
his world land; saw and quaked land. 97: 5

Montes sicut cera fluxerunt a facie Domini, a
Mountains as wax gushed from the Lord, from

facie Domini omnis terra. 97:6 Annuntiaverunt caeli
the of all land. 97: 6 Thanksgiving air

iustitiam eius, et viderunt omnes populi gloriam eius.
justice his and see all people glory her.

97:7 Confundantur omnes, qui adorant sculptilia, et
97: 7 Let all that worship sculptures, and

qui gloriantur in simulacris suis. Adorate eum,
that glory in images their own. Worship him,

omnes angeli eius. 97:8 Audivit et laetata est Sion,
all angels her. 97: 8 heard and glad is Zion

et exsultaverunt filiae Iudae propter iudicia tua,
and skipped daughters Judah for judgments your

Domine. 97:9 Quoniam tu Dominus, Altissimus super
O Lord. 97: 9 For you Lord, Highest over

omnem terram, nimis exaltatus es super omnes deos.
all land too exalted you over all gods.

97:10 Qui diligitis Dominum, odite malum; custodit
97:10 He love Lord, hate evil; keeps

ipse animas sanctorum suorum, de manu peccatoris
he lives saints their of hand sinner

liberabit eos. 97:11 Lux orta est iusto, et rectis
free them. 97:11 light arising is regular, and right

corde laetitia. 97:12 Laetamini, iusti, in Domino et
heart joy. 97:12 Rejoice, just, in Lord and

confitemini memoriae sanctitatis eius. 98:1 PSALMUS.
Confess memory holiness her. 98: 1 PSALM.

Cantate Domino canticum novum, quia mirabilia
Sing Lord song new because wonders

fecit. Salvavit sibi dextera eius, et brachium sanctum
He did. saved to right his and arm St.

eius. 98:2 Notum fecit Dominus salutare suum, in
her. 98: 2 known he Lord salvation his in

conspectu gentium revelavit iustitiam suam. 98:3
before nations revealed justice own. 98: 3

Recordatus est misericordiae suae et veritatis suae
remembered is mercy his and truth his

domui Israel. Viderunt omnes termini terrae salutare
house Israel. They have seen all terms earth salvation
Dei nostri. 98:4 Iubilate Deo, omnis terra; erumpite,
God Our. 98: 4 shout God, all land; Hurry,
exsultate et psallite. 98:5 Psallite Domino in cithara,
rejoice and sing. 98: 5 Sing Lord in harp,
in cithara et voce psalmi; 98:6 in tubis ductilibus
in harp and voice psalms; 98: 6 in trumpets ductile
et voce tubae corneae, iubilate in conspectu regis
and voice trumpet cornea, shout, in before s
Domini. 98:7 Sonet mare et plenitudo eius, orbis
Lord. 98: 7 Let sea and fullness his world
terrarum et qui habitant in eo. 98:8 Flumina
countries and that residents in the fact. 98: 8 rivers
plaudent manu, simul montes exsultabunt 98:9 a
clap hand, together mountains rejoice 98: 9 from
conspectu Domini, quoniam venit iudicare terram.
before Lord, for he came judge land.
Iudicabit orbem terrarum in iustitia et populos in
judge world countries in justice and people in
aequitate. 99:1 Dominus regnavit! Commoveantur
equity. 99: 1 Lord reigned! quake
populi sedet super cherubim, moveatur terra. 99:2
people He sits over cherubs moved land. 99: 2
Dominus in Sion magnus et excelsus super omnes
Lord in Zion great and high over all
populos. 99:3 Confiteantur nomini tuo magno et
people. 99: 3 Let the name your great and
terribili, quoniam sanctum est. 99:4 Rex potens
terrible for St. It is. 99: 4 king powerful
iudicium diligit: tu statuisti, quae recta sunt,
judgment He loves: you establish which right are
iudicium et iustitiam in Iacob tu fecisti. 99:5
judgment and justice in Jacob you you have done. 99: 5
Exaltate Dominum Deum nostrum et adorate ad
Exalt Lord God our and worship to
scabellum pedum eius, quoniam sanctus est. 99:6
stool feet his for St. It is. 99: 6
Moyse et Aaron in sacerdotibus eius, et Samuel
Moses and Aaron in priests his and Samuel

inter eos, qui invocant nomen eius. Invocabant
between them; that call name her. They called upon the
Dominum, et ipse exaudiebat eos, 99:7 in columna
Lord, and he heard them; 99: 7 in column
nubis loquebatur ad eos. Custodiebant testimonia eius
cloudy He was speaking to them. They kept testimonies his
et praeceptum, quod dedit illis. 99:8 Domine Deus
and command, that given them. 99: 8 O God
noster, tu exaudiebas eos; Deus, tu propitius fuisti
our you hearing them; God, you pardon You
eis, ulciscens autem adinventiones eorum. 99:9
them, revenger Now devices them. 99: 9
Exaltate Dominum Deum nostrum et adorate ad
Exalt Lord God our and worship to
montem sanctum eius, quoniam sanctus Dominus
mount St. his for St. Lord
Deus noster. 100:1 PSALMUS. Ad gratiarum
God Our. 100: 1 PSALM. the thanks
actionem. 100:2 Iubilate Domino, omnis terra, servite
action. 100: 2 shout Lord, all land, serve
Domino in laetitia; introite in conspectu eius in
Lord in joy; enter in before his in
exultatione. 100:3 Scitote quoniam Dominus ipse est
rejoicing. 100: 3 Know for Lord he is
Deus; ipse fecit nos, et ipsius sumus, populus eius
God; he he we and of we are people his
et oves pascuae eius. 100:4 Introite portas eius in
and sheep pasture her. 100: 4 enter gates his in
confessione, atria eius in hymnis, confitemini illi,
thanks, courts his in hymns Confess they
benedicite nomini eius. 100:5 Quoniam suavis est
bless name her. 100: 5 For sweet is
Dominus; in aeternum misericordia eius, et usque in
Lord; in ever mercy his and up in
generationem et generationem veritas eius. 101:1
generation and generation truth her. 101: 1
David. PSALMUS. Misericordiam et iudicium
David. PSALM. mercy and judgment
cantabo; tibi, Domine, psallam. 101:2 Intellegam in
I will sing; you Sir, I sing. 101: 2 I understand in
via immaculata; quando venies ad me?
road immaculate; when You will come to Me?

Perambulabo in innocentia cordis mei, in medio
walk in innocence heart my in the
domus meae. 101:3 Non proponam ante oculos meos
house Mine. 101: 3 no set before eyes my
rem iniustam; facientem praevaricationes odio
business wrongful; doing prevarications hatred
habebo, non adhaerebit mihi. 101:4 Cor pravam
i not cleave to me. 101: 4 heart degenerate
recedet a me, malignum non cognoscam. 101:5
depart from I malignant not I know. 101: 5
Detrahentem secreto proximo suo, hunc cessare
detracted confidentiality next his this stop
faciam; superbum oculo et inflatum corde, hunc non
I do; proud eye and inflated heart this not
sustinebo. 101:6 Oculi mei ad fideles terrae, ut
endure. 101: 6 The eyes my to faithful earth as
sedeant mecum; qui ambulat in via immaculata, hic
ride with me; that walks in road immaculate, here
mihi ministrabit. 101:7 Non habitabit in medio
I minister. 101: 7 no live in the
domus meae, qui facit superbiam; qui loquitur
house my that does pride; that talks
iniqua, non stabit in conspectu oculorum meorum.
unfair, not stand in before eyes I have.
101:8 In matutino cessare faciam omnes peccatores
101: 8 in morning stop I do all sinners
terrae, ut disperdam de civitate Domini omnes
earth as I of city of all
operantes iniquitatem. 102:1 Preces afflicti, qui
working violence. 102: 1 prayers Discouraged that
defessus angorem suum ante Dominum profundit.
tired anguish his before Lord there.
102:2 Domine, exaudi orationem meam, et clamor
102: 2 Sir; hear prayer I and cry
meus ad te veniat. 102:3 Non abscondas faciem
my to you come. 102: 3 no hide face
tuam a me; in quacumque die tribulor, inclina ad
your from me; in whatever day trouble Pay to
me aurem tuam. In quacumque die invocavero te,
I ear Your. in whatever day call you
velociter exaudi me. 102:4 Quia defecerunt sicut
quickly hear Me. 102: 4 for failed as

fumus dies mei, et ossa mea sicut cremium
smoke day my and bones my as firewood
aruerunt. 102:5 Percussum est ut fenum et aruit
dried. 102: 5 struck is as hay and withered
cor meum, etenim oblitus sum comedere panem
heart my For forgotten I eating bread
meum. 102:6 A voce gemitus mei adhaesit os
My. 102: 6 A voice groans my cleaved mouth
meum carni meae. 102:7 Similis factus sum
my flesh Mine. 102: 7 like he became I
pellicano solitudinis, factus sum sicut nycticorax in
pelican Waste he became I as pelican in
ruinis. 102:8 Vigilavi et factus sum sicut passer
breaches. 102: 8 watch and he became I as sparrow
solitarius in tecto. 102:9 Tota die exprobrabant mihi
solitary in the roof. 102: 9 All day taunt I
inimici mei, exardescetes in me per me iurabant.
enemies my burn in I by I othes.
102:10 Quia cinerem tamquam panem manducabam
102: 10 for ashes as bread I eat
et potum meum cum fletu miscebam, 102:11 a
and water my with weeping mingle 102: 11 from
facie irae et increpationis tuae, quia elevans allisisti
the anger and rebuke your because elevating crushed
me. 102:12 Dies mei sicut umbra declinaverunt, et
Me. 102: 12 day my as shadow declined, and
ego sicut fenum arui. 102:13 Tu autem, Domine, in
I as hay withered. 102: 13 You however, Sir, in
aeternum permanes, et memoriale tuum in
ever continue, and memorial your in
generationem et generationem. 102:14 Tu exurgens
generation and generation. 102: 14 You rising
misereberis Sion, quia tempus miserendi eius, quia
pity Zion because time miserendi his because
venit tempus, 102:15 quoniam placuerunt servis tuis
he came time; 102: 15 for please officials your
lapides eius, et pulveris eius miserentur. 102:16 Et
stones his and powder his pity. 102: 16 The
timebunt gentes nomen tuum, Domine, et omnes
fear nations name your Sir, and all

reges terrae gloriam tuam, 102:17 quia aedificavit
kings earth glory your 102: 17 because built
Dominus Sion et apparuit in gloria sua. 102:18
Lord Zion and He appeared in glory their own. 102: 18
Respexit in orationem inopum et non sprexit precem
Scissors in prayer thane and not slighted prayer
eorum. 102:19 Scribantur haec pro generatione altera,
them. 102: 19 Let this for generation the other,
et populus, qui creabitur, laudabit Dominum. 102:20
and people; that created praise Lord. 102: 20
Quia prospexit de excelso sanctuario suo, Dominus de
for provided of high sanctuary his Lord of
caelo in terram aspexit, 102:21 ut audiret gemitus
heaven in land He looked 102: 21 as heard groans
compeditorum, ut solveret filios mortis; 102:22 ut
prisoner as release children death; 102: 22 as
annuntient in Sion nomen Domini et laudem eius in
show in Zion name of and praise his in
Ierusalem, 102:23 cum congregati fuerint populi in
Jerusalem 102: 23 with gathered they people in
unum et regna, ut serviant Domino. 102:24
one and kingdoms, as serve Lord. 102: 24
Humiliavit in via virtutem meam, abbreviavit dies
He humbled in road power I He shortened day
meos. Dicam: ‘ Deus meus, 102:25 ne auferas me
mine. I will say: ‘ God my 102: 25 do not take I
in dimidio dierum meorum; in generationem et
in half days mine; in generation and
generationem sunt anni tui. 102:26 Initio terram
generation are years You. 102: 26 initially land
fundasti; et opera manuum tuarum sunt caeli.
founded: and works hands your are heaven.
102:27 Ipsi peribunt, tu autem permanes; et omnes
102: 27 they perish, you Now endure; and all
sicut vestimentum veterascent, et sicut opertorium
as clothing old and as The cover
mutabis eos, et mutabuntur. 102:28 Tu autem idem
change them; and changed. 102: 28 You Now same
ipse es, et anni tui non deficient. 102:29 Filii
he you and years your not fail. 102: 29 children

servorum tuorum habitabunt, et semen eorum in
officials your live, and seed their in
conspectu tuo firmabitur'. 103:1 David. Benedic,
before your will be established. ' 103: 1 David. Bless
anima mea, Domino, et omnia, quae intra me sunt,
soul my Lord, and all which within I are
nomini sancto eius. 103:2 Benedic, anima mea,
name St. her. 103: 2 Bless soul my
Domino et noli oblivisci omnes retributiones eius.
Lord and do not forget all rewards her.
103:3 Qui propitiatur omnibus iniquitatibus tuis, qui
103: 3 He forgives all iniquities; your that
sanat omnes infirmitates tuas; 103:4 qui redimit de
heals all weaknesses your; 103: 4 that redeems of
interitu vitam tuam, qui coronat te in misericordia
death life your that crowns you in mercy
et miserationibus; 103:5 qui replet in bonis aetatem
and compassion; 103: 5 that fills in good age
tuam: renovabitur ut aquilae iuventus tua. 103:6
your: renewed as eagles youth Your. 103: 6
Faciens iustitias Dominus et iudicium omnibus
making justices Lord and judgment all
iniuriam patientibus. 103:7 Notas fecit vias suas
injury patients. 103: 7 Notes he ways their
Moysi, filiis Israel adinventiones suas.- 103:8
Moses, children Israel devices suas.- 103: 8
Miserator et misericors Dominus, longanimis et
compassionate and merciful Lord, slow and
multae misericordiae. 103:9 Non in perpetuum
many Mercy. 103: 9 no in ever
contendet neque in aeternum irascetur. 103:10 Non
brawl or in ever fret. 103: 10 no
secundum peccata nostra fecit nobis neque secundum
according to sins our he us or according to
iniquitates nostras retribuit nobis. 103:11 Quoniam,
iniquities our rewarded to us. 103: 11 Because,
quantum exaltatur caelum a terra, praevaluit
as far as haughty heaven from land, overruled
misericordia eius super timentes eum; 103:12
mercy his over fearing him; 103: 12

quantum distat ortus ab occidente, longe fecit a
as far as remote rising from west off he from
nobis iniquitates nostras. 103:13 Quomodo miseretur
us iniquities our own. 103: 13 How mercy on the
pater filiorum, misertus est Dominus timentibus
father children, with compassion is Lord fear
se. 103:14 Quoniam ipse cognovit figmentum
themselves. 103: 14 For he known fiction
nostrum, recordatus est quoniam pulvis sumus. 103:15
our He remembered is for dust We are. 103: 15
Homo: sicut fenum dies eius, tamquam flos agri sic
man: as hay day his as flower field so
efflorescit. 103:16 Spirat ventus in illum, et non
flourish. 103: 16 Breathes wind in it and not
subsistit, et non cognoscet eum amplius locus eius.
subsistence; and not know it more location her.
103:17 Misericordia autem Domini ab aeterno et
103: 17 mercy Now of from eternal and
usque in aeternum super timentes eum; et iustitia
up in ever over fearing him; and justice
illius in filios filiorum, 103:18 in eos, qui servant
of in children children, 103: 18 in them; that keep
testamentum eius et memores sunt mandatorum
covenant his and mindful are commandments
ipsius ad faciendum ea. 103:19 Dominus in caelo
of to do them. 103: 19 Lord in heaven
paravit sedem suam, et regnum ipsius omnibus
prepared see his and kingdom of all
dominabitur. 103:20 Benedicite Domino, omnes angeli
rule. 103: 20 bless Lord, all angels
eius, potentes virtute, facientes verbum illius in
his powerful power doing word of in
audiendo vocem sermonum eius. 103:21 Benedicite
listening voice events her. 103: 21 bless
Domino, omnes virtutes eius, ministri eius, qui
Lord, all virtues his The ministers his that
facitis voluntatem eius. 103:22 Benedicite Domino,
you do will her. 103: 22 bless Lord,
omnia opera eius, in omni loco dominationis eius.
all works his in all place domination her.

Benedic, anima mea, Domino. 104:1 Benedic, anima
Bless soul my Lord. 104: 1 Bless soul
mea, Domino. Domine Deus meus, magnificatus es
my Lord. O God my great you
vehementer! Maiestatem et decorem induisti, 104:2
very! Majesty and beauty art 104: 2
amictus lumine sicut vestimento. Extendens caelum
clothing light as cloth. stretching heaven
sicut velum, 104:3 qui exstruis in aquis cenacula tua.
as film, 104: 3 that build in water rooms Your.
Qui ponis nubem ascensum tuum, qui ambulas super
He look on cloud ascent your that go over
pennas ventorum. 104:4 Qui facis angelos tuos
wings winds. 104: 4 He You do angels your
spiritus et ministros tuos ignem urentem. 104:5 Qui
spirit and ministers your fire east. 104: 5 He
fundasti terram super stabilitatem suam, non
founded the land over stability his not
inclinabitur in saeculum saeculi. 104:6 Abyssus sicut
look in age age. 104: 6 The depth as
vestimentum operuit eam, super montes stabant
clothing covered it over mountains expert
aquae. 104:7 Ab increpatione tua fugiunt, a voce
water. 104: 7 from rebuke your flee; from voice
tonitru tui formidant. 104:8 Ascendunt in montes et
thunder your alarms. 104: 8 They go up in mountains and
descendunt in valles, in locum, quem statuisti eis.
down in valleys, in place which set them.
104:9 Terminum posuisti, quem non transgredientur,
104: 9 Limit deposit, which not accuse;
neque convertentur operire terram. 104:10 Qui emittis
or return cover land. 104: 10 He out
fontes in torrentes; inter medium montium
sources in streams; between medium mountains
pertransibunt, 104:11 potabunt omnes bestias agri,
End 104: 11 They give drink all animals field
exstinguunt onagri sitim suam. 104:12 Super ea
quench wild thirst own. 104: 12 over it
volucres caeli habitabunt, de medio ramorum dabunt
birds air live, of the branches they give
voces. 104:13 Rigas montes de cenaculis tuis, de
voices. 104: 13 Rigae mountains of chambers your of

fructu operum tuorum satias terram. 104:14 **Producis**
fruit works your glut land. 104: 14 He causeth

fenum iumentis et herbam servituti hominum,
hay cattle and grass service men

educens panem de terra 104:15 et vinum, quod
drawing bread of land 104: 15 and wine, that

laetificat cor hominis; exhilarans faciem in oleo,
cheers heart man; cheerful face in oil

panis autem cor hominis confirmat. 104:16
bread Now heart man confirms. 104: 16

Saturabuntur ligna Domini et cedri Libani, quas
filled timber of and cedars Lebanon which

plantavit. 104:17 Illic passerres nidificabunt, erodii
planted. 104: 17 there sparrows nests stork

domus in vertice earum. 104:18 Montes excelsi cervis,
house in top them. 104: 18 Mountains high deer;

petrae refugium hyracibus. 104:19 Fecit lunam ad
rock refuge irchins. 104: 19 He made moon to

tempora signanda, sol cognovit occasum suum. 104:20
times marked, sun known West his own. 104: 20

Posuisti tenebras, et facta est nox: in ipsa reptabunt
You put darkness, and made is night: in the Wherein

omnes bestiae silvae, 104:21 catuli leonum rugientes,
all beasts forests, 104: 21 cubs lions roaring,

ut rapiant et quaerant a Deo escam sibi.
as grip and seek from God food themselves.

104:22 Oritur sol, et congregantur et in cubilibus
104: 22 develops sun, and aggregated and in beds

suis recumbunt. 104:23 Exit homo ad opus suum et
their lying down. 104: 23 Exit man to work his and

ad operationem suam usque ad vesperum. 104:24
to operation his up to evening. 104: 24

Quam multiplicata sunt opera tua, Domine! Omnia
How increased are works your O! All

in sapientia fecisti, impleta est terra creatura tua.
in wisdom You did filled is land creature Your.

104:25 Hoc mare magnum et spatiosum et latum:
104: 25 This sea great and wide and large;

illic reptilia, quorum non est numerus, animalia
there creeping the not is number, animals

pusilla cum magnis; 104:26 illic naves pertransibunt,
small with great; 104: 26 there ships End

Leviathan, quem formasti ad ludendum cum eo.
leviathan which formed to play with the fact.

104:27 Omnia a te exspectant, ut des illis escam
104: 27 All from you wait, as give they food

in tempore suo. 104:28 Dante te illis, colligent,
in time his own. 104: 28 Dante you those gather,

aperiente te manum tuam, implebuntur bonis. 104:29
opening you hand your full goods. 104: 29

Avertente autem te faciem, turbabuntur; auferes
away Now you face, reel; purge

spiritum eorum, et deficient et in pulverem suum
spirit their and fail and in dust his

revertentur. 104:30 Emittes spiritum tuum, et
return. 104: 30 You send out spirit your and

creabuntur, et renovabis faciem terrae. 104:31 Sit
will be created and renew face the earth. 104: 31 Let

gloria Domini in saeculum; laetetur Dominus in
glory of in age; Let Lord in

operibus suis. 104:32 Qui respicit terram et facit
works their own. 104: 32 He regards land and does

eam tremere, qui tangit montes, et fumigant. 104:33
it shiver, that touches mountains and smoke. 104: 33

Cantabo Domino in vita mea, psallam Deo meo
I will sing Lord in life my I will sing God I

quamdiu sum. 104:34 Iucundum sit ei eloquium
As long as I am. 104: 34 The interesting is it speech

meum, ego vero delectabor in Domino. 104:35
my I But respect in Lord. 104: 35

Deficient peccatores a terra et iniqui, ita ut non
Let sinners from land and Unjust so as not

sint. Benedic, anima mea, Domino. 105:1
they are. Bless soul my Lord. 105: 1

ALLELUIA. Confitemini Domino et invocate nomen
Praise the Lord. Confess Lord and Call on name

eius, annuntiate inter gentes opera eius. 105:2
his Show between nations works her. 105: 2

Cantate ei et psallite ei, meditamini in omnibus
Sing it and Praises to talk in all

mirabilibus eius. 105:3 Laudamini in nomine sancto
marvels her. 105: 3 Building in name St.

eius, laetetur cor quaerentium Dominum. 105:4

his Let heart curry Lord. 105: 4

Quaerite Dominum et potentiam eius, quaerite faciem

Seek Lord and power his seek face

eius semper. 105:5 Mementote mirabilium eius, quae

his always. 105: 5 Remember wonders his which

fecit, prodigia eius et iudicia oris eius, 105:6 semen

he did, wonders his and judgments mouth his 105: 6 seed

Abraham, servi eius, filii Iacob, electi eius. 105:7

Abraham officials his children Jacob, elect her. 105: 7

Ipse Dominus Deus noster; in universa terra iudicia

He Lord God our; in all land judgments

eius. 105:8 Memor fuit in saeculum testamenti sui,

her. 105: 8 Remember was in age testament s

verbi, quod mandavit in mille generationes, 105:9

for example, that charge in thousand generations, 105: 9

quod disposuit cum Abraham, et iuramenti sui ad

that arranged with Abraham and oath s to

Isaac. 105:10 Et statuit illud Iacob in praeceptum et

Isaac. 105: 10 The set it Jacob in command and

Israel in testamentum aeternum 105:11 dicens: ‘ Tibi

Israel in covenant ever 105: 11 saying: ‘ you

dabo terram Chanaan funiculum hereditatis vestrae’.

I land Canaan line heritage Your ‘.

105:12 Cum essent numero brevi, paucissimi et

105: 12 with they number short, very few and

peregrini in ea, 105:13 et pertransirent de gente in

foreign in it 105: 13 and through of race in

gentem et de regno ad populum alterum, 105:14

nation and of kingdom to people other 105: 14

non permisit hominem nocere eis et corripuit pro

not He allowed man hurt them and reproved for

eis reges: 105:15 ‘ Nolite tangere christos meos et

them kings; 105: 15 ‘ Do not touch Christians my and

in prophetis meis nolite malignari’. 105:16 Et vocavit

in prophets I do not harm. ‘ 105: 16 The he called

famem super terram et omne baculum panis

hunger over land and all staff bread

contrivit. 105:17 Misit ante eos virum, in servum

broke. 105: 17 sent before them man in slave

venumdatus est Ioseph. 105:18 Strinxerunt in
sold is Joseph. 105: 18 tied in
compedibus pedes eius, in ferrum intravit collum
fetters feet his in iron entered neck
eius, 105:19 donec veniret verbum eius, eloquium
his 105: 19 until come word his speech
Domini purgaret eum. 105:20 Misit rex et solvit
of cleaning him. 105: 20 sent king and paid
eum, princeps populorum, et dimisit eum; 105:21
him, leader people; and released him; 105: 21
constituit eum dominum domus suae et principem
set it owner house his and prince
omnis possessionis suae, 105:22 ut erudiret principes
all possession his 105: 22 as test leaders
eius sicut semetipsum et senes eius prudentiam
his as himself and the elderly his prudence
doceret. 105:23 Et intravit Israel in Aegyptum, et
teach. 105: 23 The entered Israel in Egypt and
Jacob peregrinus fuit in terra Cham. 105:24 Et
Jacob sojourner was in land Ham. 105: 24 The
auxit populum suum vehementer et confortavit eum
increased people his very and strengthened it
super inimicos eius. 105:25 Convertit cor eorum, ut
over enemies her. 105: 25 He turned heart their as
odirent populum eius et dolum facerent in servos
hate people his and trick do in officials
eius. 105:26 Misit Moysen servum suum, Aaron,
her. 105: 26 sent Moses slave his Aaron
quem elegit. 105:27 Posuit in eis verba signorum
which chose. 105: 27 He set in them words signs
suorum et prodigiorum in terra Cham. 105:28 Misit
their and wonders in land Ham. 105: 28 sent
tenebras et obscuravit, et restiterunt sermonibus
darkness and dark; and resisted words
eius. 105:29 Convertit aquas eorum in sanguinem et
her. 105: 29 He turned water their in blood and
occidit pisces eorum. 105:30 Edidit terra eorum
sets fish them. 105: 30 Dynamics land their
ranas in penetralibus regum ipsorum. 105:31 Dixit,
frogs in recesses kings theirs. 105: 31 he said,
et venit coenomyia et scinifes in omnibus finibus
and he came flies and lice in all ends

eorum. 105:32 Posuit pluvias eorum grandinem,
them. 105: 32 He set rain their hail,
ignem comburentem in terra ipsorum. 105:33 Et
fire burning in land theirs. 105: 33 The
percussit vineas eorum et ficulneas eorum et
shot vineyards their and fig trees their and
contrivit lignum finium eorum. 105:34 Dixit, et venit
crushed wood ends them. 105: 34 he said, and he came
locusta et bruchus, cuius non erat numerus, 105:35
lobster and caterpillars the not was number, 105: 35
et comedit omne fenum in terra eorum et comedit
and ate all hay in land their and ate
fructum terrae eorum. 105:36 Et percussit omne
fruit earth them. 105: 36 The shot all
primogenitum in terra eorum, primitias omnis roboris
first in land their contributions all stamina
eorum. 105:37 Et eduxit eos cum argento et auro;
them. 105: 37 The brought them with silver and gold;
et non erat in tribubus eorum infirmus. 105:38
and not was in tribes their weak. 105: 38
Laetata est Aegyptus in protectione eorum, quia
glad is Egypt in departure their because
incubuit timor eorum super eos. 105:39 Expandit
pressed fear their over them. 105: 39 spread
nubem in protectionem et ignem, ut luceret eis per
cloud in protection and fire as shine them by
noctem. 105:40 Petierunt, et venit coturnix, et pane
night. 105: 40 They asked, and he came quail, and bread
caeli saturavit eos. 105:41 Dirupit petram, et
air satisfied them. 105: 41 He opened the rock and
fluxerunt aquae, abierunt in sicco flumina. 105:42
gushed water gone in out rivers. 105: 42
Quoniam memor fuit verbi sancti sui ad Abraham
For remember was word St. s to Abraham
puerum suum. 105:43 Et eduxit populum suum in
boy his own. 105: 43 The brought people his in
exultatione, electos suos in laetitia. 105:44 Et dedit
joy, elect their in joy. 105: 44 The given
illis regiones gentium, et labores populorum
they countries nations, and labor people
possederunt, 105:45 ut custodiant iustificationes eius
possessed, 105: 45 as keep regulations his

et leges eius servant. ALLELUIA. 106:1 ALLELUIA.
and laws his for students. Praise the Lord. 106: 1 Praise the Lord.

**Confitemini Domino, quoniam bonus, quoniam in
 saeculum misericordia eius. 106:2 Quis loquetur
 potentias Domini, auditas faciet omnes laudes eius?**
*Confess Lord, for good for in
 age mercy her. 106: 2 Who spokesman
 powers Lord, Meditate will all praises his?*

**106:3 Beati, qui custodiunt iudicium et faciunt
 iustitiam in omni tempore. 106:4 Memento nostri,**
*106: 3 Happy that keep judgment and do
 justice in all time. 106: 4 Remember our*

**Domine, in beneplacito populi tui, visita nos in
 salutari tuo, 106:5 ut videamus bona electorum
 tuorum, ut laetemur in laetitia gentis tuae, ut
 gloriemur cum hereditate tua. 106:6 Peccavimus cum
 patribus nostris, iniuste egimus, iniquitatem fecimus.**
*Sir, in pleasure people your visit we in
 Saviour your 106: 5 as see good elect
 your as rejoice in joy nation your as
 triumph with heritage Your. 106: 6 We with
 fathers our unjustly , we have violence we have done.*

**106:7 Patres nostri in Aegypto non intellexerunt
 mirabilia tua, non fuerunt memores multitudinis
 misericordiarum tuarum et irritaverunt ascendentes**
*106: 7 fathers our in Egypt not understood
 wonders your not were mindful community
 mercies your and provoked ascending*

**in mare, mare Rubrum. 106:8 Et salvavit eos
 propter nomen suum, ut notam faceret potentiam**
*in sea, sea Red. 106: 8 The saved them
 for name his as brand do power*

**suam.- 106:9 Et increpuit mare Rubrum, et
 exsiccatum est, et deduxit eos in abyssis sicut in
 deserto. 106:10 Et salvavit eos de manu odientis et
 redemit eos de manu inimici. 106:11 Et operuit aqua**
*suam.- 106: 9 The he sneered sea Red, and
 Yes is and conducted them in depths as in
 the desert. 106: 10 The saved them of hand profuse and
 redeemed them of hand enemies. 106: 11 The covered water*

tribulantes eos: unus ex eis non remansit. 106:12
afflict them: one from them not left. 106: 12

Et crediderunt verbis eius et cantaverunt laudem
The believed words his and tinued praise

eius. 106:13 Cito obliti sunt operum eius et non
her. 106: 13 quickly! forgot are works his and not

sustinuerunt consilium eius; 106:14 et concupierunt
sustained design thereof; 106: 14 and lusted

concupiscentiam in deserto et tentaverunt Deum in
concupiscence in desert and tested God in

inaquoso. 106:15 Et dedit eis petitionem ipsorum et
without water. 106: 15 The given them petition their and

misit saturitatem in animas eorum. 106:16 Et zelati
sent filling in lives them. 106: 16 The Dathan

sunt Moysen in castris, Aaron sanctum Domini.
are Moses in camp Aaron St. Lord.

106:17 Aperta est terra et deglutivit Dathan et
106: 17 open is land and swallowed Dathan and

operuit super congregationem Abiram. 106:18 Et
covered over company Abi'ram. 106: 18 The

exarsit ignis in synagoga eorum, flamma combussit
flamed fire in synagogue their flame burned

peccatores. 106:19 Et fecerunt vitulum in Horeb et
sinnners. 106: 19 The they calf in Horeb and

adoraverunt sculptile; 106:20 et mutaverunt gloriam
worshiped graven image; 106: 20 and changed glory

suam in similitudinem tauri comedentis fenum. 106:21
his in like bulls eater hay. 106: 21

Obliti sunt Deum, qui salvavit eos, qui fecit
forgotten are God, that saved them; that he

magnalia in Aegypto, 106:22 mirabilia in terra
great works in Egypt 106: 22 wonders in land

Cham, terribilia in mari Rubro. 106:23 Et dixit
Ham awesome in sea Red. 106: 23 The said

quia disperderet eos, nisi affuisset Moyses electus
because Ham them; but Proved Moses chosen

eius: stetit in confractione in conspectu eius, ut
his He stood in breach in before his as

averteret iram eius, ne destrueret eos. 106:24 Et
divert anger his do not unemployed them. 106: 24 The

pro nihilo habuerunt terram desiderabilem, non
for nothing had land pleasant, not

crediderunt verbo eius. 106:25 Et murmuraverunt in
believed word her. 106: 25 The murmured in
tabernaculis suis, non exaudierunt vocem Domini.
tents their not listen voice Lord.
106:26 Et elevavit manum suam super eos, ut
106: 26 The lifted hand his over them; as
prosterneret eos in deserto 106:27 et ut deiceret
selection them in desert 106: 27 and as down
semen eorum in nationibus et dispergeret eos in
seed their in countries and scatter them in
regionibus. 106:28 Et adhaeserunt Baalphegor et
countries. 106: 28 The adhered Peor and
comederunt sacrificia mortuorum; 106:29 et
ate sacrifices the dead; 106: 29 and
irritaverunt eum in adinventionibus suis, et irrupit
provoked it in inventions their and burst
in eos ruina. 106:30 Et stetit Phinees et fecit
in them the fall. 106: 30 The He stood Phineas and he
iudicium, et cessavit quassatio, 106:31 et reputatum
trial and finished stayed 106: 31 and He credited
est ei in iustitiam in generationem et generationem
is it in justice in generation and generation
usque in sempiternum. 106:32 Et irritaverunt eum ad
up in ever. 106: 32 The provoked it to
aquas Meriba, et vexatus est Moyses propter eos,
water Temptation, and harassed is Moses for them;
106:33 quia exacerbaverunt spiritum eius, et temere
106: 33 because exasperated spirit his and random
locutus est in labiis suis. 106:34 Non
said is in lips their own. 106: 34 no
disperdiderunt gentes, quas dixit Dominus illis. 106:35
destroy nations which said Lord them. 106: 35
Et commixti sunt inter gentes et didicerunt opera
The involved are between nations and learned works
eorum. 106:36 Et servierunt sculptilibus eorum, et
them. 106: 36 The served idols their and
factum est illis in scandalum. 106:37 Et
it is they in scandal. 106: 37 The
immolaverunt filios suos et filias suas daemoniis.
offered children their and daughters their daemons.
106:38 Et effuderunt sanguinem innocentem,
106: 38 The shed blood innocent,

sanguinem filiorum suorum et filiarum suarum, quas
blood children their and daughters their which
sacrificaverunt sculptilibus Chanaan. Et infecta est
sacrificed idols Canaan. The infected is
terra in sanguinibus, 106:39 et contaminati sunt in
land in stock 106: 39 and pollution are in
operibus suis et fornicati sunt in adinventionibus
works their and whoring are in inventions
suis. 106:40 Et exarsit ira Dominus in populum
their own. 106: 40 The flamed anger Lord in people
suum et abominatus est hereditatem suam 106:41 et
his and abhorred is heritage his 106: 41 and
tradidit eos in manus gentium, et dominati sunt
delivered them in hand nations, and ruled are
eorum, qui oderunt eos. 106:42 Et tribulaverunt eos
their that hate them. 106: 42 The He remembered them
inimici eorum, et humiliati sunt sub manibus eorum.
enemies their and low are under hands them.
106:43 Saepe liberavit eos; ipsi autem exacerbaverunt
106: 43 often free them; they Now exasperated
eum in consilio suo et corruerunt in iniquitatibus
it in design his and down in iniquities;
suis. 106:44 Et vidit tribulationem eorum, cum
their own. 106: 44 The saw trouble their with
audivit clamorem eorum.- 106:45 Et memor fuit
heard cry eorum.- 106: 45 The remember was
testamenti sui et paenituit eum secundum
testament s and sorry it according to
multitudinem misericordiae suae. 106:46 Et dedit eos
company mercy His. 106: 46 The given them
in miserationes in conspectu omnium, qui captivos
in compassion in before all that prisoners
duxerant eos. 106:47 Salvos nos fac, Domine Deus
off them. 106: 47 save we do O God
noster, et congrega nos de nationibus, ut confiteamur
our and Drag we of countries, as we
nomini sancto tuo et gloriemur in laude tua. 106:48
name St. your and triumph in praise Your. 106: 48
Benedictus Dominus, Deus Israel, a saeculo et
Blessed Lord, God Israel from century and
usque in saeculum. Et dicet omnis populus: ‘ Fiat,
up in world. The say all people; ‘ So be it,

fiat'. 107:1 ALLELUIA. Confitemini Domino, quoniam
be it. ' 107: 1 Praise the Lord. Confess Lord, for
bonus, quoniam in saeculum misericordia eius. 107:2
good for in age mercy her. 107: 2
Dicant, qui redempti sunt a Domino, quos redemit
Let that redeemed are from Lord, which redeemed
de manu adversarii 107:3 et de regionibus
of hand opponents 107: 3 and of countries
congregavit eos, a solis ortu et occasu, ab
gathered them; from sun east and west, from
aquilone et mari. 107:4 Erraverunt in solitudine, in
north and the sea. 107: 4 They wandered in wilderness in
inaquoso, viam civitatis habitationis non invenerunt.
solitary way city habitation not found.
107:5 Esurientes et sitientes, anima eorum in ipsis
107: 5 hungry and thirsty soul their in the
defecit. 107:6 Et clamaverunt ad Dominum, cum
has failed. 107: 6 The cried to Lord, with
tribularentur, et de necessitatibus eorum eripuit eos.
trouble and of needs their rescued them.
107:7 Et deduxit eos in viam rectam, ut irent in
107: 7 The conducted them in way right, as go in
civitatem habitationis. 107:8 Confiteantur Domino
city habitation. 107: 8 Let the Lord
propter misericordiam eius et mirabilia eius in filios
for mercy his and wonders his in children
hominum, 107:9 quia satiavit animam sitientem et
men 107: 9 because satisfies life thirsty and
animam esurientem replevit bonis. 107:10 Sedentes in
life hungry with goods. 107: 10 The riders in
tenebris et umbra mortis, vincti in mendicitate et
the dark and shadow death prisoners in beggary and
ferro, 107:11 quia exacerbaverunt eloquia Dei et
steel; 107: 11 because exasperated words God and
consilium Altissimi spreverunt. 107:12 Et humiliavit
design Highest scorned. 107: 12 The humbled
in laboribus cor eorum, infirmati sunt, nec fuit qui
in labor heart their weakened are or was that
adiuvaret. 107:13 Et clamaverunt ad Dominum, cum
help. 107: 13 The cried to Lord, with

tribularentur, et de necessitatibus eorum liberavit eos.
trouble and of needs their free them.

107:14 Et eduxit eos de tenebris et umbra mortis
107: 14 The brought them of the dark and shadow death

et vincula eorum dirupit. 107:15 Confiteantur
and bonds their sunder. 107: 15 Let the

Domino propter misericordiam eius et mirabilia eius
Lord for mercy his and wonders his

in filios hominum, 107:16 quia contrivit portas
in children men 107: 16 because crushed gates

aereas et vectes ferreos confregit. 107:17 Stulti facti
brass and bars iron broke. 107: 17 fools they

sunt in via iniquitatis suae et propter iniustitias suas
are in road of violence his and for injustices their

afflicti sunt; 107:18 omnem escam abominata est
afflicted they are: 107: 18 all food loathed is

anima eorum, et appropinquaverunt usque ad portas
soul their and they approached up to gates

mortis. 107:19 Et clamaverunt ad Dominum, cum
of death. 107: 19 The cried to Lord, with

tribularentur, et de necessitatibus eorum liberavit eos.
trouble and of needs their free them.

107:20 Misit verbum suum et sanavit eos et eripuit
107: 20 sent word his and healed them and rescued

eos de interitionibus eorum. 107:21 Confiteantur
them of an them. 107: 21 Let the

Domino propter misericordiam eius et mirabilia eius
Lord for mercy his and wonders his

in filios hominum; 107:22 et sacrificent sacrificium
in children men; 107: 22 and serve sacrifice

laudis et annuntient opera eius in exultatione.
praise and show works his in rejoicing.

107:23 Qui descendunt mare in navibus, facientes
107: 23 He down sea in ships doing

operationem in aquis multis, 107:24 ipsi viderunt
operation in water many 107: 24 they see

opera Domini et mirabilia eius in profundo. 107:25
works of and wonders his in deep. 107: 25

Dixit et excitavit spiritum procellae, et exaltati sunt
said and raised spirit storm and lifted are

fluctus eius. 107:26 Ascendunt usque ad caelos et
waves her. 107: 26 They go up up to heavens and

descendunt usque ad abyssos; anima eorum in malis
down up to depths; soul their in bad
tabescebat. 107:27 Turbati sunt et moti sunt sicut
melted away. 107: 27 reel are and moved are as
ebrius, et omnis sapientia eorum devorata est. 107:28
drunk, and all wisdom their wits It is. 107: 28
Et clamaverunt ad Dominum, cum tribularentur, et
The cried to Lord, with trouble and
de necessitatibus eorum eduxit eos. 107:29 Et statuit
of needs their brought them. 107: 29 The set
procellam eius in auram, et tacuerunt fluctus eius.
storm his in cool, and silent waves her.
107:30 Et laetati sunt, quia siluerunt, et deduxit
107: 30 The glad are because quiet; and conducted
eos in portum voluntatis eorum. 107:31 Confiteantur
them in port will them. 107: 31 Let the
Domino propter misericordiam eius et mirabilia eius
Lord for mercy his and wonders his
in filios hominum; 107:32 et exaltent eum in
in children men; 107: 32 and exalt it in
ecclesia plebis et in conventu seniorum laudent eum.
church people and in meeting elders praise him.
107:33 Posuit flumina in desertum et exitus aquarum
107: 33 He set rivers in desert and issues water
in sitim, 107:34 terram fructiferam in salsuginem a
in thirst 107: 34 land fruit in barrenness from
malitia inhabitantium in ea. 107:35 Posuit desertum
malice inhabitants in them. 107: 35 He set desert
in stagna aquarum et terram sine aqua in exitus
in pools water and land without water in issues
aquarum. 107:36 Et collocavit illic esurientes, et
water. 107: 36 The posted there the hungry; and
constituerunt civitatem habitationis. 107:37 Et
made city habitation. 107: 37 The
seminaverunt agros et plantaverunt vineas, et
sowed fields and Yes vineyards and
fecerunt fructum in proventum suum. 107:38 Et
they fruit in issue his own. 107: 38 The
benedixit eis, et multiplicati sunt nimis, et iumenta
blessed them, and increased are too, and livestock
eorum non minoravit. 107:39 Et pauci facti sunt et
their not decrease. 107: 39 The a few they are and

vexati sunt a tribulatione malorum et dolore.

Afflicted are from trouble of and pain.

107:40 Effudit contemptionem super principes et

107: 40 He poured abuse over leaders and

errare fecit eos in deserto invio. 107:41 Et suscepit

err he them in desert wasteland. 107: 41 The received

pauperem de inopia et posuit sicut oves familias.

poor of poverty and set as sheep families.

107:42 Videbunt recti et laetabuntur, et omnis

107: 42 see right and rejoice and all

iniquitas oppilabit os suum. 107:43 Quis sapiens,

violence stop mouth his own. 107: 43 Who wise,

et custodiet haec et intelleget misericordias Domini?.

and watch this and understand mercies Lord ?.

108:1 Canticum. PSALMUS. David. 108:2 Paratum

108: 1 Song. PSALM. David. 108: 2 prepared

cor meum, Deus, paratum cor meum, cantabo et

heart my God, ready heart my I will sing and

psallam. Euge, gloria mea! 108:3 Exsurge, psalterium

I sing. Well, glory My! 108: 3 Arise psalter

et cithara, excitabo auroram. 108:4 Confitebor tibi in

and harp, raise early. 108: 4 praise you in

populis, Domine, et psallam tibi in nationibus, 108:5

people Sir, and I will sing you in countries, 108: 5

quia magna est usque ad caelos misericordia tua,

because great is up to heavens mercy your

et usque ad nubes veritas tua. 108:6 Exaltare super

and up to cloud truth Your. 108: 6 Lift over

caelos, Deus, et super omnem terram gloria tua.

heavens God, and over all land glory Your.

108:7 Ut liberentur dilecti tui, salvum fac dextera

108: 7 To freed dear your save Make right

tua et exaudi me. 108:8 Deus locutus est in sancto

your and hear Me. 108: 8 God said is in St.

suo: ‘ Exsultabo et dividam Sichimam et convallem

his ‘ I will be glad and divide Shechem and oak

Succoth dimetiar; 108:9 meus est Galaad, et meus

Succoth holiness; 108: 9 my is Gilead and my

est Manasses, et Ephraim fortitudo capitis mei, Iuda

is Manasseh and Ephraim strength head my Judah

sceptrum meum. 108:10 Moab lebes lavacri mei;

Sceptre My. 108: 10 Moab pot Online Library mine;

super Idumaeam extendam calceamentum meum,
over form stretch shoes my
super Philistaeam vociferabor'. 108:11 Quis deducet
over Philistia I cry. ' 108: 11 Who lead
me in civitatem munitam? Quis deducet me usque in
I in city defense? Who lead I up in
Idumaeam?. 108:12 Nonne, Deus, qui reppulisti nos?
Form ?. 108: 12 Do not God, that off We?
Et non exhibis, Deus, in virtutibus nostris? 108:13 Da
The not 'll leave; God, in virtues our? 108: 13 Give
nobis auxilium de tribulatione, quia vana salus
us help of trouble because empty safety
hominis. 108:14 In Deo faciemus virtutem, et ipse
of man. 108: 14 in God we do power and he
conculcabit inimicos nostros. 109:1 Magistro chori.
tread enemies our. 109: 1 Master choir.
David. PSALMUS. Deus laudis meae, ne tacueris,
David. PSALM. God praise my do not silent
109:2 quia os peccatoris et os dolosi super me
109: 2 because mouth sinner and mouth trains over I
apertum est. Locuti sunt adversum me lingua
open It is. They have spoken are against I language
dolosa 109:3 et sermonibus odii circumdederunt me
false 109: 3 and words hatred surrounded I
et expugnaverunt me gratis. 109:4 Pro dilectione
and impugned I free. 109: 4 Pro love
mea adversabantur mihi; ego autem orabam. 109:5
my detracted me; I Now prayer. 109: 5
Et posuerunt adversum me mala pro bonis et odium
The put against I bad for good and hatred
pro dilectione mea. 109:6 Constitue super eum
for love I have. 109: 6 Set over it
peccatorem, et adversarius stet a dextris eius.
sinner, and adversary stand from right her.
109:7 Cum iudicatur, exeat condemnatus, et oratio
109: 7 with the accused, it comes out guilty; and address
eius fiat in peccatum. 109:8 Fiant dies eius pauci, et
his be in sin. 109: 8 May day his A few, and
ministerium eius accipiat alter. 109:9 Fiant filii eius
service his take one. 109: 9 May children his
orphani, et uxor eius vidua. 109:10 Instabiles
orphan; and wife his widow. 109: 10 unstable

vagentur filii eius et mendicent et eiciantur de
top children his and beg and drives of
ruinis suis.- 109:11 Scrutetur fenerator omnem
breaches suis.- 109: 11 search The lender all
substantiam eius, et diripiant alieni labores eius.
substance his and plunder strangers labor her.
109:12 Non sit qui praebeat illi misericordiam, nec
109: 12 no is that offers they mercy, or
sit qui misereatur pupillis eius. 109:13 Fiant nati
is that gracious Pupils her. 109: 13 May born
eius in interitum, in generatione una deleatur nomen
his in destruction, in generation one blotted name
eorum. 109:14 In memoriam redeat iniquitas patrum
them. 109: 14 in memory return violence fathers
eius in conspectu Domini, et peccatum matris eius
his in before Lord, and sin mother his
non deleatur. 109:15 Fiant contra Dominum semper,
not blotted out. 109: 15 May against Lord always,
et disperdat de terra memoriam eorum. 109:16 Pro
and off of land memory them. 109: 16 Pro
eo quod non est recordatus facere misericordiam et
it that not is He remembered do mercy and
persecutus est hominem inopem et mendicum et
pursued is man poor and beggars and
compunctum corde, ut mortificaret. 109:17 Et dilexit
remorseful heart as slay. 109: 17 The He loved
maledictionem: et veniat ei; et noluit
curse: and come him; and He would not
benedictionem: et elongetur ab eo. 109:18 Et
blessing: and removed from the fact. 109: 18 The
induit maledictionem sicut vestimentum: et intret
put curse as clothing; and enter
sicut aqua in interiora eius, et sicut oleum in ossa
as water in interior his and as oil in bones
eius. 109:19 Fiat ei sicut indumentum, quo operitur,
her. 109: 19 Let it as clothing; which covered,
et sicut zona, qua semper praecingitur. 109:20 Haec
and as zone, which always girded. 109: 20 This
retributio eorum, qui adversantur mihi apud
repayment their that despite I in
Dominum, et qui loquuntur mala adversus animam
Lord, and that talk bad against life

meam. 109:21 Et tu, Domine, Domine, fac mecum
mine. 109: 21 The you Sir, Sir, Make with
propter nomen tuum, quia suavis est misericordia
for name your because sweet is mercy
tua; libera me, 109:22 quia egenus et pauper ego
your; free I 109: 22 because needy and poor I
sum, et cor meum vulneratum est intra me. 109:23
I and heart my wounded is within Me. 109: 23
Sicut umbra, cum declinat, pertransii, excussus sum
As shadow, with declines, gone, tumbling I
sicut locustae. 109:24 Genua mea infirmata sunt
as locusts. 109: 24 knees my weakened are
ieiunio, et caro mea contabuit absque oleo. 109:25
fasting; and flesh my wasted without oil. 109: 25
Et ego factus sum opprobrium illis: viderunt me et
The I he became I reproach them: see I and
moverunt capita sua. 109:26 Adiuva me, Domine
wagged heads their own. 109: 26 help I O
Deus meus, salvum me fac secundum misericordiam
God my save I Make according to mercy
tuam. 109:27 Et sciant quia manus tua haec: tu,
Your. 109: 27 The know because hand your this is: you
Domine, hoc fecisti. 109:28 Maledicant illi, et tu
Sir, this you have done. 109: 28 damn they and you
benedicas; qui insurgunt in me, confundantur, servus
bless; that rise in I be ashamed slave
autem tuus laetabitur. 109:29 Induantur, qui
Now your rejoice. 109: 29 Let that
detrahunt mihi, pudore et operiantur sicut diploide
detract I shame and cover as cloak
confusione sua. 109:30 Confitebor Domino nimis in
confusion their own. 109: 30 praise Lord too in
ore meo et in medio multorum laudabo eum,
mouth I and in the many praise him,
109:31 quia astitit a dextris pauperis, ut salvam
109: 31 because assisted from right poor as save
faceret a iudicantibus animam eius. 110:1 David.
do from judge life her. 110: 1 David.
PSALMUS. Dixit Dominus Domino meo: ‘Sede a
PSALM. said Lord Lord I ‘ See from
dextris meis, donec ponam inimicos tuos scabellum
right I until I will enemies your stool

pedum tuorum'. 110:2 Virgam potentiae tuae emittet
feet Your ' 110: 2 staff power your send
Dominus ex Sion: dominare in medio inimicorum
Lord from Zion; rule in the enemies
tuorum. 110:3 Tecum principatus in die virtutis tuae,
Your: 110: 3 With Thee government in day power your
in splendoribus sanctis, ex utero ante luciferum
in beauties saints from child before star
genui te. 110:4 Iuravit Dominus et non paenitebit
begotten You. 110: 4 sworn Lord and not repent
eum: ' Tu es sacerdos in aeternum secundum
him: ' You you The priest in ever according to
ordinem Melchisedech'. 110:5 Dominus a dextris
order Melchizedek. ' 110: 5 Lord from right
tuis, conquassabit in die irae suae reges. 110:6
your shatter in day anger his kings. 110: 6
Iudicabit in nationibus: cumulantur cadavera,
judge in countries: accumulated carcasses,
conquassabit capita in terra spatiosa. 110:7 De
shatter heads in land large. 110: 7 The
torrente in via bibit, propterea exaltabit caput. 111:1
torrent in road drink therefore lift head. 111: 1
ALLELUIA. ALEPH. Confitebor Domino in toto
Praise the Lord. Aleph. praise Lord in all
corde meo, BETH. in consilio iustorum et
heart I Beth. in design just and
congregatione. 111:2 GHIMEL. Magna opera Domini,
community. 111: 2 She does. Great works Lord,
DALETH. exquirenda omnibus, qui cupiunt ea. 111:3
She. out all that they want them. 111: 3
HE. Decor et magnificentia opus eius, VAU. et
HE. decor and magnificence work his Punishment. and
iustitia eius manet in saeculum saeculi. 111:4 ZAIN.
justice his remains in age age. 111: 4 Zai.
Memoriam fecit mirabilium suorum, HETH.
mindfulness he wonders their Heth.
misericors et miserator Dominus. 111:5 TETH.
merciful and compassionate Lord. 111: 5 Her.
Escam dedit timentibus se; IOD. memor erit in
meat given fear themselves; IOD. remember will be in

saeculum testamenti sui. 111:6 CAPH. Virtutem
age testament 's. 111: 6 Blinded. virtue
operum suorum annuntiavit populo suo, LAMED. ut
works their announced people his Nothing. as
det illis hereditatem gentium; 111:7 MEM. opera
give they heritage nations; 111: 7 Mem. works
manuum eius veritas et iudicium. NUN. Fidelia
hands his truth and judgment. Nun. Trustworthy
omnia mandata eius, 111:8 SAMECH. confirmata in
all commands his 111: 8 You covered. confirmed in
saeculum saeculi, AIN. facta in veritate et aequitate.
age age Ain. made in the truth and equity.
111:9 PHE. Redemptionem misit populo suo, SADE.
111: 9 PHE. redemption sent people his Sade.
mandavit in aeternum testamentum suum. COPH.
charge in ever covenant his own. I.
Sanctum et terribile nomen eius. 111:10 RES.
St. and terrible name her. 111: 10 RES.
Initium sapientiae timor Domini, SIN. intellectus
The beginning wisdom fear Lord, SIN. understanding
bonus omnibus facientibus ea; TAU. laudatio eius
good all do it; TAU. Sculptured his
manet in saeculum saeculi. 112:1 ALLELUIA.
remains in age age. 112: 1 Praise the Lord.
ALEPH. Beatus vir, qui timet Dominum, BETH. in
Aleph. Happy man that fears Lord, Beth. in
mandatis eius cupit nimis. 112:2 GHIMEL. Potens in
instructions his wants too. 112: 2 She does. powerful in
terra erit semen eius, DALETH. generatio rectorum
land will be seed his She. generation RULERS
benedicetur. 112:3 HE. Gloria et divitiae in domo
blessed. 112: 3 HE. glory and wealth in house
eius, VAU. et iustitia eius manet in saeculum
his Punishment. and justice his remains in age
saeculi. 112:4 ZAIN. Exortum est in tenebris lumen
age. 112: 4 Zai. A memorial is in the dark light
rectis, HETH. misericors et miserator et iustus.
right, Heth. merciful and compassionate and just.
112:5 TETH. Iucundus homo, qui miseretur et
112: 5 Her. Acceptable man, that mercy on the and

commodat, IOD. disponet res suas in iudicio, 112:6
shares IOD. plans business their in trial 112: 6

CAPH. quia in aeternum non commovebitur.

Blinded. because in ever not moved.

LAMED. In memoria aeterna erit iustus, 112:7

Nothing. in memory eternal will be just 112: 7

MEM. ab auditione mala non timebit. NUN.

Mem. from hearing bad not fear. Nun.

Paratum cor eius, sperans in Domino, 112:8

prepared heart his hoping in Lord, 112: 8

SAMECH. confirmatum est cor eius, non timebit,

You covered. confirmed is heart his not fear;

AIN. donec despiciat inimicos suos. 112:9 PHE.

Ain. until look enemies ones. 112: 9 PHE.

Distribuit, dedit pauperibus; SADE. iustitia eius

distributed, given the poor; Sade. justice his

manet in saeculum saeculi, CAPH. cornu eius

remains in age age I. horn his

exaltabitur in gloria. 112:10 RES. Peccator videbit et

exalted in glory. 112: 10 RES. sinner see and

irascetur, SIN. dentibus suis fremet et tabescet. TAU.

fret, SIN. teeth their fume and melt. TAU.

Desiderium peccatorum peribit. 113:1 ALLELUIA.

The desire sins cut off. 113: 1 Praise the Lord.

Laudate, pueri Domini, laudate nomen Domini. 113:2

Praise, boys Lord, praise name Lord. 113: 2

Sit nomen Domini benedictum ex hoc nunc et

Let name of Greg from this now and

usque in saeculum. 113:3 A solis ortu usque ad

up in world. 113: 3 A sun east up to

occasum laudabile nomen Domini. 113:4 Excelsus

West praiseworthy name Lord. 113: 4 High

super omnes gentes Dominus, super caelos gloria

over all nations Lord, over heavens glory

eius. 113:5 Quis sicut Dominus Deus noster, qui in

her. 113: 5 Who as Lord God our that in

altis habitat 113:6 et se inclinat, ut respiciat in

high home 113: 6 and he inclines, as look in

caelum et in terram? 113:7 Suscitans de terra

heaven and in land? 113: 7 Raising of land

inopem, de stercore erigens pauperem, 113:8 ut

poor, of shit straightening the poor; 113: 8 as

collocet eum cum principibus, cum principibus populi
place it with leaders, with chief people
sui. 113:9 Qui habitare facit sterilem in domo,
's. 113: 9 He live does barren in home
matrem filiorum laetantem. 114:1 ALLELUIA. In
mother children joyful. 114: 1 Praise the Lord. in
exitu Israel de Aegypto, domus Iacob de populo
exit Israel of Egypt house Jacob of people
barbaro, 114:2 factus est Iuda sanctuarium eius,
barbarian 114: 2 he became is Judah sanctuary his
Israel potestas eius. 114:3 Mare vidit et fugit,
Israel power her. 114: 3 sea saw and flees
Iordanis conversus est retrorsum; 114:4 montes
Jordan turning is back 114: 4 mountains
saltaverunt ut arietes, et colles sicut agni ovium.-
skipped as rams, and The hills as lamb ovium.-
114:5 Quid est tibi, mare, quod fugisti? Et tu,
114: 5 What is you sea, that high; The you
Iordanis, quia conversus es retrorsum? 114:6
Jordan, because turning you back? 114: 6
Montes, quod saltastis sicut arietes, et colles, sicut
Mountains that dance as rams, and hills, as
agni ovium? 114:7 A facie Domini contremisce, terra,
lamb sheep? 114: 7 A the of tremble, land,
a facie Dei Iacob, 114:8 qui convertit petram in
from the God Jacob, 114: 8 that back rock in
stagna aquarum et silicem in fontes aquarum. 115:1
pools water and flint in sources water. 115: 1
Non nobis, Domine, non nobis, sed nomini tuo da
no us Sir, not us but name your give
gloriam super misericordia tua et veritate tua. 115:2
glory over mercy your and the truth Your. 115: 2
Quare dicent gentes: ‘ Ubi est Deus eorum?’. 115:3
Why say nations: ‘ Where is God them? ’. 115: 3
Deus autem noster in caelo; omnia, quaecumque
God Now our in heaven; all whatever
voluit, fecit. 115:4 Simulacra gentium argentum et
He would, He did. 115: 4 The images nations silver and
aurum, opera manuum hominum. 115:5 Os habent
gold, works hands men. 115: 5 mouth have
et non loquentur, oculos habent et non videbunt.
and not speak, eyes have and not shall see.

115:6 Aures habent et non audient, nares habent et
115: 6 ears have and not hear, nose have and
non odorabunt. 115:7 Manus habent et non
not smell. 115: 7 hand have and not
palpabunt, pedes habent et non ambulabunt; non
handle feet have and not walk; not
clamabunt in gutture suo. 115:8 Similes illis erunt,
cry in throat his own. 115: 8 like they they will be
qui faciunt ea, et omnes, qui confidunt in eis. 115:9
that do it and all that trust in them. 115: 9
Domus Israel speravit in Domino: adiutorium eorum
Home Israel trust in Lord: help their
et scutum eorum est. 115:10 Domus Aaron speravit
and shield their It is. 115: 10 Home Aaron trust
in Domino: adiutorium eorum et scutum eorum est.
in Lord: help their and shield their It is.
115:11 Qui timent Dominum, speraverunt in Domino:
115: 11 He fear Lord, trust in Lord:
adiutorium eorum et scutum eorum est. 115:12
help their and shield their It is. 115: 12
Dominus memor fuit nostri et benedicet nobis:
Lord remember was our and bless us:
benedicet domui Israel, benedicet domui Aaron,
bless house Israel bless house Aaron
115:13 benedicet omnibus, qui timent Dominum,
115: 13 bless all that fear Lord,
pusillis cum maioribus. 115:14 Adiciat Dominus super
small with Major. 115: 14 May Lord over
vos, super vos et super filios vestros. 115:15
you over you and over children your. 115: 15
Benedicti vos a Domino, qui fecit caelum et
Benedict you from Lord, that he heaven and
terram. 115:16 Caeli, caeli sunt Domino, terram
land. 115: 16 heaven air are Lord, land
autem dedit filiis hominum. 115:17 Non mortui
Now given children men. 115: 17 no dead
laudabunt te, Domine, neque omnes, qui descendunt
praise you Sir, or all that down
in silentium, 115:18 sed nos, qui vivimus, benedicimus
in silence 115: 18 but we that live thanks
Domino ex hoc nunc et usque in saeculum. 116:1
Lord from this now and up in world. 116: 1

ALLELUIA. Dilexi, quoniam exaudit Dominus vocem
Praise the Lord. I loved it, for He hears Lord voice
deprecationis meae. 116:2 Quia inclinavit aurem suam
deprecatory Mine. 116: 2 for extended ear his
mihi, cum in diebus meis invocabam. 116:3
I with in days I called upon. 116: 3
Circumdederunt me funes mortis, et angustiae inferni
surrounded I ropes death and distress hell
invenerunt me. Tribulationem et dolorem inveni 116:4
found Me. tribulation and pain I found 116: 4
et nomen Domini invocabam: ‘ O Domine, libera
and name of call upon: ‘ O Sir, free
animam meam’. 116:5 Misericors Dominus et iustus,
life My ‘. 116: 5 gracious Lord and just
et Deus noster miseretur. 116:6 Custodiens parvulos
and God our pitied. 116: 6 Keeping children
Dominus; humiliatus sum, et salvum me faciet. 116:7
Lord; humbled I and save I will do. 116: 7
Convertere, anima mea, in requiem tuam, quia
Return soul my in rest your because
Dominus benefecit tibi; 116:8 quia eripuit animam
Lord He did good you; 116: 8 because rescued life
meam de morte, oculos meos a lacrimis, pedes
I of death eyes my from tears, feet
meos a lapsu. 116:9 Ambulabo coram Domino in
my from falling. 116: 9 walk before Lord in
regione vivorum.- 116:10 Credidi, etiam cum locutus
region vivorum.- 116: 10 I believed, also with said
sum: ‘ Ego humiliatus sum nimis’. 116:11 Ego dixi
I ‘ I humbled I too. ‘ 116: 11 I I
in trepidatione mea: ‘ Omnis homo mendax’. 116:12
in excitement I ‘ all man liar. ‘ 116: 12
Quid retribuam Domino pro omnibus, quae retribuit
What repay Lord for all which rewarded
mihi? 116:13 Calicem salutaris accipiam et nomen
Me? 116: 13 cup saving take and name
Domini invocabo. 116:14 Vota mea Domino reddam
of I call. 116: 14 vows my Lord pay
coram omni populo eius. 116:15 Pretiosa in conspectu
before all people her. 116: 15 precious in before
Domini mors sanctorum eius. 116:16 O Domine, ego
of death saints her. 116: 16 O Sir, I

servus tuus, ego servus tuus et filius ancillae tuae.
slave your I slave your and son handmaiden Your.
Dirupisti vincula mea: 116:17 tibi sacrificabo hostiam
The ones bonds I 116: 17 you offer host
laudis et nomen Domini invocabo. 116:18 Vota mea
praise and name of I call. 116: 18 vows my
Domino reddam coram omni populo eius 116:19 in
Lord pay before all people his 116: 19 in
atriis domus Domini, in medio tui, Ierusalem. 117:1
courts house Lord, in the your Jerusalem. 117: 1
ALLELUIA. Laudate Dominum, omnes gentes;
Praise the Lord. Praise Lord, all nations;
collaudate eum, omnes populi. 117:2 Quoniam
Laud him, all people. 117: 2 For
confirmata est super nos misericordia eius, et veritas
confirmed is over we mercy his and truth
Domini manet in aeternum. 118:1 ALLELUIA.
of remains in ever. 118: 1 Praise the Lord.
Confitemini Domino, quoniam bonus, quoniam in
Confess Lord, for good for in
saeculum misericordia eius. 118:2 Dicat nunc Israel,
age mercy her. 118: 2 Let now Israel
quoniam bonus, quoniam in saeculum misericordia
for good for in age mercy
eius. 118:3 Dicat nunc domus Aaron, quoniam in
her. 118: 3 Let now house Aaron for in
saeculum misericordia eius. 118:4 Dicant nunc, qui
age mercy her. 118: 4 Let now, that
timent Dominum, quoniam in saeculum misericordia
fear Lord, for in age mercy
eius. 118:5 De tribulatione invocavi Dominum, et
her. 118: 5 The trouble I called Lord, and
exaudivit me educens in latitudinem Dominus. 118:6
He heard I drawing in width Lord. 118: 6
Dominus mecum, non timebo, quid faciat mihi homo.
Lord with not fear what do I man.
118:7 Dominus mecum adiutor meus, et ego
118: 7 Lord with helper my and I
despiciam inimicos meos. 118:8 Bonum est confugere
look enemies mine. 118: 8 good is fly

ad Dominum quam confidere in homine. 118:9
to Lord than trust in man. 118: 9
Bonum est confugere ad Dominum quam confidere in
good is fly to Lord than trust in
principibus. 118:10 Omnes gentes circuierunt me, et
leaders. 118: 10 All nations compass I and
in nomine Domini excidi eos. 118:11 Circumdantes
in name of excised them. 118: 11 surrounding
circumdederunt me, et in nomine Domini excidi eos.
surrounded I and in name of excised them.
118:12 Circumdederunt me sicut apes et exarserunt
118: 12 surrounded I as bees and burned
sicut ignis in spinis, et in nomine Domini excidi eos.
as fire in thorns, and in name of excised them.
118:13 Impellentes impulerunt me, ut caderem, et
118: 13 thrust level I as fall and
Dominus adiuvit me. 118:14 Fortitudo mea et laus
Lord helped Me. 118: 14 strength my and praise
mea Dominus et factus est mihi in salutem. 118:15
my Lord and he became is I in health. 118: 15
Vox iubilationis et salutis in tabernaculis iustorum: ‘
Right jubilation and health in tents just: ‘
Dextera Domini fecit virtutem! 118:16 Dextera
The right hand of he power! 118: 16 The right hand
Domini exaltata est; dextera Domini fecit virtutem!’.
of up it is; right of he power ‘.
118:17 Non moriar, sed vivam et narrabo opera
118: 17 no I, but living and I will tell works
Domini. 118:18 Castigans castigavit me Dominus et
Lord. 118: 18 chastising chastised I Lord and
morti non tradidit me. 118:19 Aperite mihi portas
death not delivered Me. 118: 19 Open I gates
iustitiae; ingressus in eas confitebor Domino. 118:20
justice; entry in them I will confess Lord. 118: 20
Haec porta Domini; iusti intrabunt in eam.- 118:21
This gate Lord; just enter in eam.- 118: 21
Confitebor tibi, quoniam exaudisti me et factus es
praise you for heard I and he became you
mihi in salutem. 118:22 Lapidem quem reprobaverunt
I in health. 118: 22 stone which rejected
aedificantes, hic factus est in caput anguli; 118:23
builders; here he became is in head the corner; 118: 23

a Domino factum est istud et est mirabile in
from Lord it is this and is wonderful in
oculis nostris. 118:24 Haec est dies, quam fecit
eyes our. 118: 24 This is day, than he
Dominus: exsulemus et laetemur in ea. 118:25 O
Lord: O and rejoice in them. 118: 25 O
Domine, salvum me fac; o Domine, da prosperitatem!
Sir, save I do; o Sir, give prosperity!
118:26 Benedictus, qui venit in nomine Domini.
118: 26 Benedict, that he came in name Lord.
Benedicimus vobis de domo Domini. 118:27 Deus
We bless you of house Lord. 118: 27 God
Dominus et illuxit nobis. Instruite sollemnitatem in
Lord and shined to us. Array The feast in
ramis condensis usque ad cornua altaris. 118:28 Deus
branches thick up to horns altar. 118: 28 God
meus es tu, et confitebor tibi, Deus meus, et
my you you and I will confess you God my and
exaltabo te. 118:29 Confitemini Domino, quoniam
will You. 118: 29 Confess Lord, for
bonus, quoniam in saeculum misericordia eius. 119:1
good for in age mercy her. 119: 1
ALLELUIA. ALEPH. Beati immaculati in via, qui
Praise the Lord. Aleph. Happy immaculate in way, that
ambulant in lege Domini. 119:2 Beati, qui servant
walk in law Lord. 119: 2 Happy that keep
testimonia eius, in toto corde exquirunt eum. 119:3
testimonies his in all heart search him. 119: 3
Non enim operati sunt iniquitatem, in viis eius
no For operated are violence, in ways his
ambulaverunt. 119:4 Tu mandasti mandata tua
walked. 119: 4 You You command commands your
custodiri nimis. 119:5 Utinam dirigantur viae meae
custody too. 119: 5 Would directed way I
ad custodiendas iustificationes tuas! 119:6 Tunc non
to keep regulations you! 119: 6 Then not
confundar, cum perspexero in omnibus praeceptis
ashamed, with look in all rules
tuis. 119:7 Confitebor tibi in directione cordis, in eo
your. 119: 7 praise you in direction heart, in it
quod didici iudicia iustitiae tuae. 119:8 Iustificationes
that I learned judgments justice Your. 119: 8 regulations

tuas custodiam, non me derelinquas usquequaque.

I custody, not I leave everywhere.

119:9 BETH. In quo mundabit adulescentior viam

119: 9 Beth. in which clean The younger way

suam? In custodiendo sermones tuos. 119:10 In toto

his? in keeping words your. 119: 10 in all

corde meo exquisivi te; ne errare me facias a

heart I sought you; do not err I do from

praeceptis tuis. 119:11 In corde meo abscondi eloquia

rules your. 119: 11 in heart I I hid words

tua, ut non peccem tibi. 119:12 Benedictus es,

your as not warnings to you. 119: 12 Blessed you

Domine; doce me iustificationes tuas. 119:13 In labiis

O Lord; teach I regulations your. 119: 13 in lips

meis numeravi omnia iudicia oris tui. 119:14 In via

I I counted all judgments mouth You. 119: 14 in road

testimoniorum tuorum delectatus sum sicut in

testimonies your delighted I as in

omnibus divitiis. 119:15 In mandatis tuis exercebor

all riches. 119: 15 in instructions your employed

et considerabo vias tuas. 119:16 In iustificationibus

and see ways your. 119: 16 in regulations

tuis delectabor, non obliviscar sermonem tuum. 119:17

your respect; not forget word Your. 119: 17

GHIMEL. Benefac servo tuo, et vivam et custodiam

She does. Deal server your and living and watch

sermonem tuum. 119:18 Revela oculos meos, et

word Your. 119: 18 Commit eyes my and

considerabo mirabilia de lege tua. 119:19 Incola ego

see wonders of law Your. 119: 19 Open I

sum in terra, non abscondas a me praecepta tua.

I in land, not hide from I rules Your.

119:20 Defecit anima mea in desiderando iudicia tua

119: 20 Ceased soul my in longing judgments your

in omni tempore. 119:21 Increpasti superbos;

in all time. 119: 21 thank arrogant;

maledicti, qui errant a praeceptis tuis. 119:22 Aufer

cursed, that err from rules your. 119: 22 Remove

a me opprobrium et contemptum, quia testimonia

from I reproach and contempt, because testimonies

tua servavi. 119:23 **Etsi principes sedent et**
your I have kept. 119: 23 Although leaders sit and
adversum me loquuntur, servus tamen tuus exercetur
against I they slave yet your exercised
in iustificationibus tuis. 119:24 **Nam et testimonia**
in regulations your. 119: 24 For and testimonies
tua delectatio mea, et consilium meum iustificationes
your pleasure my and design my regulations
tuae. 119:25 DALETH. Adhaesit pulveri anima mea;
Your. 119: 25 She. clave dust soul my;
vivifica me secundum verbum tuum. 119:26 **Vias**
quicken I according to word Your. 119: 26 ways
meas enuntiavi, et exaudisti me; doce me
I declared, and heard me; teach I
iustificationes tuas. 119:27 **Viam mandatorum tuorum**
regulations your. 119: 27 way commandments your
fac me intellegere, et exercebor in mirabilibus tuis.
Make I understand, and employed in marvels your.
119:28 **Lacrimata est anima mea prae maerore; erige**
119: 28 she wept is soul my than grief; Throw
me secundum verbum tuum. 119:29 **Viam mendacii**
I according to word Your. 119: 29 way lying
averte a me et legem tuam da mihi benigne.
remove from I and law your give I kindly.
119:30 **Viam veritatis elegi, iudicia tua proposui**
119: 30 way truth I have chosen, judgments your set
mihi. 119:31 **Adhaesi testimoniis tuis, Domine; noli**
to me. 119: 31 stuck evidence your O Lord; do not
me confundere. 119:32 **Viam mandatorum tuorum**
I shame. 119: 32 way commandments your
curram, quia dilatasti cor meum. 119:33 **HE. Legem**
run; because enlarge heart My. 119: 33 HE. law
pone mihi, Domine, viam iustificationum tuarum, et
set I Sir, way justifications your and
servabo eam semper. 119:34 **Da mihi intellectum, et**
I will keep it always. 119: 34 Give I understanding, and
servabo legem tuam et custodiam illam in toto corde
I will keep law your and watch it in all heart
meo. 119:35 **Deduc me in semitam praeceptorum**
mine. 119: 35 Conduct I in path rules

tuorum, quia ipsam volui. 119:36 Inclina cor meum
your because it I wanted. 119: 36 Incline heart my
in testimonia tua et non in avaritiam. 119:37 Averte
in testimonies your and not in the gain. 119: 37 Hide
oculos meos, ne videant vanitatem; in via tua
eyes my do not see vanity; in road your
vivifica me. 119:38 Suscita servo tuo eloquium tuum,
quicken Me. 119: 38 Wake up server your speech your
quod est ad timorem tuum. 119:39 Amove
that is to fear Your. 119: 39 Remove
opprobrium meum, quod suspicatus sum, quia
reproach my that suspected I because
iudicia tua iucunda. 119:40 Ecce concupivi mandata
judgments your interesting. 119: 40 Look the coveted commands
tua; in iustitia tua vivifica me. 119:41 VAU. Et
your; in justice your quicken Me. 119: 41 Punishment. The
veniat super me misericordia tua, Domine, salutare
come over I mercy your Sir, salvation
tuum secundum eloquium tuum. 119:42 Et
your according to speech Your. 119: 42 The
respondebo exprobrantibus mihi verbum, quia
answer reproach I word, because
speravi in sermonibus tuis. 119:43 Et ne auferas de
trust in words your. 119: 43 The do not take of
ore meo verbum veritatis usquequaque, quia in
mouth I word truth everywhere; because in
iudiciis tuis supersperavi. 119:44 Et custodiam legem
decisions your I hoped. 119: 44 The watch law
tuam semper, in saeculum et in saeculum saeculi.
your always, in age and in age age.
119:45 Et ambulabo in latitudine, quia mandata tua
119: 45 The walk in width, because commands your
exquisivi. 119:46 Et loquar de testimoniis tuis in
claims. 119: 46 The I will speak of evidence your in
conspectu regum et non confundar. 119:47 Et
before kings and not ashamed. 119: 47 The
delectabor in praeceptis tuis, quae dilexi. 119:48 Et
respect in rules your which I love them. 119: 48 The
levabo manus meas ad praecepta tua, quae dilexi; et
I lift hand I to rules your which I loved; and

exercebor in iustificationibus tuis.- 119:49 ZAIN.

employed in regulations tuis.- 119: 49 Zai.

Memor esto verbi tui servo tuo, in quo mihi spem

Remember be word your server your in which I hope

dedisti. 119:50 Hoc me consolatum est in humiliatione

given. 119: 50 This I comfort is in humiliation

mea, quia eloquium tuum vivificavit me. 119:51

my because speech your enlivened Me. 119: 51

Superbi deriserunt me vehementer; a lege autem

proud laugh I greatly; from law Now

tua non declinavi. 119:52 Memor fui iudiciorum

your not declined. 119: 52 Remember I courts

tuorum a saeculo, Domine, et consolatus sum.

your from century, Sir, and comforted I am.

119:53 Indignatio tenuit me propter peccatores

119: 53 fury held I for sinners

derelinquentes legem tuam. 119:54 Cantica factae sunt

Leaving law Your. 119: 54 Song made are

mihi iustificationes tuae in loco peregrinationis meae.

I regulations your in place pilgrimage Mine.

119:55 Memor fui nocte nominis tui, Domine, et

119: 55 Remember I night name your Sir, and

custodiam legem tuam. 119:56 Hoc factum est mihi,

watch law Your. 119: 56 This it is I

quia mandata tua servavi. 119:57 HETH. Portio

because commands your I have kept. 119: 57 Heth. The portion

mea Dominus: dixi custodire verba tua. 119:58

my Lord: I keep words Your. 119: 58

Deprecatus sum faciem tuam in toto corde meo;

beseached I face your in all heart I;

miserere mei secundum eloquium tuum. 119:59

have my according to speech Your. 119: 59

Cogitavi vias meas et converti pedes meos in

I thought ways I and turn feet my in

testimonia tua. 119:60 Festinavi et non sum moratus,

testimonies Your. 119: 60 haste and not I delayed,

ut custodiam praecepta tua. 119:61 Funes peccatorum

as watch rules Your. 119: 61 The lines sins

circumplexi sunt me, et legem tuam non sum

encompassed are I and law your not I

oblitus. 119:62 Media nocte surgebam ad confitendum

forget it. 119: 62 media night rise to thanks

tibi super iudicia iustitiae tuae. 119:63 Particeps ego
you over judgments justice Your. 119: 63 Mated I

sum omnium timentium te et custodientium mandata
I all fear you and keep commands

tua. 119:64 Misericordia tua, Domine, plena est terra;
Your. 119: 64 mercy your Sir, full is land;

iustificationes tuas doce me. 119:65 TETH. Bonitatem
regulations I teach Me. 119: 65 Her. goodness

fecisti cum servo tuo, Domine, secundum verbum
You made with server your Sir, according to word

tuum. 119:66 Bonitatem et prudentiam et scientiam
Your. 119: 66 goodness and prudence and knowledge

doce me, quia praeceptis tuis credidi. 119:67
teach I because rules your I believed. 119: 67

Priusquam humiliarer ego erravi; nunc autem
before humbled I I was mistaken; now Now

eloquium tuum custodiam. 119:68 Bonus es tu et
speech your custody. 119: 68 good you you and

benefaciens, doce me iustificationes tuas. 119:69
do well teach I regulations your. 119: 69

Excogitaverunt contra me dolosa superbi, ego autem
They search out against I false proud, I Now

in toto corde meo servabo mandata tua. 119:70
in all heart I I will keep commands Your. 119: 70

Incrassatum est sicut adeps cor eorum, ego vero in
stoutened is as fat heart their I But in

lege tua delectatus sum. 119:71 Bonum mihi quia
law your delighted I am. 119: 71 good I because

humiliatus sum, ut discam iustificationes tuas. 119:72
humbled I as learn regulations your. 119: 72

Bonum mihi lex oris tui super milia auri et
good I law mouth your over thousand gold and

argenti. 119:73 IOD. Manus tuae fecerunt me et
silver. 119: 73 IOD. hand your they I and

plasmaverunt me; da mihi intellectum, et discam
formed me; give I understanding, and learn

praecepta tua. 119:74 Qui timent te, videbunt me et
rules Your. 119: 74 He fear you see I and

laetabuntur, quia in verba tua supersperavi. 119:75
rejoice because in words your I hoped. 119: 75

Cognovi, Domine, quia aequitas iudicia tua, et in
I know, Sir, because equity judgments your and in
veritate humiliasti me. 119:76 Fiat misericordia tua,
the truth submitted Me. 119: 76 Let mercy your
ut consoletur me, secundum eloquium tuum servo
as comfort I according to speech your server
tuo. 119:77 Veniant mihi miserationes tuae, et vivam,
your. 119: 77 Call I compassion your and live
quia lex tua delectatio mea est. 119:78 Confundantur
because law your pleasure my It is. 119: 78 Let
superbi, quoniam dolose incurvaverunt me, ego
proud, for deceitfully bowed I I
autem exercebor in mandatis tuis. 119:79
Now employed in instructions your. 119: 79
Convertantur mihi timentes te, et qui noverunt
turn I fearing you and that know
testimonia tua. 119:80 Fiat cor meum immaculatum
testimonies Your. 119: 80 Let heart my unspotted
in iustificationibus tuis, ut non confundar. 119:81
in regulations your as not ashamed. 119: 81
CAPH. Defecit in salutare tuum anima mea, et in
Blinded. Ceased in salvation your soul my and in
verbum tuum supersperavi. 119:82 Defecerunt oculi
word your I hoped. 119: 82 Blinded eyes
mei in eloquium tuum, dicentes: ‘ Quando
my in speech your saying: ‘ when
consolaberis me?’. 119:83 Quia factus sum sicut uter
comfort Me. ‘ 119: 83 for he became I as bottle
in fumo; iustificationes tuas non sum oblitus. 119:84
in smoke; regulations I not I forget it. 119: 84
Quot sunt dies servi tui? Quando facies de
How many are day officials You? when face of
persequentibus me iudicium? 119:85 Foderunt mihi
pursuing I Right? 119: 85 dug I
foveas superbi, qui non sunt secundum legem tuam.
holes proud, that not are according to law Your.
119:86 Omnia praecepta tua veritas; dolose persecuti
119: 86 All rules your the truth; deceitfully pursued
sunt me; adiuva me. 119:87 Paulo minus
are me; help Me. 119: 87 Paul less

consummaverunt me in terra, ego autem non
end I in land, I Now not
dereliqui mandata tua. 119:88 Secundum
off commands Your. 119: 88 according to
misericordiam tuam vivifica me, et custodiam
mercy your quicken I and watch
testimonia oris tui.- 119:89 LAMED. In aeternum,
testimonies mouth tui.- 119: 89 Nothing. in ever,
Domine, verbum tuum constitutum est in caelo.
Sir, word your appointed is in heaven.
119:90 In generationem et generationem veritas tua;
119: 90 in generation and generation truth your;
firmasti terram, et permanet. 119:91 Secundum
Rut land and continue. 119: 91 according to
iudicia tua permanent hodie, quoniam omnia serviunt
judgments your continue today, for all they serve
tibi. 119:92 Nisi quod lex tua delectatio mea est,
to you. 119: 92 unless that law your pleasure my is
tunc forte periissem in humilia tione mea. 119:93 In
then perhaps sink in low of I have. 119: 93 in
aeternum non obliviscar man data tua, quia in ipsis
ever not forget manna given your because in the
vivificasti me. 119:94 Tuus sum ego: salvum me fac,
life Me. 119: 94 yours I I: save I do
quoniam mandata tua exqui sivi. 119:95 Me
for commands your precepts or both. 119: 95 me
exspectaverunt peccatores, ut perderent me; testimonia
expected sinners, as lose me; testimonies
tua intellexi. 119:96 Omni consummationi vidi finem,
your I understood. 119: 96 all perfection I end
latum praeceptum tuum nimis. 119:97 MEM.
wide command your too. 119: 97 Mem.
Quomodo dilexi legem tuam, Domine; tota die
How I loved law your O Lord; all day
meditatio mea est. 119:98 Super inimicos meos
study my It is. 119: 98 over enemies my
sapientem me fecit praeceptum tuum, quia in
wise I he command your because in
aeternum mihi est. 119:99 Super omnes docentes me
ever I It is. 119: 99 over all teaching I

prudens factus sum, quia testimonia tua meditatio
wise he became I because testimonies your study
mea est. 119:100 Super senes intellexi, quia
my It is. 119: 100 over the elderly I understood, because
mandata tua servavi. 119:101 Ab omni via mala
commands your I have kept. 119: 101 from all road bad
prohibui pedes meos, ut custodiam verba tua. 119:102
withheld feet my as watch words Your. 119: 102
A iudiciis tuis non declinavi, quia tu legem posuisti
A decisions your not declined, because you law You have set
mihi. 119:103 Quam dulcia faucibus meis eloquia tua,
to me. 119: 103 How sweets tourism I words your
super mel ori meo. 119:104 A mandatis tuis
over honey mouth mine. 119: 104 A instructions your
intellexi; propterea odivi omnem viam mendacii.
I understood; therefore I hate all way lying.
119:105 NUN. Lucerna pedibus meis verbum tuum
119: 105 Nun. lamp feet I word your
et lumen semitis meis. 119:106 Iuravi et statui
and light paths mine. 119: 106 I swore and state
custodire iudicia iustitiae tuae. 119:107 Humiliatus
keep judgments justice Your. 119: 107 humbled
sum usquequaque, Domine; vivifica me secundum
I everywhere; O Lord; quicken I according to
verbum tuum. 119:108 Voluntaria oris mei
word Your. 119: 108 voluntary mouth my
beneplacita sint, Domine, et iudicia tua doce me.
Accept are Sir, and judgments your teach Me.
119:109 Anima mea in manibus meis semper, et
119: 109 soul my in hands I always, and
legem tuam non sum oblitus. 119:110 Posuerunt
law your not I forget it. 119: 110 They have
peccatores laqueum mihi, et de mandatis tuis non
sinnners trap I and of instructions your not
erravi. 119:111 Hereditas mea testimonia tua in
I was mistaken. 119: 111 Inheritance my testimonies your in
aeternum, quia exsultatio cordis mei sunt. 119:112
ever, because joy heart my They are. 119: 112
Inclinavi cor meum ad faciendas iustificationes tuas
inclined heart my to do regulations I

in aeternum, in finem. 119:113 SAMECH. Duplices
in ever, in end. 119: 113 You covered. double
corde odio habui et legem tuam dilexi. 119:114
heart hatred I and law your I love them. 119: 114
Tegmen et scutum meum es tu, et in verbum tuum
covering and shield my you you and in word your
supersperavi. 119:115 Declinate a me, maligni, et
I hoped. 119: 115 away from I malignant and
servabo praecepta Dei mei. 119:116 Suscipe me
I will keep rules God mine. 119 116 Receive I
secundum eloquium tuum, et vivam; et non
according to speech your and I live; and not
confundas me ab expectatione mea. 119:117 Sustenta
confusion I from expectations I have. 119: 117 Hold
me, et salvus ero et delectabor in iustificationibus
I and saved I and respect in regulations
tuis semper. 119:118 Sprevisi omnes discedentes a
your always. 119: 118 Sprevisi all off from
iustificationibus tuis, quia mendacium cogitatio
regulations your because lying thought
eorum. 119:119 Quasi scoriam delesti omnes
them. 119: 119 like dross memorial all
peccatores terrae; ideo dilexi testimonia tua. 119:120
sinner land; therefore I loved testimonies Your. 119: 120
Horruit a timore tuo caro mea; a iudiciis enim
thrill from fear your flesh my; from decisions For
tuis timui. 119:121 AIN. Feci iudicium et
your I was afraid. 119: 121 Ain. I did judgment and
iustitiam; non tradas me calumniantibus me. 119:122
justice; not give I slander Me. 119: 122
Sponde pro servo tuo in bonum; non calumnientur
Sponde for server your in good; not slander
me superbi. 119:123 Oculi mei defecerunt in
I proud. 119: 123 The eyes my failed in
desiderio salutaris tui et eloquii iustitiae tuae.
desire saving your and speech justice Your.
119:124 Fac cum servo tuo secundum misericordiam
119: 124 Make with server your according to mercy
tuam et iustificationes tuas doce me. 119:125 Servus
your and regulations I teach Me. 119: 125 servant
tuus sum ego; da mihi intellectum, ut sciam
your I I; give I understanding, as I know

testimonia tua. 119:126 Tempus faciendi Domino;
testimonies Your. 119: 126 time doing Lord;
dissipaverunt legem tuam. 119:127 Ideo dilexi
waste law Your. 119: 127 Therefore I loved
praecepta tua super aurum et obryzum. 119:128
rules your over gold and droppings. 119: 128
Propterea ad omnia mandata tua dirigebar, omnem
Therefore to all commands your right; all
viam mendacii odio habui.- 119:129 PHE. Mirabilia
way lying hatred habui.- 119: 129 PHE. Wonderful
testimonia tua, ideo servavit ea anima mea. 119:130
testimonies your therefore preserved it soul I have. 119: 130
Declaratio sermonum tuorum illuminat et intellectum
declaration events your illuminates and understanding
dat parvulis. 119:131 Os meum aperui et attraxi
gives babes. 119: 131 mouth my I opened and I have drawn
spiritum, quia praecepta tua desiderabam. 119:132
spirit, because rules your I longed for. 119: 132
Convertere in me et miserere mei secundum
Return in I and have my according to
iudicium tuum cum diligentibus nomen tuum. 119:133
judgment your with love name Your. 119: 133
Gressus meos dirige secundum eloquium tuum, et
The steps my direct according to speech your and
non dominetur mei omnis iniquitas. 119:134 Redime
not rules my all Violence. 119: 134 redeem
me a calumniis hominum, ut custodiam mandata
I from slander men as watch commands
tua. 119:135 Faciem tuam illumina super servum
Your. 119: 135 face your enlighten over slave
tuum et doce me iustificationes tuas. 119:136 Rivulos
your and teach I regulations your. 119: 136 streams
aquarum deduxerunt oculi mei, quia non
water conducted eyes my because not
custodierunt legem tuam. 119:137 SADE. Iustus es,
observed law Your. 119: 137 Sade. just you
Domine, et rectum iudicium tuum. 119:138 Mandasti
Sir, and right judgment Your. 119: 138 Strict
in iustitia testimonia tua et in veritate nimis.
in justice testimonies your and in the truth too.

119:139 Consumpsit me zelus meus, quia obliti sunt
119: 139 spent I zeal my because forgot are
verba tua inimici mei. 119:140 Ignitum eloquium
words your enemies mine. 119: 140 ignited speech
tuum vehementer, et servus tuus dilexit illud.
your strongly, and slave your He loved that.
119:141 Adulescentulus sum ego et contemptus;
119: 141 young I I and contempt;
mandata tua non sum oblitus. 119:142 Iustitia tua
commands your not I forget it. 119: 142 justice your
iustitia in aeternum, et lex tua veritas. 119:143
justice in ever, and law your truth. 119: 143
Tribulatio et angustia invenerunt me; praecepta tua
Hardship and anguish found me; rules your
delectatio mea est. 119:144 Iustitia testimonia tua in
pleasure my It is. 119: 144 justice testimonies your in
aeternum; intellectum da mihi, et vivam. 119:145
ever; understanding give I and lively. 119: 145
COPH. Clamavi in toto corde, exaudi me, Domine;
I. I cried in all heart hear I O Lord;
iustificationes tuas servabo. 119:146 Clamavi ad te,
regulations I I will keep. 119: 146 I cried to you
salvum me fac, ut custodiam testimonia tua. 119:147
save I do as watch testimonies Your. 119: 147
Praeveni diluculo et clamavi, in verba tua
Prevent early and I cried, in words your
supersperavi. 119:148 Praevenerunt oculi mei vigilias,
I hoped. 119: 148 prevented eyes my vigils
ut meditarer eloquia tua. 119:149 Vocem meam audi
as meditate words Your. 119: 149 voice I listen
secundum misericordiam tuam, Domine, secundum
according to mercy your Sir, according to
iudicium tuum vivifica me. 119:150
judgment your quicken Me. 119: 150
Appropinquaverunt persequentes me in malitia, a
nigh pursuing I in malice, from
lege autem tua longe facti sunt. 119:151 Prope es
law Now your off they They are. 119: 151 near you
tu, Domine, et omnia praecepta tua veritas. 119:152
you Sir, and all rules your truth. 119: 152
Ab initio cognovi de testimoniis tuis, quia in
from beginning I know of evidence your because in

aeternum fundasti ea. 119:153 RES. Vide

ever founded the them. 119: 153 RES. See

humiliationem meam et eripe me, quia legem tuam

humiliation I and rescue I because law your

non sum oblitus. 119:154 Iudica causam meam et

not I forget it. 119: 154 Judge cause I and

redime me; propter eloquium tuum vivifica me.

redeem me; for speech your quicken Me.

119:155 Longe a peccatoribus salus, quia

119: 155 far from sinners safety; because

iustificationes tuas non exquisierunt. 119:156

regulations I not inquired. 119: 156

Misericordiae tuae multae, Domine; secundum iudicia

mercy your many, O Lord; according to judgments

tua vivifica me. 119:157 Multi, qui persecuntur me

your quicken Me. 119: 157 Many, that persecute I

et tribulant me; a testimoniis tuis non declinavi.

and trouble me; from evidence your not declined.

119:158 Vidi praevaricantes, et taeduit me, quia

119: 158 I saw transgressors, and I loathed I because

eloquia tua non custodierunt. 119:159 Vide quoniam

words your not observed. 119: 159 See for

mandata tua dilexi, Domine; secundum misericordiam

commands your I loved; O Lord; according to mercy

tuam vivifica me. 119:160 Principium verborum

your quicken Me. 119: 160 beginning words

tuorum veritas, in aeternum omnia iudicia iustitiae

your truth in ever all judgments justice

tuae. 119:161 SIN. Principes persecuti sunt me gratis,

Your. 119: 161 SIN. Leaders pursued are I free,

et a verbis tuis formidavit cor meum. 119:162

and from words your awe heart My. 119: 162

Laetabor ego super eloquia tua, sicut qui invenit

I will be glad I over words your as that found

spolia multa. 119:163 Mendacium odio habui et

spoils many. 119: 163 Lying hatred I and

abominatus sum; legem autem tuam dilexi. 119:164

abhorred I; law Now your I love them. 119: 164

Septies in die laudem dixi tibi super iudicia iustitiae

Seven times in day praise I you over judgments justice

tuae. 119:165 Pax multa diligentibus legem tuam, et
Your. 119: 165 peace many love law your and
non est illis scandalum. 119:166 Exspectabam salutare
not is they scandal. 119: 166 I was looking for salvation
tuum, Domine, et praecepta tua feci. 119:167
your Sir, and rules your I did it. 119: 167
Custodivit anima mea testimonia tua, et dilexi ea
He watches soul my testimonies your and I loved it
vehementer. 119:168 Servavi mandata tua et
greatly. 119: 168 I have kept commands your and
testimonia tua, quia omnes viae meae in conspectu
testimonies your because all way I in before
tuo. 119:169 TAU. Appropinquet deprecatio mea in
your. 119: 169 TAU. TAU The prayer my in
conspectu tuo, Domine; iuxta verbum tuum da
before your O Lord; according to word your give
mihi intellectum. 119:170 Intret postulatio mea in
I understanding. 119: 170 Let demand my in
conspectu tuo; secundum eloquium tuum libera me.
before you; according to speech your free Me.
119:171 Eructabunt labia mea hymnum, cum docueris
119: 171 burst lips my hymn, with teach
me iustificationes tuas. 119:172 Cantet lingua mea
I regulations your. 119: 172 sing language my
eloquium tuum, quia omnia praecepta tua iustitia.
speech your because all rules your justice.
119:173 Fiat manus tua, ut adiuvet me, quoniam
119: 173 Let hand your as help I for
mandata tua elegi. 119:174 Concupivi salutare
commands your I have chosen. 119: 174 coveted salvation
tuum, Domine, et lex tua delectatio mea est. 119:175
your Sir, and law your pleasure my It is. 119: 175
Vivet anima mea et laudabit te, et iudicia tua
live soul my and praise you and judgments your
adiuvabunt me. 119:176 Erravi sicut ovis, quae
help Me. 119: 176 I have gone astray as sheep, which
periit; quaere servum tuum, quia praecepta tua
has been lost; ask slave your because rules your
non sum oblitus. 120:1 Canticum ascensionum. Ad
not I forget it. 120: 1 Song Ascents. the

Dominum, cum tribularer, clamavi, et exaudivit me.
Lord, with distress I cried, and He heard Me.

120:2 Domine, libera animam meam a labiis mendacii, a lingua dolosa. 120:3 Quid detur tibi aut quid apponatur tibi, lingua dolosa? 120:4
120: 2 Sir, free life I from lips lies, from language deceitful. 120: 3 What given you or what apposition you language False? 120: 4

Sagittae potentis acutae cum carbonibus iuniperorum.
arrows mighty sharp with charcoal juniper.

120:5 Heu mihi, quia peregrinatus sum in Mosoch,
120: 5 Ah! I because sojourned I in adjacent

habitavi ad tabernacula Cedar! 120:6 Multum incola
I have dwelt to dwellings Cedar! 120: 6 much resident

fuit anima mea cum his, qui oderunt pacem. 120:7
was soul my with those that hate peace. 120: 7

Ego eram pacificus; cum loquebar, illi impugnabant
I I was thanks with I spoke, they attack

me. 121:1 Canticum ascensionum. Levabo oculos meos
Me. 121: 1 Song Ascents. Yes eyes my

in montes: unde veniet auxilium mihi? 121:2
in the mountains; whence will help Me? 121: 2

Auxilium meum a Domino, qui fecit caelum et
help my from Lord, that he heaven and

terram. 121:3 Non dabit in commotionem pedem
land. 121: 3 no will in earthquake foot

tuum neque dormitabit, qui custodit te. 121:4 Ecce
your or slumber that keeps You. 121: 4 Look

non dormitabit neque dormiet, qui custodit Israel.
not slumber or sleep that keeps Israel.

121:5 Dominus custodit te, Dominus umbraculum
121: 5 Lord keeps you Lord booth

tuum ad manum dexteram tuam. 121:6 Per diem sol
your to hand right Your. 121: 6 by day sun

non percutiet te, neque luna per noctem. 121:7
not strike you or moon by night. 121: 7

Dominus custodiet te ab omni malo; custodiet
Lord watch you from all evil; watch

animam tuam Dominus. 121:8 Dominus custodiet
life your Lord. 121: 8 Lord watch

introitum tuum et exitum tuum ex hoc nunc et
entrance your and exit your from this now and
usque in saeculum. 122:1 Canticum ascensionum.
up in world. 122: 1 Song Ascents.

David. Laetatus sum in eo, quod dixerunt mihi: ‘ In
David. Laetatus I in it that said me: ‘ in
domum Domini ibimus’. 122:2 Stantes iam sunt
home of we will go. ‘ 122: 2 standing already are
pedes nostri in portis tuis, Ierusalem. 122:3
feet our in gates your Jerusalem. 122: 3

Ierusalem, quae aedificata est ut civitas, sibi
Jerusalem which built is as The city, to
compacta in idipsum. 122:4 Illuc enim ascenderunt
compact in together. 122: 4 There will For up
tribus, tribus Domini, testimonium Israel, ad
three, three Lord, witness Israel to
confitendum nomini Domini. 122:5 Quia illic sederunt
thanks name Lord. 122: 5 for there They sat

sedes ad iudicium, sedes domus David. 122:6 Rogate,
seat to trial seat house David. 122: 6 Pray
quae ad pacem sunt Ierusalem: ‘ Securi sint
which to peace are Jerusalem: ‘ secure are

diligentes te! 122:7 Fiat pax in muris tuis, et
loving You! 122: 7 Let peace in mouse your and
securitas in turribus tuis!’. 122:8 Propter fratres
security in towers Your ‘. 122: 8 Because of brothers
meos et proximos meos loquar: ‘ Pax in te!’. 122:9
my and neighbors my I speak: ‘ peace in you ‘. 122: 9

Propter domum Domini Dei nostri exquiram bona
Because of home of God our demand good
tibi. 123:1 Canticum ascensionum. Ad te levavi
to you. 123: 1 Song Ascents. the you I

oculos meos, qui habitas in caelis. 123:2 Ecce sicut
eyes my that live in heavens. 123: 2 Look as

oculi servorum ad manus dominorum suorum, sicut
eyes officials to hand lords their as

oculi ancillae ad manus dominae suae, ita oculi
eyes handmaiden to hand lady his so eyes

nostri ad Dominum Deum nostrum, donec misereatur
our to Lord God our until gracious

nostri. 123:3 Miserere nostri, Domine, miserere nostri,
Our. 123: 3 Have mercy our Sir, have our

quia multum repleti sumus despectione; 123:4 quia
because a lot with we are abuse; 123: 4 because
multum repleta est anima nostra derisione
a lot full is soul our mockingly
abundantium et despectione superborum. 124:1
ease and abuse proud. 124: 1
Canticum ascensionum. David. Nisi quia Dominus
Song Ascents. David. unless because Lord
erat in nobis, dicat nunc Israel, 124:2 nisi quia
was in us say now Israel 124: 2 but because
Dominus erat in nobis, cum exsurgerent homines in
Lord was in us with rose men in
nos: 124:3 forte vivos deglutissent nos, cum
us: 124: 3 perhaps quick swallowed we with
irasceretur furor eorum in nos. 124:4 Forsitan aqua
angry The anger their in us. 124: 4 Maybe water
absorbuisset nos, torrens pertransisset animam
swallowed we torrent had passed through the life
nostram; 124:5 forsitan pertransissent animam
our own; 124: 5 perhaps About life
nostram aquae intumescences. 124:6 Benedictus
our water swelling up. 124: 6 Blessed
Dominus, qui non dedit nos in direptionem dentibus
Lord, that not given we in booty teeth
eorum. 124:7 Anima nostra sicut passer erepta
them. 124: 7 soul our as sparrow had been taken from
est de laqueo venantium: laqueus contritus est, et
is of net hunters: snare broken is and
nos erepti sumus. 124:8 Adiutorium nostrum in
we snatched We are. 124: 8 help our in
nomine Domini, qui fecit caelum et terram. 125:1
name Lord, that he heaven and land. 125: 1
Canticum ascensionum. Qui confidunt in Domino,
Song Ascents. He trust in Lord,
sicut mons Sion: non commovebitur, in aeternum
as mountain Zion; not moved in ever
manet. 125:2 Ierusalem, montes in circuitu eius, et
remains. 125: 2 Jerusalem mountains in about his and
Dominus in circuitu populi sui ex hoc nunc et
Lord in about people s from this now and
usque in saeculum. 125:3 Quia non requiescet virga
up in world. 125: 3 for not rest staff

iniquitatis super sortem iustorum, ut non extendant
of violence over Fate just, as not extend

iusti ad iniquitatem manus suas. 125:4 Benefac,
just to violence hand their own. 125: 4 Deal,

Domine, bonis et rectis corde. 125:5 Declinantes
Sir, good and right heart. 125: 5 decline

autem per vias pravas adducet Dominus cum
Now by ways low bring Lord with

operantibus iniquitatem. Pax super Israel! 126:1
workers violence. peace over Israel! 126: 1

Canticum ascensionum. In convertendo Dominus
Song Ascents. in back Lord

captivitatem Sion, facti sumus quasi somniantes. 126:2
captivity Zion they we are as dreaming. 126: 2

Tunc repletum est gaudio os nostrum, et lingua
Then full is joy mouth our and language

nostra exultatione. Tunc dicebant inter gentes: ‘
our rejoicing. Then said between nations: ‘

Magnificavit Dominus facere cum eis’. 126:3
Yea Lord do with them. ‘ 126: 3

Magnificavit Dominus facere nobiscum; facti sumus
Yea Lord do with us; they we are

laetantes. 126:4 Convertete, Domine, captivitatem
cheering. 126: 4 Turn; Sir, captivity

nostram, sicut torrentes in austro. 126:5 Qui
our as torrents in South. 126: 5 He

seminant in lacrimis, in exultatione metent. 126:6
sow in tears, in joy recap. 126: 6

Euntes ibant et flebant semen spargendum portantes;
Go went and wept seed sowing bearing;

venientes autem venient in exultatione portantes
coming Now come in joy carrying

manipulos suos. 127:1 Canticum ascensionum.
companies ones. 127: 1 Song Ascents.

Salomonis. Nisi Dominus aedificaverit domum, in
Salomon. unless Lord build home in

vanum laborant, qui aedificant eam. Nisi Dominus
Needless labor, that building her. unless Lord

custodierit civitatem, frustra vigilat, qui custodit eam.
warning city pieces watches that keeps her.

127:2 Vanum est vobis ante lucem surgere et sero
127: 2 Needless is you before light rise and late

quiescere, qui manducatis panem laboris, quia dabit
rest, that eat bread labor because will

dilectis suis somnum. 127:3 Ecce hereditas Domini
beloved their Sleep. 127: 3 Look heritage of

fili, merces fructus ventris. 127:4 Sicut sagittae in
children, wage fruit the belly. 127: 4 As arrows in

manu potentis, ita filii iuventutis. 127:5 Beatus vir,
hand powerful, so children the youth. 127: 5 Happy man

qui implevit pharetram suam ex ipsis: non
that filled the quiver his from them: not

confundetur, cum loquetur inimicis suis in porta.
shame, with spokesman enemies their in gate.

128:1 Canticum ascensionum. Beatus omnis, qui timet
128: 1 Song Ascents. Happy all that fears

Dominum, qui ambulat in viis eius. 128:2 Labores
Lord, that walks in ways her. 128: 2 Activities

manuum tuarum manducabis, beatus es, et bene tibi
hands your eat happy you and well you

erit. 128:3 Uxor tua sicut vitis fructifera in lateribus
will be. 128: 3 wife your as vine fruitful in sides

domus tuae; filii tui sicut novellae olivarum in
house your; children your as plants berries in

circuitu mensae tuae. 128:4 Ecce sic benedicetur
about table Your. 128: 4 Look so blessed

homo, qui timet Dominum. 128:5 Benedicat tibi
man, that fears Lord. 128: 5 bless you

Dominus ex Sion, et videas bona Ierusalem omnibus
Lord from Zion and you see good Jerusalem all

diebus vitae tuae; 128:6 et videas filios filiorum
days life your; 128: 6 and you see children children

tuorum. Pax super Israel! 129:1 Canticum
Your. peace over Israel! 129: 1 Song

ascensionum. Saepe expugnaverunt me a iuventute
Ascents. often impugned I from youth

mea, dicat nunc Israel, 129:2 saepe expugnaverunt
my say now Israel 129: 2 often impugned

me a iuventute mea, etenim non potuerunt
I from youth my For not could

adversum me. 129:3 Supra dorsum meum araverunt
against Me. 129: 3 above back my plowers plowed

aratores, prolongaverunt sulcos suos. 129:4 Dominus
farmers lengthened furrows ones. 129: 4 Lord

autem iustus concidit cervices peccatorum. 129:5

Now just shred neck sins. 129: 5

Confundantur et convertantur retrorsum omnes, qui

Let and turn back all that

oderunt Sion. 129:6 Fiant sicut fenum tectorum,

hate Zion. 129: 6 May as hay rooftops,

quod, priusquam evellatur, exaruit; 129:7 de quo non

that, before plucked withered; 129: 7 of which not

implevit manum suam, qui metit, et sinum suum,

filled the hand his that The reaper and Gulf his

qui manipulos colligit. 129:8 Et non dixerunt, qui

that companies collects. 129: 8 The not they said, that

praeteribant: ‘ Benedictio Domini super vos,

passed: ‘ blessing of over you

benedicimus vobis in nomine Domini’. 130:1

thanks you in name The Lord. ‘ 130: 1

Canticum ascensionum. De profundis clamavi ad te,

Song Ascents. The depths cried to you

Domine; 130:2 Domine, exaudi vocem meam. Fiant

O Lord; 130: 2 Sir, hear voice mine. May

aures tuae intendentes in vocem deprecationis meae.

ears your fixed in voice deprecatory Mine.

130:3 Si iniquitates observaveris, Domine, Domine,

130: 3 If iniquities mark Sir, Sir,

quis sustinebit? 130:4 Quia apud te propitiatio est,

who stand? 130: 4 for in you propitiation is

ut timeamus te. 130:5 Sustinui te, Domine, sustinuit

as fear You. 130: 5 I wait you Sir, He sustained

anima mea in verbo eius; speravit 130:6 anima mea

soul my in word thereof; trust 130: 6 soul my

in Domino magis quam custodes auroram. Magis

in Lord more than guards early. more

quam custodes auroram 130:7 speret Israel in

than guards Aurora 130: 7 hopes Israel in

Domino, quia apud Dominum misericordia, et

Lord, because in Lord mercy, and

copiosa apud eum redemptio. 130:8 Et ipse redimet

great in it redemption. 130: 8 The he redeem

Israel ex omnibus iniquitatibus eius. 131:1 Canticum

Israel from all iniquities; her. 131: 1 Song

ascensionum. David. Domine, non est exaltatum cor
Ascents. David. Sir, not is up heart
meum, neque elati sunt oculi mei, neque ambulavi in
my or elated are eyes my or I walked in
magnis neque in mirabilibus super me. 131:2 Vere
great or in marvels over Me. 131: 2 really
pacatam et quietam feci animam meam; sicut
reduced and quiet I life I; as
ablactatus in sinu matris suae, sicut ablactatus, ita in
weaned in gulf mother his as child so in
me est anima mea. 131:3 Speret Israel in Domino
I is soul I have. 131: 3 Let Israel in Lord
ex hoc nunc et usque in saeculum. 132:1 Canticum
from this now and up in world. 132: 1 Song
ascensionum. Memento, Domine, David et omnis
Ascents. Remember, Sir, David and all
mansuetudinis eius, 132:2 quia iuravit Domino,
meekness his 132: 2 because He swore Lord,
votum vovit Potenti Iacob: 132:3 ‘ Non introibo in
vote vowed salads Jacob: 132: 3 ‘ no go in
tabernaculum domus meae, non ascendam in lectum
tent house my not I go up in bed
strati mei, 132:4 non dabo somnum oculis meis et
earthlings my 132: 4 not I sleep eyes I and
palpebris meis dormitationem, 132:5 donec inveniam
eyelids I drowsiness; 132: 5 until find
locum Domino, tabernaculum Potenti Iacob’. 132:6
place Lord, tent salads Jacob '. 132: 6
Ecce audivimus eam esse in Ephratha, invenimus
Look We have heard it be in Ephrata We found
eam in campis Iaar. 132:7 Ingrediamur in
it in fields The wood. 132: 7 step in
tabernaculum eius, adoremus ad scabellum pedum
tent his worship to stool feet
eius.- 132:8 Surge, Domine, in requiem tuam, tu et
eius.- 132: 8 Up Sir, in rest your you and
arca fortitudinis tuae. 132:9 Sacerdotes tui induantur
box strength Your. 132: 9 priests your Let
iustitiam, et sancti tui exsultent. 132:10 Propter
justice; and St. your rejoice. 132: 10 Because of
David servum tuum non avertas faciem christi tui.
David slave your not hide face Christ You.

132:11 Iuravit Dominus David veritatem et non
132: 11 sworn Lord David the truth and not
recedet ab ea: ‘ De fructu ventris tui ponam super
depart from it ‘ The fruit belly your I will over
sedem tuam. 132:12 Si custodierint filii tui
see Your. 132: 12 If watch children your
testamentum meum et testimonia mea, quae docebo
covenant my and testimonies my which symptoms
eos, filii eorum usque in saeculum sedebunt super
them; children their up in age sit over
sedem tuam’. 132:13 Quoniam elegit Dominus Sion,
see case ‘. 132: 13 For he chose Lord Zion
desideravit eam in habitationem sibi: 132:14 ‘ Haec
desired it in housing to: 132: 14 ‘ This
requies mea in saeculum saeculi; hic habitabo,
rest my in age age; here I dwell;
quoniam desideravi eam. 132:15 Cibaria eius
for desired her. 132: 15 Fodder his
benedicens benedicam, pauperes eius saturabo
blessing bless, poor his gorge
panibus. 132:16 Sacerdotes eius induam salutari, et
bread. 132: 16 priests his clothe safety; and
sancti eius exultatione exultabunt. 132:17 Illic
St. his joy sing. 132: 17 there
germinare faciam cornu David, parabo lucernam
grow up I do horn David prepare candle
christo meo. 132:18 Inimicos eius induam confusione,
Christ mine. 132: 18 enemies his clothe confusion;
super ipsum autem effloreat diadema eius’. 133:1
over it Now flourish crown His. ‘ 133: 1
Canticum ascensionum. David. Ecce quam bonum et
Song Ascents. David. Look than good and
quam iucundum habitare fratres in unum: 133:2
than Jolly live brothers in one: 133: 2
sicut unguentum optimum in capite, quod descendit
as ointment best in head that down
in barbam, barbam Aaron, quod descendit in oram
in beard, beard Aaron that down in coast
vestimenti eius; 133:3 sicut ros Hermon, qui
garment thereof; 133: 3 as dew Hermon that
descendit in montes Sion, quoniam illic mandavit
down in mountains Zion for there charge

Dominus benedictionem, vitam usque in saeculum.

Lord thanks, life up in world.

134:1 Canticum ascensionum. Ecce benedicite

134: 1 Song Ascents. Look bless

Dominum, omnes servi Domini, qui statis in domo

Lord, all officials Lord, that Lift in house

Domini per noctes. 134:2 Extollite manus vestras ad

of by nights. 134: 2 lift hand your to

sanctuarium et benedicite Dominum. 134:3 Benedicat

sanctuary and bless Lord. 134: 3 bless

te Dominus ex Sion, qui fecit caelum et terram.

you Lord from Zion that he heaven and land.

135:1 ALLELUIA. Laudate nomen Domini, laudate,

135: 1 Praise the Lord. Praise name Lord, praise,

servi Domini, 135:2 qui statis in domo Domini, in

officials Lord, 135: 2 that Lift in house Lord, in

atriis domus Dei nostri. 135:3 Laudate Dominum,

courts house God Our. 135: 3 Praise Lord,

quia bonus Dominus; psallite nomini eius, quoniam

because good Lord; Praises name his for

suave. 135:4 Quoniam Iacob elegit sibi Dominus,

sweet. 135: 4 For Jacob he chose to Lord,

Israel in peculium sibi. 135:5 Quia ego cognovi

Israel in jewels; themselves. 135: 5 for I I know

quod magnus est Dominus, et Deus noster prae

that great is Lord, and God our than

omnibus diis. 135:6 Omnia, quaecumque voluit,

all the gods. 135: 6 All whatever He would,

Dominus fecit in caelo et in terra, in mari et in

Lord he in heaven and in land, in sea and in

omnibus abyssis. 135:7 Adducens nubes ab extremo

all deeps. 135: 7 bringing cloud from extreme

terrae, fulgura in pluviam facit, producit ventos de

earth lightning in rain does produces winds of

thesauris suis. 135:8 Qui percussit primogenita

stores their own. 135: 8 He shot birthright

Aegypti ab homine usque ad pecus. 135:9 Misit

Egypt from man up to cattle. 135: 9 sent

signa et prodigia in medio tui, Aegypte, in

standards and wonders in the your Egypt, in

pharaonem et in omnes servos eius. 135:10 Qui

Pharaoh and in all officials her. 135: 10 He

percussit gentes multas et occidit reges fortes: 135:11
shot nations many and sets kings strong; 135: 11

Sehon regem Amorraeorum et Og regem Basan et
Sehon king Amorites and Og king Bashan and

omnia regna Chanaan. 135:12 Et dedit terram
all Kingdom Canaan. 135: 12 The given land

eorum hereditatem, hereditatem Israel populo suo.
their inheritance; heritage Israel people his own.

135:13 Domine, nomen tuum in aeternum; Domine,
135: 13 Sir, name your in ever; Sir,

memoriale tuum in generationem et generationem.
memorial your in generation and generation.

135:14 Quia iudicabit Dominus populum suum et
135: 14 for judge Lord people his and

servorum suorum miserebitur. 135:15 Simulacra
officials their mercy. 135: 15 The images

gentium argentum et aurum, opera manuum
nations silver and gold, works hands

hominum. 135:16 Os habent et non loquentur,
men. 135: 16 mouth have and not speak,

oculos habent et non videbunt. 135:17 Aures habent
eyes have and not shall see. 135: 17 ears have

et non audient; neque enim est spiritus in ore
and not listen; or For is spirit in mouth

ipsorum. 135:18 Similes illis erunt, qui faciunt ea,
theirs. 135: 18 like they they will be that do it

et omnes, qui confidunt in eis. 135:19 Domus Israel,
and all that trust in them. 135: 19 Home Israel

benedicite Domino; domus Aaron, benedicite Domino;
bless Lord; house Aaron bless Lord;

135:20 domus Levi, benedicite Domino; qui timetis
135: 20 house Levi bless Lord; that fear

Dominum, benedicite Domino. 135:21 Benedictus
Lord, bless Lord. 135: 21 Blessed

Dominus ex Sion, qui habitat in Ierusalem.
Lord from Zion that home in Jerusalem.

ALLELUIA. 136:1 ALLELUIA. Confitemini Domino,
Praise the Lord. 136: 1 Praise the Lord. Confess Lord,

quoniam bonus, quoniam in aeternum misericordia
for good for in ever mercy

eius. 136:2 Confitemini Deo deorum, quoniam in
her. 136: 2 Confess God gods for in

aeternum misericordia eius. 136:3 Confitemini Domino
ever mercy her. 136: 3 Confess Lord

dominorum, quoniam in aeternum misericordia eius.
lords for in ever mercy her.

136:4 Qui facit mirabilia magna solus, quoniam in
136: 4 He does wonders great alone, for in

aeternum misericordia eius. 136:5 Qui fecit caelos in
ever mercy her. 136: 5 He he heavens in

intellectu, quoniam in aeternum misericordia eius.
understanding for in ever mercy her.

136:6 Qui expandit terram super aquas, quoniam in
136: 6 He spread land over water for in

aeternum misericordia eius. 136:7 Qui fecit luminaria
ever mercy her. 136: 7 He he lights

magna, quoniam in aeternum misericordia eius: 136:8
great for in ever mercy his 136: 8

solem, ut praeesset diei, quoniam in aeternum
the sun; as rule day for in ever

misericordia eius; 136:9 lunam et stellas, ut
mercy thereof; 136: 9 moon and stars as

praeessent nocti, quoniam in aeternum misericordia
to take charge night for in ever mercy

eius. 136:10 Qui percussit Aegyptum in primogenitis
her. 136: 10 He shot Egypt in first

eorum, quoniam in aeternum misericordia eius.
their for in ever mercy her.

136:11 Qui eduxit Israel de medio eorum, quoniam
136: 11 He brought Israel of the their for

in aeternum misericordia eius, 136:12 in manu
in ever mercy his 136: 12 in hand

potenti et brachio extento, quoniam in aeternum
FEMA and arm outstretched, for in ever

misericordia eius. 136:13 Qui divisit mare Rubrum in
mercy her. 136: 13 He divided sea Red in

divisiones, quoniam in aeternum misericordia eius.
divisions, for in ever mercy her.

136:14 Et traduxit Israel per medium eius, quoniam
136: 14 The He made a Israel by medium his for

in aeternum misericordia eius. 136:15 Et excussit
in ever mercy her. 136: 15 The drove

pharaonem et virtutem eius in mari Rubro, quoniam
Pharaoh and power his in sea Red, for
in aeternum misericordia eius. 136:16 Qui traduxit
in ever mercy her. 136: 16 He He made a
populum suum per desertum, quoniam in aeternum
people his by wilderness for in ever
misericordia eius. 136:17 Qui percussit reges magnos,
mercy her. 136: 17 He shot kings great
quoniam in aeternum misericordia eius; 136:18 et
for in ever mercy thereof; 136: 18 and
occidit reges potentes, quoniam in aeternum
sets kings powerful, for in ever
misericordia eius: 136:19 Sehon regem Amorraeorum,
mercy his 136: 19 Sehon king Amorites
quoniam in aeternum misericordia eius; 136:20 et
for in ever mercy thereof; 136: 20 and
Og regem Basan, quoniam in aeternum misericordia
Og king Bashan for in ever mercy
eius. 136:21 Et dedit terram eorum hereditatem,
her. 136: 21 The given land their inheritance;
quoniam in aeternum misericordia eius, 136:22
for in ever mercy his 136: 22
hereditatem Israel servo suo, quoniam in aeternum
heritage Israel server his for in ever
misericordia eius. 136:23 Qui in humilitate nostra
mercy her. 136: 23 He in low our
memor fuit nostri, quoniam in aeternum misericordia
remember was our for in ever mercy
eius; 136:24 et redemit nos ab inimicis nostris,
thereof; 136: 24 and redeemed we from enemies our
quoniam in aeternum misericordia eius. 136:25 Qui
for in ever mercy her. 136: 25 He
dat escam omni carni, quoniam in aeternum
gives food all the flesh, for endures ever
misericordia eius. 136:26 Confitemini Deo caeli,
mercy her. 136: 26 Confess God heaven
quoniam in aeternum misericordia eius. 137:1 Super
for in ever mercy her. 137: 1 over
flumina Babylonis, illic sedimus et flevimus, cum
rivers Babylon there sate and wept; with

recordaremur Sion. 137:2 In salicibus in medio eius
remembered Zion. 137: 2 in willow in the his
suspendimus citharas nostras. 137:3 Quia illic
Hanging harps our own. 137: 3 for there
rogaverunt nos, qui captivos duxerunt nos, verba
asked we that prisoners led we words
cantionum, et, qui affligebant nos, laetitiam: ‘
a song; and, that afflicting we joy; ‘
Cantate nobis de canticis Sion’. 137:4 Quomodo
Sing us of songs Zion. ‘ 137: 4 How
cantabimus canticum Domini in terra aliena? 137:5
sing song of in land s? 137: 5
Si oblitus fuero tui, Ierusalem, oblivioni detur dextera
If forgotten I your Jerusalem forgotten given right
mea; 137:6 adhaereat lingua mea faucibus meis, si
my; 137: 6 cleave language my tourism I if
non meminero tui, si non praeposuero Ierusalem in
not remember your if not I prefer Jerusalem in
capite laetitiae meae. 137:7 Memor esto, Domine,
head joy Mine. 137: 7 Remember be Sir,
adversus filios Edom diei Ierusalem; qui dicebant: ‘
against children Edom day Jerusalem; that they said: ‘
Exinanite, exinanite usque ad fundamentum in ea’.
rase, rase up to foundation in it’.
137:8 Filia Babylonis devastans, beatus, qui
137: 8 daughter Babylon to be destroyed; happy, that
retribuet tibi retributionem tuam, quam retribuisti
repay you retribution your than paid
nobis; 137:9 beatus, qui tenebit et allidet parvulos
us; 137: 9 happy, that hold and Scatter children
tuos ad petram. 138:1 David. Confitebor tibi,
your to rock. 138: 1 David. praise you
Domine, in toto corde meo, quoniam audisti verba
Sir, in all heart I for You heard words
oris mei. In conspectu angelorum psallam tibi, 138:2
mouth mine. in before angels I will sing you 138: 2
adorabo ad templum sanctum tuum; et confitebor
worship to temple St. your; and I will confess
nomini tuo propter misericordiam tuam et veritatem
name your for mercy your and the truth

tuam, quoniam magnificasti super omne nomen
your for increased over all name
eloquium tuum. 138:3 In quacumque die invocavero
speech Your. 138: 3 in whatever day call
te, exaudi me; multiplicabis in anima mea virtutem.
you hear me; multiply in soul my power.
138:4 Confitebuntur tibi, Domine, omnes reges terrae,
138: 4 thanks you Sir, all kings earth
quia audierunt eloquia oris tui. 138:5 Et cantabunt
because listen words mouth You. 138: 5 The Break
vias Domini, quoniam magna est gloria Domini;
ways Lord, for great is glory Lord;
138:6 quoniam excelsus Dominus et humilem respicit
138: 6 for high Lord and low regards
et superbum a longe cognoscit. 138:7 Si
and proud from off He knows. 138: 7 If
ambulavero in medio tribulationis, vivificabis me; et
I walk in the trouble, quicken me; and
contra iram inimicorum meorum extends manum
against anger enemies my extend hand
tuam, et salvum me faciet dextera tua. 138:8
your and save I will right Your. 138: 8
Dominus perficiet pro me; Domine, misericordia tua
Lord completion for me; Sir, mercy your
in saeculum: opera manuum tuarum ne despicias.
in age: works hands your do not Miss.
139:1 Magistro chori. David. PSALMUS. Domine,
139: 1 Master choir. David. PSALM. Sir,
scrutatus es et cognovisti me, 139:2 tu cognovisti
search you and known I 139: 2 you known
sessionem meam et resurrectionem meam. Intellexisti
session I and resurrection mine. In the
cogitationes meas de longe, 139:3 semitam meam et
thoughts I of far, 139: 3 path I and
accubitus meum investigasti. Et omnes vias meas
art acquainted my investigated. The all ways I
perspexisti, 139:4 quia nondum est sermo in lingua
I looked, 139: 4 because not yet is report in language
mea, et ecce, Domine, tu novisti omnia. 139:5 A
my and See, Sir, you you know everything. 139: 5 A
tergo et a fronte coartasti me et posuisti super
back and from front beset I and You have set over

me manum tuam. 139:6 Mirabilis nimis facta est
I hand Your. 139: 6 wonderful too made is
scientia tua super me, sublimis, et non attingam
knowledge your over I excellent and not touch
eam. 139:7 Quo ibo a spiritu tuo et quo a facie
her. 139: 7 Where I go? from spirit your and which from the
tua fugiam? 139:8 Si ascendero in caelum, tu illic
your Iflee? 139: 8 If I climb in heaven you there
es; si descendero in infernum, ades. 139:9 Si
art; if down in hell, present. 139: 9 If
sumpsero pennas aurorae et habitavero in extremis
I take wings dawn and I settle in ends
maris, 139:10 etiam illuc manus tua deducet me, et
sea, 139: 10 also there hand your lead I and
tenebit me dextera tua. 139:11 Si dixero: ‘ Forsitan
hold I right Your. 139: 11 If I say: ‘ Maybe
tenebrae comprimant me, et nox illuminatio erit
darkness compress I and night illumination will be
circa me ‘, 139:12 etiam tenebrae non obscurabuntur
about I ‘ 139: 12 also darkness not dark
a te, et nox sicut dies illuminabitur C sicut
from you and night as day explained 100 as
tenebrae eius ita et lumen eius -. 139:13 Quia tu
darkness his so and light his -. 139: 13 for you
formasti renes meos, contexuisti me in utero matris
formed reins my covered I in child mother
meae. 139:14 Confitebor tibi, quia mirabiliter
Mine. 139: 14 praise you because wonderful
plasmatus sum; mirabilia opera tua, et anima mea
formed I; wonders works your and soul my
cognoscit nimis. 139:15 Non sunt abscondita ossa mea
He knows too. 139: 15 no are hidden bones my
a te, cum factus sum in occulto, contextus in
from you with he became I in secret, contexts in
inferioribus terrae. 139:16 Imperfectum adhuc me
lower the earth. 139: 16 imperfect yet I
viderunt oculi tui, et in libro tuo scripti erant
see eyes your and in book your written were
omnes dies: ficti erant, et nondum erat unus ex
all day: posed were and not yet was one from

eis. 139:17 Mihi autem nimis pretiosae cogitationes
them. 139: 17 me Now too expensive thoughts
tuae, Deus; nimis gravis summa earum. 139:18 Si
your God; too heavy summary them. 139: 18 If
dinumerabo eas, super arenam multiplicabuntur; si
count them, over sand increase; if
ad finem pervenerim, adhuc sum tecum. 139:19
to end I arrived yet I with you. 139: 19
Utinam occidas, Deus, peccatores; viri sanguinum,
Would kill God, sinners; men bloody
declinate a me. 139:20 Qui loquuntur contra te
avoid from Me. 139: 20 He talk against you
maligne: exaltantur in vanum contra te. 139:21
maliciously; higher in Needless against You. 139: 21
Nonne, qui oderunt te, Domine, oderam et
Do not that hate you Sir, I count and
insurgentes in te abhorrebam? 139:22 Perfecto
insurgent in you abhor? 139: 22 On completion of the
odio oderam illos, et inimici facti sunt mihi. 139:23
hatred I count those and enemies they are to me. 139: 23
Scrutare me, Deus, et scito cor meum; proba me
Search I God, and know heart my; Prove I
et cognosce semitas meas 139:24 et vide, si via
and know paths I 139: 24 and see, if road
vanitatis in me est, et deduc me in via aeterna.
vanity in I is and Conduct I in road eternal.
140:1 Magistro chori. PSALMUS. David. 140:2 Eripe
140: 1 Master choir. PSALM. David. 140: 2 Deliver
me, Domine, ab homine malo, a viro violentiae
I Sir, from man evil, from man violence
serva me. 140:3 Qui cogitaverunt mala in corde, tota
Help Me. 140: 3 He they thought bad in heart all
die constituebant proelia. 140:4 Acuerunt linguas
day designed battles. 140: 4 They have sharpened languages
suas sicut serpentis, venenum aspidum sub labiis
their as serpent poison asp under lips
eorum. 140:5 Custodi me, Domine, de manu
them. 140: 5 Keep I Sir, of hand
peccatoris et a viro violentiae serva me, qui
sinner and from man violence Help I that

cogitaverunt supplantare gressus meos. 140:6

they thought trip The steps mine. 140: 6

Absconderunt superbi laqueum mihi et funes

hid The proud trap I and ropes

extenderunt in rete, iuxta iter offendicula

extended in net according to trip offenses

posuerunt mihi. 140:7 Dixi Domino: ‘ Deus meus es

put to me. 140: 7 I said, Lord: ‘ God my you

tu; auribus percipe, Domine, vocem deprecationis

you; ears ear, Sir, voice deprecatory

meae’. 140:8 Domine, Domine, virtus salutis meae,

My ‘. 140: 8 Sir, Sir, power health my

obumbrasti caput meum in die belli. 140:9 Ne

overshadowed head my in day war. 140: 9 Do not

concedas, Domine, desideria impii; consilia eius ne

grant Sir, desires wicked; plans his do not

perficias. Exaltant 140:10 caput, qui circumdant me;

finished. Selah 140: 10 head, that invest me;

malitia labiorum ipsorum operiat eos. 140:11 Cadant

malice lips their cover them. 140: 11 fall

super eos carbones ignis, in foveas deicias eos, et

over them coals fire in holes shift them; and

non exsurgant. 140:12 Vir linguosus non firmabitur

not outbreak. 140: 12 A speaker not established

in terra, virum violentiae mala capient in interitu.

in land, man violence bad take in destruction.

140:13 Cognovi quia faciet Dominus iudicium inopis

140: 13 I know because will Lord judgment poor

et vindictam pauperum. 140:14 Verumtamen iusti

and vengeance poor. 140: 14 However, just

confitebuntur nomini tuo, et habitabunt recti in

praise name your and live right in

conspectu tuo. 141:1 PSALMUS. David. Domine,

before your. 141: 1 PSALM. David. Sir,

clamavi ad te, ad me festina; intende voci meae,

cried to you to I Hurry; attend voice my

cum clamo ad te. 141:2 Dirigatur oratio mea sicut

with yell to You. 141: 2 Let address my as

incensum in conspectu tuo, elevatio manuum mearum

incense in before your elevation hands my

ut sacrificium vespertinum.- 141:3 Pone, Domine,
as sacrifice vespertinum.- 141: 3 Set Sir,
custodiam ori meo et vigiliam ad ostium labiorum
watch mouth I and watch to door lips
meorum. 141:4 Non declines cor meum in verbum
I have. 141: 4 no decline heart my in word
malitiae ad machinandas machinationes in impietate
malice to contriving mechanisms in impiety
cum hominibus operantibus iniquitatem; et non
with men workers violence; and not
comedam ex deliciis eorum. 141:5 Percutiat me
I eat from delights them. 141: 5 strike I
iustus in misericordia et increpet me; oleum autem
just in mercy and rebuke me; oil Now
peccatoris non impinguet caput meum, quoniam
sinner not net head my for
adhuc et oratio mea in malitiis eorum. 141:6 Deiecti
yet and address my in wickedness them. 141: 6 Destitute
in manus duras iudicum eorum, audient verba mea,
in hand hard judges their listen words my
quoniam suavia erant. 141:7 Sicut frusta dolantis et
for sweet were. 141: 7 As pieces hewing and
dirumpentis in terra, dissipata sunt ossa eorum ad
breaks in land, dissipated are bones their to
fauces inferni. 141:8 Quia ad te, Domine, Domine,
throat Hell. 141: 8 for to you Sir, Sir,
oculi mei; ad te confugi, non effundas animam
eyes mine; to you I fled, not pour life
meam. 141:9 Custodi me a laqueo, quem statuerunt
mine. 141: 9 Keep I from net, which set
mihi, et a scandalis operantium iniquitatem. 141:10
I and from scandals workers violence. 141: 10
Cadent in retiacula sua peccatores simul, ego
fall in network his sinners at the same time, I
autem ultra pertranseam. 142:1 Maskil. David, cum
Now more overlook. 142: 1 Musician. David with
esset in caverna. Precatio. 142:2 Voce mea ad
was in cavern. Prayer. 142: 2 voice my to
Dominum clamo, voce mea ad Dominum deprecor;
Lord I yell voice my to Lord God;
142:3 effundo in conspectu eius lamentationem meam,
142: 3 pour in before his lamentation I

et tribulationem meam ante ipsum pronuntio. 142:4
and trouble I before it Hi. 142: 4

Cum deficit in me spiritus meus, tu nosti semitas meas. In via, qua ambulabam, absconderunt laqueum mihi. 142:5
with fails in I spirit my you you know paths mine. in way, which I walked, hide trap

Considerabam ad dexteram et videbam, et non erat qui cognosceret me. Periit fuga a me, et non est qui requirat animam meam.- 142:6
to me. 142: 5 I considered to right and I saw and not was that know Me. Cut off flight from I and not is that require life meam.- 142: 6

Clamavi ad te, Domine; dixi: ‘ Tu es refugium meum, portio mea in terra viventium. 142:7 Intende ad deprecationem meam, quia humiliatus sum nimis. 142:8
I cried to you O Lord; I said: ‘ You you refuge my share my in land living. 142: 7 Attend to petition I because humbled I too.

Libera me a persequentibus me, quia confortati sunt super me. 142:8 Educ de custodia animam meam ad confitendum nomini tuo; me circumdabunt iusti, cum retribueris mihi’. 143:1 PSALMUS. David.
free I from pursuing I because strengthened are over Me. 142: 8 Bring of custody life I to thanks name you; I about just, with reward to me. ‘ 143: 1 PSALM. David.

Domine, exaudi orationem meam, auribus percipe obsecrationem meam in veritate tua; exaudi me in tua iustitia. 143:2 Et non intres in iudicium cum servo tuo, quia non iustificabitur in conspectu tuo omnis vivens. 143:3 Quia persecutus est inimicus animam meam, contrivit in terra vitam meam, collocavit me in obscuris sicut mortuos a saeculo.
Sir, hear prayer I ears learn requests I in the truth your; hear I in your justice. 143: 2 The not Move in judgment with server your because not justified in before your all living. 143: 3 for pursued is The enemy life I crushed in land life I posted I in the Dark as dead from century.

143:4 Et anxius est in me spiritus meus, in medio
143: 4 The Look is in I spirit my in the
mei obrigit cor meum. 143:5 Memor fui dierum
my troubled heart My. 143: 5 Remember I days
antiquorum, meditatus sum in omnibus operibus tuis,
old Meditations I in all works your
in factis manuum tuarum recogitabam. 143:6 Expandi
in actions hands your I pondered. 143: 6 Attend
manus meas ad te, anima mea sicut terra sine
hand I to you soul my as land without
aqua tibi. 143:7 Velociter exaudi me, Domine; defecit
water to you. 143: 7 quickly hear I O Lord; failed
spiritus meus. Non abscondas faciem tuam a me,
spirit My. no hide face your from I
ne similis fiam descendentibus in lacum. 143:8
do not like I should down in Lake. 143: 8
Auditam fac mihi mane misericordiam tuam, quia
Cause Make I morning mercy your because
in te speravi. Notam fac mihi viam, in qua
in you I hoped. brand Make I way, in which
ambulem, quia ad te levavi animam meam. 143:9
I should walk; because to you I life mine. 143: 9
Eripe me de inimicis meis, Domine, ad te confugi.
Deliver I of enemies I Sir, to you I fled.
143:10 Doce me facere voluntatem tuam, quia Deus
143: 10 teach I do will your because God
meus es tu. Spiritus tuus bonus deducet me in
my you Art. Spirit your good lead I in
terram rectam; 143:11 propter nomen tuum, Domine,
land right; 143: 11 for name your Sir,
vivificabis me. In iustitia tua educes de tribulatione
quicken Me. in justice your Pull of trouble
animam meam 143:12 et in misericordia tua
life I 143: 12 and in mercy your
disperdes inimicos meos; et perdes omnes, qui
destroy enemies mine; and you will lose all that
tribulant animam meam, quoniam ego servus tuus
trouble life I for I slave your
sum. 144:1 David. Benedictus Dominus, adiutor meus,
I am. 144: 1 David. Blessed Lord, helper my

qui docet manus meas ad proelium et digitos meos
that teaches hand I to fight and fingers my
ad bellum. 144:2 Misericordia mea et fortitudo mea,
to war. 144: 2 mercy my and strength my
refugium meum et liberator meus; scutum meum, et
refuge my and liberator my; shield my and
in ipso speravi, qui subdit populum meum sub me.
in it I trust; that he adds: people my under Me.
144:3 Domine, quid est homo, quod agnoscis eum,
144: 3 Sir, what is man, that We can recognize him,
aut filius hominis, quod reputas eum? 144:4 Homo
or son man, that account him? 144: 4 man
vanitati similis factus est, dies eius sicut umbra
vanity like he became is day his as shadow
praeteriens. 144:5 Domine, inclina caelos tuos et
passing. 144: 5 Sir, Pay heavens your and
descende; tange montes, et fumigabunt. 144:6
down; touch mountains and smoke. 144: 6
Fulgura coruscationem et dissipa eos; emitte sagittas
Flash lightning and waste them; Send arrows
tuas et conturba eos. 144:7 Emitte manum tuam de
I and discomfit them. 144: 7 Send hand your of
alto; eripe me et libera me de aquis multis, de
high; rescue I and free I of water many of
manu filiorum alienigenarum, 144:8 quorum os
hand children aliens, 144: 8 the mouth
locutum est vanitatem, et dextera eorum dextera
spoken is futility and right their right
mendacii. 144:9 Deus, canticum novum cantabo tibi,
lying. 144: 9 God, song new I will sing you
in psalterio decachordo psallam tibi, 144:10 qui das
in psalter cover I will sing you 144: 10 that das
salutem regibus, qui redimis David servum tuum de
health kings, that purchase David slave your of
gladio maligno. 144:11 Eripe me et libera me de
sword Evil. 144: 11 Deliver I and free I of
manu filiorum alienigenarum, quorum os locutum
hand children aliens, the mouth spoken
est vanitatem, et dextera eorum dextera mendacii.
is futility and right their right lying.
144:12 Filii nostri sicut novellae crescentes in
144: 12 children our as plants increasing in

iuventute sua; filiae nostrae sicut columnae
youth their own; daughters our as column
angulares, sculptae ut structura templi. 144:13
corner sculpture as structure the temple. 144: 13
Promptuaria nostra plena, redundantia omnibus bonis;
garners our full overflow all property;
oves nostrae in milibus innumerabiles in campis
sheep our in thousands countless in fields
nostris, 144:14 boves nostrae crassae. Non est ruina
our 144: 14 cattle our thick. no is collapse
maceriae neque egressus neque clamor in plateis
Stone wall or out or cry in streets
nostris. 144:15 Beatus populus, cui haec sunt;
our. 144: 15 Happy people; which this they are:
beatus populus, cui Dominus est Deus. 145:1 Laudes.
happy people; which Lord is God. 145: 1 Morning.
David. ALEPH. Exaltabo te, Deus meus, rex, et
David. Aleph. extol you God my king, and
benedicam nomini tuo in saeculum et in saeculum
bless name your in age and in age
saeculi. 145:2 BETH. Per singulos dies benedicam tibi
age. 145: 2 Beth. by each day bless you
et laudabo nomen tuum in saeculum et in saeculum
and praise name your in age and in age
saeculi. 145:3 GHIMEL. Magnus Dominus et
age. 145: 3 She does. great Lord and
laudabilis nimis, et magnitudinis eius non est
praiseworthy too, and size his not is
investigatio. 145:4 DALETH. Generatio generationi
investigation. 145: 4 She. generation generation
laudabit opera tua, et potentiam tuam pronuntiabunt.
praise works your and power your pronounce.
145:5 HE. Magnificentiam gloriae maiestatis tuae
145: 5 HE. The magnificence glory majesty your
loquentur et mirabilia tua enarrabunt. 145:6 VAU.
speak and wonders your I meditate. 145: 6 Punishment.
Et virtutem terribilium tuorum dicent et
The power The terrible your say and
magnitudinem tuam narrabunt. 145:7 ZAIN.
size your down. 145: 7 Zai.

Memoriam abundantiae suavitatis tuae eructabunt et
mindfulness abundance aroma your Reach and
iustitia tua exsultabunt. 145:8 HETH. Miserator et
justice your sing. 145: 8 Heth. compassionate and
misericors Dominus, longanimis et multae
merciful Lord, slow and many
misericordiae. 145:9 TETH. Suavis Dominus universis,
Mercy. 145: 9 Her. sweet Lord all
et miserationes eius super omnia opera eius. 145:10
and compassion his over all works her. 145: 10
IOD. Confiteantur tibi, Domine, omnia opera tua; et
IOD. Let the you Sir, all works your; and
sancti tui benedicant tibi. 145:11 CAPH. Gloriam
St. your thanks to you. 145: 11 Blinded. Honour
regni tui dicant et potentiam tuam loquantur,
kingdom your say and power your ascertaining
145:12 LAMED. ut notas faciant filiis hominum
145: 12 Nothing. as notes do children men
potentias tuas et gloriam magnificentiae regni tui.
powers I and glory magnificence kingdom You.
145:13 MEM. Regnum tuum regnum omnium
145: 13 Mem. kingdom your kingdom all
saeculorum, et dominatio tua in omnem generationem
ages and domination your in all generation
et generationem. NUN. Fidelis Dominus in omnibus
and generation. Nun. faithful Lord in all
verbis suis et sanctus in omnibus operibus suis.
words their and St. in all works their own.
145:14 SAMECH. Allevat Dominus omnes, qui
145: 14 You covered. lifts Lord all that
corruunt, et erigit omnes depressos. 145:15 AIN.
fall and lifts all down. 145: 15 Ain.
Oculi omnium in te sperant, et tu das illis escam
The eyes all in you hope, and you das they food
in tempore opportuno. 145:16 PHE. Aperis tu
in time season. 145: 16 PHE. open you
manum tuam et imples omne animal in beneplacito.
hand your and You fill all animal in if desired.
145:17 SADE. Iustus Dominus in omnibus viis suis
145: 17 Sade. just Lord in all ways their

et sanctus in omnibus operibus suis. 145:18

and St. in all works their own. 145: 18

COPH. Prope est Dominus omnibus invocantibus

I. near is Lord all call

eum, omnibus invocantibus eum in veritate. 145:19

him, all call it in truth. 145: 19

RES. Voluntatem timentium se faciet et

RES. will fear he will and

deprecationem eorum exaudiet et salvos faciet eos.

petition their answer and save will them.

145:20 SIN. Custodit Dominus omnes diligentes se et

145: 20 SIN. keeps Lord all loving he and

omnes peccatores disperdet. 145:21 TAU. Laudationem

all sinners destroy. 145: 21 TAU. praise

Domini loquetur os meum, et benedicat omnis caro

of spokesman mouth my and bless all flesh

nomini sancto eius in saeculum et in saeculum

name St. his in age and in age

saeculi. 146:1 ALLELUIA. Lauda, anima mea,

age. 146: 1 Praise the Lord. Praise soul my

Dominum; 146:2 laudabo Dominum in vita mea,

Lord; 146: 2 praise Lord in life my

psallam Deo meo, quamdiu fuero. 146:3 Nolite

I will sing God I As long as I am. 146: 3 Do not

confidere in principibus, in filiis hominum, in

trust in leaders, in children men in

quibus non est salus. 146:4 Exibit spiritus eius, et

which not is safety. 146: 4 she goes out spirit his and

revertetur in terram suam; in illa die peribunt

return in land his own; in that day will

cogitationes eorum. 146:5 Beatus, cuius Deus Iacob

thoughts them. 146: 5 Happy the God Jacob

est adiutor, cuius spes in Domino Deo suo, 146:6 qui

is helper, the hope in Lord God his 146: 6 that

fecit caelum et terram, mare et omnia, quae in eis

he heaven and land sea and all which in them

sunt; qui custodit veritatem in saeculum, 146:7 facit

they are: that keeps the truth in century, 146: 7 does

iudicium oppressis, dat escam esurientibus. Dominus

judgment the oppressed; gives food the hungry. Lord

solvit compeditos, 146:8 Dominus illuminat caecos,

paid prisoners 146: 8 Lord illuminates the blind;

Dominus erigit depressos, Dominus diligit iustos, 146:9
Lord lifts upside down Lord He loves just, 146: 9
Dominus custodit advenas, pupillum et viduam
Lord keeps new arrivals orphan and widow
sustentat et viam peccatorum disperdit. 146:10
supports and way sins upside down. 146: 10
Regnabit Dominus in saecula, Deus tuus, Sion, in
reign Lord in ages God your Zion in
generationem et generationem. 147:1 ALLELUIA.
generation and generation. 147: 1 Praise the Lord.
Laudate Dominum, quoniam bonum est psallere Deo
Praise Lord, for good is player God
nostro, quoniam iucundum est celebrare laudem.
our for Jolly is celebrate praise.
147:2 Aedificans Ierusalem Dominus, dispersos Israelis
147: 2 building Jerusalem Lord, scattered Israel
congregabit. 147:3 Qui sanat contritos corde et
gather. 147: 3 He heals tanks heart and
alligat plagas eorum; 147:4 qui numerat multitudinem
binds quarters them; 147: 4 that counts company
stellarum et omnibus eis nomina vocat. 147:5
stars and all them names calls. 147: 5
Magnus Dominus noster et magnus virtute, sapientiae
great Lord our and great power wisdom
eius non est numerus. 147:6 Sustentat mansuetos
his not is number. 147: 6 supports meek
Dominus, humilians autem peccatores usque ad
Lord, humbling Now sinners up to
terram. 147:7 Praecinite Domino in confessione,
land. 147: 7 Sing Lord in thanks,
psallite Deo nostro in cithara. 147:8 Qui operit
Praises God our in harp. 147: 8 He covers
caelum nubibus et parat terrae pluviam. Qui
heaven clouds and prepares earth rain. He
producit in montibus fenum et herbam servituti
produces in mountains hay and grass service
hominum. 147:9 Qui dat iumentis escam ipsorum et
men. 147: 9 He gives cattle food their and
pullis corvorum invocantibus eum. 147:10 Non in
colts clang call him. 147: 10 no in

fortitudine equi delectatur, nec in tibiis viri
strength horses delight, or in pipes men
beneplacitum est ei. 147:11 Beneplacitum est
pleasure is to him. 147: 11 The good pleasure is
Domino super timentes eum et in eis, qui sperant
Lord over fearing it and in them, that trust
super misericordia eius. 147:12 Lauda, Ierusalem,
over mercy her. 147: 12 Praise Jerusalem
Dominum; collauda Deum tuum, Sion. 147:13
Lord; praise God your Zion. 147: 13
Quoniam confortavit seras portarum tuarum, benedixit
For strengthened bars gates your blessed
filiis tuis in te. 147:14 Qui ponit fines tuos pacem
children your in You. 147: 14 He posits ends your peace
et adipe frumenti satiat te. 147:15 Qui emittit
and fat corn satisfies You. 147: 15 He emits
eloquium suum terrae, velociter currit verbum eius.
speech his earth quickly runs word her.
147:16 Qui dat nivem sicut lanam, pruina sicut
147: 16 He gives snow as wool smoke; as
cinerem spargit. 147:17 Mittit crystallum suam sicut
ashes spraying. 147: 17 sends crystal his as
buccellas; ante faciem frigoris eius quis sustinebit?
morsels; before face cold his who stand?
147:18 Emittet verbum suum et liquefaciet ea, flabit
147: 18 send out word his and melt it blow
spiritus eius, et fluent aquae. 147:19 Qui annuntiat
spirit his and flow water. 147: 19 He announces
verbum suum Iacob, iustitias et iudicia sua Israel.
word his Jacob, justices and judgments his Israel.
147:20 Non fecit taliter omni nationi et iudicia sua
147: 20 no he so all race and judgments his
non manifestavit eis. ALLELUIA. 148:1 ALLELUIA.
not manifested them. Praise the Lord. 148: 1 Praise the Lord.
Laudate Dominum de caelis, laudate eum in excelsis.
Praise Lord of heaven praise it in high.
148:2 Laudate eum, omnes angeli eius, laudate eum,
148: 2 Praise him, all angels his praise him,
omnes virtutes eius. 148:3 Laudate eum, sol et luna,
all virtues her. 148: 3 Praise him, sun and moon
laudate eum, omnes stellae lucentes. 148:4 Laudate
praise him, all stars shining. 148: 4 Praise

eum, caeli caelorum et aquae omnes, quae super
him, air heaven and water all which over
caelos sunt.- 148:5 Laudent nomen Domini, quia
heavens period 148: 5 Let name Lord, because
ipse mandavit, et creata sunt; 148:6 statuit ea in
he mandated and created they are: 148: 6 set it in
aeternum et in saeculum saeculi; praeceptum posuit,
ever and in age age; command put it,
et non praeteribit. 148:7 Laudate Dominum de terra,
and not disappear. 148: 7 Praise Lord of land,
dracones et omnes abyssi, 148:8 ignis, grando, nix,
dragons and all abyss 148: 8 fire hail snow,
fumus, spiritus procellarum, qui facit verbum eius,
smoke; spirit storms that does word his
148:9 montes et omnes colles, ligna fructifera et
148: 9 mountains and all hills, timber fruitful and
omnes cedri, 148:10 bestiae et universa pecora,
all cedars, 148: 10 beasts and all cattle,
serpentes et volucres pennatae. 148:11 Reges terrae
snakes and birds feathered. 148: 11 Kings earth
et omnes populi, principes et omnes iudices terrae,
and all people leaders and all judges earth
148:12 iuvenes et virgines, senes cum iunioribus
148: 12 young people and virgins, the elderly with juniors
148:13 laudent nomen Domini, quia exaltatum est
148: 13 praise name Lord, because up is
nomen eius solius. Magnificencia eius super caelum
name his alone. magnificence his over heaven
et terram, 148:14 et exaltavit cornu populi sui.
and land 148: 14 and promoted horn people 's.
Hymnus omnibus sanctis eius, filiis Israel, populo,
Hymn all saints his children Israel people
qui propinquus est ei. ALLELUIA. 149:1
that close is to him. Praise the Lord. 149: 1
ALLELUIA. Cantate Domino canticum novum; laus
Praise the Lord. Sing Lord song new; praise
eius in ecclesia sanctorum. 149:2 Laetetur Israel in
his in church Saints. 149: 2 Let Israel in
eo, qui fecit eum, et filii Sion exsultent in rege
it that he him, and children Zion rejoice in king
suo. 149:3 Laudent nomen eius in choro, in
his own. 149: 3 Let name his in dance, in

tympano et cithara psallant ei, 149:4 quia
drum and harp sing to 149: 4 because
beneplacitum est Domino in populo suo, et honorabit
pleasure is Lord in people his and honor
mansuetos in salute. 149:5 Iubilent sancti in gloria,
meek in safety. 149: 5 let St. in glory,
laetentur in cubilibus suis. 149:6 Exaltationes Dei
let in beds their own. 149: 6 The high praise God
in gutture eorum, et gladii ancipites in manibus
in throat their and sword doubtful in hands
eorum, 149:7 ad faciendam vindictam in nationibus,
their 149: 7 to show vengeance in countries,
castigationes in populis, 149:8 ad alligandos reges
corrections in people 149: 8 to bind kings
eorum in compedibus et nobiles eorum in manicis
their in fetters and Gentlemen their in handcuffs
ferreis, 149:9 ad faciendum in eis iudicium
iron 149: 9 to do in them judgment
conscriptum. Gloria haec est omnibus sanctis eius.
written. glory this is all saints her.
ALLELUIA. 150:1 ALLELUIA. Laudate Dominum in
Praise the Lord. 150: 1 Praise the Lord. Praise Lord in
sanctuario eius, laudate eum in firmamento virtutis
sanctuary his praise it in dome power
eius. 150:2 Laudate eum in magnalibus eius, laudate
her. 150: 2 Praise it in mighty his praise
eum secundum multitudinem magnitudinis eius. 150:3
it according to company size her. 150: 3
Laudate eum in sono tubae, laudate eum in psalterio
Praise it in sound trumpet, praise it in psalter
et cithara, 150:4 laudate eum in tympano et choro,
and harp, 150: 4 praise it in drum and dance,
laudate eum in chordis et organo, 150:5 laudate
praise it in Temp and organ 150: 5 praise
eum in cymbalis benesonantibus, laudate eum in
it in cymbals cymbals, praise it in
cymbalis iubilationis: omne quod spirat, laudet
cymbals joy: all that lists; praise
Dominum. ALLELUIA.
Lord. Praise the Lord.

1:1 Parabolae Salomonis filii David regis Israel 1:2
1: 1 Parabola Solomon children David s Israel 1, 2
ad sciendam sapientiam et disciplinam, ad
to know wisdom and correction, to
intellegenda verba prudentiae; 1:3 ad suscipiendam
understood words prudence; 1: 3 to To receive the
eruditionem doctrinae, iustitiam et iudicium et
education doctrine, justice and judgment and
aequitatem, 1:4 ut detur parvulis astutia, adulescenti
equity 1: 4 as given children cunning, youth
scientia et recogitatio. 1:5 Audiat sapiens et addet
knowledge and reconsideration. 1: 5 Let wise and add
doctrinam, et intellegens dispositiones possidebit: 1:6
doctrine, and understanding arrangements possess: 1: 6
animadvertet parabolam et allegoriam, verba
To understand parable and allegory, words
sapientium et aenigmata eorum. 1:7 Timor Domini
wise and riddles them. 1: 7 fear of
principium scientiae. Sapientiam atque doctrinam
beginning science. wisdom and teaching
stulti despiciunt. 1:8 Audi, fili mi, disciplinam patris
fools despise. 1: 8 Listen, son my correction father
tui et ne reicias legem matris tuae, 1:9 quia
your and do not oneself law mother your 1: 9 because
diadema gratiae sunt capiti tuo, et torques collo tuo.
crown thanks are head your and chain neck your.
1:10 Fili mi, si te lactaverint peccatores, ne
1:10 Son my if you entice sinners, do not
acquiescas eis. 1:11 Si dixerint: ‘Veni nobiscum,
consent them. 1:11 If they say: ‘I came with us,
insidiemur sanguini, abscondamus tendiculas contra
wait blood hide let against
insontem frustra; 1:12 deglutiamus eos sicut infernus
guiltless in vain; 1:12 swallow them as hell
viventes et integros quasi descendentes in lacum:
living and fresh as descending in lake:
1:13 omnem pretiosam substantiam reperiemus,
1:13 all price substance find
implebimus domos nostras spoliis; 1:14 sortem mitte
fill homes our trophies; 1:14 Fate send

nobiscum, marsupium unum sit omnium nostrum ‘;
with us, purse one is all our ‘;
1:15 fili mi, ne ambules cum eis, prohibe pedem
1:15 son my do not walk with them, Keep foot
tuum a semitis eorum. 1:16 Pedes enim illorum ad
your from paths them. 1:16 feet For their to
malum currunt et festinant, ut effundant sanguinem.
evil run and haste, as shed the blood.
1:17 Frustra autem iacitur rete ante oculos
1:17 useless Now falls net before eyes
pinnatorum. 1:18 Ipsique contra sanguinem suum
bird. 1:18 And the against blood his
insidiantur et moliuntur fraudes contra animas
wait and they are trying to frauds against lives
suas. 1:19 Sic semitae omnis ad rapinam intenti:
their own. 1:19 so highways all to robbery alert:
animam ipsius possidentis rapiunt. 1:20 Sapientia
life of owner Snatch. 1:20 wisdom
foris praedicat, in plateis dat vocem suam, 1:21 in
outside preaches in streets gives voice his 1:21 in
capite viarum frequentium clamitat, in foribus
head roads many call? in doors
portarum urbis profert verba sua: 1:22 ‘ Usquequo,
gates city offers words his 1:22 ‘ How long,
parvuli, diligitis infantiam, et derisores sibi
children, love childhood, and mockers to
derisionem cupient, et imprudentes odibunt
deride scorning, and imprudent hate
scientiam? 1:23 Convertimini ad correptionem meam;
knowledge? 1:23 Return to correction I;
en proferam vobis spiritum meum et ostendam vobis
en I offer you spirit my and show you
verba mea. 1:24 Quia vocavi, et renuistis, extendi
words I have. 1:24 for I called, and refused; extended
manum meam, et non fuit qui aspiceret; 1:25
hand I and not was that Isaac; 1:25
despexistis omne consilium meum et increpationes
ignored all design my and correction
meas neglexistis. 1:26 Ego quoque in interitu vestro
I warning. 1:26 I also in death your
ridebo et subsannabo, cum terror vobis advenerit,
calamity; and mock with terror you he'll

1:27 cum irruerit ut procella terror, et interitus
1:27 with fall as storm terror? and The destruction
quasi tempestas ingruerit, quando venerit super vos
as storm assail, when come over you
tribulatio et angustia'. 1:28 Tunc invocabunt me, et
trouble and anguish. ' 1:28 Then call I and
non exaudiam, instanter quaerent me et non
not answer finds seek I and not
invenient me, 1:29 eo quod exosam habuerint
find I 1:29 it that haters have
disciplinam et timorem Domini non elegerint 1:30
correction and fear of not choose 1:30
nec acquieverint consilio meo et despexerint
or They would design I and loathed
universam correptionem meam. 1:31 Comedent igitur
all correction mine. 1:31 eat So
fructus viae suae suisque consiliis saturabuntur. 1:32
fruit way his and his plans fill. 1:32
Aversio parvulorum interficiet eos, et securitas
The turning away Infant kill them; and security
stultorum perdet illos. 1:33 Qui autem me audierit,
fools lose them. 1:33 He Now I hear,
absque terrore requiescet et tranquillus erit timore
without terror rest and ease will be fear
malorum sublato. 2:1 Fili mi, si susceperis sermones
of raising. 2: 1 Son my if support words
meos et mandata mea absconderis penes te, 2:2
my and commands my hide with you 2: 2
intendens ad sapientiam aurem tuam, inclinans cor
intending to wisdom ear your inclining heart
tuum ad cognoscendam prudentiam; 2:3 si enim
your to knowledge practicality; 2, 3 if For
sapientiam invocaveris et dederis vocem tuam
wisdom call and give voice your
prudentiae, 2:4 si quaesieris eam quasi pecuniam et
prudence, 2: 4 if search it as money and
sicut thesauros conquisieris illam, 2:5 tunc intelleges
as treasures search it 2: 5 then understand
timorem Domini et scientiam Dei invenies. 2:6 Quia
fear of and knowledge God you can find. 2, 6 for
Dominus dat sapientiam, et ex ore eius scientia et
Lord gives wisdom and from mouth his knowledge and

prudencia. 2:7 Thesaurizabit rectis sollertiam et
prudence. 2: 7 store right ingenuity and
clipeus erit gradientibus simpliciter 2:8 servans
shield will be walking absolutely 2: 8 Keeping
semitas iustitiae et vias sanctorum custodiens. 2:9
paths justice and ways saints keeping. 2: 9
Tunc intelleges iustitiam et iudicium et aequitatem
Then understand justice and judgment and equity
et omnem semitam bonam, 2:10 quia intrabit
and all path good 2:10 because enter
sapientia cor tuum, et scientia animae tuae placebit.
wisdom heart your and knowledge soul your please.
2:11 Consilium custodiet te, et prudentia servabit te,
2:11 Advice watch you and prudence keep you
2:12 ut eruaris a via mala et ab homine, qui
2:12 as rescued from road bad and from man that
perversa loquitur; 2:13 qui relinquunt iter rectum, ut
perverse he speaks; 2:13 that leave trip right, as
ambulent per vias tenebrosas; 2:14 qui laetantur,
walk by ways darkness; 2:14 that gladdened
cum malefecerint, et exsultant in rebus pessimis:
with they have done, and exult in affairs worst:
2:15 quorum viae perversae sunt, et pravi gressus
2:15 the way perverse are and The method The steps
eorum. 2:16 Ut eruaris a muliere aliena et ab
them. 2:16 To rescued from woman foreign and from
extranea, quae mollit sermones suos 2:17 et relinquit
foreign which softens words their 2:17 and leaves
ducem pubertatis suae et pacti Dei sui oblita est.
leader youth his and pact God s forgetful It is.
2:18 Inclinata est enim ad mortem domus eius, et
2:18 swinging is For to death house his and
ad inferos semitae ipsius; 2:19 omnes, qui
to underworld highways same; 2:19 all that
ingrediuntur ad eam, non revertentur nec
go to it not return or
apprehendent semitas vitae. 2:20 Ut ambules in via
hold paths life. 2:20 To walk in road
bonorum et calles iustorum custodias: 2:21 qui enim
goods and bye just prisons; 2:21 that For

recti sunt, habitabunt in terra, et simplices
right are live in land, and simple
permanebunt in ea; 2:22 impii vero de terra
continue in it; 2:22 The wicked But of land
perdentur, et, qui inique agunt, auferentur ex ea.
insects and, that wrong do off from them.
3:1 Fili mi, ne obliviscaris legis meae, et praecepta
3: 1 Son my do not forget law my and rules
mea cor tuum custodiat; 3:2 longitudinem enim
my heart your keep; 3: 2 length For
dierum et annos vitae et pacem apponent tibi. 3:3
days and years life and peace add to you. 3: 3
Misericordia et veritas te non deserant; circumda
mercy and truth you not and Deck
eas gutturi tuo et describe in tabulis cordis tui, 3:4
them taste your and write in tables heart your 3, 4
et invenies gratiam et successum bonum coram Deo
and find thanks and success good before God
et hominibus. 3:5 Habe fiduciam in Domino ex toto
and men. 3, 5 Spend confidence in Lord from all
corde tuo et ne innitaris prudentiae tuae. 3:6 In
heart your and do not lean prudence Your. 3: 6 in
omnibus viis tuis cogita illum, et ipse diriget gressus
all ways your think it and he direct The steps
tuos. 3:7 Ne sis sapiens apud te metipsum; time
your. 3: 7 Do not be wise in yourself; fear
Dominum et recede a malo. 3:8 Sanitas quippe
Lord and depart from evil. 3: 8 health for
erit umbilico tuo, et irrigatio ossibus tuis. 3:9
will be navel your and moistening bones your. 3: 9
Honora Dominum de tua substantia et de primitiis
Honour Lord of your substance and of first-
omnium frugum tuarum, 3:10 et implebuntur horrea
all cereals your 3:10 and full barns
tua frumento, et vino torcularia tua redundabunt.
your corn, and wine presses your overflow.
3:11 Disciplinam Domini, fili mi, ne abicias nec
3:11 Correction Lord, son my do not reject or
asperneris, cum ab eo corriperis: 3:12 quem enim
scorn, with from it correction: 3:12 which For

diligit, Dominus corripit et quasi pater in filio
love, Lord corrects and as father in son
complacet sibi. 3:13 Beatus homo, qui invenit
wins themselves. 3:13 Happy man, that found
sapientiam et qui affluit prudentia: 3:14 melior est
wisdom and that gains prudence: 3:14 better is
acquisitio eius negotiatione argenti, et auro primo
acquisition his trading silver and gold first
fructus eius. 3:15 Pretiosior est cunctis gemmis, et
fruit her. 3:15 The precious is all gems, and
omnia pretiosa tua huic non valent comparari; 3:16
all price your this not value compared; 3:16
longitudo dierum in dextera eius, et in sinistra illius
length days in right his and in left of
divitiae et gloria. 3:17 Viae eius viae pulchrae, et
wealth and glory. 3:17 roads his way fair; and
omnes semitae illius pacificae. 3:18 Lignum vitae est
all highways of peace. 3:18 wood life is
his, qui apprehenderint eam; et, qui tenuerit eam,
those that take it; and, that held it
beatus. 3:19 Dominus sapientia fundavit terram,
happy. 3:19 Lord wisdom He founded land
stabilivit caelos prudentia; 3:20 sapientia illius
established heavens prudence; 3:20 wisdom of
eruperunt abyssi, et nubes rorem stillant. 3:21 Fili
issued abyss and cloud dew drip. 3:21 Son
mi, ne effluant haec ab oculis tuis; custodi
my do not flow this from eyes your; keep
prudentiam atque consilium, 3:22 et erit vita
prudence and design, 3:22 and will be life
animae tuae, et gratia collo tuo; 3:23 tunc
soul your and grace neck you; 3:23 then
ambulabis fiducialiter in via tua, et pes tuus non
walk safety in road your and foot your not
impinget. 3:24 Si dormieris, non timebis; quiesces, et
stumble. 3:24 If She not fear; Yes and
suavis erit somnus tuus. 3:25 Ne paveas
sweet will be sleep Your. 3:25 Do not discouraged
repentino terrore et irruentem tibi turbinem
sudden terror and violence you whirlwind

impiorum, cum venerit. 3:26 Dominus enim erit in
wicked, with come. 3:26 Lord For will be in
latere tuo et custodiet pedem tuum, ne capiaris.
side your and watch foot your do not taken.
3:27 Noli prohibere beneficium ab eo, cui debetur,
3:27 Do not stop benefit from it which due to
si in potestate manus tuae est, ut facias. 3:28 Ne
if in power hand your is as you do. 3:28 Do not
dicas amico tuo: ‘ Vade et revertere, cras dabo
say friend you; ‘ Go and return; tomorrow I
tibi ‘, cum statim possis dare. 3:29 Ne moliaris
you ‘ with immediately you can give. 3:29 Do not Practise
amico tuo malum, cum ille apud te sedeat cum
friend your evil with he in you sit with
fiducia. 3:30 Ne contendas adversus hominem
confidence. 3:30 Do not Fret against man
frustra, cum ipse tibi nihil mali fecerit. 3:31 Ne
In vain, with he you nothing mali He did it. 3:31 Do not
aemuleris hominem iniustum nec imiteris omnes vias
Envy man injustice or copying all ways
eius, 3:32 quia abominatio Domini est omnis pravus,
his 3:32 because abomination of is all viii
et cum simplicibus societas eius. 3:33 Maledictio a
and with simple society her. 3:33 cursing from
Domino in domo impii, habitacula autem iustorum
Lord in house wicked; apartments Now just
benedicentur. 3:34 Ipse deludet illusores et mansuetis
blessed. 3:34 He scoffs mockers and lath
dabit gratiam; 3:35 gloriam sapientes possidebunt,
will grace; 3:35 glory wise possess,
stultorum exaltatio ignominia. 4:1 Audite, filii,
fools Banner shame. 4: 1 Listen children,
disciplinam patris et attendite, ut sciatis prudentiam;
correction father and Listen, as know practicality;
4:2 quoniam doctrinam bonam tribuam vobis, legem
4: 2 for teaching good give you law
meam ne derelinquatis. 4:3 Nam et ego filius fui
I do not forsake. 4: 3 For and I son I
patris mei, tenellus et unigenitus coram matre mea;
father my tender and the only begotten before mother my;

4:4 et docebat me atque dicebat: ‘ Suscipiat verba
4: 4 and taught I and he said: ‘ welcome words
mea cor tuum, custodi praecepta mea et vives. 4:5
my heart your keep rules my and live. 4, 5
Posside sapientiam, posside prudentiam, ne
Buy wisdom get practicality do not
obliviscaris neque declines a verbis oris mei. 4:6
forget or decline from words mouth mine. 4: 6
Ne dimittas eam, et custodiet te, dilige eam, et
Do not let it and watch you love it and
servabit te. 4:7 Principium sapientiae: posside
keep You. 4: 7 beginning wisdom: get
sapientiam et in omni possessione tua acquire
wisdom and in all possession your purchase
prudentiam. 4:8 Arripe illam, et exaltabit te,
prudence. 4: 8 Grasp it and lift you
glorificaberis ab ea, cum eam fueris amplexatus. 4:9
honor from it with it you embraced. 4: 9
Dabit capiti tuo diadema gratiae, et corona inclita
She will head your crown thanks, and crown beauty
proteget te’. 4:10 Audi, fili mi, et suscipe verba
protect you !. 4:10 Listen, son my and receive words
mea, ut multiplicentur tibi anni vitae. 4:11 Viam
my as increase you years life. 4:11 way
sapientiae monstravi tibi; duxi te per semitas
wisdom They have shown you; I thought you by paths
aequitatis, 4:12 quas cum ingressus fueris, non
equity, 4:12 which with entry you, not
arctabuntur gressus tui, et currens non habebis
runnest The steps your and running not have
offendiculum. 4:13 Tene disciplinam nec laxes;
offense. 4:13 Hold correction or instruction;
custodi illam, quia ipsa est vita tua. 4:14 Ne
keep it because the is life Your. 4:14 Do not
ingrediaris in semitas impiorum nec procedas in
Lebo in paths the wicked or Present in
malorum via. 4:15 Fuge ab ea nec transeas per
of way. 4:15 Fly from it or pass by
illam; declina et desere eam. 4:16 Non enim
it; decline and abandon her. 4:16 no For

dormiunt, nisi malefecerint, et rapitur somnus ab
sleep, but they have done, and rapt sleep from
eis, nisi supplantaverint. 4:17 Comedunt enim panem
them, but fall. 4:17 They eat For bread
impietatis et vinum iniquitatis bibunt. 4:18 Iustorum
impiety and wine of violence drink. 4:18 HaYasher
autem semita quasi lux splendens procedit et crescit
Now track as light bright proceeds and increases
usque ad perfectam diem. 4:19 Via impiorum
up to perfect Day. 4:19 way the wicked
tenebrosa; nesciunt, ubi corruant. 4:20 Fili mi,
dark; do not know, where fall. 4:20 Son my
ausculta sermones meos et ad eloquia mea inclina
listen words my and to words my Pay
aurem tuam; 4:21 ne recedant ab oculis tuis,
ear your; 4:21 do not Away from eyes your
custodi ea in medio cordis tui: 4:22 vita enim sunt
keep it in the heart you: 4:22 life For are
invenientibus ea, et universae carni sanitas. 4:23
find it and all flesh health. 4:23
Omni custodia serva cor tuum, quia ex ipso vita
all custody Help heart your because from it life
procedit. 4:24 Remove a te os pravum, et
proceeds. 4:24 remove from you mouth degenerate and
detrahentia labia sint procul a te. 4:25 Oculi tui
detracting lips are at from You. 4:25 The eyes your
recta videant, et palpebrae tuae dirigantur coram te.
right see and eyelid your directed before You.
4:26 Observa semitam pedum tuorum, et omnes viae
4:26 Observe path feet your and all way
tuae stabiliuntur. 4:27 Ne declines ad dexteram
your established. 4:27 Do not decline to right
neque ad sinistram, averte pedem tuum a malo.
or to left, remove foot your from evil.
5:1 Fili mi, attende ad sapientiam meam, et
5: 1 Son my attend to wisdom I and
prudentiae meae inclina aurem tuam, 5:2 ut custodias
prudence I Pay ear your 5: 2 as prisms
cogitationes, et disciplinam labia tua conservent. 5:3
thoughts, and correction lips your conservation. 5: 3

Favum enim stillant labia meretricis, et nitidius oleo
honeycomb For drip lips prostitute and smoother oil
guttur eius; 5:4 novissima autem illius amara quasi
throat thereof; 5: 4 last Now of bitter as
absinthium et acuta quasi gladius biceps. 5:5 Pedes
wormwood and sharp as sword biceps. 5: 5 feet
eius descendunt in mortem, et ad inferos gressus
his down in death and to underworld The steps
illius tendunt; 5:6 cum non observet semitam vitae,
of bend; 5, 6 with not observer path life
vagi sunt gressus eius, et ipsa nescit. 5:7
roaming are The steps his and the he does not know. 5: 7
Nunc ergo, fili mi, audi me et ne recedas a
now therefore, son my listen I and do not go from
verbis oris mei. 5:8 Longe fac ab ea viam tuam
words mouth mine. 5: 8 far Make from it way your
et ne appropinques foribus domus eius. 5:9 Ne
and do not near doors house her. 5: 9 Do not
des alienis honorem tuum et annos tuos crudeli,
give other honor your and years your cruel,
5:10 ne forte impleantur extranei viribus tuis, et
5:10 do not perhaps completed foreigners strength your and
labores tui sint in domo aliena, 5:11 et gemas in
labor your are in house others, 5:11 and moan in
novissimis, quando consumpseris carnes tuas et
the latter, when spent meat I and
corpus tuum 5:12 et dicas: ‘ Cur detestatus sum
body your 5:12 and say: ‘ why detested I
disciplinam, et increpationes renuit cor meum, 5:13
correction, and correction refuses heart my 5:13
nec audiavi vocem docentium me et magistris non
or I heard voice teachers I and teachers not
inclinavi aurem meam? 5:14 Paene fui in omni malo,
inclined ear I? 5:14 almost I in all evil,
in medio ecclesiae et synagogae’. 5:15 Bibe aquam
in the church and the community. ‘ 5:15 drink water
de cisterna tua et fluenta putei tui, 5:16 ne
of well your and floods well, your 5:16 do not
deriventur fontes tui foras, et in plateis rivi
Goodbye sources your out and in streets streams
aquarum; 5:17 habeto eas solus, nec sint alieni
water; 5:17 Make them alone, or are strangers

participes tui. 5:18 Sit vena tua benedicta, et laetare
participants You. 5:18 Let vein your blessed, and rejoice
cum muliere adulescentiae tuae; 5:19 cerva carissima
with woman youth your; 5:19 hind dearest
et gratissimus hinnulus, blanditiae eius inebrient te
and graceful fawn, With his inebriate you
in omni tempore, in amore eius delectare iugiter.
in all time in love his delight regularly.
5:20 Quare seduceris, fili mi, ab aliena et foveris in
5:20 Why will you, son my from foreign and embrace in
sinu extraneae? 5:21 Quoniam ante Dominum viae
gulf stranger? 5:21 For before Lord way
hominis, et omnes gressus eius considerat. 5:22
man, and all The steps his consider. 5:22
Iniquitates suae capient impium, et funibus
transgressions his take impious and ropes
peccatorum suorum constringetur. 5:23 Ipse morietur,
sins their melts. 5:23 He die,
quia non habuit disciplinam, et in multitudine
because not he had correction, and in numbers
stultitiae suae decipietur. 6:1 Fili mi, si spoponderis
folly his deceived. 6: 1 Son my if surety
pro amico tuo, defixisti apud extraneum manum
for friend your stricken in foreign hand
tuam; 6:2 illaqueatus es verbis oris tui et captus
your; 6: 2 net you words mouth your and arrested
propriis sermonibus. 6:3 Fac ergo, quod dico, fili
own words. 6: 3 Make therefore, that I mean, son
mi, et temetipsum libera, quia incidisti in manum
my and yourself free; because fallen in hand
proximi tui; discurre, prosternere, insta amico tuo.
neighbor your; Run, prostrate, continue friend your.
6:4 Ne dederis somnum oculis tuis nec palpebris
6: 4 Do not give sleep eyes your or eyelids
tuis dormitationem. 6:5 Eruere quasi dammula de
your drowsiness. 6: 5 deliver as doe of
rete, et quasi avis de manu aucupis. 6:6 Vade ad
net and as bird of hand fowler. 6: 6 Go to
formicam, o piger, et considera vias eius et discere
ant, o lazy, and consider ways his and learn

sapientiam. 6:7 Quae, cum non habeat ducem nec
wisdom. 6, 7 which, with not have leader or
praeceptorem nec principem, 6:8 parat in aestate
teacher or prince, 6, 8 prepares in summer
cibum sibi et congregat in messe, quod comedat. 6:9
food to and gathers in summer that eat. 6: 9
Usquequo, piger, dormies? Quando consurges e
How long, lazy, Lie? when rise from
somno tuo? 6:10 Paululum dormis, paululum
sleep you? 6:10 A little bit you lie a little
dormitas, paululum conseres manus, ut dormias; 6:11
slumber, a little folding hand, as sleep 6:11
et veniet tibi quasi viator egestas, et pauperies
and will you as traveler poverty, and poverty
quasi vir armatus. 6:12 Homo iniquus, vir inutilis,
as man armed. 6:12 man Wicked man inefficient,
graditur ore perverso; 6:13 annuit oculis, terit pede,
Walk mouth perverse; 6:13 winks eyes, prickle foot,
digito loquitur. 6:14 Prava in corde suo machinatur,
finger speaks. 6:14 A bad in heart his plots
malum in omni tempore, iurgia seminat. 6:15 Ideo
evil in all time quarrels sows. 6:15 Therefore
extemplo veniet perditio sua, et subito conteretur nec
immediately will destruction his and suddenly broken or
habebit medicinam. 6:16 Sex sunt, quae odit
have medicine. 6:16 six are which He hates
Dominus, et septem detestatur anima eius: 6:17
Lord, and seven detests soul his 6:17
oculos sublimes, linguam mendacem, manus
eyes high language false hand
effundentes innoxium sanguinem, 6:18 cor machinans
shed innocent blood 6:18 heart plots
cogitationes pravas, pedes veloces ad currendum in
thoughts depraved, feet swift to run in
malum, 6:19 proferentem mendacia, testem fallacem
evil 6:19 forges lies, witness hypocritical
et eum, qui seminat inter fratres discordias. 6:20
and him, that sows between brothers strife. 6:20
Conserva, fili mi, praecepta patris tui et ne reicias
Preserve, son my rules father your and do not oneself
legem matris tuae; 6:21 liga ea in corde tuo iugiter
law mother your; 6:21 Bind it in heart your regularly

et circumda gutturi tuo. 6:22 Cum ambulaveris,
and Deck taste your. 6:22 with walk;
dirigent te, cum dormieris, custodient te et, cum
direct you with She keep you and, with
evigilaveris, colloquentur tecum. 6:23 Quia mandatum
wake talk with you. 6:23 for command
lucerna est, et lex lux, et via vitae increpatio
lamp is and law light, and road life corrections
disciplinae, 6:24 ut custodiant te a muliere mala
training; 6:24 as keep you from woman bad
et a blanda lingua extraneae; 6:25 non concupiscat
and from Smooth language extraneous; 6:25 not lust
pulchritudinem eius cor tuum, nec capiaris nutibus
beauty his heart your or caught nods
illius: 6:26 pretium enim scorti vix est torta panis,
that: 6:26 price For whore scarce is twisted bread,
mulier autem viri pretiosam animam capit. 6:27
woman Now men price life it takes. 6:27
Numquid potest homo abscondere ignem in sinu suo,
Do can man hide fire in gulf his
et vestimenta illius non ardebunt? 6:28 Aut
and clothes of not burned? 6:28 or
ambulare super prunas, et non comburentur plantae
walk over coals; and not burned plant
eius? 6:29 Sic qui ingreditur ad mulierem proximi
his? 6:29 so that enters to woman neighbor
sui; non erit mundus, quicumque tetigerit eam. 6:30
s; not will be The world, who touches her. 6:30
Non contemptui erit fur, cum furatus fuerit, ut
no contempt will be thief, with stolen it as
esurientem impleat animam. 6:31 Deprehensus quoque
hungry supply life. 6:31 detected also
reddet septuplum et omnem substantiam domus suae
shall pay sevenfold and all substance house his
tradet. 6:32 Qui autem adulter est cum muliere,
will deliver. 6:32 He Now adulterer is with woman
vecors est; perdet animam suam, qui hoc fecerit.
mad it is; lose life his that this He did it.
6:33 Plagam et ignominiam congregat sibi, et
6:33 Blow and shame gathers themselves, and
opprobrium illius non delebitur. 6:34 Quia zelus est
reproach of not Sour. 6:34 for zeal is

furor viri, et non parcat in die vindictae 6:35
The anger Gentlemen, and not spare in day vengeance 6:35

nec accipiet personam tuam in piaculum nec suscipiet
or take person your in atonement or support

dona plurima. 7:1 Fili mi, custodi sermones meos et
gifts many. 7: 1 Son my keep words my and

praecepta mea reconde tibi. 7:2 Serva mandata mea
rules my Put up to you. 7: 2 Help commands my

et vives, et legem meam quasi pupillam oculi tui.
and live; and law I as apple eyes You.

7:3 Liga ea in digitis tuis, scribe illa in tabulis
7: 3 Liga it in inches your write that in tables

cordis tui. 7:4 Dic sapientiae: ‘ Soror mea es ‘ et
heart You. 7: 4 Tell wisdom: ‘ sister my you ‘ and

prudentiam voca Amicam, 7:5 ut custodiat te a
prudence call girlfriend, 7: 5 as keep you from

muliere extranea et ab aliena, quae verba sua
woman foreign and from others, which words his

dulcia facit. 7:6 De fenestra enim domus meae per
sweets He does. 7: 6 The window For house I by

cancellos prospexi 7:7 et video inter parvulos;
lattices I looked 7: 7 and video between children;

considero inter filios vecordem iuvenem, 7:8 qui
I consider between children the mad young, 7, 8 that

transit per plateam iuxta angulum et prope viam
passes by street according to angle and close way

domus illius graditur 7:9 in obscuro advesperascente
house of Walk 7, 9 in obscurity evening

die, in mediis tenebris et caligine. 7:10 Et ecce,
day in media the dark and thick. 7:10 The See,

occurrit illi mulier ornatu meretricio, cauta corde,
met they woman costume harlot cautious heart

garrula et rebellans, 7:11 quietis impatiens nec
chattering and uncontrolled; 7:11 rest impatient or

valens in domo consistere pedibus suis: 7:12 nunc
nutritious in house stand feet his 7:12 now

foris, nunc in plateis et iuxta angulos insidians.
outside, now in streets and according to corners wait.

7:13 Apprehensumque deosculatur iuvenem et procaci
7:13 catching deosculatur young and impudent

vultu blanditur dicens: 7:14 ‘ Victimam pro salute
look fondle saying: 7:14 ‘ victims for safety
vovi, hodie reddidi vota mea; 7:15 idcirco egressa
I vowed, today paid vows my; 7:15 therefore came out
sum in occursum tuum desiderans te videre et
I in meet your desiring you see and
repperi. 7:16 Stragulatis vestibibus lectulum meum
I found. 7:16 tapestry clothes bed my
stravi, linteis pictis ex Aegypto; 7:17 aspersi cubile
spread, linen painted from Egypt; 7:17 perfumed bed
meum myrrha et aloe et cinnamomo. 7:18 Veni,
my myrrh and aloe and cinnamon. 7:18 I came,
inebriemur voluptatibus, usque mane fruamur
inebriated pleasures, up morning enjoy
amoribus. 7:19 Non est enim vir in domo sua;
loves. 7:19 no is For man in house their own;
abiit via longissima, 7:20 sacculum pecuniae secum
He went road the longest, 7:20 bag money with
tulit, in die plenae lunae reversurus est in domum
took in day full Monday return is in home
suam’. 7:21 Irretivit eum multis sermonibus et
his own. ‘ 7:21 She entangled it many words and
blanditiis labiorum protraxit illum. 7:22 Stultus eam
blandishments lips elaborated him. 7:22 stupid it
sequitur quasi bos ductus ad victimam, sicut irretitur
follows as ox leadership to victim as correction
vinculo cervus, 7:23 donec transfigat sagitta iecur
bond deer, 7:23 until an arrow liver
eius; velut si avis festinet ad laqueum et nescit
thereof; as if bird in a hurry to trap and does not know
quod de periculo animae illius agitur. 7:24 Nunc
that of risk soul of question. 7:24 now
ergo, fili mi, audi me et attende verbis oris mei.
therefore, son my listen I and attend words mouth mine.
7:25 Ne abstrahatur in viis illius mens tua, neque
7:25 Do not withdrawal in ways of mind your or
decipiaris semitis eius. 7:26 Multos enim vulneratos
miss paths her. 7:26 many For wounded
deiecit, et fortissimi quique interfecti sunt ab ea:
down, and the strongest who killed are from it

7:27 viae inferi domus eius penetrantes in interiora
7:27 way hell house his rooms in interior
mortis. 8:1 Numquid non sapientia clamitat, et
of death. 8: 1 Do not wisdom call? and
prudentia dat vocem suam? 8:2 In summis verticibus
prudence gives voice his? 8: 2 in top top
supra viam in mediis semitis stans, 8:3 iuxta
above way in media paths standing 8: 3 according to
portas ad introitum civitatis, in ipsis foribus
gates to entrance city in the doors
conclamat: 8:4 ‘ O viri, ad vos clamito, et vox
He shouted: 8: 4 ‘ O Gentlemen, to you call; and voice
mea ad filios hominum. 8:5 Intellegite, parvuli,
my to children men. 8: 5 understand children,
astutiam; et insipientes, animadvertite. 8:6 Audite,
craftiness; and foolish, notice. 8: 6 Listen
quoniam de rebus magnis locutura sum, et
for of affairs great to say; I and
aperientur labia mea, ut recta praedicent. 8:7
The opening lips my as right preach. 8: 7
Veritatem meditabitur guttur meum, et labia mea
truth meditate throat my and lips my
detestabuntur impium. 8:8 Iusti sunt omnes sermones
abomination wicked. 8: 8 Just are all words
oris mei, non est in eis pravum quid neque
mouth my not is in them degenerate what or
perversum; 8:9 omnes recti sunt intelligentibus et
wrong; 8, 9 all right are the intelligent and
aequi invenientibus scientiam. 8:10 Accipite
equity find knowledge. 8:10 Receive
disciplinam meam et non pecuniam, doctrinam magis
correction I and not money teaching more
quam aurum electum. 8:11 Melior est enim sapientia
than gold selected. 8:11 Better is For wisdom
gemmis, et omne desiderabile ei non potest
gems, and all desirable it not can
comparari’. 8:12 Ego sapientia habito cum prudentia
compared. 8:12 I wisdom I live with prudence
et artem excogitandi invenio. 8:13 Timor Domini
and art devise I find. 8:13 fear of

odisse malum; arrogantiam et superbiam et viam
hate evil; What arrogance! and pride and way
pravam et os bilingue detestor. 8:14 Meum est
Wrong and mouth bilingual I detest. 8:14 my is
consilium et prudentia, mea est intelligentia, mea est
design and prudence, my is intelligence my is
fortitudo. 8:15 Per me reges regnant, et principes
strength. 8:15 by I kings reign and leaders
iusta decernunt; 8:16 per me duces imperant, et
just decrees; 8:16 by I leaders rule, and
potentes decernunt iustitiam. 8:17 Ego diligentes me
powerful decide justice. 8:17 I loving I
diligo; et, qui mane vigilant ad me, invenient me.
I love; and, that morning watch to I find Me.
8:18 Mecum sunt divitiae et gloria, opes superbae
8:18 me are wealth and glory, resources proud
et iustitia. 8:19 Melior est enim fructus meus auro
and justice. 8:19 Better is For fruit my gold
et obryzo, et genimina mea argento electo. 8:20 In
and fine, and Offspring my silver choice. 8:20 in
viis iustitiae ambulo, in medio semitarum iudicii, 8:21
ways justice I walk, in the paths judgment 8:21
ut ditem diligentes me et thesauros eorum repleam.
as enrich loving I and treasures their cellars.
8:22 Dominus possedit me in initio viarum suarum,
8:22 Lord possessed I in beginning roads their
antequam quidquam faceret a principio; 8:23 ab
before or do from the beginning; 8:23 from
aeterno ordinata sum et ex antiquis, antequam terra
eternal array I and from old before land
fieret. 8:24 Nondum erant abyssi, et ego iam
it would be. 8:24 Not yet were abyss and I already
concepta eram, necdum fontes graves aquis, 8:25
capacity I not yet sources serious water; 8:25
priusquam montes demergerentur, ante colles ego
before mountains settled, before The hills I
parturiebar. 8:26 Adhuc terram non fecerat et
birth. 8:26 yet land not had and
campos et initium glebae orbis terrae. 8:27 Quando
fields and beginning clods world the earth. 8:27 when

praeparabat caelos, aderam, quando certa lege et
He prepared heavens I was there when fight law and
gyro vallabat abyssos, 8:28 quando nubes firmabat
gyro enclosed deep, 8:28 when cloud firm
sursum, et praevaluerunt fontes abyssi, 8:29 quando
up and prevailed sources abyss 8:29 when
circumdabat mari terminum suum et aquis, ne
about sea border his and water; do not
transirent fines suos, quando iecit fundamenta terrae,
pass over ends his when shot foundations earth
8:30 cum eo eram ut artifex: delectatio eius per
8:30 with it I was as artist: pleasure his by
singulos dies, ludens coram eo omni tempore, 8:31
each day, playing before it all time 8:31
ludens in orbe terrarum, et deliciae meae esse cum
playing in world lands, and delicacy I be with
filiis hominum. 8:32 Nunc ergo, filii, audite me:
children men. 8:32 now therefore, children, listen me:
beati, qui custodiunt vias meas; 8:33 audite
happy, that keep ways mine; 8:33 listen
disciplinam et estote sapientes et nolite abicere eam.
correction and be wise and do not ignore her.
8:34 Beatus homo, qui audit me et qui vigilat ad
8:34 Happy man, that audit I and that watching to
fores meas cotidie et observat ad postes ostii mei.
doors I daily and observes to posts door mine.
8:35 Qui me invenerit, inveniet vitam et hauriet
8:35 He I finds, find life and Sept
delicias a Domino. 8:36 Qui autem in me
Eden from Lord. 8:36 He Now in I
peccaverit, laedet animam suam: omnes, qui me
disobedience; 'm worried life his all that I
oderunt, diligunt mortem. 9:1 Sapientia aedificavit
hate, love death. 9: 1 wisdom built
sibi domum, excidit columnas septem; 9:2 immolavit
to home cut out columns seven; 9: 2 sacrificed
victimas suas, miscuit vinum et proposuit mensam
victims their kneaded wine and proposed table
suam. 9:3 Misit ancillas suas, ut vocarent ad arcem
own. 9: 3 sent handmaidens their as call to citadel
et ad excelsa civitatis: 9:4 ‘ Si quis est parvulus,
and to high state: 9: 4 ‘ If who is a child,

veniat ad me'. Et vecordi locuta est: 9:5 ' Venite,
come to Me. ' The the fool she said is: 9: 5 ' Come
comedite panem meum et bibite vinum, quod miscui
eat bread my and drink wine, that mixed
vobis; 9:6 relinquitte infantiam et vivite et ambulate
you; 9: 6 leave childhood and live and walk
per vias prudentiae'. 9:7 Qui erudit derisorem, ipse
by ways prudence. ' 9: 7 He trains scoffer, he
iniuriam sibi facit; et, qui arguit impium, sibi
injury to He does; and, that argues impious to
maculam generat. 9:8 Noli arguere derisorem, ne
spot generates. 9: 8 Do not convincing scoffer, do not
oderit te; argue sapientem, et diliget te. 9:9 Da
hate you; rebuke wise, and love You. 9: 9 Give
sapienti, et sapientior fiet; doce iustum, et
wise and wiser it will be done; teach just, and
addet doctrinam. 9:10 Principium sapientiae timor
add doctrine. 9:10 beginning wisdom fear
Domini, et scientia Sancti est prudentia. 9:11 Per
Lord, and knowledge St. is prudence. 9:11 by
me enim multiplicabuntur dies tui, et addentur tibi
I For increase day your and added you
anni vitae. 9:12 Si sapiens fueris, tibimetipsi eris;
years life. 9:12 If wise you, thyself You will be;
si autem illusor, solus portabis malum. 9:13 Mulier
if Now ridicules, only bear evil. 9:13 woman
stulta est clamosa, fatua et nihil sciens; 9:14 sedit
foolish is noisy; delusive and nothing knowing; 9:14 sat
in foribus domus suae super sellam in excelsis urbis,
in doors house his over seat in high city
9:15 ut vocaret transeuntes per viam et pergentes
9:15 as call passing by way and Proceeding
itinere suo: 9:16 ' Qui est parvulus, declinet ad me'.
route his 9:16 ' He is a child, decline to Me. '
Et vecordi locuta est: 9:17 ' Aquae furtivae dulciores
The the fool she said is: 9:17 ' water Stolen sweet
sunt, et panis in abscondito suavior'. 9:18 Et
are and bread in secret more comfortable. ' 9:18 The
ignoravit quod ibi sint umbrae, et in profundis
not approved that there are shadows, and in depths

infern **convivae** **eius.** **10:1** **Parabola** **Salomonis.** **Filius**
hell guests her. 10: 1 Parabola Salomon. son
sapiens **laetificat** **patrem,** **filius** **vero** **stultus** **maestitia**
wise cheers father, son But stupid aching
est **matris** **suae.** **10:2** **Nil** **proderunt** **thesauri**
is mother His. 10: 2 nothing profit treasures
impietatis, **iustitia** **vero** **liberabit** **a** **morte.** **10:3** **Non**
lawlessness, justice But free from death. 10: 3 no
affliget **Dominus** **fame** **animam** **iusti** **et** **cupiditatem**
afflict Lord hunger life just and greed
impiorum **subvertet.** **10:4** **Egestatem** **operata** **est**
the wicked Violent. 10: 4 poverty done is
manus **remissa,** **manus** **autem** **fortium** **divitias** **parat.**
hand relaxed, hand Now the strong wealth accessories.
10:5 **Qui** **congregat** **in** **messe,** **filius** **sapiens** **est;** **qui**
10: 5 He gathers in summer son wise it is; that
autem **stertit** **aestate,** **filius** **confusionis.** **10:6**
Now snoring summer son confusion. 10: 6
Benedictiones **Domini** **super** **caput** **iusti,** **os** **autem**
blessings of over head just, mouth Now
impiorum **operit** **violentiam.** **10:7** **Memoria** **iusti** **in**
the wicked covers violence. 10: 7 memory just in
benedictione **erit,** **et** **nomen** **impiorum** **putrescet.**
blessing It will be and name the wicked rot.
10:8 **Sapiens** **corde** **praecepta** **suscipit,** **et** **stultus**
10: 8 Wiseman heart rules dynamic, and stupid
labiis **corrue****t.** **10:9** **Qui** **ambulat** **simpliciter,** **ambulat**
lips fall. 10: 9 He walks simply, walks
confidenter; **qui** **autem** **depravat** **vias** **suas,** **manifestus**
safety; that Now perverts ways their manifest
erit. **10:10** **Qui** **annuit** **oculo,** **dabit** **dolorem,** **et**
will be. 10:10 He winks eye will pain, and
stultus **labiis** **corrue****t.** **10:11** **Vena** **vitae** **os** **iusti,** **et**
stupid lips fall. 10:11 A vein life mouth just, and
os **impiorum** **operit** **violentiam.** **10:12** **Odium**
mouth the wicked covers violence. 10:12 hatred
suscitat **rixas,** **et** **universa** **delicta** **operit** **caritas.** **10:13**
raises strifes and all offenses covers Charity. 10:13
In **labiis** **sapientis** **invenitur** **sapientia,** **et** **virga** **in**
in lips wise found wisdom and staff in

dorso eius, qui indiget corde. 10:14 Sapientes
back his that needs heart. 10:14 wise
recondunt scientiam, os autem stulti ruinae
stow knowledge; mouth Now fools downfall
proximum est. 10:15 Substantia divitis urbs
neighbor It is. 10:15 Properties rich city
fortitudinis eius, ruina pauperum egestas eorum.
strength his collapse poor poverty them.
10:16 Opus iusti ad vitam, fructus autem impii ad
10:16 work just to life fruit Now The wicked to
peccatum. 10:17 Graditur ad vitam, qui custodit
sin. 10:17 He is to life that keeps
disciplinam; qui autem increpationes relinquit, errat.
training; that Now correction leaves slides.
10:18 Abscondunt odium labia mendacia; qui profert
10:18 hide hatred lips lying that offers
contumeliam, insipiens est. 10:19 In multiloquio non
insult, fool It is. 10:19 in When words not
deerit peccatum; qui autem moderatur labia sua,
deficit sin; that Now controls lips his
prudentissimus est. 10:20 Argentum electum lingua
insightful It is. 10:20 silver chosen language
iusti, cor autem impiorum pro nihilo. 10:21 Labia
just, heart Now the wicked for nothing. 10:21 The lips
iusti erudiunt plurimos; qui autem indocti sunt, in
just feed many that Now unlearned are in
cordis egestate morientur. 10:22 Benedictio Domini
heart poverty die. 10:22 blessing of
divites facit, nec addet ei labor quidquam. 10:23
rich does or add it labor Nothing. 10:23
Quasi per risum stultus operatur scelus, sapientia
like by laughter stupid works crime; wisdom
autem est viro prudentiae. 10:24 Quod timet impius,
Now is man prudence. 10:24 The fears the wicked
veniet super eum; desiderium suum iustis dabitur.
will over him; The desire his just will be given.
10:25 Quasi tempestas transiens non erit impius,
10:25 like storm passing not will be the wicked
iustus autem quasi fundamentum sempiternum. 10:26
just Now as foundation ever. 10:26

Sicut acetum dentibus et fumus oculis, sic piger his,
As vinegar teeth and smoke eyes, so lazy those
qui miserunt eum. 10:27 Timor Domini apponet dies,
that sent him. 10:27 fear of add day,
et anni impiorum breviabuntur. 10:28 Expectatio
and years the wicked shortened. 10:28 Expectation
iustorum laetitia, spes autem impiorum peribit. 10:29
just joy, hope Now the wicked cut off. 10:29
Fortitudo simplici via Domini et ruina his, qui
strength simple road of and collapse those that
operantur malum. 10:30 Iustus in aeternum non
workers evil. 10:30 just in ever not
commovebitur, impii autem non habitabunt super
moved The wicked Now not live over
terram. 10:31 Os iusti germinabit sapientiam, lingua
land. 10:31 mouth just blossom wisdom language
prava abscindetur. 10:32 Labia iusti considerant
untoward cut out. 10:32 The lips just consider
placita, et os impiorum perversa. 11:1 Statera
please, and mouth the wicked perverse. 11: 1 balances
dolosa abominatio est apud Dominum, et pondus
false abomination is in Lord, and weight
aequum voluntas eius. 11:2 Venit superbia, veniet et
right will her. 11: 2 He came pride will and
contumelia; apud humiles autem sapientia. 11:3
insult; in low Now wisdom. 11: 3
Simplicitas iustorum diriget eos, et supplantatio
simplicity just direct them; and supplanting
perversorum vastabit illos. 11:4 Non proderunt
perverse waste them. 11: 4 no profit
divitiae in die ultionis, iustitia autem liberabit a
wealth in day vengeance; justice Now free from
morte. 11:5 Iustitia simplicis diriget viam eius, et in
death. 11: 5 justice simple direct way his and in
impietate sua corruet impius. 11:6 Iustitia rectorum
impiety his fall wicked. 11: 6 justice RULERS
liberabit eos, et in insidiis suis capientur iniqui. 11:7
free them; and in plots their taken wicked. 11: 7
Mortuo homine impio, nulla erit ultra spes; et
Mortimer man wicked; no will be more hope; and
expectatio divitiarum peribit. 11:8 Iustus de angustia
Expected wealth cut off. 11: 8 just of anguish

liberatus est, et tradetur impius pro eo. 11:9
freed is and betrayed The wicked for the fact. 11: 9

Simulator ore decipit amicum suum, iusti autem
simulator mouth deceives friend his just Now

liberabuntur scientia. 11:10 In bonis iustorum
delivered science. 11:10 in good just

exsultabit civitas, et in perditione impiorum erit
rejoice The city, and in destruction the wicked will be

laudatio. 11:11 Benedictione iustorum exaltabitur
Praise. 11:11 blessing just exalted

civitas et ore impiorum subvertetur. 11:12 Qui
The city and mouth the wicked overturned. 11:12 He

despicit amicum suum, indigens corde est, vir autem
despises friend his needed heart is man Now

prudens tacebit. 11:13 Qui ambulat susurrans, revelat
wise keeps. 11:13 He walks whisper, reveals

arcana; qui autem fidelis est animi, celat commissum.
secrets; that Now faithful is mind, covers committed.

11:14 Ubi non adsunt dispositiones, populus corruet;
11:14 Where not present arrangements, people fall;

salus autem, ubi multa consilia. 11:15 Affligetur
safety however, where many plans. 11:15 afflicted

malo, qui fidem facit pro extraneo; qui autem odit
evil, that faith does for a stranger; that Now He hates

sponsores, securus erit. 11:16 Mulier gratiosa inveniet
sponsors, easy will be. 11:16 woman A gracious find

gloriam, et robusti habebunt divitias. 11:17 Benefacit
glory and robust have riches. 11:17 benefits

animae suae vir misericors; qui autem crudelis est,
soul his man merciful; that Now cruel is

carnem suam affligit. 11:18 Impius facit opus fallax,
flesh his afflicts. 11:18 The wicked does work deceitful

seminanti autem iustitiam merces fidelis. 11:19 Firmus
sower Now justice wage faithful. 11:19 Solid

in iustitia praeparat vitam, et sectator malorum
in justice prepares life and follower of

mortem. 11:20 Abominabile Domino cor pravum, et
death. 11:20 Hateful Lord heart degenerate and

voluntas eius in iis, qui simpliciter ambulant. 11:21
will his in those that absolutely walk. 11:21

Manus in manu, non erit impunitus malus, semen
hand in hand, not will be unpunished bad; seed
autem iustorum salvabitur. 11:22 Circulus aureus in
Now just saved. 11:22 circle gold in
naribus suis mulier pulchra et fatua. 11:23
nose their woman beautiful and foolish. 11:23
Desiderium iustorum omne bonum est, praestolatio
The desire just all good is The expectation
impiorum furor. 11:24 Alii dividunt propria et
the wicked madness. 11:24 Others divide own and
ditiores fiunt, alii parciores iusto semper in egestate
richer done others frugal just always in poverty
sunt. 11:25 Anima, quae benedicit, impinguabitur;
They are. 11:25 The person which blesses fat;
et, qui inebriat, ipse quoque inebriatur. 11:26 Qui
and, that inebriates he also intoxicated. 11:26 He
abscondit frumenta, maledicetur in populis, benedictio
hid corn, accursed in people blessing
autem super caput vendentium. 11:27 Qui instanter
Now over head sell. 11:27 He finds
quaerit bonum, quaerit beneplacitum; qui autem
asks good asks pleasure; that Now
investigator malorum est, haec advenient ei. 11:28
investigator of is this coming to him. 11:28
Qui confidit in divitiis suis, corruet, iusti autem
He trusts in wealth their fall, just Now
quasi virens folium germinabunt. 11:29 Qui conturbat
as green leaf flourish. 11:29 He upsets
domum suam, possidebit ventos; et, qui stultus est,
home his learning; winds; and, that stupid is
serviet sapienti. 11:30 Fructus iusti lignum vitae; et
serve wise. 11:30 fruit just wood life; and
suscipit animas, qui sapiens est. 11:31 Si iustus in
wins souls, that wise It is. 11:31 If just in
terra rependitur, quanto magis impius et peccator.
land repaid, more more The wicked and sinner.
12:1 Qui diligit disciplinam, diligit scientiam; qui
12: 1 He He loves correction, He loves knowledge; that
autem odit increpationes, insipiens est. 12:2 Qui
Now He hates correction fool It is. 12: 2 He
bonus est, hauriet gratiam a Domino, virum autem
good is Sept thanks from Lord, man Now

versutum ipse condemnabit. 12:3 Non roborabitur
versatile he condemn. 12: 3 no established
homo ex impietate, et radix iustorum non
man from impiety and root just not
commovebitur. 12:4 Mulier diligens corona est viro
moved. 12: 4 woman A careful crown is man
suo, et quasi putredo in ossibus eius, quae est
his and as Decay in bones his which is
inhonesta. 12:5 Cogitationes iustorum iudicia, et
dishonorable. 12: 5 Designs just judgments, and
consilia impiorum fraudulentia. 12:6 Verba impiorum
plans the wicked intrigue. 12: 6 words the wicked
insidiantur sanguini, os iustorum liberabit eos. 12:7
wait blood mouth just free them. 12: 7
Subvertuntur impii et iam non sunt, domus
overturned The wicked and already not are house
autem iustorum permanebit. 12:8 Ad doctrinam suam
Now just firm. 12: 8 the teaching his
laudabitur vir; qui autem perversus corde est, patebit
praised man; that Now perverse heart is clear
contemptui. 12:9 Melior est pauper, qui ministrat
contempt. 12: 9 Better is poor that minister
sibi, quam gloriosus et indigens pane. 12:10
themselves, than The glorious and needed bread. 12:10
Curat iustus iumentorum suorum animas, viscera
soothes just livestock their souls, tender
autem impiorum crudelia. 12:11 Qui operatur terram
Now the wicked cruel. 12:11 He works land
suam, satiabitur panibus; qui autem sectatur vana,
his tire bread; that Now chases vain,
vecors est. 12:12 Desiderat impius laqueum
mad It is. 12:12 It is his desire The wicked trap
pessimorum, radix autem iustorum proficiet. 12:13
the worst root Now just flourishes. 12:13
Propter peccata labiorum irretitur malus, effugiet
Because of sins lips correction bad; escape
autem iustus de angustia. 12:14 De fructu oris sui
Now just of anguish. 12:14 The fruit mouth s
unusquisque replebitur bonis, et iuxta opera
each filled with goods and according to works
manuum suarum retribuetur ei. 12:15 Via stulti
hands their repaid to him. 12:15 way fools

recta in oculis eius; qui autem sapiens est, audit
right in eyes thereof; that Now wise is audit
consilia. 12:16 Fatuus statim indicat iram suam,
plans. 12:16 fool immediately indicates anger his
dissimulat autem iniuriam callidus. 12:17 Qui spirat
ignores Now injury clever. 12:17 He capabilities
veritatem, index iustitiae est, testis autem mendax,
the truth index justice is witness Now liar;
fraudulentiae. 12:18 Est qui temere loquitur et quasi
Fraud. 12:18 It is that random talks and as
gladio pungit, lingua autem sapientium sanitas est.
sword piercings language Now wise health It is.
12:19 Labium veritatis firmum erit in perpetuum,
12:19 The lip truth ordered will be in ever,
ad momentum autem lingua mendacii. 12:20 Dolus in
to moment Now language lying. 12:20 Deceit in
corde cogitantium mala; qui autem pacis ineunt
heart thoughtful bad; that Now peace engaging
consilia, sequitur eos gaudium. 12:21 Nulla calamitas
plans, follows them joy. 12:21 no Disaster
obveniet iusto, impii autem replebuntur malo. 12:22
happen regular, The wicked Now filled evil. 12:22
Abominatio est Domino labia mendacia, qui autem
The horror is Lord lips lies, that Now
fideliter agunt, placent ei. 12:23 Homo versutus
faithfully do please to him. 12:23 man Stuart
celat scientiam, et cor insipientium provocat
covers knowledge; and heart foolish challenges
stultitiam. 12:24 Manus fortium dominabitur, quae
folly. 12:24 hand the strong rule which
autem remissa est, tributis serviet. 12:25 Maeror in
Now remitted is taxes serve. 12:25 grief in
corde viri humiliabit illum, et sermo bonus
heart men low it and report good
laetificabit eum. 12:26 In rectum ducit amicum
gladden him. 12:26 in right leads friend
iustus, iter autem impiorum decipiet eos. 12:27 Non
just trip Now the wicked entice them. 12:27 no
assabit ignavia praedam suam, sed
The slothful man roasteth cowardice prey his but

substantia pretiosa erit viro industrio. 12:28 In
substance price will be man carefully. 12:28 in
semita iustitiae vita, est autem etiam iter apertum ad
track justice life; is Now also trip open to
mortem. 13:1 Filius sapiens disciplina patris; qui
death. 13: 1 son wise training his father; that
autem illusor est, non audit, cum arguitur. 13:2 De
Now mocker is not hears with argued. 13: 2 The
fructu oris sui homo satiabitur bonis, anima autem
fruit mouth s man tire goods soul Now
praevaricatorum violentia. 13:3 Qui custodit os
treacherous violence. 13: 3 He keeps mouth
suum, custodit animam suam; qui autem incautus est
his keeps life his own; that Now incautious is
eloquio, ruina est ei. 13:4 Vult et non habet
parlance, collapse is to him. 13: 4 He wants and not has
piger, anima autem operantium impinguabitur. 13:5
lazy, soul Now workers fat. 13: 5
Verbum mendax iustus detestabitur, impius autem
word lying just hate, The wicked Now
confundit et dehonestat. 13:6 Iustitia custodit
disappoint and shame. 13: 6 justice keeps
innocentem in via, impietas autem peccatorem
innocent in way, wickedness Now sinner
supplantat. 13:7 Est qui quasi dives habetur, cum
tripping. 13: 7 It is that as rich stated, with
nihil habeat; et est qui quasi pauper, cum in multis
nothing have; and is that as poor with in many
divitiis sit. 13:8 Redemptio animae viri divitiae suae;
wealth a. 13: 8 redemption soul men wealth his;
qui autem pauper est, increpationem non sustinet.
that Now poor is corrects not supports.
13:9 Lux iustorum laetificat, lucerna autem impiorum
13: 9 light just cheers, lamp Now the wicked
exstinguetur. 13:10 Inter superbos tantum iurgia
quenched. 13:10 among the proud only quarrels
sunt, et apud humiles sapientia. 13:11 Substantia
are and in low wisdom. 13:11 Properties
festinata minuetur; qui autem colligit manu,
premature less; that Now collects hand,

multiplicat. 13:12 Spes, quae differtur, affligit
multiplies. 13:12 hope which deferred afflicts
animam, lignum vitae desiderium veniens. 13:13 Qui
soul, wood life The desire coming. 13:13 He
contemnit verbum, ipse se obligat; qui autem timet
despises word, he he oblige; that Now fears
praeceptum, retribuetur ei. 13:14 Lex sapientis
command, repaid to him. 13:14 The law wise
fons vitae, ut declinet a laqueis mortis. 13:15
source life as decline from nooses of death. 13:15
Intellegentia bona dabit gratiam, in itinere infidelium
intelligence good will thanks, in route fail?
vorago. 13:16 Omnis astutus agit cum consilio; qui
gulf. 13:16 all crafty deals with design; that
autem fatuus est, aperit stultitiam. 13:17 Nuntius
Now idiot is opens folly. 13:17 Message
impius cadet in malum, legatus autem fidelis
The wicked fall in evil ambassador Now faithful
sanitas. 13:18 Egestas et ignominia ei, qui deserit
health. 13:18 Want and shame to that quits
disciplinam; qui autem acquiescit arguenti,
training; that Now subscribes correction,
glorificabitur. 13:19 Desiderium, si compleatur, delectat
honored. 13:19 The desire if completed, delights
animam; detestantur stulti fugere mala. 13:20 Qui
life; abomination fools flee bad. 13:20 He
cum sapientibus graditur, sapiens erit; amicus
with wise Walk wise will be; friend
stultorum malus efficietur. 13:21 Peccatores
fools bad question. 13:21 sinners
persequitur malum, et iustis retribuentur bona. 13:22
hunt evil and just repaid goods. 13:22
Bonus relinquit heredes filios et nepotes; et
good leaves heirs children and grandchildren; and
custoditur iusto substantia peccatoris. 13:23 Multi cibi
preserved just substance sinner. 13:23 Many food
in novalibus pauperum, et est qui perit, deficiente
in tillage poor and is that disappears; failing
iudicio. 13:24 Qui parcit virgae, odit filium suum;
trial. 13:24 He spares staff He hates son his own;

qui autem diligit illum, instanter erudit. 13:25 Iustus
that Now He loves it finds trains. 13:25 just
comedit et replet animam suam, venter autem
ate and fills life his belly Now
impiorum insaturabilis. 14:1 Sapientia mulierum
the wicked want. 14: 1 wisdom women
aedificat domum suam, insipientia eam manibus
builds home his madness it hands
destruet. 14:2 Ambulans recto itinere timet Deum;
down. 14: 2 walking right route fears God;
despicit illum, qui infami graditur via. 14:3 In ore
despises it that infamous Walk way. 14: 3 in mouth
stulti virga superbiae, labia autem sapientium
fools staff pride, lips Now wise
custodiunt eos. 14:4 Ubi non sunt boves, praesepe
keep them. 14: 4 Where not are cattle crib
vacuum est; plurimae autem segetes in fortitudine
void it is; Frequent Now crops in strength
bovis. 14:5 Testis fidelis non mentitur, profert autem
ox. 14: 5 witness faithful not lies offers Now
mendacium dolosus testis. 14:6 Quaerit derisor
lying deceiver witness. 14: 6 inquires scoffer
sapientiam et non invenit; doctrina prudentibus
wisdom and not found; teaching prudent
facilis. 14:7 Cede coram viro stulto, quia nescies
easy. 14: 7 yield before man foolish because know
labia prudentiae. 14:8 Sapientia callidi est intellegere
lips prudence. 14: 8 wisdom crafty is understand
viam suam, et imprudentia stultorum errans. 14:9
way his and unintentional fools erroneous. 14: 9
Stulti parvipendent peccatum, et inter iustos
fools slight sin, and between just
morabitur gratia. 14:10 Cor novit amaritudinem
stay Grace. 14:10 heart He knows bitterness
animae suae, in gaudio eius non miscebitur
soul his in joy his not copulate
extraneus. 14:11 Domus impiorum delebitur,
stranger. 14:11 Home the wicked Sour,
tabernacula vero iustorum germinabunt. 14:12 Est
dwellings But just flourish. 14:12 It is
via, quae videtur homini recta, novissima autem eius
way, which it seems man right last Now his

deducunt ad mortem. 14:13 Etiam in risu cor dolore
launch to death. 14:13 Yes in smile heart pain

miscebitur, et extrema gaudii luctus occupat. 14:14
copulate, and extreme joy mourning occupies. 14:14

Viis suis replebitur stultus, et super eum erit vir
ways their filled with stupid, and over it will be man

bonus. 14:15 Simplex credit omni verbo, astutus
Good. 14:15 simple believes all In short, crafty

considerat gressus suos. 14:16 Sapiens timet et
considers The steps ones. 14:16 Wiseman fears and

declinat a malo, stultus transilit et confidit. 14:17
declines from evil, stupid jump and trusts. 14:17

Impatiens operabitur stultitiam, et vir versutus
Impatiens work foolishness and man Stuart

odiosus est. 14:18 Possidebunt simplices stultitiam, et
hateful It is. 14:18 possession simple foolishness and

astuti coronabuntur scientia. 14:19 Procumbunt mali
cunning crowned science. 14:19 bow mali

ante bonos, et impii ante portas iustorum. 14:20
before good and The wicked before gates just. 14:20

Etiam proximo suo pauper odiosus erit, amici vero
Yes next his poor hateful It will be friends But

divitum multi. 14:21 Qui despicit proximum suum,
rich Many. 14:21 He despises neighbor his

peccat; qui autem miseretur pauperis, beatus erit.
wrong; that Now mercy on the poor happy will be.

14:22 Nonne errant, qui operantur malum?
14:22 Did err, that workers evil?

Misericordia et veritas iis, qui praeparant bona.
mercy and truth those that prepare goods.

14:23 In omni labore erit abundantia; verbum
14:23 in all Data will be abundance; word

autem labiorum tendit tantummodo ad egestatem.
Now lips tends only to poverty.

14:24 Corona sapientium divitiae eorum, fatuitas
14:24 crown wise wealth their foolery

stultorum fatuitas est. 14:25 Liberat animas testis
fools foolery It is. 14:25 frees lives witness

fidelis, et profert mendacia versipellis. 14:26 In
faithful and offers lying turncoat. 14:26 in

timore Domini fiducia fortis, et filiis eius erit
fear of confidence strong, and children his will be
spes. 14:27 Timor Domini fons vitae, declinans a
hope. 14:27 fear of source life declining from
laqueis mortis. 14:28 In multitudine populi dignitas
nooses of death. 14:28 in numbers people dignity
regis, et in paucitate plebis ruina principis. 14:29
king, and in paucity people collapse Prince. 14:29
Qui patiens est, multa gubernatur prudentia; qui
He The patient is many governed prudence; that
autem impatiens est, exaltat stultitiam. 14:30 Vita
Now impatient is displays folly. 14:30 life
carnium sanitas cordis, putredo ossium invidia. 14:31
meat health heart, Decay bones envy. 14:31
Qui calumniatur egentem, exprobrat Factori eius;
He misinterpret the poor; upbraids maker thereof;
honorat autem eum, qui miseretur pauperis. 14:32 In
honors Now him, that mercy on the poor. 14:32 in
malitia sua impelletur impius, sperat autem iustus in
malice his driven the wicked hopes Now just in
integritate sua. 14:33 In corde prudentis requiescit
integrity their own. 14:33 in heart Prudence rests
sapientia, at in medio stultorum agnoscetur? 14:34
wisdom but in the fools known? 14:34
Iustitia elevat gentem, vituperium autem populorum
justice raises nation, blame Now people
est peccatum. 14:35 Acceptus est regi minister
is sin. 14:35 Being accepted is king minister
intellegens, et iracundia ei, qui turpiter agit. 15:1
understanding, and Resentment to that shamefully deals. 15: 1
Responsio mollis frangit iram, sermo durus suscit
Answer soft breaks anger, report hard raises
furorem. 15:2 Lingua sapientium stillat scientiam,
fury. 15: 2 language wise drips knowledge;
os fatuorum ebullit stultitiam. 15:3 In omni loco
mouth fools gushes folly. 15: 3 in all place
oculi Domini contemplantur malos et bonos. 15:4
eyes of watch bad and the good. 15: 4
Lingua placabilis lignum vitae, sed obliquitas in ea
language favorable wood life but obliquity in it

conteret spiritum. 15:5 Stultus irridet disciplinam
crush spirit. 15: 5 stupid laughs correction
patris sui; qui autem custodit increpationes, astutior
father s; that Now keeps correction prudent
fiet. 15:6 In domo iusti divitiae plurimae, et in
it will be done. 15: 6 in house just wealth most, and in
fructibus impii conturbatio. 15:7 Labia sapientium
productivity The wicked Mischief. 15: 7 The lips wise
disseminabunt scientiam; cor stultorum non rectum
disperse knowledge; heart fools not right
erit. 15:8 Victimae impiorum abominabiles Domino;
will be. 15: 8 The victims the wicked It is an abomination Lord;
vota iustorum grata sunt ei. 15:9 Abominatio est
vows just welcome are to him. 15: 9 The horror is
Domino via impii; qui sequitur iustitiam, diligitur.
Lord road wicked; that follows justice; honestly.
15:10 Admonitio mala deserenti viam; qui
15:10 Advice bad forsakes the way; that
increpationes odit, morietur. 15:11 Infernus et
correction hates die. 15:11 Hell and
Perditio coram Domino, quanto magis corda filiorum
Destruction before Lord, more more hearts children
hominum! 15:12 Non amat derisor eum, qui se
men! 15:12 no He loves scoffer him, that he
corripit, nec ad sapientes graditur. 15:13 Cor
corrects; or to wise walks. 15:13 heart
gaudens exhilarat faciem, in maerore animi deicitur
orgasm cheers face, in grief of breaks
spiritus. 15:14 Cor sapientis quaerit doctrinam, et
spirit. 15:14 heart wise asks doctrine, and
os stultorum pascitur stultitia. 15:15 Omnes dies
mouth fools feeds folly. 15:15 All day
pauperis mali; hilaris autem corde quasi iuge
poor evil; gay Now heart as daily
convivium. 15:16 Melius est parum cum timore
banquet. 15:16 better is little with fear
Domini quam thesauri magni cum sollicitudine. 15:17
of than treasures great with anxiety. 15:17
Melius est demensum holerum cum caritate quam
better is tale vegetables with charity than
vitulus saginatus cum odio. 15:18 Vir iracundus
The calf fed with Web. 15:18 A passionate

provocat rixas; qui patiens est, mitigat lites. 15:19
challenges disputes; that The patient is mitigates lawsuits. 15:19

Iter pigrorum quasi saepes spinarum, via sollertium
travel lazy as hedges thorns, road expert

complanata. 15:20 Filius sapiens laetificat patrem, et
plain. 15:20 son wise cheers father; and

stultus homo despicit matrem suam. 15:21 Stultitia
stupid man despises mother own. 15:21 folly

gaudium sensu carenti; et vir prudens dirigit gressus
joy sense missing; and man wise guides The steps

suos. 15:22 Dissipantur cogitationes, ubi non est
ones. 15:22 Unadvised thoughts, where not is

consilium; ubi vero sunt plures consilarii,
design; where But are more counselors;

confirmantur. 15:23 Laetatur homo in responsione
established. 15:23 He's as happy man in response

oris sui, et sermo opportunus est optimus. 15:24
mouth s and report convenient is best. 15:24

Semita vitae sursum est viro erudito, ut declinet de
path life up is man learned as decline of

inferno deorsum. 15:25 Domum superborum
hell down. 15:25 home proud

demolietur Dominus et firmos faciet terminos viduae.
discarded Lord and firm will border widows.

15:26 Abominatio Domini cogitationes malae, et
15:26 The horror of thoughts bad and

purus sermo pulcherrimus. 15:27 Conturbat domum
Japan report the most beautiful. 15:27 upsets home

suam, qui sectatur avaritiam; qui autem odit
his that chases greed; that Now He hates

munera, vivet. 15:28 Mens iusti meditatur, ut
gifts; live. 15:28 mind just meditates, as

respondeat; os impiorum redundat malis. 15:29
to answer; mouth the wicked overflows the bad. 15:29

Longe est Dominus ab impiis et orationes
far is Lord from Wickedness and prayers

iustorum exaudiet. 15:30 Lux oculorum laetificat
just answer. 15:30 light eyes cheers

animam, fama bona impinguat ossa. 15:31 Auris,
soul, report good fattens the bones. 15:31 The ear

quae audit increpationes vitae, in medio sapientium
which audit correction life in the wise
commorabitur. 15:32 Qui abicit disciplinam, despicit
abide. 15:32 He throws away correction, despises
animam suam; qui autem acquiescit increpationibus,
life his own; that Now subscribes arguments,
possessor est cordis. 15:33 Timor Domini disciplina
holder is heart. 15:33 fear of training
sapientiae, et gloriam praecedit humilitas. 16:1
wisdom and glory ahead humility. 16: 1
Hominis est animum praeparare, et Domini est
man is mind prepare and of is
responsio linguae. 16:2 Omnes viae hominis purae
Replies language. 16: 2 All way man pURE
sunt oculis eius, spirituum ponderator est Dominus.
are eyes his spirits weigher is Lord.
16:3 Revela Domino opera tua, et dirigentur
16: 3 Commit Lord works your and directed
cogitationes tuae. 16:4 Universa secundum proprium
thoughts Your. 16: 4 all according to own
finem operatus est Dominus; impium quoque ad diem
end He worked is Lord; the wicked also to day
malum. 16:5 Abominatio Domini est omnis arrogans;
evil. 16: 5 The horror of is all arrogant;
manus in manu, non erit innocens. 16:6
hand in hand, not will be innocent. 16: 6
Misericordia et veritate redimitur iniquitas, et in
mercy and the truth redeemed violence, and in
timore Domini declinatur a malo. 16:7 Cum
fear of decline from evil. 16: 7 with
placuerint Domino viae hominis, inimicos quoque eius
please Lord way man, enemies also his
convertet ad pacem. 16:8 Melius est parum cum
back to peace. 16: 8 better is little with
iustitia quam multi fructus sine aequitate. 16:9 Cor
justice than many fruit without equity. 16: 9 heart
hominis disponit viam suam, sed Domini est dirigere
man disposes way his but of is direct
gressus eius. 16:10 Divinatio in labiis regis, in iudicio
The steps her. 16:10 divination in lips king, in trial

non errabit os eius. 16:11 Pondus et statera iusta
not err mouth her. 16:11 weight and balance just

Domini sunt, et opera eius omnes lapides sacculi.
of are and works his all stones bag.

16:12 Abominantur reges agere impie, quoniam
16:12 It is an abomination kings deal wickedly, for

iustitia firmatur solium. 16:13 Voluntas regum labia
justice strengthened throne. 16:13 will kings lips

iusta; qui recta loquitur, diligitur. 16:14 Indignatio
adequate; that right he speaks honestly. 16:14 fury

regis nuntii mortis, et vir sapiens placabit eam.
s news death and man wise pacify her.

16:15 In lumine vultus regis vita, et voluntas eius
16:15 in light face s life; and will his

quasi imber serotinus. 16:16 Possidere sapientiam
as rain of the latter. 16:16 possess wisdom

quanto melius est auro; et acquirere prudentiam
more more is gold; and to acquire prudence

pretiosius est argento. 16:17 Semita iustorum
precious is silver. 16:17 path just

declinare a malo; custos animae suae, qui servat
decline from evil; guardian soul his that keeps

viam suam. 16:18 Contritionem praecedit superbia, et
way own. 16:18 contrition ahead pride and

ante ruinam exaltatio spiritus. 16:19 Melius est
before failure Banner spirit. 16:19 better is

humiliari cum mitibus quam dividere spolia cum
abased with meek than divide spoils with

superbis. 16:20 Eruditus in verbo reperiet bona; et,
proud. 16:20 The learned in word find goods; and,

qui sperat in Domino, beatus est. 16:21 Qui sapiens
that hopes in Lord, happy It is. 16:21 He wise

est corde, appellabitur prudens; et dulcedo labiorum
is heart called prudent; and sweetness lips

addet doctrinam. 16:22 Fons vitae eruditio
add doctrine. 16:22 fountain life learning

possidentis; poena stultorum stultitia. 16:23 Cor
owner; punishment fools folly. 16:23 heart

sapientis erudiet os eius et labiis eius addet
wise instruct mouth his and lips his add

doctrinam. 16:24 Favus mellis composita verba,
doctrine. 16:24 Pleasant honey composite words,
dulcedo animae et sanitas ossium. 16:25 Est via,
sweetness soul and health the bones. 16:25 It is way,
quae videtur homini recta, et novissima eius ducunt
which it seems man right and last his lead
ad mortem. 16:26 Anima laborantis laborat sibi,
to death. 16:26 soul worker remediable themselves,
quia compulit eum os suum. 16:27 Vir impius
because drove it mouth his own. 16:27 A The wicked
fodit malum, et in labiis eius quasi ignis ardens.
digs evil and in lips his as fire burning.
16:28 Homo perversus suscitatur lites, et mussitator
16:28 man perverse raises lawsuits and whisperer
separat familiares. 16:29 Vir iniquus lactat amicum
separates family and friends. 16:29 A Wicked suckles friend
suum et ducit eum per viam non bonam. 16:30 Qui
his and leads it by way not good. 16:30 He
attonitis oculis cogitat prava, comprimens labia sua
fixed eyes thinks bad squeezer lips his
perficit malum. 16:31 Corona dignitatis canities, quae
perfects evil. 16:31 crown dignity gray hair, which
in viis iustitiae reperietur. 16:32 Melior est patiens
in ways justice found. 16:32 Better is The patient
viro forti, et, qui dominatur animo suo, expugnatore
man strong and, that rules mind his takes
urbium. 16:33 Sortes mittuntur in sinum, sed a
cities. 16:33 lots sent in Gulf but from
Domino temperantur. 17:1 Melior est buccella sicca
Lord decision. 17: 1 Better is piece dry
cum pace quam domus plena victimis cum iurgio.
with peace than house full victims with strife.
17:2 Servus sapiens dominabitur filiis inhonestis et
17: 2 servant wise rule: children disrespectful and
inter fratres hereditatem dividet. 17:3 Sicut igne
between brothers heritage divide. 17: 3 As fire
probatur argentum et aurum camino, ita corda
proof silver and gold furnace, so hearts
probat Dominus. 17:4 Malus oboedit labio iniquo,
tests Lord. 17: 4 Malus obeys lip unfavorable
et fallax obtemperat linguae mendaci. 17:5 Qui
and Vain compliant language lying. 17: 5 He

despicit pauperem, exprobrat Factori eius; et, qui in
despises the poor; upbraids maker thereof; and, that in

ruina laetatur alterius, non erit impunitus. 17:6
collapse rejoices other not will be unpunished. 17: 6

Corona senum filii filiorum, et gloria filiorum
crown old children children, and glory children

patres eorum. 17:7 Non decent stultum verba
fathers them. 17: 7 no become stupid words

composita, nec principem labium mentiens. 17:8
composite, or prince lip lying. 17: 8

Gemma gratissima munus in oculis domini eius;
gem most acceptable function in eyes of thereof;

quocumque se verterit, prospere aget. 17:9 Qui celat
wherever he Troy successful manage. 17: 9 He covers

delictum, quaerit amicitias; qui sermone repetit,
offense, asks friendship that language repeats

separat foederatos. 17:10 Plus proficit correptio apud
separates Allies. 17:10 more profits correction in

prudentem quam centum plagae apud stultum. 17:11
prudent than one hundred quarters in fool. 17:11

Semper iurgia quaerit malus; angelus autem crudelis
always quarrels asks bad; angel Now cruel

mittetur contra eum. 17:12 Expedit magis ursae
cast against him. 17:12 It is desirable more bear

occurrere, raptis fetibus, quam fatuo confidenti in
meet robbed crop, than idiot trusting in

stultitia sua. 17:13 Qui reddit mala pro bonis, non
folly their own. 17:13 He returns bad for goods not

recedet malum de domo eius. 17:14 Aquarum
depart evil of house her. 17:14 water

proruptio initium est iurgiorum; et, antequam
proruptio beginning is the conflict; and, before

exacerbetur contentio, desere. 17:15 Qui iustificat
provoked contention Abandon. 17:15 He justifies

impium et qui condemnat iustum, abominabilis est
the wicked and that condemns just, abominably is

uterque apud Dominum. 17:16 Ad quid pretium in
each in Lord. 17:16 the what price in

manu stulti? Ad emendam sapientiam, cum careat
hand Fools? the compensation wisdom with lack

corde? 17:17 Omni tempore diligit, qui amicus est,
heart? 17:17 all time love, that friend is
et frater ad angustiam natus est. 17:18 Stultus
and brother to anguish He was born It is. 17:18 stupid
homo iungit manus, cum spoponderit pro amico
man He joins hand, with surety for friend
suo. 17:19 Qui diligit delictum, diligit rixas; et, qui
his own. 17:19 He He loves offense, He loves disputes; and, that
exaltat ostium, quaerit effracturam. 17:20 Qui
displays door asks destruction. 17:20 He
perversi cordis est, non inveniet bonum; et, qui
perverse heart is not find good; and, that
vertit linguam, incidet in malum. 17:21 Qui generat
turns language fall in evil. 17:21 He generates
stultum, maerorem generat sibi, sed nec pater in
stupid, gloom generates themselves, but or father in
fatuo laetabitur. 17:22 Animus gaudens aetatem
idiot rejoice. 17:22 Willingness orgasm age
floridam facit, spiritus tristis exsiccat ossa. 17:23
flourishing does spirit sad up the bones. 17:23
Munera de sinu impius accipit, ut pervertat semitas
gifts of gulf The wicked receives as pervert paths
iudicii. 17:24 In facie prudentis lucet sapientia, oculi
trial. 17:24 in the Prudence shines wisdom eyes
stultorum in finibus terrae. 17:25 Ira patris filius
fools in ends the earth. 17:25 anger father son
stultus et dolor matris, quae genuit eum. 17:26
stupid and Department mother, which birth him. 17:26
Non est bonum multam inferre iusto nec percutere
no is good great offensive just or strike
principem contra rectitudinem. 17:27 Qui moderatur
prince against rectitude. 17:27 He controls
sermones suos, novit scientiam, et lenis spiritu est
words his He knows knowledge; and smooth spirit is
vir prudens. 17:28 Stultus quoque, si tacuerit, sapiens
man prudent. 17:28 stupid also, if silent, wise
reputabitur et, si compresserit labia sua, intellegens.
be counted and, if close lips his understanding.
18:1 Occasiones quaerit, qui vult recedere ab amico;
18: 1 opportunities he asks, that will recede from a friend;

omni consilio exacerbatur. 18:2 Non delectatur stultus
all design irritated. 18: 2 no delights stupid
prudentia sed in revelatione cordis sui. 18:3 Cum
prudence but in revelation heart 's. 18: 3 with
venerit impius, veniet et contemptio, et cum
come the wicked will and contempt, and with
ignominia opprobrium. 18:4 Aqua profunda verba ex
shame reproach. 18: 4 water deep words from
ore viri, et torrens redundans fons sapientiae.
mouth Gentlemen, and torrent redundant source wisdom.
18:5 Accipere personam impii non est bonum, ut
18: 5 accept person The wicked not is good as
declines iustum in iudicio. 18:6 Labia stulti miscent
decline just in trial. 18: 6 The lips fools mix
se rixis, et os eius plagas provocat. 18:7 Os
he brawls and mouth his quarters challenges. 18: 7 mouth
stulti ruina eius, et labia ipsius laqueus animae eius.
fools collapse his and lips of snare soul her.
18:8 Verba susurronis quasi dulcia, et ipsa
18: 8 words whisperer as sweets, and the
perveniant usque ad interiora ventris. 18:9 Qui
reach up to interior the belly. 18: 9 He
mollis et dissolutus est in opere suo, frater est viri
soft and lax is in work his brother is men
dissipantis. 18:10 Turris fortissima nomen Domini; ad
waster. 18:10 tower strong name Lord; to
ipsum currit iustus et exaltabitur. 18:11 Substantia
it runs just and safe. 18:11 Properties
divitis urbs roboris eius et quasi murus excelsus in
rich city stamina his and as wall high in
cogitatione eius. 18:12 Antequam conteratur, exaltatur
thought her. 18:12 before destruction haughty
cor hominis; et, antequam glorificetur, humiliatur.
heart man; and, before honor humility.
18:13 Qui prius respondet quam audiat, stultitia est
18:13 He first answers than hear, folly is
ei et contumelia. 18:14 Spiritus viri sustentat
it and insult. 18:14 Spirit men supports
imbecillitatem suam; spiritum vero confractum, quis
weakness; his own; spirit But broken who

poterit sustinere? 18:15 Cor prudens possidebit
can support? 18:15 heart wise learning;
scientiam, et auris sapientium quaerit doctrinam.
knowledge; and ear wise asks doctrine.

18:16 Donum hominis dilatat viam eius et ante
18:16 gift man expands way his and before
principes deducit eum. 18:17 Qui prior in contentione
leaders leads him. 18:17 He first in debate

loquitur, putatur iustus; venit amicus eius et arguet
he speaks thought just; he came friend his and convicts
eum. 18:18 Lites comprimit sors et inter potentes
him. 18:18 quarrels Casting lot and between powerful

quoque diiudicat. 18:19 Frater, qui offenditur, durior
also judges. 18:19 brother, that unfavorably tougher
est civitate firma, et lites quasi vectes urbium.
is city firm and debates as bars cities.

18:20 De fructu oris viri replebitur venter eius, et
18:20 The fruit mouth men filled with belly his and
genimina labiorum ipsius saturabunt eum. 18:21 Mors
Offspring lips of satisfy him. 18:21 death

et vita in manu linguae; qui diligunt eam, comedent
and life in hand language; that love it eat
fructus eius. 18:22 Qui invenit mulierem bonam,
fruit her. 18:22 He found woman good

invenit bonum et hausit gratiam a Domino. 18:23
found good and drained thanks from Lord. 18:23

Cum obsecrationibus loquetur pauper, et dives
with petitions spokesman poor and rich

effabitur rigide. 18:24 Vir cum amicis concuti potest,
answers roughly. 18:24 A with friends shaken can

sed est amicus, qui adhaereat magis quam frater.
but is friend, that cleave more than brother.

19:1 Melior est pauper, qui ambulat in simplicitate
19: 1 Better is poor that walks in simplicity

sua, quam qui torquet labia et est insipiens. 19:2
his than that twist lips and is fool. 19: 2

Ubi non est scientia animae, non est bonum; et, qui
Where not is knowledge soul, not is good; and, that
festinus est pedibus, offendit. 19:3 Stultitia hominis
speed is feet, offend. 19: 3 folly man

supplantat gressus eius, et contra Deum fervet animo
tripping The steps his and against God ferments mind
suo. 19:4 Divitiae addunt amicos plurimos; pauper
his own. 19: 4 Wealth add friends many poor
autem ab amico suo separatur. 19:5 Testis falsus
Now from friend his separated. 19: 5 witness false
non erit impunitus; et, qui mendacia loquitur, non
not will be unpunished; and, that lying he speaks not
effugiet. 19:6 Multi blandiuntur faciei potentis, et
escape. 19: 6 Many fawn face powerful, and
omnes amici sunt dona tribuenti. 19:7 Omnes fratres
all friends are gifts behalf. 19: 7 All brothers
hominis pauperis oderunt eum, insuper et amici
man poor hate him, In addition, and friends
procul recesserunt ab eo; qui tantum verba sectatur,
at withdrawn from it; that only words chases,
nihil habebit. 19:8 Qui autem possessor est mentis,
nothing have. 19: 8 He Now holder is mind,
diligit animam suam, et custos prudentiae inveniet
He loves life his and guardian prudence find
bona. 19:9 Falsus testis non erit impunitus; et, qui
goods. 19: 9 false witness not will be unpunished; and, that
loquitur mendacia, peribit. 19:10 Non decent stultum
talks lies, cut off. 19:10 no become stupid
deliciae, nec servum dominari principibus. 19:11
Delight or slave dominate leaders. 19:11
Doctrina viri mitigat iram eius, et gloria eius est
Doctrine men mitigates anger his and glory his is
iniqua praetergredi. 19:12 Sicut fremitus leonis ita et
unfair transgression. 19:12 As Murmurs lion so and
regis ira, et sicut ros super herbam ita et gratia
s anger, and as dew over grass so and grace
eius. 19:13 Calamitas patris filius stultus; et tecta
her. 19:13 Disaster father son stupid; and buildings
iugiter perstillantia litigiosa mulier. 19:14 Domus et
regularly leaking litigious woman. 19:14 Home and
divitiae hereditas patrum, a Domino autem uxor
wealth heritage fathers from Lord Now wife
prudens. 19:15 Pigredo immittit soporem, et anima
prudent. 19:15 Sloth launches sleep, and soul

dissoluta esuriet. 19:16 Qui custodit mandatum,
disjointed hunger. 19:16 He keeps command
custodit animam suam; qui autem negligit viam
keeps life his own; that Now overlooks way
suam, mortificabitur. 19:17 Feneratur Domino, qui
his die. 19:17 lending Lord, that
miseretur pauperis, et vicissitudinem suam reddet
mercy on the poor and alternation his shall pay
ei. 19:18 Erudi filium tuum, dum spes est; ad
to him. 19:18 Correct son your while hope it is; to
interfectionem autem eius ne ponas animam tuam.
killing Now his do not Dispose life Your.
19:19 Qui impatiens est, sustinebit multam; et, si
19:19 He impatient is stand? much; and, if
eum abripere vis, aliud appones. 19:20 Audi
it stripping force, other again. 19:20 Listen
consilium et suscipe disciplinam, ut sis sapiens in
design and receive correction, as be wise in
novissimis tuis. 19:21 Multae cogitationes in corde
last your. 19:21 Many thoughts in heart
vir, voluntas autem Domini permanebit. 19:22
Gentlemen, will Now of firm. 19:22
Desiderabile in homine est misericordia eius; et
The desire in man is mercy thereof; and
melior est pauper quam vir mendax. 19:23 Timor
better is poor than man liar. 19:23 fear
Domini ad vitam, et in plenitudine commorabitur
of to life and in full remain
absque visitatione mali. 19:24 Abscondit piger manum
without Visitation evil. 19:24 hides lazy hand
suam in catino nec ad os suum applicat eam.
his in the dish or to mouth his applies her.
19:25 Derisore flagellato vel parvulus sapientior erit;
19:25 mocker scourged or child wiser will be;
si autem corripueris sapientem, intellet disciplinam.
if Now rebuke wise, understand instruction.
19:26 Qui affligit patrem et fugat matrem, filius
19:26 He afflicts father and dispels mother, son
inhonestus et ignominiosus. 19:27 Acquiesce, fili, ut
degree and stigma. 19:27 Well, son, as

audias doctrinam nec erres a sermonibus scientiae.
listen teaching or mistakes from words science.

19:28 Testis iniquus deridet iudicium, et os
19:28 witness Wicked she laughs trial and mouth

impiorum devorat iniquitatem. 19:29 Paratae sunt
the wicked devours violence. 19:29 Contrived are

derisoribus virgae, et plagae stultorum corporibus.
mockers staff and quarters fools bodies.

20:1 Luxuriosa res vinum, et tumultuosa sicera;
20: 1 luxurious business wine, and mocker liquor;

quicumque his delectatur, non erit sapiens. 20:2
who these delight, not will be wise. 20: 2

Sicut rugitus leonis ita et terror regis: qui provocat
As The roar lion so and terror king: that challenges

eum, peccat in animam suam. 20:3 Honor est homini
him, sin in life own. 20: 3 honor is man

separari a contentionibus; omnes autem stulti
separated from disputes; all Now fools

miscentur contumeliis. 20:4 Propter frigus piger arare
Mixed with insults. 20: 4 Because of cold lazy plow

noluit; mendicabit ergo aestate, et non dabitur
He would not; beg So summer and not given

illi. 20:5 Sicut aqua profunda consilium in corde
to him. 20: 5 As water deep design in heart

viri, sed homo sapiens exhauriet illud. 20:6 Multi
Gentlemen, but man wise drain that. 20: 6 Many

homines misericordes vocantur; virum autem fidelem
men merciful they are called; man Now sure

quis inveniet? 20:7 Iustus, qui ambulat in simplicitate
who find? 20: 7 just, that walks in simplicity

sua, beatos post se filios derelinquet. 20:8 Rex, qui
his happy after he children leave. 20: 8 king, that

sedet in solio iudicii, dissipat omne malum intuitu
He sits in throne judgment dissipates all evil view

suo. 20:9 Quis potest dicere: ‘Mundavi cor meum,
his own. 20: 9 Who can say: ‘clean heart my

purus sum a peccato ‘? 20:10 Pondus et pondus,
Japan I from sin ‘? 20:10 weight and weight,

mensura et mensura, utrumque abominabile est apud
The measure and The measure, both abomination is in

Dominum. 20:11 Ex studiis suis intellegitur puer, si
Lord. 20:11 from studies their understood boy, if

munda et recta sint opera eius. 20:12 **Aurem**
pure and right are works her. 20:12 ear
audientem et oculum videntem, Dominus fecit
The hearing and eye seer, Lord he
utrumque. 20:13 **Noli diligere somnum, ne te**
both. 20:13 Do not love sleep do not you
egestas opprimat; aperi oculos tuos et saturare
poverty oppress; open eyes your and To satisfy the
panibus. 20:14 **‘ Malum est, malum est! ‘ dicit**
bread. 20:14 ‘ Bad is evil It is! ‘ says
omnis emptor et, cum recesserit, tunc gloriabitur.
all buyer and, with withdrawn then he boasts.
20:15 **Est aurum et multitudo gemmarum et vas**
20:15 It is gold and company gems and vessel
pretiosum labia scientiae. 20:16 **Tolle vestimentum**
valuable lips science. 20:16 Away clothing
eius, quia fideiussor exstitit alieni, et pro extraneis
his because surety existed strangers and for outsiders
aufer pignus ab eo. 20:17 **Suavis est homini panis**
Remove pledge from the fact. 20:17 sweet is man bread
mendacii, et postea implebitur os eius calculo.
lies, and later filled mouth his calculation.
20:18 **Cogitationes consiliis firmanur, et**
20:18 Designs plans strengthened; and
dispensationibus tractanda sunt bella. 20:19 **Ei, qui**
dispensations managed are wars. 20:19 Ah, that
revelat mysteria et calumniatur et dilatatur labia sua,
reveals mysteries and misinterpret and expands lips his
ne commiscearis. 20:20 **Qui maledicit patri suo et**
do not company. 20:20 He curses father his and
matri, exstinguetur lucerna eius in mediis tenebris.
his mother; out lamp his in media the dark.
20:21 **Hereditas, ad quam festinatur in principio, in**
20:21 The inheritance to than accelerates in beginning in
novissimo benedictione carebit. 20:22 **Ne dicas: ‘**
last blessing to defeat. 20:22 Do not say: ‘
Reddam malum ‘; exspecta Dominum, et liberabit
I will return evil ‘ wait Lord, and free
te. 20:23 **Abominatio est apud Dominum pondus et**
You. 20:23 The horror is in Lord weight and

pondus; statera dolosa non est bona in oculis eius.
weight; balance false not is good in eyes her.

20:24 A Domino diriguntur gressus viri; quis autem
20:24 A Lord directed The steps men; who Now

hominum intellegere potest viam suam? 20:25
men understand can way his? 20:25

Laqueus est homini inconsulte dicere: ‘ Sanctum! ‘
The snare is man inconsiderately say: ‘ Holy! ‘

et post vota retractare. 20:26 Ventilat impios rex
and after vows retract. 20:26 fans impious king

sapiens et incurvat super eos rotam. 20:27 Lucerna
wise and AL over them wheel. 20:27 lamp

Domini spiraculum hominis, quae investigat omnia
of breath man, which searching all

secreta ventris. 20:28 Misericordia et veritas
secrets the belly. 20:28 mercy and truth

custodiunt regem, et roboratur clementia thronus
keep king, and strengthened clemency throne

eius. 20:29 Ornamentum iuvenum fortitudo eorum, et
her. 20:29 kit young strength their and

honor senum canities. 20:30 Livor vulneris absterget
honor old hairs. 20:30 bruises wounding wipe

mala, et plagae in secretioribus ventris. 21:1 Sicut
bad and quarters in confidential the belly. 21: 1 As

rivi aquarum cor regis in manu Domini:
streams water heart s in hand Lord:

quocumque voluerit, inclinabit illud. 21:2 Omnis via
wherever He wishes down that. 21: 2 all road

virum recta sibi videtur; appendit autem corda
men right to it seems; weighs Now hearts

Dominus. 21:3 Facere misericordiam et iudicium
Lord. 21: 3 do mercy and judgment

magis placet Domino quam victimae. 21:4 Exaltatio
more Like Lord than victims. 21: 4 A high

oculorum et dilatatio cordis, lucerna impiorum:
eyes and expansion heart, lamp the wicked;

peccatum. 21:5 Cogitationes sollertis semper in
sin. 21: 5 Designs mastermind always in

abundantiam; omnis autem festinus semper in
abundance; all Now speed always in

egestate est. 21:6 Qui congregat thesauros lingua
poverty It is. 21: 6 He gathers treasures language

mendacii, vento impingetur ad laqueos mortis. 21:7
lies, wind stumble to net of death. 21: 7

Violentia impiorum detrahet eos, quia noluerunt
violence the wicked pull them; because would not

facere iudicium. 21:8 Perversa via viri aliena est; qui
do judgment. 21: 8 The perverse road men foreign it is; that

autem mundus est, rectum opus eius. 21:9 Melius est
Now The world is right work her. 21: 9 better is

sedere in angulo domatis quam cum muliere litigiosa
set in angle attic than with woman litigious

et in domo communi. 21:10 Anima impii desiderat
and in house general. 21:10 soul The wicked desires

malum; non miserebitur proximo suo. 21:11 Multato
evil; not have mercy next his own. 21:11 When a

derisore sapientior erit parvulus; et, si instruatur
mocker wiser will be a child; and, if organized

sapiens, sumet scientiam. 21:12 Excogitat Iustus de
wise, take knowledge. 21:12 One considers the just of

domo impii, ut praecipitet impios in malum. 21:13
house wicked; as precipitate impious in evil. 21:13

Qui obturat aurem suam ad clamorem pauperis, et
He Stopping ear his to cry poor and

ipse clamabit, et non exaudietur. 21:14 Munus
he cry; and not be heard. 21:14 Function

absconditum exstinguit iras, et donum in sinu
hidden extinguishes anger; and gift in gulf

indignationem maximam. 21:15 Gaudium iusto est
indignation the maximum. 21:15 joy just is

facere iudicium, et ruina operantibus iniquitatem.
do trial and collapse workers violence.

21:16 Vir, qui erraverit a via prudentiae, in
21:16 The man, that strays from road prudence, in

coetu umbrarum commorabitur. 21:17 Qui diligit
group shadows abide. 21:17 He He loves

convivia, in egestate erit; qui amat vinum et
feasts in poverty will be; that He loves wine and

pinguia, non ditabitur. 21:18 Redemptio pro iusto
fat not rich. 21:18 redemption for just

impius, et pro rectis iniquus. 21:19 Melius est
the wicked and for right Wicked. 21:19 better is

habitare in terra deserta quam cum muliere rixosa
live in land waste than with woman quarrelsome
et iracunda. 21:20 Thesaurus desiderabilis et pinguis
and passionate. 21:20 treasure desirable and fat
in habitaculo sapientis, et imprudens homo dissipabit
in habitation wise, and imprudent man waste
illum. 21:21 Qui sequitur iustitiam et misericordiam,
him. 21:21 He follows justice and mercy,
inveniet vitam et iustitiam et gloriam. 21:22
find life and justice and glory. 21:22
Civitatem fortium ascendit sapiens et destruit robur
city the strong up wise and destroys strength
fiduciae eius. 21:23 Qui custodit os suum et
confidence her. 21:23 He keeps mouth his and
linguam suam, custodit ab angustiis animam suam.
language his keeps from restrictions life own.
21:24 Superbus et arrogans vocatur derisor, qui
21:24 proud and arrogant called scoffer, that
operatur in ira superbiae. 21:25 Desideria occidunt
works in anger pride. 21:25 desires kill
pigrum; noluerunt enim quidquam manus eius
tiresome; would not For or hand his
operari: 21:26 tota die concupiscit et desiderat; qui
to work; 21:26 all day covets and desires; that
autem iustus est, tribuet et non parcit. 21:27
Now just is S and not spares. 21:27
Hostiae impiorum abominabiles, eo magis quia
The victims the wicked It is an abomination; it more because
offeruntur ex scelere. 21:28 Testis mendax peribit;
offered from crime. 21:28 witness lying cut off;
vir oboediens loquetur in victoriam. 21:29 Vir
man malleable spokesman in victory. 21:29 A
impius obfirmat vultum suum; qui autem rectus est,
The wicked hardens face his own; that Now right is
corrigit viam suam. 21:30 Non est sapientia, non est
corrects way own. 21:30 no is wisdom not is
prudentia, non est consilium contra Dominum. 21:31
prudence, not is design against Lord. 21:31
Equus paratur ad diem belli, Dominus autem
The horse prepared to day war Lord Now

salutem tribuit. 22:1 Melius est nomen bonum quam
health attributes. 22: 1 better is name good than
divitiae multae, super argentum et aurum gratia
wealth many, over silver and gold grace
bona. 22:2 Dives et pauper obviaverunt sibi:
goods. 22: 2 rich and poor meet to:
utriusque operator est Dominus. 22:3 Callidus vidit
both Worker is Lord. 22: 3 clever saw
malum et abscondit se; simplices pertransierunt
evil and hid themselves; simple They are passed
et afflicti sunt damno. 22:4 Praemium modestiae
and afflicted are damage. 22: 4 Prize modesty
timor Domini, divitiae et gloria et vita. 22:5 Spinae
fear Lord, wealth and glory and life. 22: 5 Spines
et laquei in via perversi, custos autem animae suae
and snares in road twisted: guardian Now soul his
longe recedit ab eis. 22:6 Institue adolescentem
off departs from them. 22: 6 Train young
iuxta viam suam; etiam cum senuerit, non recedet
according to way his own; also with old not depart
ab ea. 22:7 Dives pauperibus imperat; et, qui
from them. 22: 7 rich poor controls; and, that
accipit mutuum, servus est fenerantis. 22:8 Qui
takes loan, slave is lender. 22: 8 He
seminat iniquitatem, metet mala et virga irae suae
sows violence, reap bad and staff anger his
consummabitur. 22:9 Qui bono oculo est, benedicetur,
fail. 22: 9 He good eye is blessed;
de panibus enim suis dedit pauperi. 22:10 Eice
of bread For their given poor. 22:10 Cast
derisorem, et exhibit cum eo iurgium; cessabuntque
scoffer, and go out with it quarrel; will cease
causae et contumeliae. 22:11 Qui diligit cordis
cause and insult. 22:11 He He loves heart
munditiam, propter gratiam labiorum suorum habebit
cleanliness, for thanks lips their have
amicum regem. 22:12 Oculi Domini custodiunt
friend the king. 22:12 The eyes of keep
scientiam, et supplantantur verba iniqui. 22:13 Dicit
knowledge; and frustrates words wicked. 22:13 He says,
piger: ‘ Leo est foris, in medio platearum occidendus
lazy; ‘ Leo is outside, in the streets killed

sum'. 22:14 Fovea profunda os alienae; cui iratus
I am. ' 22:14 Foggia deep mouth another; which angry
est Dominus, incidet in eam. 22:15 Stultitia colligata
is Lord, fall in her. 22:15 folly interlinked
est in corde pueri, et virga disciplinae fugabit eam.
is in heart boys and staff training drive her.
22:16 Opprimis pauperem? Ipse augebit divitias
22:16 force the poor? He increase wealth
suas. Donas ditiori? Ipse egebis. 22:17 Inclina
their own. gifts the rich? He need. 22:17 Incline
aurem tuam et audi verba sapientium, appone autem
ear your and listen words wise, apply Now
cor ad doctrinam meam, 22:18 quia pulchra erunt,
heart to teaching I 22:18 because beautiful they will be
cum servaveris ea in ventre tuo, et redundabunt in
with keep it in belly your and overflow in
labiis tuis. 22:19 Ut sit in Domino fiducia tua,
lips your. 22:19 To is in Lord confidence your
ostendi ea tibi hodie. 22:20 Nonne descripsi ea tibi
show it you today. 22:20 Did described it you
nudiustertius in cogitationibus et scientia, 22:21 ut
ago in thoughts and science, 22:21 as
ostenderem tibi firmitatem verborum veritatis, ut
show you stability words truth as
respondeas illi, qui misit te? 22:22 Non facias
answer they that sent You? 22:22 no do
violentiam pauperi, quia pauper est, neque conteras
violence poor, because poor is or destroyed
egenum in porta, 22:23 quia iudicabit Dominus
needy in gate, 22:23 because judge Lord
causam eorum, et anima spoliabit spoliatores. 22:24
cause their and soul deprive looters. 22:24
Noli esse amicus homini iracundo neque ambules
Do not be friend man Provoke or walk
cum viro furioso, 22:25 ne forte discas semitas
with man maniacs, 22:25 do not perhaps learn paths
eius et sumas scandalum animae tuae. 22:26 Noli
his and take scandal soul Your. 22:26 Do not
esse cum his, qui iungunt manus suas et qui vades
be with those that Associate hand their and that security

se offerunt pro debitis: 22:27 si enim non habes
he offer for debts: 22:27 if For not you have
unde restituas, quid causae est ut tollat lectum tuum
whence restore, what cause is as take bed your
subter te? 22:28 Ne transferas terminos antiquos,
under You? 22:28 Do not remove border ancients
quos posuerunt patres tui. 22:29 Vidisti virum
which put fathers You. 22:29 Have you seen man
velocem in opere suo: coram regibus stabit nec erit
hasty in work his before kings stand or will be
ante ignobiles. 23:1 Quando sederis, ut comedas cum
before disrepute. 23: 1 when seat as eat with
principe, diligenter attende, quae apposita sunt ante
prince, carefully notice which added are before
faciem tuam, 23:2 et statue cultrum in gutture tuo,
face your 23: 2 and Set The knife in throat your
si avidus es. 23:3 Ne desideres de cibis eius, quia
if greedy art. 23: 3 Do not crave of foods his because
est panis mendacii. 23:4 Noli laborare, ut diteris, sed
is bread lying. 23: 4 Do not Labour, as rich: but
in prudentia tua acquiesce. 23:5 Si erigas oculos tuos
in prudence your follow. 23: 5 If Lift eyes your
ad opes, iam non sunt; quia facient sibi pennas
to resources already not they are: because do to wings
quasi aquilae et volabunt in caelum. 23:6 Ne
as eagles and They fly in heaven. 23: 6 Do not
comedas cum homine invido et ne desideres cibos
eat with man stingy and do not crave food
eius; 23:7 quoniam sicut aestimavit in animo suo,
thereof; 23: 7 for as rated in mind his
ita ipse est. ‘ Comede et bibe ‘ dicet tibi, et mens
so he It is. ‘ eat and drink ‘ say you and mind
eius non est tecum. 23:8 Buccellam, quam comederas,
his not is with you. 23: 8 sop than eaten,
evomes et perdes pulchros sermones tuos. 23:9 In
vomit and you will lose beautiful words your. 23: 9 in
auribus insipientium ne loquaris, quia despicient
ears foolish do not talk because despise
doctrinam eloquii tui. 23:10 Ne attingas terminos
teaching speech You. 23:10 Do not Touch border

viduae et agrum pupillorum ne introeas: 23:11
widow and field Wards do not enter: 23:11

redemptor enim illorum fortis est, et ipse iudicabit
Redeemer For their strong is and he judge

contra te causam illorum. 23:12 Introduce ad
against you cause them. 23:12 Apply to

doctrinam cor tuum et aures tuas ad verba
teaching heart your and ears I to words

scientiae. 23:13 Noli subtrahere a puero
science. 23:13 Do not subtract from boy

disciplinam; si enim percusseris eum virga, non
training; if For strike it staff not

moriatur: 23:14 tu virga percuties eum et animam
die; 23:14 you staff strike it and life

eius de inferno liberabis. 23:15 Fili mi, si sapiens
his of hell free. 23:15 Son my if wise

fuerit cor tuum, gaudebit tecum et cor meum, 23:16
be heart your rejoice with and heart my 23:16

et exultabunt renes mei, cum locuta fuerint rectum
and rejoice reins my with she said they right

labia tua. 23:17 Non aemuletur cor tuum peccatores,
lips Your. 23:17 no rivals heart your sinners,

sed in timore Domini esto tota die, 23:18 quia est
but in fear of be all day 23:18 because is

tibi posteritas, et praestolatio tua non auferetur.
you posterity and The expectation your not taken.

23:19 Audi, fili mi, et esto sapiens et dirige in via
23:19 Listen, son my and be wise and direct in road

animum tuum. 23:20 Noli esse in conviviis potatorum
mind Your. 23:20 Do not be in banquets drinkers

nec in comissionibus carnis, 23:21 quia vacantes
or in rioting the flesh, 23:21 because spending

potibus et comissatores consumentur, et vestiatur
drinks and riotous end; and wear

pannis dormitatio. 23:22 Audi patrem tuum, qui
wrapped drowsiness. 23:22 Listen father your that

genuit te, et ne contemnas, cum senuerit mater
birth you and do not despise, with old mother

tua. 23:23 Veritatem eme et noli vendere; sapientiam
Your. 23:23 truth buy and do not sell; wisdom

eme et doctrinam et intellegentiam. 23:24 Exsultat
buy and teaching and understanding. 23:24 exults
gaudio pater iusti; qui sapientem genuit, laetabitur in
joy father just; that wise birth, rejoice in
eo; 23:25 gaudeat pater tuus et mater tua, et
it; 23:25 enjoy father your and mother your and
exsultet, quae genuit te. 23:26 Praebe, fili mi, cor
rejoice, which birth You. 23:26 give son my heart
tuum mihi, et oculi tui vias meas custodiant. 23:27
your I and eyes your ways I keep. 23:27
Fovea enim profunda est meretrix, et puteus
Foggia For deep is whore and well
angustus aliena, 23:28 nam insidiatur ipsa in via
limited others, 23:28 for wait the in road
quasi latro et iniquos in hominibus addet. 23:29
as robber and unrighteous in men awards. 23:29
Cui ‘ Vae ‘? Cui ‘ Eheu ‘? Cui rixae? Cui
To ‘ Woe ‘? To ‘ Alas! ‘? To selfishness? To
querela? Cui sine causa vulnera? Cui suffusio
complaint? To without cause wounds? To cataract
oculorum? 23:30 His, qui commorantur in vino et
eyes? 23:30 With these, that residing in wine and
eunt, ut scrutentur mixtum. 23:31 Ne intuearis
go as search mixed. 23:31 Do not Look
vinum, quando flavescit, cum splenduerit in calice
wine, when yellow, with sparkles in cup
color eius: ingreditur blande, 23:32 sed in novissimo
color his enters pleasantly, 23:32 but in last
mordebit ut coluber et sicut regulus vulnerat. 23:33
bite as snake and as The official wounds. 23:33
Oculi tui videbunt extranea, et cor tuum loquetur
The eyes your see foreign and heart your spokesman
perversa; 23:34 et eris sicut dormiens in medio
perverse; 23:34 and You will be as sleeping in the
mari et quasi sopitus ad malum navis: 23:35 ‘
sea and as sprawled to evil ship: 23:35 ‘
Verberaverunt me, sed non dolui, percusserunt me,
They hit I but not pain; struck I
et ego non sensi; quando evigilabo et rursus illud
and I not Ifelt; when I awake? and again it

requiram?'. 24:1 Ne aemuleris viros malos nec
I require? '. 24: 1 Do not Envy men bad or
desideres esse cum eis, 24:2 quia rapinas meditatur
crave be with them, 24: 2 because robbery meditates
mens eorum, et perniciem labia eorum loquuntur.
mind their and destruction lips their speak.
24:3 Sapientia aedificabitur domus, et prudentia
24: 3 wisdom built house, and prudence
roborabitur. 24:4 In doctrina replebuntur cellaria,
strengthened. 24: 4 in teaching filled cellars,
universa substantia pretiosa et pulcherrima. 24:5 Vir
all substance price and beautiful. 24: 5 A
sapiens fortis est, et vir doctus firmat robur. 24:6
wise strong is and man learned strengthens strength. 24: 6
Quia cum dispositione parabis tibi bellum, et erit
for with disposition designing you war; and will be
salus, ubi multa consilia sunt. 24:7 Excelsa stulto
safety; where many plans They are. 24: 7 Corals fool
sapientia, in porta non aperiet os suum. 24:8 Qui
wisdom in gate not open mouth his own. 24: 8 He
cogitat mala facere, vir perniciosus vocabitur. 24:9
thinks bad do man ne'er will be called. 24: 9
Cogitatio stulti peccatum est, et abominatio hominum
thought fools sin is and abomination men
detractor. 24:10 Si fueris lassus in die angustiae,
detractor. 24:10 If you tired in day distress,
coartabitur fortitudo tua. 24:11 Erue eos, qui
comprehended strength Your. 24:11 Deliver them; that
ducuntur ad mortem; et, qui trahuntur ad interitum,
led to death; and, that drawn to destruction,
retine. 24:12 Si dixeris: ' Nesciebamus hoc ' ; nonne
Maintain. 24:12 If say: ' we knew this ' not
qui ponderator est cordis, ipse intellegit, et
that weigher is heart, he understands, and
servatorem animae tuae nihil fallit reddetque homini
keeper soul your nothing fails give man
iuxta opera sua? 24:13 Comede, fili mi, mel,
according to works his? 24:13 eat son my honey;
quia bonum est et favum dulcissimum gutturi tuo.
because good is and honeycomb sweetest taste your.
24:14 Sic, scito, est sapientia animae tuae; quam
24:14 so, know is wisdom soul your; than

cum inveneris, erit tibi posteritas, et spes tua non
with find will be you posterity and hope your not
peribit. 24:15 Ne insidieris, o nequam, domui iusti
cut off. 24:15 Do not wait, o ungracious house just
neque vastes requiem eius. 24:16 Septies enim cadet
or raid rest her. 24:16 Seven times For fall
iustus et resurget; impii autem corruent in
just and rise; The wicked Now fall in
malum. 24:17 Cum ceciderit inimicus tuus, ne
evil. 24:17 with fall The enemy your do not
gaudeas, et in ruina eius ne exsultet cor tuum,
glad, and in collapse his do not let heart your
24:18 ne forte videat Dominus, et displiceat ei et
24:18 do not perhaps see Lord, and dislike it and
auferat ab eo iram suam. 24:19 Ne succendas ira
away from it anger own. 24:19 Do not heated anger
in pessimos nec aemuleris impios, 24:20 quoniam non
in the worst or Envy impious 24:20 for not
erit posteritas maligno, et lucerna impiorum
will be posterity evil, and lamp the wicked
exstinguetur. 24:21 Time Dominum, fili mi, et regem
quenched. 24:21 Time Lord, son my and king
et cum nova sectantibus non commiscearis, 24:22
and with new divided not company, 24:22
quoniam repente consurget perditio eorum, et ruinam
for suddenly rise destruction their and failure
utriusque quis novit? 24:23 Haec quoque
both who He knows? 24:23 This also
sapientibus: Dignoscere personam in iudicio non est
the wise: respect person in trial not is
bonum. 24:24 Qui dicit impio: ‘ Iustus es ’,
good. 24:24 He says the wicked; ‘ just you ’
maledicent ei populi, et detestabuntur eum tribus.
curse it people and abomination it three.
24:25 Qui vero arguunt eum, laudabuntur, et super
24:25 He But they argue him, praised and over
ipsos veniet benedictio boni. 24:26 Labia deosculatur,
they will blessing Good. 24:26 The lips kiss
qui recta verba respondet. 24:27 Praepara foris opus
that right words answers. 24:27 prepare outside work

tuum et diligenter exerce illud in agro tuo, ut
your and carefully Train it in field your as
postea aedifices domum tuam. 24:28 Ne sis testis
later building home Your. 24:28 Do not be witness
frustra contra proximum tuum nec decipias
pieces against neighbor your or deceive
quemquam labiis tuis. 24:29 Ne dicas: ‘ Quomodo
any lips your. 24:29 Do not say: ‘ How
fecit mihi, sic faciam ei, reddam viro secundum opus
he I so I do to pay man according to work
suum’. 24:30 Per agrum hominis pigri transivi et
his own. ‘ 24:30 by field man slow I passed and
per vineam viri sensu carentis: 24:31 et ecce totum
by vineyard men sense lacking; 24:31 and See all
repleverant urticae, et operuerant superficiem eius
filled nettle and covered surface his
spinae, et maceria lapidum destructa erat; 24:32
thorns and Breaking stones destroyed he was; 24:32
quod cum vidissem, posui in corde meo, vidi, didici
that with I saw; I put in heart I I, I learned
disciplinam: 24:33 ‘ Parum dormies, modicum
correction: 24:33 ‘ little sleep, A little
dormitabis, pauxillum manus conseres, ut quiescas,
drowsiness; Please hand folding, as stop
24:34 et veniet tibi quasi cursor egestas, et
24:34 and will you as runner poverty, and
mendicitas quasi vir armatus’. 25:1 Hae quoque
beggary as man The armed. ‘ 25: 1 These also
parabola Salomonis, quas transcripserunt viri
proverbs Solomon, which somebody men
Ezechiae regis Iudae. 25:2 Gloria Dei est celare
Hezekiah s Judah. 25: 2 glory God is hide
verbum, et gloria regum investigare sermonem. 25:3
word, and glory kings search word. 25: 3
Caelum prae altitudine et terra prae profunditate,
sky than height and land than depth,
et cor regum inscrutabile. 25:4 Aufer scorias de
and heart kings unfathomable. 25: 4 Remove dross of
argento, et egredietur vas pro argentario. 25:5
silver and Unleashed vessel for silversmith. 25: 5

Aufer impium de conspectu regis, et firmabitur
Remove the wicked of before king, and established
iustitia thronus eius. 25:6 Ne gloriosus appareas
justice throne her. 25: 6 Do not The glorious appear
coram rege et in loco magnorum ne steteris. 25:7
before king and in place great do not stand. 25: 7
Melius est enim ut dicatur tibi: ‘ Ascende huc ‘,
better is For as said you: ‘ Go up here ‘,
quam ut humilieris coram principe. 25:8 Quae
than as lower before Prince. 25: 8 What
viderunt oculi tui, ne proferas in iurgio cito,
see eyes your do not quote in quarrel quickly
quoniam quid facies postea, cum dehonesterit te
for what face later, with dishonored you
amicus tuus? 25:9 Causam tuam tracta cum amico
friend you? 25: 9 cause your treat with friend
tuo et secretum extranei ne reveles, 25:10 ne
your and privacy foreigners do not discover, 25:10 do not
forte insultet tibi, cum audierit, et contumelia tua
perhaps insult you with hear, and insult your
revocari non poterit. 25:11 Mala aurea in ornatibus
revoked not can. 25:11 apples gold in pictures
argenteis, verbum prolatum in tempore suo. 25:12
silver word uttered in time his own. 25:12
Inauris aurea et margaritum fulgens sapiens, qui
A ring gold and pearl Flashing wise, that
arguit super aurem audientem. 25:13 Sicut frigus
argues over ear the listener. 25:13 As cold
nivis in die messis, ita legatus fidelis ei, qui misit
snow in day The harvest so ambassador faithful to that sent
eum: animam ipsius recreat. 25:14 Nubes et ventus
him: life of refreshes. 25:14 Clouds and wind
et pluviae non sequentes vir gloriosus et promissa
and rain not following man The glorious and promises
non complens. 25:15 Patientia lenietur princeps, et
not perform. 25:15 patience forbearing Boss, and
lingua mollis confringet ossa. 25:16 Mel invenisti?
language soft break the bones. 25:16 honey have you found?
Comede, quod sufficit tibi, ne forte satius evomas
eat that sufficient you do not perhaps full, vomit

illud. 25:17 Subtrahe pedem tuum de domo proximi
that. 25:17 Withdraw foot your of house neighbor
tui, ne quando satiatuſ oderit te. 25:18 Malleus et
your do not when full, hate You. 25:18 hammer and
gladius et sagitta acuta homo, qui loquitur contra
sword and arrow sharp man, that talks against
proximum suum falſum testimonium. 25:19 Dens
neighbor his false testimony. 25:19 tooth
putridus et pes vacillans, qui sperat super infideli in
rotten and foot joint that hopes over unbeliever in
die angustiae. 25:20 Sicut exuens pallium in die
day distress. 25:20 As takes off cloak in day
frigoris, sicut acetum in nitro, qui cantat carmina
cold, as vinegar in baking soda that sings songs
cordi tristi. 25:21 Si esurierit inimicus tuus, ciba
heart sad. 25:21 If hungry The enemy your feed
illum; si sitierit, pota illum: 25:22 prunas enim
it; if thirsty, drunk it 25:22 coals For
congregabis super caput eius, et Dominus reddet
gather over head his and Lord shall pay
tibi. 25:23 Ventus aquilo parturit pluvias, et faciem
to you. 25:23 Wind north travails rain and face
tristem lingua detrahens. 25:24 Melius est sedere in
sad language removing. 25:24 better is set in
angulo domatis quam cum muliere litigiosa et in
angle attic than with woman litigious and in
domo communi. 25:25 Aqua frigida animae sitiēti
house general. 25:25 water cold soul thirsty
et nuntius bonus de terra longinqua. 25:26 Fons
and message good of land far. 25:26 fountain
turbatus pede et vena corrupta iustus cadens coram
troubled foot and vein corrupted just falling before
impio. 25:27 Mel nimium comedere non est bonum,
wicked. 25:27 honey Drought eating not is good
nec quaestus gloriae est gloria. 25:28 Urbs diruta et
or Profit glory is glory. 25:28 Town breaches and
absque muro vir, qui non potest cohibere spiritum
without wall man that not can to restrain spirit
suum. 26:1 Quomodo nix in aestate et pluvia in
his own. 26: 1 How snow in summer and rain in

messe, sic indecens est stulto gloria. 26:2 Sicut avis
summer so indecent is fool glory. 26: 2 As bird
ad alia transvolans et hirundo volitans, sic
to other fluttering and swallow fluttering so
maledictum frustra prolatum non superveniet. 26:3
cursing pieces uttered not come. 26: 3
Flagellum equo et camus asino et virga dorso
whip horse and Camus ass and staff back
stultorum. 26:4 Ne respondeas stulto iuxta
fools. 26: 4 Do not answer fool according to
stultitiam suam, ne tu quoque efficiaris ei similis;
foolishness his do not you also be it like;
26:5 responde stulto iuxta stultitiam suam, ne
26: 5 answer fool according to foolishness his do not
sibi sapiens esse videatur. 26:6 Amputat sibi pedes
to wise be seen. 26: 6 off to feet
et iniuriam bibit, qui mittit verba per manum stulti.
and injury drinks that sends words by hand fools.
26:7 Quomodo molles claudio tibiae, sic in ore
26: 7 How Resilient lame pipes so in mouth
stultorum parabola. 26:8 Sicut qui celat lapidem in
fools parable. 26: 8 As that covers stone in
acervo, ita qui tribuit insipienti honorem. 26:9 Spina
heap, so that grants fool honor. 26: 9 spine
crescens in manu temulenti, sic parabola in ore
increasing in hand drunkard so parable in mouth
stultorum. 26:10 Sagittarius, qui conicit ad omnia, ita
fools. 26:10 Sagittarius, that fling to all so
qui stultum conducit et qui vagos conducit. 26:11
that stupid hires and that vagabonds hires. 26:11
Sicut canis, qui revertitur ad vomitum suum, sic
As dog, that returns to vomit his so
stultus, qui iterat stultitiam suam. 26:12 Vidisti
stupid, that repeats foolishness own. 26:12 Have you seen
hominem sapientem sibi videri? Magis illo spem
man wise to seen? more that hope
habebit stultus. 26:13 Dicit piger: ‘Leaena est in
have stupid. 26:13 He says, lazy; ‘Leaena is in
via, et leo in plateis’. 26:14 Ostium vertitur in
way, and lion in the streets. ‘ 26:14 The door changes in

cardine suo, et piger in lectulo suo. 26:15

Poles his and lazy in bed his own. 26:15

Abscondit piger manum in catino et laborat, si ad

hides lazy hand in the dish and labors if to

os suum eam converterit. 26:16 Sapientior sibi

mouth his it convert. 26:16 wiser to

piger videtur septem viris respondentibus sententias.

lazy it seems seven men Responses sentences.

26:17 Apprehendit auribus canem, qui transiens

26:17 She grabbed ears dog that passing

commiscetur rixae alterius. 26:18 Sicut insanit, qui

meddles selfishness other. 26:18 As crazy, that

mittit sagittas et lanceas in mortem, 26:19 ita vir,

sends arrows and spears in death 26:19 so man

qui decipit amicum suum et dicit: ‘ Nonne ludens

that deceives friend his and he says: ‘ Did playing

feci?’. 26:20 Cum defecerint ligna, exstinguetur

I have done? ‘. 26:20 with fail timber out

ignis, et, susurrone subtracto, iurgia conquiescent.

fire and, whisperer withdrawn, quarrels ceases.

26:21 Sicut carbones ad prunas et ligna ad ignem,

26:21 As coals to coals and timber to fire

sic homo litigiosus ad inflammandas rixas. 26:22

so man quarreler to inflame disputes. 26:22

Verba susurronis quasi dulcia et ipsa perveniunt ad

words whisperer as sweets and the reach to

intima ventris. 26:23 Sicut argentum sordidum ornans

innermost the belly. 26:23 As silver dirty Making

vas fictile, sic labia levia et cor malum. 26:24

vessel earthen so lips slight and heart evil. 26:24

Labiis suis se dissimulabit inimicus, cum in corde

Someone their he it hides The enemy, with in heart

tractaverit dolos: 26:25 quando mollierit vocem suam,

stores schemes: 26:25 when speaketh fair voice his

ne credideris ei, quoniam septem abominationes sunt

do not believe to for seven abominations are

in corde illius; 26:26 operiet odium fraudulenter,

in heart the latter; 26:26 cover hatred deceitfully

revelabitur autem malitia eius in concilio. 26:27 Qui

revealed Now malice his in the council. 26:27 He

fodit foveam, incidet in eam; et, qui volvit lapidem,

digs pit fall in it; and, that rolls stone,

revertetur ad eum. 26:28 **Lingua fallax non amat**
return to him. 26:28 language Vain not He loves
veritatem, et os lubricum operatur ruinas. 27:1
the truth and mouth slippery works ruins. 27: 1
Ne glorieris in crastinum ignorans, quid
Do not Boast in tomorrow not knowing, what
superventura pariat dies. 27:2 **Laudet te alienus et**
the future bear days. 27: 2 Let you foreign and
non os tuum, extraneus et non labia tua. 27:3
not mouth your foreign and not lips Your. 27: 3
Grave est saxum et onerosa arena, sed ira stulti
heavy is rock and embarrassed sand, but anger fools
utroque gravior. 27:4 **Saevitas et erumpens furor, et**
both heavier. 27: 4 cruel, and break out anger, and
coram zelo consistere quis poterit? 27:5 **Melior est**
before zeal stand who can they? 27: 5 Better is
manifesta correptio quam amor absconditus. 27:6
open correction than love hiding. 27: 6
Veriora sunt vulnera diligentis quam fraudulenta
Faithful are wounds friend than fraudulent
oscula odientis. 27:7 **Anima saturata calcabit favum,**
kisses profuse. 27: 7 soul The full tread honeycomb
et anima esuriens etiam amarum pro dulci sumet.
and soul hungry also bitter for sweet lift.
27:8 **Sicut avis transmigrans de nido suo, sic vir**
27: 8 As bird migrating of nest his so man
errans longe a loco suo. 27:9 **Unguento et ture**
erring off from place his own. 27: 9 Oil and perfume
delectatur cor et dulcedine amici in consilio ex
delights heart and sweetness friends in design from
animo. 27:10 **Amicum tuum et amicum patris tui**
mind. 27:10 friend your and friend father your
ne dimiseris et domum fratris tui ne ingrediaris
do not leave and home brother your do not Lebo
in die afflictionis tuae. Melior est vicinus iuxta
in day affliction Your. Better is neighbor according to
quam frater procul. 27:11 **Stude sapientiae, fili mi,**
than brother distance. 27:11 Try wisdom son my
et laetifica cor meum, ut possim exprobranti mihi
and gladden heart my as I reproaches I

respondere sermonem. 27:12 Astutus videns malum
answer word. 27:12 Crafty seeing evil

absconditus est; simplices transeuntes multati sunt.
hidden it is; simple passing forfeited; They are.

27:13 Tolle vestimentum eius, qui spondit pro
27:13 Away clothing his that surety for

extraneo, et pro alienis aufer ei pignus. 27:14 Qui
unknown and for other Remove it pledge. 27:14 He

benedicit proximo suo voce grandi mane consurgens,
blesses next his voice great morning rising,

maledictio reputabitur ei. 27:15 Tecta perstillantia
the curse be counted to him. 27:15 roofs leaking

in die frigoris et litigiosa mulier comparantur; 27:16
in day cold and litigious woman are compared; 27:16

qui retinet eam, quasi qui ventum teneat, et oleum
that retains it as that wind hold and oil

dextera sua tenere reperietur. 27:17 Ferrum ferro
right his hold found. 27:17 iron steel

exacuitur, et homo exacuit faciem amici sui. 27:18
sharpens and man sharpens face friends 's. 27:18

Qui servat ficum, comedet fructus eius; et, qui
He keeps barked, eat fruit thereof; and, that

custos est domini sui, glorificabitur. 27:19 Quomodo
guardian is of s honored. 27:19 How

in aqua facies prospicit ad faciem, sic cor hominis
in water face look ahead to face, so heart man

ad hominem. 27:20 Infernus et Perditio numquam
to person. 27:20 Hell and Destruction never

implentur, similiter et oculi hominum insatiabiles.
full similarly, and eyes men turmoil.

27:21 Quomodo probatur in conflatorio argentum et
27:21 How proof in refinery silver and

in fornace aurum, sic probatur homo ore laudantis.
in furnace gold, so proof man mouth praise.

27:22 Si pilo contuderis stultum in pila quasi
27:22 If pestle bray stupid in ball as

ptisanas, non auferetur ab eo stultitia eius. 27:23
pestle, not fail from it folly her. 27:23

Diligenter agnosce vultum pecoris tui; appone cor
carefully acknowledge face cattle your; apply heart

tuum ad greges, 27:24 non enim habebis iugiter
your to flocks, 27:24 not For have regularly
divitias. Num corona tribuetur in generationem et
riches. Do crown given in generation and
generationem? 27:25 Nudata sunt prata, et
generation? 27:25 A bare are meadows, and
apparuerunt herbae virentes, et collecta sunt fena de
appeared herbs green, and collect are hay of
montibus; 27:26 agni ad vestimentum tuum, et haedi
the mountains; 27:26 lamb to clothing your and kids
ad agri pretium; 27:27 sufficiat tibi lac caprarum in
to field price; 27:27 enough you milk kids in
cibum tuum et in cibum domus tuae et ad victum
food your and in food house your and to food
ancillis tuis. 28:1 Fugit impius, nemine persequente;
ancillary your. 28: 1 Fleeing the wicked no pursues;
iustus autem quasi leo confidens. 28:2 Propter
just Now as lion confidence. 28: 2 Because of
peccata terrae multi principes eius; et propter
sins earth many leaders thereof; and for
hominem intelligentem et sapientem rectus ordo
man intelligent and wise right order
longior erit. 28:3 Vir pauper et calumniarius
longer will be. 28: 3 A poor and oppresses
pauperes similis est imbri vehementi, in quo paratur
poor like is rain violent in which prepared
fames. 28:4 Qui derelinquunt legem, laudant impium;
famine. 28: 4 He forsake law praise wicked;
qui custodiunt, succenduntur contra eum. 28:5 Viri
that keep, incensed against him. 28: 5 men
mali non intellegunt iudicium; qui autem requirunt
mali not understand judgment; that Now require
Dominum, animadvertunt omnia. 28:6 Melior est
Lord, notice everything. 28: 6 Better is
pauper ambulans in simplicitate sua quam perversus
poor walking in simplicity his than perverse
in viis suis, quamquam dives. 28:7 Qui custodit
in ways their although rich. 28: 7 He keeps
legem, filius sapiens est; qui autem comissatores
law son wise it is; that Now riotous

pascit, confundit patrem suum. 28:8 Qui coacervat
feeds disappoint father his own. 28: 8 He increases
divitias suas usuris et fenore, liberali in pauperes
wealth their interest and the loan; Freedom in poor
congregat eas. 28:9 Qui declinat aures suas, ne
gathers them. 28: 9 He declines ears their do not
audiat legem, oratio quoque eius erit execrabilis.
listen law address also his will be abomination.
28:10 Qui decipit iustos in via mala, in interitu suo
28:10 He deceives just in road bad in death his
corruet, et simplices possidebunt bona eius. 28:11
fall, and simple possess good her. 28:11
Sapiens sibi videtur vir dives, pauper autem prudens
Wiseman to it seems man rich, poor Now wise
scrutabitur eum. 28:12 In exultatione iustorum multa
search him. 28:12 in joy just many
gloria est, et, cum exaltantur impii, abscondit se
glory is and, with higher wicked; hid he
homo. 28:13 Qui abscondit scelera sua, non
man. 28:13 He hid crimes his not
prosperabit; qui autem confessus fuerit et reliquerit
prosper that Now Delilah be and left
ea, misericordiam consequetur. 28:14 Beatus homo,
it mercy obtain. 28:14 Happy man,
qui semper est pavidus; qui vero indurat cor suum,
that always is fears; that But hardens heart his
corruet in malum. 28:15 Leo rugiens et ursus
fall in evil. 28:15 Leo roaring and bear
esuriens princeps impius super populum pauperem.
hungry leader The wicked over people poor.
28:16 Dux indigens prudentia multos opprimet; qui
28:16 leader needed prudence many distress; that
autem odit avaritiam, longi fient dies eius. 28:17
Now He hates the gain, long will be day her. 28:17
Hominem, animae cuiusdam sanguine gravatum, si
man, soul a blood unfairly, if
usque ad lacum fugerit, nemo sustineat. 28:18 Qui
up to lake flight no sustain. 28:18 He
ambulat simpliciter, salvus erit; qui perversis
walks simply, saved will be; that perverse
graditur viis, subito concidet. 28:19 Qui operatur
Walk ways suddenly fall. 28:19 He works

terram suam, satiabitur panibus; qui autem sectatur
land his tire bread; that Now chases
otium, replebitur egestate. 28:20 Vir fidelis
unemployment; filled with poverty. 28:20 A faithful
multum laudabitur; qui autem festinat ditari, non
a lot blessings; that Now hurries get rich, not
erit innocens. 28:21 Qui dignoscit in iudicio faciem,
will be innocent. 28:21 He distinguish in trial face,
non benefacit; et pro buccella panis praevaricatur
not benefactor; and for piece bread collusion
homo. 28:22 Festinat ditari vir invidus, ignorat quod
man. 28:22 He hurries get rich man envious, ignores that
egestas superveniet ei. 28:23 Qui corripit hominem,
poverty come to him. 28:23 He corrects man
gratiam postea inveniet magis quam ille, qui lingua
thanks later find more than he that language
blanditur. 28:24 Qui abripit aliquid a patre suo et
caresses. 28:24 He checked something from father his and
a matre et dicit: ‘ Hoc non est peccatum ‘,
from mother and he says: ‘ This not is sin ‘,
particeps homicidae est. 28:25 Qui desiderium dilatat,
participant murderers It is. 28:25 He The desire expands,
iurgia concitat; qui vero sperat in Domino,
quarrels speeded up; that But hopes in Lord,
impinguabitur. 28:26 Qui confidit in corde suo,
fat. 28:26 He trusts in heart his
stultus est; qui autem graditur sapienter, ipse
stupid it is; that Now Walk wisely, he
salvabitur. 28:27 Qui dat pauperi, non indigebit; qui
saved. 28:27 He gives poor, not lack; that
autem occultat oculos, abundabit maledictis. 28:28
Now conceals eyes, abound Doomed. 28:28
Cum surrexerint impii, abscondentur homines; cum
with rise wicked; hide men; with
illi perierint, multiplicabuntur iusti. 29:1 Vir, qui
they perished, increase Just one. 29: 1 The man, that
correctiones dura cervice contemnit, subito conteretur
correct hard neck despises suddenly broken
absque sanatione. 29:2 In multiplicatione iustorum
without healing. 29: 2 in multiplying just

laetabitur vulgus; et in dominatione impii gemet
rejoice people; and in domination The wicked sigh
populus. 29:3 Vir, qui amat sapientiam, laetificat
people. 29: 3 The man, that He loves wisdom cheers
patrem suum; qui autem nutrit scorta, perdet
father his own; that Now feeds whores lose
substantiam. 29:4 Rex in iustitia erigit terram; vir
substance. 29: 4 king in justice lifts land; man
acceptor donorum destruet eam. 29:5 Homo, qui
acceptor gifts down her. 29: 5 man, that
blanditur amico suo, rete expandit gressibus eius.
fondle friend his net spread steps: her.
29:6 In peccato vir iniquus irretitur laqueo, et
29: 6 in sin man Wicked correction net, and
iustus exsultabit atque gaudebit. 29:7 Novit iustus
just rejoice and rejoice. 29: 7 He knows just
causam pauperum, impius ignorat scientiam. 29:8
cause poor The wicked ignores knowledge. 29: 8
Homines pestilentes dissipant civitatem; sapientes vero
men Corrupt disrupting city; wise But
avertunt furorem. 29:9 Vir sapiens, si cum stulto
avert fury. 29: 9 A wise, if with fool
iudicio contenderit, sive irascatur sive rideat, non
trial disputes or angry or laugh, not
inveniet requiem. 29:10 Viri sanguinum oderunt
find rest. 29:10 men bloody hate
simplicem; iusti autem quaerunt animam eius. 29:11
simple; just Now seek life her. 29:11
Totum spiritum suum profert stultus; sapiens mitigat
all spirit his offers stupid; wise mitigates
eum in posterum. 29:12 Princeps, qui libenter audit
it in future. 29:12 prince, that willingly audit
verba mendacii, omnes ministros habet impios. 29:13
words lies, all ministers has wicked. 29:13
Pauper et oppressor obviaverunt sibi, utriusque
poor and oppressor meet themselves, both
oculorum illuminator est Dominus. 29:14 Rex, qui
eyes illuminator is Lord. 29:14 king, that
iudicat in veritate pauperes, thronus eius in aeternum
judges in the truth the poor; throne his in ever

firmabitur. 29:15 Virga atque correptio tribuit
established. 29:15 Stripes and correction grants
sapientiam; puer autem, qui dimittitur voluntati suae,
wisdom; boy however, that released will his
confundit matrem suam. 29:16 In multiplicatione
disappoint mother own. 29:16 in multiplying
impiorum multiplicabuntur scelera, et iusti ruinas
the wicked increase crimes and just ruins
eorum videbunt. 29:17 Erudi filium tuum, et
their shall see. 29:17 Correct son your and
refrigerabit te et dabit delicias animae tuae. 29:18
refresh you and will Eden soul Your. 29:18
Cum visio defecerit, dissipabitur populus; qui vero
with vision lags, destroyed people; that But
custodit legem, beatus est. 29:19 Servus verbis non
keeps law happy It is. 29:19 servant words not
potest erudiri, quia intellegit et respondere
can corrected because understands and answer
contemnit. 29:20 Vidisti hominem velocem ad
despises. 29:20 Have you seen man hasty to
loquendum? Magis illo spem habebit insipiens. 29:21
speak? more that hope have fool. 29:21
Qui delicate a pueritia nutrit servum suum, postea
He delicious from childhood feeds slave his later
sentiet eum contumacem. 29:22 Vir iracundus
experience it stubborn. 29:22 A passionate
provocat rixas; et, qui ad indignandum facilis est,
challenges disputes; and, that to disdaining easy is
erit ad peccandum proclivior. 29:23 Superbia hominis
will be to sin length. 29:23 pride man
humiliabit eum, et humilis spiritu suscipiet gloriam.
low him, and low spirit support glory.
29:24 Qui cum fure participat, odit animam suam;
29:24 He with thief shares He hates life his own;
adiuramentum audit et non indicat. 29:25 Timor
adjuring audit and not indicates. 29:25 fear
hominis inducit laqueum; qui sperat in Domino,
man quotes net that hopes in Lord,
sublevabitur. 29:26 Multi requirunt faciem principis;
high. 29:26 Many require face prince;

et iudicium a Domino egreditur singulorum. 29:27
and judgment from Lord goes out each. 29:27

Abominantur iusti virum impium; et abominantur
It is an abomination just man wicked; and abominate

impii eos, qui recta sunt via. 30:1 Verba Agur
The wicked them; that right are way. 30: 1 words Agur

fili iaces ex Massa. Oraculum hominis ad Itiel,
children Jakeh from Massa. oracle man to Ithiel,

ad Itiel et Ucal. 30:2 Quoniam stultissimus
to Ithiel and The most ignorant. 30: 2 For stupidest

sum virorum, et sapientia hominum non est mecum;
I men and wisdom men not is with me;

30:3 et non didici sapientiam et scientiam
30: 3 and not I learned wisdom and knowledge

sanctorum non novi. 30:4 Quis ascendit in caelum
saints not I know. 30: 4 Who up in heaven

atque descendit? Quis continuit spiritum in manibus
and down? Who controlling spirit in hands

suis? Quis colligavit aquas quasi in vestimento? Quis
his? Who bound water as in garment? Who

statuit omnes terminos terrae? Quod nomen est eius,
set all border Earth? The name is his

et quod nomen filii eius, si nosti? 30:5 Omnis
and that name children his if you know? 30: 5 all

sermo Dei probatus clipeus est sperantibus in eum.
report God approved shield is those who wait in him.

30:6 Ne addas quidquam verbis illius: et arguaris
30: 6 Do not add or words that: and reproved

inveniarisque mendax. 30:7 Duo rogavi te, ne
found liar. 30: 7 two I asked you do not

deneges mihi, antequam moriar: 30:8 vanitatem et
deny I before I die: 30: 8 futility and

verba mendacia longe fac a me, mendicitatem et
words lying off Make from I poverty and

divitias ne dederis mihi, tribue tantum victum
wealth do not give I give only food

demensum mihi, 30:9 ne forte satiatu illiciar ad
tale I 30: 9 do not perhaps full, tempted to

negandum et dicam: ‘ Quis est Dominus? ‘ aut
denied and I will say: ‘ Who is Lord? ‘ or

egestate compulsus furer et periurem nomen Dei
poverty Forced I steal and perjure name God

mei. 30:10 Ne calumnieris servum ad dominum
mine. 30:10 Do not abuse slave to owner
suum, ne forte maledicat tibi, et puniaris. 30:11
his do not perhaps He curses you and found guilty. 30:11
Generatio, quae patri suo maledicit et quae matri
The generation which father his curses and which his mother;
suae non benedicit. 30:12 Generatio, quae sibi munda
his not blesses. 30:12 The generation which to pure
videtur et non est lota a sordibus suis. 30:13
it seems and not is washed from filth their own. 30:13
Generatio, cuius oculi quam excelsi sunt, et
The generation the eyes than high are and
palpebrae eius in alta surrectae! 30:14 Generatio,
eyelid his in high lifted up! 30:14 The generation
quae pro dentibus gladios habet, et cultri
which for teeth swords has and The inventory
molares eius, ut comedat inopes de terra et
molars his as eat poor of land and
pauperes ex hominibus. 30:15 Sanguisugae duae sunt
poor from men. 30:15 horseleech two are
filiae: ‘Affer, affer!’ Tria sunt insaturabilia, et
his daughter; ‘Bring it Bring back’. three are satisfied, and
quattuor, quae numquam dicunt: ‘Sufficit!’ 30:16
four, which never they say: ‘Enough!’ 30:16
infernus et venter sterilis, terra, quae non satiatur
hell and belly barren, land, which not satisfied
aqua, ignis, qui numquam dicit: ‘Sufficit!’ 30:17
water; fire that never he says: ‘Enough.’ 30:17
Oculum, qui subsannat patrem et qui despicit
eye that mocks father and that despises
obsequium matris suae, effodiant eum corvi de
service mother his dig it ravens of
torrente, et comedant eum filii aquilae. 30:18 Tria
torrent, and eat it children Eagles. 30:18 three
sunt nimis difficilia mihi, et quattuor penitus
are too hard I and four internet
ignoro: 30:19 viam aquilae in caelo, viam colubri
I do not know; 30:19 way eagles in heaven way snake
super petram, viam navis in medio mari et viam
over rock way ship in the sea and way

viri in adolescentula. 30:20 Talis est et via mulieris
men in youth. 30:20 Such is and road woman

adulterae, quae comedit et tergens os suum dicit:
adulterous which ate and wiping mouth his he says:

‘ Non sum operata malum’. 30:21 Per tria movetur
‘ no I done evil. ‘ 30:21 by three moved

terra, et quattuor non potest sustinere: 30:22 per
land, and four not can support: 30:22 by

servum, cum regnaverit, per stultum, cum saturatus
servant, with reigned, by stupid, with filled

fuerit cibo, 30:23 per odiosam mulierem, cum in
be food 30:23 by odious woman with in

matrimonio fuerit assumpta, et per ancillam, cum
marriage be assumed, and by handmaid, with

fuerit heres dominae suae. 30:24 Quattuor sunt
be heir lady His. 30:24 four are

minima terrae, et ipsa sunt sapientiora sapientibus:
small earth and the are wiser the wise:

30:25 formicae populus infirmus, quae praeparant in
30:25 ants people weak, which prepare in

messe cibum sibi; 30:26 hyraces plebs invalida, qui
summer food to himself; 30:26 coney people invalid, that

collocant in petra cubile suum; 30:27 regem locusta
allocate in rock bed his own; 30:27 king lobster

non habet et egreditur universa per turmas suas;
not has and goes out all by companies their own;

30:28 stellio manibus nititur et moratur in aedibus
30:28 The lizard hands based and delays in Offices

regis. 30:29 Tria sunt, quae bene gradiuntur, et
King. 30:29 three are which well whales and

quattuor, quae incedunt feliciter: 30:30 leo fortissimus
four, which paws successfully: 30:30 lion champion

bestiarum ad nullius pavebit occursum, 30:31 gallus
animals to no afraid collision 30:31 cock

succinctus lumbos et aries et rex, qui secum habet
struts waist and ram and king, that with has

exercitum. 30:32 Si stultum te praeuisti, postquam
army. 30:32 If stupid you showed after

elevatus es in sublime, et si considerasti, ori
elevated you in high and if considered, mouth

imponere manum. 30:33 Qui enim fortiter premit lac,
lay hand. 30:33 He For strongly presses milk;
exprimit butyrum, et, qui vehementer emungit nares,
expresses butter; and, that very nose the nose;
elicit sanguinem, et, qui provocat iras, producit
elicits blood and, that challenges anger; produces
discordias. 31:1 Verba Lamuelis regis Massa, quae
strife. 31: 1 words Lemuel s Massa, which
erudivit eum mater eius. 31:2 Quid, fili mi? Quid,
taught it mother her. 31: 2 What son My? What
fili uteri mei? Quid, fili votorum meorum? 31:3 Ne
son uterus Me? What son vows my friends? 31: 3 Do not
dederis mulieribus substantiam tuam et vias tuas
give women substance your and ways I
illis, quae delent reges. 31:4 Non decet reges, o
those which annihilating kings. 31: 4 no becomes kings, o
Lamuel, non decet reges bibere vinum, nec
Lemuel, not becomes kings drink wine, or
magistratus desiderare siceram, 31:5 ne forte
The magistrates desire strong 31: 5 do not perhaps
bibant et obliviscantur iudiciorum et mutent causam
drink and forget courts and change cause
omnium filiorum pauperis. 31:6 Date siceram pereunti
all children poor. 31: 6 date strong floundering
et vinum his, qui amaro sunt animo: 31:7 bibat et
and wine those that bitter are mind: 31: 7 drink and
obliviscatur egestatis suae et doloris sui non
forget poverty his and pain s not
recordetur amplius. 31:8 Aperi os tuum pro muto
recalls longer. 31: 8 open mouth your for change
et causis omnium filiorum, qui pereunt; 31:9 aperi
and causes all children, that perish; 31: 9 open
os tuum, decerne, quod iustum est, et iudica
mouth your decree that just is and judge
inopem et pauperem. 31:10 ALEPH. Mulierem
poor and poor. 31:10 Aleph. woman
fortem quis inveniet? Longe super gemmas pretium
strong who find? far over buds price
eius. 31:11 BETH. Confidit in ea cor viri sui et
her. 31:11 Beth. He trusts in it heart men s and
spoliis non indigebit. 31:12 GHIMEL. Reddet ei
spoils not need. 31:12 She does. She will it

bonum et non malum omnibus diebus vitae suae.
good and not evil all days life His.

**31:13 DALETH. Quaesivit lanam et linum et
 operata est delectatione manuum suarum. 31:14 HE.**
*31:13 She. It sought wool and flax and
 done is delight hands their mothers. 31:14 HE.*

**Facta est quasi navis institoris de longe portans
 panem suum. 31:15 VAU. Et de nocte surrexit**
*Achievements is as ship merchant of off carrying
 bread his own. 31:15 Punishment. The of night rose*

**deditque praedam domesticis suis et cibaria ancillis
 suis. 31:16 ZAIN. Consideravit agrum et emit**
*gave prey domestic their and provisions ancillary
 their own. 31:16 Zai. She weighed field and bought*

eum; de fructu manuum suarum plantavit vineam.
him; of fruit hands their planted vineyard.

**31:17 HETH. Accinxit fortitudine lumbos suos et
 roboravit brachium suum. 31:18 TETH. Gustavit et
 vidit quia bona est negotiatio eius; non exstinguetur**
*31:17 Heth. Gird strength waist their and
 strengthened arm his own. 31:18 Her. She and
 saw because good is traffic thereof; not out*

**in nocte lucerna eius. 31:19 IOD. Manum suam misit
 ad colos, et digiti eius apprehenderunt fusum. 31:20**
*in night lamp her. 31:19 IOD. hand his sent
 to color and fingers his overtook spindle. 31:20*

**CAPH. Palmas suas aperuit inopi et manum suam
 extendit ad pauperem. 31:21 LAMED. Non timebit**
*Blinded. palms their opened needy and hand his
 extends to poor. 31:21 Nothing. no fear*

domui suae a frigoribus nivis: omnes enim
house his from In the cold snow; all For

domestici eius vestiti sunt duplicibus. 31:22 MEM.
family his dressed are double. 31:22 Mem.

Stragulatam vestem fecit sibi; byssus et purpura
tapestry clothing he to himself; fine and purple

indumentum eius. 31:23 NUN. Nobilis in portis vir
clothing her. 31:23 Nun. noble in gates man

eius, quando sederit cum senatoribus terrae. 31:24
his when sits with senators the earth. 31:24

SAMECH. Sindonem fecit et vendidit et cingulum
You covered. shirts he and sold and belt
tradidit Chananaeo. 31:25 Ain. Fortitudo et decor
delivered Chananite. 31:25 Ain. strength and beauty
indumentum eius, et ridebit in die novissimo. 31:26
clothing his and she laughs in day last. 31:26
PHE. Os suum aperuit sapientiae, et lex clementiae
PHE. mouth his opened wisdom and law clemency
in lingua eius. 31:27 SADE. Consideravit semitas
in language her. 31:27 Sade. She weighed paths
domus suae et panem otiosa non comedit. 31:28
house his and bread idle not ate. 31:28
COPH. Surrexerunt filii eius et beatissimam
I. rose children his and the happiest
praedicaverunt, vir eius et laudavit eam: 31:29 RES.
proclaimed, man his and He praised it 31:29 RES.
‘ Multae filiae fortiter operatae sunt, tu supergressa
‘ Many daughters strongly operation are you excellest
es universas’. 31:30 SIN. Fallax gratia et vana est
you all '. 31:30 SIN. Vain grace and empty is
pulchritudo; mulier timens Dominum ipsa laudabitur.
beauty; woman fearing Lord the praised.
31:31 TAU. Date ei de fructu manuum suarum, et
31:31 TAU. date it of fruit hands their and
laudent eam in portis opera eius.
praise it in gates works her.

1:1 Verba Ecclesiastes filii David regis Ierusalem.’

1: 1 words Ecclesiastes children David s Jerusalem. ‘

1:2 ‘ Vanitas vanitatum, dixit Ecclesiastes, vanitas

1, 2 ‘ Vanity vanities; said Preacher vanity

vanitatum et omnia vanitas’. 1:3 Quid lucri est

vanities and all vanity. ‘ 1: 3 What gain is

homini de universo labore suo, quo laborat sub

man of all Data his which remediable under

sole? 1:4 Generatio praeterit, et generatio advenit,

the sun? 1: 4 generation passes and generation come,

terra autem in aeternum stat. 1:5 Oritur sol, et

land Now in ever Stat. 1: 5 develops sun, and

occidit sol et ad locum suum anhelat ibique

sets sun and to place his pants there

renascitur. 1:6 Gyrat per meridiem et flectitur ad

reborn. 1: 6 Blowing by south and veering to

aquilonem, lustrans universa in circuitu pergit

north surveying all in about continues

spiritus et in circulos suos revertitur. 1:7 Omnia

spirit and in rings their returns. 1: 7 All

flumina pergunt ad mare, et mare non redundat; ad

rivers continue to sea, and sea not full; to

locum, unde exeunt, flumina illuc revertuntur in

place whence issue, rivers there return in

cursu suo. 1:8 Cunctae res difficiles; non potest

course his own. 1: 8 all business labor; not can

eas homo explicare sermone. Non saturatur oculus

them man explain talk. no satisfied eye

visu, nec auris auditu impletur. 1:9 Quod fuit, ipsum

view, or ear hearing Infected. 1: 9 The was it

est, quod futurum est. Quod factum est, ipsum est,

is that future It is. The it is it is

quod faciendum est: 1:10 nihil sub sole novum. Si

that do is: 1:10 nothing under sun the new. If

de quadam re dicitur: ‘ Ecce hoc novum est ‘,

of a re said: ‘ Look this new is ‘,

iam enim praecessit in saeculis, quae fuerunt ante

already For preceded in For centuries, which were before

nos. 1:11 Non est priorum memoria, sed nec eorum

us. 1:11 no is first memory; but or their

quidem, qui postea futuri sunt, erit recordatio apud

indeed, that later future are will be memory in

eos, qui futuri sunt in novissimo. 1:12 Ego
them; that future are in last. 1:12 I

Ecclesiastes fui rex Israel in Ierusalem 1:13 et
Ecclesiastes I king Israel in Jerusalem 1:13 and

proposui in animo meo quaerere et investigare
set in mind I search and search

sapienter de omnibus, quae fiunt sub sole. Hanc
wisely of all which are under sun. this

occupationem pessimam dedit Deus filiis hominum,
occupation bad given God children men

ut occuparentur in ea. 1:14 Vidi cuncta, quae fiunt
as exercised in them. 1:14 I saw all which are

sub sole; et ecce universa vanitas et afflictio
under the sun; and See all vanity and affliction

spiritus. 1:15 Quod est curvum, rectum fieri non
spirit. 1:15 The is curved, right be not

potest; et, quod deficiens est, numerari non potest.
can; and, that decaying is numbered not can.

1:16 Locutus sum ego in corde meo dicens: ‘ Ecce
1:16 He spoke I I in heart I saying: ‘ Look

ego magnificavi et apposui sapientiam super omnes,
I great and I applied wisdom over all

qui fuerunt ante me in Ierusalem; et mens mea
that were before I in Jerusalem; and mind my

contemplata est multam sapientiam et scientiam’.
contemplated is great wisdom and knowledge. ‘

1:17 Dedique cor meum, ut scirem sapientiam et
1:17 I have heart my as I wisdom and

scientiam, insipientiam et stultitiam. Et agnovi quod
knowledge; madness and folly. The I recognized that

in his quoque esset afflictio spiritus, eo quod 1:18
in these also was affliction spirit, it that 1:18

in multa sapientia multus sit maeror; et, qui addit
in many wisdom a lot is grief; and, that adds

scientiam, addit et laborem. 2:1 Dixi ego in corde
knowledge; adds and labor. 2: 1 I said, I in heart

meo: ‘ Veni, tentabo te gaudio: frui bonis ‘; et
I ‘ I came, try you joy: enjoy good ‘ and

ecce hoc quoque vanitas. 2:2 De risu dixi: ‘ Insania
See this also vanity. 2: 2 The smile I said: ‘ insanity

‘ et de gaudio: ‘ Quid prodest?’. 2:3 Tractavi in
‘ and of joy: ‘ What profit. ‘ 2, 3 I considered in

corde meo detinere in vino carnem meam, cum cor
heart I detention in wine flesh I with heart
meum duceretur in sapientia, et amplecti stultitiam,
my led in wisdom and embrace foolishness
donec viderem quid esset utile filiis hominum, ut
until see what was useful children men as
faciant sub sole paucis diebus vitae suae. 2:4
do under sun a few days life His. 2: 4
Magnificavi opera mea: aedificavi mihi domos et
great works I built I homes and
plantavi vineas, 2:5 feci hortos et pomaria et
planted vineyards 2: 5 I gardens and orchards and
consevi ea arboribus cuncti generis fructuum 2:6 et
parks it trees all race fruits 2, 6 and
exstruxi mihi piscinas aquarum, ut irrigarem silvam
I made I reservoirs water as water forest
lignorum germinantium. 2:7 Possedi servos et
wood reared. 2: 7 I got officials and
ancillas et habui multam familiam, habui armenta
handmaidens and I great family I herds
quoque et magnos ovium greges ultra omnes, qui
also and great sheep flocks more all that
fuerunt ante me in Ierusalem. 2:8 Coacervavi mihi
were before I in Jerusalem. 2: 8 I gathered I
etiam argentum et aurum et substantias regum ac
also silver and gold and substances kings and
provinciarum, feci mihi cantores et cantatrices et
provinces, I I singers and women and
delicias filiorum hominum, scyphos et urceos in
Eden children men cups and basins in
ministerio ad vina fundenda 2:9 et crevi,
ministry to wines pour 2: 9 and I decided to
supergressus sum omnes, qui ante me fuerunt in
increased I all that before I were in
Ierusalem; sapientia quoque mea perseveravit mecum.
Jerusalem; wisdom also my continued with me.
2:10 Et omnia, quae desideraverunt oculi mei, non
2:10 The all which desired eyes my not
negavi eis nec prohibui cor meum ab omni
denied them or withheld heart my from all

voluptate, et oblectatum est ex omnibus laboribus,
pleasure, and rejoiced is from all labor,
et hanc ratus sum partem meam ab omnibus
and this thinking I part I from all
aerumnis meis. 2:11 Cumque me convertissem ad
hardship mine. 2:11 when I back to
universa opera, quae fecerant manus meae, et ad
all works which had hand my and to
labores, in quibus sudaveram, et ecce in omnibus
labor, in which achieving and See in all
vanitas et afflictio spiritus, et nihil lucri esse sub
vanity and affliction spirit, and nothing gain be under
sole. 2:12 Verti me ad contemplandam sapientiam et
sun. 2:12 I turned I to search wisdom and
insipientiam et stultitiam: ‘ Quid faciet, inquam,
madness and folly: ‘ What will, I say,
homo, qui veniet post regem? Id quod antea
man, that will after King? This that before
fecerunt’. 2:13 Et vidi quod tantum praecederet
they did. ‘ 2:13 The I that only ahead
sapientia stultitiam, quantum lux praecedit tenebras.
wisdom foolishness as far as light ahead darkness.
2:14 ‘ Sapientis oculi in capite eius, stultus in
2:14 ‘ Sage eyes in head his stupid in
tenebris ambulat ‘; et didici quod unus utriusque
the dark walks ‘ and I learned that one both
esset interitus. 2:15 Et dixi in corde meo: ‘ Si unus
was destruction. 2:15 The I in heart I ‘ If one
et stulti et meus occasus erit, quid mihi prodest
and fools and my west It will be what I profit
quod maiorem sapientiae dedi operam?’. Locutusque
that more wisdom I attention ‘ said
cum mente mea, animadverti quod hoc quoque esset
with Remember my I noticed that this also was
vanitas. 2:16 Non enim erit memoria sapientis
vanity. 2:16 no For will be memory wise
similiter ut stulti in perpetuum; siquidem futura
similarly, as fools in ever; for future
tempora oblivione cuncta pariter operient: moritur
times oblivion all together cover: dies
doctus similiter ut indoctus. 2:17 Et idcirco taeduit
learned similarly, as learners. 2:17 The therefore I loathed

me vitae meae, quia malum mihi est, quod sub
I life my because evil I is that under
sole fit; cuncta enim vanitas et afflictio spiritus.
sun results; all For vanity and affliction spirit.

2:18 Rursus detestatus sum omnem laborem meum,
2:18 Again detested I all labor my
quo sub sole laboravi, quem relicturus sum homini,
which under sun labored which leave I man
qui erit post me; 2:19 et quis scit utrum
that will be after me; 2:19 and who He knows whether

sapiens an stultus futurus sit? Et dominabitur in
wise or stupid be this is? The rule: in
laboribus meis, quibus desudavi et sollicitus fui sub
labor I which labored and worried I under
sole. Hoc quoque vanitas. 2:20 Verti me exasperans
sun. This also vanity. 2:20 I turned I provoking

cor meum de omni labore, quo laboravi sub sole.
heart my of all labor; which labored under sun.

2:21 Nam est qui laborat in sapientia et doctrina
2:21 For is that remediable in wisdom and teaching
et sollicitudine, et homini, qui non laboraverit, dabit
and anxiety; and man that not labored will

portionem suam; et hoc ergo vanitas et magnum
share his own; and this So vanity and great
malum. 2:22 Quid enim proderit homini de universo
evil. 2:22 What For profit man of all

labore suo et afflictione cordis, qua sub sole
Data his and affliction heart, which under sun

laboravit? 2:23 Cuncti dies eius dolores sunt, et
labored? 2:23 All day his pains are and

aerumnae occupatio eius, nec per noctem cor eius
worries occupation his or by night heart his

requiescit; et hoc quoque vanitas est. 2:24 Nihil
rests; and this also vanity It is. 2:24 nothing

melius est homini quam comedere et bibere et
more is man than eating and drink and

ostendere animae suae bona de laboribus suis. Et
show soul his good of labor their own. The

hoc vidi de manu Dei esse. 2:25 Quis enim comedet
this I of hand God to be. 2:25 Who For eat

et deliciis affluet sine eo? 2:26 Quia homini bono
and delights abound without it? 2:26 for man good

in conspectu suo dedit sapientiam et scientiam et
in before his given wisdom and knowledge and
laetitiam; peccatori autem dedit afflictionem colligendi
joy; sinner Now given affliction pack
et congregandi, ut tradat ei, qui placuit Deo; sed
and together as give up to that It was decided God; but
et hoc vanitas est et afflictio spiritus. 3:1 Omnia
and this vanity is and affliction spirit. 3: 1 All
tempus habent, et momentum suum cuique negotio
time have and moment his each business
sub caelo: 3:2 tempus nascendi et tempus moriendi,
under heaven: 3: 2 time birth and time dying
tempus plantandi et tempus evellendi quod plantatum
time plant and time uproot that plant
est, 3:3 tempus occidendi et tempus sanandi, tempus
is 3: 3 time killing and time to heal; time
destruendi et tempus aedificandi, 3:4 tempus flendi
destroying and time building 3, 4 time weep
et tempus ridendi, tempus plangendi et tempus
and time laugh; time mourn and time
saltandi, 3:5 tempus spargendi lapides et tempus eos
dance; 3, 5 time scatter stones and time them
colligendi, tempus amplexandi et tempus longe fieri
collecting, time colle and time off be
ab amplexibus, 3:6 tempus quaerendi et tempus
from arms; 3: 6 time search; and time
perdendi, tempus custodiendi et tempus abiciendi, 3:7
to lose, time keep and time to cast away; 3: 7
tempus scindendi et tempus consuendi, tempus
time cut and time sew, time
tacendi et tempus loquendi, 3:8 tempus dilectionis et
sew and time speaking, 3: 8 time love and
tempus odii, tempus belli et tempus pacis. 3:9 Quid
time hatred; time war and time Peace. 3: 9 What
lucri habet, qui operatur, de labore suo? 3:10 Vidi
gain has that works of Data his? 3:10 I saw
occupationem, quam dedit Deus filiis hominum, ut
business than given God children men as
occuparentur in ea. 3:11 Cuncta fecit bona in
exercised in them. 3:11 All he good in
tempore suo; et mundum tradidit cordi eorum, et
time his own; and world delivered heart their and

non inveniet homo opus, quod operatus est Deus ab
not find man work; that He worked is God from
initio usque ad finem. 3:12 Cognovi quod nihil
beginning up to end. 3:12 I know that nothing
boni esset in eis nisi laetari et facere bene in vita
good was in them but rejoice and do well in life
sua. 3:13 Omnis enim homo, qui comedit et bibit
their own. 3:13 all For man, that ate and drinks
et videt bonum de labore suo, hoc donum Dei est.
and sees good of Data his this gift God It is.
3:14 Didici quod omnia opera, quae fecit Deus,
3:14 I learned that all works which he God,
perseverent in perpetuum; non possumus eis
continue in ever; not we can them
quidquam addere nec auferre, quae fecit Deus, ut
or add or take away, which he God, as
timeatur. 3:15 Quod iam fuit, ipsum est; et, quod
feared. 3:15 The already was it it is; and, that
futurum est, iam fuit; et Deus requirit, quod abiit.
future is already it was; and God requires that went.
3:16 Et adhuc vidi sub sole: in loco iudicii ibi
3:16 The yet I under sun: in place judgment there
impietas, et in loco iustitiae ibi iniquitas; 3:17 et
wickedness; and in place justice there violence; 3:17 and
dixi in corde meo: ‘ Iustum et impium iudicabit
I in heart I ‘ just and the wicked judge
Deus, quia tempus omni rei et omnibus occasio’.
God, because time all thing and all opportunity. ‘
3:18 Dixi in corde meo de filiis hominum, ut
3:18 I said, in heart I of children men as
probaret eos Deus et ostenderet eos in semetipsis
test them God and show them in themselves
similes esse bestiis. 3:19 Quoniam sors filiorum
like be animals. 3:19 For lot children
hominis et iumentorum una est atque eadem: sicut
man and livestock one is and the same; as
moritur homo, sic et illa moriuntur; et idem
dies man, so and that die; and same
spiritus omnibus: nihil habet homo iumento amplius,
spirit all: nothing has man beast more
quia omnia vanitas. 3:20 Et omnia pergunt ad
because all vanity. 3:20 The all continue to

unum locum: de terra facta sunt omnia, et in
one place: of land made are all and in
terram omnia pariter revertuntur. 3:21 Quis novit,
land all together return. 3:21 Who He knows,
si spiritus filiorum hominis ascendat sursum, et si
if spirit children man go up up and if
spiritus iumentorum descendat deorsum in terram?
spirit livestock down down in land?
3:22 Et deprehendi nihil esse melius quam laetari
3:22 The detected nothing be more than rejoice
hominem in opere suo; nam haec est pars illius.
man in work his own; for this is part of that.
Quis enim eum adducet, ut post se futura cognoscat?
Who For it bring, as after he future He knows?
4:1 Verti me ad alia et vidi calumnias, quae sub
4: 1 I turned I to other and I oppressions which under
sole geruntur, et ecce lacrimae oppressorum, et
sun transactions and See tears oppressed, and
nemo consolator; et ex parte opprimentium
no a comforter; and from part oppressors
violentia, et nemo consolator. 4:2 Et laudavi magis
violence; and no comforter. 4: 2 The I praised more
mortuos, qui iam defuncti sunt, quam viventes, qui
dead that already deceased are than living that
adhuc vitam agunt, 4:3 et feliciorem utroque
yet life do 4: 3 and hAPPIER both
iudicavi, qui necdum natus est nec vidit opera
I decided, that not yet He was born is or saw works
mala, quae sub sole fiunt. 4:4 Rursum contemplatus
bad which under sun are done. 4: 4 again viewing
sum omnes labores et omnem successum operis, et
I all labor and all success work and
hoc esse zelum in proximum suum. Et in hoc ergo
this be jealous in neighbor his own. The in this So
vanitas et afflictio spiritus. 4:5 Stultus complicat
vanity and affliction spirit. 4, 5 stupid foldeth
manus suas et comedit carnes suas. 4:6 Melior est
hand their and ate meat their own. 4: 6 Better is
pugillus cum requie quam plena utraque manus cum
a handful with rest than full both hand with
labore et afflictione spiritus. 4:7 Iterum repperi et
Data and affliction spirit. 4: 7 Again I found; and

aliam vanitatem sub sole: 4:8 unus est et secundum
other futility under sun: 4: 8 one is and according to
non habet, non filium, non fratrem, et tamen
not has not a son, not a brother, and yet
laborare non cessat, nec satiantur oculi eius divitiis,
Labour not ceases or reaction eyes his wealth
nec recogitat dicens: ‘ Cui laboro et fraudo animam
or He recounts saying: ‘ To labor and defraud life
meam bonis?’. **In hoc quoque vanitas est et**
I good? ‘. in this also vanity is and
occupatio pessima. 4:9 Melius est duos esse simul
occupation the worst. 4: 9 better is two be together
quam unum: habent enim emolumentum in labore
than one: have For profit in Data
suo, 4:10 quia si unus ceciderit, ab altero fulcietur.
his 4:10 because if one fall, from other supported.
Vae soli! Cum ceciderit, non habet sublevantem
Woe only! with fall, not has lift
se. 4:11 Insuper, si dormierint duo, fovebuntur
themselves. 4:11 In addition, if sleep two, keep warm
mutuo; unus quomodo calefiet? 4:12 Et, si quispiam
each other; one how warm? 4:12 and, if one
praevaluerit contra unum, duo resistent ei. Et fu
prevail against one, two withstand to him. The fu
niculus triplex non cito rumpitur. 4:13 Melior est
coast three not quickly break. 4:13 Better is
puer pauper et sapiens rege sene et stulto, qui
boy poor and wise king old and foolish that
iam nescit erudiri. 4:14 Ille enim de domo
already does not know corrected. 4:14 He For of house
carceris exivit, ut regnaret, etiamsi in regno istius
prison He went out, as reign, even if in kingdom this
natus sit pauper. 4:15 Vidi cunctos viventes, qui
He was born is poor. 4:15 I saw all living that
ambulant sub sole, cum adulescente illo secundo,
walk under the sun; with young that second,
qui consurgebat pro eo. 4:16 Infinitus numerus
that up for the fact. 4:16 Unlimited number
erat populi, omnium, quos ipse praecedebat; sed qui
was people all which he before; but that

postea futuri sunt, non laetabuntur in eo. Et hoc
later future are not rejoice in the fact. The this
vanitas et afflictio spiritus. 4:17 Custodi pedem tuum
vanity and affliction spirit. 4:17 Keep foot your
ingrediens domum Dei, nam accedere, ut audias,
ingredient home God, for approach as listen
melius est quam cum stulti offerunt victimas: multo
more is than with fools offer victims: more
enim melior est oboedientia quam stultorum victimae,
For better is obedience than fools The victims,
qui nesciunt se malum facere. 5:1 Ne temere quid
that do not know he evil do. 5: 1 Do not random what
loquaris, neque cor tuum sit velox ad proferendum
talk or heart your is quick to display
sermonem coram Deo; Deus enim in caelo, et tu
word before God; God For in heaven and you
super terram: idcirco sint pauci sermones tui. 5:2
over land; therefore are a few words You. 5: 2
Multas curas sequuntur somnia, et in multis
many care follow dreams and in many
sermonibus invenietur stultitia. 5:3 Si quid vovisti
words found folly. 5: 3 If what vowedst
Deo, ne moreris reddere: displicet enim ei stulta
God, do not delay back displeases For it foolish
promissio; sed, quodcumque voveris, redde. 5:4
promise but, whatever vow pay. 5: 4
Multoque melius est non vovere, quam post votum
The serious more is not vow, than after vote
promissa non reddere. 5:5 Ne dederis os tuum,
promises not pay. 5: 5 Do not give mouth your
ut peccare faciat carnem tuam, neque dicas coram
as sin do flesh your or say before
angelo: ‘ Error fuit ‘; ne forte iratus Deus contra
angel: ‘ error was ‘ do not perhaps angry God against
sermones tuos dissipet opera manuum tuarum. 5:6
words your destroy works hands Your. 5, 6
Ubi multa sunt somnia, plurimae sunt vanitates et
Where many are dreams Frequent are vanities and
sermones innumeri; tu vero Deum time. 5:7 Si
words countless; you But God Fear. 5: 7 If

videris calumnias egenorum et subreptionem iudicii
see oppressions poor and perverting judgment
et iustitiae in provincia, non mireris super hoc
and justice in province, not Wonder over this
negotio, quia excelso excelsior vigilat, et super hos
business because high higher watches and over these
quoque eminentiores sunt alii; 5:8 et terrae lucrum
also higher are others; 5: 8 and earth profit
in omnibus est rex, cuius agri culti sunt. 5:9
in all is king, the field We know the They are. 5: 9
Qui diligit pecuniam, pecunia non implebitur; et, qui
He He loves money money not will be filled; and, that
amat divitias, fructum non capiet ex eis; et hoc
He loves riches, fruit not take from them; and this
ergo vanitas. 5:10 Ubi multae sunt opes, multi et
So vanity. 5:10 Where many are resources many and
qui comedunt eas; et quid prodest possessori, nisi
that eat them; and what profit owner, but
quod cernit divitias oculis suis? 5:11 Dulcis est
that CERN wealth eyes his? 5:11 sweet is
somnus operanti, sive parum sive multum comedat;
sleep operating, or little or a lot eat;
saturitas autem divitis non sinit eum dormire. 5:12
Fullness Now rich not allows it to sleep. 5:12
Est et infirmitas pessima, quam vidi sub sole:
It is and weakness the worst, than I under sun:
divitiae conservatae in malum domini sui. 5:13
wealth preserved in evil of 's. 5:13
Perierunt enim in negotio pessimo; si generavit
Perish For in business the worst; if produced
filium, in summa egestate erit. 5:14 Sicut egressus
a son, in summary poverty will be. 5:14 As out
est de utero matris suae, nudus iterum abibit, sicut
is of child mother his naked again leave as
venit, et nihil auferet secum de labore suo, quod
he came and nothing away with of Data his that
tollat in manu sua. 5:15 Miserabilis prorsus
take in hand their own. 5:15 Alas exactly
infirmitas: quomodo venit, sic revertetur. Quid ergo
weakness: how he came so return. What So
prodest ei quod laboravit in ventum? 5:16 Cunctis
profit it that labored in wind? 5:16 all

enim diebus vitae suae comedit in tenebris et in
For days life his ate in the dark and in
curis multis et in aerumna atque tristitia. 5:17
healthcare many and in painfulness and Depression. 5:17
Ecce quod ego vidi bonum, quod pulchrum, ut
Look that I I good that beautiful, as
comedat quis et bibat et fruatur laetitia ex labore
eat who and drink and enjoy joy from Data
suo, quo laboravit ipse sub sole, numero dierum
his which labored he under the sun; number days
vitae suae, quos dedit ei Deus; haec enim est pars
life his which given it God; this For is part
illius. 5:18 Et quidem omni homini, cui dedit Deus
of that. 5:18 The indeed all man which given God
divitias atque substantiam, potestatemque ei tribuit, ut
wealth and substance power it grants, as
comedat ex eis et tollat partem suam et laetetur
eat from them and take part his and Let
de labore suo: hoc est donum Dei. 5:19 Non enim
of Data his this is gift God. 5:19 no For
satis recordabitur dierum vitae suae, eo quod Deus
enough remember days life his it that God
occupet deliciis cor eius. 6:1 Est et aliud malum,
picks up delights heart her. 6: 1 It is and other evil
quod vidi sub sole, et quidem grave apud homines:
that I under the sun; and indeed heavy in men:
6:2 vir, cui dedit Deus divitias et substantiam et
6: 2 man which given God wealth and substance and
honorem, et nihil deest animae suae ex omnibus,
honor and nothing There is no soul his from all
quae desiderat; nec tribuit ei potestatem Deus, ut
which desires; or grants it power God, as
comedat ex eo, sed homo extraneus vorabit illud:
eat from it but man foreign devour it
hoc vanitas et miseria mala est. 6:3 Si genuerit
this vanity and misery bad It is. 6: 3 If fathers
quispiam centum liberos et vixerit multos annos et
one one hundred free and live many years and
plures dies aetatis habuerit, et anima illius non sit
more day age have, and soul of not is

satiata bonis substantiae suae, immo et sepultura
saturated good substance his yes and burial
careat, de hoc ego pronuntio quod melior illo sit
without it, of this I Hi: that better that is
abortivus. 6:4 Frustra enim venit et pergit ad
aborted. 6: 4 useless For he came and continues to
tenebras, et in tenebris abscondetur nomen eius. 6:5
darkness, and in the dark hidden name her. 6: 5
Etsi non vidit solem neque cognovit, maior est
Although not saw sun or known, more is
requies isti quam illi. 6:6 Etiam si duobus milibus
rest these than to him. 6: 6 Even if two thousands
annis vixerit et non fuerit perfruitus bonis, nonne
years live and not be enjoy goods not
ad unum locum properant omnes? 6:7 ‘ Omnis labor
to one place The hasty all? 6, 7 ‘ all labor
hominis est ad os eius, sed anima eius non
man is to mouth his but soul his not
implebitur’. 6:8 Quid habet amplius sapiens prae
shall be filled. ‘ 6, 8 What has more wise than
stulto? Et quid pauper, qui sciat ambulare coram
fool? The what poor that know walk before
vivis? 6:9 ‘ Melior est oculorum visio quam vana
you live? 6: 9 ‘ Better is eyes vision than empty
persequi desideria ‘; sed et hoc vanitas est et
pursuit desires ‘ but and this vanity is and
afflictio spiritus. 6:10 Quidquid est, iam vocatum est
affliction spirit. 6:10 Whatever is already called is
nomen eius; et scitur quod homo sit et non
name thereof; and it is known that man is and not
possit contra fortio rem se in iudicio contendere. 6:11
can against stronger he in trial contend. 6:11
Ubi verba sunt plurima, multiplicant vanitatem; quid
Where words are many, multiply vanity; what
lucri habet homo? 6:12 Quoniam quis scit quid
gain has man? 6:12 For who He knows what
homini bonum sit in vita, in paucis diebus vanitatis
man good is in life; in a few days vanity
suae, quos peragit velut umbra? Aut quis ei poterit
his which quote as shadow? or who it can
indicare quid post eum futurum sub sole sit? 7:1
indicate what after it future under sun this is? 7: 1

Melius est nomen bonum quam unguenta pretiosa, et
better is name good than ointments expensive, and
dies mortis die nativitatis. 7:2 Melius est ire ad
day death day birth. 7: 2 better is go to
domum luctus quam ad domum convivii; in illa
home mourning than to home feasting; in that
enim finis cunctorum hominum, et vivens hoc
For end all men and living this
conferet in corde. 7:3 Melior est tristitia risu, quia
and resort in heart. 7: 3 Better is sadness smile, because
per tristitiam vultus corrigitur animus. 7:4 Cor
by sorrow face corrected Resolutions. 7: 4 heart
sapientium in domo luctus, et cor stultorum in
wise in house mourning and heart fools in
domo laetitia. 7:5 Melius est a sapiente corripi
house His joy. 7: 5 better is from wise corrected
quam laetari stultorum canticis, 7:6 quia sicut
than rejoice fools songs 7: 6 because as
sonitus spinarum ardentium sub olla, sic risus
noise thorns burning under pot, so Championship
stulti. Sed et hoc vanitas. 7:7 Quia calumnia stultum
fools. but and this vanity. 7: 7 for extortion stupid
facit sapientem, et munus cor insanire facit. 7:8 ‘
does wise, and function heart insane? He does. 7, 8 ‘
Melior est finis negotii quam principium, melior est
Better is end business than beginning better is
patiens arrogante’. 7:9 Ne sis velox in animo ad
The patient presumptuous. ‘ 7, 9 Do not be quick in mind to
irascendum, quia ira in sinu stulti requiescit. 7:10
angry because anger in gulf fools rests. 7:10
Ne dicas: ‘Quid, putas, causae est quod priora
Do not say: ‘What, Do you think, cause is that prior
tempora meliora fuere quam nunc sunt?’. Non
times more there were than now are they? ‘. no
enim ex sapientia interrogas de hoc. 7:11 Bona est
For from wisdom ask of this. 7:11 goods is
sapientia cum divitiis et prodest videntibus solem.
wisdom with wealth and profit sight Sun.
7:12 Sicut enim protegit sapientia, sic protegit
7:12 As For protects wisdom so protects

pecunia; hoc autem plus habet eruditio, quod
money; this Now more has learning that
sapientia vitam tribuit possessori suo. 7:13
wisdom life grants owner his own. 7:13
Considera opera Dei: quod nemo possit corrigere,
Consider works God: that no can correct
quod ille curvum fecerit. 7:14 In die bona fruire
that he curved He did it. 7:14 in day good enjoy
bonis et in die mala considera: sicut hanc, sic et
good and in day bad consider: as this so and
illam fecit Deus, ita ut non inveniatur homo quidquam
it he God, so as not finds man or
de futuro. 7:15 Cuncta vidi in diebus vanitatis meae:
of future. 7:15 All I in days vanity my
est iustus, qui perit in iustitia sua, et impius, qui
is just that perishes in justice his and the wicked that
multo vivit tempore in malitia sua. 7:16 Noli esse
more lives time in malice their own. 7:16 Do not be
nimis iustus neque sapiens supra modum! Cur te
too just or wise above mode! why you
perdere vis? 7:17 Ne agas nimis impie et noli
to lose I want? 7:17 Do not do too wickedly and do not
esse stultus! Cur mori debeas in tempore non tuo?
be stupid! why die Delilah in time not you?
7:18 Bonum est ut, quod habes, teneas, sed et ab
7:18 good is that, that you have hold, but and from
illo ne subtrahas manum tuam, quia qui timet
that do not eliminating hand your because that fears
Deum, utrumque devitat. 7:19 Sapientia confortabit
God, both onlookers. 7:19 wisdom strengthen
sapientem super decem principes civitatis. 7:20 Nullus
wise over ten leaders city. 7:20 no
enim homo iustus in terra, qui faciat bonum et non
For man just in land, that do good and not
peccet. 7:21 Sed et cunctis sermonibus, qui dicuntur,
sin. 7:21 but and all words, that are
ne accommodes cor tuum, ne forte audias
do not apply heart your do not perhaps listen
servum tuum maledicentem tibi; 7:22 scit enim
slave your reviling you; 7:22 He knows For
conscientia tua, quia et tu crebro maledixisti aliis.
conscience your because and you often You others.

7:23 Cuncta tentavi in sapientia, dixi: ‘ Sapiens
7:23 All I have tried in wisdom I said: ‘ Wiseman
efficiar’. **7:24 Et ipsa longius recessit a me.**
will be made. ‘ 7:24 The the more retired from Me.
Longe est, quod fuit; et alta est profunditas. Quis
far is that it was; and high is depth. Who
inveniet eam? 7:25 Lustravi universa animo meo, ut
find it? 7:25 surveyed all mind I as
scirem et considerarem et quaererem sapientiam et
I and search and I asked wisdom and
rationem et ut cognoscerem impietatem esse
account and as I know the ungodliness be
stultitiam et errorem imprudentiam. 7:26 Et invenio
foolishness and error imprudence. 7:26 The I find
amariorum morte mulierem, quae laqueus venatorum
bitterer death woman which snare hunters
est, et sagena cor eius, vincula sunt manus illius.
is and net heart his bonds are hand of that.
Qui placet Deo, effugiet eam; qui autem peccator
He Like God, escape it; that Now sinner
est, capietur ab illa. 7:27 Ecce hoc inveni, dixit
is taken from that. 7:27 Look this I have found, said
Ecclesiastes, unum et alterum, ut invenirem rationem,
Preacher one and other as A accountable
7:28 quam adhuc quaerit anima mea, et non inveni:
7:28 than yet asks soul my and not I found:
Hominem de mille unum repperi, mulierem ex
man of thousand one I found; woman from
omnibus non inveni. 7:29 Ecce solummodo hoc
all not found. 7:29 Look only this
inveni: Quod fecerit Deus hominem rectum, et ipsi
I found: The do God man right, and they
quaesierint infinitas quaestiones. 8:1 Quis talis, ut
sought infinity questions. 8: 1 Who such as
sapiens est? Et quis cognovit solutionem rerum?
wise is it? The who known solution things?
Sapientia hominis illuminat vultum eius, et durities
wisdom man illuminates face his and induration
faciei illius commutatur. 8:2 Os regis observa et
face of changed. 8: 2 mouth s observe and
propter iuramenta Dei 8:3 ne festines recedere a
for oaths God 8: 3 do not hasty recede from

facie eius neque permanear in re mala, quia omne,
the his or continue in re bad because all
quod voluerit, faciet. 8:4 Quia sermo illius potestate
that He wishes will do. 8: 4 for report of power
plenus est, nec dicere ei quisquam potest: ' Quare
full is or say it one can: ' Why
ita facis?'. 8:5 Qui custodit praeceptum, non
so are you doing? '. 8: 5 He keeps command, not
experietur quidquam mali; tempus et iudicium cor
experience or evil; time and judgment heart
sapientis intellegit. 8:6 Omni enim negotio tempus est
wise understands. 8: 6 all For business time is
et iudicium, et multa hominis afflictio; 8:7 ignorat
and trial and many man affliction; 8: 7 ignores
enim quid futurum sit, nam quomodo sit futurum,
For what future is for how is future
quis nuntiabit ei? 8:8 Non est in hominis potestate
who report him? 8: 8 no is in man power
dominari super spiritum nec cohibere spiritum, nec
dominate over spirit or to restrain spirit, or
habet potestatem supra diem mortis, nec ulla
has power above day death or any
remissio est ingruente bello, neque salvabit impietas
remission is neral war or save wickedness
impium. 8:9 Omnia haec consideravi et dedi cor
wicked. 8, 9 All this considered and I heart
meum cunctis operibus, quae fiunt sub sole, quo
my all works which are under the sun; which
tempore dominatur homo homini in malum suum.
time rules man man in evil his own.
8:10 Et ita vidi impios sepultos, discedentes de loco
8:10 The so I impious buried off of place
sancto; in oblivionem cadere in civitate, quod ita
St.; in forgetfulness fall in city that so
egerunt: sed et hoc vanitas est. 8:11 Etenim, quia
They but and this vanity It is. 8:11 In fact, because
non profertur cito sententia contra opera mala,
not executed quickly sentence against works bad
ideo cor filiorum hominum repletur, ut perpetrent
therefore heart children men fully as perpetrate
mala. 8:12 Nam peccator centies facit malum et
bad. 8:12 For sinner times does evil and

prolongat sibi dies; verumtamen novi quod erit
survives to day; However, new that will be
bonum timentibus Deum, qui verentur faciem eius.
good fear God, that fear face her.
8:13 Non sit bonum impio, nec prolongabit dies suos
8:13 no is good wicked; or prolong day their
quasi umbram, qui non timet faciem Domini. 8:14
as shade, that not fears face Lord. 8:14
Est vanitas, quae fit super terram: sunt iusti,
It is vanity, which becomes over land; are just,
quibus mala proveniunt, quasi opera egerint
which bad result, as works do
impiorum, et sunt impii, quibus bona proveniunt,
wicked, and are wicked; which good result,
quasi iustorum facta habeant; sed et hoc vanissimum
as just made they have; but and this too,
iudico. 8:15 Laudavi igitur laetitiam quod non esset
judge. 8:15 commended So joy that not was
homini bonum sub sole, nisi quod comederet et
man good under the sun; but that eat and
biberet atque gauderet et hoc solum secum auferret
drink and merry and this only with remove
de labore suo in diebus vitae suae, quos dedit ei
of Data his in days life his which given it
Deus sub sole. 8:16 Cum apposui cor meum, ut
God under sun. 8:16 with I applied heart my as
scirem sapientiam et intellegerem occupationem, quae
I wisdom and see business which
versatur in terra, quod diebus et noctibus somnum
concerned in land, that days and nights sleep
non capit oculis, 8:17 ecce intellexi quod omnium
not it takes eyes, 8:17 See I understood that all
operum Dei nullam possit homo invenire rationem
works God no can man find account
eorum, quae fiunt sub sole; et quanto plus
their which are under the sun; and more more
laboraverit homo ad quaerendum, tanto minus
worked man to The question, more less
inveniet; etiamsi dixerit sapiens se nosse, non poterit
find; even if say wise he I know, not can
reperire. 9:1 Omnia haec contuli in corde meo, ut
to find it. 9: 1 All this communicated in heart I as

curiose intellegere*m* quod iusti atque sapientes et
curiously see that just and wise and
opera eorum sunt in manu Dei. Utrum amor sit an
works their are in hand God. whether love is or
odiu*m*, omnino nescit homo: coram illis omnia.
hatred, at does not know man: before they everything.
9:2 Sicut omnibus sors una: iusto et impio, bono et
9: 2 As all lot one: just and wicked; good and
malo, mundo et immundo, immolanti victimas et
evil, world and unclean victim victims and
non immolanti. Sicut bonus sic et peccator; ut qui
not sacrificed. As good so and sinner; as that
iurat, ita et ille qui iuramentum timet. **9:3** Hoc est
swears so and he that oath fears. 9: 3 This is
pessimum inter omnia, quae sub sole fiunt, quia
worst between all which under sun done because
sors eadem cunctis; unde et corda filiorum hominum
lot same all; whence and hearts children men
implentur malitia et stultitia in vita sua, et
filled malice and folly in life his and
novissima eorum apud mortuos. **9:4** Qui enim
last their in dead. 9: 4 He For
sociatur omnibus viventibus, habet fiduciam: melior
associated all living has confidence; better
est canis vivus leone mortuo. **9:5** Viventes enim
is dog living lion dead. 9: 5 living For
sciunt se esse morituros; mortui vero nihil noverunt
know he be die; dead But nothing know
amplius nec habent ultra mercedem, quia oblivioni
more or have more wages, because forgotten
tradita est memoria eorum. **9:6** Amor quoque eorum
traditional is memory them. 9: 6 love also their
et odium et invidiae simul perierunt, nec iam
and hatred and envy together perished, or already
habent partem in hoc saeculo et in opere, quod sub
have part in this century and in work that under
sole geritur. **9:7** Vade ergo et comede in laetitia
sun fray. 9: 7 Go So and eat in joy
panem tuum et bibe cum gaudio vinum tuum,
bread your and drink with joy wine your
etenim iam diu placuerunt Deo opera tua. **9:8**
For already long please God works Your. 9: 8

Omni tempore sint vestimenta tua candida, et oleum
all time are clothes your white and oil
de capite tuo non deficiat. 9:9 Perfruere vita cum
of head your not fail. 9: 9 Enjoy life with
uxore, quam diligis, cunctis diebus vitae instabilitatis
his wife, than love, all days life instability
tuae, qui dati sunt tibi sub sole omni tempore
your that given are you under sun all time
vanitatis tuae: haec est enim pars in vita et in
vanity you: this is For part in life and in
labore tuo, quo laboras sub sole. 9:10 Quodcumque
Data your which labor under sun. 9:10 Whatever
facere potest manus tua, instanter operare, quia nec
do can hand your finds work, because or
opus nec ratio nec sapientia nec scientia erunt apud
work or system or wisdom or knowledge will be in
inferos, quo tu properas. 9:11 Verti me ad aliud et
hell, which you going. 9:11 I turned I to other and
vidi sub sole nec velocium esse cursum nec fortium
I under sun or speediest be course or the strong
bellum nec sapientium panem nec doctorum divitias
war or wise bread or doctors wealth
nec prudentium gratiam, sed tempus casumque in
or prudent thanks, but time chance in
omnibus. 9:12 Insuper nescit homo finem suum,
everything. 9:12 In addition, does not know man end his
sed sicut pisces capiuntur sagena mala, et sicut aves
but as fish caught net bad and as birds
laqueo comprehenduntur, sic capiuntur homines in
net included so caught men in
tempore malo, cum eis extemplo supervenerit. 9:13
time evil, with them immediately overwhelm them. 9:13
Hanc quoque sub sole vidi sapientiam et probavi
this also under sun I wisdom and it seemed
maximam: 9:14 civitas parva, et pauci in ea viri;
maxim: 9:14 The city small, and a few in it men;
venit contra eam rex magnus et vallavit eam
he came against it king great and closed it
exstruxitque munitiones magnas per gyrum. 9:15
building strongholds great by about. 9:15
Inventusque est in ea vir pauper et sapiens et
found is in it man poor and wise and

liberavit urbem per sapientiam suam; et nullus
free city by wisdom his own; and no
deinceps recordatus est hominis illius pauperis. 9:16
forward He remembered is man of poor. 9:16
Et dicebam ego meliorem esse sapientiam fortitudine,
The I told I better be wisdom strength
sed sapientia pauperis contemnitur, et verba eius non
but wisdom poor taken seriously, and words his not
sunt audita. 9:17 Verba sapientium cum lenitate
are heard. 9:17 words wise with leniency
audiuntur plus quam clamor principis inter stultos.
are heard more than cry prince between fools.
9:18 Melior est sapientia quam arma bellica; sed
9:18 Better is wisdom than weapons war; but
unus, qui peccaverit, multa bona perdet. 10:1 Muscae
one, that disobedience; many good lose. 10: 1 The flies
morientes perdunt et corrumpunt oleum unguentarii.
dying lose and corrupt oil perfumer.
Gravior quam sapientia et gloria est parva stultitia.
More serious than wisdom and glory is small folly.
10:2 Cor sapientis in dextera eius, et cor stulti in
10: 2 heart wise in right his and heart fools in
sinistra illius. 10:3 Sed et in via stultus ambulans,
left of that. 10: 3 but and in road stupid walking,
cum ipse insipiens sit, omnes stultos aestimat. 10:4 Si
with he fool is all fools estimates. 10: 4 If
spiritus potestatem habentis ascenderit contra te,
spirit power having up against you
locum tuum ne dimiseris, quia lenitas faciet
place your do not leave; because leniency will
cessare peccata maxima. 10:5 Est malum, quod vidi
stop sins the largest. 10: 5 It is evil that I
sub sole quasi errorem egredientem a facie
under sun as error coming out from the
principis: 10:6 positum stultum in dignitate sublimi
prince: 10: 6 set stupid in dignity high
et divites sedere deorsum. 10:7 Vidi servos in equis
and rich set down. 10: 7 I saw officials in horses
et principes ambulantes super terram quasi servos.
and leaders walking over land as servants.

10:8 Qui fodit foveam, incidet in eam; et, qui
10: 8 He digs pit fall in it; and, that
dissipat murum, mordebit eum coluber. 10:9 Qui
dissipates wall bite it snake. 10: 9 He
excidit lapides, affligetur in eis; et, qui scindit ligna,
cut out stones, unlit in them; and, that Split timber
periclitabitur ex eis. 10:10 Si retusum fuerit ferrum,
danger from them. 10:10 If blunt be iron,
et aciem eius non exacueris, labor multiplicabitur,
and line his not whet labor Of the increase,
sed lucrum industriae erit sapientia. 10:11 Si
but profit industry will be wisdom. 10:11 If
mordeat serpens incantatione neglecta, nihil lucri
bite snake incantation neglected, nothing gain
habet incantator. 10:12 Verba oris sapientis gratia,
has charmer. 10:12 words mouth wise grace
et labia insipientis praecipitabunt eum. 10:13
and lips fool throw him. 10:13
Initium verborum eius stultitia, et novissimum oris
The beginning words his stupidity; and last mouth
illius insipientia mala. 10:14 Stultus verba multiplicat:
of madness bad. 10:14 stupid words increases:
‘ Ignorat homo quid futurum sit; et, quid post
‘ Everyone knows man what future it is; and, what after
se futurum sit, quis ei poterit indicare?’. 10:15
he future is who it can tell? ‘. 10:15
Labor stultorum affliget eos, qui nesciunt in urbem
labor fools afflict them; that do not know in city
pergere. 10:16 Vae tibi, terra, cuius rex puer est, et
to continue. 10:16 Woe you land, the king boy is and
cuius principes mane comedunt. 10:17 Beata terra,
the leaders morning they eat. 10:17 Blessed land,
cuius rex nobilis est, et cuius principes vescuntur in
the king noble is and the leaders feed in
tempore suo ad reficiendum et non ad luxuriam.
time his to refreshment and not to luxury.
10:18 In pigris manibus humiliabitur contignatio, et
10:18 in steppes hands low framework, and
in remissis perstillabit domus. 10:19 In risum faciunt
in relaxed leaks house. 10:19 in laughter do

epulas; vinum laetificat vitam, et pecunia praestat
entertainment; wine cheers life and money guarantees
omnia. 10:20 In cogitatione tua regi ne detrahas
everything. 10:20 in thought your king do not subtract
et in secreto cubiculi tui ne maledixeris diviti,
and in confidentiality chamber your do not curse rich
quia et aves caeli portabunt vocem tuam, et, qui
because and birds air bear voice your and, that
habet pennas, annuntiabit sententiam. 11:1 Mitte
has wings, show sentence. 11: 1 Send
panem tuum super transeuntes aquas, quia post
bread your over passing water because after
tempora multa invenies illum. 11:2 Da partem
times many find him. 11: 2 Give part
septem necnon et octo, quia ignoras, quid futurum
seven as well as and eight because do not know, what future
sit mali super terram. 11:3 Si repletae fuerint nubes,
is mali over land. 11: 3 If full they cloud,
imbrem super terram effundent; si ceciderit lignum
rain over land pour out; if fall wood
ad austrum aut ad aquilonem, in quocumque loco
to south or to north in wherever place
ceciderit, ibi erit. 11:4 Qui observat ventum, non
fall, there will be. 11: 4 He observes wind not
seminat, et, qui considerat nubes, numquam metet.
sows and, that considers cloud, never reap.
11:5 Quomodo ignoras, quae sit via spiritus, et qua
11: 5 How do not know, which is road spirit, and which
ratione compingantur ossa in ventre praegnantis, sic
reason grow bones in belly with child so
nescis opera Dei, qui fabricator est omnium.
You do not know works God, that maker is of all.
11:6 Mane semina semen tuum, et vespere ne
11: 6 Stay seeds seed your and evening do not
cesset manus tua, quia nescis quid magis
stop hand your because You do not know what more
prosit, hoc aut illud, et si utrumque simul melius
benefit, this or it and if both together more
erit. 11:7 Dulce lumen, et delectabile est oculis
will be. 11: 7 sweet light, and delectable is eyes

videre solem. 11:8 Si annis multis vixerit homo et
see Sun. 11: 8 If years many live man and
in his omnibus laetatus fuerit, meminisse debet
in these all rejoiced it remember should
tenebrosi temporis, quod multum erit: omne, quod
dark time that a lot will be: all that
venerit, vanitas. 11:9 Laetare ergo, iuvenis, in
come, vanity. 11: 9 rejoice therefore, The young man, in
adulescentia tua, et in bono sit cor tuum in diebus
youth your and in good is heart your in days
iuventutis tuae, et ambula in viis cordis tui et in
youth your and walk in ways heart your and in
intuitu oculorum tuorum et scito quod pro omnibus
view eyes your and know that for all
his adducet te Deus in iudicium. 11:10 Aufer curam
these bring you God in judgment. 11:10 Remove care
a corde tuo et amove malum a carne tua;
from heart your and Remove evil from flesh your;
adulescentia enim et iuventus vanae sunt. 12:1
youth For and youth empty They are. 12: 1
Memento Creatoris tui in diebus iuventutis tuae,
Remember Creator your in days youth your
antequam veniat tempus afflictionis, et appropinquent
before come time disaster and near
anni, de quibus dicas: ‘ Non mihi placent ‘; 12:2
years; of which say: ‘ no I please ‘ 12: 2
antequam tenebrescat sol et lumen et luna et
before While the sun and light and moon and
stellae, et revertantur nubes post pluviam; 12:3
star and return cloud after rain; 12: 3
quando commovebuntur custodes domus, et nutabunt
when shake guards house, and stagger
viri fortissimi, et otiosae erunt molentes imminuto
men very strong, and idle will be grinding impaired
numero, et tenebrescent videntes per foramina, 12:4
number and darkened seeing by holes, 12: 4
et claudentur ostia in platea submissa voce molentis,
and closed doors in street low voice grinder,
et consurgent ad vocem volucris, et subsident omnes
and rise to voice bird, and subside all
filiae carminis; 12:5 excelsa quoque timebunt et
daughters music; 12: 5 high also fear and

formidabunt in via. Florebit amygdalus, reptabit
fear in way. flourish The almond, reptabit
locusta, et dissipabitur capparis, quoniam ibit homo
lobster, and destroyed capers; for go man
in domum aeternitatis suae, et circuibunt in platea
in home eternity his and go about in street
plangentes, 12:6 antequam rumpatur funiculus
mourning 12: 6 before rupture line
argenteus, et frangatur lecythus aureus, et
silver and undermined cruise aureus and
conteratur hydria super fontem, et confringatur rota
broken The pot over well, and broken wheel
super cisternam, 12:7 et revertatur pulvis in terram
over well, 12: 7 and return dust in land
suam, unde erat, et spiritus redeat ad Deum, qui
his whence It was and spirit return to God, that
dedit illum. 12:8 Vanitas vanitatum, dixit Ecclesiastes,
given him. 12: 8 Vanity vanities; said Preacher
et omnia vanitas. 12:9 Cumque esset sapientissimus,
and all vanity. 12: 9 when was wise,
Ecclesiastes docuit insuper populum scientiam;
Ecclesiastes taught In addition, people knowledge;
ponderavit et investigans composuit parabolas multas.
considered and investigating compiled by parables many.
12:10 Quaesivit Ecclesiastes verba delectabilia et
12:10 It sought Ecclesiastes words delectable and
conscripsit sermones rectissimos ac veritate plenos.
books; words right and the truth full.
12:11 Verba sapientum sicut stimuli, et quasi clavi
12:11 words wise as goads and as nails
defixi sunt magistri collationum; data sunt a
fixed are teachers meetings; given are from
pastore uno. 12:12 His amplius, fili mi, ne
pastor one. 12:12 these more son my do not
requiras: faciendi plures libros nullus est finis,
require: doing more books no is end
frequensque meditatio carnis afflictio est. 12:13 Finis
and much study of affliction It is. 12:13 end
loquendi, omnibus auditis: Deum time et mandata
speaking, all hearing: God fear and commands
eius observa; hoc est enim omnis homo. 12:14 Et
his observe; this is For all man. 12:14 The

cuncta, quae fiunt, adducet Deus in iudicium circa
all which done bring God in judgment about
omne occultum, sive bonum sive malum.
all secret, or good or evil.

1:1 Canticum Canticorum Salomonis. 1:2 Osculetur
1: 1 Song Songs Salomon. 1, 2 Let him kiss
me osculo oris sui! Nam meliores sunt amores tui
I kiss mouth s! For better are loves your
vino: 1:3 in fragrantiam unguentorum tuorum
wine; 1: 3 in fragrance ointments your
optimorum. Oleum effusum nomen tuum; ideo
best. oil shed name your; therefore
adulescentulae dilexerunt te. 1:4 Trahe me post te.
The youths love You. 1: 4 Draw I after You.
Curramus! Introducat me rex in cellaria sua;
Let us run! bring I king in chambers their own;
exsulemus et laetemur in te memores amorum
O and rejoice in you mindful loves
tuorum super vinum; recte diligunt te. 1:5 Nigra
your over wine; right love You. 1: 5 black
sum sed formosa, filiae Ierusalem, sicut tabernacula
I but beautiful, daughters Jerusalem as dwellings
Cedar, sicut pelles Salma. 1:6 Nolite me considerare
Cedar as skins Salma. 1: 6 Do not I consider
quod fusca sim, quia decoloravit me sol. Filii
that shadows I because color I sun. children
matris meae irati sunt mihi; posuerunt me custodem
mother I angry are me; put I keeper
in vineis, vineam meam non custodivi. 1:7 Indica
in vineyards, vineyard I not I kept. 1: 7 Tell
mihi, tu, quem diligit anima mea, ubi pascas, ubi
I you which He loves soul my where feed; where
cubes in meridie, ne vagari incipiam post greges
liest in noon do not wandering begin after flocks
sodalium tuorum. 1:8 Si ignoras, o pulcherrima
members Your. 1: 8 If do not know, o beautiful
inter mulieres, egredere et abi post vestigia gregum
between women Leave and go after tracks livestock
et pasce haedos tuos iuxta tabernacula pastorum.
and feed kids your according to dwellings livestock.
1:9 Equae in curribus pharaonis assimilavi te, amica
1: 9 Equae in carriages Pharaoh I likened you friendly
mea. 1:10 Pulchrae sunt genae tuae inter inaures,
I have. 1:10 beautiful are cheeks your between earrings,
collum tuum inter monilia. 1:11 Inaures aureas
neck your between necklaces. 1:11 earrings gold

faciemus tibi vermiculatas argento. 1:12 Dum esset
we do you studs silver. 1:12 while was
rex in accubitu suo, nardus mea dedit odorem suum.
king in kneeler his nard my given odor his own.
1:13 Fasciculus myrrhae dilectus meus mihi, qui
1:13 bundle myrrh beloved my I that
inter ubera mea commoratur. 1:14 Botrus cypri
between breasts my residence. 1:14 A cluster of cypress
dilectus meus mihi in vineis Engaddi. 1:15 Ecce tu
beloved my I in vineyards En. 1:15 Look you
pulchra es, amica mea, ecce tu pulchra es: oculi
beautiful you friendly my See you beautiful are you: eyes
tui columbarum. 1:16 Ecce tu pulcher es, dilecte mi,
your pigeons. 1:16 Look you beautiful you beloved my
et decorus. Lectulus noster floridus, 1:17 tigna
and beautiful. couch our flowers, 1:17 The beams
domorum nostrarum cedrina, laquearia nostra
houses our cedar, ceiling our
cupressina. 2:1 Ego flos campi et lilium convallium.
cypress trees. 2: 1 I flower Sharon and lily valleys.
2:2 Sicut lilium inter spinas, sic amica mea inter
2: 2 As lily between thorns; so friendly my between
filias. 2:3 Sicut malus inter ligna silvarum, sic
daughters. 2, 3 As bad between timber forests so
dilectus meus inter filios. Sub umbra illius, quem
beloved my between sons. under shadow of which
desideraveram, sedi, et fructus eius dulcis gutturi
desired See and fruit his sweet taste
meo. 2:4 Introduxit me in cellam vinariam, et
mine. 2: 4 He brought I in cell hall and
vexillum eius super me est caritas. 2:5 Fulcite me
standard his over I is Charity. 2: 5 Stay I
uvarum placentis, stipate me malis, quia amore
grapes cakes Close I bad because love
langueo. 2:6 Laeva eius sub capite meo, et
I am sick. 2, 6 His left hand his under head I and
dextera illius amplexatur me. 2:7 Adiuro vos, filiae
right of amplexatur Me. 2: 7 Groom you daughters
Ierusalem, per capreas cervasque camporum, ne
Jerusalem by roes deer fields, do not

suscitetis neque evigilare faciatis dilectam, quoadusque
up or awake Yee love, till
ipsa velit. 2:8 Vox dilecti mei! Ecce iste venit
the please. 2: 8 Right dear My! Look this he came
saliens in montibus, transiliens colles. 2:9 Similis est
leaping in mountains skipping the hills. 2: 9 like is
dilectus meus capreae hinnuloque cervorum. En ipse
beloved my roe young hart. See he
stat post parietem nostrum respiciens per fenestras,
stands after wall our looking back by windows;
prospiciens per cancellos. 2:10 En dilectus meus
Providing by lattices. 2:10 See beloved my
loquitur mihi: ‘ Surge, amica mea, columba mea,
talks me: ‘ Up friendly my dove my
formosa mea, et veni. 2:11 Iam enim hiems transiit,
beautiful my and Come. 2:11 Now For winter past,
imber abiit et recessit. 2:12 Flores apparuerunt in
rain He went and gone. 2:12 flowers appeared in
terra, tempus putationis advenit; vox turturis audita
land, time pruning approaches; voice turtle hearing
est in terra nostra, 2:13 ficus protulit grossos suos,
is in land our 2:13 fig produced its green his
vineae florentes dederunt odorem suum; surge, amica
vineyard flowering they odor his own; Rise, friendly
mea, speciosa mea, et veni, 2:14 columba mea, in
my beautiful my and come, 2:14 dove my in
foraminibus petrae, in caverna abrupta. Ostende mihi
holes rock in cavern abrupt. Show I
faciem tuam, sonet vox tua in auribus meis; vox
face your sounds voice your in ears mine; voice
enim tua dulcis, et facies tua decora’. 2:15 Capite
For your sweet, and face your beautiful. ‘ 2:15 Catch
nobis vulpes, vulpes parvulas, quae demoliuntur
us fox, foxes the little which destroy
vineas, nam vineae nostrae florescunt. 2:16 Dilectus
vineyards for vineyard our bloom. 2:16 beloved
meus mihi, et ego illi, qui pascitur inter lilia, 2:17
my I and I they that feeds between flowers, 2:17
antequam aspiret dies, et festinent umbrae.
before break day, and hasten shadows.

Revertere; similis esto, dilecte mi, capreae hinnuloque
Return; like be beloved my roe young

cervorum super montes Bether. 3:1 In lectulo meo
hart over mountains Ravines. 3: 1 in bed I

per noctes quaesivi, quem diligit anima mea; quaesivi
by nights I asked, which He loves soul my; I asked

illum et non inveni. 3:2 ‘ Surgam et circuibo
it and not found. 3: 2 ‘ I will rise and about

civitatem; per vicos et plateas quaeram, quem diligit
city; by lanes and streets I ask, which He loves

anima mea’. Quaesivi illum et non inveni. 3:3
soul My ‘. I asked it and not found. 3: 3

Invenerunt me vigiles, qui circumeunt civitatem: ‘
found I police, that rounds city; ‘

Num, quem diligit anima mea, vidistis?’. 3:4
Surely, which He loves soul my Have you seen him? ‘. 3, 4

Paululum cum pertransissem eos, inveni, quem
A little bit with I passed them; I have found, which

diligit anima mea; tenui eum nec dimittam, donec
He loves soul my; thin it or release; until

introducarn illum in domum matris meae et in
bring it in home mother I and in

cubiculum genetricis meae. 3:5 Adiuro vos, filiae
room mother Mine. 3, 5 Groom you daughters

Ierusalem, per capreas cervasque camporum, ne
Jerusalem by roes deer fields, do not

suscitetis neque evigilare faciatis dilectam, donec ipsa
up or awake Yee love, until the

velit. 3:6 Quid hoc, quod ascendit per desertum sicut
please. 3: 6 What this, that up by desert as

virgula fumi, aromatizans tus et myrrham et
staff smoke; perfumed frankincense and myrrh and

universum pulverem pigmentarii? 3:7 En lectulum
all dust merchant? 3: 7 See bed

Salomonis. Sexaginta fortes ambiunt illum ex
Salomon. sixty- strong encompass it from

fortissimis Israel, 3:8 omnes tenentes gladios et ad
Median Israel 3: 8 all holding swords and to

bella doctissimi, uniuscuiusque ensis super femur
wars expert each blade over thigh

suum propter timores nocturnos. 3:9 Ferculum fecit
his for fears night. 3: 9 Chorus: he

sibi rex Salomon de lignis Libani; 3:10 columnas
to king Solomon of wood Lebanon; 3:10 columns
eius fecit argenteas, reclinatorium aureum, sedile
his he silver; seat gold seat
purpureum: medium eius stratum ebeneum. Filiae
purple; medium his bed ebeneum. Daughters
Ierusalem, 3:11 egredimini et videte, filiae Sion,
Jerusalem 3:11 Leave and see, daughters Zion
regem Salomonem in diademate, quo coronavit illum
king Solomon in Page which crowned it
mater sua in die desponsationis illius et in die
mother his in day engagement of and in day
laetitiae cordis eius. 4:1 Quam pulchra es, amica
joy heart her. 4: 1 How beautiful you friendly
mea, quam pulchra es: oculi tui columbarum per
my than beautiful are you: eyes your pigeons by
velamen tuum. Capilli tui sicut grex caprarum, quae
covering Your. hairs your as herd goats, which
descenderunt de monte Galaad; 4:2 dentes tui sicut
down of mount Gilead; 4: 2 The teeth your as
grex tonsarum, quae ascenderunt de lavacro: omnes
herd shorn, which up of washing; all
gemellis fetibus, et sterilis non est inter eas. 4:3
twins crop, and barren not is between them. 4: 3
Sicut vitta coccinea labia tua, et eloquium tuum
As fillet scarlet lips your and speech your
dulce; sicut fragmen mali punici, ita genae tuae
sweet; as piece mali pomegranate so cheeks your
per velamen tuum. 4:4 Sicut turris David collum
by covering Your. 4: 4 As tower David neck
tuum, quae aedificata est cum propugnaculis: mille
your which built is with armory thousand
clipei pendent ex ea, omnis armatura fortium. 4:5
shield hang from it all shields Champions. 4, 5
Duo ubera tua sicut duo hinnuli, capreae gemelli,
two breasts your as two fawns, roe twins,
qui pascuntur in liliis. 4:6 Antequam aspiret dies, et
that feed in Lilies. 4: 6 before break day, and
festinent umbrae, vadam ad montem myrrhae et ad
hasten shadows, go to mount myrrh and to

collem turis. 4:7 Tota pulchra es, amica mea, et
hill frankincense. 4: 7 All beautiful you friendly my and
macula non est in te. 4:8 Veni de Libano, sponsa,
spot not is in You. 4: 8 I came of Lebanon The bride,
veni de Libano, ingredere; respice de capite Amana,
I of Lebanon Go; look of head Amana,
de vertice Sanir et Hermon, de cubilibus leonum, de
of top Samir and Hermon of beds lions of
montibus pardorum. 4:9 Vulnerasti cor meum, soror
mountains leopards. 4: 9 Piercing heart my sister
mea, sponsa, vulnerasti cor meum in uno oculorum
my The bride, Piercing heart my in one eyes
tuorum et in uno monili torquis tui. 4:10 Quam
your and in one necklace necklace You. 4:10 How
pulchri sunt amores tui, soror, mea sponsa; meliores
beautiful are loves your sister, my the bride; better
sunt amores tui vino, et odor unguentorum
are loves your wine and The smell ointments
tuorum super omnia aromata. 4:11 Favus distillans
your over all spices. 4:11 Pleasant dropping
labia tua, sponsa; mel et lac sub lingua tua, et
lips your the bride; honey and milk under language your and
odor vestimentorum tuorum sicut odor Libani.
The smell clothing your as The smell Lebanon.
4:12 Hortus conclusus, soror mea, sponsa, hortus
4:12 garden concluded, sister my The bride, garden
conclusus, fons signatus; 4:13 propagines tuae
concluded, source signed; 4:13 shoots your
paradisus malorum punicorum cum optimis fructibus,
paradise of pomegranates with the best fruits;
cypri cum nardo. 4:14 Nardus et crocus, fistula et
cypress with orchard. 4:14 Nardo and saffron; pipe and
cinnamomum cum universis lignis turiferis, myrrha
cinnamon with all wood frankincense; myrrh
et aloe cum omnibus primis unguentis. 4:15 Fons
and aloe with all first perfumes. 4:15 fountain
hortorum, puteus aquarum viventium, quae fluunt
gardens; well water living; which flow
impetu de Libano. 4:16 Surge, aquilo, et veni,
assault of Lebanon. 4:16 Up north and come,

auster; perfla hortum meum, et fluant aromata
south; blow garden my and flow spices
illius. 5:1 Veniat dilectus meus in hortum suum et
of that. 5: 1 Let beloved my in garden his and
comedat fructus eius optimos. Veni in hortum meum,
eat fruit his best. I came in garden my
soror mea, sponsa; messui myrrham meam cum
sister my the bride; I have gathered myrrh I with
aromatibus meis, comedi favum cum melle, bibi
spices I I ate honeycomb with honey; drunk
vinum cum lacte meo. Comedite, amici, et bibite et
wine with milk mine. eat friends, and drink and
inebriamini, carissimi. 5:2 Ego dormio, et cor meum
drunk; Beloved. 5: 2 I sleep and heart my
vigilat. Vox dilecti mei pulsantis: ‘Aperi mihi, soror
watches. Right dear my knocking! ‘open I sister
mea, amica mea, columba mea, immaculata mea,
my friendly my dove my immaculate my
quia caput meum plenum est rore, et cincinni mei
because head my full is dew, and locks my
guttis noctium’. 5:3 ‘Exspoliavi me tunica mea,
drops nights. 5: 3 ‘off I Cloak my
quomodo induar illa? Lavi pedes meos, quomodo
how I put that? I washed feet my how
inquinabo illos?’. 5:4 Dilectus meus misit manum
soil them? ‘. 5: 4 beloved my sent hand
suam per foramen, et venter meus ilico
his by opening and belly my immediately
intremuit. 5:5 Surrexi, ut aperirem dilecto meo;
dreaming. 5: 5 I got up, as open beloved I;
manus meae stillaverunt myrrham, et digiti mei
hand I dropped myrrh and fingers my
pleni myrrha probatissima super ansam pessuli. 5:6
full myrrh lock over loop lock. 5, 6
Aperi dilecto meo; at ille declinaverat atque
I opened beloved I; but he turned and
transierat. Anima mea liquefacta est, quia
gone. soul my Dissolved is because
discesserat. Quaesivi et non inveni illum; vocavi, et
departed. I asked and not I found it; I called, and

non respondit mihi. 5:7 Invenerunt me custodes, qui
not answered to me. 5: 7 found I guardians, that
circumeunt civitatem; percusserunt me et
rounds city; struck I and
vulneraverunt me, tulerunt pallium meum mihi
wounded I took cloak my I
custodes murorum. 5:8 Adiuro vos, filiae Ierusalem:
guards the walls. 5: 8 Groom you daughters Jerusalem:
si inveneritis dilectum meum, quid nuntietis ei? ‘
if find beloved my what report him? ‘
Quia amore langueo’. 5:9 Quid est dilecto tuo prae
for love I am sick. ‘ 5: 9 What is beloved your than
ceteris, o pulcherrima mulierum? Quid est dilecto tuo
the other, o beautiful women? What is beloved your
prae ceteris, quia sic adiurasti nos? 5:10 Dilectus
than the other, because so charge We? 5:10 beloved
meus candidus et rubicundus dignoscitur ex milibus.
my white and red misunderstands from thousands.
5:11 Caput eius aurum optimum, cincinnati eius sicut
5:11 head his gold the best, locks his as
racemi palmarum, nigri quasi corvus. 5:12 Oculi eius
gleanings palm Trees black as raven. 5:12 The eyes his
sicut columbae super rivulos aquarum, quae lacte
as doves over streams water which milk
sunt lotae et resident iuxta fluentia plenissima.
are Washing and seat according to floods fullest.
5:13 Genae illius sicut areolae aromatum, turriculae
5:13 Her cheeks of as beds spices; turret
unguentorum; labia eius lilia distillantia myrrham
perfumes; lips his lilies dropping myrrh
primam. 5:14 Manus illius tornatiles aureae, plenae
first. 5:14 hand of smoothed golden full
hyacinthis; venter eius opus eburneum distinctum
hyacinths; belly his work ivory distinct
sapphiris. 5:15 Crura illius columnae marmoreae,
sapphires. 5:15 legs of column marble,
quae fundatae sunt super bases aureas; species eius
which founded are over bases gold; forms his
ut Libani, electus ut cedri. 5:16 Guttur illius
as Lebanon chosen as Cedars. 5:16 The throat of

suavissimum, et totus desiderabilis. Talis est dilectus
sweet, and all lovely. Such is beloved
meus, et ipse est amicus meus, filiae Ierusalem. 6:1
my and he is friend my daughters Jerusalem. 6: 1
Quo abiit dilectus tuus, o pulcherrima mulierum?
Where He went beloved your o beautiful women?
Quo declinavit dilectus tuus, et quaeremus eum
Where aside beloved your and search it
tecum? 6:2 Dilectus meus descendit in hortum suum
with you? 6: 2 beloved my down in garden his
ad areolam aromatum, ut pascatur in hortis et lilia
to beds spices; as feed in gardens and lilies
colligat. 6:3 Ego dilecto meo, et dilectus meus mihi,
gather. 6: 3 I beloved I and beloved my I
qui pascitur inter lilia. 6:4 Pulchra es, amica mea,
that feeds between lilies. 6: 4 Fair you friendly my
sicut Thersa, decora sicut Ierusalem, terribilis ut
as Tirzah; beautiful as Jerusalem awesome as
castrorum acies ordinata. 6:5 Averte oculos tuos a
camp line array. 6: 5 Hide eyes your from
me, quia ipsi me conturbant. Capilli tui sicut grex
I because they I trouble. hairs your as herd
caprarum, quae descenderunt de Galaad. 6:6 Dentes
goats, which down of Gilead. 6: 6 teeth
tui sicut grex ovium, quae ascenderunt de lavacro:
your as herd sheep, which up of washing;
omnes gemellis fetibus, et sterilis non est in eis. 6:7
all twins crop, and barren not is in them. 6, 7
Sicut fragmen mali punici, sic genae tuae per
As piece mali pomegranate so cheeks your by
velamen tuum. 6:8 Sexaginta sunt reginae, et
covering Your. 6, 8 sixty- are queen, and
octoginta concubinae, et adulescentularum non est
eighty concubines, and young not is
numerus; 6:9 una est columba mea, perfecta mea,
number; 6: 9 one is dove my perfect my
una est matri suae, electa genetrici suae. Viderunt
one is his mother; his Picking mother His. They have seen
eam filiae et beatissimam praedicaverunt; reginae
it daughters and the happiest proclaimed; queen

et concubinae, et laudaverunt eam: 6:10 ‘ Quae est
and concubines, and thanks it 6:10 ‘ What is
ista, quae progreditur quasi aurora consurgens,
this which advances as morning rising,
pulchra ut luna, electa ut sol, terribilis ut castrorum
beautiful as moon Picking as sun, awesome as camp
acies ordinata?’. 6:11 Descendi in hortum nucum, ut
line array? ‘. 6:11 I went down in garden nuts as
viderem poma convallium et inspicerem, si flourisset
see apples valleys and look, if flourished
vinea, et germinassent mala punica. 6:12 Non
vine, and blossomed bad budded. 6:12 no
advertit animus meus, cum posuit me in quadrigas
adverts The mind my with set I in four
principis populi mei. 7:1 Convertere, convertere, Sula
prince people mine. 7: 1 Return change Melita
mitis; convertere, convertere, ut intueamur te. Quid
mild; change change as look at You. What
aspicitis in Sulamitem, cum saltat inter binos
see in Sulamitess with skips between two
choros? 7:2 Quam pulchri sunt pedes tui in
dance? 7: 2 How beautiful are feet your in
calceamentis, filia principis! Flexurae femorum
shoes; daughter Prince! flexion thighs
tuorum sicut monilia, quae fabricata sunt manu
your as necklaces, which made are hand
artificis. 7:3 Gremium tuum crater tornatilis:
the artist. 7: 3 lap your crater round:
numquam indigeat vino mixto; venter tuus sicut
never needs wine the compound; belly your as
acervus tritici vallatus liliis. 7:4 Duo ubera tua sicut
heap wheat set Lilies. 7: 4 two breasts your as
duo hinnuli, gemelli capreae, 7:5 collum tuum sicut
two fawns, twins gazelle, 7: 5 neck your as
turris eburnea. Oculi tui sicut piscinae in Hesebon,
tower ivory. The eyes your as pool in Heshbon
quae sunt ad portam Bathrabbim; nasus tuus sicut
which are to gate Bath-rabbim; nose your as
turris Libani, quae respicit contra Damascum. 7:6
tower Lebanon which regards against Damascus. 7: 6

Caput tuum ut Carmelus, et comae capitis tui sicut
head your as Carmel, and hair head your as
purpura; rex vincitur cincinnis. 7:7 Quam pulchra es
purple; king overcome curls. 7: 7 How beautiful you
et quam decora, carissima, in deliciis! 7:8 Statura
and than comely dearest, in delights! 7, 8 stature
tua assimilata est palmae, et ubera tua botris. 7:9
your assimilated is palms, and breasts your clusters. 7, 9
Dixi: ‘ Ascendam in palmam et apprehendam
I said: ‘ up in prize and hold
fructus eius’. Et erunt ubera tua sicut botri
fruit His. ‘ The will be breasts your as clusters
vineae, et odor oris tui sicut malorum. 7:10
the vineyard, and The smell mouth your as apples. 7:10
Guttur tuum sicut vinum optimum, dignum dilecto
The throat your as wine the best, meet beloved
meo ad potandum, labiisque et dentibus illius ad
I to drink, lips and teeth of to
ruminandum. 7:11 Ego dilecto meo, et ad me
ruminate. 7:11 I beloved I and to I
appetitus eius. 7:12 Veni, dilecte mi, egrediamur in
appetite her. 7:12 I came, beloved my go in
agrum, commoremur in villis; 7:13 mane
field linger in villages; 7:13 morning
properabimus ad vineas, videbimus; si floruit vinea,
hurry to vineyards We shall see; if flourished vine,
si flores aperiuntur, si floruerunt mala punica; ibi
if flowers opened, if flourished bad banners; there
dabo tibi amores meos. 7:14 Mandragorae dederunt
I you loves mine. 7:14 mandrake they
odorem; in portis nostris omnia poma optima, nova
odor; in gates our all apples best, new
et vetera, dilecte mi, servavi tibi. 8:1 Quis mihi det
and old beloved my I kept to you. 8: 1 Who I give
te fratrem meum, sugentem ubera matris meae, ut
you brother my sucking breasts mother my as
inveniam te foris et deosculer te, et iam me
find you outside and kiss you and already I
nemo despiciat? 8:2 Apprehenderem te et ducerem
no look? 8: 2 meets you and char

in domum matris meae; ibi me doceres, et darem
in home mother mine; there I instruct and give
tibi poculum ex vino condito et mustum malorum
you cup from wine Creation and must of
granatorum meorum. 8:3 Laeva eius sub capite
pomegranate I have. 8: 3 His left hand his under head
meo, et dextera illius amplexatur me. 8:4 Adiuro
I and right of amplexatur Me. 8: 4 Groom
vos, filiae Ierusalem, ne suscitetis neque evigilare
you daughters Jerusalem do not up or awake
faciatis dilectam, donec ipsa velit. 8:5 Quae est ista,
Yee love, until the please. 8: 5 What is this
quae ascendit de deserto innixa super dilectum
which up of desert leaning over beloved
suum? Sub arbore malo suscitavi te; ibi parturivit
his? under tree evil raised you; there bare
te mater tua, ibi parturivit te genetrix tua. 8:6
you mother your there bare you mother Your. 8: 6
Pone me ut signaculum super cor tuum, ut
Set I as seal over heart your as
signaculum super brachium tuum, quia fortis est ut
seal over arm your because strong is as
mors dilectio, dura sicut infernus aemulatio; lampades
death love, hard as hell rivalry; lamps
eius lampades ignis atque flammae divinae. 8:7
his lamps fire and flame divine. 8: 7
Aquae multae non potuerunt extinguere caritatem,
water many not could extinguish love,
nec flumina obruent illam; si dederit homo omnem
or rivers drown it; if give man all
substantiam domus suae pro dilectione, quasi nihil
substance house his for love, as nothing
despicient eum. 8:8 Soror nostra parva et ubera non
despise him. 8: 8 sister our small and breasts not
habet; quid faciemus sorori nostrae in die, quando
He has; what we do sister our in day when
alloquenda est? 8:9 Si murus est, aedificemus super
she is it? 8, 9 If wall is build over
eum propugnacula argentea; si ostium est,
it Fortresses silver; if door is

compingamus illud tabulis cedrinis. 8:10 Ego murus,
let us join it tables cedar. 8:10 I wall,
et ubera mea sicut turris; ex quo facta sum coram
and breasts my as tower; from which made I before
eo quasi pacem reperiens. 8:11 Vineam fuit
it as peace finding. 8:11 The vineyard was
Salomoni in Baalhamon. Tradidit eam custodibus; vir
Solomon in Favor. delivered it guards; man
affert pro fructu eius mille argenteos. 8:12 Vineam
quotes for fruit his thousand silver. 8:12 The vineyard
mea coram me est; mille tibi, Salomon, et ducenti
my before I it is; thousand you Solomon, and two hundred
his, qui custodiunt fructus eius. 8:13 Quae habitas in
those that keep fruit her. 8:13 What live in
hortis, amici auscultant, fac me audire vocem tuam.
garden friends attendance, Make I listen voice Your.
8:14 Fuge, dilecte mi, et assimilare capreae
8:14 Fly beloved my and like roe
hinnuloque cervorum super montes aromatum.
young hart over mountains spices.

1:1 Diligite iustitiam, qui iudicatis terram, sentite de
1: 1 Cherish justice; that judge land Think of
Domino in bonitate et in simplicitate cordis quaerite
Lord in goodness and in simplicity heart seek
illum, 1:2 quoniam invenitur ab his, qui non tentant
it 1, 2 for found from those that not try
illum, se autem manifestat eis, qui fidem habent in
it he Now shows them, that faith have in
illum. 1:3 Perversae enim cogitationes separant a
him. 1: 3 perverse For thoughts separate from
Deo, probata autem virtus corripit insipientes. 1:4
God, approved Now power corrects foolish. 1: 4
Quoniam in malevolam animam non introibit
For in malicious life not enter
sapientia nec habitabit in corpore subdito peccatis.
wisdom or live in body subject sins.
1:5 Spiritus enim sanctus disciplinae effugiet fictum
1: 5 Spirit For St. training escape fiction
et auferet se a cogitationibus insensatis et
and away he from thoughts insensate and
corripietur a superveniente iniquitate. 1:6 Spiritus
thwarted from supervening violence. 1: 6 Spirit
enim diligens hominem est sapientia et non absolvit
For A careful man is wisdom and not free
maledicum a labiis suis, quoniam renum illius testis
abusive from lips their for renal of witness
est Deus et cordis illius scrutator verus et linguae
is God and heart of examiner true and language
eius auditor; 1:7 quoniam spiritus Domini replevit
his auditor; 1: 7 for spirit of with
orbem terrarum, et ipse, qui continet omnia,
world lands, and he, that contains all
scientiam habet vocis. 1:8 Propter hoc, qui loquitur
knowledge has the voice. 1: 8 Because of this, that talks
iniqua, non potest latere, nec praeteriet illum
unfair, not can side, or pass it
iudicium corripiens. 1:9 In cogitationibus enim
judgment clutched. 1: 9 in thoughts For
impii interrogatio erit, sermonum autem illius
The wicked question It will be events Now of

auditio ad Dominum veniet ad correptionem

listening to Lord will to correction

iniquitatum illius; 1:10 quoniam auris zeli audit

transgressions the latter; 1:10 for ear jealousy audit

omnia, et tumultus murmurationum non absconditur.

all and uproar murmuring not hiding.

1:11 Custodite ergo vos a murmuratione, quae

1:11 Keep So you from murmuring, which

nihil prodest, et a detractioe parcite linguae,

nothing profits, and from detractioe spare language,

quoniam sermo absconditus in vacuum non ibit;

for report hidden in void not will go;

os autem, quod mentitur, occidit animam. 1:12

mouth however, that lies sets life. 1:12

Nolite zelare mortem in errore vitae vestrae neque

Do not Seek death in error life your or

acquiratis perditionem in operibus manuum

invite destruction in works hands

vestrarum, 1:13 quoniam Deus mortem non fecit nec

your 1:13 for God death not he or

laetatur in perditione vivorum; 1:14 creavit enim, ut

rejoices in destruction living; 1:14 created For as

essent omnia, et sanabiles sunt generationes orbis

they all and health are generations world

terrarum, et non est in illis medicamentum

lands, and not is in they drug

exterminii, nec inferorum regnum in terra: 1:15

compensation or underworld kingdom in land; 1:15

iustitia enim est immortalis. 1:16 Impii autem

justice For is immortal. 1:16 The wicked Now

manibus et verbis accersierunt illam; aestimantes

hands and words call it; supposing

illam amicam defllexerunt et sponsionem posuerunt

it girlfriend quake and security put

ad illam, quoniam digni sunt, qui sint ex parte

to it for worthy are that are from part

illius. 2:1 Dixerunt enim cogitantes apud se non

of that. 2: 1 They said For thinking in he not

recte: ‘ Exiguum et cum taedio est tempus vitae

right: ‘ small and with weariness is time life

nostrae, et non est refrigerium in fine hominis, et
our and not is refresher in end man, and
non est agnitus, qui sit reversus ab inferis. 2:2
not is acknowledged, that is back from Underworld. 2: 2
Quia ex tempore nati sumus et post hoc erimus,
for from time born we are and after this we
tamquam non fuerimus, quoniam fumus flatus est
as not we for smoke The breath is
in naribus nostris, et sermo scintilla in motu cordis
in nose our and report spark in motion heart
nostri; 2:3 qua exstincta, cinis fiet corpus nostrum,
our; 2, 3 which extinct ash will be body our
et spiritus diffundetur tamquam mollis aer. 2:4 Et
and spirit vanishe as soft air. 2: 4 The
nomen nostrum oblivioni tradetur per tempus, et
name our forgotten betrayed by time; and
nemo memoriam habebit operum nostrorum; et
no memory have works our; and
transibit vita nostra tamquam vestigium nubis, et
switch life our as trace cloudy and
sicut nebula dissolvetur, quae fugata est a radiis
as cloud naught, which routing is from rays
solis et a calore illius aggravata. 2:5 Umbrae enim
sun and from heat of heavy. 2: 5 Shades For
transitus est tempus nostrum, et non est reversio
passage is time our and not is return
finis nostri, quoniam consignata est, et nemo
end our for authenticated is and no
revertitur. 2:6 Venite ergo, et fruamur bonis, quae
returns. 2, 6 Come therefore, and enjoy goods which
sunt, et utamur creatura tamquam in iuventute
are and use creature as in youth
sollicite. 2:7 Vino pretioso et unguentis nos
carefully. 2: 7 Vino precious and ointments we
impleamus, et non praetereat nos flos temporis
fill and not passes we flower time
verni; 2:8 coronemus nos calycibus rosarum,
spring; 2: 8 Let we calyx roses,
antequam marcescant, 2:9 nullum pratum exsors sit
before withered 2: 9 no meadow free is

luxuriae nostrae; ubique relinquamus signa laetitiae,
luxury our; everywhere leave standards joy,

quoniam haec est pars nostra, et haec est sors. 2:10
for this is part our and this is lot. 2:10

Opprimamus pauperem iustum et non parcamus
deal poor just and not spare

viduae nec veterani revereamur canos multi temporis.
widow or veteran revere gray many time.

2:11 Sit autem fortitudo nostra lex iustitiae; quod
2:11 Let Now strength our law justice; that

enim infirmum est, inutile invenitur. 2:12
For The weakness is unusable found. 2:12

Circumveniamus ergo iustum, quoniam inutilis est
Let So just, for useless is

nobis et contrarius est operibus nostris et
us and against is works our and

improperat nobis peccata legis et diffamat in nos
reproaching us sins law and divulgeth in we

peccata disciplinae nostrae. 2:13 Promittit se scientiam
sins training Our. 2:13 It promises he knowledge

Dei habere et filium Dei se nominat. 2:14 Factus est
God have and son God he names. 2:14 made is

nobis in accusationem cogitationum nostrarum; gravis
us in The accusation thoughts our; heavy

est nobis etiam ad videndum, 2:15 quoniam dissimilis
is us also to see 2:15 for unlike

est aliis vita illius, et immutatae sunt viae eius. 2:16
is other life of and unchanged are way her. 2:16

Tamquam scoria aestimati sumus ab illo, et abstinet
As dross estimated we are from that, and abstains

se a viis nostris tamquam ab immunditiis; beata
he from ways our as from impurities; blessed

dicit novissima iustorum et gloriatur patrem se
says last just and glories father he

habere Deum. 2:17 Videamus ergo, si sermones
have God. 2:17 Let us see therefore, if words

illius veri sint, et tentemus, quae in exitu eius
of true are and Let us try, which in exit his

erunt: 2:18 si enim est verus filius Dei, suscipiet
will be: 2:18 if For is true son God, support

illum et liberabit eum de manibus contrariorum.

it and free it of hands contraries.

2:19 Contumelia et tormento interrogemus eum, ut

2:19 outrages and engine ask? him, as

sciamus modestiam eius et probemus patientiam

Let us know modesty his and prove patience

illius; 2:20 morte turpissima condemnemus eum:

the latter; 2:20 death basest condemn him:

erit enim ei visitatio ex sermonibus illius'. 2:21

will be For it visitation from words of that. ' 2:21

Haec cogitaverunt et erraverunt; excaecavit enim

This they thought and quarter; blinded For

illos malitia eorum, 2:22 et nescierunt sacramenta

them malice their 2:22 and not known sacraments

Dei neque mercedem speraverunt sanctitatis nec

God or wages trust holiness or

iudicaverunt honorem animarum immaculatarum. 2:23

judged honor of Immaculate. 2:23

Quoniam Deus creavit hominem in incorruptibilitate

For God created man in incorruptibility

et imaginem similitudinis suae fecit illum; 2:24

and image similarity his he it; 2:24

invidia autem Diaboli mors introivit in orbem

envy Now devils death entered in world

terrarum; experiuntur autem illam, qui sunt ex

the world; experiences Now it that are from

parte illius. 3:1 Iustorum autem animae in manu Dei

part of that. 3: 1 HaYasher Now soul in hand God

sunt, et non tanget illos tormentum mortis. 3:2

are and not touch them torment of death. 3: 2

Visi sunt oculis insipientium mori, et aestimata

Appearing are eyes foolish die; and estimated

est afflictio exitus illorum, 3:3 et, quod a nobis est

is affliction issues their 3: 3 and, that from us is

iter, exterminium; illi autem sunt in pace. 3:4

Travelling extermination; they Now are in peace. 3, 4

Etenim, si coram hominibus tormenta passi sunt,

In fact, if before men guns suffered are

spes illorum immortalitate plena est; 3:5 et in

hope their immortality full it is; 3, 5 and in

paucis correpti, in multis bene disponentur, quoniam

a few motivated, in many well rewarded for

Deus tentavit eos et invenit illos dignos se. 3:6
God tested them and found them worthy themselves. 3: 6
Tamquam aurum in fornace probavit illos et quasi
As gold in furnace approved them and as
holocausti hostiam accepit illos, 3:7 et in tempore
holocaust host he received those and in time
visitationis illorum fulgebunt et tamquam scintillae in
visit their shine and as spark in
arundinetis discurrent; 3:8 iudicabunt nationes et
reeds and fro; judge nations and
dominabuntur populis, et regnabit Dominus illorum
rule people and reign Lord their
in perpetuum. 3:9 Qui confidunt in illo, intellegent
in ever. He trust in that, understand
veritatem, et fideles in dilectione acquiescent illi,
the truth and faithful in love acquiescent they
quoniam gratia et misericordia est sanctis eius, et
for grace and mercy is saints his and
visitatio electis eius. 3:10 Impii autem, secundum
visitation elect her. The wicked however, according to
quae cogitaverunt, correptionem habebunt; qui
which they thought, correction have; that
neglexerunt iustum et a Domino recesserunt. 3:11
neglected just and from Lord departed.
Sapientiam enim et disciplinam qui despicit, infelix
wisdom For and correction that despises unhappy
est, et vacua est spes illorum, et labores sine
is and empty is hope their and labor without
fructu, et inutilia opera eorum. 3:12 Mulieres eorum
fruit, and useless works them. women their
insensatae sunt, et nequissimi filii eorum, maledicta
foolish are and profligate children their cursed
generatio eorum. 3:13 Quoniam felix est sterilis et
generation them. For happy is barren and
inco inquinata, quae nescivit torum in delicto;
undefiled, which He did not know bed in trespass;
habebit fructum in respectu animarum. 3:14 Et
have fruit in visitation souls. The
spado, qui non operatus est per manus suas
celibate, that not He worked is by hand their
iniquitatem nec cogitavit adversus Dominum
violence or planned against Lord

nequissima, dabitur enim illi fidei donum electum, et
undone, given For they faith gift chosen and
sors in templo Domini acceptissima. 3:15 Bonorum
lot in temple of acceptable. Good
enim laborum gloriosus est fructus; et, quae non
For snacks The glorious is fruit; and, which not
concidat, radix sapientiae. 3:16 Filii autem
sink, root wisdom. children Now
adulterorum in inconsummatione erunt, et ab
adulterers in materials they will be and from
iniquo toro semen exterminabitur. 3:17 Et, si
unfavorable bed seed cut off. and, if
quidem longae vitae erunt, in nihilum
indeed long life they will be in nothing
computabuntur, et sine honore erit in novissimo
The value; and without honor will be in last
senectus illorum; 3:18 et, si celerius defuncti fuerint,
age of these; and, if faster deceased they
non habebunt spem nec in die agnitionis
not have hope or in day recognition
allocutionem: 3:19 generationis enim iniquae dirae
address: generation For unfair dire
sunt consummationes. 4:1 Melius est absque liberis
are race. better is without children
esse cum virtute; immortalitas est enim in memoria
be with power; immortality is For in memory
illius, quoniam et apud Deum nota est et apud
of for and in God note is and in
homines. 4:2 Cum praesens est, imitantur illam; et
men. with present is copy it; and
desiderant eam, cum se eduxerit; et in perpetuum
long it with he withdrawn and in ever
coronata triumphat, incoinquinatorum certaminum
crowned triumphs, gone conflicts
praemium vincens. 4:3 Multigena autem impiorum
reward conquering. Offspring Now the wicked
multitudo non erit utilis et spuriis vitulaminibus
company not will be useful and spurious slips
non dabit radicem in profundum altam nec stabile
not will root in depth high or stable
firmamentum collocabit. 4:4 Etenim, si in ramis ad
support place. In fact, if in branches to

tempus **germinaverit,** **infirmite** **posita** **a** **vento**
time *germinated,* *weak* *Given* *from* *wind*
commovebitur **et** **a** **nimietate** **ventorum** **eradicabitur.**
moved *and* *from* *excess* *winds* *uprooted.*
4:5 **Confringentur** **rami** **inconsummati,** **et** **fructus**
4, 5 *broken* *branches* *unformed,* *and* *fruit*
illorum **inutilis** **et** **acerbus** **ad** **manducandum** **et** **ad**
their *useless* *and* *tart* *to* *eat* *and* *to*
nihilum **aptus.** **4:6** **Ex** **iniquis** **enim** **somnis** **fili,** **qui**
nothing *fit.* *from* *lawless* *For* *dream* *children, that*
nascuntur, **testes** **sunt** **nequitiae** **adversus** **parentes** **in**
grow, *witnesses* *are* *wickedness* *against* *parents* *in*
interrogatione **sua.** **4:7** **Iustus** **autem,** **si** **morte**
examination *their own.* *just* *however,* *if* *death*
praeoccupatus **fuerit,** **in** **refrigerio** **erit.** **4:8** **Senectus**
overtaken *it* *in* *cool* *will be.* *Age*
enim **venerabilis,** **non** **quae** **est** **diuturna,** **neque**
For *venerable,* *not* *which* *is* *however,* *or*
annorum **numero** **computatur;** **4:9** **cani** **autem** **sunt**
years *number* *computed;* *gray* *Now* *are*
sensus **hominis,** **et** **aetas** **senectutis** **vita** **immaculata.**
sense *man,* *and* *age* *age* *life* *immaculate.*
4:10 **Placens** **Deo** **factus** **est** **dilectus** **et** **vivens** **inter**
pleasing *God* *he became* *is* *beloved* *and* *living* *between*
peccatores **translatus** **est;** **4:11** **raptus** **est,** **ne** **malitia**
sinner *translated* *it is;* *rape* *is* *do not* *malice*
mutaret **intellectum** **eius,** **aut** **ne** **fictio** **deciperet**
alter *understanding* *his* *or* *do not* *fiction* *deceive*
animam **illius.** **4:12** **Fascinatio** **enim** **nugacitatis**
life *of that.* *Witchcraft* *For* *bewitching*
obscurat **bona,** **et** **inconstantia** **concupiscentiae**
obscures *good* *and* *inconstancy* *concupiscence*
transvertit **sensum** **sine** **malitia.** **4:13** **Consummatus**
overturns *sense* *without* *malice.* *Completed*
in **brevi** **explevit** **tempora** **multa;** **4:14** **placita** **enim**
in *short* *has completed* *times* *much;* *pleas* *For*
erat **Deo** **anima** **illius,** **propter** **hoc** **properavit** **educere**
was *God* *soul* *of* *for* *this* *hastened* *lead*
illum **de** **medio** **iniquitatis.** **Populi** **autem** **videntes** **et**
it *of* *the* *of violence.* *people* *Now* *seeing* *and*
non **intellegentes** **nec** **ponentes** **in** **praecordiis** **talia,**
not *Knowing* *or* *placing* *in* *within* *such*

4:15 quoniam gratia et misericordia est in electis
for grace and mercy is in elect
eius, et visitatio in sanctis illius. 4:16 Condemnat
his and visitation in saints of that. condemns
autem iustus mortuus vivos impios, et iuventus
Now just dead quick impious and youth
celerius consummata longaevam senectutem iniusti.
faster completed long old age unjust.
4:17 Videbunt enim finem sapientis et non
see For end wise and not
intellegent quid cogitaverit de illo Deus, et quare
understand what planned of that God, and why
munierit illum Dominus. 4:18 Videbunt et
safety it Lord. see and
contemnent; illos autem Dominus irridebit. 4:19 Et
sneer; them Now Lord laugh. The
erunt post haec tamquam corpus sine honore et in
will be after this as body without honor and in
contumeliam inter mortuos in perpetuum, quoniam
dishonor between dead in ever, for
disrumpet illos praecipites sine voce et commovebit
burst them headlong without voice and shake
illos a fundamentis, et usque ad supremum
them from Grounds and up to supreme
desolabuntur et erunt in dolore, et memoria illorum
desolated and will be in pain, and memory their
peribit. 4:20 Venient in computatione peccatorum
cut off. They will come in counting sins
suorum timidi, et traducent illos ex adverso
their fearful, and convict them from against
iniquitates ipsorum. 5:1 Tunc stabit iustus in magna
iniquities theirs. Then stand just in great
constantia adversus eos, qui angustiaverunt illum et
consistency against them; that afflicted it and
qui spreverunt labores eius. 5:2 Videntes turbabuntur
that rejected labor her. seeing reel
timore horribili et mirabuntur in subitatione
fear horrible and amazed in suddenness
insperatae salutis 5:3 dicentes intra se, paenitentiam
unexpected health saying within se repent

agentes et prae angustia spiritus gementes: 5:4 ‘ Hic
giving and than anguish spirit sigh: ‘ This
erat, quem habuimus aliquando in derisum et in
It was which we had sometimes in derision and in
similitudinem improperii. Nos insensati vitam eius
like reproach. We unwise life his
aestimabamus insaniam et finem illius sine honore.
accounted insanity and end of without honor.
5:5 Quomodo computatus est inter filios Dei, et
How computed is between children God, and
inter sanctos sors illius est? 5:6 Ergo erravimus
between saints lot of is it? 5, 6 Therefore erred
a via veritatis, et iustitiae lumen non luxit nobis,
from road truth and justice light not mourned us
et sol non est ortus nobis; 5:7 implicati sumus
and sun not is rising us; intersecting we are
tribulis iniquitatis et perditionis et ambulavimus per
picks of violence and perdition and walk by
deserta inaccessa, viam autem Domini ignoravimus.
waste inaccessible; way Now of not known.
5:8 Quid nobis profuit superbia? Aut divitiae cum
What us profit Pride? or wealth with
iactantia quid contulerunt nobis? 5:9 Transierunt
boasting what contributed us? Passed
omnia illa tamquam umbra et tamquam nuntius
all that as shadow and as message
percurrrens 5:10 et tamquam navis, quae pertransit
runneth and as ship, which passes
fluctuantem aquam, cuius, cum praeterierit, non est
waves water of which, with passed, not is
vestigium invenire neque semitam carinae illius in
trace find or path keel of in
fluctibus; 5:11 aut tamquam avis, quae transvolat
waves; or as grandparents, which flight
in aere, nullum invenitur argumentum itineris, sed
in air no found argument the way but
alarum sonitu ventus levis verberatus et scissus per
wings sound wind Unstable beaten and rent by
vim stridoris commotis alis permeatur, et post hoc
force harshness and stirred wings permeated and after this

nullum signum invenitur itineris; 5:12 aut tamquam
no sign found travel; or as
sagittae emissae in locum destinatum: divisus aer
arrows shot in place destination: divided air
continuo in se resolvitur, ut ignoretur transitus illius.
immediately in he analyzed, as unknown passage of that.
5:13 Sic et nos, nati, continuo desivimus esse et
so and we born, immediately draw be and
virtutis quidem nullum signum valuimus ostendere; in
power indeed no sign mark show; in
malignitate autem nostra consumpti sumus'. 5:14
malignity Now our consumed We are. '
Quoniam spes impii tamquam lanugo est, quae a
For hope The wicked as dust is which from
vento tollitur, et tamquam spuma gracilis, quae a
wind is removed, and as foam slender; which from
procella dispergitur, et tamquam fumus, qui a
storm scattered and as smoke; that from
vento diffusus est, et tamquam memoria hospitis
wind Extending is and as memory guest
unius diei praeteriit. 5:15 Iusti autem in perpetuum
one day the past. Just Now in ever
vivunt, et in Domino est merces eorum, et cogitatio
live and in Lord is wage their and thought
illorum apud Altissimum. 5:16 Ideo accipient
their in Most High. Therefore take
coronam decoris et diadema speciei de manu
crown beauty and crown species of hand
Domini, quoniam dextera sua teget eos et brachio
Lord, for right his cover them and arm
suo defendet illos. 5:17 Accipiet pro armatura zelum
his defense them. take for shields jealous
suum et armabit creaturam ad ultionem inimicorum,
his and arm creature to revenge enemies,
5:18 induet pro thorace iustitiam et accipiet pro
put on for thorax justice and take for
galea iudicium non fictum; 5:19 sumet pro scuto
helmet judgment not fiction; take for shield
inexpugnabili sanctitatem. 5:20 Acuet autem duram
Hedge holiness. sharpen Now hard

iram in lanceam et pugnabit cum illo orbis
anger in lance and fight with that world
terrarum contra insensatos. 5:21 Ibunt recta
countries against foolhardy. They go right
emissiones fulgurum et tamquam a bene curvato
emissions lightning and as from well bent
arcu nubium ad signum insilient, 5:22 et ab ira
schedule clouds to sign mark, and from anger
saxa iaculante ira plenae mittentur grandines;
rocks ejaculating anger full sent hail;
excandescet in illos aqua maris, et flumina
wrath in them water sea, and rivers
concurrent duriter. 5:23 Contra illos stabit spiritus
collide harshly. against them stand spirit
virtutis et tamquam turbo dissipabit illos. Et ad
power and as whirlwind waste them. The to
eremum perducet omnem terram iniquitas, et
wilderness lead all land violence, and
malignitas evertet sedes potentium. 6:1 Audite ergo,
malignity overturn seat rulers. Listen therefore,
reges, et intellegite; discite, iudices finium terrae. 6:2
kings, and understand; learn, judges ends the earth.
Praebete aures, vos, qui continetis multitudines et
Show ears, you that rule populations and
placeti vobis in turbis nationum. 6:3 Quoniam data
please you in crowds nations. For given
est a Domino potestas vobis et dominatio ab
is from Lord power you and domination from
Altissimo, qui interrogabit opera vestra et
Most High, that probe works your and
cogitationes scrutabitur, 6:4 quoniam, cum essetis
thoughts search; because, with you
ministri regni illius, non recte iudicastis nec
The ministers kingdom of not right consider or
custodistis legem neque secundum voluntatem Dei
kept law or according to will God
ambulastis. 6:5 Horrende et cito instabit vobis,
walked. Horribly and quickly press you
quoniam iudicium durissimum his, qui praesunt,
for judgment unfeeling those that initiative,

fiet; 6:6 **exiguo enim conceditur misericordia,**
it will be done; scrap For granted mercy,
potentes autem potenter tormento interrogabuntur. 6:7
powerful Now powerfully engine examined. 6, 7
Non enim subtrahet personam cuiusquam Deus nec
no For except person any God or
verebitur magnitudinem cuiusquam, quoniam pusillum
awe size anyone for while
et magnum ipse fecit, et aequaliter cura est illi de
and great he he did, and equally care is they of
omnibus; 6:8 potentibus autem durum instat
all; 6, 8 powerful Now hard presses
scrutinium. 6:9 Ad vos ergo, reges, sunt hi
scrutiny. the you therefore, kings, are these
sermones mei, ut discatis sapientiam et non excidatis.
words my as learn wisdom and not fall.
6:10 Qui enim custodierint iusta iuste, iustificabuntur;
He For watch just justly, justified;
et, qui didicerint ista, invenient defensionem. 6:11
and, that learn this find defense.
Concupiscite ergo sermones meos, diligite illos et
Covet So words my love them and
habebitis disciplinam. 6:12 Clara est et, quae
have instruction. Clara is and, which
numquam marcescit, sapientia; et facile videtur ab
never wilts wisdom; and easily it seems from
his, qui diligunt eam, et invenitur ab his, qui
those that love it and found from those that
quaerunt illam. 6:13 Praeoccupat, qui eam
seek her. He anticipates, that it
concupiscunt, ut prior se ostendat illis. 6:14 Qui de
covet as first he show them. He of
luce vigilaverit ad illam, non laborabit, assidentem
light early to it not weary? sitting
enim illam foribus suis inveniet. 6:15 Cogitare ergo
For it doors their find. think So
de illa sensus est consummatio; et, qui vigilaverit
of that sense is consumption; and, that early
propter illam, cito securus erit. 6:16 Quoniam
for it quickly easy will be. For

dignos se ipsa circuit quaerens et in viis ostendit se
worthy he the compasses seeking and in ways shows he

illis hilariter et in omni providentia occurrit illis.
they cheerfully and in all providence met them.

6:17 Initium enim illius verissima est disciplinae
The beginning For of very true is training

concupiscentia, cura vero disciplinae dilectio est, 6:18
lust; care But training love is

et dilectio custodia legum illius est, custoditio autem
and love custody laws of is keeping Now

legum confirmatio incorruptionis est, 6:19 incorruptio
laws confirmation incorruptibility is incorruptibility

autem facit esse proximum Deo; 6:20 concupiscentia
Now does be neighbor God; lust

itaque sapientiae deducit ad regnum. 6:21 Si ergo
So wisdom leads to kingdom. If So

delectamini sedibus et sceptris, o reges populi, colite
delight homes and crown o kings people Hail

sapientiam, ut in perpetuum regnetis. 6:22 Quid est
wisdom as in ever reign. What is

autem sapientia et quemadmodum facta sit, referam
Now wisdom and as made is recount

et non abscondam a vobis sacramenta Dei, sed ab
and not hide from you sacraments God, but from

initio nativitatis investigabo et ponam in lucem
beginning birth investigate and I will in light

scientiam illius et non praeteribo veritatem. 6:23
knowledge of and not pass truth.

Neque cum invidia tabescente iter habebō, quoniam
nor with envy consuming trip i for

ista non erit particeps sapientiae. 6:24 Multitudo
this not will be participant wisdom. The population

autem sapientium sanitas est orbis terrarum, et rex
Now wise health is world lands, and king

sapiens stabilimentum populi est. 6:25 Ergo accipite
wise stay people It is. Therefore Receive

disciplinam per sermones meos, et proderit vobis. 7:1
correction by words my and profit to you.

Sum quidem et ego mortalis homo similis omnibus
I indeed and I mortal man like all

et ex genere terreni illius, qui prior factus est, et
and from general earthly of that first he became is and

in ventre matris figuratus sum caro; 7:2 decem
in belly mother fashioned I flesh; ten
mensium tempore coagulatus in sanguine ex semine
months time compacted in blood from seed
viri et delectamento somni conveniente. 7:3 Et ego
men and pleasure sleep concurring. The I
natus traxi communem aerem et decidi in terram,
He was born I drew common air and I fell in land
quae omnia similiter patitur, prima voce simili
which all similarly, suffers first voice like
omnibus pariter plorans. 7:4 In involumentis nutritus
all together weeping. in swaddling the up
sum et curis; 7:5 nullus enim rex aliud habuit
I and healthcare; no For king other he had
nativitatis initium. 7:6 Unus autem introitus est
birth beginning. one Now entry is
omnibus ad vitam, et similis exitus. 7:7 Propter hoc
all to life and like issues. Because of this
optavi, et datus est mihi sensus; et invocavi, et
I wished, and given is I sense; and I called, and
venit in me spiritus sapientiae. 7:8 Praeposui illam
he came in I spirit wisdom. 7, 8 set it
regnis et sedibus et divitias nihil esse duxi in
kingdoms and homes and wealth nothing be I thought in
comparatione illius; 7:9 nec comparavi illi lapidem
comparison the latter; 7, 9 or compare they stone
pretiosum, quoniam omne aurum in comparatione
valuable, for all gold in comparison
illius arena est exigua, et tamquam lutum
of sand is small, and as mud
aestimabitur argentum in conspectu illius. 7:10 Super
estimation silver in before of that. over
salutem et speciem dilexi illam et proposui pro luce
health and species I loved it and set for light
habere illam, quoniam inexstinguibile est lumen illius.
have it for UNERADICABLE is light of that.
7:11 Venerunt autem mihi omnia bona pariter cum
They came Now I all good together with
illa, innumerabiles divitiae in manibus illius, 7:12 et
that countless wealth in hands of 0.3 and

laetatus sum in omnibus, quoniam sapientia antecedit
rejoiced I in all for wisdom antecedes
ista, et ignorabam quoniam horum omnium mater
this and I did not know for these all mother
est; 7:13 quam sine fictione didici et sine invidia
it is; than without fiction I learned and without envy
communico; divitias illius non abscondo. 7:14 Infinitus
share; wealth of not hide. Unlimited
enim thesaurus est hominibus; quem qui acquisierunt,
For treasure is men; which that acquired,
ad amicitiam in Deum se paraverunt propter
to friendship in God he prepared for
disciplinae dona commendati. 7:15 Mihi autem det
training gifts recommended. me Now give
Deus dicere secundum sententiam et sentire digna
God say according to sentence and feel worthy
horum, quae mihi data sunt, quoniam ipse sapientiae
of these, which I given are for he wisdom
dux est et sapientium emendator; 7:16 in manu
leader is and wise director; in hand
enim illius et nos et sermones nostri et omnis
For of and we and words our and all
sapientia et operum scientia. 7:17 Ipse enim dedit
wisdom and works science. He For given
mihi horum, quae sunt, scientiam veram, ut sciam
I of these, which are knowledge TRUE as I know
dispositionem orbis terrarum et virtutes elementorum,
regulation world countries and virtues elements
7:18 initium et consummationem et medietatem
beginning and consummation and half
temporum, vicissitudinum permutationes et
times alterations changes and
commutationes temporum, 7:19 anni cursus et
changes times years course and
stellarum dispositiones, 7:20 naturas animalium et
stars arrangements, natures animals and
iras bestiarum, vim spirituum et cogitationes
anger animals, force spirits and thoughts
hominum, differentias virgultorum et virtutes
men differences plants and virtues

radicum. 7:21 Et, quaecumque sunt absconsa et
roots. and, whatever are secrets and
manifesta, didici; **omnium enim artifex docuit me**
manifest, I have learned; all For artist taught I
sapientia. 7:22 Est enim in illa spiritus intellegens,
wisdom. It is For in that spirit understanding,
sanctus, unicus, multiplex, subtilis, mobilis, perspicuus,
holy only, multiple, subtle, mobile, clear,
incoinquatus, lucidus, innocens, amans bonum,
lucid bright; innocent, lover good
acutus, 7:23 quem nihil vetat, benefaciens, humanus,
sharp, which nothing It forbids do well Gentle,
benignus, stabilis, certus, securus, omnem habens
kindly stable sure, secure all a
virtutem, omnia prospiciens et penetrans omnes
power all Providing and penetrating all
spiritus intellegibiles, mundos, subtilissimos. 7:24 Omni
spirit intelligible, systems subtle. all
enim motu mobilior est sapientia; pertransit autem
For motion mobile is wisdom; passes Now
et penetrat omnia propter munditiam. 7:25 Halitus
and penetrates all for cleanliness. breath
est enim virtutis Dei et emanatio claritatis
is For power God and emanation clarity
Omnipotentis sincera; ideo nihil inquinatum in eam
Almighty sincere; therefore nothing defiled in it
incurrit: 7:26 candor est enim lucis aeternae et
encounters: Brightness is For light eternal and
speculum sine macula Dei potentiae et imago
glass without spot God power and image
bonitatis illius. 7:27 Et, cum sit una, omnia potest;
goodness of that. and, with is one, all can;
et in se permanens, omnia innovat et per
and in he permanent all new and by
generationes in animas sanctas se transferens amicos
generations in lives St. he pass friends
Dei et prophetas constituit. 7:28 Nihil enim diligit
God and prophets appointed. nothing For He loves
Deus, nisi eum, qui cum sapientia inhabitat. 7:29 Est
God, but him, that with wisdom inhabits. It is

enim haec speciosior sole et super omnem
For this beautiful sun and over all
dispositionem stellarum; luci comparata invenitur
regulation the stars; light compared found
splendidior: 7:30 illi enim succedit nox, sapientiam
Brighter: they For succeeds night, wisdom
autem non vincit malitia. 8:1 Attingit ergo a fine
Now not wins malice. She reaches So from end
usque ad finem fortiter et disponit omnia suaviter.
up to end strongly and disposes all sweetly.
8:2 Hanc amavi et exquisivi a iuventute mea et
this I loved and sought from youth my and
quaesivi sponsam mihi eam assumere et amator
I asked bride I it take and lover
factus sum formae illius. 8:3 Generositatem suam
he became I form of that. She his
glorificat contubernium habens Dei, sed et omnium
glorifies the band a God, but and all
Dominus dilexit illam. 8:4 Doctrix enim est
Lord He loved her. teacher For is
disciplinae Dei et electrix operum illius. 8:5 Et, si
training God and selector works of that. and, if
divitiae sunt desiderabilis possessio in vita, quid
wealth are desirable possession in life; what
sapientia locupletius, quae operatur omnia? 8:6 Si
wisdom richer which works All? If
autem sensus operatur, quis horum, quae sunt, magis
Now sense works who of these, which are more
quam illa est artifex? 8:7 Et, si iustitiam quis diligit,
than that is artist? and, if justice who love,
labores huius sunt virtutes: sobrietatem enim et
labor this are virtues: sobriety For and
prudentiam docet, iustitiam et fortitudinem, quibus
prudence teaches justice and strength which
utilius nihil est in vita hominibus. 8:8 Et, si
more profitable nothing is in life men. and, if
multam peritiam desiderat quis, scit praeterita et
great expertise desires who, He knows past and
futura conicit, novit versutias sermonum et
future fling, He knows craft; events and
solutiones aenigmatum, signa et monstra scit,
solutions riddles, standards and show He knows,

antequam fiant, et eventus momentorum et
before become and event moments and
temporum. 8:9 Proposui ergo hanc adducere mihi ad
times. 8, 9 I resolved So this bring I to
convivendum, sciens quoniam erit mihi consiliaria
live knowing for will be I councilor
bonorum et consolatio sollicitudinum et taedii. 8:10
goods and Repentance worries and boredom.
Habebo propter hanc claritatem ad turbas et
For her for this clarity to people and
honorem apud seniores iuvenis; 8:11 acutus inveniar
honor in elders youth; acute found
in iudicio et in conspectu potentium admirabilis
in trial and in before the powerful admirable
ero. 8:12 Tacentem me sustinebunt et loquentem
I will be. silent I support and speaking
me respicient et, sermocinante me plura, manus ori
I look and, talk I more hand mouth
suo imponent. 8:13 Habebo per hanc immortalitatem
his lay. For her by this immortality
et memoriam aeternam his, qui post me futuri sunt,
and memory eternal those that after I future are
relinquam. 8:14 Disponam populos, et nationes mihi
leave. set people and nations I
erunt subditæ; 8:15 timebunt me audientes reges
will be submit; fear I hearing kings
horrendi, in multitudine videbor bonus et in bello
Terrible, in numbers I good and in war
fortis. 8:16 Intrans in domum meam, conquiescam
strong. entering in home I ease
cum illa; non enim habet amaritudinem conversatio
with that; not For has bitterness citizenship
illius nec taedium convictus illius, sed laetitiam et
of or boredom hostels of but joy and
gaudium. 8:17 Haec cogitans apud me et
joy. This thinking in I and
commemorans in corde meo quoniam immortalitas est
Referring to the in heart I for immortality is
in cognatione sapientiae, 8:18 et in amicitia illius
in family wisdom and in friendship of

delectatio bona, et in laboribus manuum illius
pleasure good and in labor hands of
divitiae sine defectione, et in certamine loquela
wealth without defection, and in contest speech
illius sapientia, et praeclaritas in communicatione
of wisdom and feria in communication
sermonum ipsius, circuibam quaerens, ut mihi illam
events his about seeking as I it
assumerem. 8:19 Puer autem eram ingeniosus et
report. Baby Now I was witty and
sortitus sum animam bonam; 8:20 quin potius, cum
obtained I life good; but rather, with
essem bonus, veni in corpus incoinquinatum. 8:21 Et,
I good I in body undefiled. and,
ut scivi quoniam aliter non possem esse continens,
as I knew for otherwise not I could be container;
nisi Deus det, C et hoc ipsum erat sapientiae scire,
but God grant, 100 and this it was wisdom know,
cuius esset hoc donum C adii Dominum et
the was this gift 100 I went to Lord and
deprecatus sum illum et dixi ex toto corde meo:
prayed I it and I from all heart I
9:1 ‘ Deus patrum meorum et Domine misericordiae,
‘ God fathers my and O mercy
qui fecisti omnia verbo tuo 9:2 et sapientia tua
that You made all word your and wisdom your
constituisti hominem, ut dominaretur creaturis, quae
signed man as hegemony creatures, which
a te factae sunt, 9:3 et disponderet orbem
from you made are and dispose world
terrarum in sanctitate et iustitia et in directione
countries in holiness and justice and in direction
cordis iudicium iudicaret, 9:4 da mihi sedium tuarum
heart judgment judge give I sees your
assistricem sapientiam et noli me reprobare a
standing wisdom and do not I off from
pueris tuis, 9:5 quoniam servus tuus sum ego et
boys your for slave your I I and
filius ancillae tuae, homo infirmus et exigui
son handmaiden your man weak and runts

temporis et minor ad intellectum iudicii et legum.
time and less to understanding judgment and laws.

9:6 Nam, et si quis erit consummatus inter
For example, and if who will be perfect between
filios hominum, si ab illo abfuerit sapientia tua, in
children men if from that absent wisdom your in
nihilum computabitur. 9:7 Tu elegisti me regem
nothing regarded. You You have chosen I king

populo tuo et iudicem filiorum tuorum et filiarum;
people your and judge children your and daughters;

9:8 dixisti me aedificare templum in monte sancto
You said I building temple in mount St.

tuo et in civitate habitationis tuae altare,
your and in city habitation your altar,

similitudinem tabernaculi sancti, quod praeparasti ab
like tent St., that prepared from

initio. 9:9 Et tecum sapientia, quae novit opera
beginning. The with wisdom which He knows works

tua, quae et affuit tunc, cum orbem terrarum
your which and present then, with world countries

faceres, et sciebat quid esset placitum in oculis tuis
do and he knew what was convention in eyes your

et quid directum in praeceptis tuis. 9:10 Emitte
and what straight in rules your. Send

illam de caelis sanctis tuis et a sede magnitudinis
it of heavens saints your and from Sit size

tuae mitte illam, ut mecum sit et mecum laboret, ut
your send it as with is and with labor, as

sciam quid acceptum sit apud te. 9:11 Scit enim
I know what acceptable is in You. He knows For

illa omnia et intellegit et deducet me in operibus
that all and understands and lead I in works

meis sobrie et custodiet me in sua gloria. 9:12 Et
I controlled and watch I in his glory. The

erunt accepta opera mea, et diiudicabo populum
will be taking works my and examine people

tuum iuste et ero dignus sedium patris mei. 9:13
your just and I worthy sees father mine.

Quis enim hominum poterit scire consilium Dei? Aut
Who For men can know design God? or

quis poterit cogitare quid velit Dominus? 9:14

who can think what outdoor Lord?

Cogitationes enim mortalium timidae, et incertae

Designs For mortal are fearful, and uncertain

providentiae nostrae: 9:15 corpus enim, quod

providence our: body For that

corrumpitur, aggravat animam, et terrena inhabitatio

corrupted weighs soul, and earthly indwelling

deprimit sensum multa cogitantem. 9:16 Et difficile

depresses sense many concerns. The difficult

conicimus, quae in terra sunt, et, quae in prospectu

conjecture, which in land are and, which in perspective

sunt, invenimus cum labore; quae autem in caelis

are We found with labor; which Now in heavens

sunt, quis investigabit? 9:17 Consilium autem tuum

are who search? Advice Now your

quis sciet, nisi tu dederis sapientiam et miseris

who know, but you give wisdom and send

spiritum sanctum tuum de altissimis? 9:18 Et sic

spirit St. your of high? The so

correctae sunt semitae eorum, qui sunt in terris; et,

amended are highways their that are in countries; and,

quae tibi placent, didicerunt homines et salvati per

which you please learned men and saved by

sapientiam sunt'. 10:1 Haec illum, qui primus

wisdom they are. ' This it that first

formatus est, pater orbis terrarum, cum solus esset

formed is father world lands, with only was

creatus, custodivit et eduxit illum a delicto suo

created He kept and brought it from offense his

10:2 et dedit illi virtutem continendi omnia. 10:3

and given they power containing everything.

Ab hac ut recessit iniustus in ira sua, in furoribus

from this as retired unjust in anger his in frenzies

fraternae caedis deperiit; 10:4 propter quem, cum

fraternal murder perished; for which, with

demergeretur terra, sanavit eam iterum sapientia per

submerged land, healed it again wisdom by

contemptibile lignum iustum gubernans. 10:5 Haec et

piloting wood just steering. This and

in consensu nequitiae, cum se nationes confudissent,
in consent wickedness; with he nations confudisset
scivit iustum et conservavit sine querela Deo et
He knew just and preserved without complaint God and
super filii viscera fortem custodivit. 10:6 Haec
over children tender strong kept. This
iustum a pereuntibus impiis liberavit fugientem,
just from perishing Wickedness free flight,
descendente igne in Pentapolim; 10:7 cuius adhuc in
down fire in the five cities; the yet in
testimonium nequitiae fumigabunda constat deserta
witness wickedness smoking clear waste
terra, et incertis temporibus fructus habentes
land, and uncertain times fruit having
arbores, et incredibilis animae memoria stans
trees, and incredible soul memory standing
figmentum salis. 10:8 Sapientiam enim praetereuntes
fiction salt. wisdom For passers
non tantum in hoc lapsi sunt, ut ignorarent bona,
not only in this Gliding are as ignorant good
sed et insipientiae suae reliquerunt hominibus
but and foolishness his left men
memoriam, ut in his, quae peccaverunt, nec latere
memory; as in those which sinned or side
potuissent. 10:9 Sapientia autem hos, qui eam
they could have been. wisdom Now these that it
observant, a laboribus liberavit. 10:10 Haec
Attention, from labor free. This
profugum irae fratris iustum deduxit per vias rectas
fugitive anger brother just conducted by ways right
et ostendit illi regnum Dei et dedit illi scientiam
and shows they kingdom God and given they knowledge
sanctorum; honestavit illum in laboribus et complevit
saints; she it in labor and finished
labores illius. 10:11 In avaritia circumvenientium
labor of that. in greed overreached
illum affuit illi et honestum fecit illum. 10:12
it present they and honest he him.
Custodivit illum ab inimicis et ab insidiantibus
He watches it from enemies and from plotters

tutavit illum; et post certamen forte bravium dedit
wait it; and after contest perhaps prize given

illi, ut sciret quoniam omnium potentior est pietas.
they as know for all powerful is piety.

10:13 Haec venditum iustum non dereliquit, sed a
This sold just not left, but from
peccato liberavit eum; 10:14 descenditque cum illo in
sin free him; down with that in

foveam et in vinculis non dereliquit illum, donec
pit and in bonds not left it until

afferret illi sceptrum regni et potentiam adversus
bring they Sceptre kingdom and power against

eos, qui eum deprimebant, et mendaces ostendit, qui
them; that it oppressed, and liars shows that

maculaverunt illum, et dedit illi claritatem aeternam.
accused it and given they clarity everlasting.

10:15 Haec populum sanctum et semen sine querela
This people St. and seed without complaint

liberavit a nationibus, quae illum deprimebant.
free from countries, which it oppressed.

10:16 Intravit in animam servi Domini et stetit
¶ in life officials of and He stood

contra reges horrendos in portentis et signis. 10:17
against kings dreadful in wonders and standards.

Reddidit sanctis mercedem laborum suorum et
restored saints wages snacks their and

deduxit illos in via mirabili et fuit illis in velamento
conducted them in road wonderful and was they in cover

diei et in luce stellarum per noctem. 10:18
day and in light stars by night.

Transtulit illos per mare Rubrum et transvexit illos
He removed them by sea Red and carried them

per aquam nimiam 10:19 inimicos autem illorum
by water excessive enemies Now their

demersit et ab altitudine abyssi eduxit illos. 10:20
she drowned and from height abyss brought them.

Ideo iusti tulerunt spolia impiorum et
Therefore just took spoils the wicked and

decantaverunt, Domine, nomen sanctum tuum et
they chanted, Sir, name St. your and

victricem manum tuam laudaverunt unanimiter, 10:21
victorious hand your thanks unanimously,
quoniam sapientia aperuit os mutorum et linguas
for wisdom opened mouth dumb and languages
infantium fecit disertas. 11:1 Direxit opera eorum
infants he eloquent. He directed the works their
in manibus prophetæ sancti. 11:2 Iter fecerunt per
in hands prophets St. travel they by
deserta, quæ non habitabantur, et in locis inviis
waste, which not inhabited and in places invias
fixerunt casas; 11:3 steterunt contra hostes et de
pitch cottages; stood against enemies and of
inimicis se vindicaverunt. 11:4 Sitierunt et
enemies he claimed. They were thirsty and
invocaverunt te; et data est illis aqua de petra
call you; and given is they water of rock
altissima, et remedium sitis de lapide duro. 11:5 Per
deep, and remedy be of stone hard. by
quæ enim poenas passi sunt inimici illorum, per
which For penalties suffered are enemies their by
haec, cum illis deessent, bene cum illis actum est.
Thus, with they failure well with they act It is.
11:6 Nam pro fonte quidem perennis fluminis,
For for source indeed perennial river
tabescente sanguine turbidi 11:7 in traductionem
consuming blood turbulent in transmission
decreti infanticidæ, dedisti illis abundantem aquam
decree infanticide, You they abound water
insperate, 11:8 ostendens per sitim, quæ tunc fuit,
unlooked showing by thirst which then was
quemadmodum adversarios excruciares. 11:9 Cum
as opponents hadst. with
enim tentati sunt, etsi cum misericordia disciplinam
For tested are although with mercy correction
accipientes, scierunt quemadmodum cum ira
taking, They knew that as with anger
iudicati impii tormenta paterentur. 11:10 Hos
of the decision The wicked guns allow. these
quidem tamquam pater monens probasti, illos autem
indeed as father warning test, them Now

tamquam durus rex condemnans tormento
as hard king Condemn engine
interrogasti. 11:11 Absentes enim et praesentes
question. absent For and present
similiter torquebantur; 11:12 duplex enim illos
similarly, tortured; double For them
acceperat taedium et gemitus cum memoria
It had boredom and groans with memory
praeteritorum. 11:13 Cum enim audirent per sua
the past. with For listen by his
tormenta bene secum agi, senserunt Dominum.
guns well with proceedings, felt Lord.
11:14 Quem enim in expositione olim proiectum
Whom For in exposition ago projected
reiecerunt deridentes, in finem eventum mirati sunt,
rejected mocked in end events wondered are
non similiter iustis sitientes. 11:15 Pro cogitationibus
not similarly, just thirsty. Pro thoughts
autem insensatis iniquitatis illorum, in quibus errantes
Now insensate of violence their in which staggering
colebant mutos serpentes et bestias supervacuas,
worshipped dumb snakes and animals worthless
immisisti illis multitudinem mutorum animalium in
upon they company dumb animals in
vindictam, 11:16 ut scirent quia, per quae peccat
vengeance; as know because, by which sin
quis, per haec et torquetur. 11:17 Non enim
who, by this and tortured. no For
impossibilis erat omnipotens manus tua, quae creavit
impossible was Almighty hand your which created
orbem terrarum ex materia informi, immittere illis
world countries from matter formless, instill they
multitudinem ursorum aut audaces leones 11:18 aut
company bears or audacious lions or
recens conditas ira plenas ignotas bestias aut
fresh created anger full unknown animals or
vaporem igneum spirantes aut fumi fremitum
vapor fiery breathing or smoke noise
proferentes aut horrendas ab oculis scintillas
adducing or horrible from eyes sparks

fulgurantes, 11:19 **quarum non solum laesura poterat**
flashing, the not only lesion could
illos exterminare, sed et aspectus per timorem
them destroy, but and appearance by fear
occidere. 11:20 **Sed et sine his uno spiritu poterant**
kill. but and without these one spirit could
occidi, persecutionem passi a iustitia, et dispersi
killed persecuted suffered from justice and scattered
per spiritum virtutis tuae. Sed omnia in mensura et
by spirit power Your. but all in The measure and
numero et pondere disposuisti. 11:21 **Multum enim**
number and weight ordered. much For
valere tibi soli subest semper, et virtuti brachii tui
health you only subject always, and virtue arm your
quis resistet? 11:22 **Quoniam tamquam momentum**
who resist? For as moment
staterae, sic est ante te totus orbis terrarum, et
the balance, so is before you all world lands, and
tamquam gutta roris antelucani, quae descendit in
as drop rosemary before dawn, which down in
terram. 11:23 **Sed misereris omnium, quia omnia**
land. but pitiest all because all
potes; et dissimulas peccata hominum propter
you can; and overlookest sins men for
paenitentiam. 11:24 **Diligis enim omnia, quae sunt, et**
repent. You love For all which are and
nihil odisti eorum, quae fecisti; nec enim, si
nothing You their which you have done; or For if
odisses, aliquid constituisses. 11:25 **Quomodo autem**
hated it something placed. How Now
posset aliquid permanere, nisi tu voluisses? Aut,
could something continue but you will? or,
quod a te vocatum non esset, conservaretur? 11:26
that from you called not was preserved?
Parcis autem omnibus, quoniam tua sunt, Domine,
parks Now all for your are Sir,
qui amas animas. 12:1 **Incorruptibilis enim spiritus**
that Do you love lives. Incorruptibilis For spirit
tuus est in omnibus. 12:2 **Ideoque eos, qui exerrant,**
your is in everything. therefore them; that err;

paulatim corripis et, de quibus peccant, admones et
gradually correct and, of which sin advice and
corrigis, ut, relictæ malitiæ, credant in te, Domine.
correct, that, leaving malice, believe in you O Lord.

12:3 Illos enim antiquos inhabitatores terræ sanctæ
those For ancients inhabitants earth St.

tua, quos exhorruisti, 12:4 quoniam odibilia
your which didst for hateful

faciebant, opera medicaminum et sacrificia impia;
used works medicines and sacrifices wicked;

12:5 et filiorum necatores sine misericordia
and children those merciless murderers without mercy

et comestores viscerum C humanarum carnum
and eaters visceral 100 human meat

epulationem et sanguinis- participes mysteriorum e
eating and sanguinis- participants mysteries from

medio comissionis 12:6 et auctores caedis parentes
the revel and authors murder parents

ipsos animarum inauxiliatarum perdere voluisti per
they of helpless to lose you wanted by

manus parentum nostrorum, 12:7 ut dignam
hand parents our as worthy

perciperet peregrinationem puerorum Dei, quæ tibi
pERCEIVED pilgrimage children God, which you

omnium carissima est terra. 12:8 Sed et his
all dearest is land. but and these

tamquam hominibus pepercisti et misisti antecessores
as men withheld and sent wasps

exercitus tui vespas, ut illos paulatim exterminarent.
army your forerunners, as them gradually banished.

12:9 Non quia impotens eras in acie subicere
no because powerless tomorrow in line submit

impios iustis aut bestiis saevis aut verbo duro simul
impious just or animals leaky or word hard together

exterminare; 12:10 sed, paulatim iudicans, dabas
exterminate; but, gradually judging Thou didst

locum paenitentiae, non ignorans quoniam nequam
place repentance, not not knowing for naughty

erat generatio eorum, et naturalis malitiæ ipsorum,
was generation their and natural malice their

et quoniam non poterat mutari cogitatio illorum in
and for not could change thought their in

perpetuum: 12:11 semen enim erat maledictum ab
ever: seed For was cursing from
initio. Nec timens aliquem, veniam dabas peccatis
beginning. No fearing some, pardon Thou didst sins
illorum; 12:12 quis enim dicet tibi: ‘ Quid
of these; who For say you: ‘ What
fecisti?’. **Aut quis stabit contra iudicium tuum?**
have you done? ‘ or who stand against judgment Yours?
Aut quis tibi imputabit, si perierint nationes, quas tu
or who you impute if lost nations, which you
fecisti? Aut quis in contentionem tecum veniet,
have you done? or who in strain with He will come
vindex iniquorum hominum? 12:13 Non enim est
champion lawless men? no For is
alius Deus quam tu, cui cura est de omnibus, ut
other God than you which care is of all as
ostendas quoniam non iniuste iudicasti. 12:14 Neque
show for not unjustly judged. nor
rex neque tyrannus in conspectu tuo resistere poterit
king or tyrant in before your resist can
tibi de his, quos perdidisti. 12:15 Cum autem sis
you of those which lost. with Now be
iustus, iuste omnia disponis; ipsum quoque, qui non
just just all allot; it also, that not
debet puniri, condemnare exterum aestimas a tua
should punished condemn foreign conceivest from your
virtute. 12:16 Fortitudo enim tua iustitiae initium est,
power. strength For your justice beginning is
et ob hoc, quod omnium Dominus es, omnibus te
and for this, that all Lord you all you
parcere facit. 12:17 Fortitudinem enim ostendis, cum
spare He does. strength For show with
non crederis esse in potentia consummatus, et
not We believe be in power perfect, and
horum, qui te nesciunt, audaciam traducis. 12:18 Tu
of these, that you do not know, boldness manifest. You
autem, dominator virtutis, cum clementia iudicas et
however, Ruling power with clemency judge and
cum magna indulgentia disponis nos: subest enim
with great indulgence disposest us: subject For

tibi, cum volueris, posse. 12:19 Docuisti autem
you with wilt possible. you have taught Now
populum tuum per talia opera, quoniam oportet
people your by such works for must
iustum esse humanum, et bonae spei fecisti filios
just be human and good hope You made children
tuos, quoniam das super peccatis paenitentiam. 12:20
your for das over sins repent.
Si enim inimicos servorum tuorum et debitos morti
If For enemies officials your and due death
cum tanta castigasti attentione et remissione dans
with so chastised attention and remission giving
tempus et locum, per quae possent mutari a
time and place by which could change from
malitia, 12:21 cum quanta diligentia iudicasti filios
malice, with Quan care judged children
tuos, quorum parentibus iuramenta et conventiones
your the parents oaths and agreements
dedisti bonarum promissionum! 12:22 Cum ergo das
You good promises? with So das
nobis disciplinam, inimicos nostros multipliciter
us correction, enemies our in many ways
flagellas, ut bonitatem tuam cogitemus iudicantes et,
severely as goodness your think about it judging and,
cum de nobis iudicatur, speremus misericordiam.
with of us the accused, Let us hope mercy.
12:23 Unde et illis, qui in insipientia vitae iniuste
Hence, and those that in madness life unjustly
vixerunt, per abominationes suas dedisti tormenta.
they lived by abominations their You guns.
12:24 Etenim in erroris viis diutius erraverunt, deos
For in error ways longer erred, gods
aestimantes, quae etiam inter animalia e turpibus
thinking, which also between animals from defaced
sunt vilia, infantum insensatorum more decepti:
are cheap infants unwise more deceived;
12:25 propter hoc, tamquam pueris insensatis,
for this, as boys foolish,
iudicium in derisum dedisti. 12:26 Qui autem
judgment in derision given. He Now

ludibriis increpationis non sunt correcti, dignum Dei
farce rebuke not are amended meet God
iudicium experientur; 12:27 in quibus enim ipsi
judgment development; in which For they
patientes indignabantur, per haec, quos putabant
patient indignation, by Thus, which thought
deos, in ipsis, cum exterminarentur, videntes, illum,
gods, in them, with destroyed, seeing, it
quem olim negabant se nosse, verum Deum
which ago denied he I know, TRUE God
agnoverunt; propter quod et finis condemnationis
acknowledged; for that and end condemnation
venit super illos. 13:1 Vani autem sunt natura
he came over them. Yes Now are nature
omnes homines, in quibus non subest scientia Dei;
all men in which not subject knowledge God;
et de his, quae videntur bonis, non potuerunt
and of those which they seem goods not could
intellegere eum, qui est, neque operibus attendentes
understand him, that is or works attending
agnoverunt artificem. 13:2 Sed aut ignem aut
acknowledged the artist. but or fire or
spiritum aut citatum aerem aut gyrum stellarum aut
spirit or cited air or about stars or
violentam aquam aut luminaria caeli, rectores orbis
violent water or lights heaven rectors world
terrarum, deos putaverunt. 13:3 Quorum si specie
lands, gods thought. The if species
delectati, illa deos putaverunt, sciant quanto his
delighted, that gods thought, know more these
dominator eorum melior est: speciei enim principium
Ruling their better is: species For beginning
et auctor constituit ea. 13:4 Si autem virtutem et
and author set them. If Now power and
operationem eorum mirati, intellegant ab illis quanto,
operation their wondered, understand from they how much,
qui haec fecit, fortior est illis: 13:5 a magnitudine
that this he did, stronger is them: from size
enim et pulchritudine creaturarum cognoscibiliter
For and beauty creatures discernibly

potest creator horum videri. 13:6 Sed tamen in his
can Creator these seen. but yet in these
minor est querela, et hi enim fortasse errant Deum
less is complaint, and these For perhaps err God
quaerentes et volentes invenire. 13:7 Etenim, cum in
seeking and desiring to find. In fact, with in
operibus illius conversentur, inquirunt et credunt
works of conversant, search and believe
visui, quoniam pulchra sunt, quae videntur. 13:8
sight, for beautiful are which they seem.
Iterum autem nec his potest ignosci: 13:9 si enim
Again Now or these can forgiven: if For
tantum valuerunt scire, ut possent aestimare
only Hanno know, as could estimate
saeculum, quomodo huius Dominum non facilius
century, how this Lord not more
invenerunt? 13:10 Infelices autem, et in rebus
they found? unfortunates however, and in affairs
mortuis sunt spes illorum, qui appellaverunt deos
dead are hope their that called gods
opera manuum hominum, aurum et argentum, artis
works hands men gold and silver art
inventionem et similitudines animalium aut lapidem
discovery and images animals or stone
inutilem, opus manus antiquae. 13:11 Aut si quis
unprofitable, work hand old. or if who
artifex faber de silva tractabile lignum secuerit C
artist smith of forest manageable wood cut 100
huius docte erasit omnem corticem et arte sua usus
this Learned erased all bark and art his use
diligenter fabricavit vas utile in conversationem vitae;
carefully built vessel useful in Live life;
13:12 reliquiis autem eius operis ad praeparationem
remains Now his work to preparation
escae abusus, satiatus est, 13:13 et reliquum horum,
food abuse full, is and the rest of these,
quod ad nullos usus facit, lignum curvum et nodis
that to no use does wood curved and knots
concretum accipiens, sculpsit diligenter per vacuitatem
concrete taking carved carefully by vacancy
suam et per scientiam tempore requiei figuravit
his and by knowledge time rest figures

illud- assimilavit illud imagini hominis 13:14 aut
illud- He likened it image man or
alicui ex vilibus animalibus illud comparavit,
a from cheap animals it and,
perliniens rubrica et rubicundum faciens fuco
vermilion rubric and red making coloring
colorem illius et omnem maculam, quae in illo erat,
color of and all spot which in that It was
perliniens 13:15 et faciens ei dignam habitationem in
vermilion and making it worthy housing in
pariete posuit illud, confirmans ferro. 13:16 Ne
wall set it strengthening steel. Do not
igitur forte caderet providit illi, sciens quoniam non
So perhaps fall provided they knowing for not
potest se ipsum adiuvere: imago enim est, et opus
can he it help: image For is and work
est illi adiutorium. 13:17 Et de substantiis et de
is they help. The of substances and of
nuptiis et de filiis votum faciens, non erubescit
wedding and of children vote In doing not blushes
loqui cum illo, quod sine anima est, et pro sanitate
talk with that, that without soul is and for health
quidem infirmum deprecatur 13:18 et pro vita rogat
indeed The weakness deprecates and for life asks
mortuum et in adiutorium rem omnino inutilem
dead and in help business at unprofitable
invocat, et pro itinere petit ab eo, quod ambulare
calls and for route he asks from it that walk
non potest, 13:19 et de acquirendo et de operando
not can and of acquisitions and of working
et de bono manuum eventu petit utilitatem ab eo,
and of good hands event he asks utility from it
quod prorsus inutile est manibus. 14:1 Iterum alius
that exactly unusable is hands. Again other
navigare cogitans et per feros fluctus iter facere
sail thinking and by the wild waves trip do
incipiens, ligno portante se, fragilius lignum invocat.
starting, tree carrying se frail wood he calls.
14:2 Illud enim cupiditas acquirendi excogitavit, et
it For greed acquiring devised, and

artifex sapientia fabricavit. 14:3 **Tua autem, Pater,**
artist wisdom built. Yours however, Father,
providentia gubernat, quoniam dedisti et in mari
providence Governor for You and in sea
viam et inter fluctus semitam firmissimam, 14:4
way and between waves path reliable,
ostendens quoniam potens es ex omnibus salvare,
showing for powerful you from all save,
etiamsi sine arte aliquis adeat mare. 14:5 **Tu autem**
even if without art one and press sea. You Now
vis, ut non sint vacua sapientiae tuae opera, propter
force, as not are empty wisdom your works for
hoc etiam et exiguo ligno credunt homines animas
this also and scrap tree believe men lives
suas et, transeuntes fluctus per ratem, liberati sunt.
their and, passing waves by ship free They are.
14:6 **Sed et ab initio, cum perirent superbi gigantes,**
but and from initially, with execution The proud giants,
spes orbis terrarum ad ratem confugiens, reliquit
hope world countries to raft resorts, left
saeculo semen nativitatis, quae manu tua erat
century seed birth, which hand your was
gubernata. 14:7 **Benedictum est enim lignum, per**
governed. Benedict is For wood, by
quod fit iustitia; 14:8 **per manus autem, quod**
that becomes justice; by hand however, that
fit, maledictum et ipsum et qui fecit illud, quia
becomes cursing and it and that he it because
ille quidem operatus est, illud autem, cum esset
he indeed He worked is it however, with was
corruptibile, deus cognominatus est. 14:9 **Similiter**
corruptible god surnamed It is. Similarly,
autem odio sunt Deo impius et impietas eius: 14:10
Now hatred are God The wicked and wickedness his
etenim, quod factum est, cum illo, qui fecit,
In fact, that it is with that, that he did,
tormenta patietur. 14:11 **Propter hoc et in idolis**
guns suffer. Because of this and in idols
nationum erit visitatio, quoniam in creatura Dei in
national will be visit for in creature God in
abominationem facta sunt et in tentationem animabus
abomination made are and in test lives

hominum et in muscipulam pedibus insipientium.

men and in mousetrap feet unwise.

14:12 Initium enim fornicationis est exquisitio

The beginning For prostitution is search

idolorum, et adinventio illorum corruptio vitae est;

idols and Lighting their corruption life it is;

14:13 neque enim erant ab initio, neque erunt in

or For were from initially, or will be in

perpetuum. 14:14 Supervacuitate enim hominum haec

ever. Supervacuitate For men this

advenerunt in orbem terrarum, et ideo brevis

inventions in world lands, and therefore short

illorum finis est inventus. 14:15 Acerbo enim luctu

their end is found. untimely For mourning

dolens pater, cito sibi rapti filii fecit imaginem et

grieving father, quickly to Caught children he image and

illum, qui tunc homo mortuus fuerat, nunc tamquam

it that then man dead was now as

deum colere coepit et tradidit subiectis sacra et

god cultivate began and delivered subjects sacred and

sacrificia. 14:16 Deinde, interveniente tempore,

sacrifices. Then, intervention time

convalescens iniqua consuetudo tamquam lex custodita

recovering unfair custom as law kept

est, et tyrannorum imperio colebantur figmenta;

is and tyrants government worshiped inventions;

14:17 quos cum in palam homines honorare non

which with in public men honor not

possent, propter hoc quod longe essent, e longinquo

could for this that off they from off

figura eorum efficta, evidentem imaginem regis, quem

figure their framed, express image king, which

honorare volebant, fecerunt, ut illum, qui aberat,

honor wanted they as it that Camp,

tamquam praesentem colerent sua sollicitudine. 14:18

as this worship his anxiety.

Ad incrementum autem huius culturae provexit et

the growth Now this culture advanced and

hos, qui ignorabant, artificis eximia diligentia; 14:19

these that they did not know, artist exceptional diligence;

ille enim volens forsitan placere illi, qui se assumpsit,
he For wishful perhaps please they that he He assumed
elaboravit arte sua, ut similitudinem in melius
labored art his as like in more
figuraret. 14:20 Multitudo autem hominum abducta
manner. The population Now men abduction
per speciem operis eum, qui paulo ante tamquam
by species work him, that more before as
homo honoratus fuerat, nunc deum aestimaverunt.
man honored was now god they thought.
14:21 Et haec fuit vitae humanae deceptio, quoniam
The this was life human The deception for
aut necessitati aut regibus deservientes homines
or needs or kings serving men
incommunicabile nomen lapidibus et lignis
incommunicable name stones and wood
imposuerunt. 14:22 Postea non suffecit errasse eos
put it. Later not enough erred them
circa Dei scientiam, sed et in magno viventes
about God knowledge; but and in great living
inscientiae bello, tot et tam magna mala pacem
ignorance war so many and so great bad peace
appellant. 14:23 Aut enim filios suos sacrificantes
call it. or For children their Sacrificing
aut obscura sacrificia facientes aut insaniae plenas
or dark sacrifices doing or insanity full
peregrinorum rituum vigilias habentes, 14:24 neque
foreigners rites watches having the 0.6 or
vitam neque nuptias mundas iam custodiunt, sed
life or wedding clean already keep, but
alius alium per insidias occidit aut adulterans
other other by ambush sets or adultery
contristat. 14:25 Et omnia commixta sunt: sanguis
saddening. The all with mixed they are: blood
et homicidium, furtum et fictio, corruptio et
and murder theft and fiction corruption and
infidelitas, turbatio et periurium, 14:26 tumultus
infidelity, stir and perjury; uproar
bonorum, gratiarum immemoratio, animarum
goods thanks forgetfulness of
inquinatio, generis immutatio, nuptiarum inordinatio,
pollution race The change, wedding disorder,

moechia et impudicitia. 14:27 Infandorum enim
adultery and immodesty. The worship For
idolorum cultura omnis mali initium et causa est et
idols culture all mali beginning and cause is and
finis. 14:28 Aut enim, dum laetantur, insaniunt aut
end. or For while gladdened insane or
vaticinantur falsa aut vivunt iniuste aut peierant
FORECAST FALSE or live unjustly or perjure
cito. 14:29 Dum enim confidunt in idolis, quae sine
quickly. while For trust in idols, which without
anima sunt, male iurantes noceri se non sperant.
soul are ill swearing injured he not hope.
14:30 Utraque autem illis evenient digne, quoniam
Each Now they done worthily, for
male censerunt de Deo attendentes idolis et
ill thought not of God attending idols and
iuraverunt iniuste in dolo contemnentes sanctitatem.
swore unjustly in deceit despising holiness.
14:31 Non enim iuratorum virtus, sed peccantium
no For jurors power but sinners
poena perambulat semper iniustorum
punishment He walks always unjust
praevaricationem. 15:1 Tu autem, Deus noster, suavis
transgression. You however, God our sweet
et verus es, patiens et in misericordia disponens
and TRUE you The patient and in mercy disposing
omnia. 15:2 Etenim, si peccaverimus, tui sumus,
everything. In fact, if we sin, your we are
scientes potentiam tuam; non peccabimus autem,
knowing power your; not sin however,
scientes quoniam apud te sumus computati. 15:3
knowing for in you we are listed.
Nosse enim te consummata iustitia est, et scire
knowing For you completed justice is and know
virtutem tuam radix est immortalitatis. 15:4 Nec
power your root is immortality. No
enim in errorem induxit nos hominum malae artis
For in error introduced we men bad art
excogitatio, nec adumbrantium labor sine fructu,
invention, or shadow labor without fruit,

effigies maculata per varios colores, 15:5 cuius
portrait stained by various colors; the
aspectus insensatis in concupiscentiam venit, et diligit
appearance insensate in concupiscence he came and He loves
mortuae imaginis effigiem sine anima. 15:6 Malorum
dead image replica without soul. Evil
amatores digni sunt, qui spem habeant in talibus et
lovers worthy are that hope have in such and
qui faciunt illos et qui diligunt et qui colunt. 15:7
that do them and that love and that worship.
Sed et figulus, mollem terram premens laboriose,
but and potter, soft land rate labor;
fingit ad usus nostros unumquodque vas; et de
molds to use our each vessel; and of
eodem luto fingit, quae mundis operibus in usum
the same clay Clay which clean works in use
sunt, vasa, et quae his sunt contraria, omnia
are vessels, and which these are contrary, all
similiter; horum autem singulorum vasorum quis
similarly; these Now each vessels who
utriusque sit usus, iudex est figulus. 15:8 Et cum
both is use judge is potter. The with
malo labore deum vanum fingit de eodem luto ille,
evil Data god Needless molds of the same clay he
qui paulo ante de terra factus fuerat, et post
that more before of land he became was and after
pusillum reducit se, unde acceptus est, repetitus
while back se whence accepted is repeated
animae debitum. 15:9 Sed cura est illi, non quia
soul debt. but care is they not because
laboraturus est, nec quoniam brevis illi vita est, sed
labor is or for short they life is but
concertatur aurificibus et argentariis et aerarios
striueth goldsmiths and silversmiths and reduced
imitatur et gloriam praefert, quoniam res
imitates and glory prefers for business
supervacuas fingit. 15:10 Cinis est cor eius, et terra
worthless fashions. ashes is heart his and land
despectior spes illius, et luto vilior vita eius, 15:11
despised hope of and clay cheaper life his

quoniam ignoravit, qui se finxit et qui inspiravit illi
for unknown that he formed and that He breathed they
animam, quae operatur, et qui insufflavit ei spiritum
soul, which works and that He breathed it spirit
vitalem. 15:12 Sed et aestimavit lusum esse vitam
a living. but and rated sports be life
nostram et conversationem vitae compositam ad
our and Live life compound to
lucrum; oportere enim dicit undecumque etiam ex
gain; should For says whencesoever also from
malo acquirere. 15:13 Hic enim scit se super
evil acquire. This For He knows he over
omnes delinquere, qui ex terrae materia fragilia
all wrong that from earth matter brittle
vasa et sculptilia fingit. 15:14 Omnes enim
vessels and graven fashions. All For
insipientes et infelices supra modum animae infantis
foolish and Unsuccessful above mode soul infant
sunt inimici populi tui et per potentiam opprimentes
are enemies people your and by power oppress
illum. 15:15 Quoniam omnia idola nationum deos
him. For all idols national gods
aestimaverunt, quibus neque oculorum usus est ad
held which or eyes use is to
videndum, neque nares ad percipiendum spiritum,
see or nose to received spirit,
neque aures ad audiendum, neque digiti manuum ad
or ears to listen or fingers hands to
tractandum, sed et pedes eorum pigri ad
handle; but and feet their slow to
ambulandum. 15:16 Homo enim fecit illos, et, qui
walk. man For he those and, that
spiritum mutuatus est, is finxit illos; nemo enim sibi
spirit borrowing is it formed them; no For to
similem homo poterit deum fingere: 15:17 cum autem
like man can god Concretely: with Now
sit mortalis, mortuum fingit manibus iniquis. Melior
is mortal dead molds hands unfair. Better
enim est ipse his, quos colit, quia ipse quidem
For is he those which cultivates because he indeed
vixit, cum esset mortalis, illi autem numquam. 15:18
he lived with was mortal they Now Never.

Sed et animalia miserrima colunt; in insipientia
but and animals most miserable worship; in madness
enim, aliis comparata, his sunt deteriora. 15:19 Nec
For other compared with the these are worse. No
pulchra in his inveniuntur, quantum desiderari possit,
beautiful in these found as far as missed can
ut fit in animalium conspectu; effugerunt autem
as becomes in animals before; escape Now
et Dei laudem et benedictionem eius. 16:1 Propter
and God praise and thanks her. Because of
haec per his similia castigati sunt digne et per
this by these like chastised are worthily and by
multitudinem bestiarum tormenta passi sunt. 16:2
company animals guns suffered They are.
Pro qua castigatione bene disponens populum tuum
Pro which chastisement well disposing people your
ad concupiscentiam delectamenti sui, novum saporem,
to concupiscence delicious s new flavor,
escam parasti eis ortygometram: 16:3 ut illi quidem
food prepared? them quails as they indeed
concupiscentes escam propter foeditatem eorum
after food for the horrors of the their
animalium, quae missa sunt, etiam a necessaria
animals which Mass are also from necessary
concupiscentia averterentur; hi autem in brevi
lust turned away; these Now in short
inopes facti etiam novam gustarent escam. 16:4
poor they also new taste food.
Oportebat enim illis quidem sine excusatione
He needed For they indeed without apology
supervenire interitum exercentibus tyrannidem, his
inevitable destruction exercises tyranny, these
autem tantum ostendere quemadmodum inimici eorum
Now only show as enemies their
exterminabantur. 16:5 Etenim, cum illis supervenit
Viz. In fact, with they added
saeva bestiarum ira, morsibus perversorum
savage animals anger, bites perverse
colubrorum exterminabantur; sed non in perpetuum
snakes Viz; but not in ever

ira tua permansit, 16:6 sed ad correptionem in
anger your continued but to correction in
brevi turbati sunt, signum habentes salutis ad
short noise are sign having health to
commemorationem mandati legis tuae. 16:7 Qui enim
commemoration mandate law Your. He For
conversus est, non per hoc, quod videbat, sanabatur,
turning is not by this, that saw healed,
sed per te omnium salvatorem. 16:8 In hoc autem
but by you all savior. in this Now
ostendisti inimicis nostris quia tu es, qui liberas ab
I ordered enemies our because you you that free from
omni malo. 16:9 Illos enim locustarum et muscarum
all evil. those For locusts and flies
occiderunt morsus, et non est inventa sanitas animae
killed bites, and not is found health soul
illorum, quia digni erant ab huiusmodi exterminari;
their because worthy were from such exterminated;
16:10 filios autem tuos nec draconum venenatorum
children Now your or dragons venomous
vicerunt dentes: misericordia enim tua adveniens
conquered teeth; mercy For your The advent
sanabat illos. 16:11 In memoriam enim sermonum
healing them. in memory For events
tuorum pungebantur et velociter salvabantur, ne in
your examined and quickly healed! do not in
altam incidentes oblivionem non possent distrahi a
high incident forgetfulness not could sold from
tua beneficentia. 16:12 Etenim neque herba neque
your help. For or plant or
malagma sanavit eos, sed tuus, Domine, sermo, qui
poultice healed them; but your Sir, word that
sanat omnia. 16:13 Tu enim vitae et mortis habes
heals everything. You For life and death you have
potestatem, et deducis ad portas mortis et reducis.
power and minus to gates death and again.
16:14 Homo autem occidit quidem per malitiam
man Now sets indeed by malice
suam et spiritum, qui exierit, restituere non potest,
his and spirit, that gone, restore not can

nec liberare animam, quae recepta est. 16:15 Sed
or free soul, which recovery It is. but
tuam manum effugere impossibile est: 16:16 negantes
your hand escape impossible is: denying
enim te nosse impii per fortitudinem brachii tui
For you I know The wicked by strength arm your
flagellati sunt, novis pluviis et grandinibus et
scourged are new rain and hailstorms and
imbris persecutionem passi et per ignem
showers persecuted suffered and by fire
consumpti. 16:17 Quod enim valde mirabile erat, in
consumed. The For very wonderful It was in
aqua, quae omnia exstinguit, plus ignis valebat;
water; which all extinguishes more fire adventure;
vindex est enim orbis iustorum. 16:18 Quodam enim
champion is For world just. One For
tempore mansuetabatur flamma, ne combureret,
time mitigated flame; do not burn,
quae ad impios missa erant, animalia, sed ut ipsi
which to impious Mass were animals but as they
videntes scirent quoniam Dei iudicio patiuntur
seeing know for God trial suffer
persecutionem. 16:19 Quodam autem tempore et in
persecution. One Now time and in
medio aquarum supra virtutem ignis exardescit, ut
the water above power fire flares; as
iniquae terrae genimina exterminet. 16:20 Pro quibus
unfair earth Offspring exterminates. Pro which
angelorum esca nutritiisti populum tuum et paratum
angels food feed people your and ready
panem de caelo praestitisti illis sine labore, omne
bread of heaven performed they without labor; all
delectamentum in se habentem et ad omnem gustum
delicious in he having and to all taste
aptum. 16:21 Substantia enim tua dulcedinem tuam
fit. Properties For your sweetness your
in filios ostendebat; et deserviens sumentis voluntati,
in children showed; and serving recipient will
ad quod quisque volebat, convertebatur. 16:22 Nix
to that each would, changed. snow

autem et glacies sustinebant ignem et non
Now and ice endured fire and not
tabescebant, ut scirent quoniam fructus inimicorum
melting, as know for fruit enemies
exterminabat ignis ardens in grandine et in pluviis
The Destroyer fire burning in hail and in rain
coruscans; 16:23 hic autem iterum, ut nutrirentur
flashing; here Now again, as supplied
iusti, etiam suae virtutis oblitus est. 16:24 Creatura
just, also his power forgotten It is. Creature
enim tibi Factori deserviens invalescit in tormentum
For you maker serving strong in torment
adversus iniustos et lenior fit ad benefaciendum
against unjust and milder becomes to benefits
pro his, qui in te confidunt. 16:25 Propter hoc, et
for those that in you trust. Because of this, and
tunc in omnia transfigurata, omnium nutrici gratiae
then in all transformed, all nurse thanks
tuae deserviebat ad voluntatem eorum, qui a te
your The serving to will their that from you
desiderabant, 16:26 ut discerent filii tui, quos
desired, as learn children your which
dilexisti, Domine, quoniam non natiuitates fructuum
love, Sir, for not births fruits
pascunt homines, sed sermo tuus credentes in te
feed men but report your believing in you
conservat. 16:27 Quod enim ab igne non poterat
preserves. The For from fire not could
exterminari, statim ab exiguo radio solis calefactum
destroyed immediately from scrap radio sun heated
tabescebat, 16:28 ut notum esset quoniam oportet
melted away, as known was for must
praevenire solem ad benedictionem tuam et ad
anticipate sun to thanks your and to
ortum lucis te adorare. 16:29 Ingrati enim spes
the rise light you worship. ungrateful For hope
tamquam hibernalis glacies tabescet et disperiet
as winter ice melt and off
tamquam aqua supervacua. 17:1 Magna sunt enim
as water superfluous. Great are For

iudicia tua et inenarrabilia; propter hoc
judgments your and Mounted; for this
indisciplinatae animae erraverunt. 17:2 Dum enim
undisciplined soul astray. while For
persuasum habent iniqui posse dominari nationi
conviction have Unjust can dominate race
sanctae, captivi tenebrarum et longae noctis
St.; prisoners darkness and long night
compediti, inclusi sub tectis, fugitivi perpetuae
prisoners; enclosed under roofs, runaway perpetual
providentiae iacuerunt. 17:3 Et dum putant se latere
providence lie. The while think he side
in obscuris peccatis, tenebroso oblivionis velamento
in the Dark sins, dark oblivion cover
dispersi sunt, paventes horrende, et umbris
scattered are terror alarmingly, and shadows
perturbati. 17:4 Neque enim, quae continebat illos,
perturbed. nor For which contained those
spelunca sine timore custodiebat, quoniam sonitus
cave without fear guarded, for noise
descendentes perturbabant illos, et phantasmata tristi
descending disturbed those and images sad
vultu maerentia apparebant. 17:5 Et ignis quidem
look A grieving appeared. The fire indeed
nulla vis poterat illis lumen praebere, nec siderum
no force could they light offer or stars
limpidae flammae illuminare poterant illam noctem
limpid flame shine could it night
horrendam. 17:6 Apparebat autem illis tantum
horrendous. It was obvious Now they only
subitaneus ignis timore plenus, et timore perculsi
sudden fire fear full, and fear discomfiture
illius, quae non videbatur, visionis aestimabant
of which not It seemed, vision estimating
deteriora esse, quae videbantur; 17:7 et magicae
worse be which reputation; and magic
artis appositi erant derisus, et in sapientia gloriae
art close were derisus and in wisdom glory
correptio cum contumelia. 17:8 Illi enim, qui
correction with insult. they For that

promittebant timores et perturbationes expellere se
promising fears and disorders drive he
ab anima languente, hi cum ridiculo timore
from soul sick, these with staged fear
languiebant. 17:9 Nam, etsi nihil turbulenti illos
worthy. For example, although nothing turbulent them
terrebat, transitu animalium et serpentium sibilatione
Alarm, Transfer animals and reptiles hissing
commoti, tremebundi peribant, et aerem, quem nulla
quake, fright perished, and air which no
ratione quis effugere posset, negantes se videre. 17:10
reason who escape could denying he see.
Formidinis enim suae propriae nequitia dat
terror For his own sleight gives
testimonium, cum sit condemnata; semper autem
testimony with is condemned; always Now
praesumit saeva perturbata conscientia. 17:11 Nihil
presumes savage perturbed consciousness. nothing
enim est timor nisi proditio auxiliorum, quae sunt
For is fear but betrayal auxiliaries; which are
a cogitatione; 17:12 et, dum ab intus minor est
from thought; and, while from inside less is
expectatio, maiorem computat inscientiam eius causae,
Expected, more Counting ignorance his cause
quae tormentum praestat. 17:13 Illi autem per
which torment performs. they Now by
impotentem vere noctem et ab impotentis inferni
during really night and from weak hell
speluncis supervenientem, eundem somnum dormientes,
dens inevitable Again sleep sleeping
17:14 aliquando a monstris exagitabantur
sometimes from monsters molested
phantasmatum, aliquando animae deficiebant
images, sometimes soul failure
proditione: subitaneus enim illis et insperatus timor
treason: sudden For they and unlooked fear
infundebatur. 17:15 Itaque, si quisquam illic
inspired. Accordingly, if one there
decidisset, custodiebatur in carcere sine ferro
fallen kept in prison without steel

reclusus. 17:16 Sive enim rusticus quis erat aut
Irons. or For rural who was or
pastor aut agri laborum operarius praeoccupatus,
shepherd or field snacks employee overtaken,
ineffugibilem sustinebat necessitatem, una enim catena
overtaken support necessity, one For chain
tenebrarum omnes erant colligati. 17:17 Sive spiritus
darkness all were tied. or spirit
sibilans aut inter spissos arborum ramos avium
whistling or between close trees branches birds
sonus suavis aut numerus aquae decurrentis nimium
sound sweet or number water down Drought
aut sonus durus praecipitatarum petrarum 17:18 aut
or sound hard Throw rocks or
ludentium animalium cursus invisus aut mugientium
jesters animals course hated or roaring
ferissimarum bestiarum vox aut resonans de cavitare
ferissimarum animals voice or resonance of cavity
montium echo deficientes faciebant illos prae timore.
mountains eCHO failing did them than fear.
17:19 Omnis enim orbis terrarum limpido
all For world countries clear
illuminabatur lumine et non impeditis operibus
enlightened light and not handicapped works
continebatur; 17:20 solis autem illis superposita erat
contained; sun Now they spread was
gravis nox, imago tenebrarum, quae illos recepturae
heavy night, image darkness, which them receive
erant: ipsi ergo sibi erant graviores tenebris. 18:1
they were: they So to were solidier the dark.
Sanctis autem tuis maxima erat lux; et horum
Saints Now your The greatest was light; and these
quidem vocem illi audiebant, sed figuram non
indeed voice they heard but figure not
videbant et, quia non et ipsi eadem passi erant,
see and, because not and they same suffered were
magnificabant; 18:2 quoniam autem, qui ante laesi
glorified; for however, that before injured
erant, non laedebant, gratias agebant et, quod eos
were not injured, thanks acted and, that them
ante distulissent, donum petebant. 18:3 Propter quod
before later, the gift they asked. Because of that

ignis ardentem columnam, ducem ignotae viae, et
fire burning column, leader unknown ways, and
solem sine laesura gloriosae peregrinationis
sun without lesion glorious pilgrimage
praestitisti. 18:4 Digni quidem illi carere luce et pati
performed. worthy indeed they lack light and suffer
carcerem tenebrarum, qui inclusos custodierant filios
prison darkness, that shut up safeguarded children
tuos, per quos incipiebat incorruptum legis lumen
your by which point uncorrupted law light
saeculo dari. 18:5 Cum cogitarent iustorum occidere
century given. with planning just kill
infantes C et uno exposito filio et liberato — in
infants 100 and one foundling son and freed - in
traductionem illorum multitudinem filiorum abstulisti
transmission their company children You took away
et pariter illos perdidisti in aqua valida. 18:6 Illa
and together them lost in water valid. She
nox ante cognita est a patribus nostris, ut vere
night before learning is from fathers our as really
scientes, quibus iuramentis crediderunt, animaequiores
knowing which oaths believed, cheer
essent. 18:7 Suscepta est a populo tuo sanitas
they were. Having undertaken is from people your health
quidem iustorum, iniustorum autem exterminatio; 18:8
indeed just, unjust Now extermination;
sicut enim punivisti adversarios, sic et nos provocans
as For punished opponents, so and we encourage
magnificasti. 18:9 Absconse enim sacrificabant iusti
increased. secretly For sacrifice just
pueri bonorum et divinitatis legem in concordia
boys goods and divinity law in concord
disposuerunt; similiter et bona et pericula recepturos
ordered similarly, and good and risks receive
sanctos patrum iam ante decantantes laudes. 18:10
saints fathers already before singing praises.
Resonabat autem inconveniens inimicorum clamor, et
echoed Now unlikely enemies cry, and
flebilis perferebatur vox ploratorum infantium. 18:11
pathetic reported voice bewailed infants.

Simili autem poena servus cum domino afflictus
Similarly, Now punishment slave with the trouble?

est, et popularis homo regi similia passus; 18:12
is and popular man king like He suffered;

similiter ergo omnes uno nomine mortis mortuos
similarly, So all one name death dead

habebant innumerabiles. Nec enim ad sepeliendum
had innumerable. No For to burial

vivi sufficebant, quoniam uno momento, quae erat
living sufficient for one moment which was

praeclarior generatio illorum, exterminata erat. 18:13
most generation their destroyed It was.

De omnibus enim non credentes propter veneficia, in
The all For not believing for witchcraft, in

exterminio primogenitorum confessi sunt populum
destruction first confessed are people

filium Dei esse. 18:14 Cum enim quietum silentium
son God to be. with For quit silence

containeret omnia, et nox in suo cursu medium iter
confine all and night in his course medium trip

haberet, 18:15 omnipotens sermo tuus de caelo a
have Almighty report your of heaven from

regalibus sedibus durus bellator in mediam exterminii
royal homes hard warrior in center extermination

terram prosilivit, gladium acutum insimulatum
land destruction sword sharp accused

imperium tuum portans; 18:16 et stans replevit
government your carrying; and standing with

omnia morte et usque ad caelum attingebat stans
all death and up to heaven reached standing

in terra. 18:17 Tunc continuo visus somniorum
in land. Then immediately view dreams

terribilium turbaverunt illos, et timores supervenerunt
The terrible foreshewed those and fears came

insperati, 18:18 et alius alibi proiectus semivivus,
unexpectedly and other elsewhere projected endowments,

propter quam moriebatur causam, demonstrabat.
for than dying cause indicated.

18:19 Visiones enim, quae illos turbaverunt, haec
visions For which them foreshewed this

praemonebant, ne inscii quare mala patiebantur,
beforehand, do not unconsciously why bad permit
perirent. 18:20 Tetigit autem et iustos tentatio
perish. touched Now and just temptation
mortis, et interitus in eremo factus est
death and The destruction in desert he became is
multitudinis, sed non diu permansit ira tua. 18:21
congregation but not long continued anger Your.
Properans enim homo sine querela propugnavit,
advance For man without complaint defended
proferens servitutis suae scutum: orationem et per
it bears service his shield; prayer and by
incensum deprecationem; restitit irae et finem
incense prayer; resisted anger and end
imposuit necessitati, ostendens quoniam tuus est
imposed needs showing for your is
famulus. 18:22 Vicit autem iram non in virtute
servant. Won Now anger not in power
corporis, nec armaturae potentia, sed verbo illum,
body or armed power, but word it
qui se vexabat, subiecit, iuramenta parentum et
that he Punisher he added, oaths parents and
testamentum commemorans. 18:23 Cum enim iam
covenant mentioning. with For already
acervatim cecidissent super alterutrum mortui,
combined down over one dead
interstitit et amputavit impetum et divisit illam,
between and off attack and divided it
quae ad vivos ducebat, viam. 18:24 In veste enim
which to quick Leader, way. in clothing For
poderis, quam habebat, totus erat orbis terrarum, et
shame than had all was world lands, and
parentum magnalia in quattuor ordinum lapidum
parents great works in four orders stones
sculptura, et magnificentia tua in diademate capitis
sculpture, and magnificence your in crown head
illius. 18:25 His cessit, qui exterminabat, et haec
of that. these retired that destroyer and this
extimuit; erat enim sola tentatio irae sufficiens. 19:1
afraid; was For only temptation anger sufficient.
Impiis autem usque in novissimum sine misericordia
the wicked Now up in last without mercy

ira supervenit; praesciebat enim et futura illorum,
anger came up; foresaw For and future their
19:2 quoniam, cum ipsi permisissent, ut se educerent,
because, with they leave; as he lead,
et cum magna sollicitudine praemisissent illos,
and with great anxiety sent those
consequabantur illos paenitentia acti. 19:3 Adhuc
received them repentance column. yet
enim inter manus habentes luctus et deplorantes ad
For between hand having mourning and lamenting to
monumenta mortuorum, aliam sibi assumpserunt
monuments dead other to took
cogitationem inscientiae et, quos rogantes proiecerant,
thought ignorance and, which requesting cast,
hos tamquam fugitivos persequabantur. 19:4 Trahebat
these as refugees persecuted. drew
enim illos ad hunc finem digna necessitas; et horum,
For them to this end worthy a necessity; and of these,
quae acciderant, oblivionem immisit, ut eam, quae
which happened, forgetfulness sent, as it which
deerat tormentis, suppleret punitionem, 19:5 et
lack of torture; supply punishment, and
populus quidem tuus mirabile iter tentaret, illi autem
people indeed your wonderful trip test they Now
novam mortem invenirent. 19:6 Omnis enim creatura
new death find out. all For creature
in suo genere iterum ab initio refigurabatur,
in his general again from beginning obeying
deserviens tuis praeceptis, ut pueri tui custodirentur
serving your statutes, as boys your kept
illaesi. 19:7 Nam nubes castra eorum obumbrans, et
unharméd. For cloud camp their overshadowing, and
ex aqua, quae ante erat, emersio terrae aridae
from water; which before It was emerge earth dried
apparuit: e mari Rubro via sine impedimento, et
appeared: from sea Red road without impediment, and
campus germinans de fluctu violento, 19:8 per quem
Campus springing of wave compulsory by which
cum tota natione transierunt, qui tegebantur tua
with all nationality passed, that covered your

manu, videntes tua mirabilia monstra. 19:9 Tamquam
hand, seeing your wonders monsters. As
enim equi depaverunt escam et tamquam agni
For horses they skipped food and as lamb
exsultaverunt, magnificantes te, Domine, qui liberasti
skipped, magnifying you Sir, that delivered
illos. 19:10 Memores enim erant adhuc eorum, quae
them. remember For were yet their which
in incolatu illorum facta fuerant, quemadmodum pro
in sojourning their made were as for
natione animalium eduxit terra muscas, et pro
nationality animals brought land flies, and for
piscibus eructavit fluvius multitudinem ranarum. 19:11
fish spewed river company frogs.
Novissime autem viderunt novam creaturam avium,
last Now see new creature birds
cum, adducti concupiscentia, postulaverunt escas
with, influenced lust; asked food
epulationis: 19:12 in consolationem enim desiderii
delicate; 0.8 in comfort For desire
ascendit illis de mari ortygometra. 19:13 Et
up they of sea quail. The
vexationes peccatoribus supervenerunt, non sine illis,
harassment sinners arrived not without those
quae ante facta erant, argumentis per vim fulminum:
which before made were arguments by force thunders:
iuste enim patiebantur secundum suas nequitias;
just For sufferers according to their wickedness;
etenim detestabiliorem inhospitalitatem instituerunt.
For detestable failed condition.
19:14 Alii quidem ignotos non recipiebant advenas,
Others indeed unknown not received new arrivals
isti autem beneficos hospites in servitutem redigebant.
these Now beneficiaries guests in service reduced.
19:15 Et non solum haec, sed et alius quidam
The not only Thus, but and other some
respectus erit illorum, quoniam inviti recipiebant
relations will be their for unwillingly received
extraneos; 19:16 isti autem, qui cum laetitia
free; these however; that with joy
receperunt hos, qui eisdem usi erant iustitiis,
received these that the same used were Rights,

saevissimis afflixerunt doloribus. 19:17 Percussi sunt
turbid afflict pains. I struck are
autem caecitate sicut illi in foribus iusti, cum, vastis
Now blindness as they in doors just, with, wastes
cooperti tenebris, unusquisque transitum ostii sui
covered dark, each switch door s
quaerebat. 19:18 Inter se enim elementa
he asked. among the he For elements
convertuntur, sicut in psalterio voces numeri nomen
convertible as in psalter voices numbers name
immutant, semper tamen suum sonum custodiunt;
change, always yet his sound keep;
quod quidem ex ipso visu eorum, quae facta sunt,
that indeed from it view their which made are
certo aestimari potest. 19:19 Agrestia enim in
certainly estimated can. wild For in
aquatica convertebantur, et, quaecumque erant
aquatic turn, and, whatever were
natantia, in terram transibant. 19:20 Ignis in aqua
swimming, in land passed. fire in water
valebat supra suam virtutem, et aqua exstinguentis
adventure above his power and water quenching
naturae obliscebatur. 19:21 Flammae e contrario
nature forgot. Flare from other
corruptibilium animalium non vexaverunt carnes
corruption animals not heritage meat
inambulantium, nec dissolvebant illud, quod facile
about, or melt it that easily
dissolvebatur, glaciei simile genus immortalis escae.
melt, ice like race immortal food.
19:22 In omnibus enim magnificasti populum tuum,
in all For increased people your
Domine, et honorasti et non despexisti, in omni
Sir, and honored and not failed in all
tempore et in omni loco assistens eis.
time and in all place assistant them.

1:1 Cum multa nobis et magna per Legem et
with many us and great by law and
Prophetas aliosque, qui secuti sunt illos, data sint, in
prophets and others, that followed are those given are in
quibus oportet laudare Israel doctrinae et sapientiae
which must praise Israel doctrine and wisdom
causa, cumque non solum ipsos legentes necesse sit
cause, when not only they reading necessary is
fieri peritos, sed etiam extraneis posse sapientiae
be experts but also outsiders can wisdom
studiosos et dicentes et scribentes utiles fieri,
earnest and saying and writing useful done
avus meus Iesus, postquam se amplius dedit ad
grandfather my Jesus, after he more given to
diligentiam lectionis Legis et Prophetarum et
care reading law and prophets and
aliorum librorum, qui nobis a parentibus nostris
other books; that us from parents our
traditi sunt, atque in his sufficientem usum
delivered are and in these sufficient use
acquisivit, voluit et ipse scribere aliquid horum,
acquired He wanted and he write something of these,
quae ad doctrinam et sapientiam pertinent, ut
which to teaching and wisdom concern, as
desiderantes discere et illorum periti facti magis
longing learn and their experts they more
magisque attendant animo et confirmentur per
more attend mind and confirmed by
legitimam vitam. Hortor itaque venire vos cum
legitimate life. urge So come you with
benevolentia et attentiore studio lectionem facere et
goodwill and more attentive study reading do and
veniam habere in illis, in quibus interpretationi
pardon have in those in which interpretation
adlaborantes videamur quibusdam verbis deficere.
foster we some words to fail.
Nam deficiunt verba Hebraica, quando fuerint
For fail words Hebrew when they
translata ad alteram linguam; non autem solum haec,
transferred to other language; not Now only Thus,

sed et ipsa Lex et Prophetæ ceteraque aliorum
but and the The law and prophets and other other
librorum non parvam habent differentiam, quando
books not small have the difference, when
ipsa per se leguntur. Nam in octavo et trigesimo
the by he read. For in eighth and thirtieth
anno temporibus Ptolemaei Evergetis regis, postquam
year times Ptolemy Evergetes king, after
perveni in Aegyptum et, cum multum temporis ibi
Reach in Egypt and, with a lot time there
fecissem, inveni ibi exemplar non parvae neque
I would have done, I found there model not small or
contemnendae doctrinae. Itaque bonum et
despicable doctrine. So good and
necessarium putavi et ipse aliquam addere
necessary I thought and he some add
diligentiam et laborem interpretandi librum istum;
care and labor Hermeneutics book this;
et multam vigiliam attuli et doctrinam in spatio
and great watch I brought and teaching in space
temporis, ut perducens ad finem, librum istum
time as conducive to end book this
ederem etiam pro illis, qui in terra aliena, cum
I eat also for those that in land others, with
iam moribus instituti sint, sibi proposuerint
already behavior institute are to object
secundum legem vitam agere. Omnis sapientia a
according to law life deal. all wisdom from
Domino Deo est et cum illo fuit semper et est ante
Lord God is and with that was always and is before
aevum. 1:2 Arenam maris et pluviae guttas et dies
time. 1, 2 Sand sea and rain drops and day
saeculi quis dinumeravit? Altitudinem caeli et
age who count them? The height air and
latitudinem terrae et profundum abyssi quis mensus
width earth and depth abyss who measured
est? 1:3 Sapientiam Dei praecedentem omnia quis
is it? wisdom God previous all who
investigavit? 1:4 Prior omnium creata est sapientia,
tackled? Prior to all created is wisdom
et intellectus prudentiae ab aevo. 1:5 Fons
and understanding prudence from Ages. fountain

sapientiae verbum Dei in excelsis, et ingressus illius
wisdom word God in high and entry of
mandata aeterna. 1:6 Radix sapientiae cui revelata
commands eternal. root wisdom which revealed
est? Et astutias illius quis agnovit? 1:7 Disciplina
is it? The devices of who recognized? Discipline
sapientiae cui revelata est et manifestata? Et
wisdom which revealed is and manifest? The
multiplicem peritiam illius quis intellexit? 1:8 Unus
multiple expertise of who understand? one
est Altissimus, creator omnipotens et rex potens et
is Highest Creator Almighty and king powerful and
metuendus nimis, sedens super thronum suum et
dreadful too, sitting over throne his and
dominans, Deus. 1:9 Ipse creavit illam in spiritu
dominant God. He created it in spirit
sancto et vidit et dinumeravit et mensus est; 1:10
St. and saw and mustered and measured it is;
et effudit illam super omnia opera sua et super
and poured it over all works his and over
omnem carnem secundum largitatem suam et
all flesh according to bounty his and
praebuit illam diligentibus se. 1:11 Timor Domini
provided it love themselves. fear of
gloria et gloriatio et laetitia et corona exultationis.
glory and glorying and joy and crown Eden.
1:12 Timor Domini delectabit cor et dabit laetitiam
fear of delight heart and will joy
et gaudium et longitudinem dierum. 1:13 Timenti
and joy and length days. fears
Dominum bene erit in extremis, et in die
Lord well will be in ends, and in day
defunctionis suae benedicetur. 1:14 Dilectio Dei
death his blessed. love God
honorabilis sapientia; 1:15 quibus autem apparuerit,
respected wisdom; which Now appear,
dispertit eam in visionem sui ipsius et in agnitione
divided it in vision s of and in recognition
magnalium suorum. 1:16 Initium sapientiae timor
great works ones. The beginning wisdom fear
Domini, et cum fidelibus in vulva concreata est;
Lord, and with faithful in matrix co it is;

cum hominibus veritatis ab aevo fundata est et
with men truth from Ages founded is and
semini eorum se credet. 1:17 Timor Domini scientiae
seed their he believe. fear of science
religiositas; 1:18 religiositas custodiet et iustificabit
religiousness; religiousness watch and justify
cor, iucunditatem atque gaudium dabit. 1:19 1:20
heart, pleasantness and joy give.
Plenitudo sapientiae est timere Deum; et inebriat eos
fullness wisdom is fear God; and watering them
fructibus suis. 1:21 Omnem domum illius implebit
productivity their own. all home of fill
rebus pretiosis et receptacula thesauris illius. 1:22
affairs costly and receptacles stores of that.
Corona sapientiae timor Domini, repollens pacem et
crown wisdom fear Lord, filling up peace and
salutis fructum: 1:23 utraque autem sunt dona Dei.
health fruit; both Now are gifts God.
1:24 Scientiam et intellectum prudentiae sapientia
Science and understanding prudence wisdom
effundit quasi pluviam; et gloriam tenentium se
pours as rain; and glory tenants he
exaltat. 1:25 Radix sapientiae est timere Dominum,
displays. root wisdom is fear Lord,
et rami illius longaevi. 1:26 In thesauris sapientiae
and branches of aged. in stores wisdom
intellectus et scientiae religiositas; execratio autem
understanding and science religiousness; execration Now
peccatoribus sapientia. 1:27 Timor Domini expellit
sINNERS wisdom. fear of drives
peccatum; cum autem adsit, omnem avertit iram.
sin; with Now present, all diverted anger.
1:28 Nam, qui sine timore est, non poterit
For example, that without fear is not can
iustificari; iracundia enim animositatis illius subversio
justified; Resentment For high spirits of subversion
illi erit. 1:29 Usque in tempus sustinebit patiens, et
they will be. up in time stand? The patient, and
postea erit redditio iucunditatis. 1:30 Bonus sensus
later will be Wrong charm. good sense

usque in tempus abscondet verba illius, et labia
up in time hide words of and lips
multorum enarrabunt sensum illius. 1:31 In thesauris
many declare sense of that. in stores
sapientiae parabola disciplinae; 1:32 execratio autem
wisdom parable training; execration Now
peccatori cultura Dei. 1:33 Fili, concupiscens
sinner culture God. Son, concupiscens
sapientiam conserva iustitiam, et Deus praebebit
wisdom protect justice; and God yield
illam tibi. 1:34 Sapientia enim et disciplina timor
it to you. wisdom For and training fear
Domini, et quod beneplacitum est illi, 1:35 fides et
Lord, and that pleasure is they faith and
mansuetudo. 1:36 Ne sis incredibilis timori Domini
gentleness. Do not be incredible fear of
et ne accesseris ad illum duplici corde. 1:37 Ne
and do not approach to it double heart. Do not
fueris hypocrita in conspectu hominum et cave a
you hypocrite in before men and beware from
labiis tuis. 1:38 Ne extollas teipsum, ne forte
lips your. Do not Extol yourself, do not perhaps
 cadas et adducas animae tuae inhonorationem, 1:39
fall and bring soul your dishonor
et revelet Deus absconsa tua et in medio synagogae
and reveals God secrets your and in the synagogue
elidat te; 1:40 quoniam accessisti maligne ad
cancels you; for approached malignantly to
timorem Domini, et cor tuum plenum est dolo et
fear Lord, and heart your full is deceit and
fallacia. 2:1 Fili, accedens ad servitutum Dei sta in
fallacy. Son, coming to service God stand in
iustitia et timore et praepara animam tuam ad
justice and fear and prepare life your to
tentationem. 2:2 Dirige cor tuum et sustine, inclina
test. direct heart your and wait, Pay
aurem tuam et suscipe verba intellectus et ne
ear your and receive words understanding and do not
sollicitus sis in tempore calamitatis. 2:3 Sustine
worried be in time calamity. 2, 3 Wait

sustentationes Dei, coniungere Deo et ne laxes,
Cleave God, join God and do not instruction;
ut sapiens fias in viis tuis. 2:4 Omne, quod tibi
as wise become in ways your. All that you
applicatum fuerit, accipe et in dolore sustine et in
be brought it take and in pain wait and in
humilitate tua patientiam habe, 2:5 quoniam in igne
low your patience hold, for in fire
probatur aurum et argentum, homines vero
proof gold and silver men But
receptibiles in camino humiliationis. 2:6 Crede Deo,
acceptable in furnace humiliation. 2, 6 Believe God,
et recuperabit te, et spera in illum, et diriget viam
and recover you and trust in it and direct way
tuam; serva timorem illius et in illo veterasce. 2:7
your; Help fear of and in that old.
Metuentes Dominum, sustinete misericordiam eius et
fear Lord, stay mercy his and
non deflectatis ab illo, ne cadatis. 2:8 Qui timetis
not aside from that, do not fall. He fear
Dominum, credite illi, et non evacuabitur merces
Lord, believe they and not void wage
vestra. 2:9 Qui timetis Dominum, sperate in bona et
your. He fear Lord, trust in good and
in oblectationem aevi et in misericordiam. 2:10 Qui
in enjoyment age and in mercy. He
timetis Dominum, diligite illum, et illuminabuntur
fear Lord, love it and enlightened
corda vestra. 2:11 Respicite, filii, generationes
hearts your. Look children, generations
antiquas et videte: quis speravit in Domino et
old and Consider: who trust in Lord and
confusus est? 2:12 Aut quis permansit in mandatis
shame! is it? or who continued in instructions
eius et derelictus est? Aut quis invocavit eum, et
his and left is it? or who He called upon him, and
despexit illum? 2:13 Quoniam pius et misericors est
despised it? For kinda and merciful is
Dominus et remittet in die tribulationis peccata et
Lord and back in day trouble sins and
protector est omnibus exquirentibus se in veritate.
shield is all seek he in truth.

2:14 Vae duplici corde et labiis scelestis et manibus
Woe double heart and lips criminals and hands

dissolutis et peccatori terram ingredienti duabus viis!
dissolute and sinner land treads two ways!

2:15 Vae dissolutis corde, qui non credunt, et ideo
Woe dissolute heart that not believe, and therefore

non protegentur! 2:16 Vae vobis, qui perdidistis
not God! Woe you that lost

sustinentiam et qui dereliquistis vias rectas et
patience and that have ways right and

divertistis in vias pravas! 2:17 Et quid facietis, cum
turned aside in ways wrong! The what do with

inspicere coeperit Dominus? 2:18 Qui timent
look begin Lord? He fear

Dominum, non erunt incredibiles verbo illius; et,
Lord, not will be incredible word the latter; and,

qui diligunt illum, conservabunt viam illius. 2:19 Qui
that love it keep way of that. He

timent Dominum, inquirent quae beneplacita sunt ei;
fear Lord, study which Accept are him;

et, qui diligunt eum, replebuntur lege ipsius. 2:20
and, that love him, filled law itself.

Qui timent Dominum, praeparabunt corda sua et in
He fear Lord, prepare hearts his and in

conspectu illius sanctificabunt animas suas. 2:21 Qui
before of hallow lives their own. He

timent Dominum, custodiunt mandata illius et
fear Lord, keep commands of and

patientiam habebunt usque ad inspectionem illius 2:22
patience have up to inspection of

dicentes: ‘ Si paenitentiam non egerimus, incidemus
saying: ‘ If repent not we, fall

in manus Domini et non in manus hominum; 2:23
in hand of and not in hand men;

secundum enim magnitudinem ipsius, sic et
according to For size his so and

miserericordia illius’. 3:1 Filii sapientiae ecclesia
mercy of that. ‘ children wisdom church

iustorum, et natio illorum oboedientia et dilectio.
just, and The Nation their obedience and Love.

3:2 Indicium patris audite, filii, et sic facite, ut
pointer father listen, children, and so do as
salvi sitis. 3:3 Deus enim honoravit patrem in filiis
saved you are. God For honored father in children
et iudicium matris firmavit in filios. 3:4 Qui
and judgment mother has established in sons. 3, 4 He
honorat patrem, exorabit pro peccatis et continebit
honors father, probably for sins and check
se ab illis et in oratione dierum exaudietur. 3:5 Et,
he from they and in prayer days be heard. 3, 5 and,
sicut qui thesaurizat, ita et qui honorificat matrem
as that treasure so and that honors mother
suam. 3:6 Qui honorat patrem suum, iucundabitur in
own. He honors father his enjoy in
filiis et in die orationis suae exaudietur; 3:7 qui
children and in day prayer his be heard; that
honorat patrem suum, vita vivet longiore, et, qui
honors father his life live long and, that
oboedit patri, refrigerabit matrem. 3:8 Qui timet
obeys his father, refresh mother. He fears
Dominum, honorat parentes et quasi dominis serviet
Lord, honors parents and as owners serve
his, qui se genuerunt. 3:9 In opere et sermone
those that he bare. in work and language
honora patrem tuum, 3:10 ut superveniat tibi
Honour father your as come on you
benedictio ab eo. 3:11 Benedictio patris firmat
blessing from the fact. blessing father strengthens
domos filiorum; maledictio autem matris eradicat
homes children; the curse Now mother eradicates
fundamenta. 3:12 Ne glorieris in contumelia patris
foundations. Do not Boast in insult father
tui, non est enim tibi gloria eius confusio; 3:13
your not is For you glory his confusion;
gloria enim hominis ex honore patris sui, et
glory For man from honor father s and
dedecus filii mater sine honore. 3:14 Fili, suscipe
dishonor children mother without honor. Son, receive
senectam patris tui et non contristes eum in vita
age father your and not wrong it in life
illius; 3:15 et, si defecerit sensu, veniam da et
the latter; and, if lags sense, pardon give and

ne spernas eum omnibus diebus vitae eius.
do not Insult it all days life her.
Eleemosyna enim patris non erit in oblivione, 3:16
alms For father not will be in oblivion,
nam pro peccatis ipsa plantabitur 3:17 et in iustitia
for for sins the plant and in justice
aedificabitur tibi; et in die tribulationis
built you; and in day trouble
commemorabitur tui, et sicut in sereno glacies
remembered your and as in serene ice
solventur tua peccata. 3:18 Quam malae fama est,
dissolved your sins. How bad report is
qui derelinquit patrem; et maledictus a Deo, qui
that forsakes his father; and cursed from God, that
exasperat matrem. 3:19 Fili, in mansuetudine opera
scratches mother. Son, in meekness works
tua perface et super hominem datorem diligaris. 3:20
your finish and over man giver loved.
Quanto magnus es, humilia te in omnibus et coram
more great you low you in all and before
Deo invenies gratiam. Multi sunt excelsi et gloriosi,
God find favor. Many are high and glorious,
sed mansuetis revelat mysteria sua. 3:21 Quoniam
but lath reveals mysteries their own. For
magna potentia Dei solius, et ab humilibus
great power God alone, and from low
honoratur. 3:22 Altiora te ne quaesieris et fortiora
honored. Higher you do not search and more
te ne scrutatus fueris; sed, quae praecepit tibi
you do not search you are; but, which charged you
Deus, illa cogita semper et in pluribus operibus eius
God, that think always and in more works his
ne fueris curiosus. 3:23 Non est enim tibi
do not you curious. no is For you
necessarium ea, quae abscondita sunt, videre oculis
necessary it which hidden are see eyes
tuis. 3:24 In supervacuis rebus noli scrutari
your. in unnecessary affairs do not scrutinize
multipliciter; 3:25 plurima enim super sensum
in many ways; many For over sense

hominum ostensa sunt tibi. 3:26 Multos quoque
men shown are to you. many also
supplantavit suspicio illorum, et species vana
supplanted The suspicion their and forms empty
decepit sensus illorum. Sine pupilla deerit lux, sine
beguiled sense them. without apple deficit light, without
scientia deerit sapientia. 3:27 Cor durum male
knowledge deficit wisdom. heart hard ill
habebit in novissimo; et, qui amat periculum, in illo
have in the latter; and, that He loves danger, in that
peribit. 3:28 Cor ingrediens duas vias non habebit
cut off. heart ingredient two ways not have
successus, et pravus corde in illis scandalizabitur.
success, and unscrupulous heart in they fall.
3:29 Cor nequam gravabitur doloribus, et peccator
heart naughty laden pains and sinner
adiciet peccatum ad peccatum. 3:30 Plagis
comment sin to sin. quarters
superborum non erit sanitas, frutex enim peccati
proud not will be health; plant For sin
radicabitur in illis et non intellegetur. 3:31 Cor
root in they and not perceived. heart
sapientis intelleget verba sapientum, et auris audiens
wise understand words wise, and ear hearing
concupiscet sapientiam. 3:32 Sapiens cor et
desire wisdom. Wiseman heart and
intellegibile absternebit se a peccatis et in operibus
intellegible abstain he from sins and in works
iustitiae successus habebit. 3:33 Ignem ardentem
justice success have. fire burning
exstinguit aqua, sic eleemosyna expiat peccata. 3:34
extinguishes water; so alms expiate sins.
Deus prospector est eius, qui reddit gratiam; meminit
God bystander is his that returns grace; recalls
eius in posterum, et in tempore casus sui inveniet
his in the future, and in time case s find
firmamentum. 4:1 Fili, eleemosynam pauperis ne
dome. Son, alms poor do not
defraudes et oculos tuos ne transvertas a
baulking and eyes your do not away from

paupere. 4:2 Animam esurientem ne contristaveris
poor: soul hungry do not contristaveris
et non exasperes pauperem in inopia sua. 4:3 Cor
and not aggravate poor in poverty their own. heart
inopis ne affligeris et non protrahas datum
poor do not afflict and not Prolong given
angustianti. 4:4 Rogationem contribulati ne abicias
in distress. The bill the afflicted; do not reject
et non avertas faciem tuam ab egeno. 4:5 Ab
and not hide face your from the needy. 4, 5 from
inope ne avertas oculos tuos propter iram et non
Turn do not hide eyes your for anger and not
des ei locum tibi retro maledicendi; 4:6 maledicentis
give it place you back to revile; curse
enim tibi in amaritudine animae, exaudietur precatio
For you in bitterness soul, heard prayer
illius: exaudiet autem eum, qui fecit illum. 4:7
that: answer Now him, that he him.
Congregationi affabilem te facito et presbytero
Congregation affable you recipe and priest
humilia animam tuam et magnato humilia caput
low life your and great low head
tuum. 4:8 Declina pauperi sine tristitia aurem tuam
Your: Decline poor without sadness ear your
et redde debitum tuum et responde illi pacifica in
and pay debt your and answer they peace in
mansuetudine. 4:9 Libera eum, qui iniuriam patitur,
meekness. free him, that injury suffers
de manu opprimentis eum et non acide feras in
of hand rapist it and not animosity game in
anima tua in iudicando. 4:10 Esto pupillis misericors
soul your in judging. Be Pupils merciful
ut pater et pro viro matri illorum; 4:11 et
as father and for man his mother; of these; and
eris velut filius Altissimi oboediens, et miserebitur
You will be as son Highest obedient; and have mercy
tui magis quam mater. 4:12 Sapientia filiis suis
your more than mother. wisdom children their
vitam inspiravit et suscipit inquirentes se. 4:13
life He breathed and wins seekers themselves.

Qui illam diligit, diligit vitam; et, qui vigilaverint ad
He it love, He loves life; and, that watch to
illam, complectentur placorem a Domino. 4:14 Qui
it embrace sweetness from Lord. He
tenuerint illam, gloriam hereditabunt, et, quo
hold it glory inherit, and, which
introibit, benedicet Deus. 4:15 Qui serviunt ei,
enter, bless God. He they serve to
obsequentes erunt Sancto, et eos, qui diligunt illam,
obeying will be Holy and them; that love it
diligit Deus. 4:16 Qui audit illam, iudicabit gentes;
He loves God. He audit it judge nations;
et, qui intuetur illam, permanebit confidens. 4:17 Si
and, that views it continue confidence. If
crediderit ei, hereditabit illam, et erunt in
believes to inherit it and will be in
possessione generationes illius. 4:18 Quoniam in
possession generations of that. For in
simulatione ambulat cum eo et in primis explorat
simulation walks with it and in first explores
eum, 4:19 timorem et tremorem inducet super illum
him, fear and tremor bring over it
et probabit illum in tentatione doctrinae suae, donec
and test it in trial doctrine his until
ipse teneat eam in cogitationibus suis et credat
he hold it in thoughts their and believe
animae illius. 4:20 Et redibit recta ad illum et
soul of that. The will return right to it and
firmabit illum et laetificabit illum 4:21 et denudabit
strengthen it and gladden it and disclose
illi absconsa sua et thesaurizabit super illum
they secrets his and store over it
scientiam et intellectum iustitiae. 4:22 Si autem
knowledge and understanding justice. If Now
oberraverit, derelinquet eum et tradet eum in manus
mistake leave it and betray it in hand
inimici sui. 4:23 Fili, observa tempus et evita a
enemies 's. Son, observe time and avoid from
malo 4:24 et pro anima tua ne confundaris; 4:25
evil and for soul your do not confounded;
est enim confusio adducens peccatum, et est confusio
is For shame bringing sin, and is shame

adducens gloriam et gratiam. 4:26 Ne accipias
bringing glory and favor. Do not take
faciem adversus animam tuam nec adversus animam
face against life your or against life
tuam mendacium. 4:27 Ne reverearis proximum
your lie. Do not Reverence neighbor
tuum in casu suo 4:28 nec retineas verbum in
your in case his or Affect word in
tempore suo; non abscondas sapientiam tuam in
time his own; not hide wisdom your in
decorem. 4:29 In verbo enim agnoscitur sapientia, et
beauty. in word For recognition wisdom and
sensus in responsione linguae. 4:30 Non contradicas
sense in response language. no against
verbo veritatis ullo modo et de ineruditione tua
word truth any only and of ignorance your
confundere. 4:31 Non confundaris confiteri peccata
shame. no confounded confess sins
tua et ne subicias te omni homini pro peccato.
your and do not submit you all man for sin.
4:32 Noli resistere contra faciem potentis nec coneris
Do not resist against face mighty or try
contra ictum fluvii. 4:33 Usque ad mortem agonizare
against impact rivers. up to death Strive
pro iustitia, et Deus expugnabit pro te inimicos
for justice and God fight for you enemies
tuos. 4:34 Noli citatus esse in lingua tua et pavidus
your. Do not cited be in language your and fearful
et remissus in operibus tuis. 4:35 Noli esse sicut leo
and remiss in works your. Do not be as lion
in domo tua evertens domesticos tuos et opprimens
in house your overturning household your and oppressing
subiectos tibi. 4:36 Non sit porrecta manus tua ad
subjects to you. no is He extended hand your to
accipiendum et ad dandum collecta. 5:1 Ne
welcome and to give collected. Do not
innitaris possessionibus tuis et ne dixeris: ‘ Est
lean property your and do not say: ‘ It is
mihi sufficiens vita’. 5:2 Ne sequaris fortitudinem
I sufficient life. ‘ Do not follow strength

tuam, ut ambules in concupiscentiis cordis tui, 5:3
your as walk in lusts heart your
et ne dixeris: ‘ Quis praeualebit in me? ‘ aut ‘
and do not say: ‘ Who prevail in Me? ‘ or ‘
Quis me subiciet propter facta mea?’. Deus enim
Who I subjects for made My ‘. God For
vindicans vindicabit. 5:4 Ne dixeris: ‘ Peccavi, et
claim revenge. Do not say: ‘ I have sinned; and
quid mihi accidit triste?’. Altissimus enim est patiens
what I case sad? ‘. Highest For is The patient
redditor. 5:5 De propitiato peccato noli esse sine
rewarder. The propitiated sin do not be without
metu neque adicias peccatum super peccatum 5:6 et
fear or add sin over sin 5, 6 and
ne dicas: ‘ Miseratio Domini magna est,
do not say: ‘ The compassion of great is
multitudinis peccatorum meorum miserebitur ‘; 5:7
community sins my have mercy ‘; 5:7
miser cordia enim et ira ab illo cito proximant,
mercy For and anger from that quickly advance;
et super peccatores requiescit ira illius. 5:8 Non
and over sinners rests anger of that. no
tardes converti ad Dominum et ne differas de die
Delay turn to Lord and do not off of day
in diem. 5:9 Subito enim veniet ira illius, et in
in Day. Unexpectedly For will anger of and in
tempore vindictae abripieris. 5:10 Ne innitaris
time vengeance motion. Do not lean
divitiis iniustis, nihil enim proderunt in die
wealth unjust nothing For profit in day
calamitatis. 5:11 Non ventiles in omnem ventum et
calamity. no Winnow in all wind and
non eas in omnem viam; sic enim omnis peccator
not them in all the way; so For all sinner
probatur in duplici lingua. 5:12 Esto firmus in sensu
proof in double language. Be firm in sense
tuo et in veritate sensus tui et scientia; et
your and in the truth sense your and knowledge; and
prosequatur te verbum pacis et iustitiae. 5:13 Esto
continue the you word peace and justice. Be

velox ad audiendum verbum, ut intellegas et cum
quick to listen word, as understand and with
tarditate proferas responsum. 5:14 Si est tibi
tardiness quote reply. If is you
intellectus, responde proximo; sin autem, sit manus
understanding, answer the next; if however, is hand
tua super os tuum, ne capiaris in verbo
your over mouth your do not caught in word
indisciplinato et confundaris. 5:15 Honor et
ill and confounded. honor and
ignominia in sermone; lingua vero homini subversio
shame in language; language But man subversion
est ipsius. 5:16 Non appelleris susurro, et lingua tua
is itself. no called whisperer, and language your
ne calumnieris. 5:17 Super furem enim est confusio,
do not slander. over thief For is shame
et denotatio pessima super bilinguem, susurratori
and an worst over double, whisperer
autem odium et inimicitia et contumelia. 6:1 Nec
Now hatred and enmity and insult. No
pusillum nec multum noceas et noli fieri pro amico
while or a lot hurt and do not be for friend
inimicus. Nomen enim malum et improprium et
enemy. name For evil and reproach and
contumeliam hereditabis; sic omnis peccator invidus
dishonor inherit; so all sinner envious
et bilinguis. 6:2 Non te extollas in cogitatione
and lying. no you Extol in thought
animae tuae velut taurus, ne forte elidatur virtus
soul your as bull; do not perhaps quashed power
tua per stultitiam, 6:3 et folia tua comedat et
your by foolishness and leaves your eat and
fructus tuos perdat, et relinquareis velut lignum
fruit your lose and left as wood
aridum in eremo. 6:4 Anima enim nequam disperdet
dry in the desert. soul For naughty will
eum, qui se habet, et in gaudium inimicis dat illum
him, that he has and in joy enemies gives it
et deducet in sortem impiorum. 6:5 Os dulce
and lead in Fate wicked. mouth sweet
multiplicat amicos et mitigat inimicos; et lingua
increases friends and mitigates enemies; and language

eucharis salutem dicit. 6:6 Multi pacifici sint tibi,
invites health he says. Many peacemakers are you
et consiliarius sit tibi unus de mille. 6:7 Si
and Counsellor is you one of one thousand. 6, 7 If
possides amicum, in tentatione posside eum et ne
poverty friend in trial get it and do not
facile credas ei. 6:8 Est enim amicus secundum
easily trust to him. 6, 8 It is For friend according to
opportunitatem suam et non permanebit in die
opportunity his and not continue in day
tribulationis. 6:9 Et est amicus, qui convertitur ad
trouble. The is friend, that reversible to
inimicitiam et rixam convicii tui denudabit. 6:10 Est
hostility and brawl railing your disclose. It is
autem amicus socius mensae et non permanebit in
Now friend partner table and not continue in
die necessitatis; 6:11 in prosperis erit tibi quasi
day urgency; in prosperity will be you as
coaequalis et in domesticis tuis fiducialiter aget.
co and in domestic your safety manage.
6:12 Si humiliatus fueris, convertetur contra te et
If humbled you, return against you and
a facie tua abscondet se. 6:13 Ab inimicis tuis
from the your hide themselves. from enemies your
separare et de amicis tuis attende. 6:14 Amicus
separate and of friends your attend. A friend
fidelis protectio fortis; qui autem invenit illum,
faithful protection strong; that Now found it
invenit thesaurum. 6:15 Amico fideli nulla est
found treasure. Amico sure no is
comparatio, et non est ponderatio contra bonitatem
comparison; and not is price against goodness
illius. 6:16 Amicus fidelis medicamentum vitae, et,
of that. A friend faithful drug life and,
qui metuunt Dominum, invenient illum. 6:17 Qui
that fear Lord, find him. He
timet Deum, aequae habebit amicitiam eius, quoniam
fears God, as well as have friendship his for
secundum illum erit amicus illius. 6:18 Fili, a
according to it will be friend of that. Son, from

iuventute tua excipe doctrinam et usque ad canos
youth your Harbour teaching and up to gray
invenies sapientiam. 6:19 Quasi is qui arat et
find wisdom. like it that plows and
seminat, accede ad eam et sustine bonos fructus
sows Approach to it and wait good fruit
illius. 6:20 In opere enim ipsius exiguum laborabis
of that. in work For of small LABOR
et cito edes de generationibus illius. 6:21 Quam
and quickly building of generations of that. How
aspera est nimium sapientia indoctis hominibus, et
rough is Drought wisdom popular men and
non permanebit in illa excors. 6:22 Quasi lapis
not continue in that idiot. like stone
probationis gravis erit super illum, et non
probation heavy will be over it and not
demorabitur proicere illam. 6:23 Doctrina est enim
things cast her. Doctrine is For
secundum nomen eius et non est multis manifesta;
according to name his and not is many and clear;
quibus autem cognita est, permanet usque ad
which Now learning is remains up to
conspectum Dei. 6:24 Audi, fili, et accipe sententiam
view God. Listen, son, and take sentence
meam et ne abicias consilium meum. 6:25 Inice
I and do not reject design My. Yield
pedem tuum in compedes illius et in torques illius
foot your in fetters of and in chain of
collum tuum; 6:26 subice umerum tuum et porta
neck your; Stoop shoulder your and gate
illam et ne acedieris vinculis eius. 6:27 In omni
it and do not irked bonds her. in all
animo tuo accede ad illam et in omni virtute tua
mind your Approach to it and in all power your
conserva vias eius. 6:28 Investiga et scrutare, exquire
protect ways her. search and Search, Ask
et invenies, et continens factus ne derelinquas
and find and container he became do not leave
eam. 6:29 In novissimis enim invenies requiem in ea,
her. in last For find rest in it
et convertetur tibi in oblectationem. 6:30 Et erunt
and return you in enjoyment. The will be

tibi compedes eius in protectionem fortitudinis, et
you fetters his in protection strength, and
torques illius in stolam gloriae; 6:31 decor enim
chain of in robe glory; beauty For
aureus est in illa, et vincula illius alligatura
gold is in that and bonds of bindings
hyacinthina. 6:32 Stolum gloriae indues eam et
blue. robe glory dress it and
coronam gratulationis superpones tibi. 6:33 Fili, si
crown congratulation upon to you. Son, if
attenderis, disces; et, si accommodaveris animum
look, You will learn; and, if apply mind
tuum, prudens eris. 6:34 Si dilexeris audire,
your wise You will be. If love hear,
excipies doctrinam; et, si inclinaveris aurem tuam,
receive teaching; and, if lift ear your
sapiens eris. 6:35 In multitudine presbyterorum
wise You will be. in numbers presbyters
sta et sapientiae illorum ex corde coniungere, ut
stand and wisdom their from heart connect as
omnem narrationem Dei velis audire, et proverbialia
all narrative God sails hear, and proverbs
intellectus non effugiant a te. 6:36 Et, si videris
understanding not escape from You. and, if see
sensatum, evigila ad eum, et gradus ostiorum illius
understanding, go to him, and step doors of
exerat pes tuus. 6:37 Cogitatum tuum habe in
wear foot Your. The project your hold in
praeceptis Dei et in mandatis illius maxime assiduus
rules God and in instructions of most a constant
esto; et ipse firmabit tibi cor, et concupiscentia
be; and he strengthen you heart, and lust
sapientiae dabitur tibi. 7:1 Noli facere mala, et
wisdom given to you. Do not do bad and
mala non te apprehendent; 7:2 discede ab iniquitate,
bad not you hold; Depart from violence,
et deficiet abs te. 7:3 Fili, non semines in sulcis
and fail from You. Son, not sow in furrows
iniustitiae et non metes ea in septuplum. 7:4 Noli
injustice and not reap it in sevenfold. Do not

quaerere a Domino ducatum neque a rege
search from Lord conducting or from king
cathedram honoris. 7:5 Non te iustifices ante Deum,
chair honor. no you Justify before God,
quoniam agnitor cordis ipse est; et penes regem
for Knower heart he it is; and with king
noli velle videri sapiens. 7:6 Noli quaerere fieri
do not will seen wise. Do not search be
iudex, nisi valeas virtute irrumpere iniquitates; ne
The judge, but Fare power break iniquities; do not
forte extimescas faciem potentis et ponas scandalum
perhaps fear face mighty and Dispose scandal
in aequitate tua. 7:7 Non pecces in multitudinem
in equity Your. no O in company
civitatis nec te immittas in populum. 7:8 Neque
city or you grovel in people. 7, 8 nor
alliges duplicia peccata; nec enim in uno eris
bind double sins; or For in one You will be
immunis. 7:9 Noli esse pusillanimis in oratione tua;
free. 7, 9 Do not be fainthearted in prayer your;
7:10 exorare et facere eleemosynam ne despicias.
pray and do alms do not Miss.
7:11 Ne dicas: ‘ In multitudine munerum meorum
Do not say: ‘ in numbers gifts my
respiciet Deus et, offerente me Deo altissimo, munera
He looks God and, offers I God deep gifts
mea suscipiet’. 7:12 Non irrideas hominem in
my will support. ‘ 0.3 no Laugh man in
amaritudine animae; est enim, qui humiliat et
bitterness the soul; is For that low and
exaltat, circumspector Deus. 7:13 Noli arare
up seeing God. Do not plow
mendacium adversus fratrem tuum neque in amicum
lying against brother your or in friend
similiter facias. 7:14 Noli velle mentiri omne
similarly, you do. Do not will lie all
mendacium, assiduitas enim illius non est bona. 7:15
lies, continued For of not is goods.
Noli verbosus esse in multitudine presbyterorum et
Do not whisperer be in numbers presbyters and
non iteres verbum in oratione tua. 7:16 Non oderis
not repeat word in prayer Your. no hate

laboriosa opera et rusticationem creatam ab
laborious works and husbandry created from
Altissimo. 7:17 Non te reputes in multitudine
Most High. no you Count in numbers
indisciplinatorum; 7:18 memento irae, quoniam non
without discipline; remember anger; for not
tardabit. 7:19 Humilia valde spiritum tuum, quoniam
delay. Humble very spirit your for
vindicta carnis impii ignis et vermis. 7:20 Noli
revenge of The wicked fire and worm. Do not
commutare amicum cum pecunia neque fratrem
commute friend with money or brother
carissimum cum auro Ophir. 7:21 Noli discedere a
dear with gold Ophir. Do not leave from
muliere sensata et bona, quam sortitus es in timore
woman wise and good than obtained you in fear
Domini; gratia enim verecundiae illius super aurum.
Lord; grace For Shame of over gold.
7:22 Non laedas servum operantem in veritate neque
no damage slave operating in the truth or
mercennarium dantem animam suam. 7:23 Servus
mercenary giver life own. servant
sensatus sit tibi dilectus quasi anima tua; non
wise is you beloved as soul your; not
defraudes illum libertate neque inopem derelinquas
baulking it freedom or poor leave
illum. 7:24 Pecora tibi sunt? Attende illis, et, si
him. cattle you are they? Attend those and, if
sunt utilia, perseverent apud te. 7:25 Filii tibi
are useful, continue in You. children you
sunt? Erudi illos et curva a pueritia cervicem
are they? Correct them and curve from childhood neck
illorum. 7:26 Filiae tibi sunt? Serva corpus illarum
them. Daughters you are they? Help body of
et non ostendas hilarem faciem tuam ad illas. 7:27
and not show cheerful face your to them.
Trade filiam, et grande opus feceris, et homini
Trade a daughter, and more work you do and man
sensato da illam. 7:28 Mulier si est tibi secundum
Sensation give her. woman if is you according to

animam tuam, non proicias illam, sed odibili non
life your not Cast it but hateful not
credas teipsum. In toto corde tuo 7:29 honora
trust yourself. in all heart your Honour
patrem tuum et gemitus matris tuae ne
father your and groans mother your do not
obliviscaris. 7:30 Memento quoniam, nisi per illos,
Forget. Remember because, but by those
natus non fuisses; et quid retribues illis, quomodo
He was born not had been; and what rection those how
et illi tibi? 7:31 In tota anima tua time Dominum
and they you? in all soul your fear Lord
et sacerdotes illius sanctifica. 7:32 In omni virtute
and priests of reserve. in all power
tua dilige eum, qui te fecit, et ministros eius ne
your love him, that you he did, and ministers his do not
derelinquas. 7:33 Honora Deum ex tota anima tua
leave. Honour God from all soul your
et honorifica sacerdotes. 7:34 Da illis partem, sicut
and complimentary priests. Give they part, as
mandatum est tibi, primitiarum et purgationis et de
command is you wave and purification and of
neglegentia 7:35 et armum in oblationem et
negligence and shoulder in offering and
sacrificium sanctificationis et primitias sanctorum.
sacrifice sanctification and contributions Saints.
7:36 Et pauperi porrige manum tuam, ut perficiatur
The poor Extend hand your as completed
propitiatio et benedictio tua. 7:37 Gratia dati in
propitiation and blessing Your. grace given in
conspectu omnis viventis, sed et mortuo non
before all living but and dead not
prohibeas gratiam. 7:38 Non desis plorantibus in
Withhold favor. no wanting weep in
consolatione et cum lugentibus luge. 7:39 Non te
consolation and with mourners mourn. no you
pigeat visitare infirmum, ex his enim in dilectione
Regret visit sick from these For in love
firmaberis. 7:40 In omnibus operibus tuis memorare
confirmed. in all works your remember

novissima tua et in aeternum non peccabis. 8:1 Non
last your and in ever not sin. no
litiges cum homine potente, ne forte incidas in
Strive with man powerful, do not perhaps fall in
manus illius. 8:2 Non contendas cum viro locuplete,
hand of that. no Fret with man wealthy
ne forte contra te constituat pondus tuum: 8:3
do not perhaps against you constitutes weight your
multos enim perdidit aurum, et argentum etiam cor
many For lost gold, and silver also heart
regum subvertit. 8:4 Non litiges cum homine linguato
kings overturned. no Strive with man of tongue
et non struas in ignem illius ligna. 8:5 Non
and not heap in fire of timber. no
communices homini indocto, ne contemnaris a
Communicate man untrained, do not contempt from
principibus. 8:6 Ne despicias hominem avertentem
leaders. Do not Miss man embezzling
se a peccato neque improperes ei; memento
he from sin or age him; remember
quoniam omnes in correptione sumus. 8:7 Ne
for all in correction We are. Do not
spernas hominem in sua senectute, etenim ex nobis
Insult man in his age, For from us
senescunt. 8:8 Noli de mortuo inimico tuo gaudere;
they grow older. Do not of dead enemy your rejoice;
memento quoniam omnes morimur et in gaudium
remember for all we die? and in joy
nolumus venire. 8:9 Ne despicias narrationem
We do not want come. 8, 9 Do not Miss narrative
presbyterorum sapientium et in proverbiiis eorum
presbyters wise and in proverbs their
conversare; 8:10 ab ipsis enim discas sapientiam et
conversation; from the For learn wisdom and
doctrinam intellectus et servire magnatis sine
teaching understanding and serve magnate without
querela. 8:11 Non te praetereat narratio seniorum:
the complaint. no you passes narrative elders;
ipsi enim didicerunt a patribus suis; 8:12
they For learned from fathers his family;

quoniam ab ipsis disces intellectum et in tempore
for from the learn understanding and in time
necessitatis dare responsum. 8:13 Non incendas
need give reply. no Kindle
carbones peccatorum arguens eos et ne incendaris
coals sins Gr them and do not burnt
flamma ignis peccatorum illorum. 8:14 Ne contra
flame fire sins them. Do not against
faciem stes contumeliosi, ne sedeas quasi insidiator
face stay injurious do not sit as plotter
ori tuo. 8:15 Noli fenerari homini fortiori te; quod
mouth your. Do not fenerari man stronger you; that
si feneraveris, quasi perditum habe. 8:16 Non
if feneraveris, as Destroyed Hold. no
spondeas super virtutem tuam; quod si sponderis,
surety over power your; that if surety;
quasi restituens cogita. 8:17 Non litiges contra
as restoring Think. no Strive against
iudicem, quoniam secundum placitum suum iudicat.
judge, for according to convention his judges.
8:18 Cum audace non eas in via, ne forte
with bold not them in way, do not perhaps
aggraves mala tua: ipse enim secundum voluntatem
heavy bad your: he For according to will
suam vadit, et simul cum stultitia illius peries. 8:19
his goes and together with folly of folly.
Cum iracundo non facias rixam et cum ipso non
with Provoke not do brawl and with it not
eas in desertum, quoniam quasi nihil est ante illum
them in wilderness for as nothing is before it
sanguis, et, ubi non est adiutorium, elidet te. 8:20
blood, and, where not is aid overthrow You.
Cum fatuis consilium non habeas; non enim poterunt
with idiots design not you have; not For be
occultare secretum tuum. 8:21 Coram extraneo nihil
hide privacy Your. before stranger nothing
facias cautum; nescis enim quid pariet. 8:22
do provided; You do not know For what bear.
Non omni homini cor tuum manifestes, ne forte
no all man heart your Open do not perhaps
repellas a te bonum. 9:1 Non zeles mulierem sinus
off from you good. no Envy woman bay

tui, ne doceas contra te notitiam ne quam. 9:2
your do not instruction against you notice do not which.

Non des mulieri potestatem animae tuae, ne ingrediatur in virtutem tuam, et confundaris. 9:3
no give woman power soul your do not Apply in power your and confounded.

Ne adeas ad mulierem multivolam, ne forte
Do not visit to woman mind, do not perhaps

incidas in laqueos illius. 9:4 Cum psalteria ne
fall in net of that. with female do not

assiduus sis nec audias illam, ne forte pereas in
a constant be or listen it do not perhaps consumed in

efficacitate illius. 9:5 Virginem ne conspicias, ne
effectiveness of that. Virgin do not Gaze, do not

forte scandalizeris in decore illius. 9:6 Ne des
perhaps scandalized in beauty of that. Do not give

fornicariis animam tuam in ullo, ne perdas te et
fornicators life your in any do not Destroy you and

hereditatem tuam. 9:7 Noli circumspicere in vicis
heritage Your. Do not look around in time

civitatis, nec oberraveris in plateis illius. 9:8 Averte
city or wander up in streets of that. Hide

faciem tuam a muliere compta et ne
face your from woman dressed up and do not

circumspicias speciem alienam. 9:9 Propter speciem
about species others. Because of species

mulieris multi perierunt, et ex hoc concupiscentia
woman many perished, and from this lust

quasi ignis exardescit. 9:10 . 9:11 9:12 Cum alterius
as fire flares. with other

muliere ne sedeas omnino nec accumbas cum ea
woman do not sit at or repose with it

super cubitum in vino, 9:13 ne forte declinet cor
over bed in wine do not perhaps decline heart

tuum in illam, et sanguine tuo labaris in
your in it and blood your fall in

perditionem. 9:14 Ne derelinquas amicum antiquum:
destruction. Do not leave friend old

novus enim non erit similis illi. 9:15 Vinum novum
new For not will be like to him. wine new

amicus novus: veterascet, et cum suavitate bibes
friend new: fade and with charm drink

illud. 9:16 Non zeles gloriam et opes peccatoris;
that. no Envy glory and resources sinner;

non enim scis quae futura sit illius subversio. 9:17
not For you know which future is of subversion.

Non placeat tibi prosperitas iniustorum sciens
no please you successful unjust knowing

quoniam usque ad inferos non iustificabuntur. 9:18
for up to underworld not justified.

Longe abesto ab homine potestatem habente
far keep yourself from man power having

occidendi et non suspicaberis timorem mortis; 9:19
killing and not suspect fear death;

et, si accesseris ad illum, noli aliquid committere,
and, if approach to it do not something commit

ne forte auferat vitam tuam. 9:20 Communionem
do not perhaps away life Your. Communion

mortis scito, quoniam in medio laqueorum ingredieris
death know for in the snares goest

et super retia ambulabis. 9:21 Secundum virtutem
and over nets walk. according to power

tuam conversare cum proximo tuo et cum
your conversation with next your and with

sapientibus et prudentibus tracta. 9:22 Et cum
wise and prudent Treat. The with

sensato sit cogitatus tuus, et omnis enarratio tua in
Sensation is The device your and all Commentaries your in

praeceptis Altissimi. 9:23 Viri iusti sint tibi convivae,
rules Most High. men just are you guests

et in timore Dei sit tibi gloriatio. 9:24 In manu
and in fear God is you boasting. in hand

artificum opera laudabuntur, et princeps populi in
artists works praised and leader people in

sapientia sermonis sui, in sensu vero seniorum
wisdom speech s in sense But elders

verbum. 9:25 Terribilis est in civitate sua homo
word. awesome is in city his man

linguosus, et temerarius in verbo suo odibilis erit.
speaker, and rash in word his hateful will be.

10:1 Iudex sapiens instituet populum suum, et
The judge wise institute people his and
principatus sensati stabilis erit. 10:2 Secundum
government wise stable will be. according to
iudicem populi sic et ministri eius, et qualis rector
judge people so and The ministers his and what ruler
est civitatis, tales et inhabitantes in ea. 10:3 Rex
is city such and inhabitants in them. king
insipiens perdet populum suum, et civitates
fool lose people his and cities
inhabitabuntur per sensum potentium. 10:4 In manu
grows by sense rulers. in hand
Dei potestas terrae, et utilem rectorem suscitabit in
God power earth and useful rector up in
tempus super illam. 10:5 In manu Dei prosperitas
time over her. in hand God successful
hominis, et super faciem scribae imponet honorem
man, and over face teachers on honor
suum. 10:6 Pro omni iniuria proximi ne rependas
his own. Pro all injury neighbor do not to pay back
et nihil agas in operibus superbiae. 10:7 Odibilis
and nothing do in works pride. hateful
coram Deo est et hominibus superbia, et utrisque
before God is and men pride and both
execrabilis omnis vexatio. 10:8 Regnum a gente
execrable all the harassment. kingdom from race
in gentem transfertur propter iniustitias et
in nation transferred for injustices and
contumelias et divitias dolosas. 10:9 Avaro autem
insults and wealth deceit. miser Now
nihil est scelestius, hic enim et animam suam
nothing is worse, here For and life his
venalem habet. 10:10 Quid superbit terra et cinis?
for sale He has. What proud land and ash?
Quoniam in vita sua proiecit intima sua. 10:11
For in life his rejected innermost their own.
Languor prolixior gravat medicum, brevis languor
Sickness detailed weighs physician, short tiredness
serenat medicum. 10:12 Omnis potentatus brevis vita,
brightens doctor. all power short life;

sic et rex hodie est et cras morietur. 10:13 Cum
 so and king today is and tomorrow die. with
enim morietur homo, hereditabit serpentes et bestias
 For die man, inherit snakes and animals
et vermes. 10:14 Initium superbiae hominis
 and worms. The beginning pride man
apostatare a Deo; 10:15 et ab eo, qui fecit illum,
 apostasy from God; and from it that he it
recessit cor eius. Quoniam initium omnis peccati est
 retired heart her. For beginning all sin is
superbia, qui tenuerit illam, ebulliet maledictum, et
 pride that held it swarm cursing, and
subvertet eum in finem. 10:16 Propterea mirabiles
 Violent it in end. Therefore wonderful
fecit Dominus plagas malorum et destruxit eos usque
 he Lord quarters of and destroyed them up
in finem. 10:17 Sedes ducum superborum destruxit
 in end. Seat dukes proud destroyed
Deus et sedere fecit mites pro eis. 10:18 Radices
 God and set he meek for them. roots
gentium superbarum eradicavit Deus et plantavit
 nations proud razed God and planted
humiles pro ipsis. 10:19 Terras gentium evertit
 low for them. Soils nations overturns
Dominus et perdidit eas usque ad fundamentum.
 Lord and lost them up to foundation.
10:20 Arefecit ex ipsis et disperdidit eos et
 He took some from the and destroyed them and
cessare fecit memoriam eorum a terra. 10:21
 stop he memory their from land.
Memoriam superborum perdidit Deus et reliquit
 mindfulness proud lost God and left
memoriam humilium sensu. 10:22 Non est creata
 memory low sense. no is created
hominibus superbia, neque iracundia nato mulierum.
 men pride or Resentment birth women.
10:23 Semen hominum honoratum hoc, quod timet
 seed men honored this, that fears
Deum; semen autem hoc exhonorabitur, quod
 God; seed Now this dishonored that

praeterit mandata Domini. 10:24 In medio fratrum
passes commands Lord. in the brothers
rector illorum in honore; et, qui timent Dominum,
ruler their in honor; and, that fear Lord,
erunt in oculis illius. 10:25 Peregrinus, advena et
will be in eyes of that. The Crusaders, alien and
pauper: timor Dei est gloria eorum. 10:26 Noli
the poor; fear God is glory them. Do not
despicere hominem iustum pauperem et noli
despise man just poor and do not
magnificare virum peccatorem divitem. 10:27 Magnus
magnify man sinner the rich. great
et iudex et potens est in honore, sed non est maior
and judge and powerful is in honor, but not is more
illo, qui timet Deum. 10:28 Servo sensato liberi
that, that fears God. Server Sensation free
servient; et vir prudens et disciplinatus non
serve; and man wise and disciplined not
murmurabit correptus. 10:29 Noli extollere te in
murmur corrected. Do not Extol you in
faciendo opere tuo et noli gloriari in tempore
making work your and do not boast in time
angustiae tuae. 10:30 Melior est, qui operatur et
distress Your. Better is that works and
abundat in omnibus, quam qui gloriatur et eget
abounds in all than that glories and development
pane. 10:31 Fili, in mansuetudine honora animam
bread. Son, in meekness Honour life
tuam et da illi victum cultumque secundum meritum
your and give they food cultivation according to merit
suum. 10:32 Peccantem in animam suam quis
his own. Sinning in life his who
iustificabit? Et quis honorificabit exhonorantem
right? The who honor dishonors
animam suam? 10:33 Est pauper, qui honoratur
life his? It is poor that honored
propter disciplinam et timorem suum, et est homo,
for correction and fear his and is man,
qui honorificatur propter substantiam suam. 10:34
that honored for substance own.

Qui autem honoratur in paupertate, quanto magis in
He Now honored in poverty; more more in
substantia! Et, qui exhonoratur in substantia, quanto
substance! and, that dishonors in substance more
magis in paupertate! 11:1 Sapientia humiliati exaltabit
more in poverty! wisdom low lift
caput illius et in medio magnatorum consedere illum
head of and in the great seats it
faciet. 11:2 Non laudes virum in specie sua neque
will do. no praises man in species his or
spernas hominem deformem in visu suo. 11:3 Brevis
Insult man ugly in view his own. Shortcut
in volatilibus est apis, et initium dulcoris habet
in birds is The bee and beginning sweetness has
fructus illius. 11:4 In vestitu ne glorieris umquam
fruit of that. in clothing do not Boast never
nec in die honoris tui extollaris, quoniam mirabilia
or in day honor your pride, for wonders
opera Altissimi solius, et absconsa et invisae
works Highest alone, and secrets and undetected
hominibus opera illius. 11:5 Multi tyranni sederunt in
men works of that. Many tyrants They sat in
terra, et insuspicabilis portavit diadema. 11:6 Multi
land, and is beyond suspicion carried crown. Many
potentes exhonorati sunt valide, et gloriosi traditi
powerful men have are strongly and glorious delivered
sunt in manus alterorum. 11:7 Priusquam interrogas,
are in hand others. before ask
ne vituperes quemquam, sed, postquam
do not blame anyone but, after
interrogaveris, corripe iuste. 11:8 Priusquam audias,
inquired, correct justly. before listen
ne respondeas verbum et in medio sermonum ne
do not answer word and in the events do not
adicias loqui. 11:9 De ea re, quae te non molestat,
add speak. The it in fact, which you not trouble
ne ceteris et in iudicio peccantium ne consistas.
do not Strive and in trial sinners do not part.
11:10 Fili, ne in multis sint actus tui; etsi
Son, do not in many are act your; although
festinaveris, non eris immunis a delicto: si enim
festinaveris, not You will be free from trespass; if For

persecutus fueris, non apprehendes, et non effugies,
pursued you, not take hold, and not escape
si discurreris. 11:11 Est homo laborans et festinans
if fro. It is man laboring and hastening
et dolens et tanto magis non abundabit. 11:12 Est
and grieving and more more not abound. It is
homo marcidus egens susceptione, plus deficiens
man low needy reception, more decaying
virtute et abundans paupertate; 11:13 et oculus Dei
power and abundant poverty; and eye God
respexit illum in bono et erexit eum ab humilitate
He looked it in good and set up it from low
ipsius et exaltavit caput eius: et mirati sunt in illo
of and promoted head his and wondered are in that
multi. 11:14 Bona et mala, vita et mors, paupertas
Many. goods and bad life and death poverty
et honestas a Deo sunt. 11:15 Sapientia et
and honesty from God They are. wisdom and
disciplina et scientia legis apud Dominum; dilectio
training and knowledge law in Lord; love
et viae bonorum apud ipsum. 11:16 Error et
and way goods in itself. error and
tenebrae peccatoribus concreata sunt; qui autem
darkness sinners co they are: that Now
exsultant in malis, consenescent in malo. 11:17 Datio
exult in bad stale in evil. The gift
Dei permanet iustis, et beneplacitum illius successus
God remains just, and pleasure of success
habebit in aeternum. 11:18 Est qui locupletatur parce
have in ever. It is that infilled spare
agendo, et haec est pars mercedis illius 11:19 in eo
action, and this is part compensation of in it
quod dicit: ‘ Inveni requiem mihi, et nunc
that he says: ‘ Find rest I and now
manducabo de bonis meis solus’; 11:20 et nescit
I eat of good I Alone ‘; and does not know
quod tempus praeteriet, et mors appropinquet, et
that time pass and death converge and
relinquet omnia aliis et morietur. 11:21 Sta in
leave all other and die. stand in

mandato tuo et in illo conversare et in opere
mandate your and in that conversation and in work
mandatorum tuorum veterasce. 11:22 Ne mireris in
commandments your old. Do not Wonder in
operibus peccatorum; confide autem in Deo et mane
works sins; Courage Now in God and morning
in labore tuo. 11:23 Facile est enim in oculis Dei
in Data your. easily is For in eyes God
subito honestare pauperem. 11:24 Benedictio Dei in
suddenly make poor. blessing God in
mercede iusti continuo, et in hora veloci successus
hire just immediately, and in hour swift success
illius fructificat. 11:25 Ne dicas: ‘ Quid est mihi
of bearing fruit. Do not say: ‘ What is I
opus? Et, quae erunt mihi ex hoc bona?’. 11:26
work? and, which will be I from this the good. ‘
Ne dicas: ‘ Sufficiens mihi sum; et, quid ex hoc
Do not say: ‘ sufficient I I; and, what from this
nunc pessimabor? ‘ 11:27 **In die bonorum ne**
now worse? ‘ in day goods do not
immemor sis malorum et in die malorum ne
heedless be of and in day of do not
immemor sis bonorum, 11:28 quoniam facile est
heedless be goods for easily is
coram Deo in die obitus retribuere unicuique
before God in day death repay each
secundum vias suas. 11:29 Malitia horae oblivionem
according to ways their own. malice hours forgetfulness
facit luxuriae magnae, et in fine hominis denudatio
does luxury great and in end man disclosing
operum illius. 11:30 Ante mortem ne laudes
works of that. before death do not praises
hominem quemquam, quoniam in extremis suis
man anyone for in ends their
agnoscitur vir. 11:31 Non omnem hominem inducas
recognition a. no all man lead
in domum tuam, multae enim sunt insidiae dolosi.
in home your many For are Treachery trains.
11:32 Sicut enim eructant praecordia foetentium, et
As For belch ribs putrid and

sicut perdix inducitur in caveam, et ut caprea in
as partridge introduced in cage; and as roe in
laqueum, sic et cor superborum, et sicut prospector
net so and heart proud, and as bystander
videns casum proximi sui. 11:33 Bona enim in mala
seeing case neighbor 's. goods For in bad
convertens insidiator et in electis imponet maculam.
converting plotter and in elect on spot.

11:34 A scintilla una augentur carbones, et ab uno
A spark one increased coals, and from one
doloso augetur sanguis; homo vero peccator sanguini
deceitful increases blood; man But sinner blood

insidiatur. 11:35 Attende tibi a pestifero, fabricat
the wait. Attend you from mischievous, fabricates
enim mala; ne forte inducat super te maculam in
For bad; do not perhaps induces over you spot in

perpetuum. 11:36 Admitte ad te alienigenam, et
ever. Receive to you foreign and
subvertet te in turbore et abalienabit te a tuis
Violent you in whirlwind and turn you from your

propriis. 12:1 Si benefeceris, scito cui feceris, et
own. If well know which you do and
erit gratia in bonis tuis multa. 12:2 Benefac iusto
will be grace in good your many. Deal just

et invenies retributionem magnam et, si non ab
and find retribution great and, if not from
ipso, certe a Domino. 12:3 Non est enim ei bene,
it certainly from Lord. no is For it well,

qui assiduus est in malis et eleemosynas non dat,
that a constant is in bad and alms not gives

quoniam et Altissimus odio habet peccatores et
for and Highest hatred has sinners and

misertus est paenitentibus. 12:4 Da misericordiam et
with compassion is penitents. Give the merciful and

ne suscipias peccatorem; et impiis et peccatoribus
do not help sinner; and Wickedness and sinners

reddet vindictam custodiens eos in diem vindictae.
shall pay vengeance keeping them in day revenge.

12:5 Da bono et non receperis peccatorem. 12:6
Give good and not receive sinner.

Benefac humili et non dederis impio; vasa belli

Deal low and not give the wicked; vessels war

ne dederis illi, ne in ipsis potentior te sit. 12:7

do not give they do not in the powerful you a.

Nam duplicia mala invenies in omnibus bonis

For double bad find in all good

quaecumque feceris illi, quoniam et Altissimus odio

whatever do they for and Highest hatred

habet peccatores et impiis reddet vindictam. 12:8

has sinners and Wickedness shall pay vengeance.

Non agnoscetur in bonis amicus, et non abscondetur

no recognized in good friend, and not hidden

in malis inimicus. 12:9 In bonis viri etiam inimici

in bad enemy. in good men also enemies

illius sunt amici, et in malis etiam amicus discedit.

of are friends, and in bad also friend departs.

12:10 Non credas inimico tuo in aeternum, sicut

no trust enemy your in ever, as

enim aeramentum aeruginat nequitia illius 12:11 et,

For brass rusts sleight of and,

si humiliatus vadat curvus, adice animum tuum et

if humbled go curved, add mind your and

custodi te ab illo et fias ei sicut qui extergit

keep you from that and become it as that wipes

speculum, et cognosces quoniam in finem aeruginavit.

glass, and you know? for in end rusted.

12:12 Non statuas illum penes te, nec sedeat ad

no images it with you or sit to

dexteram tuam, ne forte conversus in locum tuum

right your do not perhaps turning in place your

inquirat cathedram tuam; et in novissimo agnoscas

inquire chair your; and in last recognize

verba mea et in sermonibus meis stimuleris. 12:13

words my and in words I stung.

Quis miserebitur incantatori a serpente percusso et

Who have mercy enchanter from serpent striking and

omnibus, qui appropriant bestiis? Et sic qui comitatur

all that Prove animals? The so that accompanied

cum viro iniquo et obvolutus est in peccatis eius:

with man unfavorable and involved is in sins his

non evadet, donec incendat eum ignis. 12:14 Una
not escape; until kindle it fire. one
hora tecum permanebit; si autem declinaveris, non
hour with continue; if Now decline, not
supportabit. 12:15 In labiis suis indulcat inimicus et
endure it. in lips their sweetens The enemy and
in corde suo insidiatur, ut subvertat te in foveam.
in heart his wait as throw you in pit.
12:16 In oculis suis lacrimatur inimicus et, si
in eyes their weeps The enemy and, if
invenerit opportunitatem, non satiabitur sanguine.
finds opportunity not tire the blood.
12:17 Si incurrerint tibi mala, invenies eum illic
If incurred you bad find it there
priorem, 12:18 et quasi adiuvans suffodiet plantas
first, and as help undermine plant
tuas. 12:19 Caput suum movebit et plaudet manu
your. head his wag and clap hand
et multa susurrans commutabit vultum suum. 13:1
and many whisper change face his own.
Qui tetigerit picem, inquinabitur ab ea; et, qui
He touches pitch contaminated from it; and, that
communicaverit superbo, induet superbiam. 13:2
fellowship proud, put on pride.
Pondus super te ne tollas et honestiori et ditiori
weight over you do not take and reputable and richer
te ne socius fueris. 13:3 Quid communicabit
you do not partner you go. What communicate
caccabus ad ollam? Quando enim se colliserint,
kettle to pot? when For he struggled,
confringetur. 13:4 Dives iniuste egit et fremet,
broken. rich unjustly thanks and fume,
pauper autem laesus, ipse supplicabit. 13:5 Si utilis
poor Now injured, he pray. If useful
fueris, assumet te et, si non habueris, derelinquet
you, take you and, if not have leave
te. 13:6 Si habes, convivet tecum et evacuabit te
You. If you have live with and effect you
et ipse non dolebit super te. 13:7 Si necessarius illi
and he not writhe over You. If needed they

fueris, ludet te et subridens spem dabit narrans tibi
you, play you and smiling hope will told you

bona et dicet: ' Quid opus est tibi?'. 13:8 Et
good and He will say: ' What work is you? '. The

confundet te in cibis suis, donec te exinaniat bis
confound you in foods their until you dry twice

et ter et in novissimo deridebit te; et postea
and thrice and in last mock you; and later

videns derelinquet te et caput suum movebit ad te.
seeing leave you and head his wag to You.

13:9 Humiliare Deo et exspecta manus eius. 13:10
humble God and wait hand her.

Attende, ne seductus in stultitiam humilieris. 13:11
Attend do not seduced in foolishness humbled.

Noli esse humilis in sapientia tua, ne humiliatus in
Do not be low in wisdom your do not humbled in

stultitiam seducaris. 13:12 Advocatus a potentiore
foolishness deceived. advocate from mightier

discede, et eo magis te advocabit. 13:13 Ne
Depart, and it more you decline. Do not

accedas, ne impingar; et ne longe sis ab eo,
approach do not back; and do not off be from it

ne eas in oblivionem. 13:14 Ne retineas ex aequo
do not them in oblivion. Do not Affect from level

loqui cum illo nec credas multis verbis illius; ex
talk with that or trust many words the latter; from

multa enim loquela tentabit te et subridens inquirat
many For speech probe you and smiling investigates

de absconditis tuis. 13:15 Immitis animus illius
of secrets your. Harsh The mind of

conservabit verba tua et non parcat de malitia et
preserve words your and not spare of malice and

de vinculis. 13:16 Cave tibi et attende diligenter
of bonds. Beware you and attend carefully

auditui tuo, quoniam cum subversione tua ambulas.
report your for with the destruction your walk.

13:17 Audiens vero illa ex somno evigila. 13:18
hearing But that from sleep awake.

Omni vita tua dilige Deum et invoca illum in
all life your love God and Invoke it in

salutem tuam. 13:19 Omne animal diligit simile sibi:
health Your. All animal He loves like to:
sic et omnis homo proximum sibi. 13:20 Omnis
so and all man neighbor themselves. all
caro ad similem sibi coniungetur, et omnis homo
flesh to like to united, and all man
simili sui sociabitur. 13:21 Quid communicabit lupo
like s associates. What communicate wolf
agno? Sic peccator iusto. 13:22 Quae pax hyaenae
Lamb? so sinner regular. What peace hyena
ad canem? Aut quae pars diviti ad pauperem? 13:23
to dog? or which part rich to the poor?
Venatio leonis onager in eremo, sic et pascua
Hunting lion wild- in desert so and pasture
divitum sunt pauperes. 13:24 Et sicut abominatio est
rich are poor. The as abomination is
superbo humilitas, sic et execratio divitis pauper.
proud Humiliation so and execration rich poor.
13:25 Dives commotus confirmatur ab amicis suis,
rich moved confirmed from friends their
humilis autem, cum ceciderit, expelletur et a notis.
low however, with fall, is driven and from notes.
13:26 Diviti decepto multi recuperatores: locutus est
The rich cheating many helpers: said is
nefaria, et iustificaverunt illum; 13:27 humilis
nefarious and justified it; low
deceptus est, insuper et arguitur: locutus est sensate,
undermined is In addition, and argued: said is wisely,
et non est datus ei locus. 13:28 Dives locutus est,
and not is given it place. rich said is
et omnes tacuerunt, et verbum illius usque ad
and all held and word of up to
nubes perducent; 13:29 pauper locutus est, et dicunt:
cloud lead; poor said is and they say:
‘ Quis est hic? ‘ et, si offenderit, insuper subvertent
‘ Who is Here? ‘ and, if encountered, In addition, overturn
illum. 13:30 Bona est substantia, cui non est
him. goods is substance which not is
peccatum in conscientia, et nequissima paupertas in
sin in conscience, and undone poverty in

ore impii. 13:31 Cor hominis immutat faciem illius
mouth wicked. heart man changes face of
sive in bona sive in mala. 13:32 Vestigium cordis
or in good or in bad. Marking heart
boni facies hilaris: difficile invenies et cum labore.
good face gay; difficult find and with effort.
14:1 Beatus vir, qui non est lapsus verbo ex ore
Happy man that not is lapse word from mouth
suo et non est stimulatus in tristitia delicti. 14:2
his and not is pricked in sadness the offense.
Felix, quem non condemnat anima sua, et non
Happy which not condemns soul his and not
excidit a spe sua. 14:3 Viro tenaci sine ratione
cut out from hope their own. A Man grip without reason
est substantia; et homini livido ad quid aurum? 14:4
is substance; and man miser to what gold?
Qui denegat animo suo iniuste, aliis congregat, et in
He denies mind his unjustly other gathers, and in
bonis illius alius luxuriabitur. 14:5 Qui sibi nequam
good of other rioting. He to naughty
est, cui alii bonus erit? Et non iucundabitur in
is which others good will it be? The not enjoy in
bonis suis. 14:6 Qui sibi invidet, nihil est illo
good their own. He to grudges nothing is that
nequius; et haec redditio est malitiae illius. 14:7 Et,
worse; and this Wrong is malice of that. and,
si bene fecerit, ignoranter et non volens facit et in
if well yield, unknowingly and not wishful does and in
novissimo manifestat malitiam suam. 14:8 Nequam est
last shows malice own. worthless is
oculus lividi et avertens faciem suam et despiciens
eye livid and turning face his and winked
animas. 14:9 Insatiabilis oculus cupidi in parte non
lives. insatiable eye fond in part not
satiabitur, donec consumat arefaciens animam suam.
be satisfied; until consumption drying life own.
14:10 Oculus malus lividus irruit in panem et
eye bad livid fell in bread and
neglegens est mensae suae. 14:11 Fili, si habes,
regardless is table His. Son, if you have

benefac tecum et Deo dignas oblationes offer.

do with and God they deserve offerings the offer.

14:12 Memor esto quoniam mors non tardat, et

Remember be for death not slow, and

decretum inferorum quia non demonstratum est tibi;

The decree underworld because not demonstrated is you;

decretum enim huius mundi: morte morietur. 14:13

The decree For this the world; death die.

Ante mortem benefac amico tuo et secundum vires

before death do friend your and according to forces

tuas exporrigens da ei. 14:14 Non defrauderis a

I ability give to him. no Defraud from

bono diei, et particula desiderii boni non te

good day and particle desire good not you

praetereat. 14:15 Nonne aliis relinques res dolore

passes. Did other leave business pain

partas et labores tuos in divisione sortis? 14:16 Da

title and labor your in division a lot? Give

et accipe et oblecta animam tuam; 14:17 ante

and take and pastimes life your; before

obitum tuum operare iustitiam, quoniam non est

death your work justice; for not is

apud inferos quaerere voluptates. 14:18 Omnis caro

in underworld search pleasures. all flesh

sicut vestimentum veterascet et sicut folium

as clothing fade and as leaf

fructificans in arbore viridi: alia generantur, et alia

fructifying in tree green: other generated and other

deiciuntur; 14:19 sic generatio carnis et sanguinis:

depression; so generation of and blood:

alia finitur, et alia nascitur. 14:20 Omne opus

other is finished, and other is born. All work

corruptibile in fine deficiet, et, qui illud operatur,

corruptible in end fail, and, that it works

ibit cum illo; 14:21 et omne opus electum

go with that; and all work chosen

iustificabitur, et, qui operatur illud, honorabitur in

justified, and, that works it honored in

illo. 14:22 Beatus vir, qui in sapientia morabitur et

that. Happy man that in wisdom stay and

qui in iustitia sua meditabitur et in sensu cogitabit
that in justice his meditate and in sense devise
circumspectionem Dei; 14:23 qui excogitat vias illius
circumspection God; that contrives ways of
in corde suo et in absconditis suis intellegens,
in heart his and in secrets their understanding,
vadens post illam quasi investigator et in viis illius
go after it as investigator and in ways of
consistens; 14:24 qui respicit per fenestras illius et
standing; 0.6 that regards by windows of and
in ianuis illius audiens; 14:25 qui requiescit iuxta
in doors of hearing; that rests according to
domum illius et in parietibus illius figens palum,
home of and in walls of shooting pin
statuet casulam suam ad manus illius et requiescet
set Having his to hand of and rest
in deversorio bonorum per aevum. 14:26 Statuet
in inn goods by time. set
filios suos sub tegmine illius et sub ramis eius
children their under cocoon of and under branches his
morabitur; 14:27 protegetur sub tegmine illius a
tarry; protected under cocoon of from
fervore et in gloria eius requiescet. 15:1 Qui timet
heat and in glory his rest. He fears
Deum, faciet haec, et, qui continens est legis,
God, will Thus, and, that container is law
apprehendet illam; 15:2 et obviabit illi quasi mater
overtake it; and meet they as mother
honorificata et quasi mulier a virginitate suscipiet
honorable and as woman from virginity support
illum. 15:3 Cibabit illum pane vitae et intellectus et
him. She it bread life and understanding and
aqua sapientiae salutaris potabit illum, et firmabitur
water wisdom saving guide it and established
in illa et non flectetur 15:4 et confidet in illam et
in that and not moved and He trusts in it and
non confundetur; et exaltabit illum prae proximis
not shame; and lift it than neighbors
suis 15:5 et in medio ecclesiae aperiet os eius et
their and in the church open mouth his and
adimplebit illum spiritu sapientiae et intellectus et
fill it spirit wisdom and understanding and

stola gloriae vestiet illum; 15:6 iucunditatem et
robe glory clothe it; pleasantness and
exultationem thesaurizabit super illum et nomine
ful store over it and name
aeterno hereditabit illum. 15:7 Homines stulti non
eternal inherit him. men fools not
apprehendent illam, et homines sensati obviabunt illi;
hold it and men wise meet they;
homines peccatores non videbunt eam, longe enim
men sinners not see it off For
abest a superbia et dolo. 15:8 Viri mendaces non
missing from pride and deceit. men liars not
erunt illius memores; et viri veraces invenientur in
will be of remember; and men TRUE found in
illa et successum habebunt usque ad inspectionem
that and success have up to inspection
Dei. 15:9 Non est speciosa laus in ore peccatoris,
God. no is beautiful praise in mouth sinner,
15:10 quoniam non a Deo tributa est ei; sapientiae
for not from God taxes is him; wisdom
enim Dei astabit laus, et in ore sapientis dicetur
For God stand praise, and in mouth wise explained
laus, et dominator illius docebit eam. 15:11 Ne
praise, and Ruling of guide her. Do not
dixeris: ‘ A Deo peccatum meum ‘ quae enim odit,
say: ‘ A God sin my ‘ which For hates
ipse non facit. 15:12 Non dicas: ‘ Ille in me
he not He does. no say: ‘ He in I
impegit ‘; non enim necessarii sunt ei homines impii.
stumbled ‘ not For necessary are it men wicked.
15:13 Omne execramentum erroris odit Dominus,
All abomination error He hates Lord,
et non erit amabile timentibus eum. 15:14 Deus ab
and not will be love it fear him. God from
initio constituit hominem et reliquit illum in manu
beginning set man and left it in hand
consilii sui et dedit eum in manum concupiscentiae
counsel s and given it in hand concupiscence
suae. 15:15 Adiecit mandata et praecepta sua et
His. He added commands and rules his and
intellegentiam ad faciendum placitum eius. 15:16 Si
understanding to do convention her. If

volueris mandata servare, conservabunt te; si confidis
you decide commands observe, keep you; if trust?
in illo, etiam tu vives. 15:17 Apposuit tibi aquam et
in that, also you live. set you water and
ignem; ad quod volueris, porrige manum tuam. 15:18
fire; to that wilt Extend hand Your.
Ante hominem vita et mors, bonum et malum:
before man life and death good and evil:
quod placuerit ei, dabitur illi. 15:19 Quoniam multa
that please to given to him. For many
sapientia Dei, et fortis in potentia videns omnes
wisdom God, and strong in power seeing all
sine intermissione. 15:20 Oculi Domini ad timentes
without intermission. The eyes of to fearing
eum, et ipse agnoscit omnem operam hominis.
him, and he acknowledges all attention of man.
15:21 Nemini mandavit impie agere et nemini dedit
Nobody charge wickedly deal and no given
spatium peccandi. 15:22 Non concupiscas
space sinning. no covet
multitudinem filiorum infidelium et iniquorum. 16:1
company children fail? and unjust.
Ne iucunderis in filiis impiis; si multiplicentur,
Do not Rejoice in children the wicked; if multiplied;
non oblecteris super ipsos, si non est timor Dei
not pleasure over themselves, if not is fear God
cum illis. 16:2 Non credas vitae illorum et ne
with them. no trust life their and do not
respexeris in labores eorum. 16:3 Melior est enim
look in labor them. Better is For
unus timens Deum quam mille filii impii; 16:4 et
one fearing God than thousand children wicked; and
potius est mori sine filiis quam relinquere filios
more is die without children than leave children
impios. 16:5 Ab uno sensato inhabitabitur patria,
wicked. from one Sensation married country,
tribus autem impiorum deseretur. 16:6 Multa talia
three Now the wicked become. many such
vidit oculus meus, et fortiora horum audivit auris
saw eye my and more these heard ear
mea. 16:7 In synagoga peccantium exardebit ignis, et
I have. in synagogue sinners blaze fire and

in gente incredibili exardescet ira. 16:8 Non
in race incredible flare anger. no
exoraverunt eum antiqui gigantes, qui rebelles fuerunt
'prayer it old giants, that rebels were
confidentes suae virtuti. 16:9 Et non pepercit accolis
confident his virtue. The not spared local
Lot et exsecratus est eos prae superbia verbi
Lot and CURSED is them than pride word
illorum; 16:10 non misertus est gentis anathematis,
of these; not with compassion is nation anathema,
qui depulsi sunt in peccatis suis. 16:11 Et sicut
that Driven are in sins their own. The as
sescenta milia peditum, qui congregati sunt in
six thousand infantry that gathered are in
duritia cordis sui; et, si unus fuisset cervicatus,
hardness heart s; and, if one have been stubborn,
mirum si fuisset immunis: 16:12 misericordia enim
surprising if have been free; mercy For
et ira est cum illo, sustinens, exorabilis et
and anger is with that, bearing, Sir, and
effundens iram. 16:13 ecundum multam misericordiam
sheds anger. HIS great mercy
suam, sic et correptio illius: hominem secundum
his so and correction that: man according to
opera sua iudicat. 16:14 Non effugiet in rapina
works his judges. no escape in robbery
peccator, et non irrita erit sustinentia iusti. 16:15
sinner, and not frustrating will be support Just one.
Omni misericordiae erit merces: unusquisque
all mercy will be wages; each
secundum meritum operum suorum inveniet coram se
according to merit works their find before he
et secundum intellectum peregrinationis ipsius.
and according to understanding pilgrimage itself.
Dominus induravit cor pharaonis, ne agnosceret
Lord hardened heart Pharaoh; do not acknowledge
illum, ut opera sua innotescerent sub caelo.
it as works his unknown under heaven.
Misericordia eius apparuit omnibus creaturis eius,
mercy his He appeared all creatures his
lucem suam et tenebras dispertiit filiis hominum.
light his and darkness DIVIDE children men.

16:16 Non dicas: ‘ A Deo abscondar! Et, ex summo
no say: ‘ A God wait! and, from top
quis mei memorabitur? 16:17 In populo magno non
who my mentioned? in people great not
agnoscar; quae est enim anima mea in tam immensa
known; which is For soul my in so boundless
creatura?”. 16:18 Ecce caelum et caeli caelorum,
Creature. ‘ Look heaven and air heaven
abyssus et universa terra et quae in eis sunt, in
The deep and all land and which in them are in
visitatione illius commovebuntur; 16:19 montes simul
Visitation of shake; mountains together
et colles et fundamenta terrae, cum conspexerit illa
and The hills and foundations earth with glance that
Deus, tremore concutientur. 16:20 Et in omnibus his
God, trembling quake. The in all these
non apponet cor, etenim omne cor intellegitur ab
not add heart, For all heart understood from
illo. 16:21 Et vias illius quis intellegit et procellam,
that. The ways of who understands and storm
quam nec oculus videbit hominis? 16:22 Nam
than or eye see Man? For
plurima illius opera sunt in absconsis, et opera
many of works are in secrets, and works
iustitiae eius quis enuntiabit, aut quis sustinebit?
justice his who declare? or who stand?
Longe enim est decretum, et interrogatio omnium in
far For is The decree, and question all in
consummatione est. 16:23 Qui minoratur corde,
end It is. He less heart
cogitat ista, et vir imprudens et errans cogitat
thinks this and man imprudent and erring thinks
stulta. 16:24 Audi me, fili, et discite prudentiam
foolish. Listen I son, and learn prudence
sensus, 16:25 et dicam in aequitate disciplinam et
sense, and I will say in equity correction and
scrutabor enarrare sapientiam; et in verbis meis
search comment wisdom; and in words I
attende in corde tuo. Edico in aequitate spiritus
attend in heart your. I declare in equity spirit
virtutes, quas posuit Deus in opera sua ab initio, et
virtues, which set God in works his from initially, and

in veritate enuntio scientiam eius. 16:26 Quando
in the truth show knowledge her. when
creavit Deus opera sua ab initio et ab institutione
created God works his from beginning and from formation
ipsorum distinxit partes illorum, 16:27 ornavit in
their He distinguished parts their beautified in
aeternum opera illorum et dominatum eorum in
ever works their and domination their in
generationibus suis. Nec esurierunt nec laboraverunt
generations their own. No hunger or labor
et non destiterunt ab operibus suis. 16:28
and not desisted from works their own.
Unusquisque proximum sibi non angustiauit, 16:29 et
Each neighbor to not afflicted and
usque in aeternum non erunt incredibiles verbo illius.
up in ever not will be incredible word of that.
16:30 Post haec Deus in terram respexit et
Post this God in land He looked and
complevit illam bonis suis; 16:31 anima omnis
finished it good his family; soul all
vitalis cooperuit faciem ipsius, et in ipsam iterum
vital covered face his and in it again
reversio illorum. 17:1 Deus creavit de terra hominem
return them. God created of land man
et secundum imaginem suam fecit illum; 17:2 et
and according to image his he it; and
iterum convertit illum in ipsam et secundum se
again back it in it and according to he
vestivit illum virtute. 17:3 Numerum dierum et
overlaid it power. The number of days and
tempus dedit illi et dedit illi potestatem eorum,
time given they and given they power their
quae sunt super terram. 17:4 Posuit timorem illius
which are over land. He set fear of
super omnem carnem, ut dominaretur bestiarum et
over all flesh as hegemony animals and
volatilium. 17:5 Creavit illis consilium et linguam et
volatile. created they design and language and
oculos et aures et cor dedit illis excogitandi et
eyes and ears and heart given they devise and
disciplina intellectus replevit illos. 17:6 Creavit illis
training understanding with them. created they

scientiam spiritus, sensu implevit cor illorum et
knowledge spirit, sense filled the heart their and
mala et bona ostendit illis. 17:7 Posuit timorem
bad and good shows them. He set fear
suum super corda illorum ostendens illis magna
his over hearts their showing they great works
operum suorum 17:8 et dedit illis gloriari in
works their and given they boast in
mirabilibus illius, ut nomen sanctificationis collaudent
marvels of as name sanctification pRAISE
et magna enarrent operum eius. 17:9 Addidit illis
and great works declare works her. added they
disciplinam et legem vitae hereditavit illos. 17:10
correction and law life inherited them.
Testamentum aeternum constituit cum illis et
Testament ever set with they and
iustitiam et iudicia sua ostendit illis. 17:11 Et
justice and judgments his shows them. The
magna honoris eius vidit oculus illorum, et
great works honor his saw eye their and
honorem vocis eius audierunt aures illorum, et dixit
honor voice his listen ears their and said
illis: ‘ Attendite ab omni iniquo’. 17:12 Et
them: ‘ Look from all unfavorable. ‘ The
mandavit illis unicuique de proximo suo. 17:13 Viae
charge they each of next his own. roads
illorum coram ipso sunt semper: non sunt absconsae
their before it are always: not are hidden
ab oculis ipsius. 17:14 In unamquamque gentem
from eyes itself. in each nation
praeposuit rectorem, 17:15 et pars Dei Israel factus
He set a director and part God Israel he became
est. 17:16 Et omnia opera illorum velut sol in
It is. The all works their as sun in
conspectu eius; et oculi eius sine intermissione
before thereof; and eyes his without interruption
inspicientes in viis eorum. 17:17 Non sunt absconsae
Examining in ways them. no are hidden
iniquitates illorum et omnia peccata eorum in
iniquities their and all sins their in
conspectu Dei. 17:18 Eleemosyna viri quasi
before God. alms men as

signaculum cum ipso, et gratiam hominis quasi
seal with it and thanks man as
pupillam conservabit. 17:19 Et postea resurget et
apple conserved. The later rise and
retribuet illis et retributionem unicuique in caput
repay they and retribution each in head
ipsorum convertet. 17:20 Paenitentibus autem dedit
their turn. penitent Now given
viam redditus et confirmavit deficientes sustinere et
way income and confirmed failing support and
destinavit illis sortem veritatis. 17:21 Convertere ad
determined they Fate truth. Return to
Dominum et relinque peccata tua; 17:22 precare
Lord and Leave sins your; pray
ante faciem Domini et minue offendicula. 17:23
before face of and stop offenses.
Revertere ad Altissimum et avertere ab iniustitia
Return to Highest and turn from injustice
tua et nimis odito execrationem. 17:24 Et cognosce
your and too hate abomination. The know
iustitias et iudicia Dei et sta in sorte propositionis
justices and judgments God and stand in lot Presence
et orationis altissimi Dei. 17:25 Altissimum quis
and prayer Most God. Highest who
laudabit in inferis pro vivis et dantibus
praise in underworld for living and making
confessionem Deo? 17:26 Non demoreris in errore
confession God? no Tarry in error
impiorum; ante mortem confitere: a mortuo, quasi
the wicked; before death Praise from dead, as
nihil sit, perit confessio. 17:27 Confiteberis vivens,
nothing is perishes confession. Thanksgiving living
vivus et sanus confiteberis et laudabis Deum et
living and healthy thanks and praise God and
gloriaberis in miserationibus illius. 17:28 Quam
glory in compassion of that. How
magna misericordia Domini, et propitiatio illius
great mercy Lord, and propitiation of
convertentibus ad se! 17:29 Nec enim omnia possunt
turn to him! No For all can
esse in hominibus, quoniam non est immortalis filius
be in men for not is immortal son

hominis. 17:30 Quid lucidius sole? Et hic deficiet.
of man. What brighter the sun? The here fail.

Aut quid nequius quam quod excogitavit caro et sanguis? Et hoc arguetur. 17:31 Virtutem altitudinis
or what worse than that devised flesh and blood? The this surveys. virtue height

caeli ipse conspicit, et omnes homines terra et cinis.
air he detecting, and all men land and ash.

18:1 Qui vivit in aeternum, creavit omnia simul.
He lives in ever, created all at the same time.

Deus solus iustificabitur et manet invictus rex in
God only justified and remains Undefeated king in

aeternum. 18:2 Quis sufficit enarrare opera illius?
ever. Who sufficient comment works of that?

18:3 Et quis investigabit magnalia eius? 18:4
The who search great works his?

Virtutem autem magnitudinis eius quis enuntiabit?
virtue Now size his who show?

Aut quis adiciet enarrare misericordiam eius? 18:5
or who comment comment mercy his?

Non est minuere neque adicere nec est invenire
no is diminish or add or is find

magnalia Dei; 18:6 cum consummaverit homo, tunc
great works God; with completed man, then

incipiet et, cum quieverit, aperiabitur. 18:7 Quid est
begin and, with stops a loss. What is

homo, quis defectus, et quae est utilitas illius? Et
man, who defects and which is utilities of that? The

quid est bonum, aut quid nequam illius? 18:8
what is good or what naughty of that?

Numerus dierum hominum ut multum centum anni,
The number of days men as a lot one hundred years;

quasi gutta aquae maris deputati sunt, et sicut
as drop water sea delegates are and as

calculus arenae, sic exigui anni in die aevi. 18:9
coal sand so runs years in day age.

Propter hoc patiens est Deus in illis et effundit
Because of this The patient is God in they and pours

super eos misericordiam suam. 18:10 Vidit
over them mercy own. saw

praesumptionem cordis eorum, quoniam mala est; et
presumption heart their for bad it is; and

cognovit subversionem illorum, quoniam nequam est.
known subversion their for naughty It is.

18:11 Ideo adimplevit propitiationem suam in illis
Therefore fully propitiation his in they

et ostendit eis viam aequitatis. 18:12 Miseratio
and shows them way equity. The compassion

hominis circa proximum suum, misericordia autem
man about neighbor his mercy Now

Dei super omnem carnem. 18:13 Qui reprehendit,
God over all the flesh. He He criticizes

docet et erudit quasi pastor dirigens gregem suum.
teaches and trains as shepherd shooting company his own.

18:14 Miseretur excipientibus doctrinam
He will have mercy receiving teaching

miserationis et festinantibus in iudiciis eius. 18:15
commiseration and hastening in decisions her.

Fili, in bonis non des querelam et in omni dato
Son, in good not give complaint and in all given

non des tristitiam verbi mali. 18:16 Nonne ardorem
not give sorrow word evil. Did heat

refrigerabit ros? Sic et verbum melius quam datum.
refresh dew? so and word more than given.

18:17 Nonne ecce verbum super datum bonum? Sed
Did See word over given good? but

utraque cum homine gratio. 18:18 Stultus acriter
both with man popular. stupid sharply

improperabit, et datus indisciplinati tabescere facit
insult, and given ill languish does

oculos. 18:19 Ante iudicium para advocatum tibi et,
eyes. before judgment Make advocate you and,

antequam loquaris, disce. 18:20 Ante languorem
before talk Learn. before disease

adhibe medicinam et ante iudicium interroga teipsum
apply medicines and before judgment ask yourself

et in hora visitationis invenies propitiationem. 18:21
and in hour visit find propitiation.

Ante languorem humilia te et in tempore peccati
before disease low you and in time sin

ostende conversionem tuam. 18:22 Non sinas te
show conversion Your. no permit you

impediri reddere votum tempore opportuno et ne
impeded pay vote time appropriate and do not
tardēs usque ad mortem iustificari, quoniam merces
Delay up to death justified for wage
Dei manet in aeternum. 18:23 Ante votum praepara
God remains in ever. before vote prepare
animam tuam et noli esse quasi homo, qui tentat
life your and do not be as man, that testing
Dominum. 18:24 Memento irae in die consummationis
Lord. Remember anger in day consummation
et, suo tempore, retributionis in conversione faciei.
and, his time retribution in conversion face.
18:25 Memento famis in tempore abundantiae et
Remember famine in time abundance and
necessitatum paupertatis in die divitiarum. 18:26 A
needs poverty in day riches. A
mane usque ad vesperam mutatur tempus, et haec
morning up to evening changes time; and this
omnia citata in oculis Dei. 18:27 Homo sapiens in
all cited in eyes God. man wise in
omnibus metuet et in diebus delictorum cavebit a
all s and in days offenses beware from
malitia. 18:28 Omnis astutus agnoscit sapientiam et
malice. all crafty acknowledges wisdom and
invenienti eam dabit confessionem. 18:29 Sensati in
found it will confession. Sensible in
verbis et ipsi sapienter egerunt et intellexerunt
words and they wisely they did and understood
veritatem et iustitiam et effuderunt tamquam
the truth and justice and shed as
pluviam proverbia et iudicia. 18:30 De continentia
rain proverbs and judgments. The containers
animae. Post concupiscentias tuas non eas et a
the soul. Post desires I not them and from
voluptatibus tuis te contine; 18:31 si praestes animae
pleasures your you hold; if service soul
 tuae beneplacitum concupiscentiae, faciet te in
your pleasure Craving, will you in
gaudium inimicis tuis. 18:32 Ne oblecteris in multa
joy enemies your. Do not pleasure in many

epulatione; duplex enim portio est paupertas illius.
feasting; double For share is poverty of that.

18:33 Ne fueris ganeo et potator, cum nihil tibi
Do not you massive debt and drinker, with nothing you
est in sacculo: eris enim invidus vitae tuae. 19:1
is in bag: You will be For envious life Your.

Operarius ebriosus non locupletabitur; et, qui spernit
Employee drunkard not rich; and, that rejects
modica, paulatim decidet. 19:2 Vinum et mulieres
small, gradually fade. wine and women

apostatare faciunt sensatos; et, qui se iungit
apostasy do prudent; and, that he He joins

fornicariis, peribit: putredo et vermes hereditabunt
immoral, will: Decay and worms inherit

illum. 19:3 Anima audax perdet dominum suum; et
him. soul bold lose owner his own; and
tolletur de numero anima eius, et extolletur in
off of number soul his and extolled in

exemplum maius. 19:4 Qui credit cito, levis corde
model greater. He believes quickly Unstable heart

est et minorabitur; et, qui delinquit in animam
is and The decrease; and, that defendant in life

suam, quis innoxium faciet? 19:5 Qui gaudet
his who innocent do it? He dates

iniquitate, denotabitur, et, qui odit correptionem,
violence, mark and, that He hates correction

minuetur vita, et, qui odit loquacitatem, exstinguit
decrease life; and, that He hates babbling, extinguishes

malitiam. 19:6 19:7 Ne umquam iteres verbum
malice. Do not never repeat word

nequam et durum et prorsus non minoraberis. 19:8
naughty and hard and exactly not fare.

De amico et inimico noli narrare et, si notum est
The friend and enemy do not tell and, if known is

tibi delictum, noli denudare: 19:9 audiet enim te et
you offense, do not disclose: listen For you and

cavebit te et quasi defendens peccatum odiet te.
beware you and as defendant sin hate You.

19:10 Audisti verbum adversus proximum tuum?
Have you heard word against neighbor Yours?

Commoriatur in te fidens quoniam non te dirumpet.
Let it die in you confident for not you burst.

19:11 A facie verbi parturiet fatuus tamquam

A the word drops idiot as

parturiens a facie infantis; 19:12 sagitta infix

giving birth from the infant; 0.8 arrow ingrained

femori carnis, sic verbum in corde stulti. 19:13

thigh the flesh, so word in heart fools.

Corripe amicum, ne forte fecerit malum et ipse

Correct friend do not perhaps do evil and he

dicat: ‘ Non feci ‘; aut, si fecerit, ne iterum addat

to say: ‘ no I ‘ or, if yield, do not again add

facere. 19:14 Corripe proximum, ne forte dixerit

do. Correct neighbor do not perhaps say

et, si dixerit, ne forte iteret. 19:15 Corripe

and, if said, do not perhaps again. Correct

amicum, saepe enim fit criminatio, 19:16 et non

friend often For becomes charges, and not

omni verbo credas. Est qui labitur lingua sed non

all word Trust. It is that slides language but not

ex animo; 19:17 quis est enim qui non deliquerit in

from mind; who is For that not delinquent in

lingua sua? Corripe proximum, antequam commineris,

language his? Correct neighbor before threaten

19:18 et da locum legi Altissimi. Quia omnis

and give place read Most High. for all

sapientia timor Dei et in illa timere Deum, et in

wisdom fear God and in that fear God, and in

omni sapientia dispositio legis. 19:19 Et non est

all wisdom disposition Law. The not is

sapientia nequitiae scientia, et non est consilium

wisdom wickedness science, and not is design

peccatorum prudentia. 19:20 Est astutia et ipsa

sins prudence. It is craftiness and the

exsecratio, et est insipiens, qui minuitur sapientia.

curse, and is fool that decreased wisdom.

19:21 Melior est homo, qui minuitur sapientia et

Better is man, that decreased wisdom and

deficiens sensu in timore, quam qui abundat sensu

decaying sense in fear; than that abounds sense

et transgreditur legem Altissimi. 19:22 Est solertia

and breaks law Most High. It is cleverness

certa et ipsa iniqua. 19:23 Et est qui pervertit
fight and the unfair. The is that perverts
gratiam, ut proferat iudicium; est qui videtur
thanks, as flaunted judgment; is that it seems
oppressus et fractus animo, et interiora eius plena
crushed and broken mind, and interior his full
sunt dolo. 19:24 Et est qui se nimium submittit a
are deceit. The is that he Drought Swiss from
multa humilitate; et est qui inclinat faciem suam et
many humility; and is that inclines face his and
 fingit se non audire: ubi ignoratus est, praeveniet
molds he not hear: where unrecognized is prevent
te. 19:25 Et, si ab imbecillitate virium vetetur
You. and, if from weakness forces forbidden
peccare, si invenerit tempus malefaciendi, malefaciet.
sin, if finds time doing evil, do it.
19:26 Ex visu cognoscitur vir, et ab occursu faciei
from view known man and from collision face
cognoscitur sensatus: 19:27 amictus corporis et
known understanding: clothing body and
risus dentium et gressus hominis enuntiant de
Championship teeth and The steps man enunciate of
illo. 19:28 Est correptio inopportuna, et est indicium,
that. It is correction inopportune, and is information,
quod non probatur esse bonum; et est tacens, et
that not proof be good; and is Afraid and
ipse est prudens. 20:1 Quam bonum est arguere
he is prudent. How good is convincing
quam irasci, et confitentem in oratione non
than angry; and confessing in prayer not
prohibere! 20:2 Concupiscentia spadonis devirginans
stop! Lust eunuch devirginans
iuenculam: 20:3 sic qui facit per vim iudicium
young female; so that does by force judgment
iniquum. 20:4 Quam bonum est correptum
unfair. How good is shreds
manifestare paenitentiam! Sic enim effugies
manifest Repent! so For escape
voluntarium peccatum. 20:5 Est tacens, qui invenitur
voluntary sin. It is Afraid that found

sapiens, et est odibilis, quia procax est ad
wise, and is hateful, because pert is to
loquendum. 20:6 Est tacens non habens responsum,
speaks. It is silent not a The answer,
et est tacens sciens tempus aptum. 20:7 Homo
and is silent knowing time fit. man
sapiens tacebit usque ad tempus, lascivus autem et
wise will hold up to time; lascivious Now and
imprudens non servabunt tempus. 20:8 Qui multis
imprudent not preserve time. He many
utitur verbis, execrabitur; et, qui potestatem sibi
uses words, execrabitur; and, that power to
assumit iniuste, odietur. 20:9 Est processus in malis
assumes unjustly hated. It is process in bad
viro indisciplinato, et est inventio in detrimentum.
man ill, and is discovery in loss.
20:10 Est datum, quod non est utile, et est datum,
It is Mom, that not is useful, and is Mom,
cuius retributio duplex. 20:11 Est propter gloriam
the repayment twofold. It is for glory
minoratio, et est qui ab humilitate levat caput.
diminishing, and is that from low lifts head.
20:12 Est qui multa redimat modico pretio et
It is that many ripping Almost price and
restituens ea in septuplum. 20:13 Sapiens in verbis
restoring it in sevenfold. Wiseman in words
seipsum amabilem facit, gratiae autem fatuorum
himself Lovely does thanks Now fools
effundentur. 20:14 Datum insipientis non erit utile
poured out. Given fool not will be useful
tibi, oculi enim illius septemplices sunt: 20:15 exigua
you eyes For of sevenfold they are: small
dabit et multa improperebit, et apertio oris illius
will and many insult, and opening mouth of
quasi clamantis. 20:16 Hodie feneratur quis et
as crying. today lending who and
cras expetit: odibilis est homo huiusmodi. 20:17
tomorrow seeks: hateful is man this kind.
Fatuus dicit: ‘ Non est mihi amicus, et non est
fool he says: ‘ no is I friend, and not is

gratia bonis meis'. 20:18 Qui enim edunt panem
grace good mine. ' He For eat bread
illius, falsae linguae sunt. Quoties et quanti
of FALSE language They are. Whenever and price
irridebunt eum! 20:19 Neque enim, quod habendum
laugh him! nor For that to be held
erat, directo sensu distribuit, similiter et, quod non
It was direct sense Distribution similarly, and, that not
erat habendum, est indifferens ei. 20:20 Melius
was have, is indifferent to him. better
lapsus in pavimento quam lapsus linguae: sic casus
lapse in floor than lapse language: so case
malorum festinanter veniet. 20:21 Homo acharis quasi
of quickly come. man grained as
fabula importuna; in ore indisciplinatorum assidua
story season; in mouth disorderly Earnest
erit. 20:22 Ex ore fatui reprobabitur parabola, non
will be. from mouth foolish rejected parable not
enim dicit illam in tempore suo. 20:23 Est qui
For says it in time his own. It is that
vetatur peccare prae inopia, et in requie sua non
forbidden sin than scarcity and in rest his not
stimulabitur. 20:24 Est qui perdit animam suam prae
stimulus. It is that loses life his than
confusione, et ab imprudenti persona perdet eam;
confusion; and from imprudent person lose it;
personae autem acceptione perdet se. 20:25 Est
person Now acceptance lose themselves. It is
qui prae confusione promittit amico, et lucratus est
that than confusion promises friend, and gained is
eum inimicum gratis. 20:26 Opprobrium nequam in
it enemy free. reproach naughty in
homine mendacium, et in ore indisciplinatorum
man lies, and in mouth disorderly
assidue erit. 20:27 Potior fur quam assiduitas viri
assiduously will be. better thief than continued men
mendacis; perditionem autem ambo hereditabunt.
lying; destruction Now both inherit.
20:28 Mos hominis mendacis est sine honore, et
Customize man lying is without honor, and

confusio illius cum ipso sine intermissione. 20:29

shame of with it without intermission.

Verbum parolarum. Sapiens in verbis producet

word parables. Wiseman in words advance

seipsum, et homo prudens placebit magnatis. 20:30

himself and man wise please the great ones.

Qui operatur terram suam, inaltabit acervum frugum,

He works land his tilleth Tel cereals,

et, qui operatur iustitiam, ipse exaltabitur; qui vero

and, that works justice; he safe; that But

placet magnatis, effugiet iniquitatem. 20:31 Xenia et

Like magnate escape violence. presents and

dona excaecant oculos iudicum et quasi camus in

gifts blinds eyes judges and as Camus in

ore avertunt correptiones eorum. 20:32 Sapientia

mouth avert correct them. wisdom

absconsa et thesaurus invisus, quae utilitas in

secrets and treasure undiscovered which utilities in

utrisque? 20:33 Melior est, qui celat insipientiam

both? Better is that covers madness

suam, quam homo, qui abscondit sapientiam suam.

his than man, that hid wisdom own.

21:1 Fili, peccasti? Non adicias iterum, sed et de

Son, sinned? no add again, but and of

pristinis deprecare, ut tibi dimittantur. 21:2 Quasi a

old pray, as you forgiven. like from

facie colubri fuge peccata: et, si accesseris ad illa,

the snake Avoid sins: and, if approach to that

mordebunt te. 21:3 Dentes leonis dentes eorum

bite You. teeth lion The teeth their

interficientes animas hominum. 21:4 Quasi romphaea

killing lives men. like saber

bis acuta omnis iniquitas: plagae illius non est

twice sharp all violence: quarters of not is

sanitas. 21:5 Terror et iniuriae annullabunt

health. Panic and injuries waste

substantiam, et domus, quae nimis locuples est,

substance and house, which too rich is

annullabitur superbia; sic substantia superbi

nothing pride; so substance The proud

eradicabitur. 21:6 Deprecatio pauperis ex ore usque

uprooted. The prayer poor from mouth up

ad aures Dei perveniet, et iudicium festinato adveniet
to ears God come and judgment promptly Soon
illi. 21:7 Qui odit correptionem, in vestigio est
to him. He He hates correction in print is
peccatoris; et, qui timet Deum, convertet illam ad
sinner; and, that fears God, back it to
cor suum. 21:8 Notus a longe potens lingua audaci,
heart his own. known from off powerful language bold,
et sensatus novit illum labi. 21:9 Qui aedificat
and wise He knows it slip. He builds
domum suam impendiis alienis, quasi qui colligit
home his charges others, as that collects
lapides suos in hiemem. 21:10 Stuppa collecta
stones their in the winter. tow collect
synagoga peccantium, et consummatio illorum flamma
synagogue sinners, and consumption their flame
ignis. 21:11 Via peccantium complanata lapidibus, et
fire. way sinners plain stones, and
in fine illius fovea inferi. 21:12 Qui custodit legem,
in end of pit Hades. He keeps law
continebit sensum suum; 21:13 consummatio timoris
check sense his own; consumption fear
Dei sapientia et sensus. 21:14 Non erudietur, qui
God wisdom and sense. no instruction; that
non est prudens; 21:15 est autem astutia, quae
not is prudent; is Now cunning, which
abundat in malo, et non est sensus, ubi est
abounds in evil, and not is sense, where is
amaritudo. 21:16 Scientia sapientis tamquam inundatio
bitterness. Science wise as inundation
abundabit, et consilium illius sicut fons vitae
abound, and design of as source life
permanet. 21:17 Cor fatui quasi vas confractum et
continue. heart foolish as vessel broken and
omnem sapientiam non tenebit. 21:18 Verbum sapiens,
all wisdom not hold. word wise,
quodcumque audierit sciens, laudabit et ad illud
whatever hears well informed, praise and to it
adiciet; audivit luxuriosus, et displicebit illi et
add; heard luxurious; and displease they and
proiciet illud post dorsum suum. 21:19 Narratio fatui
throw away it after back his own. Narrative foolish

quasi sarcina in via, sed in labiis sensati inveniatur
as package in way, but in lips wise found
gratia. 21:20 Os prudentis quaeretur in ecclesia, et
Grace. mouth Prudence Sought in church and
verba illius cogitabunt in cordibus suis. 21:21
words of think in hearts their own.
Tamquam domus exterminata sic fatuo sapientia; et
As house destroyed so idiot wisdom; and
scientia insensati inenarrabilia verba. 21:22 Compedes
knowledge unwise Mounted words. fetters
in pedibus stulto doctrina et quasi vincula manuum
in feet fool teaching and as bonds hands
super manum dexteram. 21:23 Fatuus in risu exaltat
over hand right. fool in smile displays
vocem suam; vir autem sapiens vix tacite ridebit.
voice his own; man Now wise scarce tacitly she laughs.
21:24 Tamquam ornamentum aureum prudenti
As kit gold prudent
doctrina et quasi brachiale in brachio dextro. 21:25
teaching and as bracelet in arm the right.
Pes fatui facilis in domum proximi, sed homo
foot foolish easy in home His neighbor, but man
peritus verebitur personam. 21:26 Stultus a fenestra
expert awe person. stupid from window
respiciet in domum, vir autem eruditus foris stabit.
He looks in home man Now educated outside stand.
21:27 Ineruditio hominis auscultare per ostium, et
education man listen by door and
prudenti gravis contumelia. 21:28 Labia imprudentium
prudent heavy insult. The lips imprudent
stulta narrabunt, verba autem prudentium statera
foolish declare, words Now prudent balance
ponderabuntur. 21:29 In ore fatuorum cor illorum,
shall be weighed. in mouth fools heart their
et in corde sapientium os illorum. 21:30 Dum
and in heart wise mouth them. while
maledicit impius adversarium, maledicit ipse animam
curses The wicked adversary, curses he life
suam. 21:31 Susurro coinquinabit animam suam et
own. whisperer defile life his and
in omnibus odietur; et, qui cum eo manserit, odiosus
in all hated; and, that with it remain hateful

erit: tacitus et sensatus honorabitur. 22:1 Lapid
will be: silently and wise honored. stone

luteo comparatus est piger, et omnes sibilabunt super
dirty compared is lazy, and all hiss over

aspirationem illius; 22:2 fimo boum comparatus est
rejection the latter; offal oxen compared is

piger: et omnis, qui tetigerit eum, excutiet manus.
lazy; and all that touches him, off hand.

22:3 Confusio patris est de filio indisciplinato, filia
Confusion father is of son ill, daughter

autem in deminorationem generatur. 22:4 Filia
Now in foolish generated. daughter

prudens hereditas viro suo, nam, quae confundit, in
wise heritage man his for which disappoint, in

contumeliam fit genitoris. 22:5 Patrem et virum
dishonor becomes her father. father and man

confundit filia audax, ab utrisque autem
disappoint daughter bold; from both Now

inhonorabitur. 22:6 Musica in luctu importuna
disgraced. Music in mourning inappropriate

narratio; disciplina et doctrina in omni tempore
the narrative; training and teaching in all time

sapientia. 22:7 Qui docet fatuum, quasi qui
wisdom. He teaches stupid as that

conglutinat testam; 22:8 qui narrat verbum non
glues shell; that reports word not

audienti, quasi qui excitat dormientem de gravi
hearing as that motivation sleeping of serious

somno. 22:9 Cum dormiente loquitur, qui enarrat
sleep. with sleeping he speaks that and related

stulto sapientiam, et in fine narrationis dicit: ‘ Quis
fool wisdom and in end narrative he says: ‘ Who

est hic?’. 22:10 Supra mortuum plora, defecit enim
is here? ‘. above dead Weep failed For

lux, et supra fatuum plora, defecit enim sensus.
light, and above fool Weep failed For sense.

22:11 Modicum plora supra mortuum, quoniam
A little Weep above dead for

requievit; 22:12 nequissima enim vita fatui super
rested; undone For life foolish over

mortem. 22:13 Luctus mortui septem dies, fatui
death. Grief dead seven day, foolish
autem et impii omnes dies vitae illorum. 22:14
Now and The wicked all day life them.
Cum stulto ne multum loquaris et cum insensato
with fool do not a lot speak and with void
ne abieris. 22:15 Serva te ab illo, ut non
do not vacate. Help you from that, as not
molestiam habeas, et non coinquinaberis impactione
trouble Hold and not defiled stumbling results
illius. 22:16 Deflecte ab illo et invenies requiem et
of that. Turn from that and find rest and
non acediaberis in stultitia illius. 22:17 Super
not wearied in folly of that. over
plumbum quid gravius? Et quod illi aliud nomen
lead what heavier? The that they other name
quam fatuus? 22:18 Arenam et salem et massam
than idiot? Sand and salt and mass
ferri facilius est ferre quam hominem imprudentem
iron more is bear than man imprudent
et fatuum et impium. 22:19 Loramentum ligneum
and fool and wicked. A frame wood
colligatum in fundamento aedificii non dissolvetur; sic
together in foundation building not dissolved; so
et cor confirmatum in cogitatione consilii, nullus
and heart confirmed in thought policy; no
timor illud commovebit. 22:20 Cor firmatum in
fear it shake. heart fixed in
cogitatu intellegentiae sicut ornatus in pariete polito.
thought understanding? as furniture in wall polished.
22:21 Sicut pali in excelsis et caementa sine
As pali in high and cement without
impensa posita contra faciem venti non permanebunt,
expense Given against face wind not remain
22:22 sic et cor timidum in cogitatione stulti contra
so and heart timid in thought fools against
impetum timoris non resistet. 22:23 22:24 Pungens
attack fear not resist. Prick
oculum deducit lacrimas, et, qui pungit cor, pellit
eye leads tears, and, that jabs heart, drives

amicitiam. 22:25 Mittens lapidem in volatilia fugat
friendship. sending stone in birds dispels
illa; sic et qui conviciatur amico, dissolvit amicitiam.
that; so and that upbraids friend, melts friendship.
22:26 Ad amicum etsi produxeris gladium, non
the friend although drawn sword not
desperes: est enim regressus; ad amicum 22:27 si
despair; is For retrograde to friend if
aperueris os triste, non timeas: est enim
open mouth sad, not Fear not; is For
concordatio, excepto convicio et improprio et
reconciliation, exception abuse and reproach and
superbia et mysterii revelatione et plaga dolosa; in
pride and mystery revelation and stroke deceitful; in
his omnis effugiet amicus. 22:28 Fidem posside cum
these all escape friend. faith get with
amico in paupertate illius, ut et in bonis illius
friend in poverty of as and in good of
communices; 22:29 in tempore tribulationis illius
Communicate; in time trouble of
permane illi fidelis, ut et in hereditate illius coheres
continue they faithful as and in heritage of co
sis. 22:30 Ante ignem camini vapor et fumus, sic
You are. before fire chimney steam and smoke; so
et ante sanguinem maledicta et contumeliae et
and before blood cursed and insult and
minae. 22:31 Amicum tegere non confundar, a facie
threats. friend cover not ashamed, from the
illius non me abscondam; et, si mala mihi evenerint
of not I hide; and, if bad I have occurred
per illum, sustinebo: 22:32 omnis, qui audiet, cavebit
by it I will bear; all that listen, beware
se ab eo. 22:33 Quis dabit ori meo custodiam
he from the fact. Who will mouth I watch
et super labia mea signaculum aptum, ut non cadam
and over lips my seal fit as not I fall
ab ipsis, et lingua mea perdat me? 23:1 Domine,
from them, and language my lose Me? Sir,
pater et dominator vitae meae, ne derelinquas me
father and Ruling life my do not leave I

in consilio eorum nec sinas me cadere in illis. 23:2
in design their or permit I fall in them.

**Quis superponet in cogitatu meo flagella et in corde
 meo doctrinam sapientiae, ut ignorationibus meis non
 parcant mihi, et non appareant delicta mea, 23:3 et
 ne adincrescant ignorantiae meae, et multiplicentur
 delicta mea, et peccata mea abundant, et incidam
 in conspectu adversariorum meorum, et gaudeat
 super me inimicus meus? 23:4 Domine, pater et
 Deus vitae meae, ne derelinquas me in cogitatu
 illorum. 23:5 Extollentiam oculorum meorum ne
 dederis mihi et omne desiderium averte a me.**
*Who set in thought I scourges and in heart
 I teaching wisdom as misunderstandings I not
 unsparingly I and not appear offenses my and
 do not increase ignorance my and increase
 offenses my and sins my abound and fall
 in before opponents my and enjoy
 over I The enemy My? Sir, father and
 God life my do not leave I in thought
 them. pride eyes my do not
 give I and all The desire remove from Me.*

**23:6 Aufer a me ventris concupiscentias, et
 concubitus concupiscentiae ne apprehendant me, et
 animae irreverenti et infrunitae ne tradas me.**
*Remove from I belly desires, and
 intercourse concupiscence do not hold I and
 soul impudent and SENSELESSLY do not give Me.*

**23:7 De doctrina oris. Doctrinam oris audite, filii;
 et, qui custodierit illam, non capietur labiis nec
 scandalizabitur in operibus nequissimis. 23:8 In labiis
 suis apprehendetur peccator, et maledicus et
 superbus scandalizabitur in illis. 23:9 Iurationi non
 assuescas os tuum: multi enim casus in illa.**
*The teaching mouth. The doctrine mouth listen, children;
 and, that warning it not taken lips or
 fall in works worthless. in lips
 their taken sinner, and abusive and
 proud fall in them. Let not
 get into the habit mouth your many For case in that.*

23:10 Nominatio vero Dei non sit assidua in ore
The appointment But God not is Earnest in mouth
tuo, et nominibus sanctorum non admiscearis,
your and names saints not ones,
quoniam non eris immunis ab eis. 23:11 Sicut
for not You will be free from them. As
enim servus exquisitus assidue livore carere non
For slave the exquisite assiduously stripes lack not
poterit, sic omnis iurans et nominans in toto a
be so all swearer and Name in all from
peccato non purgabitur. 23:12 Vir multum iurans
sin not purification. A a lot swearer
implebitur iniquitate, et non discedet a domo illius
filled violence, and not depart from house of
plaga. 23:13 Et, si frustraverit, delictum illius super
quarter. and, if void, offense of over
ipsum erit; et, si dissimulaverit, delinquet dupliciter.
it will be; and, if dissemble offendeth two ways.
23:14 Et, si in vacuum iuraverit, non iustificabitur:
and, if in void swears not justified:
replebitur enim malis domus illius. 23:15 Est et alia
filled with For bad house of that. It is and other
loquela morti comparanda: non inveniatur in
speech death provided: not found in
hereditate Iacob. 23:16 Etenim a timoratis omnia
heritage Jacob. For from reverent all
haec sunt remota, et in delictis non volutabuntur.
this are remote and in offenses not wallow.
23:17 Indisciplinatae turpitudini non assuescat os
undisciplined turpitude not accustom mouth
tuum: est enim in illa verbum peccati. 23:18
your is For in that word sin.
Memento patris et matris tuae, in medio enim
Remember father and mother your in the For
magnatorum consistis; 23:19 ne forte obliviscaris
great standing; do not perhaps forget
tui in conspectu illorum et assiduitate tua infatuatus
your in before their and in the frequency your infatuated
improperium patiaris et maluisses non nasci et diem
reproach allow and preferred not born and day

nativitatis tuae maledicas. 23:20 Homo assuetus in
birth your curse. man used in
verbis improperii in omnibus diebus suis non
words upbraiding in all days their not
erudietur. 23:21 Duo genera abundant in peccatis, et
life. two classes abound in sins, and
tertium adducit iram et perditionem: 23:22 anima
Reply quotes anger and perdition: soul
calida quasi ignis ardens non exstinguetur, donec
hot as fire burning not quenched until
consumatur; 23:23 et homo fornicarius in corpore
evaporated; and man fornication in body
carnis suae non desinet, donec incendat ignem. 23:24
of his not cease, until kindle fire.
Homini fornicario omnis panis dulcis: non cessabit
man The rake all bread sweet; not calm
nisi in morte. 23:25 Omnis homo, qui transgreditur
but in death. all man, that breaks
super lectum suum contemnens in anima sua et
over bed his slighting in soul his and
dicens: ‘ Quis me videt? 23:26 Tenebrae circumdant
saying: ‘ Who I see? Darkness invest
me, et parietes cooperiunt me, et nemo circumspicit
I and The walls cover I and no The range
me; quem vereor? Delictorum meorum non
me; which I fear? offenses my not
memorabitur Altissimus ‘ 23:27 et non intellegit
mention Highest ‘ and not understands
quoniam omnia videt oculus illius, quoniam expellit
for all sees eye of for drives
a se timorem Dei huiusmodi hominis timor. Et
from he fear God such man fear. The
oculi hominum sunt timor illius, 23:28 et non
eyes men are fear of and not
cognovit quoniam oculi Domini multo plus lucidiores
known for eyes of more more brighter
sunt super solem circumspicientes omnes vias
are over sun watch all ways
hominum et profundum abyssi et hominum corda
men and depth abyss and men hearts

intuentes in absconditas partes. 23:29 Domino enim
considering in hidden parts. Lord For

Deo, antequam crearentur, omnia sunt agnita;
God, before created all are has been recognized;

sic et, postquam perfecta sunt, respicit omnia. 23:30
so and, after perfect are regards everything.

Hic in plateis civitatis vindicabitur et quasi pullus
This in streets city avenged and as chicken

equinus fugabitur et, ubi non speravit,
equine flight and, where not He hoped,

apprehendetur; 23:31 et erit dedecus omnibus, eo
be taken; and will be dishonor all it

quod non intellexerit timorem Domini. 23:32 Sic et
that not understood fear Lord. so and

mulier omnis relinquens virum suum et statuens
woman all leaving man his and setting

hereditatem ex alieno matrimonio. 23:33 Primo enim
heritage from another marriage. First For

in lege Altissimi incredibilis fuit, secundo in virum
in law Highest incredible was second in man

suum deliquit, tertio in adulterio fornicata est et ex
his delinquent third in adultery played is and from

alio viro filios statuit sibi. 23:34 Haec in
other man children set themselves. This in

ecclesiam adducetur et in filios eius respicietur;
church brought and in children his stared;

23:35 non tradent filii eius radices, et rami eius
not Will children his roots, and branches his

non dabunt fructum: 23:36 derelinquet in maledictum
not they give fruit; leave in cursing

memoriam suam, et dedecus illius non delebitur.
memory his and dishonor of not Sour.

23:37 Et agnoscent, qui derelicti sunt, quoniam nihil
The recognize that that left are for nothing

melius est quam timor Dei, et nihil dulcius quam
more is than fear God, and nothing sweeter than

attendere mandatis Domini. 23:38 Gloria magna est
attention instructions Lord. glory great is

sequi Dominum; longitudo enim dierum assumetur ab
follow Lord; length For days taken from

eo. 24:1 Laus sapientiae. Sapientia laudabit animam
the fact. Praise wisdom. wisdom praise life

suam et in Deo honorabitur et in medio populi sui
his and in God honored and in the people s
gloriabitur 24:2 et in ecclesia Altissimi aperiet os
boast and in church Highest open mouth
suum et in conspectu virtutis illius gloriabitur 24:3
his and in before power of boast
et in medio populi sui exaltabitur et in plenitudine
and in the people s exalted and in full
sancta admirabitur 24:4 et in multitudine electorum
holy admire and in numbers elect
habebit laudem et inter benedictos benedicetur
have praise and between blessed blessed
dicens: 24:5 ‘ Ego ex ore Altissimi prodivi,
saying: ‘ I from mouth Highest High,
primogenita ante omnem creaturam. 24:6 Ego feci in
birthright before all creature. I I in
caelis, ut oriretur lumen indeficiens, et sicut nebula
heaven as rise light unfailing and as cloud
texi omnem terram. 24:7 Ego in altissimis habitavi,
I covered all land. I in high I lived there,
et thronus meus in columna nubis. 24:8 Gyrum
and throne my in column cloud. circuit
caeli circuivi sola et in profundum abyssi ambulavi,
air roaming only and in depth abyss I walked,
24:9 in fluctibus maris et in omni terra steti 24:10
in waves sea and in all land I stood
et in omni populo et in omni gente primatum
and in all people and in all race primacy
habui 24:11 et omnium excellentium et humilium
I and all high and low
corda virtute calcavi. In his omnibus requiem
hearts power I trod. in these all rest
quaesivi: cuius in hereditate morabor? 24:12 Tunc
I asked: the in heritage go? Then
praecepit et dixit mihi Creator omnium, et, qui
charged and said I Creator all and, that
creavit me, quietem dedit tabernaculo meo 24:13 et
created I rest given tent I and
dixit mihi: ‘In Iacob inhabita et in Israel hereditare
said me: the Jacob dwelling and in Israel inheriting

et in electis meis mitte radices'. 24:14 Ab initio
and in elect I send the roots. ' from beginning
ante saecula creata sum et usque ad futurum
before ages created I and up to future
saeculum non desinam. 24:15 Et in tabernaculo
age not stop. The in tent
sancto coram ipso ministravi, et sic in Sion
St. before it I have ministered, and so in Zion
firmata sum et in civitate similiter dilecta requievi,
established I and in city similarly, lovely rested,
et in Ierusalem potestas mea. 24:16 Et radicavi in
and in Jerusalem power I have. The root in
populo honorificato et in parte Domini, in hereditate
people honorable and in part Lord, in heritage
illius, et in plenitudine sanctorum detentio mea.
of and in full saints detention I have.
24:17 Quasi cedrus exaltata sum in Libano, et quasi
like cedar up I in Lebanon and as
cupressus in montibus Hermon. 24:18 Quasi palma
cypress in mountains Hermon. like palm
exaltata sum in Engaddi, et quasi plantatio rosae in
up I in En; and as plant roses in
Iericho. 24:19 Quasi oliva speciosa in campis, et
Jericho. like olive beautiful in fields, and
quasi platanus exaltata sum iuxta aquam in
as plane up I according to water in
plateis. 24:20 Sicut cinnamomum et balsamum
the streets. As cinnamon and balm
aromatizans odorem dedi; quasi myrrha electa
perfumed odor I have given; as myrrh Picking
dedi suavitatem odoris. 24:21 Et quasi storax et
I sweet odor. The as storax and
galbanus et ungula et gutta, et quasi libani vapor
resin and hoof and drop and as Lebanon steam
in tabernaculo. 24:22 Ego quasi terebinthus extendi
in tent. I as turpentine extended
ramos meos, et rami mei rami honoris et gratiae.
branches my and branches my branches honor and grace.
24:23 Ego quasi vitis germinavi gratiam, et flores
I as vine fragrance thanks, and flowers
mei fructus honoris et honestatis. 24:24 Ego mater
my fruit honor and honesty. I mother

pulchrae dilectionis et timoris et agnitionis et
fair love and fear and recognition and
sanctae spei. 24:25 In me gratia omnis viae et
St. Hope. in I grace all way and
veritatis, in me omnis spes vitae et virtutis. 24:26
truth in I all hope life and power.
Transite ad me, omnes, qui concupiscitis me, et a
Pass to I all that desire I and from
generationibus meis implemini. 24:27 Doctrina enim
generations I fruits. Doctrine For
mea super mel dulcis, et hereditas mea super mel
my over honey sweet, and heritage my over honey
et favum; 24:28 memoria mea in generationes
and honeycomb; memory my in generations
saeculorum. 24:29 Qui edunt me, adhuc esurient; et,
ever. He eat I yet hunger; and,
qui bibunt me, adhuc sitient. 24:30 Qui audit me,
that drink I yet thirst. He audit I
non confundetur; et, qui operantur in me, non
not shame; and, that workers in I not
peccabunt: 24:31 qui elucidant me, vitam aeternam
wrong; that explain I life eternal
habebunt'. 24:32 Haec omnia liber testamenti
they will have. ' This all free testament
Altissimi, 24:33 lex, quam mandavit nobis Moyses,
Highest law; than charge us Moses,
hereditas domui Iacob. 24:34 Posuit David puero suo
heritage house Jacob. He set David boy his
excitare regem ex ipso fortissimum, et in throno
motivate king from it strong, and in throne
honoris sedentem in sempiternum. 24:35 Lex, quae
honor sitting in ever. The law, which
implet quasi Phison sapientiam et sicut Tigris in
fills as flows wisdom and as tiger in
diebus novorum, 24:36 quae adimplet quasi Euphrates
days new, which fulfills as The Euphrates
sensum et quasi Iordanis in tempore messis, 24:37
sense and as Jordan in time The harvest
quae redundavit disciplina sicut Nilus et assistens
which redounded training as The Nile and assistant
quasi Geon in die vindemiae. 24:38 Non perfecit
as Geon in day vintage. no He finished

primus scire ipsam, sic nec ultimus investigavit eam.
first know itself, so or last search her.

24:39 Super mare enim abundavit cogitatio eius, et
over sea For abounded thought his and

consilium illius super abyssum magnam. 24:40 Ego
design of over abyss Great. I

sapientia effudi flumina, 24:41 ego quasi trames
wisdom out rivers, I as road

aquae immensae de fluvio et sicut aquaeductus
water Enormous of river and as conduit

exivi in paradisum. 24:42 Dixi: ‘ Rigabo hortum
I came out in Paradise. I said: ‘ I will water garden

meum plantationum et inebriabo prati mei fructum’.
my plants and drench meadow my fruit. ‘

24:43 Et ecce factus est mihi trames in fluvium, et
The See he became is I road in river and

fluvius meus appropinquavit ad mare. 24:44 Quoniam
river my near to sea. For

doctrinam quasi antelucanum illuminabo et enarrabo
teaching as morning enlighten and declare

illam usque ad longinquum. 24:45 Penetrabo omnes
it up to long time to come. penetrate all

inferiores partes terrae et inspiciam omnes
lower parts earth and look all

dormientes et illuminabo omnes sperantes in Domino;
sleeping and enlighten all trust in Lord;

24:46 adhuc doctrinam quasi prophetiam effundam
yet teaching as prophecy pour

et relinquam illam in generationes saeculorum et
and leave it in generations ages and

non desinam in progenies illorum usque in aevum
not stop in offspring their up in ages

sanctum. 24:47 Videte quoniam non soli mihi
Holy. See for not only I

laboravi, sed omnibus exquirentibus illam. 25:1 In
labored but all seek her. in

tribus placitum est spiritui meo, quae sunt probata
three convention is spirit I which are approved

coram Deo et hominibus: 25:2 concordia fratrum et
before God and men: concord brothers and

amor proximorum et vir et mulier bene sibi
love neighbors and man and woman well to

consentientes. 25:3 Tres species odivit anima mea, et
agreed. three forms hated soul my and

aggravor valde animae illorum: 25:4 pauperem
offended very soul their poor

superbum, divitem mendacem, senem fatuum et
proud rich FALSE old fool and

insensatum. 25:5 In iuventute tua non congregasti;
insensitive. in youth your not gathered;

quomodo in senectute tua invenies? 25:6 Quam
how in age your find? How

speciosum canitiei iudicium, et presbyteris cognoscere
beautiful gray hair trial and priests know

consilium! 25:7 Quam speciosa veteranis sapientia, et
advice! How beautiful veterans wisdom and

gloriosus intellectus et consilium! 25:8 Corona senum
glorious understanding and advice! crown old

multa peritia, et gloria illorum timor Dei. 25:9
many expertise; and glory their fear God.

Novem insuspicabilia cordis magnificavi, et decimum
nine imagined heart magnified, and It

dicam in lingua hominibus: 25:10 homo, qui
I will say in language men: man, that

iucundatur in filiis, vivens et videns subversionem
joy in children, living and seeing subversion

inimicorum suorum; 25:11 beatus, qui habitat cum
enemies the family; happy, that home with

muliere sensata et non arat in bove et in asino
woman wise and not plows in ox and in ass

simul; et qui lingua sua non est lapsus, et qui
at the same time; and that language his not is fall and that

non servivit indigno se; 25:12 beatus, qui invenit
not He served unworthy themselves; happy, that found

amicum verum, et qui enarrat iustitiam auri
friend TRUE and that and related justice gold

audienti; 25:13 quam magnus, qui invenit sapientiam
hearing; than great that found wisdom

et scientiam, sed non est super timentem Dominum.
and knowledge; but not is over feared Lord.

25:14 Timor Dei super omnia excedit; 25:15 qui
fear God over all exceed; that

tenet illum, cui assimilabitur? 25:16 **Timor Dei**
holds it which compared? fear God
initium dilectionis eius; fides autem initium
beginning love thereof; faith Now beginning
adhaesionis ei. 25:17 Omnis plaga tristitia cordis
adherence to him. all stroke sadness heart
est, et omnis malitia nequitia mulieris. 25:18 **Et**
is and all malice sleight woman. The
omnem plagam et non plagam cordis; 25:19 **et**
all side and not side the heart; and
omnem nequitiam et non nequitiam mulieris; 25:20
all naughtiness and not naughtiness the woman;
et omnem calamitatem et non calamitatem
and all calamity and not calamity
odientium; 25:21 **et omnem vindictam et non**
hate; and all vengeance and not
vindictam inimicorum. 25:22 **Non est venenum**
vengeance enemies. no is poison
nequius super venenum colubri, 25:23 **et non est**
worse over poison snake and not is
ira super iram mulieris; commorari leoni et draconi
anger over anger the woman; staying lion and dragon
placebit quam habitare cum muliere nequam. 25:24
please than live with woman worthless.
Nequitia mulieris immutat faciem eius et obscurat
The wickedness woman changes face his and obscures
vultum eius tamquam ursus. In medio proximorum
face his as bear. in the neighbors
eius accumbet vir eius 25:25 **et invitus suspirabit**
his recline man his and reluctantly sigh
amare. 25:26 **Parva omnis malitia prae malitia**
to love. small all malice than malice
mulieris: sors peccatorum cadat super illam. 25:27
woman: lot sins fall over her.
Sicut ascensus arenosus in pedibus veterani, sic
As Descent sand in feet veteran, so
mulier linguata homini quieto. 25:28 **Ne incidas in**
woman of tongue man quiet. Do not fall in
mulieris speciem et non concupiscas mulieris opes.
woman species and not covet woman resources.
25:29 **Ira et irreverentia et confusio magna 25:30**
anger and irreverence and shame great

mulier, si primatum habeat super virum suum. 25:31
woman if primacy have over man his own.

Cor humile et facies tristis et plaga cordis mulier
heart low and face sad and stroke heart woman

nequam. 25:32 Manus debiles et genua dissoluta
worthless. hand weak and knees disjointed

mulier, quae non beatificat virum suum. 25:33 A
woman which not beatify man his own. A

muliere initium factum est peccati, et per illam
woman beginning it is sin and by it

omnes morimur. 25:34 Non des aquae tuae exitum,
all we die. no give water your issue,

nec modicum, nec mulieri nequam veniam prodeundi.
or small or woman naughty pardon abroad.

25:35 Si non ambulaverit ad manum tuam, confundet
If not walk to hand your confound

te in conspectu inimicorum; 25:36 a carnibus tuis
you in before enemies; from meat your

abscinde illam et dimitte illam de domo tua. 26:1
Cut it and release it of house Your.

Mulieris bonae beatus vir: numerus enim dierum
woman good happy a: number For days

illius duplex. 26:2 Mulier fortis oblectat virum suum
of twofold. woman strong delights man his

et annos vitae illius in pace implebit. 26:3 Pars
and years life of in peace fill. part of the

bona mulier bona; in parte timentium Deum dabitur
good woman goods; in part fear God given

viro pro factis bonis. 26:4 Divitis autem vel pauperis
man for actions goods. rich Now or poor

cor bonum; in omni tempore vultus illorum hilaris.
heart good; in all time face their cheerful.

26:5 A tribus timuit cor meum, et de quarto facies
A three feared heart my and of fourth face

mea metuit: 26:6 delaturam civitatis et collectionem
my fears; The accusation city and collection

populi, 26:7 calumniam mendacem, super mortem
people oppression FALSE over death

omnia gravia; 26:8 dolor cordis et luctus mulier
all heavy; Department heart and mourning woman

zelotypa in mulierem; 26:9 et flagellum linguae
jealous in the woman; and scourge language

omnibus communicans. 26:10 Sicut boum iugum,
all communication. As oxen yoke,

quod movetur, ita et mulier nequam; qui tenet
that moved so and woman worthless; that holds

illam, quasi qui apprehendat scorpionem. 26:11
it as that apprehend scorpion.

Mulier ebriosa ira magna et contumelia, et
woman gadder anger great and insult, and

turpitudine illius non tegetur. 26:12 Fornicatio mulieris
obscenity of not covered. Prostitution woman

in extollentia oculorum et in palpebris illius
in Lofty eyes and in eyelids of

agnoscetur. 26:13 In filia pervicaci firma custodiam,
known. in daughter irrepressible firm custody,

ne, inventa occasione, utatur sibi. 26:14 Ab
do not, found the occasion, use themselves. from

omni irreverentia oculorum eius cave et ne
all irreverence eyes his beware and do not

mireris, si te neglexerit. 26:15 Sicut viator sitiens ad
Wonder if you failed to act. As traveler thirsty to

fontem os aperiet et ab omni aqua proxima bibet
source mouth open and from all water close drink

et contra omnem palum sedebit et contra omnem
and against all stake seat and against all

sagittam aperiet pharetram, donec deficiat. 26:16
arrow open quiver until fail. 26:16

Gratia mulieris sedulae delectabit virum suum, et
grace woman alert delight man his and

ossa illius impinguabit 26:17 disciplina illius. Datum
bones of fat 26:17 training of that. Given

Dei est 26:18 mulier sensata et tacita; non est
God is 26:18 woman wise and silent; not is

commutatio eruditae animae. 26:19 Gratia super
exchange educated the soul. 26:19 grace over

gratiam mulier sancta et pudorata; 26:20 omnis
thanks woman holy and shamefaced; 26:20 all

autem ponderatio non est digna continentis animae.
Now price not is worthy container the soul.

26:21 Sicut sol oriens mundo in altissimis Dei, sic

26:21 As sun East world in high God, so

mulieris bonae species in ornamentum domus eius.

woman good forms in kit house her.

26:22 Lucerna splendens super candelabrum sanctum,

26:22 lamp bright over candlestick holy

et species faciei super staturam stabilem; 26:23

and forms face over posture stationary; 26:23

columnae aureae super bases argenteas, et pedes

column golden over bases silver; and feet

speciosi super plantas stabiles mulieris. 26:24

beautiful over plant stable woman. 26:24

Fundamenta aeterna supra petram solidam, et

Bases eternal above rock solid, and

mandata Dei in corde mulieris sanctae. 26:25 In

commands God in heart woman St. 26:25 in

duobus contristatum est cor meum, et in tertio

two sorry is heart my and in third

iracundia mihi advenit: 26:26 vir bellator deficiens

Resentment I poverty; 26:26 man warrior decaying

per inopiam et vir sensatus contemptus 26:27 et qui

by poverty and man wise contempt 26:27 and that

transgreditur a iustitia ad peccatum; Deus parabit

breaks from justice to sin; God prepare

eum ad romphaeam. 26:28 Duae species difficiles et

it to saber. 26:28 two forms difficult and

periculosae mihi apparuerunt: difficile eruitur

dangers I appeared: difficult constructed

negotians a neglegentia, et non iustificabitur

merchant from negligence; and not justified

caupo a peccatis. 27:1 Propter lucrum multi

shopkeeper from sins. 27: 1 Because of profit many

deliquerunt; et, qui quaerit locupletari, avertet

misbehaved; and, that asks enriched, back

oculum suum. 27:2 Sicut in medio compaginis

eye his own. 27: 2 As in the structure

lapidum palus figitur, sic et inter medium

stones stake fixed so and between medium

venditionis et emptionis constringitur peccatum. 27:3

sale and purchase frozen sin. 27: 3

27:4 Si non in timore Domini tenueris te, instanter

27: 4 If not in fear of hold you finds

cito subvertetur domus tua. 27:5 Sicut in percussura
quickly destroyed house Your. 27: 5 As in blow

cribri remanent quisquiliae, sic peripsemata hominis
grating remain trash, so peripsemata man

in cogitatu illius. 27:6 Vasa figuli probat fornax, et
in thought of that. 27: 6 Baggage potter tests The oven and

homines iustos tentatio tribulationis. 27:7 Sicut
men just temptation trouble. 27: 7 As

rusticationem ligni ostendit fructus illius, sic verbum
husbandry tree shows fruit of so word

ex cogitatu cordis hominis. 27:8 Ante sermonem non
from thought heart of man. 27: 8 before word not

laudes virum: haec enim tentatio est hominum. 27:9
praises a: this For temptation is men. 27: 9

Si sequaris iustitiam, apprehendes illam et indues
If follow justice; obtain it and dress

quasi poderem honoris et inhabitabis cum ea, et
as long robe honor and dwell with it and

proteget te in sempiternum, et in die agnitionis
protect you in ever, and in day recognition

invenies firmamentum. 27:10 Volatilia ad sibi similia
find dome. 27:10 birds to to like

conveniunt, et veritas ad eos, qui operantur illam,
resort and truth to them; that workers it

revertetur. 27:11 Leo venationi insidiatur semper, sic
return. 27:11 Leo hunting wait always, so

peccata operantibus iniquitates. 27:12 Loquela timorati
sins workers iniquities. 27:12 The speech funeral

semper in sapientia manet; stultus autem sicut luna
always in wisdom remains; stupid Now as moon

mutatur. 27:13 In medio insensatorum conserva tempus,
changes. 27:13 in the unwise Help time;

in medio autem cogitantium assiduus esto. 27:14
in the Now thoughtful a constant Be. 27:14

Loquela stultorum odiosa, et risus illorum in
The speech fools odious and Championship their in

deliciis peccati. 27:15 Loquacitas multum iurantis
delights sin. 27:15 loquacity a lot swearing

horripilationem capiti statuet, et rixa illorum
hair head set; and strife their

obturatio aurium. 27:16 Effusio sanguinis rixa
stop ears. 27:16 absorption blood strife
superborum, et maledictio illorum auditus gravis.
proud, and the curse their hearing heavy.
27:17 Qui denudat arcana, amici fidem perdit et
27:17 He strips arcana friends faith loses and
non inveniet amicum ad animum suum: 27:18 dilige
not find friend to mind his 27:18 love
amicum et coniungere fide cum illo; 27:19 quod, si
friend and join faith with that; 27:19 that, if
denudaveris absconsa illius, non persequeris post eum.
discover secrets of not pursue? after him.
27:20 Sicut enim homo, qui extulit mortuum suum,
27:20 As For man, that station dead his
sic et qui perdit amicitiam proximi sui; 27:21 et
so and that loses friendship neighbor s; 27:21 and
sicut qui dimittit avem de manu sua, sic dereliquisti
as that leave bird of hand his so forsaken
proximum tuum et non eum capies. 27:22 Non illum
neighbor your and not it again. 27:22 no it
sequaris, quoniam longe abest; effugit enim quasi
the following, for off is absent; escapes For as
caprea de laqueo, quoniam vulnerata est anima eius;
roe of net, for wounded is soul thereof;
27:23 ultra eum non poteris colligare. Et maledicti
27:23 more it not You can tie. The accursed
est concordatio, 27:24 denudare autem amici mysteria
is reconciliation, 27:24 disclose Now friends mysteries
amputatio spei est. 27:25 Annuens oculo fabricat
amputation hope It is. 27:25 He motioned eye fabricates
iniqua; qui novit eum, recedet ab illo. 27:26 In
unfair; that He knows him, depart from that. 27:26 in
conspectu oculorum tuorum condulcabit os suum et
before eyes your sweeten mouth his and
super sermones tuos admirabitur; novissime autem
over words your admire; last Now
pervertet os suum et in verbis tuis dabit
withe mouth his and in words your will
scandalum. 27:27 Multa odivi et non coaequavi ei,
scandal. 27:27 many I hate and not nothing like to
et Dominus odiet illum. 27:28 Qui in altum mittit
and Lord hate him. 27:28 He in high sends

lapidem, super caput eius cadet, et plaga dolosa
stone, over head his fall; and stroke false

dolosi dividet vulnera. 27:29 Qui foveam fodit, incidet
trains divide wounds. 27:29 He pit digs, fall

in eam, et, qui statuit lapidem proximo, offendet in
in it and, that set stone neighbor stumble in

eo, et, qui laqueum alii ponit, capietur in illo.
it and, that trap others puts it, taken in that.

27:30 Facienti nequissimum consilium, super ipsum
27:30 A mischievous design, over it

devolvetur, et non agnoscet, unde adveniat illi.
rolled back, and not acknowledge whence carpeting to him.

27:31 Illusio et improperium superbo, et vindicta
27:31 Mockery and reproach proud, and revenge

sicut leo insidiabitur illi. 27:32 Laqueo capientur,
as lion wait to him. 27:32 net taken

qui oblectantur casu iustorum, dolor autem
that delight case just, Department Now

consumet illos, antequam moriantur. 27:33 Ira et
up those before they die. 27:33 anger and

furor utraque execrabilia sunt, et vir peccator
The anger both execrable are and man sinner

continens erit illorum. 28:1 Qui vindicari vult, a
container will be them. 28: 1 He avenged he will, from

Domino inveniet vindictam, et peccata illius servans
Lord find vengeance; and sins of Keeping

servabit. 28:2 Dimitte proximo tuo nocenti te, et
preserve. 28: 2 Release next your guilty you and

tunc deprecanti tibi peccata tua solventur. 28:3 Homo
then request you sins your dissolved. 28: 3 man

homini reservat iram et a Deo quaerit medelam?
man reserves anger and from God asks remedy?

28:4 In hominem similem sibi non habet
28: 4 in man like to not has

misericordiam et de peccatis suis deprecatur? 28:5
mercy and of sins their apologizes? 28: 5

Ipse, cum caro sit, reservat iram et propitiationem
He, with flesh is reserves anger and propitiation

petit a Deo? Quis exorabit pro delictis illius? 28:6
he asks from God? Who probably for offenses of that? 28: 6

Memento novissimorum et desine inimicari, 28:7
Remember last and cease enmity, 28: 7

tabitudinis et mortis et permane in mandatis eius.

tabitudinis and death and continue in instructions her.

28:8 Memorare mandatorum et non irascaris

28: 8 Remember commandments and not angry

proximo. 28:9 Memorare testamentum Altissimi et

neighbor. 28: 9 Remember covenant Highest and

ne respicias ignorantiam proximi. 28:10 Abstine te

do not Respect ignorance neighbor. 28:10 Refrain you

a lite et minues peccata: 28:11 homo enim

from lawsuit and You make sins: 28:11 man For

iracundus incendit litem, et vir peccator turbabit

passionate burned litigation and man sinner trouble

amicos et in medio pacem habentium immittet

friends and in the peace having debate

inimicitiam. 28:12 Secundum enim ligna silvae sic

hostility. 28:12 according to For timber forest so

ignis exardescit, et secundum virtutem hominis sic

fire flares; and according to power man so

iracundia illius erit, et secundum substantiam suam

Resentment of It will be and according to substance his

exaltabit iram suam. 28:13 Certamen festinatum

lift anger own. 28:13 The contest hasty

incendit ignem, et lis festinans effundit

burned fire and litigation hastening pours

sanguinem, et lingua testificans adducit mortem.

blood and language testifying quotes death.

28:14 Si sufflaveris in scintillam, quasi ignis

28:14 If blow in spark, as fire

exardebit; et, si expueris super illam, exstinguetur:

flares; and, if spit over it out:

utraqe ex ore tuo proficiscuntur. 28:15 Susurro et

both from mouth your proceed. 28:15 whisperer and

bilinguis maledictus: multos enim perdidit pacem

whisperer cursed: many For lost peace

habentes. 28:16 Lingua tertia multos commovit et

having. 28:16 language third many tossed and

dispersit illos de gente in gentem; 28:17 civitates

scattered them of race in the nation; 28:17 cities

muratas divitum destruxit et domos magnatorum

store rich destroyed and homes great

evertit; 28:18 virtutes populorum concidit et gentes
overturns; 28:18 virtues people shred and nations
fortes dissolvit. 28:19 Lingua tertia mulieres viratas
strong melts. 28:19 language third women valiant
eiecit et privavit illas laboribus suis. 28:20 Qui
ejected and deprived those labor their own. 28:20 He
respicit illam, non habebit requiem nec habebit
regards it not have rest or have
amicum, in quo requiescat. 28:21 Flagelli plaga
friend in which repose. 28:21 whip stroke
livorem facit, plaga autem linguae comminuet ossa;
stripe does stroke Now language pieces bones;
28:22 multi ceciderunt in ore gladii, sed non sic
28:22 many fell in mouth swords, but not so
quasi qui interierunt per linguam suam. 28:23
as that perished by language own. 28:23
Beatus, qui tectus est ab ea, qui in iracundiam illius
Happy that fastens is from it that in anger of
non transivit, et qui non attraxit iugum illius et in
not passed, and that not drew yoke of and in
vinculis eius non est ligatus. 28:24 Iugum enim illius
bonds his not is bound. 28:24 yoke For of
iugum ferreum est, et vinculum illius vinculum
yoke iron is and link of link
aereum est; 28:25 mors illius mors nequissima, et
brass it is; 28:25 death of death undone, and
utilis potius infernus quam illa. 28:26 Non obtinebit
useful more hell than that. 28:26 no obtain
imperium iustorum, et in flamma eius non
government just, and in flame his not
comburentur; 28:27 qui relinquunt Deum, incident in
fire; 28:27 that leave God, incidents in
illam, et exardebit in illis et non exstinguetur et
it and blaze in they and not out and
immittetur in illos quasi leo et quasi pardus laedet
sent in them as lion and as leopard 'm worried
illos. 28:28 Saepi aures tuas spinis, linguam nequam
them. 28:28 Hedge ears I thorns, language naughty
noli audire et ori tuo facito ostia et seras. 28:29
do not listen and mouth your recipe doors and bars. 28:29

Aurum tuum et argentum tuum obsigna et verbis
gold your and silver your seal and words
tuis facito stateram et frenos ori tuo rectos. 28:30
your recipe balance and bits mouth your upright. 28:30
Et attende, ne forte labaris in lingua, ne cadas
The notice do not perhaps fall in language, do not fall
in conspectu inimicorum insidiantium tibi, et sit
in before enemies wait you and is
casus tuus insanabilis in mortem. 29:1 Qui facit
case your incurable in death. 29: 1 He does
misericordiam, feneratur proximo suo; et, qui
mercy, lending next his own; and, that
confortat manu, mandata servat. 29:2 Fenerare
comforts hand, commands preserves. 29: 2 Lending
proximo tuo in tempore necessitatis illius et iterum
next your in time need of and again
redde proximo in tempore suo. 29:3 Confirma
pay next in time his own. 29: 3 strengthen
verbum et fideliter age cum illo, et omni tempore
word and faithfully Go with that, and all time
invenies, quod tibi necessarium est. 29:4 Multi quasi
find that you necessary It is. 29: 4 Many as
inventionem aestimaverunt fenus et praestiterunt
discovery supposed loans and performed
molestiam his, qui se adiuverunt. 29:5 Donec accipiat,
trouble those that he helped. 29: 5 Budget take,
osculatur manus dantis et de possessionibus proximi
Please hand giver and of property neighbor
humiliat vocem suam; 29:6 et in tempore redditionis
low voice his own; 29: 6 and in time repayment
postulabit tempus, et reddet verba taedii et
demand time; and shall pay words fatigue and
murmurationum et tempus causabitur. 29:7 Si autem
murmuring and time repayment. 29: 7 If Now
potuerit reddere, adversabitur; solidi vix reddet
could pay, stand; solid scarce shall pay
dimidium et computabit illud quasi inventionem. 29:8
half and count it as discovery. 29: 8
Sin autem, fraudabit illum pecunia sua et possidebit
Sin however, defraud it money his and learning;

illum inimicum gratis. 29:9 Et convicia et maledicta
it enemy free. 29: 9 The abuse and cursed
reddet illi et pro honore et beneficio reddet illi
shall pay they and for honor and benefit shall pay they
contumeliam. 29:10 Multi non causa nequitiae non
insult. 29:10 Many not cause wickedness not
fenerati sunt, sed fraudari gratis timuerunt. 29:11
Lending are but defrauded freely They were afraid. 29:11
Verumtamen super humilem longanimis esto et pro
However, over low slow be and for
eleemosyna non trahas illum. 29:12 Propter
alms not Draw him. 29:12 Because of
mandatum assume pauperem et propter inopiam eius
command Help poor and for poverty his
ne dimittas eum vacuum. 29:13 Perde pecuniam
do not let it void. 29:13 Lose money
propter fratrem et amicum tuum et non abscondas
for brother and friend your and not hide
illam sub lapide in perditionem. 29:14 Pone
it under stone in destruction. 29:14 Set
thesaurum tuum in praeceptis Altissimi, et proderit
treasure your in rules Highest and profit
tibi magis quam aurum. 29:15 Conclude eleemosynam
you more than gold. 29:15 Shut alms
in corde pauperis, et haec pro te exorabit ab omni
in heart poor and this for you probably from all
malo. 29:16 29:17 29:18 Super scutum roboris et
evil. 29:16 29:17 29:18 over shield stamina and
super lanceam ponderis adversus inimicum tuum
over lance weight against enemy your
pugnabit pro te. 29:19 Vir bonus fidem facit pro
fight for You. 29:19 A good faith does for
proximo suo; et, qui perdiderit confusionem, fugiet
next his own; and, that lose confusion; flee
repromissorem. 29:20 Gratiam fideiussoris ne
surety. 29:20 grace guarantor do not
obliviscaris: dedit enim pro te animam suam. 29:21
forget: given For for you life own. 29:21
29:22 Bona repromissoris dissipabit peccator, et
29:22 goods loan waste sinner, and
ingratus sensu derelinquet liberantem se. 29:23
ungrateful sense leave delivers themselves. 29:23

29:24 Repromissio multos perdidit recte agentes et
 29:24 promise many lost right giving and
commovit illos quasi fluctus maris; 29:25 viros
 tossed them as waves the sea; 29:25 men
potentes transmigrare fecit, et vagati sunt in
 powerful prisoners he did, and wandered are in
gentibus alienis. 29:26 Peccator transgrediens mandata
 nations others. 29:26 sinner moved commands
Domini incidet in repromissionem, et, qui conatur
 of fall in promise and, that tries
lucrum sectari, incidet in iudicium. 29:27 Sponde pro
 profit to follow, fall in judgment. 29:27 Sponde for
proximo secundum virtutem tuam, sed attende tibi,
 next according to power your but attend you
ne incidas. 29:28 Initium vitae hominis aqua et
 do not fall. 29:28 The beginning life man water and
panis et vestimentum et domus protegens
 bread and clothing and house protecting
turpitudinem. 29:29 Melior est victus pauperis sub
 privacy. 29:29 Better is food poor under
tegmine asserum quam epulae splendidae in peregre
 cocoon boards than banquets shining in abroad
sine domicilio. 29:30 Super parvo et magno placeat
 without URL. 29:30 over small and great please
tibi, et improperium peregrinationis non audies.
 you and reproach pilgrimage not listen to.
29:31 Vita nequam hospitandi de domo in domum,
 29:31 life naughty guest of house in home
et ubi hospitabitur, non fiducialiter aget, nec aperiet
 and where guest, not safety deal or open
os. 29:32 Hospitaberis et pasceris et potaberis
 mouth. 29:32 Hospitaberis and feed and potaberis
sine gratia, et ad haec amara audiet: 29:33 Transi,
 without grace and to this bitter will be: 29:33 Pass
hospes, et orna mensam et, si quae in manu habes,
 guest, and furnish table and, if which in hand you have
ciba me!'. 29:34 Exi a facie honorationis!
 feed I should have. ' 29:34 Get from the more highly!
Necessitudine domus meae hospitio mihi factus est
 relationship house I hospitality I he became is
frater'. 29:35 Gravia haec homini habenti senum:
 brother. ' 29:35 Flagrant this man I have a meaning:

obiurgatio peregrinationis et improprium feneratoris.
disavowal pilgrimage and reproach creditor.

30:1 De filiis. Qui diligit filium suum, assiduat illi
30: 1 The the children. He He loves son his frequently they

flagella, ut laetetur in novissimo suo. 30:2 Qui
flagellation as Let in last his own. 30: 2 He

docet filium suum, fructum habebit in illo et in
teaches son his fruit have in that and in

medio domesticorum in illo gloriabitur. 30:3 Qui
the Home Affairs in that he boasts. 30: 3 He

docet filium suum, in zelum mittet inimicum et in
teaches son his in jealous shoot enemy and in

medio amicorum gloriabitur in illo. 30:4 Mortuus est
the friends boast in that. 30: 4 dead is

pater eius et quasi non est mortuus: similem enim
father his and as not is dead; like For

reliquit sibi post se. 30:5 In vita sua vidit et
left to after themselves. 30: 5 in life his saw and

laetatus est in illo, in obitu suo non est contristatus.
rejoiced is in that, in death his not is sorry.

Nec confusus est coram inimicis: 30:6 reliquit enim
No shame! is before enemies; 30: 6 left For

defensorem domus contra inimicos et amicis
defender house against enemies and friends

reddentem gratiam. 30:7 Qui blanditur filio, colligabit
return favor. 30: 7 He fondle son, bind

vulnera eius, et super omnem vocem turbabuntur
wounds his and over all voice reel

viscera sua. 30:8 Equus indomitus evadit durus,
tender their own. 30: 8 The horse unaccustomed becomes hard

et filius remissus evadet praeceps. 30:9 Lacta filium,
and son remiss eventuate steep. 30: 9 Pamper a son,

et paventem te faciet; lude cum eo, et contristabit
and terror you do; play with it and sad

te. 30:10 Non corrideas illi, ne doleas, et in
You. 30:10 no Laugh they do not sorry for you, and in

novissimo obstupescant dentes tui. 30:11 Non des illi
last Blunted The teeth You. 30:11 no give they

potestatem in iuventute et ne despicias errata
power in youth and do not Miss mistakes

illius. 30:12 Curva cervicem eius in iuventute et
of that. 30:12 Bow neck his in youth and

tunde latera eius, dum infans est, ne forte induret
slap sides his while infant is do not perhaps grow
et non credat tibi, et erit tibi ab illo dolor
and not believe you and will be you from that Department
animae. 30:13 Doce filium tuum et operare in illo,
the soul. 30:13 teach son your and work in that,
ne in turpitudinem illius offendas. 30:14 Melior est
do not in uncovered of dash. 30:14 Better is
pauper sanus et fortis viribus quam dives imbecillis
poor healthy and strong strength than rich Dull
et flagellatus in carne sua. 30:15 Salus carnis
and scourged in flesh their own. 30:15 Health of
melior est omni auro et argento, et spiritus validus
better is all gold and silver and spirit strong
quam census immensus. 30:16 Non est census super
than census incomprehensible. 30:16 no is census over
censum salutis corporis, et non est oblectatio super
rental health body and not is pleasure over
cordis gaudium. 30:17 Melior est mors quam vita
heart joy. 30:17 Better is death than life
amara, et requies aeterna quam languor perseverans.
bitter, and rest eternal than tiredness persevering.
30:18 Bona effusa in ore clauso quasi appositiones
30:18 goods effused in mouth closed as additions
epularum circumpositae sepulcro. 30:19 Quid proderit
feasting about a tomb. 30:19 What profit
libatio idolo? Nec enim manducabit nec odorabitur:
libation idol? No For eat or smell;
30:20 sic qui effugatur a Domino portans mercedes
30:20 so that Once the from Lord carrying earnings
iniquitatis, 30:21 videns oculis et ingemiscens sicut
of violence, 30:21 seeing eyes and He groaned in as
spado complectens virginem et suspirans. 30:22
eunuch comprising virgin and sighing. 30:22
Tristitiam non des animae tuae et non affligas
sadness not give soul your and not Do
temetipsum in consilio tuo. 30:23 Iucunditas cordis
yourself in design your. 30:23 Joy heart
haec est vita hominis et thesaurus sine defectione
this is life man and treasure without defection

sanctitatis, et exsultatio viri est longaevitas. 30:24
holiness, and joy men is A long life. 30:24

Indulge animae tuae et consolare cor tuum et tristitiam longe repelle a te. 30:25 Multos enim
indulge soul your and comfort heart your and sorrow off drive from You. 30:25 many For

occidit tristitia, et non est utilitas in illa; 30:26
sets depression and not is utilities in that; 30:26

zelus et iracundia minuunt dies, et ante tempus
zeal and Resentment lessen day, and before time

senectam adducet cogitatus. 30:27 Splendidum cor et bonum in epulis est; epulae enim illius diligenter
age bring the device. 30:27 cheerful heart and good in banquets it is; banquets For of carefully

fiunt. 31:1 Vigilia divitis tabefacit carnes, et cogitatus illius aufert somnum; 31:2 cogitatus victus
are done. 31: 1 Watching rich wastes meat, and The device of taketh away sleep; 31: 2 The device food

avertit somnum, et infirmitas gravis a somno excitat. 31:3 Laboravit dives in congregatione
diverted sleep and weakness heavy from sleep motivation. 31: 3 labored rich in community

substantiae et, si requiescit, replebitur deliciis suis; 31:4 laboravit pauper in penuria victus et, si
substance and, if rests filled with delights his family; 31: 4 labored poor in shortage food and, if

requiescit, inops fit. 31:5 Qui aurum diligit, non iustificabitur, et, qui insequitur lucrum, in eo
rests helpless becomes. 31: 5 He gold love, not justified, and, that pursues gain, in it

oberrabit. 31:6 Multi dati sunt in ruinam auri gratia, et facta est in facie ipsorum perditio illorum.
oberrabit. 31: 6 Many given are in failure gold grace and made is in the their destruction them.

31:7 Lignum offensionis est aurum sacrificantium; vae illis, qui sectantur illud: et omnis imprudens
31: 7 wood Offence is gold sacrifice; Woe those that follow it and all imprudent

capietur in illo. 31:8 Beatus dives, qui inventus est
taken in that. 31: 8 Happy rich, that found is

sine macula et qui post aurum non abiit nec
without spot and that after gold not He went or
speravit in pecunia et thesauris. 31:9 Quis est hic,
trust in money and treasures. 31: 9 Who is here,
et laudabimus eum? Fecit enim mirabilia in populo
and Mat him? He made For wonders in people
suo. 31:10 Quis probatus est in illo et perfectus
his own. 31:10 Who approved is in that and perfect
est? Erit illi gloria aeterna. Quis potuit
is it? There will be they glory eternal. Who could
transgredi et non est transgressus, facere mala et
transgress and not is crossing do bad and
non fecit? 31:11 Ideo stabilita sunt bona illius in
not He did? 31:11 Therefore established are good of in
Domino, et eleemosynas illius enarrabit omnis
Lord, and alms of declare all
ecclesia sanctorum. 31:12 De continentia. Supra
church Saints. 31:12 The containers. above
mensam magnam sedisti? Non aperias super illam
table great you sat down? no open over it
faucem tuam prior. 31:13 Non dicas: ‘Multa sunt,
open your first. 31:13 no say: many are
quae super illam sunt!’. 31:14 Memento quoniam
which over it They are. ‘ 31:14 Remember for
malum est oculus nequam; oculum nequam odit
evil is eye worthless; eye naughty He hates
Deus. 31:15 Nequius oculo quid creatum est? Ideo
God. 31:15 worse eye what created is it? Therefore
ab omni facie lacrimatur. 31:16 Quocumque
from all the weeps. 31:16 Wherever
aspexerit, ne extendas manum tuam prior et
onlooker, do not Lay hand your first and
invidia contaminatus erubescas; 31:17 nec comprimaris
envy contaminated confusion; 31:17 or compressed
cum eo in catino. 31:18 Intellege, quae sunt proximi
with it in the dish. 31:18 consider which are neighbor
tui, ex teipso et de omni verbo cogita; 31:19 utere
your from yourself and of all word think; 31:19 use
quasi homo frugi his, quae tibi apponuntur, ne,
as man economical those which you involved, do not,

cum manducas multum, odio habearis. 31:20 Cessa
with eat a lot, hatred be possessed. 31:20 Leave

prior disciplinae causa et noli nimius esse, ne
first training cause and do not excessive be do not

forte offendas. 31:21 Et, si in medio multorum
perhaps dash. 31:21 and, if in the many

sedisti, prior illis ne extendas manum tuam nec
You sat, first they do not Lay hand your or

prior poscas bibere. 31:22 Quam sufficiens est homini
first ask drink. 31:22 How sufficient is man

erudito vinum exiguum! Et in dormiendo non
learned wine small! The in asleep not

laborabis ab illo et non senties dolorem. 31:23
LABOR from that and not feel pain. 31:23

Vigilia, cholera et tortura ventris viro infrunito;
Watching, cholera and Torture belly man froward;

31:24 somnus sanitatis in homine parco: dormiet
31:24 sleep health in man the park; sleep

usque mane, et anima illius cum ipso delectabitur.
up morning and soul of with it sucking.

31:25 Et, si coactus fueris in edendo multum, surge
31:25 and, if forced you in eating a lot, Rise

e medio, evome, et refrigerabit te, et non adduces
from medium vomit and refresh you and not bring

corpori tuo infirmitatem. 31:26 Audi me, fili, et ne
body your weakness. 31:26 Listen I son, and do not

spernas me et in novissimo invenies verba mea.
Insult I and in last find words I have.

31:27 In omnibus operibus tuis esto modestus, et
31:27 in all works your be modest, and

omnis infirmitas non occurret tibi. 31:28 Splendidum
all weakness not meet to you. 31:28 cheerful

in panibus benedicient labia multorum, et
in bread bless lips many and

testimonium bonitatis illius fidele; 31:29 nequissimo in
witness goodness of faithful; 31:29 niggardly in

pane murmurabit civitas, et testimonium nequitiae
bread murmur The city, and witness wickedness

illius verum est. 31:30 In vino noli provocare;
of true It is. 31:30 in wine do not challenge;

multos enim exterminavit vinum. 31:31 Fornax probat
many For destroyed wine. 31:31 furnace tests
aciem ferri in intinctione: sic vinum in lite corda
line iron in smearing: so wine in lawsuit hearts
superborum. 31:32 Quasi vita hominibus vinum, si
proud. 31:32 like life men wine, if
bibas illud moderate. 31:33 Quae est vita ei, qui
drink it moderately. 31:33 What is life to that
minuitur vino? 31:34 Quid defraudat vitam? Mors.
decreased wine? 31:34 What cheats life? Death.
31:35 Vinum in iucunditatem creatum est et non in
31:35 wine in pleasantness created is and not in
ebrietatem, ab initio. 31:36 Exsultatio animae et
intoxication; from beginning. 31:36 The joy soul and
gaudium et voluptas cordis vinum moderate potatum
joy and pleasure heart wine moderately excess
in tempore; 31:37 sanitas est animae et corpori
in time; 31:37 health is soul and body
sobrius potus. 31:38 Vinum multum potatum
sober drink. 31:38 wine a lot excess
irritationem et iram et ruinas multas facit. 31:39
provocation and anger and ruins many He does. 31:39
Amaritudo animae vinum multum potatum in
The stress soul wine a lot excess in
irritatione et ruina. 31:40 Ebrietas multiplicat
irritation and the fall. 31:40 drunkenness increases
animositatem imprudentis in offensionem, minorans
spiritedness imprudent in offense lessening
virtutem et faciens vulnera. 31:41 In convivio vini
power and making wounds. 31:41 in banquet wine
non arguas proximum et non despicias eum in
not rebuke neighbor and not Miss it in
iucunditate illius; 31:42 verba impropertii non dicas
joy the latter; 31:42 words upbraiding not say
illi et non premas illum in repetendo. 32:1 Rectorem
they and not press it in again. 32: 1 rector
te posuerunt? Noli extolli: esto in illis quasi unus
you held? Do not lifted up; be in they as one
ex ipsis. 32:2 Curam illorum habe et sic conside
from them. 32: 2 Take care their hold and so consideration
et omni cura tua explicita recumbe, 32:3 ut laeteris
and all care your explicit sit down, 32: 3 as Rejoice

propter illos et decentiae gratia accipias coronam et
for them and decency grace take crown and
dignationem consequaris corrogationis. 32:4 Loquere,
rank secure contribution. 32: 4 Say,
maior natu: decet enim te 32:5 primum verbum in
more elders: becomes For you 32: 5 first word in
diligenti scientia; et non impediās musicam. 32:6
careful knowledge; and not hinder music. 32: 6
Ubi convivium, non effundas sermonem et importune
Where banquet not pour word and season
noli extolli in sapientia tua. 32:7 Gemmula
do not lifted in wisdom Your. 32: 7 concert
carbunculi in ornamento auri, et concentus
carbuncles in jewelry gold and concerts
musicorum in convivio vini; 32:8 sicut in fabricatione
music in banquet wine; 32: 8 as in building
aurea signum est smaragdi, sic numerus musicorum
gold sign is emeralds so number music
in iucundo et moderato vino. 32:9 Audi tacens, et
in satisfying and moderate the wine. 32: 9 Listen Afraid and
pro reverentia accedet tibi bona gratia. 32:10
for reverence approach you good Grace. 32:10
Adulescens, loquere in tua causa vix; 32:11 bis, si
Young, speak in your cause scarce; 32:11 twice, if
interrogatus fueris. 32:12 Recapitula sermonem, in
questioned you go. 32:12 RECAPITULATE word in
paucis multa; esto quasi sciūs et simul tacens.
a few much; be as well informed and together silent.
32:13 In medio magnatorum non praesumas et, ubi
32:13 in the great not presume and, where
sunt senes, non multum loquaris. 32:14 Ante
are the elderly, not a lot speak. 32:14 before
tonitruum praeibit coruscatio, et ante verecundum
thunderstorms bellwether The gleaming, and before modest
praeibit gratia. 32:15 Et hora surgendi non te
bellwether Grace. 32:15 The hour rising not you
trices; praecurre autem prior in domum tuam et
slack; get ahead Now first in home your and
illic avocare et illic lude 32:16 et age conceptiones
there pastime and there play 32:16 and Go conceptions

tuas et noli peccare in verbo superbo. 32:17 Et
I and do not sin in word proud. 32:17 The
super his omnibus benedicito Dominum, qui fecit te
over these all bless Lord, that he you
et inebriantem te ab omnibus bonis suis. 32:18
and replenisheth you from all good their own. 32:18
Qui timet Dominum, excipiet doctrinam; et, qui
He fears Lord, welcome teaching; and, that
vigilaverint ad illum, invenient benedictionem. 32:19
watch to it find blessing. 32:19
Qui quaerit legem, replebitur ab ea; et, qui
He asks law filled with from it; and, that
insidiose agit, scandalizabitur in ea. 32:20 Qui
insidiously acts fall in them. 32:20 He
timent Dominum, invenient iudicium iustum et
fear Lord, find judgment just and
iustitias quasi lumen accendent. 32:21 Peccator homo
justices as light kindle. 32:21 sinner man
vitabit correctionem et secundum voluntatem suam
avoid correction and according to will his
inveniet comparationem. 32:22 Vir consilii non
find comparison. 32:22 A counsel not
despiciet intellegentiam; alienus et superbus non
Mine understanding; foreign and proud not
pertimescet timorem. 32:23 32:24 Fili, sine consilio
dread fear. 32:23 32:24 Son, without design
nihil facias et post factum non paenitebis. 32:25 In
nothing do and after it not repent. 32:25 in
via ruinae non eas et non offendes bis in lapides;
road downfall not them and not displease twice in stones;
ne credas te viae inexploratae, ne ponas animae
do not trust you way unexplored do not Dispose soul
tuae scandalum. 32:26 Et a filiis tuis cave et a
your scandal. 32:26 The from children your beware and from
domesticis tuis attende. 32:27 In omni opere tuo
domestic your attend. 32:27 in all work your
confide animae tuae: haec est enim conservatio
Courage soul you: this is For conservation
mandatorum. 32:28 Qui credit legi, attendit
mandates. 32:28 He believes I have read, attention

mandatis; et, qui confidit in Domino, non
mandates; and, that trusts in Lord, not
minorabitur. 33:1 Timenti Dominum non occurrent
The decrease. 33: 1 fears Lord not meet
mala, sed in tentatione Deus illum iterum conservabit
bad but in trial God it again preserve
et liberabit a malis. 33:2 Sapiens non odit
and free from the bad. 33: 2 Wiseman not He hates
mandata et iustitias et non illidetur quasi in
commands and justices and not dashed as in
procella navis. 33:3 Homo sensatus credit verbo Dei,
storm ship. 33: 3 man wise believes word God,
et lex illi fidelis sicut qui interrogationem manifestat.
and law they faithful as that question he explains.
33:4 Para verba et sic deprecatus exaudieris et
33: 4 Fashion words and so prayed You hear and
conservabis disciplinam et tunc respondebis. 33:5
keep correction and then answer. 33: 5
Praecordia fatui quasi rota carri, et quasi axis
Praecordia foolish as wheel cart: and as axis
versatilis cogitatus illius. 33:6 Equus admissarius, sic
turning The device of that. 33: 6 The horse stallion, so
et amicus subsannator: sub omni suprasedente
and friend neigheth under all neigheth
hinnit. 33:7 Quare dies diem superat, si omnis lux
neighs. 33: 7 Why day day surpasses if all light
anni a sole? 33:8 A Domini scientia separati sunt,
years from the sun? 33: 8 A of knowledge separated are
33:9 et immutavit tempora et dies festos ipsorum.
33: 9 and Some times and day festival theirs.
33:10 Ex ipsis exaltavit et magnificavit Deus et ex
33:10 from the promoted and great God and from
ipsis posuit in numerum dierum. Et omnes homines
the set in number days. The all men
de solo, et ex terra creatus est Adam. 33:11 In
of soil, and from land created is Adam. 33:11 in
multitudine disciplinae Dominus separavit eos et
numbers training Lord separated them and
immutavit vias eorum: 33:12 ex ipsis benedixit et
Some ways their 33:12 from the blessed and

exaltavit et ex ipsis sanctificavit et ad se
promoted and from the dedicated and to he
applicavit; ex ipsis maledixit et humiliavit et
presented; from the Cursing and humbled and
convertit illos a statione ipsorum. 33:13 Quasi
back them from station theirs. 33:13 like
lutum figuli in manu ipsius plasmare illud et
mud potter in hand of fashion it and
disponere 33:14 secundum beneplacitum eius, sic
dispose 33:14 according to pleasure his so
homo in manu illius, qui se fecit et reddet illi
man in hand of that he he and shall pay they
secundum iudicium suum. 33:15 Contra malum
according to judgment his own. 33:15 against evil
bonum est, et contra mortem vita; sic et contra
good is and against death life; so and against
virum iustum peccator. Et sic intueri in omnia opera
man just sinner. The so look in all works
Altissimi, duo et duo, et unum contra unum. 33:16
Highest two and two, and one against one. 33:16
Et ego novissimus evigilavi et, quasi qui colligit
The I last I woke up and, as that collects
acinos post vindemiatores, 33:17 in benedictione Dei
cooking after grape, 33:17 in blessing God
et ipse praecessi et, quasi qui vindemiat, replevi
and he results and, as that gatherer, I filled
torcular. 33:18 Respice quoniam non mihi soli
press. 33:18 Look for not I only
laboravi sed omnibus exquirentibus disciplinam. 33:19
labored but all seek instruction. 33:19
Audite me, magnates populi; et rectores ecclesiae,
Listen I nobles people; and rectors church
auribus percipite. 33:20 Filio et mulieri, fratri et
ears ear. 33:20 son and woman brother and
amico non des potestatem super te in vita tua; et
friend not give power over you in life your; and
non dederis alii possessionem tuam, ne forte
not give others possession your do not perhaps
paeniteat te et depreceris pro illis. 33:21 Dum
regrets you and entreat for them. 33:21 while
adhuc superes et aspiras, non commutes teipsum
yet surpass and breathing, not change yourself

cum omni carne. 33:22 Melius est enim, ut filii
with all the flesh. 33:22 better is For as children
tui te rogent, quam te respicere in manus filiorum
your you they ask, than you look in hand children
tuorum. 33:23 In omnibus operibus tuis praececellens
Your. 33:23 in all works your excellent
esto, 33:24 ne dederis maculam in gloria tua. In
be 33:24 do not give spot in glory Your. in
die consummationis dierum vitae tuae et in tempore
day consummation days life your and in time
exitus tui distribue hereditatem tuam. 33:25 Cibaria
issues your distribute heritage Your. 33:25 Fodder
et virga et onus asino, panis et disciplina et opus
and staff and load ass, bread and training and work
servo. 33:26 Operare per servum et invenies
server. 33:26 Se by slave and find
requiem; laxa manus illi, et quaeret libertatem.
rest; loose hand they and she asks freedom.
33:27 Iugum et lorum curvant collum, et servum
33:27 yoke and leash arching neck, and slave
inclinant operationes assiduae. 33:28 Servo malevolo
incline operations are constant. 33:28 Server malicious
tortura et compedes, mitte illum in operationem,
Torture and The shackles send it in operation
ne vacet: 33:29 multam enim malitiam docuit
do not idle: 33:29 great For malice taught
otiositas. 33:30 In opera constitue eum, sic enim
idleness. 33:30 in works Set him, so For
condecet illum; quod si non obaudierit, curva illum
fit it; that if not obedient, curve it
compedibus, sed non immoderate in omnem carnem;
chains, but not immoderately in all the flesh;
verum sine iudicio nihil facias grave. 33:31 Si est
true without trial nothing do heavy. 33:31 If is
tibi servus unicus, sit tibi quasi anima tua, quoniam
you slave only, is you as soul your for
sicut te indigebis illo. Si est tibi servus unicus, quasi
as you want that. If is you slave only, as
fratrem sic eum tracta, ne in sanguinem animae
brother so it treat do not in blood soul
tuae irascaris. 33:32 Si laeseris eum iniuste, in
your angry. 33:32 If injured it unjustly in

fugam convertetur; 33:33 et, si surgens discesserit, in
flight return; 33:33 and, if rising depart, in
qua via quaeras illum, nescis. 34:1 Vana spes
which road ask it you do not know. 34: 1 Empty hope
et mendax viro insensato, et somnia extollunt
and lying man void; and dreams uplift
imprudentes. 34:2 Quasi qui apprehendit umbram et
fools. 34: 2 like that apprehends shadow and
persequitur ventum, sic et qui attendit ad visa
hunt wind so and that attention to visa
noctis. 34:3 Hoc secundum hoc visio somniorum, ante
night. 34: 3 This according to this vision dreams before
faciem hominis similitudo faciei. 34:4 Ab immundo
face man form face. 34: 4 from unclean
quid mundabitur? Et a mendace quid verum
what clean? The from false? what true
dicetur? 34:5 Divinationes et auguria et somnia
be told? 34: 5 Fortunetelling and auguries and dreams
vanitas est, 34:6 et, sicut parturientis, cor phantasias
vanity is 34: 6 and, as labor, heart fantasies
patitur. Nisi ab Altissimo fuerit emissa visitatio, ne
suffers. unless from Highest be shot visit do not
dederis in illis cor tuum. 34:7 Multos enim errare
give in they heart Your. 34: 7 many For err
fecerunt somnia, et exciderunt sperantes in illis. 34:8
they dreams and wielders trust in them. 34: 8
Sine mendacio consummabitur verbum legis, et
without lying finished word law and
sapientia in ore fidei consummatio. 34:9 Vir, qui
wisdom in mouth sure consumption. 34: 9 The man, that
peregrinatus est, multa didicit, et, qui multa expertus
sojourned is many learned and, that many tests
est, enarrabit scienter. 34:10 Qui non est expertus,
is declare knowingly. 34:10 He not is tests
pauca recognoscit, qui autem peregrinatus est,
a few reviews, that Now sojourned is
multiplicat astutiam. 34:11 34:12 Multa vidi errando
increases craftiness. 34:11 34:12 many I traveling
et plurima verba intellexi; 34:13 aliquoties usque ad
and many words I understood; 34:13 sometimes up to

mortem periclitatus sum et horum causa liberatus
death danger I and these cause freed
sum. 34:14 Spiritus timentium Dominum vivet, et in
I am. 34:14 Spirit fear Lord live and in
respectu illius benedicetur. 34:15 Spes enim illorum
respect of blessed. 34:15 hope For their
in salvantem illos, et oculi Dei in diligentes se.
in save those and eyes God in loving themselves.
34:16 Qui timet Dominum, nihil trepidabit et non
34:16 He fears Lord, nothing tremble and not
pavebit, quoniam ipse est spes eius. 34:17 Timentis
afraid; for he is hope her. 34:17 fears
Dominum beata est anima eius. 34:18 Ad quem
Lord blessed is soul her. 34:18 the which
respicit? Et quis est fortitudo eius? 34:19 Oculi
looks? The who is strength his? 34:19 The eyes
Domini super timentes eum: protector potentiae,
of over fearing him: shield power,
firmamentum virtutis, tegimen ardoris et umbraculum
support power Shelter heat and booth
meridiani, 34:20 custodia offensionis et adiutorium
in the South, 34:20 custody Offence and help
casus, exaltans animam et illuminans oculos, dans
case, Lifter life and illuminating eyes, giving
sanitatem vitae et benedictionem. 34:21 Dominus
health life and blessing. 34:21 Lord
solus sustentibus se in via veritatis et iustitiae.
only wait he in road truth and justice.
34:22 Immolantis ex iniquo, oblatio maculata, et
34:22 immolation from unfavorable offering stained, and
non sunt beneplacitae hostiae iniustorum. 34:23 Dona
not are acceptable The victims unjust. 34:23 gifts
iniquorum non probat Altissimus nec respicit in
lawless not tests Highest or regards in
oblaciones iniquorum nec in multitudine sacrificiorum
offerings lawless or in numbers sacrifices
eorum propitiabitur peccatis. 34:24 Qui offert
their pardon sins. 34:24 He offers
sacrificium ex substantia pauperum, quasi qui
sacrifice from substance poor as that

victimat filium in conspectu patris sui. 34:25 Panis
slaughtering son in before father 's. 34:25 bread
egentium vita pauperum est; qui defraudat illum,
needy life poor it is; that cheats it
homo sanguinis est. 34:26 Qui aufert in sudore
man blood It is. 34:26 He taketh away in sweat
panem, quasi qui occidit proximum suum; 34:27 et
bread, as that sets neighbor his own; 34:27 and
effundit sanguinem, qui fraudem facit mercenario.
pours blood that fraud does hired.
34:28 Unus aedificans et unus destruens; quid
34:28 one building and one destroying; what
prodest illis nisi labor? 34:29 Unus orans et unus
profit they but work? 34:29 one praying and one
maledicens; cuius vocem exaudiet Deus? 34:30 Qui
a curse; the voice answer God? 34:30 He
baptizatur a mortuo et iterum tangit eum: quid
baptized from dead and again touches him: what
proficit lavatio illius? 34:31 Sic homo, qui ieiunat
profits washing of that? 34:31 so man, that fasts
pro peccatis suis, et iterum vadens et eadem
for sins their and again go and same
faciens. Orationem illius quis exaudiet? Aut quid
making. prayer of who answer? or what
proficit humiliando se? 35:1 Qui conservat legem,
profits humbling themselves? 35: 1 He preserves law
multiplicat oblationes: 35:2 sacrificium salutare est
increases offerings: 35: 2 sacrifice salvation is
attendere mandatis. 35:3 35:4 Qui retribuit gratiam,
attention instructions. 35: 3 35: 4 He rewarded thanks,
offert similaginem, et, qui facit eleemosynam, offert
offers flour, and, that does alms, offers
sacrificium laudis. 35:5 Beneplacitum est Domino
sacrifice Thanksgiving. 35: 5 The good pleasure is Lord
recedere ab iniquitate, et deprecatio pro peccatis
recede from violence, and The prayer for sins
recedere ab iniustitia. 35:6 Non apparebis ante
recede from injustice. 35: 6 no appear before
conspectum Domini vacuus: 35:7 haec enim omnia
view of empty: 35: 7 this For all

propter mandatum Dei fiunt. 35:8 Oblatio iusti
for command God are done. 35: 8 offering just
impinguat altare, et odor suavitatis illius est in
fattens altar, and The smell aroma of is in
conspectu Altissimi; 35:9 sacrificium iusti acceptum
before Highest; 35: 9 sacrifice just acceptable
est, et memoriam eius non obliviscetur Dominus.
is and memory his not forget Lord.
35:10 Bono oculo gloriam redde Deo et non minuas
35:10 good eye glory pay God and not diminish
primitias manuum tuarum; 35:11 in omni dato
contributions hands your; 35:11 in all given
hilarem fac vultum tuum et in exultatione
cheerful Make face your and in joy
sanctifica decimas tuas; 35:12 da Altissimo secundum
sanctify tithes your; 35:12 give Highest according to
datum eius et in bono oculo ad inventionem facito
given his and in good eye to discovery recipe
manuum tuarum, 35:13 quoniam Dominus retribuens
hands your 35:13 for Lord rewarding
est et septies tantum reddet tibi. 35:14 Noli offerre
is and times only shall pay to you. 35:14 Do not offer
munera prava, non enim suscipiet illa; 35:15 et noli
gifts bad not For support that; 35:15 and do not
confidere in sacrificio iniusto, quoniam Dominus iudex
trust in sacrifice the illegal, for Lord judge
est, et non est apud illum gloria personae. 35:16
is and not is in it glory person. 35:16
Non accipiet personam in pauperem et deprecationem
no take person in poor and petition
laesi exaudiet. 35:17 Non despiciet preces pupilli nec
injured answer. 35:17 no Mine prayers orphans or
viduam, si effundat loquelam gemitus. 35:18 Nonne
widow, if spreads speech groans. 35:18 Did
lacrimae viduae ad maxillam descendunt, et
tears widow to cheek down, and
exclamatio eius super deducentem eas? 35:19 A
exclamation his over causeth them? 35:19 A
maxilla enim ascendunt usque ad caelum, et
Lehi For climb up to heaven and
Dominus exauditor non delectabitur in illis. 35:20
Lord listens not sucking in them. 35:20

Qui adorat Deum, in beneplacito suscipietur, et
He adores God, in pleasure accepted, and
deprecatio illius usque ad nubes propinquabit. 35:21
The prayer of up to cloud approach. 35:21
Oratio humilis nubes penetrabit et, donec propinquet,
Prayer low cloud penetrate and, until nigh,
non consolabitur; et non discedet, donec Altissimus
not comfort; and not depart, until Highest
aspiciat, et iudex iustus faciat iudicium. 35:22 Et
look, and judge just do judgment. 35:22 The
Dominus non tardabit, et Fortissimus non habebit in
Lord not delay and champion not have in
illis patientiam, donec contribulet dorsum crudelium
they patience, until crush back cruel
35:23 et gentibus reddet vindictam, donec tollat
35:23 and nations shall pay vengeance; until take
multitudinem superborum et sceptrum iniquorum
company proud and scepters lawless
contribulet, 35:24 donec reddat hominibus secundum
crush, 35:24 until render men according to
actus suos et opera Adae secundum praesumptionem
act their and works Adam according to presumption
illius, 35:25 donec iudicet iudicium plebis suae et
of 35:25 until judge judgment people his and
oblectabit istos misericordia sua. 35:26 Speciosa
delight these mercy their own. 35:26 Beautiful
misericordia in tempore tribulationis, quasi nubes
mercy in time trouble, as cloud
pluviae in tempore siccitatis. 36:1 Miserere nostri,
rain in time drought. 36: 1 Have mercy our
Deus omnium, et respice nos et ostende nobis lucem
God all and look we and show us light
miserationum tuarum; 36:2 et immitte timorem tuum
tender your; 36: 2 and send fear your
super gentes, quae non exquisierunt te, ut cognoscant
over nations which not sought you as know
quia non est Deus nisi tu, et enarrent magnalia
because not is God but you and declare great works
tua. 36:3 Alleva manum tuam super gentes alienas,
Your. 36: 3 Lift hand your over nations others

ut videant potentiam tuam. 36:4 Sicut enim in
as see power Your. 36: 4 As For in
conspectu eorum sanctificatus es in nobis, sic in
before their sanctified you in us so in
conspectu nostro magnificaberis in eis, 36:5 ut
before our magnified in them, 36: 5 as
cognoscant, sicut et nos cognovimus, quoniam non
know as and we known for not
est Deus praeter te, Domine. 36:6 Innova signa
is God In addition to you O Lord. 36: 6 renew standards
et itera mirabilia, 36:7 glorifica manum et firma
and flint wonders, 36: 7 glorify hand and firm
brachium dextrum, 36:8 excita furorem et effunde
arm right 36: 8 Raise anger and pour
iram, 36:9 tolle adversarium et afflige inimicum.
anger, 36: 9 Away adversary and crush the enemy.
36:10 Festina tempus et memento praefinitionis, et
36:10 Hurry! time and remember ordination, and
enarrentur mirabilia tua. 36:11 In ira flammae
conference wonders Your. 36:11 in anger flame
devoretur, qui salvatur; et, qui pessimant plebem
swallowed, that is saved; and, that harm people
tuam, inveniant perditionem. 36:12 Contere caput
your find destruction. 36:12 crush head
principum inimicorum dicentium: ‘ Non est alius
leaders enemies saying: ‘ no is other
praeter nos!’. 36:13 **Congrega omnes tribus Iacob**
In addition to us’. 36:13 Gather all three Jacob
et hereditabis eos sicut ab initio. 36:14 Miserere
and inherit them as from beginning. 36:14 Have mercy
plebi tuae, super quam invocatum est nomen tuum,
people your over than bears is name your
et Israel, quem coaequasti primogenito tuo. 36:15
and Israel which m firstborn your. 36:15
Miserere civitati sanctificationis tuae, Ierusalem, loco
Have mercy city sanctification your Jerusalem place
requiei tuae. 36:16 Reple Sion maiestate tua et
rest Your. 36:16 Fill Zion majesty your and
gloria tua templum tuum. 36:17 Da testimonium his,
glory your temple Your. 36:17 Give witness those

qui ab initio creaturae tuae sunt, et suscita
that from beginning creatures your are and up
praedicationes, quas locuti sunt in nomine tuo. 36:18
preachings which have are in name your. 36:18
Da mercedem sustinentibus te, ut prophetae tui
Give wages wait you as prophets your
fideles inveniantur. Et exaudi orationes servorum
faithful found. The hear prayers officials
tuorum, 36:19 secundum beneplacitum super populo
your 36:19 according to pleasure over people
tuo, et dirige nos in viam iustitiae, et sciant omnes,
your and direct we in way justice, and know all
qui habitant terram, quia tu es Deus saeculorum.
that residents land because you you God ever.
36:20 Omnem escam manducabit venter, et est cibus
36:20 all food eat belly, and is food
cibo melior; 36:21 fauces percipiunt cibum ferae, et
food better; 36:21 throat perceive food wild, and
cor sensatum verba mendacia. 36:22 Cor pravam
heart tests words Lying. 36:22 heart degenerate
dabit tristitiam, et homo peritus retribuet illi. 36:23
will sadness, and man expert repay to him. 36:23
Omnem masculum excipiet mulier, est autem filia
all male welcome woman is Now daughter
melior filia. 36:24 Species mulieris exhilarat faciem
better daughter. 36:24 species woman cheers face
viri sui, et super omnem concupiscentiam hominis
men s and over all concupiscence man
superducit desiderium. 36:25 Insuper, si est super
nothing desire. 36:25 In addition, if is over
lingua eius curatio et mitigatio et misericordia, non
language his treatment and mitigation and mercy, not
est vir illius secundum filios hominum. 36:26 Qui
is man of according to children men. 36:26 He
possidet mulierem bonam, inchoat possessionem,
including woman good begins possession
adiutorium secundum illum est et columna requiei.
help according to it is and column rest.
36:27 Ubi non est saepes, diripietur vinea, et ubi
36:27 Where not is hedges, spoiled vine, and where

non est mulier, ingemiscet errans. 36:28 Quis credit
not is woman ingemiscet erroneous. 36:28 Who believes
ei, qui non habet nidum et deflectens ubicumque
to that not has nest and sagging wherever
obscuraverit, quasi succinctus latro exsiliens de
conceals, as struts robber jumping of
civitate in civitatem? 37:1 Omnis amicus dicet: ‘
city in the city? 37: 1 all friend He will say: ‘
Et ego amicitiam copulavi! ‘; sed est amicus solo
The I friendship close! ‘ but is friend soil
nomine amicus. Nonne tristitia appropinquans usque
name friend. Did sadness closing in up
ad mortem: 37:2 sodalis et amicus ad inimicitiam
to death; 37: 2 member and friend to hostility
conversus? 37:3 O praesumptio nequissima, unde
turned? 37: 3 O presumption undone, whence
creata es cooperire aridam malitia et dolositate
created you cover dry malice and deceitfulness
illius? 37:4 Sodalis amico coniucundatur in
of that? 37: 4 A member of the friend his joys in
oblectationibus et in tempore tribulationis adversarius
entertainments and in time trouble adversary
erit; 37:5 sodalis amico condolet causa ventris et
will be; 37: 5 member friend shares cause belly and
contra hostem accipiet scutum. 37:6 Non obliviscaris
against the enemy take shield. 37: 6 no forget
amici tui in animo tuo et non immemor sis illius
friends your in mind your and not heedless be of
in opibus tuis. 37:7 Noli consiliari cum eo, qui tibi
in resources your. 37: 7 Do not Consult with it that you
insidiatur, et a zelantibus te absconde consilium.
wait and from rival you hide policy.
37:8 Omnis consiliarius prodit consilium, sed est
37: 8 all Counsellor produced design, but is
consiliarius pro semetipso. 37:9 A consiliario serva
Counsellor for Himself. 37: 9 A adviser Help
animam tuam et prius scito quae sit illius necessitas
life your and first know which is of necessity
et ipse enim animo suo cogitabit 37:10 ne forte
and he For mind his devise 37:10 do not perhaps

mittat super te sortem et dicat tibi: 37:11 ‘ Bona
send over you Fate and say you: 37:11 ‘ goods
 est via tua ‘ et stet e contrario videre quid tibi
is road your ‘ and stand from other see what you
 eveniat. 37:12 Noli consiliari cum invido et a
socialization. 37:12 Do not Consult with stingy and from
 zelante te consilium absconde; nec cum muliere de
with envy you design hide; or with woman of
 ea, quae ei aemulatur, cum timido de bello, cum
it which it competition; with timid of war with
 negotiatore de traiectione, cum emptore de venditione,
merchant of traiectione, with buyer of sale
 cum viro livido de gratiis agendis, 37:13 cum
with man miser of broadcasted action: 37:13 with
 impio de pietate, cum inhonesto de honestate, cum
the wicked of piety, with dishonest of honesty, with
 operario otioso de omni opere, 37:14 cum
workers idle of all work 37:14 with
 mercenario annuali de consummatione anni, cum
hired annual of end years; with
 servo pigro de multa operatione: non attendas
server lazy of many operation; not Pay close attention
 his in omni consilio. 37:15 Sed cum viro timorato
these in all advice. 37:15 but with man fEARING
 assiduus esto, quemcumque cognoveris observantem
a constant be Whichever you know observe
 mandata, 37:16 cuius anima est secundum animam
instructions 37:16 the soul is according to life
 tuam, et qui, cum titubaveris in tenebris, condolebit
your and that, with falter in dark, sorry
 tibi. 37:17 Et consilium cordis statue tecum; non est
to you. 37:17 The design heart Set with you; not is
 enim tibi aliud fidelius illo. 37:18 Anima viri
For you other reliable that. 37:18 soul men
 enuntiat aliquando vera quam septem circumspectores
enunciates sometimes true than seven watchmen
 sedentes in excelso ad speculandum. 37:19 Et in his
sitting in high to watch. 37:19 The in these
 omnibus deprecare Altissimum, ut dirigat in veritate
all pray Most High; as direct in the truth

viam tuam. 37:20 Ante omnia opera verbum verax
way Your. 37:20 before all works word true
praecedat te, et ante omnem actum consilium stabile.
ahead you and before all act design stable.
37:21 Radix consiliorum cor, ex quo partes quattuor
37:21 root plans heart, from which parts four
oriuntur: bonum et malum, vita et mors; et
arise: good and evil life and death; and
dominatrix illorum est assidua lingua. 37:22 Est vir
dominatrix their is Earnest language. 37:22 It is man
peritus multorum eruditor et animae suae inutilis
expert many teacher and soul his useless
est. 37:23 Est qui sophisticè loquitur et odibilis est;
It is. 37:23 It is that rhetoric talks and hateful it is;
in omni cibo voluptatis defraudabitur. 37:24 Non est
in all food Eden destitute. 37:24 no is
illi data a Domino gratia: omni enim sapientia
they given from Lord grace: all For wisdom
defraudatus est. 37:25 Est sapiens animae suae
deprived It is. 37:25 It is wise soul his
sapiens, et fructus sensus illius super corpus suum.
wise, and fruit sense of over body his own.
37:26 Vir sapiens plebem suam erudit, et fructus
37:26 A wise people his trains and fruit
sensus illius fideles sunt. 37:27 Vir sapiens
sense of faithful They are. 37:27 A wise
implebitur benedictionibus, et omnes videntes illum
filled blessings, and all seeing it
beatum dicent. 37:28 Vita viri in numero dierum;
happy they say. 37:28 life men in number days;
dies autem Israel innumerabiles sunt. 37:29 Sapiens
day Now Israel countless They are. 37:29 Wiseman
in populo hereditabit honorem, et nomen illius erit
in people inherit honor and name of will be
vivens in aeternum. 37:30 Fili, in vita tua tenta
living in ever. 37:30 Son, in life your test
animam tuam et vide si quid obnoxium ei est: non
life your and see if what exposed it is: not
des illi. 37:31 Non enim omnia omnibus expediunt,
give to him. 37:31 no For all all helpful;

et non omni animae omne genus placet. 37:32 Noli
and not all soul all race I like it. 37:32 Do not
avidus esse in omni epulatione et non te effundas
greedy be in all feasting and not you pour
super omnem escam. 37:33 In multis enim escis erit
over all food. 37:33 in many For food will be
infirmetas, et aviditas appropinquabit usque ad
weakness; and Pushed approach up to
choleram. 37:34 Propter crapulam multi obierunt; qui
cholera. 37:34 Because of intoxication many died; that
autem abstinens est, adiciet vitam. 38:1 Honora
Now ascetic is comment life. 38: 1 Honour
medicum propter necessitatem; etenim illum creavit
doctor for the need; For it created
Altissimus. 38:2 A Deo est enim illi sapientia, et a
Most High. 38: 2 A God is For they wisdom and from
rege accipiet donationem. 38:3 Disciplina medici
king take Donation. 38: 3 Discipline physicians
exaltabit caput illius, et in conspectu magnatorum
lift head of and in before great
collaudabitur. 38:4 Altissimus creavit de terra
praised. 38: 4 Highest created of land
medicamenta, et vir prudens non abhorrebit illa.
medicines, and man wise not neglect; that.
38:5 Nonne a ligno indulcata est aqua amara, 38:6
38: 5 Did from tree sweet is water bitter, 38: 6
ut agnoscerent homines virtutem illius? Et dedit
as acknowledge men power of that? The given
hominibus scientiam Altissimus, ut honoraretur in
men knowledge Highest as honored in
mirabilibus suis. 38:7 In his curans mitigabit
marvels their own. 38: 7 in these curing allay
dolorem, et unguentarius faciet pigmenta suavitatis,
pain, and apothecary will pigments aroma
ut non consumantur opera eius: 38:8 et salus super
as not consumed works his 38: 8 and safety over
faciem terrae. 38:9 Fili, in tua infirmitate ne
face the earth. 38: 9 Son, in your weakness do not
despicias teipsum, sed ora Dominum, et ipse curabit
Miss yourself, but coast Lord, and he cure

te. 38:10 Averte a delicto et dirige manus et ab
You. 38:10 Hide from offense and direct hand and from
omni peccato munda cor tuum; 38:11 da suavitatem
all sin pure heart your; 38:11 give sweet
et memoriam similaginis et impingua oblationem pro
and memory flour and Make offering for
opibus tuis. Et da locum medico, 38:12 etenim illum
resources your. The give place physician 38:12 For it
Dominus creavit; et non discedat a te, quia opera
Lord created; and not departs from you because works
eius sunt necessaria. 38:13 Est enim tempus, quando
his are necessary. 38:13 It is For time; when
per manus illorum est solacium. 38:14 Ipsi vero
by hand their is comfort. 38:14 they But
Dominum deprecabuntur, ut dirigat ad rectam
Lord seek: as direct to right
cognitionem et prosperet curationem. 38:15 Qui
knowledge and prospers treatment. 38:15 He
delinquit in conspectu eius, qui fecit eum, incidet in
defendant in before his that he him, fall in
manus medici. 38:16 Fili, in mortuum produc
hand physician. 38:16 Son, in dead production
lacrimas et, quasi dira passus, incipe lamentationem
tears and, as Ghastly He suffered begin lamentation
et secundum iudicium contege corpus illius et non
and according to judgment cover body of and not
despicias sepulturam illius. 38:17 Amare fer fletum
Miss burial of that. 38:17 love Carry weeping
et perfice lamentum 38:18 et fac luctum secundum
and finish lamentation 38:18 and Make mourning according to
meritum eius, uno die vel duobus propter
merit his one day or two for
detractionem, et consolare propter tristitiam. 38:19 A
slander and comfort for sadness. 38:19 A
tristitia enim festinat mors, et tristitia cordis flectit
sadness For hurries death and sadness heart bends
virtutem. 38:20 In abductione permanet tristitia, et
power. 38:20 in withdrawing remains depression and
vita inopis maledictio cordis. 38:21 Ne dederis in
life poor the curse heart. 38:21 Do not give in

tristitia cor tuum, sed repelle eam a te et
sadness heart your but drive it from you and
memento novissimorum. 38:22 Ne ultra memineris:
remember last. 38:22 Do not more remember:
neque enim est conversio; et huic nihil proderis et
or For is conversion; and this nothing good and
teipsum pessimabis. 38:23 Memor esto iudicii eius, sic
yourself hurt. 38:23 Remember be judgment his so
enim erit et tuum: mihi heri, et tibi hodie.
For will be and your I yesterday, and you today.
38:24 In requie mortui requiescere fac memoriam
38:24 in rest dead rest Make memory
eius et consolare in illo in exitu spiritus sui. 38:25
his and comfort in that in exit spirit 's. 38:25
Sapientia scribae in opportunitate vacationis; et, qui
wisdom teachers in advisability vacancy; and, that
minoratur operatione, ipse sapientia replebitur. Qua
less operation; he wisdom filled. Where
sapientia replebitur, 38:26 qui tenet aratrum et qui
wisdom will be filled; 38:26 that holds plow and that
gloriatur in iaculo stimuli? Boves agit et
glories in javelin incentives? Cows is planning and
conversatur in operibus eorum, et enarratio eius in
occupied in works their and Commentaries his in
filiis taurorum. 38:27 Cor suum dabit ad versandos
children bulls. 38:27 heart his will to turn
sulcos, et vigilia eius in sagina vaccarum. 38:28 Sic
furrows, and watch his in cramming cows. 38:28 so
omnis faber et architectus, qui noctem tamquam
all smith and architect, that night as
diem transigit, qui sculpsit signacula sculptilia, et
day seals, that sculpts seals sculptures, and
assiduitas eius variare picturam; cor suum dabit in
continued his that vary painting; heart his will in
similitudinem picturae, et vigilia sua perficere opus.
like painting, and watch his complete work.
38:29 Sic faber ferrarius sedens iuxta incudem et
38:29 so smith iron sitting according to anvil and
considerans opus ferri; vapor ignis uret carnes eius,
considering work iron; steam fire sears meat his
et in calore fornacis concertatur. 38:30 Vox mallei
and in heat furnace being contested. 38:30 Right mallet

exsurdat aurem eius, et contra similitudinem vasis
exsurdat ear his and against like vessels
oculus eius. 38:31 Cor suum dabit in
eye her. 38:31 heart his will in
consummationem operum et vigilia sua ornare in
consummation works and watch his Newspaper in
perfectionem. 38:32 Sic figulus sedens ad opus suum,
perfection. 38:32 so potter sitting to work his
convertens pedibus suis rotam, qui in sollicitudine
converting feet their wheel that in anxiety
positus est semper propter opus suum, et in numero
set is always for work his and in number
est omnis operatio eius; 38:33 in brachio suo
is all operation thereof; 38:33 in arm his
formabit lutum et ante canos suos curvabit virtutem
molds mud and before gray their softens power
suam: 38:34 cor suum dabit, ut consummet
his 38:34 heart his yield, as finish
litionem, et vigilia sua mundare fornacem. 38:35
glazing; and watch his clean furnace. 38:35
Omnes hi in manibus suis speraverunt, et
All these in hands their They hoped, and
unusquisque in arte sua sapiens est. 38:36 Sine his
each in art his wise It is. 38:36 without these
omnibus non aedificabitur civitas, 38:37 et non
all not built The city, 38:37 and not
inhabitabunt nec inambulabunt. Verumtamen in
inhabit or walk about. However, in
consilium populi non requirentur et in ecclesiam non
design people not required and in church not
transilient; 38:38 super sellam iudicis non sedebunt
go; 38:38 over seat judge not sit
et decretum iudicii non intellegent neque palam
and The decree judgment not understand or public
facient disciplinam et iudicium et in parabolis non
do correction and judgment and in parables not
invenientur; 38:39 sed creaturam laboris
can be found; 38:39 but creature labor
confirmabunt, et sollicitudo illorum in operatione
firm, and care their in operation
artis. 39:1 Qui autem accommodat animam suam ad
art. 39: 1 He Now adapts life his to

timorem Dei et in lege Altissimi meditatur,
fear God and in law Highest meditates,
sapientiam omnium antiquorum exquiret et in
wisdom all old search and in
prophetiis vacabit. 39:2 Narrationem virorum
prophecies occupied. 39: 2 narrative men
nominatorum conservabit et in versutias parabolarum
named preserve and in craft; A
simul introibit. 39:3 Occulta proverbiorum exquiret
together enter. 39: 3 hidden proverbs search
et in absconditis parabolarum conversabitur. 39:4 In
and in secrets A conversant. 39: 4 in
medio magnatorum ministrabit et in conspectu
the great minister and in before
principum apparebit. 39:5 In terram alienigenarum
leaders will appear. 39: 5 in land aliens
gentium pertransiet; bona enim et mala in
nations ships; good For and bad in
hominibus tentabit. 39:6 Cor suum tradet ad
men probe. 39: 6 heart his betray to
vigilandum diluculo ad Dominum, qui fecit illum, et
resort early to Lord, that he it and
in conspectu Altissimi deprecabitur. 39:7 Aperiet os
in before Highest pray. 39: 7 open mouth
suum in oratione et pro delictis suis deprecabitur.
his in prayer and for offenses their pray.
39:8 Si enim Dominus magnus voluerit, spiritu
39: 8 If For Lord great He wishes spirit
intellegentiae replebitur. 39:9 Ipse tamquam imbres
understanding? filled. 39: 9 He as showers
mittet eloquia sapientiae suae et in oratione
shoot words wisdom his and in prayer
confitebitur Domino. 39:10 Et ipse dirigit consilium
thanks Lord. 39:10 The he direct design
et disciplinam et in absconditis eius considerabit.
and correction and in secrets his view.
39:11 Ipse palam faciet disciplinam doctrinae suae et
39:11 He public will correction doctrine his and
in lege testamenti Domini gloriabitur. 39:12
in law testament of he boasts. 39:12
Collaudabunt multi sapientiam eius, et usque in
praise many wisdom his and up in

saeculum non delebitur. 39:13 Non recedet memoria
age not Sour. 39:13 no depart memory
eius, et nomen eius requiretur a generatione in
his and name his required from generation in
generationem; 39:14 sapientiam eius enarrabunt
generation; 39:14 wisdom his declare
gentes, et laudem eius enuntiabit ecclesia. 39:15 Si
nations and praise his show church. 39:15 If
permanserit, nomen derelinquet plus quam mille,
continues name leave more than one thousand,
et, si requieverit, proderit sibi. 39:16 Adhuc
and, if rest; profit themselves. 39:16 yet
meditabor et enarrabo; ut luna die duodecimo
meditate and I will declare; as moon day twelfth
repletus sum. 39:17 Obaudite me, filii pii, et
full I am. 39:17 Hear I children pious and
quasi rosa plantata super rivos aquarum florebit
as rose planted over channels water blossom
caro vestra; 39:18 quasi libanus odorem suavitatis
flesh your; 39:18 as Lebanon odor aroma
habete, 39:19 florete flores quasi lilium. Date vocem
have 39:19 Send flowers as lily. date voice
et collaudate canticum et benedicite Dominum in
and Laud song and bless Lord in
omnibus operibus suis. 39:20 Date nomini eius
all works their own. 39:20 date name his
magnificentiam et confitemini illi in laudatione eius
Magnify and Confess they in panegyric his
et in canticis labiorum et citharis; et sic dicetis in
and in songs lips and harps; and so you say in
confessione: 39:21 ‘ Opera Domini universa bona
confession: 39:21 ‘ Opera of all good
valde, et omne, quod praecepit, tempore suo erit!’.
very and all that he commanded, time his be done. ‘
Non est dicere: ‘ Quid est hoc? ‘ aut ‘ Ad quid
no is say: ‘ What is this? ‘ or ‘ the what
istud? ‘; omnia enim in tempore suo conquirentur.
that? ‘ all For in time his conquirentur.
39:22 In verbo eius stetit aqua sicut congeries, et
39:22 in word his He stood water as aggregations and
in sermone oris illius exceptoria aquarum; 39:23
in language mouth of reservoir water; 39:23

quoniam in praecepto ipsius placor fit, et non est
for in precept of favor becomes and not is
minoratio in salutare ipsius. 39:24 Opera omnis
diminishing in salvation itself. 39:24 Opera all
carnis coram illo, et non est quidquam absconditum
of before that, and not is or hidden
ab oculis eius. 39:25 A saeculo usque in saeculum
from eyes her. 39:25 A century up in age
respicit, et nihil est mirabile in conspectu eius.
regards, and nothing is wonderful in before her.
39:26 Non est dicere: ‘ Quid est hoc! ‘ aut ‘ Ad
39:26 no is say: ‘ What is this! ‘ or ‘ the
quid istud? ‘; omnia enim in usum suum creata
what that? ‘ all For in use his created
sunt. 39:27 Benedictio illius quasi fluvius inundavit
They are. 39:27 blessing of as river flooded
39:28 et sicut cataclysmus aridam inebriavit. Sic ira
39:28 and as flood dry sated. so anger
ipsius gentes, quae non exquisierunt eum, disperdet,
of nations which not sought him, destroy,
39:29 quomodo convertit aquas in salsuginem. Viae
39:29 how back water in barrenness. roads
illius sanctis directae sunt; sic peccatoribus
of saints direct they are: so sinners
offensiones in ira eius. 39:30 Bona bonis creata sunt
scandals in anger her. 39:30 goods good created are
ab initio, sic peccatoribus bona et mala. 39:31
from initially, so sinners good and bad. 39:31
Primum necessaria vitae hominum aqua, ignis et
first necessary life men water; fire and
ferrum, sal, lac et panis similagineus et mel et
iron, salt; milk and bread flour and honey and
sanguis uvae et oleum et vestimentum: 39:32 haec
blood grapes and oil and clothing; 39:32 this
omnia sanctis in bona, sic et impiis et
all saints in good so and Wickedness and
peccatoribus in mala convertentur. 39:33 Sunt
sinners in bad return. 39:33 There are
spiritus, qui ad vindictam creati sunt et in furore
spirit, that to vengeance created are and in anger
suo confirmaverunt tormenta sua; 39:34 in tempore
his confirmed guns their own; 39:34 in time

consummationis effundent virtutem et furorem eius,
consummation pour power and anger his
qui fecit illos, placabunt: 39:35 ignis, grando, fames
that he those appease: 39:35 fire hail famine
et mors, omnia haec ad vindictam creata sunt;
and death all this to vengeance created they are:
39:36 bestiarum dentes et scorpium et serpentes et
39:36 animals The teeth and scorpion and snakes and
romphaea vindicans in exterminium impios: 39:37 in
saber claim in destruction wicked; 39:37 in
mandatis eius gaudebunt et super terram in
instructions his rejoice and over land in
necessitates praeparabuntur et in temporibus suis
needs array and in times their
non praeterient verbum. 39:38 Propterea ab initio
not transgress word. 39:38 Therefore from beginning
confirmatus et consiliatus sum et cogitavi et scriptis
confirmed and resolved I and I thought and writing
mandavi: 39:39 ‘ Opera Domini omnia bona, et
command: 39:39 ‘ Opera of all good and
omnem usum hora sua subministrabit’. 39:40 Non est
all use hour his due. ‘ 39:40 no is
dicere: ‘ Hoc illo nequius est ‘: omnia enim in
say: ‘ This that worse is ‘ all For in
tempore suo comprobabuntur. 39:41 Et nunc in omni
time his approved. 39:41 The now in all
corde et ore collaudate et benedicite nomen
heart and mouth Laud and bless name
Domini. 40:1 Occupatio magna creata est omnibus
Lord. 40: 1 Ownership great created is all
hominibus, et iugum grave super filios Adam a
men and yoke heavy over children Adam from
die exitus de ventre matris eorum usque in diem
day issues of belly mother their up in day
reditus in matrem omnium: 40:2 cogitationes eorum
income in mother all; 40: 2 thoughts their
et timores cordis, adinventio expectationis, dies
and fears heart, Lighting expectation, day
finitionis. 40:3 A residente super sedem gloriosam,
end. 40: 3 A residence over see beautiful
usque ad humiliatum in terra et cinere; 40:4 ab eo,
up to low in land and ashes; 40: 4 from it

qui portat hyacinthum et coronam, usque ad eum,
that bears blue and crown up to him,
qui operitur lino crudo: furor, zelus, tumultus,
that covered linen raw: anger, jealousy, The uproar
fluctuatio et timor mortis et iracundia perseverans
fluctuation and fear death and Resentment persevering
et contentio. 40:5 Et in tempore requiei in cubili
and contention. 40: 5 The in time rest in bed
somnus noctis immutat scientiam eius. 40:6 Modicum
sleep night changes knowledge her. 40: 6 A little
tamquam nihil in requie, et ab eo in somnis quasi
as nothing in rest and from it in dream as
in die laborat 40:7 conturbatus in visu cordis sui
in day remediable 40: 7 troubled in view heart s
tamquam qui evaserit a facie belli; in tempore
as that survives from the war; in time
somni necessarii exsurrexit et admirans ad nullum
sleep necessary rose and wondering to no
timorem. 40:8 Cum omni carne ab homine usque ad
fear. 40: 8 with all flesh from man up to
pecus; et super peccatores septuplum amplius: 40:9
cattle; and over sinners sevenfold more: 40: 9
ad haec mors, sanguis, contentio et romphaea,
to this death blood, contention and romphaea
oppressiones, fames et contritio et flagella. 40:10
oppression, famine and destruction and scourges. 40:10
Super iniquos creata sunt haec omnia, et propter
over unrighteous created are this all and for
illos factus est cataclysmus. 40:11 Omnia, quae de
them he became is flood. 40:11 All which of
terra sunt, in terram convertentur, et omnia, quae
land are in land return; and all which
de aquis sunt, in mare revertentur. 40:12 Omne
of water are in sea return. 40:12 All
munus corruptionis et iniquitas delebitur, et fides in
function corruption and violence Sour, and faith in
saeculum stabit. 40:13 Substantiae iniustorum sicut
age stand. 40:13 substances unjust as
fluvius siccabuntur et sicut tonitruum magnum in
river dried and as thunderstorms great in
pluvia evanescent. 40:14 In aperiendo manus suas
rain vanish. 40:14 in opening hand their

laetabitur, sic praevaricatores in consummationem
joy, so transgressors in consummation
deficient. 40:15 Nepotes impiorum non multiplicabunt
fail. 40:15 The offspring the wicked not many
ramos, et radices immundae super cacumen petrae.
branches, and roots dirty over top rock.
40:16 Viriditas super omnem aquam et ad oram
40:16 weed over all water and to coast
fluminis ante omne fenum evelletur. 40:17 Gratia
river before all hay pulled up. 40:17 grace
sicut paradus in benedictionibus, et eleemosyna in
as paradise in blessings, and alms in
saeculum permanet. 40:18 Vita sibi sufficientis et
age continue. 40:18 life to sufficient and
operarii condulcabitur, et super utrumque, eius qui
workers sweet, and over both; his that
inveniet thesaurum. 40:19 Filii et aedificatio civitatis
find treasure. 40:19 children and building city
confirmant nomen, et super haec mulier immaculata
support name, and over this woman immaculate
computabitur. 40:20 Vinum et musica laetificant cor,
regarded. 40:20 wine and music gladdened heart,
et super utraque dilectio sapientiae. 40:21 Tibiae et
and over both love wisdom. 40:21 The legs and
psalterium suavem faciunt melodiam, et super
psalter sweet do melody, and over
utraque lingua suavis. 40:22 Gratiam et speciem
both language sweet. 40:22 grace and species
desiderabit oculus, et super haec virides sationes.
demand eye, and over this green sowings.
40:23 Amicus et sodalis in tempore convenientes, et
40:23 A friend and member in time Assembling and
super utrosque mulier cum viro. 40:24 Fratres et
over both parties woman with husband. 40:24 Brothers and
adiutorium in tempore tribulationis, et super utraque
help in time trouble, and over both
eleemosyna liberabit. 40:25 Aurum et argentum
alms free. 40:25 gold and silver
firmit pedem, et super utrumque consilium
strengthen foot, and over both design
acceptum habetur. 40:26 Facultates et virtutes
acceptable considered. 40:26 abilities and virtues

exaltant cor, et super haec timor Domini. 40:27 Non
heighten heart, and over this fear Lord. 40:27 no
est in timore Domini minoratio, et non est super eo
is in fear of diminishing, and not is over it
inquirere adiutorium. 40:28 Timor Domini sicut
search help. 40:28 fear of as
paradisus benedictionis, et super omnem gloriam
paradise blessing and over all glory
obumbratio eius. 40:29 Fili, in tempore vitae tuae
turning her. 40:29 Son, in time life your
ne indigeas; melius est enim mori quam indigere.
do not indigent; more is For die than want.
40:30 Vir respiciens in mensam alienam, non est vita
40:30 A looking back in table foreign not is life
eius in computatione vitae. Contaminat enim animam
his in counting life. contamination For life
suam cibis alienis; 40:31 vir autem disciplinatus et
his foods others; 40:31 man Now disciplined and
eruditus custodiet se. 40:32 In ore impudentis
educated watch themselves. 40:32 in mouth impudent
condulcabitur mendicatio, et in ventre eius ignis
sweet mendicancy, and in belly his fire
ardebit. 41:1 O mors, quam amara est memoria tua
Burns. 41: 1 O death than bitter is memory your
homini pacem habenti in substantiis suis, 41:2 viro
man peace I have a in substances their 41: 2 man
quieto et, cuius viae directae sunt in omnibus, et
quiet and, the way direct are in all and
adhuc valenti accipere voluptatem! 41:3 O mors,
yet health take pleasure! 41: 3 O death
bonum est iudicium tuum homini indigenti et, qui
good is judgment your man in need and, that
minoratur viribus, 41:4 defecto aetate et, cui de
less strength, 41: 4 decrepit age and, which of
omnibus cura est, qui fiduciam amisit et perdidit
all care is that confidence lost and lost
patientiam! 41:5 Noli metuere iudicium mortis;
patience! 41: 5 Do not fear judgment death;
memento eorum, qui ante te fuerunt et qui
remember their that before you were and that

superventuri sunt tibi: hoc iudicium a Domino
come after are you: this judgment from Lord

omni carni; 41:6 et quid resistis beneplacito
all the flesh; 41: 6 and what resist pleasure

Altissimi? Sive decem sive centum sive mille anni,
High? or ten or one hundred or thousand years;

41:7 non est enim in inferno accusatio vitae. 41:8
41: 7 not is For in hell accusation life. 41: 8

Filii abominationum fiunt filii peccatorum, et qui
children abominations are children sins, and that

conversantur in sedibus impiorum; 41:9 filiorum
behavior in homes the wicked; 41: 9 children

peccatorum periet hereditas, et cum semine illorum
sins nothing The inheritance and with seed their

assiduitas opprobrii. 41:10 De patre impio queruntur
continued reproach. 41:10 The father the wicked They complain

filii, quoniam propter illum sunt in opprobrio.
children, for for it are in reproach.

41:11 Vae vobis, viri impii, qui dereliquistis legem
41:11 Woe you men wicked; that have law

Domini Altissimi! 41:12 Et, si nati fueritis, in
of Highest! 41:12 and, if born it will be in

maledictione nascemini; et, si mortui fueritis, in
cursing when you die; and, if dead it will be in

maledictione erit pars vestra. 41:13 Omnia, quae de
cursing will be part your. 41:13 All which of

terra sunt, in terram convertentur, sic impii a
land are in land return; so The wicked from

maledicto in perditionem. 41:14 Luctus hominum in
the curse in destruction. 41:14 Grief men in

corpore ipsorum; nomen autem impiorum non bonum
body theirs; name Now the wicked not good

delebitur. 41:15 Curam habe de bono nomine; hoc
Sour. 41:15 Take care hold of good name; this

enim magis permanebit tibi quam mille thesauri
For more continue you than thousand treasures

pretiosi et magni: 41:16 bonae vitae numerus
price and great; 41:16 good life number

dierum, bonum autem nomen permanebit in aevum.
days good Now name continue in time.

41:17 Melior est homo, qui abscondit stultitiam suam,
41:17 Better is man, that hid foolishness his
quam homo, qui abscondit sapientiam suam. Sapientia
than man, that hid wisdom own. wisdom
enim abscondita et thesaurus invisibilis, quae utilitas
For hidden and treasure invisible, which utilities
in utrisque? 41:18 Disciplinam in pace conservate,
in both? 41:18 Correction in peace keep
fili; 41:19 verumtamen reveremini iudicium meum:
children; 41:19 However, shamefaced judgment my
41:20 non est enim bonum omnem reverentiam
41:20 not is For good all reverence
observare, et non omnis pudor probatus. 41:21
observe, and not all shame approved. 41:21
Erubescite a patre et a matre de fornicatione et
blush from father and from mother of fornication and
a praesidente et a potente de mendacio, 41:22
from presidency and from powerful of lying 41:22
a principe et a iudice de delicto, a synagoga
from prince and from judge of trespass, from synagogue
et plebe de iniquitate, 41:23 a socio et amico de
and people of violence, 41:23 from partner and friend of
iniustitia et de loco, in quo habitas, 41:24 de furto,
injustice and of place in which live 41:24 of theft
de veritate Dei et testamento, de impositione cubiti
of the truth God and Testament of imposition elbow
super mensam et a despectione dati et accepti,
over table and from abuse given and income,
41:25 a salutantibus de silentio, a respectu
41:25 from salute of silence, from respect
mulieris fornicariae et ab aversione vultus cognati
woman whore and from aversion face cousins
41:26 et ab auferendo partem et non restituendo
41:26 and from by taking part and not restoring
41:27 et a respiciendo mulierem alieni viri et a
41:27 and from looking back woman strangers men and from
curiositate in ancillam eius, neque steteris ad lectum
curiosity in maid his or stand to bed
eius; 41:28 ab amicis de sermonibus improperii, et,
thereof; 41:28 from friends of words reproach, and,

cum dederis, ne improperes; 42:1 et ab iteratione
with give do not age; 42: 1 and from iteration
sermonis auditus et a revelatione sermonis
speech hearing and from revelation speech
absconditi. Et eris vere sine confusione et
hidden. The You will be really without confusion and
invenies gratiam in conspectu omnium hominum. Ne
find thanks in before all men. Do not
pro his omnibus confundaris, ne accipias personam,
for these all pale, do not take person
ut delinquas: 42:2 de lege Altissimi et testamento et
as wrong; 42: 2 of law Highest and will and
de iudicio, iustificans impium, 42:3 de ratione
of trial justifying impious 42: 3 of reason
sociorum et viatorum et de datione hereditatis
allies and passengers and of giving heritage
alienorum, 42:4 de aequalitate staterae et ponderum,
strangers 42: 4 of equality the balance and weights;
de acquisitione multorum et paucorum, 42:5 de
of acquisition many and a few, 42: 5 of
pretio emptionis negotiatorum et de multa disciplina
price purchase traders and of many training
filiorum et servo pessimo latus sanguinare. 42:6
children and server worst side bleed. 42: 6
Super mulierem nequam bonum est signum; 42:7 ubi
over woman naughty good is sign; 42: 7 where
manus multae sunt, claude et, quodcumque trades,
hand many are close and, whatever deliver
numera et appende: datum vero et acceptum omne
number and weight; given But and acceptable all
describe. 42:8 De disciplina insensati et fatui et de
Write. 42: 8 The training unwise and foolish and of
seniore, qui iudicatur de fornicatione; et eris
elder that judged of fornication; and You will be
eruditus in veritate et probatus in conspectu omnium
educated in the truth and approved in before all
vivorum. 42:9 Filia patri est abscondita vigilia, et
living. 42: 9 daughter father is hidden watch, and
sollicitudo eius aufert somnum: in adulescentia sua,
care his taketh away sleep; in youth his

ne forte adulta efficiatur, viro nuptum locata, ne
do not perhaps adult to be effective, man marriage located, do not
odibilis fiat; 42:10 ne quando polluatur in
hateful to be; 42:10 do not when contaminates in
virginitate sua et in paternis suis gravida inveniatur;
virginity his and in paternal their pregnant be found;
ne forte viro desponsata transgrediatur aut, cum
do not perhaps man espoused intruding or, with
eo commorata, ne sterilis inveniatur. 42:11 Super
it she lives, do not barren found. 42:11 over
filiam immodestam confirma custodiam, ne quando
daughter immodest strengthen custody, do not when
faciat te in opprobrium venire inimicis, in
do you in reproach come enemies, in
detractionem in civitate et obiectionem plebis, et
loss in city and objection people; and
confundat te in multitudine populi. 42:12 Omni
confound you in numbers people. 42:12 all
homini ne det speciem et in medio mulierum non
man do not give species and in the women not
commoretur; 42:13 de vestimentis enim procedit tinea,
to spend; 42:13 of clothing For proceeds moth,
et a muliere iniquitas mulieris. 42:14 Melior est
and from woman violence woman. 42:14 Better is
enim iniquitas viri quam mulier benefaciens, et
For violence men than woman do well and
mulier confundens in opprobrium. 42:15 Memor ero
woman confusing in reproach. 42:15 Remember I
igitur operum Domini et, quae vidi, annuntiabo: in
So works of and, which I, declare: in
sermonibus Domini opera eius, et factum est in
words of works his and it is in
voluntate sua iudicium. 42:16 Sol illuminans per
will his judgment. 42:16 sun illuminating by
omnia respexit, et gloria Domini plenum est opus
all He looked, and glory of full is work
eius. 42:17 Non valent sancti Domini enarrare omnia
her. 42:17 no value St. of comment all
mirabilia eius. Confirmavit Dominus exercitus suos
wonders her. confirmed Lord army their

stabiliri coram gloria sua. 42:18 **Abyssum et cor**
guaranteed before glory their own. 42:18 Abyss and heart
hominum investigavit et in astutia eorum excogitavit.
men search and in craftiness their devices.
42:19 Cognovit enim Dominus omnem scientiam et
42:19 Recognising For Lord all knowledge and
inspexit in signum aevi annuntians, quae
He inspected in sign age I declare, which
praeterierunt et quae superventura sunt, et revelans
past and which the future are and reveals
vestigia occultorum. 42:20 **Non praeterit illum omnis**
tracks occult. 42:20 no passes it all
cogitatus, et non abscondit se ab eo ullus sermo.
The device, and not hid he from it any word.
42:21 Magnalia sapientiae suae ordinavit, unicus est
42:21 The marvels wisdom his ordained only is
ante saeculum et usque in saeculum; neque augetur
before age and up in age; or increases
42:22 neque minuitur et non eget alicuius
42:22 or decreased and not development a
consilio. 42:23 **Quam desiderabilia omnia opera eius,**
advice. 42:23 How desirable all works his
et tamquam scintilla spectatu! 42:24 **Omnia haec**
and as spark watching! 42:24 All this
vivunt et manent in saeculum, et in omni
live and remain in century, and in all
necessitate omnia obaudiunt ei; 42:25 **omnia duplicia,**
necessary all uses him; 42:25 all double
unum contra unum, et non fecit quidquam deficiens.
one against one, and not he or deficient.
42:26 Alterum alterius confirmat bonum; et quis
42:26 other other confirms good; and who
satiabitur videns gloriam eius? 43:1 **Gloria altitudinis**
tire seeing glory his? 43: 1 glory height
firmamentum puritatis, species caeli in visione gloriae.
support purity, forms air in vision glory.
43:2 Sol in apparitione annuntians in processu: vas
43: 2 sun in apparition Proclaiming in process: vessel
admirabile, opus Excelsi. 43:3 **In meridiano suo**
admirable, work High. 43: 3 in noon his

exurit terram; et in conspectu ardoris eius quis
burns land; and in before heat his who

poterit sustinere? Fornacem ventilans in operibus
can support? Fornax ventilans in works

ardoris tripliciter, 43:4 sol exurens montes, vapores
heat three ways: 43: 4 sun burning mountains gases

igneos exsufflans et refulgens radiis suis obcaecat
fire Breathing and shining rays their blinds

oculos. 43:5 Magnus Dominus, qui fecit illum et
eyes. 43: 5 great Lord, that he it and

sermonibus eius festinavit iter. 43:6 Et luna stat in
words his haste route. 43: 6 The moon stands in

tempus suum, in ostensionem temporis et signum
time his in display time and sign

aevi. 43:7 A luna signum diei festi; luminare, quod
age. 43: 7 A moon sign day feast; lights, that

minuitur in consummatione. 43:8 Mensis secundum
decreased in end. 43: 8 month according to

nomen eius est, crescens mirabiliter in
name his is increasing wonderful in

consummatione. 43:9 Vas castrorum in excelsis, in
end. 43: 9 vessel camp in high in

firmamento caeli resplendens gloriose. 43:10 Species
dome air Armament gloriously. 43:10 species

caeli gloria stellarum, mundum illuminans in excelsis
air glory stars world illuminating in high

Domini. 43:11 In verbis Sancti stabunt iuxta
Lord. 43:11 in words St. stand according to

praeceptum et non deficient in vigiliis suis. 43:12
command and not fail in vigils their own. 43:12

Vide arcum et benedic eum, qui fecit illum; valde
See bow and bless him, that he it; very

speciosus est in splendore suo. 43:13 Gyrauit
beautiful is in brightness his own. 43:13 It encompasses the

caelum in circuitu gloriae suae, manus Excelsi
heaven in about glory his hand High

tetenderunt illum. 43:14 Imperio suo acceleravit
conspiracy him. 43:14 Empire his accelerated

nivem et properat coruscationes iudicii sui. 43:15
snow and hastens lightning judgment 's. 43:15

Propterea aperti sunt thesauri, et evolaverunt
Therefore open are treasures, and fly
nebulae sicut aves. 43:16 In magnitudine sua
mists as birds. 43:16 in size his
firmavit nubes, et confracti sunt lapides grandinis.
has established cloud, and broken are stones hail.
Vox tonitruui eius tremefacit terram, 43:17 in
Right thunder his shakes land 43:17 in
conspectu eius commovebuntur montes. In voluntate
before his shake mountains. in will
eius aspirabit notus, 43:18 tempestas aquilonis et
his south known, 43:18 storm north and
congregatio spiritus. 43:19 Et, sicut aves deponentes
company spirit. 43:19 and, as birds Putting away
ad sedendum, aspergit nivem, et, sicut locusta
to lighting; sprinkles snow and, as lobster
demergens, descensus eius: 43:20 pulchritudinem
settling, descent his 43:20 beauty
candoris eius admirabitur oculus, et super imbrem
whiteness his admire eye, and over rain
eius expavescet cor. 43:21 Gelu sicut salem effundet
his afraid? heart. 43:21 frost as salt spill
super terram, et, dum gelaverit, fit tamquam
over land and, while freezes, becomes as
cacumina tribuli. 43:22 Frigidus ventus aquilo flabit,
peaks thistles. 43:22 chill wind north blow,
et gelabit crystallus super aquam; super omnem
and it settles crystal over water; over all
congregationem aquarum requiescet, et sicut lorica
company water rest; and as mail
induet se aqua. 43:23 Devorabit montes et exuret
put on he water. 43:23 devour mountains and burn
desertum et exstinguet viridem sicut ignis. 43:24
desert and extinguish green as fire. 43:24
Medicina omnium in festinatione nebulae, et ros
Medicine all in speed mists, and dew
obvians ab ardore hilarescet. 43:25 Cogitatione sua
meet from heat hilarescet. 43:25 thought his
placavit abyssum et plantavit in illa insulas. 43:26
appeases abyss and planted in that Isles. 43:26
Qui navigant mare, enarrant pericula eius, et
He sailing sea, They tell of risks his and

audientes auribus nostris admiramur. 43:27 Illic
hearing ears our admire. 43:27 there

praeclara opera et mirabilia, varia bestiarum genera
excellent works and wonders, various animals classes

et omnium pecorum et creatura belluarum. 43:28
and all cattle and creature whales. 43:28

Propter ipsum iter prosperat angelus eius, et in
Because of it trip prospect angel his and in

sermone eius composita sunt omnia. 43:29 Multa
language his composite are everything. 43:29 many

dicemus et deficiemus verbis; consummatio autem
we will and worse; words; consumption Now

sermonum: ‘ Ipse est omnia!’. 43:30 Glorificantes ad
events: ‘ He is All !. 43:30 glorify to

quid valebimus? Ipse enim Magnus super omnia
what will we? He For great over all

opera sua. 43:31 Terribilis Dominus et magnus
works their own. 43:31 awesome Lord and great

vehementer, et mirabilis potentia ipsius. 43:32
strongly, and wonderful power itself. 43:32

Glorificantes Dominum exaltate, quantumcumque
glorify Lord extol however

potueritis: supervalebit enim adhuc, et admirabilis
you can: He will For still, and admirable

magnificencia eius. 43:33 43:34 Exaltantes eum
magnificence her. 43:33 43:34 exalt it

replemini virtute; ne laboretis, non enim
put forth all your power; do not weary not For

pervenietis usquam. 43:35 Quis vidit eum et
arrive anyway. 43:35 Who saw it and

enarrabit? Et quis magnificabit eum sicut est? 43:36
explain? The who magnify it as is it? 43:36

Multa abscondita sunt maiora his; pauca enim
many hidden are greater them; a few For

vidimus operum eius. 43:37 Omnia autem Dominus
we have works her. 43:37 All Now Lord

fecit et pie agentibus dedit sapientiam. 44:1 Laus
he and pie agents given wisdom. 44: 1 Praise

patrum. Laudemus viros gloriosos et parentes nostros
fathers. praise men slopes and parents our

in generatione sua. 44:2 Multam gloriam fecit
in generation their own. 44: 2 Splashing glory he

Dominus, magnificentiam suam a saeculo. 44:3

Lord, Magnify his from century. 44: 3

Dominantes in potestatibus suis, homines magni

rule in authorities their men great

virtute et prudentia sua praediti, nuntiantes in

power and prudence his endowed reporting in

prophetiis, 44:4 regentes populum in consiliis et

prophecies, 44: 4 regents people in plans and

peritia scripturae populos; verba sapientiae in

expertise Scripture people; words wisdom in

disciplina eorum, 44:5 requirentes modos musicos et

training their 44: 5 seeking methods musicians and

narrantes carmina scripturarum; 44:6 homines divites

reporting songs Scriptures; 44: 6 men rich

innixi virtute, pulchritudinis studium habentes,

stress power beauty study having the

pacificantes in domibus suis. 44:7 Omnes isti in

peacefulness in homes their own. 44: 7 All these in

generationibus gentis suae gloriam adepti sunt et a

generations nation his glory obtained are and from

diebus suis habentur in laudibus. 44:8 De illis nati

days their are in praises. 44: 8 The they born

sunt, qui reliquerunt nomen narrandi laudes eorum.

are that left name narrative praises them.

44:9 Et sunt quorum non est memoria: perierunt

44: 9 The are the not is memory; lost

quasi qui non fuerint; et nati sunt quasi non nati,

as that not they are; and born are as not born,

et filii ipsorum post ipsos. 44:10 Sed hi viri

and children their after them. 44:10 but these men

misericaordiae sunt, quorum pietates non fuerunt in

mercy are the loyalties not were in

oblivione. 44:11 Cum semine eorum permanent, bona

oblivion. 44:11 with seed their continue; good

hereditas, nepotes eorum, 44:12 et in testamentis

The inheritance homestead their 44:12 and in covenants

stetit semen eorum; 44:13 et filii eorum propter

He stood seed them; 44:13 and children their for

illos. Usque in aeternum manet semen eorum, et

them. up in ever remains seed their and

gloria eorum non derelinquetur. 44:14 Corpora
glory their not left. 44:14 bodies

ipsorum in pace sepulta sunt, et nomen eorum vivit
their in peace buried are and name their lives

in generationem et generationem; 44:15 sapientiam
in generation and generation; 44:15 wisdom

ipsorum narrent populi, et laudem eorum nuntiet
their Let people and praise their announce

ecclesia. 44:16 Henoch placuit Deo et translatus
church. 44:16 Enoch It was decided God and translated

est in paradysum, ut det gentibus paenitentiam. 44:17
is in paradise as give nations repent. 44:17

Noe inventus est perfectus iustus et in tempore
Noah found is perfect just and in time

iracundiae factus est reconciliatio; 44:18 propter eum
anger he became is reconciliation; 44:18 for it

dimissum est reliquum terrae, cum factum est
released is the rest earth with it is

diluvium: 44:19 testamenta saeculi posita sunt apud
flood: 44:19 Wills age Given are in

illum, ne deleri posset diluvio omnis caro. 44:20
it do not deleted could deluge all flesh. 44:20

Abraham magnus pater multitudinis gentium, et non
Abraham great father community nations, and not

est inventa macula in gloria eius; qui conservavit
is found spot in glory thereof; that preserved

legem Excelsi et fuit in testamento cum illo. 44:21
law High and was in will with that. 44:21

In carne eius stare fecit testamentum, et in
in flesh his stand he testament and in

tentatione inventus est fidelis. 44:22 Ideo iure
trial found is faithful. 44:22 Therefore right

iurando statuit illi benedici gentes in semine eius,
swearing set they blessed nations in seed his

crescere illum quasi terrae cumulum 44:23 et ut
grow it as earth heap 44:23 and as

stellas exaltare semen eius et hereditare illos a
stars to advance seed his and inheriting them from

mari usque ad mare et a Flumine usque ad
sea up to sea and from stream up to

terminos terrae. 44:24 Et in Isaac eodem modo
border the earth. 44:24 The in Isaac the same only

statuit propter Abraham patrem eius. 44:25

set for Abraham father her. 44:25

Benedictionem omnium gentium dedit illi Dominus et
blessing all nations given they Lord and

testamentum confirmavit super caput Iacob. 44:26

covenant confirmed over head Jacob. 44:26

Agnovit eum in benedictionibus suis et dedit illi

He acknowledged it in blessings their and given they

hereditatem et divisit illi partem in tribubus

heritage and divided they part in tribes

duodecim. 44:27 Et eduxit ex illo hominem

twelve. 44:27 The brought from that man

misericordiae invenientem gratiam in oculis omnis

mercy finding thanks in eyes all

carnis, 45:1 dilectum a Deo et hominibus Moysen,

the flesh, 45: 1 beloved from God and men Moses,

cuius memoria in benedictione est. 45:2 Similem

the memory in blessing It is. 45: 2 like

illum fecit in gloria sanctorum et magnificavit eum

it he in glory saints and great it

in timore inimicorum et in verbis suis signa

in fear enemies and in words their standards

acceleravit. 45:3 Glorificavit illum in conspectu regum

haste. 45: 3 He glorified it in before kings

et ius dedit illi ad populum suum et ostendit illi

and right given they to people his and shows they

gloriam suam. 45:4 In fide et lenitate ipsius sanctum

glory own. 45: 4 in faith and leniency of St.

fecit illum et elegit eum ex omni carne. 45:5

he it and he chose it from all the flesh. 45: 5

Auditam fecit illi vocem suam et induxit illum in

Cause he they voice his and introduced it in

nubem; 45:6 et dedit illi coram praecepta et legem

the cloud; 45: 6 and given they before rules and law

vitae et disciplinae, docere Iacob testamentum suum

life and training; teach Jacob covenant his

et iudicia sua Israel. 45:7 Excelsum fecit Aaron

and judgments his Israel. 45: 7 High he Aaron

sanctum similem ei, fratrem eius de tribu Levi. 45:8

St. like to brother his of tribe Levi. 45: 8

Statuit illum in testamentum aeternum et dedit
He established it in covenant ever and given
illi sacerdotium gentis, et beatificavit illum in gloria
they priesthood race and beatify it in glory
45:9 et circumcinxit eum zona gloriae. Et induit
45: 9 and about it zone glory. The put
eum perfecto decore et coronavit eum in vasis
it perfect beauty and crowned it in vessels
virtutis: 45:10 femoralia et tunicam et umerale
power; 45:10 breeches and coat and ephod
posuit ei et cinxit illum tintinnabulis aureis, malis
set it and He clasped it bells gold bad
granatis plurimis in gyro, 45:11 ut daret sonitum in
pomegranates many in gyro 45:11 as give sound in
incessu suo, auditum faceret sonitum in templo in
gait his report do sound in temple in
memoriam filiis gentis suae. 45:12 Stola sancta auro
memory children nation His. 45:12 dress holy gold
et hyacintho et purpura, opus textile rationale
and blue and purple, work textile rational
iudicii et cingulum, 45:13 tortum coccum opere
judgment and belt, 45:13 Distorted scarlet work
artificis, gemmae pretiosae super rationale in ligatura
the artist buds expensive over rational in wrapping
aurei, opere lapidarii sculptis, in memoriam cum
gold work jeweler blocks, in memory with
scriptura sculpta secundum numerum tribuum Israel.
writing engraved according to number tribes Israel.
45:14 Corona aurea super mitram eius, lamina cum
45:14 crown gold over bonnet his plate with
signo sanctitatis, gloria honoris, opus virtutis et
sign holiness, glory honor, work power and
desideria oculorum, perfecta pulchritudo. 45:15 Sic
desires eyes, perfect beauty. 45:15 so
pulchra ante ipsum non fuerunt talia in
beautiful before it not were such in
sempiternum; 45:16 non induet illa alienigena aliquis,
ever; 45:16 not put on that stranger one,
sed tantum filii ipsius soli et nepotes eius per
but only children of only and homestead his by

omne tempus. 45:17 Sacrificium ipsius consumitur
all time. 45:17 sacrifice of sumed
igne cotidie iuge bis. 45:18 Complevit Moyses manus
fire daily daily twice. 45:18 finished Moses hand
eius et unxit illum oleo sancto. 45:19 Factum est
his and anointed it oil St. 45:19 Action is
illi in testamentum aeternum et semini eius sicut
they in covenant ever and seed his as
dies caeli: ministrare illi et fungi sacerdotio et
day heaven: minister they and perform priesthood and
benedicere populum suum in nomine eius. 45:20
Benediction people his in name her. 45:20
Ipsam elegit ab omni vivente offerre sacrificium
The he chose from all living offer sacrifice
Deo, incensum et adipem et incendere bonum
God, incense and fat and firing good
odorem et memoriale et placare pro populo suo.
odor and memorial and appease for people his own.
45:21 Et dedit illi in praeceptis suis potestatem, in
45:21 The given they in rules their power in
testamentis iudiciorum: docere Iacob testimonia et in
covenants the courts; teach Jacob testimonies and in
lege sua lucem dare Israel. 45:22 Quia contra illum
law his light give Israel. 45:22 for against it
steterunt alieni, et propter invidiam circumdederunt
stood strangers and for envy surrounded
illum homines in deserto, qui erant cum Dathan et
it men in wilderness that were with Dathan and
Abiram, et congregatio Core in iracundia furoris sui.
Abi'ram, and company Core in Resentment fierce 's.
45:23 Vidit Dominus Deus, et non placuit illi, et
45:23 saw Lord God, and not It was decided they and
consumpti sunt in impetu iracundiae eius. 45:24
consumed are in assault anger her. 45:24
Fecit illis monstra et consumpsit illos in flamma
He made they show and spent them in flame
ignis. 45:25 Et addidit Aaron gloriam et dedit illi
fire. 45:25 The he added Aaron glory and given they
hereditatem et primitias frugum terrae divisit illi.
heritage and contributions cereals earth divided to him.
45:26 Panem ipsis in primis paravit in satietatem,
45:26 bread the in first prepared in saturation,

nam et sacrificia Domini edent, quae dedit illi et
for and sacrifices of eat, which given they and
semini eius. 45:27 Ceterum in terra gentis non
seed her. 45:27 Else in land nation not
hereditabit, et pars non est illi in gente: ipse est
inherit and part not is they in the nation: he is
enim pars eius et hereditas. 45:28 Et Phinees filius
For part his and heritage. 45:28 The Phineas son
Eleazari tertius in gloria est, zelando timorem
Eleazar third in glory is burning fear
Domini; 45:29 et stetit in ruptura pro gente, in
Lord; 45:29 and He stood in breach for the nation; in
bonitate et alacritate animae suae placuit Deo pro
goodness and enthusiasm soul his It was decided God for
Israel. 45:30 Ideo statuit illi testamentum pacis,
Israel. 45:30 Therefore set they covenant peace,
principem sanctorum et gentis suae, ut sit illi et
prince saints and nation his as is they and
semini eius sacerdotii dignitas in aeternum. 45:31 Et
seed his priesthood dignity in ever. 45:31 The
testamentum David regi filio Iesse de tribu Iudae,
covenant David king son Jesse of tribe Judah,
hereditas viri coram gloria eius, hereditas Aaron et
heritage men before glory his heritage Aaron and
semini eius. Det vobis sapientiam in cor vestrum
seed her. May you wisdom in heart you
iudicare gentem suam in iustitia, ne abolerentur
judge nation his in justice do not abolished
bona ipsorum, et gloria ipsorum in generationes
good their and glory their in generations
aeternas. 46:1 Fortis in bello Iesus filius Nun,
eternal. 46: 1 Strong in war Jesus son Nun
successor Moysi in prophetis, qui fuit secundum
successor Moses in prophets that was according to
nomen suum 46:2 maximus in salutem electorum Dei,
name his 46: 2 important in health elect God,
qui vindicet in insurgentes hostes, ut heredem faciat
that challeng in insurgent The enemy, as heir do
Israel. 46:3 Quam gloriam adeptus est in tollendo
Israel. 46: 3 How glory obtained is in removing

manus suas et iactando contra civitatem acinacem!

hand their and exclamations against city spear!

46:4 Quis ante illum restitit? Nam bella Domini ipse

46: 4 Who before it resisted? For wars of he

perduxit. 46:5 An non in manu eius impeditus est

construction. 46: 5 An not in hand his impeded is

sol, et una dies facta est quasi duo? 46:6 Invocavit

sun, and one day made is as two? 46: 6 He called upon

Altissimum potentem in oppugnando inimicos undique;

Highest powerful in tacked enemies on all sides;

et audivit illum magnus Dominus in saxis grandinis

and heard it great Lord in stones hail

virtutis valde fortis. 46:7 Impetum fecit contra

power very strong. 46: 7 attack he against

gentem hostilem et in descensu perdidit contrarios,

nation enemies and in down lost contrary,

46:8 ut cognoscant gentes armaturam eius, quia

46: 8 as know nations armor his because

contra Deum bellum eorum est: etenim secutus est

against God war their is: For followed by is

a tergo Potentis. 46:9 Et in diebus Moysi

from back Mighty. 46: 9 The in days Moses

misericordiam fecit, ipse et Chaleb filius Iephonne,

mercy he did, he and Caleb son Jephuneh,

stare contra congregationem, prohibere gentem a

stand against community stop nation from

peccatis et perfringere murmur malitiae. 46:10 Ideo

sins and silencing complaints malice. 46:10 Therefore

et ipsi duo liberati sunt a numero sescentorum

and they two free are from number six

milium peditum, ut inducerent illos in hereditatem, in

millet infantry as induce them in inheritance; in

terram, quae manat lac et mel. 46:11 Et dedit

land which OWS milk and honey. 46:11 The given

Dominus ipsi Chaleb fortitudinem, et usque in

Lord they Caleb strength and up in

senectutem permansit illi, ut ascenderet in excelsum

old age continued they as up in high

terrae locum; et semen ipsius obtinuit hereditatem,

earth place; and seed of obtained inheritance;

46:12 ut viderent omnes filii Israel quia bonum
46:12 as see all children Israel because good
est obsequi Domino. 46:13 Et iudices singuli suo
is compliance Lord. 46:13 The judges each his
nomine, quorum non est corruptum cor, qui non
name the not is corrupted heart, that not
aversi sunt a Domino: 46:14 sit memoria illorum
away are from Lord: 46:14 is memory their
in benedictione, et ossa eorum pullulent de loco suo,
in blessing and bones their spring of place his
46:15 et nomen eorum renovet filiis illorum
46:15 and name their renovating children their
sanctorum virorum. 46:16 Dilectus a Domino suo
saints men. 46:16 beloved from Lord his
Samuel propheta Domini instituit imperium et unxit
Samuel prophet of established government and anointed
principes in gente sua. 46:17 In lege Domini
leaders in race their own. 46:17 in law of
congregationem iudicavit, et visitavit Deus Iacob, et
company He judged, and visit God Jacob, and
in fide sua probatus est propheta; 46:18 et cognitus
in faith his approved is The Prophet; 46:18 and known
est in verbis suis fidelis in visione. 46:19 Et
is in words their faithful in vision. 46:19 The
invocavit Dominum omnipotentem, in oppugnando
He called upon Lord Almighty, in tacked
hostes circumstantes undique, in oblatione agni
enemies circumstantial everywhere, in offering lamb
lactentis. 46:20 Et intonuit de caelo Dominus et in
suckling. 46:20 The Thunder of heaven Lord and in
sonitu magno auditam fecit vocem suam 46:21 et
sound great Cause he voice his 46:21 and
contrivit principes Tyrionum et omnes duces
crushed leaders Tyre and all leaders
Philisthim. 46:22 Et ante tempus dormitionis aeternae
Philistines. 46:22 The before time sleep eternal
testimonium praebuit in conspectu Domini et christi
witness provided in before of and Christ
eius: ‘ Pecunias et usque ad calceamenta ab omni
his ‘ money and up to shoes from all

carne non accepi ‘; et non accusavit illum homo.
flesh not I received ‘ and not He accused it man.

46:23 Et, postquam dormivit, prophetavit et notum
46:23 and, after slept, prophesied and known

fecit regi et ostendit illi finem vitae suae et
he king and shows they end life his and

exaltavit vocem suam de terra in prophetia ad
promoted voice his of land in prophecy to

delendam impietatem gentis. 47:1 Post hunc surrexit
wipe out ungodliness nation. 47: 1 Post this rose

Nathan propheta in diebus David. 47:2 Et quasi
Nathan prophet in days David. 47: 2 The as

adeps separatus a sacrificio salutari, sic David a
fat separated from sacrifice safety; so David from

filiis Israel. 47:3 Cum leonibus lusit quasi cum
children Israel. 47: 3 with lions He played as with

agnis et in ursis similiter fecit, sicut in agnis ovium.
lambs and in bEARS similarly, he did, as in lambs sheep.

47:4 In iuventute sua numquid non occidit gigantem
47: 4 in youth his Do not sets giant

et abstulit opprobrium de gente? 47:5 In agitando
and removed reproach of the nation? 47: 5 in hustle

manu fundam deiecit exultationem Goliath. 47:6
hand sling He has thrown ful Goliath. 47: 6

Nam invocavit Dominum altissimum, et dedit in
For He called upon Lord Hor and given in

dextera eius virtutem tollere hominem fortem in bello
right his power remove man strong in war

et exaltare cornu gentis suae. 47:7 Sic de decem
and to advance horn nation His. 47: 7 so of ten

milibus glorificaverunt eum et laudaverunt eum in
thousands glorified it and thanks it in

benedictionibus Domini, in offerendo illi coronam
 blessings Lord, in offering they crown

gloriae. 47:8 Contrivit enim inimicos undique et
glory. 47: 8 Broke For enemies round and

humiliavit Philisthim contrarios, usque in hodiernum
humbled the Philistines contrary, up in this

diem contrivit cornu ipsorum. 47:9 In omni opere
day crushed horn theirs. 47: 9 in all work

suo dedit confessionem Sancto et Excelso in verbo
his given confession Holy and High in word
gloriae; 47:10 de omni corde suo laudavit Dominum
glory; 47:10 of all heart his He praised Lord
et dilexit Deum, qui fecit illum. 47:11 Et stare fecit
and He loved God, that he him. 47:11 The stand he
cantores contra altare et in sono eorum dulces fecit
singers against altar and in sound their sweet he
modos. 47:12 Dedit in celebrationibus decus et
methods. 47:12 given in celebrations beauty and
ornavit tempora usque ad consummationem anni,
beautified times up to consummation years;
dum laudarent nomen sanctum Domini, et ante
while praise name St. Lord, and before
mane resonaret sanctuarium. 47:13 Dominus purgavit
morning resound sanctuary. 47:13 Lord cleared
peccata ipsius et exaltavit in aeternum cornu eius
sins of and promoted in ever horn his
et dedit illi testamentum regni et sedem gloriae in
and given they covenant kingdom and see glory in
Israel. 47:14 Post ipsum surrexit filius sensatus, et
Israel. 47:14 Post it rose son wise, and
propter illum habitavit in securitate. 47:15 Salomon
for it The in security. 47:15 Solomon
imperavit in diebus pacis; cui Deus requiem dedit
ordered in days peace; which God rest given
in circuitu, ut conderet domum in nomine suo et
in around as build a home in name his and
pararet sanctuarium in sempiternum. Quemadmodum
planning sanctuary in ever. As
eruditus es in iuventute tua 47:16 et impletus es
educated you in youth your 47:16 and filled you
quasi flumen sapientia! Terram retexit anima tua,
as river wisdom! land unravels soul your
47:17 et replesti eam in comparationibus
47:17 and filled it in comparisons
aenigmatum. Ad insulas longe divulgatum est nomen
riddles. the islands off story is name
tuum, et dilectus es in pace tua. 47:18 In cantilenis
your and beloved you in peace Your. 47:18 in songs
et proverbiiis et comparationibus et
and proverbs and comparisons and

interpretationibus te miratae sunt terrae. 47:19 In
interpretations you marveled are the earth. 47:19 in
nomine Domini Dei, cui est cognomen Deus Israel,
name of God, which is surname God Israel
47:20 collegisti quasi orichalcum aurum et ut
47:20 gleaned as brass gold and as
plumbum cumulasti argentum. 47:21 Sed reclinasti
lead didn't silver. 47:21 but didst
femora tua mulieribus, subiugatus es in corpore tuo.
thighs your women subjugated you in body your.
47:22 Dedisti maculam in gloria tua et profanasti
47:22 You have given spot in glory your and profanedst
semen tuum, inducens iracundiam ad liberos tuos et
seed your Leading anger to free your and
ingemiscere faciens super stultitia tua, 47:23 ut fieret
Grudge making over folly your 47:23 as would
imperium bipartitum, et ex Ephraim inciperet
government divided, and from Ephraim start
imperium infidele. 47:24 Deus autem non derelinquet
government an infidel. 47:24 God Now not leave
miser ricordiam suam et non corrumpet nec delebit
mercy his and not null or destroy
verba sua neque perdet a stirpe nepotes electi sui
words his or lose from stock homestead elect s
et semen eius, qui diligit Dominum, non corrumpet.
and seed his that He loves Lord, not corrupt.
47:25 Dedit autem reliquum Iacob et David de ipso
47:25 given Now the rest Jacob and David of it
stirpem. 47:26 Et finem habuit Salomon cum
stock. 47:26 The end he had Solomon with
patribus suis 47:27 et dereliquit post se de semine
fathers their 47:27 and left after he of seed
suo gentis stultitiam 47:28 et imminutum prudentia,
his nation foolishness 47:28 and abridged prudence,
Roboam, qui avertit gentem consilio suo. 47:29 Et
Rehoboam, that diverted nation design his own. 47:29 The
Ieroboam filius Nabat, qui peccare fecit Israel et
Jeroboam son Nabat that sin he Israel and
dedit viam peccandi Ephraim; et plurima
given way sinning Ephraim; and many
redundaverunt peccata ipsorum valde, 47:30 ita ut
exceedingly sins their very 47:30 so as

expelleret illos a terra sua. 47:31 Et exquisierunt
drive them from land their own. 47:31 The sought
omnes nequitas, usque dum perveniret super illos
all assaults up while reach over them
vindicta. 48:1 Et surrexit Elias propheta quasi ignis,
revenge. 48: 1 The rose Elias prophet as fire
et verbum ipsius quasi facula ardebat. 48:2 Qui
and word of as torch burned. 48: 2 He
induxit in illos famem et zelo suo paucos fecit eos.
introduced in them hunger and zeal his a few he them.
48:3 Verbo Domini continuit caelum et deiecit de
48: 3 Word of controlling heaven and He has thrown of
caelo ignem ter. 48:4 Quam amplificatus es,
heaven fire three times. 48: 4 How awesome you
Elias, in mirabilibus tuis! Et quis potest similiter
Elias, in marvels your own! The who can similarly,
gloriari tibi? 48:5 Qui suscitasti mortuum de sorte
boast you? 48: 5 He again dead of lot
mortis ab inferis in verbo Domini. 48:6 Qui
death from underworld in word Lord. 48: 6 He
deiecisti reges ad perniciem et gloriosos de lecto suo
castedst kings to destruction and slopes of bed his
et confregisti facile potentiam ipsorum; 48:7 qui
and broken easily power theirs; 48: 7 that
audis in Sinai indicium et in Horeb iudicia
You hear in Sinai information and in Horeb judgments
vindictae. 48:8 Qui ungis reges ad retributionem et
revenge. 48: 8 He vv kings to retribution and
prophetas facis successores post te; 48:9 qui receptus
prophets You do successors after you; 48: 9 that received
es in turbine ignis et in curru equorum igneorum;
you in storm fire and in car horses fire;
48:10 qui scriptus es paratus in tempora lenire
48:10 that written you ready in times soothe
iracundiam Domini ante furorem, convertere cor
anger of before anger, Return heart
patris ad filium et restituere tribus Iacob. 48:11
father to son and restore three Jacob. 48:11
Beati sunt, qui te viderunt et in amicitia tua
Happy are that you see and in friendship your

dormierunt! 48:12 Nam et nos vita quidem vivemus,
sleep! 48:12 For and we life indeed live,

post mortem autem non erit tale nomen nostrum.
after death Now not will be such name Our.

48:13 Elias quidem in turbine tectus est, et in
48:13 Elias indeed in storm fastens is and in
Eliseo completus est spiritus eius. In diebus suis non
Elisha complete is spirit her. in days their not
pertimuit principem, et potentia nemo vicit illum;
cowered prince, and power no won it;

48:14 nec superavit illum verbum aliquod, et
48:14 or FALLS it word some, and
mortuum prophetavit corpus eius. 48:15 In vita sua
dead prophesied body her. 48:15 in life his

fecit monstra et in morte mirabilia operatus est.
he show and in death wonders He worked It is.

48:16 In omnibus istis non paenituit populum, et
48:16 in all these not sorry people and
non recesserunt a peccatis suis, usque dum eiecti
not withdrawn from sins their up while cast

sunt de terra sua et dispersi sunt in omnem
are of land his and scattered are in all

terram; 48:17 et relictas est gens perpauca, et
land; 48:17 and leaving is nation very few, and

princeps in domo David. 48:18 Quidam ipsorum
leader in house David. 48:18 Some their

fecerunt, quod placeret Deo; alii autem
they that please God; others Now

multiplicaverunt peccata. 48:19 Ezechias munivit
many sins. 48:19 Hezekiah Solomon

civitatem suam et induxit in medium ipsius aquam
city his and introduced in medium of water

et fodit ferro rupem et aedificavit ad aquam
and digs steel rock and built to water

puteum. 48:20 In diebus ipsius ascendit Sennacherib
the well. 48:20 in days of up Sennacherib

et misit Rabsacen et discessit, et sustulit manum
and sent butlers and departed, and up hand

suam in Sion et superbus factus est in exaltatione
his in Zion and proud he became is in the rise

sua. 48:21 Tunc mota sunt corda et manus
their own. 48:21 Then moved are hearts and hand

ipsorum, et doluerunt quasi parturientes mulieres
their and writhed as labor women
48:22 et invocaverunt Dominum misericordem et
48:22 and call Lord compassionate and
expandentes manus suas extulerunt ad eum, et
spread hand their carried out a to him, and
Sanctus audivit cito vocem ipsorum. 48:23 Non est
St. heard quickly voice theirs. 48:23 no is
commemoratus peccatorum illorum neque dedit illos
mention sins their or given them
inimicis suis, sed purgavit eos in manu Isaiae sancti
enemies their but cleared them in hand Isaiah St.
prophetae; 48:24 percussit castra Assyriorum et
the prophets; 48:24 shot camp Assyrians and
contrivit illos angelus eius. 48:25 Nam fecit Ezechias
crushed them angel her. 48:25 For he Hezekiah
quod placuit Deo et fortiter ivit in via David
that It was decided God and strongly He went in road David
patris sui, quam mandavit illi Isaia propheta,
father s than charge they Isaiah prophet
magnus et fidelis in visione sua. 48:26 In diebus
great and faithful in vision their own. 48:26 in days
ipsius retro rediit sol, et addidit regi vitam. 48:27
of back back sun, and he added king life. 48:27
Spiritu magno vidit ultima et consolatus est lugentes
Spirit great saw final and comforted is mourn
in Sion; usque in sempiternum ostendit futura 48:28
in Zion; up in ever shows future 48:28
et abscondita, antequam evenirent. 49:1 Memoria
and hidden before they occurred. 49: 1 memory
Iosiae in compositionem odoris facta opere
Josiah in composition odor made work
pigmentarii; 49:2 in omni ore quasi mel
apothecary; 49: 2 in all mouth as honey
indulcabitur eius memoria et ut musica in convivio
Precious his memory and as music in banquet
vini. 49:3 Ipse est directus divinitus in paenitentia
of wine. 49: 3 He is direct God in repentance
gentis et tulit abominationes impietatis; 49:4 et
nation and took abominations wickedness; 49: 4 and
gubernavit ad Dominum cor suum et in diebus
piloted to Lord heart his and in days

peccatorum corroboravit pietatem. 49:5 **Praeter**
sins strengthened piety. 49: 5 In addition to
David et Ezechiam et Iosiam, omnes peccatum
David and Hezekiah and Josiah all sin
commiserunt; 49:6 nam reliquerunt legem Altissimi
committed; 49: 6 for left law Highest
reges Iudae et contempserunt timorem Dei; 49:7
kings Judah and despised fear God; 49: 7
dederunt enim regnum suum aliis et gloriam suam
they For kingdom his other and glory his
alienae genti; 49:8 incenderunt electam sanctuarii
foreign the nation; 49: 8 burned choice sanctuary
civitatem et desertas fecerunt vias ipsius in manu
city and waste they ways of in hand
Ieremiae. 49:9 Nam male tractaverunt illum, ipse
Jeremiah. 49: 9 For ill negotiated it he
autem a ventre matris consecratus est propheta
Now from belly mother consecrated is prophet
evertere et eruere et perdere et iterum aedificare
overthrow and Free and to lose and again building
et plantare et renovare. 49:10 Ezechiel, qui vidit
and planting and renew. 49:10 Ezekiel that saw
visionem gloriae, quam ostendit illi in curru
vision glory than shows they in car
cherubim. 49:11 Nam et commemoratus est
cherubim. 49:11 For and mention is
inimicorum in imbre et benefacere illis, qui
enemies in spray and good those that
ostenderunt rectas vias. 49:12 Et duodecim
showed right ways. 49:12 The twelve
prophetarum ossa pullulent de loco suo; nam
prophets bones spring of place his own; for
corroboraverunt Iacob et redemerunt eos in fide
strengthened Jacob and rate them in faith
virtutis. 49:13 Quomodo amplificemus Zorobabel?
power. 49:13 How magnify Zerubbabel?
Nam et ipse quasi signum in dextera manu; 49:14
For and he as sign in right hand; 49:14
sic et Iesua filius Iosedec. Qui in diebus suis
so and Joshua son Jeshua. He in days their
aedificaverunt domum et exaltaverunt templum
built home and up temple

sanctum Domino paratum in gloriam sempiternam.

St. Lord ready in glory times.

49:15 Et Nehemias: in memoria multi temporis, qui

49:15 The Nehemiah: in memory many time that

erexit nobis muros eversos et stare fecit portas et

set up us walls torn down and stand he gates and

seras; qui erexit domos nostras. 49:16 Nemo creatus

bars; that set up homes our own. 49:16 No created

est in terra qualis Henoch; nam et ipse assumptus

is in land what Enoch; for and he up

est a terra. 49:17 Neque ut Ioseph natus est

is from land. 49:17 nor as Joseph He was born is

homo, princeps fratrum, firmamentum gentis; 49:18

man, leader brothers, support the nation; 49:18

et ossa ipsius visitata sunt et post mortem

and bones of visited are and after death

prophetaverunt. 49:19 Seth et Sem apud homines

prophesied. 49:19 Seth and salad in men

gloriam adepti sunt et super omnem animam in

glory obtained are and over all life in

origine Adam. 50:1 Simon, Oniae filius, sacerdos

source Adam. 50: 1 Simon Onias son, The priest

magnus, qui in vita sua suffulsit domum et in

great that in life his propped up home and in

diebus suis corroboravit templum. 50:2 Templi etiam

days their strengthened temple. 50: 2 Gorgeous also

altitudo ab ipso fundata est, substructura

height from it founded is building

elata parietis templi. 50:3 In diebus ipsius

originally published wall the temple. 50: 3 in days of

excisa est piscina aquarum, lacus, quasi maris

cut out is pool water lakes, as sea

superficies eius. 50:4 Qui curavit gentem suam a

surface her. 50: 4 He He healed nation his from

latrone et firmavit eam ab obsidione. 50:5 Quam

thief and has established it from investment. 50: 5 How

gloriosus apparuit, cum prospiceret e tabernaculo in

The glorious appeared, with viewing from tent in

egressu domus velamenti! 50:6 Quasi stella matutina

departure house a veil! 50: 6 like star morning

in medio nebulae et quasi luna plena in diebus
in the mists and as moon full in days
festi 50:7 et quasi sol refulgens super templum Dei.
festival 50: 7 and as sun shining over temple God.
50:8 Quasi arcus refulgens inter nebulas gloriae et
50: 8 like bow shining between mists glory and
quasi flos rosarum in diebus vernis et quasi lilia,
as flower roses in days spring and as flowers,
quae sunt in transitu aquae, et quasi flos Libani in
which are in Transfer water and as flower Lebanon in
diebus aestatis; 50:9 quasi ignis effulgens et tus
days summer; 50: 9 as fire bright and frankincense
ardens in igne, 50:10 quasi vas auri solidum
burning in fire 50:10 as vessel gold solid
ornatum omni lapide pretioso, 50:11 quasi oliva
decoration all stone precious 50:11 as olive
pullulans fructibus et cupressus in nubes se
burgeons productivity and cypress in cloud he
extollens, in accipiendo ipsum stolam gloriae et
rearing in taking it robe glory and
vestiri eum in consummationem magnificentiae. 50:12
wear it in consummation magnificence. 50:12
In ascensu altaris sancti, cum gloriam daret peribolo
in ascent altar St., with glory give compass
sanctuarii 50:13 et acciperet partes de manu
sanctuary 50:13 and take parts of hand
sacerdotum, et ipse stans iuxta aram, et circa
priests and he standing according to altar, and about
illum corona fratrum, quasi plantatio cedri in monte
it crown brothers, as plant cedars in mount
Libano, 50:14 sic circa illum steterunt quasi rami
Lebanon 50:14 so about it stood as branches
palmae omnes filii Aaron in gloria sua. 50:15
palm all children Aaron in glory their own. 50:15
Oblatio autem Domini in manibus ipsorum coram
offering Now of in hands their before
omni synagoga Israel, et consummatione fungens in
all synagogue Israel and end service in
ara, ordinans oblationem Omnipotentis. 50:16 Porrexit
altar, ordering offering Almighty. 50:16 He stretched

manum suam in libatione et libavit de sanguine
hand his in libation and offered of blood
uvae; 50:17 effudit in fundamento altaris odorem
grapes; 50:17 poured in foundation altar odor
divinum excelso Principi. 50:18 Tunc exclamaverunt
the high Prince. 50:18 Then shouted the
fili Aaron, in tubis productilibus sonuerunt et
children Aaron in trumpets beaten clanked and
auditam fecerunt vocem magnam in memoriam coram
Cause they voice great in memory before
Deo altissimo. 50:19 Tunc omnis populus simul
God very high. 50:19 Then all people together
properaverunt et ceciderunt in faciem super terram
haste and fell in face over land
adorare Dominum Deum suum et dare preces
worship Lord God his and give prayers
omnipotenti Deo excelso. 50:20 Et laudaverunt
Almighty God high. 50:20 The thanks
psallentes in vocibus suis, et magnus resonabat
melody in words their and great echoed
cantus suavitatis plenus. 50:21 Et rogavit populus
song aroma full. 50:21 The she asked people
Dominum excelsum in prece coram Misericorde,
Lord high in prayer before mercy
usque dum perfectus est honor Domini; et munus
up while perfect is honor Lord; and function
suum perfecerunt. 50:22 Tunc descendens manus suas
his performed. 50:22 Then down hand their
extulit in omnem congregationem filiorum Israel dare
station in all company children Israel give
benedictionem Domini in labiis suis et in nomine
thanks of in lips their and in name
ipsius gloriari; 50:23 et iteraverunt adorationem
of to boast; 50:23 and repeated adoration
suam, ut acciperent benedictionem Altissimi. 50:24 Et
his as take thanks Most High. 50:24 The
nunc benedicite Deum omnium, qui magna facit in
now bless God all that great does in
omni terra, exaltans dies nostros a ventre matris
all land, Lifter day our from belly mother

nostrae et faciens nobiscum secundum suam
our and making with according to his
misericordiam. 50:25 Det nobis iucunditatem cordis
mercy. 50:25 May us pleasantness heart
et fieri pacem in diebus nostris in Israel per dies
and be peace in days our in Israel by day
sempiternos; 50:26 credere Israel nobiscum esse Dei
old; 50:26 believe Israel with be God
misericordiam, ut liberet nos in diebus nostris. 50:27
mercy, as free we in days our. 50:27
Duas gentes odit anima mea, tertia autem non est
two nations He hates soul my third Now not is
quidem gens: 50:28 qui sedent in monte Seir et
indeed nation: 50:28 that sit in mount Seir and
Philisthim et stultus populus, qui habitat in Sichimis.
the Philistines and stupid people; that home in Shechem.
50:29 Doctrinam sapientiae et disciplinae scripsit in
50:29 The doctrine wisdom and training He wrote in
codice isto Iesus filius Sirach, Ierosolymita, qui
code this Jesus son Sirach, Jerusalem, that
effudit sapientiam de corde suo. 50:30 Beatus, qui
poured wisdom of heart his own. 50:30 Happy that
in istis versatur sermonibus; qui ponit illa in corde
in these concerned the words; that posits that in heart
suo, sapiens erit semper. 50:31 Si enim haec fecerit,
his wise will be always. 50:31 If For this yield,
ad omnia valebit, quia timor Domini vestigium eius
to all prevail, because fear of trace his
est. 51:1 Oratio Iesu filii Sirach. ‘ Confitebor tibi,
It is. 51: 1 Prayer Jesus children Sirach. ‘ praise you
Domine rex; et collaudabo te Deum salvatorem
O king; and praise you God Saviour
meum. 51:2 Confitebor nomini tuo, quoniam adiutor
My. 51: 2 praise name your for helper
et protector factus es mihi 51:3 et liberasti corpus
and shield he became you I 51: 3 and delivered body
meum a perditione, a laqueo linguae iniquae et
my from destruction, from net language unfair and
a labiis operantium mendacium, et in conspectu
from lips workers lies, and in before
insurgentium factus es mihi adiutor. 51:4 Et
rise he became you I helper. 51: 4 The

liberasti me, secundum magnitudinem misericordiae
delivered I according to size mercy

et nominis tui, a laqueis praeparatis ad escam,
and name your from nooses The preparations to food;

51:5 de manibus quaerentium animam meam et de
51: 5 of hands curry life I and of

multis tribulationibus, quae circumdederunt me, 51:6
many tribulations which surrounded I 51: 6

a pressura flammae, quae circumdedit me, et de
from pressure flames which surrounded I and of

medio ignis, ubi non sum aestuatus; 51:7 de
the fire where not I burned 51: 7 of

altitudine ventris inferi et a lingua coinquinata et
height belly hell and from language unclean and

a verbo mendacii, a iaculo linguae iniustae. 51:8
from word lies, from javelin language unjust. 51: 8

Appropinquavit usque ad mortem anima mea, 51:9
draws near up to death soul my 51: 9

et vita mea appropinquans erat in inferno deorsum.
and life my closing in was in hell down.

51:10 Circumdederunt me undique, et non erat qui
51:10 surrounded I everywhere, and not was that

adiuvaret; respiciens eram ad adiutorium hominum,
to help; looking back I was to help men

et non erat. 51:11 Memoratus autem sum
and not It was. 51:11 Mindful Now I

misericordiae tuae, Domine, et operationis tuae, quae
mercy your Sir, and operation your which

a saeculo est, 51:12 quoniam eruis sustinentes te,
from century is 51:12 for rescue wait you

Domine, et liberas eos de manibus iniquorum. 51:13
Sir, and free them of hands unjust. 51:13

Exaltavi de terra supplicationem meam et pro morte
up of land supplication I and for death

defluente deprecatus sum. 51:14 Invocavi Dominum:
to pass away prayed I am. 51:14 I called Lord:

‘Pater meus es tu, ne derelinquas me in die
'Father my you you do not leave I in day

tribulationis meae et in tempore superbiorum sine
trouble I and in time proud without

adiutorio. 51:15 Laudabo nomen tuum assidue et
help. 51:15 I will praise name your assiduously and
collaudabo illud in confessione'. Et exaudita est
praise it in confession. ' The heard is
oratio mea. 51:16 Et liberasti me de perditione et
address I have. 51:16 The delivered I of loss of and
eripuisti me de tempore iniquo. 51:17 Propterea
Torn I of time unfavorable. 51:17 Therefore
confitebor et laudem dicam tibi et benedicam
I will confess and praise I will say you and bless
nomini Domini. 51:18 Cum adhuc iunior essem,
name Lord. 51:18 with yet junior I
priusquam oberrarem, quaesivi sapientiam palam in
before I wandered about, I asked wisdom public in
oratione mea; 51:19 ante templum postulabam pro
prayer my; 51:19 before temple I asked for
illa et usque in novissimis inquiram eam, et
that and up in last search it and
effloruit tamquam praecox uva. 51:20 Laetatum est
blossoming as praecox grape. 51:20 've is
cor meum in ea, ambulavit pes meus iter rectum;
heart my in it He walked foot my trip right;
a iuventute mea investigabam eam. 51:21 Inclinavi
from youth my search her. 51:21 inclined
modice aurem meam et excepi illam 51:22 et
slightly ear I and I welcomed it 51:22 and
multam inveni mihi metipsi sapientiam et multum
great I found target wisdom and a lot
profeci in ea: 51:23 danti mihi sapientiam dabo
profited in it 51:23 giver I wisdom I
gloriam. 51:24 Consiliatus sum enim, ut facerem
glory. 51:24 determined I For as do
illam; et quaesivi bonum et non confundar. 51:25
it; and I asked good and not ashamed. 51:25
Colluctata est anima mea in illa, et in faciendo
wrestled is soul my in that and in making
legem diligens fui. 51:26 Manus meas extendi in
law A careful I was. 51:26 hand I extended in
altum et incognoscibilia eius intellexi. 51:27 Animam
high and ignorance his I understood. 51:27 soul

meam direxi ad illam et in purificatione inveni eam.
I directed to it and in purification I found her.

51:28 Possedi cum ipsa cor ab initio; propter
51:28 I got with the heart from the beginning; for

hoc non derelinquar. 51:29 Venter meus conturbatus
this not forsaken. 51:29 belly my troubled

est quaerendo illam; propterea bonam possedi
is seeking it; therefore good I got

possessionem. 51:30 Dedit mihi Dominus linguam
possession. 51:30 given I Lord language

mercedem meam, et in ipsa laudabo eum. 51:31
wages I and in the praise him. 51:31

Appropiate ad me, indocti, et congregare vos in
close to I unlearned and gather you in

domo disciplinae. 51:32 Quid adhuc retardatis in his,
house training. 51:32 What yet slow in those

dum animae vestrae sitiunt vehementer? 51:33 Aperui
while soul your thirst strongly? 51:33 I opened

os meum et locutus sum: 'Comparate vobis sine
mouth my and said I 'Comparatively you without

argento 51:34 et collum vestrum subicite iugo, et
silver 51:34 and neck you submit couple, and

suscipiat anima vestra disciplinam: in proximo est
welcome soul your correction: in next is

enim invenire eam. 51:35 Videte oculis vestris quia
For find her. 51:35 See eyes your because

modicum laboravi et inveni mihi multam requiem.
A little labored and I found I great rest.

51:36 Assumite disciplinam in multo numero argenti
51:36 Receive correction in more number silver

et copiosum aurum possidete in ea. 51:37 Laetetur
and large gold inherit in them. 51:37 Let

anima vestra in misericordia eius, et non
soul your in mercy his and not

confundemini in laude ipsius. 51:38 Operamini opus
shame in praise itself. 51:38 Labour work

vestrum ante tempus, et dabit vobis mercedem
you before time; and will you wages

vestram in tempore suo".
your in time 'You'.

1:1 Visio Isaiae filii Amos, quam vidit super
1: 1 The vision Isaiah children Amos than saw over
Iudam et Ierusalem in diebus Oziae, Ioatham,
Judah and Jerusalem in days Ozias Jotham
Achaz, Ezechiae regum Iudae. 1:2 Audite, caeli, et
Ahaz Hezekiah kings Judah. 1, 2 Listen heaven and
auribus percipe, terra, quoniam Dominus locutus est:
ears ear, land, for Lord said is:
‘ Filios enutrivi et exaltavi, ipsi autem spreverunt
‘ children I fed and up, they Now rejected
me. 1:3 Cognovit bos possessorem suum, et asinus
Me. 1: 3 Recognising ox owner his and ass
praesepe domini sui; Israel non cognovit, populus
crib of s; Israel not known, people
meus non intellexit’. 1:4 Vae genti peccatrici, populo
my not realized. ‘ 1: 4 Woe people sinful, people
gravi iniquitate, semini nequam, filiis sceleratis!
serious violence, seed ungracious children corrupt!
Dereliquerunt Dominum, blasphemaverunt Sanctum
Failed Lord, blasphemed St.
Israel, abalienati sunt retrorsum. 1:5 Super quo
Israel separated are backward. 1: 5 over which
percutiemini vos ultra, addentes praevaricationem?
smitten you more adding transgression?
Omne caput languidum, et omne cor maerens. 1:6
All head sick and all heart appalled. 1: 6
A planta pedis usque ad verticem non est in eo
A plant foot up to top not is in it
sanitas; vulnus et livor et plaga tumens non est
health; wound and Stripes and stroke sores not is
circumligata nec curata medicamine neque fota
sobbing or Exact cosmetic or mollified
oleo. 1:7 Terra vestra deserta, civitates vestrae
oil. 1: 7 land your waste, cities your
succensae igni; regionem vestram coram vobis alieni
heated fire; region your before you strangers
devorant, et desolabitur sicut in vastitate hostili. 1:8
devour, and wasted as in extremity enemies. 1: 8
Et derelinquetur filia Sion ut umbraculum in
The left daughter Zion as booth in

vinea, sicut tugurium in cucumerario, sicut civitas,
vine, as hut in cucumbers, as The city,
quae obsessa est. 1:9 Nisi Dominus exercituum
which under siege It is. 1: 9 unless Lord hosts
reliquisset nobis semen, quasi Sodoma fuisset et
left us seed, as Sodom have been and
quasi Gomorra similes essemus. 1:10 Audite verbum
as Gomorrah like we were. 1:10 Listen word
Domini, principes Sodomorum; percipite auribus
Lord, leaders Sodom; Pay ears
legem Dei nostri, populus Gomorrae. 1:11 ‘ Quo
law God our people Gomorrah. 1:11 ‘ Where
mihi multitudinem victimarum vestrarum?, dicit
I company victims your ?, says
Dominus. Plenus sum holocaustis arietum et adipe
Lord. full I the burnt- rams and fat
pinguium; et sanguinem vitulorum et agnorum et
fat; and blood calves and lambs and
hircorum nolui. 1:12 Cum veneritis ante
goats I would not. 1:12 with Welcome before
conspectum meum, quis quaesivit haec de manibus
view my who He sought this of hands
vestris, ut ambularetis in atriis meis? 1:13 Ne
your as walk in courts I? 1:13 Do not
afferatis ultra sacrificium vanum; abominatio mihi
fruit more sacrifice vain; abomination I
incensum, neomenia et sabbatum et conventus; non
incense; an and Saturday and meetings; not
feram scelus cum coetu sollemni; 1:14 calendas
wild crime with group festival; 1:14 New Moon
vestras et sollemnitates vestras odivit anima mea,
your and festivals your hated soul my
facta sunt mihi molesta, laboravi sustinens. 1:15 Et
made are I painful, labored stay. 1:15 The
cum extenderitis manus vestras, avertam oculos meos
with spread hand your hide eyes my
a vobis; et cum multiplicaveritis orationem, non
from you; and with multiply prayer; not
exaudiam: manus enim vestrae sanguine plenae sunt.
answer: hand For your blood full They are.

1:16 Lavamini, mundi estote, auferte malum
1:16 Wash world be remove evil
cogitationum vestrarum ab oculis meis; quiescite
thoughts your from eyes mine; Stop
agere perverse, 1:17 discite benefacere: quaerite
deal perversely, 1:17 learn good: seek
iudicium, subvenite oppresso, iudicate pupillo,
trial relieve oppressed, judge orphan
defendite viduam. 1:18 Et venite, et iudicio
plead widow. 1:18 The come and trial
contendamus, dicit Dominus. Si fuerint peccata vestra
argue says Lord. If they sins your
ut coccinum, quasi nix dealbabuntur; et, si fuerint
as red as snow white; and, if they
rubra quasi vermiculus, velut lana erunt. 1:19 Si
red as crimson, as wool will be. 1:19 If
volueritis et audieritis, bona terrae comedetis; 1:20
will and hear, good earth eat; 1:20
quod si nolueritis et me ad iracundiam
that if you will not and I to anger
provocaveritis, gladius devorabit vos, quia os
, a sword devour you because mouth
Domini locutum est'. 1:21 Quomodo facta est
of spoken He is. ' 1:21 How made is
meretrix civitas fidelis, plena iudicii? Iustitia habitavit
whore The city faithful full Judgment? justice The
in ea, nunc autem homicidae. 1:22 Argentum tuum
in it now Now murderers. 1:22 silver your
versum est in scoriam, vinum tuum mixtum est
line is in dress, wine your mixed is
aqua; 1:23 principes tui infideles, socii furum:
water; 1:23 leaders your infidels, partners thieves:
omnes diligunt munera, sequuntur retributiones,
all love gifts; follow rewards
pupillo non iudicant, et causa viduae non ingreditur
minor not judge and cause widow not enters
ad illos. 1:24 Propter hoc ait Dominus, Deus
to them. 1:24 Because of this said Lord, God
exercituum, Fortis Israel: ' Heu, consolabor super
hosts Strong Israel: ' Ah! comfort over

hostibus meis et vindicabor de inimicis meis. 1:25
enemies I and revenged of enemies mine. 1:25

Et convertam manum meam ad te et excoquam ad
The turn hand I to you and purge to

purum scoriam tuam et auferam omne stannum
pure dross your and stony all tin

tuum. 1:26 Et restituum iudices tuos, ut fuerunt
Your. 1:26 The back judges your as were

prius, et consiliarios tuos sicut antiquitus; post
previously, and Counsellors your as in the past; after

haec vocaberis Civitas iustitiae, Urbs fidelis'. 1:27
this called States justice, Town the faithful. ' 1:27

Sion in iudicio redimetur et, qui in ea reversi sunt,
Zion in trial redeemed and, that in it returned are

in iustitia. 1:28 Erit autem ruina scelestis et
in justice. 1:28 There will be Now collapse criminals and

peccatoribus simul; et, qui dereliquerunt
sinners at the same time; and, that forsook

Dominum, consumentur. 1:29 Confundemini enim
Lord, consumed. 1:29 be ashamed For

terebinthis, in quibus delectati estis, et erubescetis
oaks in which cheered you and be ashamed

super hortis, quos elegistis. 1:30 Nam eritis
over garden which you have chosen. 1:30 For You will be

velut quercus, defluentibus foliis, et velut hortus
as oak, falling leaves and as garden

absque aqua; 1:31 et erit fortitudo vestra ut favilla
without water; 1:31 and will be strength your as ashes

stuppae, et opus eius quasi scintilla, et succendetur
tow, and work his as spark and burn

utrumque simul, et non erit qui exstinguat. 2:1
both at the same time, and not will be that extinguish. 2: 1

Verbum, quod vidit Isaias filius Amos super Iudam
word that saw Isaiah son Amos over Judah

et Ierusalem. 2:2 Et erit in novissimis diebus
and Jerusalem. 2: 2 The will be in last days

praeparatus mons domus Domini in vertice montium,
prepared mountain house of in top mountains

et elevabitur super colles; et fluent ad eum omnes
and up over the hills; and flow to it all

gentes. 2:3 Et ibunt populi multi et dicent: ' Venite,
nations. 2, 3 The go people many and say: ' Come

et ascendamus ad montem Domini, ad domum Dei
and up to mount Lord, to home God
Iacob, ut doceat nos vias suas, et ambulemus in
Jacob, as teach we ways their and walk in
semitis eius ‘; quia de Sion exiit lex, et verbum
paths his ‘ because of Zion go out law; and word
Domini de Ierusalem. 2:4 Et iudicabit gentes et
of of Jerusalem. 2: 4 The judge nations and
arguet populos multos; et conflabunt gladios suos in
convicts people many; and forge swords their in
vomeribus et lanceas suas in falces; non levabit
plowshares and spears their in pruning hooks; not lift
gens contra gentem gladium, nec exercebuntur ultra
nation against nation sword or train more
ad proelium. 2:5 Domus Iacob, venite, et ambulemus
to battle. 2: 5 Home Jacob, come and walk
in lumine Domini. 2:6 Proiecisti enim populum tuum,
in light Lord. 2, 6 cast off For people your
domum Iacob, quia repleti sunt hariolis orientalibus
home Jacob, because with are soothsayers east
et augures habuerunt ut Philisthim et manus alienis
and augurs had as the Philistines and hand other
porrigunt. 2:7 Repleta est terra eius argento et
extend. 2: 7 filled is land his silver and
auro, et non est finis thesaurorum eius; 2:8 et
gold and not is end Thesaurus thereof; 2: 8 and
repleta est terra eius equis, et innumerabiles
full is land his horses and countless
quadrigae eius; et repleta est terra eius idolis: opus
chariot thereof; and full is land his idols: work
manuum suarum adoraverunt, quod fecerunt digiti
hands their adored, that they fingers
eorum. 2:9 Et incurvavit se homo, et humiliatus est
them. 2: 9 The bowed he man, and humbled is
vir: ne dimittas eis. 2:10 Ingredere in petram,
a: do not let them. 2:10 Go in rock
abscondere in pulvere a facie timoris Domini et
hide in dust from the fear of and
a gloria maiestatis eius. 2:11 Oculi sublimis
from glory majesty her. 2:11 The eyes high
hominis humiliabuntur, et incurvabitur altitudo
man low and down height

virorum; exaltabitur autem Dominus solus in die illa.
men; exalted Now Lord only in day that.

**2:12 Quia dies Domini exercituum super omnem
 2:12 for day of hosts over all
 superbum et excelsum et super omnem arrogantem,**
proud and high and over all lifted

et humiliabitur; 2:13 et super omnes cedros Libani
and low; 2:13 and over all cedars Lebanon

sublimes et erectas et super omnes quercus Basan
high and sob and over all oak Bashan

2:14 et super omnes montes excelsos et super
2:14 and over all mountains high and over

omnes colles elevatos 2:15 et super omnem turrim
all The hills elevated 2:15 and over all tower

excelsam et super omnem murum munitum 2:16 et
high and over all wall fortified 2:16 and

super omnes naves Tharsis et super omnia navigia
over all ships Tharsis and over all boats

pulchra. 2:17 Et incurvabitur sublimitas hominum, et
beautiful. 2:17 The down height men and

humiliabitur altitudo virorum; et elevabitur Dominus
low height men; and up Lord

solus in die illa, 2:18 et idola penitus conterentur.
only in day that 2:18 and idols internet crushed.

2:19 Et introibunt in speluncas petrarum et in
2:19 The enter in dens rocks and in

voragines terrae a facie formidinis Domini et a
holes earth from the fear of and from

gloria maiestatis eius, cum surrexerit percutere
glory majesty his with rises strike

terram. 2:20 In die illa proiciet homo idola sua
land. 2:20 in day that throw away man idols his

argentea et simulacra sua aurea, quae fecerat
silver and images his gold which had

sibi, ut adoraret, ad talpas et vespertiliones. 2:21
themselves, as worship, to moles and bats. 2:21

Et ingreditur scissuras petrarum et cavernas
The enter the pieces rocks and caverns

saxorum a facie formidinis Domini et a gloria
rocks from the fear of and from glory

maiestatis eius, cum surrexerit percutere terram. 2:22
majesty his with rises strike land. 2:22

Quiescite ergo ab homine, cuius spiritus in naribus
cease So from man the spirit in nose
eius. Quanti enim aestimabitur ipse? 3:1 Ecce enim
her. How many For estimation He? 3: 1 Look For
Dominator, Dominus exercituum, aufert a
Governor, Lord hosts taketh away from
Ierusalem et a Iuda robur et praesidium, omne
Jerusalem and from Judah strength and protection; all
robur panis et omne robur aquae, 3:2 fortem et
strength bread and all strength water 3: 2 strong and
virum bellatorem, iudicem et prophetam et hariolum
man war, judge and prophet and soothsayer
et senem, 3:3 principem super quinquaginta et
and The old man, 3: 3 prince over fifty and
honorabilem vultu et consiliarium et sapientem
honorable look and councilor and wise
magum et prudentem incantatorem. 3:4 Et dabo
Magus and prudent orator. 3, 4 The I
pueros principes eorum; et infantes dominabuntur
children leaders them; and infants rule
eis. 3:5 Et irruet populus, vir ad virum,
them. 3, 5 The rush people; man to man
unusquisque ad proximum suum: tumultuabitur puer
each to neighbor his The boy
contra senem, et ignobilis contra nobilem. 3:6
against The old man, and base against honorable. 3: 6
Apprehendet enim vir fratrem suum in domo patris
Pains For man brother his in house father
sui: ‘ Vestimentum tibi est, princeps esto noster,
s: ‘ clothing you is leader be our
ruina autem haec sub manu tua’. 3:7 Clamabit in
collapse Now this under hand Your ‘. 3: 7 He will call in
die illa dicens: ‘ Non sum medicus, et in domo
day that saying: ‘ no I physician, and in house
mea non est panis neque vestimentum; nolite
my not is bread or clothing; do not
constituere me principem populi’. 3:8 Ruit enim
set I prince the people. ‘ 3: 8 Rushed For
Ierusalem, et Iudas concidit, quia lingua eorum et
Jerusalem and Judas fallen because language their and

adinventiones eorum contra Dominum, ut provocarent
devices their against Lord, as provoking
oculos maiestatis eius. 3:9 Procacitas vultus eorum
eyes majesty her. 3: 9 The shew face their
accusat eos, et peccatum suum quasi Sodoma
He accuses them; and sin his as Sodom
praedicaverunt nec absconderunt; vae animae eorum,
proclaimed or hidden; Woe soul their
quoniam reddita sunt eis mala! 3:10 Dicite iusto: ‘
for restored are them bad! 3:10 Tell regular: ‘
Bene! ‘, quoniam fructum adinventionum suarum
Well! ‘, for fruit devices their
comedet. 3:11 Vae impio in malum: retributio enim
eat. 3:11 Woe the wicked in evil: repayment For
manuum eius fiet ei! 3:12 Populum meum opprimit
hands his will be him! 3:12 people my assault
infans, et mulieres dominantur ei. Popule meus,
infant, and women controlling to him. O my
qui te beatum dicunt, ipsi te decipiunt et viam
that you happy they say, they you deceive and way
gressuum tuorum dissipant. 3:13 Surgit ad
steps your dissipate. 3:13 Rose to
arguendum Dominus et stat ad iudicandos populos.
reproof Lord and stands to judge people.
3:14 Dominus ad iudicium veniet cum senibus populi
3:14 Lord to judgment will with the elderly people
sui et principibus eius: ‘ Vos enim depasti estis
s and chief his ‘ you For waste you
vineam, et rapina pauperis in domibus vestris. 3:15
vineyard, and robbery poor in homes your. 3:15
Quare atteritis populum meum et facies pauperum
Why break people my and face poor
commolitis? ‘, dicit Dominus, Deus exercituum. 3:16
grind? ‘, says Lord, God hosts. 3:16
Et dixit Dominus: ‘ Pro eo quod elevatae sunt
The said Lord: ‘ Pro it that raised are
filiae Sion et ambulaverunt extento collo et
daughters Zion and walk outstretched neck and
nutibus oculorum, parvis passibus incedebant et
nods eyes, small steps marched and
catenulis pedum tinniebant, 3:17 decalvabit Dominus
chains feet tinkling 3:17 scab Lord

verticem filiarum Sion et Dominus crinem earum
top daughters Zion and Lord hair their
nudabit'. 3:18 In die illa auferet Dominus
hair. 3:18 in day that away Lord
ornamentum calceamentorum et torques 3:19 et
kit shoes and chain 3:19 and
lunulas et inares et armillas et mitras, 3:20
crescents and earrings and bracelets and mufflers 3:20
discriminalia et periscelidas et fascias et olfactoriola
headdresses and bonnets and scarves and headbands
3:21 et anulos et ornamenta narium, 3:22 mutatoria
3:21 and rings and ornaments nostrils, 3:22 changes
et palliola et linteamina et marsupia, 3:23 specula
and mantles and linens and laces, 3:23 lookout
et sindones et vittas et pallia. 3:24 Et erit pro
and shirts and ribbons and cloaks. 3:24 The will be for
suavi odore foetor, et pro zona funiculus, et pro
sweet odor stink; and for zone line, and for
crispante crine calvitium, et pro fascia pectorali
well set hair baldness and for bra breastplate
cilicium, stigma pro pulchritudine. 3:25 Viri tui
shirt, stigma for beauty. 3:25 men your
gladio cadent, et fortes tui in proelio, 3:26 et
sword fall and strong your in battle; 3:26 and
maerebunt atque lugebunt portae eius, et desolata in
stores and mourn The gates his and desolated in
terra sedebit. 4:1 Et apprehendent septem mulieres
land sit. 4: 1 The hold seven women
virum unum in die illa dicentes: ' Panem nostrum
man one in day that saying: ' bread our
comedemus et vestimentis nostris operiemur,
eat and clothing our apparel;
tantummodo vocetur nomen tuum super nos: aufer
only call name your over us: Remove
opprobrium nostrum'. 4:2 In die illa erit germen
reproach of us. ' 4: 2 in day that will be Branch
Domini in splendorem et gloriam, et fructus terrae
of in brightness and glory and fruit earth
sublimis et exultatio his, qui salvati fuerint de
high and joy those that saved they of
Israel. 4:3 Et erit: omnis, qui relictus fuerit in Sion,
Israel. 4: 3 The will be: all that left be in Zion

et residuus in Ierusalem, sanctus vocabitur, omnis,
and left in Jerusalem St. will be called, all
qui scriptus est ad vitam in Ierusalem. 4:4 Cum
that written is to life in Jerusalem. 4: 4 with
abluerit Dominus sordem filiarum Sion et sanguinem
rinsed Lord The filth daughters Zion and blood
Ierusalem laverit de medio eius spiritu iudicii et
Jerusalem wash of the his spirit judgment and
spiritu ardoris, 4:5 et creabit Dominus super omnem
spirit heat, 4, 5 and create Lord over all
locum montis Sion et super coetum eius nubem per
place mount Zion and over group his cloud by
diem et fumum et splendorem ignis flammantis in
day and smoke and brightness fire fire in
nocte: super omnem enim gloriam protectio, 4:6 et
night: over all For glory protection 4: 6 and
tabernaculum erit in umbraculum diei ab aestu et
tent will be in booth day from heat and
in securitatem et absconsionem a turbine et a
in security and screening from storm and from
pluvia. 5:1 Cantabo dilecto meo canticum amici mei
rain. 5: 1 I will sing beloved I song friends my
de vinea sua: Vinea facta est dilecto meo in
of The vineyard his The vineyard made is beloved I in
colle pingui; 5:2 et saepivit eam et lapides elegit
hill fat; 5: 2 and cleared it and stones he chose
ex illa et plantavit in ea vites electas et aedificavit
from that and planted in it vines choice and built
turrim in medio eius et torcular exstruxit in ea; et
tower in the his and press built in it; and
expectavit, ut faceret uvas, et fecit labruscas. 5:3
He looked, as do grapes; and he wild. 5: 3
Nunc ergo, habitator Ierusalem et vir Iudae,
now therefore, inhabitant Jerusalem and man Judah,
iudicate inter me et vineam meam. 5:4 Quid est
judge between I and vineyard mine. 5: 4 What is
quod debui ultra facere vineae meae et non feci ei?
that I have more do vineyard I and not I him?
Cur expectavi, ut faceret uvas, et fecit labruscas?
why expected as do grapes; and he it?

5:5 Et nunc ostendam vobis quid ego faciam vineae
5: 5 The now show you what I I do vineyard

meae: auferam saepem eius, et erit in direptionem;
my stony fence his and will be in plunder;

diruam maceriam eius, et erit in conculcationem.
break wall his and will be in annulled.

5:6 Et ponam eam desertam: non putabitur et non
5, 6 The I will it waste; not pruned and not

fodietur, et ascendent vepres et spinae; et nubibus
hoed, and up briars and spine; and clouds

mandabo, ne pluant super eam imbrem. 5:7
command, do not rain over it shower. 5: 7

Vinea enim Domini exercituum domus Israel est,
The vineyard For of hosts house Israel is

et vir Iudae germen eius delectabile; et expectavi,
and man Judah Branch his pleasurable; and expected

ut faceret iudicium, et ecce iniquitas, et iustitiam,
as do trial and See violence, and justice;

et ecce nequitia. 5:8 Vae, qui coniungunt domum ad
and See subtlety. 5: 8 Woe that connect home to

domum et agrum agro copulant usque ad terminum
home and field field copulate up to border

loci! Numquid habitabitis vos soli in medio terrae?
the place! Do live you only in the Earth?

5:9 In auribus meis iuravit Dominus exercituum: ‘
5: 9 in ears I He swore Lord hosts: ‘

Certe domus multae desertae erunt, grandes et
certainly house many waste they will be great and

pulchrae absque habitatore’. 5:10 Decem enim iugera
fair without inhabitant. 5:10 ten For acres

vinearum facient lagunculam unam, et triginta modii
vineyards do bottle one and thirty measures

sementis facient modios tres. 5:11 Vae, qui
seed do measures three. 5:11 Woe that

consurgunt mane ad ebrietatem sectandam et ad
Up morning to intoxication follow and to

potandum usque ad vesperam, ut vinum inflammet
drink up to evening as wine inflames

eos! 5:12 Cithara et lyra et tympanum et tibia et
them! 5:12 guitar and lyre and drum and pipe and

vinum in conviviis eorum, et opus Domini non
wine in banquets their and work of not

respiciunt, nec opera manuum eius considerant. 5:13
look, or works hands his study. 5:13

Propterea captivus ductus est populus meus, quia
Therefore caption leadership is people my because

non habuit scientiam, et nobiles eius interierunt
not he had knowledge; and Gentlemen his perished

fame, et multitudo eius siti exaruit. 5:14 Propterea
hunger, and company his drought withered. 5:14 Therefore

dilatavit infernus fauces suas et aperuit os suum
expanded hell throat their and opened mouth his

absque ullo termino; et descendunt fortes Ierusalem,
without any the term; and down strong Jerusalem

et populus eius, et sublimes et tripudiantes in ea.
and people his and high and dancing in them.

5:15 Et incurvabitur homo, et humiliabitur vir, et
5:15 The down man, and low man and

oculi sublimium deprimentur; 5:16 et exaltabitur
eyes sublime low; 5:16 and exalted

Dominus exercituum in iudicio, et Deus sanctus
Lord hosts in trial and God St.

sanctificabitur in iustitia, 5:17 et pascentur agni
sanctified in justice 5:17 and feed lamb

iuxta ordinem suum velut in prato suo, et alieni
according to order his as in meadow his and strangers

comedent in ruinis pinguium. 5:18 Vae, qui trahunt
eat in breaches fat. 5:18 Woe that draw

iniquitatem in funiculis vanitatis et quasi vinculum
violence in cords vanity and as link

plaustrum peccatum! 5:19 Qui dicunt: ‘ Festinet et
cart sin! 5:19 He they say: ‘ hurry and

cito veniat opus eius, ut videamus; et appropiet et
quickly come work his as see it; and near and

veniat consilium Sancti Israel, et sciemus illud!’. 5:20
come design St. Israel and we it '. 5:20

Vae, qui dicunt malum bonum et bonum malum,
Woe that say evil good and good evil

ponentes tenebras in lucem et lucem in tenebras,
placing darkness in light and light in darkness,

ponentes amarum in dulce et dulce in amarum! 5:21
placing bitter in sweet and sweet in bitter! 5:21

Vae, qui sapientes sunt in oculis suis et coram ipsis
Woe that wise are in eyes their and before the

prudentes! 5:22 Vae, qui potentes sunt ad bibendum
wise! 5:22 Woe that powerful are to multimedia
vinum, et viri fortes ad miscendam ebrietatem! 5:23
wine, and men strong to mixing drinks! 5:23
Qui absolvunt impium pro muneribus et iustitiam
He absolve the wicked for gifts and justice
iusti auferunt ab eo! 5:24 Propter hoc, sicut devorat
just cancel from him! 5:24 Because of this, as devours
stipulam lingua ignis, et palea flamma consumitur,
stubble language fire and chaff flame spends
sic radix eorum quasi tabes erit, et flos eorum
so root their as consumption It will be and flower their
sicut putredo ascendet; abiecerunt enim legem Domini
as Decay up; rejected For law of
exercituum et eloquium Sancti Israel
hosts and speech St. Israel
blasphemaverunt. 5:25 Ideo exarsit furor Domini
blasphemed. 5:25 Therefore flamed The anger of
in populum suum, et extendit manum suam super
in people his and extends hand his over
eum et percussit eum, et conturbati sunt montes;
it and shot him, and disarray are the mountains;
et facta sunt morticina eorum quasi stercus in
and made are carcasses their as dung in
medio platearum. In his omnibus non est aversus
the the streets. in these all not is back
furor eius, sed adhuc manus eius extenta. 5:26 Et
The anger his but yet hand his extended. 5:26 The
levabit signum nationibus procul; et sibilabit ad eum
lift sign countries distance; and whistle to it
de finibus terrae; et ecce festinus velociter veniet.
of ends land; and See speed quickly come.
5:27 Non est deficiens neque laborans in eo, non
5:27 no is decaying or laboring in it not
dormitabit neque dormiet; neque solvetur cingulum
slumber or sleep; or melt belt
renum eius, nec rumpetur corrigia calceamenti eius.
renal his or broken thong shoes her.
5:28 Sagittae eius acutae, et omnes arcus eius
5:28 arrows his sharp, and all bow his

extenti; ungulae equorum eius ut silex reputantur, et
bent; hoofs horses his as flint counted, and
rotae eius quasi impetus tempestatis. 5:29 Rugitus
wheels his as attacks hurricane. 5:29 The roar
eius ut leonis: rugiet ut catuli leonum et frendet; et
his as lion; roar as cubs lions and yea and
arripiet praedam et in tuto collocabit, et non erit
hold on prey and in safety place, and not will be
qui eruat. 5:30 Et sonabit super eum in die illa
that deliver. 5:30 The resonate over it in day that
sicut sonitus maris. Aspiciet in terram: et ecce
as noise the sea. look in land; and See
tenebrae tribulationis, et lux obtenebrata est in
darkness trouble, and light darkened is in
caligine eius. 6:1 In anno, quo mortuus est rex
thick her. 6: 1 in year which dead is king
Ozias, vidi Dominum edentem super solium excelsum
Uzziah I Lord eating over throne high
et elevatum; et fimbriae eius replebant templum.
and elevated; and skirts his filled the temple.
6:2 Seraphim stabant iuxta eum; sex alae uni et
6: 2 Seraphim expert according to him; six wings one and
sex alae alteri: duabus velabat faciem suam et
six wings other: two covered face his and
duabus velabat pedes suos et duabus volabat. 6:3 Et
two covered feet their and two Sew. 6: 3 The
clamabat alter ad alterum et dicebat: ‘ Sanctus,
cried other to other and he said: ‘ Holy,
Sanctus, Sanctus Dominus exercituum; plena est
Holy, St. Lord hosts; full is
omnis terra gloria eius’. 6:4 Et commota sunt
all land glory His. ‘ 6: 4 The moved are
superliminaria cardinum a voce clamantis, et
thresholds herris from voice crying, and
domus repleta est fumo. 6:5 Et dixi: ‘ Vae mihi,
house full is smoke. 6: 5 The I said: ‘ Woe I
quia perii! Quia vir pollutus labiis ego sum et in
because I'm ruined! for man unclean lips I I and in
medio populi polluta labia habentis ego habito et
the people polluted lips having I I live and
regem, Dominum exercituum, vidi oculis meis’. 6:6
king, Lord hosts I eyes mine. ‘ 6: 6

Et volavit ad me unus de seraphim, et in manu
The flew to I one of seraphim and in hand
eius calculus, quem forcipe tulerat de altari, 6:7 et
his coal, which tongs had of altar, 6, 7 and
tetigit os meum et dixit: ‘ Ecce tetigit hoc
he touched mouth my and he said: ‘ Look he touched this
labia tua, et auferetur iniquitas tua, et peccatum
lips your and fail violence your and sin
tuum mundabitur’. 6:8 Et audiui vocem Domini
your be cleansed. ‘ 6, 8 The I heard voice of
dicentis: ‘ Quem mittam? Et quis ibit nobis?’. *saying: ‘ Whom I send? The who go with us. ‘ The*
dixi: ‘ Ecce ego, mitte me’. 6:9 Et dixit: ‘ Vade, et
I said: ‘ Look I, send Me. ‘ 6: 9 The he said: ‘ Go and
dices populo huic: ‘Audientes audite et nolite
say people this: ‘hearing listen and do not
intellegere, et videntes videte et nolite cognoscere’.
understand, and seeing see and do not to know. ‘
6:10 Pingue redde cor populi huius et aures eius
6:10 fatty pay heart people this and ears his
aggrava et oculos eius excaeca, ne forte videat
heavy and eyes his Blind, do not perhaps see
oculis suis et auribus suis audiat et corde suo
eyes their and ears their listen and heart his
intellegat et convertatur et sanetur’. 6:11 Et dixi: ‘
understand and Change and be healed. ‘ 6:11 The I said: ‘
Usquequo, Domine?’. *How long, Sir? ‘. The he said: ‘ Budget wasted*
civitates absque habitatore, et domus sine homine,
cities without inhabitant, and house without man
et terra relinquatur deserta’. 6:12 Et longe adducet
and land released waste ‘. 6:12 The off bring
Dominus homines, et magna erit desolatio in medio
Lord men and great will be desolation in the
terrae; 6:13 et adhuc in ea decimatio, et rursus
land; 6:13 and yet in it tenth, and again
excisioni tradetur sicut terebinthus et sicut quercus,
bottoms betrayed as turpentine and as oak,
in quibus deiectis manebit aliquid stabile. Semen
in which Killing continue something stable. seed

sanctum erit id quod steterit in ea. 7:1 Et factum
St. will be that that stay in them. 7: 1 The it
est in diebus Achaz filii Ioatham filii Oziae regis
is in days Ahaz children Jotham children Uzziah s
Iudae, ascendit Rasin rex Syriae et Phacee filius
Judah, up Basin king Syria and Phacee son
Romeliae rex Israel in Ierusalem ad proeliandum
Romelia king Israel in Jerusalem to the war?
contra eam; et non potuerunt debellare eam. 7:2 Et
against it; and not could overpower her. 7: 2 The
nuntiaverunt domui David dicentes: ‘Requievit Syria
reported house David saying: ‘rested Syria
super Ephraim’. Et commotum est cor eius et cor
over Ephraim. The moved is heart his and heart
populi eius, sicut moventur ligna silvarum a facie
people his as move timber forest from the
venti. 7:3 Et dixit Dominus ad Isaïam: ‘Egredere in
wind. 7: 3 The said Lord to Isaiah ‘Go in
occursum Achaz, tu et Seariasub (id est Reliquiae
meet Ahaz you and Shear (ie is Remains
revertentur) filius tuus, ad extremum aquaeductus
return) son your to tip conduit
piscinae superioris in viam agri fullonis; 7:4 et dices
pool higher in way field Fuller; 7: 4 and say
ad eum: Vide, ut sileas; noli timere, et cor tuum
to him: See as quiet; do not fear and heart your
ne formidet a duabus caudis titionum
do not fear from two tails stubs
fumigantium istorum, ob ardorem irae Rasin et
smoking of these, for heat anger Basin and
Syriae et filii Romeliae, 7:5 eo quod consilium
Syria and children Romelia 7: 5 it that design
malum inierit contra te Syria, Ephraim et filius
evil agreement against you Syria, Ephraim and son
Romeliae dicentes: 7:6 ‘Ascendamus ad Iudam et
Romelia saying: 7: 6 ‘Come up to Judah and
terrorem iniciamus ei et avellamus eum ad nos et
terror principles it and draw it to we and
ponamus regem in medio eius filium Tabeel’’. 7:7
we assume king in the his son Tabel '. 7: 7

Haec dicit Dominus Deus: ‘ Non stabit et non erit!
This says Lord God: ‘ no stand and not will!
7:8 Caput enim Syriae Damascus, et caput Damasci
7, 8 head For Syria Damascus and head Damascus
Rasin; et adhuc sexaginta et quinque anni et
Basin; and yet sixty and five years and
desinet Ephraim esse populus; 7:9 et caput Ephraim
cease Ephraim be people; 7, 9 and head Ephraim
Samaria, et caput Samariae filius Romeliae. Si non
Samaria and head Samaria son Romelia. If not
credideritis, non permanebitis’. 7:10 Et adiecit
believe, not be established. ‘ 7:10 The added
Dominus loqui ad Achaz dicens: 7:11 ‘ Pete tibi
Lord talk to Ahaz saying: 7:11 ‘ Ask you
signum a Domino Deo tuo in profundum inferni
sign from Lord God your in depth hell
sive in excelsum supra’. 7:12 Et dixit Achaz: ‘ Non
or in high above ‘. 7:12 The said Achaz ‘ no
petam et non tentabo Dominum’. 7:13 Et dixit: ‘
I ask and not try The Lord. ‘ 7:13 The he said: ‘
Audite ergo, domus David; numquid parum vobis
Listen therefore, house David; Do little you
est molestos esse hominibus, quia molesti estis et
is weary be men because trouble you and
Deo meo? 7:14 Propter hoc dabit Dominus ipse vobis
God Me? 7:14 Because of this will Lord he you
signum. Ecce, virgo concipiet et pariet filium et
sign. See, virgin conceive and bear son and
vocabit nomen eius Emmanuel; 7:15 butyrum et mel
call name his Emmanuel; 7:15 butter and honey
comedet, ut ipse sciat reprobare malum et eligere
eat, as he know off evil and choose
bonum. 7:16 Quia antequam sciat puer reprobare
good. 7:16 for before know boy off
malum et eligere bonum, desolabitur terra, cuius tu
evil and choose good wasted land, the you
formidas duos reges; 7:17 adducet Dominus super te
fear two kings; 7:17 bring Lord over you
et super populum tuum et super domum patris tui
and over people your and over home father your

dies, qui non venerunt a diebus separationis
day, that not they from days separation
Ephraim a Iuda, regem Assyriorum'. 7:18 Et erit
Ephraim from Judah king Assyria. ' 7:18 The will be
in die illa: sibilabit Dominus muscae, quae est in
in day that: whistle Lord the fly which is in
extremo fluminum Aegypti, et api, quae est in terra
extreme rivers Egypt, and bee which is in land
Assur; 7:19 et venient et requiescent omnes in
Assyria; 7:19 and come and fold all in
vallibus praeruptis et in cavernis petrarum et in
valleys steep and in holes rocks and in
omnibus frutetis et in omnibus pascuis. 7:20 In die
all shrubs and in all pastures. 7:20 in day
illa radet Dominus in novacula conducta e regione
that shave Lord in razor hired from region
trans flumen C in rege Assyriorum C caput et
beyond river 100 in king Assyrians 100 head and
pilos pedum et barbam quoque abradet. 7:21 Et
hair feet and beard also shave. 7:21 The
erit in die illa: nutriet homo vitulam et duas oves
will be in day that: feed man heifer and two sheep
7:22 et prae ubertate lactis comedet butyrum;
7:22 and than fertility milk eat butter;
butyrum enim et mel manducabit omnis, qui relictus
butter For and honey eat all that left
fuerit in medio terrae. 7:23 Et erit in die illa:
be in the the earth. 7:23 The will be in day that:
omnis locus, ubi fuerint mille vites mille argenteis,
all place, where they thousand vines thousand silver
spinae et vepres erunt. 7:24 Cum sagittis et arcu
thorns and briers will be. 7:24 with Gazette and schedule
ingredientur illuc, vepres enim et spinae erit
enter there, briers For and thorns will be
universa terra. 7:25 Et in omnes montes, qui in
all land. 7:25 The in all mountains that in
sarculo sarriebantur, nemo veniet prae terrore
hoe sarriebantur; no will than terror
spinarum et veprium, et erit in pascua bovis et
thorns and briers and will be in pasture ox and
in conculcationem pecoris. 8:1 Et dixit Dominus ad
in tramping cattle. 8: 1 The said Lord to

me: ‘ Sume tibi tabulam grandem et scribe in ea
me: ‘ Take you board great and write in it
stilo hominis: Maher Salal Has Baz (id est Velociter
style man: Maher Salal these baz (ie is quickly
spolia detrahe, cito praedare). 8:2 Et adhibui mihi
spoils away quickly Baz). 8: 2 The I took I
testes fideles, Uriam sacerdotem et Zachariam filium
witnesses faithful Uriah priest and Zachary son
Barachiae; 8:3 et accessi ad prophetissam, et
Jeberechiah; 8: 3 and I went to prophetess and
concepit et peperit filium. Et dixit Dominus ad me:
pregnant and bore son. The said Lord to me:
‘ Voca nomen eius Maher Salal Has Baz, 8:4 quia
‘ Call name his Maher Salal these baz 8: 4 because
antequam sciat puer clamare: ‘Pater mi’ et ‘Mater
before know boy screamed: ‘Father my’ and ‘Mother
mea’, afferentur opes Damasci et spolia Samariae
My ‘ adduced resources Damascus and spoils Samaria
coram rege Assyriorum’. 8:5 Et adiecit Dominus
before king Assyria. ‘ 8: 5 The added Lord
loqui ad me adhuc dicens: 8:6 ‘ Pro eo quod abiecit
talk to I yet saying: 8: 6 ‘ Pro it that cast off
populus iste aquas Siloae, quae vadunt cum silentio,
people this water Shiloah which go with silence,
et defecit coram Rasin et filio Romeliae, 8:7
and failed before Basin and son Romelia 8: 7
propter hoc ecce Dominus adducet super eos aquas
for this See Lord bring over them water
Fluminis fortes et multas, regem Assyriorum et
River strong and many king Assyrians and
omnem gloriam eius, et ascendet super omnes rivos
all glory his and up over all channels
eius et fluet super universas ripas eius; 8:8 et ibit
his and flow over all banks thereof; 8: 8 and go
per Iudam inundans et diffluens, usque ad collum
by Judah flooding and dissipating up to neck
veniet. Et erit extensio alarum eius implens
come. The will be extension wings his filling
latitudinem terrae tuae, o Emmanuel’. 8:9 Clamorem
width earth your o Emmanuel. ‘ 8, 9 The cry

tollite, populi, et consternemini; et audite, universae
Take, people and pieces; and listen, all
procul terrae: accingimini et perterremini, accingimini
at land; Arm and pieces Arm
et perterremini. 8:10 Inite consilium, et
and pieces. 8:10 Counsel design, and
dissipabitur; loquimini verbum, et non fiet,
frustrated; speak word, and not it will be done,
quia nobiscum Deus. 8:11 Haec enim ait Dominus
because with God. 8:11 This For said Lord
ad me, cum apprehendit me manu et monuit, ne
to I with apprehends I hand and warned do not
irem in via populi huius, dicens: 8:12 ‘ Ne vocetis
I went in road people this, saying: 8:12 ‘ Do not Call
coniurationem, quodcumque populus iste vocat
conspiracy whatever people this calls
coniurationem, et timorem eius ne timeatis neque
conspiracy and fear his do not fear or
paveatis’. 8:13 Dominum exercituum ipsum
be afraid. ‘ 8:13 Lord hosts it
sanctificate: ipse pavor vester, et ipse terror vester;
Prepare: he terror your and he terror your;
8:14 et erit in sanctuarium, in lapidem offensionis
8:14 and will be in sanctuary in stone Offence
et in petram scandali duabus domibus Israel, in
and in rock scandal two homes Israel in
laqueum et in insidias habitantibus Ierusalem. 8:15
trap and in ambush inhabitants Jerusalem. 8:15
Et offendent ex eis plurimi et cadent et
The stumble from them many and fall and
conterentur et irretientur et capientur. 8:16 Liga
crushed and snared and taken. 8:16 Liga
testimonium, signa legem in discipulis meis. 8:17 Et
testimony standards law in students mine. 8:17 The
exspectabo Dominum, qui abscondit faciem suam a
wait Lord, that hid face his from
domo Iacob, et praestolabor eum. 8:18 Ecce ego et
house Jacob, and for him. 8:18 Look I and
pueri, quos dedit mihi Dominus in signum et in
boys which given I Lord in sign and in
portentum Israel a Domino exercituum, qui habitat
sign Israel from Lord hosts that home

in monte Sion. 8:19 Et cum dixerint ad vos: ‘
in mount Zion. 8:19 The with say to you: ‘
Quaerite a pythonibus et a divinis, qui susurrant
Seek from pythons and from God, that hum
et murmurant; numquid non populus a deo suo
and murmur; Do not people from God his
requiret, pro vivis a mortuis?’. 8:20 Ad legem et
Should for living from dead? !. 8:20 the law and
ad testimonium! Quod si non dixerint iuxta
to witness! The if not say according to
verbum hoc, non erit eis matutina lux. 8:21 Et
word this, not will be them morning light. 8:21 The
transibit per eam afflicta et esuriens; et, cum
switch by it trouble? and hungry; and, with
esurierit, irascetur et maledicet regi suo et deo suo
hungry, fret and curse king his and God his
et suspiciet sursum 8:22 et ad terram intuebitur:
and look up 8:22 and to land look:
et ecce tribulatio et tenebrae, caligo opprimens et
and See trouble and darkness, fog oppressing and
obscuritas diffusa. 8:23 Non erit enim amplius
obscurity widespread. 8:23 no will be For more
caligo, ubi erat oppressio. Primo tempore
fog, where was oppression. First time
contemptibilem reddidit terram Zabulon et terram
despised rendered land Zebulon and land
Nephthali; et novissimo glorificavit viam maris, trans
Naphtali; and last glorified way sea, beyond
Iordanem, Galilaeam gentium. 9:1 Populus, qui
Jordan, Galilee nations. 9: 1 people that
ambulabat in tenebris, vidit lucem magnam;
walking in dark, saw light great;
habitantibus in regione umbrae mortis lux orta est
inhabitants in region shadows death light arising is
eis. 9:2 Multiplicasti exultationem et magnificasti
them. 9: 2 multipliedst ful and increased
laetitia; laetantur coram te sicut laetantes in messe,
joy; rejoice before you as cheering in summer
sicut exultant, quando dividunt spolia. 9:3 Iugum
as rejoice, when divide spoils. 9: 3 yoke

enim oneris eius et virgam umeri eius et
For load his and staff The shoulders his and
sceptrum exactoris eius fregisti, sicut in die Madian.
Sceptre driver his broke; as in day Median.
9:4 Quia omnis caliga incedentis cum tumultu et
9: 4 for all boot marched with confusion and
vestimentum mixtum sanguine erit in combustionem,
clothing mixed blood will be in burning
cibus ignis. 9:5 Parvulus enim natus est nobis,
food fire. 9: 5 CHILD For He was born is us
filius datus est nobis; et factus est principatus
son given is us; and he became is government
super umerum eius; et vocabitur nomen eius
over shoulder thereof; and call name his
admirabilis Consiliarius, Deus fortis, Pater aeternitatis,
admirable Counselor God strong, Father eternity
Princeps pacis. 9:6 Magnum erit eius imperium, et
prince Peace. 9: 6 great will be his government and
pacis non erit finis super solium David et super
peace not will be end over throne David and over
regnum eius, ut confirmet illud et corroboret in
kingdom his as consolidate it and strengthen in
iudicio et iustitia amodo et usque in sempiternum:
trial and justice hereafter and up in ever:
zelus Domini exercituum faciet hoc. 9:7 Verbum misit
zeal of hosts will this. 9: 7 word sent
Dominus in Iacob, et cecidit in Israel. 9:8 Et sciet
Lord in Jacob, and fallen in Israel. 9: 8 The know
omnis populus Ephraim et habitantes Samariam in
all people Ephraim and inhabitants Samaria in
superbia et magnitudine cordis dicentes: 9:9 ‘
pride and size heart saying: 9: 9 ‘
Lateres ceciderunt, sed quadris lapidibus
bricks fell, but square stones
aedificabimus; sycomori succisae sunt, sed cedris
build; sycamores cut; are but cedar
commutabimus’. 9:10 Et elevavit Dominus hostes
will change. ‘ 9:10 The lifted Lord enemies
super eum et inimicos eius excitavit, 9:11 Syriam
over it and enemies his raised, 9:11 Syria

ab oriente et Philisthim ab occidente, qui
from east and the Philistines from west that
devoraverunt Israel toto ore. In omnibus his non
devoured Israel all mouth. in all these not
est aversus furor eius, sed adhuc manus eius
is back The anger his but yet hand his
extenta. 9:12 Et populus non est reversus ad
extended. 9:12 The people not is back to
percutientem se, et Dominum exercituum non
strikes se and Lord hosts not
inquisierunt. 9:13 Et succidit Dominus ab Israel
sought. 9:13 The cut Lord from Israel
caput et caudam, palmam et arundinem die una:
head and tail, prize and reed day one:
9:14 longaevus et honorabilis vultu ipse est caput,
9:14 long and respected look he is head,
et propheta docens mendacium ipse est cauda; 9:15
and prophet teaching lying he is tail; 9:15
rectores populi istius seducentes et, qui regebantur,
rectors people this err; and, that controlled,
perierunt. 9:16 Propter hoc super adolescentulis eius
perished. 9:16 Because of this over adolescents his
non laetabitur Dominus et pupillorum eius et
not rejoice Lord and Wards his and
viduarum non miserebitur, quia omnis impius est
widows not mercy; because all The wicked is
et nequam, et universum os loquitur stultitiam. In
and ungracious and all mouth talks folly. in
omnibus his non est aversus furor eius, sed adhuc
all these not is back The anger his but yet
manus eius extenta. 9:17 Succensa est enim quasi
hand his extended. 9:17 heated is For as
ignis impietas, veprem et spinam vorat, et
fire wickedness; brier and spine is consumed, and
succenditur in densitate saltus, et convolvuntur
blown in density forest, and up
columnae fumi. 9:18 In ira Domini exercituum
column smoke. 9:18 in anger of hosts
incenditur terra; et est populus quasi esca ignis: vir
inflamed land; and is people as food fire; man
fratri suo non parcit. 9:19 Et devorat ad dexteram
brother his not spares. 9:19 The devours to right

et esurit et comedit ad sinistram et non saturatur;
and hungry and ate to left and not satisfied;

unusquisque carnem proximi sui vorat: 9:20

each flesh neighbor s consumed: 9:20

Manasses Ephraim, et Ephraim Manassen, simul ipsi
Manasseh Ephraim and Ephraim Manasseh together they

contra Iudam. In omnibus his non est aversus

against Judas. in all these not is back

furor eius, sed adhuc manus eius extenta. 10:1 Vae,

The anger his but yet hand his extended. 10: 1 Woe

qui condunt leges iniquas et scribentes iniustitiam

that make laws wrong and writing injustice

scribunt, 10:2 ut opprimant in iudicio pauperes et

write 10: 2 as oPPRESSING in trial poor and

vim faciant causae humilium populi mei, ut fiant

force do cause low people my as Let

viduae praeda eorum, et pupillos diripiant! 10:3

widow booty their and orphans plunder! 10: 3

Quid facietis in die visitationis et calamitatis de

What do in day visit and disaster of

longe venientis? Ad cuius confugietis auxilium et

off come? the the run help and

ubi derelinquetis gloriam vestram? 10:4 Nam

where leave glory you? 10: 4 For

incurvabimini subter captivos et infra occisos cadetis.

bow down under prisoners and below slain fall.

In omnibus his non est aversus furor eius, sed

in all these not is back The anger his but

adhuc manus eius extenta. 10:5 Vae Assur, virga

yet hand his extended. 10: 5 Woe Assyrian, staff

furoris mei et baculus in manu mea, indignatio

fierce my and staff in hand my indignation

mea! 10:6 Ad gentem impiam mitto eum et contra

My! 10: 6 the nation impious send it and against

populum furoris mei mando illi, ut auferat spolia et

people fierce my I they as away spoils and

diripiat praedam et ponat illum in conculcationem

strip prey and set it in tramping

quasi lutum platearum. 10:7 Ipse autem non sic

as mud the streets. 10: 7 He Now not so

arbitratur, et cor eius non ita existimat; sed in
account and heart his not so estimates; but in
corde suo ad conterendum et ad internecionem
heart his to destroy and to letting
gentium non paucarum. 10:8 Dicit enim: ‘ Numquid
nations not a few. 10: 8 I will say For: ‘ Do
non principes mei omnes reges sunt? 10:9 Numquid
not leaders my all kings are they? 10: 9 Do
non ut Charcamis sic Chalano? Numquid non ut
not as Charcamis so Chalane? Do not as
Arphad sic Emath? Numquid non ut Damascus sic
Arpad so Hamath? Do not as Damascus so
Samaria? 10:10 Quomodo apprehendit manus mea
Samaria? 10:10 How apprehends hand my
regna idololatra, quorum simulacra plura sunt quam
Kingdom idolater the images more are than
in Ierusalem et in Samaria, 10:11 numquid non
in Jerusalem and in Samaria 10:11 Do not
sicut feci Samariae et idolis eius, sic faciam
as I Samaria and idols his so I do
Ierusalem et simulacris eius?’. 10:12 Et erit: cum
Jerusalem and images Her ‘. 10:12 The will be: with
impleverit Dominus cuncta opera sua in monte Sion
He fulfilled Lord all works his in mount Zion
et in Ierusalem, visitabo super fructum superbiae
and in Jerusalem visit over fruit pride
cordis regis Assyriae et super arrogantiam altitudinis
heart s Assyria and over What arrogance! height
oculorum eius. 10:13 Dixit enim: ‘ In fortitudine
eyes her. 10:13 said For: ‘ in strength
manus meae feci et in sapientia mea, prudens sum
hand I I and in wisdom my wise I
enim; et abstuli terminos populorum et scrinia
For; and I took border people and bookcase
eorum depraedatus sum et detraxi quasi potens
their wasted I and I have put down as powerful
in sublimi sedentes; 10:14 et apprehendit quasi
in high sitting; 10:14 and apprehends as
nidum manus mea fortitudinem populorum; et sicut
nest hand my strength people; and as
colliguntur ova derelicta, sic universam terram ego
collected eggs left, so all land I

congregavi, et non fuit qui moveret pennam aut
I gathered, and not was that move wing or
aperiret os et ganniret'. 10:15 Numquid gloriabitur
open mouth and chirp. ' 10:15 Do boast
securis contra eum, qui secatur in ea? Aut exaltabitur
ax against him, that cuts in it? or exalted
serra contra eum, qui trahit eam? Quomodo si
branding against him, that draws it? How if
agit virga elevandam eam, et exaltet baculus eum,
drives staff wave it and up staff him,
qui non est lignum. 10:16 Propter hoc mittet
that not is wood. 10:16 Because of this shoot
Dominator, Dominus exercituum, in pingues eius
Governor, Lord hosts in fat his
tenuitatem; et subter gloriam eius ardor ardebit
leanness; and under glory his ardor Burns
quasi combustio ignis. 10:17 Et erit Lumen Israel
as combustion fire. 10:17 The will be light Israel
ignis, et Sanctus eius flamma; et succendetur et
fire and St. his flame; and burn and
devorabit spinas eius et vepres in die una. 10:18 Et
devour thorns his and briers in day one. 10:18 The
gloriam saltus eius et horti eius ab anima usque ad
glory forest his and garden his from soul up to
carnem consumet, et erit sicut aeger tabescens;
flesh consume, and will be as patient melts;
10:19 et reliquiae ligni saltus eius tam paucae
10:19 and remains tree forest his so a few
erunt, ut puer scribat ea. 10:20 Et erit in die
they will be as boy write them. 10:20 The will be in day
illa: non adiciet residuum Israel et, qui effugerint de
that: not comment residue Israel and, that escaped of
domo Iacob, inniti super eo, qui percutit eos, sed
house Jacob, rely over it that strikes them; but
innitentur super Dominum, Sanctum Israel, in
stay over Lord, St. Israel in
veritate. 10:21 Reliquiae revertentur, reliquiae,
truth. 10:21 Remains return remains
inquam, Iacob, ad Deum fortem. 10:22 Si enim
I say, Jacob, to God strong. 10:22 If For

fuerit populus tuus, Israel, quasi arena maris,
be people your Israel as sand sea,
reliquiae revertentur ex eo; consummatio decreta
remains return from it; consumption decisions
redundat in iustitia: 10:23 interitum enim, qui
overflows in justice: 10:23 destruction For that
decretus est, Dominus, Deus exercituum, faciet in
voted is Lord, God hosts will in
medio omnis terrae. 10:24 Propter hoc haec dicit
the all the earth. 10:24 Because of this this says
Dominus, Deus exercituum: ‘ Noli timere, populus
Lord, God hosts: ‘ Do not fear people
meus habitator Sion, ab Assur; in virga percutiet te
my inhabitant Zion from Assyria; in staff strike you
et baculum suum levabit super te sicut Aegyptus.
and staff his lift over you as Egypt.
10:25 Adhuc enim paululum modicumque, et
10:25 yet For a little while, and
consummabitur indignatio et furor meus ad
finished indignation and The anger my to
destructionem eorum’. 10:26 Et suscitabit super eum
destruction them. ‘ 10:26 The up over it
Dominus exercituum flagellum iuxta plagam
Lord hosts scourge according to side
Madian in Petra Oreb et virgam suam super mare
Midian in rock Horeb and staff his over sea
et levabit eam sicut in Aegypto. 10:27 Et erit in
and lift it as in Egypt. 10:27 The will be in
die illa: auferetur onus eius de umero tuo, et iugum
day that: fail load his of off your and yoke
eius de collo tuo. Et vastator ascendit a Remmon.
his of neck your. The spoiler up from Rimmon.
10:28 Veniet in Aiath, transibit per Magron, apud
10:28 Stroke in Aiath switch by Migron in
Machmas deponit sarcinas suas; 10:29 transeunt
Micmash deposes packs their own; 10:29 passengers
vadum cursim; in Geba pernoctabimus; trepidat
ford lodging; in Gaba all night; trembles
Rama, Gabaa Saulis fugit. 10:30 Hinni voce tua,
Rama, hill Saul fled. 10:30 Lift voice your

Bathgallim; attende, Laisa; responde, Anathoth. 10:31
Gallim notice O; answer, Anathoth. 10:31
Migrat Medemena, habitatores Gabim fugiunt; 10:32
migrates Madmenah inhabitants Gabim flee; 10:32
hodie in Nob stabit: agitabit manum suam ad
today in Nob stand; wave hand his to
montem filiae Sion, collem Ierusalem. 10:33 Ecce
mount daughters Zion hill Jerusalem. 10:33 Look
Dominator, Dominus exercituum, amputat ramos in
Governor, Lord hosts off branches in
terrore, et extrema acumina succiduntur, et sublimes
terror, and extreme SHARP felled, and high
humiliantur; 10:34 et caeduntur condensa saltus
humiliation; 10:34 and cut thick forest
ferro, et Libanus cum excelsis suis cadet. 11:1 Et
steel; and Lebanon with high their fall. 11:1 The
egredietur virga de stirpe Iesse, et flos de radice
Unleashed staff of stock Jesse and flower of root
eius ascendet; 11:2 et requiescet super eum spiritus
his up; 11:2 and rest over it spirit
Domini: spiritus sapientiae et intellectus, spiritus
Lord: spirit wisdom and understanding, spirit
consilii et fortitudinis, spiritus scientiae et timoris
counsel and strength, spirit science and fear
Domini; 11:3 et deliciae eius in timore Domini. Non
Lord; 11:3 and delicacy his in fear Lord. no
secundum visionem oculorum iudicabit neque
according to vision eyes judge or
secundum auditum aurium decernet; 11:4 sed
according to report ears decide; 11:4 but
iudicabit in iustitia pauperes et decernet in aequitate
judge in justice poor and decide in equity
pro mansuetis terrae; et percutiet terram virga oris
for lath land; and strike land staff mouth
sui et spiritu labiorum suorum interficiet impium.
s and spirit lips their kill wicked.
11:5 Et erit iustitia cingulum lumborum eius, et
11:5 The will be justice belt lumbar his and
fides cinctorium renum eius. 11:6 Habitabit lupus
faith girdle renal her. 11:6 live wolf

cum agno, et pardus cum haedo accubabit; vitulus
with LAMB and leopard with the kid lie down; The calf
et leo simul saginabuntur, et puer parvulus minabit
and lion together fatling and boy child lead
eos. 11:7 Vitula et ursus pascentur, simul accubabunt
them. 11: 7 The cow and bear feed together lie down
catuli eorum; et leo sicut bos comedet paleas. 11:8
cubs them; and lion as ox eat straw. 11: 8
Et ludet infans ab ubere super foramine aspidis;
The play infant from breastfeeding over hole asp
et in cavernam reguli, qui ablactatus fuerit, manum
and in hole official, that weaned it hand
suam mittet. 11:9 Non nocebunt et non occident in
his shoot. 11: 9 no hurt and not kill in
universo monte sancto meo, quia plena erit terra
all mount St. I because full will be land
scientia Domini, sicut aquae mare operiunt. 11:10 In
knowledge Lord, as water sea cover. 11:10 in
die illa radix Iesse stat in signum populorum; ipsam
day that root Jesse stands in sign people; it
gentes requirent, et erit sedes eius gloriosa. 11:11
nations seek, and will be seat his Glorious. 11:11
Et erit in die illa: rursus extendet Dominus manum
The will be in day that: again stretch Lord hand
suam ad possidendum residuum populi sui, quod
his to possession residue people s that
relictum erit ab Assyria et ab Aegypto et a
left will be from Assyria and from Egypt and from
Phatros et ab Aethiopia et ab Elam et a
Phetros and from Ethiopia and from Elam and from
Sennaar et ab Emath et ab insulis maris; 11:12
Shinar and from Hamath and from islands the sea; 11:12
et levabit signum in nationes et congregabit
and lift sign in nations and gather
profugos Israel et dispersos Iudae colliget a
refugees Israel and scattered Judah gather from
quattuor plagis terrae. 11:13 Et auferetur zelus
four stripes the earth. 11:13 The fail zeal
Ephraim, et hostes Iudae abscindentur; Ephraim non
Ephraim and enemies Judah cut off; Ephraim not
aemulabitur Iudam, et Iudas non pugnabit contra
envy Judah and Judas not fight against

Ephraim. 11:14 Et volabunt in umeros Philisthim ad
Ephraim. 11:14 The They fly in shoulders the Philistines to

mare, simul praedabuntur filios orientis: in Edom
sea, together plunder children east: in Edom

et Moab extendent manus suas, et filii Ammon
and Moab spread hand their and children Ammon

oboedient eis. 11:15 Et exsiccabit Dominus linguam
answers them. 11:15 The drying up Lord language

maris Aegypti et levabit manum suam super flumen
sea Egypt and lift hand his over river

in fortitudine spiritus sui et percutiet illud in
in strength spirit s and strike it in

septem rivos, ita ut transire faciat eos calceatos.
seven brooks, so as pass do them shoes.

11:16 Et erit via residuo populo meo, qui
11:16 The will be road the remainder people I that

relinquetur ab Assyria, sicut fuit Israeli in die illa,
left from Assyria; as was Israel in day that

qua ascendit de terra Aegypti. 12:1 Et dices in die
which up of land Egypt. 12: 1 The say in day

illa: ‘ Confitebor tibi, Domine, quoniam cum iratus
that: ‘ praise you Sir, for with angry

eras mihi, conversus est furor tuus, et consolatus
tomorrow I turning is The anger your and comforted

es me. 12:2 Ecce Deus salutis meae; fiducialiter
you Me. 12: 2 Look God health mine; safety

agam et non timebo, quia fortitudo mea et laus
deal and not fear because strength my and praise

mea Dominus, et factus est mihi in salutem’. 12:3
my Lord, and he became is I in health. ‘ 12: 3

Et haurietis aquas in gaudio de fontibus salutis. 12:4
The draw water in joy of sources salvation. 12: 4

Et dicetis in die illa: ‘ Confitemini Domino et
The you say in day that: ‘ Confess Lord and

invoke nomen eius, notas facite in populis
Call on name his notes do in people

adinventiones eius; mementote quoniam excelsum est
devices thereof; Remember for high is

nomen eius. 12:5 Cantate Domino, quoniam magnifice
name her. 12: 5 Sing Lord, for magnificently

fecit; notum sit hoc in universa terra. 12:6 Exsulta
made; known is this in all land. 12: 6 Rejoice
et lauda, quae habitas in Sion, quia magnus in
and O which live in Zion because great in
medio tui Sanctus Israel'. 13:1 Oraculum Babylonis,
the your St. Israel '. 13: 1 oracle Babylon
quod vidit Isaias filius Amos. 13:2 Super montem
that saw Isaiah son Amos. 13: 2 over mount
decalvatum levate signum, exaltate vocem, levate
bald Lift sign, exalt voice, Lift
manum, et ingrediantur portas ducum. 13:3 Ego
hand, and enter gates officers. 13: 3 I
mandavi sanctificatis meis et vocavi fortes meos ad
command sanctified I and I called strong my to
iram meam, exsultantes in gloria mea. 13:4 Vox
anger I exultantly in glory I have. 13: 4 Right
multitudinis in montibus quasi populi ingentis, vox
community in mountains as people huge, voice
sonitus regnorum gentium congregatarum. Dominus
noise kingdoms nations together. Lord
exercituum recenset militiam belli; 13:5 veniunt de
hosts reviews host war; 13: 5 come of
terra procul a termino caeli, Dominus et vasa
land at from term heaven Lord and vessels
furoris eius, ut disperdat omnem terram. 13:6
fierce his as off all land. 13: 6
Ululate, quia prope est dies Domini; quasi vastitas
Howl! because close is day Lord; as devastation
a Domino veniet. 13:7 Propter hoc omnes manus
from Lord come. 13: 7 Because of this all hand
dissolventur, et omne cor hominis tabescet. 13:8
limp, and all heart man melt. 13: 8
Perterrebuntur. Torsiones et dolores tenebunt eos,
Afraid. Writhing and pains take them;
quasi parturiens dolebunt; unusquisque ad
as giving birth they will be sorry; each to
proximum suum stupebit: facies combustae vultus
neighbor his appalled: face combustion face
eorum. 13:9 Ecce dies Domini venit, crudelis et
them. 13: 9 Look day of he came cruel and

indignationis plenus et irae furorisque, ad ponendam
indignation full and anger anger; to It will make
terram in solitudinem, et peccatores eius conteret de
land in wilderness and sinners his crush of
ea. 13:10 Quoniam stellae caeli et sidera eius non
them. 13:10 For stars air and stars his not
expandent lumen suum; obtenebratus est sol in ortu
display light his own; darkened is sun in east
suo, et luna non splendet in lumine suo. 13:11
his and moon not shine in light his own. 13:11
Et visitabo super orbem propter mala et super
The visit over world for bad and over
impios propter iniquitatem eorum; et quiescere
impious for violence them; and rest
faciam superbiam protervorum et arrogantiam
I do pride infidels and What arrogance!
fortium humiliabo. 13:12 Pretiosior erit vir auro, et
the strong low. 13:12 The precious will be man gold and
homo mundo obryzo. 13:13 Super hoc caelum
man world fine. 13:13 over this heaven
turbabo, et movebitur terra de loco suo in
trouble, and move land of place his in
indignatione Domini exercituum et in die irae furoris
indignation of hosts and in day anger fierce
eius. 13:14 Et erit quasi damula fugiens et quasi
her. 13:14 The will be as doe fleeing and as
ovis, et non erit qui congreget; unusquisque ad
sheep, and not will be that gathering; each to
populum suum convertetur, et singuli ad terram
people his return and each to land
suam fugient. 13:15 Omnis, qui inventus fuerit,
his flee. 13:15 all that found it
occidetur, et omnis, qui captus fuerit, cadet in
killed and all that arrested it fall in
gladio; 13:16 infantes eorum allidentur in oculis
sword; 13:16 infants their dashed in eyes
eorum, diripientur domus eorum, et uxores eorum
their spoiled house their and wives their
violabuntur. 13:17 Ecce ego suscitabo super eos
raped. 13:17 Look I will perform over them

Medos, qui argentum non quaerant nec aurum
Media, that silver not seek or gold
velint; 13:18 sed arcus pueros prosternent et fructui
they want; 13:18 but bow children down and fruit
uteri non miserebuntur. 13:19 Et erit Babylon,
uterus not pity. 13:19 The will be Babylon,
splendor regnorum, inclita superbia Chaldaeorum,
splendor kingdoms, beauty pride Chaldeans
sicut cum subvertit Dominus Sodomam et
as with overturns Lord Sodom and
Gomorram. 13:20 Non habitabitur usque in finem et
Gomorrah. 13:20 no inhabited up in end and
non fundabitur usque ad generationem et
not prisoners up to generation and
generationem, nec ponet ibi tentoria Arabs, nec
generation, or put there hangings Arab, or
pastores accubare facient ibi, 13:21 sed accubabunt
shepherds to lie down do there, 13:21 but lie down
ibi bestiae, et replebunt domus eorum ululae, et
there beast and fill house their fold and
habitabunt ibi struthiones, et pilosi saltabunt ibi;
live there ostriches; and hairy dance there;
13:22 et respondebunt ibi hyaenae in aedibus eius,
13:22 and answer there hyena in Offices his
et thoes in delubris voluptatis. Prope est ut veniat
and jackal in shrines Eden. near is as come
tempus eius, et dies eius non elongabuntur. 14:1
time his and day his not prolonged. 14: 1
Miserebitur enim Dominus Iacob et eliget adhuc de
have mercy For Lord Jacob and choose yet of
Israel et requiescere eos faciet super humum suam;
Israel and rest them will over ground his own;
adiungetur advena ad eos et adhaerebit domui
joined alien to them and cleave house
Iacob. 14:2 Et tenebunt eos populi et adducent eos
Jacob. 14: 2 The take them people and bring them
in locum suum; et possidebit eos domus Israel super
in place his own; and learning; them house Israel over
terram Domini in servos et ancillas; et erunt
land of in officials and female and will be

capientes eos, qui se ceperant, et subicient exactores
taking them; that he The others, and eNSLAVED foremen
suos. 14:3 Et erit in die illa: cum requiem dederit
ones. 14: 3 The will be in day that: with rest give
tibi Dominus a labore tuo et a concussione tua
you Lord from Data your and from concussion your
et a servitute dura, qua ante servisti, 14:4
and from slavery harsh which before to serve, 14: 4
proferes parabolam istam contra regem Babylonis et
bring forward parable this against king Babylon and
dices: ‘ Quomodo cessavit exactor, quievit oppressio?
say: ‘ How finished creditor; He rested oppression?
14:5 Contrivit Dominus baculum impiorum, virgam
14: 5 Broke Lord staff wicked, staff
dominantium, 14:6 caedentem populos in indignatione
lords 14: 6 That struck people in indignation
plaga sine remissione, subicientem in furore gentes
stroke without forgiveness, ruling in anger nations
persecutione sine fine. 14:7 Conquievit et siluit
persecution without end. 14: 7 quiet and quiet
omnis terra, gavisata est, et exultaverunt. 14:8
all land, stamped is and skipped. 14: 8
Abietes quoque laetatae sunt super te, et cedri
firs also rejoice are over you and cedars
Libani: ‘Ex quo dormisti, non ascendit, qui succidat
Lebanon: ‘From which low, not up that cut
nos’. 14:9 Infernus subter conturbatus est in
us!. 14: 9 Hell under troubled is in
occursum adventus tui; suscitatur tibi umbras, omnes
meet arrival your; raises you shadows, all
principes terrae surgere fecit de solis suis, omnes
leaders earth rise he of seats their all
reges nationum. 14:10 Universi respondebunt et
kings nations. 14:10 All answer and
dicent tibi: ‘Et tu vulneratus es sicut nos, nostri
say you: ‘And you wounded you as we our
similis effectus es’. 14:11 Detracta est ad inferos
like effects You are. ‘ 14:11 Down is to underworld
superbia tua, sonitus nablorum tuorum; subter te
pride your noise viols your; under you

sternitur tinea, et operimentum tuum sunt vermes.

Down moth, and cover your are worms.

14:12 Quomodo cecidisti de caelo, lucifer, fili

14:12 How fallen of heaven star, son

aurorae? Deiectus es in terram, qui deiciebas gentes,

the morning? He lowered you in land that weaken nations

14:13 qui dicebas in corde tuo: 'In caelum

14:13 that said in heart you; the heaven

conscendam, super astra Dei exaltabo solium meum,

higher over stars God will throne my

sedebo in monte conventus in lateribus aquilonis;

I will sit in mount meeting in sides north;

14:14 ascendam super altitudinem nubium, similis ero

14:14 I go up over height clouds; like I

Altissimo'. 14:15 Verumtamen ad infernum detractus

Most High. ' 14:15 However, to hell off

es, in profundum laci. 14:16 Qui te viderint, te

you in depth den. 14:16 He you see you

intuentur teque prospicient: 'Numquid iste est vir,

intuit thanks watch 'Do this is man

qui conturbavit terram, qui concussit regna, 14:17

that tare land that shaking kingdoms, 14:17

qui posuit orbem desertum et urbes eius destruxit,

that set world desert and cities his destroyed,

vinctis eius non aperuit carcerem? 14:18 Omnes reges

prisoners his not opened prison? 14:18 All kings

gentium universi dormiunt in gloria, vir in domo

nations all sleep in glory, man in house

sua; 14:19 tu autem proiectus es de sepulcro tuo

their own; 14:19 you Now projected you of grave your

quasi stirps abominabilis, obvolutus cum his, qui

as stock abominable, involved with those that

interfecti sunt gladio et descenderunt ad lapides

killed are sword and down to stones

sepulcri, quasi cadaver conculcatum. 14:20 Non

grave as corpse trampled. 14:20 no

habebis consortium cum eis in sepultura; tu enim

have consortium with them in burial you For

terram tuam disperdidisti, tu populum tuum occidisti:

land your destroyed you people your killed

non vocabitur in aeternum semen malefactorum.

not call in ever seed evildoers.

14:21 Praeparate filios eius occisioni ob iniquitatem
14:21 prepare children his slaughter for violence
patrum suorum; ne consurgant, ut hereditent
fathers the family; do not wake, as possess
terram, neque impleant faciem orbis civitatum". 14:22
land or fill face world States'. 14:22
' Et consurgam contra eos, dicit Dominus
' The rise against them; says Lord
exercituum; et perdam Babylonis nomen et reliquias
hosts; and I lose Babylon name and remains
et germen et progeniem, dicit Dominus; 14:23 et
and Branch and nephew, says Lord; 14:23 and
ponam eam in possessionem ericii et in paludes
I will it in possession porcupine and in marshes
aquarum, et scopabo eam in scopa destructionis ',
water and sweep it in broom destruction '
dicit Dominus exercituum. 14:24 Iuravit Dominus
says Lord hosts. 14:24 sworn Lord
exercituum dicens: ' Profecto, ut putavi, ita erit; et
hosts saying: ' Indeed, as I thought, so will be; and
quomodo mente tractavi, sic eveniet. 14:25 Conteram
how Remember handled so will occur. 14:25 break
Assyrium in terra mea et in montibus meis
Assyrian in land my and in mountains I
conculcabo eum; et auferetur ab eis iugum eius, et
tread him; and fail from them yoke his and
onus illius ab umero eorum tolletur'. 14:26 Hoc
load of from off their will be eliminated. ' 14:26 This
consilium, quod initum est super omnem terram, et
design, that entered into is over all land and
haec est manus extenta super universas gentes. 14:27
this is hand extended over all nations. 14:27
Dominus enim exercituum decrevit, et quis poterit
Lord For hosts decreased and who can
infirmare? Et manus eius extenta, et quis avertet
it? The hand his outstretched and who back
eam? 14:28 In anno, quo mortuus est rex Achaz,
it? 14:28 in year which dead is king Ahaz
factum est oraculum istud: 14:29 ' Ne laeteris,
it is oracle this: 14:29 ' Do not Rejoice
Philisthaea omnis tu, quoniam comminuta est virga
Philistea all you for broken is staff

percussoris tui; de radice enim colubri egredietur
assassin your; of root For snake Unleashed
regulus, et semen eius draco volans. 14:30 Et
official and seed his dragon flying. 14:30 The
pascentur primogeniti egenorum, et pauperes
feed oldest the poor; and poor
fiducialiter requiescent; et interire faciam in fame
safety rest; and extinct I do in hunger
radicem tuam et reliquias tuas interficiam. 14:31
root your and remains I cut. 14:31
Ulula, porta! Clama, civitas! Contremisce, Philisthaea
Howl, gate! Cry City! Quake Philistea
omnis; ab aquilone enim fumus venit, et non est
all; from north For smoke he came and not is
fugitivus in agminibus eius'. 14:32 Et quid
runaway in companies His. ' 14:32 The what
respondebitur nuntiis gentis? ' Quia Dominus
one answer messages the nation? ' for Lord
fundavit Sion, et in ipsam confugiunt pauperes
He founded Zion and in it recourse poor
populi eius'. 15:1 Oraculum Moab. Quia nocte
people His. ' 15: 1 oracle Moab. for night
vastata est Armoab, conticuit; quia nocte vastata est
waste is Armoab, silence; because night waste is
Cirmoab, conticuit. 15:2 Ascendit filia Dibon ad
Kir, comment. 15: 2 He went up daughter Dimon to
excelsa in planctum; super Nabo et super Medaba
high in lamentation; over Nebo and over Medaba
Moab ululavit; in cunctis capitibus eius calvitium,
Moab howl in all heads his baldness
omnis barba rasa. 15:3 In triviis eius accincti sunt
all beard scratched. 15: 3 in roads his ready are
sacco; super tecta eius et in plateis eius omnes
sack; over buildings his and in streets his all
ululant, prorumpunt in fletum. 15:4 Clamat Hesebon
wails, The soldiers in weeping. 15: 4 Claims Cheshbon
et Eleale, usque Iasa auditur vox eorum; super hoc
and Eleale up Jasa reported voice them; over this
expediti Moab fremunt, anima eius fremit sibi.
armed Moab humming, soul his roars themselves.

15:5 Cor meum super Moab clamat, vectes eius
15: 5 heart my over Moab claims, bars his
usque ad Segor, Eglatselisiam; per ascensum enim
up to Zoar an heifer by ascent For
Luith flentes ascendunt et in via Oronaim clamorem
Luith weeping climb and in road Oronaim cry
contritionis levant. 15:6 Aquae enim Nemrim desertae
contrition set up. 15: 6 water For Nemrim waste
erunt, quia aruit herba, defecit germen, viror
they will be because withered grass, failed Branch, greenery
omnis interiit. 15:7 Ideo supellectiles colligunt,
all destroyed. 15: 7 Therefore furniture pick
copias divitiarum suas trans torrentem Salicum
forces wealth their beyond torrent willows
ducunt. 15:8 Quoniam circuivit clamor terminum
lead. 15: 8 For round: cry border
Moab; usque ad Eglaim ululatus eius, et usque ad
Moab; up to eglaim whoops his and up to
Beerelim clamor eius. 15:9 Quia aquae Dimon
Beer-elim cry her. 15: 9 for water Dimon
repletae sunt sanguine; ponam enim super Dimon
full are blood; I will For over Dimon
additamenta his, qui fugerint de Moab leonem, et
additions those that survivors of Moab lion and
reliquiis terrae. 16:1 Emittite agnum dominatori
remains the earth. 16: 1 Send lamb tamer
terrae de Petra deserti ad montem filiae Sion. 16:2
earth of rock wilderness to mount daughters Zion. 16: 2
Et erit: sicut avis fugiens, et pulli de nido
The will be: as bird fleeing and chicken of nest
avolantes, sic erunt filiae Moab ad vada Arnon.
flown, so will be daughters Moab to ford Arnon.
16:3 Affer consilium, fac iudicium; pone quasi
16: 3 Bring design, Make judgment; set as
noctem umbram tuam in meridie, absconde fugientes
night shadow your in noon hide fleeing
et vagos ne prodas. 16:4 Habitent apud te
and vagabonds do not wander about. 16: 4 There in you
profugi Moab; esto latibulum eorum a facie
refugees Moab; be covert their from the

vastatoris; finitus est enim exactor, consummata est
destroyer; He finished is For creditor; completed is
devastatio, defecit calcator a terra. 16:5 Et
devastation, failed tread from land. 16: 5 The
firmabitur in misericordia solium; et sedebit super
established in mercy throne; and seat over
illud in veritate, in tabernaculo David, iudicans et
it in truth in tent David judging and
quaerens iudicium et velociter reddens, quod iustum
seeking judgment and quickly paying, that just
est. 16:6 Audivimus superbiam Moab C superbus est
It is. 16: 6 We have heard pride Moab 100 proud is
valde C superbiam eius et arrogantiam eius et
very 100 pride his and What arrogance! his and
indignationem eius et iactantiam eius non rectam.
indignation his and ostentation his not line.
16:7 Idcirco ululabit Moab super Moab, omnes
16: 7 Therefore howl Moab over Moab all
ululabunt; super placentas Cirhareseth lamentantur
alarm; over cakes Kir- They lament
percussi. 16:8 Quoniam suburbana Hesebon deserta
struck. 16: 8 For suburbs Cheshbon waste
sunt et vinea Sabama; dominos gentium
are and The vineyard mourn; lords nations
perdiderunt uvae eius; usque ad Iazer pervenerunt,
lost grapes thereof; up to Jazer reached
erraverunt in deserto: propagines eius diffusae sunt,
erred in desert: shoots his diffuse are
transierunt mare. 16:9 Super hoc plorabo in fletu
passed sea. 16: 9 over this I will weep in weeping
Iazer vineam Sabama; inebriabo te lacrima mea,
Jazer vineyard mourn; drench you tear my
Hesebon et Eleale, quoniam super vindemiam tuam
Cheshbon and Eleale for over vintage your
et super messem tuam clamor cecidit. 16:10 Et
and over harvest your cry fell. 16:10 The
ablata est laetitia et exsultatio de hortis, et in
away is joy and joy of garden and in
vineis non exsultant neque iubilant. Vinum in
vineyards not exult or cheers. wine in

torculari non calcabit, qui calcare consueverat; clamor
the press not tread, that treading was used; cry
cessavit. 16:11 Ideo venter meus super Moab quasi
ceased. 16:11 Therefore belly my over Moab as
cithara fremit, et viscera mea super Cirhareseth.
harp growled, and tender my over Kir-
16:12 Et erit: cum apparuerit et laboraverit Moab
16:12 The will be: with appear and worked Moab
super excelsis, ingreditur ad sancta sua, ut obsecret,
over high enter the to holy his as pray;
et non valebit. 16:13 Et hoc verbum, quod locutus
and not avail. 16:13 The this word, that said
est Dominus ad Moab ex tunc; 16:14 nunc autem
is Lord to Moab from then; 16:14 now Now
loquitur Dominus dicens: ‘ In tribus annis, quasi
talks Lord saying: ‘ in three years as
anni mercennarii, auferetur gloria Moab cum omni
years The mercenary, fail glory Moab with all
populo multo, et residuum parvum et modicum
people soon, and residue small and A little
nequaquam ingens erit’. 17:1 Oraculum Damasci. ‘
no huge will be. ‘ 17: 1 oracle Damascus. ‘
Ecce Damascus desinet esse civitas et erit sicut
Look Damascus cease be The city and will be as
acervus ruinarum. 17:2 Derelictae civitates Aroer
heap ruins. 17: 2 forsaken cities Aro'er
gregibus erunt; et requiescent ibi, et non erit qui
flocks will be; and fold there, and not will be that
exterreat. 17:3 Et auferetur munimentum ab
afraid. 17: 3 The fail Fort from
Ephraim et regnum a Damasco, et reliquiae Syriae
Ephraim and kingdom from Damascus and remains Syria
sicut gloria filiorum Israel erunt, dicit Dominus
as glory children Israel they will be says Lord
exercituum. 17:4 Et erit in die illa: attenuabitur
hosts. 17: 4 The will be in day that: thin
gloria Jacob, et pinguedo carnis eius marcescet; 17:5
glory Jacob, and fat of his lean; 17: 5
et erit, sicut cum messor arripit culmos, et
and It will be as with reaper seizes stalks, and

brachium eius spicas legit; et erit, sicut cum quis
arm his corn read; and It will be as with who
quaerit spicas in valle Raphaim. 17:6 Et relinquetur
asks corn in valley Giants. 17: 6 The left
in eo racemus, et sicut cum excutitur olea: duae vel
in it gleaning, and as with off oils; two or
tres olivae in summitate rami sive quattuor aut
three olive in top branches or four or
quinque in cacuminibus arboris fructiferae ‘, dicit
five in top tree productive ‘ says
Dominus Deus Israel. 17:7 In die illa attendet homo
Lord God Israel. 17: 7 in day that note man
ad factorem suum, et oculi eius ad Sanctum Israel
to maker his and eyes his to St. Israel
respicient; 17:8 et non attendet ad altaria, quae
look; 17: 8 and not note to altars, which
fecerunt manus eius, et quae operati sunt digiti
they hand his and which operated are fingers
eius; non respiciet lucos et thymiateria. 17:9 In die
thereof; not He looks groves and the images. 17: 9 in day
illa erunt civitates fortitudinis eius derelictae, sicut
that will be cities strength his abandoned; as
civitates, quas dereliquerunt Hevaei et Amorraei a
cities which forsook bough and Amorites from
facie filiorum Israel; et erit desolatio, 17:10 quia
the children Israel; and will be desolation, 17:10 because
oblita es Dei salutis tuae et petrae fortitudinis tuae
forgetful you God health your and rock strength your
non es recordata: propterea plantabis plantationes
not you remember: therefore plant plants
iucundas et germen alienum seminabis. 17:11 In ipso
pleasant and Branch foreign slips. 17:11 in it
die plantationis tuae saepies eas et mane semen
day planting your grow them and morning seed
tuum florere facies; evanescet messis in die penuriae,
your flourish face; vanishes harvest in day shortage,
et dolor insanabilis erit. 17:12 Heu!, strepitus
and Department incurable will be. 17:12 Alas !, din
populorum multorum; strepunt quasi strepitu maris,
people many; Crashing as noise sea,
et tumultus barbararum quasi sonitu aquarum
and uproar crowds as sound water

sonabunt. 17:13 Sonabunt populi sicut sonitus
roar. 17:13 rush people as noise
aquarum inundantium, et increpabit eum, et fugiet
water cover, and reprove him, and flee
procul; et rapietur sicut pulvis montium a facie
distance; and Windswept as dust mountains from the
venti et sicut turbo coram tempestate. 17:14 In
wind and as whirlwind before weather. 17:14 in
tempore vespere, et ecce turbatio, ante matutinum
time In the evening, and See confusing, before morning
non subsistet: haec est pars eorum, qui vastaverunt
not be: this is part their that destroyed
nos, et sors diripientium nos. 18:1 Vae terrae
we and lot spoilers us. 18: 1 Woe earth
alarum strepitantium, quae est trans flumina
wings shadowing with, which is beyond rivers
Aethiopiae! 18:2 Quae mittit in mari legatos et in
Ethiopia! 18: 2 What sends in sea ambassadors and in
vasis papyri super aquas: ‘Ite, nuntii veloces, ad
vessels paper over water; ‘Go news swift, to
gentem proceram et lucidam, ad populum terribilem,
nation tall and The bright to people terrible
prope et procul, gentem robustam et conculcantem,
close and distance, nation strong and cast
cuius flumina scindunt terram’. 18:3 Omnes
the rivers cut the earth. ‘ 18: 3 All
habitatores orbis et in terra commorantes, cum
inhabitants world and in land dwelling with
elevatum fuerit signum in montibus, videbitis et, cum
elevated be sign in mountains see and, with
clanguerit tuba, audietis. 18:4 Quia haec dixit
bloweth trumpet; hear ye. 18: 4 for this said
Dominus ad me: ‘Quiescam et considerabo in loco
Lord to me: ‘Hopeless and see in place
meo, sicut calor torrens orta iam luce et sicut
I as heat torrent arising already light and as
nubes roris in aestu messis’. 18:5 Etenim ante
cloud rosemary in heat the harvest. ‘ 18: 5 For before
vindemiam, cum consummatus fuerit flos, et uva
vintage, with perfect be flower, and grapes

germinans maturescens erit, praecidet ramusculos
springing ripening It will be cut off ramifications
falcibus et propagines abscindet et proiciet; 18:6 et
picks and shoots stop and throw away; 18: 6 and
relinquentur simul avibus montium et bestiis terrae;
left together birds mountains and animals land;
et aestate erunt super ea volucres, et omnes bestiae
and summer will be over it The birds, and all beasts
terrae super illa hiemabunt. 18:7 In tempore illo
earth over that winter. 18: 7 in time that
deferetur munus Domino exercituum a populo
brought function Lord hosts from people
procero et lucido, a populo terribili, prope et
tall and bright, from people terrible close and
procul, a gente robusta et conculcante, cuius
distance, from race strong and trodden under foot, the
terram flumina scindunt, ad locum nominis Domini
land rivers spoiled, to place name of
exercituum, montem Sion. 19:1 Oraculum Aegypti.
hosts mount Zion. 19: 1 oracle Egypt.
Ecce Dominus vehitur super nubem levem et
Look Lord BLACKWELL over cloud light and
ingreditur Aegyptum; et commovebuntur simulacra
enters Egypt; and shake images
Aegypti a facie eius, et cor Aegypti tabescet in
Egypt from the his and heart Egypt melt in
medio eius. 19:2 ‘ Et concurrere faciam Aegyptios
the her. 19: 2 ‘ The clash I do Egyptians
adversus Aegyptios; et pugnabit vir contra fratrem
against Egyptians; and fight man against brother
suum, et vir contra amicum suum, civitas adversus
his and man against friend his The city against
civitatem, regnum adversus regnum. 19:3 Et
city kingdom against kingdom. 19: 3 The
dirumpetur spiritus Aegypti in visceribus eius, et
void spirit Egypt in within his and
consilium eius confundam; et interrogabunt simulacra
design his shame; and ask images
et divinos et pythones et hariolos. 19:4 Et tradam
and tellers and wizards and wizards. 19: 4 The I will
Aegyptios in manu domini crudelis, et rex fortis
Egyptians in hand of cruel, and king strong

dominabitur eorum ‘, ait Dominus, Deus exercituum.
rule: their ‘ said Lord, God hosts.

19:5 Et arescet aqua de mari, et fluvius desolabitur
19: 5 The wither water of sea and river wasted

atque siccabitur, 19:6 et putrida fient flumina;
and wither 19: 6 and decaying will be rivers;

attenuabuntur et siccabuntur rivi Aegypti, calamus
small and dried streams Egypt, pen

et iuncus marcescent; 19:7 nudabuntur ripae Nili, et
and bulrush wither; 19: 7 stick out banks Nile and

omnis planta Nili siccabitur; arescet et non erit.
all plant Nile wither; wither and not will be.

19:8 Et maerebunt piscatores, et lugebunt omnes
19: 8 The stores fishermen, and mourn all

mittentes in flumen hamum; et expandentes rete
sending in river hook; and spread net

super faciem aquarum languebunt. 19:9 Confundentur,
over face water languish. 19: 9 And shame,

qui operantur linum, pectentes et texentes byssum.
that workers flax, combing and weaving fine.

19:10 Et opifices eius deprimentur, omnes mercennarii
19:10 The artisans his low, all The mercenary

omnino deficient. 19:11 Quam stulti principes Taneos!
at fail. 19:11 How fools leaders Tanis!

Sapientes consilarii pharaonis dederunt consilium
wise Counsellors Pharaoh they design

insipiens; quomodo dicetis pharaoni: ‘ Filius
foolish; how you say Pharaoh ‘ son

sapientium ego, filius regum antiquorum ‘? 19:12
wise I, son kings old ‘? 19:12

Ubi nunc sunt sapientes tui? Annuntient tibi et
Where now are wise You? show you and

indicent quid cogitaverit Dominus exercituum super
show what planned Lord hosts over

Aegyptum. 19:13 Stulti facti sunt principes Taneos,
Egypt. 19:13 fools they are leaders Tanis

decepti sunt principes Mempheos, deceperunt
deceived are leaders Memphis, caused

Aegyptum anguli tribuum eius. 19:14 Dominus miscuit
Egypt corner tribes her. 19:14 Lord kneaded

in medio eius spiritum vertiginis, et errare fecerunt
in the his spirit dizziness; and err they
Aegyptum in omni opere suo, sicut errat ebrius in
Egypt in all work his as errs drunk in
vomitu suo; 19:15 et non erit Aegypto opus, quod
vomit his own; 19:15 and not will be Egypt work; that
faciat, caput vel cauda, palma vel arundo. 19:16 In
do head or tail, palm or cane. 19:16 in
die illa erunt Aegyptii quasi mulieres et stupebunt
day that will be Egyptians as women and shocked
et timebunt a facie commotionis manus Domini
and fear from the moving hand of
exercituum, quam ipse movebit super eam. 19:17 Et
hosts than he wag over her. 19:17 The
erit terra Iudae Aegypto in pavorem: omnis, qui
will be land Judah Egypt in faintness; all that
illius fuerit recordatus, pavebit a facie consilii
of be remembered, afraid from the counsel
Domini exercituum, quod ipse cogitavit super eam.
of hosts that he planned over her.
19:18 In die illa erunt quinque civitates in terra
19:18 in day that will be five cities in land
Aegypti loquentes lingua Chanaan et iurantes per
Egypt speaking language Canaan and swearing by
Dominum exercituum. Civitas Solis vocabitur una.
Lord hosts. States sun call one.
19:19 In die illa erit altare Domino in medio terrae
19:19 in day that will be altar Lord in the earth
Aegypti, et titulus iuxta terminum eius Domino.
Egypt, and title according to border his Lord.
19:20 Et erit in signum et in testimonium Domino
19:20 The will be in sign and in witness Lord
exercituum in terra Aegypti. Clamabunt enim ad
hosts in land Egypt. They looked For to
Dominum a facie tribulantium, et mittet eis
Lord from the oppressors, and shoot them
salvatorem et propugnatorem, qui liberet eos. 19:21
Saviour and defender that free them. 19:21
Et cognoscetur Dominus ab Aegypto, et cognoscent
The known Lord from Egypt and know

Aegyptii Dominum in die illa; et colent eum in
Egyptians Lord in day that; and worship it in
hostiis et in muneribus et vota vovebunt Domino
victims and in gifts and vows they make Lord
et solvent. 19:22 Et percutiet Dominus Aegyptum
and perform them. 19:22 The strike Lord Egypt
plaga et sanabit; et revertentur ad Dominum, et
stroke and heal; and return to Lord, and
placabitur eis et sanabit eos. 19:23 In die illa erit
placated them and heal them. 19:23 in day that will be
via de Aegypto in Assyriam; et intrabit Assyrius
road of Egypt in Assyria; and enter Assyrian
Aegyptum, et Aegyptius in Assyriam, et servient
Egypt and Egyptian in Assyria and serve
Aegyptii cum Assyriis. 19:24 In die illa erit Israel
Egyptians with Assyrians. 19:24 in day that will be Israel
tertius cum Aegypto et Assyria; benedictio in medio
third with Egypt and Assyria; blessing in the
terrae, 19:25 cui benedicet Dominus exercituum
earth 19:25 which bless Lord hosts
dicens: ‘ Benedictus populus meus Aegyptius, et
saying: ‘ Blessed people my Egyptian and
opus manuum mearum Assyrius, et hereditas mea
work hands my Assyrian, and heritage my
Israel’. 20:1 In anno quo ingressus est Tharthan in
Israel ‘. 20: 1 in year which entry is Tartan in
Azotum, cum misisset eum Sargon rex Assyriorum,
Ashdod with sent it Sargon king Assyrians
et pugnasset contra Azotum et cepisset eam, 20:2 in
and He had fought against Ashdod and captured it 20: 2 in
tempore illo locutus est Dominus in manu Isaiae
time that said is Lord in hand Isaiah
filiis Amos dicens: ‘ Vade et solve saccum de
children Amos saying: ‘ Go and Loose sackcloth of
lumbis tuis et calceamenta tua tolle de pedibus tuis’.
loins your and shoes your Away of feet Your ‘.
Et fecit sic, vadens nudus et discalceatus. 20:3 Et
The he thus, go naked and barefoot. 20: 3 The
dixit Dominus: ‘ Sicut ambulavit servus meus Isaia
said Lord: ‘ As He walked slave my Isaiah
nudus et discalceatus tribus annis signum et
naked and barefoot three years sign and

portentum super Aegyptum et super Aethiopiam,
sign over Egypt and over Ethiopia,
20:4 sic minabit rex Assyriorum captivos Aegypti et
20: 4 so lead king Assyrians prisoners Egypt and
exsules Aethiopiae, iuvenes et senes, nudos et
exiles Ethiopia young people and the elderly, naked and
discalceatos, discoopertis natibus ad ignominiam
barefoot, uncovered buttocks to shame
Aegypti. 20:5 Et timebunt et confundentur ab
Egypt. 20: 5 The fear and confounded from
Aethiopia spe sua et ab Aegypto gloria sua. 20:6
Ethiopia hope his and from Egypt glory their own. 20: 6
Et dicet habitator maritimae regionis huius in die
The say inhabitant maritime region this in day
illa: 'Ecce, haec erat spes nostra, quo confugimus in
that: 'Behold, this was hope our which refuge in
auxilium, ut liberaremur a facie regis Assyriorum;
help as delivered from the s Assyria;
et quomodo effugere poterimus nos?'. 21:1
and how escape can we do? '. 21: 1
Oraculum deserti maris. Sicut turbines per austrum
oracle wilderness the sea. As turbines by south
transeuntes, de deserto venit, de terra horribili. 21:2
passing, of desert he came of land horrible. 21: 2
Visio dura nuntiata est mihi: praedo praedatur, et
The vision hard reported is me: A robber loot, and
vastator vastat. Ascende, Elam; obside, Media;
spoiler devastating. Attack! Elam; hostage media;
omnem gemitum eius cessare feci. 21:3 Propterea
all sigh his stop I did it. 21: 3 Therefore
repleti sunt lumbi mei tremore, angustia possedit me
with are loins my trembling, anguish possessed I
sicut angustia parientis; corruui, cum audirem;
as anguish to the bearer; I fell; with I could hear;
conturbatus sum, cum viderem. 21:4 Vacillat cor
troubled I with look. 21: 4 panted heart
meum, pavor invadit me: crepusculum optatum posuit
my terror attacks me: dusk desired set
mihi in terrorem. 21:5 Ponunt mensam, stragulum
I in terror. 21: 5 They lay table blanket

pandunt, comedunt, bibunt. Surgite, principes, ungite
company, eat drink. Rise leaders heroes
clipeum. 21:6 Haec enim dixit mihi Dominus: ‘ Vade
shield. 21: 6 This For said I Lord: ‘ Go
et pone speculatorem; quodcumque viderit, annuntiet.
and set watchman; whatever sees tell.
21:7 Si viderit currum, bigam equitum, ascensorem
21: 7 If see car, carte horse rider
asini et ascensorem cameli, intueatur diligenter multo
ass and rider camel, glance carefully more
intuitu’. 21:8 Et clamavit speculator: ‘ Super specula,
view ‘. 21: 8 The cried watch: ‘ over mirrors;
Domine, ego sum stans iugiter per diem, et super
Sir, I I standing regularly by day and over
custodiam meam ego sum stans totis noctibus. 21:9
watch I I I standing all nights. 21: 9
Ecce, huc venit agmen virorum, biga equitum’. Et
See, here he came column men carte Horse. ‘ The
respondit et dixit: ‘ Cecidit, cecidit Babylon, et
answered and he said: ‘ fallen fallen Babylon, and
omnia sculptilia deorum eius contrita sunt in
all graven gods his breach are in
terram’. 21:10 Tritura mea et fili areae meae, quae
the earth. ‘ 21:10 thrashing my and son floors my which
audivi a Domino exercituum, Deo Israel, annuntiavi
I heard from Lord hosts God Israel declared
vobis. 21:11 Oraculum Duma. Ad me clamat ex
to you. 21:11 oracle Duma. the I claims from
Seir: ‘ Custos, quid de nocte? Custos, quid de
Seir; ‘ The Guardian, what of night? The Guardian, what of
nocte?’ 21:12 Dixit custos: ‘ Venit mane, sed etiam
at night? ‘. 21:12 said guardian: ‘ He came morning but also
nox; si quaeritis, quaerite, revertimini, venite’. 21:13
night; if seek, seek, return Come. ‘ 21:13
Oraculum in solitudine. In saltu, in solitudine
oracle in wilderness. in forest in wilderness
dormietis, turmae Dedanim. 21:14 Occurrentes sitiēti
sleep companies Dedan. 21:14 meeting thirsty
ferte aquam, qui habitatis terram Thema; cum
help water that live land The topic; with
panibus occurrere fugienti: 21:15 a facie enim
bread meet escape; 21:15 from the For

gladiorum fugerunt, a facie gladii nudati, a facie
swordsmanship fled, from the sword the bare, from the
arcus extenti, a facie gravis proelii. 21:16 Quoniam
bow bent, from the heavy battlefield. 21:16 For
haec dicit Dominus ad me: ‘ Adhuc anno sicut anni
this says Lord to me: ‘ yet year as years
mercennarii, et auferetur omnis gloria Cedar; 21:17
The mercenary, and fail all glory Cedar; 21:17
et reliquiae numeri arcuum fortium filiorum Cedar
and remains numbers arcs the strong children Cedar
imminuentur; Dominus enim, Deus Israel, locutus
small; Lord For God Israel said
est’. 22:1 Oraculum vallis Visionis. Quidnam tibi est,
He is. ‘ 22: 1 oracle valley Vision. what you is
quia ascendisti omnis in tecta, 22:2 clamoris plena,
because up all in roofs, 22: 2 cry full
urbs tumultuans, civitas exsultans? Interfecti tui non
city swelling, The city rejoicing? Killed your not
interfecti gladio nec mortui in bello; 22:3 cuncti
killed sword or dead in war; 22: 3 all
principes tui fugerunt simul sine arcu capti;
leaders your fled together without schedule prisoners;
omnes, qui inventi sunt, capti sunt simul,
all that found are arrested are at the same time,
procul fugerunt. 22:4 Propterea dixi: ‘ Recedite a
at fled. 22: 4 Therefore I said: ‘ Get from
me, amare flebo; nolite incumbere, ut consolemini me
I love Labour; do not Missionaries as comfort I
super vastitate filiae populi mei’. 22:5 Dies enim
over extremity daughters people My ‘. 22: 5 day For
confusionis et conculcationis et fletus Domino, Deo
confusion and trampling and weeping Lord, God
exercituum, in valle Visionis, eversio murorum et
hosts in valley vision Revolution walls and
vociferatio ad montem. 22:6 Et Elam sumpsit
shout to Mount. 22: 6 The Elam took
pharetram, in agmine hominum equitum, et Cir
quiver in column men horse and cIR
nudavit clipeum. 22:7 Et electae valles tuae plenae
uncovered shield. 22: 7 The elect valleys your full
sunt quadrigarum, et equites ponunt sedes suas in
are chariots, and horse place seat their in

porta. 22:8 Et revelatum est operimentum Iudae, et
gate. 22: 8 The revealed is cover Judah, and
respexisti in die illa armamentarium domus Saltus;
look in day that armory house Forrest;
22:9 et scissuras civitatis David vidistis, quia
22: 9 and pieces city David seen because
multiplicatae sunt; et congregastis aquas piscinae
increased they are: and together water pool
inferioris. 22:10 Et domos Ierusalem numerastis et
lower. 22:10 The homes Jerusalem numbered and
destruxistis domos ad muniendum murum; 22:11 et
down homes to fortify the wall; 22:11 and
lacum fecistis inter duos muros pro aqua piscinae
lake you did between two walls for water pool
veteris; sed non suspexistis ad eum, qui fecit haec,
Old; but not Maker to him, that he Thus,
et eum, qui haec de longe formavit, non vidistis.
and him, that this of off formed, not ago.
22:12 Et vocavit Dominus, Deus exercituum, in die
22:12 The he called Lord, God hosts in day
illa ad fletum et ad planctum, ad calvitium et ad
that to weeping and to mourning to baldness and to
cingendum saccum; 22:13 et ecce gaudium et
girding sackcloth; 22:13 and See joy and
laetitia, occidere boves et iugulare pecus, comedere
joy, kill cattle and killing beast! eating
carnes et bibere vinum: ‘ Comedamus et bibamus,
meat and drink wine; ‘ eat and drink;
cras enim moriemur’. 22:14 Et revelatum est in
tomorrow For we will die. ‘ 22:14 The revealed is in
auribus meis a Domino exercituum: ‘ Certe non
ears I from Lord hosts: ‘ certainly not
dimittetur iniquitas haec vobis, donec moriamini! ‘,
released violence this you until you die! ‘
dicit Dominus, Deus exercituum. 22:15 Haec dicit
says Lord, God hosts. 22:15 This says
Dominus, Deus exercituum: ‘ Vade, ingredere ad
Lord, God hosts: ‘ Go Go to
procuratorem istum, ad Sobnam praepositum palatii:
proxy this to Sobna governor palace:
22:16 ‘Quid tibi hic? Aut quis tibi hic, quia
22:16 ‘What you Here? or who you here, because

excidisti tibi hic sepulcrum?'. Effodiens in excelso
hewed you here grave ' gravedigger in high
sepulcrum suum, excavabat in petra tabernaculum
grave his graveth in rock tent
sibi. 22:17 Ecce Dominus vehementer proiciet te,
themselves. 22:17 Look Lord very throw away you
homo, violenter te apprehendens. 22:18 In globum te
man, violence you hold. 22:18 in globe you
convolvat glomerans; quasi pilam mittet te in terram
wrapped glomerans; as ball shoot you in land
latam et spatiosam: ibi morieris, et ibi erunt
wide and spacious; there die; and there will be
currus gloriae tuae, ignominia domus domini tui.
car glory your shame house of You.
22:19 Et expellam te de statione tua et de
22:19 The drive you of station your and of
ministerio tuo deponam te. 22:20 Et erit in die
ministry your pull You. 22:20 The will be in day
illa: vocabo servum meum Eliachim filium Helciae
that: call slave my Eliakim son Hilkijah
22:21 et induam illum tunicam tuam et cingulo tuo
22:21 and clothe it coat your and belt your
cingam eum et potestatem tuam dabo in manu eius;
Cinga it and power your I in hand thereof;
et erit in patrem habitantibus Ierusalem et domui
and will be in father inhabitants Jerusalem and house
Iudae. 22:22 Et dabo clavem domus David super
Judah. 22:22 The I key house David over
umerum eius; et aperiet, et non erit qui claudat;
shoulder thereof; and open, and not will be that shut;
et claudet, et non erit qui aperiat. 22:23 Et figam
and closed; and not will be that to open. 22:23 The fix
illum paxillum in loco securo, et erit in solium
it paddle in place sure and will be in throne
gloriae domui patris sui. 22:24 Et suspendent super
glory house father 's. 22:24 The hang over
eum omnem gloriam domus patris sui, propagines et
it all glory house father s shoots and
stirpes, omne vas parvulum, a pelvibus ad
plants, all vessel child from cups to

amphoras. 22:25 In die illa, dicit Dominus
jars. 22:25 in day that says Lord
exercituum, auferetur paxillus, qui fixus fuerat in
hosts fail pin, that fixed was in
loco securo, et frangetur et cadet; et peribit, quod
place sure and broken and fall; and cut off, that
pependerat in eo, quia Dominus locutus est'. 23:1
hung in it because Lord said He is. ' 23: 1
Oraculum Tyri. Ululate, naves Tharsis, quia
oracle Tyre. Howl! ships Tharsis because
vastatum est refugium vestrum; cum redirent de
spoiled is refuge you; with return of
terra Cetthim, revelatum est eis. 23:2 Obstupescite,
land of Cyprus, revealed is them. 23: 2 Be
qui habitatis in insula; negotiatores Sidonis
that live in island; traders Sidon
transfretantes mare repleverunt te. 23:3 In aquis
over sea increased You. 23: 3 in water
multis semen Nili, messis fluminis fruges eius; et
many seed Nile harvest river crops thereof; and
facta est negotiatio gentium. 23:4 Erubescere, Sidon, ait
made is traffic nations. 23: 4 Blush, Sidon; said
enim mare, fortitudo maris, dicens: ' Non parturivi
For sea, strength sea, saying: ' no labor
et non peperivi; et non enutrivi iuvenes nec virgines
and not a child; and not I fed young people or virgins
educavi'. 23:5 Cum auditum fuerit in Aegypto,
I brought up. ' 23: 5 with report be in Egypt
dolebunt cum audierint de Tyro. 23:6 Transite ad
They will look at with listen of Tyre. 23: 6 Pass to
Tharsis, ululate, qui habitatis in insula. 23:7 Estne
Tharsis Wail that live in island. 23: 7 Is
vestra haec, quae gloriabatur? A diebus pristinis
your Thus, which gloried? A days old
antiquitas eius. Ducebant eam pedes sui longe ad
antiquity her. leading it feet s off to
peregrinandum. 23:8 Quis cogitavit hoc super Tyrum
excursion. 23: 8 Who planned this over Tyre
quondam coronatam, cuius negotiatores principes,
once crowned, the traders leaders
institores eius incliti terrae? 23:9 Dominus
traded his The beauty Earth? 23: 9 Lord

exercituum cogitavit hoc, ut detraheret superbiam
hosts planned this, as stain pride
omnis gloriae et viles faceret universos inclitos
all glory and insignificant do all honorable
terrae. 23:10 Excole terram tuam sicut litus Nili,
the earth. 23:10 Pass land your as coast Nile
filia Tharsis, iam non est portus. 23:11 Manum
daughter Tharsis already not is port. 23:11 hand
suam extendit super mare, conturbavit regna.
his extends over sea, tare kingdoms.
Dominus mandavit adversus Chanaan, ut contereret
Lord charge against Canaan as Yea
munimenta eius, 23:12 et dixit: ‘ Non adicies ultra
Forts his 23:12 and he said: ‘ no more more
ut glorieris, violata virgo filia Sidonis; in Cetthim
as Boast, violated virgin daughter Sidon; in Chittim
consurgens transfreta: ibi quoque non erit requies
rising over, there also not will be rest
tibi’. 23:13 Ecce terra Chaldaeorum: talis populus
you '. 23:13 Look land Chaldeans: such people
non fuit; Assyria fundavit eam pro feris. Erexerunt
not it was; Assyria He founded it for the wild. erected
turres suas; suffoderunt domos eius, posuerunt eam
towers their own; undermined homes his put it
in ruinam. 23:14 Ululate, naves Tharsis, quia
in the fall. 23:14 Howl! ships Tharsis because
devastatum est praesidium vestrum. 23:15 Et erit in
devastated is protection of you. 23:15 The will be in
die illa: in oblivione erit Tyrus septuaginta annis,
day that: in oblivion will be Tyre seventy years
sicut dies regis unius. Post septuaginta autem annos
as day s one. Post seventy Now years
erit Tyro iuxta canticum meretricis: 23:16 ‘
will be Tyre according to song whore: 23:16 ‘
Sume citharam, circui civitatem, meretrix oblivioni
Take harp, about city whore forgotten
tradita; bene cane, frequenta canticum, ut
have been reported; well dog; many song as
memoria tui sit’. 23:17 Et erit: post septuaginta
memory your is used. 23:17 The will be: after seventy

annos visitabit Dominus Tyrum, et redibit ad
years visit Lord Tyre and will return to
mercedes suas et rursum fornicabitur cum universis
earnings their and again they play with all
regnis terrae super faciem terrae. 23:18 Et erunt
kingdoms earth over face the earth. 23:18 The will be
negotatio eius et merces eius sanctificatae Domino;
traffic his and wage his apart Lord;
non condentur neque reponentur, quia his, qui
not treasured or stored; because those that
habitaverint coram Domino, erit negotatio eius, ut
live before Lord, will be traffic his as
manducent in saturitate et vestiantur splendide. 24:1
eat in full and Their clothing brilliantly. 24: 1
Ecce Dominus dissipat terram et frangit eam et
Look Lord dissipates land and breaks it and
conturbat faciem eius et dispergit habitatores eius.
upsets face his and scatters inhabitants her.
24:2 Et erit sicut populus sic sacerdos, et sicut
24: 2 The will be as people so The priest, and as
servus sic dominus eius, sicut ancilla sic domina eius,
slave so master his as maid so Lady his
sicut emens sic ille qui vendit, sicut fenerator sic is
as buyer so he that seller as The lender so it
qui mutuum accipit, sicut qui repetit sic qui debet.
that loan receives as that repeats so that should be.
24:3 Dissipatione dissipabitur terra et direptione
24: 3 Emptied destroyed land and sacking
praedabitur: Dominus enim locutus est verbum hoc.
spoiled: Lord For said is word this.
24:4 Luget, languet terra, marcescit, languet orbis,
24: 4 laments, weakens land, wilts weakens world
marcescit altitudo simul cum terra. 24:5 Et terra
shrivels height together with land. 24: 5 The land
infecta est sub habitatoribus suis, quia transgressi
infected is under inhabitants their because transgressed
sunt leges, violaverunt mandatum, dissipaverunt
are laws violated command waste
foedus sempiternum. 24:6 Propter hoc maledictio
treaty ever. 24: 6 Because of this the curse
voravit terram, et poenas exsolverunt habitatores
up land and penalties paid inhabitants

eius; ideoque imminuti sunt cultores eius, et relict
thereof; so fewer are farmers his and left
sunt homines pauci. 24:7 Luget mustum, emarcuit
are men few. 24: 7 laments vintage shrank
vitis, ingemiscunt omnes, qui laetabantur corde. 24:8
vine, sigh all that reveled heart. 24: 8
Cessavit gaudium tympanorum, quievit sonitus
ceased joy the drums He rested noise
laetantium, cessavit gaudium citharae; 24:9 cum
joy finished joy guitarist; 24: 9 with
cantico non bibent vinum, amara erit potio
song not drink wine, bitter will be potion
bibentibus illam. 24:10 Attrita est civitas inanitatis,
drinking her. 24:10 The waste is The city Space,
clausa est omnis domus, ut nemo introeat; 24:11
closed is all house, as no enter; 24:11
clamor est super vino in plateis, occidit omnis
cry is over wine in streets, sets all
laetitia, translatum est gaudium terrae. 24:12 Relicta
joy, Removed is joy the earth. 24:12 left
est in urbe solitudo, et in ruinam confracta est
is in city solitude, and in failure broken is
porta; 24:13 quia haec erunt in medio terrae, in
gate; 24:13 because this will be in the earth in
medio populorum, quomodo si olivae excutiantur, et
the people; how if olive shaking; and
 finita vindemia colligantur racemi. 24:14 Hi levabunt
ended vintage pack clusters. 24:14 These lift
vocem suam, laudabunt maiestatem Domini, hinnient
voice his praise majesty Lord, joyful noise
de mari. 24:15 Propter hoc in regionibus lucis
of the sea. 24:15 Because of this in countries light
glorificate Dominum, in insulis maris nomen Domini,
glorify Lord, in islands sea name Lord,
Dei Israel. 24:16 A finibus terrae laudes audivimus:
God Israel. 24:16 A ends earth praises We have heard:
‘ Gloria iusto’. Et dixi: ‘ Secretum meum mihi,
‘ glory regular. ‘ The I said: ‘ Private my I
secretum meum mihi. Vae mihi!’ Praevaricantes
privacy my to me. Woe is me. ‘ transgressors

praevaricati sunt et praevaricatione praevaricantium
transgressed are and collusion transgressing
praevaricati sunt. 24:17 Formido et fovea et
transgressed They are. 24:17 Terror and pit and
laqueus super te, habitator terrae. 24:18 Et erit: qui
snare over you inhabitant the earth. 24:18 The will be: that
fugerit a voce formidinis, cadet in foveam; et, qui
escapes from voice fear fall in the pit; and, that
ascenderit de fovea, tenebitur laqueo, quia cataractae
up of pit held net, because windows
de excelsis apertae sunt, et concussa sunt
of high open are and shock are
fundamenta terrae. 24:19 Confractioe confracta est
foundations the earth. 24:19 breach broken is
terra, contritione contrita est terra, commotione
land, destruction breach is land, earthquake
commota est terra, 24:20 agitatione agitabitur terra
moved is land, 24:20 Stagger Reel land
sicut ebrius et fluctuabit quasi tabernaculum; et
as drunk and fro as tent; and
gravis erit super eam iniquitas eius, et corruet et
heavy will be over it violence his and fall and
non adiciet ut resurgat. 24:21 Et erit in die illa:
not comment as rise. 24:21 The will be in day that:
visitabit Dominus super militiam caeli in excelso et
visit Lord over host air in high and
super reges terrae super terram; 24:22 et
over kings earth over land; 24:22 and
congregabuntur et vincientur in lacu et claudentur
together and prisoners in lake and closed
in carcere; et post multos dies visitabuntur. 24:23 Et
in prison; and after many day visited. 24:23 The
erubescet luna, et confundetur sol, quia regnavit
blush moon and shame sun, because reigned
Dominus exercituum in monte Sion et in Ierusalem
Lord hosts in mount Zion and in Jerusalem
et in conspectu senum suorum glorificabitur. 25:1
and in before old their honored. 25: 1
Domine, Deus meus es tu; exaltabo te, confitebor
Sir, God my you you; will you I will confess

nomini tuo, quoniam fecisti mirabilia, cogitationes
name your for You made wonders, thoughts
antiquas, fideles, veraces. 25:2 Quia posuisti civitatem
old, faithful truthful. 25: 2 for You have set city
in tumulum, urbem munitam in ruinam: arx
in mound, city defense in the fall: citadel
superborum non amplius est civitas, in sempiternum
proud not more is The city, in ever
non reaedicabitur. 25:3 Super hoc glorificabit te
not rebuilt. 25: 3 over this glorify you
populus fortis, civitas gentium robustarum timebit te;
people strong, The city nations of the famous fear you;
25:4 quia factus es fortitudo pauperi, fortitudo
25: 4 because he became you strength poor, strength
egeno in tribulatione sua, protectio a turbine,
needy in trouble his protection from storm
umbraculum ab aestu: spiritus enim robustorum
booth from heat: spirit For the heroes
quasi imber hiemalis. 25:5 Sicut aestus in arida
as rain winter. 25: 5 As heat in dry
tumultum superborum humiliabis; sicut aestus in
noise proud down; as heat in
umbra nubis canticum fortium reprimes. 25:6 Et
shadow cloudy song the strong low. 25: 6 The
faciet Dominus exercituum omnibus populis in monte
will Lord hosts all people in mount
hoc convivium pinguium, convivium vini meri,
this banquet fat, banquet wine red
pinguium medullatorum, vini deliquati. 25:7 Et
fat marrow, wine dissolved. 25: 7 The
praecipitabit in monte isto faciem vinculi colligati
swallow in mount this face bond bound
super omnes populos et telam, quam orditus est
over all people and web, than pie is
super omnes nationes. 25:8 Praecipitabit mortem in
over all nations. 25: 8 swallow death in
sempiternum et absterget Dominus Deus lacrimam
ever and wipe Lord God tears
ab omni facie et opprobrium populi sui auferet de
from all the and reproach people s away of

universa terra, quia Dominus locutus est. 25:9 Et
all land, because Lord said It is. 25: 9 The
dicetur in die illa: ‘ Ecce Deus noster iste,
explained in day that: ‘ Look God our this
expectavimus eum, ut salvaret nos; iste Dominus,
expected him, as save us; this Lord,
sustinuimus eum: exultabimus et laetabimur in
We waited him: glad and gLAD in
salutari eius. 25:10 Quia requiescet manus Domini in
Saviour her. 25:10 for rest hand of in
monte isto’. Et triturbabitur Moab in loco suo, sicuti
mount this. ‘ The threshed Moab in place his as
teruntur paleae in sterquilinio; 25:11 et extendet
pounded straw in cess; 25:11 and stretch
manus suas in medio eius, sicut extendit natans ad
hand their in the his as extends swimming to
natandum; et humiliabitur superbia eius cum
swim; and low pride his with
allisione manuum eius. 25:12 Et firmum munimentum
dashing hands her. 25:12 The ordered Fort
murorum tuorum evertit, deiecit, prostravit in terram
walls your overturns down, prostrated in land
usque ad pulverem. 26:1 In die illa cantabitur
up to dust. 26: 1 in day that sung
canticum istud in terra Iudae: ‘ Urbs fortis nobis in
song this in land Judah: ‘ Town strong us in
salutem; posuit muros et antemurale. 26:2 Aperite
health; set walls and bulwark. 26: 2 Open
portas, et ingrediatur gens iusta, quae servat fidem.
gates, and Apply nation just which keeps faith.
26:3 Propositum eius est firmum; servabis pacem,
26: 3 Purpose his is the firm; You will keep peace,
quia in te speravit. 26:4 Sperate in Dominum in
because in you hoped. 26: 4 Trust in Lord in
saeculis aeternis, Dominus est petra aeterna. 26:5
ages eternal, Lord is rock eternal. 26: 5
Quia evertit habitantes in excelso, civitatem sublimem
for overturns inhabitants in high city high
humiliabit; humiliabit eam usque ad terram, detrahet
low; low it up to land pull

eam usque ad pulverem. 26:6 Conculcabit eam pes,
it up to dust. 26: 6 tread it foot,
 pedes pauperis, gressus egenorum. 26:7 Semita iusti
feet poor The steps the needy. 26: 7 path just
 recta est; rectum callem iusti complanas. 26:8 Et in
right it is; right path just LEVEL. 26: 8 The in
 semita iudiciorum tuorum, Domine, speravimus in te;
track courts your Sir, expected in you;
 ad nomen tuum et ad memoriale tuum desiderium
to name your and to memorial your The desire
 animae. 26:9 Anima mea desiderat te in nocte, sed
the soul. 26: 9 soul my desires you in night but
 et spiritu meo in praecordiis meis te quaero.
and spirit I in within I you I'm looking for.
 Cum resplenduerint iudicia tua in terra, iustitiam
with resplenduerint judgments your in land, justice
 discent habitatores orbis. 26:10 Fit misericordia
learn inhabitants world. 26:10 It becomes mercy
 impio, non discet iustitiam; in terra probitatis inique
wicked; not learn justice; in land probity wrong
 gerit et non videt maiestatem Domini. 26:11 Domine,
bears and not sees majesty Lord. 26:11 Sir,
 exaltata est manus tua, et non vident; videant
up is hand your and not see; see
 confusi zelum tuum in populum, et ignis hostium
ashamed jealous your in people and fire the enemy
 tuorum devorabit eos. 26:12 Domine, dabis pacem
your devour them. 26:12 Sir, give peace
 nobis; omnia enim opera nostra operatus es nobis.
us; all For works our He worked you to us.
 26:13 Domine Deus noster, possederunt nos domini
26:13 O God our possessed we of
 absque te; tantum in te recordemur nominis tui.
without you; only in you remember name You.
 26:14 Mortui non reviviscent, defuncti non resurgent;
26:14 Deaths not live deceased not rise;
 propterea visitasti et contrivisti eos et perdidisti
therefore visited and broken them and lost
 omnem memoriam eorum. 26:15 Auxisti gentem,
all memory them. 26:15 increased nation,

Domine, auxisti gentem, glorificatus es; elongasti
Sir, increased nation, glorified art; extended
omnes terminos terrae. 26:16 Domine, in angustia
all border the earth. 26:16 Sir, in anguish
quaesierunt te, fuderunt incantationem, castigatio tua
sought you shed enchantment, chastisement your
in eis. 26:17 Sicut quae concipit, cum
in them. 26:17 As which conceives with
appropinquaverit ad partum dolens clamat in
near to birth grieving claims in
doloribus suis, sic facti sumus a facie tua, Domine.
pains their so they we are from the your O Lord.
26:18 Concepimus et parturivimus, quasi peperimus
26:18 conceiving and labor, as won
ventum. Salutes non fecimus in terra, ideo non nati
wind. Salute not we have in land, therefore not born
sunt habitatores terrae. 26:19 Reviviscent mortui tui,
are inhabitants the earth. 26:19 live dead your
interfecti mei resurgent. Expergiscimini et laudate,
killed my rise. Awake and praise,
qui habitatis in pulvere, quia ros lucis ros tuus, et
that live in dust because dew light dew your and
terra defunctos suos edet in lucem. 26:20 Vade,
land dead their red in the light. 26:20 Go
populus meus, intra in cubicula tua, claude ostia tua
people my within in rooms your close doors your
super te, abscondere modicum ad momentum, donec
over you hide A little to moment, until
pertranseat indignatio. 26:21 Ecce enim Dominus
pass indignation. 26:21 Look For Lord
egredietur de loco suo, ut visitet iniquitatem
Unleashed of place his as visit violence
habitatoris terrae contra eum; et revelabit terra
inhabitants earth against him; and open land
sanguinem suum et non operiet ultra interfectos
blood his and not cover more slain
suos'. 27:1 In die illa visitabit Dominus in gladio
their own. ' 27: 1 in day that visit Lord in sword
suo duro et forti et grandi super Leviathan
his hard and strong and great over leviathan
serpentem fugacem et super Leviathan serpentem
serpent runaway and over leviathan serpent

tortuosum et occidet draconem, qui in mari est. 27:2
tortuous and The dragon that in sea It is. 27: 2
In die illa vinea erit iucunda; cantate ei. 27:3
in day that The vineyard will be sweet; sing to him. 27: 3
Ego Dominus, qui servo eam; per singula momenta
I Lord, that server it; by details moments
irrigabo eam. Ne forte visitetur contra eam, nocte
water her. Do not perhaps visit against it night
et die servo eam. 27:4 Indignatio non est mihi. Quis
and day server her. 27: 4 fury not is to me. Who
dabit mihi spinam et veprem? In proelio gradiar
will I spine and Brier? in battle I march
super eam, succendam eam pariter, 27:5 nisi forte
over it kindle it together, 27: 5 but perhaps
protectionem meam apprehendat, faciat pacem mecum,
protection I overtake, do peace with
pacem faciat mecum. 27:6 Diebus futuris radices
peace do with me. 27: 6 days future roots
mittet Iacob, florebit et germinabit Israel, et
shoot Jacob, blossom and blossom Israel and
implebunt faciem orbis fructibus. 27:7 Numquid
fill face world productivity. 27: 7 Do
iuxta plagam percutientis eum percussit eum? Aut,
according to side strike it shot him? or,
sicut occiduntur occisi eius, occisus est? 27:8 In
as death killed his killed is it? 27: 8 in
mensura punit eum deiciens eum, impellit in spiritu
The measure punishes it depleted him, urges in spirit
suo duro, tempore quo spirat eurus. 27:9 Idcirco
his hard time which capabilities wind. 27: 9 Therefore
super hoc dimittetur iniquitas Iacob, et hic erit
over this released violence Jacob, and here will be
omnis fructus ablationis peccati eius: ut scilicet ponat
all fruit removal sin his as namely, set
omnes lapides altaris sicut lapides calcis comminutos,
all stones altar as stones limestone pieces,
ne exstent luci et thymiateria. 27:10 Civitas enim
do not contact light and the images. 27:10 States For
munita desolata est, habitaculum derelictum et
endorsed desolated is habitation abandoned and
dimissum quasi desertum; ibi pascetur vitulus et
released as waste; there feed The calf and

ibi accubabit et consumet arbusta eius. 27:11 In
there lie down and up orchards her. 27:11 in
siccitate frondes illius conterentur; mulieres venient
drought leaves of broken; women come
et comburent eas. Ipse enim non est populus
and burn them. He For not is people
sapiens, propterea non miserebitur eius, qui fecit
wise, therefore not have mercy his that he
eum, et, qui formavit eum, non parcat ei. 27:12
him, and, that Former him, not spare to him. 27:12
Et erit: in die illa percutiet spicas Dominus a
The will be: in day that strike corn Lord from
Flumine usque ad torrentem Aegypti; et vos
stream up to torrent Egypt; and you
congregabimini unus et unus, filii Israel. 27:13 Et
gathered one and one, children Israel. 27:13 The
erit: in die illa clangetur in tuba magna; et
will be: in day that noise in trumpet great; and
venient, qui perditii fuerant de terra Assyriorum, et
come that abandoned were of land Assyrians and
qui eiecti erant in terra Aegypti, et adorabunt
that cast were in land Egypt, and worship
Dominum in monte sancto in Ierusalem. 28:1 Vae
Lord in mount St. in Jerusalem. 28: 1 Woe
coronae superbiae ebriorum Ephraim et flori
crown pride drunkards Ephraim and flower
decidenti gloriae maiestatis eius, qui erant in vertice
falling glory majesty his that were in top
vallis pinguiSSimae, errantes a vino! 28:2 Ecce
valley juicy, staggering from wine! 28: 2 Look
validus et fortis Domino sicut impetus grandinis,
strong and strong Lord as attacks hail,
turbo confringens, sicut impetus aquarum multarum
whirlwind oppressed, as attacks water many
inundantium, et deiciet in terram violenter. 28:3
cover, and drives in land violently. 28: 3
Pedibus conculcabitur corona superbiae ebriorum
feet trampled crown pride drunkards
Ephraim; 28:4 et erit flos decidens gloriae
Ephraim; 28: 4 and will be flower falling glory

maiestatis eius, qui est super verticem vallis
majesty his that is over top valley
pinguium, quasi ficus praecox ante messem, quam
fat, as fig praecox before harvest than
quis, ut viderit, manu statim arreptam devorabit.
who, as sees hand immediately it took devour.
28:5 In die illa erit Dominus exercituum corona
28: 5 in day that will be Lord hosts crown
gloriae et sertum maiestatis residuo populi sui 28:6
glory and network majesty the remainder people s 28: 6
et spiritus iudicii sedenti ad iudicandum et fortitudo
and spirit judgment sitter to judge and strength
vertentibus proelium usque ad portam. 28:7 Verum
course fight up to gate. 28: 7 truth
hi quoque prae vino vacillant et prae ebrietate
these also than wine slip and than drunkenness
nutant; sacerdos et propheta vacillant prae ebrietate,
the way; The priest and prophet slip than drunkenness,
absorpti sunt a vino, nutant in ebrietate, vacillant
reeling are from wine nod in drunkenness, slip
in visione, fluctuant in iudicio. 28:8 Omnes enim
in vision; fluctuate in trial. 28: 8 All For
mensae repletae sunt vomitu sordiumque, ita ut non
table full are vomit filth, so as not
esset ultra locus. 28:9 Quem docebit scientiam? Et
was more place. 28: 9 Whom guide knowledge? The
quem intellegere faciet auditum? Ablactatos a lacte,
which understand will the message? weaned from milk;
avulsos ab uberibus. 28:10 Etenim praeceptum ad
Instead from breasts. 28:10 For command to
praeceptum, praeceptum ad praeceptum, regula ad
command, command to command, rule to
regulam, regula ad regulam, modicum ibi, modicum
rule rule to rule A little there, A little
ibi. 28:11 Balbis enim labiis et lingua altera
there. 28:11 Balbi For lips and language other
loquetur ad populum istum, 28:12 cui dixerat: ‘
spokesman to people this 28:12 which He had said: ‘
Haec requies, reficite lassum; et hoc est refrigerium’.
This rest; refresh tired; and this is refreshing. ‘

Et noluerunt audire. 28:13 Et erit eis verbum
The would not hear. 28:13 The will be them word
Domini: ‘ Praeceptum ad praeceptum, praeceptum ad
Lord: ‘ The precept to command, command to
praeceptum, regula ad regulam, regula ad regulam,
command, rule to rule rule to rule
modicum ibi, modicum ibi ‘, ut vadant et cadant
A little there, A little there ‘ as go and fall
retrorsum et conterantur et illaqueentur et
back and crumbled and snared and
capiantur. 28:14 Propter hoc audite verbum Domini,
taken. 28:14 Because of this listen word Lord,
viri illusores, qui dominamini super populum meum,
men mockers that rule over people my
qui est in Ierusalem. 28:15 Dixistis enim: ‘
that is in Jerusalem. 28:15 You have For: ‘
Percussimus foedus cum morte et cum inferno
made treaty with death and with hell
fecimus pactum; flagellum inundans cum transierit,
we have agreement; scourge flooding with go through,
non veniet super nos, quia posuimus mendacium
not will over we because we have made lying
spem nostram et in fallacia absconditi sumus’. 28:16
hope our and in fallacy hidden We are. ‘ 28:16
Idcirco haec dicit Dominus Deus: ‘ Ecce ego
Therefore this says Lord God: ‘ Look I
fundamentum ponam in Sion, lapidem, lapidem
foundation I will in Zion stone, stone
probatum, angularem, pretiosum, fundatum; qui
proved, corner valuable, foundations; that
crediderit, non turbabitur. 28:17 Et ponam iudicium
believes not disturbed. 28:17 The I will judgment
tamquam normam et iustitiam tamquam
as the norm and justice as
perpendicularum; et subvertet grando spem mendacii,
perpendicularly; and Violent hail hope lies,
et latibulum aquae inundabunt. 28:18 Et delebitur
and covert water overflow. 28:18 The Sour
foedus vestrum cum morte, et pactum vestrum cum
treaty you with death and pact you with
inferno non stabit; flagellum inundans cum transierit,
hell not stand; scourge flooding with go through,

eritis ei in conculcationem. 28:19 **Quandocumque**
You will be it in annulled. 28:19 whenever
pertransierit, tollet vos; quoniam mane diluculo
it goes take off you; for morning early
pertransibit, in die et in nocte, et erit tantummodo
pass, in day and in night and will be only
horrendum intellegere auditum'. 28:20 **Coangustatum**
horrible understand to be heard. ' 28:20 straitened
est enim stratum, ut quis se extendat, et pallium
is For bed as who he extension and cloak
brevius, ut quis se operire possit. 28:21 **Sicut enim**
shorter, as who he cover can. 28:21 As For
in monte Pharasim stabit Dominus, sicut in valle,
in mount Breaches stand Lord, as in valley
quae est in Gabaon, irascetur, ut faciat opus suum,
which is in Gibeon fret, as do work his
novum opus suum, ut operetur operationem suam,
new work his as work operation his
peregrinam operationem suam. 28:22 **Et nunc nolite**
foreign operation own. 28:22 The now do not
illudere, ne forte constringantur vincula vestra;
mock do not perhaps tightened bonds your;
decretum enim destructionis audiavi a Domino, Deo
The decree For destruction I heard from Lord, God
exercituum, super universam terram. 28:23 **Auribus**
hosts over all land. 28:23 Pay
percipite et audite vocem meam, attendite et audite
Pay and listen voice I attend and listen
eloquium meum. 28:24 **Numquid tota die arat arans,**
speech My. 28:24 Do all day plows plowman,
ut serat, proscindit et sarrit humum suam? 28:25
as sow? open and clods ground his? 28:25
Nonne, cum adaequaverit faciem eius, spargit
Do not with leveled face his splashes
nigellam et serit cuminum, ponit triticum et
fennel and plants cumin posits wheat and
hordeum et far in finibus suis? 28:26 **Erudit enim**
barley and rie in ends his? 28:26 trains For
illum recte, Deus suus docet illum. 28:27 **Non enim**
it well, God it teaches him. 28:27 no For
in serris tritatur nigella, nec rota plaustrum super
in caraway threshed dark, or wheel cart over

cuminum circuit; sed in virga excutitur nigella, et
cumin compasses; but in staff off dark, and
cuminum in baculo. 28:28 Numquid comminuitur
cumin in staff. 28:28 Do powdered
tritricum? Verum non in perpetuum trituran
wheat? truth not in ever thrashing
trituranbit illum, neque vexabit eum rota plaustrum, nec
thrash it or break it wheel cart or
ungulis suis comminuet eum. 28:29 Et hoc a
hooves their pieces him. 28:29 The this from
Domino, Deo exercituum, exivit; mirabile fecit
Lord, God hosts He went out; wonderful he
consilium, magnificavit sapientiam. 29:1 Vae Ariel,
design, great wisdom. 29: 1 Woe Ariel
Ariel, civitas, quam circumdedit David! Addite annum
Ariel The city, than surrounded David! add year
ad annum, sollemnitates evolvantur; 29:2 et
to year festivals development; 29: 2 and
circumvallabo Ariel, et erit maeror et maestitia, et
about Ariel and will be grief and sorrow and
erit mihi quasi Ariel. 29:3 Et circumdabo te quasi
will be I as Ariel. 29: 3 The about you as
sphaeram et iaciam contra te aggerem et
sphere and shoot against you ramp and
munimenta ponam in obsidionem tuam. 29:4
Forts I will in investment Your. 29: 4
Humiliaberis, de terra loqueris, et de pulvere vix
python of land speak, and of dust scarce
audietur eloquium tuum, et erit quasi pythonis de
heard speech your and will be as python of
terra vox tua, et de humo eloquium tuum
land voice your and of ground speech your
mussitabit. 29:5 Et erit sicut pulvis tenuis multitudo
whisper. 29: 5 The will be as dust thin company
superborum tuorum, et sicut palea volans multitudo
proud your and as chaff flying company
fortium. Eritque repente confestim, 29:6 a Domino
Champions. Otherwise suddenly immediately, 29: 6 from Lord
exercituum visitaberis in tonitruo et commotione
hosts visited in thunder and earthquake
terrae, magno fragore, turbine et tempestate et
earth great crash storm and storm and

flamma ignis devorantis. 29:7 Et erit sicut somnium
flame fire consuming. 29: 7 The will be as dream
visionis nocturnae multitudo omnium gentium, quae
vision night company all nations, which
dimicant contra Ariel, et omnes, qui pugnant contra
fight against Ariel and all that fight against
eam et contra munimenta eius et oppressores eius;
it and against Forts his and oppressors thereof;
29:8 Et sicut somniat esuriens, et ecce comedit, cum
29: 8 The as dreams hungry and See ate, with
autem fuerit expergefactus, vacua est anima eius; et
Now be I woke up, empty is soul thereof; and
sicut somniat sitiens, et ecce bibit et, postquam
as dreams Ho, and See drinks and, after
fuerit expergefactus, lassus adhuc sitit, et anima eius
be I woke up, tired yet thirst, and soul his
vacua est, sic erit multitudo omnium gentium
empty is so will be company all nations
dimicantium contra montem Sion. 29:9 Obstupescite
fight against mount Zion. 29: 9 Pause
et admiramini, excaecamini et caeci estote,
and wonder cry and blind be
inebriamini et non a vino, vacillate et non ab
drunk and not from wine stagger and not from
ebrietate. 29:10 Quoniam miscuit vobis Dominus
drunkenness. 29:10 For kneaded you Lord
spiritum soporis, clausit oculos vestros et capita
spirit staggering, closed eyes your and heads
vestra operuit. 29:11 Et erit vobis visio omnis sicut
your covered. 29:11 The will be you vision all as
verba libri signati; quem cum dederint scienti
words book signed; which with give who knows
litteras dicentes: ‘ Lege istum ‘, respondebit: ‘ Non
letters saying: ‘ law this ‘, answer: ‘ no
possum, signatus est enim’. 29:12 Et dabitur liber
I can signed is For ‘. 29:12 The given free
nescienti litteras diceturque ei: ‘ Lege ‘, et
that is not letters will be addressed to: ‘ law ‘ and
respondebit: ‘ Nescio litteras’. 29:13 Et dixit
answer: ‘ I do not know letters. 29:13 The said
Dominus: ‘ Eo quod appropinquat populus iste ore
Lord: ‘ Travel that approaches people this mouth

suo et labiis suis glorificat me, cor autem eius
his and lips their glorifies I heart Now his
longe est a me, et est timor eorum erga me velut
off is from I and is fear their for I as
mandatum hominum perceptum, 29:14 ideo ecce ego
command men perceived 29:14 therefore See I
addam ut admirationem faciam populo huic miraculo
more as admiration I do people this miracle
grandi et stupendo: peribit sapientia sapientium eius,
great and breathtaking: cut off wisdom wise his
et prudentia prudentium eius abscondetur'. 29:15
and prudence prudent his be hidden. ' 29:15
Vae, qui profunde a Domino consilium abscondunt,
Woe that deeply from Lord design hide
quorum sunt in tenebris opera, et dicunt: ' Quis
the are in the dark works and they say: ' Who
videt nos, et quis novit nos?'. 29:16 Perversa
sees we and who He knows us ' 29:16 The perverse
cogitatio vestra! Numquid quasi lutum reputabitur
thought yours! Do as mud be counted
figulus, ut dicat opus factori suo: ' Non fecisti me
potter, as say work maker his ' no You made I
'; et figmentum dicat fictori suo: ' Non intellegis '?
' and fiction say maker his ' no understand '?
29:17 Nonne adhuc in modico et in brevi
29:17 Did yet in Almost and in short
convertetur Libanus in hortum, et hortus in saltum
return Lebanon in garden, and garden in forest
reputabitur? 29:18 Et audient in die illa surdi verba
be counted? 29:18 The listen in day that deaf words
libri, et de tenebris et caligine oculi caecorum
books and of the dark and thick eyes Bund
videbunt. 29:19 Et addent mites in Domino laetitiam,
shall see. 29:19 The add meek in Lord joy,
et pauperrimi hominum in Sancto Israel exsultabunt;
and poor men in Holy Israel exult;
29:20 quoniam defecit, qui praevalebat, consummatus
29:20 for failed, that defeating, perfect
est illusor, et succisi sunt omnes, qui vigilabant
is ridicules, and cut off are all that watch

super iniquitatem, 29:21 qui peccare faciebant
over violence, 29:21 that sin did
homines in verbo et arguentem in porta
men in word and complaint in gate
supplantabant et deiecerunt inanibus verbis iustum.
trap and januas empty words just right.
29:22 Propter hoc haec dicit Dominus ad domum
29:22 Because of this this says Lord to home
Iacob, qui redemit Abraham: ‘ Non modo
Jacob, that redeemed Abraham: ‘ no only
confundetur Iacob, nec modo vultus eius erubescet;
shame Jacob, or only face his blush;
29:23 sed, cum viderit opera manuum mearum, in
29:23 but, with see works hands my in
medio sui sanctificabunt nomen meum et
the s hallow name my and
sanctificabunt Sanctum Iacob et Deum Israel
hallow St. Jacob and God Israel
pavebunt, 29:24 et scient errantes spiritu sapientiam,
They fear, 29:24 and know staggering spirit wisdom
et mussitatores discent doctrinam’. 30:1 ‘ Vae, filii
and murmured, learn doctrine '. 30: 1 ‘ Woe children
desertores, dicit Dominus, eo quod facitis consilium
deserters says Lord, it that you do design
et non ex me, et pactum statuitis et non per
and not from I and pact maintain and not by
spiritum meum, ut addatis peccatum super peccatum!
spirit my as addatis sin over sin!
30:2 Qui ambulatis, ut descendatis in Aegyptum, et
30: 2 He walk; as down in Egypt and
os meum non interrogastis, sperantes auxilium in
mouth my not asked trust help in
fortitudine pharaonis et habentes fiduciam in umbra
strength Pharaoh and having confidence in shadow
Aegypti. 30:3 Et erit vobis fortitudo pharaonis in
Egypt. 30: 3 The will be you strength Pharaoh in
confusionem, et fiducia sub umbra Aegypti in
confusion; and confidence under shadow Egypt in
ignominiam. 30:4 Cum fuerint enim in Tani principes
Shame. 30: 4 with they For in Tanis leaders
tui, et nuntii tui usque ad Hanes pervenerint, 30:5
your and news your up to Hanes come, 30: 5

omnes confundentur super populo, qui eis prodesse
all confounded over people that them profit
non potest; non erit in auxilium et in utilitatem
not can; not will be in help and in utility
sed in confusionem et opprobrium'. 30:6 Oraculum
but in confusion and reproach. ' 30: 6 oracle
iumentorum Nageb. In terra tribulationis et
livestock South. in land trouble and
angustiae, leaenae et leonis rugientis, viperae et
distress, lioness and lion roaring viper and
draconis volantis portant super umeros iumentorum
dragon flying carry over shoulders livestock
divitias suas et super gibbum camelorum thesauros
wealth their and over humps camels treasures
suos ad populum, qui eis prodesse non poterit. 30:7
their to people that them profit not can. 30: 7
Aegyptus enim frustra et vane auxiliabitur; ideo
Egypt For pieces and futilely help; therefore
vocavi Rahab otiosam. 30:8 Nunc ingredere, scribe
I called Rahab idle. 30: 8 now Go, write
coram eis super buxum et in libro diligenter exara
before them over box and in book carefully note
illud, et erit in posterum in testimonium usque in
it and will be in future in witness up in
aeternum. 30:9 Populus enim rebellis est, et filii
ever. 30: 9 people For rebels is and children
mendaces, filii nolentes audire legem Domini; 30:10
lying children that will not listen law Lord; 30:10
qui dicunt videntibus: ' Nolite videre ' et
that say sight; ' Do not see ' and
aspicientibus: ' Nolite aspicere nobis ea, quae recta
behold: ' Do not look us it which right
sunt; loquimini nobis placentia, aspice nobis
they are: speak us smooth, look us
illusiones. 30:11 Recedite a via, declinate a semita,
illusions. 30:11 Get from way, avoid from track
tollite a facie nostra Sanctum Israel'. 30:12
Take from the our St. Israel ' 30:12
Propterea haec dicit Sanctus Israel: ' Pro eo quod
Therefore this says St. Israel: ' Pro it that
reprobastis verbum hoc et sperastis in perversitatem
rejected word this and trust in perversity

et in perfidiam et innixi estis super eis, 30:13
and in treachery and stress you over them, 30:13
propterea erit vobis iniquitas haec sicut interruptio
therefore will be you violence this as breach
cadens, locus tumens in muro excelso, cuius
falling, location sores in wall high the
confractio subito, dum non speratur, venit improvise;
wrenching suddenly, while not expected he came unexpected;
30:14 et comminuetur, sicut conteritur lagoena figuli,
30:14 and break as breaks bottle potters,
contritione absque misericordia, et non invenietur de
destruction without mercy, and not found of
fragmentis eius testa, in qua capiatur igniculus de
fragments his shell, in which arrested hearth of
incendio, aut hauriatur aqua de fovea'. 30:15 Quia
burning, or draw water of pit. 30:15 for
haec dixit Dominus Deus, Sanctus Israel: ' In
this said Lord God, St. Israel: ' in
conversione et quiete salvi eritis; in silentio et in
conversion and quietly saved You will be; in silence and in
spe erit fortitudo vestra'. Et noluitis 30:16 et
hope will be strength your '. The you would not 30:16 and
dixistis: ' Nequaquam, sed super equis fugiemus ',
you said: ' No, but over horses We will '
ideo fugietis; et: ' Super veloces ascendemus ',
therefore flee; and: ' over swift ride '
ideo veloces erunt, qui persequentur vos. 30:17
therefore swift they will be that pursue You. 30:17
Mille pavebunt a facie terroris unius, et a
A thousand They fear from the terrorists one and from
facie terroris quinque fugietis, donec relinquamini
the terrorists five flee until left
quasi malus in vertice montis et quasi signum super
as bad in top mount and as sign over
collem. 30:18 Propterea expectat Dominus, ut
hill. 30:18 Therefore waiting Lord, as
misereatur vestri, et ideo exaltabitur parcens vobis,
gracious your and therefore exalted sparing you
quia Deus iudicii Dominus; beati omnes, qui
because God judgment Lord; St. all that

exspectant eum. 30:19 Nam, popule Sion, qui
wait him. 30:19 For example, O Zion that
habitas in Ierusalem, plorans nequaquam plorabis:
live in Jerusalem Bitterly no weep:
miserans miserebitur tui ad vocem clamoris tui;
pitying have mercy your to voice cry your;
statim ut audierit, respondebit tibi. 30:20 Et dabit
immediately as hear, answer to you. 30:20 The will
vobis Dominus panem angustiae et aquam afflictionis,
you Lord bread distress and water disaster
sed non amplius avolabit a te doctor tuus; et
but not more fly from you doctor your; and
erunt oculi tui videntes praeceptorem tuum, 30:21 et
will be eyes your seeing teacher your 30:21 and
aures tuae audient verbum post tergum monentis: ‘
ears your listen word after back monitor: ‘
Haec via, ambulate in ea ‘, si declinaveritis ad
This way, walk in it ‘ if turn to
dexteram vel ad sinistram. 30:22 Et contaminabis
right or to the left. 30:22 The defile
laminas sculptilium argenteorum tuorum et
plates images silver your and
vestimentum conflatilis aurei tui; disperges ea sicut
clothing images golden your; scatter it as
immunditiam menstruatae. ‘ Egrederere ‘ dices ei.
impurity impurity. ‘ Go ‘ say to him.
30:23 Et dabit pluviam semini tuo, quod seminaveris
30:23 The will rain seed your that sow
in terra, et panis frugum terrae erit uberrimus et
in land, and bread cereals earth will be rich and
pinguis; pascetur pecus tuum in die illo, agnus in
fat; feed cattle your in day that, lamb in
pascuis spatiosis, 30:24 et boves tui et asini, qui
pastures wide, 30:24 and cattle your and ass, that
operantur terram, commixtum migma comedent
workers land alloyed grains eat
ventilatum in pala et ventilabro. 30:25 Et erunt
fan in phone and fan. 30:25 The will be
super omnem montem excelsum et super omnem
over all mount high and over all

collem elevatum rivi currentium aquarum in die
hill elevated streams running water in day
interfectionis multorum, cum ceciderint turres. 30:26
slaughter many with fall towers. 30:26
Et erit lux lunae sicut lux solis, et lux solis erit
The will be light Monday as light the sun, and light sun will be
septemplex sicut lux septem dierum in die, qua
sevenfold as light seven days in day which
alligaverit Dominus vulnus populi sui et percussuram
ties Lord wound people s and stroke
plagae eius sanaverit. 30:27 Ecce nomen Domini
quarters his clean. 30:27 Look name of
venit de longinquo, ardens furor eius, et gravis
he came of distance, burning The anger his and heavy
eius fragor; labia eius repleta sunt indignatione, et
his crackers; lips his full are indignation, and
lingua eius quasi ignis devorans. 30:28 Spiritus eius
language his as fire devouring. 30:28 Spirit his
velut torrens inundans, usque ad collum pertingens,
as torrent overflowing up to neck piercing,
ad cribrandas gentes in cribro funesto, et frenum
to sift nations in sieve deadly, and bit
dolosum in maxillis populorum. 30:29 Canticum erit
deceitful in jaws people. 30:29 Song will be
vobis sicut nox sanctificatae sollemnitatis, et laetitia
you as night apart festival and joy
cordis sicut eius, qui ad sonum tibiae pergit in
heart as his that to sound flute continues in
montem Domini, ad petram Israel. 30:30 Et auditam
mount Lord, to rock Israel. 30:30 The Cause
faciet Dominus gloriam vocis suae et terrorem
will Lord glory voice his and terror
brachii sui ostendet in comminatione furoris et
arm s show in threat fierce and
flamma ignis devorantis, in turbine et in imbre et
flame fire consuming, in storm and in spray and
in lapide grandinis. 30:31 A voce enim Domini
in stone hail. 30:31 A voice For of
pavebit Assyrius virga percussus. 30:32 Et erit
afraid Assyrian staff struck. 30:32 The will be

omnis ictus baculi percutientis, quem requiescere
all thru staff the striker, which rest
faciet Dominus super eum in tympanis et citharis,
will Lord over it in drums and harps,
et in bellis agitatit expugnabit eos. 30:33 Praeparata
and in wars Beaten fight them. 30:33 preparations
est enim ab heri Topheth, praeparata, profunda et
is For from yesterday Topeth, purpose; deep and
dilatata, in pyra eius ignis et ligna multa; flatus
developments, in pears his fire and timber much; The breath
Domini sicut torrens sulphuris succendit eam. 31:1
of as torrent sulfur burned her. 31: 1
Vae, qui descendunt in Aegyptum ad auxilium, in
Woe that down in Egypt to help in
equis sperantes et habentes fiduciam super quadrigis,
horses trust and having confidence over team,
quia multae sunt, et super equitibus, quia
because many are and over horsemen, because
praevalidi nimis, et non intendunt in Sanctum
unconstitutional too, and not focus in St.
Israel et Dominum non requirunt! 31:2 Tamen et
Israel and Lord not require! 31: 2 however, and
ipse sapiens adducit malum et verba sua non
he wise quotes evil and words his not
retractat; et consurget contra domum pessimorum et
retract; and rise against home the worst and
contra auxilium operantium iniquitatem. 31:3
against help workers violence. 31: 3
Aegyptius homo et non Deus, et equi eorum caro
Egyptian man and not God, and horses their flesh
et non spiritus; et Dominus inclinabit manum suam,
and not spirit; and Lord down hand his
et corruet auxiliator, et cadet, cui praestatur
and fall help; and fall; which guaranteed
auxilium, simulque omnes consumentur. 31:4 Quia
help at the same time all consumed. 31: 4 for
haec dicit Dominus ad me: ‘ Quomodo si rugit leo
this says Lord to me: ‘ How if roars lion
et catulus leonis super praedam suam, cum
and young lion over prey his with

occurrerit ei multitudo pastorum, a voce eorum non
meet it company Shepherd, from voice their not
formidabit et a multitudine eorum non pavebit, sic
fear and from numbers their not afraid; so
descendet Dominus exercituum, ut proelietur super
down Lord hosts as fight over
montem Sion et super collem eius. 31:5 Sicut aves
mount Zion and over hill her. 31: 5 As birds
volantes, sic proteget Dominus exercituum Ierusalem,
flying, so protect Lord hosts Jerusalem
protegens et liberans, parcens et salvans'. 31:6
protecting and delivering, sparing and saving. ' 31: 6
Convertimini ad eum, a quo penitus recesseratis,
Return to him, from which internet revolted
filiis Israel. 31:7 In die enim illa abiciet vir idola
children Israel. 31: 7 in day For that cast man idols
argentea sua et idola aurea sua, quae fecerunt vobis
silver his and idols gold his which they you
manus vestrae in peccatum; 31:8 et cadet Assyria in
hand your in sin; 31: 8 and fall Assyria in
gladio non viri, et gladius non hominis vorabit
sword not Gentlemen, and sword not man devour
eum, et fugiet a facie gladii, et iuvenes eius
him, and flee from the swords, and young people his
vectigales erunt. 31:9 Et fortitudo eius prae terrore
tributaries will be. 31: 9 The strength his than terror
transibit, et pavebunt signum principes eius, dixit
remove; and They fear sign leaders his said
Dominus, cuius ignis est in Sion, et caminus eius in
Lord, the fire is in Zion and stove his in
Ierusalem. 32:1 Ecce in iustitia regnabit rex, et
Jerusalem. 32: 1 Look in justice reign king, and
principes in iudicio praeerunt. 32:2 Et erit vir sicut
leaders in trial rule. 32: 2 The will be man as
latibulum a vento et refugium a tempestate, sicut
covert from wind and refuge from weather; as
rivi aquarum in sitiante terra et umbra petrae
streams water in dry land and shadow rock
magnae in terra arida. 32:3 Non caligabunt oculi
great in land dry. 32: 3 no dim eyes
videntium, et aures audientium diligenter
see, and ears audience carefully

auscultabunt, 32:4 et cor stultorum intellegit
listen 32: 4 and heart fools understand
scientiam, et lingua balborum velociter loquetur et
knowledge; and language impaired quickly spokesman and
plane. 32:5 Non vocabitur ultra is, qui insipiens est,
clearly. 32: 5 no call more he that fool is
nobilis, neque fraudulentus appellabitur maior; 32:6
noble, or churl called greater; 32: 6
stultus enim fatua loquitur, et cor eius cogitat
stupid For delusive he speaks and heart his thinks
iniquitatem, ut perficiat impietatem et loquatur
violence, as finish ungodliness and speaks
contra Dominum errores et vacuam faciat animam
against Lord errors and empty do life
esurientem et potum sitiendi auferat. 32:7 Fraudulenti
hungry and water thirsty away. 32: 7 scoundrel
fraudes pessimae sunt; ipse enim cogitationes
frauds bad they are: he For thoughts
concinnat ad perdendos mites in sermone mendaci,
devices to destroy meek in language lying,
etiam quando pauper iudicium vindicat. 32:8 Nobilis
also when poor judgment claims. 32: 8 noble
vero consilia nobilia dat et ipse ad nobilia
But plans noteworthy gives and he to noteworthy
assurget. 32:9 Mulieres vanae, surgite, audite vocem
stand. 32: 9 women futile, Up! listen voice
meam; filiae confidentes, percipite auribus eloquium
I; daughters confident, Pay ears speech
meum. 32:10 Post dies enim et annum vos pavebitis
My. 32:10 Post day For and year you pavebitis
confidentes; consummata est enim vindemia, collectio
confident; completed is For The wine collection
ultra non veniet. 32:11 Obstupescite, vanae; pavete,
more not come. 32:11 Be ease; reverence;
confidentes, exuite vos et nudate vos, accingite
confident, strip you and naked you Wrap
lumbos vestros. 32:12 Super ubera plangite, super
waist your. 32:12 over breasts lament over
regione desiderabili, super vinea fertili. 32:13
region pleasant over The vineyard fertile. 32:13

Super humum populi mei spinae et vepres
over ground people my thorns and briers
ascendent, super omnes domos gaudii, super civitatem
They come in over all homes joy, over city
exsultantem. 32:14 Domus enim dimissa est; multitudo
coursing. 32:14 Home For dismissed it is; company
urbis relicta est, Ophel et Bahan erunt speluncae
city leaving is Ophel and Bahan will be caves
usque in aeternum, gaudium onagrorum, pascua
up in ever, joy ass pasture
gregum, 32:15 donec effundatur super nos spiritus de
livestock, 32:15 until shed over we spirit of
excelso. Et erit desertum in hortum, et hortus in
high. The will be desert in garden, and garden in
saltum reputabitur, 32:16 et habitabit in solitudine
forest be counted; 32:16 and live in wilderness
iudicium, et iustitia in horto sedebit; 32:17 et erit
trial and justice in garden sit; 32:17 and will be
opus iustitiae pax, et cultus iustitiae silentium, et
work justice peace, and worship justice silence and
securitas usque in sempiternum. 32:18 Et sedebit
security up in ever. 32:18 The seat
populus meus in habitatione pacis et in tabernaculis
people my in habitat peace and in tents
fiduciae et in locis securis. 32:19 Et penitus cadet
confidence and in places the ax. 32:19 The internet fall
saltus, et profunde deprimetur civitas. 32:20 Beati,
forest, and deeply deprimetur city. 32:20 Happy
qui seminatis super omnes aquas, immittentes pedem
that sow over all water sending foot
bovis et asini. 33:1 Vae, qui praedaris, cum nemo
ox and ass. 33: 1 Woe that destroyer, with no
te praedatus sit; qui devastas, cum nemo te
you taken it is; that waste; with no you
devastaverit! Cum consummaveris depredationem,
devastaverit! with finish depredation,
depraedaberis; cum perfeceris devastationem, te
spoiled; with finished devastation you
devastabunt. 33:2 Domine, miserere nostri, te enim
waste. 33: 2 Sir, have our you For

expectavimus; esto brachium nostrum in mane et
we expected; be arm our in morning and
salus nostra in tempore tribulationis. 33:3 A voce
safety our in time trouble. 33: 3 A voice
fragoris fugerunt populi, ab exaltatione tua dispersae
breaking fled people from the rise your scattered
sunt gentes. 33:4 Et congregabuntur spolia, sicut
are nations. 33: 4 The together spoils, as
colligitur bruchus; sicut discurrunt locustae, ad ea
collected caterpillars; as fro locusts to it
discurritur. 33:5 Sublimis est Dominus, quoniam
reasons. 33: 5 Eminent is Lord, for
habitat in excelso; implet Sion iudicio et iustitia.
home in high; fills Zion trial and justice.
33:6 Et erit firmitas in temporibus tuis; divitiae
33: 6 The will be stability in times your; wealth
salutis sapientia et scientia: timor Domini ipse est
health wisdom and knowledge: fear of he is
thesaurus eius. 33:7 Ecce praecones clamabunt foris,
treasure her. 33: 7 Look heralds cry outside,
angeli pacis amare flebunt. 33:8 Dissipatae sunt viae,
angels peace love Tears. 33: 8 waste are ways,
cessavit transiens per semitam; irritum fecit pactum,
finished passing by path; void he pact
reiecit testes, non reputavit homines. 33:9 Luget
haemorrhages witnesses not counted men. 33: 9 laments
et elanguescit terra, confusus est Libanus et
and enfeebled land, shame! is Lebanon and
obsorduit, et factus est Saron sicut desertum, et
Sharon and he became is Sharon as wilderness and
exaruerunt Basan et Carmelus. 33:10 ‘ Nunc
mv Bashan and Carmel. 33:10 ‘ now
consurgam, dicit Dominus, nunc exaltabor, nunc
I rise, says Lord, now I will be exalted; now
sublevabor. 33:11 Concipietis fenum, parietis stipulam;
myself up. 33:11 conceive hay, wall stubble;
spiritus meus ut ignis vorabit vos. 33:12 Et erunt
spirit my as fire devour You. 33:12 The will be
populi fornaces calcis: spinae congregatae igne
people furnaces limestone: thorns together fire
comburentur. 33:13 Audite, qui longe estis, quae
burned. 33:13 Listen that off you which

fecerim, et cognoscite, vicini, fortitudinem meam’.

I did, and Learn neighbors strength My ’.

33:14 Conterriti sunt in Sion peccatores, possedit

33:14 afraid are in Zion sinners, possessed

tremor impios. Quis poterit habitare de vobis cum

vibration wicked. Who can live of you with

igne devorante? Quis habitabit ex vobis cum

fire kindled? Who live from you with

ardoribus sempiternis? 33:15 Qui ambulat in iustitiis

burnings age? 33:15 He walks in Rights

et loquitur aequitates, qui reicit lucra ex rapinis et

and talks equity, that rejects gains from looting and

excutit manus suas, ne munera accipiat, qui obturat

Shaking hand their do not gifts take, that Stopping

aures suas, ne audiat sanguinem, et claudit oculos

ears their do not listen blood and closes eyes

suos, ne videat malum: 33:16 iste in excelsis

his do not see evil: 33:16 this in high

habitabit, munimenta saxorum refugium eius; panis

dwell, Forts rocks refuge thereof; bread

ei datus est, aquae eius fideles sunt. 33:17 Regem

it given is water his faithful They are. 33:17 king

in decore suo videbunt oculi tui, cernent terram

in beauty his see eyes your view land

longinquam. 33:18 Cor tuum cum timore inquires: ‘

far. 33:18 heart your with fear investigates: ‘

Ubi est scriba? Ubi ponderator? Ubi computator

Where is scribe? Where weigher? Where ACCOUNTANT

turrium?’ 33:19 Populum impudentem non videbis,

the towers’. 33:19 people shameless not You will see,

populum profundi sermonis, ininterpretabilis, linguae

people deep speech stammering language

barbarae absque intelligentia. 33:20 Respice Sion

foreign without understanding. 33:20 Look Zion

civitatem sollemnitatum nostrarum! Oculi tui

city festival our! The eyes your

videbunt Ierusalem, habitationem securam,

see Jerusalem housing security;

tabernaculum quod nequaquam transferri poterit; nec

tent that no transferred can; or

auferentur clavi eius in sempiternum, et omnes
off nails his in ever, and all
funiculi eius non rumpentur. 33:21 Quia ibi potens
cords his not broken. 33:21 for there powerful
Dominus pro nobis loco fluviorum, rivorum late
Lord for us place rivers, brooks wide
patentium; non transibit ibi navis remigum, neque
patents; not switch there ship rowers, or
navis magna transgredietur eum. 33:22 Dominus enim
ship great sailing him. 33:22 Lord For
iudex noster, Dominus legifer noster, Dominus rex
judge our Lord Emmanuel our Lord king
noster: ipse salvabit nos. 33:23 Laxati sunt funiculi
our he save us. 33:23 loose are cords
tui nec sustent malum suum, ut dilatare velum
your or support evil his as enlarge The veil
non queant. Tunc dividunt caeci praedam multam;
not they can be. Then divide blind prey much;
claudi diripient rapinam. 33:24 Nec dicet incola: ‘
closed rob robbery. 33:24 No say resident: ‘
Elangui’. Populus, qui habitat in ea, auferetur ab eo
I am sick. ‘ people that home in it fail from it
iniquitas. 34:1 Accedite, gentes, ad audiendum; et
Violence. 34: 1 Approach, nations to hearing; and
populi, attendite. Audiat terra et plenitudo eius,
people attend. Let land and fullness his
orbis et omne germen eius. 34:2 Quia indignatio
world and all Branch her. 34: 2 for indignation
Domini super omnes gentes, et furor super
of over all nations and The anger over
universam militiam eorum: ad interitum devovit eos
all host their to destruction devoted them
et dedit eos in occisionem. 34:3 Interfecti eorum
and given them in slaughter. 34: 3 Killed their
proicientur, et de cadaveribus eorum ascendet foetor;
cast, and of corpses their up slink
dissolventur montes sanguine eorum. 34:4 Et tabescet
limp mountains blood them. 34: 4 The melt
omnis militia caelorum, et complicabuntur sicut liber
all campaign heaven and roll as free
caeli, et omnis militia eorum defluet, sicut defluit
heaven and all campaign their fall as Ure

folium de vinea et arida frons de ficu. 34:5
leaf of The vineyard and dry forehead of fig. 34: 5

Quoniam inebriatus est in caelo gladius meus: ecce
For drunk is in heaven sword my See

super Edom descendet et super populum
over Edom down and over people

interfectionis meae ad iudicium. 34:6 Gladius Domini
slaughter I to judgment. 34: 6 sword of

repletus est sanguine, incrassatus est adipe, de
full is blood Sated is fat, of

sanguine agnorum et hircorum, de adipe viscerum
blood lambs and goats, of fat visceral

arietum; victima enim Domini in Bosra, et
rams; victim For of in Bosra and

interfectio magna in terra Edom. 34:7 Cadunt bubali
killling great in land Edom. 34: 7 fall buffaloes

cum eis, iuveni cum tauris; inebriabitur terra
with them, Heifers with bulls; soaked land

eorum sanguine, et humus eorum adipe pinguium,
their blood and ground their fat fat,

34:8 quia dies ultionis Domini, annus retributionum
34: 8 because day vengeance Lord, year repayments

ad vindicandam Sion. 34:9 Et convertentur torrentes
to reclaiming Zion. 34: 9 The return torrents

eius in picem, et humus eius in sulphur, et erit
his in pitch and ground his in sulfur, and will be

terra eius in picem ardentem. 34:10 Nocte et die
land his in pitch burning. 34:10 night and day

non exstinguetur, in sempiternum ascendet fumus
not quenched in ever up smoke

eius, a generatione in generationem desolabitur, in
his from generation in generation desolation; in

saecula saeculorum non erit transiens per eam.
ages ages not will be passing by her.

34:11 Et possidebunt illam onocrotalus et ericius,
34:11 The possess it cormorant and hedgehog,

noctua et corvus habitabunt in ea; et extendet
owl and raven live in it; and stretch

super eam mensuram solitudinis et perpendicularum
over it measure wilderness and perpendicular

desolationis. 34:12 Nobiles eius non erunt, nec
desolation. 34:12 Noble his not they will be or
regnum proclamabunt; et omnes principes eius erunt
kingdom Has; and all leaders his will be
in nihilum. 34:13 Et orientur in domibus eius spinae,
in nothing. 34:13 The spring in homes his thorns
urticae et paliurus in munitionibus eius; et erit
nettle and brier in fortresses thereof; and will be
cubile draconum et pascua struthionum. 34:14 Et
bed dragons and pasture ostriches. 34:14 The
occurrent hyaenae thoibus, et pilosus clamat ad
meet hyena heritage; and hairy claims to
amicum suum; ibi cubat lamia et invenit sibi
friend his own; there sleeps vampires and found to
requiem. 34:15 Ibi nidificat serpens ovaque deponit
rest. 34:15 there nests snake eggs deposes
et circumfodit et fovet in umbra eius; illuc
and round and fosters in shadow thereof; there
congregantur milvi alter ad alterum. 34:16 Requirit
aggregated kites other to other. 34:16 Search
in libro Domini et legite: unum ex eis non deest,
in book of and read: one from them not missing,
alter alterum exspectare non debet; quia os
other other expect not it should be; because mouth
Domini praecepit, et spiritus eius ipse congregavit
of he commanded, and spirit his he gathered
ea. 34:17 Et ipse misit eis sortem, et manus eius
them. 34:17 The he sent them lots and hand his
divisit terram illis in mensura; usque in aeternum
divided land they in measure; up in ever
possidebunt eam, in generatione et generatione
possess it in generation and generation
habitabunt in ea. 35:1 Laetentur deserta et invia,
live in them. 35: 1 Let waste and impassable
et exsultet solitudo et floreat quasi lilium. 35:2
and let solitude and blooms as lily. 35: 2
Germinet et exsultet laetabunda et laudans. Gloria
Let the and let happily and singing. glory
Libani data est ei, decor Carmeli et Saron; ipsi
Lebanon given is to beauty Carmel and Sharon; they

videbunt gloriam Domini, maiestatem Dei nostri. 35:3
see glory Lord, majesty God Our. 35: 3

Confortate manus dissolutas et genua debilia

Strengthen hand steady and knees weak

roborate. 35:4 Dicite pusillanimis: ‘ Confortamini,

strengthen. 35: 4 Tell fainthearted: ‘ Strengthen

nolite timere! Ecce Deus vester, ultio veniet,

do not Fear not! Look God your Revenge He will come

retributio Dei; ipse veniet et salvabit vos’. 35:5 Tunc

repayment God; he will and save you '. 35: 5 Then

aperientur oculi caecorum, et aures surdorum

The opening eyes blind, and ears deaf

patebunt. 35:6 Tunc saliet sicut cervus claudus, et

unstopped. 35: 6 Then leap as deer lame, and

exsultabit lingua mutorum, quia erumpent in deserto

rejoice language dumb, because break out in desert

aquae, et torrentes in solitudine. 35:7 Et terra arida

water and torrents in wilderness. 35: 7 The land dry

erit in stagnum, et sitiens in fontes aquarum; in

will be in lake and thirsty in sources water; in

cubilibus, in quibus dracones habitabant, erit locus

beds, in which dragons living, will be location

calami et iunci. 35:8 Et erit ibi semita et via; et

branches and rushes. 35: 8 The will be there track and road; and

via sancta vocabitur: non transibit per eam pollutus;

road holy will be: not switch by it unclean;

et erit eis directa via, ita ut stulti non errent per

and will be them direct way, so as fools not err by

eam. 35:9 Non erit ibi leo, et rapax bestia non

her. 35: 9 no will be there lion, and predator beast not

ascendet per eam nec invenietur ibi; et ambulabunt,

up by it or found there; and walk;

qui liberati fuerint, 35:10 et redempti a Domino

that free they 35:10 and redeemed from Lord

revertentur. Et venient in Sion cum laude, et laetitia

return. The come in Zion with praise, and joy

sempiterna super caput eorum: gaudium et laetitiam

everlasting over head their joy and joy

obtinebunt, et fugiet maeror et gemitus. 36:1 Et

obtain and flee grief and groans. 36: 1 The

factum est in quarto decimo anno regis Ezechiae,
it is in fourth X year s Hezekiah,
ascendit Sennacherib rex Assyriorum super omnes
up Sennacherib king Assyrians over all
civitates Iudae munitas et cepit eas. 36:2 Et misit
cities Judah strong and took them. 36: 2 The sent
rex Assyriorum Rabsacen de Lachis in Ierusalem ad
king Assyrians butlers of Lachish in Jerusalem to
regem Ezechiam in manu gravi, et stetit in
king Hezekiah in hand grave and He stood in
aquaeductu piscinae superioris in via agri fullonis.
conduit pool higher in road field Fuller.
36:3 Et egressus est ad eum Eliachim filius Helciae,
36: 3 The out is to it Eliakim son Hilkiah,
qui erat super domum, et Sobna scriba et Ioah
that was over home and Shebna secretary and Joah
filius Asaph a commentariis. 36:4 Et dixit ad eos
son Asaph from records. 36: 4 The said to them
Rabsaces: ‘ Dicite Ezechiae: Haec dicit rex magnus,
commander; ‘ Tell Hezekiah: This says king great
rex Assyriorum: Quae est ista fiducia, qua confidis?
king Assyria: What is this confidence which trust?
36:5 Dixisti: ‘ Verbum labiorum est consilium et
36: 5 You said: ‘ word lips is design and
fortitudo ad bellum’. Nunc super quem habes
strength to war. ‘ now over which you have
fiduciam, quia recessisti a me? 36:6 Ecce confidis
confidence because retired from Me? 36: 6 Look trust?
super baculum arundineum confractum istum, super
over staff reed broken this over
Aegyptum; cui si innixus fuerit homo, intrabit in
Egypt; which if Leaning be man, enter in
manum eius et perforabit eam: sic pharao rex
hand his and pierce it so Pharaoh king
Aegypti omnibus, qui confidunt in eo. 36:7 Quod
Egypt all that trust in the fact. 36: 7 The
si responderis mihi: ‘In Domino Deo nostro
if answer me: the Lord God our
confidimus’; nonne ipse est, cuius abstulit Ezechias
trust; not he is the removed Hezekiah

excelsa et altaria et dixit Iudae et Ierusalem:
high and altars and said Judah and Jerusalem:
‘Coram altari isto adorabitis’? 36:8 Et nunc sponde
‘before altar this worship’? 36: 8 The now Sure
domino meo regi Assyriorum, et dabo tibi duo
the I king Assyrians and I you two
milia equorum, si poteris ex te praeberere ascensores
thousand horses if You can from you provide riders
eorum. 36:9 Et quomodo averteris faciem unius ex
them. 36: 9 The how turn face one from
servis domini mei minoribus? Et tamen confidis in
officials of my smaller? The yet trust? in
Aegypto, in quadriga et in equitibus; 36:10 et nunc,
Egypt in chariot and in horse; 36:10 and now,
numquid sine Domino ascendi ad terram istam, ut
Do without Lord I went up to land this as
disperderem eam? Dominus dixit ad me: ‘Ascende
off it? Lord said to me: ‘Come up
super terram istam et disperde eam”. 36:11 Et dixit
over land this and destroy it’. ‘ 36:11 The said
Eliachim et Sobna et Ioah ad Rabsacen: ‘Loquere
Eliakim and Shebnah and Joah to Rabshekah ‘Speak
ad servos tuos Aramaice; intellegimus enim. Ne
to officials your Syrian language; understand for example. Do not
loquaris ad nos Iudaice in auribus populi, qui est
speak to we language in ears people that is
super murum’. 36:12 Et dixit Rabsaces: ‘ Numquid
over the wall. ‘ 36:12 The said commander; ‘ Do
ad dominum tuum et ad te misit me dominus
to owner your and to you sent I master
meus, ut loquerer omnia verba ista? Et non potius
my as speak all words Who? The not more
ad viros, qui sedent in muro, ut comedant stercora
to men that sit in wall, as eat droppings
sua et bibant urinam suam vobiscum?”. 36:13 Et
his and drink urine his with you. ‘ 36:13 The
stetit Rabsaces et clamavit voce magna Iudaice et
He stood commander and cried voice great language and
dixit: ‘ Audite verba regis magni, regis Assyriorum:
he said: ‘ Listen words s great s Assyria:

36:14 Haec dicit rex: Non seducat vos Ezechias,
 36:14 This says king: no seduce you Hezekiah
quia non poterit eruere vos. 36:15 Et non vobis
 because not can Free You. 36:15 The not you
tribuat fiduciam Ezechias super Domino dicens:
 Oh confidence Hezekiah over Lord saying:
‘Eruens liberabit nos Dominus; non dabitur civitas
 ‘Rescuing free we Lord; not given The city
ista in manu regis Assyriorum’. 36:16 Nolite audire
 this in hand s Assyria. ‘ 36:16 Do not listen
Ezechiam. Haec enim dicit rex Assyriorum: Facite
 Hezekiah. This For says king Assyria: Make
mecum benedictionem et egredimini ad me; et
 with thanks and Leave to me; and
comedite unusquisque vineam suam et unusquisque
 eat each vineyard his and each
ficum suam, et bibite unusquisque aquam de cisterna
 barked his and drink each water of well
sua, 36:17 donec veniam et tollam vos ad terram,
 his 36:17 until pardon and I will take it you to land
quae est ut terra vestra, terram frumenti et vini,
 which is as land your land corn and wine
terram panis et vinearum. 36:18 Ne illudat vos
 land bread and vineyards. 36:18 Do not illude you
Ezechias dicens: ‘Dominus liberabit nos’. Numquid
 Hezekiah saying: ‘The Lord free us’. Do
liberaverunt dii gentium unusquisque terram suam de
 delivered gods nations each land his of
manu regis Assyriorum? 36:19 Ubi sunt dii Emath
 hand s Assyria? 36:19 Where are gods Hamath
et Arphad? Ubi sunt dii Sepharvaim? Numquid
 and Arpad? Where are gods Sepharvites? Do
liberaverunt Samariam de manu mea? 36:20 Quinam
 delivered Samaria of hand Mine? 36:20 Who
ex omnibus diis terrarum istarum eruerunt terram
 from all other countries these out land
suam de manu mea? Numquid eruet Dominus
 his of hand Mine? Do He will deliver Lord
Ierusalem de manu mea?’. 36:21 Et siluerunt et non
 Jerusalem of hand My ‘. 36:21 The silent and not

responderunt ei verbum; mandaverat enim rex dicens:
answered it word; charged For king saying:
‘ Ne respondeatis ei’. 36:22 Et ingressus est
‘ Do not answer to him. ‘ 36:22 The entry is
Eliachim filius Helciae, qui erat super domum, et
Eliakim son Hilkiah, that was over home and
Sobna scriba et Ioah filius Asaph a commentariis
Shebnah secretary and Joah son Asaph from notes
ad Ezechiam scissis vestibus; et nuntiaverunt ei
to Hezekiah rent clothing; and reported it
verba Rabsacis. 37:1 Et factum est cum audisset rex
words Rab. 37: 1 The it is with heard king
Ezechias, scidit vestimenta sua et obvolutus est sacco
Hezekiah rent clothes his and involved is sack
et intravit in domum Domini; 37:2 et misit
and entered in home Lord; 37: 2 and sent
Eliachim, qui erat super domum, et Sobnam scribam
Eliakim, that was over home and Sobna write
et seniores de sacerdotibus opertos saccis ad Isaiam
and elders of priests covered bags to Isaiah
filium Amos prophetam, 37:3 et dixerunt ad eum: ‘
son Amos prophet, 37: 3 and said to him: ‘
Haec dicit Ezechias: Dies tribulationis et correptionis
This says Hezekiah: day trouble and correction
et contumeliae dies haec, quia venerunt filii usque
and insult day Thus, because they children up
ad partum, et virtus non est pariendi. 37:4 Forsitan
to behaviors, and power not is to give birth. 37: 4 Maybe
audiet Dominus Deus tuus verba Rabsacis, quem
listen Lord God your words Rab, which
misit rex Assyriorum, dominus suus, ad
sent king Assyrians master 's to
blasphemandum Deum viventem, et puniet sermones,
insult God living and punish words,
quos audit Dominus Deus tuus; leva ergo orationem
which heard Lord God your; lift So prayer
pro reliquiis, quae repertae sunt’. 37:5 Et venerunt
for remnants which found they are. ‘ 37: 5 The they
servi regis Ezechiae ad Isaiam; 37:6 et dixit ad eos
officials s Hezekiah to Isaiah; 37: 6 and said to them
Isaias: ‘Haec dicetis domino vestro: Haec dicit
Isaiah: ‘This you say the you: This says

Dominus: Ne timeas a facie verborum, quae
Lord: Do not Fear from the words which
audisti, quibus blasphemaverunt pueri regis
Have you heard which blasphemed boys s
Assyriorum me. 37:7 Ecce ego dabo ei spiritum, et
Assyrians Me. 37: 7 Look I I it spirit, and
audiet nuntium et revertetur ad terram suam, et
listen news and return to land his and
corruere eum faciam gladio in terra sua'. 37:8
fall it I do sword in land their own. ' 37: 8
Reversus est autem Rabsaces et invenit regem
returning is Now commander and found king
Assyriorum proeliantem adversus Lobnam; audierat
Assyrians warring against slayer; heard
enim quia profectus esset de Lachis. 37:9 Et audivit
For because progress was of Lachish. 37: 9 The heard
de Tharaca rege Aethiopiae dicentes: 'Egressus est,
of Tharaca king Ethiopia saying: 'Departing is
ut pugnet contra te'. Quod cum audisset, misit
as fight against you '. The with heard, sent
nuntios ad Ezechiam dicens: 37:10 'Haec dicetis
news to Hezekiah saying: 37:10 'This you say
Ezechiae regi Iudae loquentes: Non te decipiat Deus
Hezekiah king Judah speaking; no you cheat God
tuus, in quo tu confidis, dicens: 'Non dabitur
your in which you trust, saying: 'I do not given
Ierusalem in manu regis Assyriorum'. 37:11 Ecce tu
Jerusalem in hand s Assyria. ' 37:11 Look you
audisti omnia, quae fecerunt reges Assyriorum
You heard all which they kings Assyrians
omnibus terris, quas ad interitum devoverunt, et tu
all countries which to destruction bound and you
poteris liberari? 37:12 Numquid eruerunt eos dii
You can delivered? 37:12 Do out them gods
gentium, quos subverterunt patres mei, Gozan et
nations, which overturned fathers my Gozan and
Charran et Reseph et filios Eden, qui erant in
Harar and Reseph and children Eden that were in
Thelassar? 37:13 Ubi est rex Emath et rex Arphad
Thelassar? 37:13 Where is king Hamath and king Arpad

et rex urbis Sepharvaim, Ana et Ava?'. 37:14 Et
and king city Sepharvites Ana and Ava? '. 37:14 The
tulit Ezechias epistulam de manu nuntiorum et legit
took Hezekiah letter of hand news and read
eam. Et ascendit in domum Domini et expandit eam
her. The up in home of and spread it
Ezechias coram Domino. 37:15 Et oravit Ezechias ad
Hezekiah before Lord. 37:15 The prayed Hezekiah to
Dominum dicens: 37:16 ' Domine exercituum, Deus
Lord saying: 37:16 ' O hosts God
Israel, qui sedes super cherubim, tu es Deus solus
Israel that seat over cherubs you you God only
omnium regnorum terrae, tu fecisti caelum et
all kingdoms earth you You made heaven and
terram. 37:17 Inclina, Domine, aurem tuam et audi;
land. 37:17 Incline Sir, ear your and listen;
aperi, Domine, oculos tuos et vide et audi omnia
open Sir, eyes your and see and listen all
verba Sennacherib, quae misit ad blasphemandum
words Sennacherib which sent to insult
Deum viventem. 37:18 Vere enim, Domine,
God living. 37:18 really For Sir,
dissipaverunt reges Assyriorum gentes et regiones
waste kings Assyrians nations and countries
earum 37:19 et dederunt deos earum igni: non enim
their 37:19 and they gods their fire; not For
erant dii, sed opera manuum hominum, lignum et
were gods but works hands men wood and
lapis; et comminuerunt eos. 37:20 Et nunc, Domine
stone; and pieces them. 37:20 The now, O
Deus noster, salva nos de manu eius; et cognoscant
God our Help we of hand thereof; and know
omnia regna terrae quia tu, Domine, es solus
all Kingdom earth because you Sir, you only
Deus'. 37:21 Et misit Isaias filius Amos ad Ezechiam
God. ' 37:21 The sent Isaiah son Amos to Hezekiah
dicens: ' Haec dicit Dominus, Deus Israel: Pro
saying: ' This says Lord, God Israel: Pro
quibus rogasti me de Sennacherib rege Assyriorum,
which asked I of Sennacherib king Assyrians
37:22 hoc est verbum, quod locutus est Dominus
37:22 this is word, that said is Lord

super eum: Despexit te, subsannavit te virgo filia
over him: Trampled you laughed you virgin daughter
Sion; post te caput movit filia Ierusalem. 37:23
Zion; after you head He moved daughter Jerusalem. 37:23
Cui exprobrasti et quem blasphemasti? Et super
To reproached and which taunt? The over
quem exaltasti vocem et levasti altitudinem oculorum
which raised voice and lifted height eyes
tuorum? Contra Sanctum Israel! 37:24 In manu
you? against St. Israel! 37:24 in hand
servorum tuorum exprobrasti Domino et dixisti: 'In
officials your reproached Lord and You said: the
multitudine quadrigarum mearum ego ascendi
numbers chariots my I I went up
altitudinem montium, iuga Libani; et succidi excelsa
height mountains ridges Lebanon; and cut off high
cedrorum eius et electas abietes illius et introivi
cedars his and choice firs of and entered
altitudinem summitatis eius, silvam condensam. 37:25
height top his forest thick. 37:25
Ego fodi et bibi aquam alienam et exsiccavi
I I bought and drunk water s and dried
vestigio pedis mei omnes rivos Aegypti'. 37:26
print foot my all channels Egypt'. 37:26
Numquid non audisti? A saeculo feci illud; a
Do not Have you not heard? A century I it; from
diebus antiquis ego plasmavi illud et nunc adduxi,
days old I planned it and now I brought it
ut fiat in eradicationem, in lapides eversos civitates
as be in ruinous in stones torn down cities
munitae. 37:27 Habitatores earum breviata manu
guaranteed. 37:27 The residents their Shorn hand
contremuerunt et confusi sunt; facti sunt sicut
quivered and ashamed they are: they are as
fenum agri et gramen viride et herba tectorum,
hay field and grass green and plant rooftops,
quae exaruit a facie austri. 37:28 Sessionem tuam
which dried from the South. 37:28 Meetings your
et egressum tuum et introitum tuum cognovi et
and out your and entrance your I know and

insaniam tuam contra me. 37:29 Cum fureris
insanity your against Me. 37:29 with Do
adversum me, et superbia tua ascenderit in aures
against I and pride your up in ears
meas, ponam circulum in naribus tuis et frenum in
I I will circle in nose your and bit in
labiis tuis et reducam te in viam, per quam venisti.
lips your and back you in way, by than come.
37:30 Tibi autem hoc erit signum: Comedantur hoc
37:30 you Now this will be sign: eat this
anno, quae colligi poterunt, et in anno secundo,
year which collected they can, and in year second,
quae sponte nascuntur; in anno autem tertio
which accord grow; in year Now third
seminate et metite et plantate vineas et comedite
sow and reap and plant vineyards and eat
fructum earum. 37:31 Et mittet id, quod salvatum
fruit them. 37:31 The shoot ie, that saved
fuerit de domo Iudae, quod reliquum est, radicem
be of house Judah, that the rest is root
deorsum et faciet fructum sursum. 37:32 Quia de
down and will fruit upwards. 37:32 for of
Ierusalem exibit residuum, et, quod salvum fuerit, de
Jerusalem go out the remainder, and, that save it of
monte Sion. Zelus Domini exercituum faciet istud.
mount Zion. zeal of hosts will this.
37:33 Propterea haec dicit Dominus de rege
37:33 Therefore this says Lord of king
Assyriorum: Non introibit civitatem hanc et non
Assyria: no enter city this and not
iaciet ibi sagittam et non opponet ei clipeum et
shoot there arrow and not puts it shield and
non mittet contra eam aggerem. 37:34 In via, qua
not shoot against it ramp. 37:34 in way, which
venit, per eam revertetur, et civitatem hanc non
he came by it return and city this not
ingredietur, dicit Dominus. 37:35 Et protegam
go says Lord. 37:35 The cover
civitatem istam, ut salvem eam propter me et
city this as save it for I and

propter David servum meum'. 37:36 Egressus est
for David slave My '. 37:36 Departing is
autem angelus Domini et percussit in castris
Now angel of and shot in camp
Assyriorum centum octoginta quinque milia; et
Assyrians one hundred eighty five thousand; and
surrexerunt mane, et ecce omnes illi cadavera
rose morning and See all they carcasses
mortuorum. 37:37 Et egressus est et abiit; et
dead. 37:37 The out is and went; and
reversus est Sennacherib rex Assyriorum et habitavit
back is Sennacherib king Assyrians and The
in Nineve. 37:38 Et factum est, cum adoraret in
in Nineveh. 37:38 The it is with worshiping in
templo Nesroch dei sui, Adramelech et Sarasar filii
temple Nesroch God s Adramelech and Sarasar children
eius percusserunt eum gladio fugeruntque in terram
his struck it sword they escaped in land
Ararat. Et regnavit Asarhaddon filius eius pro eo.
Ararat. The reigned Esarhaddon son his for the fact.
38:1 In diebus illis aegrotavit Ezechias usque ad
38: 1 in days they sick Hezekiah up to
mortem. Et introivit ad eum Isaias filius Amos
death. The entered to it Isaiah son Amos
propheta et dixit ei: ' Haec dicit Dominus: Dispone
prophet and said to: ' This says Lord: Set
domui tuae, quia morieris tu et non vives'. 38:2
house your because die you and not live '. 38: 2
Et convertit Ezechias faciem suam ad parietem et
The back Hezekiah face his to wall and
oravit ad Dominum 38:3 et dixit: ' Obsecro,
prayed to Lord 38: 3 and he said: ' Oh,
Domine; memento, quaeso, quomodo ambulaverim
O Lord; remember, Please, how I walked
coram te in veritate et in corde perfecto et, quod
before you in the truth and in heart perfect and, that
bonum est in oculis tuis, fecerim'. Et flevit Ezechias
good is in eyes your I have done. ' The He wept Hezekiah
fletu magno. 38:4 Et factum est verbum Domini ad
weeping great. 38: 4 The it is word of to
Isaiam dicens: 38:5 ' Vade et dic Ezechiae: 'Haec
Isaiah saying: 38: 5 ' Go and tell Hezekiah: 'This

dicit Dominus, Deus David patris tui: Audiui
says Lord, God David father you: I heard
orationem tuam, vidi lacrimas tuas; ecce ego adiciam
prayer your I tears your; See I add
super dies tuos quindecim annos 38:6 et de manu
over day your fifteen years 38: 6 and of hand
regis Assyriorum eruam te et civitatem istam et
s Assyrians rescue you and city this and
protegam hanc civitatem'. 38:7 Hoc autem tibi erit
cover this the city. ' 38: 7 This Now you will be
signum a Domino quia faciet Dominus verbum
sign from Lord because will Lord word
hoc, quod locutus est: 38:8 Ecce ego reverti faciam
this, that said is: 38: 8 Look I return I do
umbram graduum, per quos descenderat in horologio
shadow degrees by which down in dial
Achaz in sole retrorsum decem gradibus'. Et reversus
Ahaz in sun back ten the stairs. ' The back
est sol decem gradibus per gradus, quos descenderat.
is sun ten steps by degrees, which down.
38:9 Scriptura Ezechiae regis Iudae, cum aegrotasset
38: 9 Scripture Hezekiah s Judah, with sick
et convaluisset de infirmitate sua: 38:10 ' Ego dixi:
and recovery of weakness his 38:10 ' I I said:
In dimidio dierum meorum vadam ad portas inferi;
in half days my go to gates hell;
quaesivi residuum annorum meorum. 38:11 Dixi: Non
I asked residue years I have. 38:11 I said: no
videbo Dominum Deum in terra viventium, non
see Lord God in land living; not
aspiciam hominem ultra inter habitatores orbis. 38:12
look man more between inhabitants world. 38:12
Habitaculum meum ablatum est et abductum longe
habitation my taken is and Taking off
a me quasi tabernaculum pastorum; convolvit sicut
from I as tent Shepherd; rolls as
textor vitam meam; de stamine succidit me. De
weaver life I; of woven cut Me. The
mane usque ad vesperam confecisti me. 38:13
morning up to evening finished Me. 38:13
Prostratus sum usque ad mane, quasi leo sic conterit
prostrated I up to morning as lion so breaks

omnia ossa mea; de mane usque ad vesperam
all bones my; of morning up to evening
confecisti me. 38:14 Sicut pullus hirundinis, sic
finished Me. 38:14 As chicken swallow, so
mussitabo, meditabor ut columba; attenuati sunt oculi
chatter meditate as dove; ravages are eyes
mei suspicientes in excelsum. Domine, vim patior,
my looking in high. Sir, force I suffer
sponde pro me. 38:15 Quid dicam, aut quid
Sure for Me. 38:15 What I will say, or what
respondebit mihi? Ipse fecit! Incedam per omnes
answer Me? He did! walk by all
annos meos in amaritudine animae meae. 38:16
years my in bitterness soul Mine. 38:16
Domine, in te sperat cor meum; vivat spiritus meus,
Sir, in you hopes heart my; live spirit my
sana me et vivifica me; 38:17 ecce in pacem versa
heal I and quicken me; 38:17 See in peace versa
est amaritudo mea. Tu autem eruisti animam meam
is bitterness I have. You Now rescued life I
a fovea consumptionis, proiecasti enim post tergum
from pit of waste; cast For after back
tuum omnia peccata mea. 38:18 Quia non infernus
your all sins I have. 38:18 for not hell
confitebitur tibi, neque mors laudabit te; non
thanks you or death praise you; not
expectabunt, qui descendunt in lacum, veritatem
wait, that down in lake, the truth
tuam. 38:19 Vivens, vivens ipse confitebitur tibi, sicut
Your. 38:19 living living he thanks you as
et ego hodie; pater filiis notam faciet veritatem
and I today; father children brand will the truth
tuam. 38:20 Domine, salvum me fac, et ad sonum
Your. 38:20 Sir, save I do and to sound
citharae cantabimus cunctis diebus vitae nostrae in
guitarist sing all days life our in
domo Domini'. 38:21 Et iussit Isaias, ut tollerent
house The Lord. ' 38:21 The ordered Isaiah as take
massam de ficis et cataplasmaerent super vulnus, et
mass of figs and plaster over wound and
sanaretur. 38:22 Et dixit Ezechias: ' Quod erit
recover. 38:22 The said Hezekiah: ' The will be

signum quia ascendam in domum Domini?'. 39:1 In
sign because I go up in home Lord. ' 39: 1 in
tempore illo misit Merodachbaladan filius Baladan
time that sent baladan son baladan
rex Babylonis litteras et munera ad Ezechiam;
king Babylon letters and gifts to Hezekiah;
audierat enim quod aegrotasset et convaluisset. 39:2
heard For that sick and recovered. 39: 2
Laetatus est autem super eis Ezechias et ostendit
Laetatus is Now over them Hezekiah and shows
eis cellam thesauri sui et argentum et aurum et
them cell treasures s and silver and gold and
aromata et oleum optimum et omnes apothecas
spices and oil best and all stores
supellectilis suae et universa, quae inventa sunt in
furniture his and all which found are in
thesauris eius. Nihil fuit, quod non ostenderet eis
stores her. nothing was that not show them
Ezechias in domo sua et in omni potestate sua.
Hezekiah in house his and in all power their own.
39:3 Introivit autem Isaias propheta ad Ezechiam
39: 3 In came Now Isaiah prophet to Hezekiah
regem et dixit ei: ' Quid dixerunt viri isti et unde
king and said to: ' What said men these and whence
venerunt ad te?'. Et dixit Ezechias: ' De terra
they to You? '. The said Hezekiah: ' The land
longinqua venerunt ad me, de Babylone'. 39:4 Et
far they to I of Babylon '. 39: 4 The
dixit: 'Quid viderunt in domo tua?'. Et dixit
he said: 'What see in house Yours? '. The said
Ezechias: ' Omnia, quae in domo mea sunt,
Hezekiah: ' All which in house my are
viderunt; non fuit res, quam non ostenderim eis
they saw; not was business, than not show them
in thesauris meis'. 39:5 Et dixit Isaias ad Ezechiam:
in stores mine. ' 39: 5 The said Isaiah to Hezekiah:
' Audi verbum Domini exercituum: 39:6 Ecce dies
' Listen word of hosts: 39: 6 Look day
venient, et auferentur omnia, quae in domo tua
come and off all which in house your
sunt, et quae thesaurizaverunt patres tui usque ad
are and which store fathers your up to

diem hanc, in Babylonem; non relinquetur quidquam,
day this in Babylon; not left anything
dicit Dominus. 39:7 Et de filiis tuis, qui exhibunt de
says Lord. 39: 7 The of children your that shall issue of
te, quos genueris, tollent, et erunt eunuchi in palatio
you which produce, up and will be officials in palace
regis Babylonis'. 39:8 Et dixit Ezechias ad Isaiam: '
s Babylon '. 39: 8 The said Hezekiah to Isaiah '
Bonum verbum Domini, quod locutus est'. Et dixit:
good word Lord, that said He is. ' The he said:
' Dummodo fiat pax et securitas in diebus meis'.
' provided be peace and security in days mine. '
40:1 Consolamini, consolamini populum meum, dicit
40: 1 Comfort comfort people my says
Deus vester. 40:2 Loquimini ad cor Ierusalem et
God your. 40: 2 Speak to heart Jerusalem and
clamate ad eam, quoniam completa est militia eius,
cry to it for complete is campaign his
expiata est iniquitas illius; suscepit de manu Domini
expiated is violence the latter; received of hand of
duplicia pro omnibus peccatis suis. 40:3 Vox
double for all sins their own. 40: 3 Right
clamantis: ' In deserto parate viam Domini, rectas
crying; ' in desert Prepare the way Lord, right
facite in solitudine semitas Dei nostri. 40:4 Omnis
do in wilderness paths God Our. 40: 4 all
vallis exaltetur, et omnis mons et collis humilietur;
valley let, and all mountain and hill low
et fiant prava in directa, et aspera in plana: 40:5
and Let untoward in straight, and rough in flat: 40: 5
et revelabitur gloria Domini, et videbit omnis caro
and revealed glory Lord, and see all flesh
pariter quod os Domini locutum est'. 40:6 Vox
together that mouth of spoken He is. ' 40: 6 Right
dicentis: ' Clama!'. Et dixi: ' Quid clamabo?'
saying: ' Cry '. The I said: ' What I cry? '.
Omnis caro fenum, et omnis gloria eius quasi flos
all flesh hay, and all glory his as flower
agri; 40:7 exsiccatum est fenum, et cecidit flos,
field; 40: 7 Yes is hay, and fallen flower,

quia spiritus Domini sufflavit in eo. Vere fenum
because spirit of blows in the fact. really hay
est populus. 40:8 Exsiccatum est fenum, et cecidit
is people. 40: 8 Yes is hay, and fallen
flos; verbum autem Dei nostri manet in aeternum.
flower; word Now God our remains in ever.
40:9 Super montem excelsum ascende, tu, quae
40: 9 over mount high Attack, you which
evangelizas Sion; exalta in fortitudine vocem tuam,
herald- Zion; lift in strength voice your
quae evangelizas Ierusalem; exalta, noli timere; dic
which herald- Jerusalem; lift up; do not fear not; tell
civitatis Iudae: ‘ Ecce Deus vester, 40:10 ecce
cities Judah: ‘ Look God your 40:10 See
Dominus Deus in virtute venit, et brachium eius
Lord God in power he came and arm his
dominatur: ecce merces eius cum eo, et praemium
rules: See wage his with it and reward
illius coram illo. 40:11 Sicut pastor gregem suum
of before that. 40:11 As shepherd company his
pascit, in brachio suo congregat agnos et in sinu
feeds in arm his gathers lambs and in gulf
suo levat; fetus ipse portat’. 40:12 Quis mensus est
his lifts; milch he carries. 40:12 Who measured is
pugillo aquas et caelos palmo disposuit, modio
hollow water and heavens span designed, bushel
continuit pulverem terrae et libravit in pondere
controlling dust earth and He leveled in weight
montes et colles in statera? 40:13 Quis direxit
mountains and The hills in balance? 40:13 Who set
spiritum Domini? Aut quis consilium suum ostendit
spirit Lord? or who design his shows
illi? 40:14 Cum quo iniit consilium, et instruxit eum
they? 40:14 with which made design, and lined it
et docuit eum semitam iustitiae et erudivit eum
and taught it path justice and taught it
scientiam et viam prudentiae ostendit illi? 40:15
knowledge and way prudence shows they? 40:15
Ecce gentes quasi stilla situlae et quasi momentum
Look nations as drop bucket and as moment

pulveris in statera reputantur; ecce insulae quasi
powder in balance are considered; See The islands as
pulvis exiguus. 40:16 Et Libanus non sufficiet ad
dust small. 40:16 The Lebanon not sufficient to
succendendum, et animalia eius non sufficient ad
fuel and animals his not enough to
holocaustum. 40:17 Omnes gentes, quasi non sint,
holocaust. 40:17 All nations as not are
coram eo; quasi nihilum et inane reputantur ab
before it; as nothing and void counted from
eo. 40:18 Cui ergo similem facitis Deum? Aut
the fact. 40:18 To So like you do God? or
quam imaginem ponitis ei? 40:19 Sculptile conflat
than image set him? 40:19 graven image
faber, et aurifex auro figurat illud, et laminis
carpenter, and goldsmith gold assimilates it and plates
argenteis argentarius. 40:20 Nimis pauper, ut offerat
silver silversmith. 40:20 too poor as offer
lignum imputribile: exquirat sibi sapientem artificem,
wood will not rot; Investigates to wise Architect
ut statuatur simulacrum, quod non moveatur. 40:21
as establish idol that not moved. 40:21
Numquid non scitis? Numquid non audistis?
Do not you know? Do not have you heard?
Numquid non annuntiatum est vobis ab initio?
Do not announced is you from the beginning?
Numquid non intellexistis fundamenta terrae? 40:22
Do not understood foundations Earth? 40:22
Qui sedet super gyrum terrae, et habitatores eius
He He sits over about earth and inhabitants his
sunt quasi locustae; qui extendit sicut velum caelos
are as locusts; that extends as The veil heavens
et expandit eos sicut tabernaculum ad inhabitandum;
and spread them as tent to live in;
40:23 qui redigit in nihilum principes, iudices terrae
40:23 that reduces in nothing leaders judges earth
velut inane facit. 40:24 Et quidem neque plantatus
as void He does. 40:24 The indeed or planted
neque satus neque radicans in terra truncus eorum;
or start or root in land trunk them;
repente flavit in eos, et aruerunt, et turbo quasi
suddenly he blows in them; and dried, and whirlwind as

stipulam aufert eos. 40:25 ‘ Et cui assimilabitis
stubble taketh away them. 40:25 ‘ The which compare
me, quasi aequalis ei sim ego? ‘, dicit Sanctus. 40:26
I as equal it I I? ‘ says Holy. 40:26
Levate in excelsum oculos vestros et videte: Quis
Lift in high eyes your and Consider: Who
creavit haec? Qui educit in numero militiam eorum
created This? He leadeth in number host their
et omnes ex nomine vocat; prae multitudine
and all from name calls; than numbers
fortitudinis et roboris virtutisque eius neque unum
strength and stamina power his or one
deest. 40:27 Quare dicis, Iacob, et loqueris, Israel: ‘
lacking. 40:27 Why you say, Jacob, and speak, Israel: ‘
Abscondita est via mea a Domino, et a Deo meo
Secret is road my from Lord, and from God I
iudicium meum transit?’. 40:28 Numquid nescis?
judgment my passes ‘. 40:28 Do You do not know?
Aut non audisti? Deus sempiternus Dominus,
or not Have you not heard? God everlasting Lord,
qui creavit terminos terrae; non deficiet neque
that created border land; not fail or
laborabit, nec est investigatio sapientiae eius. 40:29
weary? or is investigation wisdom her. 40:29
Qui dat lasso virtutem et invalido robur multiplicat.
He gives weary power and invalid strength multiplies.
40:30 Deficient pueri et laborabunt, et iuvenes
40:30 fail boys and weary; and young people
lapsu labentur; 40:31 qui autem sperant in Domino,
slip glide; 40:31 that Now trust in Lord,
mutabunt fortitudinem, assument pennas sicut aquilae,
exchange strength up wings as eagles,
current et non laborabunt, ambulabunt et non
current and not weary; walk and not
deficient. 41:1 Taceant ante me insulae, et gentes
fail. 41: 1 Keep silent before I The islands, and nations
renovent fortitudinem; accedant et tunc loquantur,
reliving strength; Access and then ascertaining
simul ad iudicium propinquemus. 41:2 Quis suscitavit
together to judgment near. 41: 2 Who raised

ab oriente eum, cuius gressum sequitur iustitia?
from east him, the step follows Justice?

Dabit in conspectu eius gentes et subiciet ei reges,
She will in before his nations and subjects it kings,

quos reddet quasi pulverem gladius eius, sicut
which shall pay as dust sword his as

stipulam vento raptam arcus eius. 41:3 Persequetur
stubble wind raped bow her. 41: 3 He pursued

eos, transibit in pace; semita sub pedibus eius non
them; switch in peace; track under feet his not

apparebit. 41:4 Quis operatus est et fecit, vocans
will appear. 41: 4 Who He worked is and he did, calling

generationes ab exordio? Ego Dominus, primus et
generations from the beginning? I Lord, first and

cum novissimis ego sum. 41:5 Viderunt insulae et
with last I I am. 41: 5 They have seen The islands and

timuerunt, extrema terrae obstupuerunt,
they were afraid, extreme earth dull,

appropinquaverunt et accesserunt. 41:6 Unusquisque
they approached and came. 41: 6 Each

proximo suo auxiliabitur et fratri suo dicet: ‘
next his help and brother his He will say: ‘

Confortare’. 41:7 Confortabit faber aurificem,
Be strong. ‘ 41: 7 strengthen smith goldsmith

percutiens malleo eum, qui cudit, dicens de glutino: ‘
striking hammer him, that anvil, saying of welding; ‘

Bonum est ‘; et roborat eum clavis, ut non
good is ‘ and strengthens it key, as not

moveatur. 41:8 Tu autem, Israel, serve meus, Iacob,
moved. 41: 8 You however, Israel O my Jacob,

quem elegi, semen Abraham amici mei, 41:9
which I have chosen, seed Abraham friends my 41: 9

quem apprehendi ab extremis terrae, et a
which I took from ends earth and from

longinquis eius vocavi te et dixi tibi: ‘ Servus meus
remote his I called you and I you: ‘ servant my

es tu; elegi te et non abieci te’. 41:10 Ne timeas,
you you; I you and not rejected you’. 41:10 Do not Fear

quia ego tecum sum; ne declines, quia ego Deus
because I with I; do not decline, because I God

tuus: confortabo te et auxiliabor tibi et sustentabo
your: strengthen you and help you and support
te dextera iustitiae meae. 41:11 Ecce confundentur
you right justice Mine. 41:11 Look confounded
et erubescunt omnes, qui irascuntur adversum te;
and blush all that get angry against you;
erunt quasi non sint et peribunt viri, qui
will be as not are and will Gentlemen, that
contradicunt tibi. 41:12 Quaeres eos et non invenies
contradict to you. 41:12 ask them and not find
viros, qui rixantur tecum; erunt quasi non sint et
men that scuffling with you; will be as not are and
veluti nihilum, viri bellantes adversum te. 41:13 Quia
as nothing, men war against You. 41:13 for
ego Dominus Deus tuus apprehendens manum tuam
I Lord God your taking hand your
dicensque tibi: ‘ Ne timeas; ego auxiliabor tibi.
say you: ‘ Do not Fear not; I help to you.
41:14 Noli timere, vermis Iacob, homines ex Israel.
41:14 Do not fear worm Jacob, men from Israel.
Ego auxiliabor tibi ‘, dicit Dominus et redemptor
I help you ‘ says Lord and Redeemer
tuus, Sanctus Israel. 41:15 Ecce posui te quasi
your St. Israel. 41:15 Look I put you as
plaustrum trituranus novum, habens rostra serrantia.
cart thrashing new a beaks teeth.
Triturabis montes et comminues et colles quasi
thresh mountains and pieces and The hills as
pulverem pones. 41:16 Ventilabis eos, et ventus tollet
dust put it. 41:16 push them; and wind take off
eos, et turbo disperget eos; et tu exsultabis in
them; and whirlwind scatter them; and you rejoice in
Domino, in Sancto Israel laetaberis. 41:17 Egeni et
Lord, in Holy Israel joyful. 41:17 The poor and
pauperes quaerunt aquas, et non sunt, lingua eorum
poor seek water and not are language their
siti aruit. Ego, Dominus, exaudiam eos, Deus
drought withered. I, Lord, answer them; God
Israel non derelinquam eos. 41:18 Aperiam in
Israel not leave them. 41:18 open in

decalvatis collibus flumina et in medio vallium
the bare hills rivers and in the valleys
fontes; ponam desertum in stagna aquarum et
sources; I will desert in pools water and
terram aridam in rivos aquarum. 41:19 Plantabo in
land dry in channels water. 41:19 plant in
deserto cedrum, acaciam et myrtum et lignum
desert cedar, acacias and myrtle and wood
olivae; ponam in solitudine abietem, ulmum et
olives; I will in wilderness fir Elms and
cupressum simul, 41:20 ut videant et sciant et
cypress at the same time, 41:20 as see and know and
recogitent et intellegant pariter quia manus Domini
consider and understand together because hand of
fecit hoc, et Sanctus Israel creavit illud. 41:21
he this, and St. Israel created that. 41:21
Proferte causam vestram, dicit Dominus; afferte, si
Produce cause your says Lord; Produce if
quid firmum habetis, dixit Rex Iacob. 41:22 Accedant
what ordered have said king Jacob. 41:22 Scheduled
et nuntient nobis, quaecumque ventura sunt. Priora,
and tell us whatever upcoming They are. The front,
quae fuerunt, nuntiate, ut ponamus cor nostrum et
which were tell as we assume heart our and
sciamus novissima eorum; et, quae ventura sunt,
Let us know last them; and, which upcoming are
indicate nobis. 41:23 Annuntiate, quae ventura sunt
show to us. 41:23 Declare which upcoming are
in futurum, ut sciamus quia dii estis vos; bene
in future as Let us know because gods you you; well
quoque aut male facite, ut inspiciamus et videamus
also or ill do as look and see
simul. 41:24 Ecce vos estis nihilum, et opus
at the same time. 41:24 Look you you nothing, and work
vestrum nihil valet; abominatio est, qui eligit vos.
you nothing value; abomination is that chooses You.
41:25 Suscitavi ab aquilone, et venit ab ortu solis;
41:25 raised from north and he came from east the sun;
vocavi eum nomine; et conculcabit potentes quasi
I called it name; and tread powerful as
lutum et velut plastes calcans humum. 41:26 Quis
mud and as maker treading ground. 41:26 Who

annuntiavit ab exordio, ut sciamus, et a
announced from the introduction, as know? and from
principio, ut dicamus: ‘ Iustum est ‘? Non est neque
beginning as to say: ‘ just is ‘? no is or
annuntians neque praedicens neque audiens sermones
Proclaiming or predicting or hearing words
vestros. 41:27 Primus ad Sion: Ecce adsunt; et
your. 41:27 The first to Zion; Look present; and
Ierusalem laeta nuntiantem do. 41:28 Et vidi, et
Jerusalem happy the announcer I give. 41:28 The I, and
nemo erat, ex istis nullus consiliator, ut, si eos
no It was from these no Adviser, that, if them
interrogarem, responderent verbum. 41:29 Ecce omnes
I asked, answer word. 41:29 Look all
iniquitas, vana opera eorum; ventus et inane
violence, empty works them; wind and void
simulacra eorum. 42:1 Ecce servus meus, suscipiam
images them. 42: 1 Look slave my I accept
eum; electus meus, complacet sibi in illo anima mea;
him; chosen my wins to in that soul my;
dedi spiritum meum super eum, iudicium gentibus
I spirit my over him, judgment nations
proferet. 42:2 Non clamabit neque vociferabitur, nec
bring. 42: 2 no cry or shout or
audietur vox eius foris. 42:3 Calamum quassatum
heard voice his abroad. 42: 3 pen battered
non conteret et linum fumigans non exstinguet; in
not crush and flax smoking not quench in
veritatem proferet iudicium. 42:4 Non languebit nec
the truth bring judgment. 42: 4 no fail or
frangetur, donec ponat in terra iudicium; et legem
broken until set in land judgment; and law
eius insulae expectant. 42:5 Haec dicit Dominus
his The islands wait. 42: 5 This says Lord
Deus, creans caelos et extendens eos, firmans terram
God, creating heavens and stretching them; Spreading land
et quae germinant ex ea, dans flatum populo, qui
and which spring from it giving blast people that
est super eam, et spiritum calcantibus eam: 42:6 ‘
is over it and spirit tread it 42: 6 ‘

Ego, Dominus, vocavi te in iustitia et apprehendi
I, Lord, I called you in justice and I took
manum tuam; et formavi te et dedi te in foedus
hand your; and formed you and I you in treaty
populi, in lucem gentium, 42:7 ut aperires oculos
people in light nations, 42: 7 as open eyes
caecorum et educeres de conclusione vinctum, de
Bund and lead of conclusion prisoner of
domo carceris sedentes in tenebris. 42:8 Ego
house prison sitting in the dark. 42: 8 I
Dominus: hoc est nomen meum; et gloriam meam
Lord: this is name my; and glory I
alteri non dabo et laudem meam sculptilibus. 42:9
other not I and praise I images. 42: 9
Quae prima fuerunt, ecce venerunt; nova quoque ego
What first were See they came; new also I
annuntio: antequam oriantur, audita vobis faciam’.
announce: before spring hearing you I will do it. ‘
42:10 Cantate Domino canticum novum, laus eius ab
42:10 Sing Lord song new praise his from
extremis terrae; qui descenditis in mare, et plenitudo
ends land; that Let in sea, and fullness
eius, insulae et habitatores earum. 42:11 Exsultent
his The islands and inhabitants them. 42:11 Let
desertum et civitates eius, vici, quos habitat Cedar.
desert and cities his district, which home Cedar.
Iubilent habitatores Petrae, de vertice montium
let inhabitants Petra, of top mountains
clament. 42:12 Ponant Domino gloriam et laudem
they ask. 42:12 let Lord glory and praise
eius in insulis nuntient. 42:13 Dominus sicut fortis
his in islands tell. 42:13 Lord as strong
egredietur, sicut vir proelior suscitabit zelum;
Unleashed, as man warrior up jealousy;
vociferabitur et conclamabit, super inimicos suos
shout and horn, over enemies their
praevalebit. 42:14 ‘ Tacui semper, silui, patiens
prevail. 42:14 ‘ silent always, I was silent, The patient
fui; sicut parturiens ululabo, gemam et fremam
I was; as giving birth howl, mate and growls
simul. 42:15 Desertos faciam montes et colles
at the same time. 42:15 waste I do mountains and The hills

et omne gramen eorum exsiccabo; et ponam
and all grass their Drying; and I will
flumina in insulas et stagna arefaciam. 42:16 Et
rivers in islands and pools mudflats. 42:16 The
ducam caecos in viam, quam nesciunt, et in semitis,
lead blind in way, than do not know, and in paths,
quas ignoraverunt, ambulare eos faciam; ponam
which They do not know, walk them I do; I will
tenebras coram eis in lucem et prava in recta.
darkness before them in light and untoward in line.
Haec verba faciam eis et non dereliquam eos’.
This words I do them and not forsake them. ‘
42:17 Conversi sunt retrorsum; confundantur
42:17 Turning are back merge
confusione, qui confidunt in sculptili, qui dicunt
confusion; that trust in graven image; that say
conflatili: ‘ Vos dii nostri’. 42:18 Surdi, audite; et
images ‘ you gods Our ‘. 42:18 deaf listen; and
caeci, intuemini ad videndum. 42:19 Quis caecus sicut
blind, look to view. 42:19 Who blind as
servus meus, et surdus sicut nuntius, quem ego
slave my and deaf as news, which I
mittam? Quis caecus sicut qui restitutus est? Et quis
I send? Who blind as that restored is it? The who
caecus sicut servus Domini? 42:20 Multa vidisti, sed
blind as slave Lord? 42:20 many did you but
non servas; aures aperuisti, sed non audis. 42:21
not Guarding; ears open, but not you hear. 42:21
Dominus voluit propter iustitiam suam magnificare
Lord He wanted for justice his magnify
legem et extollere. 42:22 Ipse autem populus direptus
law and emphasize. 42:22 He Now people robbed
et vastatus; in foveis conclusi omnes, et in domibus
and spoiled; in pits shut up all and in homes
carcerum absconditi sunt. Facti sunt in rapinam,
prisons hidden They are. They have are in robbery,
nec est qui eruat; in direptionem, nec est qui dicat:
or is that rescue; in booty, or is that to say:
‘ Redde!’. 42:23 **Quis est in vobis, qui audiat hoc,**
‘ Restore ‘. 42:23 Who is in you that listen this,
attendat et auscultet futura? 42:24 Quis dedit in
attend and listen the future? 42:24 Who given in

direptionem Iacob et Israel vastantibus? Nonne

booty Jacob and Israel robbers? Did

Dominus ipse, cui peccavimus? Et noluerunt in viis

Lord he, which we have sinned? The would not in ways

eius ambulare et non audierunt legem eius. 42:25 Et

his walk and not listen law her. 42:25 The

effudit super eum indignationem furoris sui et forte

poured over it indignation fierce s and perhaps

bellum. Et combussit eum in circuitu, et non

war. The burned it in around and not

cognovit; et succendit eum, et non intellexit. 43:1

I know you; and burned him, and not consider. 43: 1

Et nunc haec dicit Dominus, qui creavit te, Iacob,

The now this says Lord, that created you Jacob,

et formavit te, Israel: ‘Noli timere, quia redemi

and Former you Israel: ‘Do not fear because redeemed

te et vocavi te nomine tuo; meus es tu. 43:2 Cum

you and I called you name you; my you Art. 43: 2 with

transieris per aquas, tecum ero, et flumina non

pass by water with I, and rivers not

operient te; cum ambulaveris in igne, non

cover you; with walk in fire not

combureris, et flamma non ardebit in te, 43:3 quia

burned; and flame not Burns in you 43: 3 because

ego Dominus Deus tuus, Sanctus Israel, salvator tuus:

I Lord God your St. Israel Saviour your:

dedi propitiationem tuam Aegyptum, Aethiopiam et

I propitiation your Egypt Ethiopia and

Saba pro te. 43:4 Quoniam pretiosus factus es in

Saba for You. 43: 4 For dear he became you in

oculis meis et gloriosus, ego diligo te et dabo

eyes I and glorious I I love you and I

homines pro te et populos pro anima tua. 43:5

men for you and people for soul Your. 43: 5

Noli timere, quoniam ego tecum sum: ab oriente

Do not fear for I with I from east

adducam semen tuum et ab occidente congregabo

I seed your and from west I gather

te. 43:6 Dicam aquiloni: ‘Da’ et austro: ‘Noli

You. 43: 6 I will say north ‘Give’ and south: ‘Do not

prohibere; affer filios meos de longinquo et filias

stop; reach children my of off and daughters

meas ab extremis terrae. 43:7 **Omnem, qui vocatur**
I from ends the earth. 43: 7 all, that called
nomine meo, in gloriam meam creavi eum, formavi
name I in glory I created him, formed
eum et feci eum'. 43:8 **Educ foras populum**
it and I for him. ' 43: 8 Bring out people
caecum, et oculos habentem, surdos, et aures eis
blind and eyes have deaf and ears them
sunt. 43:9 **Omnes gentes congregentur simul,**
They are. 43: 9 All nations collected at the same time,
et colligantur nationes: quis in eis annuntiabit istud
and pack nations: who in them show this
et priora audire nos faciet? Dent testes suos et
and prior listen we do it? Dent witnesses their and
iustificentur et audiant et dicant: 'Vere'. 43:10 **Vos**
right and listen and say: 'Really.' 43:10 you
testes mei, dicit Dominus, et servus meus, quem
witnesses my says Lord, and slave my which
elegi, ut sciatis et credatis mihi et intellegatis
I have chosen, as know and believe I and understand
quia ego ipse sum; ante me non est formatus Deus
because I he I; before I not is formed God
et post me non erit. 43:11 **Ego, ego sum Dominus,**
and after I not will be. 43:11 I, I I Lord,
et non est absque me salvator. 43:12 **Ego,**
and not is without I savior. 43:12 I,
annuntiavi et salvavi; auditum feci, et non fuit in
declared and saved report I, and not was in
vobis alienus; et vos testes mei, dicit Dominus, et
you alien; and you witnesses my says Lord, and
ego Deus, 43:13 iam ab initio ego ipse. Et non
I God, 43:13 already from beginning I himself. The not
est qui de manu mea eruat; operabor, et quis
is that of hand my rescue; I work, and who
avertet illud?'. 43:14 **Haec dicit Dominus, redemptor**
back it '. 43:14 This says Lord, Redeemer
vester, Sanctus Israel: ' Propter vos misi in
your St. Israel: ' Because of you I in
Babylonem et detraxi fugitivos universos et
Babylon and I have put down refugees all and

Chaldaeos in navibus suis gloriantes. 43:15 Ego

Chaldeans in ships their boasting. 43:15 I

Dominus, Sanctus vester, creans Israel, rex vester'.

Lord, St. your creating Israel king your '.

43:16 Haec dicit Dominus, qui dedit in mari viam

43:16 This says Lord, that given in sea way

et in aquis torrentibus semitam; 43:17 qui eduxit

and in water torrents path; 43:17 that brought

quadrigam et equum, agmen et robustum; simul

chariot and horse column and strong; together

iacuerunt nec resurgent, contriti sunt quasi linum et

lying or rise broken are as flax and

exstincti sunt. 43:18 ' Ne memineritis priorum et

extinct They are. 43:18 ' Do not remember first and

antiqua ne intueamini: 43:19 ecce ego facio nova,

old do not consider: 43:19 See I I do The new,

et nunc orientur: nonne cognoscitis ea? Utique

and now spring: not know it? Yes

ponam in deserto viam et in invio flumina. 43:20

I will in desert way and in wasteland rivers. 43:20

Glorificabit me bestia agri, dracones et struthiones,

honor I beast field dragons and ostriches;

quia dedi in deserto aquas, flumina in invio, ut

because I in desert water rivers in waste as

darem potum populo meo, electo meo. 43:21

give water people I elected mine. 43:21

Populum istum formavi mihi; laudem meam

people this formed me; praise I

narrabunt. 43:22 Non me invocasti, Iacob; immo

down. 43:22 no I called, Jacob; yes

taedio mei affectus es, Israel. 43:23 Non obtulisti

weariness my feelings you Israel. 43:23 no offered

mihi agnos holocausti tui et victimis tuis non

I lambs holocaust your and victims your not

glorificasti me; non te gravavi in oblatione nec

honored me; not you burden in offering or

laborem tibi praebui in ture. 43:24 Non emisti

labor you made in incense. 43:24 no You bought

mihi argento calamum et adipe victimarum tuarum

I silver pen and fat victims your

non inebriasti me; verumtamen servire me fecisti in

not saturated me; However, serve I You made in

peccatis tuis, praebuisti mihi laborem in iniquitatibus
sins your wearied I labor in iniquities;
tuis. 43:25 Ego, ego sum ipse, qui deleo iniquitates
your: 43:25 I, I I he, that eraser iniquities
tuas propter me et peccatorum tuorum non
I for I and sins your not
recordabor. 43:26 Memorem me redde, iudicium
I remember. 43:26 Mindful of I pay judgment
agamus simul: narra, ut iustificeris. 43:27 Pater
Let us at the same time; tell; as justified. 43:27 Father
tuus primus peccavit, et interpretes tui praevaricati
your first offender and translators your transgressed
sunt in me; 43:28 et contaminavi principes
are in me; 43:28 and polluted leaders
sanctuarii, dedi ad interneccionem Iacob et Israel in
sanctuary I to letting Jacob and Israel in
opprobrium'. 44:1 Et nunc audi, Iacob serve meus,
reproach. ' 44: 1 The now listen, Jacob O my
et Israel, quem elegi. 44:2 Haec dicit Dominus,
and Israel which I have chosen. 44: 2 This says Lord,
qui fecit te et formavit te ab utero, auxiliator
that he you and Former you from womb, help
tuus: ' Noli timere, serve meus Iacob, et dilecte,
your: ' Do not fear O my Jacob, and beloved,
quem elegi. 44:3 Effundam enim aquas super
which I have chosen. 44: 3 pour For water over
terram sitientem et fluenta super aridam; effundam
land thirsty and floods over dry; pour
spiritum meum super semen tuum et benedictionem
spirit my over seed your and thanks
meam super stirpem tuam: 44:4 et germinabunt
I over stock your: 44: 4 and spring
inter herbas quasi salices iuxta praeterfluentes
between herbs as willows according to streams
aquas. 44:5 Iste dicet: 'Domini ego sum', et ille
waters. 44: 5 this He will say: 'Lord I I' and he
vocabit se nomine Iacob; et hic scribet manu sua:
call he name Jacob; and here write hand his
'Domino', et inscribetur nomine Israel'. 44:6 Haec
'Lord' and surname name Israel '. 44: 6 This
dicat Dominus, rex Israel et redemptor eius, Dominus
says Lord, king Israel and Redeemer his Lord

exercituum: ‘ Ego primus et ego novissimus, et
hosts: ‘ I first and I last and
absque me non est Deus. 44:7 Quis similis mei?
without I not is God. 44: 7 Who like Me?
Conclamet et annuntiet et exponat mihi, ex quo
call and declare and expose I from which
constitui populum antiquum; ventura et, quae futura
set people old? upcoming and, which future
sunt, annuntiet nobis. 44:8 Nolite timere neque
are declare to us. 44: 8 Do not fear or
conturbemini; nonne ex tunc audire te feci et
troubled; not from then listen you I and
annuntiavi? Vos estis testes mei. Numquid est Deus
declared it? you you witnesses mine. Do is God
absque me aut Petra, quam ego non noverim?’. 44:9
without I or rock than I not know. ‘ 44: 9
Plastae idoli omnes nihil sunt, et pretiosa eorum
makers Aven all nothing are and price their
non proderunt eis; testes eorum non vident neque
not profit them; witnesses their not see or
intellegunt, ut confundantur. 44:10 Quis formavit
understand as disappointed. 44:10 Who Former
deum et sculptile conflavit lucrum non quaerens?
god and graven founder profit not seeking?
44:11 Ecce omnes participes eius confundentur; fabri
44:11 Look all participants his shame; makers
enim sunt ex hominibus: conveniant omnes, stent;
For are from men: agree all stand up;
pavebunt, confundentur simul. 44:12 Faber
They fear, confounded at the same time. 44:12 Smith
ferrarius securim operatur in prunis et in malleis
iron ax works in coals and in hammers
format illam et polit eam in brachio fortitudinis
format it and chisels it in arm strength
suae; esurit et deficit, non bibit aquam et lassescit.
his; hungry and fails, not drinks water and resting on it.
44:13 Artifex lignarius extendit normam, describit
44:13 specialist carpenter extends standard describes
illud stilo, operatur illud scalpellis et circino describit
it style, works it scalpels and dividers describes
illud quasi imaginem viri, quasi speciosum
it as image Gentlemen, as beautiful

hominem, qui resideat in domo. 44:14 Succidit sibi
man that seat in house. 44:14 cut to
cedros et arripit ilicem et quercum, quae steterat
cedars and seizes holm and oak which stood
inter ligna saltus; plantavit pinum, quam pluvia
between timber forest; planted pine, than rain
nutrivit. 44:15 Homini facta sunt ad comburendum;
grow. 44:15 man made are to burn;
sumit ex eis, ut calefaciat, et succendit et coquit
takes from them, as warm, and burned and dresses
panes. De reliquo autem operatur deum et adorat;
bread. The the rest Now works god and adore;
facit sculptile et curvatur ante illud. 44:16 Medium
does graven and He bows before that. 44:16 Medium
eius comburit igne et medio eius carnes assat,
his burns fire and the his meat he roasts
manducat assaturam et saturatur et calefit et dicit:
eats roasted and satisfied and heated and he says:
‘ Vah, calefactus sum, vidi focum’. 44:17 Reliquum
‘ Ha! warm I I the focus. ‘ 44:17 The rest of the
autem eius deum fecit, sculptile sibi; curvatur ante
Now his god he did, graven to himself; He bows before
illud et adorat illud et obsecrat dicens: ‘ Libera
it and adores it and beseeches saying: ‘ free
me, quia deus meus es tu’. 44:18 Nescierunt
I because god my you You. ‘ 44:18 They do not know
neque intellexerunt; nam clausit oculos eorum, ne
or understood; for closed eyes their do not
videant et ne intellegant corde suo. 44:19 Non
see and do not understand heart his own. 44:19 no
recogitant in corde suo, scientia et intellegentia
consider in heart his knowledge and intelligence
carent, ut dicant: ‘ Medietatem eius combussi igne
lack as say: ‘ Half his burned fire
et coxi super carbones eius panes, coxi carnes et
and I baked over coals his bread, I baked meat and
comedi et de reliquo eius abominationem faciam;
I ate and of the rest his abomination I do;
ante truncum ligni procidam?’. 44:20 Cinere vescitur;
before trunk tree prostrate. ‘ 44:20 ashes feeds;
cor insipiens decepit eum, et non liberabit animam
heart fool beguiled him, and not free life

suam neque dicet: ‘ Nonne mendacium est in
his or He will say: ‘ Did lying is in
dextera mea?’. 44:21 **Memento horum, Iacob, et**
right My ‘ 44:21 Remember of these, Jacob, and
Israel, quoniam servus meus es tu; formavi te,
Israel for slave my you you; formed you
servus meus es tu, Israel, non decipies me. 44:22
slave my you you Israel not With Me. 44:22
Delevi ut nubem iniquitates tuas et quasi nebulam
blotted as cloud iniquities I and as cloud
peccata tua; revertere ad me, quoniam redemi te.
sins your; return to I for redeemed You.
44:23 Exsultate, caeli, quoniam hoc fecit Dominus;
44:23 Rejoice heaven for this he Lord;
iubilate, fundamenta terrae, resonate, montes,
shout, foundations earth singing, mountains
laudationem, saltus et omne lignum eius, quoniam
O forest and all wood his for
redemit Dominus Iacob et in Israel glorificabitur.
redeemed Lord Jacob and in Israel honored.
44:24 Haec dicit Dominus, redemptor tuus et
44:24 This says Lord, Redeemer your and
formator tuus ex utero: ‘ Ego sum Dominus, qui
Former your from child: ‘ I I Lord, that
feci omnia, extendi caelos solus, expandi terram; et
I all extended heavens alone, spread land; and
quis mecum? 44:25 Qui irrita facio signa
who with me? 44:25 He frustrating I do standards
divinorum et hariolos stultos reddo; compello
divine and wizards fools defense; address
sapientes retrorsum et scientiam eorum vanam facio;
wise back and knowledge their unfounded I do;
44:26 qui suscito verbum servi mei et consilium
44:26 that exciting word officials my and design
nuntiorum meorum compleo. Qui dico Ierusalem:
news my nice. He I Jerusalem:
‘Habitaberis’ et civitatibus Iudae: ‘Aedificabimini’ et
‘Inhabited’ and cities Judah: ‘Built’ and
deserta eius suscitabo; 44:27 qui dico profundo:
waste his will perform; 44:27 that I depth:
‘Desolare, et flumina tua arefaciam’; 44:28 qui dico
‘Dry, and rivers your dry; 44:28 that I

de Cyro: ‘Pastor meus est et omnem voluntatem
of Cyrus: ‘Shepherd my is and all will
meam complebit’; qui dico Ierusalem: ‘Aedificaberis’,
I complete; that I Jerusalem: ‘Built’
et templo: ‘Fundaberis’. 45:1 **Haec dicit Dominus de**
and temple: ‘Foundation’. 45: 1 This says Lord of
uncto suo Cyro: ‘ Apprehendi dexteram eius, ut
grease his Cyrus: ‘ I took right his as
subiciam ante faciem eius gentes et dorsa regum
Subduing before face his nations and backs kings
vertam et aperiam coram eo ianuas; et portae non
turn and system before it doors; and The gates not
claudentur. 45:2 **Ego ante te ibo et montes**
closed. 45: 2 I before you I go? and mountains
humiliabo; portas aereas conteram et vectes ferreos
smooth; gates brass break and bars iron
confringam. 45:3 **Et dabo tibi thesauros absconditos**
break. 45: 3 The I you treasures hidden
et divitias occultas, ut scias quia ego Dominus,
and wealth occult, as you know because I Lord,
qui vocavi te nomine tuo, Deus Israel. 45:4 **Propter**
that I called you name your God Israel. 45: 4 Because of
servum meum Iacob et Israel electum meum, et
slave my Jacob and Israel chosen my and
vocavi te nomine tuo; designavi te, et non
I called you name you; appointed you and not
cognovisti me. 45:5 **Ego Dominus, et non est**
known Me. 45: 5 I Lord, and not is
amplius: extra me non est Deus. Accinxi te, et non
more: outside I not is God. I girded you and not
cognovisti me, 45:6 **ut sciant ab ortu solis et ab**
known I 45: 6 as know from east sun and from
occidente quoniam absque me nullus est. Ego
west for without I no It is. I
Dominus, et non est alter, 45:7 **formans lucem et**
Lord, and not is the other, 45: 7 forming light and
creans tenebras, faciens pacem et creans malum: ego
creating darkness, making peace and creating evil: I
Dominus faciens omnia haec. 45:8 **Rorate, caeli,**
Lord making all this. 45: 8 Drop down, heaven

desuper, et nubes pluant iustitiam; aperiatur terra
above, and cloud rain justice; open land
et germinet salvationem; et iustitia oriatur
and Let the salvation; and justice rises
simul: ego Dominus creavi eam'. 45:9 Vae, qui
at the same time; I Lord created it '. 45: 9 Woe that
contradicit fictori suo, testa de vasis fictilibus terrae!
contradicts maker his shell of vessels clay Earth!
Numquid dicet lutum figulo suo: ' Quid facis? ' et
Do say mud Former his ' What You do? ' and
' Opus tuum absque manibus est '? 45:10 Vae, qui
' work your without hands is '? 45:10 Woe that
dicit patri: ' Quid generas? ' et mulieri: ' Quid
says his father; ' What of? ' and woman: ' What
parturis?'. 45:11 Haec dicit Dominus, Sanctus Israel,
give birth? '. 45:11 This says Lord, St. Israel
plastes eius: ' Numquid ventura interrogatis me
maker his ' Do upcoming Questioning I
super filios meos et super opus manuum mearum
over children my and over work hands my
mandatis mihi? 45:12 Ego feci terram et hominem
instructions Me? 45:12 I I land and man
super eam creavi ego; manus meae tetenderunt
over it created I; hand I conspiracy
caelos, et omni militiae eorum mandavi. 45:13 Ego
heavens and all military their I commanded. 45:13 I
suscitavi eum in iustitia et omnes vias eius dirigam;
raised it in justice and all ways his right;
ipse aedificabit civitatem meam et captivitatem meam
he build city I and captivity I
dimittet non in pretio neque in muneribus ', dicit
release not in price or in gifts ' says
Dominus exercituum. 45:14 Haec dicit Dominus: '
Lord hosts. 45:14 This says Lord: '
Labor Aegypti et negotiatio Aethiopiae et Sabaim
labor Egypt and traffic Ethiopia and Sabaim
viri sublimes ad te transibunt et tui erunt; post te
men high to you pass and your will be; after you
ambulabunt, vincti manicis pergent et te adorabunt
walk; prisoners handcuffs go and you worship
teque deprecabuntur: 'Tantum in te est Deus, et
thanks seek: 'The only in you is God, and

non est absque te Deus!'. 45:15 Vere tu es Deus
not is without you God '. 45:15 really you you God
absconditus, Deus Israel, salvator. 45:16 Confusi sunt
The hidden God Israel savior. 45:16 ashamed are
et erubuerunt omnes, simul abierunt in confusionem
and makers all together gone in confusion
fabricatores idolorum. 45:17 Israel salvatus est in
makers idols. 45:17 Israel saved is in
Domino salute aeterna; non confundemini et non
Lord safety eternal; not shame and not
erubescetis usque in saeculum saeculi. 45:18 Quia
be ashamed up in age age. 45:18 for
haec dicit Dominus, qui creavit caelos, ipse Deus, qui
this says Lord, that created heavens he God, that
formavit terram et fecit eam, ipse fundavit eam;
Former land and he it he He founded it;
non ut vacua esset, creavit eam, ut habitaretur,
not as empty was created it as inhabited
formavit eam: ' Ego Dominus, et non est alius.
Former it ' I Lord, and not is other.
45:19 Non in abscondito locutus sum, in loco terrae
45:19 no in secret said I in place earth
tenebroso; non dixi semini Iacob: 'Frustra quaerite
dark; not I seed Jacob: 'useless seek
me'. Ego Dominus loquens iustitiam, annuntians recta.
Me. ' I Lord speaking justice; Proclaiming line.
45:20 Congregamini et venite et accedite simul,
45:20 Assemble and come and Come at the same time,
qui salvati estis ex gentibus. Nescierunt, qui levant
that saved you from nations. They that set up
lignum sculpturae suae et rogant deum non
wood modeling his and they ask god not
salvatem. 45:21 Annuntiate et venite et consiliamini
save. 45:21 Show and come and consult
simul. Quis auditum fecit hoc ab initio, ex
at the same time. Who report he this from initially, from
tunc praedixit illud? Numquid non ego Dominus, et
then He predicted it? Do not I Lord, and
non est ultra Deus absque me? Deus iustus et
not is more God without Me? God just and
salvans non est praeter me. 45:22 Convertimini ad
saving not is In addition to Me. 45:22 Return to

me et salvi eritis, omnes fines terrae, quia ego
I and saved You will be all ends earth because I
Deus, et non est alius. 45:23 In memetipso iuravi:
God, and not is other. 45:23 in myself I swear:
Egressa est de ore meo iustitia, verbum, quod non
Having left is of mouth I justice word, that not
revertetur; quia mihi curvabitur omne genu, et
return; because I bow all knee, and
iurabit omnis lingua'. 45:24 'Tantum in Domino'
swear all language'. 45:24 'only in Lord'
dicent 'sunt iustitiae et robur!'. Ad eum venient
say 'are justice and strength.' the it come
et confundentur omnes, qui repugnant ei; 45:25 in
and confounded all that resistant him; 45:25 in
Domino iustificabitur et laudabitur omne semen
Lord justified and praised all seed
Israel. 46:1 Concidit Bel, incurvavit se Nabo; fuerunt
Israel. 46: 1 Breach Bel bowed he Nebo were
simulacra eorum bestiis et iumentis. Statuae vestrae
images their animals and cattle. Statues your
portantur, onera lassis. 46:2 Se incurvaverunt et
transported load exhausted. 46: 2 himself bowed and
conciderunt simul; non potuerunt salvare onus
chopped at the same time; not could save load
et ipsi in captivitatem ibunt. 46:3 Audite me,
and they in captivity they will go. 46: 3 Listen I
domus Iacob et omne residuum domus Israel, qui
house Jacob and all residue house Israel that
portamini ab utero, qui gestamini a vulva. 46:4
borne from womb, that have been carried from matrix. 46: 4
Usque ad senectam ego ipse et usque ad canos ego
up to age I he and up to gray I
portabo; et ego feci et ego feram, ego portabo et
He; and I I and I wild, I bear and
salvabo. 46:5 Cui assimilatis me et adaequatis et
save. 46: 5 To liken I and adapted and
comparatis me, et erimus similes? 46:6 Qui
underway I and we will be like? 46: 6 He
effundunt aurum de sacculo et argentum statera
pour gold of bag and silver balance
ponderant, conducunt aurificem, ut faciat deum, et
weigh, conducive goldsmith as do god and

procidunt et adorant. 46:7 **Portant illum in umeris**
down and adore. 46: 7 They bear it in shoulders
gestantes et ponentes in loco suo; et stabit ac de
perience and placing in place his own; and stand and of
loco suo non movebitur; sed et si quis clamat ad
place his not motion; but and if who claims to
eum, non respondet; de tribulatione eius non salvabit
him, not answers; of trouble his not save
eum. 46:8 Mementote istud et confundamini; redite,
him. 46: 8 Remember this and show return
praevaricatores, ad cor. 46:9 Recordamini prioris
transgressors, to heart. 46: 9 Remember prior
saeculi, quoniam ego sum Deus, et non est ultra
age for I I God, and not is more
Deus, nec est similis mei. 46:10 Annuntians ab
God, or is like mine. 46:10 Telling from
exordio novissimum et ab initio, quae necdum facta
beginning last and from initially, which not yet made
sunt, dicens: ‘ Consilium meum stabit, et omnem
are saying: ‘ Advice my stand, and all
voluntatem meam faciam’. **46:11 Vocans ab oriente**
will I I will do it. ‘ 46:11 calling from east
avem rapacem et de terra longinqua virum consilii
bird greedy and of land far man counsel
mei; et locutus sum et adducam illud, decrevi et
mine; and said I and I it I decided to and
faciam illud. 46:12 Audite me, duri corde, qui longe
I do that. 46:12 Listen I hard heart that off
estis a iustitia. 46:13 Prope feci iustitiam meam,
you from justice. 46:13 near I justice I
non elongabitur; et salus mea non morabitur: et
not far away; and safety my not delayed and
dabo in Sion salutem et Israeli gloriam meam. 47:1
I in Zion health and Israel glory mine. 47: 1
Descende, sede in pulvere, virgo filia Babylon; sede
down Sit in dust virgin daughter Babylon; Sit
in terra sine solio, filia Chaldaeorum, quia ultra
in land without throne, daughter Chaldeans because more
non vocaberis mollis et tenera. 47:2 Tolle molam et
not called soft and tender. 47: 2 Away mill and
mole farinam; depone velum tuum, subleva stolam,
size meal; take off The veil your Ease robe,

revela crura, transi flumina. 47:3 Revelabitur
Open legs pass rivers. 47: 3 uncovered
ignominia tua, et videbitur opprobrium tuum. ‘
shame your and will reproach Your. ‘
Ultionem capiam, nemini parcam ‘, 47:4 dicit
revenge I take it, no spare ‘ 47: 4 says
Redemptor noster, Dominus exercituum nomen illius,
Redeemer our Lord hosts name of
Sanctus Israel. 47:5 Sede tacens et intra in tenebras,
St. Israel. 47: 5 See silent and within in darkness,
filia Chaldaeorum, quia non vocaberis ultra
daughter Chaldeans because not called more
Domina regnorum. 47:6 Iratus sum super populum
Lady kingdoms. 47: 6 Angry I over people
meum, contaminavi hereditatem meam et dedi eos in
my polluted heritage I and I them in
manu tua; non posuisti eis misericordias, super
hand your; not You have set them mercies, over
senem aggravasti iugum tuum valde 47:7 et dixisti:
old heavy yoke your very 47: 7 and You said:
‘ In sempiternum ero domina’. Non posuisti haec
‘ in ever I Lady ‘. no You have set this
super cor tuum neque recordata es novissimi tui.
over heart your or remembered you last You.
47:8 Et nunc audi haec, delicata, quae habitas
47: 8 The now listen Thus, delicate, which live
confidenter et dicis in corde tuo: ‘ Ego, et
safety and say in heart you; ‘ I, and
praeter me non est altera, non sedebo vidua et
In addition to I not is the other, not I will sit The widow and
orbitatem ignorabo’. 47:9 Venient tibi duo haec
bereavement I know. ‘ 47: 9 They will come you two this
subito in die una, orbitas et viduitas; repente
suddenly in day one, loss and widowhood; suddenly
venerunt super te propter multitudinem maleficiorum
they over you for company witchcraft
tuorum, propter abundantiam incantationum tuarum.
your for abundance enchantment Your.
47:10 Et fiduciam habuisti in malitia tua et dixisti:
47:10 The confidence you have in malice your and You said:
‘ Non est qui videat me’. Sapientia tua et scientia
‘ no is that see Me. ‘ wisdom your and knowledge

tua, haec decepit te. Et dixisti in corde tuo: ‘ Ego,
your this beguiled You. The You said in heart you; ‘ I,
et praeter me non est altera’. 47:11 Veniet super
and In addition to I not is other. ‘ 47:11 Stroke over
te malum, et nescies avertere; et irruet super te
you evil and know averted; and rush over you
calamitas, quam non poteris expiare; veniet super te
calamity than not You can clear; will over you
repente miseria, quam nescies. 47:12 Sta cum
suddenly misery, than Know. 47:12 stand with
incantationibus tuis et cum multitudine maleficiorum
incantations your and with numbers witchcraft
tuorum, in quibus laborasti ab adulescentia tua:
your in which labored from youth your:
forte poteris iuvari, forte terrebis. 47:13 Defecisti
perhaps You can helped perhaps scare. 47:13 You have failed
in multitudine consiliorum tuorum; stent et salvent
in numbers plans your; stand and save
te, qui metiuntur caelum, qui contemplantur sidera
you that claptrap heaven that watch stars
et annuntiant singulis noviluniis ventura tibi. 47:14
and announce each the new moons upcoming to you. 47:14
Ecce facti sunt quasi stipula, ignis combussit eos.
Look they are as shocks fire burned them.
Non liberabunt seipsos de manu flammae; non sunt
no deliver themselves of hand flame; not are
prunae, quibus calefiant, nec focus, ut sedeant ad
coal which warm, or focus, as ride to
eum. 47:15 Sic fiunt tibi incantatores tui, in
him. 47:15 so are you spell your in
quibuscumque laborasti ab adulescentia tua;
whatever labored from youth your;
unusquisque in via sua errat, non est qui salvet te.
each in road his errs not is that save You.
48:1 Audite hoc, domus Iacob, qui vocamini nomine
48: 1 Listen this, house Jacob, that You are called name
Israel et de aquis Iudae existis, qui iuratis in
Israel and of water Judah out, that Jury in
nomine Domini et Deum Israel invocatis non in
name of and God Israel call not in
veritate neque in iustitia. 48:2 De civitate enim
the truth or in justice. 48: 2 The city For

sancta vocati sunt et super Deum Israel constabiliti
holy called are and over God Israel established

sunt; Dominus exercituum nomen eius. 48:3 Priora
they are: Lord hosts name her. 48: 3 The front

ex tunc annuntiavi, et ex ore meo exierunt, et
from then declared, and from mouth I They went out, and

audita feci ea; repente operatus sum, et venerunt.
hearing I it; suddenly He worked I and they came.

48:4 Scivi enim quia durus es tu, et nervus
48: 4 I knew For because hard you you and nerve

ferreus cervix tua, et frons tua aerea. 48:5 Praedixi
hard neck your and forehead your brass. 48: 5 I told

tibi ex tunc; antequam venirent, indicavi tibi, ne
you from then; before come; I told you do not

forte dices: 'Idolum meum operatum est haec, et
perhaps say: 'The image my working is Thus, and

sculptile meum et conflatile mandaverunt ista'. 48:6
graven my and metal message this. ' 48: 6

Quae audisti, vide omnia; vos autem num
What Have you heard see all; you Now or

annuntiabitis? Audita facio tibi nova ex nunc et
show? I heard I do you new from now and

occulta, quae nescis. 48:7 Nunc creata sunt et
secrets, which you do not know. 48: 7 now created are and

non ex tunc, et ante eorum diem, et non audisti
not from then, and before their day and not You heard

ea, ne forte dices: 'Ecce ego cognovi ea'. 48:8
it do not perhaps say: 'Behold I I know it '. 48: 8

Neque audisti neque cognovisti, neque ex tunc
nor You heard or known, or from then

aperta est auris tua; scio enim quia praevaricans
open is ear your; I know For because deal

praevaricaris et transgressor ex utero vocaris. 48:9
break and transgressor from child You are called. 48: 9

Propter nomen meum longe faciam furorem meum
Because of name my off I do anger my

et propter laudem meam infrenabo me super te,
and for praise I bridle I over you

ne perdam te. 48:10 Ecce excoxi te, sed non quasi
do not I lose You. 48:10 Look refined you but not as

argentum; probavi te in camino paupertatis. 48:11
silver; it seemed you in furnace poverty. 48:11

Propter me, propter me faciam, ut non blasphemem;
Because of I for I I do, as not yield;

et gloriam meam alteri non dabo. 48:12 Audi me,
and glory I other not I will. 48:12 Listen I

Iacob, et Israel, quem ego vocavi; ego, ego primus
Jacob, and Israel which I I called; I, I first

et ego novissimus. 48:13 Manus mea fundavit
and I Last. 48:13 hand my He founded

terram, et dextera mea expandit caelos; ego voco
land and right my spread the; I call

eos, et stant simul. 48:14 Congregamini, omnes
them; and stand at the same time. 48:14 Assemble all

vos, et audite: Quis de eis annuntiavit haec?
you and listen: Who of them announced This?

Dominus dilexit eum; faciet voluntatem suam in
Lord He loved him; will will his in

Babylone et brachium suum in Chaldaeis. 48:15 Ego,
Babylon and arm his in Chaldeans. 48:15 I,

ego locutus sum et vocavi eum; adduxi eum, et
I said I and I called him; I brought it him, and

prospera fuit via eius. 48:16 Accedite ad me et
successful was road her. 48:16 Approach to I and

audite hoc: Non a principio in abscondito locutus
listen this: no from beginning in secret said

sum; ex tempore, antequam fieret, ibi eram; et
I; from time before would, there I was; and

nunc Dominus Deus misit me cum spiritu suo.
now Lord God sent I with spirit his own.

48:17 Haec dicit Dominus, redemptor tuus, Sanctus
48:17 This says Lord, Redeemer your St.

Israel: Ego Dominus Deus tuus docens te utilia,
Israel: I Lord God your teaching you useful,

gubernans te in via, qua ambulas. 48:18 Utinam
guiding you in way, which walk. 48:18 Would

attendisses mandata mea! Facta fuisset sicut
hearkened commands My! Achievements have been as

flumen pax tua, et iustitia tua sicut gurgites maris;
river peace your and justice your as waves the sea;

48:19 et fuisset quasi arena semen tuum, et stirps
48:19 and have been as sand seed your and stock
uteri tui ut lapilli eius; non interisset et non
uterus your as gravel thereof; not cut and not
fuisse attritum nomen eius a facie mea. 48:20
have been foun name his from the I have. 48:20
Egredimini de Babylone, fugite a Chaldaeis, in voce
Go out of Babylon flee from Chaldeans, in voice
exultationis annuntiate; auditum facite hoc, efferte
joy Show; report do this, Send
illud usque ad extrema terrae, dicite: ‘ Redemit
it up to extreme earth say: ‘ redeemed
Dominus servum suum Iacob’. 48:21 Non sitierunt,
Lord slave his Jacob ‘. 48:21 no thirsted
cum per desertum duceret eos; aquam de petra
with by desert lead them; water of rock
produxit eis et scidit petram, et fluxerunt aquae.
produced them and rent rock and gushed water.
48:22 Non est pax impiis, dicit Dominus. 49:1
48:22 no is peace the wicked says Lord. 49: 1
Audite me, insulae, et attendite, populi de longe;
Listen I The islands, and Listen, people of far;
Dominus ab utero vocavit me, de ventre matris
Lord from child he called I of belly mother
meae recordatus est nominis mei; 49:2 et posuit
I He remembered is name mine; 49: 2 and set
os meum quasi gladium acutum, in umbra manus
mouth my as sword sharp in shadow hand
suae protexit me et posuit me sicut sagittam
his protected I and set I as arrow
electam, in pharetra sua abscondit me 49:3 et dixit
shaft; in immigration his hid I 49: 3 and said
mihi: ‘ Servus meus es tu, Israel, in quo gloriabor’.
me: ‘ servant my you you Israel in which boast. ‘
49:4 Et ego dixi: ‘ In vacuum laboravi, sine causa
49: 4 The I I said: ‘ in void labored without cause
et vane fortitudinem meam consumpsi; verumtamen
and futilely strength I end; However,
iudicium meum cum Domino, et merces mea cum
judgment my with Lord, and wage my with
Deo meo’. 49:5 Et nunc dicit Dominus, qui formavit
God My ‘. 49: 5 The now says Lord, that Former

me ex utero servum sibi, ut reducerem Iacob ad
I from child slave themselves, as restoration Jacob to
eum, et Israel ei congregaretur; et glorificatus sum
him, and Israel it gathered and glorified I
in oculis Domini, et Deus meus factus est fortitudo
in eyes Lord, and God my he became is strength
mea. 49:6 Et dixit: ‘Parum est ut sis mihi servus
I have. 49: 6 The he said: ‘ little is as be I slave
ad suscitandas tribus Iacob et reliquias Israel
to restore three Jacob and remains Israel
reducendas: dabo te in lucem gentium, ut sit salus
reduced: I you in light nations, as is safety
mea usque ad extremum terrae’. 49:7 Haec dicit
my up to tip the earth. ‘ 49: 7 This says
Dominus, redemptor Israel, Sanctus eius, ad
Lord, Redeemer Israel St. his to
contemptum in anima, ad abominatum in gente, ad
contempt in soul, to an in the nation; to
servum dominorum: ‘Reges videbunt et consurgent,
slave lords; ‘ Kings see and rise
principes quoque et adorabunt, propter Dominum,
leaders also and worship, for Lord,
quia fidelis est, Sanctum Israel, qui elegit te’. 49:8
because faithful is St. Israel that he chose you ‘. 49: 8
Haec dicit Dominus: ‘In tempore beneplaciti
This says Lord: ‘ in time Pleasure
exaudivi te et in die salutis auxiliatus sum tui; et
I heard you and in day health help I your; and
servavi te et dedi te in foedus populi, ut suscitares
I kept you and I you in treaty people as establish
terram et distribueres hereditates dissipatas; 49:9 ut
land and distribute inheritances waste; 49: 9 as
diceres his, qui vincti sunt: ‘Exite’, et his, qui in
say those that prisoners they are: ‘Escort’ and those that in
tenebris: ‘Revelamini’. Super vias pascentur, et in
the dark: ‘Show’. over ways feed and in
omnibus collibus decalvatis pascua eorum; 49:10 non
all hills the bare pasture them; 49:10 not
esurient neque sitient, et non percutiet eos aestus
hunger or thirst; and not strike them heat
vel sol, quia miserator eorum reget eos et ad
or sun, because compassionate their rule them and to

fontes aquarum adducet eos. 49:11 Et ponam omnes
sources water bring them. 49:11 The I will all
montes meos in viam, et semitae meae exaltabuntur.
mountains my in way, and highways I lifted.
49:12 Ecce isti de longe venient, et ecce illi ab
49:12 Look these of off come and See they from
aquilone et mari, et isti de terra Sinim'. 49:13
north and sea and these of land China '. 49:13
Laudate, caeli, et exulta, terra; iubilate, montes,
Praise, heaven and joyful, land; shout, mountains
laudem, quia consolatur Dominus populum suum et
praise because consoles Lord people his and
pauperum suorum miseretur. 49:14 Et dixit Sion: ‘
poor their pitied. 49:14 The said Zion; ‘
Dereliquit me Dominus, et Dominus oblitus est mei’.
abandoned I Lord, and Lord forgotten is My ‘.
49:15 Numquid oblivisci potest mulier infantem suum,
49:15 Do forget can woman baby his
ut non misereatur filio uteri sui? Et si illa oblita
as not gracious son uterus s? The if that forgetful
fuerit, ego tamen non obliviscar tui. 49:16 Ecce in
it I yet not forget You. 49:16 Look in
manibus meis descripsi te; muri tui coram me
hands I described you; wall your before I
semper. 49:17 Festinant structores tui; destruentes te
always. 49:17 hasten builders your; destroyers you
et dissipantes a te exhibunt. 49:18 Leva in circuitu
and waste from you they go out. 49:18 Lift in about
oculos tuos et vide: omnes isti congregati sunt,
eyes your and see also: all these gathered are
venerunt tibi. ‘ Vivo ego, dicit Dominus, quia
they to you. ‘ live I, says Lord, because
omnibus his velut ornamento vestieris et circumdabis
all these as jewelry clothe and overlay
tibi eos quasi sponsa’. 49:19 Quia ruinae tuae et
you them as The bride '. 49:19 for downfall your and
solitudines tuae et terra eversa: nunc angusta
wastes your and land to cut; now narrow
eris prae habitatoribus; et longe erunt, qui
You will be than inhabitants; and off they will be that

devorabant te. 49:20 **Adhuc dicent in auribus tuis**
consumed You. 49:20 yet say in ears your
filiis orbitatis tuae: ‘ Angustus est mihi locus; fac
children bereavement you: ‘ limited is I location; Make
spatium mihi, ut habitem’. 49:21 **Et dices in corde**
space I as live ‘. 49:21 The say in heart
tuo: ‘ Quis genuit mihi istos? Ego orbata et non
you; ‘ Who birth I these? I bereft and not
pariens, transmigrata et captiva; et istos quis
eggs A captive and back and these who
enutrivit? Ecce ego relicta eram sola; et isti ubi
about? Look I leaving I was only; and these where
erant?’. **49:22** **Haec dicit Dominus Deus: ‘ Ecce**
were they? ‘. 49:22 This says Lord God: ‘ Look
levabo ad gentes manum meam et ad populos
I lift to nations hand I and to people
exaltabo signum meum; et afferent filios tuos in
will sign my; and bring children your in
ulnis, et filiae tuae super umeros portabuntur.
elbows, and daughters your over shoulders carried.
49:23 **Et erunt reges nutricii tui, et reginae nutrices**
49:23 The will be kings nurses your and queen nurses
tuae; vultu in terram demisso adorabunt te et
your; look in land Lowering worship you and
pulverem pedum tuorum lingent. Et scies quia ego
dust feet your lick. The know because I
Dominus: non confundentur, qui sperant in me’.
Lord: not ashamed, that trust in Me. ‘
49:24 **Numquid tolletur a forti praeda, aut, quod**
49:24 Do off from strong booty, or, that
captum fuerit, a robusto salvari poterit? 49:25
apprehension it from The robust saved can they? 49:25
Quia haec dicit Dominus: ‘ Equidem et captivus a
for this says Lord: ‘ Indeed and captive from
forti tolletur, et, quod ablatum fuerit a robusto,
strong eliminated, and, that taken be from The robust,
salvabitur; cum his, qui contendebant tecum, ego
saved; with those that The contention with I
contendam et filios tuos ego salvabo. 49:26 **Et**
with and children your I save. 49:26 The

cibabo hostes tuos carnibus suis, et quasi musto
Feeding enemies your meat their and as new
sanguine suo inebriabuntur; et sciet omnis caro
blood his inebriated; and know all flesh
quia ego Dominus salvator tuus, et redemptor tuus
because I Lord Saviour your and Redeemer your
Fortis Jacob'. 50:1 Haec dicit Dominus: ' Ubinam est
Strong Jacob '. 50: 1 This says Lord: ' Where is
liber repudii matris vestrae, quo dimisi eam? Aut
free divorce mother your which let it? or
quis est creditor meus, cui vendidi vos? Ecce in
who is creditor my which I sold you? Look in
iniquitatibus vestris venditi estis, et in sceleribus
iniquities; your sold you and in crimes
vestris dimissa est mater vestra. 50:2 Cur veni, et
your dismissed is mother your. 50: 2 why come, and
non erat vir, vocavi, et non erat qui responderet?
not was man I called, and not was that answer?
Numquid abbreviata est manus mea, ut non possim
Do abridged is hand my as not I
redimere? Aut non est in me virtus ad liberandum?
purchase? or not is in I power to deliver?
Ecce in increpatione mea exsiccabo mare, ponam
Look in rebuke my Drying sea, I will
flumina in siccum; computrescent pisces sine aqua
rivers in dry; stink fish without water
et morientur in siti. 50:3 Induam caelos luctu et
and die in thirst. 50: 3 I dress heavens mourning and
saccum ponam operimentum eorum'. 50:4 Dominus
sackcloth I will cover them. ' 50: 4 Lord
Deus dedit mihi linguam eruditam, ut sciam
God given I language expert as I know
sustentare eum, qui lassus est, verbo; excitat mane,
support him, that tired is In a word; motivation morning
mane excitat mihi aurem, ut audiam quasi
morning motivation I ear, as I as
discipulus. 50:5 Dominus Deus aperuit mihi aurem;
disciple. 50: 5 Lord God opened I ear;
ego autem non rebellavi, retrorsum non abii. 50:6
I Now not rebellious; back not I went. 50: 6
Dorsum meum dedi percutientibus et genas meas
Ridge my I strikers and cheeks I

vellentibus: faciem meam non averti ab
them: face I not diverted from
increpationibus et sputis. 50:7 Dominus Deus
correction and spitting. 50: 7 Lord God
auxiliator meus; ideo non sum confusus, ideo
help my; therefore not I confused therefore
posui faciem meam ut petram durissimam et scio
I put face I as rock stiff and I know
quoniam non confundar. 50:8 Iuxta est qui
for not ashamed. 50: 8 according to is that
iustificat me; quis contradicet mihi? Stemus
justifies me; who contend Me? We stand
simul. Quis est adversarius meus? Accedat ad
at the same time. Who is adversary My? Direct to
me. 50:9 Ecce Dominus Deus auxiliator meus; quis
Me. 50: 9 Look Lord God help my; who
est qui condemnet me? Ecce omnes quasi
is that condemns Me? Look all as
vestimentum conterentur, tinea comedet eos. 50:10
clothing broken moth eat them. 50:10
Quis ex vobis timet Dominum, audiens vocem servi
Who from you fears Lord, hearing voice officials
sui? Qui ambulavit in tenebris, et non est lumen ei,
s? He He walked in dark, and not is light to
speret in nomine Domini et innitatur super Deum
hopes in name of and stay over God
suum. 50:11 Ecce vos omnes, qui accenditis ignem,
his own. 50:11 Look you all that kindle fire
accincti sagittis, ambulate in lumine ignis vestri et
ready Gazette, walk in light fire you and
in sagittis, quas succendistis. De manu mea factum
in Gazette, which kindled. The hand my it
est hoc vobis; in doloribus recumbetis. 51:1 Audite
is this you; in pains down. 51: 1 Listen
me, qui sequimini iustitiam, qui quaeritis Dominum;
I that follow justice; that 're looking for Lord;
attendite ad petram, unde excisi estis, et ad
attend to rock whence cut off you and to
cavernam laci, de qua praecisi estis. 51:2 Attendite
hole den of which cut off you are. 51: 2 Look

ad Abraham patrem vestrum et ad Saram, quae
to Abraham father you and to Sarah which
peperit vos; quia unum vocavi eum et benedixi ei
bore you; because one I called it and blessed it
et multiplicavi eum. 51:3 Consolatur enim Dominus
and increased him. 51: 3 Comfort For Lord
Sion, consolatur omnes ruinas eius; et ponit
Zion consoles all ruins thereof; and posits
desertum eius quasi Eden et solitudinem eius quasi
desert his as Eden and waste his as
hortum Domini. Gaudium et laetitia invenietur in ea,
garden Lord. joy and joy found in it
gratiarum actio et vox laudis. 51:4 Attendite ad
thanks action and voice Thanksgiving. 51: 4 Look to
me, popule meus; et nationes, me audite, quia lex
I O my; and nations, I listen, because law
a me exiet, et iudicium meum in lucem populorum
from I come, and judgment my in light people
statuam. 51:5 Prope est iustitia mea, egressa est
image. 51: 5 near is justice my came out is
salus mea, et brachia mea populos iudicabunt; in
safety my and forces my people judge; in
me insulae sperabunt et ad brachium meum
I The islands trust and to arm my
attendent. 51:6 Levate in caelum oculos vestros et
note. 51: 6 Lift in heaven eyes your and
inspicite in terram deorsum, quia caeli sicut fumus
Look in land down because air as smoke
liquescent, et terra sicut vestimentum atteretur, et
melt, and land as clothing wear and
habitatores eius sicut haec interibunt. Salus autem
inhabitants his as this cut off. Health Now
mea in sempiternum erit, et iustitia mea non
my in ever It will be and justice my not
deficiet. 51:7 Audite me, qui scitis iustitiam, popule,
fail. 51: 7 Listen I that you know justice; people
in cuius corde est lex mea: nolite timere opprobrium
in the heart is law I do not fear reproach
hominum et blasphemias eorum ne metuatis. 51:8
men and blasphemies their do not insults. 51: 8
Sicut enim vestimentum sic comedet eos vermis, et
As For clothing so eat them worm, and

sicut lanam sic devorabit eos tinea; iustitia autem
as wool so devour them moth; justice Now
mea in sempiternum erit, et salus mea in
my in ever It will be and safety my in
generationes generationum. 51:9 Consurge, consurge,
generations generations. 51: 9 Up awake
induere fortitudinem, brachium Domini; consurge sicut
put on strength arm Lord; awake as
in diebus antiquis, in generationibus saeculorum.
in days old in generations ever.
Numquid non tu percussisti Rahab, vulnerasti
Do not you stamped Rahab Piercing
draconem? 51:10 Numquid non tu siccasti mare,
Crocodile? 51:10 Do not you that dried sea,
aquam abyssi vehementis, qui posuisti profundum
water abyss wind, that You have set depth
maris viam, ut transirent liberati? 51:11 Et redempti
sea way, as pass over free? 51:11 The redeemed
a Domino revertentur et venient in Sion laudantes;
from Lord return and come in Zion singing;
et laetitia sempiterna super capita eorum, gaudium
and joy everlasting over heads their joy
et laetitiam obtinebunt; fugiet dolor et gemitus.
and joy obtain; flee Department and groans.
51:12 Ego, ego ipse consolator vester. Quis tu, ut
51:12 I, I he comforter your. Who you as
timeas ab homine mortali et a filio hominis, qui
Fear from man mortal and from son man, that
quasi fenum ita arescet? 51:13 Et oblitus es Domini
as hay so drying? 51:13 The forgotten you of
factoris tui, qui tetendit caelos et fundavit terram;
Maker your that bent heavens and He founded land;
et formidasti iugiter tota die a facie furoris eius,
and fear regularly all day from the fierce his
qui te tribulabat, cum parabat ad perdendum. Ubi
that you oppressor, with preparing to destroy. Where
nunc est furor tribulantis? 51:14 Cito captivus
now is The anger the oppressor? 51:14 quickly! caption
liberabitur et non morietur in fovea, nec deficiet
free and not die in pit or fail

panis eius. 51:15 Ego enim sum Dominus Deus tuus,
bread her. 51:15 I For I Lord God your
qui conturbo mare, et intumescunt fluctus eius;
that churns sea, and swell waves thereof;
Dominus exercituum nomen eius. 51:16 Posui verba
Lord hosts name her. 51:16 I have set words
mea in ore tuo et in umbra manus meae protexi
my in mouth your and in shadow hand I covered
te, cum extendebam caelos et fundabam terram et
you with I stretched out heavens and foundations land and
dicebam ad Sion: ‘Populus meus es tu’. 51:17
I told to Zion; ‘people my you You.’ 51:17
Elevare, elevare, consurge, Ierusalem, quae bibisti de
Rouse Awake! awake Jerusalem which drunk of
manu Domini calicem irae eius; poculum soporis
hand of cup anger thereof; cup sleep
bibisti, epotasti. 51:18 Non est qui sustentet eam ex
drunk, drained. 51:18 no is that guide it from
omnibus filiis, quos genuit; et non est qui
all children, which birth; and not is that
apprehendat manum eius ex omnibus filiis, quos
apprehend hand his from all children, which
enutrivit. 51:19 Duo sunt quae occurrerunt tibi; quis
brought up. 51:19 two are which met you; who
contristabitur super te? Vastitas et contritio et
sorry over You? devastation and destruction and
fames et gladius; quis consolabitur te? 51:20 Filii
famine and sword; who comfort You? 51:20 children
tui defecerunt, iacent in capite omnium viarum sicut
your failed, lie in head all roads as
oryx illaqueatus, pleni indignatione Domini,
antelope net full indignation Lord,
increpatione Dei tui. 51:21 Idcirco audi hoc,
rebuke God You. 51:21 Therefore listen this,
paupercula et ebria, sed non a vino. 51:22 Haec
afflicted and partying, but not from the wine. 51:22 This
dicit dominator tuus, Dominus et Deus tuus, qui
says Ruling your Lord and God your that
contendit pro populo suo: ‘ Ecce tui de manu tua
contends for people his ‘ Look I of hand your
calicem soporis, poculum indignationis meae; non
cup staggering, cup indignation mine; not

adicies, ut bibas illum ultra. 51:23 Et ponam illum
more as drink it beyond. 51:23 The I will it
in manu eorum, qui te humiliaverunt et dixerunt
in hand their that you afflict and said
tibi: ‘Incurvare, ut transeamus’; et ponebas ut
you: ‘Bow down, as Let us go over’; and partaker as
terram dorsum tuum et quasi viam transeuntibus’.
land back your and as way transitory. ‘
52:1 Consurge, consurge, induere fortitudine tua,
52: 1 Up awake put on strength your
Sion; induere vestimentis gloriae tuae, Ierusalem,
Zion; put on clothing glory your Jerusalem
civitas sanctitatis, quia non adiciet ultra, ut
The city holiness, because not comment more as
pertranseat per te incircumcisis et immundus. 52:2
pass by you uncircumcised and unclean. 52: 2
Excutere de pulvere, consurge, captiva Ierusalem;
Shake of dust awake captive Jerusalem;
solve vincula colli tui, captiva filia Sion. 52:3 Quia
Loose bonds neck your captive daughter Zion. 52: 3 for
haec dicit Dominus: ‘Gratis venumdati estis et
this says Lord: ‘freely sold you and
sine argento redimemini’. 52:4 **Quia haec dicit**
without silver will be redeemed. ‘ 52: 4 for this says
Dominus Deus: ‘In Aegyptum descendit populus
Lord God: ‘in Egypt down people
meus in principio, ut colonus esset ibi; et Assur
my in beginning as farmer was there; and Assyrian
sine causa oppressit eum. 52:5 Et nunc quid mihi
without cause crushed him. 52: 5 The now what I
est hic, dicit Dominus, quoniam ablati est populus
is here, says Lord, for withdrawn is people
meus gratis? Dominatores eius ululant, dicit Dominus,
my nothing? masters his wails, says Lord,
et iugiter tota die nomen meum blasphematur. 52:6
and regularly all day name my blasphemed. 52: 6
Propter hoc sciet populus meus nomen meum in die
Because of this know people my name my in day
illa, quia ego ipse, qui loquebar: ‘Ecce adsum’.
that because I he, that I spoke: ‘Behold I am here’.

52:7 Quam pulchri super montes pedes annuntiantis,
 52: 7 How beautiful over mountains feet Announcing;
 praedicantis pacem, annuntiantis bonum, praedicantis
 announcing peace, Announcing good announcing
 salutem, dicentis Sion: 'Regnavit Deus tuus!'. **52:8**
 health; speaker Zion; 'ruling God Your '. 52: 8
Vox speculatorum tuorum: levaverunt vocem, simul
 Right watchmen your up voice, together
 exsultabunt, quia oculo ad oculum videbunt, cum
 they sing; because eye to eye see with
 redierit Dominus ad Sion. **52:9** Gaudete et exsultate
 returns Lord to Zion. 52: 9 Break and rejoice
 simul, deserta Ierusalem, quia consolatus est
 at the same time, waste Jerusalem because comforted is
 Dominus populum suum, redemit Ierusalem. **52:10**
 Lord people his redeemed Jerusalem. 52:10
Nudavit Dominus brachium sanctum suum in oculis
 bare Lord arm St. his in eyes
 omnium gentium; et videbunt omnes fines terrae
 all nations; and see all ends earth
 salutare Dei nostri. **52:11** Recedite, recedite, exite
 salvation God Our. 52:11 Get depart Go out
 inde, pollutum nolite tangere; exite de medio eius,
 from there, unclean do not touch; Go out of the his
 mundamini, qui fertis vasa Domini. **52:12** Quoniam
 clean, that combine vessels Lord. 52:12 For
 non in festinatione exibitis nec in fuga properabitis;
 not in speed go or in flight you;
 praecedet enim vos Dominus, et colliget vos Deus
 go For you Lord, and gather you God
 Israel. **52:13** Ecce prospere aget servus meus;
 Israel. 52:13 Look successful deal slave my;
 exaltabitur et elevabitur et sublimis erit valde.
 exalted and up and high will be very much.
52:14 Sicut obstupuerunt super eum multi, sic
 52:14 As on edge over it many so
 deformis erat, quasi non esset hominis species eius,
 ugly It was as not was man forms his
 filiorum hominis aspectus eius, **52:15** sic disperget
 children man appearance his 52:15 so scatter

gentes multas. Super ipsum continebunt reges os
nations many. over it shut kings mouth
suum, quia, quae non sunt narrata eis, viderunt
his because, which not are The fabrication them, see
et, quae non audierunt, contemplati sunt. 53:1 ‘
and, which not listen how They are. 53: 1 ‘
Quis credidit auditui nostro, et brachium Domini
Who believed report our and arm of
cui revelatum est? 53:2 Et ascendit sicut virgultum
which revealed is it? 53: 2 The up as plant
coram eo et sicut radix de terra sitiendi. Non erat
before it and as root of land dry. no was
species ei neque decor, ut aspiceremus eum, et non
forms it or beauty, as look him, and not
erat aspectus, ut desideraremus eum. 53:3 Despectus
was appearance, as long him. 53: 3 A view
erat et novissimus virorum, vir dolorum et sciens
was and last men man pain and knowing
infirmiorem, et quasi abscondebamur vultum coram
weakness; and as hide face before
eo; despectus, unde nec reputabamus eum. 53:4 Vere
it; despised, whence or considered him. 53: 4 really
languores nostros ipse tulit et dolores nostros ipse
diseases our he took and pains our he
portavit; et nos putavimus eum quasi plagatum,
reacted and we esteem it as stricken,
percussum a Deo et humiliatum. 53:5 Ipse autem
smitten from God and afflicted. 53: 5 He Now
vulneratus est propter iniquitates nostras, attritus est
wounded is for iniquities our bruised is
propter scelera nostra; disciplina pacis nostrae super
for crimes our; training peace our over
eum, et livore eius sanati sumus. 53:6 Omnes nos
him, and stripes his stripes We are. 53: 6 All we
quasi oves erravimus, unusquisque in viam suam
as sheep have gone astray each in way his
declinavit; et posuit Dominus in eo iniquitatem
declined; and set Lord in it violence
omnium nostrum’. 53:7 Afflictus est et ipse subiecit
all of us. ‘ 53: 7 afflicted is and he he added

se et non aperuit os suum; sicut agnus, qui ad
he and not opened mouth his own; as lamb, that to
occisionem ducitur, et quasi ovis, quae coram
slaughter led, and as sheep, which before
tendentibus se obmutuit et non aperuit os suum.
shearers he speechless and not opened mouth his own.
53:8 Angustia et iudicio sublatus est. De generatione
53: 8 Destruction and trial Raised It is. The generation
eius quis curabit? Quia abscissus est de terra
his who cure? for cut is of land
viventium; propter scelus populi mei percussus est ad
living; for crime people my struck is to
mortem. 53:9 Et posuerunt sepulcrum eius cum
death. 53: 9 The put grave his with
impiis, cum divitibus tumulum eius, eo quod
the wicked with rich grave his it that
iniquitatem non fecerit, neque dolus fuerit in ore
violence not yield, or deceit be in mouth
eius. 53:10 Et Dominus voluit conterere eum
her. 53:10 The Lord He wanted destroy it
infirmirate. Si posuerit in piaculum animam suam,
weakness. If put in atonement life his
videbit semen longaevum, et voluntas Domini in
see seed the aged; and will of in
manu eius prosperabitur. 53:11 Propter laborem
hand his prosper. 53:11 Because of labor
animae eius videbit lucem, saturabitur in scientia
soul his see light satisfied in knowledge
sua. Iustificabit iustus servus meus multos et
their own. justify the just slave my many and
iniquitates eorum ipse portabit. 53:12 Ideo
iniquities their he bear. 53:12 Therefore
dispertiam ei multos, et cum fortibus dividet spolia,
I will it many and with strong divide spoils,
pro eo quod tradidit in mortem animam suam et
for it that delivered in death life his and
cum sceleratis reputatus est; et ipse peccatum
with criminals accounted for it is; and he sin
multorum tulit et pro transgressoribus rogat. 54:1
many took and for trespassers she asks. 54: 1

Exsulta, sterilis, quae non peperisti, laetare, gaude,
Rejoice, barren, which not But she, rejoice! o

quae non parturisti, quoniam multi sunt filii
which not travail for many are children

desertae magis quam filii nuptae, dicit Dominus.
waste more than children married, says Lord.

54:2 Dilata locum tentorii tui et pelles

54: 2 Enlarge place tent your and skins

tabernaculorum tuorum extende, ne parcas; longos
Booths your stretch, do not spare; lengthen

fac funiculos tuos et clavos tuos consolida. 54:3 Ad
Make lines your and stakes your stakes. 54: 3 the

dexteram enim et ad laevam penetrabis, et semen
right For and to left break; and seed

tuum hereditabit gentes, quae civitates desertas
your inherit nations which cities waste

inhabitabunt. 54:4 Noli timere, quia non
inhabit. 54: 4 Do not fear because not

confunderis, neque erubescas, quia non te pudebit;
be ashamed or confusion; because not you shame;

nam confusionis adolescentiae tuae oblivisceris et
for confusion youth your forget and

opprobrii viduitatis tuae non recordaberis amplius.
reproach widowhood your not remember longer.

54:5 Qui enim fecit te, erit sponsus tuus, Dominus
54: 5 He For he you will be groom your Lord

exercituum nomen eius; et redemptor tuus Sanctus
hosts name thereof; and Redeemer your St.

Israel, Deus omnis terrae vocabitur. 54:6 Quia ut
Israel God all earth will be called. 54: 6 for as

mulierem derelictam et maerentem spiritu vocavit te
woman forsaken and mourning spirit he called you

Dominus, et uxorem ab adolescentia abiectam dixit
Lord, and wife from youth cast off said

Deus tuus. 54:7 Ad punctum in modico dereliqui te
God Your. 54: 7 the point in Almost off you

et in miserationibus magnis congregabo te. 54:8 In
and in compassion great I gather You. 54: 8 in

momento indignationis abscondi faciem meam
moment indignation I hid face I

parumper a te et in misericordia sempiterna
a from you and in mercy everlasting

misertus sum tui, dixit redemptor tuus Dominus.
with compassion I your said Redeemer your Lord.

54:9 Sicut in diebus Noe istud mihi est, cui iuravi,
54: 9 As in days Noah this I is which I swear,

ne inducerem aquas Noe ultra supra terram; sic
do not bring water Noah more above land; so

iuravi, ut non irascar tibi et non increpem te.
I swear, as not angry you and not rebuke You.

54:10 Montes enim recedent, et colles movebuntur,
54:10 Mountains For withdraw; and The hills shake,

misericordia autem mea non recedet a te, et
mercy Now my not depart from you and

foedus pacis meae non movebitur, dixit miserator
treaty peace I not moved said compassionate

tuus Dominus. 54:11 Paupercula, tempestate convulsa
your Lord. 54:11 afflicted storm convulsed

absque ulla consolatione, ecce ego sternam super
without any consolation See I cement over

carbunculos lapides tuos et fundabo te in sapphiris;
carbuncles stones your and foundations you in sapphires;

54:12 et ponam iaspidem propugnacula tua et
54:12 and I will pinnacles Fortresses your and

portas tuas in lapides pretiosos et omnes terminos
gates I in stones costly and all border

tuos in lapides desiderabiles. 54:13 Universi filii tui
your in stones desirable. 54:13 All children your

erunt discipuli Domini, et magna erit pax filiis
will be students Lord, and great will be peace children

tuis; 54:14 in iustitia fundaberis. Procul eris ab
your; 54:14 in justice will be established. At You will be from

oppressione, quia non timebis, et a pavore, quia
oppression, because not fear; and from terror, because

non appropinquabit tibi. 54:15 Ecce, si impetus
not approach to you. 54:15 See, if attacks

fiet, non erit ex me; qui impetum fecerit in
it will be done, not will be from me; that attack do in

te, cadet contra te. 54:16 Ecce, ego creavi fabrum
you fall against You. 54:16 See, I created smith

sufflantem in igne prunas et proferentem vas in
blowing in fire coals and forges vessel in
opus suum; et ego creavi etiam vastatorem ad
work his own; and I created also spoiler to
disperdendum. 54:17 Omne vas, quod fictum est
destroy. 54:17 All vessel, that fiction is
contra te, frustra erit. Et omnem linguam
against you pieces will be. The all language
insurgentem tibi in iudicio confutabis: haec est
Rampant you in trial condemn this is
hereditas servorum Domini et iustitia eorum ex me,
heritage officials of and justice their from I
dicit Dominus. 55:1 Heu! Omnes sitientes, venite ad
says Lord. 55: 1 Ah! All thirsty come to
aquas; et, qui non habetis argentum, properate,
water; and, that not have silver Hurry!
emite et comedite, venite, emite absque argento et
buy and eat, come buy without silver and
absque ulla commutatione vinum et lac. 55:2 Quare
without any price wine and milk. 55: 2 Why
appenditis argentum non in panibus et laborem
spend silver not in bread and labor
vestrum non in saturitate? Audite, audientes me, et
you not in satisfaction? Listen hearing I and
comedite bonum, ut delectetur in crassitudine anima
eat good as DELIGHTED in thick soul
vestra. 55:3 Incline aurem vestram et venite ad
your. 55: 3 Pay ear your and come to
me; audite, ut vivat anima vestra, et feriam
me; listen, as live soul your and fair
vobiscum pactum sempiternum, misericordias David
with pact ever, mercies David
fideles. 55:4 Ecce testem populis dedi eum, ducem ac
faithful. 55: 4 Look witness people I him, leader and
praeceptorem gentibus. 55:5 Ecce gentem, quam
teacher nations. 55: 5 Look nation, than
nesciebas, vocabis, et gentes, quae te non
unknown call, and nations which you not
cognoverunt, ad te current, propter Dominum Deum
known, to you current, for Lord God

tuum et Sanctum Israel, quia glorificavit te. 55:6
your and St. Israel because glorified You. 55: 6

Quaerite Dominum, dum inveniri potest; invoke
Seek Lord, while found can; Call on

eum, dum prope est. 55:7 Derelinquat impius viam
him, while close It is. 55: 7 lets The wicked way

suam, et vir iniquus cogitationes suas; et
his and man Wicked thoughts their own; and

revertatur ad Dominum, et miserebitur eius, et ad
return to Lord, and have mercy his and to

Deum nostrum, quoniam multus est ad ignoscendum.
God our for a lot is to forgiving.

55:8 Non enim cogitationes meae cogitationes vestrae,
55: 8 no For thoughts I thoughts your

neque viae vestrae viae meae, dicit Dominus. 55:9
or way your way my says Lord. 55: 9

Quia sicut exaltantur caeli a terra, sic exaltatae
for as higher air from land, so higher

sunt viae meae a viis vestris, et cogitationes meae
are way I from ways your and thoughts I

a cogitationibus vestris. 55:10 Et quomodo descendit
from thoughts your. 55:10 The how down

imber et nix de caelo et illuc ultra non revertitur,
rain and snow of heaven and there more not returns

sed inebriat terram et infundit eam et germinare
but watering land and infuses it and grow up

eam facit et dat semen serenti et panem comedenti,
it does and gives seed sower and bread eater,

55:11 sic erit verbum meum, quod egredietur de
55:11 so will be word my that Unleashed of

ore meo: non revertetur ad me vacuum, sed faciet,
mouth I not return to I void, but will,

quaecumque volui, et prosperabitur in his, ad quae
whatever I wanted to and prosper in those to which

misi illud. 55:12 Quia in laetitia egrediemini et in
I that. 55:12 for in joy go and in

pace deducemini; montes et colles cantabunt coram
peace will be led; mountains and The hills Break before

vobis laudem, et omnia ligna regionis plaudent
you praise and all timber region clap

manu. 55:13 Pro vepribus ascendet cupressus, et pro
hand. 55:13 Pro brambles up cypress and for
urtica crescet myrtus; et erit Domino in gloriam, in
nettle increase myrtle; and will be Lord in glory in
signum aeternum, quod non auferetur. 56:1 Haec
sign ever; that not taken. 56: 1 This
dicit Dominus: ‘ Custodite iudicium et facite
says Lord: ‘ Keep judgment and do
iustitiam, quia iuxta est salus mea, ut veniat, et
justice; because according to is safety my as come, and
iustitia mea, ut reveletur’. 56:2 Beatus vir, qui facit
justice my as be revealed. ‘ 56: 2 Happy man that does
hoc, et filius hominis, qui apprehendit istud,
this, and son man, that apprehends this
custodiens sabbatum, ne polluat illud, custodiens
keeping Saturday, do not polluting it keeping
manum suam, ne faciat omne malum. 56:3 Et non
hand his do not do all evil. 56: 3 The not
dicat filius advenae, qui adhaeret Domino, dicens: ‘
say son The newcomers that cleaves Lord, saying: ‘
Separatione dividet me Dominus a populo suo’.
separation divide I Lord from people its own. ‘
Et non dicat eunuchus: ‘ Ecce, ego lignum aridum’.
The not say officer; ‘ See, I wood dry. ‘
56:4 Quia haec dicit Dominus eunuchis: ‘ Qui
56: 4 for this says Lord officers: ‘ He
custodierint sabbata mea et elegerint, quae ego
watch sabbath my and choice which I
volui, et tenuerint foedus meum, 56:5 dabo eis in
I wanted to and hold treaty my 56: 5 I them in
domo mea et in muris meis locum et nomen melius
house my and in mouse I place and name more
a filiis et filiabus: nomen sempiternum dabo eis,
from children and daughters; name ever I them,
quod non peribit. 56:6 Et filios advenae, qui
that not cut off. 56: 6 The children The newcomers that
adhaerent Domino, ut colant eum, ut diligant nomen
adhere Lord, as worship him, as love name
Domini, ut sint ei in servos, omnes custodientes
Lord, as are it in servants, all keeping

sabbatum, ne polluant illud, et tenentes foedus
Saturday, do not pollute it and holding treaty
meum, 56:7 adducam eos in montem sanctum meum
my 56: 7 I them in mount St. my
et laetificabo eos in domo orationis meae: holocausta
and make them in house prayer my holocausts
eorum et victimae eorum placebunt mihi super altari
their and victims their please I over altar
meo, quia domus mea domus orationis vocabitur
I because house my house prayer call
cunctis populis'. 56:8 Ait Dominus Deus, qui
all the people. ' 56: 8 said Lord God, that
congregat dispersos Israel: ' Adhuc congregabo ad
gathers scattered Israel: ' yet I gather to
eum praeter congregatos eius'. 56:9 Omnes bestiae
it In addition to together His. ' 56: 9 All beasts
agri, venite ad devorandum, universae bestiae saltus.
field come to fuel, all beasts forest.
56:10 Speculatores eius caeci, omnes nescierunt;
56:10 watchmen his blind, all not known;
universi sunt canes muti non valentes latrare,
all are dogs dumb not strong bark,
insanientes, cubantes, amantes soporem; 56:11 et
insane, lying down, lovers sleep; 56:11 and
canes voraces nescierunt saturitatem, ipsi pastores
dogs voracious not known filling, they shepherds
ignoraverunt intellegentiam: omnes in viam suam
They do not know understanding: all in way his
declinaverunt, unusquisque ad avaritiam suam, a
declined, each to gain his from
summo usque ad novissimum. 56:12 ' Venite, sumam
top up to quarter. 56:12 ' Come take
vinum, et impleamur ebrietate; et cras erit sicut
wine, and binge drunkenness; and tomorrow will be as
hodie et multo amplius'. 57:1 Iustus perit, et non
today and more any more. ' 57: 1 just disappears; and not
est qui recogitet in corde suo; et viri misericordiae
is that lays in heart his own; and men mercy
colliguntur, tamen non est qui intellegat: a facie
collected, yet not is that understand: from the

enim malitiae collectus est iustus. 57:2 In pacem
For malice gathered is just. 57: 2 in peace
ingreditur, requiescit in cubili suo, qui ambulat in
enters rests in bed his that walks in
directione sua. 57:3 Vos autem accedite huc, filii
direction their own. 57: 3 you Now Come here, children
auguratricis, semen adulteri et fornicariae. 57:4
sorceress, seed adulterers and whore. 57: 4
Super quem luditis? Super quem dilatatis os et
over which you play? over which spreading mouth and
eicitis linguam? Numquid non vos filii scelesti,
draw out language? Do not you children unholy,
semen mendax, 57:5 qui exardescitis in terebinthis
seed liar; 57: 5 that Enflaming in oaks
subter omne lignum frondosum, immolantes parvulos
under all wood green, immolating children
in vallibus subter scissuras petrarum? 57:6 In
in valleys under pieces rocks? 57: 6 in
partibus vallis pars tua, hae sunt sors tua; et ipsis
parts valley part your these are lot your; and the
effundisti libamen, obtulisti sacrificium. Numquid
pour drink-offered sacrifice. Do
super his consolabor? 57:7 Super montem excelsum
over these comfort? 57: 7 over mount high
et sublimem posuisti cubile tuum, et illuc
and high You have set bed your and there
ascendisti, ut immolares hostias. 57:8 Et post ostium
up as offer victims. 57: 8 The after door
et postem posuisti memoriale tuum; nam longe a
and post You have set memorial your; for off from
me discooperuisti et ascendisti, dilatasti cubile tuum,
I uncovered and up enlarge bed your
et pepigisti cum eis foedus; dilexisti stratum eorum,
and bargain with them covenant; You love bed their
manum respexisti. 57:9 Et ingressa es ad regem cum
hand look. 57: 9 The She arrived you to king with
unguento et multiplicasti pigmenta tua; misisti
ointment and increased pigments your; sent
legatos tuos procul et humiliata es usque ad
ambassadors your at and debase you up to
inferos. 57:10 In multitudine viae tuae laborasti;
Underworld. 57:10 in numbers way your labored;

non dixisti: ‘ Vanum est!’. **Vitam manus tuae**
not You said: ‘ Needless It is. ‘ life hand your
invenisti, propterea non aegrotasti. 57:11 Pro quo
found, therefore not aegrotasti. 57:11 Pro which
sollicita timuisti, quia mentita es et mei non es
careful afraid of, because lied you and my not you
recordata neque cogitasti in corde tuo? Nonne, quia
remembered or planned in heart you? Do not because
ego tacui et longo tempore, me non times? 57:12
I silent and long time I not do you fear? 57:12
Ego annuntiabo iustitiam tuam et opera tua, quae
I I will tell justice your and works your which
non proderunt tibi. 57:13 Cum clamaveris, liberent
not profit to you. 57:13 with whiff save
te lucra tua; et omnia illa auferet ventus, tollet
you gains your; and all that away wind, take off
aura. Qui autem fiduciam habet in me, hereditabit
breeze. He Now confidence has in I inherit
terram et possidebit montem sanctum meum. 57:14
land and learning; mount St. My. 57:14
Et dicent: ‘ Sternite, sternite, parate viam, auferte
The say: ‘ Saddle, Saddle, Prepare the way, remove
offendicula de via populi mei’. 57:15 Quia haec dicit
offenses of road people My’. 57:15 for this says
Excelsus et Sublimis, habitans aeternitatem, et
High and Eminent resident eternity, and
sanctum nomen eius: ‘ Excelsus et sanctus habito et
St. name his ‘ High and St. I live and
cum contrito et humili spiritu, ut vivificem spiritum
with contrite and low spirit, as to revive spirit
humilium et vivificem cor contritorum. 57:16 Non
low and to revive heart contrite. 57:16 no
enim in sempiternum litigabo neque usque ad finem
For in ever I contend or up to end
irascar, quia spiritus a facie mea deficeret, halitus,
angry; because spirit from the my failed, exhalation
quem ego feci. 57:17 Propter iniquitatem avaritiae
which I I did it. 57:17 Because of violence greed
eius iratus sum et percussi eum, abscondi faciem
his angry I and I struck him, I hid face

meam et indignatus sum; et abiit vagus in via
I and indignant I; and He went unpredictable in road
cordis sui. 57:18 Vias eius vidi et sanabo eum et
heart 's. 57:18 ways his I and heal it and
reducam eum et reddam consolationes ipsi et
back it and pay comforts they and
lugentibus eius. 57:19 Creo fructum labiorum pacem;
mourners her. 57:19 Creon fruit lips peace;
pacem ei, qui longe est et qui prope, dixit Dominus,
peace to that off is and that almost, said Lord,
et sanabo eum'. 57:20 Impii autem quasi mare
and heal for him. ' 57:20 The wicked Now as sea
fervens, quod quiescere non potest, et redundant
hot that rest not can and rebound
fluctus eius in limum et lutum. 57:21 Non est pax
waves his in mud and mud. 57:21 no is peace
impiis, dicit Deus meus. 58:1 Clama fortiter, ne
the wicked says God My. 58: 1 Cry strongly, do not
cesses; quasi tuba exalta vocem tuam et annuntia
Cease; as trumpet lift voice your and news
populo meo scelera eorum et domui Iacob peccata
people I crimes their and house Jacob sins
eorum. 58:2 Me etenim de die in diem quaerunt et
them. 58: 2 me For of day in day seek and
scire vias meas volunt, quasi gens, quae iustitiam
know ways I they want as nation, which justice
fecerit et iudicium Dei sui non dereliquerit. Rogant
do and judgment God s not abandoned. They ask
me iudicia iustitiae, appropinquare Deum volunt. 58:3
I judgments justice, approach; God want. 58: 3
' Quare ieiunavimus, et non aspexisti, humiliavimus
' Why fasted, and not drops, humbled
animam nostram, et nescisti?'. Ecce, in die
life our and You did not know? '. See, in day
ieiunii vestri agitis negotia et omnes operarios
fast you you do business and all workers
vestros opprimitis. 58:4 Ecce, ad lites et
your labors. 58: 4 See, to debates and
contentiones ieiunatis et percutitis pugno impie.
tensions fast and strike fist wickedly.

Nolite ieiunare sicut hodie, ut audiat in excelsis
Do not fast as today, as Let in high
clamor vester. 58:5 Numquid tale est ieiunium, quod
cry your. 58: 5 Do such is fast that
elegi, dies, quo homo affligit animam suam?
I have chosen, day, which man afflicts life his?
Numquid contorquere quasi iuncum caput suum et
Do wind as bulrush head his and
saccum et cinerem sternere? Numquid istud vocabis
sackcloth and ashes under him? Do this call
ieiunium et diem acceptabilem Domino? 58:6 Nonne
fast and day acceptable Lord? 58: 6 Did
hoc est ieiunium, quod elegi: dissolvere vincula
this is fast that I have chosen: dissolve bonds
iniqua, solvere funes iugi, dimittere eos, qui
unfair, pay ropes constant, release them; that
confracti sunt, liberos, et omne iugum dirumpere?
broken are free and all yoke break?
58:7 Nonne frangere esurienti panem tuum, et
58: 7 Did Abolishing hungry bread your and
egenos, vagos inducere in domum? Cum videris
needy vagabonds lead in home? with see
nudum, operi eum et carnem tuam ne despexeris.
naked work it and flesh your do not kin.
58:8 Tunc erumpet quasi aurora lumen tuum, et
58: 8 Then terraced as morning light your and
sanatio tua citius orietur; et anteibit faciem tuam
validation your sooner arise; and Gone face your
iustitia tua, et gloria Domini colliget te. 58:9 Tunc
justice your and glory of gather You. 58: 9 Then
invocabis, et Dominus exaudiet; clamabis, et dicet:
call, and Lord answer; cry, and He will say:
‘ Ecce adsum’. Si abstuleris de medio tui iugum et
‘ Look I am here. ‘ If take away of the your yoke and
desieris extendere digitum et loqui iniquitatem; 58:10
putting extend finger and talk violence; 58:10
si effuderis esurienti animam tuam et animam
if shed hungry life your and life
afflictam satiaveris, orietur in tenebris lux tua, et
afflicted satisfy BRANCH in the dark light your and
caligo tua erit sicut meridies. 58:11 Et te ducet
fog your will be as noon. 58:11 The you Links

Dominus semper, et satiabit in locis aridis animam
Lord always, and satisfy in places dry life
tuam et ossa tua firmabit; et eris quasi hortus
your and bones your strengthen; and You will be as garden
irriguus et sicut fons aquarum, cuius non deficient
watered and as source water the not fail
aquae. 58:12 Et reaedificabit gens tua ruinas
water. 58:12 The build nation your ruins
antiquas; fundamenta generationis et generationis
old; foundations generation and generation
suscitabis: et vocaberis restitutor ruinarum,
up: and called restorer catastrophic consequences
instaurator viarum, ut habitentur. 58:13 Si averteris
The restorer roads, as inhabited. 58:13 If turn
a sabbato pedem tuum, facere negotia tua in die
from Saturday foot your do business your in day
sancto meo, et vocaveris sabbatum delicias et diem
St. I and call Saturday Eden and day
Domino sacrum gloriosum; et glorificaveris eum
Lord sacred glorious; and honor it
relinquens vias tuas et negotia tua et sermones
leaving ways I and business your and words
tuos, 58:14 tunc delectaberis super Domino; et vehi
your 58:14 then delight over Lord; and ride
te faciam super altitudines terrae et cibabo te
you I do over heights earth and Feeding you
hereditate Iacob patris tui. Os enim Domini locutum
heritage Jacob father You. mouth For of spoken
est. 59:1 Ecce non est abbreviata manus Domini, ut
It is. 59: 1 Look not is abridged hand Lord, as
salvare nequeat, neque aggravata est auris eius, ut
save it can or heavy is ear his as
non exaudiat; 59:2 sed iniquitates vestrae diviserunt
not hear; 59: 2 but iniquities your divided
inter vos et Deum vestrum, et peccata vestra
between you and God you and sins your
absconderunt faciem eius a vobis, ne exaudiret.
hide face his from you do not hear.
59:3 Manus enim vestrae pollutae sunt sanguine, et
59: 3 hand For your Filthy are blood and

digiti vestri iniquitate; labia vestra locuta sunt
fingers you violence; lips your she said are
mendacium, et lingua vestra iniquitatem fatur. 59:4
lies, and language your violence he cries. 59: 4
Non est qui invocet iustitiam, neque est qui iudicet
no is that calls justice; or is that judge
vere; confidunt in nihilo et loquuntur vanitates:
really; trust in nothing and talk vanities;
conceperunt laborem et pepererunt iniquitatem. 59:5
Conceiving labor and bore violence. 59: 5
Ova aspidum rumpunt et telas araneae texunt; qui
eggs asp break and webs spiders weave; that
comederit de ovis eorum, morietur, et, quod fractum
eats of eggs their die, and, that broken
est, erumpet in regulum. 59:6 Telae eorum non
is terraced in viper. 59: 6 subcutaneous their not
erunt in vestimentum, neque operientur operibus
will be in clothing; or cover works
suis; opera eorum opera iniquitatis, et facinora
his family; works their works of violence, and crimes
violentiae in manibus eorum. 59:7 Pedes eorum ad
violence in hands them. 59: 7 feet their to
malum currunt et festinant, ut effundant sanguinem
evil run and haste, as shed blood
innocentem; cogitationes eorum cogitationes iniquitatis,
innocent; thoughts their thoughts of violence,
vastitas et contritio in viis eorum. 59:8 Viam pacis
devastation and destruction in ways them. 59: 8 way peace
nescierunt, et non est iudicium in gressibus eorum;
they know and not is judgment in steps: them;
semitae eorum incurvatae sunt eis: omnis, qui calcit
highways their crooked; are them: all that treads
in eis, ignorat pacem. 59:9 Propter hoc elongatum
in them, ignores peace. 59: 9 Because of this distanced
est iudicium a nobis, et non apprehendit nos
is judgment from us and not apprehends we
iustitia; expectamus lucem, et ecce tenebrae,
justice; look for light and See darkness,
splendorem, et in caligine ambulamus. 59:10
brightness, and in thick walk. 59:10

Palpamus sicut caeci parietem et quasi absque oculis
We grope as blind wall and as without eyes
attrectamus; impegimus meridie quasi in crepusculo,
handling; We have stumbled noon as in dusk,
inter sanos quasi mortui. 59:11 Rugimus quasi ursi
between healthy as dead. 59:11 We roar as bears
omnes et quasi columbae gementes gemimus;
all and as doves sigh none;
exspectamus iudicium, et non est, salutem, et
look for trial and not is health; and
elongata est a nobis. 59:12 Multiplicatae sunt enim
elongate is from to us. 59:12 increased are For
iniquitates nostrae coram te, et peccata nostra
iniquities our before you and sins our
respondent nobis; quia scelera nostra nobiscum, et
reply us; because crimes our with us, and
iniquitates nostras cognovimus: 59:13 peccare et
iniquities our we know: 59:13 sin and
mentiri contra Dominum et recedere a Deo nostro,
lie against Lord and recede from God our
loqui violentiam et transgressionem, concipere et
talk violence and trespass, conceive and
murmurare de corde verba mendacii. 59:14 Et
Murmur of heart words lying. 59:14 The
conversum est retrorsum iudicium, et iustitia longe
turned is back trial and justice off
stat, quia corruit in platea veritas, et aequitas non
stands because collapsed in street truth and equity not
potuit ingredi. 59:15 Et facta est veritas in
could enter. 59:15 The made is truth in
oblivionem, et, qui recedit a malo, spoliatur. Et
forgetfulness, and, that departs from evil, provisions. The
vidit Dominus, et malum apparuit in oculis eius,
saw Lord, and evil He appeared in eyes his
quia non est iudicium. 59:16 Et vidit quia non est
because not is judgment. 59:16 The saw because not is
vir, et aporiatu est, quia non est qui occurrat; et
man and wondered is because not is that to help; and
salvavit sibi brachium suum, et iustitia eius ipsa
saved to arm his and justice his the

confirmavit eum. 59:17 Indutus est iustitia ut lorica,
confirmed him. 59:17 dressed is justice as Target,

et galea salutis in capite eius; indutus est
and helmet health in head thereof; dressed is
vestimentis ultionis et operuit se zelo quasi pallio.
clothing vengeance and covered he zeal as cloth.

59:18 Secundum opera sic retribuet: iram hostibus
59:18 according to works so rewarded: anger enemies
suis, retributionem inimicis suis, insulis vicem reddet.
their retribution enemies their islands turn he will pay.

59:19 Et timebunt, qui ab occidente, nomen Domini,
59:19 The fear, that from west name Lord,

et, qui ab ortu solis, gloriam eius, cum venerit
and, that from east the sun, glory his with come
quasi fluvius violentus, quem spiritus Domini cogit.
as river violent which spirit of compels.

59:20 Et veniet pro Sion redemptor et eis, qui
59:20 The will for Zion Redeemer and them, that
redeunt ab iniquitate in Iacob, dixit Dominus. 59:21
return from violence in Jacob, said Lord. 59:21

Hoc foedus meum cum eis, dixit Dominus: ‘ Spiritus
This treaty my with them, said Lord: ‘ Spirit

meus, qui est super te, et verba mea, quae posui in
my that is over you and words my which I put in

ore tuo, non recedent de ore tuo et de ore
mouth your not depart of mouth your and of mouth
seminis tui et de ore seminis seminis tui, dixit
Seeding your and of mouth Seeding Seeding your said

Dominus, amodo et usque in sempiternum’. 60:1
Lord, hereafter and up in ever. 60: 1

Surge, illuminare, quia venit lumen tuum, et gloria
Up bright, because he came light your and glory

Domini super te orta est. 60:2 Quia ecce tenebrae
of over you arising It is. 60: 2 for See darkness

operient terram et caligo populos; super te autem
cover land and fog people; over you Now

orietur Dominus, et gloria eius in te videbitur. 60:3
BRANCH Lord, and glory his in you seen. 60: 3

Et ambulabunt gentes in lumine tuo, et reges in
The walk nations in light your and kings in

splendore ortus tui. 60:4 **Leva in circuitu oculos tuos**
brightness rising You. 60: 4 Lift in about eyes your
et vide: omnes isti congregati sunt, venerunt tibi;
and see also: all these gathered are they you;
fili tui de longe veniunt, et filiae tuae in ulnis
children your of off they and daughters your in Her arms
gestantur. 60:5 **Tunc videbis et illuminaberis, et**
supported. 60: 5 Then see and bright and
palpitabit et dilatabitur cor tuum, quia confluet ad
shaking and enlarged heart your because flowing to
te multitudo maris, fortitudo gentium veniet tibi;
you company sea, strength nations will you;
60:6 inundatio camelorum operiet te, dromedarii
60: 6 inundation camels cover you dromedaries
Madian et Ephā; omnes de Saba venient, aurum et
Midian and Gaepha all of Saba come gold and
tus deferentes et laudem Domini annuntiantes.
frankincense bringing and praise of telling.
60:7 Omne pecus Cedar congregabitur tibi, arietes
60: 7 All cattle Cedar together you rams
Nabaioth ministrabunt tibi; offerentur super placabili
Nabajoth minister you; offering over acceptance
altari meo, et domum gloriae meae glorificabo. 60:8
altar I and home glory I beautiful. 60: 8
Quae sunt istae, quae ut nubes volant, et quasi
What are these are, which as cloud fly and as
columbae ad fenestras suas? 60:9 **Me enim insulae**
doves to windows their? 60: 9 me For The islands
expectabunt, et in principio naves Tharsis, ut
wait, and in beginning ships Tharsis as
adducant filios tuos de longe, argentum eorum et
bring children your of far, silver their and
aurum eorum cum eis, nomini Domini Dei tui et
gold their with them, name of God your and
Sancto Israel, quia glorificavit te. 60:10 **Et**
Holy Israel because glorified You. 60:10 The
aedificabunt filii peregrinorum muros tuos, et reges
build children foreigners walls your and kings
eorum ministrabunt tibi; in indignatione enim mea
their minister you; in indignation For my

percussi te, sed in beneplacito meo misertus sum
I struck you but in pleasure I with compassion I
tui. 60:11 Et aperientur portae tuae iugiter, die ac
You. 60:11 The The opening The gates your regularly, day and
nocte non claudentur, ut afferatur ad te fortitudo
night not closed; as Quote to you strength
gentium, et reges earum adducantur. 60:12 Gens
nations, and kings their brought. 60:12 Clan
enim et regnum, quae non servierint tibi, peribunt,
For and kingdom which not served you perish,
et gentes vastitate vastabuntur. 60:13 Gloria Libani
and nations extremity wasted. 60:13 glory Lebanon
ad te veniet, cupressus, ulmus et abies simul,
to you He will come cypress elm and fir at the same time,
ad ornandum locum sanctuarii mei; et locum pedum
to beautify place sanctuary mine; and place feet
meorum glorificabo. 60:14 Et venient ad te curvi
my beautiful. 60:14 The come to you bending
fili eorum, qui humiliaverunt te, et adorabunt
children their that afflict you and worship
vestigia pedum tuorum omnes, qui detrahebant tibi,
tracks feet your all that detracted you
et vocabunt te Civitatem Domini, Sion Sancti Israel.
and call you city Lord, Zion St. Israel.
60:15 Pro eo quod fuisti derelicta et odio habita, et
60:15 Pro it that You left and hatred and, and
non erat qui per te transiret, ponam te in
not was that by you passing, I will you in
superbiam saeculorum, gaudium in generationem et
pride ages joy in generation and
generationem; 60:16 et suges lac gentium et mamilla
generation; 60:16 and suck milk nations and breasts
regum lactaberis et scies quia ego Dominus salvator
kings suck and know because I Lord Saviour
tuus, et redemptor tuus Fortis Iacob. 60:17 Pro aere
your and Redeemer your Strong Jacob. 60:17 Pro air
afferam aurum et pro ferro afferam argentum et
Let gold and for steel Let silver and
pro lignis aes et pro lapidibus ferrum; et ponam
for wood brass and for stones iron; and I will

custodes tuos pacem et praepositos tuos iustitiam.
guards your peace and overseers your justice.

60:18 Non audietur ultra violentia in terra tua,
60:18 no heard more violence in land your

vastitas et contritio in terminis tuis; et vocabis
devastation and destruction in terms your; and call

Salutem muros tuos et portas tuas Laudem. 60:19
Health walls your and gates I Praise. 60:19

Non erit tibi amplius sol ad lucendum per diem,
no will be you more sun to light by day

nec splendor lunae illuminabit te, sed erit tibi
or splendor Monday to light you but will be you

Dominus in lucem sempiternam, et Deus tuus in
Lord in light everlasting, and God your in

gloriam tuam. 60:20 Non occidet ultra sol tuus, et
glory Your. 60:20 no The more sun your and

luna tua non minuetur, quia erit tibi Dominus in
moon your not decrease because will be you Lord in

lucem sempiternam, et complebuntur dies luctus tui.
light everlasting, and completed day mourning You.

60:21 Populus autem tuus omnes iusti; in perpetuum
60:21 people Now your all just; in ever

hereditabunt terram, germen plantationis meae, opus
inherit land Branch planting my work

manus meae ad glorificandum. 60:22 Minimus erit
hand I to glorified. 60:22 The smallest will be

in mille, et parvulus in gentem fortem. Ego
in one thousand, and child in nation strong. I

Dominus in tempore eius subito faciam istud. 61:1
Lord in time his suddenly I do this. 61: 1

Spiritus Domini Dei super me, eo quod unxerit
Spirit of God over I it that GOD

Dominus me; ad annuntiandum laeta mansuetis misit
Lord me; to announce happy lath sent

me, ut mederer contritis corde et praedicarem
I as heal broken heart and announce

captivis liberationem et clausis apertionem; 61:2 ut
prisoners release and closed openness; 61: 2 as

praedicarem annum placabilem Domino et diem
announce year favorable Lord and day

ultionis Deo nostro; ut consolarer omnes lugentes,
vengeance God our as comfort all mourn;
61:3 ut ponerem lugentibus Sion et darem eis
61: 3 as I made the mourners Zion and give them
coronam pro cinere, oleum gaudii pro luctu, pallium
crown for ashes, oil joy for mourning, cloak
laudis pro spiritu maeroris. Et vocabuntur Terebinthi
praise for spirit grief. The call Elah
iustitiae, plantatio Domini ad glorificandum. 61:4 Et
justice, plant of to glorified. 61: 4 The
aedificabunt deserta a saeculo et ruinas antiquas
build waste from century and ruins old
erigent et instaurabunt civitates desertas, dissipatas
wastes and repair cities waste, broken
in generatione et generatione. 61:5 Et stabunt alieni
in generation and generation. 61: 5 The stand strangers
et pascent pecora vestra, et filii peregrinorum
and feed cattle your and children foreigners
agricolae et vinitores vestri erunt; 61:6 vos autem
farmers and dressers you will be; 61: 6 you Now
Sacerdotes Domini vocabimini, Ministri Dei nostri
priests of be addressed, Minister God our
dicetur vobis; fortitudinem gentium comedetis et in
explained you; strength nations eat and in
gloria earum superbietis. 61:7 Pro confusione eorum
glory their riches. 61: 7 Pro confusion their
duplici et ignominia laudabunt partem suam;
double and shame praise part his own;
propterea in terra sua duplicia possidebunt, laetitia
therefore in land his double possess, joy
sempiterna erit eis. 61:8 Quia ego Dominus diligens
everlasting will be them. 61: 8 for I Lord A careful
iudicium, odio habens rapinam et iniquitatem; et
trial hatred a robbery and violence; and
dabo opus eorum in veritate et foedus perpetuum
I work their in the truth and treaty ever
feriam eis. 61:9 Et sciatur in gentibus semen eorum,
fair them. 61: 9 The known in nations seed their
et germen eorum in medio populorum; omnes, qui
and Branch their in the people; all that

viderint eos, cognoscent illos, quia isti sunt semen,
see them; know those because these are seed,
cui benedixit Dominus. 61:10 Gaudens gaudebo in
which blessed Lord. 61:10 rejoicing will in
Domino, et exsultabit anima mea in Deo meo, quia
Lord, and rejoice soul my in God I because
induit me vestimentis salutis et indumento iustitiae
put I clothing health and clothing justice
circumdedit me, quasi sponsum decoratum corona et
surrounded I as spouse decks crown and
quasi sponsam ornata monilibus suis. 61:11 Sicut
as bride garnished pendants their own. 61:11 As
enim terra profert germen suum, et sicut hortus
For land offers Branch his and as garden
semen suum germinat, sic Dominus Deus germinabit
seed his grow; so Lord God blossom
iustitiam et laudem coram universis gentibus. 62:1
justice and praise before all nations. 62: 1
Propter Sion non tacebo et propter Ierusalem non
Because of Zion not silent and for Jerusalem not
quiescam, donec egrediatur ut splendor iustitia eius,
quiet, until go out as splendor justice his
et salus eius ut lampas accendatur. 62:2 Et videbunt
and safety his as lamp burns. 62: 2 The see
gentes iustitiam tuam, et cuncti reges gloriam tuam;
nations justice your and all kings glory your;
et vocaberis nomine novo, quod os Domini
and called name new that mouth of
nominabit. 62:3 Et eris corona gloriae in manu
Renown. 62: 3 The You will be crown glory in hand
Domini, et diadema regni in manu Dei tui. 62:4
Lord, and crown kingdom in hand God You. 62: 4
Non vocaberis ultra Derelicta, et terra tua non
no called more Forsaken and land your not
vocabitur amplius Desolata; sed vocaberis
call more Desert; but called
Beneplacitum meum in ea, et terra tua Nupta, quia
The good pleasure my in it and land your Beulah because
complacuit Domino in te, et terra tua erit nupta.
pleased Lord in you and land your will be married.

62:5 Nam ut iuvenis uxorem ducit virginem, ita
 62: 5 For as youth wife leads virgin, so
 ducent te filii tui; ut gaudet sponsus super
 lead you children your; as dates groom over
 sponsam, ita gaudebit super te Deus tuus. **62:6**
 bride so rejoice over you God Your. 62: 6
 Super muros tuos, Ierusalem, constitui custodes; tota
 over walls your Jerusalem set guards; all
 die et tota nocte, in perpetuo non tacebunt. Qui
 day and all night in permanently not silent. He
 commonetis Dominum, ne taceatis **62:7** et ne
 call Lord, do not silence 62: 7 and do not
 detis silentium ei, donec stabiliat et donec ponat
 study silence to until establishes and until set
 Ierusalem laudem in terra. **62:8** Iuravit Dominus in
 Jerusalem praise in land. 62: 8 sworn Lord in
 dextera sua et in brachio fortitudinis suae: ‘ Non
 right his and in arm strength his ‘ no
 dabo triticum tuum ultra cibum inimicis tuis, neque
 I wheat your more food enemies your or
 bibent filii alieni vinum tuum, in quo laborasti.
 drink children strangers wine your in which labored.
62:9 Quia, qui collegerint illud, comedent et
 62: 9 because, that collection it eat and
 laudabunt Dominum; et, qui vindemiam fecerint,
 praise Lord; and, that vintage they do not,
 illud bibent in atriis sanctuarii mei. **62:10** Transite,
 it drink in courts sanctuary mine. 62:10 Pass
 transite per portas, parate viam populo. Sternite,
 Pass by gates, Prepare the way people. Saddle,
 sternite semitam, eligite lapides, elevate signum ad
 Saddle path, choose stones, Hoist sign to
 populos’. **62:11** Ecce Dominus auditum fecit in
 the people. ‘ 62:11 Look Lord report he in
 extremis terrae: ‘ Dicite filiae Sion: Ecce salus tua
 ends land; ‘ Tell daughters Zion; Look safety your
 venit, ecce merces eius cum eo, et praemium eius
 he came See wage his with it and reward his
 coram illo. **62:12** Et vocabunt eos Populus sanctus,
 before that. 62:12 The call them people holy

Redempti a Domino; tu autem vocaberis Quaesita,
Reclaimed from Lord; you Now called Sought;
Civitas non derelicta'. 63:1 ' Quis est iste, qui venit
States not left. ' 63: 1 ' Who is this that he came
de Edom, tinctis vestibus de Bosra? Iste formosus in
of Edom dipped clothes of Bosra this beautiful in
stola sua, gradiens in multitudine fortitudinis suae'.
robe his Travelling in numbers strength His own. ' ' Sum ego, qui loquor iustitiam, potens ad
' I I, that I speak justice; powerful to
salvandum'. 63:2 ' Quare ergo rubrum est
save. 63: 2 ' Why So red is
indumentum tuum, et vestimenta tua sicut calcantis
clothing your and clothes your as treads
in torculari?'. 63:3 ' Torcular calcavi solus, et de
in the press ' 63: 3 ' The press I trod alone, and of
gentibus non erat vir mecum; calcavi eos in furore
nations not was man with me; I trod them in anger
meo et conculcavi eos in ira mea. Et aspersus est
I and trampled them in anger I have. The sprinkling is
sanguis eorum super vestimenta mea, et omnia
blood their over clothes my and all
indumenta mea inquinavi. 63:4 Dies enim ultionis in
costumes my stained. 63: 4 day For vengeance in
corde meo, annus redemptionis meae venit. 63:5
heart I year redemption I come. 63: 5
Circumspexi, et non erat auxiliator, miratus sum, et
I looked around, and not was help; Wondering I and
non fuit qui adiuuaret; et salvavit mihi brachium
not was that to help; and saved I arm
meum, et indignatio mea ipsa auxiliata est mihi.
my and indignation my the upheld is to me.
63:6 Et conculcavi populos in furore meo et contrivi
63: 6 The trampled people in anger I and broken
eos in indignatione mea et effudi in terram
them in indignation my and out in land
sanguinem eorum'. 63:7 Miserationum Domini
blood them. ' 63: 7 kindnesses of
recordabor, laudum Domini super omnibus, quae
remember, praises of over all which

reddidit nobis Dominus, et super multitudinem
rendered us Lord, and over company
bonorum domui Israel, quae largitus est eis
goods house Israel which lavished is them
secundum misericordias suas et secundum
according to mercies their and according to
multitudinem miserationum suarum. 63:8 Et dixit: ‘
company tender their mothers. 63: 8 The he said: ‘
Verumtamen populus meus est, filii, qui non
However, people my is children, that not
deludent ‘; et factus est eis salvator. 63:9 In omni
lie ‘ and he became is them savior. 63: 9 in all
tribulatione eorum non legatus neque angelus, sed
trouble their not ambassador or angel but
ipse salvavit eos. In dilectione sua et in indulgentia
he saved them. in love his and in indulgence
sua ipse redemit eos et sustulit eos et portavit eos
his he redeemed them and up them and carried them
cunctis diebus saeculi. 63:10 Ipsi autem ad
all days age. 63:10 they Now to
iracundiam provocaverunt et afflixerunt spiritum
anger Nevertheless and afflict spirit
sanctitatis eius; et conversus est eis in inimicum et
holiness thereof; and turning is them in enemy and
ipse debellavit eos. 63:11 Et recordatus est dierum
he harry them. 63:11 The He remembered is days
antiquorum, Moysi et populi sui. Ubi est qui eduxit
old Moses and people 's. Where is that brought
eos de mari cum pastore gregis sui? Ubi est qui
them of sea with pastor flock s? Where is that
posuit in medio eius spiritum sanctitatis suae? 63:12
set in the his spirit holiness his? 63:12
Qui adduxit ad dexteram Moysi brachium maiestatis
He brought to right Moses arm majesty
suae, qui scidit aquas ante eos, ut faceret sibi nomen
his that rent water before them; as do to name
sempiternum, 63:13 qui deduxit eos per abyssos quasi
ever, 63:13 that conducted them by depths as
equum per desertum, et non impingebant? 63:14
horse by wilderness and not stumble? 63:14

Sicut armentum, quod descendit per vallem, spiritus
As herd, that down by valley, spirit
Domini fecit eos quiescere; sic conduxisti populum
of he them rest; so lead people
tuum, ut faceres tibi nomen gloriae. 63:15 Attende
your as do you name glory. 63:15 Attend
de caelo et vide de habitaculo sancto tuo et gloriae
of heaven and see of habitation St. your and glory
tuae; ubi est zelus tuus et fortitudo tua? Commotio
your; where is zeal your and strength Yours? The stirring
viscerum tuorum et misericordiae tuae super me
visceral your and mercy your over I
continuerunt se. 63:16 Tu enim pater noster.
stopped themselves. 63:16 You For father Our.
Abraham enim nescit nos, et Israel ignorat nos;
Abraham For does not know we and Israel ignores us;
tu, Domine, pater noster, redemptor noster: a
you Sir, father our Redeemer our from
saeculo nomen tuum. 63:17 Quare errare nos fecisti,
century name Your. 63:17 Why err we You did
Domine, de viis tuis, indurasti cor nostrum, ne
Sir, of ways your hardenest heart our do not
timeremus te? Convertere propter servos tuos, tribus
fear You? Return for officials your three
hereditatis tuae. 63:18 Brevi tempore hereditaverunt
heritage Your. 63:18 Brief time possessed
populum sanctum tuum, hostes nostri conculcaverunt
people St. your enemies our trampled
sanctuarium tuum. 63:19 Facti sumus a saeculo,
sanctuary Your. 63:19 They have we are from century,
cum non dominareris nostri, neque invocaretur
with not rule our or called
nomen tuum super nos. Utinam dirumperes caelos et
name your over us. Would rend heavens and
descenderes! A facie tua montes defluerent. 64:1
down! A the your mountains quake. 64: 1
Sicut ignis succendit sarmenta, aquam ebullire facit
As fire burned branches water bubble does
ignis, ut notum facias nomen tuum inimicis tuis, a
fire as known do name your enemies your from

facie tua gentes turbentur, 64:2 cum feceris mirabilia,
the your nations disturbed 64: 2 with do wonders,
quae non sperabamus. Descendisti, et a facie tua
which not hoped. down and from the your
montes defluerunt. 64:3 A saeculo non audierunt,
mountains fade away. 64: 3 A century not listen
neque aures perceperunt; oculus non vidit Deum,
or ears persons; eye not saw God,
absque te, qui operaretur pro sperantibus in eum.
without you that dress for those who wait in him.
64:4 Occurris laetanti, facienti iustitiam et his, qui
64: 4 meet joyfully bringing justice and those that
in viis tuis recordantur tui. Ecce tu iratus es, et
in ways your record You. Look you angry you and
peccavimus; in ipsis a saeculo nos salvabimur. 64:5
we have sinned; in the from century we saved. 64: 5
Et facti sumus ut immundus omnes nos, et quasi
The they we are as unclean all we and as
pannus inquinatus universae iustitiae nostrae; et
rag spatter all justice our; and
marcuimus quasi folium universi, et iniquitates
we all do fade as leaf all and iniquities
nostrae quasi ventus abstulerunt nos. 64:6 Non est
our as wind away us. 64: 6 no is
qui invocet nomen tuum, qui consurgat et adhaereat
that calls name your that rise and cleave
tibi, quia abscondisti faciem tuam a nobis et
you because hidden face your from us and
dissolvisti nos in manu iniquitatis nostrae. 64:7 Et
weakenest we in hand of violence Our. 64: 7 The
nunc, Domine, pater noster es tu, nos vero lutum;
now, Sir, father our you you we But mud;
et fictor noster tu, et opera manuum tuarum omnes
and maker our you and works hands your all
nos. 64:8 Ne irascaris, Domine, nimis et ne ultra
us. 64: 8 Do not angry; Sir, too and do not more
memineris iniquitatis; ecce, respice: populus tuus
remember violence; See, look: people your
omnes nos. 64:9 Urbes sanctitatis tuae factae sunt in
all us. 64: 9 cities holiness your made are in

desertum, Sion deserta facta est, Ierusalem desolata
wilderness Zion waste made is Jerusalem desolated
est. 64:10 Domus sanctitatis nostrae et gloriae
It is. 64:10 Home holiness our and glory
nostrae, ubi laudaverunt te patres nostri, facta est
our where thanks you fathers our made is
in exustionem ignis, et omnia desiderabilia nostra
in burned fire and all desirable our
versa sunt in ruinas. 64:11 Numquid super his
versa are in ruins. 64:11 Do over these
continebis te, Domine, tacebis et affliges nos
refrain you Sir, hold and afflict we
vehementer? 65:1 ‘Quaesitus sum ab his, qui non
strongly? 65: 1 ‘ investigators I from those that not
consulebant me, inventus sum ab his, qui non
advice I found I from those that not
quaerebant me. Dixi: ‘Ecce ego, ecce ego!’ ad
sought Me. I said: ‘Behold I, See I will!’ to
gentem, quae non invocabat nomen meum. 65:2
nation, which not calling name My. 65: 2
Expandi manus meas tota die ad populum rebellem,
Attend hand I all day to people Rebell,
qui graditur in via non bona post cogitationes
that Walk in road not good after thoughts
suas; 65:3 populus, qui ad iracundiam provocat me
their own; 65: 3 people; that to anger challenges I
ante faciem meam semper, qui immolant in hortis et
before face I always, that immolate in gardens and
sacrificant super lateres, 65:4 qui morantur in
They sacrifice over brick, 65: 4 that delay in
sepulcris et in locis occultis pernoctant, qui
tombs and in places secret night, that
comedunt carnem suillam et ius abominabile in vasis
eat flesh swine and right abomination in vessels
eorum, 65:5 qui dicunt: ‘Recede! Non appropinques
their 65: 5 that they say: ‘Get out! no near
mihi, quia sanctificarem te’. Isti fumus sunt in
I because sanctified you’. These smoke are in
naribus meis, ignis ardens tota die. 65:6 Ecce
nose I fire burning all the day. 65: 6 Look
scriptum est coram me; non tacebo, sed retribuam,
written is before me; not silent, but repay,

et retribuam in sinum eorum 65:7 iniquitates vestras
and repay in Gulf their 65: 7 iniquities your
 et iniquitates patrum vestrorum simul, dicit
and iniquities fathers your at the same time, says
 Dominus, qui sacrificaverunt super montes et super
Lord, that sacrificed over mountains and over
 colles exprobraverunt mihi; et remetiar opus eorum
The hills taunted me; and I measure work their
 primo in sinu eorum'. 65:8 Haec dicit Dominus: '
first in gulf them. ' 65: 8 This says Lord: '
 Quomodo si inveniatur mustum in botro et dicatur:
How if found must in cluster and said:
 'Ne dissipēs illud, quoniam benedictio est in eo',
'Do not Destroy it for blessing is in Because '
 sic faciam propter servos meos, ut non disperdam
so I do for officials my as not I
 totum. 65:9 Et educam de Iacob semen et de Iuda
whole. 65: 9 The Lead of Jacob seed and of Judah
 possidentem montes meos; et hereditabunt terram
inheritor mountains mine; and inherit land
 electi mei, et servi mei habitabunt ibi. 65:10 Et
elect my and officials my live there. 65:10 The
 erit Saron in pascua gregum, et vallis Achor in
will be Sharon in pasture livestock, and valley Grief in
 cubile armentorum populo meo, qui quaesierunt me.
bed herds people I that sought Me.
 65:11 Vos autem, qui derelinquitis Dominum, qui
65:11 you however, that abandon Lord, that
 obliviscimini montem sanctum meum, qui ponitis Gad
forget mount St. my that set Gad
 mensam et amphoram impletis Meni, 65:12
table and jar filled the meni, 65:12
 numerabo vos in gladio, et omnes in caede
number you in sword; and all in murder
 corruetis; pro eo quod vocavi, et non respondistis,
fall; for it that I called, and not answered,
 locutus sum, et non audistis, sed fecistis malum in
said I and not You have heard, but you did evil in
 oculis meis et, quod displicet mihi, elegistis'.
eyes I and, that displeases I you have chosen. '

65:13 Propter hoc haec dicit Dominus Deus: ‘ Ecce
65:13 Because of this this says Lord God: ‘ Look
servi mei comedent, et vos esurietis; ecce servi mei
officials my eat, and you hungry; See officials my
bibent, et vos sitietis; ecce servi mei laetabuntur, et
drink, and you thirsty; See officials my rejoice and
vos confundemini; 65:14 ecce servi mei laudabunt in
you disappointed; 65:14 See officials my praise in
exultatione cordis, et vos clamabitis prae dolore
joy heart, and you shout than pain
cordis et prae contritione spiritus ululabitis. 65:15 Et
heart and than destruction spirit howl. 65:15 The
relinquetis nomen vestrum in iuramentum electis
leave name you in oath elect
meis: ‘Interficiat te Dominus Deus’; et servos suos
Making ‘slay you Lord God ‘; and officials their
vocabit nomine alio. 65:16 Quicumque benedicit sibi
call name another. 65:16 Whoever blesses to
in terra, benedicet sibi in Deo Amen; et, quicumque
in land, bless to in God Amen; and, who
iurat in terra, iurabit in Deo Amen; quia oblivioni
swears in land, swear in God Amen; because forgotten
tradentur angustiae priores, et quia abscondentur
given distress The former, and because hide
ab oculis meis. 65:17 Ecce enim ego creo caelos
from eyes mine. 65:17 Look For I create heavens
novos et terram novam, et non erunt in memoria
new and land new and not will be in memory
priora et non ascendent super cor. 65:18 Sed
prior and not up over heart. 65:18 but
gaudebunt et exultabunt usque in sempiternum in
rejoice and rejoice up in ever in
his, quae ego creo, quia ecce ego creo Ierusalem
those which I create, because See I create Jerusalem
exultationem et populum eius gaudium. 65:19 Et
ful and people his joy. 65:19 The
exultabo in Ierusalem et gaudebo in populo meo,
rejoice in Jerusalem and will in people I
et non audietur in ea ultra vox fletus et vox
and not heard in it more voice weeping and voice
clamoris. 65:20 Non erit ibi amplius infans dierum
crying. 65:20 no will be there more infant days

et senex, qui non impleat dies suos. Quoniam puer
and old that not supply day ones. For boy
erit, qui centenarius moriatur; et, qui non attingat
It will be that centennial die; and, that not attains
centum annos, maledictus erit. 65:21 Et aedificabunt
one hundred years cursed will be. 65:21 The build
domos et habitabunt et plantabunt vineas et
homes and live and plant vineyards and
comedent fructus earum. 65:22 Non aedificabunt, ut
eat fruit them. 65:22 no build, as
alius habitet, non plantabunt, ut alius comedat:
other lives not planters, as other eat:
secundum enim dies ligni erunt dies populi mei, et
according to For day tree will be day people my and
operibus manuum suarum diu fruuntur electi mei.
works hands their long enjoy elect mine.
65:23 Non laborabunt frustra neque generabunt in
65:23 no labor pieces or generate in
interitum repentinum, quia semen benedictorum
destruction sudden, because seed blessed
erunt Domini, et nepotes eorum cum eis. 65:24
will be Lord, and homestead their with them. 65:24
Eritque: antequam clament, ego respondebo; adhuc
Otherwise: before they call, I I will answer; yet
illis loquentibus, ego exaudiam. 65:25 Lupus et
they speaking, I answer. 65:25 wolf and
agnus pascentur simul, et leo sicut bos comedit
lamb feed at the same time, and lion as ox eat
paleas, et serpenti pulvis panis eius. Non nocebunt
straw, and serpent dust bread her. no hurt
neque occident in omni monte sancto meo ‘, dicit
or kill in all mount St. I ‘ says
Dominus. 66:1 Haec dicit Dominus: ‘ Caelum thronus
Lord. 66: 1 This says Lord: ‘ sky throne
meus, terra autem scabellum pedum meorum. Quae
my land Now stool feet I have. What
ista domus, quam aedificabitis mihi, et quis iste
this house, than build I and who this
locus quietis meae? 66:2 Omnia haec manus mea
location rest I? 66: 2 All this hand my
fecit, et mea sunt universa ista, dicit Dominus. Ad
he did, and my are all this says Lord. the

hunc autem respiciam, ad pauperculum et contritum
this Now I look to poor and broken
spiritu et tremementem sermones meos. 66:3 Qui
spirit and trembles words mine. 66: 3 He
immolat bovem, interficit virum; qui sacrificat ovem,
immolates ox, kills husband; that sacrifices sheep,
excerebrat canem; qui offert oblationem, idemque
breaks dog; that offers offering; same
sanguinem suillum; qui adolet incensum, benedicit
blood swine; that burnt incense; blesses
idolo. Sicut isti elegerunt vias suas, et in
idol. As these selected ways their and in
abominationibus suis anima eorum delectatur, 66:4 sic
abominations their soul their delight, 66: 4 so
ego eligam malam sortem eorum et, quae timebant,
I choose bad Fate their and, which they were afraid,
adducam eis; quia vocavi, et non erat qui
I them; because I called, and not was that
responderet, locutus sum, et non audierunt
reply said I and not listen
feceruntque malum in oculis meis et, quod displicet
They did evil in eyes I and, that displeases
mihi, elegerunt'. 66:5 Audite verbum Domini, qui
I they chose. ' 66: 5 Listen word Lord, that
tremitis ad verbum eius. Dixerunt fratres vestri
Foiled to word her. They said brothers you
odientes vos et abicientes vos propter nomen meum:
hating you and driving you for name my
' Gloriam suam manifestet Dominus, ut videamus
' Honour his manifests Lord, as see
laetitiam vestram'; ipsi autem confundentur. 66:6 Vox
joy your '; they Now disappointed. 66: 6 Right
clamoris de civitate, vox de templo, vox Domini
cry of city voice of temple voice of
reddentis retributionem inimicis suis. 66:7
rendereth retribution enemies their own. 66: 7
Antequam parturiret, peperit; antequam veniret
before labor, the birth; before come
partus eius, peperit masculum. 66:8 Quis audivit
delivery his bore male. 66: 8 Who heard
umquam tale? Et quis vidit huic simile?
never such a thing? The who saw this like?

Numquid oritur terra in die una, aut parietur gens
Do rises land in day one, or a nation
in momento? Quia parturivit, iam peperit Sion
in moment? for bare, already bore Zion
filios suos. 66:9 ‘ Numquid aperiam uterum et
children ones. 66: 9 ‘ Do system pregnancy and
parere non faciam? ‘, dicit Dominus. ‘ Aut ego, qui
comply not I do? ‘ says Lord. ‘ or I, that
parere facio, uterum claudam? ‘, ait Deus tuus.
comply I do, pregnancy close? ‘ said God Your.
66:10 Laetamini cum Ierusalem et exultate in ea,
66:10 glad with Jerusalem and rejoice in it
omnes, qui diligitis eam; gaudete cum ea gaudio,
all that love it; rejoice! with it joy,
universi, qui lugebatis super eam, 66:11 ut sugatis et
all that mourn over it 66:11 as suck and
repleamini ab ubere consolationis eius, ut
filled from breastfeeding encouragement his as
mulgeatis et deliciis affluatis ex uberibus gloriae
milk and delights flow from breasts glory
eius. 66:12 Quia haec dicit Dominus: ‘ Ecce ego
her. 66:12 for this says Lord: ‘ Look I
dirigam ad eam quasi fluvium pacem et quasi
direct to it as river peace and as
torrentem inundantem gloriam gentium. Sugetis, in
torrent flooding glory nations. dandled in
ulnis portabimini, et super genua blandientur vobis.
Her arms carried and over knees caress to you.
66:13 Quomodo si quem mater consolatur, ita ego
66:13 How if which mother consoles, so I
consolabor vos; et in Ierusalem consolabimini. 66:14
comfort you; and in Jerusalem comforted. 66:14
Videbitis, et gaudebit cor vestrum, et ossa vestra
You will see, and rejoice heart you and bones your
quasi herba germinabunt, et manifestabitur manus
as plant flourish and revealed hand
Domini in servis eius, et indignabitur inimicis suis.
of in officials his and indignation enemies their own.
66:15 Quia ecce Dominus in igne veniet, et quasi
66:15 for See Lord in fire He will come and as

turbo quadrigae eius, reddere in indignatione
whirlwind chariot his pay in indignation
furorem suum et increpationem suam in flamma
anger his and corrects his in flame
ignis; 66:16 quia in igne Dominus diiudicabit et in
fire; 66:16 because in fire Lord judge and in
gladio suo omnem carnem, et multiplicabuntur
sword his all flesh and increase
interfecti a Domino. 66:17 Qui sanctificantur et
killed from Lord. 66:17 He sanctified and
purificantur, ut ingrediantur in hortos post aliquem
purified; as enter in gardens after some
stantem in medio, qui comedunt carnem suillam et
standing in medium that eat flesh swine and
abominationem et murem, simul consumentur, dicit
abomination and mouse; together end; says
Dominus. 66:18 Ego autem cognoscens opera eorum
Lord. 66:18 I Now Learning works their
et cogitationes eorum veniam, ut congregem omnes
and thoughts their I come as store all
gentes et linguas; et venient et videbunt gloriam
nations and languages; and come and see glory
meam. 66:19 Et ponam in eis signum et mittam ex
mine. 66:19 The I will in them sign and I from
eis, qui salvati fuerint, ad gentes in Tharsis, Phut,
them, that saved they to nations in Tharsis Put;
Lud, Mosoch, Ros, Thubal et Iavan, ad insulas
Lud adjacent Ross, Tubal and Javan, to islands
longinquas, ad eos, qui non audierunt de me et non
long, to them; that not listen of I and not
viderunt gloriam meam, et annuntiabunt gloriam
see glory I and declare glory
meam gentibus; 66:20 et adducent omnes fratres
I nations; 66:20 and bring all brothers
vestros de cunctis gentibus oblationem Domino, in
your of all nations offering Lord, in
equis et in quadrigis et in lecticis et in mulis et
horses and in team and in litters and in mules and
in dromedariis, ad montem sanctum meum Ierusalem,
in camels, to mount St. my Jerusalem

dicit Dominus: quomodo si inferant filii Israel
says Lord: how if bring children Israel

oblationem in vase mundo in domum Domini. 66:21
offering in vessel world in home Lord. 66:21

Et assumam ex eis in sacerdotes et Levitas, dicit Dominus. 66:22
The take from them in priests and Levites, says Lord. 66:22

Quia sicut caeli novi et terra nova, quae ego faciam, stabunt coram me, dicit Dominus, sic stabit semen vestrum et nomen vestrum. 66:23
for as air new and land The new, which I I do, stand before I says Lord, so stand seed you and name of you. 66:23

Et erit: unoquoque novilunio et quovis sabbato veniet omnis caro, ut adoret coram facie mea, dicit Dominus. 66:24
The will be: each first and any Saturday will all flesh, as worship before the my says Lord. 66:24

Et egredientur et videbunt cadavera virorum, qui praevaricati sunt in me; nam vermis eorum non morietur, et ignis eorum non exstinguetur, et erunt abominationi omni carni’.
The issue and see carcasses men that transgressed are in me; for worm their not die, and fire their not quenched and will be abomination all the flesh. ‘

1:1 Verba Ieremiae filii Helciae de sacerdotibus,
1: 1 words Jeremiah children Hilkijah of priests
qui fuerunt in Anathoth in terra Benjamin. 1:2
that were in Anathoth in land Benjamin. 1, 2
Quod factum est verbum Domini ad eum in diebus
The it is word of to it in days
Iosiae filii Amon regis Iudae, in tertio decimo anno
Josiah children Amon s Judah, in third X year
regni eius. 1:3 Et factum est in diebus Ioachim
kingdom her. 1: 3 The it is in days Joachim
filii Iosiae regis Iudae, usque ad consummationem
children Josiah s Judah, up to consummation
undecimi anni Sedeciae filii Iosiae regis Iudae,
eleventh years Zedekiah children Josiah s Judah,
usque ad transmigrationem Ierusalem in mense
up to deportation Jerusalem in month
quinto. 1:4 Et factum est verbum Domini ad me
fifth. 1: 4 The it is word of to I
dicens: 1:5 ‘ Priusquam te formarem in utero, novi
saying: 1: 5 ‘ before you formed in womb, new
te et, antequam exires de vulva, sanctificavi te et
you and, before forth of matrix, apart you and
prophetam gentibus dedi te’. 1:6 Et dixi: ‘ Heu,
prophet nations I you’. 1: 6 The I said: ‘ Ah!
Domine Deus! Ecce nescio loqui, quia puer ego
O God! Look I do not know talk, because boy I
sum’. 1:7 Et dixit Dominus ad me: ‘ Noli dicere:
I am. ‘ 1: 7 The said Lord to me: ‘ Do not say:
‘Puer sum’, quoniam, ad quoscumque mittam te, ibis
‘Baby I’ because, to whatever I you ibis
et universa, quaecumque mandavero tibi, loqueris.
and all whatever command you speak.
1:8 Ne timeas a facie eorum, quia tecum ego
1: 8 Do not Fear from the their because with I
sum, ut eruam te ‘, dicit Dominus. 1:9 Et misit
I as rescue you ‘ says Lord. 1: 9 The sent
Dominus manum suam et tetigit os meum; et
Lord hand his and he touched mouth my; and
dixit Dominus ad me: ‘ Ecce dedi verba mea in
said Lord to me: ‘ Look I words my in

ore tuo; 1:10 ecce constitui te hodie super gentes
mouth you; 1:10 See set you today over nations
et super regna, ut evellas et destruas et disperdas
and over kingdoms, as uproot and break down and destroy
et dissipas et aedificas et plantes'. 1:11 Et factum
and Destroy and building and plant. 1:11 The it
est verbum Domini ad me dicens: ' Quid tu vides,
is word of to I saying: ' What you You see,
Ieremia?'. Et dixi: ' Virgam amygdali vigilantis ego
Jeremiah? '. The I said: ' staff almond waking I
video'. 1:12 Et dixit Dominus ad me: 'Bene vidisti,
I see. ' 1:12 The said Lord to me: 'well did you
quia vigilo ego super verbo meo, ut faciam illud'.
because watch I over word I as I do it '.
1:13 Et factum est verbum Domini secundo ad me
1:13 The it is word of second to I
dicens: ' Quid tu vides?'. Et dixi: ' Ollam
saying: ' What you you see? '. The I said: ' pot
succensam ego video; et facies eius a facie
burned I video; and face his from the
aquilonis'. 1:14 Et dixit Dominus ad me: ' Ab
the north. ' 1:14 The said Lord to me: ' from
aquilone pandetur malum super omnes habitatores
north an evil over all inhabitants
terrae; 1:15 quia ecce ego convocabo omnia regna
land; 1:15 because See I call all Kingdom
aquilonis, ait Dominus, et venient et ponent
north said Lord, and come and put
unusquisque solium suum in introitu portarum
each throne his in entry gates
Ierusalem et contra omnes muros eius in circuitu et
Jerusalem and against all walls his in about and
contra universas urbes Iudae; 1:16 et loquar iudicia
against all cities Judah; 1:16 and I will speak judgments
mea cum eis super omnem malitiam eorum, qui
my with them over all malice their that
dereliquerunt me et incensum obtulerunt diis alienis
forsook I and incense offered other other
et adoraverunt opus manuum suarum. 1:17 Tu ergo
and worshiped work hands their mothers. 1:17 You So
accinge lumbos tuos et surge et loquere ad eos
Brace yourself waist your and Rise and speak to them

omnia, quae ego praecipio tibi; ne timeas a facie
all which I command you; do not Fear from the
eorum, alioquin timere te faciam vultum eorum. 1:18
their otherwise fear you I do face them. 1:18
Ego quippe dedi te hodie in civitatem munitam et
I for I you today in city defense and
in columnam ferream et in murum aereum contra
in column iron and in wall brass against
omnem terram regibus Iudae, principibus eius et
all land kings Judah, chief his and
sacerdotibus et populo terrae; 1:19 et bellabunt
priests and people land; 1:19 and fight
adversum te et non praevalerunt, quia tecum ego
against you and not prevail, because with I
sum, ait Dominus, ut eripiam te'. 2:1 Et factum est
I said Lord, as rip you '. 2: 1 The it is
verbum Domini ad me dicens: 2:2 ' Vade et clama
word of to I saying: 2: 2 ' Go and Call
in auribus Ierusalem dicens: Haec dicit Dominus:
in ears Jerusalem saying: This says Lord:
Recordatus sum tui, caritatis adulescentiae tuae et
remembered I your charity youth your and
amoris desponsationis tuae, quando secuta es me in
love engagement your when followed by you I in
deserto, in terra, quae non seminatur. 2:3 Sanctus
wilderness in land, which not sown. 2, 3 St.
Domino Israel, primitiae frugum eius; omnes, qui
Lord Israel first fruits cereals thereof; all that
devorabant eum, delinquebant; mala veniebant super
consumed him, offend; bad coming over
eos, dicit Dominus. 2:4 Audite verbum Domini,
them; says Lord. 2: 4 Listen word Lord,
domus Iacob et omnes cognationes domus Israel. 2:5
house Jacob and all families house Israel. 2: 5
Haec dicit Dominus: Quid invenerunt patres vestri in
This says Lord: What found fathers you in
me iniquitatis, quia elongaverunt a me et
I of violence, because so far? from I and
ambulaverunt post vanitatem et vani facti sunt? 2:6
walk after futility and vain? they are they? 2, 6

Et non dixerunt: ‘Ubi est Dominus, qui ascendere
The not they said: ‘Where is Lord, that up
nos fecit de terra Aegypti, qui traduxit nos per
we he of land Egypt, that He made a we by
desertum, per terram inhabitabilem et inviam, per
wilderness by land uninhabitable and steppes, by
terram sitis et caliginis, per terram, in qua non
land be and dark, by land in which not
ambulavit vir, neque habitavit homo?’. 2:7 Et induxi
He walked man or The man? ‘. 2: 7 The I brought
vos in terram hortorum, ut comederetis fructum eius
you in land gardens; as eat fruit his
et optima illius; et ingressi contaminastis terram
and the best the latter; and entered defiled land
meam et hereditatem meam posuistis in
I and heritage I set in
abominationem. 2:8 Sacerdotes non dixerunt: ‘Ubi est
abomination. 2: 8 priests not they said: ‘Where is
Dominus?’. Et tractantes legem nescierunt me, et
The Lord. ‘ The dealing law not known I and
pastores praevaricati sunt in me, et prophetae
shepherds transgressed are in I and prophets
prophetaverunt in Baal et, quae nihil prosunt, secuti
prophesied in Baal and, which nothing profit followed
sunt. 2:9 Propterea adhuc iudicio contendam
They are. 2: 9 Therefore yet trial with
vobiscum, ait Dominus, et cum filiis filiorum
you said Lord, and with children children
vestrorum disceptabo. 2:10 En transite ad insulas
your I plead. 2:10 See Pass to islands
Cetthim et videte et in Cedar mittite et considerate
Chittim and see and in Cedar cast and consider
vehementer et videte, si factum est huiuscemodi:
very and see, if it is like this:
2:11 si mutavit gens deos, et certe ipsi non sunt
2:11 if changed nation gods, and certainly they not are
dii; populus vero meus mutavit gloriam suam in id,
gods; people But my changed glory his in ie,
quod nihil prodest. 2:12 Obstupescite, caeli, super
that nothing profits. 2:12 Be heaven over

hoc et inhorrescite supra modum, dicit Dominus.
this and horribly above mode says Lord.

2:13 Duo enim mala fecit populus meus: me
2:13 two For bad he people my I

dereliquerunt fontem aquae vivae, ut foderent sibi
forsook source water living as dig to

cisternas, cisternas dissipatas, quae continere non
cisterns cisterns broken which control not

valent aquas. 2:14 Numquid servus est Israel aut
value waters. 2:14 Do slave is Israel or

vernaculus? Quare ergo factus est in praedam?
born? Why So he became is in prey?

Super eum rugierunt leones 2:15 et dederunt vocem
over it roared lions 2:15 and they voice

suam; posuerunt terram eius in solitudinem: civitates
his own; put land his in waste; cities

eius exustae sunt, et non est qui habitet in eis.
his trashed are and not is that live in them.

2:16 Filii quoque Mempheos et Taphnes
2:16 children also Memphis and Taphnes

decalvabunt tibi verticem. 2:17 Numquid non istud
decalvabunt you top. 2:17 Do not this

factum est tibi, quia dereliquisti Dominum Deum
it is you because forsaken Lord God

tuum eo tempore, quo ducebat te per viam? 2:18
your it time which Leader you by the way? 2:18

Et nunc quid tibi vis in via Aegypti, ut bibas
The now what you force in road Egypt, as drink

aquam Nili? Et quid tibi cum via Assyriorum, ut
water Nile? The what you with road Assyrians as

bibas aquam Fluminis? 2:19 Arguet te malitia tua,
drink water River? 2:19 correct you malice your

et aversio tua increpabit te; scito et vide quia
and aversion your reprove you; know and see because

malum et amarum est reliquisse te Dominum Deum
evil and bitter is left you Lord God

tuum et non esse timorem mei apud te, dicit
your and not be fear my in you says

Dominus, Deus exercituum. 2:20 A saeculo confregisti
Lord, God hosts. 2:20 A century broken

iugum tuum, rupisti vincula tua et dixisti: 'Non
yoke your Visiting bonds your and You said: 'I do not

serviam'. In omni enim colle sublimi et sub omni
I will serve. ' in all For hill high and under all
ligno frondoso tu prosternebaris meretrix. 2:21 Ego
tree green you playing prostitute. 2:21 I
autem plantavi te vineam electam, omne semen
Now planted you vineyard shaft; all seed
verum; quomodo ergo conversa es in palmites vineae
true; how So turned you in branches vineyard
alienae? 2:22 Si laveris te nitro et multiplicaveris
another? 2:22 If wash you soda and multiply
tibi herbam fullonum, maculata es in iniquitate tua
you grass soap, stained you in violence your
coram me, dicit Dominus Deus. 2:23 Quomodo dicis:
before I says Lord God. 2:23 How You say:
'Non sum polluta, post Baalim non ambulavi'? Vide
'I do not I polluted, after Baal not gone'? See
viam tuam in convalle, scito quid feceris: camelus
way your in valley know what do it! camel
levis contorquens vias suas. 2:24 Onager assuetus
Unstable dromedary ways their own. 2:24 Males used
in solitudine in desiderio animae suae attrahit aerem;
in wilderness in desire soul his draws air;
libidinem eius quis avertet? Omnes, qui quaerunt
lust his who turn? All that seek
eam, non deficient, in menstruis eius invenient eam.
it not fail, in menstruation his find her.
2:25 Prohibe pedem tuum a nuditate et guttur
2:25 Keep foot your from exposure and throat
tuum a siti. Et dixisti: 'Vanum est, nequaquam;
your from thirst. The You said: 'Needless is no;
adamavi quippe alienos et post eos ambulabo'. 2:26
I loved for other and after them I walk. ' 2:26
Quomodo confunditur fur, quando deprehenditur, sic
How identified thief, when detected so
confusi sunt domus Israel, ipsi et reges eorum,
ashamed are house Israel they and kings their
principes et sacerdotes et prophetae eorum 2:27
leaders and priests and prophets their 2:27
dicentes ligno: 'Pater meus es tu' et lapidi: 'Tu me
saying tree: 'Father my you you' and stone: 'You I
genuisti'. Verterunt ad me tergum et non
gave birth. ' They have turned their to I back and not

faciem, sed in tempore afflictionis suae dicent: ‘Surge
face, but in time affliction his say: ‘Rise
et libera nos!’. 2:28 **Ubi sunt dii tui, quos fecisti**
and free us’. 2:28 Where are gods your which You made
tibi? Surgant et liberent te in tempore afflictionis
you? Let the and save you in time affliction
tuae; secundum numerum quippe civitatum tuarum
your; according to number for states your
facti sunt dii tui, Iuda. 2:29 **Quid vultis mecum**
they are gods your Judah. 2:29 What you want with
iudicio contendere? Omnes praevaricati estis in me,
trial compete? All transgressed you in I
dicit Dominus. 2:30 **Frustra percussi filios vestros:**
says Lord. 2:30 useless I struck children your
disciplinam non receperunt. Devoravit gladius vester
correction not welcome. devoured sword your
prophetas vestros: quasi leo vastator. 2:31 **O**
prophets your as lion spoiler. 2:31 O
generatio, vos videte verbum Domini: numquid
generation, you see word Lord: Do
solitudo factus sum Israeli aut terra tenebrarum?
solitude he became I Israel or land darkness?
Quare ergo dixit populus meus: ‘Recessimus, non
Why So said people my ‘We are withdrawing, not
veniemus ultra ad te’? 2:32 **Numquid obliviscitur**
We will come more to you ’? 2:32 Do forget
virgo ornamenti sui, sponsa fasciae pectoralis suae?
virgin jewelry s bride shelf pectoralis his?
Populus vero meus oblitus est mei diebus innumeris.
people But my forgotten is my days countless.
2:33 Quam bene paras viam tuam ad quaerendum
2:33 How well groom way your to The question
amorem! Et insuper in malum docuisti vias tuas,
love! The In addition, in evil taught ways your
2:34 et in fimbriis tuis inventus est sanguis
2:34 and in skirts your found is blood
animarum pauperum innocentium: non effringentes
of poor simple: not secret
invenisti eos; sed in omnibus his 2:35 **dixisti:**
found them; but in all these 2:35 You said:

'Innocens ego sum, propterea aversus est furor eius
'innocent I I therefore back is The anger his
a me'. Ecce ego iudicio contendam tecum, eo quod
from Me. ' Look I trial with with it that
dixeris: 'Non peccavi'. 2:36 Quam leviter mutas
say: 'I do not I have sinned. ' 2:36 How slightly change
vias tuas! Et ab Aegypto confunderis, sicut confusa
ways you! The from Egypt be ashamed as confused
es ab Assyria. 2:37 Nam et ab ista egredieris, et
you from Assyria. 2:37 For and from this go out, and
manus tuae erunt super caput tuum, quoniam
hand your will be over head your for
obtrivit Dominus illos, quibus confisus es, et nihil
crushed Lord those which relying you and nothing
habebis prosperum in eis. 3:1 Si dimiserit vir
have success in them. 3: 1 If releases man
uxorem suam, et recedens ab eo duxerit virum
wife his and avoiding from it marries man
alterum, numquid revertetur ad eam ultra? Numquid
other Do return to it any more? Do
non polluta et contaminata est terra illa? Tu autem
not polluted and contaminated is land that? You Now
fornicata es cum amatoribus multis et reverteris ad
played you with LOVERS many and return to
me?, dicit Dominus. 3:2 Leva oculos tuos ad colles
I ?, says Lord. 3: 2 Lift eyes your to The hills
et vide, ubi non prostrata sis. In viis sedebas
and see, where not Totter You are. in ways sat
exspectans eos quasi Arabs in solitudine; et polluisti
waiting them as Arab in wilderness; and polluted
terram in fornicationibus tuis et in malitia tua. 3:3
land in prostitution your and in malice Your. 3: 3
Quam ob rem prohibitae sunt stillae pluviarum, et
How for business stopped are drops rain and
serotinus imber non fuit. Frons mulieris meretricis
the latter rain not It was. The forehead woman whore
facta est tibi; noluisti erubescere. 3:4 Nonne amodo
made is you; you would not blush. 3, 4 Did hereafter
vocas me: 'Pater meus, dux adulescentiae meae tu
call me: 'Father my leader youth I you

es! 3:5 Numquid irascetur in perpetuum aut
You! 3, 5 Do fret in ever or
perseverabit in finem?'. Ecce locuta es et fecisti
continue in end. ' Look she said you and You made
mala et praevaluisti'. 3:6 Et dixit Dominus ad me
bad and prevailed. 3: 6 The said Lord to I
in diebus Iosiae regis: ' Numquid vidisti, quae fecerit
in days Josiah king: ' Do did you which do
aversatrix Israel? Abiit sibimet super omnem
backsliding Israel? He went up over all
montem excelsum et sub omni ligno frondoso et
mount high and under all tree green and
fornicata est ibi. 3:7 Et dixi: 'Cum fecerit haec
played is there. 3: 7 The I said: 'When do this
omnia, ad me revertetur'; et non est reversa. Et
all to I return; and not is return. The
vidit praevaricatrix soror eius, Iuda; 3:8 et vidit
saw treacherous sister his Judah; 3: 8 and saw
quia pro eo quod moechata esset aversatrix Israel,
because for it that She was backsliding Israel
dimissem eam et dedissem ei libellum repudii, et
away it and I would it bill divorce, and
non timuit praevaricatrix Iuda, soror eius, sed abiit
not feared treacherous Judah sister his but He went
et fornicata est etiam ipsa; 3:9 et facilitate
and played is also itself; 3: 9 and facility
fornicationis suae contaminavit terram et moechata
prostitution his desecrated land and She
est cum lapide et ligno. 3:10 Sed in omnibus his
is with stone and tree. 3:10 but in all these
non est reversa ad me praevaricatrix soror eius Iuda
not is back to I treacherous sister his Judah
in toto corde suo sed in mendacio ', ait Dominus.
in all heart his but in lying ' said Lord.
3:11 Et dixit Dominus ad me: ' Iustificavit animam
3:11 The said Lord to me: ' justified life
suam aversatrix Israel comparatione praevaricatricis
his backsliding Israel comparison treacherous
Iudae. 3:12 Vade et clama sermones istos contra
Judah. 3:12 Go and Call words these against
aquilonem et dices: Revertere, aversatrix Israel, ait
north and say: Return backsliding Israel said

Dominus, et non avertam faciem meam a vobis,
Lord, and not hide face I from you
quia pius ego sum, dicit Dominus, et non irascar
because kinda I I says Lord, and not angry
in perpetuum. 3:13 Verumtamen scito iniquitatem
in ever. 3:13 However, know violence
tuam, quia in Dominum Deum tuum praevaricata es
your because in Lord God your guilt-- you
et dispersisti vias tuas alienis sub omni ligno
and scattered ways I other under all tree
frondoso; et vocem meam non audistis, ait
green; and voice I not You have heard, said
Dominus. 3:14 Convertimini, filii, qui aversi estis
Lord. 3:14 Turn! children, that away you
a me, dicit Dominus, quia ego Dominus vester
from I says Lord, because I Lord your
sum; et assumam vos unum de civitate et duos de
I; and take you one of city and two of
cognitione et introducam vos in Sion; 3:15 et dabo
family and bring you in Zion; 3:15 and I
vobis pastores iuxta cor meum, et pascent vos
you shepherds according to heart my and feed you
scientia et doctrina. 3:16 Cumque multiplicati fueritis
knowledge and doctrine. 3:16 when increased the
et creveritis in terra in diebus illis, ait Dominus,
and increased in land in days those said Lord,
non dicent ultra: ‘Arca testamenti Domini’, neque
not say more: The ark testament Lord, or
ascendet super cor, neque recordabuntur illius, nec
up over heart, or remember of or
requiretur, nec fiet ultra. 3:17 In tempore illo
required; or will be beyond. 3:17 in time that
vocabunt Ierusalem Solium Domini, et
call Jerusalem Throne Lord, and
congregabuntur ad eam omnes gentes in nomine
together to it all nations in name
Domini in Ierusalem; et non ambulabunt ultra post
of in Jerusalem; and not walk more after
pravitatem cordis sui pessimi. 3:18 In diebus illis ibit
imagination heart s the worst. 3:18 in days they go

domus Iudae ad domum Israel, et venient simul de
house Judah to home Israel and come together of
terra aquilonis ad terram, quam dedi in hereditatem
land north to land than I in heritage

patribus vestris. 3:19 Ego autem dixi: Quomodo
fathers your: 3:19 I Now I said: How

ponam te in filiis et tribuam tibi terram
I will you in children and give you land

desiderabilem, hereditatem praeclarissimam inter
pleasant, heritage goodly between

gentes? Et dixi: Patrem vocabitis me et post me
nations? The I said: father call I and after I

ingredi non cessabitis. 3:20 Sed, quomodo contemnit
enter not turn. 3:20 but, how despises

mulier amatorem suum, sic contempsistis me, domus
woman lover his so slighted I house

Israel ‘, dicit Dominus. 3:21 Vox in collibus audita
Israel ‘ says Lord. 3:21 Right in hills hearing

est, ploratus et supplicatio filiorum Israel, quoniam
is weeping and a thanksgiving children Israel for

iniquam fecerunt viam suam, obliti sunt Domini Dei
unfair they way his forgot are of God

sui. 3:22 ‘ Convertimini, filii, qui aversi estis a
‘s. 3:22 ‘ Turn! children, that away you from

me, et sanabo aversiones vestras’. ‘ Ecce nos
I and heal rebellions you ‘. ‘ Look we

venimus ad te; tu enim es Dominus Deus noster.
we to you; you For you Lord God Our.

3:23 Vere mendaces erant colles et tumultus
3:23 really liars were The hills and uproar

montium; vere in Domino Deo nostro salus Israel.
the mountains; really in Lord God our safety Israel.

3:24 Confusio comedit laborem patrum nostrorum ab
3:24 Confusion ate labor fathers our from

adulescentia nostra, greges eorum et armenta eorum,
youth our flocks their and herds their

filios eorum et filias eorum. 3:25 Dormiemus in
children their and daughters them. 3:25 sleep in

confusione nostra, et operiet nos ignominia nostra,
confusion our and cover we shame our

quoniam Domino Deo nostro peccavimus nos et
for Lord God our have we and
patres nostri ab adulescentia nostra usque ad hanc
fathers our from youth our up to this
diem et non audivimus vocem Domini Dei nostri’.
day and not We have heard voice of God Our’.
4:1 ‘ Si converteris, Israel, ait Dominus, ad me
4: 1 ‘ If return; Israel said Lord, to I
convertere; si abstuleris abominationes tuas a facie
Return; if take away abominations I from the
mea, non effugies. 4:2 Et iurabis: ‘Vivit Dominus!’
my not escape. 4: 2 The you swear: ‘lives Lord!’
in veritate et in iudicio et in iustitia, et
in the truth and in trial and in justice and
benedicentur in ipso gentes et in ipso gloriabuntur.
blessed in it nations and in it glory.
4:3 Haec enim dicit Dominus viro Iudae et
4: 3 This For says Lord man Judah and
Ierusalem: Novate vobis novale et nolite serere
Jerusalem: Break you new ground and do not plant
super spinas. 4:4 Circumcidimini Domino et auferte
over thorns. 4: 4 Keep Lord and remove
praepudia cordium vestrorum, viri Iudae et
foreskins hearts your men Judah and
habitatores Ierusalem, ne forte egrediatur ut ignis
inhabitants Jerusalem do not perhaps go out as fire
indignatio mea et succendatur, et non sit qui
indignation my and burn and not is that
extinguat, propter malitiam operum vestrorum. 4:5
extinguishes for malice works your. 4, 5
Annuntiate in Iuda et in Ierusalem auditum facite;
Show in Judah and in Jerusalem report do it;
et loquimini et canite tuba in terra, clamate
and speak and Blow trumpet in land, cry
fortiter et dicite: ‘Congregamini, et ingrediamur
strongly and say: ‘Assemble and step
civitates munitas’. 4:6 Levate signum in Sion, fugite,
cities strong. ‘ 4: 6 Lift sign in Zion flee!
nolite stare, quia malum ego adduco ab aquilone
do not stand, because evil I bring from north

et contritionem magnam. 4:7 Ascendit leo de cubili
and breach Great. 4: 7 He went up lion of bed
suo, et praedo gentium se levavit; egressus est de
his and A robber nations he up; out is of
loco suo, ut ponat terram tuam in solitudinem:
place his as set land your in waste;
civitates tuae vastabuntur, remanentes absque
cities your wasted remaining without
habitatore. 4:8 Super hoc accingite vos ciliciis,
inhabitant. 4: 8 over this Wrap you hair
plangite et ululate, quia non est aversa ira furoris
lament and Wail because not is back anger fierce
Domini a nobis. 4:9 Et erit in die illa, dicit
of from to us. 4: 9 The will be in day that says
Dominus, peribit cor regis et cor principum, et
Lord, cut off heart s and heart leaders, and
obstupescant sacerdotes, et prophetae
Blunted priests and prophets
consternabuntur'. 4:10 Et dixi: 'Heu, Domine Deus!
appalled. ' 4:10 The I said: ' Ah! O God!
Ergo decepisti populum istum et Ierusalem dicens:
Therefore deceived people this and Jerusalem saying:
'Pax erit vobis'; et ecce pervenit gladius usque ad
'Peace will be you '; and See reached sword up to
animam'. 4:11 In tempore illo dicetur populo huic
the soul. ' 4:11 in time that explained people this
et Ierusalem: 'Ventus urens collum, qui sunt in
and Jerusalem: ' Wind The east hills, that are in
deserto, invadit filiam populi mei non ad
wilderness attacks daughter people my not to
ventilandum et ad purgandum. 4:12 Ventus plenior
fan and to cleaning. 4:12 Wind fuller
his veniet mihi, nunc et ego loquar iudicia mea
these will I now and I I will speak judgments my
cum eis'. 4:13 Ecce quasi nubes ascendet, et quasi
with them. ' 4:13 Look as cloud up, and as
tempestas currus eius; velociores aquilis equi illius.
storm car thereof; swifter eagles horses of that.
Vae nobis, quoniam vastati sumus! 4:14 Lava a
Woe us for spoiled! We are! 4:14 Wash from

malitia cor tuum, Ierusalem, ut salva fias; usquequo
malice heart your Jerusalem as Help become; how long?
morabuntur in te cogitationes iniquae? 4:15 Vox
lodge in you thoughts unfair? 4:15 Right
enim annuntiantis a Dan et notam facientis
For Announcing from Dan and brand maker
calamitatem de monte Ephraim. 4:16 Nuntiate
calamity of mount Ephraim. 4:16 Report
gentibus. Ecce adsunt! Auditum facite hoc super
nations. Look they are here! A report do this over
Ierusalem: ‘ Custodes venerunt de terra longinqua et
Jerusalem: ‘ Guards they of land far and
dederunt super civitates Iudae vocem suam; 4:17
they over cities Judah voice his own; 4:17
quasi custodes agrorum facti sunt super eam in gyro,
as guards fields they are over it in gyro
quia adversus me contumax erat ‘, dicit Dominus.
because against I contumacious was ‘ says Lord.
4:18 Via tua et opera tua fecerunt haec tibi; ista
4:18 way your and works your they this you; this
malitia tua, quia amara, quia tetigit cor tuum.
malice your because bitter, because he touched heart Your.
4:19 Viscera mea, viscera mea! Doleo. Parietes
4:19 gut my tender My! I am sorry. The walls
cordis mei! Turbatur in me cor meum: non tacebo,
heart My! disturbed to in I heart my not silent,
quoniam vocem bucinæ audivit anima mea, clamorem
for voice trumpet heard soul my cry
proelii. 4:20 Contritio super contritionem vocata est,
battlefield. 4:20 destruction over breach she is
quoniam vastata est omnis terra, repente vastata sunt
for waste is all land, suddenly waste are
tabernacula mea, subito tentoria mea. 4:21 Usquequo
dwellings my suddenly hangings I have. 4:21 How long
videbo vexillum, audiam vocem bucinæ? 4:22 ‘ Quia
see standard, I voice trumpet? 4:22 ‘ for
stultus populus meus: me non cognoverunt; filii
stupid people my I not to know; children
insipientes sunt et vecordes: sapientes sunt, ut
foolish are and stupid; wise are as

faciant mala, bene autem facere nesciunt'. 4:23
do bad well Now do they do not know. ' 4:23
Aspexi terram, et ecce vacua erat et deserta; et
I looked land and See empty was and waste; and
caelos, et non erat lux in eis. 4:24 Aspexi montes,
heavens and not was light in them. 4:24 I looked mountains
et ecce movebantur, et omnes colles conturbati
and See moved and all The hills disarray
sunt. 4:25 Aspexi, et ecce non erat homo, et omne
They are. 4:25 I looked and See not was man, and all
volatile caeli recesserat. 4:26 Aspexi, et ecce hortus
volatile air withdrawn. 4:26 I looked and See garden
desertus, et omnes urbes eius destructae sunt a
wilderness and all cities his broken down are from
facie Domini et a facie irae furoris eius. 4:27
the of and from the anger fierce her. 4:27
Haec enim dicit Dominus: ' Deserta erit omnis
This For says Lord: ' Abandoned will be all
terra, sed tamen consummationem non faciam. 4:28
land, but yet consummation not I will do it. 4:28
Super hoc lugebit terra, et maerebunt caeli desuper,
over this mourn land, and stores air above,
eo quod locutus sum, statui et non paenitet me nec
it that said I state and not sorry I or
avertar ab eo'. 4:29 A voce equitis et mittentis
turn from it '. 4:29 A voice knight and sender
sagittam fugit omnis civitas; ingressi sunt silvas
arrow flees all city; entered are woods
condensas et ascenderunt rupes; universae urbes
thick and up rocks; all cities
derelictae sunt, et non habitat in eis homo. 4:30 Tu
forsaken are and not home in them man. 4:30 You
autem, vastata, quid facies? Cum vestieris te coccino,
however, waste; what you do? with clothe you scarlet
cum ornata fueris monili aureo, et pinxeris stibio
with adorned you necklace golden, and Shading cosmetics
oculos tuos, frustra componeris; contempserunt te
eyes your pieces fair; despised you
amatores tui, animam tuam quaerent. 4:31 Vocem
lovers your life your they seek. 4:31 voice

enim quasi parturientis audiui, angustias ut
For as labor I heard, narrows as
puerperae; vox filiae Sion intermorientis
labor; voice daughters Zion dying
expandentisque manus suas: ‘ Vae mihi, quia defecit
spreading hand their ‘ Woe I because failed
anima mea propter interfectores!’. 5:1 Circuite vias
soul my for the killers’. 5: 1 Go about ways
Ierusalem et aspice et considerate et quaerite in
Jerusalem and look and consider and seek in
plateis eius, an inveniatis virum, an sit qui faciat
streets his or find man or is that do
iudicium et quaerentem fidem, et propitius ero ei.
judgment and quest faith and pardon I to him.
5:2 Quod si etiam ‘ Vivit Dominus! ‘ dixerint, certe
5: 2 The if also ‘ As the Lord! ‘ they say, certainly
false iurabunt. 5:3 Domine, nonne oculi tui respiciunt
false swear. 5: 3 Sir, not eyes your look
fidem? Percussisti eos, et non doluerunt, attrivisti
faith? stricken them; and not grieved; bruised
eos, et renuerunt accipere disciplinam: induraverunt
them; and refused take correction: stiffened
facies suas supra petram, noluerunt reverti. 5:4 Ego
face their above rock would not return. 5: 4 I
autem dixi: ‘ Ecce pauperes illi stulte agunt, quia
Now I said: ‘ Look poor they Fool! do because
ignorant viam Domini, iudicium Dei sui. 5:5 Ibo
do not know way Lord, judgment God 's. 5: 5 I'll go
igitur ad optimates et loquar eis; ipsi enim
So to nobles and I will speak them; they For
noverunt viam Domini, iudicium Dei sui’. Ecce hi
know way Lord, judgment God 's. Look these
simul confregerunt iugum, ruperunt vincula. 5:6
together broken yoke, hatch bonds. 5, 6
Idcirco percussit eos leo de silva, lupo deserti
Therefore shot them lion of forest, wolf wilderness
vastabit eos, pardus vigilans super civitates eorum:
waste them; leopard watchful over cities their
omnis, qui egressus fuerit ex eis, lacerabitur, quia
all that out be from them, torn in pieces because
multiplicatae sunt praevaricationes eorum, confortatae
increased are prevarications their strengthened

sunt aversiones eorum. 5:7 ‘ Super quo propitius tibi
are rebellions them. 5: 7 ‘ over which pardon you
esse potero? Filii tui dereliquerunt me et
be Can I? children your forsook I and
iuraverunt in his, qui non sunt dii; saturavi eos, et
swore in those that not are gods; fed them; and
moechati sunt et in domum meretricis gregatim
committed adultery are and in home whore group
confluebant. 5:8 Equi impinguati et admissarii facti
came together. 5: 8 horses fat and stallions they
sunt: unusquisque ad uxorem proximi sui hinniebat.
they are: each to wife neighbor s neighing.
5:9 Numquid super his non visitabo, dicit Dominus,
5: 9 Do over these not visit says Lord,
et in gente tali non ulciscetur anima mea? 5:10
and in race such a not avenged soul Mine? 5:10
Ascendite muros eius et dissipate, consummationem
Scale walls his and Slay, consummation
autem nolite facere; auferte propagines eius, quia
Now do not do; remove shoots his because
non sunt Domini. 5:11 Praevaricatione enim
not are Lord. 5:11 collusion For
praevaricata est in me domus Israel et domus Iudae
guilt-- is in I house Israel and house Judah
’, ait Dominus. 5:12 Negaverunt Dominum et
’, said Lord. 5:12 denied Lord and
dixerunt: ‘Non est ipse; neque veniet super nos
they said: ‘I do not is he; or will over we
malum, et gladium et famem non videbimus. 5:13
evil and sword and hunger not We shall see. 5:13
Prophetae erunt in ventum, et responsum non est in
prophets will be in wind and answer not is in
eis. Haec ergo evenient illis’. 5:14 Propterea haec
them. This So done them. ‘ 5:14 Therefore this
dicit Dominus, Deus exercituum: ‘ Quia locuti estis
says Lord, God hosts: ‘ for have you
verbum istud, ecce ego do verba mea in ore tuo in
word this See I I words my in mouth your in
ignem et populum istum in ligna, et vorabit eos.
fire and people this in timber and devour them.
5:15 Ecce ego adducam super vos gentem de
5:15 Look I I over you nation of

longinquo, domus Israel, ait Dominus, gentem
distance, house Israel said Lord, nation
robustam, gentem antiquam, gentem, cuius ignorabis
strong nation old nation, the know
linguam nec intelleges quid loquatur. 5:16 Pharetra
language or understand what they say. 5:16 immigration
eius quasi sepulcrum patens universi fortes. 5:17 Et
his as grave open all strong. 5:17 The
comedet segetes tuas et panem tuum, devorabit
eat crops I and bread your devour
filios tuos et filias tuas, comedet gregem tuum et
children your and daughters your eat company your and
armenta tua, comedet vineam tuam et ficum tuam;
herds your eat vineyard your and barked your;
et conteret urbes munitas tuas, in quibus tu habes
and crush cities strong your in which you you have
fiduciam, gladio. 5:18 Verumtamen et in diebus illis,
confidence sword. 5:18 However, and in days those
ait Dominus, non faciam in vobis consummationem’.
said Lord, not I do in you close’.
5:19 Quod si dixeritis: ‘ Quare fecit nobis Dominus
5:19 The if Godspeed: ‘ Why he us Lord
Deus noster haec omnia? ‘, dices ad eos: ‘ Sicut
God our this All? ‘ say to them: ‘ As
dereliquistis me et servistis diis alienis in terra
have I and served other other in land
vestra, sic servietis alienis in terra non vestra’. 5:20
your so serve other in land not your’. 5:20
Annuntiate hoc domui Iacob et auditum facite in
Show this house Jacob and report do in
Iuda dicentes: 5:21 ‘ Audi, popule stulte, qui non
Judah saying: 5:21 ‘ Listen, O Fool! that not
habes cor, qui habentes oculos non vident, et aures
you have heart, that having eyes not see and ears
et non audiunt. 5:22 Numquid me non timebitis, ait
and not they hear. 5:22 Do I not fear said
Dominus, et a facie mea non trepidabitis? Qui
Lord, and from the my not tremble? He
posui arenam terminum mari, praeceptum
I put sand border sea command
sempiternum, quod non praeteribit; et
ever, that not pass; and

commovebuntur et non poterunt, et intumescent
shake and not they can, and toss
fluctus eius, et non transibunt illud'. 5:23 Populo
waves his and not pass it '. 5:23 people
autem huic factum est cor contumax et rebelle;
Now this it is heart contumacious and rebellious;
recesserunt et abierunt 5:24 et non dixerunt in
withdrawn and gone 5:24 and not said in
corde suo: ' Metuamus Dominum Deum nostrum, qui
heart his ' Let us Lord God our that
dat nobis pluviam temporaneam et serotinam in
gives us rain season and the latter, in
tempore suo, hebdomadas statutas messis custodientem
time his weeks regulation harvest keeps
nobis'. 5:25 Iniquitates vestrae declinaverunt haec, et
to us. ' 5:25 transgressions your declined Thus, and
peccata vestra prohibuerunt bonum a vobis, 5:26
sins your stopped good from you 5:26
quia inventi sunt in populo meo impii, insidiantes
because found are in people I wicked; wait
quasi incurvati aucupes, laqueos ponentes ad
as down sets net placing to
capiendos viros. 5:27 Sicut decipula plena avibus, sic
catch men. 5:27 As net full birds so
domus eorum plenae dolo; ideo magnificati sunt et
house their full deceit; therefore great are and
ditati, 5:28 incrassati sunt et impinguati: et
enriched, 5:28 thickened are and fat: and
transgressi sunt terminos mali. Causam non
transgressed are border evil. cause not
iudicaverunt, causam pupilli, ut ipsi prospere agant,
contends, cause orphan as they successful comment:
et iudicium pauperum non iudicaverunt. 5:29
and judgment poor not judged. 5:29
Numquid super his non visitabo, dicit Dominus, aut
Do over these not visit says Lord, or
super gentem huiuscemodi non ulciscetur anima mea?
over nation such not avenged soul Mine?
5:30 Stupor et mirabilia facta sunt in terra: 5:31
5:30 Astonishing and wonders made are in land; 5:31
prophetae prophetabant mendacium, et sacerdotes
prophets prophesied lies, and priests

applaudabant manibus suis, et populus meus dilexit
clapped hands their and people my He loved
taliam. Quid igitur facietis in novissimo eius? 6:1
such. What So do in last his? 6: 1
Fugite, filii Benjamin, de medio Ierusalem; et in
Fly children Benjamin of the Jerusalem; and in
Thecua clangite bucina et super Bethcharem levate
Tekoa blow trumpet; and over Beth Lift
vexillum, quia malum visum est ab aquilone et
standard, because evil view is from north and
contritio magna. 6:2 Speciosam et delicatam silere
destruction large. 6: 2 beautiful and LUXURIOUS silent
feci filiam Sion. 6:3 Ad eam venient pastores et
I daughter Zion. 6: 3 the it come shepherds and
greges eorum, figent in ea tentoria in circuitu; pascet
flocks their pitch in it hangings in around; feed
unusquisque partem suam. 6:4 ‘ Sanctificate super
each part own. 6: 4 ‘ Prepare over
eam bellum, consurgite, et ascendamus in meridie;
it war; Rise and up in noon;
vae nobis, quia declinavit dies, quia longiores factae
Woe us because aside day, because longer made
sunt umbrae vesperi! 6:5 Surgite, et ascendamus in
are shadows the evening! 6: 5 Rise and up in
nocte et dissipemus domos eius’. 6:6 Quia haec dicit
night and pieces homes His. ‘ 6: 6 for this says
Dominus exercituum: ‘ Caedite lignum eius et
Lord hosts: ‘ Kill wood his and
fundite circa Ierusalem aggerem; haec est civitas
pour about Jerusalem the mound; this is The city
visitationis, omnis calumnia in medio eius. 6:7 Sicut
visitation, all extortion in the her. 6, 7 As
effluere facit cisterna aquam suam, sic illa effluere
flow does well water his so that flow
facit malitiam suam; violentia et vastitas auditur in
does malice his own; violence and devastation reported in
ea, coram me semper afflictio et plaga. 6:8 Erudire,
it before I always affliction and quarter. 6, 8 Reform,
Ierusalem, ne forte recedat anima mea a te, ne
Jerusalem do not perhaps recedes soul my from you do not
forte ponam te desertam, terram inhabitabilem’. 6:9
perhaps I will you waste; land uninhabitable. ‘ 6: 9

Haec dicit Dominus exercituum: ‘ Usque ad racemum
This says Lord hosts: ‘ up to cluster
colligent quasi in vinea reliquias Israel. Converte
weed as in The vineyard remains Israel. Convert
manum tuam quasi vindemiator ad palmites’. 6:10
hand your as grape to the branches. ‘ 6:10
Cui loquar et quem contestabor, ut audiat? Ecce
To I will speak and which testify, as hear? Look
incircumcisae aures eorum, et audire non possunt;
closed ears their and listen not they can;
ecce verbum Domini factum est eis in opprobrium,
See word of it is them in reproach,
et non suscipient illud. 6:11 Idcirco furore Domini
and not take that. 6:11 Therefore anger of
plenus sum, laboravi sustinens. ‘ Effunde super
full I labored stay. ‘ Pour over
parvulum foris et super concilium iuvenum
child outside and over council young
simul; etiam vir cum muliere capietur, senex
at the same time; also man with woman be taken, old
cum pleno dierum. 6:12 Et transibunt domus eorum
with full days. 6:12 The pass house their
ad alteros, agri et uxores pariter, quia extendam
to others, field and wives together, because stretch
manum meam super habitantes terram ‘, dicit
hand I over inhabitants land ‘ says
Dominus. 6:13 A minore quippe usque ad maiorem
Lord. 6:13 A less for up to more
omnes avaritiae student, et a propheta usque ad
all greed study and from prophet up to
sacerdotem cuncti faciunt dolum. 6:14 Et curant
priest all do the trick. 6:14 The care
contritionem populi mei in levitate dicentes: ‘ Pax,
breach people my in lightness saying: ‘ peace,
pax ‘; et non est pax. 6:15 Confusi sunt, quia
peace ‘ and not is peace. 6:15 ashamed are because
abominationem fecerunt; quin potius confusione non
abomination they did; but more confusion not
sunt confusi et erubescere nescierunt. ‘ Quam ob
are ashamed and blush not known. ‘ How for

rem cadent inter ruentes; tempore, quo visitavero
business fall between scrambling; time which visit
eos, corruent ‘, dicit Dominus. 6:16 Haec dicit
them; fall ‘ says Lord. 6:16 This says
Dominus: ‘ State super vias et videte et interrogate
Lord: ‘ Stand over ways and see and ask
de semitis antiquis, quae sit via bona, et ambulate
of paths old which is road good and walk
in ea et invenietis refrigerium animabus vestris’.
in it and find refresher lives your thoughts. ‘
Et dixerunt: ‘ Non ambulabimus!’. 6:17 Et constitui
The they said: ‘ no walk ‘. 6:17 The set
super vos speculatores: ‘ Audite vocem tubae’. Et
over you watchmen: ‘ Listen voice trumpet. ‘ The
dixerunt: ‘ Non audiemus!’. 6:18 Ideo audite,
they said: ‘ no We want to hear ‘. 6:18 Therefore listen,
gentes, et cognosce, congregatio, quanta ego faciam
nations and See, company, Quan I I do
eis. 6:19 Audi terra: ‘ Ecce ego adducam mala
them. 6:19 Listen land; ‘ Look I I bad
super populum istum, fructum cogitationum eorum,
over people this fruit thoughts their
quia verba mea non audierunt et legem meam
because words my not listen and law I
proiecerunt. 6:20 Ut quid mihi tus, quod de
rejected it. 6:20 To what I frankincense, that of
Saba venit, et calamus suave olens de terra
Saba he came and pen sweet odoriferous of land
longinqua? Holocautomata vestra non sunt accepta,
far? holocausts your not are taking
et victimae vestrae non placent mihi’. 6:21 Propterea
and victims your not please to me. ‘ 6:21 Therefore
haec dicit Dominus: ‘ Ecce ego dabo in populum
this says Lord: ‘ Look I I in people
istum offendicula, et offendent in eis patres et
this offenses and stumble in them fathers and
filiis simul, vicinus et proximus peribunt’. 6:22
children at the same time, neighbor and close will be lost. ‘ 6:22
Haec dicit Dominus: ‘ Ecce populus venit de terra
This says Lord: ‘ Look people he came of land

aquilonis, et gens magna consurget a finibus
north and nation great rise from ends
terrae; 6:23 arcum et acinacem arripiet, crudelis est
land; 6:23 bow and scimitar hold on, cruel is
et non miserebitur; vox eorum quasi mare sonabit,
and not mercy; voice their as sea ride
et super equos ascendent, praeparati quasi vir ad
and over horses They come in prepared as man to
proelium adversum te, filia Sion'. 6:24 ' Audivimus
fight against you daughter Zion. ' 6:24 ' We have heard
famam eius; dissolutae sunt manus nostrae, tribulatio
report thereof; feeble are hand our trouble
apprehendit nos, dolores ut parturientem'. 6:25 Nolite
apprehends we pains as labor ' 6:25 Do not
exire ad agros et in via ne ambuletis, quoniam
out to fields and in road do not walk for
gladius inimici, pavor in circuitu. 6:26 Filia populi
sword enemies, terror in around. 6:26 daughter people
mei, accingere cilicio et volutare in cinere, luctum
my Gird sackcloth and roll in ashes, mourning
unigeniti fac tibi, planctum amarum, quia repente
the only begotten Make you mourning bitter, because suddenly
veniet vastator super nos. 6:27 Probatorem dedi te
will spoiler over us. 6:27 examiner I you
in populo meo; et scies et probabis viam eorum.
in people I; and know and test way them.
6:28 Omnes isti principes rebelles, ambulantes
6:28 All these leaders rebels, walking
fraudulenter. Aes et ferrum, omnia isti corrumpunt.
fraudulently. ore and iron, all these corrupt.
6:29 Sufflavit sufflatorium in igne, consumptum est
6:29 blond bellows in fire consumed is
plumbum; frustra conflavit conflator, scoriae enim
lead; pieces founder refines dross For
non sunt separatae. 6:30 Argentum reprobum vocate
not are separate. 6:30 silver rejected call
eos, quia Dominus proiecit illos. 7:1 Verbum, quod
them; because Lord rejected them. 7: 1 word that
factum est ad Ieremiam a Domino dicens: 7:2 '
it is to Jeremiah from Lord saying: 7: 2 '

Sta in porta domus Domini et praedica ibi verbum
stand in gate house of and preach there word

istud et dic: Audite verbum Domini, omnis Iuda,
this and say: Listen word Lord, all Judah

qui ingredimini per portas has, ut adoretis Dominum.
that go by gates these as worship Lord.

7:3 Haec dicit Dominus exercituum, Deus Israel:
7: 3 This says Lord hosts God Israel:

Bonas facite vias vestras et opera vestra, et
Change do ways your and works your and

habitare vos faciam in loco isto. 7:4 Nolite confidere
live you I do in place this. 7: 4 Do not trust

in verbis mendacii dicentes: 'Templum Domini,
in words lying saying: 'temple Lord,

templum Domini, templum Domini est'. 7:5
temple Lord, temple of He is. ' 7: 5

Quoniam, si bene direxeritis vias vestras et opera
Because, if well amend ways your and works

vestra, si feceritis iudicium inter virum et
your if do judgment between man and

proximum eius, 7:6 advenae et pupillo et viduae
neighbor his 7: 6 aliens and minor and widow

non feceritis calumniam nec sanguinem innocentem
not do oppression or blood innocent

effuderitis in loco hoc et post deos alienos non
shed in place this and after gods other not

ambulaveritis in malum vobismetipsis, 7:7 habitare
walk in evil kins 7: 7 live

vos faciam in loco isto, in terra, quam dedi patribus
you I do in place this in land, than I fathers

vestris a saeculo usque in saeculum. 7:8 Ecce vos
your from century up in world. 7, 8 Look you

confiditis vobis in sermonibus mendacii, qui non
trust you in words lies, that not

proderunt. 7:9 Quid? Furari, occidere, adulterari,
profit. 7, 9 What? stealing, kill, adultery,

iurare mendaciter, incensum offerre Baal et ire post
swear lying incense offer Baal and go after

deos alienos, quos ignoratis; 7:10 et venitis et statis
gods other which you know; 7:10 and are you and Lift

coram me in domo hac, super quam invocatum est
before I in house this, over than bears is
nomen meum, et dicitis: 'Liberati sumus', eo quod
name my and you say: 'freed We' it that
faciatis omnes abominationes istas. 7:11 Numquid
Yee all abominations service. 7:11 Do
spelunca latronum facta est domus ista, super quam
cave thieves made is house this over than
invocatum est nomen meum in oculis vestris? Ecce,
bears is name my in eyes your thoughts? See,
etiam ego vidi, dicit Dominus. 7:12 Ite ad locum
also I I, says Lord. 7:12 Go to place
meum in Silo, ubi habitavit nomen meum a
my in Shiloh where The name my from
principio, et videte, quae fecerim ei propter malitiam
beginning and see, which I did it for malice
populi mei Israel. 7:13 Et nunc, quia fecistis omnia
people my Israel. 7:13 The now, because you did all
opera haec, dicit Dominus, et locutus sum ad vos
works Thus, says Lord, and said I to you
mane consurgens et loquens, et non audistis, et
morning rising and speaking; and not You have heard, and
vocavi vos, et non respondistis, 7:14 faciam domui
I called you and not answered, 7:14 I do house
huic, super quam invocatum est nomen meum, et in
this over than bears is name my and in
qua vos habetis fiduciam, et loco, quem dedi vobis
which you have confidence and place which I you
et patribus vestris, sicut feci Silo; 7:15 et proiciam
and fathers your as I Shiloh; 7:15 and I cast
vos a facie mea, sicut proieci omnes fratres vestros,
you from the my as I threw all brothers your
universum semen Ephraim. 7:16 Tu ergo, noli orare
all seed Ephraim. 7:16 You therefore, do not pray
pro populo hoc nec assumes pro eis deprecationem
for people this or take for them petition
et orationem et non obsistas mihi, quia non
and prayer and not press I because not
exaudiam te. 7:17 Nonne vides, quid isti faciant in
answer You. 7:17 Did You see, what these do in
civitatibus Iudae et in plateis Ierusalem? 7:18 Filii
cities Judah and in streets Jerusalem? 7:18 children

colligunt ligna, et patres succendunt ignem, et
pick timber and fathers kindle fire and
mulieres commiscent farinam, ut faciant placentas
women mix flour as do cakes
reginae caeli et libent diis alienis, ut me ad
queen air and pour other others, as I to
iracundiam provocent. 7:19 Numquid me ad
anger stir. 7:19 Do I to
iracundiam provocant, dicit Dominus, nonne
anger appeal; says Lord, not
semetipsos in confusionem vultus sui? 7:20 Ideo
home in confusion face s? 7:20 Therefore
haec dicit Dominus Deus: Ecce furor meus et
this says Lord God: Look The anger my and
indignatio mea effunditur super locum istum, super
indignation my out over place this over
homines et super iumenta et super lignum regionis
men and over livestock and over wood region
et super fruges terrae et succendetur et non
and over crops earth and burn and not
exstinguetur. 7:21 Haec dicit Dominus exercituum,
quenched. 7:21 This says Lord hosts
Deus Israel: Holocaustomata vestra addite victimis
God Israel: holocausts your Add victims
vestris et comedite carnes, 7:22 quia non sum
your and eat meat, 7:22 because not I
locutus cum patribus vestris et non praecepi eis in
said with fathers your and not command them in
die, qua eduxi eos de terra Aegypti, de verbo
day which I brought them of land Egypt, of word
holocaustomatum et victimarum. 7:23 Sed hoc verbum
burnt and the victims. 7:23 but this word
praecepi eis dicens: Audite vocem meam, et ero
command them saying: Listen voice I and I
vobis Deus, et vos eritis mihi populus; et
you God, and you You will be I people; and
ambulate in omni via, quam mandaverim vobis, ut
walk in all way, than commanded; you as
bene sit vobis. 7:24 Et non audierunt nec
well is to you. 7:24 The not listen or

inclinaverunt aurem suam, sed abierunt in
inclined ear his but gone in
voluntatibus et in pravitate cordis sui mali factique
wills and in imagination heart s mali Altogether
sunt retrorsum et non in ante 7:25 a die, qua
are back and not in before 7:25 from day which
egressi sunt patres eorum de terra Aegypti, usque ad
out are fathers their of land Egypt, up to
diem hanc. Et misi ad vos omnes servos meos
day this. The I to you all officials my
prophetas, per diem consurgens diluculo et mittens;
prophets by day rising early and sending;
7:26 et non audierunt me nec inclinaverunt aurem
7:26 and not listen I or inclined ear
suam, sed induraverunt cervicem suam et peius
his but stiffened neck his and worse
operati sunt quam patres eorum. 7:27 Et loqueris ad
operated are than fathers them. 7:27 The speak to
eos omnia verba haec, et non audient te; et
them all words Thus, and not listen you; and
vocabis eos, et non respondebunt tibi; 7:28 et dices
call them; and not answer you; 7:28 and say
ad eos: Haec est gens, quae non audivit vocem
to them: This is nation, which not heard voice
Domini Dei sui nec recepit disciplinam. Periiit fides
of God s or He received instruction. Cut off faith
et ablata est de ore eorum. 7:29 Tonde capillum
and away is of mouth them. 7:29 Cut hair
tuum et proice et sume in collibus planctum, quia
your and cast and take in hills mourning because
sprevit Dominus et proiecit generationem furoris sui.
slighted Lord and rejected generation fierce 's.
7:30 Quia fecerunt filii Iudae malum in oculis
7:30 for they children Judah evil in eyes
meis, dicit Dominus; posuerunt abominationes suas in
I says Lord; put abominations put their in
domo, super quam invocatum est nomen meum, ut
home over than bears is name my as
polluerent eam; 7:31 et aedificaverunt excelsa
pollute it; 7:31 and built high
Topheth, quae est in valle Benennom, ut incenderent
Topeth, which is in valley Hinnom, as burn

filios suos et filias suas igni: quae non praecepi
children their and daughters their fire; which not command
nec cogitavi in corde meo. 7:32 Ideo ecce dies
or I thought in heart mine. 7:32 Therefore See day
venient, dicit Dominus, et non dicetur amplius
come says Lord, and not explained more
Topheth et vallis Benennom sed vallis Interfectionis;
Topeth and valley Hinnom but valley slaughter;
et sepelient in Topheth, eo quod non sit locus. 7:33
and bury in Topeth, it that not is place. 7:33
Et erit morticinum populi huius in cibum volucribus
The will be carcasses people this in food birds
caeli et bestiis terrae, et non erit qui abigat.
air and animals earth and not will be that to drive them away.
7:34 Et quiescere faciam de urbibus Iudae et de
7:34 The rest I do of cities Judah and of
plateis Ierusalem vocem gaudii et vocem laetitiae,
streets Jerusalem voice joy and voice joy,
vocem sponsi et vocem sponsae: in desolationem
voice spouse and voice bride: in waste
enim erit terra'. 8:1 ' In illo tempore, ait Dominus,
For will be land'. 8: 1 ' in that time said Lord,
eicient ossa regum Iudae et ossa principum eius et
throw out bones kings Judah and bones leaders his and
ossa sacerdotum et ossa prophetarum et ossa eorum,
bones priests and bones prophets and bones their
qui habitaverunt Ierusalem de sepulcris suis; 8:2
that settled Jerusalem of tombs his family; 8: 2
et expandent ea ad solem et lunam et omnem
and display it to sun and moon and all
militiam caeli, quae dilexerunt et quibus servierunt
host heaven which love and which served
et post quae ambulaverunt et quae quaesierunt et
and after which walk and which sought and
adoraverunt; non colligentur et non sepelientur: in
worshipped; not together and not buried; in
sterquilinum super faciem terrae erunt. 8:3 Et
cess over face earth will be. 8: 3 The
eligent magis mortem quam vitam omnes, qui residui
chosen more death than life all that survivors
fuerint de cognatione hac pessima in universis locis,
they of family this worst in all places,

ad quae eiecero eos, dicit Dominus exercituum. 8:4
to which driven them; says Lord hosts. 8: 4
Et dices ad eos: Haec dicit Dominus: Numquid, qui
The say to them: This says Lord: Do that
cadit, non resurget, et, qui aversus est, non
falls not rise and, that back is not
revertetur? 8:5 Quare ergo aversus est populus iste,
return? 8: 5 Why So back is people this
Ierusalem aversione perpetua? Apprehenderunt
Jerusalem aversion ever? I attended
mendacium et noluerunt reverti. 8:6 Attendi et
lying and would not return. 8: 6 attended and
auscultavi: nemo, quod bonum est, loquitur, nullus
I listened no, that good is he speaks no
est, qui agat paenitentiam super malitia sua dicens:
is that acts repent over malice his saying:
‘Quid feci?’. Omnes conversi sunt ad cursum
‘What I have done?’. All turn are to course
suum, quasi equus impetu vadens in proelio. 8:7
his as horse assault go in battle. 8: 7
Etiam ciconia in caelo novit tempus suum; turtur
Yes stork in heaven He knows time his own; turtle
et hirundo et turdus custodierunt tempus adventus
and swallow and thrush observed time arrival
sui; populus autem meus non novit iudicium
s; people Now my not He knows judgment
Domini. 8:8 Quomodo dicitis: ‘Sapientes nos sumus,
Lord. 8: 8 How you say: ‘wise we we are
et lex Domini nobiscum est? Vere mendacium
and law of with is? really lying
operatus est stilus mendax scribarum. 8:9 Confusi
He worked is style lying scribes. 8, 9 ashamed
sunt sapientes, perterriti et capti sunt; verbum
are wise, dismayed and arrested they are: word
enim Domini proiecerunt, et sapientia nulla est in
For of threw, and wisdom no is in
eis. 8:10 Propterea dabo mulieres eorum exteris,
them. 8:10 Therefore I women their foreign
agros eorum expugnatoribus, quia a minimo usque
fields their too, because from small up
ad maximum omnes avaritiam sequuntur, a
to maximum all gain follow from

propheta usque ad sacerdotem cuncti faciunt

prophet up to priest all do

mendacium. 8:11 Et sanant contritionem filiae

lie. 8:11 The heal breach daughters

populi mei in levitate dicentes ‘Pax, pax’, cum non

people my in lightness saying ‘Peace, peace’ with not

sit pax. 8:12 Confusi sunt, quia abominationem

is peace. 8:12 ashamed are because abomination

fecerunt; quin immo confusione non sunt confusi et

they did; but yes confusion not are ashamed and

erubescere nescierunt, idcirco cadent inter corruentes,

blush they know therefore fall between fall;

in tempore visitationis suae corruent, dicit Dominus.

in time visit his fall, says Lord.

8:13 Congregans congregabo eos, ait Dominus; non

8:13 Gathering I gather them; said Lord; not

est uva in vitibus, et non sunt ficus in ficulnea,

is grapes in vines; and not are fig in The fig-

folium defluxit, et dabo eis gradientes super eos.

leaf faded, and I them walk over them.

8:14 ‘Quare sedemus? Convenite, et ingrediamur

8:14 ‘Why sitting still? Assemble and step

civitates munitas et pereamus ibi, quia Dominus

cities strong and we there, because Lord

Deus noster tradidit nos in interitum et potum dedit

God our delivered we in destruction and water given

nobis aquam fellis; peccavimus enim Domino. 8:15

us water gall; have For Lord. 8:15

Exspectavimus pacem, et non est bonum, tempus

We expected peace, and not is good time

medelae, et ecce formido’. 8:16 A Dan auditus est

health, and See Terror. ‘ 8:16 A Dan hearing is

fremitus equorum eius, a voce hinnituum fortium

Murmurs horses his from voice neighing the strong

equorum eius commota est omnis terra; et venient

horses his moved is all land; and come

et devorabunt terram et plenitudinem eius, urbem

and devour land and fullness his city

et habitatores eius. 8:17 Quia ecce ego mittam vobis

and inhabitants her. 8:17 for See I I you

serpentes regulos, quibus non est incantatio, et
snakes adders which not is charming; and
mordebunt vos ‘, ait Dominus. 8:18 Hilaritas mea
bite you ‘ said Lord. 8:18 ¶ my
facta est dolor in me, cor meum maerens. 8:19
made is Department in I heart my appalled. 8:19
Ecce vox clamoris filiae populi mei de terra
Look voice cry daughters people my of land
longinqua: ‘ Numquid Dominus non est in Sion? Aut
far: ‘ Do Lord not is in Zion? or
rex eius non est in ea?’. ‘ Quare ergo me ad
king his not is in it ‘. ‘ Why So I to
iracundiam concitaverunt in sculptilibus suis et in
anger incited in idols their and in
vanitatibus alienis?’. 8:20 ‘ Transiit messis, finita est
vanities others ‘. 8:20 ‘ He passed The harvest ended is
aestas, et nos salvati non sumus’. 8:21 Super
summer and we saved not We are. ‘ 8:21 over
contritione filiae populi mei contritus sum et
destruction daughters people my broken I and
contristatus; stupor obtinuit me. 8:22 Numquid
sorry; amazement obtained Me. 8:22 Do
resina non est in Galaad? Aut medicus non est ibi?
resin not is in Gilead? or doctor not is there?
Quare enim non est obducta cicatrix filiae populi
Why For not is gaps scar daughters people
mei? 8:23 Quis dabit capiti meo aquam et oculis
Me? 8:23 Who will head I water and eyes
meis fontem lacrimarum, et plorabo die ac nocte
I source tears and I will weep day and night
interfectos filiae populi mei? 9:1 Quis dabit mihi in
slain daughters people Me? 9:1 Who will I in
solitudine deversorium viatorum, et de relinquam
wilderness hotel passengers, and of leave
populum meum et recedam ab eis? Quia omnes
people my and go from them? for all
adulteri sunt, coetus praevaricatorum. 9:2 ‘ Et
adulterers are group treacherous. 9:2 ‘ The
tenderunt linguam suam quasi arcum; mendacium, et
hastened language his as bow; lies, and
non veritas, invaluit in terra, quia de malo ad
not truth hard in land, because of evil to

malum egressi sunt et me non cognoverunt, dicit
evil out are and I not known, says

Dominus. 9:3 Unusquisque se a proximo suo
Lord. 9: 3 Each he from next his

custodiat et in omni fratre suo non habeat fiduciam,
keep and in all brother his not have confidence

quia omnis frater supplantat, et omnis amicus
because all brother tripping, and all friend

fraudulenter incedit, 9:4 et vir fratrem suum decipit,
fraudulently walks, 9: 4 and man brother his deceives

et veritatem non loquuntur; docuerunt enim linguam
and the truth not they say; taught For language

suam loqui mendacium, inique egerunt, noluerunt
his talk lies, wrong They did, would not

converti. 9:5 Iniuria super iniuriam, dolus super
converted. 9: 5 injury over injury, deceit over

dolum. Renuerunt scire me ‘, dicit Dominus. 9:6
the trick. They refused to know I ‘ says Lord. 9: 6

Propterea haec dicit Dominus exercituum: ‘ Ecce ego
Therefore this says Lord hosts: ‘ Look I

conflabo et probabo eos; quid enim aliud faciam
refine and test them; what For other I do

filiae populi mei? 9:7 Sagitta vulnerans lingua
daughters people Me? 9: 7 arrow piercing language

eorum; dolum locuta est in ore suo: pacem cum
them; trick she said is in mouth his peace with

amico suo loquitur et occulte ponit ei insidias. 9:8
friend his talks and secretly posits it wait. 9: 8

Numquid super his non visitabo eos, dicit Dominus,
Do over these not visit them; says Lord,

aut in gente huiusmodi non ulciscetur anima mea?’.
or in race such not avenged soul My ‘.

9:9 Super montes assumam fletum ac lamentum et
9: 9 over mountains take weeping and lamentation and

super pascua deserti planctum, quoniam incensa sunt,
over pasture wilderness mourning for burned are

eo quod non sit vir pertransiens, et non audiunt
it that not is man passing through, and not listen

vocem gregis; a volucre caeli usque ad pecora
voice sheep; from birds air up to cattle

transmigraverunt, recesserunt. 9:10 ‘ Et dabo
away, departed. 9:10 ‘ The I
Ierusalem in acervos arenae et cubilia thorum, et
Jerusalem in stacks sand and bedrooms dragons; and
civitates Iudae dabo in desolationem, eo quod non sit
cities Judah I in desolation it that not is
habitor’. 9:11 **Quis est vir sapiens, qui intellegat**
inhabitant. ‘ 9:11 Who is man wise, that understand
hoc, et ad quem verbum oris Domini fiat, ut
this, and to which word mouth of done as
annuntiet istud: Quare perierit terra, exusta sit quasi
declare this: Why lost land, charred is as
desertum, eo quod non sit qui pertranseat? 9:12 Et
wilderness it that not is that why? 9:12 The
dixit Dominus: ‘ Quia dereliquerunt legem meam,
said Lord: ‘ for forsook law I
quam dedi eis, et non audierunt vocem meam et
than I them, and not listen voice I and
non ambulaverunt in ea; 9:13 et abierunt post
not walk in it; 9:13 and gone after
pravitatem cordis sui et post Baalim, quos didicerunt
imagination heart s and after Baal, which learned
a patribus suis’. 9:14 **Idcirco haec dicit Dominus**
from fathers their own. ‘ 9:14 Therefore this says Lord
exercituum, Deus Israel: ‘ Ecce ego cibabo populum
hosts God Israel: ‘ Look I Feeding people
istum absinthio et potum dabo eis aquam fellis;
this wormwood and water I them water gall;
9:15 et dispergam eos in gentibus, quas non
9:15 and scatter them in nations, which not
noverunt ipsi et patres eorum, et mittam post eos
know they and fathers their and I after them
gladium, donec consumantur. 9:16 Haec dicit Dominus
sword until consumption. 9:16 This says Lord
exercituum: Attendite et vocate lamentatrices, et
hosts: Look and call women, and
veniant; et ad eas, quae sapientes sunt, mittite, et
they come; and to them, which wise are send and
properent!’. 9:17 **Festinent et assumant super nos**
come’. 9:17 hasten and let over we
lamentum: deducant oculi nostri lacrimas, et
dirge; lead eyes our tears, and

palpebrae nostrae defluant aquis. 9:18 Quia vox
eyelid our flow water. 9:18 for voice
lamentationis audita est de Sion: ‘ Quomodo vastati
lamentation hearing is of Zion; ‘ How spoiled!
sumus et confusi vehementer, quia dereliquimus
we are and ashamed strongly, because forsaken
terram, quoniam deiecta sunt tabernacula nostra’.
land for or lowered are dwellings our own. ‘
9:19 Audite ergo, mulieres, verbum Domini; et
9:19 Listen therefore, women word Lord; and
assumant aures vestrae sermonem oris eius, et
let ears your word mouth his and
docete filias vestras lamentum, et unaquaeque
teach daughters your lamentation, and each
proximam suam planctum. 9:20 Quia ascendit mors
next his mourning. 9:20 for up death
per fenestras nostras, ingressa est domos nostras,
by windows our She arrived is homes our
disperdere parvulos deforis, iuvenes de plateis. 9:21
drive children outside, young people of the streets. 9:21
Loquere. Haec dicit Dominus: ‘ Et cadet morticinum
Speak. This says Lord: ‘ The fall carcasses
hominis quasi stercus super faciem regionis et quasi
man as dung over face region and as
manipulus post tergum metentis, et non est qui
Group after back harvester and not is that
colligat’. 9:22 **Haec dicit Dominus: ‘ Non gloriatur**
Gather ‘. 9:22 This says Lord: ‘ no let
sapiens in sapientia sua, et non gloriatur fortis in
wise in wisdom his and not let strong in
fortitudine sua, et non gloriatur dives in divitiis
strength his and not let rich in wealth
suis; 9:23 sed in hoc gloriatur, qui gloriatur: scire
his family; 9:23 but in this glories that boasts: know
et nosse me, quia ego sum Dominus, qui facio
and I know I because I I Lord, that I do
misericordiam et iudicium et iustitiam in terra;
mercy and judgment and justice in land;
haec enim placent mihi, ait Dominus. 9:24 Ecce dies
this For please I said Lord. 9:24 Look day

veniunt, dicit Dominus, et visitabo super omnem, qui
they says Lord, and visit over all, that
circumcisum habet praeputium, 9:25 super Aegyptum
circumcised has foreskin; 9:25 over Egypt
et super Iudam et super Edom et super filios
and over Judah and over Edom and over children
Ammon et super Moab et super omnes, qui attonsi
Ammon and over Moab and over all that Crop-
sunt in comam, habitantes in deserto, quia omnes
are in hair inhabitants in wilderness because all
gentes habent praeputium, omnis autem domus Israel
nations have foreskin; all Now house Israel
incircumcisi sunt corde'. 10:1 Audite verbum, quod
uncircumcised are the heart. ' 10: 1 Listen word, that
locutus est Dominus super vos, domus Israel. 10:2
said is Lord over you house Israel. 10: 2
Haec dicit Dominus: ' Iuxta vias gentium nolite
This says Lord: ' according to ways nations do not
discere et a signis caeli nolite metuere, quae
learn and from standards air do not fear; which
timent gentes, 10:3 quia leges populorum vanae
fear nations 10: 3 because laws people empty
sunt. Quia lignum de saltu praecidit opus manuum
They are. for wood of forest cut work hands
artificis in ascia, 10:4 argento et auro decoravit
artist in deck 10: 4 silver and gold deck
illud, clavis et malleis firmavit, ut non moveatur;
it key and hammers He confirmed, as not moving;
10:5 sicut formido in cucumerario sunt et non
10: 5 as terror in cucumbers are and not
loquentur, portantur, quia incedere non valent: nolite
speak, transported because walk not apply: do not
ergo timere ea, quia nec male possunt facere nec
So fear it because or ill can do or
bene'. 10:6 Non est similis tui, Domine; magnus es
well '. 10: 6 no is like your O Lord; great you
tu, et magnum nomen tuum in fortitudine. 10:7
you and great name your in strength. 10: 7
Quis non timebit te, o rex gentium? Te enim decet,
Who not fear you o king nations? you For fitting,
quoniam inter cunctos sapientes gentium et in
for between all wise nations and in

universis regnis earum nullus est similis tui. 10:8
all kingdoms their no is like You. 10: 8

Pariter insipientes et fatui sunt; doctrina vanitatis
equally foolish and foolish they are: teaching vanity

eorum lignum est. 10:9 Argentum involutum, quod
their wood It is. 10: 9 silver plates that

de Tharsis affertur, et aurum de Ophaz, opus
of Tharsis adduced and gold of Ophir, work

artificis et manuum aurificis, hyacinthus et purpura
artist and hands goldsmith, blue and purple

indumentum eorum; opus artificum universa haec.
clothing them; work artists all this.

10:10 Dominus autem Deus verus est, ipse Deus
10:10 Lord Now God true is he God

vivens et rex sempiternus; ab indignatione eius
living and king everlasting; from indignation his

commovebitur terra, et non sustinebunt gentes
moved land, and not support nations

comminationem eius. 10:11 Sic ergo dicetis eis: ‘
threat her. 10:11 so So you say them: ‘

Dii, qui caelos et terram non fecerunt, pereant de
The gods that heavens and land not they perish of

terra et de his, quae sub caelis sunt’. 10:12 Qui
land and of those which under heavens they are. ‘ 10:12 He

fecit terram in fortitudine sua, firmavit orbem in
he land in strength his has established world in

sapientia sua et prudentia sua extendit caelos. 10:13
wisdom his and prudence his extends heavens. 10:13

Ad vocem suam dat multitudinem aquarum in caelo
the voice his gives company water in heaven

et elevat nebulas ab extremitatibus terrae; fulgura
and raises mists from ends land; lightning

in pluviam facit et educit ventum de thesauris
in rain does and leadeth wind of stores

suis. 10:14 Stultus factus est omnis homo absque
their own. 10:14 stupid he became is all man without

scientia; confusus est omnis artifex in sculptili,
knowledge; shame! is all artist in graven image;

quoniam falsum est, quod conflavit, et non est
for false is that founder, and not is

spiritus in eis. 10:15 Vana sunt et opus risu
spirit in them. 10:15 Empty are and work smile
dignum; in tempore visitationis suae peribunt. 10:16
meet; in time visit his will be lost. 10:16
Non est his similis pars Iacob: qui enim formavit
no is these like part Jacob: that For Former
omnia, ipse est, et Israel tribus hereditatis eius,
all he is and Israel three heritage his
Dominus exercituum nomen illi. 10:17 Congrega de
Lord hosts name to him. 10:17 Gather of
terra sarcinam tuam, quae habitas in obsidione,
land load your which live in investment;
10:18 quia haec dicit Dominus: ‘ Ecce ego longe
10:18 because this says Lord: ‘ Look I off
proiciam habitatores terrae in hac vice et tribulabo
I cast inhabitants earth in this time and distress
eos, ita ut inveniant me’. 10:19 Vae mihi super
them; so as find Me. ‘ 10:19 Woe I over
contritione mea, pessima plaga mea! Ego autem dixi:
destruction my worst stroke My! I Now I said:
‘ Plane haec infirmitas mea est, et portabo illam’.
‘ Obviously this weakness my is and bear of it. ‘
10:20 Tabernaculum meum vastatum est, omnes
10:20 The Tabernacle my spoiled is all
funiculi mei dirupti sunt; filii mei exierunt a
cords my cords they are: children my They went out from
me et non subsistunt, non est qui extendat ultra
I and not subsist not is that extend more
tentorium meum et erigat pelles meas. 10:21 Quia
tent my and Set Up skins mine. 10:21 for
stulte egerunt pastores et Dominum non quaesierunt;
Fool! they did shepherds and Lord not sought;
propterea non prosperati sunt, et omnis grex eorum
therefore not prosper are and all herd their
dispersus est. 10:22 Vox auditionis ecce venit et
scattered It is. 10:22 Right HEARING See he came and
commotio magna de terra aquilonis, ut ponat
commotion great of land north as set
civitates Iudae solitudinem et habitaculum thorum.
cities Judah waste and habitation dragons.
10:23 ‘ Scio, Domine, quia non est hominis via
10:23 ‘ I know, Sir, because not is man road

eius, nec viri est, ut ambulet et dirigat gressus suos.
his or men is as walk and direct The steps ones.

10:24 Corripe me, Domine, verumtamen in iudicio et
10:24 Correct I Sir, However, in trial and

non in furore tuo, ne forte ad nihilum redigas
not in anger your do not perhaps to nothing bring

me'. 10:25 Effunde indignationem tuam super gentes,
Me. ' 10:25 Pour indignation your over nations

quae non cognoverunt te, et super cognationes, quae
which not know you and over families, which

nomen tuum non invocaverunt; quia comederunt
name your not they cried; because ate

Iacob et devoraverunt eum et consumpserunt illum
Jacob and devoured it and consumed it

et pascua eius dissipaverunt. 11:1 Verbum, quod
and pasture his broken. 11: 1 word that

factum est ad Ieremiam a Domino dicens: 11:2 '
it is to Jeremiah from Lord saying: 11: 2 '

Audite verba pacti huius et loquimini ad viros
Listen words pact this and speak to men

Iudae et habitatores Ierusalem. 11:3 Et dices ad eos:
Judah and inhabitants Jerusalem. 11: 3 The say to them:

Haec dicit Dominus, Deus Israel: Maledictus vir, qui
This says Lord, God Israel: Cursed man that

non audierit verba pacti huius, 11:4 quod praecepi
not hears words pact this, 11: 4 that command

patribus vestris in die, qua eduxi eos de terra
fathers your in day which I brought them of land

Aegypti, de fornace ferrea, dicens: Audite vocem
Egypt, of furnace iron saying: Listen voice

meam et facite omnia, quae praecipio vobis, et
I and do all which command you and

eritis mihi in populum, et ego ero vobis in Deum;
You will be I in people and I I you in God;

11:5 ut suscitem iuramentum, quod iuravi patribus
11: 5 as perform oath that I swore fathers

vestris, daturum me eis terram fluentem lacte et
your give I them land flowing milk and

melle, sicut est dies haec'. Et respondi et dixi: '
honey; as is day This'. The I answered and I said: '

Amen, Domine'. 11:6 Et dixit Dominus ad me: '
Most O '. 11: 6 The said Lord to me: '

Vociferare omnia verba haec in civitatibus Iudae et
Proclaim all words this in cities Judah and
in foris Ierusalem dicens: Audite verba pacti huius
in outside Jerusalem saying: Listen words pact this
et facite illa. 11:7 Quia contestans contestatus sum
and do that. 11: 7 for testifying protested I
patres vestros in die, qua eduxi eos de terra
fathers your in day which I brought them of land
Aegypti, usque ad diem hanc; mane consurgens
Egypt, up to day this; morning rising
contestatus sum et dixi: Audite vocem meam. 11:8
protested I and I said: Listen voice mine. 11: 8
Et non audierunt nec inclinaverunt aurem suam, sed
The not listen or inclined ear his but
abierunt unusquisque in pravitate cordis sui mali; et
gone each in imagination heart s evil; and
induxi super eos omnia verba pacti huius, quod
I brought over them all words pact this, that
praecepi, ut facerent, et non fecerunt'. 11:9 Et dixit
I commanded, as do and not they did. ' 11: 9 The said
Dominus ad me: ' Inventa est coniuratio in viris
Lord to me: ' The findings is Treason in men
Iudae et in habitatoribus Ierusalem. 11:10 Reversi
Judah and in inhabitants Jerusalem. 11:10 returned
sunt ad iniquitates patrum suorum priorum, qui
are to iniquities fathers their first, that
noluerunt audire verba mea; et hi ergo abierunt
would not listen words my; and these So gone
post deos alienos, ut servirent eis: irritum fecerunt
after gods other as serve them: void they
domus Israel et domus Iudae pactum meum, quod
house Israel and house Judah pact my that
pepigi cum patribus eorum. 11:11 Quam ob rem
I made with fathers them. 11:11 How for business
haec dicit Dominus: Ecce ego inducam super eos
this says Lord: Look I bring over them
mala, de quibus exire non poterunt; et clamabunt
bad of which out not it? and cry
ad me, et non exaudiam eos. 11:12 Et ibunt
to I and not answer them. 11:12 The go
civitates Iudae et habitatores Ierusalem et clamabunt
cities Judah and inhabitants Jerusalem and cry

ad deos, quibus sacrificant, et non salvabunt eos in
to gods, which sacrifice; and not save them in
tempore afflictionis eorum. 11:13 Secundum numerum
time affliction them. 11:13 according to number
enim civitatum tuarum erant dii tui, Iuda, et
For states your were gods your Judah and
secundum numerum viarum Ierusalem posuistis aras
according to number roads Jerusalem set high
confusioni, aras ad sacrificandum Baal. 11:14 Tu ergo
confusion; high to offer Baal. 11:14 You So
noli orare pro populo hoc et ne assumas pro eis
do not pray for people this and do not take for them
deprecationem et orationem, quia non exaudiam in
petition and prayer; because not answer in
tempore clamoris eorum ad me, in tempore
time cry their to I in time
afflictionis eorum. 11:15 Quid est dilectae meae, ut
affliction them. 11:15 What is dear my as
in domo mea perficiat consilia mala? Numquid vota
in house my finish plans bad? Do vows
et carnes sanctae auferent a te malitias tuas, in
and meat St. take off from you malicious your in
quibus glorieris?'. 11:16 Olivam uberem, pulchram,
which Glory? '. 11:16 olive Tree fair,
fructibus speciosam, vocabit Dominus nomen tuum;
productivity beautiful call Lord name your;
ad vocem strepitus grandis succendit ignem in ea, et
to voice din great burned fire in it and
combusti sunt rami eius. 11:17 Et Dominus
calcined are branches her. 11:17 The Lord
exercituum, qui plantavit te, locutus est super te
hosts that planted you said is over you
malum, pro malis domus Israel et domus Iudae,
evil for bad house Israel and house Judah,
quae fecerunt sibi ad irritandum me, sacrificantes
which they to to provoke I Sacrificing
Baal. 11:18 Tu autem, Domine, demonstrasti mihi, et
Baal. 11:18 You however, Sir, shown I and
cognovi; tunc ostendisti mihi opera eorum. 11:19 Et
I know; then I ordered I works them. 11:19 The
ego quasi agnus mansuetus, qui portatur ad
I as lamb meek that carried to

victimam; et non cognovi quia super me
victim; and not I know because over I
cogitaverunt consilia: ‘ Caedamus lignum in vigore
they thought strategies: ‘ drawers wood in Contents
eius et eradamus eum de terra viventium, et nomen
his and cut it of land living; and name
eius non memoretur amplius’. 11:20 Tu autem,
his not remembered any more. ‘ 11:20 You however,
Domine exercituum, qui iudicas iuste et probas renes
O hosts that judge just and Trying reins
et corda: videam ultionem tuam ex eis; tibi enim
and hearts: see revenge your from them; you For
revelavi causam meam. 11:21 Propterea haec dicit
revealed cause mine. 11:21 Therefore this says
Dominus super viros Anathoth, qui quaerunt animam
Lord over men Anathoth that seek life
tuam et dicunt: ‘ Non prophetabis in nomine
your and they say: ‘ no prophesy in name
Domini et non morieris in manibus nostris’. 11:22
of and not die in hands our own. ‘ 11:22
Propterea haec dicit Dominus exercituum: ‘ Ecce ego
Therefore this says Lord hosts: ‘ Look I
visitabo super eos: iuvenes morientur in gladio,
visit over them: young people die in sword;
fili eorum et filiae eorum morientur in fame,
children their and daughters their die in hunger,
11:23 et reliquiae non erunt eis; inducam enim
11:23 and remains not will be them; bring For
malum super viros Anathoth, annum visitationis
evil over men Anathoth year visit
eorum’. 12:1 Iustus quidem tu es, Domine, si
them. ‘ 12: 1 just indeed you you Sir, if
disputem tecum; verumtamen de iudiciis loquar ad
I plead with you; However, of decisions I will speak to
te. Quare via impiorum prosperatur? Bene est
You. Why road the wicked prosper? well is
omnibus, qui praevaricantur et inique agunt. 12:2
all that transgressed and wrong they act. 12: 2
Plantasti eos, et radicem miserunt, proficiunt et
planted them; and root sent advance and

faciunt fructum; prope es tu ori eorum et longe
do fruit; close you you mouth their and off
a renibus eorum. 12:3 Et tu, Domine, nosti me,
from kidney them. 12: 3 The you Sir, you know I
vidisti me et probasti cor meum tecum; segrega
Have you seen I and test heart my with you; separate
eos quasi gregem ad victimam et sanctifica eos in
them as company to victim and sanctify them in
diem occisionis. 12:4 Usquequo lugebit terra, et
day slaughter. 12: 4 How long mourn land, and
herba omnis regionis siccabitur propter malitiam
plant all region wither for malice
habitantium in ea? Consumptum est animal et
habitants in it? consumed is animal and
volucre, quoniam dixerunt: ‘Non videbit novissima
birds; for they said: ‘I do not see last
nostra’. 12:5 ‘ Si cum peditibus currens laborasti,
our own. ‘ 12: 5 ‘ If with footmen running labor
quomodo contendere poteris cum equis? Cum autem
how contend You can with horses? with Now
in terra pacis securus fueris, quid facies in silva
in land peace easy you, what face in forest
condensa Iordanis? 12:6 Nam et fratres tui et
thick Jordan? 12: 6 For and brothers your and
domus patris tui, etiam ipsi fraudulenter egerunt
house father your also they fraudulently they did
adversum te et clamaverunt post te plena voce;
against you and cried after you full voice;
ne credas eis, cum locuti fuerint tibi bona’. 12:7 ‘
do not trust them, with have they you good’. 12: 7 ‘
Reliqui domum meam, dimisi hereditatem meam; dedi
The rest home I let heritage I; I
dilectam animae meae in manu inimicorum eius. 12:8
love soul I in hand enemies her. 12: 8
Facta est mihi hereditas mea quasi leo in silva;
Achievements is I heritage my as lion in forest;
dedit contra me vocem, ideo odivi eam. 12:9
given against I voice, therefore I hate her. 12: 9
Numquid avis discolor hereditas mea mihi? Numquid
Do bird speckled heritage my Me? Do
aves in circuitu contra eam? Venite, congregamini,
birds in about against it? Come Assemble

omnes bestiae campi, properate ad devorandum. 12:10
all beasts The fields Hurry! to food. 12:10

Pastores multi demoliti sunt vineam meam,
pastors many demolished are vineyard I
conculcaverunt partem meam; dederunt portionem
trampled part I; they share

meam desiderabilem in desertum solitudinis. 12:11
I lovely in desert wilderness. 12:11

Posuerunt eam in dissipationem; lugetque coram me
They have it in dispersion; lugetque before I

desolata, vastata est omnis terra, quia nullus est qui
desolated waste is all land, because no is that

recogitet corde'. 12:12 Super omnes colles in deserto
lays the heart. ' 12:12 over all The hills in desert

venerunt vastatores, quia gladius Domini devorat ab
they spoilers because sword of devours from

extremo terrae usque ad extremum eius; non est
extreme earth up to tip thereof; not is

pax universae carni. 12:13 Seminaverunt triticum et
peace all the flesh. 12:13 sow wheat and

spinas messuerunt, laboraverunt, et non eis proderit;
thorns mowed, labored, and not them profit;

confundemini a fructibus vestris propter iram
shame from productivity your for anger

furoris Domini. 12:14 Haec dicit Dominus adversum
fierce Lord. 12:14 This says Lord against

omnes vicinos meos pessimos, qui tangunt
all neighbors my the worst, that touch

hereditatem, quam distribui populo meo Israel: 'Ecce
inheritance; than distributed people I Israel: 'Behold

ego evellam eos de terra sua et domum Iudae
I uproot them of land his and home Judah

evellam de medio eorum. 12:15 Et erit: cum
uproot of the them. 12:15 The will be: with

evulsero eos, convertar et miserebor eorum et
I have rooted them; return and I pity their and

reducam eos, virum ad hereditatem suam et virum
back them; man to heritage his and man

in terram suam. 12:16 Et erit: si eruditi didicerint
in land own. 12:16 The will be: if learned learn

vias populi mei, ut iurent in nomine meo: ‘Vivit
ways people my as swear in name I 'lives
Dominus!’, sicut docuerunt populum meum iurare in
Lord! ‘ as taught people my swear in
Baal, aedificabuntur in medio populi mei. 12:17
Baal built in the people mine. 12:17
Quod si non audierint, evellam gentem illam
The if not listen, uproot nation it
evulsione et perditione ‘, ait Dominus. 13:1 Haec
uproot and loss of ‘ said Lord. 13: 1 This
dixit Dominus ad me: ‘ Vade et posside tibi
said Lord to me: ‘ Go and get you
lumbare lineum et pones illud super lumbos tuos et
belt linen and Put the it over waist your and
in aquam non inferes illud’. 13:2 Et possedi lumbare
in water not bring it '. 13: 2 The I got belt
iuxta verbum Domini et posui circa lumbos meos.
according to word of and I put about waist mine.
13:3 Et factus est sermo Domini ad me secundo
13: 3 The he became is report of to I second
dicens: 13:4 ‘ Tolle lumbare, quod possedisti, quod
saying: 13: 4 ‘ Away belt that purchased, that
est circa lumbos tuos, et surgens vade ad Euphraten
is about waist your and rising go to Euphrates
et absconde ibi illud in foramine petrae’. 13:5 Et
and hide there it in hole Rock '. 13: 5 The
abii et abscondi illud ad Euphraten, sicut
I went and I hid it to Euphrates as
praeceperat mihi Dominus. 13:6 Et factum est, post
the I Lord. 13: 6 The it is after
dies plurimos dixit Dominus ad me: ‘ Surge, vade
day many said Lord to me: ‘ Up go
ad Euphraten et tolle inde lumbare, quod praecepi
to Euphrates and Away from belt that command
tibi, ut absconderes ibi’. 13:7 Et abii ad Euphraten
you as hide there. ‘ 13: 7 The I went to Euphrates
et fodi et tuli lumbare de loco, ubi absconderam
and I bought and I belt of place where hidden
illud; et ecce, computruerat lumbare, ita ut nulli
it; and See, rotted belt so as no
usui aptum esset. 13:8 Et factum est verbum Domini
use fit would. 13: 8 The it is word of

ad me dicens: 13:9 ‘ Haec dicit Dominus: Sic
to I saying: 13: 9 ‘ This says Lord: so
putrescere faciam superbiam Iudae et superbiam
decompose I do pride Judah and pride
Ierusalem multam; 13:10 populus iste pessimus —
Jerusalem much; 13:10 people this the worst -
qui nolunt audire verba mea et ambulant in
that they will not listen words my and walk in
pravitate cordis sui abieruntque post deos alienos, ut
imagination heart s they after gods other as
servirent eis et adorarent eos — erit sicut lumbare
serve them and worship them - will be as belt
istud, quod nulli usui aptum est. 13:11 Sicut enim
this that no use fit It is. 13:11 As For
adhaeret lumbare ad lumbos viri, sic agglutinaui
cleaves belt to waist Gentlemen, so cling
mihi omnem domum Israel et omnem domum Iudae,
I all home Israel and all home Judah,
dicit Dominus, ut esset mihi in populum et in
says Lord, as was I in people and in
nomen et in laudem et in gloriam, et non
name and in praise and in glory and not
audierunt. 13:12 Dices ergo ad eos sermonem istum:
heard. 13:12 Speak So to them word this:
Haec dicit Dominus, Deus Israel: Omnis laguncula
This says Lord, God Israel: all bottle
implebitur vino. Et dicent ad te: ‘Numquid
filled the wine. The say to you: ‘Do
ignoramus quia omnis laguncula implebitur vino?’.
We do not know because all bottle filled wine? ‘.
13:13 Et dices ad eos: Haec dicit Dominus: Ecce ego
13:13 The say to them: This says Lord: Look I
implebo omnes habitatores terrae huius et reges, qui
fill all inhabitants earth this and kings, that
sedent de stirpe David super thronum eius, et
sit of stock David over throne his and
sacerdotes et prophetas et omnes habitatores
priests and prophets and all inhabitants
Ierusalem ebrietate; 13:14 et collidam eos, virum in
Jerusalem drunkenness; 13:14 and Beat them; man in

fratrem suum et patres et filios pariter, ait
brother his and fathers and children together, said
Dominus; non parcam et non concedam neque
Lord; not spare and not Granting or
miserebor, ut non disperdam eos'. 13:15 Audite et
I have compassion, as not I them. ' 13:15 Listen and
auribus percipite; nolite elevari, quia Dominus
ears ear; do not elevated because Lord
locutus est. 13:16 Date Domino Deo vestro gloriam,
said It is. 13:16 date Lord God your glory
antequam contenebrescat, et antequam offendant
before dark, and before stumble
pedes vestri ad montes caliginosos; expectabitis
feet you to mountains the dark; look for
lucem, et ponet eam in umbram mortis et in
light and put it in shadow death and in
caliginem. 13:17 Quod si hoc non audieritis, in
the cloud. 13:17 The if this not hear, in
abscondito plorabit anima mea a facie superbiae;
secret weep soul my from the pride;
plorans plorabit et deducet oculus meus lacrimam,
Bitterly weep and lead eye my tear,
quia captus est grex Domini. 13:18 ' Dic regi et
because arrested is herd Lord. 13:18 ' Tell king and
dominatrici: In humo sedete, quoniam descendit de
queen in ground sit down, for down of
capite vestro corona gloriae vestrae. 13:19 Civitates
head your crown glory your. 13:19 States
austri clausae sunt, et non est qui aperiat; translata
south closed are and not is that open; transferred
est omnis Iuda transmigratione perfecta. 13:20 Leva
is all Judah transmigration Perfect. 13:20 Lift
oculos tuos et vide venientes ab aquilone: Ubi est
eyes your and see coming from north: Where is
grex, qui datus est tibi, pecus inclitum tuum? 13:21
herd, that given is you cattle beautiful Yours? 13:21
Quid dices, cum visitaverit te? Tu enim ipsa docuisti
What say, with visited You? You For the taught
eos adversum te, amicos in caput tuum; numquid
them against you friends in head your; Do

non dolores apprehendent te quasi mulierem
not pains hold you as woman
parturientem? 13:22 Quod si dixeris in corde tuo:
labor? 13:22 The if call in heart you;
‘Quare venerunt mihi haec?’. Propter multitudinem
‘Why they I This ‘. Because of company
iniquitatis tuae revelatae sunt laciniae tuae, pollutae
of violence your revealed are lace your Filthy
sunt plantae tuae. 13:23 Numquid mutare potest
are plant Your. 13:23 Do change can
Aethiops pellem suam aut pardus varietates suas?
Ethiopian skin his or leopard varieties their?
Tunc et vos poteritis benefacere, cum didiceritis
Then and you You can well, with learned
malum. 13:24 Et disseminabo eos quasi stipulam,
evil. 13:24 The scatter them as stubble
quae raptatur in vento deserti. 13:25 Haec sors tua
which riot in wind wilderness. 13:25 This lot your
parsque mensurae tuae a me, dicit Dominus, quia
part of measurement your from I says Lord, because
oblita es mei et confisa es in mendacio. 13:26 Unde
forgetful you my and trust you in lie. 13:26 Hence,
et ego sublevabo lacinias tuas super faciem tuam,
and I I will take skirts I over face your
et apparebit ignominia tua, 13:27 adulteria tua et
and appear shame your 13:27 adulteries your and
hinnitus tuus, scelus fornicationis tuae. Super colles
neighing your crime prostitution Your. over The hills
in agro vidi abominationes tuas. Vae tibi, Ierusalem!
in field I abominations your. Woe you Jerusalem!
Non mundaberis; usquequo adhuc?’. 14:1 Quod
no clean; how long? yet ‘. 14: 1 The
factum est verbum Domini ad Ieremiam de sic
it is word of to Jeremiah of so
cite. 14:2 Luget Iuda, et portae eius languescunt
dearth. 14: 2 laments Judah and The gates his languish;
et contristatae iacent in terra, et clamor Ierusalem
and black lie in land, and cry Jerusalem
ascendit. 14:3 Maiores eorum miserunt minores suos
up. 14: 3 The ancestors their sent minors their

ad aquam: venerunt ad cisternas, non invenerunt
to water; they to cisterns not found

aquam; reportaverunt vasa sua vacua, confusi sunt
water; back vessels his empty ashamed are

et afflicti et operuerunt capita sua. 14:4 Propter
and afflicted and cover heads their own. 14: 4 Because of

terrae vastitatem, quia non venit pluvia in terram,
earth waste; because not he came rain in land

confusi sunt agricolae, operuerunt capita sua. 14:5
ashamed are farmers; cover heads their own. 14: 5

Nam et cerva in agro peperit et reliquit, quia non
For and hind in field bore and left, because not

erat herba. 14:6 Et onagri steterunt in collibus,
was grass. 14: 6 The wild stood in hills,

traxerunt aerem quasi thoes; defecerunt oculi eorum,
snuffed air as dragons; failed eyes their

quia non erat herba. 14:7 ‘ Si iniquitates nostrae
because not was grass. 14: 7 ‘ If iniquities our

testificantur adversus nos, Domine, fac propter
testify against we Sir, Make for

nomen tuum, quoniam multae sunt aversiones nostrae,
name your for many are rebellions our

tibi peccavimus. 14:8 Exspectatio Israel, salvator eius
you We have sinned. 14: 8 Expectation Israel Saviour his

in tempore tribulationis, quare quasi peregrinus es in
in time trouble, why as sojourner you in

terra et quasi viator declinans ad pernoctandum?
land and as traveler declining to night?

14:9 Quare es velut vir attonitus, ut fortis, qui non
14: 9 Why you as man stunning, as strong, that not

potest salvare? Tu autem in medio nostri es, Domine,
can save? You Now in the our you Sir,

et nomen tuum invocatum est super nos; ne
and name your bears is over us; do not

derelinquas nos’. 14:10 Haec dicit Dominus populo
leave us'. 14:10 This says Lord people

huic: ‘ Ita diligunt vagari, pedes suos non prohibent
this: ‘ Yes love roam, feet their not prohibit

et Domino non placent’. Nunc recordatus est
and Lord not please. ‘ now He remembered is

iniquitatum eorum et visitat peccata eorum. 14:11 Et
transgressions their and visits sins them. 14:11 The
dixit Dominus ad me: ‘ Noli orare pro populo isto
said Lord to me: ‘ Do not pray for people this
in bonum. 14:12 Cum ieiunaverint, non exaudiam
in good. 14:12 with Instead, not answer
preces eorum; et, si obtulerint holocaustomata et
prayers them; and, if offer holocausts and
oblaciones, non suscipiam ea; quoniam gladio et
offerings not I accept it; for sword and
fame et peste consumam eos’. 14:13 Et dixi: ‘ Heu,
hunger and plague consume them. ‘ 14:13 The I said: ‘ Ah!
Domine Deus! Ecce prophetae dicunt eis: ‘Non
O God! Look prophets say them: ‘I do not
videbitis gladium, et fames non erit in vobis, sed
see sword and famine not will be in you but
pacem veram dabit vobis in loco isto’’. 14:14 Et
peace true will you in place this’. ‘ 14:14 The
dixit Dominus ad me: ‘ Falso prophetae vaticinantur
said Lord to me: ‘ Wrongly prophets FORECAST
in nomine meo: non misi eos et non praecepi eis
in name I not I them and not command them
neque locutus sum ad eos; visionem mendacem et
or said I to them; vision lying and
divinationem et fraudulentiam et seductionem cordis
divination and fraud and seduction heart
sui prophetant vobis. 14:15 Idcirco haec dicit
s prophesy to you. 14:15 Therefore this says
Dominus contra prophetas, qui prophetant in nomine
Lord against prophets that prophesy in name
meo, quos ego non misi, dicentes: ‘Gladius et fames
I which I not I, saying: ‘sword and famine
non erit in terra hac’: In gladio et fame
not will be in land This’ in sword and hunger
consumentur prophetae illi; 14:16 et homines, quibus
end prophets they; 14:16 and men which
prophetant, erunt proiecti in viis Ierusalem prae
prophesy, will be cast in ways Jerusalem than
fame et gladio, et non erit qui sepeliat eos: ipsi
hunger and sword; and not will be that bury them: they

et uxores eorum, filii et filiae eorum, et
and wives their children and daughters their and
effundam super eos malum suum. 14:17 Et dices ad
pour over them evil his own. 14:17 The say to
eos verbum istud: Deducant oculi mei lacrimam per
them word this: Let eyes my tears by
noctem et diem, et non taceant, quoniam contritione
night and day and not stopped; for destruction
magna contrita est virgo filia populi mei, plaga
great breach is virgin daughter people my stroke
pessima vehementer. 14:18 Si egressus fuero ad agros,
worst greatly. 14:18 If out I to fields
ecce occisi gladio; et, si introiero in civitatem, ecce
See killed sword; and, if enter in city See
attenuati fame; propheta quoque et sacerdos abierunt
ravages hunger; prophet also and The priest gone
per terram nescientes'. 14:19 Numquid proiciens
by land not knowing. ' 14:19 Do thrower
abiecisti Iudam, aut Sion abominata est anima tua?
rejected Judah or Zion loathed is soul Yours?
Quare ergo percussisti nos, ita ut nulla sit sanitas?
Why So stamped we so as no is health?
Exspectavimus pacem, et non est bonum, et tempus
We expected peace, and not is good and time
curationis, et ecce turbatio. 14:20 Cognovimus,
treatment; and See confusing. 14:20 We acknowledge,
Domine, impietates nostras, iniquitates patrum
Sir, ungodliness our iniquities fathers
nostrorum, quia peccavimus tibi. 14:21 Ne des nos
our because have to you. 14:21 Do not give we
in opprobrium propter nomen tuum, ne facias
in reproach for name your do not do
contumeliam solio gloriae tuae; recordare, ne
dishonor throne glory your; remember, do not
irritum facias foedus tuum nobiscum. 14:22 Numquid
void do treaty your with us. 14:22 Do
sunt in sculptilibus gentium, qui pluant, aut caeli
are in idols nations, that rain, or air
possunt dare imbres? Nonne tu es Dominus Deus
can give showers? Did you you Lord God

noster, quem exspectamus? Tu enim fecisti omnia
our which we look for? You For You made all
haec. 15:1 Et dixit Dominus ad me: ‘ Si steterit
this. 15: 1 The said Lord to me: ‘ If stay
Moyse et Samuel coram me, non est anima mea
Moses and Samuel before I not is soul my
ad populum istum; eice illos a facie mea, et
to people this; cast them from the my and
egrediantur. 15:2 Quod si dixerint ad te: ‘Quo
go out. 15: 2 The if say to you: ‘The
egrediemur?’, dices ad eos: Haec dicit Dominus: Qui
we go? ‘ say to them: This says Lord: He
ad mortem, ad mortem; et qui ad gladium, ad
to death to death; and that to sword to
gladium; et qui ad famem, ad famem; et qui ad
sword; and that to hunger, to hunger; and that to
captivitatem, ad captivitatem. 15:3 Et mandabo super
prisoners to captivity. 15: 3 The command over
eos quattuor species, dicit Dominus: gladium ad
them four forms says Lord: sword to
occisionem et canes ad lacerandum et volatilia caeli
slaughter and dogs to tear and birds air
et bestias terrae ad devorandum et dissipandum.
and animals earth to fuel and destroy.
15:4 Et dabo eos in commotionem universis regnis
15: 4 The I them in earthquake all kingdoms
terrae, propter Manasse filium Ezechiae regem
earth for Manasseh son Hezekiah king
Iudae, super omnibus, quae fecit in Ierusalem. 15:5
Judah, over all which he in Jerusalem. 15: 5
Quis enim miserebitur tui, Ierusalem, aut quis
Who For have mercy your Jerusalem or who
contristabitur pro te, aut quis ibit ad rogandum de
sorry for you or who go to ask of
pace tua? 15:6 Tu reppulisti me, dicit Dominus,
peace Yours? 15: 6 You off I says Lord,
retrorsum abiisti; et extendi manum meam super te
back gone; and extended hand I over you
et interfeci te: laboravi miserans. 15:7 Et ventilavi
and killed you: labored pitying. 15: 7 The I discussed

eos ventilabro in portis terrae; orbavi et disperdidi
them fan in gates land; bereave and destroyed
populum meum: a viis suis non sunt reversi. 15:8
people my from ways their not are returned. 15: 8
Multiplicatae sunt mihi viduae eius super arenam
increased are I widow his over sand
maris, induxi eis super matrem militem vastatorem
sea, I brought them over mother knight spoiler
meridie, misi super eam repente perturbationem et
noon I over it suddenly disturbance and
terrorem. 15:9 Infirmata est, quae peperit septem,
terror. 15: 9 weakened is which bore seven,
exhalavit animam suam; occidit ei sol, cum adhuc
exhaled life his own; sets it sun, with yet
esset dies, confusa est et erubuit, et residuos eorum
was day, confused is and ashamed, and survivors their
in gladium dabo in conspectu inimicorum eorum ‘,
in sword I in before enemies their ‘,
ait Dominus. 15:10 Vae mihi, mater mea, quoniam
said Lord. 15:10 Woe I mother my for
genuisti me virum rixae et virum discordiae in
gave birth I man selfishness and man discords in
universa terra! Non feneravi, nec feneravit mihi
all land! no lent; or lent I
quisquam; omnes maledicunt mihi. 15:11 Amen,
one; all curse to me. 15:11 Most
Domine, ministravi tibi in bonum, intercessi apud
Sir, I have ministered you in good interceded in
te in tempore afflictionis et in tempore tribulationis
you in time affliction and in time trouble
pro inimico. 15:12 Numquid frangitur ferro ferrum
for the opposition. 15:12 Do broken steel iron
aquilonis et aes? 15:13 ‘ Divitias tuas et thesauros
north and brass? 15:13 ‘ Fortunes I and treasures
tuos in direptionem dabo gratis, propter omnia
your in booty I free, for all
peccata tua, in omnibus terminis tuis. 15:14 Et
sins your in all terms your. 15:14 The
servire te faciam inimicis tuis in terra, quam nescis,
serve you I do enemies your in land, than you know,
quia ignis succensus est in furore meo: super vos
because fire heated is in anger I over you

ardebit'. 15:15 Tu scis, Domine; recordare mei et
Burns'. 15:15 You you know, O Lord; remember my and
visita me et vindica me de his, qui persequuntur
visit I and Help I of those that persecute
me; noli in patientia tua abripere me, scito quoniam
me; do not in patience your stripping I know for
sustinui pro te opprobrium. 15:16 Inveni sunt
I waited for you reproach. 15:16 There are
sermones tui, et comedi eos, et factum est mihi
words your and I ate them; and it is I
verbum tuum in gaudium et in laetitia cordis mei,
word your in joy and in joy heart my
quoniam invocatum est nomen tuum super me,
for bears is name your over I
Domine, Deus exercituum. 15:17 Non sedi in concilio
Sir, God hosts. 15:17 no See in council
ludentium et gloriatus sum; a facie manus tuae
jesters and boasted I; from the hand your
solus sedebam, quoniam indignatione replesti me.
only I rode for indignation filled Me.
15:18 Quare factus est dolor meus perpetuus, et
15:18 Why he became is Department my perpetual, and
plaga mea desperabilis renuit curari? Factus es mihi
stroke my incurable refuses healed? made you I
quasi rivus mendax, aquae infideles. 15:19 Propter
as stream liar; water infidels. 15:19 Because of
hoc haec dixit Dominus: ' Si converteris, convertam
this this said Lord: ' If return; turn
te, et ante faciem meam stabis; et si separaveris
you and before face I wait; and if separate
pretiosum a vili, quasi os meum eris;
valuable from cheap, as mouth my You will be;
convertentur ipsi ad te, et tu non converteris ad
return they to you and you not return to
eos. 15:20 Et dabo te populo huic in murum
them. 15:20 The I you people this in wall
aereum fortem; et bellabunt adversum te et non
brass strong; and fight against you and not
praevallebunt, quia ego tecum sum, ut salvem te et
prevail, because I with I as save you and

eruem te, dicit Dominus. 15:21 Et liberabo te de
rescue you says Lord. 15:21 The free you of
manu pessimorum et redimam te de manu fortium’.
hand the worst and I will redeem you of hand the strong. ‘
16:1 Et factum est verbum Domini ad me dicens:
16: 1 The it is word of to I saying:
16:2 ‘ Non accipies uxorem, et non erunt tibi
16: 2 ‘ no accidents pies his wife, and not will be you
filii et filiae in loco isto. 16:3 Quia haec dicit
children and daughters in place this. 16: 3 for this says
Dominus super filios et filias, qui generantur in
Lord over children and daughters, that generated in
loco isto, et super matres eorum, quae genuerunt
place this and over mothers their which bare
eos, et super patres eorum, de quorum stirpe sunt
them; and over fathers their of the stock are
nati in terra hac: 16:4 Mortibus aegrotationum
born in land this: 16: 4 deaths illnesses
morientur, non plangentur et non sepelientur; in
die not lamented and not buried; in
sterquilinum super faciem terrae erunt et gladio et
cess over face earth will be and sword and
fame consumentur, et erit cadaver eorum in escam
hunger end; and will be corpse their in food
volatilibus caeli et bestiis terrae’. 16:5 Haec enim
birds air and animals the earth. ‘ 16: 5 This For
dixit Dominus: ‘Ne ingrediaris domum convivii
said Lord: ‘Do not Lebo home banquet
neque vadas ad plangendum neque lugebis eos, quia
or go to lament or bemoan them; because
abstuli pacem meam a populo isto, dicit Dominus,
I took peace I from people this says Lord,
misericordiam et miserationes. 16:6 Et morientur
mercy and compassion. 16: 6 The die
grandes et parvi in terra ista, non sepelientur neque
great and small in land this not buried or
plangentur, et non se incident, neque calvitium fiet
lamented, and not he incidents, or baldness will be
pro eis. 16:7 Et non frangent lugenti panem ad
for them. 16: 7 The not break mourner bread to
consolandum super mortuo et non dabunt ei calicem
comfort over dead and not they give it cup

ad consolandum super patre suo et matre. 16:8 Et
to comfort over father his and mother. 16: 8 The
domum convivii non ingredieris, ut sedeas cum eis
home banquet not go as sit with them
et comedas et bibas. 16:9 Quia haec dicit Dominus
and eat and drink. 16: 9 for this says Lord
exercituum, Deus Israel: Ecce ego auferam de loco
hosts God Israel: Look I stony of place
isto in oculis vestris et in diebus vestris vocem
this in eyes your and in days your voice
gaudii et vocem laetitiae, vocem sponsi et vocem
joy and voice joy, voice spouse and voice
sponsae. 16:10 Et cum annuntiaveris populo huic
the bride. 16:10 The with warning people this
omnia verba haec, et dixerint tibi: ‘Quare locutus
all words Thus, and say you: ‘Why said
est Dominus super nos omne malum grande istud?
is Lord over we all evil more that?
Quae iniquitas nostra et quod peccatum nostrum,
What violence our and that sin our
quod peccavimus Domino Deo nostro?’, 16:11 dices
that have Lord God ours? ‘ 16:11 say
ad eos: Quia dereliquerunt me patres vestri, ait
to them: for forsook I fathers your said
Dominus, et abierunt post deos alienos et servierunt
Lord, and gone after gods other and served
eis et adoraverunt eos et me dereliquerunt et
them and worshiped them and I forsook and
legem meam non custodierunt. 16:12 Sed et vos
law I not observed. 16:12 but and you
peius operati estis quam patres vestri: ecce enim
worse operated you than fathers you: See For
ambulat unusquisque post pravitatem cordis sui mali,
walks each after imagination heart s evil,
ut me non audiat. 16:13 Et eiciam vos de terra hac
as I not hearing. 16:13 The drive you of land this
in terram, quam ignoratis, vos et patres vestri; et
in land than you know, you and fathers you; and
servietis ibi diis alienis, die ac nocte, quia non
serve there other others, day and night because not
dabo vobis gratiam. 16:14 Propterea ecce dies
I you favor. 16:14 Therefore See day

veniunt, dicit Dominus, et non dicetur ultra: ‘Vivit
they says Lord, and not explained more: 'lives
Dominus, qui eduxit filios Israel de terra Aegypti!’,
Lord, that brought children Israel of land Egypt! ‘
16:15 sed: ‘Vivit Dominus, qui eduxit filios Israel de
16:15 but: 'lives Lord, that brought children Israel of
terra aquilonis et de universis terris, ad quas eieci
land north and of all countries to which drive
eos!’. Et reducam eos in terram suam, quam dedi
them '. The back them in land his than I
patribus eorum. 16:16 Ecce ego mittam piscatores
fathers them. 16:16 Look I I fishermen
multos, dicit Dominus, et piscabuntur eos; et post
many says Lord, and fish them; and after
haec mittam eis multos venatores, et venabuntur eos
this I them many hunters and hunt them
de omni monte et de omni colle et de cavernis
of all mount and of all hill and of holes
petrarum. 16:17 Quia oculi mei super omnes vias
rocks. 16:17 for eyes my over all ways
eorum: non sunt absconditae a facie mea, et non
their not are hidden from the my and not
est occulta iniquitas eorum ab oculis meis. 16:18 Et
is The secrets violence their from eyes mine. 16:18 The
reddam primum dupliciter iniquitates et peccata
pay first in two ways: iniquities and sins
eorum, quia contaminaverunt terram meam in
their because contaminated land I in
morticinis idolorum suorum et abominationibus suis
carcasses idols their and abominations their
impleverunt hereditatem meam’. 16:19 Domine,
filled heritage My '. 16:19 Sir,
fortitudo mea et praesidium meum et refugium
strength my and protection my and refuge
meum in die tribulationis; ad te gentes venient ab
my in day trouble; to you nations come from
extremis terrae et dicent: ‘ Vere mendacium
ends earth and say: ‘ really lying
possederunt patres nostri, vanitatem, quae nihil
possessed fathers our futility which nothing
prodest’. 16:20 Numquid faciet sibi homo deos, et
profits. ‘ 16:20 Do will to man gods, and

ipsi non sunt dii? 16:21 ‘ Idcirco ecce ego
they not are The gods? 16:21 ‘ Therefore See I
ostendam eis per vicem hanc, ostendam eis manum
show them by turn this show them hand
meam et virtutem meam, et scient quia nomen
I and power I and know because name
mihi Dominus’. 17:1 Peccatum Iudae scriptum est
I The Lord. ‘ 17: 1 sin Judah written is
stilo ferreo, in ungue adamantino exaratum super
style iron, in claw diamond graven over
tabulam cordis eorum et in cornibus ararum eorum,
board heart their and in horns altars their
17:2 ut recordarentur filii eorum ararum suarum
17: 2 as record children their altars their
et palorum suorum iuxta ligna frondentia in
and with charcoal their according to timber green in
collibus excelsis, 17:3 montibus in campo. ‘ Divitias
hills high 17: 3 mountains in campus. ‘ Fortunes
tuas, omnes thesauros tuos in direptionem dabo,
your all treasures your in booty I,
excelsa tua propter peccata in universis finibus tuis.
high your for sins in all ends your.
17:4 Et relinques hereditatem tuam, quam dedi tibi;
17: 4 The leave heritage your than I you;
et servire te faciam inimicis tuis in terra, quam
and serve you I do enemies your in land, than
ignoras, quoniam ignem succendistis in naribus meis;
do not know, for fire kindled in nose mine;
usque in aeternum ardebit’. 17:5 Haec dicit Dominus:
up in ever Burns’. 17: 5 This says Lord:
‘ Maledictus homo, qui confidit in homine et ponit
‘ Cursed man, that trusts in man and posits
carnem brachium suum, et a Domino recedit cor
flesh arm his and from Lord departs heart
eius; 17:6 erit enim quasi myricae in deserto et
thereof; 17: 6 will be For as tamarisks in desert and
non videbit, cum venerit bonum, sed habitabit in
not see with come good but live in
siccitate in deserto, in terra salsuginis et inhabitabili.
drought in wilderness in land salt and inhabited.
17:7 Benedictus vir, qui confidit in Domino, et erit
17: 7 Blessed man that trusts in Lord, and will be

Dominus fiducia eius; 17:8 et erit quasi lignum,
Lord confidence thereof; 17: 8 and will be as wood,
quod transplantatur super aquas, quod ad humorem
that planted over water that to moisture
mittit radices suas et non timebit, cum venerit
sends roots their and not fear; with come
aestus; et erit folium eius viride, et in anno
heat; and will be leaf his green; and in year
siccitatis non erit sollicitum nec aliquando desinet
drought not will be worries or sometimes cease
facere fructum 17:9 Dolosum est cor super omnia et
do fruit 17: 9 deceitful is heart over all and
insanabile; quis cognoscet illud? 17:10 Ego Dominus
incurable; who know it? 17:10 I Lord
scrutans cor et probans renes, qui do unicuique
searches heart and Experiencing kidneys, that I each
iuxta viam suam et iuxta fructum operum
according to way his and according to fruit works
suorum. 17:11 Perdix fovit, quae non peperit, ita
ones. 17:11 partridge dissemination which not bare, so
faciens divitias sed non in iudicio. In dimidio dierum
making wealth but not in trial. in half days
suorum derelinquet eas et in novissimo suo erit
their leave them and in last his will be
insipiens'. 17:12 Solium gloriae, altitudo a principio,
a fool. ' 17:12 Throne glory height from beginning
locus sanctificationis nostrae! 17:13 Expectatio Israel,
location sanctification our! 17:13 Expectation Israel
Domine, omnes, qui te derelinquunt, confundentur;
Sir, all that you abandon, shame;
recedentes a te in terra scribentur, quoniam
rebels from you in land written, for
dereliquerunt venam aquarum viventium, Dominum.
forsook vein water living; Lord.
17:14 Sana me, Domine, et sanabor; salvum me fac,
17:14 Heal I Sir, and healed; save I do
et salvus ero, quoniam laus mea tu es. 17:15 Ecce
and saved I, for praise my you art. 17:15 Look
ipsi dicunt ad me: ' Ubi est verbum Domini?
they say to me: ' Where is word Lord?
Veniat'. 17:16 Et ego non institi pro malo apud te
Let it come. ' 17:16 The I not pastor for evil in you

et diem calamitatis non desideravi, tu scis: quod
and day disaster not desired you you know; that
 egressum est de labiis meis, rectum in conspectu tuo
out is of lips I right in before your
 fuit. 17:17 Non sis mihi tu formidini; refugium
It was. 17:17 no be I you terror; refuge
 meum tu in die afflictionis. 17:18 Confundantur, qui
my you in day affliction. 17:18 May the that
 me persequuntur, et non confundar ego; paveant illi,
I persecute and not confounded I; falteringly they
 et non paveam ego; induc super eos diem
and not let I; bring over them day
 afflictionis et duplici contritione contere eos. 17:19
affliction and double destruction break them. 17:19
 Haec dixit Dominus ad me: ‘ Vade et sta in porta
This said Lord to me: ‘ Go and stand in gate
 Filiorum populi, per quam ingrediuntur reges Iudae
children people by than go kings Judah
 et egrediuntur, et in cunctis portis Ierusalem; 17:20
and go out, and in all gates Jerusalem; 17:20
 et dices ad eos: Audite verbum Domini, reges Iudae
and say to them: Listen word Lord, kings Judah
 et omnis Iuda cunctique habitatores Ierusalem, qui
and all Judah all inhabitants Jerusalem that
 ingredimini per portas istas. 17:21 Haec dicit
go by gates service. 17:21 This says
 Dominus: Custodite animas vestras et nolite portare
Lord: Keep lives your and do not carry
 pondera in die sabbati nec inferatis per portas
weights in day Saturday or bring by gates
 Ierusalem; 17:22 et nolite efferre onera de domibus
Jerusalem; 17:22 and do not uplift load of homes
 vestris in die sabbati et omne opus non facietis:
your in day Saturday and all work not do:
 sanctificate diem sabbati, sicut praecepi patribus
Prepare day Saturday, as command fathers
 vestris. 17:23 Et non audierunt nec inclinaverunt
your. 17:23 The not listen or inclined
 aurem suam; sed induraverunt cervicem suam, ne
ear his own; but stiffened neck his do not

audirent me et ne acciperent disciplinam. 17:24 Et
listen I and do not take instruction. 17:24 The
erit: si audieritis me, dicit Dominus, ut non inferatis
will be: if listen I says Lord, as not bring
onera per portas civitatis huius in die sabbati, et si
load by gates city this in day Saturday, and if
sanctificaveritis diem sabbati, ne faciatis in eo omne
hallow day Saturday, do not Yee in it all
opus, 17:25 ingredientur per portas civitatis huius
work; 17:25 enter by gates city this
reges et principes sedentes super solium David et
kings and leaders sitting over throne David and
ascendentes in curribus et equis, ipsi et principes
ascending in carriages and horses they and leaders
eorum, viri Iudae et habitatores Ierusalem; et
their men Judah and inhabitants Jerusalem; and
habitabitur civitas haec in sempiternum. 17:26 Et
inhabited The city this in ever. 17:26 The
venient de civitatibus Iudae et de circuitu Ierusalem
come of cities Judah and of about Jerusalem
et de terra Benjamin et de Sephela et de
and of land Benjamin and of Sephela and of
montuosis et a Nageb, portantes holocaustum et
mountains and from south, carrying holocaust and
victimam et sacrificium et tus, et inferent
victim and sacrifice and frankincense, and bringing
oblationem laudis in domum Domini. 17:27 Si autem
offering praise in home Lord. 17:27 If Now
non audieritis me, ut sanctificetis diem sabbati et
not listen I as hallow day Saturday and
ne portetis onus intrantes per portas Ierusalem in
do not bear load entering by gates Jerusalem in
die sabbati, succendam ignem in portis eius, et
day Saturday, kindle fire in gates his and
devorabit domos Ierusalem et non exstinguetur'. 18:1
devour homes Jerusalem and not quenched. ' 18:1
Verbum, quod factum est ad Ieremiam a Domino
word that it is to Jeremiah from Lord
dicens: 18:2 ' Surge et descende in domum figuli et
saying: 18: 2 ' Up and down in home potter and
ibi audies verba mea'. 18:3 Et descendi in domum
there hear words My '. 18: 3 The down in home

figuli, et ecce ipse faciebat opus super rotam; 18:4
potters, and See he did work over the wheel; 18: 4
et dissipatum est vas, quod ipse faciebat e luto
and to defeat is vessel, that he did from clay
manibus suis, et rursus fecit illud vas alterum, sicut
hands their and again he it vessel other as
placuerat in oculis eius, ut faceret. 18:5 Et factum
pleased in eyes his as make it. 18: 5 The it
est verbum Domini ad me dicens: 18:6 ‘ Numquid
is word of to I saying: 18: 6 ‘ Do
sicut figulus iste non potero vobis facere, domus
as potter this not I you do house
Israel?, ait Dominus. Ecce, sicut lutum in manu
Israel ?, said Lord. See, as mud in hand
figuli, sic vos in manu mea, domus Israel. 18:7
potters, so you in hand my house Israel. 18: 7
Repente loquar adversum gentem et adversum
suddenly I will speak against nation and against
regnum, ut eradicem et destruiam et disperdam
kingdom as uproot and down and I
illud; 18:8 si paenitentiam egerit gens illa a malo
it; 18: 8 if repent do nation that from evil
suo, propter quod locutus sum adversus eam, agam
his for that said I against it deal
et ego paenitentiam super malo, quod cogitavi ut
and I repent over evil, that I thought as
facerem ei. 18:9 Et subito loquar de gente et de
do to him. 18: 9 The suddenly I will speak of race and of
regno, ut aedificem et plantem illud; 18:10 si fecerit
kingdom, as build and plant it; 18:10 if do
malum in oculis meis, ut non audiat vocem meam,
evil in eyes I as not listen voice I
paenitentiam agam super bono, quod locutus sum ut
repent deal over good that said I as
facerem ei. 18:11 Nunc ergo, dic viro Iudae et
do to him. 18:11 now therefore, tell man Judah and
habitatoribus Ierusalem dicens: Haec dicit Dominus:
inhabitants Jerusalem saying: This says Lord:
Ecce ego fingo contra vos malum et cogito contra
Look I frame against you evil and I think against

vos cogitationem; revertatur unusquisque a via sua
you thought; return each from road his
mala, et dirigite vias vestras et opera vestra'. 18:12
bad and Straighten ways your and works your '. 18:12
Qui dixerunt: ' Vanum est; post cogitationes enim
He they said: ' Needless it is; after thoughts For
nostras ibimus et unusquisque pravitatem cordis sui
our go and each imagination heart s
mali faciemus'. 18:13 Ideo haec dicit Dominus: '
mali we will do. ' 18:13 Therefore this says Lord: '
Interrogate gentes: quis audivit talia horribilia, quae
Ask nations: who heard such horrible which
fecit nimis virgo Israel? 18:14 Numquid deficiet de
he too virgin Israel? 18:14 Do fail of
petra agri nix Libani, aut arescent aquae erumpentes
rock field snow Lebanon or dried water break
frigidae et defluentes? 18:15 Quia oblitus est mei
cold and run down? 18:15 for forgotten is my
populus meus, vanitati sacrificantes et impingentes in
people my vanity Sacrificing and stumble in
viis suis, in semitis antiquis, ut ambularent per calles
ways their in paths old as walk by bye
in itinere non trito, 18:16 ut poneret terram eorum
in route not unmarked, 18:16 as set land their
in desolationem et in sibilum sempiternum: omnis,
in waste and in hissing ever: all
qui praeterierit per eam, obstupescet et movebit
that passes by it abashed and wag
caput suum. 18:17 Sicut ventus urens dispergam eos
head his own. 18:17 As wind The east scatter them
coram inimico; dorsum et non faciem ostendam eis
before the enemy; back and not face show them
in die perditionis eorum'. 18:18 Et dixerunt: '
in day perdition them. ' 18:18 The they said: '
Venite, et cogitemus contra Ieremiam cogitationes;
Come and think about it against Jeremiah thoughts;
non enim peribit lex a sacerdote, neque consilium
not For cut off law from priest or design
a sapiente, nec sermo a propheta. Venite, et
from wise, or report from prophet. Come and
percutiamus eum lingua et non attendamus ad
strike it language and not gi to

universos sermones eius'. 18:19 Attende, Domine, ad
all words His. ' 18:19 Attend Sir, to
me et audi vocem adversariorum meorum. 18:20
I and listen voice opponents I have. 18:20
Numquid redditur pro bono malum, quia foderunt
Do rendered for good evil because delve
foveam animae meae? Recordare quod steterim in
pit soul I? Remember that I stood in
conspectu tuo, ut loquerer pro eis bonum et
before your as speak for them good and
averterem indignationem tuam ab eis. 18:21
turn indignation your from them. 18:21
Propterea da filios eorum in famem et deduc eos
Therefore give children their in hunger and Conduct them
in manus gladii; fiant uxores eorum absque liberis
in hand the sword; Let wives their without children
et viduae, et viri eorum interficiantur morte,
and widows, and men their off death
iuvenes eorum confodiantur gladio in proelio. 18:22
young people their dispatch sword in battle. 18:22
Audiatur clamor de domibus eorum; adduces enim
Let cry of homes them; bring For
super eos latronem repente, quia foderunt foveam,
over them robber suddenly, because delve pit
ut caperent me, et laqueos absconderunt pedibus
as catch I and net hide feet
meis. 18:23 Tu autem, Domine, scis omne
mine. 18:23 You however, Sir, you know all
consilium eorum adversum me in mortem; ne
design their against I in death; do not
propitieris iniquitati eorum, et peccatum eorum a
forgive unrighteousness their and sin their from
facie tua non deleatur. Fiant corruentes in conspectu
the your not blotted out. May fall in before
tuo; in tempore furoris tui abutere eis. 19:1 Haec
you; in time fierce your deal them. 19: 1 This
dicit Dominus: ' Vade et eme lagunculam figuli
says Lord: ' Go and buy bottle potter
testeam et accipe de senioribus populi et de
earthen and take of elders people and of

senioribus sacerdotum 19:2 et egredere ad vallem
elders priests 19: 2 and Leave to valley
Benennom, quae est iuxta introitum portae
Hinnom, which is according to entrance The gates
Fictilium, et praedicabis ibi verba, quae ego loquar
Pottery, and Announce there words, which I I will speak
ad te, 19:3 et dices: Audite verbum Domini, reges
to you 19: 3 and say: Listen word Lord, kings
Iudae et habitatores Ierusalem: Haec dicit Dominus
Judah and inhabitants Jerusalem: This says Lord
exercituum, Deus Israel: Ecce ego inducam
hosts God Israel: Look I bring
afflictionem super locum istum, ita ut omnis, qui
affliction over place this so as all that
audierit illam, tinniant aures eius, 19:4 eo quod
hears it ring ears his 19: 4 it that
dereliquerint me et alienum fecerint locum istum et
forsook I and foreign done place this and
sacrificaverint in eo diis alienis, quos nescierunt ipsi
sacrificed in it other others, which not known they
et patres eorum et reges Iudae; et repleverunt
and fathers their and kings Judah; and increased
locum istum sanguine innocentium; 19:5 et
place this blood innocent; 19: 5 and
aedificaverunt excelsa Baal ad comburendos filios
built high Baal to burn children
suos igne in holocaustum Baal: quae non praecepi
their fire in holocaust Baal; which not command
nec locutus sum, nec ascenderunt in cor meum. 19:6
or said I or up in heart My. 19: 6
Propterea ecce dies veniunt, dicit Dominus, et non
Therefore See day they says Lord, and not
vocabitur amplius locus iste Topheth et vallis
call more location this Topeth and valley
Benennom sed vallis Occisionis. 19:7 Et dissipabo
Hinnom but valley Slaughter. 19: 7 The waste
consilium Iudae et Ierusalem in loco isto; et
design Judah and Jerusalem in place this; and
subvertam eos gladio in conspectu inimicorum
overthrow them sword in before enemies

suorum et in manu quaerentium animas eorum et
their and in hand curry lives their and
 dabo cadavera eorum escam volatilibus caeli et
I carcasses their food birds air and
 bestiis terrae. 19:8 Et ponam civitatem hanc in
animals the earth. 19: 8 The I will city this in
 stuporem et in sibilum; omnis, qui praeterierit per
astonishment and in hissing; all that passes by
 eam, obstupescet et sibilabit super universa plaga
it abashed and whistle over all stroke
 eius. 19:9 Et cibabo eos carnibus filiorum suorum
her. 19: 9 The Feeding them meat children their
 et carnibus filiarum suarum; et unusquisque carnem
and meat daughters houses; and each flesh
 amici sui comedet in obsidione et in angustia, in
friends s eat in investment and in anguish in
 qua concludent eos inimici eorum et qui quaerunt
which blockade them enemies their and that seek
 animas eorum. 19:10 Et conteres lagunculam in
lives them. 19:10 The rub bottle in
 oculis virorum, qui ibunt tecum, 19:11 et dices ad
eyes men that go with 19:11 and say to
 eos: Haec dicit Dominus exercituum: Sic conteram
them: This says Lord hosts: so break
 populum istum et civitatem istam, sicut conteritur
people this and city this as breaks
 vas figuli, quod non potest ultra instaurari; et in
vessel potters, that not can more mended; and in
 Topheth sepelientur, eo quod non sit alius locus ad
Topeth They will it that not is other location to
 sepeliendum. 19:12 Sic faciam loco huic, ait Dominus,
burial. 19:12 so I do place this said Lord,
 et habitatoribus eius, ut ponam civitatem istam sicut
and inhabitants his as I will city this as
 Topheth; 19:13 et erunt domus Ierusalem et domus
Topeth; 19:13 and will be house Jerusalem and house
 regum Iudae sicut locus Topheth, immundae: omnes
kings Judah as location Topeth, dirty; all
 domus, in quarum domatibus sacrificaverunt omni
house, in the roofs sacrificed all
 militiae caeli et libaverunt libamina diis alienis'.
military air and have sacrificed offerings other of others. '

19:14 Venit autem Ieremias de Topheth, quo miserat
19:14 He came Now Jeremiah of Topeth, which sent
eum Dominus ad prophetandum, et stetit in atrio
it Lord to message and He stood in court
domus Domini et dixit ad omnem populum: 19:15 ‘
house of and said to all people; 19:15 ‘
Haec dicit Dominus exercituum, Deus Israel: Ecce
This says Lord hosts God Israel: Look
ego inducam super civitatem hanc et super omnes
I bring over city this and over all
urbes eius universa mala, quae locutus sum
cities his all bad which said I
adversum eam, quoniam induraverunt cervicem suam,
against it for stiffened neck his
ut non audirent sermones meos’. 20:1 Et audivit
as not listen words mine. ‘ 20: 1 The heard
Phassur filius Emmer sacerdos, qui constitutus erat
Phassur son Emmer The priest, that set was
princeps in domo Domini, Ieremiam prophetantem
leader in house Lord, Jeremiah prophesying
sermones istos; 20:2 et percussit Phassur Ieremiam
words of these; 20: 2 and shot Phassur Jeremiah
prophetam et misit eum in nervum, quod erat in
prophet and sent it in stocks that was in
porta Benjamin superiore in domo Domini. 20:3
gate Benjamin higher in house Lord. 20: 3
Cumque illuxisset in crastinum, eduxit Phassur
when Next in The next day, brought Phassur
Ieremiam de nervo; et dixit ad eum Ieremias: ‘
Jeremiah of stocks; and said to it Jeremiah: ‘
Non Phassur vocavit Dominus nomen tuum sed
no Phassur he called Lord name your but
Pavorem undique. 20:4 Quia haec dicit Dominus:
Terror on all sides. 20: 4 for this says Lord:
Ecce ego dabo te in pavorem, te et omnes amicos
Look I I you in terror you and all friends
tuos, et corruent gladio inimicorum suorum, et oculi
your and fall sword enemies their and eyes
tui videbunt; et omnem Iudam dabo in manu regis
your see; and all Judah I in hand s
Babylonis, et traducet eos in Babylonem et percutiet
Babylon and deport them in Babylon and strike

eos gladio. 20:5 Et dabo universam substantiam
them sword. 20: 5 The I all substance
civitatis huius et omnem laborem eius omneque
city this and all labor his The entire
pretium et cunctos thesauros regum Iudae dabo in
price and all treasures kings Judah I in
manu inimicorum eorum; et diripient eos et tollent
hand enemies them; and rob them and take
et ducent in Babylonem. 20:6 Tu autem, Phassur et
and lead in Babylon. 20: 6 You however, Phassur and
omnes habitatores domus tuae, ibitis in captivitatem;
all inhabitants house your go in prisoners;
et in Babylonem venies et ibi morieris ibique
and in Babylon You will come and there die there
sepelieris, tu et omnes amici tui, quibus prophetasti
buried, you and all friends your which prophesied
mendacium'. 20:7 Seduxisti me, Domine, et seductus
a lie. ' 20: 7 deceived I Sir, and seduced
sum; fortior me fuisti et invaluisti. Factus sum in
I; stronger I You and prevailed. made I in
derisum tota die, omnes subsannant me. 20:8 Quia
derision all day all mocks Me. 20: 8 for
quotiescumque loquor, vociferor, iniquitatem et
whenever I speak, loudly; violence and
vastitatem clamito; et factus est mihi sermo Domini
waste I call; and he became is I report of
in opprobrium et in derisum tota die. 20:9 Et
in reproach and in derision all the day. 20: 9 The
dixi: ' Non recordabor eius neque loquar ultra in
I said: ' no remember his or I will speak more in
nomine illius'. Et factus est in corde meo quasi
name of that. ' The he became is in heart I as
ignis exaestuans claususque in ossibus meis: et
fire burning shut up in bones Making and
defeci, ferre non sustinens. 20:10 Audivi enim
weary bear not stay. 20:10 I heard For
contumelias multorum et terrorem in circuitu: '
insults many and terror in about: '
Denuntiate, et denuntiemus eum'. Omnes pacifici
Report; and report for him. ' All peacemakers
mei observabant lapsum meum: ' Forte decipietur, et
my watched fall my ' perhaps mocks and

praevalēbimus adversus eum et consequemur ultionem
prevail against it and we achieve revenge
ex eo'. 20:11 Dominus autem mecum est quasi
from it '. 20:11 Lord Now with is as
bellator fortis; idcirco, qui persequuntur me, cadent
warrior strong; therefore, that persecute I fall
et infirmi erunt. Confundentur vehementer, quia
and weak will be. And shame strongly, because
non prosperati sunt; opprobrium sempiternum, quod
not prosper they are: reproach ever, that
numquam delebitur. 20:12 Et tu, Domine exercituum,
never Sour. 20:12 The you O hosts
probator iusti, qui vides renes et cor, videam,
prover just, that see reins and heart, see
quaeso, ultionem tuam ex eis; tibi enim revelavi
Please, revenge your from them; you For revealed
causam meam. 20:13 Cantate Domino, laudate
cause mine. 20:13 Sing Lord, praise
Dominum, quia liberavit animam pauperis de manu
Lord, because free life poor of hand
malorum. 20:14 Maledicta dies, in qua natus sum;
apples. 20:14 Cursed day, in which He was born I;
dies, in qua peperit me mater mea, non sit
day, in which bore I mother my not is
benedicta. 20:15 Maledictus vir, qui annuntiavit patri
blessed. 20:15 Cursed man that announced father
meo dicens: 'Natus est tibi puer masculus' et
I saying: 'born is you boy male' and
gaudio laetificavit eum; 20:16 sit homo ille, ut sunt
joy gloat him; 20:16 is man he as are
civitates, quas subvertit Dominus et non paenituit
cities which overturns Lord and not sorry
eum: audiat clamorem mane et ululatum in tempore
him: listen cry morning and howling in time
meridiano, 20:17 qui non me interfecit a vulva, ut
noon; 20:17 that not I killed from matrix, as
fieret mihi mater mea sepulcrum, et vulva eius
would I mother my grave, and matrix his
conceptus aeternus. 20:18 Quare de vulva egressus
concept Forever. 20:18 Why of matrix out

sum, ut viderem laborem et dolorem, et
I as see labor and pain, and
consumerentur in confusione dies mei? 21:1 Verbum,
spent in confusion day Me? 21: 1 word
quod factum est ad Ieremiam a Domino, quando
that it is to Jeremiah from Lord, when
misit ad eum rex Sedecias Phassur filium Melchiae
sent to it king old Phassur son Malkijah
et Sophoniam filium Maasiae sacerdotem dicens: 21:2
and Zephaniah son Mahseiah priest saying: 21: 2
‘ Interroga pro nobis Dominum, quia
‘ Ask for us Lord, because
Nabuchodonosor rex Babylonis proeliatur adversum
Nebuchadnezzar king Babylon war against
nos; si forte faciat Dominus nobiscum secundum
us; if perhaps do Lord with according to
omnia mirabilia sua, et recedat a nobis’. 21:3 Et
all wonders his and recedes from to us. ‘ 21: 3 The
dixit Ieremias ad eos: ‘ Sic dicetis Sedeciae: 21:4
said Jeremiah to them: ‘ so you say Zedekiah; 21: 4
Haec dicit Dominus, Deus Israel: Ecce ego convertam
This says Lord, God Israel: Look I turn
vasa belli, quae in manibus vestris sunt et quibus
vessels war which in hands your are and which
vos pugnatis adversum regem Babylonis et
you fight against king Babylon and
Chaldaeos, qui obsident vos in circuitu murorum; et
Chaldeans that obsess you in about the walls; and
congregabo eos in medio civitatis huius. 21:5 Et
I gather them in the city this. 21: 5 The
debello ego vos in manu extenta et in brachio
myself I you in hand extended and in arm
forti et in furore et in indignatione et in ira
strong and in anger and in indignation and in anger
grandi 21:6 et percutiam habitatores civitatis huius,
great 21: 6 and strike inhabitants city this,
homines et bestias: pestilentia magna morientur.
men and the animals; plague great die.
21:7 Et post haec, ait Dominus, dabo Sedeciam
21: 7 The after Thus, said Lord, I Zedekiah

regem Iudae et servos eius et populum eius, qui
king Judah and officials his and people his that
derelicti sunt in civitate hac a peste et gladio et
left are in city this from plague and sword and
fame, in manu Nabuchodonosor regis Babylonis et in
hunger, in hand Nebuchadnezzar s Babylon and in
manu inimicorum eorum et in manu quaerentium
hand enemies their and in hand curry
animam eorum; et percutiet eos in ore gladii et
life them; and strike them in mouth sword and
non flectetur neque parcat nec miserebitur. 21:8 Et
not moved or spare or mercy. 21: 8 The
ad populum hunc dices: Haec dicit Dominus: Ecce
to people this say: This says Lord: Look
ego do coram vobis viam vitae et viam mortis: 21:9
I I before you way life and way death: 21: 9
qui habitaverit in urbe hac, morietur gladio et fame
that resident in city this, die sword and hunger
et peste; qui autem egressus fuerit et transfugerit
and pestilence; that Now out be and surrenders
ad Chaldaeos, qui obsident vos, vivet, et erit ei
to Chaldeans that obsess you live and will be it
anima sua quasi spoliū. 21:10 Posui enim faciem
soul his as prize. 21:10 I have set For face
meam super civitatem hanc in malum et non in
I over city this in evil and not in
bonum, ait Dominus: in manu regis Babylonis
good said Lord: in hand s Babylon
dabitur, et exuret eam igni. 21:11 Et domui regis
will be given, and burn it fire. 21:11 The house s
Iudae: Audite verbum Domini, 21:12 domus David.
Judah: Listen word Lord, 21:12 house David.
Haec dicit Dominus: Iudicate mane iudicium et
This says Lord: Judge morning judgment and
eruite vi oppressum de manu expoliantis, ne forte
rescue force oppressed of hand spoiled, do not perhaps
egrediatur ut ignis indignatio mea et succendatur, et
go out as fire indignation my and burn and
non sit qui exstinguat, propter malitiam operum
not is that extinguishes for malice works

vestrorum. 21:13 Ecce ego ad te, habitatricem vallis,
your. 21:13 Look I to you resident valley
petram in planitie, ait Dominus; qui dicitis: ‘Quis
rock in plain, said Lord; that you say: ‘Who
invadet nos? Et quis ingredietur domos nostras?’.
overcome We? The who enter the homes our? ‘.
21:14 Et visitabo super vos iuxta fructum operum
21:14 The visit over you according to fruit works
vestrorum, dicit Dominus; et succendam ignem in
your says Lord; and kindle fire in
salto eius, et devorabit omnia in circuitu eius’. 22:1
forest his and devour all in about His. ‘ 22: 1
Haec dicit Dominus: ‘ Descende in domum regis
This says Lord: ‘ Go down in home s
Iudae et loqueris ibi verbum hoc 22:2 et dices:
Judah and speak there word this 22: 2 and say:
Audi verbum Domini, rex Iudae, qui sedes super
Listen word Lord, king Judah, that seat over
solium David, tu et servi tui et populus tuus, qui
throne David you and officials your and people your that
ingredimini per portas istas. 22:3 Haec dicit
go by gates service. 22: 3 This says
Dominus: Facite iudicium et iustitiam et liberate vi
Lord: Make judgment and justice and Payments force
oppressum de manu expoliantis et advenam et
oppressed of hand spoiled and the stranger and
pupillum et viduam nolite affligere neque opprimatis
orphan and widow do not afflict or rule
inique et sanguinem innocentem ne effundatis in
wrong and blood innocent do not shed in
loco isto. 22:4 Si enim facientes feceritis verbum
place this. 22: 4 If For doing do word
istud, ingredientur per portas domus huius reges,
this enter by gates house this kings,
sedentes de genere David super thronum eius et
sitting of general David over throne his and
ascendentes currus et equos, ipsi et servi et
ascending car and horses they and officials and
populus eorum. 22:5 Quod si non audieritis verba
people them. 22: 5 The if not listen words

haec, in memetipso iuravi, dicit Dominus, quia in
Thus, in myself I swear, says Lord, because in
solitudinem erit domus haec. 22:6 Quia haec dicit
waste will be house this. 22: 6 for this says
Dominus super domum regis Iudae: Galaad tu mihi,
Lord over home s Judah: Gilead you I
caput Libani, verumtamen ponam te solitudinem,
head Lebanon However, I will you wilderness
urbes inhabitabiles, 22:7 et sanctificabo super te
cities uninhabited, 22: 7 and prepare over you
interficiet virum et arma eius, et succident
destroyers man and weapons his and cut
electas cedros tuas et praecipitabunt in ignem. 22:8
choice cedars I and throw in fire. 22: 8
Et pertransibunt gentes multae per civitatem hanc,
The End nations many by city this
et dicet unusquisque proximo suo: ‘Quare fecit
and say each next his ‘Why he
Dominus sic civitati huic grandi?’. 22:9 Et
Lord so city this great? '. 22: 9 The
respondebunt: ‘Eo quod dereliquerint pactum Domini
answer: ‘There that forsook pact of
Dei sui et adoraverint deos alienos et servierint
God s and worshiped gods other and served
eis”. 22:10 Nolite flere mortuum neque lugeatis
them '. ‘ 22:10 Do not weep dead or wo
super eum fletu; plangite eum, qui egreditur, quia
over it weeping; lament him, that goes because
non revertetur ultra nec videbit terram nativitatis
not return more or see land birth
suae. 22:11 Quia haec dicit Dominus ad Sellum
His. 22:11 for this says Lord to Sallu
filium Iosiae regem Iudae, qui regnavit pro Iosia
son Josiah king Judah, that reigned for Josiah
patre suo: ‘ Qui egressus est de loco isto, non
father his ‘ He out is of place this not
revertetur huc amplius, 22:12 sed in loco, ad quem
return here more 22:12 but in place to which
transtulerunt eum, ibi morietur et terram istam non
copied him, there die and land this not

videbit amplius'. 22:13 **Vae, qui aedificat domum**
see any more. ' 22:13 Woe that builds home
suam in iniustitia et cenacula sua non in iudicio,
his in injustice and rooms his not in trial
proximum suum servire facit gratis et mercedem
neighbor his serve does freely and wages
eius non reddet ei; 22:14 qui dicit: ' Aedificabo
his not shall pay him; 22:14 that he says: ' rebuild
mihi domum latam et cenacula spatiosa '; **qui aperit**
I home wide and rooms large ' that opens
sibi fenestras et facit laquearia cedrina pingitque
to windows and does ceiling cedar paints
sinopide! 22:15 Numquid regnabis, quoniam gloriaris
red! 22:15 Do amassing for boast
in cedris? Pater tuus numquid non comedit et bibit?
in cedars? Father your Do not ate and drinks?
Sed fecit iudicium et iustitiam, tunc bene erat ei.
but he judgment and justice; then well was to him.
22:16 Iudicavit causam pauperis et egeni, tunc bene.
22:16 He defended cause poor and The poor, then well.
' Numquid non hoc est nosse me? ', dicit Dominus.
' Do not this is I know Me? ' says Lord.
22:17 Tui vero oculi et cor tuum nonnisi ad
22:17 yours But eyes and heart your only to
avaritiam et ad sanguinem innocentem fundendum
gain and to blood innocent blood
et ad calumniam et ad oppressionem faciendam.
and to oppression and to oppression perform.
22:18 Propterea haec dicit Dominus ad Ioachim
22:18 Therefore this says Lord to Joachim
filium Iosiae regem Iudae: ' Non plangent eum:
son Josiah king Judah: ' no mourn him:
'Vae, frater meus!' et 'Vae, soror!'. Non
Woe brother My! ' and Woe sister '. no
concrepabunt ei: 'Vae, domine!' et 'Vae, inclite!'.
lament to: Woe Sir! ' and Woe Famous'.
22:19 Sepultura asini sepelietur, tractus et proiectus
22:19 burial ass funeral extension and projected
longe extra portas Ierusalem'. 22:20 Ascende
off outside gates Jerusalem. 22:20 Go up

Libanum et clama et in Basan da vocem tuam et
Lebanon and Call and in Bashan give voice your and
clama de Abarim, quia contriti sunt omnes amatores
Call of passages because broken are all lovers
tui. 22:21 Locutus sum ad te in securitate tua, et
You. 22:21 He spoke I to you in security your and
dixisti: ‘ Non audiam!’. Haec est via tua ab
You said: ‘ no hear. ‘ This is road your from
adulescentia tua, quia non audisti vocem meam.
youth your because not You heard voice mine.
22:22 Omnes pastores tuos pascet ventus, et
22:22 All shepherds your feed wind, and
amatores tui in captivitatem ibunt, quia tunc
lovers your in captivity Then, because then
confunderis et erubescas ab omni malitia tua. 22:23
be ashamed and blush from all malice Your. 22:23
Quae sedes in Libano et nidificas in cedris,
What seat in Lebanon and nest in cedar
quomodo congemiscas, cum venerint tibi dolores quasi
how pangs with come you pains as
dolores parturientis! 22:24 ‘ Vivo ego, dicit Dominus,
pains labor! 22:24 ‘ live I, says Lord,
quia si fuerit Iechonias, filius Ioachim rex Iudae,
because if be wherein, son Joachim king Judah,
anulus in manu dextera mea, inde evellam eum
ring in hand right my from uproot it
22:25 et dabo te in manu quaerentium animam
22:25 and I you in hand curry life
tuam et in manu, quorum tu formidas faciem, in
your and in hand, the you fear face, in
manu Nabuchodonosor, regis Babylonis, et in manu
hand Nebuchadnezzar s Babylon and in hand
Chaldaeorum; 22:26 et mittam te et matrem tuam,
Chaldeans; 22:26 and I you and mother your
quae genuit te, in terram alienam, in qua nati non
which birth you in land foreign in which born not
estis, ibique moriemini; 22:27 et in terram, ad quam
you there die; 22:27 and in land to than
ipsi levant animam suam, ut revertantur, illuc non
they set up life his as return there not

revertentur'. 22:28 Numquid vas despectum et
 return. ' 22:28 Do vessel despised and
 contritum, vir iste Iechonias? Numquid vas absque
 broken, man this Jeconias? Do vessel without
 omni voluptate? Quare abiecti sunt, ipse et semen
 all pleasure? Why Throwing are he and seed
 eius, et proiecti in terram, quam ignoraverunt?
 his and cast in land than do not know?
 22:29 Terra, terra, terra, audi sermonem Domini!
 22:29 the land land, land, listen word Lord!
 22:30 Haec dicit Dominus: 'Scribite virum istum
 22:30 This says Lord: 'Write man this
 sterilem, virum, qui in diebus suis non prosperabitur;
 childless man that in days their not prosper;
 nec enim erit de semine eius vir, qui sedeat super
 or For will be of seed his man that sit over
 solium David et potestatem habeat ultra in Iuda'.
 throne David and power have more in Judah. '
 23:1 'Vae pastoribus, qui disperdunt et dissipant
 23: 1 'Woe shepherds, that scatteren and disrupting
 gregem pascuae meae!, dicit Dominus. 23:2 Ideo
 company pasture my !, says Lord. 23: 2 Therefore
 haec dicit Dominus, Deus Israel, ad pastores, qui
 this says Lord, God Israel to pastors that
 pascunt populum meum: Vos dissipastis gregem
 feed people my you dissipastis company
 meum et eiecistis eos et non visitastis eos; ecce ego
 my and You drive them and not visit them; See I
 visitabo super vos malitiam operum vestrorum, ait
 visit over you malice works your said
 Dominus. 23:3 Et ego congregabo reliquias gregis mei
 Lord. 23: 3 The I I gather remains flock my
 de omnibus terris, ad quas eiecero eos, et convertam
 of all countries to which driven them; and turn
 eos ad rura sua, et crescent et multiplicabuntur.
 them to The country his and increase and increase.
 23:4 Et suscitabo super eos pastores, et pascent eos;
 23: 4 The will perform over them pastors and feed them;
 non formidabunt ultra et non pavebunt, et nullus
 not fear more and not They fear, and no
 quaeretur ex numero, dicit Dominus. 23:5 Ecce dies
 Sought from number says Lord. 23: 5 Look day

veniunt, dicit Dominus, et suscitabo David germen
they says Lord, and will perform David Branch
iustum; et regnabit rex et sapiens erit et faciet
right; and reign king and wise will be and will
iudicium et iustitiam in terra. 23:6 In diebus illis
judgment and justice in land. 23: 6 in days they
salvabitur Iuda, et Israel habitabit confidenter; et
saved Judah and Israel live safety; and
hoc est nomen, quod vocabunt eum: Dominus iustitia
this is name, that call him: Lord justice
nostra. 23:7 Propter hoc ecce dies veniunt, dicit
Our. 23: 7 Because of this See day they says
Dominus, et non dicent ultra: ‘Vivit Dominus, qui
Lord, and not say more: ‘lives Lord, that
eduxit filios Israel de terra Aegypti!’, 23:8 **sed:**
brought children Israel of land Egypt! ‘ 23: 8 but:
‘Vivit Dominus, qui eduxit et adduxit semen domus
‘lives Lord, that brought and brought seed house
Israel de terra aquilonis et de cunctis terris!’, ad
Israel of land north and of all Earth! ‘ to
quas eieceram eos; et habitabunt in terra sua’.
which driven them; and live in land their own. ‘
23:9 Ad prophetas. Contritum est cor meum in
23: 9 the Prophets. broken is heart my in
medio mei, contremuerunt omnia ossa mea; factus
the my quivered all bones my; he became
sum quasi vir ebrius et quasi homo madidus a
I as man drunk and as man full from
vino, a facie Domini et a facie verborum
wine from the of and from the words
sanctorum eius; 23:10 quia adulteris repleta est
saints thereof; 23:10 because adulterers full is
terra, quia a facie maledictionis luxit terra,
land, because from the malediction mourned land,
arefacta sunt arva deserti, factus est cursus eorum
dried are fields wilderness he became is course their
malus, et fortitudo eorum iniustitia. 23:11 ‘ Propheta
bad; and strength their injustice. 23:11 ‘ The Prophet
namque et sacerdos polluti sunt, et in domo mea
For and The priest Unclean are and in house my

inveni malum eorum, ait Dominus. 23:12 Idcirco via
I found evil their said Lord. 23:12 Therefore road
eorum erit quasi lubricum; in tenebras proicientur
their will be as slippery; in darkness cast
et cadent in eis; afferam enim super eos mala,
and fall in them; Let For over them bad
annum visitationis eorum, ait Dominus. 23:13 Et in
year visit their said Lord. 23:13 The in
prophetis Samariae vidi fatuitatem: prophetabant in
prophets Samaria I insanity: prophesied in
Baal et decipiebant populum meum Israel. 23:14 Et
Baal and caused people my Israel. 23:14 The
in prophetis Ierusalem vidi horribilia: adulterium
in prophets Jerusalem I Survey: adultery
faciunt et in mendacio ambulant; et confortaverunt
do and in lying walk; and strengthen
manus pessimorum, ut non converteretur unusquisque
hand the worst as not return each
a malitia sua: facti sunt mihi omnes ut Sodoma,
from malice his they are I all as Sodom
et habitatores eius quasi Gomorra'. 23:15 Propterea
and inhabitants his as Gomorrah. ' 23:15 Therefore
haec dicit Dominus exercituum ad prophetas: ' Ecce
this says Lord hosts to prophets ' Look
ego cibabo eos absinthio et potabo eos felle; a
I Feeding them wormwood and make them gall; from
prophetis enim Ierusalem egressa est pollutio super
prophets For Jerusalem came out is pollution over
omnem terram. 23:16 Haec dicit Dominus exercituum:
all land. 23:16 This says Lord hosts:
Nolite audire verba prophetarum, qui prophetant
Do not listen words prophets that prophesy
vobis et decipiunt vos; visionem cordis sui loquuntur,
you and deceive you; vision heart s they
non de ore Domini. 23:17 Dicunt his, qui despiciunt
not of mouth Lord. 23:17 They say those that despise
me: 'Locutus est Dominus: Pax erit vobis'; et
me: 'I have is Lord: peace will be you'; and
omni, qui ambulat in pravitate cordis sui, dixerunt:
all, that walks in imagination heart s they said:

'Non veniet super vos malum'. 23:18 Quis enim
'I do not will over you evil. ' 23:18 Who For
affuit in consilio Domini et vidit et audivit
present in design of and saw and heard
sermonem eius? Quis consideravit verbum illius et
word his? Who he noted word of and
audivit? 23:19 Ecce turbo Domini, indignatio egressa
heard? 23:19 Look whirlwind Lord, indignation came out
est, et tempestas erumpens super caput impiorum
is and storm break out over head the wicked
irruet. 23:20 Non cessabit furor Domini, usque dum
rush. 23:20 no calm The anger Lord, up while
faciat et usque dum compleat cogitationes cordis sui;
do and up while performed thoughts heart s;
in novissimis diebus intellegetis consilium eius. 23:21
in last days understand design her. 23:21
Non mittebam prophetas, et ipsi currebant; non
no send prophets and they ran; not
loquebar ad eos, et ipsi prophetabant. 23:22 Si
I spoke to them; and they prophesied. 23:22 If
stetissent in consilio meo, nota fecissent verba mea
stopping in design I note done words my
populo meo et avertissent utique eos a via sua
people I and candidates Yes them from road his
mala et ab operibus suis pessimis. 23:23 Putasne
bad and from works their the worst. 23:23 Do you think
Deus e vicino ego sum, dicit Dominus, et non
God from neighborhood I I says Lord, and not
Deus de longe? 23:24 Si occultabitur vir in
God of far? 23:24 If hide man in
absconditis, ego non videbo eum?, dicit Dominus.
secrets, I not see he ?, says Lord.
Numquid non caelum et terram ego impleo?, dicit
Do not heaven and land I fill ?, says
Dominus. 23:25 Audivi, quae dixerunt prophetae
Lord. 23:25 I have heard, which said prophets
prophetantes in nomine meo mendacium atque
prophesying in name I lying and
dicentes: 'Somniavi, somniavi'. 23:26 Usquequo istud
saying: 'I have dreamed, I dreamed. ' 23:26 How long this

est in corde prophetarum vaticinantium mendacium
is in heart prophets prophesying lying
et prophetantium seductionem cordis sui? 23:27 Qui
and prophesy seduction heart s? 23:27 He
volunt facere, ut obliviscatur populus meus nominis
will do as forget people my name
mei, propter somnia eorum, quae narrat unusquisque
my for dreams their which reports each
ad proximum suum, sicut obliti sunt patres eorum
to neighbor his as forgot are fathers their
nominis mei propter Baal. 23:28 Propheta, qui habet
name my for Baal. 23:28 prophet that has
somnium, narret somnium et, qui habet sermonem
dream tell dream and, that has word
meum, loquatur sermonem meum vere. Quid paleis
my speaks word my really. What straw
ad triticum?, dicit Dominus. 23:29 Numquid non
to wheat ?, says Lord. 23:29 Do not
verba mea sunt quasi ignis, dicit Dominus, et quasi
words my are as fire says Lord, and as
malleus conterens petram? 23:30 Propterea ecce ego
hammer breaks rock? 23:30 Therefore See I
ad prophetas, ait Dominus, qui furantur verba mea
to prophets said Lord, that stealing words my
unusquisque a proximo suo. 23:31 Ecce ego ad
each from next his own. 23:31 Look I to
prophetas, ait Dominus, qui assumunt linguas suas
prophets said Lord, that assume languages their
et aiunt: 'Dicit Dominus'. 23:32 Ecce ego ad
and they say: 'He says, The Lord. ' 23:32 Look I to
prophetantes somnia mendacii, ait Dominus, qui
prophesying dreams lies, said Lord, that
narraverunt ea et seduxerunt populum meum in
told it and cause people my in
mendaciis suis et in iactantia sua, cum ego non
lies their and in boasting his with I not
misissem eos nec mandassem eis; qui nihil
sent them or command them; that nothing
profuerunt populo huic, dicit Dominus. 23:33 Si
profited people this says Lord. 23:33 If

interrogaverit te populus iste vel propheta aut
asks you people this or prophet or
sacerdos dicens: ‘Quod est onus Domini’, dices ad
The priest saying: ‘That is load Lord, say to
eos: Vos estis onus; proiciam quippe vos, dicit
them: you you burden; I cast for you says
Dominus. 23:34 Et propheta et sacerdos et populus,
Lord. 23:34 The prophet and The priest and people;
qui dicit: ‘Onus Domini’, visitabo super virum
that he says: ‘The burden Lord, visit over man
illum et super domum eius. 23:35 Haec dicetis
it and over home her. 23:35 This you say
unusquisque ad proximum et ad fratrem suum:
each to neighbor and to brother his
‘Quid respondit Dominus?’ et ‘Quid locutus est
‘What answered Lord?’ and ‘What said is
Dominus?’. 23:36 Sed ‘Onus Domini’ ultra non
The Lord. ‘ 23:36 but ‘The burden Lord’ more not
memorabitis, quia onus erit unicuique sermo suus,
mention because load will be each report ‘s
et pervertitis verba Dei viventis, Domini exercituum,
and distort words God living of hosts
Dei nostri. 23:37 Haec dices ad prophetam: ‘Quid
God Our. 23:37 This say to prophet: ‘What
respondit tibi Dominus?’ et ‘Quid locutus est
answered you Lord?’ and ‘What said is
Dominus?’. 23:38 Si autem ‘Onus Domini’ dixeritis,
The Lord. ‘ 23:38 If Now ‘The burden Lord’ Godspeed,
propter hoc haec dicit Dominus: Quia dixistis
for this this says Lord: for you said
sermonem istum: ‘Onus Domini’, et misi ad vos
word this: ‘The burden Lord, and I to you
dicens: Nolite dicere: ‘Onus Domini’; 23:39
saying: Do not say: ‘The burden Lord’; 23:39
propterea, ecce ego tollam vos portans et proiciam
therefore, See I I will take it you carrying and I cast
vos et civitatem, quam dedi vobis et patribus
you and city than I you and fathers
vestris, a facie mea; 23:40 et dabo vos in
your from the my; 23:40 and I you in
opprobrium sempiternum et in ignominiam aeternam,
reproach ever and in shame eternal

quae numquam oblivione delebitur'. 24:1 Ostendit

which never oblivion be forgotten. ' 24: 1 shows

mihi Dominus, et ecce duo calathi pleni ficis positi

I Lord, and See two baskets full figs set

ante templum Domini, postquam transtulit

before temple Lord, after transferred

Nabuchodonosor rex Babylonis Iechoniam filium

Nebuchadnezzar king Babylon Jeconiah son

Ioachim regem Iudae et principes eius et fabrum

Joachim king Judah and leaders his and smith

et inclusorem de Ierusalem et adduxit eos in

and smiths of Jerusalem and brought them in

Babylonem. 24:2 Calathus unus ficus bonas habebat

Babylon. 24: 2 basket one fig reform had

nimis, ut solent ficus esse primi temporis; et

too, as usually fig be first time; and

calathus unus ficus habebat malas nimis, quae

basket one fig had bad too, which

comedi non poterant, eo quod essent malae. 24:3 Et

I ate not could it that they bad. 24: 3 The

dixit Dominus ad me: ' Quid tu vides, Ieremia?'. Et

said Lord to me: ' What you You see, Jeremiah? '. The

dixi: ' Ficus, ficus bonas, bonas valde, et malas,

I said: ' Figs, fig reform, reform very and the bad:

malas valde, quae comedi non possunt, eo quod sint

bad very which I ate not can it that are

malae'. 24:4 Et factum est verbum Domini ad me

bad '. 24: 4 The it is word of to I

dicens: 24:5 ' Haec dicit Dominus, Deus Israel: Sicut

saying: 24: 5 ' This says Lord, God Israel: As

ficus hae bonae, sic cognoscam transmigrationem

fig these good, so I know deportation

Iudae, quam emisi de loco isto in terram

Judah, than sent of place this in land

Chaldaeorum, in bonum. 24:6 Et ponam oculos meos

Chaldeans in good. 24: 6 The I will eyes my

super eos ad placandum et reducam eos in terram

over them to propitiate and back them in land

hanc et aedificabo eos et non destruiam et plantabo

this and build them and not down and plant

eos et non evellam. 24:7 Et dabo eis cor, ut sciant
them and not pluck. 24: 7 The I them heart, as know
me quia ego sum Dominus; et erunt mihi in
I because I I Lord; and will be I in
populum, et ego ero eis in Deum, quia revertentur
people and I I them in God, because return
ad me in toto corde suo. 24:8 Et sicut ficus
to I in all heart his own. 24: 8 The as fig
pessimae, quae comedi non possunt, eo quod sint
worst which I ate not can it that are
malae, haec dicit Dominus, sic dabo Sedeciam regem
bad this says Lord, so I Zedekiah king
Iudae et principes eius et reliquos de Ierusalem, qui
Judah and leaders his and the rest of Jerusalem that
remanserunt in terra hac et qui habitant in terra
remain in land this and that residents in land
Aegypti. 24:9 Et dabo eos in vexationem
Egypt. 24: 9 The I them in abhorrent
afflictionemque omnibus regnis terrae, in opprobrium
disaster all kingdoms earth in reproach
et in proverbium et in derisum et in
and in Train and in derision and in
maledictionem in universis locis, ad quae eieci eos.
curse in all places, to which drive them.
24:10 Et mittam in eis gladium et famem et
24:10 The I in them sword and hunger and
pestem, donec consumantur de terra, quam dedi eis
pest until consumed of land, than I them
et patribus eorum'. 25:1 Verbum, quod factum est
and fathers them. ' 25: 1 word that it is
ad Ieremiam de omni populo Iudae in anno quarto
to Jeremiah of all people Judah in year fourth
Ioachim filii Iosiae regis Iudae — ipse est annus
Joachim children Josiah s Judah - he is year
primus Nabuchodonosor regis Babylonis — 25:2 quod
first Nebuchadnezzar s Babylon - 25: 2 that
locutus est Ieremias propheta ad omnem populum
said is Jeremiah prophet to all people
Iudae et ad universos habitatores Ierusalem dicens:
Judah and to all inhabitants Jerusalem saying:
25:3 ' A tertio decimo anno Iosiae filii Amon regis
25: 3 ' A third X year Josiah children Amon s

Iudae usque ad diem hanc, iste tertius et vicesimus
Judah up to day this this third and The twenty
est annus, factum est verbum Domini ad me, et
is year, it is word of to I and
locutus sum ad vos de nocte consurgens et loquens,
said I to you of night rising and speaking;
et non audistis. 25:4 Et misit Dominus ad vos
and not heard. 25: 4 The sent Lord to you
omnes servos suos prophetas, consurgens diluculo
all officials their prophets rising early
mittensque; et non audistis neque inclinastis aures
casting; and not You have heard or paid ears
vestras, ut audiretis, 25:5 cum diceret: 'Revertimini
your as hearing; 25: 5 with He said: 'Return
unusquisque a via sua mala et a pessimis
each from road his bad and from the worst
cogitationibus vestris, et habitabitis in terra, quam
thoughts your and live in land, than
dedit Dominus vobis et patribus vestris, a saeculo
given Lord you and fathers your from century
et usque in saeculum; 25:6 et nolite ire post deos
and up in age; 25: 6 and do not go after gods
alienos, ut serviatis eis adoretisque eos, neque me ad
other as serve them worship them; or I to
iracundiam provocetis in operibus manuumstrarum,
anger provoke in works hands your
et non affligam vos. 25:7 Et non audistis me,
and not afflict You. 25: 7 The not You have heard I
dicit Dominus, ut me ad iracundiam provocaretis in
says Lord, as I to anger provoke in
operibus manuumstrarum, in malum vestrum'.
works hands your in evil of you. '
25:8 Propterea haec dicit Dominus exercituum: Pro
25: 8 Therefore this says Lord hosts: Pro
eo quod non audistis verba mea, 25:9 ecce ego
it that not You have heard words my 25: 9 See I
mittam et assumam universas cognationes aquilonis,
I and take all families north
ait Dominus, et Nabuchodonosor regem Babylonis,
said Lord, and Nebuchadnezzar king Babylon

servum meum, et adducam eos super terram istam
slave my and I them over land this
et super habitatores eius et super omnes nationes,
and over inhabitants his and over all nations,
quae in circuitu illius sunt; et interficiam eos et
which in about of they are: and cut them and
ponam eos in stuporem et in sibilum et in ruinas
I will them in astonishment and in hissing and in ruins
sempiternas. 25:10 Perdamque ex eis vocem gaudii
forever. 25:10 I will from them voice joy
et vocem laetitiae, vocem sponsi et vocem sponsae,
and voice joy, voice spouse and voice the bride,
vocem molae et lumen lucernae, 25:11 et erit
voice mill and light lamp, 25:11 and will be
universa terra haec in solitudinem et in stuporem,
all land this in waste and in astonishment,
et servient omnes gentes istae regi Babylonis
and serve all nations these king Babylon
septuaginta annis. 25:12 Cumque impleti fuerint
seventy years. 25:12 when Noah they
septuaginta anni, visitabo super regem Babylonis et
seventy years; visit over king Babylon and
super gentem illam, dicit Dominus, iniquitatem eorum
over nation it says Lord, violence their
et super terram Chaldaeorum; et ponam illam in
and over land Chaldeans; and I will it in
solitudines sempiternas. 25:13 Et adducam super
wastes forever. 25:13 The I over
terram illam omnia verba mea, quae locutus sum
land it all words my which said I
contra eam, omne, quod scriptum est in libro isto,
against it all that written is in book this
quaecumque prophetavit Ieremias adversum omnes
whatever prophesied Jeremiah against all
gentes. 25:14 Quia servient eis etiam illi, gentes
nations. 25:14 for serve them also they nations
multae et reges magni, et reddam eis secundum
many and kings great and pay them according to
opera eorum et secundum facta manuum suarum’.
works their and according to made hands their own. ‘
25:15 Quia sic dicit Dominus, Deus Israel, ad me: ‘
25:15 for so says Lord, God Israel to me: ‘

Sume calicem vini furoris huius de manu mea et
Take cup wine fierce this of hand my and
propinabis de illo cunctis gentibus, ad quas ego
cause of that all nations, to which I
mittam te; 25:16 et bibent et turbabuntur et
I you; 25:16 and drink and reel and
insanient a facie gladii, quem ego mittam inter
mad from the swords, which I I between
eos'. 25:17 Et accepi calicem de manu Domini et
them. ' 25:17 The I received cup of hand of and
propinavi cunctis gentibus, ad quas misit me
drink all nations, to which sent I
Dominus, 25:18 Ierusalem et civitatibus Iudae et
Lord, 25:18 Jerusalem and cities Judah and
regibus eius et principibus eius, ut darem eos in
kings his and chief his as give them in
solitudinem et in stuporem, in sibilum et in
waste and in astonishment, in hissing and in
maledictionem, sicut est dies ista; 25:19 pharaoni regi
curse as is day this; 25:19 Pharaoh king
Aegypti et servis eius et principibus eius et omni
Egypt and officials his and chief his and all
populo eius; 25:20 et omni vulgo promiscuo et
people thereof; 25:20 and all commonly general and
cunctis regibus terrae Us et cunctis regibus terrae
all kings earth Us and all kings earth
Philisthim et Ascaloni et Gazae et Accaroni et
the Philistines and Ashkelon and Gaza and Ekron and
reliquiis Azoti, 25:21 Edom et Moab et filiis
remains Ashdod; 25:21 Edom and Moab and children
Ammon; 25:22 et cunctis regibus Tyri et universis
Ammon; 25:22 and all kings Tyre and all
regibus Sidonis et regibus terrae insularum, qui sunt
kings Sidon and kings earth isles that are
trans mare; 25:23 et Dedan et Thema et Buz et
beyond the sea; 25:23 and Dedan and Tema and Buz and
universis, qui attonsi sunt in comam; 25:24 et
all that Crop- are in hair; 25:24 and
cunctis regibus Arabiae et cunctis regibus vulgi
all kings Arabia and all kings people
promiscui, qui habitant in deserto, 25:25 et cunctis
promiscuous, that residents in wilderness 25:25 and all

regibus Zimri et cunctis regibus Elam et cunctis
kings Zimri and all kings Elam and all
regibus Medorum, 25:26 cunctis quoque regibus
kings Media 25:26 all also kings
aquilonis de prope et de longe, unicuique post
north of close and of far, each after
fratrem suum et omnibus regnis terrae, quae super
brother his and all kingdoms earth which over
faciem eius sunt; et rex Sesach bibet post eos.
face his they are: and king short drink after them.
25:27 ‘ Et dices ad eos: Haec dicit Dominus
25:27 ‘ The say to them: This says Lord
exercituum, Deus Israel: Bibite et inebriamini et
hosts God Israel: Drink and drunk and
vomite; et cadite neque surgatis a facie gladii,
vomit; and fall or rise from the swords,
quem ego mittam inter vos. 25:28 Cumque noluerint
which I I between You. 25:28 when they will not
accipere calicem de manu tua, ut bibant, dices ad
take cup of hand your as drink, say to
eos: Haec dicit Dominus exercituum: Bibentes bibetis;
them: This says Lord hosts: drinking drink;
25:29 quia ecce in civitate, super quam invocatum
25:29 because See in city over than bears
est nomen meum, ego incipio affligere, et vos
is name my I begin disaster and you
immunes eritis? Non eritis immunes; gladium enim
free free? no You will be free; sword For
ego voco super omnes habitatores terrae, dicit
I call over all inhabitants earth says
Dominus exercituum. 25:30 Et tu prophetabis ad eos
Lord hosts. 25:30 The you prophesy to them
omnia verba haec et dices ad illos: Dominus de
all words this and say to them: Lord of
excelso rugiet et de habitaculo sancto suo dabit
high roar and of habitation St. his will
vocem suam; rugiens rugiet super pascua sua,
voice his own; roaring roar over pasture his
celeuma quasi calcantium concinetur adversus omnes
shout as treaders grapes against all

habitatores terrae. 25:31 Pervenit sonitus usque ad
inhabitants the earth. 25:31 reached noise up to
extrema terrae, quia iudicium Domino cum gentibus;
extreme earth because judgment Lord with nations;
in iudicium venit ipse cum omni carne; impios
in judgment he came he with all the flesh; impious
tradidit gladio, dicit Dominus. 25:32 Haec dicit
delivered sword; says Lord. 25:32 This says
Dominus exercituum: Ecce afflictio egreditur de gente
Lord hosts: Look affliction goes out of race
in gentem, et turbo magnus surgit a summitatibus
in nation, and whirlwind great rises from ends
terrae'. 25:33 Et erunt interfecti Domini in die illa
the earth. ' 25:33 The will be killed of in day that
a summo terrae usque ad summum eius; non
from top earth up to top thereof; not
plangentur et non colligentur neque sepelientur: in
lamented and not together or buried; in
sterquilinum super faciem terrae erunt. 25:34
cess over face earth will be. 25:34
Ululate, pastores, et clamate; et volutamini vos in
Howl! pastors and cry; and roll you in
pulvere, optimates gregis, quia completi sunt dies
dust nobles sheep because end are day
vestri ad occisionem et ad dispersionem vestram, et
you to slaughter and to dispersion your and
cadetis quasi vasa pretiosa. 25:35 Et peribit fuga a
fall as vessels expensive. 25:35 The cut off flight from
pastoribus, et salvatio ab optimatibus gregis. 25:36
shepherds, and salvation from Loyalists Flock. 25:36
Vox clamoris pastorum et ululatus optimatum gregis,
Right cry Shepherd and whoops aristocratic sheep
quia vastavit Dominus pascua eorum. 25:37 Et
because campaign Lord pasture them. 25:37 The
conticuerunt arva pacis a facie irae furoris Domini.
silence; fields peace from the anger fierce Lord.
25:38 Dereliquit quasi leo umbraculum suum, quia
25:38 abandoned as lion booth his because
facta est terra eorum in desolationem, a facie irae
made is land their in desolation from the anger

violentae et a facie irae furoris Domini. 26:1 In
violent and from the anger fierce Lord. 26: 1 in
principio regni Ioachim filii Iosiae regis Iudae
beginning kingdom Joachim children Josiah s Judah
factum est verbum istud a Domino dicens: 26:2 ‘
it is word this from Lord saying: 26: 2 ‘
Haec dicit Dominus: Sta in atrio domus Domini et
This says Lord: stand in court house of and
loqueris ad omnes civitates Iudae, de quibus veniunt,
speak to all cities Judah, of which they
ut adorent in domo Domini, universos sermones, quos
as worship in house Lord, all words, which
ego mandavi tibi, ut loquaris ad eos: noli subtrahere
I command you as speak to them: do not subtract
verbum, 26:3 si forte audiant et convertantur
word, 26: 3 if perhaps listen and turn
unusquisque a via sua mala, et paeniteat me mali,
each from road his bad and regrets I evil,
quod cogito facere eis propter malitiam operum
that I think do them for malice works
eorum. 26:4 Et dices ad eos: Haec dicit Dominus: Si
them. 26: 4 The say to them: This says Lord: If
non audieritis me, ut ambuletis in lege mea, quam
not listen I as walk in law my than
dedi vobis, 26:5 ut audiat sermone servorum
I you 26: 5 as listen words officials
meorum prophetarum, quos ego misi ad vos de nocte
my prophets which I I to you of night
consurgens et dirigens, et non audistis, 26:6 dabo
rising and In addressing and not You have heard, 26: 6 I
domum istam sicut Silo et urbem hanc dabo in
home this as Shiloh and city this I in
maledictionem cunctis gentibus terrae’. 26:7 Et
curse all nations the earth. ‘ 26: 7 The
audierunt sacerdotes et prophetae et omnis populus
listen priests and prophets and all people
Ieremiam loquentem verba haec in domo Domini.
Jeremiah speaking words this in house Lord.
26:8 Cumque compleret Ieremias loquens omnia,
26: 8 when end Jeremiah speaking all

quae praeceperat ei Dominus, ut loqueretur ad
which the it Lord, as speak to
universum populum, apprehenderunt eum sacerdotes
all people overtook it priests
et prophetae et omnis populus dicens: ‘ Morte
and prophets and all people saying: ‘ Dying
moriaris! 26:9 Quare prophetasti in nomine Domini
die! 26: 9 Why prophesied in name of
dicens: ‘Sicut Silo erit domus haec, et urbs ista
saying: ‘As Shiloh will be house Thus, and city this
desolabitur, eo quod non sit habitator’?”. Et
desolation; it that not is inhabitant ‘?’. The
congregatus est omnis populus adversus Ieremiam in
assembly is all people against Jeremiah in
domo Domini. 26:10 Et audierunt principes Iudae
house Lord. 26:10 The listen leaders Judah
verba haec et ascenderunt de domo regis in domum
words this and up of house s in home
Domini et sederunt in introitu portae domus Domini
of and They sat in entry The gates house of
Novae. 26:11 Et locuti sunt sacerdotes et prophetae
NEW. 26:11 The have are priests and prophets
ad principes et ad omnem populum dicentes: ‘
to leaders and to all people saying: ‘
Iudicium mortis est viro huic, quia prophetavit
The trial death is man this because prophesied
adversus civitatem istam, sicut audistis auribus
against city this as You have heard ears
vestris’. 26:12 Et ait Ieremias ad omnes principes
your thoughts. ‘ 26:12 The said Jeremiah to all leaders
et ad universum populum dicens: ‘ Dominus misit
and to all people saying: ‘ Lord sent
me, ut prophetarem ad domum istam et ad
I as prophesy to home this and to
civitatem hanc omnia verba, quae audistis. 26:13
city this all words, which heard. 26:13
Nunc ergo bonas facite vias vestras et opera vestra
now So reform do ways your and works your
et audite vocem Domini Dei vestri, et paenitebit
and listen voice of God your and repent
Dominum mali, quod locutus est adversum vos. 26:14
Lord evil, that said is against You. 26:14

Ego autem ecce in manibus vestris sum; facite mihi,
I Now See in hands your I; do I
quod bonum et rectum est in oculis vestris. 26:15
that good and right is in eyes your. 26:15
Verumtamen scitote et cognoscite quod si occideritis
However, know and know that if put
me, sanguinem innocentem tradetis contra vosmetipsos
I blood innocent will against selves
et contra civitatem istam et habitatores eius; in
and against city this and inhabitants thereof; in
veritate enim misit me Dominus ad vos, ut loquerer
the truth For sent I Lord to you as speak
in auribus vestris omnia verba haec'. 26:16 Et
in ears your all words This'. 26:16 The
dixerunt principes et omnis populus ad sacerdotes
said leaders and all people to priests
et prophetas: ' Non est viro huic iudicium mortis,
and prophets ' no is man this judgment death
quia in nomine Domini Dei nostri locutus est ad
because in name of God our said is to
nos'. 26:17 Surrexerunt ergo viri de senioribus terrae
us'. 26:17 rose So men of elders earth
et dixerunt ad omnem coetum populi loquentes:
and said to all group people speaking;
26:18 ' Michaeas Morasthites fuit propheta in diebus
26:18 ' Micah Morasthites was prophet in days
Ezechiae regis Iudae et ait ad omnem populum
Hezekiah s Judah and said to all people
Iudae dicens: 'Haec dicit Dominus exercituum: Sion
Judah saying: 'This says Lord hosts: Zion
quasi ager arabitur, et Ierusalem in acervum
as field plowed, and Jerusalem in Tel
lapidum erit, et mons domus in excelsa silvarum'.
stones It will be and mountain house in high of the woods. '
26:19 Numquid morte condemnavit eum Ezechias rex
26:19 Do death fined it Hezekiah king
Iudae et omnis Iuda? Numquid non timuerunt
Judah and all Judah? Do not feared
Dominum et deprecati sunt faciem Domini, et
Lord and pray are face Lord, and

paenituit Dominum mali, quod locutus fuerat
sorry Lord evil, that said was
adversum eos? Et nos facimus malum grande contra
against them? The we we evil more against
animas nostras!'. 26:20 Fuit quoque vir prophetans
lives our '. 26:20 There was also man prophesying
in nomine Domini Urias filius Semei de Cariathiarim
in name of Uriah son Shammai of Kirjathjearim
et prophetavit adversus civitatem istam et adversus
and prophesied against city this and against
terram hanc iuxta omnia verba Ieremiae. 26:21
land this according to all words Jeremiah. 26:21
Et audivit rex Ioachim et omnes potentes et
The heard king Joachim and all powerful and
principes eius verba haec, et quaesivit rex interficere
leaders his words Thus, and He sought king kill
eum; et audivit Urias et timuit fugitique et
him; and heard Uriah and feared warnings and
ingressus est Aegyptum. 26:22 Et misit rex Ioachim
entry is Egypt. 26:22 The sent king Joachim
viros in Aegyptum, Elnathan filium Achobor et viros
men in Egypt Elnathan son Achobor and men
cum eo in Aegyptum; 26:23 et eduxerunt Uriam de
with it in Egypt; 26:23 and led Uriah of
Aegypto et adduxerunt eum ad regem Ioachim, et
Egypt and they it to king Joachim and
percussit eum gladio et proiecit cadaver eius in
shot it sword and rejected corpse his in
sepulcris filiorum vulgi. 26:24 Igitur manus Ahicam
tombs children people. 26:24 Now hand Ahikam
filii Saphan fuit cum Ieremia, ut non traderetur in
children Saphan was with Jeremiah, as not delivered in
manus populi, et interficerent eum. 27:1 In principio
hand people and kill him. 27: 1 in beginning
regni Sedeciae filii Iosiae regis Iudae factum est
kingdom Zedekiah children Josiah s Judah it is
verbum istud ad Ieremiam a Domino dicens: 27:2 ‘
word this to Jeremiah from Lord saying: 27: 2 ‘
Haec dicit Dominus ad me: Fac tibi vincula et iuga
This says Lord to me: Make you bonds and ridges

et pones ea in collo tuo 27:3 et mittes ea ad
and Put the it in neck your 27: 3 and send it to
regem Edom et ad regem Moab et ad regem
king Edom and to king Moab and to king
filiorum Ammon et ad regem Tyri et ad regem
children Ammon and to king Tyre and to king
Sidonis in manu nuntiorum, qui venerunt Ierusalem
Sidon in hand messengers, that they Jerusalem
ad Sedeciam regem Iudae; 27:4 et praecipies eis, ut
to Zedekiah king Judah; 27: 4 and command them, as
ad dominos suos loquantur: Haec dicit Dominus
to lords their they say: This says Lord
exercituum, Deus Israel: Haec dicetis ad dominos
hosts God Israel: This you say to lords
vestros: 27:5 Ego feci terram et hominem et
your 27: 5 I I land and man and
iumenta, quae sunt super faciem terrae, in fortitudine
livestock; which are over face earth in strength
mea magna et in brachio meo extento et dedi eam
my great and in arm I outstretched and I it
ei, qui placuit in oculis meis. 27:6 Et nunc itaque
to that It was decided in eyes mine. 27: 6 The now So
ego dedi omnes terras istas in manu Nabuchodonosor
I I all countries these in hand Nebuchadnezzar
regis Babylonis servi mei, insuper et bestias agri
s Babylon officials my In addition, and animals field
dedi ei, ut serviant illi; 27:7 et servient ei omnes
I to as serve they; 27: 7 and serve it all
gentes et filio eius et filio filii eius, donec veniat
nations and son his and son children his until come
tempus terrae eius etiam ipsius; et servient ei gentes
time earth his also same; and serve it nations
multae et reges magni. 27:8 Gens autem et regnum,
many and kings Great. 27: 8 Clan Now and kingdom
quod non servierit Nabuchodonosor regi Babylonis, et
that not serve Nebuchadnezzar king Babylon and
quicumque non curvaverit collum suum sub iugo
who not bend neck his under couple
regis Babylonis, in gladio et in fame et in peste
s Babylon in sword and in hunger and in plague
visitabo super gentem illam, ait Dominus, donec
visit over nation it said Lord, until

consumam eos in manu eius. 27:9 Vos ergo nolite
consume them in hand her. 27: 9 you So do not
audire prophetas vestros et divinos et somniatores
listen prophets your and tellers and dreamers
et augures et maleficos, qui dicunt vobis: ‘Non
and augurs and Wizards, that say you: ‘I do not
servietis regi Babylonis’, 27:10 quia mendacium
serve king Babylon ‘ 27:10 because lying
prophetant vobis, ut longe vos faciant de terra
prophesy you as off you do of land
vestra, et eiciam vos, et pereatis. 27:11 Porro gens,
your and drive you and perish. 27:11 the nation,
quae subiecerit cervicem suam sub iugo regis
which bend neck his under couple s
Babylonis et servierit ei, dimittam eam in terra sua,
Babylon and serve to release it in land his
dicit Dominus, et colet eam et habitabit in ea’.
says Lord, and to farm it and live in it’.
27:12 Et ad Sedeciam regem Iudae locutus sum
27:12 The to Zedekiah king Judah said I
secundum omnia verba haec dicens: ‘ Subicite colla
according to all words this saying: ‘ submit neck
vestra sub iugo regis Babylonis et servite ei et
your under couple s Babylon and serve it and
populo eius, et vivetis. 27:13 Quare moriemini tu et
people his and live. 27:13 Why die you and
populus tuus gladio, fame et peste, sicut locutus
people your sword; hunger and pestilence; as said
est Dominus ad gentem, quae servire noluerit regi
is Lord to nation, which serve will not king
Babylonis? 27:14 Nolite audire verba prophetarum
Babylon? 27:14 Do not listen words prophets
dicentium vobis: ‘Non servietis regi Babylonis’, quia
saying you: ‘I do not serve king Babylon ‘ because
mendacium ipsi loquuntur vobis. 27:15 Quia non misi
lying they talk to you. 27:15 for not I
eos, ait Dominus, et ipsi prophetant in nomine meo
them; said Lord, and they prophesy in name I
mendaciter, ut eiciam vos et pereatis, tam vos quam
lying as drive you and perish, so you than

prophetae, qui vaticinantur vobis'. 27:16 Et ad
The prophets, that FORECAST you '. 27:16 The to
sacerdotes et ad populum istum locutus sum dicens:
priests and to people this said I saying:
' Haec dicit Dominus: Nolite audire verba
' This says Lord: Do not listen words
prophetarum vestrorum, qui prophetant vobis
prophets your that prophesy you
dicentes: 'Ecce vasa domus Domini revertentur de
saying: 'Behold vessels house of return of
Babylone nunc cito'. Mendacium enim prophetant
Babylon now quickly. ' Lying For prophesy
vobis. 27:17 Nolite ergo audire eos, sed servite regi
to you. 27:17 Do not So listen them; but serve king
Babylonis, ut vivatis. Quare datur haec civitas in
Babylon as live. Why given this The city in
solitudinem? 27:18 Et si prophetae sunt, et est
waste? 27:18 The if prophets are and is
verbum Domini in eis, occurrant Domino exercituum,
word of in them, meet Lord hosts
ut non veniant vasa, quae derelicta fuerant in domo
as not come vessels, which left were in house
Domini et in domo regis Iudae et in Ierusalem, in
of and in house s Judah and in Jerusalem in
Babylonem'. 27:19 Quia haec dicit Dominus
Babylon '. 27:19 for this says Lord
exercituum ad columnas et ad mare et ad bases et
hosts to columns and to sea and to bases and
ad reliqua vasorum, quae remanserunt in civitate
to other vessels, which remain in city
hac, 27:20 quae non tulit Nabuchodonosor rex
this, 27:20 which not took Nebuchadnezzar king
Babylonis, cum transferret Iechoniam filium Ioachim
Babylon with transfer Jeconiah son Joachim
regem Iudae de Ierusalem in Babylonem et omnes
king Judah of Jerusalem in Babylon and all
optimates Iudae et Ierusalem; 27:21 quia haec dicit
nobles Judah and Jerusalem; 27:21 because this says
Dominus exercituum, Deus Israel, ad vasa, quae
Lord hosts God Israel to vessels, which
derelicta sunt in domo Domini et in domo regis
left are in house of and in house s

Iudae et Ierusalem: 27:22 ‘In Babylonem

Judah and Jerusalem: 27:22 the Babylon

transferentur et ibi erunt usque ad diem visitationis

removed and there will be up to day visit

eorum, dicit Dominus; et afferri faciam ea et

their says Lord; and adduced I do it and

restitui in loco isto’. 28:1 Et factum est in anno illo,

restored in place this. ‘ 28: 1 The it is in year that,

in principio regni Sedeciae regis Iudae, in anno

in beginning kingdom Zedekiah s Judah, in year

quarto in mense quinto, dixit ad me Hananias filius

fourth in month fifth, said to I Chananyah son

Azur propheta de Gabaon in domo Domini coram

Azur prophet of at in house of before

sacerdotibus et omni populo dicens: 28:2 ‘ Haec

priests and all people saying: 28: 2 ‘ This

dicit Domi nus exercituum, Deus Israel: Contrivi

says At home Domi hosts God Israel: broken

iugum regis Babylonis. 28:3 Adhuc duo anni dierum,

yoke s Babylon. 28: 3 yet two years days

et ego referri faciam ad locum istum omnia vasa

and I back I do to place this all vessels

domus Domini, quae tulit Nabuchodonosor rex

house Lord, which took Nebuchadnezzar king

Babylonis de loco isto et transtulit ea in Babylonem.

Babylon of place this and transferred it in Babylon.

28:4 Et Iechoniam filium Ioachim regem Iudae et

28: 4 The Jeconiah son Joachim king Judah and

omnem transmigrationem Iudae, qui ingressi sunt in

all deportation Judah, that entered are in

Babylonem, ego convertam ad locum istum, ait

Babylon I turn to place this said

Dominus; conteram enim iugum regis Babylonis’. 28:5

Lord; break For yoke s Babylon '. 28: 5

Et dixit Ieremias propheta ad Hananiam prophetam

The said Jeremiah prophet to Hanania prophet

in oculis sacerdotum et in oculis omnis populi, qui

in eyes priests and in eyes all people that

stabat in domo Domini, 28:6 et ait Ieremias

standing in house Lord, 28: 6 and said Jeremiah

propheta: ‘ Amen, sic faciat Dominus! Suscitet
prophet: ‘ Most so do Lord! perform
Dominus verba tua, quae prophetasti, ut referantur
Lord words your which prophesied: as Reference
vasa in domum Domini et omnis transmigratio de
vessels in home of and all captivity of
Babylone ad locum istum. 28:7 Verumtamen audi
Babylon to place this. 28: 7 However, listen
verbum hoc, quod ego loquor in auribus tuis et in
word this, that I I speak in ears your and in
auribus universi populi: 28:8 Prophetae, qui fuerunt
ears all people; 28: 8 prophets that were
ante me et ante te ab initio et prophetaverunt
before I and before you from beginning and prophesied
super terras multas et super regna magna de
over countries many and over Kingdom great of
proelio et de afflictione et de peste; 28:9 propheta,
battle and of affliction and of pestilence; 28: 9 prophet
qui vaticinatur pacem, cum venerit verbum eius,
that predicts peace, with come word his
scietur propheta, quem misit Dominus in veritate’.
known prophet which sent Lord in truth. ‘
28:10 Et tulit Hananias propheta iugum de collo
28:10 The took Chananyah prophet yoke of neck
Ieremiae prophetae et confregit illud; 28:11 et ait
Jeremiah prophets and brake it; 28:11 and said
Hananias in conspectu omnis populi dicens: ‘ Haec
Chananyah in before all people saying: ‘ This
dicat Dominus: Sic confringam iugum Nabuchodonosor
says Lord: so break yoke Nebuchadnezzar
regis Babylonis post duos annos dierum de collo
s Babylon after two years days of neck
omnium gentium’. Et abiit Ieremias propheta in
all the nations. ‘ The He went Jeremiah prophet in
viam suam. 28:12 Et factum est verbum Domini ad
way own. 28:12 The it is word of to
Ieremiam, postquam confregit Hananias propheta
Jeremiah after brake Chananyah prophet
iugum de collo Ieremiae prophetae, dicens: 28:13
yoke of neck Jeremiah The prophets, saying: 28:13

‘Vade et dices Hananiae: Haec dicit Dominus: Iuga
Go and say Hananiah; This says Lord: The yokes
ligna contrivisti et facies pro eis iuga ferrea. 28:14
wood broken and face for them ridges iron. 28:14
Quia haec dicit Dominus exercituum, Deus Israel:
for this says Lord hosts God Israel:
Iugum ferreum posui super collum cunctarum
yoke iron I put over neck all
gentium istarum, ut serviant Nabuchodonosor regi
nations of these, as serve Nebuchadnezzar king
Babylonis, et servient ei; insuper et bestias terrae
Babylon and serve him; In addition, and animals earth
dedi ei’. 28:15 Et dixit Ieremias propheta ad
I to him. ‘ 28:15 The said Jeremiah prophet to
Hananiah prophetam: ‘Audi, Hanania! Non misit te
Hanania prophet: ‘Listen, Hanania! no sent you
Dominus, et tu confidere fecisti populum istum in
Lord, and you trust You made people this in
mendacio. 28:16 Idcirco haec dicit Dominus: Ecce
lie. 28:16 Therefore this says Lord: Look
emittam te a facie terrae; hoc anno morieris,
send you from the land; this year die;
adversum enim Dominum praevaricationem locutus
against For Lord breaking said
es’. 28:17 Et mortuus est Hananias propheta in
You are. ‘ 28:17 The dead is Chananyah prophet in
anno illo, mense septimo. 29:1 Et haec sunt verba
year that, month seventh. 29: 1 The this are words
epistulae, quam misit Ieremias propheta de Ierusalem
letters, than sent Jeremiah prophet of Jerusalem
ad reliquias seniorum transmigrationis et ad
to remains elders captivity and to
sacerdotes et ad prophetas et ad omnem populum,
priests and to prophets and to all people
quem traduxerat Nabuchodonosor de Ierusalem in
which deported Nebuchadnezzar of Jerusalem in
Babylonem, 29:2 postquam egressus est Iechonias rex
Babylon 29: 2 after out is Jeconias king
et domina et eunuchi et principes Iudae et
and Lady and officials and leaders Judah and

Ierusalem et faber et inclusor de Ierusalem, 29:3 in
Jerusalem and smith and smiths of Jerusalem 29: 3 in
manu Elasa filii Saphan et Gamariae filii
hand Elasah children Saphan and Gemaryah children
Helciae, quos misit Sedecias rex Iudae ad
Hilkiah, which sent old king Judah to
Nabuchodonosor regem Babylonis in Babylonem
Nebuchadnezzar king Babylon in Babylon
dicens: 29:4 ‘ Haec dicit Dominus exercituum, Deus
saying: 29: 4 ‘ This says Lord hosts God
Israel, omni transmigrationi, quam transtuli de
Israel all captives, than removed of
Ierusalem in Babylonem: 29:5 Aedificate domos et
Jerusalem in Babylon; 29: 5 build homes and
habitate et plantate hortos et comedite fructum
live and plant gardens and eat fruit
eorum, 29:6 accipite uxores et generate filios et
their 29: 6 Receive wives and general children and
filias et date filiis vestris uxores et filias
daughters and date children your wives and daughters
vestras date viris, et pariant filios et filias, et
your date men and bear children and daughters, and
multiplicamini ibi et nolite esse pauci numero. 29:7
multiply there and do not be a few number. 29: 7
Et quaerite pacem civitatis, ad quam transmigrare
The seek peace city to than prisoners
vos feci, et orate pro ea ad Dominum, quia in
you I, and pray for it to Lord, because in
pace illius erit pax vobis. 29:8 Haec enim dicit
peace of will be peace to you. 29: 8 This For says
Dominus exercituum, Deus Israel: Non vos seducant
Lord hosts God Israel: no you seduce
prophetae vestri, qui sunt in medio vestrum, et
prophets your that are in the you and
divini vestri, et ne attendatis ad somnia vestra,
divine your and do not listen to dreams your
quae vos somniatis, 29:9 quia falso ipsi prophetant
which you to dream 29: 9 because false they prophesy
vobis in nomine meo, et non misi eos, dicit
you in name I and not I them; says

Dominus. 29:10 Quia haec dicit Dominus: Cum
Lord. 29:10 for this says Lord: with
impleti fuerint in Babylone septuaginta anni, visitabo
Noah they in Babylon seventy years; visit
vos et suscitabo super vos verbum meum bonum, ut
you and will perform over you word my good as
reducam vos ad locum istum. 29:11 Ego enim scio
back you to place this. 29:11 I For I know
cogitationes, quas ego cogito super vos, ait Dominus,
thoughts, which I I think over you said Lord,
cogitationes pacis et non afflictionis, ut dem vobis
thoughts peace and not disaster as I you
posteritatem et spem. 29:12 Et invocabitis me et
posterity and hope. 29:12 The call I and
ibitis; et orabitis me, et ego exaudiam vos. 29:13
you shall go; and pray I and I answer You. 29:13
Quaeretis me et invenietis, cum quaesieritis me in
seek I and find with search I in
toto corde vestro. 29:14 Et inveniar a vobis, ait
all heart your. 29:14 The found from you said
Dominus, et reducam captivitatem vestram et
Lord, and back captivity your and
congregabo vos de universis gentibus et de cunctis
I gather you of all nations and of all
locis, ad quae expuli vos, dicit Dominus; et reverti
places, to which driven you says Lord; and return
vos faciam ad locum, de quo transmigrare vos feci.
you I do to place of which prisoners you I did it.
29:15 Quia dixistis: ‘Suscitavit nobis Dominus
29:15 for you said: ‘Set up us Lord
prophetas in Babylone’. 29:16 Quia haec dicit
prophets in Babylon '. 29:16 for this says
Dominus ad regem, qui sedet super solium David, et
Lord to king, that He sits over throne David and
ad omnem populum habitatorem urbis huius, ad
to all people inhabitants city this, to
fratres vestros, qui non sunt egressi vobiscum in
brothers your that not are out with in
transmigrationem, 29:17 haec dicit Dominus
Removed, 29:17 this says Lord

exercituum: Ecce mittam in eis gladium et famem
hosts: Look I in them sword and hunger
et pestem et ponam eos quasi ficus malas, quae
and pest and I will them as fig the bad: which
comedi non possunt, eo quod pessimae sint; 29:18
I ate not can it that bad they are; 29:18
et persequar eos in gladio et in fame et in
and pursue them in sword and in hunger and in
pestilentia et dabo eos in vexationem universis
plague and I them in abhorrent all
regnis terrae, in maledictionem et in stuporem et
kingdoms earth in curse and in astonishment and
in sibilum et in opprobrium cunctis gentibus, ad
in hissing and in reproach all nations, to
quas ego eieci eos, 29:19 eo quod non audierint
which I drive them; 29:19 it that not listen
verba mea, dicit Dominus, quae misi ad eos per
words my says Lord, which I to them by
servos meos prophetas, de nocte consurgens et
officials my prophets of night rising and
mittens, et non audistis, dicit Dominus. 29:20 Vos
sending and not You have heard, says Lord. 29:20 you
ergo audite verbum Domini, omnis transmigratio,
So listen word Lord, all exiles,
quam emisi de Ierusalem in Babylonem. 29:21 Haec
than sent of Jerusalem in Babylon. 29:21 This
dicit Dominus exercituum, Deus Israel, ad Achab
says Lord hosts God Israel to Ahab
filium Colaiae et ad Sedeciam filium Maasiae, qui
son Kolaiah and to Zedekiah son Mahseiah, that
prophetant vobis in nomine meo mendaciter: Ecce
prophecy you in name I falsely: Look
ego tradam eos in manu Nabuchodonosor regis
I I will them in hand Nebuchadnezzar s
Babylonis, et percutiet eos in oculis vestris; 29:22 et
Babylon and strike them in eyes you; 29:22 and
assumetur ex eis maledictio omni transmigratori
taken from them the curse all captives
Iudae, quae est in Babylone, dicentium: ‘Ponat te
Judah, which is in Babylon saying: ‘Put you
Dominus sicut Sedeciam et sicut Achab, quos frigit
Lord as Zedekiah and as Ahab which roasted

rex Babylonis in igne!'; 29:23 pro eo quod fecerint
king Babylon in fire! ' 29:23 for it that done
stultitiam in Israel et moechati sunt in uxores
foolishness in Israel and committed adultery are in wives
amicorum suorum et locuti sunt verbum in nomine
friends their and have are word in name
meo mendaciter, quod non mandavi eis. Ego enim
I lying that not command them. I For
scio et sum testis, dicit Dominus. 29:24 Et ad
I know and I The witness, says Lord. 29:24 The to
Semeiam Nehelamiten dices: 29:25 Haec dicit
Semaia Nehelam say: 29:25 This says
Dominus exercituum, Deus Israel, pro eo quod misisti
Lord hosts God Israel for it that sent
in nomine tuo epistulas ad omnem populum, qui est
in name your letters to all people that is
in Ierusalem, et ad Sophoniam filium Maasiae
in Jerusalem and to Zephaniah son Mahseiah
sacerdotem et ad universos sacerdotes dicens: 29:26
priest and to all priests saying: 29:26
'Dominus dedit te sacerdotem pro Ioiada sacerdote,
'The Lord given you priest for Jehoiada priest
ut sis praefectus in domo Domini super omnem
as be Governor in house of over all
virum arrepticium et prophetantem, ut mittas eum
man off and prophesies, as shooting it
in nervum et in vincula. 29:27 Et nunc quare non
in stocks and in bonds. 29:27 The now why not
increpasti Ieremiam Anathothiten, qui prophetat
rebuked Jeremiah Anathothite, that prophesies
vobis? 29:28 Quia super hoc misit ad nos in
you? 29:28 for over this sent to we in
Babylonem dicens: Longum est; aedificate domos et
Babylon saying: Long it is; build homes and
habitate et plantate hortos et comedite fructum
live and plant gardens and eat fruit
eorum". 29:29 Legit ergo Sophonias sacerdos
Their '. 29:29 reads So Zephaniah The priest
epistulam istam in auribus Ieremiae prophetae. 29:30
letter this in ears Jeremiah prophet. 29:30

Et factum est verbum Domini ad Ieremiam dicens:

The it is word of to Jeremiah saying:

29:31 ‘ Mitte ad omnem transmigrationem dicens:

29:31 ‘ Send to all deportation saying:

Haec dicit Dominus ad Semeiam Nehelamiten: Pro eo

This says Lord to Semaia Nehelam: Pro it

quod prophetavit vobis Semeias, et ego non misi

that prophesied you Shemaiah and I not I

eum, et fecit vos confidere in mendacio, 29:32

him, and he you trust in lying 29:32

idcirco haec dicit Dominus: Ecce ego visitabo super

therefore this says Lord: Look I visit over

Semeiam Nehelamiten et super semen eius; non erit

Semaia Nehelam and over seed thereof; not will be

ei vir sedens in medio populi huius, et non videbit

it man sitting in the people this, and not see

bonum, quod ego faciam populo meo, ait Dominus,

good that I I do people I said Lord,

quia praevaricationem locutus est adversus

because breaking said is against

Dominum’. 30:1 Verbum, quod factum est ad

The Lord. ‘ 30: 1 word that it is to

Ieremiam a Domino dicens: 30:2 ‘ Haec dicit

Jeremiah from Lord saying: 30: 2 ‘ This says

Dominus, Deus Israel, dicens: Scribe tibi omnia

Lord, God Israel saying: write you all

verba, quae locutus sum ad te, in libro; 30:3 ecce

words, which said I to you in the book; 30: 3 See

enim dies veniunt, dicit Dominus, et convertam

For day they says Lord, and turn

sortem populi mei Israel et Iudae, ait Dominus, et

Fate people my Israel and Judah, said Lord, and

convertam eos ad terram, quam dedi patribus eorum,

turn them to land than I fathers their

et possidebunt eam’. 30:4 Et haec verba, quae

and possess it’. 30: 4 The this words, which

locutus est Dominus ad Israel et ad Iudam: 30:5 ‘

said is Lord to Israel and to Judah: 30: 5 ‘

Quoniam haec dicit Dominus: Vocem terroris

For this says Lord: voice terrorists

audivimus, formido et non est pax. 30:6 Interrogate

we have heard, terror and not is peace. 30: 6 Ask

et videte, si generat masculus; quare ergo vidi
and see, if generates male; why So I
omnis viri manum super lumbum suum quasi
all men hand over loins his as
parturientis, et conversae sunt universae facies in
labor, and turned are all face in
auruginem? 30:7 Vae, quia magna dies illa, nec est
yellow? 30: 7 Woe because great day that or is
similis eius, tempusque tribulationis est Iacob, et ex
like his time trouble is Jacob, and from
ipso salvabitur. 30:8 Et erit: in die illa, ait
it saved. 30: 8 The will be: in day that said
Dominus exercituum, conteram iugum eius de collo
Lord hosts break yoke his of neck
tuo et vincula tua dirumpam; et non dominabuntur
your and bonds your bands; and not rule
ei amplius alieni, 30:9 sed servient Domino Deo suo
it more strangers 30: 9 but serve Lord God his
et David regi suo, quem suscitabo eis. 30:10 Tu
and David king his which will perform them. 30:10 You
ergo ne timeas, serve meus Iacob, ait Dominus,
So do not Fear O my Jacob, said Lord,
neque paveas, Israel, quia ecce ego salvabo te de
or discouraged, Israel because See I save you of
terra longinqua et semen tuum de terra captivitatis
land far and seed your of land taking
eorum; et revertetur Iacob et quiescet et securus
them; and return Jacob and quiet and easy
erit, et non erit quem formidet; 30:11 quoniam
It will be and not will be which fear; 30:11 for
tecum ego sum, ait Dominus, ut salvem te. Faciam
with I I said Lord, as save You. I Will
enim consummationem in cunctis gentibus, in quibus
For consummation in all nations, in which
dispersi te; te autem non faciam in
scattered you; you Now not I do in
consummationem, sed castigabo te in iudicio nec
completion, but correct you in trial or
quasi innocenti parcam tibi. 30:12 Quia haec dicit
as innocent spare to you. 30:12 for this says
Dominus: Insanabilis fractura tua, pessima plaga tua;
Lord: incurable fracture your worst stroke your;

30:13 non est qui iudicet iudicium tuum; sunt ulceri

30:13 not is that judge judgment your; are ulcer

medicamina, tibi vero cicatrix non obducitur. 30:14

drugs, you But scar not medicines. 30:14

Omnes amatores tui obliti sunt tui, te non

All lovers your forgot are your you not

quaerunt; plaga enim inimici percussi te castigatione

seek; stroke For enemies I struck you chastisement

crudeli: propter multitudinem iniquitatis tuae dura

cruel; for company of violence your hard

facta sunt peccata tua. 30:15 Quid clamas super

made are sins Your. 30:15 What you cry over

contritione tua? Insanabilis est dolor tuus. Propter

destruction Yours? incurable is Department Your. Because of

multitudinem iniquitatis tuae et propter dura peccata

company of violence your and for hard sins

tua feci haec tibi. 30:16 Propterea omnes, qui

your I this to you. 30:16 Therefore all that

comedunt te, devorabuntur, et universi hostes tui in

eat you devoured; and all enemies your in

captivitatem ducentur, et, qui te vastant, vastabuntur,

captivity led, and, that you waste; wasted

cunctosque praedatores tuos dabo in praedam. 30:17

all foraging your I in prey. 30:17

Obducam enim cicatricem tibi et a vulneribus tuis

I will close For health you and from wounds your

sanabo te, dicit Dominus, quia Eiectam vocaverunt

heal you says Lord, because outcast they called

te, Sion haec, quae non habebat requirentem. 30:18

you Zion Thus, which not had one cares. 30:18

Haec dicit Dominus: Ecce ego convertam sortem

This says Lord: Look I turn Fate

tabernaculorum Iacob et tectis eius miserebor, et

Booths Jacob and buildings his I have compassion, and

aedificabitur civitas in ruinis suis, et arx in loco

built The city in breaches their and citadel in place

suo fundabitur; 30:19 et egredietur de eis laus

his prisoners; 30:19 and Unleashed of them praise

voxque ludantium. Et multiplicabo eos, et non

voice the players. The multiply them; and not

imminuentur, et glorificabo eos, et non
diminished and will them; and not
attenuabuntur. 30:20 Et erunt filii eius sicut a
small. 30:20 The will be children his as from
principio, et coetus eius coram me permanebit, et
beginning and group his before I permanent and
visitabo adversum omnes, qui tribulant eum. 30:21
visit against all that trouble him. 30:21
Et erit dux eius ex eo, et princeps de medio eius
The will be leader his from it and leader of the his
procedet; et applicabo eum, et accedet ad me. Quis
advance; and I apply him, and approach to Me. Who
enim iste est, qui pignori dabit cor suum, ut
For this is that pledge will heart his as
appropinquet mihi?, ait Dominus. 30:22 Et eritis
approach I ?, said Lord. 30:22 The You will be
mihi in populum, et ego ero vobis in Deum. 30:23
I in people and I I you in God. 30:23
Ecce turbo Domini, furor egrediens, procella ruens;
Look whirlwind Lord, The anger He came out, storm rushing;
in capite impiorum conquiescet. 30:24 Non cessabit
in head the wicked BARB. 30:24 no calm
ab ira indignationis Dominus, donec faciat et
from anger indignation Lord, until do and
compleat cogitationes cordis sui; in novissimo dierum
performed thoughts heart s; in last days
intellegetis ea. 31:1 In tempore illo, dicit Dominus,
understand them. 31: 1 in time that, says Lord,
ero Deus universis cognationibus Israel, et ipsi erunt
I God all families Israel and they will be
mihi in populum. 31:2 Haec dicit Dominus: Invenit
I in people. 31: 2 This says Lord: found
gratiam in deserto populus, qui remanserat a
thanks in desert people; that left from
gladio; vadet ad requiem suam Israel'. 31:3 De longe
sword; go to rest his Israel '. 31: 3 The off
Dominus apparuit mihi: ' In caritate perpetua dilexi
Lord He appeared me: ' in charity permanent I loved
te; ideo attraxi te in misericordia. 31:4
you; therefore I have drawn you in mercy. 31: 4
Rursumque aedificabo te, et aedificaberis, virgo
again build you and built, virgin

Israel; adhuc ornaberis tympanis tuis et egredieris in
Israel; yet Carrying drums your and out in
choro ludentium. 31:5 Adhuc plantabis vineas in
dance the players. 31: 5 yet plant vineyards in
montibus Samariae; plantabunt plantantes et
mountains Samaria; plant plant and
vindemiabunt. 31:6 Quia erit dies, in qua clamabunt
vintage. 31: 6 for will be day, in which cry
custodes in monte Ephraim: ‘Surgite, et ascendamus
guards in mount Ephraim: ‘Rise and up
in Sion ad Dominum Deum nostrum’. 31:7 Quia
in Zion to Lord God of us. ‘ 31: 7 for
haec dicit Dominus: Exsultate in laetitia propter
this says Lord: Sing in joy for
Iacob et hinnite capiti gentium; personate, canite et
Jacob and neigh head nations; Cry Blow and
dicite: ‘Salva, Domine, populum tuum, reliquias
say: ‘Help, Sir, people your remains
Israel’. 31:8 Ecce ego adducam eos de terra
Israel ‘. 31: 8 Look I I them of land
aquilonis et congregabo eos ab extremis terrae;
north and I gather them from ends land;
inter quos erunt caecus et claudus, praegnans et
between which will be blind and lame, pregnant and
pariens simul: coetus magnus revertentium huc.
labor; at the same time; group great return here.
31:9 In fletu venient, et in deprecatione reducam
31: 9 in weeping come and in deprecation back
eos et adducam eos per torrentes aquarum in via
them and I them by torrents water in road
recta, et non impingent in ea, quia factus sum
right and not stumble in it because he became I
Israeli pater, et Ephraim primogenitus meus est’.
Israel father, and Ephraim firstborn my He is. ‘
31:10 Audite verbum Domini, gentes, et annuntiate
31:10 Listen word Lord, nations and Show
in insulis, quae procul sunt, et dicite: ‘ Qui
in islands which at are and say: ‘ He
dispersit Israel, congregabit eum et custodiet eum
scattered Israel gather it and watch it

sicut pastor gregem suum'. 31:11 Redemit enim
as shepherd company his own. ' 31:11 redeemed For
Dominus Iacob et liberavit eum de manu potentioris.
Lord Jacob and free it of hand violent.
31:12 Et venient et laudabunt in monte Sion et
31:12 The come and praise in mount Zion and
confluent ad bona Domini super frumento et vino
flow to good of over corn and wine
et oleo et fetu pecorum et armentorum; eritque
and oil and docs cattle and herds; Otherwise
anima eorum quasi hortus irriguus, et ultra non
soul their as garden watered, and more not
esurient. 31:13 Tunc laetabitur virgo in choro,
hunger. 31:13 Then rejoice virgin in dance,
iuvenes et senes simul. ' Et convertam
young people and the elderly at the same time. ' The turn
luctum eorum in gaudium et consolabor eos et
mourning their in joy and comfort them and
laetificabo a dolore suo. 31:14 Et inebriabo
make from pain his own. 31:14 The drench
animam sacerdotum pinguedine, et populus meus
life priests fat, and people my
bonis meis adimplebitur ', ait Dominus. 31:15 Haec
good I filled ' said Lord. 31:15 This
dicit Dominus: ' Vox in Rama audita est
says Lord: ' Right in Rama hearing is
lamentationis, luctus et fletus Rachel plorantis filios
lamentation, mourning and weeping Rachel weeping children
suos et nolentis consolari super eis, quia non
their and refusing console over them, because not
sunt'. 31:16 Haec dicit Dominus: ' Quiescat vox tua
they are. ' 31:16 This says Lord: ' Refrain voice your
a ploratu, et oculi tui a lacrimis, quia est
from Weep and eyes your from tears, because is
merces operi tuo, ait Dominus, et revertentur de
wage work your said Lord, and return of
terra inimici. 31:17 Et est spes novissimis tuis, ait
land enemies. 31:17 The is hope last your said
Dominus, et revertentur filii ad terminos suos.
Lord, and return children to border ones.

31:18 Audiens audivi Ephraim transmigrantem:

31:18 hearing I heard Ephraim bemoaning

‘Castigasti me, et eruditus sum quasi iuenculus

'disciplined I and educated I as young

indomitus; converte me, et convertar, quia tu

overbearing; Convert I and return; because you

Dominus Deus meus. 31:19 Postquam enim convertisti

Lord God My. 31:19 after the For convert

me, egi paenitentiam; et postquam ostendisti mihi,

I I've done repent; and after I ordered I

percussi femur meum; confusus sum et erubui,

I struck thigh my; shame! I and I was ashamed;

quoniam sustinui opprobrium adolescentiae meae’.

for I waited reproach youth My '.

31:20 Estne filius honorabilis mihi Ephraim aut puer

31:20 Is son respected I Ephraim or boy

delectabilis, quia ex quo locutus sum de eo, adhuc

pleasurable; because from which said I of it yet

recordabor eius? Idcirco conturbata sunt viscera mea

remember his? Therefore troubled are tender my

super eum: miserans miserebor eius ‘, ait Dominus.

over him: pitying I pity his ' said Lord.

31:21 Statue tibi lapides, pone tibi signa, dirige cor

31:21 Set you stones, set you signs direct heart

tuum in iter, viam, in qua ambulasti; revertere,

your in Travelling way, in which walked; return;

virgo Israel, revertere ad civitates tuas istas. 31:22

virgin Israel return to cities I service. 31:22

Usquequo vagaberis, filia rebellis? Quia creavit

How long stray, daughter rebel? for created

Dominus novum super terram: femina circumdabit

Lord new over land; woman cOMPASS

virum. 31:23 Haec dicit Dominus exercituum, Deus

husband. 31:23 This says Lord hosts God

Israel: ‘ Adhuc dicent verbum istud in terra Iudae

Israel: ' yet say word this in land Judah

et in urbibus eius, cum convertero sortem eorum:

and in cities his with I turn Fate their

‘Benedicat tibi Dominus, habitaculum iustitiae, mons

'bless you Lord, habitation justice, mountain

sanctus’. 31:24 Et habitabunt in eo Iudas et omnes

Holy. ' 31:24 The live in it Judas and all

civitates eius simul, agricolae et minantes
cities his at the same time, farmers and drive
greges. 31:25 Quia inebriavi animam lassam et
flocks. 31:25 for inebriated life weary and
omnem animam esurientem saturavi'. 31:26 Ideo
all life hungry fed. ' 31:26 Therefore
quasi de somno suscitatus sum et vidi, et somnus
as of sleep raised I and I, and sleep
meus dulcis mihi. 31:27 ' Ecce dies veniunt, dicit
my sweet to me. 31:27 ' Look day they says
Dominus, et seminabo domum Israel et domum
Lord, and plant home Israel and home
Iudae semine hominum et semine iumentorum. 31:28
Judah seed men and seed livestock. 31:28
Et sicut vigilavi super eos, ut evellerem et demolirer
The as I watched over them; as uproot and down
et dissiparem et disperderem et affligerem, sic
and down and off and afflict so
vigilabo super eos, ut aedificem et plantem, ait
watch over them; as build and plant said
Dominus. 31:29 In diebus illis non dicent ultra:
Lord. 31:29 in days they not say more:
'Patres comederunt uvam acerbam, et dentes filiorum
'fathers ate sour grape, and The teeth children
obstupuerunt', 31:30 sed unusquisque in iniquitate
astounded ' 31:30 but each in violence
sua morietur; omnis homo, qui comederit uvam
his die; all man, that eats sour
acerbam, obstupescunt dentes eius. 31:31 Ecce dies
grape, Blunted The teeth her. 31:31 Look day
veniunt, dicit Dominus, et feriam domui Israel et
they says Lord, and fair house Israel and
domui Iudae pactum novum; 31:32 non secundum
house Judah pact new; 31:32 not according to
pactum, quod pepigi cum patribus eorum in die qua
pact that I made with fathers their in day which
apprehendi manum eorum, ut educerem eos de terra
I took hand their as lead them of land
Aegypti, pactum, quod irritum fecerunt, et ego
Egypt, pact that void they and I
dominatus sum eorum, dicit Dominus. 31:33 Sed hoc
mastery I their says Lord. 31:33 but this

erit pactum, quod feriam cum domo Israel post dies
will be pact that fair with house Israel after day
illos, dicit Dominus: Dabo legem meam in visceribus
those says Lord: I will law I in within
eorum et in corde eorum scribam eam; et ero eis
their and in heart their write it; and I them
in Deum, et ipsi erunt mihi in populum. 31:34 Et
in God, and they will be I in people. 31:34 The
non docebit ultra vir proximum suum, et vir
not guide more man neighbor his and man
fratrem suum dicens: ‘Cognosce Dominum’; omnes
brother his saying: ‘Know Lord’; all
enim cognoscent me, a minimo eorum usque ad
For know I from small their up to
maximum, ait Dominus, quia propitiabor iniquitati
maximum said Lord, because forgive unrighteousness
eorum et peccati eorum non memorabor amplius’.
their and sin their not I remember any more. ‘
31:35 Haec dicit Dominus, qui dat solem in lumine
31:35 This says Lord, that gives sun in light
diei, ordinem lunae et stellarum in lumine noctis,
day order Monday and stars in light night
qui turbat mare, et fremunt fluctus eius, Dominus
that Quieting sea, and roar waves his Lord
exercituum nomen illi: 31:36 ‘ Si defecerint leges
hosts name they: 31:36 ‘ If fail laws
istae coram me, dicit Dominus, tunc et semen Israel
these before I says Lord, then and seed Israel
deficiet, ut non sit gens coram me cunctis diebus’.
fail, as not is nation before I all days. ‘
31:37 Haec dicit Dominus: ‘ Si mensurari potuerint
31:37 This says Lord: ‘ If measured could
caeli sursum, et investigari fundamenta terrae
air up and investigated foundations earth
deorsum, et ego abiciam universum semen Israel
down and I cast off all seed Israel
propter omnia, quae fecerunt, dicit Dominus. 31:38
for all which they says Lord. 31:38
Ecce dies veniunt, dicit Dominus, et aedificabitur
Look day they says Lord, and built

civitas Domino a turre Hananeel usque ad portam
The city Lord from tower Hananel up to gate
Anguli, 31:39 et exhibit ultra norma mensurae in
Angle 31:39 and go out more The norm measurement in
conspectu eius super collem Gareb et vertetur in
before his over hill Gareb and turn in
Goa, 31:40 et omnis vallis cadaverum et cineris et
Goa, 31:40 and all valley corpses and ashes and
universa regio usque ad torrentem Cedron et usque
all region up to torrent Kidron and up
ad angulum portae Equorum orientalis sanctum
to angle The gates horse east St.
Domini; non evelletur et non destruetur ultra in
Lord; not pulled up and not down more in
perpetuum'. 32:1 Verbum, quod factum est ad
'forever'. 32: 1 word that it is to
Ieremiam a Domino in anno decimo Sedeciae regis
Jeremiah from Lord in year X Zedekiah s
Iudae; ipse est annus decimus octavus
Judah; he is year X eighth
Nabuchodonosor. 32:2 Tunc exercitus regis Babylonis
Nebuchadnezzar. 32: 2 Then army s Babylon
obsidebat Ierusalem, et Ieremias propheta erat
besieging Jerusalem and Jeremiah prophet was
clausus in atrio custodiae, qui erat in domo regis
closed in court custody, that was in house s
Iudae. 32:3 Clauserat enim eum Sedecias rex Iudae
Judah. 32: 3 shut For it old king Judah
dicens: ' Quare vaticinaris dicens: 'Haec dicit
saying: ' Why predictions saying: 'This says
Dominus: Ecce ego dabo civitatem istam in manu
Lord: Look I I city this in hand
regis Babylonis, et capiet eam; 32:4 et Sedecias rex
s Babylon and take it; 32: 4 and old king
Iudae non effugiet de manu Chaldaeorum, sed
Judah not escape of hand Chaldeans but
tradetur in manus regis Babylonis, et loquetur os
betrayed in hand s Babylon and spokesman mouth
eius cum ore illius, et oculi eius oculos illius
his with mouth of and eyes his eyes of

videbunt; 32:5 et in Babylonem ducet Sedeciam, et
see; 32: 5 and in Babylon Links Zedekiah, and
ibi erit, donec visitem eum, ait Dominus; si autem
there It will be until visit him, said Lord; if Now
dimicaveritis adversum Chaldaeos, nihil prosperum
fight against Chaldeans nothing success
habebitis’?’. 32:6 Et dixit Ieremias: ‘ Factum est
you have? ’. 32: 6 The said Jeremiah: ‘ Action is
verbum Domini ad me dicens: 32:7 Ecce Hanameel
word of to I saying: 32: 7 Look Hananel
filius Sellum patruelis tuus veniet ad te dicens:
son Sallu cousin your will to you saying:
‘Eme tibi agrum meum, qui est in Anathoth; tibi
‘Buy you field my that is in Anathoth; you
enim competit ex propinquitate, ut emas’. 32:8 Et
For competent from close as buy it. ‘ 32: 8 The
venit ad me Hanameel filius patru mei secundum
he came to I Hananel son Dodo my according to
verbum Domini ad vestibulum custodiae et ait ad
word of to Processing guardianship and said to
me: ‘Posside agrum meum, qui est in Anathoth in
me: ‘Get field my that is in Anathoth in
terra Benjamin, quia tibi competit hereditas, et tu
land Benjamin because you competent The inheritance and you
propinquus es, ut possideas’. Intellexi autem quod
close you as possess. ‘ I knew Now that
verbum Domini esset 32:9 et emi agrum ab
word of was 32: 9 and I bought field from
Hanameel filio patru mei, qui est in Anathoth, et
Hananel son Dodo my that is in Anathoth and
appendi ei argentum: septem et decem siclos
weighed it silver: seven and ten sides
argenteos. 32:10 Et scripsi in libro et signavi et
silver. 32:10 The I wrote in book and sealed and
adhibui testes et appendi argentum in statera. 32:11
I took witnesses and weighed silver in balance. 32:11
Et accepi librum possessionis signatum, continentem
The I received book possession signed, continent
stipulationes et rata, et apertum; 32:12 et dedi
stipulations and ratifications and open; 32:12 and I

librum possessionis Baruch filio Neriae filii Maasiae
book possession Baruch son Neriah children Mahseiah
in oculis Hanameel patruelis mei et in oculis
in eyes Hananel cousin my and in eyes
testium, qui obsignaverant in libro emptionis, et in
witnesses, that subscribed in book purchase, and in
oculis omnium Iudaeorum, qui sedebant in atrio
eyes all Jews, that sate in court
custodiae. 32:13 Et praecepi Baruch coram eis
custody. 32:13 The command Baruch before them
dicens: 32:14 Haec dicit Dominus exercituum, Deus
saying: 32:14 This says Lord hosts God
Israel: Sume libros istos, librum emptionis hunc
Israel: Take books these book purchase this
signatum et librum hunc, qui apertus est; et pones
signed and book this that open it is; and Put the
illos in vase fictili, ut permanere possint diebus
them in vessel earthen as continue can days
multis. 32:15 Haec enim dicit Dominus exercituum,
many. 32:15 This For says Lord hosts
Deus Israel: Adhuc possidebuntur domus et agri et
God Israel: yet purchased house and field and
vineae in terra ista. 32:16 Et oravi ad Dominum,
vineyard in land this. 32:16 The I prayed to Lord,
postquam tradidi librum possessionis Baruch filio
after delivered book possession Baruch son
Neriae, dicens: 32:17 Heu, Domine Deus, ecce tu
Neriah, saying: 32:17 Ah! O God, See you
fecisti caelum et terram in fortitudine tua magna
You made heaven and land in strength your great
et in brachio tuo extento; non erit tibi difficile
and in arm your outstretched; not will be you difficult
omne verbum, 32:18 qui facis misericordiam in
all word, 32:18 that You do mercy in
milibus et reddis iniquitatem patrum in sinum
thousands and replays violence fathers in Gulf
filiorum eorum post eos; Deus magne, potens,
children their after them; God great powerful,
Dominus exercituum nomen eius: 32:19 magnus
Lord hosts name his 32:19 great

consilio et potens in operibus, cuius oculi aperti
design and powerful in works the eyes open
sunt super omnes vias filiorum Adam, ut reddas
are over all ways children Adam, as Deal
unicuique secundum vias suas et secundum fructum
each according to ways their and according to fruit
operum eius. 32:20 Qui posuisti signa et portenta
works her. 32:20 He You have set standards and wonders
in terra Aegypti usque ad diem hanc et in Israel
in land Egypt up to day this and in Israel
et in hominibus; et fecisti tibi nomen, sicut est
and in men; and You made you name, as is
dies haec. 32:21 Et eduxisti populum tuum Israel de
day this. 32:21 The You brought people your Israel of
terra Aegypti in signis et in portentis et in manu
land Egypt in standards and in wonders and in hand
robusta et in brachio extento et in terrore magno.
strong and in arm outstretched and in terror great.
32:22 Et dedisti eis terram hanc, quam iurasti
32:22 The You them land this than You swore
patribus eorum, ut dares eis, terram fluentem lacte
fathers their as give them, land flowing milk
et melle. 32:23 Et ingressi sunt et possederunt eam;
and honey. 32:23 The entered are and possessed it;
et non oboedierunt voci tuae et in lege tua non
and not listen voice your and in law your not
ambulaverunt: omnia, quae mandasti eis, ut facerent,
walked; all which You command them, as do
non fecerunt; et occurrere fecisti eis omnia mala
not they did; and meet You made them all bad
haec. 32:24 Ecce munitiones exstructae sunt adversum
this. 32:24 Look strongholds built are against
civitatem, ut capiatur, et urbs data est in manu
city as taken, and city given is in hand
Chaldaeorum, qui proeliantur adversus eam, in gladio
Chaldeans that fight against it in sword
et fame et pestilentia; et quaecumque locutus es,
and hunger and pestilence; and whatever said you
acciderunt, ut tu ipse cernis. 32:25 Et tu dicis mihi,
incidents as you he store. 32:25 The you say I
Domine Deus: Eme agrum argento et adhibe testes,
O God: Buy field silver and apply witnesses

cum urbs data sit in manu Chaldaeorum'. 32:26 Et
with city given is in hand Chaldeans. ' 32:26 The

factum est verbum Domini ad Ieremiam dicens:
it is word of to Jeremiah saying:

32:27 ' Ecce ego Dominus, Deus universae carnis;
32:27 ' Look I Lord, God all the flesh;

numquid mihi difficile erit omne verbum? 32:28
Do I difficult will be all word? 32:28

Propterea haec dicit Dominus: Ecce ego tradam
Therefore this says Lord: Look I I will

civitatem istam in manus Chaldaeorum et in manus
city this in hand Chaldeans and in hand

regis Babylonis, et capiet eam. 32:29 Et venient
s Babylon and take her. 32:29 The come

Chaldaei proeliantes adversum urbem hanc et
Chaldeans fight against city this and

succendent eam igni et comburent eam et domos, in
set it fire and burn it and homes in

quarum domatibus sacrificabant Baal et libabant diis
the roofs sacrifice Baal and who knows other

alienis libamina ad irritandum me. 32:30 Erant
other offerings to provoke Me. 32:30 there were

enim filii Israel et filii Iudae iugiter facientes
For children Israel and children Judah regularly doing

malum in oculis meis ab adulescentia sua, filii
evil in eyes I from youth his children

Israel, qui usque nunc exacerbant me in opere
Israel that up now embitter I in work

manuum suarum, dicit Dominus. 32:31 Quia in
hands their says Lord. 32:31 for in

furorem et in indignationem meam facta est mihi
anger and in indignation I made is I

civitas haec a die, qua aedificaverunt eam, usque
The city this from day which built it up

ad diem istam, qua auferetur de conspectu meo
to day this which fail of before I

32:32 propter omnem malitiam filiorum Israel et
32:32 for all malice children Israel and

filiorum Iudae, quam fecerunt, ad iracundiam me
children Judah, than they to anger I

provocantes, ipsi et reges eorum, principes eorum et
challenging they and kings their leaders their and
sacerdotes eorum et prophetae eorum, viri Iudae et
priests their and prophets their men Judah and
habitatores Ierusalem. 32:33 Et verterunt ad me
inhabitants Jerusalem. 32:33 The change to I
terga et non facies, cum docerem eos diluculo
back and not face, with I taught them early
consurgens et erudiens, et nollent audire, ut
rising and teaching, and they would not hear, as
acciperent disciplinam. 32:34 Et posuerunt idola sua
take instruction. 32:34 The put idols his
in domo, super quam invocatum est nomen meum,
in home over than bears is name my
ut polluerent eam; 32:35 et aedificaverunt excelsa
as pollute it; 32:35 and built high
Baal, quae sunt in valle Benennom, ut initiarent
Baal which are in valley Hinnom, as cause
filios suos et filias suas Moloch; quod non
children their and daughters their Moloch; that not
mandavi eis, nec ascendit in cor meum, ut facerent
command them, or up in heart my as do
abominationem hanc et in peccatum deducerent
abomination this and in sin conduct
Iudam'. 32:36 Et nunc propter ista, haec dicit
Judas'. 32:36 The now for this this says
Dominus, Deus Israel, ad civitatem hanc, de qua vos
Lord, God Israel to city this of which you
dicitis quod tradatur in manus regis Babylonis in
say that the transmission in hand s Babylon in
gladio et in fame et in peste: 32:37 ' Ecce ego
sword and in hunger and in pestilence; 32:37 ' Look I
congregabo eos de universis terris, ad quas eieci eos
I gather them of all countries to which drive them
in furore meo et in ira mea et in indignatione
in anger I and in anger my and in indignation
grandi; et reducam eos ad locum istum et habitare
great; and back them to place this and live
eos faciam confidenter. 32:38 Et erunt mihi in
them I do safety. 32:38 The will be I in

populum, et ego ero eis in Deum. 32:39 Et dabo
people and I I them in God. 32:39 The I
eis cor unum et viam unam, ut timeant me
them heart one and way one as fear I
universis diebus, et bene sit eis et filiis eorum
all days and well is them and children their
post eos. 32:40 Et feriam eis pactum sempiternum
after them. 32:40 The fair them pact ever
et non desinam eis benefacere et timorem meum
and not stop them good and fear my
dabo in corde eorum, ut non recedant a me. 32:41
I in heart their as not Away from Me. 32:41
Et laetabor super eis, cum bene eis fecero, et
The Yea over them, with well them I do, and
plantabo eos in terra ista in veritate, in toto corde
plant them in land this in truth in all heart
meo et in tota anima mea. 32:42 Quia haec dicit
I and in all soul I have. 32:42 for this says
Dominus: Sicut adduxi super populum istum omne
Lord: As I brought it over people this all
malum hoc grande, sic adducam super eos omne
evil this great so I over them all
bonum, quod ego loquor ad eos, 32:43 et
good that I I speak to them; 32:43 and
possidebuntur agri in terra ista, de qua vos dicitis
purchased field in land this of which you say
quod deserta sit, eo quod non remanserit homo et
that waste is it that not left man and
iumentum, et data sit in manu Chaldaeorum. 32:44
animals, and given is in hand Chaldeans. 32:44
Agri ementur pecunia et scribentur in libro, et
Fields buy money and subscribe in book and
imprimetur signum, et testes adhibebuntur in terra
sealed sign, and witnesses take in land
Beniamin et in circuitu Ierusalem, in civitatibus
Benjamin and in about Jerusalem in cities
Iudae et in civitatibus montanis et in civitatibus
Judah and in cities mountains and in cities
Sephelae et in civitatibus, quae ad austrum sunt,
low and in cities which to south are
quia convertam sortem eorum ‘, ait Dominus. 33:1
because turn Fate their ‘ said Lord. 33: 1

Et factum est verbum Domini ad Ieremiam secundo,
The it is word of to Jeremiah second,
cum adhuc clausus esset in atrio custodiae, dicens:
with yet closed was in court custody, saying:
33:2 ‘ Haec dicit Dominus, qui facturus est id,
33: 2 ‘ This says Lord, that do is ie,
Dominus, qui formaturus est illud et paraturus,
Lord, that form is it and establish
Dominus nomen eius: 33:3 Clama ad me, et
Lord name his 33: 3 Cry to I and
exaudiam te et annuntiabo tibi grandia et
answer you and I will tell you great and
inaccessibilia, quae nescis. 33:4 Quia haec dicit
inaccessible, which you do not know. 33: 4 for this says
Dominus, Deus Israel, super domos urbis huius et
Lord, God Israel over homes city this and
ad domos regis Iudae, quae destructae sunt, pro
to homes s Judah, which broken down are for
munitionibus et pro gladio 33:5 venientium, ut
fortresses and for sword 33: 5 They come as
dimicent cum Chaldaeis et impleant eas cadaveribus
engaging with Chaldeans and fill them corpses
hominum, quos percussi in furore meo et in
men which I struck in anger I and in
indignatione mea, abscondens faciem meam a
indignation my hiding face I from
civitate hac propter omnem malitiam eorum. 33:6
city this for all malice them. 33: 6
Ecce ego obducam ei cicatricem et sanitatem et
Look I close it health and health and
curabo eos et revelabo illis abundantiam pacis et
heal them and discover they abundance peace and
veritatis 33:7 et convertam sortem Iudae et sortem
truth 33: 7 and turn Fate Judah and Fate
Israel et aedificabo eos sicut a principio. 33:8 Et
Israel and build them as from beginning. 33: 8 The
emundabo illos ab omni iniquitate sua, in qua
cleanse them from all violence his in which
peccaverunt mihi, et propitius ero cunctis
have I and pardon I all
iniquitatibus eorum, in quibus deliquerunt mihi et
iniquities; their in which misbehaved I and

spreverunt me; 33:9 et erit mihi in nomen et in
rejected me; 33: 9 and will be I in name and in
gaudium et in laudem et in exultationem cunctis
joy and in praise and in ful all
gentibus terrae, quae audierint omnia bona, quae ego
nations earth which listen all good which I
facturus sum eis; et pavebunt et turbabuntur in
do I them; and They fear and reel in
universis bonis et in omni pace, quam ego faciam
all good and in all peace than I I do
eis. 33:10 Haec dicit Dominus: Adhuc audietur in
them. 33:10 This says Lord: yet heard in
loco isto, quem vos dicitis esse desertum, eo quod
place this which you say be wilderness it that
non sit homo et iumentum in civitatibus Iudae et
not is man and animals in cities Judah and
foris Ierusalem, quae desolatae sunt absque homine
outside Jerusalem which Destroyed are without man
et absque habitatore et absque pecore, 33:11 vox
and without inhabitant and without cattle, 33:11 voice
gaudii et vox laetitiae, vox sponsi et vox sponsae,
joy and voice joy, voice spouse and voice the bride,
vox dicentium: ‘Confitemini Domino exercituum,
voice saying: ‘Confess Lord hosts
quoniam bonus Dominus, quoniam in aeternum
for good Lord, for in ever
misericordia eius’; et portantium vota in domum
mercy Her ‘; and The carriers vows in home
Domini; reducam enim sortem terrae sicut a
Lord; back For Fate earth as from
principio, dicit Dominus. 33:12 Haec dicit Dominus
beginning says Lord. 33:12 This says Lord
exercituum: Adhuc erit in loco isto deserto, absque
hosts: yet will be in place this wilderness without
homine et absque iumento, et in cunctis civitatibus
man and without animal and in all cities
eius habitaculum pastorum accubantium gregum.
his habitation Shepherd causing livestock.
33:13 In civitatibus montuosis et in civitatibus
33:13 in cities mountains and in cities
Sephelae et in civitatibus, quae ad austrum sunt, et
low and in cities which to south are and

in terra Benjamin et in circuitu Ierusalem et in
in land Benjamin and in about Jerusalem and in
civitatibus Iudae adhuc transibunt greges ad manum
cities Judah yet pass flocks to hand
numerantis, ait Dominus. 33:14 Ecce dies veniunt,
tallies, said Lord. 33:14 Look day they
dicit Dominus, et suscitabo verbum bonum, quod
says Lord, and will perform word good that
locutus sum ad domum Israel et ad domum Iudae.
said I to home Israel and to home Judah.
33:15 In diebus illis et in tempore illo germinare
33:15 in days they and in time that grow up
faciam David germen iustitiae, et faciet iudicium et
I do David Branch justice, and will judgment and
iustitiam in terra. 33:16 In diebus illis salvabitur
justice in land. 33:16 in days they saved
Iuda, et Ierusalem habitabit confidenter; et hoc est
Judah and Jerusalem live safety; and this is
nomen, quod vocabit eam: Dominus iustitia nostra.
name, that call it Lord justice Our.
33:17 Quia haec dicit Dominus: Non interibit de
33:17 for this says Lord: no off of
David vir, qui sedeat super thronum domus Israel;
David man that sit over throne house Israel;
33:18 et de sacerdotibus Levitis non interibit vir a
33:18 and of priests Levites not off man from
facie mea, qui offerat holocaustomata et incendat
the my that offer holocausts and kindle
sacrificium et caedat victimas omnibus diebus'. 33:19
sacrifice and do victims all days. ' 33:19
Et factum est verbum Domini ad Ieremiam dicens:
The it is word of to Jeremiah saying:
33:20 ' Haec dicit Dominus: Si irritum potest fieri
33:20 ' This says Lord: If void can be
pactum meum cum die et pactum meum cum nocte,
pact my with day and pact my with night
ut non sit dies et nox in tempore suo, 33:21 et
as not is day and night in time his 33:21 and
pactum meum irritum esse poterit cum David servo
pact my void be can with David server
meo, ut non sit ex eo filius, qui regnet in throno
I as not is from it son, that rules in throne

eius, et cum Levitis sacerdotibus ministris meis.
his and with Levites priests ministers mine.

33:22 Sicuti enumerari non possunt stellae caeli et metiri arena maris, sic multiplicabo semen David
33:22 As enumeration not can stars air and measure sand sea, so multiply seed David

servi mei et Levitas ministros meos'. 33:23 Et factum est verbum Domini ad Ieremiam dicens:
officials my and Levites ministers mine. ' 33:23 The it is word of to Jeremiah saying:

33:24 ' Numquid non vidisti quid populus hic locutus sit dicens: 'Duae cognationes, quas elegerat
33:24 ' Do not Have you seen what people here said is saying: 'two families, which selected

Dominus, abiectae sunt', et populum meum
Lord, rejected are ' and people my

despexerunt, eo quod non sit ultra gens coram eis?
despised it that not is more nation before them?

33:25 Haec dicit Dominus: Si pactum meum inter diem et noctem et leges caelo et terrae non
33:25 This says Lord: If pact my between day and night and laws heaven and earth not

posui, 33:26 equidem et semen Iacob et David
I have made, 33:26 I and seed Jacob and David

servi mei proiciam, ut non assumam de semine eius
officials my precipitate as not take of seed his

principes seminis Abraham et Isaac et Iacob;
leaders Seeding Abraham and Isaac and Jacob;

reducam enim sortem eorum et miserebor eis'. 34:1
back For Fate their and I pity them. ' 34: 1

Verbum, quod factum est ad Ieremiam a Domino,
word that it is to Jeremiah from Lord,

quando Nabuchodonosor rex Babylonis et omnis
when Nebuchadnezzar king Babylon and all

exercitus eius universaque regna terrae, quae erant
army his all Kingdom earth which were

sub potestate manus eius, et omnes populi bellabant
under power hand his and all people fighting

contra Ierusalem et contra omnes urbes eius, dicens:
against Jerusalem and against all cities his saying:

34:2 ' Haec dicit Dominus, Deus Israel: Vade et
34: 2 ' This says Lord, God Israel: Go and

loquere ad Sedeciam regem Iudae et dices ad eum:
Speak to Zedekiah king Judah and say to him:

Haec dicit Dominus: Ecce ego tradam civitatem hanc
This says Lord: Look I I will city this

in manus regis Babylonis, et succendet eam igni;
in hand s Babylon and set it fire;

34:3 et tu non effugies de manu eius, sed
34: 3 and you not escape of hand his but

comprehensione capieris et in manu eius traderis, et
Appreciating be taken: and in hand his given, and

oculi tui oculos regis Babylonis videbunt, et os
eyes your eyes s Babylon see and mouth

eius cum ore tuo loquetur, et Babylonem introibis.
his with mouth your He will speak; and Babylon go to.

34:4 Attamen audi verbum Domini, Sedecia rex
34: 4 However, listen word Lord, Zedekiah king

Iudae. Haec dicit Dominus ad te: Non morieris in
Judah. This says Lord to you: no die in

gladio, 34:5 sed in pace morieris et secundum
sword; 34: 5 but in peace die and according to

combustiones patrum tuorum regum priorum, qui
burnings fathers your kings first, that

fuerunt ante te, sic comburent tibi et ‘Vae, domine!’
were before you so burn you and Woe Sir! ‘

plangent te, quia verbum ego locutus sum ‘, dicit
mourn you because word I said I ‘ says

Dominus. 34:6 Et locutus est Ieremias propheta ad
Lord. 34: 6 The said is Jeremiah prophet to

Sedeciam regem Iudae universa verba haec in
Zedekiah king Judah all words this in

Ierusalem; 34:7 et exercitus regis Babylonis pugnabat
Jerusalem; 34: 7 and army s Babylon fighting

contra Ierusalem et contra omnes civitates Iudae,
against Jerusalem and against all cities Judah,

quae reliquae erant, contra Lachis et contra Azeca:
which other were against Lachish and against Azeca:

hae enim supererant de civitatibus Iudae urbes
these For survivors of cities Judah cities

munitae. 34:8 Verbum, quod factum est ad Ieremiam
guaranteed. 34: 8 word that it is to Jeremiah

a Domino, postquam percussit rex Sedecias foedus
from Lord, after shot king old treaty
cum omni populo in Ierusalem praedicans eis
with all people in Jerusalem preaching them
libertatem, 34:9 ut dimitteret unusquisque servum
freedom, 34: 9 as release each slave
suum et unusquisque ancillam suam, Hebraeum et
his and each maid his Hebrew and
Hebraeam, liberos et nequaquam dominarentur eis,
Hebrew, free and no enslave them,
id est in Iudaeo et fratre suo. 34:10 Audierunt
that is in Jew and brother his own. 34:10 And they are
ergo omnes principes et universus populus, qui
So all leaders and all people; that
inierant pactum, ut dimitteret unusquisque servum
entered into pact as release each slave
suum et unusquisque ancillam suam liberos et ultra
his and each maid his free and more
non dominarentur eis; audierunt igitur et dimiserunt.
not enslave them; listen So and free.
34:11 Et conversi sunt deinceps et retraxerunt servos
34:11 The turn are forward and withdrawn officials
et ancillas suas, quos dimiserant liberos, et
and handmaidens their which let go free and
subiugaverunt in famulos et in famulas. 34:12 Et
reduced in property and in girls. 34:12 The
factum est verbum Domini ad Ieremiam a Domino
it is word of to Jeremiah from Lord
dicens: 34:13 ‘ Haec dicit Dominus, Deus Israel: Ego
saying: 34:13 ‘ This says Lord, God Israel: I
percussi foedus cum patribus vestris in die, qua
I struck treaty with fathers your in day which
eduxi eos de terra Aegypti de domo servitutis,
I brought them of land Egypt of house slavery;
dicens: 34:14 Cum completi fuerint septem anni,
saying: 34:14 with end they seven years;
dimittat unusquisque fratrem suum Hebraeum, qui
divorce each brother his Hebrew that
venditus est ei, et serviet tibi sex annis, et dimittes
sold is to and serve you six years and let
eum a te liberum, et non audierunt patres vestri
it from you free; and not listen fathers you

me nec inclinaverunt aurem suam. 34:15 Et conversi
I or inclined ear own. 34:15 The turn
estis vos hodie et fecistis, quod rectum est in oculis
you you today and you did it, that right is in eyes
meis, ut praedicaretis libertatem unusquisque ad
I as proclaiming freedom each to
proximum suum; et inistis pactum in conspectu meo
neighbor his own; and you made pact in before I
in domo, super quam invocatum est nomen meum.
in home over than bears is name My.
34:16 Et reversi estis et commaculastis nomen meum
34:16 The returned you and stained name my
et reduxistis unusquisque servum suum et
and caused each slave his and
unusquisque ancillam suam, quos dimiseratis, ut
each maid his which let go, as
essent liberi et suae potestatis, et subiugastis eos, ut
they free and his power, and forced them; as
sint vobis servi et ancillae. 34:17 Propterea haec
are you officials and handmaid. 34:17 Therefore this
dicit Dominus: Vos non audistis me, ut
says Lord: you not You have heard I as
praedicaretis libertatem unusquisque fratri suo et
proclaiming freedom each brother his and
unusquisque amico suo; ecce ego praedico vobis
each friend his own; See I I predict you
libertatem, ait Dominus, ad gladium et pestem et
freedom, said Lord, to sword and pest and
famem et dabo vos in commotionem cunctis regnis
hunger and I you in earthquake all kingdoms
terrae. 34:18 Et dabo viros, qui praevaricantur
the earth. 34:18 The I men that transgressed
foedus meum et non observaverunt verba foederis,
treaty my and not performed words meeting,
quibus assensi sunt in conspectu meo, sicut vitulum,
which agreed are in before I as calf
quem conciderunt in duas partes et transierunt
which chopped in two parts and passed
inter divisiones eius, 34:19 principes Iudae et
between divisions his 34:19 leaders Judah and
principes Ierusalem, eunuchi et sacerdotes et omnis
leaders Jerusalem officials and priests and all

populus terrae, qui transierunt inter divisiones vituli;
people earth that passed between divisions calves;

34:20 et dabo eos in manu inimicorum suorum et
34:20 and I them in hand enemies their and

in manu quaerentium animam eorum, et erit
in hand quarry life their and will be

morticinum eorum in escam volatilibus caeli et
carcasses their in food birds air and

bestiis terrae. 34:21 Et Sedeciam regem Iudae et
animals the earth. 34:21 The Zedekiah king Judah and

principes eius dabo in manus inimicorum suorum et
leaders his I in hand enemies their and

in manus quaerentium animas eorum et in manus
in hand quarry lives their and in hand

exercituum regis Babylonis, qui recesserunt a vobis.
hosts s Babylon that withdrawn from to you.

34:22 Ecce ego praecipio, dicit Dominus, et reducam
34:22 Look I command, says Lord, and back

eos in civitatem hanc; et proeliabuntur adversus eam
them in city this; and fight against it

et capient eam et incendunt igni; et civitates Iudae
and take it and burn fire; and cities Judah

dabo in solitudinem, eo quod non sit habitator'. 35:1
I in wilderness it that not is inhabitant. ' 35: 1

Verbum, quod factum est ad Ieremiam a Domino
word that it is to Jeremiah from Lord

in diebus Ioachim filii Iosiae regis Iudae dicens:
in days Joachim children Josiah s Judah saying:

35:2 ' Vade ad domum Rechabitarum et loquere
35: 2 ' Go to home Rechavim and speak

eis; et introduces eos in domum Domini in unam
them; and bring them in home of in one

exedram et dabis eis bibere vinum'. 35:3 Et
chamber and give them drink wine '. 35: 3 The

assumpsi Iezoniam filium Ieremiae filii Habsaniae
I took Ya'azanyah son Jeremiah children Habaziniyah

et fratres eius et omnes filios eius et universam
and brothers his and all children his and all

domum Rechabitarum; 35:4 et introduxi eos in
home Rechabites; 35: 4 and I brought them in

domum Domini ad exedram filiorum Hanan filii
home of to chamber children Hanan children

Iegdaliae hominis Dei, quod erat iuxta exedram
Igdaliah man God, that was according to chamber
principum super exedram Maasiae filii Sellum, qui
leaders over chamber Mahseiah children Sallu, that
erat custos vestibuli. 35:5 Et posui coram filiis
was guardian entry. 35: 5 The I put before children
domus Rechabitarum scyphos plenos vino et calices
house Rechavim cups full wine and cups
et dixi ad eos: ‘ Bibite vinum’. 35:6 Qui
and I to them: ‘ Drink wine ’. 35: 6 He
responderunt: ‘ Non bibemus vinum, quia Ionadab
They answered: ‘ no drink wine, because Yonadav
filius Rechab pater noster praecepit nobis dicens:
son Recab father our charged us saying:
‘Non bibetis vinum, vos et filii vestri, usque in
‘I do not drink wine, you and children your up in
sempiternum 35:7 et domum non aedificabitis et
ever 35: 7 and home not build and
sementem non seretis et vineas non plantabitis, nec
seed not sow and vineyards not plant or
habebitis, sed in tabernaculis habitabitis cunctis
have but in tents live all
diebus vestris, ut vivatis diebus multis super faciem
days your as live days many over face
terrae, in qua vos peregrinamini’. 35:8 Oboedivimus
earth in which you nomads’. 35: 8 obeyed
ergo voci Ionadab filii Rechab patris nostri in
So voice Yonadav children Recab father our in
omnibus, quae praecepit nobis, ita ut non biberemus
all which charged us so as not drink
vinum cunctis diebus nostris, nos et mulieres nostrae,
wine all days our we and women our
filii et filiae nostrae, 35:9 et non aedificaremus
children and daughters our 35: 9 and not building
domos ad habitandum et vineam et agrum et
homes to live and vineyard and field and
sementem non habuimus, 35:10 sed habitavimus in
seed not we 35:10 but We live in
tabernaculis; et oboedientes fecimus iuxta omnia,
tents; and obedient we have according to all
quae praecepit nobis Ionadab pater noster. 35:11
which charged us Yonadav father Our. 35:11

Cum autem ascendisset Nabuchodonosor rex Babylonis
with Now went up Nebuchadnezzar king Babylon
ad terram, diximus: Venite, et ingrediamur Ierusalem
to land said: Come and step Jerusalem
a facie exercitus Chaldaeorum et a facie exercitus
from the army Chaldeans and from the army
Syriae. Et mansimus in Ierusalem'. 35:12 Et factum
Syria. The we stayed in Jerusalem. 35:12 The it
est verbum Domini ad Ieremiam dicens: 35:13 ‘
is word of to Jeremiah saying: 35:13 ‘
Haec dicit Dominus exercituum, Deus Israel: Vade et
This says Lord hosts God Israel: Go and
dic viris Iudae et habitatoribus Ierusalem: Numquid
tell men Judah and inhabitants Jerusalem: Do
non recipietis disciplinam, ut oboediatis verbis meis?,
not back correction, as listen words my ?,
dicit Dominus. 35:14 Praevaluerunt sermones Ionadab
says Lord. 35:14 strengthened words Yonadav
filiis Rechab, quos praecepit filiis suis, ut non
children Rechab which charged children their as not
biberent vinum, et non biberunt usque ad diem
drink wine, and not drunk up to day
hanc, quia oboedierunt praecepto patris sui; ego
this because listen precept father s; I
autem locutus sum ad vos de mane consurgens et
Now said I to you of morning rising and
loquens, et non oboedistis mihi. 35:15 Misique ad
speaking; and not obeyed to me. 35:15 I sent to
vos omnes servos meos prophetas, consurgens diluculo
you all officials my prophets rising early
mittensque et dicens: Convertimini unusquisque a
sending and saying: Return each from
via sua pessima et bona facite opera vestra et
road his worst and good do works your and
nolite sequi deos alienos neque colatis eos, et
do not follow gods other or serve them; and
habitabitis in terra, quam dedi vobis et patribus
live in land, than I you and fathers
vestris, et non inclinastis aurem vestram neque
your and not paid ear your or

audistis me. 35:16 Firmaverunt igitur filii
You have heard Me. 35:16 firm So children
Ionadab filii Rechab praeceptum patris sui, quod
Yonadav children Recab command father s that
praeceperat eis; populus autem iste non oboedivit
the them; people Now this not obeyed
mihi. 35:17 Idcirco haec dicit Dominus exercituum,
to me. 35:17 Therefore this says Lord hosts
Deus Israel: Ecce ego adducam super Iudam et
God Israel: Look I I over Judah and
super omnes habitatores Ierusalem universam
over all inhabitants Jerusalem all
afflictionem, quam locutus sum adversum illos, eo
affliction, than said I against those it
quod locutus sum ad illos, et non audierunt, vocavi
that said I to those and not listen I called
illos, et non responderunt mihi'. 35:18 Domui autem
those and not answered to me. ' 35:18 house Now
Rechabitarum dixit Ieremias: ' Haec dicit Dominus
Rechavim said Jeremiah: ' This says Lord
exercituum, Deus Israel: Pro eo quod oboedistis
hosts God Israel: Pro it that obeyed
praecepto Ionadab patris vestri et custodistis omnia
precept Yonadav father you and kept all
mandata eius et fecistis universa, quae praecepit
commands his and you did all which charged
vobis, 35:19 propterea haec dicit Dominus exercituum,
you 35:19 therefore this says Lord hosts
Deus Israel: Non deficiet vir de stirpe Ionadab filii
God Israel: no fail man of stock Yonadav children
Rechab stans in conspectu meo cunctis diebus'. 36:1
Recab standing in before I all days. ' 36: 1
Et factum est in anno quarto Ioachim filii Iosiae
The it is in year fourth Joachim children Josiah
regis Iudae, factum est verbum hoc ad Ieremiam a
s Judah, it is word this to Jeremiah from
Domino dicens: 36:2 ' Tolle volumen libri et scribes
Lord saying: 36: 2 ' Away roll book and write
in eo omnia verba, quae locutus sum tibi adversum
in it all words, which said I you against
Israel et Iudam et adversum omnes gentes a die
Israel and Judah and against all nations from day

qua locutus sum ad te ex diebus Iosiae usque ad
which said I to you from days Josiah up to
diem hanc, 36:3 si forte, audiente domo Iudae
day this 36: 3 if perhaps, hearing house Judah
universa mala, quae ego cogito facere eis, revertatur
all bad which I I think do them, return
unusquisque a via sua pessima, et propitius ero
each from road his the worst, and pardon I
iniquitati et peccato eorum'. 36:4 Vocavit ergo
unrighteousness and sin them. ' 36: 4 He called So
Ieremias Baruch filium Neriae; et scripsit Baruch
Jeremiah Baruch son Neriah; and He wrote Baruch
ex ore Ieremiae omnes sermones Domini, quos
from mouth Jeremiah all words Lord, which
locutus est ad eum, in volumine libri. 36:5 Et
said is to him, in volume books. 36: 5 The
praecepit Ieremias Baruch dicens: ' Ego impeditus
charged Jeremiah Baruch saying: ' I impeded
sum nec valeo ingredi domum Domini. 36:6
I or I can enter home Lord. 36: 6
Ingredere ergo tu et lege de volumine, in quo
Go So you and law of volume, in which
scripsisti ex ore meo verba Domini, audiente populo
write from mouth I words Lord, hearing people
in domo Domini, in die ieiunii; insuper et audiente
in house Lord, in day fast; In addition, and hearing
universo Iuda, qui veniunt de civitatibus suis, leges
all Judah that come of cities their laws
eis, 36:7 si forte cadat oratio eorum in conspectu
them, 36: 7 if perhaps fall address their in before
Domini, et revertatur unusquisque a via sua
Lord, and return each from road his
pessima, quoniam magnus furor et indignatio est,
the worst, for great The anger and indignation is
quam locutus est Dominus adversus populum hunc'.
than said is Lord against people this. '
36:8 Et fecit Baruch filius Neriae iuxta omnia,
36: 8 The he Baruch son Neriah according to all
quae praeceperat ei Ieremias propheta, legens ex
which the it Jeremiah prophet reading from
volumine sermones Domini in domo Domini. 36:9
volume words of in house Lord. 36: 9

Factum est autem in anno quinto Ioachim filii
Action is Now in year V Joachim children
Iosiae regis Iudae, in mense nono, praedicaverunt
Josiah s Judah, in month In the ninth, proclaimed
ieiunium in conspectu Domini omni populo in
fast in before of all people in
Ierusalem et universae multitudini, quae confluxerat
Jerusalem and all community which together
de civitatibus Iudae in Ierusalem. 36:10 Legitque
of cities Judah in Jerusalem. 36:10 read
Baruch ex volumine sermones Ieremiae in domo
Baruch from volume words Jeremiah in house
Domini, in exedra Gamariae filii Saphan scribae
Lord, in the living room Gemaryah children Saphan teachers
in vestibulo superiore, in introitu portae Novae
in court higher in entry The gates New
domus Domini, audiente omni populo. 36:11 Cumque
house Lord, hearing all people. 36:11 when
audisset Michaeas filius Gamariae filii Saphan
heard Micah son Gemaryah children Saphan
omnes sermones Domini ex libro, 36:12 descendit in
all words of from book 36:12 down in
domum regis ad exedram scribae; et ecce ibi omnes
home s to chamber secretary; and See there all
principes sedebant: Elisama scriba et Dalaias filius
leaders session: Elishama secretary and Dalaias son
Semiae et Elnathan filius Achobor et Gamarias
Shemaiah and Elnathan son Achobor and Gamariah
filii Saphan et Sedecias filius Hananiae et universi
son Saphan and old son Henanias and all
principes. 36:13 Et nuntiavit eis Michaeas omnia
leaders. 36:13 The reported them Micah all
verba, quae audivit, legente Baruch ex volumine in
words, which He heard read Baruch from volume in
auribus populi. 36:14 Miserunt itaque omnes
ears people. 36:14 They sent So all
principes ad Baruch Iudi filium Nathaniae filii
leaders to Baruch Judi son Nethani'ah children
Selemiae filii Chusi dicentes: 'Volumen, ex quo
Selemias children Cushy saying: ' volume, from which
legisti audiente populo, sume in manu tua et veni'.
read hearing people take in hand your and I came. '

Tulit ergo Baruch filius Neriae volumen in manu sua
took So Baruch son Neriah roll in hand his
et venit ad eos. 36:15 Et dixerunt ad eum: ‘Sede
and he came to them. 36:15 The said to him: ‘See
et lege haec in auribus nostris ‘; et legit Baruch in
and law this in ears our ‘ and read Baruch in
auribus eorum. 36:16 Igitur cum audissent omnia
ears them. 36:16 Now with heard all
verba, obstupuerunt unusquisque ad proximum suum;
words, on edge each to neighbor his own;
et dixerunt ad Baruch: ‘Nuntiare debemus regi
and said to Baruch: ‘report we king
omnes sermones istos’. 36:17 Et interrogaverunt
all words these people. ‘ 36:17 The asked
Baruch dicentes: ‘Indica nobis, quomodo scripsisti
Baruch saying: ‘ Tell us how write
omnes sermones istos ex ore eius’. 36:18 Dixit
all words these from mouth His. ‘ 36:18 said
autem eis Baruch: ‘Ex ore suo loquebatur ad me
Now them Baruch: ‘ from mouth his He was speaking to I
omnes sermones istos, et ego scribebam in volumine
all words these and I wrote in volume
atramento’. 36:19 Et dixerunt principes ad Baruch: ‘
ink. 36:19 The said leaders to Baruch: ‘
Vade et abscondere, tu et Ieremias, et nemo
Go and hide, you and Jeremiah; and no
sciat, ubi sitis’. 36:20 Et ingressi sunt ad regem
He knows; where you are. ‘ 36:20 The entered are to king
in atrium, porro volumen deposuerunt in exedra
in court the roll down in the living room
Elisamae scribae; et nuntiaverunt audiente rege
Elish'ama secretary; and reported hearing king
omnes sermones. 36:21 Misitque rex Iudi, ut sumeret
all words. 36:21 sent king Judi, as take
volumen; qui, tollens illud de exedra Elisamae
roll; that, taking it of the living room Elish'ama
scribae, legit audiente rege et universis principibus,
secretary, read hearing king and all leaders,
qui stabant circa regem. 36:22 Rex autem sedebat in
that expert about the king. 36:22 king Now sat in
domo hiemali in mense nono, et posita erat arula
house winter in month In the ninth, and Given was hearth

coram eo plena prunis; 36:23 cumque legisset Iudi
before it full coals; 36:23 when read Judi
tres pagellas vel quattuor, scidit eas scalpello scribae
three columns or four, rent them scalpel teachers
et proiecit in ignem, qui erat super arulam, donec
and rejected in fire that was over hearth, until
consumeretur omne volumen igni, qui erat in arula.
consumption all roll fire that was in hearth.
36:24 Et non timuerunt neque sciderunt vestimenta
36:24 The not feared or rent clothes
sua rex et omnes servi eius, qui audierunt universos
his king and all officials his that listen all
sermones istos. 36:25 Verumtamen Elnathan et
words these. 36:25 However, Elnathan and
Dalaias et Gamarias instanter rogaverunt regem, ne
Dalaias and Gamariah finds asked king, do not
combureret librum, et non audivit eos. 36:26 Et
burn book and not heard them. 36:26 The
praecepit rex Ierameel filio regis et Saraiae filio
charged king Ierameel son s and Saraias son
Azriel et Selemiae filio Abdeel, ut comprehenderent
Azriel and Selemias son Abdeel as take
Baruch scribam et Ieremiam prophetam; abscondit
Baruch write and Jeremiah prophet; hid
autem eos Dominus. 36:27 Et factum est verbum
Now them Lord. 36:27 The it is word
Domini ad Ieremiam, postquam combusserat rex
of to Jeremiah after burned king
volumen et sermones, quos scripserat Baruch ex
roll and words, which written Baruch from
ore Ieremiae, dicens: 36:28 ‘Rursum tolle volumen
mouth Jeremy, saying: 36:28 'again Away roll
aliud et scribe in eo omnes sermones priores, qui
other and write in it all words The former; that
erant in primo volumine, quod combussit Ioachim
were in first volume, that burned Joachim
rex Iudae. 36:29 Et super Ioachim regem Iudae
king Judah. 36:29 The over Joachim king Judah
dices: Haec dicit Dominus: Tu combussisti volumen
say: This says Lord: You burned roll
illud dicens: ‘Quare scripsisti in eo annuntians:
it saying: ‘Why write in it I declare that:

Certe veniet rex Babylonis et vastabit terram hanc
certainly will king Babylon and waste land this
et cessare faciet ex illa hominem et iumentum?'
and stop will from that man and animal? '.

36:30 Propterea haec dicit Dominus contra Ioachim
36:30 Therefore this says Lord against Joachim
regem Iudae: Non erit ex eo, qui sedeat super
king Judah: no will be from it that sit over
solium David, et cadaver eius proicietur ad aestum
throne David and corpse his thrown out to heat
per diem et ad gelu per noctem; 36:31 et visitabo
by day and to frost by night; 36:31 and visit
contra eum et contra semen eius et contra servos
against it and against seed his and against officials
eius iniquitates suas; et adducam super eos et
his iniquities their own; and I over them and
super habitatores Ierusalem et super viros Iudae
over inhabitants Jerusalem and over men Judah
omne malum, quod locutus sum ad eos, et non
all evil that said I to them; and not
audierunt'. 36:32 Ieremias autem tulit volumen aliud
heard. ' 36:32 Jeremiah Now took roll other
et dedit illud Baruch filio Neriae scribae; qui
and given it Baruch son Neriah secretary; that
scripsit in eo ex ore Ieremiae omnes sermones libri,
He wrote in it from mouth Jeremiah all words books
quem combusserat Ioachim rex Iudae igni; et
which burned Joachim king Judah fire; and
insuper additi sunt multi sermones similes illis. 37:1
In addition, added are many words like them. 37: 1
Et regnavit rex Sedecias filius Iosiae pro Iechonia
The reigned king old son Josiah for Coni'ah
filio Ioachim; quem constituit regem Nabuchodonosor
son Joachim; which set king Nebuchadnezzar
rex Babylonis in terra Iudae. 37:2 Et non oboedivit,
king Babylon in land Judah. 37: 2 The not obeyed,
ipse et servi eius et populus terrae, verbis Domini,
he and officials his and people earth words Lord,
quae locutus est in manu Ieremiae prophetae. 37:3
which said is in hand Jeremiah prophet. 37: 3
Et misit rex Sedecias Iuchal filium Selemiae et
The sent king old Jehucal son Selemias and

Sophoniam filium Maasiae sacerdotem ad Ieremiam
Zephaniah son Mahseiah priest to Jeremiah
prophetam dicens: ‘ Ora pro nobis Dominum Deum
prophet saying: ‘ Pray for us Lord God
nostrum’. 37:4 Ieremias autem libere ambulabat in
of us. ‘ 37: 4 Jeremiah Now free walking in
medio populi; non enim miserant eum in custodiam
the people; not For sent it in watch
carceris. 37:5 Igitur exercitus pharaonis egressus est
prison. 37: 5 Now army Pharaoh out is
de Aegypto, et audientes Chaldaei, qui obsidebant
of Egypt and hearing Chaldean that siege
Ierusalem, huiusmodi nuntium recesserunt ab
Jerusalem such news withdrawn from
Ierusalem. 37:6 Et factum est verbum Domini ad
Jerusalem. 37: 6 The it is word of to
Ieremiam prophetam dicens: 37:7 ‘ Haec dicit
Jeremiah prophet saying: 37: 7 ‘ This says
Dominus, Deus Israel: Sic dicetis regi Iudae, qui
Lord, God Israel: so you say king Judah, that
misit vos ad me interrogandum: Ecce exercitus
sent you to I question: Look army
pharaonis, qui egressus est vobis in auxilium,
Pharaoh; that out is you in help
revertetur in terram suam in Aegyptum; 37:8 et
return in land his in Egypt; 37: 8 and
redient Chaldaei et bellabunt contra civitatem hanc
return Chaldeans and fight against city this
et capient eam et succendent eam igni. 37:9 Haec
and take it and set it fire. 37: 9 This
dicit Dominus: Nolite decipere animas vestras
says Lord: Do not deceive lives your
dicentes: ‘Euntes abibunt et recedent a nobis
saying: Go go and depart from us
Chaldaei’, quia non abibunt. 37:10 Sed et si
Astrologers’ because not go away. 37:10 but and if
percusseritis omnem exercitum Chaldaeorum, qui
beat all army Chaldeans that
proeliantur adversum vos, et derelicti fuerint ex eis
fight against you and left they from them

aliqui vulnerati, singuli de tentorio suo consurgent et
some wounded, each of tent his rise and
incendent civitatem hanc igni'. 37:11 Ergo cum
burn city this with fire. ' 37:11 Therefore with
recessisset exercitus Chaldaeorum ab Ierusalem
retired army Chaldeans from Jerusalem
propter exercitum pharaonis, 37:12 egressus est
for army Pharaoh; 37:12 out is
Ieremias de Ierusalem, ut iret in terram Benjamin
Jeremiah of Jerusalem as go in land Benjamin
et divideret ibi possessionem in conspectu populi.
and divide there possession in before people.
37:13 Cumque pervenisset ad portam Benjamin, erat
37:13 when reached to gate Benjamin was
ibi custos portae nomine Ierias filius Selemiae filii
there guardian The gates name Irijah son Selemias children
Hananiae; et apprehendit Ieremiam prophetam
Hananiah; and apprehends Jeremiah prophet
dicens: ' Ad Chaldaeos profugis'. 37:14 Et respondit
saying: ' the Chaldeans fugitives. ' 37:14 The answered
Ieremias: ' Falsum est! Non fugio ad Chaldaeos'. Et
Jeremiah: ' false It is! no I'm to Chaldeans '. The
non audivit eum; sed comprehendit Ierias Ieremiam
not heard him; but includes Irijah Jeremiah
et adduxit eum ad principes. 37:15 Et irati sunt
and brought it to leaders. 37:15 The angry are
principes contra Ieremiam, quem caesum miserunt in
leaders against Jeremiah which beat sent in
carcerem, qui erat in domo Jonathan scribae; eam
prison that was in house Jonathan secretary; it
enim in carcerem fecerant. 37:16 Itaque ingressus
For in prison they had made. 37:16 So entry
est Ieremias in domum laci fornice tectam; et sedit
is Jeremiah in home pit fornix Arcade; and sat
ibi Ieremias diebus multis. 37:17 Mittens autem
there Jeremiah days many. 37:17 sending Now
Sedecias rex tulit eum et interrogavit eum in domo
old king took it and he asked it in house
sua abscondite et dixit: ' Putasne est sermo a
his hide and he said: ' Do you think is report from

Domino?'. Et dixit Ieremias: ' Est '; **et ait: 'In**
The Lord. ' The said Jeremiah: ' It is ' and he said: the
manus regis Babylonis traderis'. 37:18 **Et dixit**
hand s Babylon given. 37:18 The said
Ieremias ad regem Sedeciam: ' Quid peccavi tibi
Jeremiah to king Zedekiah ' What I have sinned you
et servis tuis et populo isti, quia misistis me in
and officials your and people these because sent I in
domum carceris? 37:19 **Ubi sunt prophetae vestri,**
home prison? 37:19 Where are prophets your
qui prophetabant vobis et dicebant: 'Non veniet rex
that prophesied you and they said: 'I do not will king
Babylonis super vos et super terram hanc'? 37:20
Babylon over you and over land this'? 37:20
Nunc ergo audi, obsecro, domine mi rex; valeat
now So listen, Please O my king; value
deprecatio mea in conspectu tuo, et ne me
The prayer my in before your and do not I
remittas in domum Ionathan scribae, ne moriar
back in home Jonathan secretary, do not I
ibi'. 37:21 **Praecepit ergo rex Sedecias, ut traderetur**
there. ' 37:21 charged So king munitiones as delivered
Ieremias in vestibulo custodiae, et daretur ei torta
Jeremiah in court custody, and given it twisted
panis cotidie ex vico Pistorum, donec consumerentur
bread daily from Lane bakers, until spent
omnes panes de civitate. Et mansit Ieremias in
all bread of city. The He remained Jeremiah in
vestibulo custodiae. 38:1 **Audivit autem Saphatias**
court custody. 38: 1 heard Now Saphatias
filius Matthan et Godolias filius Phassur et Iuchal
son Mattan and Gedaliah son Phassur and Jehucal
filius Selemiae et Phassur filius Melchiae sermones,
son Selemias and Phassur son Malkijah words,
quos Ieremias loquebatur ad omnem populum dicens:
which Jeremiah He was speaking to all people saying:
38:2 ' Haec dicit Dominus: Quicumque manserit in
38: 2 ' This says Lord: Whoever disappearance in
civitate hac, morietur gladio et fame et peste; qui
city this, die sword and hunger and pestilence; that
autem profugerit ad Chaldaeos, vivet, et erit anima
Now surrenders to Chaldeans live and will be soul

eius quasi spoliū et vivet. 38:3 Haec dicit
his as prize and live. 38: 3 This says
Dominus: Certe tradetur civitas haec in manu
Lord: certainly betrayed The city this in hand
exercitus regis Babylonis, et capiet eam'. 38:4 Et
army s Babylon and take it'. 38: 4 The
dixerunt principes regi: ' Rogamus, ut occidatur
said leaders king: ' We, as killed
homo iste; de industria enim dissolvit manus virorum
man this; of industry For melts hand men
bellantium, qui remanserunt in civitate hac, et
warriors, that remain in city this, and
manus universi populi loquens ad eos iuxta verba
hand all people speaking to them according to words
haec; siquidem homo iste non quaerit pacem populo
this; for man this not asks peace people
huic sed malum'. 38:5 Et dixit rex Sedecias: ' Ecce
this but evil. ' 38: 5 The said king old: ' Look
ipse in manibus vestris est; nequit enim rex vobis
he in hands your it is; can For king you
quidquam negare'. 38:6 Tulerunt ergo Ieremiam et
or deny. ' 38: 6 They took So Jeremiah and
proiecerunt eum in lacum Melchiae filii regis, qui
threw it in lake Malkijah children king, that
erat in vestibulo custodiae. Et submiserunt Ieremiam
was in court custody. The submitted Jeremiah
funibus. Et in lacu non erat aqua sed lutum;
ropes. The in lake not was water but mud;
descendit itaque Ieremias in caenum. 38:7 Audivit
down So Jeremiah in the mud. 38: 7 heard
autem Abdemelech Aethiops, vir eunuchus, qui erat
Now Abdemelech Ethiopian, man The official, that was
in domo regis, quod misissent Ieremiam in lacum;
in house king, that lowered Jeremiah in lake;
porro rex sedebat in porta Benjamin. 38:8 Et
the king sat in gate Benjamin. 38: 8 The
egressus est Abdemelech de domo regis et locutus
out is Abdemelech of house s and said
est ad regem dicens: 38:9 ' Domine mi rex,
is to king saying: 38: 9 ' O my king,

malefecerunt viri isti omnia, quaecumque
have been men these all whatever
perpetrarunt contra Ieremiam prophetam, mittentes
crime against Jeremiah prophet, sending
eum in lacum, ut moriatur ibi fame; non sunt enim
it in lake, as dies there hunger; not are For
panes ultra in civitate'. 38:10 Praecepit itaque rex
bread more in the city. 38:10 charged So king
Abdemelech Aethiopi dicens: 'Tolle tecum hinc
Abdemelech Ethiopian saying: ' Away with here
triginta viros et leva Ieremiam prophetam de lacu,
thirty men and lift Jeremiah prophet of lake,
antequam moriatur'. 38:11 Assumptis ergo
before die. ' 38:11 taking So
Abdemelech secum viris, ingressus est domum regis,
Abdemelech with men entry is home king,
in conclave, quod erat sub thesauro, et tulit inde
in the living room, that was under treasure, and took from
pannos ex vestibus veteribus et scissis et submitit
rags from clothes old and rent and submitted
eos ad Ieremiam in lacum per funiculos. 38:12
them to Jeremiah in lake by lines. 38:12
Dixitque Abdemelech Aethiops ad Ieremiam: 'Pone
said Abdemelech Ethiopian to Jeremiah: ' Set
veteres pannos et haec scissa sub scapuli et postea
old rags and this rent under arms and later
funes'. Fecit ergo Ieremias sic; 38:13 et
the ropes. ' He made So Jeremiah so; 38:13 and
extraxerunt Ieremiam funibus et eduxerunt eum de
Jere Jeremiah ropes and led it of
lacu. Mansit autem Ieremias in vestibulo custodiae.
Lake. He spent Now Jeremiah in court custody.
38:14 Et misit rex Sedecias et tulit ad se Ieremiam
38:14 The sent king old and took to he Jeremiah
prophetam ad ostium tertium, quod erat in domo
prophet to door third, that was in house
Domini; et dixit rex ad Ieremiam: 'Interrogo ego te
Lord; and said king to Jeremiah: 'I ask I you
sermonem, ne abscondas a me aliquid'. 38:15
word do not hide from I anything. ' 38:15

Dixit autem Ieremias ad Sedeciam: ‘ Si annuntiavero
said Now Jeremiah to Zedekiah ‘ If I declare
tibi, numquid non interficies me? Et si consilium
you Do not kill Me? The if design
dederō tibi, non me audies’. 38:16 **Iuravit ergo rex**
I shall you not I You'll hear ‘. 38:16 sworn So king
Sedecias Ieremiae clam dicens: ‘ Vivit Dominus, qui
old Jeremiah secretly saying: ‘ As the Lord, that
fecit nobis animam hanc, non occidam te et non
he us life this not kill you and not
tradam te in manu virorum istorum, qui quaerunt
I will you in hand men of these, that seek
animam tuam’. 38:17 **Et dixit Ieremias ad Sedeciam:**
life case ‘. 38:17 The said Jeremiah to Zedekiah
‘ Haec dicit Dominus exercituum, Deus Israel: Si
‘ This says Lord hosts God Israel: If
profectus exieris ad principes regis Babylonis, vivet
progress surrender to leaders s Babylon live
anima tua, et civitas haec non succendetur igni, et
soul your and The city this not burn fire and
salvus eris tu et domus tua; 38:18 si autem non
saved You will be you and house your; 38:18 if Now not
exieris ad principes regis Babylonis, tradetur civitas
surrender to leaders s Babylon betrayed The city
haec in manu Chaldaeorum, et succendent eam igni,
this in hand Chaldeans and set it fire
et tu non effugies de manu eorum’. 38:19 **Et dixit**
and you not escape of hand them. ‘ 38:19 The said
rex Sedecias ad Ieremiam: ‘ Sollicitus sum propter
king old to Jeremiah: ‘ anxious I for
Iudaeos, qui transfugerunt ad Chaldaeos, ne forte
Jews that over to Chaldeans do not perhaps
tradar in manus eorum, et illudant mihi’. 38:20
over in hand their and abuse to me. ‘ 38:20
Respondit autem Ieremias: ‘ Non te tradent; audi,
The answer Now Jeremiah: ‘ no you they deliver; listen,
quaeso, vocem Domini, quam ego loquor ad te, et
Please, voice Lord, than I I speak to you and
bene tibi erit, et vivet anima tua. 38:21 **Quod si**
well you It will be and live soul Your. 38:21 The if

nolueris egredi, iste est sermo, quem ostendit mihi
refuse to go out, this is word which shows I
Dominus: 38:22 Ecce omnes mulieres, quae
Lord: 38:22 Look all women which
remanserunt in domo regis Iudae, educuntur ad
remain in house s Judah, educated to
principes regis Babylonis et ipsae dicent: ‘Seduxerunt
leaders s Babylon and they say: ‘They have led
te et praevaluerunt adversum te viri pacifici tui;
you and prevailed against you men peacemakers your;
demersi sunt in caeno pedes tui, illi autem
drowning are in bog feet your they Now
recesserunt a te’. 38:23 Et omnes uxores tuae et
withdrawn from you’. 38:23 The all wives your and
fili tui educuntur ad Chaldaeos, et non effugies
children your educated to Chaldeans and not escape
manus eorum, sed in manu regis Babylonis capieris;
hand their but in hand s Babylon be taken:
et civitatem hanc comburet igni’. 38:24 Dixit ergo
and city this burn with fire. ‘ 38:24 said So
Sedecias ad Ieremiam: ‘ Nullus sciat verba haec, et
old to Jeremiah: ‘ no know words Thus, and
non morieris. 38:25 Si autem audierint principes
not die. 38:25 If Now listen leaders
quia locutus sum tecum, et venerint ad te et
because said I with and come to you and
dixerint tibi: ‘Indica nobis, quid locutus sis cum
say you: ‘Tell us what said be with
rege, ne celes nos, et non te interficiemus, et
king, do not hide we and not you death; and
quid locutus est tecum rex’, 38:26 dices ad eos:
what said is with King’ 38:26 say to them:
‘Prostravi ego preces meas coram rege, ne me
‘to fall I prayers I before king, do not I
reduci iuberet in domum Jonathan, et ibi morerer’.
reduced to order in home Jonathan and there die’. ‘
38:27 Venerunt ergo omnes principes ad Ieremiam et
38:27 They came So all leaders to Jeremiah and
interrogaverunt eum, et locutus est eis iuxta
asked him, and said is them according to
omnia verba, quae praeceperat ei rex; et cessaverunt
all words, which the it king; and stopped

ab eo: nihil enim fuerat auditum. 38:28 Mansit
from because: nothing For was hearing. 38:28 He spent
vero Ieremias in vestibulo custodiae usque ad diem,
But Jeremiah in court guardianship up to day
quo capta est Ierusalem. Et factum est ut caperetur
which captured is Jerusalem. The it is as capture
Ierusalem. 39:1 Anno nono Sedeciae regis Iudae,
Jerusalem. 39: 1 year ninth Zedekiah s Judah,
mense decimo, venit Nabuchodonosor rex Babylonis
month tenth, he came Nebuchadnezzar king Babylon
et omnis exercitus eius ad Ierusalem et obsidebant
and all army his to Jerusalem and siege
eam. 39:2 Undecimo autem anno Sedeciae, mense
her. 39: 2 eleventh Now year Zedekiah, month
quarto, nona mensis, aperta est civitas; 39:3 et
fourth, None month, open is city; 39: 3 and
ingressi sunt omnes principes regis Babylonis et
entered are all leaders s Babylon and
sederunt in porta Media: Nergelsereser Samegarnabu,
They sat in gate media: Nergal Sarsechim,
Sarsachim princeps eunuchorum, Nergelsereser
Rab leader official Nergal
princeps magorum et omnes reliqui principes regis
leader magicians and all the rest leaders s
Babylonis. 39:4 Cumque vidisset eos Sedecias rex
Babylon. 39: 4 when saw them old king
Iudae et omnes viri bellatores, fugerunt et egressi
Judah and all men war fled and out
sunt nocte de civitate per viam horti regis et per
are night of city by way garden s and by
portam, quae erat inter duos muros, et egressi sunt
gate, which was between two walls, and out are
ad viam Arabae. 39:5 Persecutus est autem eos
to way Wilderness. 39: 5 chased is Now them
exercitus Chaldaeorum; et comprehenderunt Sedeciam
army Chaldeans; and arrested Zedekiah
in campestribus Iericho et captum adduxerunt ad
in plains Jericho and apprehension they to
Nabuchodonosor regem Babylonis in Rebla, quae est
Nebuchadnezzar king Babylon in Rablaam which is

in terra Emath; et locutus est ad eum iudicia. 39:6
in land Hamath; and said is to it judgments. 39: 6

Et occidit rex Babylonis filios Sedeciae in Rebla in
The sets king Babylon children Zedekiah in Rebla in

oculis eius, et omnes nobiles Iudae occidit rex
eyes his and all Gentlemen Judah sets king

Babylonis; 39:7 oculos quoque Sedeciae eruit et
Babylon; 39: 7 eyes also Zedekiah rescued and

vinxit eum compedibus, ut duceretur in Babylonem.
bound it chains, as led in Babylon.

39:8 Domum quoque regis et domum vulgi
39: 8 home also s and home people

succenderunt Chaldaei igni; et murum Ierusalem
set Chaldeans fire; and wall Jerusalem

subverterunt. 39:9 Et reliquias populi, quae
overturned. 39: 9 The remains people which

remanserant in civitate, et perfugas, qui
The survivors in city and refugees, that

transfugerant ad eum, et superfluos artificum, qui
over to him, and the residue artists, that

remanserant, transtulit Nabuzardan magister satellitum
remained transferred adan teacher guard

in Babylonem. 39:10 Et de plebe pauperum, qui
in Babylon. 39:10 The of people poor that

nihil penitus habebant, dimisit Nabuzardan magister
nothing internet had released adan teacher

satellitum in terra Iudae; et dedit eis vineas et
guard in land Judah; and given them vineyards and

agros in die illa. 39:11 Praeceperat autem
fields in day that. 39:11 ¶ Now

Nabuchodonosor rex Babylonis de Ieremia
Nebuchadnezzar king Babylon of Jeremiah

Nabuzardan magistro satellitum dicens: 39:12 ‘ Tolle
adan master guard saying: 39:12 ‘ Away

illum et pone super eum oculos tuos nihilque ei
it and set over it eyes your nothing it

mali facias, sed, ut voluerit, sic facies ei’. 39:13
mali do but, as He wishes so face to him. ‘ 39:13

Misit ergo Nabuzardan princeps satellitum et
sent So adan leader guard and

Nabusezban princeps eunuchorum et Nergelsereser
shasban leader official and Nergal
princeps magorum et omnes optimates regis
leader magicians and all nobles s
Babylonis 39:14 miserunt et tulerunt Ieremiam de
Babylon 39:14 sent and took Jeremiah of
vestibulo custodiae et tradiderunt eum Godoliae filio
court guardianship and delivered it Gedaliah son
Ahicam filii Saphan, ut duceret domum. Et
Ahikam children Saphan as lead house. The
habitavit in populo. 39:15 Ad Ieremiam autem
The in people. 39:15 the Jeremiah Now
factus fuerat sermo Domini, cum clausus esset in
he became was report Lord, with closed was in
vestibulo custodiae, dicens: 39:16 ‘ Vade et dic
court custody, saying: 39:16 ‘ Go and tell
Abdemelech Aethiopi dicens: Haec dicit Dominus
Abdemelech Ethiopian saying: This says Lord
exercituum, Deus Israel: Ecce ego inducam sermones
hosts God Israel: Look I bring words
meos super civitatem hanc in malum et non in
my over city this in evil and not in
bonum; et erunt in conspectu tuo in die illa. 39:17
good; and will be in before your in day that. 39:17
Et liberabo te in die illa, ait Dominus, et non
The free you in day that said Lord, and not
traderis in manus virorum, quos tu formidas; 39:18
given in hand men which you fear; 39:18
sed eruens liberabo te, et gladio non cades, sed
but Rescuing free you and sword not fall but
erit tibi anima tua quasi spoliū, quia in me
will be you soul your as prize, because in I
habuisti fiduciam ‘, ait Dominus. 40:1 Sermo, qui
you have confidence ‘ said Lord. 40: 1 Address that
factus est ad Ieremiam a Domino, postquam
he became is to Jeremiah from Lord, after
dimissus est a Nabuzardan magistro satellitum de
dismissed is from adan master guard of
Rama, quando tulit eum vinctum catenis in medio
Rama, when took it Binding chains in the

omnium, qui migrabant de Ierusalem et Iuda et
all that captives of Jerusalem and Judah and
ducebantur in Babylonem. 40:2 Tollens ergo princeps
glanced in Babylon. 40: 2 taking So leader
satellitum Ieremiam, dixit ad eum: ‘ Dominus Deus
guard Jeremiah said to him: ‘ Lord God
tuus locutus est malum hoc super locum istum 40:3
your said is evil this over place this 40: 3
et adduxit; et fecit Dominus, sicut locutus est, quia
and brought; and he Lord, as said is because
peccastis Domino et non audistis vocem eius, et
You have Lord and not You have heard voice his and
factus est vobis sermo hic. 40:4 Nunc ergo ecce
he became is you report here. 40: 4 now So See
solvi te hodie de catenis, quae sunt in manibus tuis.
paid you today of chains, which are in hands your.
Si placet tibi, ut venias mecum in Babylonem, veni,
If Like you as bid with in Babylon come,
et ponam oculos meos super te; si autem displicet
and I will eyes my over you; if Now displeases
tibi venire mecum in Babylonem, reside; ecce omnis
you come with in Babylon stay; See all
terra in conspectu tuo est: quod elegeris et quo
land in before your is: that chosen and which
placuerit tibi ut vadas, illuc perge’. 40:5 Cum
please you as go there nope. ‘ 40: 5 with
nondum reverteretur, dixit: ‘ Revertere ad Godoliam
not yet return he said: ‘ Return to Gedaliah
filium Ahicam filii Saphan, quem praeposuit rex
son Ahikam children Saphan which He set a king
Babylonis civitatibus Iudae; habita ergo cum eo in
Babylon cities Judah; live So with it in
medio populi vel quocumque placuerit tibi ut vadas,
the people or wherever please you as go
vade’. Dedit quoque ei magister satellitum cibaria et
Go. ‘ given also it teacher guard provisions and
munuscula et dimisit eum. 40:6 Venit autem
gifts and released him. 40: 6 He came Now
Ieremias ad Godoliam filium Ahicam in Maspha et
Jeremiah to Gedaliah son Ahikam in Mizpah and

habitavit cum eo in medio populi, qui relictus fuerat
The with it in the people that left was
in terra. 40:7 Cumque audissent omnes principes
in land. 40: 7 when heard all leaders
exercitus, qui dispersi fuerant per regiones, ipsi et
army, that scattered were by countries, they and
viri eorum, quod praefecisset rex Babylonis Godoliam
men their that charge king Babylon Gedaliah
filium Ahicam terrae et quod commendasset ei viros
son Ahikam earth and that charge it men
et mulieres et parvulos et de pauperibus terrae,
and women and children and of poor earth
qui non fuerant translati in Babylonem, 40:8
that not were passed in Babylon 40: 8
venerunt ad Godoliam in Maspha; Ismael, inquam,
they to Gedaliah in Mizpah; Ishmael; I say,
filius Nathaniae et Iohanan et Jonathan filii Caree
son Nethani'ah and Iohanan and Jonathan children Caree
et Saraia filius Thanehumeth et filii Ophi, qui
and Saraia son Thanehumeth and children Ephai that
erant de Netopha, et Iezonias filius Maachathi, ipsi
were of Netophathi, and Jezaniah son Maachati they
et viri eorum. 40:9 Et iuravit eis Godolias filius
and men them. 40: 9 The He swore them Gedaliah son
Ahicam filii Saphan et comitibus eorum dicens:
Ahikam children Saphan and counts their saying:
‘Nolite timere servire Chaldaeis; habitate in terra et
'Do not fear serve Chaldeans; live in land and
servite regi Babylonis, et bene erit vobis. 40:10
serve king Babylon and well will be to you. 40:10
Ecce ego habito in Maspha, ut stem coram
Look I I live in Mizpah; as I stood before before
Chaldaeis, qui veniunt ad nos; vos autem colligite
Chaldeans, that come to us; you Now Gather
vindemiam et messem et oleum et condite in vasis
vintage and harvest and oil and store in vessels
vestris et manete in urbibus vestris, quas tenetis’.
your and stay in cities your which you hold. ‘
40:11 Sed et omnes Iudaei, qui erant in Moab et
40:11 but and all Jews that were in Moab and
in filiis Ammon et in Edom et in universis
in children Ammon and in Edom and in all

regionibus, audito quod dedisset rex Babylonis
countries hearing that given king Babylon
reliquias in Iudaea et quod praeposuisset super eos
remains in Judea and that governor over them
Godoliam filium Ahicam filii Saphan, 40:12 reversi
Gedaliah son Ahikam children Saphan 40:12 returned
sunt, inquam, omnes Iudaei de universis locis, ad
are I say, all Jews of all places, to
quae profugerant, et venerunt in terram Iudae ad
which driven, and they in land Judah to
Godoliam in Maspha et collegerunt vinum et
Gedaliah in Mizpah and collection wine and
messem multam nimis. 40:13 Iohanan autem filius
harvest great too. 40:13 Iohanan Now son
Caree et omnes principes exercitus, qui dispersi
Caree and all leaders army, that scattered
fuerant in regionibus, venerunt ad Godoliam in
were in countries they to Gedaliah in
Maspha 40:14 et dixerunt ei: ‘ Scito quod Baalis
Mizpah 40:14 and said to: ‘ Know that Baalis
rex filiorum Ammon misit Ismael filium Nathaniae
king children Ammon sent Ishmael son Nethani'ah
percutere animam tuam ‘; et non credidit eis
strike life your ‘ and not believed them
Godolias filius Ahicam. 40:15 Iohanan vero filius
Gedaliah son Ahikam. 40:15 Iohanan But son
Caree dixit ad Godoliam seorsum in Maspha
Caree said to Gedaliah apart in Mizpah
loquens: ‘ Ibo et percutiam Ismael filium Nathaniae,
as follows: ‘ I'll go and strike Ishmael son Nethani'ah,
nullo sciente, ne interficiat animam tuam, et
no who knows, do not kill life your and
dissipentur omnes Iudaei, qui congregati sunt ad te,
Disband all Jews that gathered are to you
et peribunt reliquiae Iudae’. 40:16 Et ait Godolias
and will remains Judas'. 40:16 The said Gedaliah
filius Ahicam ad Iohanan filium Caree: ‘ Noli facere
son Ahikam to Iohanan son Cares: ‘ Do not do
verbum hoc; falsum enim tu loqueris de Ismael’.
word this; false For you speak of Ishmael.
41:1 Et factum est in mense septimo, venit Ismael
41: 1 The it is in month the seventh, he came Ishmael

filius Nathaniae filii Elisama de semine regali et
son Nethani'ah children Elishama of seed royal and
optimates regis et decem viri cum eo ad Godoliam
nobles s and ten men with it to Gedaliah
filium Ahicam in Maspha; et comederunt ibi panes
son Ahikam in Mizpah; and ate there bread
simul in Maspha. 41:2 Surrexit autem Ismael filius
together in Mizpah. 41: 2 rose Now Ishmael son
Nathaniae et decem viri, qui cum eo erant, et
Nethani'ah and ten Gentlemen, that with it were and
percusserunt Godoliam filium Ahicam filii Saphan
struck Gedaliah son Ahikam children Saphan
gladio; et interfecerunt eum, quem praefecerat rex
sword; and killed him, which Hruodrud king
Babylonis terrae. 41:3 Omnes quoque Iudaeos, qui
Babylon the earth. 41: 3 All also Jews that
erant cum Godolia in Maspha, et Chaldaeos, qui
were with Gedaliah in Mizpah; and Chaldeans that
reperi sunt ibi, et viros bellatores percussit Ismael.
found are there, and men war shot Ishmael.
41:4 Secundo autem die postquam occiderat
41: 4 Second Now day after killed
Godoliam, nullo adhuc sciente, 41:5 venerunt viri de
Gedaliah, no yet who knows, 41: 5 they men of
Sichem et de Silo et de Samaria, octoginta viri,
Shechem and of Shiloh and of Samaria eighty Gentlemen,
rasi barba et scissis vestibus et incisi in cute, et
shaved beard and rent clothes and cut in skin; and
munera et tus habebant in manu, ut offerrent
gifts and frankincense had in hand, as offer
in domo Domini. 41:6 Egressus ergo Ismael filius
in house Lord. 41: 6 Departing So Ishmael son
Nathaniae in occursum eorum de Maspha, incedens
Nethani'ah in meet their of Mizpah; walking
et plorans ibat. Cum autem occurrisset eis, dixit
and Bitterly he went on. with Now met them, said
ad eos: ' Venite ad Godoliam filium Ahicam'. 41:7
to them: ' Come to Gedaliah son Ahikam. ' 41: 7
Qui cum venissent ad medium civitatis, interfecit eos
He with come to medium city killed them
Ismael filius Nathaniae et proiecit in medium laci,
Ishmael son Nethani'ah and rejected in medium den

ipse et viri, qui erant cum eo. 41:8 Decem
he and Gentlemen, that were with the fact. 41: 8 ten
autem viri reperti sunt inter eos, qui dixerunt ad
Now men found are between them; that said to
Ismael: ‘ Noli occidere nos, quia habemus thesauros
Ishmael: ‘ Do not kill we because we have treasures
in agro, frumenti et hordei et olei et mellis ‘; et
in field corn and barley and oil and honey ‘ and
cessavit et non interfecit eos cum fratribus suis.
finished and not killed them with brothers their own.
41:9 Lacus autem, in quem proiecerat Ismael omnia
41: 9 Apple however, in which cast Ishmael all
cadavera virorum, quos percussit, est lacus magnus,
carcasses men which shot, is Award great
quem fecit rex Asa propter Baasa regem Israel;
which he king Asa for Baasha king Israel;
ipsum replevit Ismael filius Nathaniae occisis. 41:10
it with Ishmael son Nethani'ah killed. 41:10
Et captivas duxit Ismael omnes reliquias populi, qui
The captive married Ishmael all remains people that
erant in Maspha, filias regis et universum
were in Mizpah; daughters s and all
populum, qui remanserat in Maspha, quos
people that left in Mizpah; which
commendaverat Nabuzardan princeps satellitum
recommended adan leader guard
Godoliae filio Ahicam; et cepit eos Ismael filius
Gedaliah son Ahikam; and took them Ishmael son
Nathaniae et abiit, ut transiret ad filios Ammon.
Nethani'ah and went as passing to children Ammon.
41:11 Audivit autem Iohanan filius Caree et omnes
41:11 heard Now Johanan son Caree and all
principes bellatorum, qui erant cum eo, omne
leaders fighters that were with it all
malum, quod fecerat Ismael filius Nathaniae, 41:12
evil that had Ishmael son Nethani'ah, 41:12
et, assumptis universis viris, profecti sunt, ut
and, taking all men traveled are as
bellarent adversum Ismael filium Nathaniae; et
fight against Ishmael son Nethani'ah; and
invenerunt eum ad aquas multas, quae sunt in
found it to water many which are in

Gabaon. 41:13 Cumque vidisset omnis populus, qui
The. 41:13 when saw all people; that
erat cum Ismael, Iohanan filium Caree et universos
was with Ishmael; Johanan son Caree and all
principes bellatorum, qui erant cum eo, laetati sunt.
leaders fighters that were with it glad They are.

41:14 Et omnis populus, quem ceperat Ismael in
41:14 The all people; which had Ishmael in
Maspha, reversus est et abiit ad Iohanan filium
Mizpah; back is and He went to Johanan son
Caree; 41:15 Ismael autem filius Nathaniae fugit cum
Cares; 41:15 Ishmael Now son Nethani'ah flees with
octo viris a facie Iohanan et abiit ad filios
eight men from the Johanan and He went to children

Ammon. 41:16 Tulit ergo Iohanan filius Caree et
Ammon. 41:16 took So Johanan son Caree and
omnes principes bellatorum, qui erant cum eo,
all leaders fighters that were with it
universas reliquias vulgi, quas reduxerat ab Ismael
all remains people, which back from Ishmael
filio Nathaniae venientes de Maspha, postquam
son Nethani'ah coming of Mizpah; after
percussit Godoliam filium Ahicam, viros fortes ad
shot Gedaliah son Ahikam men strong to
proelium et mulieres et pueros et eunuchos, quos
fight and women and children and officers, which
reduxerat de Gabaon. 41:17 Et abierunt et sederunt
back of The. 41:17 The gone and They sat
in Gherutchamaam, quae est iuxta Bethlehem, ut
in Chimham, which is according to Bethlehem as
pergerent et introirent Aegyptum 41:18 a facie
go to and enter Egypt 41:18 from the
Chaldaeorum; timebant enim eos, quia percusserat
Chaldeans; they feared For them; because struck
Ismael filius Nathaniae Godoliam filium Ahicam,
Ishmael son Nethani'ah Gedaliah son Ahikam
quem praeposuerat rex Babylonis in regione. 42:1 Et
which governor king Babylon in region. 42: 1 The
accesserunt omnes principes bellatorum, scilicet
The all leaders fighters namely,
Iohanan filius Caree et Iezonias filius Osaiae et
Johanan son Caree and Jezaniah son Osaiah and

universum vulgus, a parvo usque ad magnum, 42:2
all people, from small up to great 42: 2
dixeruntque ad Ieremiam prophetam: ‘ Cadat oratio
said to Jeremiah prophet: ‘ Please address
nostra in conspectu tuo, et ora pro nobis ad
our in before your and coast for us to
Dominum Deum tuum pro universis reliquiis istis,
Lord God your for all remains these
quia derelicti sumus pauci de pluribus, sicut oculi
because left we are a few of several as eyes
tui nos intuentur; 42:3 et annuntiet nobis Dominus
your we intuit; 42: 3 and declare us Lord
Deus tuus viam, per quam pergamus, et verbum,
God your way, by than go and word,
quod faciamus’. 42:4 Dixit autem ad eos Ieremias
that we do. ‘ 42: 4 said Now to them Jeremiah
propheta: ‘ Audivi. Ecce ego oro ad Dominum
prophet: ‘ I have heard. Look I Please to Lord
Deum vestrum secundum verba vestra; omne verbum,
God you according to words your; all word,
quodcumque responderit pro vobis, indicabo vobis nec
whatever answers for you show you or
celabo vos quidquam’. 42:5 Et illi dixerunt ad
cover you anything. ‘ 42: 5 The they said to
Ieremiam: ‘ Sit Dominus inter nos testis verax et
Jeremiah: ‘ Let Lord between we witness true and
fidelis, si non iuxta omne verbum, in quo miserit
faithful if not according to all word, in which sent
te Dominus Deus tuus ad nos, sic faciemus. 42:6
you Lord God your to we so we do. 42: 6
Sive bonum est sive malum, voci Domini Dei nostri,
or good is or evil voice of God our
ad quem mittimus te, oboedimus, ut bene sit nobis,
to which bicentenary you obey, as well is us
cum audierimus vocem Domini Dei nostri’. 42:7 Cum
with we hear voice of God Our '. 42: 7 with
autem completi essent decem dies, factum est verbum
Now end they ten day, it is word
Domini ad Ieremiam; 42:8 vocavitque Iohanan filium
of to Jeremiah; 42: 8 she Iohanan son
Caree et omnes principes bellatorum, qui erant cum
Caree and all leaders fighters that were with

eo, et universum populum a minimo usque ad
it and all people from small up to
 magnum 42:9 et dixit ad eos: ‘ Haec dicit Dominus,
great 42: 9 and said to them: ‘ This says Lord,
 Deus Israel, ad quem misistis me, ut prosternerem
God Israel to which sent I as presenting
 preces vestras in conspectu eius: 42:10 Si quiescentes
prayers your in before his 42:10 If quiet;
 manseritis in terra hac, aedificabo vos et non
continue in land this, build you and not
 destruam, plantabo et non evellam; iam enim
break down plant and not uproot; already For
 placatus sum super malo, quod feci vobis. 42:11
appeased I over evil, that I to you. 42:11
 Nolite timere a facie regis Babylonis, quem vos
Do not fear from the s Babylon which you
 pavidi formidatis; nolite metuere eum, dicit Dominus,
Quaking fear; do not fear him, says Lord,
 quia vobiscum sum ego, ut salvos vos faciam et
because with I I, as save you I do and
 eruam de manu eius; 42:12 et dabo vobis, ut
rescue of hand thereof; 42:12 and I you as
 misericordiam inveniatis, et ipse miserebitur vestri et
mercy find, and he have mercy you and
 habitare vos faciet in terra vestra. 42:13 Si autem
live you will in land your. 42:13 If Now
 dixeritis vos: ‘Non habitabimus in terra ista’, nec
Godspeed you: ‘I do not stay in land This’ or
 audieritis vocem Domini Dei vestri 42:14 dicentes:
listen voice of God you 42:14 saying:
 ‘Nequaquam, sed ad terram Aegypti pergemus, ubi
‘No, but to land Egypt We will go where
 non videbimus bellum et clangorem tubae non
not see war and sound trumpet not
 audiemus et famem non sustinebimus et ibi
We want to hear and hunger not support and there
 habitabimus’, 42:15 propter hoc nunc audite verbum
live ‘ 42:15 for this now listen word
 Domini, reliquiae Iudae: Haec dicit Dominus
Lord, remains Judah: This says Lord

exercituum, Deus Israel: Si posueritis faciem vestram,
hosts God Israel: If set face your
ut ingrediamini Aegyptum, et intraveritis, ut ibi
as go Egypt and enter, as there
peregrinemini, 42:16 gladius, quem vos formidatis, ibi
travel abroad; 42:16 sword which you fear there
comprehendet vos in terra Aegypti, et fames, pro
take you in land Egypt, and famine for
qua estis solliciti, adhaerebit vobis in Aegypto, et
which you careful, cleave you in Egypt and
ibi moriemini. 42:17 Omnesque viri, qui
there you will die. 42:17 all Gentlemen, that
posuerunt faciem suam, ut ingrediantur Aegyptum et
put face his as enter Egypt and
peregrinentur ibi, morientur gladio et fame et
travel there, die sword and hunger and
peste: nullus de eis remanebit nec effugiet a facie
pestilence; no of them remain or escape from the
mali, quod ego afferam super eos. 42:18 Quia haec
evil, that I Let over them. 42:18 for this
dicit Dominus exercituum, Deus Israel: Sicut effusus
says Lord hosts God Israel: As Unstable
est furor meus et indignatio mea super habitatores
is The anger my and indignation my over inhabitants
Ierusalem, sic effundetur indignatio mea super vos,
Jerusalem so shed indignation my over you
cum ingressi fueritis Aegyptum, et eritis in
with entered the Egypt and You will be in
exsecrationem et in stuporem et in maledictum et
execration and in astonishment and in cursing and
in opprobrium et nequaquam ultra videbitis locum
in reproach and no more see place
istum'. 42:19 Verbum Domini super vos, reliquiae
this. ' 42:19 word of over you remains
Iudae: ' Nolite intrare Aegyptum; scientes scietis
Judah: ' Do not enter Egypt; knowing know
quia obtestatus sum vos hodie, 42:20 quia decepistis
because conjuring I you today, 42:20 because deceived
animas vestras. Vos enim misistis me ad Dominum
lives your: you For sent I to Lord

Deum nostrum dicentes: ‘Ora pro nobis ad Dominum
God our saying: ‘Pray for us to Lord
Deum nostrum et iuxta omnia, quaecumque
God our and according to all whatever
dixerit tibi Dominus Deus noster, sic annuntia nobis,
say you Lord God our so news us
et faciemus’. 42:21 **Et annuntiavi vobis hodie, et**
and we will do. ‘ 42:21 The declared you today, and
non audistis vocem Domini Dei vestri super
not You have heard voice of God you over
universis, pro quibus misit me ad vos. 42:22 **Nunc**
all for which sent I to You. 42:22 now
ergo scientes scietis quia gladio et fame et peste
So knowing know because sword and hunger and plague
moriemini in loco, ad quem voluistis intrare et ibi
die in place to which would you enter and there
peregrinari’. 43:1 **Factum est autem, cum complexset**
travel ‘. 43: 1 Action is however, with end
Ieremias loquens ad populum universos sermones
Jeremiah speaking to people all words
Domini Dei eorum, pro quibus miserat eum Dominus
of God their for which sent it Lord
Deus eorum ad illos omnia verba haec, 43:2 **dixit**
God their to them all words Thus, 43: 2 said
Azarias filius Osaiae et Iohanan filius Caree et
Azariah son Osaiah and Iohanan son Caree and
omnes viri superbi dicentes ad Ieremiam: ‘
all men The proud saying to Jeremiah: ‘
Mendacium tu loqueris; non misit te Dominus Deus
Lying you speak; not sent you Lord God
noster dicens: ‘Ne ingrediamini Aegyptum, ut illic
our saying: ‘Do not go Egypt as there
peregrinemini’, 43:3 **sed Baruch filius Neriae incitat**
sojourn ‘ 43: 3 but Baruch son Neriah incites
te adversum nos, ut tradat nos in manu
you against we as give up we in hand
Chaldaeorum, ut interficiant nos et traducant in
Chaldeans as kill we and convey in
Babylonem’. 43:4 **Et non audivit Iohanan filius Caree**
Babylon ‘. 43: 4 The not heard Iohanan son Caree
et omnes principes bellatorum et universus populus
and all leaders forces and all people

vocem Domini, ut manerent in terra Iudae. 43:5 Sed
voice Lord, as stay in land Judah. 43: 5 but
tollens Iohanan filius Caree et universi principes
taking Iohanan son Caree and all leaders
bellatorum universos reliquiarum Iudae, qui reversi
forces all relics Judah, that returned
fuerant de cunctis gentibus, ad quas fuerant ante
were of all nations, to which were before
dispersi, ut peregrinarentur in terra Iudae, 43:6 viros
scattered, as absent in land Judah, 43: 6 men
et mulieres et parvulos et filias regis et omnem
and women and children and daughters s and all
animam, quam reliquerat Nabuzardan princeps
soul, than left adan leader
satellitum cum Godolia filio Ahicam filii Saphan,
guard with Gedaliah son Ahikam children Saphan
et Ieremiam prophetam et Baruch filium Neriae,
and Jeremiah prophet and Baruch son Neriah,
43:7 et ingressi sunt terram Aegypti, quia non
43: 7 and entered are land Egypt, because not
oboedierunt voci Domini; et venerunt usque ad
listen voice Lord; and they up to
Taphnas. 43:8 Et factus est sermo Domini ad
¶. 43: 8 The he became is report of to
Ieremiam in Taphnis dicens: 43:9 ‘ Sume lapides
Jeremiah in Taphnis saying: 43: 9 ‘ Take stones
grandes in manu tua et absconde eos in caemento,
great in hand your and hide them in blocks,
sub pavimento, quod est ad portam domus pharaonis
under floor; that is to gate house Pharaoh
in Taphnis, cernentibus viris Iudaeis; 43:10 et dices
in Taphnis saw men Jews; 43:10 and say
ad eos: Haec dicit Dominus exercituum, Deus Israel:
to them: This says Lord hosts God Israel:
Ecce ego mittam et assumam Nabuchodonosor regem
Look I I and take Nebuchadnezzar king
Babylonis servum meum et ponam thronum eius
Babylon slave my and I will throne his
super lapides istos, quos abscondi, et statuet solium
over stones these which I hid, and set throne

suum super eos; 43:11 veniensque percutiet terram
his over them; 43:11 coming strike land
Aegypti, quos in mortem, in mortem et, quos in
Egypt, which in death in death and, which in
captivitatem, in captivitatem et, quos in gladium, in
prisoners in captivity and, which in sword in
gladium; 43:12 et succendet ignem in delubris
sword; 43:12 and set fire in shrines
deorum Aegypti et comburet ea et captivos ducet
gods Egypt and burn it and prisoners Links
illos et excutiet terram Aegypti, sicut pastor
them and off land Egypt, as shepherd
pediculis excutit pallium suum, et egredietur inde in
lice Shaking cloak his and Unleashed from in
pace; 43:13 et conteret statuas domus Solis, quae
peace; 43:13 and crush images house sun, which
sunt in terra Aegypti, et delubra deorum Aegypti
are in land Egypt, and shrines gods Egypt
comburet igni'. 44:1 Verbum, quod factum est per
burn with fire. ' 44: 1 word that it is by
Ieremiam ad omnes Iudaeos, qui habitabant in terra
Jeremiah to all Jews that living in land
Aegypti, habitantes in Magdolo et in Taphnis et in
Egypt, inhabitants in Migdol and in Taphnis and in
Memphi et in terra Phatures, dicens: 44:2 ' Haec
Memphis and in land louder saying: 44: 2 ' This
dicat Dominus exercituum, Deus Israel: Vos vidistis
says Lord hosts God Israel: you ago
omne malum istud, quod adduxi super Ierusalem et
all evil this that I brought it over Jerusalem and
super omnes urbes Iudae; et ecce desertae sunt
over all cities Judah; and See waste are
hodie, et non est in eis habitator 44:3 propter
today, and not is in them inhabitant 44: 3 for
malitiam, quam fecerunt, ut me ad iracundiam
malice, than they as I to anger
provocarent et irent, ut sacrificarent et colerent deos
provoking and go, as incense and worship gods
alienos, quos nesciebant et illi et vos et patres
other which They did not know and they and you and fathers

vestri. 44:4 Et misi ad vos omnes servos meos
your. 44: 4 The I to you all officials my
prophetas, de nocte consurgens mittensque et dicens:
prophets of night rising sending and saying:
Nolite facere verbum abominationis huiuscemodi,
Do not do word abomination this proposal
quam odivi. 44:5 Et non audierunt nec inclinaverunt
than I hate. 44: 5 The not listen or inclined
aurem suam, ut converterentur a malis suis et non
ear his as turn from bad their and not
sacrificarent diis alienis; 44:6 et effusa est indignatio
incense other others; 44: 6 and effused is indignation
mea et furor meus et succensa est in civitatibus
my and The anger my and heated is in cities
Iudae et in plateis Ierusalem, et versae sunt in
Judah and in streets Jerusalem and scud are in
solitudinem et vastitatem secundum diem hanc. 44:7
waste and waste according to day this. 44: 7
Et nunc haec dicit Dominus exercituum, Deus Israel:
The now this says Lord hosts God Israel:
Quare vos facitis malum grande contra animas
Why you you do evil more against lives
vestras, ut intereat ex vobis vir et mulier, parvulus
your as off from you man and woman child
et lactans de medio Iudae, nec relinquatur vobis
and lactating of the Judah, or released you
quidquam residuum, 44:8 provocantes me in operibus
or the remainder, 44: 8 challenging I in works
manuum vestrarum, sacrificando diis alienis in terra
hands your sacrificing other other in land
Aegypti, in quam ingressi estis, ut ibi peregrinemini,
Egypt, in than entered you as there travel abroad;
et dissipet vos, et sitis in maledictionem et in
and destroy you and be in curse and in
opprobrium cunctis gentibus terrae? 44:9 Numquid
reproach all nations Earth? 44: 9 Do
obliti estis mala patrum vestrorum et mala regum
forgot you bad fathers your and bad kings
Iudae et mala uxorum eius et mala vestra et mala
Judah and bad wives his and bad your and bad
uxorum vestrarum, quae fecerunt in terra Iudae et
wives your which they in land Judah and

in plateis Ierusalem? 44:10 Non sunt contriti usque
in streets Jerusalem? 44:10 no are broken up
ad diem hanc et non timuerunt et non
to day this and not feared and not
ambulaverunt in lege mea et in praeceptis meis,
walk in law my and in rules I
quae dedi coram vobis et coram patribus vestris.
which I before you and before fathers your.
44:11 Ideo haec dicit Dominus exercituum, Deus
44:11 Therefore this says Lord hosts God
Israel: Ecce ego ponam faciem meam in vobis in
Israel: Look I I will face I in you in
malum et disperdam omnem Iudam. 44:12 Et
evil and I all Judas. 44:12 The
assumam reliquias Iudae, qui posuerunt facies suas,
take remains Judah, that put face their
ut ingrederentur terram Aegypti et peregrinarentur
as go land Egypt and absent
ibi, et consumentur omnes in terra Aegypti: cadent
there, and end all in land Egypt: fall
in gladio et in fame et consumentur a minimo
in sword and in hunger and end from small
usque ad maximum, in gladio et in fame morientur;
up to maximum in sword and in hunger die;
et erunt in execrationem et in stuporem et in
and will be in execration and in astonishment and in
maledictionem et in opprobrium. 44:13 Et visitabo
curse and in reproach. 44:13 The visit
super habitatores terrae Aegypti, sicut visitavi super
over inhabitants earth Egypt, as I have visited over
Ierusalem, in gladio et in fame et in peste: 44:14
Jerusalem in sword and in hunger and in pestilence; 44:14
et non erit qui effugiat et sit residuus de reliquiis
and not will be that escape and is left of remains
Iudaeorum, qui venerunt, ut peregrinarentur in terra
Jews, that they as absent in land
Aegypti et reverterentur in terram Iudae, ad quam
Egypt and back in land Judah, to than
ipsi elevant animas suas, ut revertantur et habitent
they elevate lives their as return and live
ibi; non revertentur, nisi qui fugerint'. 44:15
there; not return but that the survivors. ' 44:15

Responderunt autem Ieremiae omnes viri, scientes
answered Now Jeremiah all Gentlemen, knowing
quod sacrificarent uxores eorum diis alienis, et
that incense wives their other others, and
universae mulieres, quarum stabat multitudo grandis,
all women the standing company great
et omnis populus habitantium in terra Aegypti in
and all people habitants in land Egypt in
Phatures, dicentes: 44:16 ‘ Sermonem, quem locutus
louder saying: 44:16 ‘ Sermon, which said
es ad nos in nomine Domini, non audiemus ex te,
you to we in name Lord, not We want to hear from you
44:17 sed facientes faciemus omne verbum, quod
44:17 but doing we do all word, that
egressum est de ore nostro, ut sacrificemus reginae
out is of mouth our as sacrifice queen
caeli et libemus ei libamina, sicut fecimus nos et
air and pour it offerings, as we have we and
patres nostri, reges nostri et principes nostri in
fathers our kings our and leaders our in
urbibus Iudae et in plateis Ierusalem, et saturati
cities Judah and in streets Jerusalem and filled
sumus panibus et bene nobis erat malumque non
we are bread and well us was ci not
vidimus. 44:18 Ex eo autem tempore, quo
we have seen. 44:18 from it Now time which
cessavimus sacrificare reginae caeli et libare ei
stopped sacrificing queen air and to offer it
libamina, indigemus omnibus et gladio et fame
offerings, need all and sword and hunger
consumpti sumus. 44:19 Quod si nos sacrificamus
consumed We are. 44:19 The if we burned
reginae caeli et libamus ei libamina, numquid sine
queen air and We pour it offerings, Do without
viris nostris fecimus ei placentas ad effingendum eam
men our we have it cakes to models it
et libandum ei libamina?’. 44:20 Et dixit Ieremias
and offer it libations? ‘. 44:20 The said Jeremiah
ad omnem populum, adversum viros et adversum
to all people against men and against
mulieres et adversum universam plebem, qui
women and against all people that

responderant ei verbum, dicens: 44:21 ‘ Numquid
answer it word, saying: 44:21 ‘ Do
non sacrificium, quod sacrificastis in civitatibus Iudae
not sacrifice that offered in cities Judah
et in plateis Ierusalem, vos et patres vestri, reges
and in streets Jerusalem you and fathers your kings
vestri et principes vestri et populus terrae, horum
you and leaders you and people earth these
recordatus est Dominus, et ascendit super cor eius?
He remembered is Lord, and up over heart his?
44:22 Et non poterat Dominus ultra portare propter
44:22 The not could Lord more carry for
malitiam operum vestrorum et propter abominationes,
malice works your and for abominations,
quas fecistis; et facta est terra vestra in
which You have done; and made is land your in
desolationem et in stuporem et in maledictum, eo
waste and in astonishment and in cursing, it
quod non sit habitator, sicut est dies haec. 44:23
that not is inhabitant, as is day this. 44:23
Propterea quod sacrificaveritis et peccaveritis Domino
Therefore that burned and you have Lord
et non audieritis vocem Domini et in lege et in
and not listen voice of and in law and in
praeceptis et in testimoniis eius non ambulaveritis,
rules and in evidence his not walk;
idcirco evenerunt vobis mala haec, sicut est dies
therefore occurred you bad Thus, as is day
haec’. 44:24 Dixit autem Ieremias ad omnem
This’. 44:24 said Now Jeremiah to all
populum et ad universas mulieres: ‘ Audite verbum
people and to all women: ‘ Listen word
Domini, omnis Iuda, qui estis in terra Aegypti. 44:25
Lord, all Judah that you in land Egypt. 44:25
Haec dicit Dominus exercituum, Deus Israel, dicens:
This says Lord hosts God Israel saying:
Vos et uxores vestrae locuti estis ore vestro et
you and wives your have you mouth your and
manibus vestris implestis dicentes: ‘Faciamus vota
hands your You have saying: ‘Let's do it vows
nostra, quae vovimus, ut sacrificemus reginae caeli
our which offer as sacrifice queen air

et libemus ei libamina'. Implete vota vestra et
and pour it offerings. ' fill vows your and
 opere perpetrate ea. 44:26 Ideo audite verbum
work completion them. 44:26 Therefore listen word
 Domini, omnis Iuda, qui habitatis in terra Aegypti:
Lord, all Judah that live in land Egypt:
 Ecce ego iuravi in nomine meo magno, ait Dominus,
Look I I swore in name I great said Lord,
 quia nequaquam ultra vocabitur nomen meum ex
because no more call name my from
 ore omnis viri Iudae dicentis: 'Vivit Dominus Deus',
mouth all men Judah saying: 'lives Lord God '
 in omni terra Aegypti. 44:27 Ecce ego vigilabo super
in all land Egypt. 44:27 Look I watch over
 eos in malum et non in bonum, et consumentur
them in evil and not in good and end
 omnes viri Iudae, qui sunt in terra Aegypti, gladio
all men Judah, that are in land Egypt, sword
 et fame, donec penitus consumantur. 44:28 Et, qui
and hunger, until internet consumption. 44:28 and, that
 fugerint gladium, revertentur de terra Aegypti in
survivors sword return of land Egypt in
 terram Iudae, viri pauci, et scient omnes reliquiae
land Judah, men A few, and know all remains
 Iudae, quae ingressae sunt terram Aegypti, ut
Judah, which went are land Egypt, as
 peregrinarentur ibi, cuius sermo compleatur, meus an
absent there, the report completed, my or
 illorum. 44:29 Et hoc vobis signum, ait Dominus,
them. 44:29 The this you sign, said Lord,
 quod visitem ego super vos in loco isto, ut sciatis
that visit I over you in place this as know
 quia vere complebuntur sermones mei contra vos in
because really completed words my against you in
 malum. 44:30 Haec dicit Dominus: Ecce ego tradam
evil. 44:30 This says Lord: Look I I will
 pharaonem Ophree, regem Aegypti, in manu
Pharaoh Ophree, king Egypt, in hand
 inimicorum eius et in manu quaerentium animam
enemies his and in hand curry life

illius, sicut tradidi Sedeciam regem Iudae in manu
of as delivered Zedekiah king Judah in hand
Nabuchodonosor regis Babylonis inimici sui et
Nebuchadnezzar s Babylon enemies s and
quaerentis animam eius'. 45:1 Verbum, quod locutus
inquiry life His. ' 45: 1 word that said
est Ieremias propheta ad Baruch filium Neriae, cum
is Jeremiah prophet to Baruch son Neriah, with
scriberet verba haec in libro ex ore Ieremiae, anno
write words this in book from mouth Jeremy, year
quarto Ioachim filii Iosiae regis Iudae, dicens: 45:2
fourth Joachim children Josiah s Judah, saying: 45: 2
' Haec dicit Dominus, Deus Israel, super te, Baruch.
' This says Lord, God Israel over you Baruch.
45:3 Dixisti: 'Vae misero mihi, quoniam addidit
45: 3 You said: 'Woe send I for he added
Dominus dolorem maerori meo; laboravi in gemitu
Lord pain patriot I; labored in scream
meo et requiem non inveni'. 45:4 Haec dices ad
I and rest not I found. ' 45: 4 This say to
eum: Sic dicit Dominus: Ecce, quod aedificavi, ego
him: so says Lord: See, that built, I
destruo et, quod plantavi, ego evello, universam
break down and, that planted, I pluck up; all
terram hanc; 45:5 et tu quaeris tibi grandia? Noli
land this; 45: 5 and you shutters you great? Do not
quaerere, quia ecce ego adducam malum super
search, because See I I evil over
omnem carnem, ait Dominus, et dabo tibi animam
all flesh said Lord, and I you life
tuam quasi spoliū in omnibus locis, ad quaecumque
your as prize in all places, to whatever
perrexeris'. 46:1 Quod factum est verbum Domini ad
you go. ' 46: 1 The it is word of to
Ieremiam prophetam contra gentes. 46:2 Ad
Jeremiah prophet against nations. 46: 2 the
Aegyptum. Adversum exercitum pharaonis Nechao
Egypt. against army Pharaoh Neco
regis Aegypti, qui erat iuxta fluvium Euphraten in
s Egypt, that was according to river Euphrates in

Charchamis, quem percussit Nabuchodonosor rex
Carchemish, which shot Nebuchadnezzar king
Babylonis in quarto anno Ioachim filii Iosiae regis
Babylon in fourth year Joachim children Josiah s
Iudae. 46:3 ‘ Praeparate scutum et clipeum et
Judah. 46: 3 ‘ prepare shield and shield and
procedite ad bellum. 46:4 Iungite equos et ascendite,
advance to war. 46: 4 Harness horses and up
equites; state in galeis, polite lanceas, induite vos
horse; Stand in helmets; polish spears put you
loricis. 46:5 Quid igitur? Vidi ipsos pavidos et terga
mail. 46: 5 What So? I saw they alarming and back
vertentes, fortes eorum caesos; fugerunt conciti nec
channeling, strong their beaten; fled apace or
respexerunt: terror undique, ait Dominus. 46:6 Non
back: terror everywhere, said Lord. 46: 6 no
fugiat velox, nec salvari se putet fortis; ad aquilonem
flee quick, or saved he think strong; to north
iuxta flumen Euphraten victi sunt et ruerunt.
according to river Euphrates defeated are and fall.
46:7 Quis est iste, qui quasi Nilus ascendit, et
46: 7 Who is this that as The Nile up and
veluti fluviorum intumescunt gurgites eius? 46:8
as rivers swell waves his? 46: 8
Aegyptus Nili instar ascendit, et velut flumina
Egypt Nile like up and as rivers
moventur fluctus eius, et dixit: ‘Ascendens operiam
move waves his and he said: ‘Ascending cover
terram, perdam civitatem et habitatores eius’. 46:9
land I lose city and inhabitants His. ‘ 46: 9
Ascendite, equi, et irruite, currus; et procedant
Go up horses, and rage, the car; and proceed
fortes, Aethiopia et Phut tenentes scutum et
strong, Ethiopia and Put holding shield and
Ludii arripientes et iacentes sagittas. 46:10 Dies
The Lydians handling and shoot arrows. 46:10 day
autem ille Domini, Dei exercituum, dies ultionis, ut
Now he Lord, God hosts day vengeance; as
sumat vindictam de inimicis suis: devorat gladius, et
take vengeance of enemies his devours sword and

saturatur, et inebriatur sanguine eorum; victima
satisfied, and intoxicated blood them; victim
enim Domini, Dei exercituum, in terra aquilonis
For Lord, God hosts in land north
iuxta flumen Euphraten. 46:11 Ascende in Galaad
according to river Euphrates. 46:11 Go up in Gilead
et tolle resinam, virgo filia Aegypti; frustra
and Away resin virgin daughter Egypt; pieces
multiplicas medicamina, tibi vero cicatrix non
increase drugs, you But scar not
obducitur. 46:12 Audierunt gentes ignominiam tuam,
medicines. 46:12 And they are nations shame your
et ululatus tuus replevit terram, quia fortis impegit
and whoops your with land because strong stumbled
in fortem, et ambo pariter conciderunt'. 46:13
in The strong, and both together chopped. 46:13
Verbum, quod locutus est Dominus ad Ieremiam
word that said is Lord to Jeremiah
prophetam super eo quod veniret Nabuchodonosor
prophet over it that come Nebuchadnezzar
rex Babylonis percussurus terram Aegypti. 46:14 ‘
king Babylon strike land Egypt. 46:14 ‘
Annuntiate Aegypto et auditum facite in Magdolo,
Show Egypt and report do in Migdol,
et resonet in Memphi et in Taphnis, dicite: ‘Sta et
and publish in Memphis and in Taphnis say: ‘Stand and
praepara te, quia devoravit gladius ea, quae per
prepare you because devoured sword it which by
circuitum tuum sunt’. 46:15 Quare deiectus est
about your they are. ‘ 46:15 Why He lowered is
fortis tuus? Non stetit, quoniam Dominus subvertit
strong you? no He stood, for Lord overturns
eum. 46:16 Multiplicavit ruentes, ceciditque vir ad
him. 46:16 He made many falling fell man to
proximum suum, et dixerunt: ‘Surge, et revertamur
neighbor his and they said: ‘Rise and return
ad populum nostrum et ad terram nativitatis
to people our and to land birth
nostrae, a facie gladii saevientis’. 46:17 Vocate
our from the sword frantic. ‘ 46:17 Call
nomen pharaonis regis Aegypti: Tumultum, qui
name Pharaoh s Egypt: noise; that

praetermisit tempus opportunum. 46:18 Vivo ego,
omitted time appropriate. 46:18 live I,
inquit rex, Dominus exercituum nomen eius, quoniam
says king, Lord hosts name his for
sicut Thabor in montibus et sicut Carmelus ad
as Tabor in mountains and as Carmel to
mare veniet. 46:19 Vasa transmigrationis fac tibi,
sea come. 46:19 Baggage captivity Make you
habitatrix filia Aegypti, quia Memphis in
inhabitant daughter Egypt, because Memphis in
solitudinem erit et destruetur et inhabitabilis erit.
waste will be and down and uninhabited will be.
46:20 Vitula elegans atque formosa Aegyptus,
46:20 The cow elegant and beautiful Egypt,
stimulus ab aquilone venit ei. 46:21 Mercennarii
sting from north he came to him. 46:21 The mercenary
quoque eius, qui versabantur in medio eius quasi
also his that goodwill in the his as
vituli saginati, versi sunt et fugerunt simul nec stare
calves stuffed, backs are and fled together or stand
potuerunt, quia dies interfectionis eorum venit super
they because day slaughter their he came over
eos, tempus visitationis eorum. 46:22 Vox eius quasi
them; time visit them. 46:22 Right his as
serpentis sibilantis, quoniam cum exercitu properabunt
serpent they shall for with army go
et cum securibus venient ei, quasi caedentes ligna.
and with axes come to as beat timber.
46:23 Succiderunt saltum eius, ait Dominus, qui
46:23 cut down forest his said Lord, that
supputari non potest; multiplicati sunt enim super
counted not can; increased are For over
locustas, et non est eis numerus. 46:24 Confusa est
locusts and not is them number. 46:24 confused is
filia Aegypti et tradita in manu populi aquilonis’.
daughter Egypt and traditional in hand people the north. ‘
46:25 Dixit Dominus exercituum, Deus Israel: ‘ Ecce
46:25 said Lord hosts God Israel: ‘ Look
ego visitabo super Amon de No et super pharaonem
I visit over Amon of No. and over Pharaoh
et super Aegyptum et super deos eius et super
and over Egypt and over gods his and over

reges eius et super pharaonem et super eos, qui
kings his and over Pharaoh and over them; that
confidunt in eo; 46:26 et dabo eos in manu
trust in it; 46:26 and I them in hand
quaerentium animam eorum et in manu
curry life their and in hand
Nabuchodonosor regis Babylonis et in manu
Nebuchadnezzar s Babylon and in hand
servorum eius; et post haec habitabitur sicut diebus
officials thereof; and after this inhabited as days
pristinis, ait Dominus. 46:27 Et tu ne timeas, serve
old, said Lord. 46:27 The you do not Fear O
meus Iacob, et ne paveas, Israel, quia ecce ego
my Jacob, and do not discouraged, Israel because See I
salvum te faciam de longinquo et semen tuum de
save you I do of off and seed your of
terra captivitatis eorum; et revertetur Iacob et
land taking them; and return Jacob and
requiescet, securus erit, et non erit qui exterreat
rest; easy It will be and not will be that afraid
eum. 46:28 Et tu noli timere, serve meus Iacob, ait
him. 46:28 The you do not fear O my Jacob, said
Dominus, quia tecum ego sum, quia ego consumam
Lord, because with I I because I consume
cunctas gentes, ad quas eieci te; te vero non
all nations to which drive you; you But not
consumam, sed castigabo te in iudicio nec quasi
consume, but correct you in trial or as
innocenti parcam tibi'. 47:1 Quod factum est verbum
innocent spare you '. 47: 1 The it is word
Domini ad Ieremiam prophetam contra Philisthim,
of to Jeremiah prophet against Philistines,
antequam percuteret pharao Gazam. 47:2 Haec dicit
before strike Pharaoh Gaza. 47: 2 This says
Dominus: ' Ecce, aquae ascendant ab aquilone et
Lord: ' See, water climb from north and
erunt quasi torrens inundans et operient terram et
will be as torrent flooding and cover land and
plenitudinem eius, urbem et habitatores eius.
fullness his city and inhabitants her.

Clamabunt homines, et ululabunt omnes habitatores
They looked men and alarm all inhabitants
terrae 47:3 a strepitu ungularum fortium equorum
earth 47: 3 from noise hoofs the strong horses
eius, a commotione quadrigarum eius et tumultu
his from earthquake chariots his and confusion
rotarum illius; non respexerunt patres filios,
wheels the latter; not back fathers children,
manibus dissolutis, 47:4 pro adventu diei, in quo
hands feebleness 47: 4 for arrival day in which
vastabuntur omnes Philisthim, et dissipabitur Tyro
Destruction all Philistines, and destroyed Tyre
et Sidoni omnis superstes auxiliator: depopulatus est
and Sidon all survivor help: depopulated is
enim Dominus Philisthim, reliquias insulae Caphtor.
For Lord Philistines, remains The islands Cappadocia.
47:5 Venit calvitium super Gazam, conticuit Ascalon;
47: 5 He came baldness over Gaza Silenced Ashkelon;
reliquiae Enacim, usquequo incidetis vos? 47:6 O
remains Anak how long? cuttings you? 47: 6 O
mucro Domini, usquequo non quiesces? Ingredere in
brand Lord, how long? not quiet? Go in
vaginam tuam, refrigerare et sile. 47:7 Quomodo
sheath your cool and be removed. 47: 7 How
quiescet, cum Dominus praeceperit ei adversus
quiet, with Lord command it against
Ascalonem et adversus maritimas regiones ibique
Ashkelon and against coast countries there
condixerit illi?'. 48:1 Ad Moab. Haec dicit Dominus
shore to her: ' 48: 1 the Moab. This says Lord
exercituum, Deus Israel: ' Vae super Nabo, quoniam
hosts God Israel: ' Woe over Nebo for
vastata est et confusa! Capta est Cariathaim, confusa
waste is and confused! captured is Cariathaim confused
est arx et tremuit. 48:2 Non est ultra exsultatio in
is citadel and trembled. 48: 2 no is more joy in
Moab; in Hesebon cogitaverunt malum contra eam:
Moab; in Cheshbon they thought evil against it
'Venite et disperdamus eam de gente'. Tu quoque,
'Come and cut it of the nation. ' You also,

Madmen, conticesces, sequeturque te gladius. 48:3

Madmena silenced, After you sword. 48: 3

Vox clamoris de Oronaim: 'Vastitas et contritio

Right cry of Oronaim: 'devastation and destruction

magna'. 48:4 Contrita est Moab, auditum fecerunt

large'. 48: 4 destroyed is Moab report they

clamorem usque ad Segor. 48:5 Per ascensum enim

cry up to Zoar. 48: 5 by ascent For

Luith plorans ascendit in fletu, quoniam in descensu

Luith Bitterly up in weeping, for in down

Oronaim hostes ululatum contritionis audierunt: 48:6

Oronaim enemies howling contrition listen: 48: 6

'Fugite, salvate animas vestras et eritis quasi

'Fly Rescue lives your and You will be as

myricae in deserto'. 48:7 Pro eo enim quod habuisti

tamarisks in the desert. ' 48: 7 Pro it For that you have

fiduciam in operibus tuis et in thesauris tuis, tu

confidence in works your and in stores your you

quoque capieris; et ibit Chamos in transmigrationem,

also be taken: and go Chemosh in Removed,

sacerdotes eius et principes eius simul. 48:8 Et

priests his and leaders his at the same time. 48: 8 The

veniet praedo ad omnem urbem, et urbs nulla

will A robber to all city, and city no

salvabitur; et peribit vallis, et dissipabuntur

saved; and cut off valley and destroyed

campestria, quoniam dixit Dominus. 48:9 Date pennas

Sharon, for said Lord. 48: 9 date wings

ad volandum; et civitates eius desertae erunt et

to fly; and cities his waste will be and

inhabitabiles. 48:10 Maledictus, qui facit opus Domini

uninhabited. 48:10 Cursed that does work of

neglegenter, et maledictus, qui prohibet gladium

carelessly, and Doomed that prohibits sword

suum a sanguine. 48:11 Securus fuit Moab ab

his from the blood. 48:11 Easy was Moab from

adulescentia sua et requievit in faecibus suis nec

youth his and He rested in lees their or

transfusus est de vase in vas et in

drained is of vessel in vessel and in

transmigrationem non abiit; idcirco permansit gustus
deportation not went; therefore continued taste

eius in eo, et odor eius non est immutatus. 48:12
his in it and The smell his not is changed. 48:12

Propterea, ecce, dies veniunt, dicit Dominus, et
Therefore, See, day they says Lord, and

mittam ei stratores laguncularum; et sternent eum
I it spill bottles; and tilt it

et vasa eius exhaurient et lagunculas eorum
and vessels his empty and bottles their

collident. 48:13 Et confundetur Moab a Chamos,
pieces. 48:13 The shame Moab from devastated,

sicut confusa est domus Israel a Bethel, in qua
as confused is house Israel from Bethel in which

habebat fiduciam. 48:14 Quomodo dicitis: 'Fortes
had confidence. 48:14 How you say: 'strong

sumus et viri robusti ad proeliandum'? 48:15
we are and men robust to war'? 48:15

Vastata est Moab, et ascenderunt civitates illius, et
spoiled is Moab and up cities of and

electi iuvenes eius descenderunt in occisionem, ait
elect young people his down in slaughter said

rex, Dominus exercituum nomen eius. 48:16 Prope est
king, Lord hosts name her. 48:16 near is

interitus Moab ut veniat, et malum eius velociter
The destruction Moab as come, and evil his quickly

accurret nimis. 48:17 Lugete super eum, omnes, qui
running too. 48:17 mourn over him, all that

estis in circuitu eius; et universi, qui scitis nomen
you in about thereof; and all that you know name

eius, dicite: 'Quomodo confracta est virga fortis,
his say: 'How broken is staff strong,

baculus gloriosus?'. 48:18 Descende de gloria et sede
staff The glorious '. 48:18 Go down of glory and Sit

in siti, habitatrix filia Dibon, quoniam vastator
in thirst; inhabitant daughter Dimon, for spoiler

Moab ascendit ad te, dissipavit munitiones tuas.
Moab up to you destroyed strongholds your.

48:19 Ad viam sta et prospice, habitatrix Aroer;
48:19 the way stand and espy inhabitant Aro'er;

interroga fugientem et eam, quae evasit. Dic: ‘Quid
ask fleeing and it which escaped. Say: ‘What
accidit?’. 48:20 **Confusus est Moab, quoniam victus**
happened. ‘ 48:20 Confused is Moab for food
est. Ululate et clamate; annuntiate in Arnon,
It is. Howl and cry; Show in Arnon,
quoniam vastatus est Moab. 48:21 **Et iudicium venit**
for spoiled is Moab. 48:21 The judgment he came
ad terram campestem super Helon et super Iasa et
to land plain over Elon and over Jasa and
super Mephaath 48:22 **et super Dibon et super**
over Mephaah 48:22 and over Dimon and over
Nabo et super Bethdeblathaim, 48:23 **et super**
Nebo and over Beth-diblathaim, 48:23 and over
Cariathaim et super Bethgamul et super Bethmaon
Kirjathaim and over Gaemol and over Meon
48:24 et super Carioth et super Bosra et super
48:24 and over The towns and over Bozrah and over
omnes civitates terrae Moab, quae longe et quae
all cities earth Moab which off and which
prope sunt. 48:25 **Abscissum est cornu Moab, et**
close They are. 48:25 Cut off is horn Moab and
brachium eius contritum est, ait Dominus. 48:26
arm his broken is said Lord. 48:26
Inebriate eum, quoniam contra Dominum erectus est;
drunk him, for against Lord alert it is;
et allidet manum Moab in vomitu suo, et erit in
and Scattering hand Moab in vomit his and will be in
derisum etiam ipse. 48:27 **Nonne in derisum tibi fuit**
derision also himself. 48:27 Did in derision you was
Israel? Num inter fures repertus est? Quotiescumque
Israel? Do between thieves found is it? Every time
enim adversum illum loquebaris, caput movebas.
For against it used head mover.
48:28 Relinquire civitates et habitate in petra,
48:28 Leave cities and live in rock
habitatores Moab, et estote quasi columba nidificans
inhabitants Moab and be as dove nesting
in parietibus apertae voraginis. 48:29 **Audivimus**
in walls open the gulf. 48:29 We have heard
superbiam Moab, superbus est valde; sublimitatem
pride Moab proud is free; loftiness

eius et arrogantiam et superbiam et altitudinem
his and What arrogance! and pride and height
cordis eius. 48:30 Ego scio, ait Dominus, iactantiam
heart her. 48:30 I I know, said Lord, ostentation
eius, et quod non sint rectae fabulationes, nec recta
his and that not are line fables or right
fecerint. 48:31 Ideo super Moab eiulabo et super
have done. 48:31 Therefore over Moab I lament and over
Moab universam clamabo, super viros Cirhareseth
Moab all I cry; over men Kir-
plorabitur. 48:32 Plus quam in planctu Iazer plorabo
heres. 48:32 more than in mourning Jazer I will weep
tibi, vinea Sabama; propagines tuae transierunt
you The vineyard mourn; shoots your passed
mare, usque ad Iazer pervenerunt. Super messem
sea, up to Jazer reached. over harvest
tuam et vindemiam tuam praedo irruit. 48:33 Ablata
your and vintage your A robber fell. 48:33 Jubilation
est laetitia et exultatio de horto et de terra Moab,
is joy and joy of garden and of land Moab
et vinum de torcularibus sustuli; nequaquam calcator
and wine of the presses shouting; no tread
uvae solitum celeuma cantabit. 48:34 De clamore
grapes usual shout crow. 48:34 The claim
Hesebon usque Eleale et Iasa dederunt vocem suam,
Cheshbon up Eleale and Jasa they voice his
a Segor usque ad Oronaim, ad Eglatselisiam; aquae
from Zoar up to Oronaim to an heifer water
quoque Nemrim pessimae erunt. 48:35 Et auferam de
also Nemrim bad will be. 48:35 The stony of
Moab, ait Dominus, offerentem in excelsis et
Moab said Lord, offers in high and
sacrificantem diis eius. 48:36 Propterea cor meum ad
incense other her. 48:36 Therefore heart my to
Moab quasi tibia resonabit, et cor meum ad viros
Moab as pipe sound, and heart my to men
Cirhareseth dabit sonitum tiliarum; quia depositum,
Kir- will sound heres because deposit,
quod acquisierunt, periit. 48:37 Omne enim caput
that acquired, perished. 48:37 All For head

calvitium et omnis barba rasa erit, in cunctis
baldness and all beard blank It will be in all
manibus incisiones et super lumbos cilicium. 48:38
hands Ashes and over waist shirt. 48:38
Super omnia tecta Moab et in plateis eius omnis
over all buildings Moab and in streets his all
planctus, quoniam contrivi Moab sicut vas, quod
wailing for broken Moab as vessel, that
nemini placet, ait Dominus. 48:39 Quomodo victa
no please said Lord. 48:39 How conquered
est, et ululaverunt? Quomodo vertit dorsum Moab
is and down! How turns back Moab
et confusus est? Eritque Moab in derisum et in
and shame! is it? Otherwise Moab in derision and in
terrorem omnibus in circuitu suo. 48:40 Haec dicit
terror all in about his own. 48:40 This says
Dominus: Ecce quasi aquila volabit et extendet alas
Lord: Look as eagle fly and stretch wings
suas ad Moab. 48:41 Capta sunt oppida, et
their to Moab. 48:41 captured are towns and
munitiones comprehensae sunt, et erit cor fortium
strongholds included are and will be heart the strong
Moab in die illa sicut cor mulieris parturientis.
Moab in day that as heart woman labor.
48:42 Et cessabit Moab esse populus, quoniam contra
48:42 The calm Moab be people; for against
Dominum gloriatus est. 48:43 Pavor et fovea et
Lord boasted It is. 48:43 Terror and pit and
laqueus super te, o habitator Moab, dicit Dominus.
snare over you o inhabitant Moab says Lord.
48:44 Qui fugerit a facie pavoris, cadet in foveam,
48:44 He escapes from the the fear, fall in pit
et, qui conscenderit de fovea, capietur laqueo;
and, that up of pit taken net;
adducam enim super Moab annum visitationis eorum,
I For over Moab year visit their
ait Dominus. 48:45 In umbra Hesebon steterunt sine
said Lord. 48:45 in shadow Cheshbon stood without
viribus fugientes, sed ignis egressus est de Hesebon,
strength the flight but fire out is of Heshbon
et flamma de medio Sehon, et devoravit tempora
and flame of the Sehon and devoured times

Moab et verticem filiorum tumultus. 48:46 Vae tibi,
Moab and top children upheaval. 48:46 Woe you
Moab! Periit populus Chamos, quia comprehensi
Moab! Cut off people devastated, because arrested
sunt filii tui et filiae tuae in captivitatem. 48:47
are children your and daughters your in captivity. 48:47
Et convertam sortem Moab in novissimis diebus ‘,
The turn Fate Moab in last days ‘,
ait Dominus. Hucusque iudicia Moab. 49:1 Ad filios
said Lord. Hitherto judgments Moab. 49: 1 the children
Ammon. Haec dicit Dominus: ‘ Numquid filii non
Ammon. This says Lord: ‘ Do children not
sunt Israel, aut heres non est ei? Cur igitur
are Israel or heir not is him? why So
hereditate possedit Melchom Gad, et populus eius in
heritage possessed Milcom Gad and people his in
urbibus eius habitavit? 49:2 Ideo ecce dies veniunt,
cities his it? 49: 2 Therefore See day they
dicit Dominus, et auditum faciam super Rabba
says Lord, and report I do over Rabbah
filiorum Ammon fremitum proelii; et erit in
children Ammon noise war; and will be in
tumulum dissipata, filiaeque eius igni succendentur,
grave destroyed, daughters his fire fire
et possidebit Israel possessores suos, ait Dominus.
and learning; Israel owned his said Lord.
49:3 Ulula, Hesebon, quoniam vastata es, ut sis in
49: 3 Howl, Heshbon for waste you as be in
acervum lapidum; clamate, filiae Rabba, accingite
Tel stones; cry; daughters Rabba Wrap
vos ciliciis, plangite et circuите per muros, quoniam
you hair lament and Wander by walls, for
Melchom in transmigrationem ducetur, sacerdotes eius
Milcom in deportation led priests his
et principes eius simul. 49:4 Quid gloriaris in
and leaders his at the same time. 49: 4 What boast in
vallibus? Copiose fluxit vallis tua, filia rebellis,
valleys? superbly outflow valley your daughter The rebels,
quae confidebas in thesauris tuis et dicebas: ‘Quis
which trust in stores your and said: ‘Who
veniet ad me?’. 49:5 Ecce ego inducam super te
will to Me. ‘ 49: 5 Look I bring over you

terrorem, ait Dominus, Deus exercituum, ab omnibus,
terror, said Lord, God hosts from all
qui sunt in circuitu tuo; et dispergemini singuli in
that are in about you; and scattered each in
viam suam, nec erit qui congreget fugientes. 49:6 Et
way his or will be that gather fleeing. 49: 6 The
post haec convertam sortem filiorum Ammon ‘, ait
after this turn Fate children Ammon ‘ said
Dominus. 49:7 Ad Edom. Haec dicit Dominus
Lord. 49: 7 the Edom. This says Lord
exercituum: ‘ Numquid non ultra est sapientia in
hosts: ‘ Do not more is wisdom in
Theman? Periit consilium a prudentibus, inutilis
Tema? Cut off design from prudent, useless
facta est sapientia eorum. 49:8 Fugite, terga vertite,
made is wisdom them. 49: 8 Fly back turn,
descendite in voraginem, habitatores Dedan, quoniam
down in the breach, inhabitants Dedan for
perditionem Esau adduxi super eum, tempore quo
destruction Esau I brought it over him, time which
visitavi eum. 49:9 Si vindemiatores veniunt super
I have visited him. 49: 9 If gatherers come over
te, non relinquent racemum; si fures in nocte,
you not leave cluster; if thieves in night
diripiunt, quod placet sibi. 49:10 Ego vero
rob, that Like themselves. 49:10 I But
discooperui Esau, revelavi abscondita eius, et celari
uncovered Esau revealed hidden his and concealed
non poterit; vastatum est semen eius et fratres eius
not can; spoiled is seed his and brothers his
et vicini eius, et non erit. 49:11 Relinque
and The neighbors his and not will be. 49:11 leave
pupillos tuos, ego faciam eos vivere; et viduae tuae
orphans your I I do them live; and widow your
in me sperabunt. 49:12 Quia haec dicit Dominus:
in I trust. 49:12 for this says Lord:
Ecce quibus non erat iudicium, ut biberent calicem,
Look which not was trial as drink cup,
bibentes bibent; et tu quasi innocens relinqueris?
drinking drink; and you as innocent free?
Non eris innocens, sed bibens bibes. 49:13 Quia
no You will be innocent, but drinking drink. 49:13 for

per memetipsum iuravi, dicit Dominus, quod in
by myself I swear, says Lord, that in
solitudinem et in opprobrium et in desertum et in
waste and in reproach and in desert and in
maledictionem erit Bosra; et omnes civitates eius
curse will be Bozrah; and all cities his
erunt in solitudines sempiternas'. 49:14 Auditum
will be in wastes forever. ' 49:14 A report
audivi a Domino, et legatus ad gentes missus est:
I heard from Lord, and ambassador to nations sent is:
' Congregamini et venite contra eam et consurgite
' Assemble and come against it and Rise
in proelium'. 49:15 ' Ecce enim parvulum dedi te
in Fight. ' 49:15 ' Look For child I you
in gentibus, contemptibilem inter homines. 49:16
in nations, despised between men. 49:16
Arrogantia tua decepit te, et superbia cordis tui, qui
arrogance your beguiled you and pride heart your that
habitas in cavernis petrae et tenes altitudinem
live in holes rock and you hold height
collis; cum exaltaveris quasi aquila nidum tuum, inde
hill; with high as eagle nest your from
detraham te, dicit Dominus. 49:17 Et erit Edom in
down you says Lord. 49:17 The will be Edom in
desolationem: omnis, qui transibit per eam, stupebit
waste; all that switch by it Mors
et sibilabit super omnes plagas eius. 49:18 Sicut
and whistle over all quarters her. 49:18 As
subversa est Sodoma et Gomorra et vicinae eius,
The buildings is Sodom and Gomorrah and neighbors his
ait Dominus, non habitabit ibi vir, et non
said Lord, not live there man and not
peregrinabitur in ea filius hominis. 49:19 Ecce quasi
absent in it son of man. 49:19 Look as
leo ascendet de silva condensa Iordanis ad prata
lion up of forest thick Jordan to meadows
semper virentia, quia subito currere faciam eos ex
always vegetation; because suddenly run I do them from
illa; et, qui erit electus, illum praeponam ei. Quis
that; and, that will be chosen it over to him. Who
enim similis mei? Et quis vocabit me in iudicium?
For like Me? The who call I in Right?

Et quis est iste pastor, qui resistat vultui meo?

The who is this shepherd, that resistant presence Me?

49:20 Propterea audite consilium Domini, quod iniit

49:20 Therefore listen design Lord, that made

de Edom, et cogitationes eius, quas cogitavit de

of Edom and thoughts his which planned of

habitoribus Theman: Certe abstrahent parvulos

inhabitants Thema: certainly draw children

gregis, certe desolabuntur super eos pascua eorum.

sheep certainly desolated over them pasture them.

49:21 A voce ruinae eorum commota est terra,

49:21 A voice downfall their moved is land,

clamor in mari Rubro auditus est ocis eius. 49:22

cry in sea Red hearing is noise her. 49:22

Ecce quasi aquila ascendet et volabit et expandet

Look as eagle up and fly and spread

alas suas super Bosram; et erit cor fortium Edom

wings their over Bozrah; and will be heart the strong Edom

in die illa quasi cor mulieris parturientis'. 49:23 Ad

in day that as heart woman labor '. 49:23 the

Damascum. ' Confusa est Emath et Arphad, quia

Damascus. ' confused is Hamath and Arpad because

auditum pessimum audierunt; turbati sunt in mari

report worst listen; noise are in sea

sollicitudinis, quod quiescere non potuit. 49:24

anxiety; that rest not could. 49:24

Dissoluta est Damascus, versa in fugam; tremor

The dissolved is Damascus versa in flight; vibration

apprehendit eam, angustia et dolores tenuerunt eam

apprehends it anguish and pains held it

quasi parturientem. 49:25 Quomodo non erit

as labor. 49:25 How not will be

derelicta civitas laudabilis, urbs laetitiae? 49:26 Ideo

left The city praiseworthy city joy! 49:26 Therefore

cadent iuvenes eius in plateis eius, et omnes viri

fall young people his in streets his and all men

proelii conticescent in die illa, ait Dominus

battlefield silenced in day that said Lord

exercituum. 49:27 Et succendam ignem in muro

hosts. 49:27 The kindle fire in wall

Damasci, et devorabit moenia Benadad'. 49:28 Ad
Damascus and devour The walls Ben-Hadad. ' 49:28 the
Cedar et ad regna Asor, quae percussit
Cedar and to Kingdom Hazor which shot
Nabuchodonosor rex Babylonis. Haec dicit Dominus: ' 49:29
Nebuchadnezzar king Babylon. This says Lord: ' 49:29
Surgite, ascendite ad Cedar et vastate filios orientis.
Rise up to Cedar and waste children East.
49:29 Tabernacula eorum et greges eorum capient;
49:29 tents their and flocks their capture;
tentoria eorum et omnia vasa eorum et camelos
hangings their and all vessels their and camels
eorum tollent sibi; et vocabunt super eos
their take to himself; and call over them
formidinem in circuitu. 49:30 Fugite, abite
terror in around. 49:30 Fly get away
vehementer, in voraginibus sedete, qui habitatis Asor,
strongly, in deep sit down, that live Hazor
ait Dominus; iniit enim contra vos Nabuchodonosor
said Lord; made For against you Nebuchadnezzar
rex Babylonis consilium et cogitavit adversum vos
king Babylon design and planned against you
cogitationes. 49:31 Consurgite, et ascendite ad gentem
devices. 49:31 Up and up to nation
quietam et habitantem confidenter, ait Dominus; non
quiet and resident safety, said Lord; not
ostia nec vectes eis: soli habitant. 49:32 Et erunt
doors or bars them: only residents. 49:32 The will be
cameli eorum in direptionem, et multitudo
camels their in booty, and company
iumentorum in praedam; et dispergam eos in
livestock in prey; and scatter them in
omnem ventum, qui sunt attonsi in comam, et ex
all wind that are Crop- in hair and from
omni confinio eorum adducam interitum super eos,
all border their I destruction over them;
ait Dominus. 49:33 Et erit Asor in habitaculum
said Lord. 49:33 The will be Hazor in habitation
thoum, deserta usque in aeternum; non manebit ibi
dragons; waste up in ever; not continue there
vir, nec peregrinabitur in ea filius hominis'. 49:34
man or absent in it son Man '. 49:34

Quod factum est verbum Domini ad Ieremiam
The it is word of to Jeremiah
prophetam super Elam, in principio regni Sedeciae
prophet over Elam in beginning kingdom Zedekiah
regis Iudae, dicens: 49:35 ‘ Haec dicit Dominus
s Judah, saying: 49:35 ‘ This says Lord
exercituum: Ecce ego confringam arcum Elam,
hosts: Look I break bow Elam
summam fortitudinem eorum; 49:36 et inducam
summary strength them; 49:36 and bring
super Elam quattuor ventos a quattuor plagis caeli,
over Elam four winds from four stripes heaven
et ventilabo eos in omnes ventos istos, et non erit
and disperse them in all winds these and not will be
gens, ad quam non perveniant profugi Elam. 49:37
nation, to than not reach refugees Elam. 49:37
Et pavere faciam Elam coram inimicis suis et in
The grieved I do Elam before enemies their and in
conspectu quaerentium animam eorum; et adducam
before curry life them; and I
super eos malum iram furoris mei, dicit Dominus,
over them evil anger fierce my says Lord,
et mittam post eos gladium, donec consumam eos.
and I after them sword until consume them.
49:38 Et ponam solium meum in Elam et perdam
49:38 The I will throne my in Elam and I lose
inde regem et principes, ait Dominus. 49:39 In
from king and leaders said Lord. 49:39 in
novissimis autem diebus convertam sortem Elam ‘,
last Now days turn Fate Elam ‘,
dicit Dominus. 50:1 Verbum, quod locutus est
says Lord. 50: 1 word that said is
Dominus de Babylone et de terra Chaldaeorum in
Lord of Babylon and of land Chaldeans in
manu Ieremiae prophetae: 50:2 ‘ Annuntiate in
hand Jeremiah prophet: 50: 2 ‘ Show in
gentibus et auditum facite, levate signum; praedicate
nations and report do Lift sign; proclaim
et nolite celare, dicite: ‘Capta est Babylon, confusus
and do not conceal, say: ‘captured is Babylon, shame!

est Bel, victus est Merodach. Confusa sunt sculptilia
is Bel food is Marduk. confused are graven
eius, superata sunt idola eorum'. 50:3 Quoniam
his Broken are idols them. ' 50: 3 For
ascendit contra eam gens ab aquilone, quae ponet
up against it nation from north which put
terram eius in solitudinem, et non erit qui habitat
land his in wilderness and not will be that live
in ea ab homine usque ad pecus: et moti sunt et
in it from man up to animals; and moved are and
abierunt. 50:4 In diebus illis et in tempore illo, ait
away. 50: 4 in days they and in time that, said
Dominus, venient filii Israel ipsi et filii Iudae
Lord, come children Israel they and children Judah
simul; ambulantes et flentes properabunt et
at the same time; walking and weeping go and
Dominum Deum suum quaerent. 50:5 De Sion
Lord God his they seek. 50: 5 The Zion
interrogabunt, ad cuius viam facies eorum: 'Venite,
they ask, to the way face their 'Come on,
et apponamur ad Dominum foedere sempiterno, quod
and join ourselves to Lord treaty everlasting that
nulla oblivione delebitur'. 50:6 Grex perditus factus
no oblivion be forgotten. ' 50: 6 flock lost he became
est populus meus, pastores eorum seduxerunt eos
is people my shepherds their cause them
feceruntque vagari in montibus; de monte in collem
They did wandering in the mountains; of mount in hill
transierunt, obliti sunt cubilis sui. 50:7 Omnes, qui
passed, forgot are fold 's. 50: 7 All that
invenerunt, comederunt eos, et hostes eorum
found, ate them; and enemies their
dixerunt: 'Non delinquimus, pro eo quod peccaverunt
they said: 'I do not deficient, for it that have
Domino, habitaculo iustitiae et expectationi patrum
Lord, habitation justice and expectations fathers
eorum Domino'. 50:8 Recedite de medio Babylonis et
their The Lord. ' 50: 8 Get of the Babylon and
de terra Chaldaeorum egredimini; et estote quasi
of land Chaldeans Leave; and be as
haedi ante gregem. 50:9 Quoniam ecce ego suscito
kids before Company. 50: 9 For See I exciting

et adducam in Babylonem congregationem gentium
and I in Babylon company nations
magnarum de terra aquilonis; et praeparabuntur
great of land north; and array
adversus eam, et inde capietur: sagitta eorum quasi
against it and from will be taken: arrow their as
bellatoris electi non revertetur vacua. 50:10 Et erit
fighting elect not return empty. 50:10 The will be
Chaldaea in praedam; omnes vastantes eam
Chaldean in prey; all wasting it
replebuntur ‘, ait Dominus. 50:11 Dum exultatis et
filled ‘ said Lord. 50:11 while Frolic and
magna loquimini diripientes hereditatem meam dum
great speak destroyers heritage I while
effusi estis sicut vituli super herbam et hinnitis sicut
Poured you as calves over grass and bellow as
equi fortes, 50:12 confusa est mater vestra nimis, et
horses strong, 50:12 confused is mother your too, and
in opprobrium facta est, quae genuit vos; ecce
in reproach made is which birth you; See
novissima erit in gentibus, deserta, invia et arens.
last will be in nations, waste, dry and dry.
50:13 Ab ira Domini non habitabitur, sed redigetur
50:13 from anger of not inhabited, but Doomed
tota in solitudinem; omnis, qui transibit per
all in waste; all that switch by
Babylonem, stupebit et sibilabit super universis plagis
Babylon Mors and whistle over all stripes
eius. 50:14 Praeparamini contra Babylonem per
her. 50:14 array against Babylon by
circuitum omnes, qui tenditis arcum; debellate eam,
about all that bend bow; shoot it
non parcatis iaculis, quia Domino peccavit. 50:15
not spare Monday, because Lord sinned. 50:15
Clamate adversus eam; ubique dedit manum,
Cry against it; everywhere given hand,
ceciderunt fundamenta eius, destructi sunt muri eius,
fell foundations his destroyed are wall his
quoniam ultio Domini est; ultionem accipite de ea:
for Revenge of it is; revenge Receive of it

sicut fecit, facite ei. 50:16 Disperdite satorem de
as he did, do to him. 50:16 Cut Lead of
Babylone et tenentem falcem in tempore messis; a
Babylon and holder sickle in time harvest; from
facie gladii saevientis unusquisque ad populum suum
the sword a frantic each to people his
convertetur, et singuli ad terram suam fugient. 50:17
return and each to land his flee. 50:17
Ovis dispersa Israel; leones eiecerunt eum. Primus
The Sheep dispersed Israel; lions cast him. The first
comedit eum rex Assyriae; iste novissimus exossavit
ate it king Assyria; this last crunched
eum Nabuchodonosor rex Babylonis. 50:18 Propterea
it Nebuchadnezzar king Babylon. 50:18 Therefore
haec dicit Dominus exercituum, Deus Israel: ‘ Ecce
this says Lord hosts God Israel: ‘ Look
ego visitabo regem Babylonis et terram eius, sicut
I visit king Babylon and land his as
visitavi regem Assyriae; 50:19 et reducam Israel
I have visited king Assyria; 50:19 and back Israel
ad pascua sua, et pascetur Carmelum et Basan, et
to pasture his and feed Carmel and Bashan and
in monte Ephraim et Galaad saturabitur anima eius.
in mount Ephraim and Gilead satisfied soul her.
50:20 In diebus illis et in tempore illo, ait Dominus,
50:20 in days they and in time that, said Lord,
quaeretur iniquitas Israel et non erit, et peccatum
Sought violence Israel and not It will be and sin
Iudae et non inveniatur, quoniam propitius ero eis,
Judah and not found: for pardon I them,
quos reliquero. 50:21 Super terram Merataim ascende
which reserve. 50:21 over land Merathaim Attack
et super habitatores Phacud. Dissipa et interfice
and over inhabitants Pekod. Scatter and kill
persequens eos, ait Dominus, et fac iuxta omnia,
Following them; said Lord, and Make according to all
quae praecepi tibi’. 50:22 Vox belli in terra et
which command you '. 50:22 Right war in land and
contritio magna. 50:23 Quomodo confractus est et
destruction large. 50:23 How break is and
contritus malleus universae terrae? Quomodo versa
broken hammer all Earth? How versa

est in desolationem Babylon in gentibus? 50:24

is in waste Babylon in nations? 50:24

Illaqueavi te, et capta es, Babylon, et nesciebas;

net you and captured you Babylon, and you did not know;

inventa es et apprehensa, quoniam Dominum

found you and catching, for Lord

provocasti. 50:25 Aperuit Dominus thesaurum suum

provoked. 50:25 opened Lord treasure his

et protulit vasa irae suae, quoniam opus est Domino

and produced vessels anger his for work is Lord

Deo exercituum in terra Chaldaeorum. 50:26 Venite

God hosts in land Chaldeans. 50:26 Come

ad eam ab extremis finibus, aperite horrea eius;

to it from ends borders, open barns thereof;

redigite eam in acervos lapidum quasi manipulos et

cast it in stacks stones as companies and

interficite eam, nec sit quidquam reliquum. 50:27

kill it or is or the remainder. 50:27

Dissipate universos tauros eius, descendant in

Overthrow all bulls his down in

occisionem. Vae eis, quia venit dies eorum, tempus

slaughter. Woe them, because he came day their time

visitationis eorum! 50:28 Vox fugientium et eorum,

visit them! 50:28 Right fugitives and their

qui evaserunt de terra Babylonis, ut annuntient in

that refugees of land Babylon as show in

Sion ultionem Domini Dei nostri, ultionem templi

Zion revenge of God our revenge temple

eius. 50:29 Convocate in Babylonem sagittarios,

her. 50:29 Rally in Babylon archers

omnes, qui tendunt arcum; consistite adversus eam

all that tend bow; camp against it

per gyrum, et nullus evadat: reddite ei secundum

by about, and no escape; Reward it according to

opus suum, iuxta omnia, quae fecit, facite illi,

work his according to all which he did, do they

quia contra Dominum erecta est, adversum Sanctum

because against Lord erect is against St.

Israel. 50:30 ‘ Idcirco cadent iuvenes eius in plateis

Israel. 50:30 ‘ Therefore fall young people his in streets

eius, et omnes viri bellatores eius conticescent in die

his and all men war his silenced in day

illa, ait Dominus. 50:31 Ecce ego ad te, Superbia,
that said Lord. 50:31 Look I to you pride
dicit Dominus, Deus exercituum, quia venit dies
says Lord, God hosts because he came day
tuus, tempus visitationis tuae. 50:32 Et cadet
your time visit Your. 50:32 The fall
Superbia et corruet, et non erit qui suscitet eam;
pride and fall, and not will be that raise it;
et succendam ignem in urbibus eius, et devorabit
and kindle fire in cities his and devour
omnia in circuitu eius'. 50:33 Haec dicit Dominus
all in about His. ' 50:33 This says Lord
exercituum: ' Calumniam sustinent filii Israel et
hosts: ' Slander support children Israel and
filii Iudae simul; omnes, qui ceperunt eos,
children Judah at the same time; all that took them;
tenent, nolunt dimittere eos. 50:34 Redemptor
hold they will not release them. 50:34 Redeemer
eorum fortis, Dominus exercituum nomen eius, iudicio
their strong, Lord hosts name his trial
defendet causam eorum, ut quietem det terrae et
defense cause their as rest give earth and
conturbet habitatores Babylonis. 50:35 Gladius ad
trouble inhabitants Babylon. 50:35 sword to
Chaldaeos, ait Dominus, et ad habitatores Babylonis
Chaldeans said Lord, and to inhabitants Babylon
et ad principes et ad sapientes eius! 50:36 Gladius
and to leaders and to wise Her! 50:36 sword
ad divinos eius, qui stulti erunt! Gladius ad fortes
to tellers his that fools will! sword to strong
illius, qui timebunt! 50:37 Gladius ad equos eius et
of that fear! 50:37 sword to horses his and
ad currus eius et ad omne vulgus, quod est in
to car his and to all people, that is in
medio eius; et erunt quasi mulieres! Gladius ad
the thereof; and will be as women! sword to
thesauros eius, qui diripientur! 50:38 Siccitas super
treasures his that Spoiled! 50:38 drought over
aquas eius erit, et arescent, quia terra sculptilium
water his It will be and robbed because land images
est, et in portentis insaniunt. 50:39 Propterea
is and in wonders insane. 50:39 Therefore

habitabunt dracones cum thoibus, et habitabunt in
live dragons with heritage; and live in
ea struthiones; et non inhabitabitur ultra usque in
it ostriches; and not married more up in
sempiternum nec exstruetur usque ad generationem
ever or built up to generation
et generationem. 50:40 Sicut subvertit Deus Sodomam
and generation. 50:40 As overturns God Sodom
et Gomorram et vicinas eius, ait Dominus, non
and Gomorrah and neighbors his said Lord, not
habitabit ibi vir, et non peregrinabitur in ea filius
live there man and not absent in it son
hominis. 50:41 Ecce populus venit ab aquilone, et
of man. 50:41 Look people he came from north and
gens magna et reges multi consurgent a finibus
nation great and kings many rise from ends
terrae. 50:42 Arcum et acinacem apprehendent,
the earth. 50:42 Arc and scimitar hold,
crudeles sunt et immisericordes; vox eorum quasi
cruel are and unmerciful; voice their as
mare sonabit, et super equos ascendent sicut vir
sea ride and over horses up as man
paratus ad proelium contra te, filia Babylon. 50:43
ready to fight against you daughter Babylon. 50:43
Audivit rex Babylonis famam eorum, et dissolutae
heard king Babylon report their and feeble
sunt manus eius; angustia apprehendit eum, dolor
are hand thereof; anguish apprehends him, Department
quasi parturientem. 50:44 Ecce quasi leo ascendet de
as labor. 50:44 Look as lion up of
silva condensa Iordanis ad prata semper virentia,
forest thick Jordan to meadows always vegetation;
quia subito currere faciam eos ex illa et, qui erit
because suddenly run I do them from that and, that will be
electus, illum praeponam ei. Quis enim similis mei?
chosen it over to him. Who For like Me?
Et quis vocabit me in iudicium? Et quis est iste
The who call I in Right? The who is this
pastor, qui resistat vultui meo?'. 50:45 Propterea
shepherd, that resistant presence to me. ' 50:45 Therefore
audite consilium Domini, quod mente concepit
listen design Lord, that Remember pregnant

adversum Babylonem, et cogitationes eius, quas
against Babylon and thoughts his which
cogitavit super terram Chaldaeorum: certe abstrahent
planned over land Chaldeans: certainly draw
parvulos gregis, certe desolabuntur super eos pascua
children sheep certainly desolated over them pasture
eorum. 50:46 A voce captivitatis Babylonis commota
them. 50:46 A voice taking Babylon moved
est terra, et clamor inter gentes auditus est. 51:1
is land, and cry between nations hearing It is. 51: 1
Haec dicit Dominus: ‘ Ecce ego suscitabo super
This says Lord: ‘ Look I will perform over
Babylonem et super habitatores Chaldaee quasi
Babylon and over inhabitants Chaldea as
ventum pestilentem; 51:2 et mittam in Babylonem
wind deans; 51: 2 and I in Babylon
ventilatores, et ventilabunt eam et demolientur
strangers and fan it and empty
terram eius, quoniam venerunt super eam undique in
land his for they over it round in
die afflictionis. 51:3 Non tendat, qui tendit arcum
day affliction. 51: 3 no ensures that tends bow
suum, et non ascendat loricatus; nolite parcere
his and not go up mail; do not spare
iuvenibus eius, interficite omnem militiam eius’. 51:4
young his kill all host His. ‘ 51: 4
Et cadent interfecti in terra Chaldaeorum et
The fall killed in land Chaldeans and
vulnerati in plateis eius, 51:5 quoniam non est
wounded in streets his 51: 5 for not is
viduatus Israel et Iuda a Deo suo, Domino
forsaken Israel and Judah from God his Lord
exercituum; terra autem eorum repleta est delicto in
hosts; land Now their full is offense in
conspectu Sancti Israel. 51:6 Fugite de medio
before St. Israel. 51: 6 Fly of the
Babylonis, et salvet unusquisque animam suam;
Babylon and save each life his own;
nolite perire in poena eius, quoniam tempus ultionis
do not perish in punishment his for time vengeance

est Domino: vicissitudinem ipse retribuet ei. 51:7
is Lord: alternation he repay to him. 51: 7

Calix aureus Babylon in manu Domini inebrians
The Cup gold Babylon in hand of inebriating

omnem terram; de vino eius biberunt gentes et
all land; of wine his drunk nations and

ideo insaniunt. 51:8 Subito cecidit Babylon et
therefore insane. 51: 8 Unexpectedly fallen Babylon and

contrita est. Ululate super eam; tollite resinam ad
breach It is. Howl over it; Take balm to

dolorem eius, si forte sanetur. 51:9 ‘ Curavimus
pain his if perhaps healed. 51: 9 ‘ We would

Babylonem, et non est sanata. Derelinquite eam, et
Babylon and not is healed. abandon it and

eamus unusquisque in terram suam, quoniam pervenit
go each in land his for reached

usque ad caelos iudicium eius et elevatum est usque
up to heavens judgment his and elevated is up

ad nubes. 51:10 Protulit Dominus iustitias nostras;
to cloud. 51:10 The blest Lord justices our

venite, et narremus in Sion opus Domini Dei nostri’.
come and recount in Zion work of God Our’.

51:11 Acuite sagittas, implete pharetras; suscitavit
51:11 Sharpen arrows fill quivers; raised

Dominus spiritum regum Medorum, et contra
Lord spirit kings Media and against

Babylonem mens eius est, ut perdat eam, quoniam
Babylon mind his is as lose it for

ultio Domini est ultio templi sui. 51:12 Super
Revenge of is Revenge temple 's. 51:12 over

muros Babylonis levate signum, augete custodiam,
walls Babylon Lift sign, Raise custody,

ponite custodes, praeparate insidias, quia cogitavit
Set guardians, prepare plots, because planned

Dominus, et facit quaecumque locutus est contra
Lord, and does whatever said is against

habitatores Babylonis. 51:13 Quae habitas super
inhabitants Babylon. 51:13 What live over

aquas multas, locuples in thesauris, venit finis tuus,
water many rich in stores he came end your

pedalis praecisionis tuae. 51:14 Iuravit Dominus
thread precision Your. 51:14 sworn Lord
exercituum per animam suam: ‘ Quoniam, etsi
hosts by life his ‘ Because, although
replevero te hominibus quasi brucho, super te
fill you men as grasshoppers, over you
celeuma cantabitur’. 51:15 Qui fecit terram in
shout sung. ‘ 51:15 He he land in
fortitudine sua, praeparavit orbem in sapientia sua
strength his prepared world in wisdom his
et prudentia sua extendit caelos; 51:16 dante eo
and prudence his extends the; 51:16 granting it
vocem, multiplicantur aquae in caelo; qui levat nubes
voice, increase water in heaven; that lifts cloud
ab extremo terrae, fulgura in pluviam facit et
from extreme earth lightning in rain does and
producit ventum de thesauris suis. 51:17 Stultus
produces wind of stores their own. 51:17 stupid
factus est omnis homo, absque scientia; confusus est
he became is all man, without knowledge; shame! is
omnis conflator in sculptili, quia mendax conflatio
all founder in graven image; because lying fraud;
eius, nec est spiritus in eis. 51:18 Vana sunt opera
his or is spirit in them. 51:18 Empty are works
et risu digna, in tempore visitationis suae peribunt.
and smile worthy, in time visit his will be lost.
51:19 Non sicut haec pars Iacob, quia, qui fecit
51:19 no as this part Jacob, because, that he
omnia, ipse est, et Israel tribus hereditatis eius:
all he is and Israel three heritage his
Dominus exercituum nomen eius. 51:20 ‘ Malleus tu
Lord hosts name her. 51:20 ‘ hammer you
mihi, vas belli: et ego collisi in te gentes et
I vessel war; and I the dashed in you nations and
dispersi in te regna 51:21 et collisi in te equum
scattered in you Kingdom 51:21 and the dashed in you horse
et equitem eius et collisi in te currum et
and knight his and the dashed in you car and
ascensorem eius 51:22 et collisi in te virum et
rider his 51:22 and the dashed in you man and

mulierem et collisi in te senem et puerum et
woman and the dashed in you old and boy and
collisi in te iuvenem et virginem 51:23 et collisi
the dashed in you young and virgin 51:23 and the dashed
in te pastorem et gregem eius et collisi in te
in you shepherd and company his and the dashed in you
agricolam et iugales eius et collisi in te duces et
Farmers and team his and the dashed in you leaders and
magistratus. 51:24 Et reddam Babyioni et cunctis
magistrates. 51:24 The pay Babylon and all
habitoribus Chaldaee omne malum suum, quod
inhabitants Chaldea all evil his that
fecerunt in Sion in oculis vestris, ait Dominus. 51:25
they in Zion in eyes your said Lord. 51:25
Ecce ego ad te, mons pestifer, ait Dominus, qui
Look I to you mountain destroying, said Lord, that
corrumpis universam terram; et extendam manum
corruptest all land; and stretch hand
meam super te et evolvam te de petris et dabo te
I over you and roll you of rocks and I you
in montem combustionis. 51:26 Et non tollent de te
in mount burning. 51:26 The not take of you
lapidem in angulum et lapidem in fundamenta, sed
stone in angle and stone in foundations; but
perditus in aeternum eris, ait Dominus. 51:27
lost in ever You will be said Lord. 51:27
Levate signum in terra, clangite bucina in gentibus,
Lift sign in land, blow trumpet; in nations,
sanctificate super eam gentes, vocate contra illam
Prepare over it nations call against it
regna Ararat, Menni et Aschenez. Constituite super
Kingdom Ararat Minni and Ashkenaz. establish over
eam scribas, adducite equos quasi bruchum
it write bring horses as caterpillar
aculeatum. 51:28 Sanctificate contra eam gentes, reges
stinging. 51:28 Prepare against it nations kings
Mediae, duces eius et universos magistratus eius
Media leaders his and all The magistrates his
cunctamque terram potestatis eius. 51:29 Et
all land power her. 51:29 The
commovebitur terra et conturbabitur, quia impletur
moved land and troubled because implemented

contra Babylonem cogitatio Domini, ut ponat terram
against Babylon thought Lord, as set land

Babylonis desertam et inhabitabilem. 51:30

Babylon waste and uninhabitable. 51:30

Cessaverunt fortes Babylonis a proelio, habitaverunt
stopped strong Babylon from battle; settled

in praesidiis; devoratum est robur eorum, et facti
in guards; drained is strength their and they

sunt quasi mulieres; incensa sunt tabernacula eius,
are as women; burned are dwellings his

contriti sunt vectes eius. 51:31 Currens obviam

broken are bars her. 51:31 Courier meet

currenti veniet, et nuntius obuius nuntianti, ut
current He will come and message access messenger: as

annuntiet regi Babylonis quia capta est civitas eius
declare king Babylon because captured is The city his

a summo usque ad summum. 51:32 Et vada

from top up to top. 51:32 The ford

praeoccupata sunt, et paludes incensae sunt igni; et
seized are and marshes burned are fire; and

viri bellatores conturbati sunt. 51:33 Quia haec dicit
men war disarray They are. 51:33 for this says

Dominus exercituum, Deus Israel: ‘Filia Babylonis
Lord hosts God Israel: ‘daughter Babylon

quasi area tempore triturae eius; adhuc modicum, et
as area time thresh thereof; yet small and

veniet tempus messionis eius’. 51:34 ‘Comedit me,
will time harvest His. ‘ 51:34 ‘It eats I

devoravit me Nabuchodonosor; rex Babylonis reddidit
devoured I Nebuchadnezzar; king Babylon rendered

me quasi vas inane, absorbit me quasi draco,
I as vessel empty He swallowed I as dragon,

replevit ventrem suum deliciis meis et eiecit me’.
with stomach his delights I and ejected Me. ‘

51:35 ‘Iniquitas adversum me et caro mea super
51:35 ‘The violence against I and flesh my over

Babylonem! ‘, dicit habitatio Sion. ‘Et sanguis meus
Babylon! ‘, says dwelling Zion. ‘The blood my

super habitatores Chaldaee! ‘, dicit Ierusalem. 51:36
over inhabitants Chaldea ‘, says Jerusalem. 51:36

Propterea haec dicit Dominus: ‘Ecce ego iudicabo
Therefore this says Lord: ‘Look I judge

causam tuam et ulciscar ultionem tuam et desertum
cause your and revenged revenge your and desert
faciam mare eius et siccabo venam eius; 51:37 et
I do sea his and dry vein thereof; 51:37 and
erit Babylon in tumulos, habitatio thorum, stupor
will be Babylon in banks dwelling dragons; amazement
et sibilus, eo quod non sit habitator. 51:38 Simul ut
and whistling, it that not is inhabitant. 51:38 together as
leones rugient, frement veluti catuli leonum. 51:39 In
lions roar; yell as cubs lions. 51:39 in
calore eorum ponam potus eorum et inebriabo eos,
heat their I will drink their and drench them;
ut sopiantur et dormiant somnum sempiternum et
as slumber and sleep sleep ever and
non consurgant, dicit Dominus. 51:40 Deducam eos
not wake, says Lord. 51:40 I will bring them
quasi agnos ad victimam, quasi arietes cum haedis’.
as lambs to victim as rams with the kids. ‘
51:41 Quomodo capta est Babel, et comprehensa est
51:41 How captured is Babel and inaccuracy is
gloria universae terrae? Quomodo facta est in
glory all Earth? How made is in
stuporem Babylon inter gentes? 51:42 Ascendit super
astonishment Babylon between nations? 51:42 He went up over
Babylonem mare, multitudine fluctuum eius operata
Babylon sea, numbers waves his covered
est. 51:43 Factae sunt civitates eius in stuporem,
It is. 51:43 products are cities his in astonishment,
terra inhabitabilis et deserta, terra, in qua nullus
land uninhabited and waste, land, in which no
habitaret, nec transeat per eam filius hominis. 51:44 ‘
lives or passes by it son of man. 51:44 ‘
Et visitabo super Bel in Babylone et eiciam, quod
The visit over Bel in Babylon and drive, that
absorbuerat, de ore eius; et non confluent ad eum
swallowed of mouth thereof; and not flow to it
ultra gentes, siquidem et murus Babylonis corruet.
more nations for and wall Babylon fall.
51:45 Egredimini de medio eius, populus meus, ut
51:45 Go out of the his people my as
salvet unusquisque animam suam ab ira furoris
save each life his from anger fierce

Domini. 51:46 Et ne forte mollescat cor vestrum,
Lord. 51:46 The do not perhaps faint heart you
et timeatis auditum, qui audietur in terra; et veniet
and fear hearing that heard in land; and will
in anno auditio, et post hunc annum auditio, et
in year report and after this year report and
iniquitas in terra, et dominator super dominatorem.
violence in land, and Ruling over ruler.
51:47 Propterea ecce dies veniunt, et visitabo super
51:47 Therefore See day they and visit over
sculptilia Babylonis, et omnis terra eius confundetur,
graven Babylon and all land his shame,
et universi interfecti eius cadent in medio eius.
and all killed his fall in the her.
51:48 Et laudabunt super Babylonem caeli et terra
51:48 The praise over Babylon air and land
et omnia, quae in eis sunt, quia ab aquilone
and all which in them are because from north
venient ei praedones, ait Dominus. 51:49 Et Babylon
come it Thieves said Lord. 51:49 The Babylon
cadet, occisi in Israel, sicut pro Babylone ceciderunt
fall; killed in Israel as for Babylon fell
occisi universae terrae. 51:50 Qui fugistis gladium,
killed all the earth. 51:50 He have escaped sword
ite, nolite stare; recordamini procul Domini, et
Go do not stand; remember at Lord, and
Ierusalem ascendat super cor vestrum. 51:51 ‘Confusi
Jerusalem go up over heart of you. 51:51 ‘ashamed
sumus, quoniam audivimus opprobrium; operuit
we are for We have heard reproach; covered
ignominia facies nostras, quia venerunt alieni super
shame face our because they strangers over
sanctificationem domus Domini’. 51:52 Propterea ecce
sanctuary house The Lord. ‘ 51:52 Therefore See
dies veniunt, ait Dominus, et visitabo super sculptilia
day they said Lord, and visit over graven
eius, et in omni terra eius gemet vulneratus. 51:53
his and in all land his sigh wounded. 51:53
Si ascenderit Babylon in caelum et firmaverit in
If up Babylon in heaven and establish in

excelso robur suum, a me venient vastatores eius ‘,
high strength his from I come spoilers his ‘

ait Dominus. 51:54 Vox clamoris de Babylone et
said Lord. 51:54 Right cry of Babylon and

contritio magna de terra Chaldaeorum, 51:55
destruction great of land Chaldeans 51:55

quoniam vastavit Dominus Babylonem et perdidit ex
for campaign Lord Babylon and lost from

ea vocem magnam; et sonabunt fluctus eorum quasi
it voice great; and roar waves their as

aquae multae, dedit sonitum vox eorum. 51:56 Quia
water many, given sound voice them. 51:56 for

venit super eam, id est super Babylonem, praedo;
he came over it that is over Babylon destroyer;

et apprehensi sunt fortes eius, et fractus est arcus
and apprehended are strong his and broken is bow

eorum, quia Deus ultor Dominus reddens retribuet.
their because God avenger Lord rendering rewarded.

51:57 ‘ Et inebriabo principes eius et sapientes eius
51:57 ‘ The drench leaders his and wise his

et duces eius et magistratus eius et fortes eius; et
and leaders his and The magistrates his and strong thereof; and

dormient somnum sempiternum et non expergiscentur
sleep sleep ever and not wake

‘, ait rex, Dominus exercituum nomen eius. 51:58
‘ said king, Lord hosts name her. 51:58

Haec dicit Dominus exercituum: ‘ Murus Babylonis
This says Lord hosts: ‘ wall Babylon

ille latissimus funditus suffodietur, et portae eius
he The broad flat broken down, and The gates his

excelsae igni comburentur; et laboraverunt populi
high fire fire; and labor people

pro nihilo, et gentes pro igni lassatae sunt’. 51:59
for nothing and nations for fire weary they are. ‘ 51:59

Verbum, quod praecepit Ieremias propheta Saraiae
word that charged Jeremiah prophet Saraias

filio Neriae filii Maasiae, cum pergeret cum Sedecia
son Neriah children Mahseiah, with going with Zedekiah

rege Iudae in Babylonem in anno quarto regni eius;
king Judah in Babylon in year fourth kingdom thereof;

Saraias autem erat princeps, qui mansionibus
Saraias Now was Boss, that mansions
praeerat. 51:60 Et scripsit Ieremias omne malum,
command. 51:60 The He wrote Jeremiah all evil
quod venturum erat super Babylonem, in libro uno,
that come was over Babylon in book one
omnia verba haec, quae scripta sunt contra
all words Thus, which written are against
Babylonem. 51:61 Et dixit Ieremias ad Saraiam: ‘
Babylon. 51:61 The said Jeremiah to Saraias: ‘
Cum veneris in Babylonem et videris et legeris
with Friday in Babylon and see and read
omnia verba haec, 51:62 dices: ‘Domine, tu locutus
all words Thus, 51:62 say: ‘Sir, you said
es contra locum istum, ut disperderes eum, ne sit
you against place this as cut him, do not is
qui in eo habitet ab homine usque ad pecus, et ut
that in it live from man up to beast! and as
sit perpetua solitudo’. 51:63 Cumque compleveris
is permanent solitude. 51:63 when end
legere librum istum, ligabis ad eum lapidem et
read book this Brand to it stone and
proicies illum in medium Euphraten 51:64 et dices:
tasty it in medium Euphrates 51:64 and say:
‘Sic submergetur Babylon et non consurget a facie
‘So sink Babylon and not rise from the
afflictionis, quam ego adduco super eam, et
disaster than I bring over it and
dissolvetur’’. Hucusque verba Ieremiae. 52:1 Filius
naught ‘. Hitherto words Jeremiah. 52: 1 son
viginti et unius anni erat Sedecias, cum regnare
twenty and one years was munitiones with he
coepisset, et undecim annis regnavit in Ierusalem; et
began, and eleven years reigned in Jerusalem; and
nomen matris eius Amital filia Ieremiae de Lobna.
name mother his Amital daughter Jeremiah of Thereof.
52:2 Et fecit malum in oculis Domini iuxta
52: 2 The he evil in eyes of according to
omnia, quae fecerat Ioachim, 52:3 quoniam furor
all which had Joachim 52: 3 for The anger
Domini erat in Ierusalem et in Iuda, usquequo
of was in Jerusalem and in Judah how long?

proiceret eos a facie sua. Et recessit Sedecias a
cast them from the their own. The retired old from
rege Babylonis. 52:4 Factum est autem in anno nono
king Babylon. 52: 4 Action is Now in year ninth
regni eius, in mense decimo decima mensis, venit
kingdom his in month X tenth month, he came
Nabuchodonosor rex Babylonis, ipse et omnis
Nebuchadnezzar king Babylon he and all
exercitus eius, adversus Ierusalem; et obsederunt eam
army his against Jerusalem; and munition it
et aedificaverunt contra eam munitiones in circuitu.
and built against it strongholds in around.
52:5 Et fuit civitas obsessa usque ad undecimum
52: 5 The was The city under siege up to eleventh
annum regis Sedeciae. 52:6 Mense autem quarto,
year s Zedekiah. 52: 6 in Now fourth,
nona mensis, obtinuit fames in civitate, et non erant
None month, obtained famine in city and not were
alimenta populo terrae. 52:7 Et dirupta est civitas,
food people the earth. 52: 7 The wrench is The city,
et omnes viri bellatores fugerunt exieruntque de
and all men war fled They left of
civitate nocte per viam portae, quae est inter duos
city night by way gates, which is between two
muros et ducit ad hortum regis, Chaldaeis
walls and leads to garden king, Chaldeans
obsidentibus urbem in gyro, et abierunt per viam,
blocked city in gyro and gone by way,
quae ducit in Arabam. 52:8 Persecutus est autem
which leads in Plain. 52: 8 chased is Now
Chaldaeorum exercitus regem, et apprehenderunt
Chaldeans army king, and overtook
Sedeciam in campestribus Iericho, et omnis comitatus
Zedekiah in plains Jericho and all county
eius diffugit ab eo. 52:9 Cumque comprehendissent
his scattered from the fact. 52: 9 when took
regem, adduxerunt eum ad regem Babylonis in
king, they it to king Babylon in
Rebla, quae est in terra Emath; et locutus est ad
Rablaam which is in land Hamath; and said is to
eum iudicia. 52:10 Et iugulavit rex Babylonis filios
it judgments. 52:10 The butchered king Babylon children

Sedeciae in oculis eius, sed et omnes principes Iudae
Zedekiah in eyes his but and all leaders Judah
occidit in Rebla; 52:11 et oculos Sedeciae eruit et
sets in Bela; 52:11 and eyes Zedekiah rescued and
vinxit eum compedibus et adduxit eum rex Babylonis
bound it fetters and brought it king Babylon
in Babylonem et posuit eum in domo carceris usque
in Babylon and set it in house prison up
ad diem mortis eius. 52:12 In mense autem quinto,
to day death her. 52:12 in month Now fifth,
decima mensis, ipse est annus nonus decimus
tenth month, he is year IX X
Nabuchodonosor regis Babylonis, venit Nabuzardan
Nebuchadnezzar s Babylon he came adan
princeps satellitum, qui stabat coram rege Babylonis,
leader The guards that standing before king Babylon
in Ierusalem. 52:13 Et incendit domum Domini et
in Jerusalem. 52:13 The burned home of and
domum regis; et omnes domos Ierusalem et omnem
home king; and all homes Jerusalem and all
domum magnam igni combussit; 52:14 et totum
home great fire burned; 52:14 and all
murum Ierusalem per circuitum destruxit cunctus
wall Jerusalem by about destroyed all
exercitus Chaldaeorum, qui erat cum magistro
army Chaldeans that was with master
satellitum. 52:15 De pauperibus autem populi et de
the guards. 52:15 The poor Now people and of
reliquo vulgo, quod remanserat in civitate, et de
the rest commonly, that left in city and of
perfugis, qui transfugerant ad regem Babylonis, et
deserters that over to king Babylon and
superfluos artificum transtulit Nabuzardan princeps
the residue artists transferred adan leader
satellitum. 52:16 De pauperibus vero terrae reliquit
the guards. 52:16 The poor But earth left
Nabuzardan princeps satellitum in vinitores et in
adan leader guard in dressers and in
agricolas. 52:17 Columnas quoque aereas, quae erant
farmers. 52:17 columns also brass; which were

in domo Domini, et bases et mare aereum, quod
in house Lord, and bases and sea bronze, that
erat in domo Domini, confregerunt Chaldaei et
was in house Lord, broken Chaldeans and
tulerunt omne aes eorum in Babylonem. 52:18 Et
took all brass their in Babylon. 52:18 The
lebetes et vatilla et cultros et phialas et mortariola
pans and shovels and knives and bowls and spoons
et omnia vasa aerea, quae in ministerio fuerant,
and all vessels airy; which in ministry were
tulerunt; 52:19 et pelves et thymiamateria et
picked up; 52:19 and basins and images and
phialas et lebetes et candelabra et mortaria et
bowls and pans and candlesticks and mortars and
cyathos, quotquot aurea aurea, et quotquot argentea
cups; as many as gold gold and as many as silver
argentea, tulit magister satellitum; 52:20 columnas
silver took teacher guards; 52:20 columns
duas et mare unum et vitulos duodecim aereos, qui
two and sea one and calves twelve bronze, that
erant subtus basi, quam fecerat rex Salomon domui
were under base, than had king Solomon house
Domini. Non erat pondus aeris omnium horum
Lord. no was weight air all these
vasorum. 52:21 De columnis autem, decem et octo
vessels. 52:21 The columns however, ten and eight
cubiti altitudinis erant in columna una, et funiculus
elbow height were in column one, and line
duodecim cubitorum circuibat eam; porro grossitudo
twelve cubits compass it; the thickness
eius quattuor digitorum, et intrinsecus cava erat.
his four inches and inside hollow It was.
52:22 Et capitella super utramque aerea: altitudo
52:22 The capital over both bronze: height
capitelli unius quinque cubitorum, et retiacula et
capital one five cubits, and network and
malogranata super capitellum in circuitu omnia aerea;
pomegranates over capital in about all brass;
similiter columnae secundae. 52:23 Et malogranata
similarly, column second. 52:23 The pomegranates
nonaginta sex dependentia; omnia malogranata
ninety six dependence; all pomegranates

centum super retiacula in circuitu. 52:24 Et tulit
one hundred over network in around. 52:24 The took
magister satellitum Saraïam sacerdotem primum et
teacher guard Saraias priest first and
Sophoniam sacerdotem secundum et tres custodes
Zephaniah priest according to and three guards
vestibuli. 52:25 Et de civitate tulit eunuchum unum,
entry. 52:25 The of city took officer one,
qui erat praepositus super viros bellatores, et septem
that was the governor over men war and seven
viros de his, qui videbant faciem regis, qui inventi
men of those that see face king, that found
sunt in civitate, et scribam principis militum, qui
are in city and write prince military, that
ex populo terrae probabat tirones, et sexaginta viros
from people earth selected recruits, and sixty men
de populo terrae, qui inventi sunt in medio civitatis.
of people earth that found are in the city.
52:26 Tulit autem eos Nabuzardan magister satellitum
52:26 took Now them adan teacher guard
et duxit eos ad regem Babylonis in Rebla; 52:27 et
and married them to king Babylon in Bela; 52:27 and
percussit eos rex Babylonis et interfecit eos in Rebla
shot them king Babylon and killed them in Rebla
in terra Emath. Et translatus est Iuda de terra
in land Hamath. The translated is Judah of land
sua. 52:28 Iste est populus, quem transtulit
their own. 52:28 this is people; which transferred
Nabuchodonosor: in anno septimo, Iudaeos tria millia
Nebuchadnezzar: in year the seventh, Jews three thousand
et viginti tres; 52:29 in anno octavo decimo
and twenty three; 52:29 in year eighth X
Nabuchodonosor de Ierusalem animas octingentas
Nebuchadnezzar of Jerusalem lives eight hundred
triginta duas; 52:30 in anno vicesimo tertio
thirty two; 52:30 in year twenty third
Nabuchodonosor transtulit Nabuzardan magister
Nebuchadnezzar transferred adan teacher
satellitum animas Iudaeorum septingentas quadraginta
guard lives Jews Desiring forty

quinque; omnes ergo animae quattuor milia
five; all So soul four thousand
sescentae. 52:31 Et factum est in tricesimo septimo
six. 52:31 The it is in thirtieth seventh
anno transmigrationis Ioachin regis Iudae, duodecimo
year captivity Joachim s Judah, twelfth
mense vicesima quinta mensis, elevavit Evilmerodach
month twenty- Thursday month, lifted Evil-
rex Babylonis, ipso anno regni sui, caput Ioachin
king Babylon it year kingdom s head Joachim
regis Iudae; et eduxit eum de domo carceris. 52:32
s Judah; and brought it of house prison. 52:32
Et locutus est cum eo bona et posuit thronum eius
The said is with it good and set throne his
super thronos regum, qui erant secum in Babylone.
over thrones kings, that were with in Babylon.
52:33 Et mutavit vestimenta carceris eius, et
52:33 The changed clothes prison his and
comedebat panem coram eo semper cunctis diebus
eating bread before it always all days
vitae suae. 52:34 Et cibaria eius, cibaria perpetua
life His. 52:34 The provisions his provisions permanent
dabantur ei a rege Babylonis statuta per singulos
given it from king Babylon statutes by each
dies, usque ad diem mortis suae, cunctis diebus vitae
day, up to day death his all days life
eius.
her.

1:1 ALEPH. Quomodo sedet sola civitas plena

1: 1 Aleph. How He sits only The city full

populo! Facta est quasi vidua domina gentium;

People! Achievements is as The widow Lady nations;

princeps provinciarum facta est sub tributo. 1:2

leader provinces made is under tax. 1, 2

BETH. Plorans plorat in nocte, et lacrimae eius in

Beth. weeping weeps in night and tears his in

maxillis eius; non est qui consoletur eam ex

jaws thereof; not is that comfort it from

omnibus caris eius: omnes amici eius spreverunt

all Loved ones his all friends his rejected

eam et facti sunt ei inimici. 1:3 GHIMEL. Migravit

it and they are it enemies. 1: 3 She does. He passed

Iudas prae afflictione et multitudine servitutis;

Judas than affliction and numbers slavery;

habitat inter gentes nec invenit requiem: omnes

home between nations or found rest; all

persecutores eius apprehenderunt eam inter angustias.

persecutors his overtook it between straits.

1:4 DALETH. Viae Sion lugent, eo quod non sint

1: 4 She. roads Zion mourn it that not are

qui veniant ad sollemnitatem; omnes portae eius

that come to feast; all The gates his

destructae, sacerdotes eius gementes, virgines eius

broken down, priests his mourning, virgins his

afflictae, et ipsa oppressa amaritudine. 1:5 HE.

blighted, and the smothered bitterness. 1: 5 HE.

Facti sunt hostes eius in caput, inimici eius in

They have are enemies his in head, enemies his in

securitate, quia Dominus afflixit eam propter

security; because Lord damaged it for

multitudinem iniquitatum eius; parvuli eius ducti

company transgressions thereof; children his led

sunt captivi ante faciem tribulantis. 1:6 VAU. Et

are prisoners before face the adversary. 1: 6 Punishment. The

egressus est a filia Sion omnis decor eius; facti

out is from daughter Zion all beauty thereof; they

sunt principes eius velut cervi non invenientes pascua

are leaders his as deer not finding pasture

et abierunt absque fortitudine ante faciem
and gone without strength before face
persequentis. 1:7 ZAIN. Recordata est Ierusalem
persecutor. 1: 7 Zai. remembered is Jerusalem
dierum afflictionis suae et peregrinationis, omnium
days affliction his and pilgrimage, all
desiderabilium suorum, quae habuerat a diebus
desirable their which had from days
antiquis, cum caderet populus eius in manu hostili,
old with fall people his in hand hostile,
et non esset auxiliator; viderunt eam hostes et
and not was to help; see it enemies and
deriserunt interitum eius. 1:8 HETH. Peccatum
laugh destruction her. 1: 8 Heth. sin
peccavit Ierusalem, propterea abominabilis facta est;
sinned Jerusalem therefore abominably made it is;
omnes, qui glorificabant eam, spreverunt illam, quia
all that honored it rejected it because
viderunt ignominiam eius: ipsa autem gemens
see shame his the Now sigh
conversa est retrorsum. 1:9 TETH. Sordes eius in
turned is backward. 1: 9 Her. sleights his in
fimbriis eius, nec recordata est finis sui; deposita est
skirts his or remembered is end s; deposits is
vehementer, non habens consolatorem. ‘ Vide,
strongly, not a comforter. ‘ See
Domine, afflictionem meam, quoniam erectus est
Sir, affliction I for alert is
inimicus!’. 1:10 IOD. Manum suam misit hostis ad
the enemy. ‘ 1:10 IOD. hand his sent enemy to
omnia desiderabilia eius, quia vidit gentes ingressas
all desirable his because saw nations enter
sanctuarium suum, de quibus praeceperas, ne
sanctuary his of which command do not
intrarent in ecclesiam tuam. 1:11 CAPH. Omnis
go in church Your. 1:11 Blinded. all
populus eius gemens et quaerens panem; dederunt
people his sigh and seeking bread; they
pretiosa quaeque pro cibo ad refocillandam animam.
price each for food to relieve life.

‘ Vide, Domine, et considera, quoniam facta sum
‘ See Sir, and consider, for made I
vilis! 1:12 LAMED. O vos omnes, qui transitis per
cheap! 1:12 Nothing. O you all that pass by
viam, attendite et videte, si est dolor sicut
way, attend and see, if is Department as
dolor meus, quem paravit mihi, quo afflixit me
Department my which prepared I which damaged I
Dominus in die irae furoris sui. 1:13 MEM. De
Lord in day anger fierce 's. 1:13 Mem. The
excelso misit ignem, in ossa mea immisit eum;
high sent fire in bones my sent him;
expandit rete pedibus meis, convertit me retrorsum:
spread net feet I back I back
posuit me desolatam, tota die maerore confectam.
set I waste all day grief long.
1:14 NUN. Vigilavit super iniquitates meas, in manu
1:14 Nun. Vigilant over iniquities I in hand
eius convolutae sunt et impositae collo meo;
his wreathed are and imposed neck I;
debilitavit virtutem meam: dedit me Dominus in
weakened power I given I Lord in
manu, de qua non potero surgere. 1:15 SAMECH.
hand, of which not I rise. 1:15 You covered.
Sprevit omnes fortes meos Dominus in medio mei;
Trampled all strong my Lord in the mine;
vocavit adversum me conventum, ut contereret
he called against I Community as Yea
iuvenes meos: torcular calcavit Dominus virgini
young people mine: press trodden Lord virgin
filiae Iudae. 1:16 AIN. Idcirco ego plorans, et
daughters Judah. 1:16 Ain. Therefore I Bitterly, and
oculus meus deducens aquas, quia longe factus est
eye my bringing water because off he became is
a me consolator reficiens animam meam; facti sunt
from I comforter eating life I; they are
filii mei desolati, quoniam invaluit inimicus’. 1:17
children my melt, for hard the enemy. ‘ 1:17
PHE. Expandit Sion manus suas, non est qui
PHE. spread Zion hand their not is that

consoletur eam; mandavit Dominus adversum Iacob
comfort it; charge Lord against Jacob
in circuitu eius hostes eius: facta est Ierusalem quasi
in about his enemies his made is Jerusalem as
polluta menstruis inter eos. 1:18 SADE. 'Iustus est
polluted menstruation between them. 1:18 Sade. 'just is
Dominus, quia contra os eius rebellis fui. Audite,
Lord, because against mouth his rebels I was. Listen
obsecro, universi populi, et videte dolorem meum:
Please all people and see pain my
virgines meae et iuvenes mei abierunt in
virgins I and young people my gone in
captivitatem. 1:19 CAPH. Vocavi amicos meos, et
captivity. 1:19 I. I called friends my and
ipsi deceperunt me; sacerdotes mei et senes mei in
they caused me; priests my and the elderly my in
urbe consumpti sunt, quia quaesierunt cibum
city consumed are because sought food
sibi, ut refocillarent animam suam. 1:20 RES.
themselves, as back life own. 1:20 RES.
Vide, Domine, quoniam tribulor; efferbuerunt viscera
See Sir, for in trouble; boiled tender
mea, subversum est cor meum in memetipsa,
my Overthrown is heart my in within
quoniam valde rebellis fui; foris orbavit me gladius
for very rebels I was; outside bereaved I sword
et domi mors. 1:21 SIN. Audi, quia ingemisco ego,
and home Death. 1:21 SIN. Listen, because sigh I,
et non est qui consoletur me; omnes inimici mei
and not is that comfort me; all enemies my
audierunt malum meum, laetati sunt quoniam tu
listen evil my glad are for you
fecisti. Adduc diem, quem proclamasti, et fient
you have done. Bring day which proclamasti, and will be
similes mei. 1:22 THAU. Ingrediatur omne malum
like mine. 1:22 SEN. apply all evil
eorum coram te, et fac eis, sicut fecisti mihi
their before you and Make them, as You made I
propter omnes iniquitates meas; multi enim gemitus
for all iniquities mine; many For groans

mei, et cor meum maerens'. 2:1 ALEPH. Quomodo
my and heart my faint. ' 2: 1 Aleph. How
obtextit caligine in furore suo Dominus filiam Sion!
covered thick in anger his Lord daughter Zion!
Proiecit de caelo in terram gloriam Israel et non
Threw of heaven in land glory Israel and not
est recordatus scabelli pedum suorum in die furoris
is He remembered stool feet their in day fierce
sui. 2:2 BETH. Praecipitavit Dominus nec pepercit
's. 2: 2 Beth. Consumed Lord or spared
omnia pascua Iacob; destruxit in furore suo
all pasture Jacob; destroyed in anger his
munitiones filiae Iudae; deiecit in terram, polluit
strongholds daughters Judah; He has thrown in land pollutes
regnum et principes eius. 2:3 GHIMEL. Confregit in
kingdom and leaders her. 2, 3 She does. Crushes in
ira furoris sui omne cornu Israel; avertit retrorsum
anger fierce s all horn Israel; diverted back
dexteram suam a facie inimici et succendit in
right his from the enemies and burned in
Iacob quasi ignem flammae devorantis in gyro. 2:4
Jacob as fire flame devouring in around. 2: 4
DALETH. Tetendit arcum suum quasi inimicus,
She. bent bow his as The enemy,
firmavit dexteram suam quasi hostis et occidit
has established right his as enemy and sets
omne, quod pulchrum erat visu, in tabernaculo
all that beautiful was view, in tent
filiae Sion; effudit quasi ignem indignationem suam.
daughters Zion; poured as fire indignation own.
2:5 HE. Factus est Dominus velut inimicus, deglutivit
2: 5 HE. made is Lord as The enemy, swallowed
Israel, deglutivit omnia moenia eius, dissipavit
Israel swallowed all The walls his destroyed
munitiones eius et multiplicavit in filia Iudae
strongholds his and more in daughter Judah
maerorem et maestitiam. 2:6 VAU. Et dissipavit
gloom and sadness. 2, 6 Punishment. The destroyed
quasi hortum saepem suam, demolitus est
as garden fence his demolished is

tabernaculum suum; oblivioni tradidit Dominus in
tent his own; forgotten delivered Lord in

Sion festivitatem et sabbatum et despexit in
Zion feast and Saturday and despised in

indignatione furoris sui regem et sacerdotem. 2:7
indignation fierce s king and the priest. 2: 7

ZAIN. Reppulit Dominus altare suum, maledixit
Zai. Wot Lord altar his Cursing

sanctuario suo; tradidit in manu inimici muros
sanctuary his own; delivered in hand enemies walls

domorum eius: vocem dederunt in domo Domini
houses his voice they in house of

sicut in die sollemni. 2:8 HETH. Cogitavit Dominus
as in day Festival. 2: 8 Heth. Think of it Lord

dissipare murum filiae Sion; tetendit funiculum, non
dissipate wall daughters Zion; bent line, not

avertit manum suam a perditione; et in luctum
diverted hand his from destruction; and in mourning

redegit antemurale et murum: pariter elanguerunt.
reduced bulwark and wall: together wane.

2:9 TETH. Defixae sunt in terra portae eius;
2: 9 Her. sunk are in land The gates thereof;

perdidit et contrivit vectes eius. Rex eius et
lost and crushed bars her. king his and

principes eius in gentibus; non est lex, et prophetae
leaders his in nations; not is law; and prophets

eius non invenerunt visionem a Domino. 2:10 IOD.
his not found vision from Lord. 2:10 IOD.

Sederunt in terra, conticuerunt senes filiae Sion,
seated in land, silence; the elderly daughters Zion

consperserunt cinere capita sua, accincti sunt ciliciis;
They strew ashes heads his ready are sackcloth;

abiecerunt in terram capita sua virgines Ierusalem.
rejected in land heads his virgins Jerusalem.

2:11 CAPH. Defecerunt prae lacrimis oculi mei,
2:11 Blinded. Blinded than tears eyes my

efferbuerunt viscera mea; effusum est in terra iecur
boiled tender my; shed is in land liver

meum super contritione filiae populi mei, cum
my over destruction daughters people my with

deficeret parvulus et lactans in plateis oppidi. 2:12
fail child and lactating in streets town. 2:12

LAMED. Matribus suis dixerunt: ‘ Ubi est triticum
Nothing. mothers their they said: ‘ Where is wheat

et vinum? ‘, cum deficerent quasi vulnerati in
and wine? ‘ with failed as wounded in

plateis civitatis, cum exhalarent animas suas in sinu
streets city with And breathe lives their in gulf

matrum suarum. 2:13 MEM. Cui comparabo te vel
mothers their mothers. 2:13 Mem. To compare you or

cui assimilabo te, filia Ierusalem? Cui exaequabo
which I liken you daughter Jerusalem? To equal

te et consolabor te, virgo filia Sion? Magna est
you and comfort you virgin daughter Zion? Great is

enim velut mare contritio tua; quis medebitur tui?
For as sea destruction your; who heal You?

2:14 NUN. Prophetae tui viderunt tibi falsa et stulta
2:14 Nun. prophets your see you false and foolish

nec aperiebant iniquitatem tuam, ut converterent
or open violence your as reverse

sortem tuam; viderunt autem tibi oracula mendacii
Fate your; see Now you oracles lying

et seductionis. 2:15 SAMECH. Plauserunt super te
and seduction. 2:15 You covered. clapped, over you

manibus omnes transeuntes per viam; sibilaverunt et
hands all passing by the way; hissed and

moverunt caput suum super filiam Ierusalem: ‘
wagged head his over daughter Jerusalem: ‘

Haecce est urbs, quam vocabant perfectum
Do is city; than call perfect

decorem, gaudium universae terrae?’. 2:16 PHE.
beauty, joy all the earth. ‘ 2:16 PHE.

Aperuerunt super te os suum omnes inimici tui;
opened over you mouth his all enemies your;

sibilaverunt et fremuerunt dentibus et dixerunt: ‘
hissed and rage teeth and they said: ‘

Devoravimus; en ista est dies, quam expectabamus:
swallowed en this is day, than we looked for:

invenimus, vidimus’. 2:17 AIN. Fecit Dominus, quae
We have found, we have seen. ‘ 2:17 Ain. He made Lord, which

cogitavit; complevit sermonem suum, quem
purpose; finished word his which
praeceperat a diebus antiquis: destruxit et non
the from days old: destroyed and not
pepercit. Et laetificavit super te inimicum et
spared. The gloat over you enemy and
exaltavit cornu hostium tuorum. 2:18 SADE. Clamet
promoted horn the enemy Your. 2:18 Sade. protest
cor tuum ad Dominum super muros filiae Sion;
heart your to Lord over walls daughters Zion;
deduc quasi torrentem lacrimas per diem et noctem.
Conduct as torrent tears by day and night.
Non des requiem tibi, neque taceat pupilla oculi tui.
no give rest you or silent apple eyes You.
2:19 CAPH. Consurge, lamentare in nocte in
2:19 I. Up cry in night in
principio vigiliarum, effunde sicut aquam cor tuum
beginning watching pour as water heart your
ante conspectum Domini; leva ad eum manus tuas
before view Lord; lift to it hand I
pro anima parvulorum tuorum, qui defecerunt in
for soul Infant your that failed in
fame in capite omnium compitorum. 2:20 RES. ‘
hunger in head all street. 2:20 RES. ‘
Vide, Domine, et considera, cui feceris ita; ergone
See Sir, and consider, which do so; But will
comedent mulieres fructum suum, parvulos diligenter
eat women fruit his children carefully
fovendos? Num occidetur in sanctuario Domini
span? Do death in sanctuary of
sacerdos et propheta? 2:21 SIN. Iacuerunt in terra
The priest and Prophet? 2:21 SIN. lie in land
foris puer et senex; virgines meae et iuvenes
outside boy and an old man; virgins I and young people
mei ceciderunt in gladio: interfecisti in die furoris
my fell in sword drive in day fierce
tui, percussisti nec misertus es. 2:22 THAU.
your stamped or with compassion art. 2:22 SEN.
Vocasti quasi ad diem sollemnem, qui terrerent
You have called as to day festival, that intimidate

me de circuitu, et non fuit in die furoris Domini,
I of around and not was in day fierce Lord,
qui effugeret et relinqueretur: quos fovi et
that escape and left: which I cherished and
enutrivi, inimicus meus consumpsit eos'. 3:1 ALEPH.
nourished, The enemy my spent them. ' 3: 1 Aleph.
Ego vir videns paupertatem meam in virga
I man seeing poverty I in staff
indignationis eius. 3:2 ALEPH. Me minavit et
indignation her. 3: 2 Aleph. me He has led and
adduxit in tenebras et non in lucem. 3:3 ALEPH.
brought in darkness and not in the light. 3: 3 Aleph.
Tantum in me vertit et convertit manum suam tota
only in I turns and back hand his all
die. 3:4 BETH. Consumpsit pellem meam et
the day. 3, 4 Beth. spent skin I and
carnem meam, contrivit ossa mea. 3:5 BETH.
flesh I crushed bones I have. 3, 5 Beth.
Aedificavit in gyro meo et circumdedit me felle et
built in gyro I and surrounded I gall and
labore. 3:6 BETH. In tenebrosis collocavit me quasi
effort. 3: 6 Beth. in dark posted I as
mortuos sempiternos. 3:7 GHIMEL. Circumaedificavit
dead old. 3: 7 She does. round
adversum me, ut non egrediar, aggravavit compedem
against I as not I go out, heavy chain
meum. 3:8 GHIMEL. Sed et cum clamavero et
My. 3: 8 She does. but and with call and
rogavero, exclusit orationem meam. 3:9 GHIMEL.
shuts hatched prayer mine. 3: 9 She does.
Conclisit vias meas lapidibus quadris, semitas meas
concluded ways I stones square, paths I
subvertit. 3:10 DALETH. Ursus insidians factus est
overturned. 3:10 She. bear wait he became is
mihi, leo in absconditis. 3:11 DALETH. Semitas meas
I lion in secrets. 3:11 She. paths I
subvertit et confregit me, posuit me desolatam. 3:12
overturns and brake I set I waste. 3:12
DALETH. Tetendit arcum suum et posuit me quasi
She. bent bow his and set I as
signum ad sagittam. 3:13 HE. Misit in renibus meis
sign to arrow. 3:13 HE. sent in kidney I

filiis pharetrae suae. 3:14 HE. Factus sum in
daughters quivers His. 3:14 HE. made I in

derisum omni populo meo, canticum eorum tota
derision all people I song their all

die. 3:15 HE. Replevit me amaritudinibus, inebriavit
the day. 3:15 HE. He has filled I bitterness, drunk

me absinthio. 3:16 VAU. Et fregit in glarea
I wormwood. 3:16 Punishment. The He broke in gravel

dentes meos, depressit me cinere. 3:17 VAU. Et
The teeth my depressed I ashes. 3:17 Punishment. The

repulsa est a pace anima mea, oblitus sum
repulse is from peace soul my forgotten I

bonorum. 3:18 VAU. Et dixi: 'Periit splendor
Patriots. 3:18 Punishment. The I said: 'Cut off splendor

meus et spes mea a Domino'. 3:19 ZAIN.
my and hope my from The Lord. ' 3:19 Zai.

Recordare paupertatis et peregrinationis meae,
Remember poverty and pilgrimage my

absinthii et fellis. 3:20 ZAIN. Memoria memor est
wormwood and gall. 3:20 Zai. memory remember is

et tabescit in me anima mea. 3:21 ZAIN. Haec
and evaporates in I soul I have. 3:21 Zai. This

recolam in corde meo, ideo sperabo. 3:22 HETH.
recall in heart I therefore I hope. 3:22 Heth.

Misericordiae Domini, quia non sumus consumpti,
mercy Lord, because not we are consumed,

quia non defecerunt miserationes eius. 3:23 HETH.
because not failed compassion her. 3:23 Heth.

Novae sunt omni mane, magna est fides tua. 3:24
New are all morning great is faith Your. 3:24

HETH. 'Pars mea Dominus, dixit anima mea;
Heth. 'part of the my Lord, said soul my;

propterea exspectabo eum'. 3:25 TETH. Bonus est
therefore wait for him. ' 3:25 Her. good is

Dominus sperantibus in eum, animae quaerenti illum.
Lord those who wait in him, soul seeking him.

3:26 TETH. Bonum est praestolari cum silentio
3:26 Her. good is wait with silence

salutare Domini. 3:27 TETH. Bonum est viro, cum
salvation Lord. 3:27 Her. good is man with

portaverit iugum ab adulescentia sua. 3:28 IOD.
picks up yoke from youth their own. 3:28 IOD.

Sedebit solitarius et tacebit, cum istud imponitur ei. 3:29 IOD. Ponet in pulvere os suum, si forte sit spes. 3:30 IOD. Dabit percutienti se maxillam, saturabitur opprobriis. 3:31 CAPH. Quia non repellet in sempiternum Dominus. 3:32 CAPH. Quia si afflixit, et miserebitur secundum multitudinem misericordiarum suarum. 3:33 CAPH. Non enim humiliat ex corde suo et affligit filios hominum. 3:34 LAMED. Conterere sub pedibus suis omnes vinctos terrae. 3:35 LAMED. Declinare iudicium viri in conspectu vultus Altissimi. 3:36 LAMED. Pervertere hominem in iudicio suo, num Dominus haec ignorat? 3:37 MEM. Quis est iste, qui dixit, et factum est? Dominus non iussit? 3:38 MEM. Ex ore Altissimi nonne egrediuntur et mala et bona? 3:39 MEM. Quid murmurabit homo vivens, vir pro peccatis suis? 3:40 NUN. ‘Scrutemur vias nostras et quaeramus et revertamur ad Dominum. 3:41 NUN. Levemus corda nostra cum manibus ad Dominum in caelos. 3:42 NUN. Nos inique egimus et rebelles

He sits solitary and hold with this imposed to him. 3:29 IOD. He puts in dust mouth his if perhaps is hope. 3:30 IOD. She will that destroyed he cheek, satisfied reproaches. 3:31 Blinded. for not off in ever Lord. 3:32 Blinded. for if damaged and have mercy according to company mercies their mothers. 3:33 Blinded. no For low from heart his and afflicts children men. 3:34 Nothing. Perish under feet their all prisoners the earth. 3:35 Nothing. Declining judgment men in before face Most High. 3:36 Nothing. pervert man in trial his or Lord this know? 3:37 Mem. Who is this that he said, and it is it? Lord not ordered? 3:38 Mem. from mouth Highest not go out and bad and good? 3:39 Mem. What murmur man living man for sins his? 3:40 Nun. ‘search ways our and seek and return to Lord. 3:41 Nun. Let us lift up hearts our with hands to Lord in heavens. 3:42 Nun. We wrong we have and rebels

fuimus; idcirco tu inexorabilis fuisti. 3:43 SAMECH.
we were; therefore you inexorable You were. 3:43 You covered.

**Operuisti in furore et percussisti nos; occidisti nec
 pepercisti. 3:44 SAMECH. Opposuisti nubem tibi,
 ne transeat oratio. 3:45 SAMECH. In eradicationem
 et abiectionem posuisti nos in medio populorum.**
*Clothed in anger and stamped us; killed or
 withheld. 3:44 You covered. screened cloud you
 do not passes address. 3:45 You covered. in ruinous
 and abjection You have set we in the people.*

**3:46 PHE. Aperuerunt super nos os suum omnes
 inimici nostri. 3:47 PHE. Formido et fovea facta est
 nobis, vastatio et contritio'. 3:48 PHE. Rivos
 aquarum deducit oculus meus in contritione filiae
 populi mei. 3:49 AIN. Oculus meus lacrimas effundit
 nec tacet, eo quod non sit requies. 3:50 AIN. Donec
 respiciat et videat Dominus de caelis. 3:51 AIN.**
*3:46 PHE. opened over we mouth his all
 enemies Our. 3:47 PHE. Terror and pit made is
 us ruination and Destruction. ' 3:48 PHE. channels
 water leads eye my in destruction daughters
 people mine. 3:49 Ain. eye my tears pours
 or silent it that not is rest. 3:50 Ain. Budget
 look and see Lord of heavens. 3:51 Ain.*

**Oculus meus affligit animam meam prae cunctis
 filiabus urbis meae. 3:52 SADE. Venatione venati
 sunt me quasi avem inimici mei gratis. 3:53 SADE.**
*eye my afflicts life I than all
 daughters city Mine. 3:52 Sade. Sade hunting
 are I as bird enemies my free. 3:53 Sade.*

**Perdiderunt in lacu vitam meam et iecerunt lapides
 super me. 3:54 SADE. Inundaverunt aquae super
 caput meum, dixi: ' Perii'. 3:55 COPH. Invocavi
 nomen tuum, Domine, de profunditate lacus. 3:56
 COPH. Vocem meam audisti: ' Ne avertas aurem
 tuam a singultu meo et clamoribus'. 3:57 COPH.**
*They have lost in lake life I and firing stones
 over Me. 3:54 Sade. Waters water over
 head my I said: ' I'm dead. ' 3:55 I. I called
 name your Sir, of depth organizations. 3:56
 I. voice I you've heard: ' Do not hide ear
 your from at I and screams. ' 3:57 I.*

Appropinquasti in die, quando invocavi te, dixisti: ‘
near in day when I called you You said: ‘
Ne timeas’. 3:58 RES. Iudicasti, Domine, causam
Do not Fear. ‘ 3:58 RES. You are, Sir, cause
animae meae, redemisti vitam meam. 3:59 RES.
soul my redeemed life mine. 3:59 RES.
Vidisti, Domine, afflictionem meam; iudica iudicium
You have seen, Sir, affliction I; judge judgment
meum. 3:60 RES. Vidisti omnem furorem eorum,
My. 3:60 RES. Have you seen all anger their
universas cogitationes eorum adversum me. 3:61 SIN.
all thoughts their against Me. 3:61 SIN.
Audisti opprobrium eorum, Domine, omnes
Have you heard reproach their Sir, all
cogitationes eorum adversum me. 3:62 SIN. Labia
thoughts their against Me. 3:62 SIN. The lips
insurgentium mihi et meditationes eorum adversum
rise I and exercises their against
me tota die. 3:63 SIN. Sessionem eorum et
I all the day. 3:63 SIN. Meetings their and
resurrectionem eorum vide; ego sum psalmus eorum.
resurrection their see; I I psalm them.
3:64 THAU. Reddes eis vicem, Domine, iuxta
3:64 SEN. Render them in turn, Sir, according to
opera manuum suarum. 3:65 THAU. Dabis eis
works hands their mothers. 3:65 SEN. You will perform them
duritiam cordis, execrationem tuam. 3:66 THAU.
hardness heart, execration Your. 3:66 SEN.
Persequeris in furore et conteres eos sub caelis tuis,
Pursue in anger and rub them under heavens your
Domine. 4:1 ALEPH. Quomodo obscuratum est
O Lord. 4: 1 Aleph. How dim is
aurum, mutatum est obryzum optimum! Dispersi sunt
gold, change is fine best! dispersed are
lapides sancti in capite omnium platearum. 4:2
stones St. in head all the streets. 4: 2
BETH. Filii Sion incliti et ponderati auro primo,
Beth. children Zion The beauty and weighted gold first,
quomodo reputati sunt in vasa testea, opus manuum
how counterpart are in vessels clay, work hands
figuli! 4:3 GHIMEL. Sed et thoes nudaverunt
potter! 4: 3 She does. but and jackal they uncovered

mammam, lactaverunt catulos suos; filia populi
mommy, suck puppies their children; daughter people
mei crudelis quasi struthio in deserto. 4:4 DALETH.
my cruel as wort in the desert. 4: 4 She.

Adhaesit lingua lactantis ad palatum eius in siti;
clave language sucking to palate his in thirst;
parvuli petierunt panem, et non erat qui frangeret
children asked bread, and not was that break
eis. 4:5 HE. Qui vescebantur voluptuose, interierunt
them. 4, 5 HE. He ate delicately perished

in viis; qui nutriebantur in coccinis, amplexati sunt
in ways; that brought up in scarlet embrace are
stercora. 4:6 VAU. Et maior effecta est iniquitas
dung. 4: 6 Punishment. The more effects is violence

filiae populi mei peccato Sodoma, quae subversa
daughters people my sin Sodom which The buildings
est in momento, et non laborabant in ea manus. 4:7
is in moment and not The laborers in it hand. 4: 7

ZAIN. Candidiores nazaraei eius nive, nitidiores lacte,
Zai. Brighter separate his snow, Whiter than milk;
rubicundiores in corpore coralliis, sapphirus aspectus
ruddy in body corals, sapphire appearance

eorum. 4:8 HETH. Denigrata est super carbones
them. 4: 8 Heth. Darker than is over coals

facies eorum, et non sunt cogniti in plateis: adhaesit
face their and not are known in the streets; cleaved
cutis eorum ossibus, aruit et facta est quasi lignum.
skin their The bones withered and made is as wood.

4:9 TETH. Melius fuit occisis gladio quam interfectis
4: 9 Her. better was killing sword than killing

fame, quoniam isti extabuerunt consumpti a
hunger; for these victims consumed from

sterilitate terrae. 4:10 IOD. Manus mulierum
sterilization the earth. 4:10 IOD. hand women

miser ricordium coxerunt filios suos: facti sunt cibus
pitiful boiled children his they are food

earum in contritione filiae populi mei. 4:11 CAPH.
their in destruction daughters people mine. 4:11 Blinded.

Complevit Dominus furorem suum, effudit iram
finished Lord anger his poured anger

indignationis suae; et succendit ignem in Sion, qui
indignation his; and burned fire in Zion that

devoravit fundamenta eius. 4:12 LAMED. Non
devoured foundations her. 4:12 Nothing. no

crediderunt reges terrae et universi habitatores orbis,
believed kings earth and all inhabitants world

quoniam ingrederetur hostis et inimicus per portas
for enter enemy and The enemy by gates

Ierusalem. 4:13 MEM. Propter peccata prophetarum
Jerusalem. 4:13 Mem. Because of sins prophets

eius et iniquitates sacerdotum eius, qui effuderunt in
his and iniquities priests his that shed in

medio eius sanguinem iustorum. 4:14 NUN.
the his blood just. 4:14 Nun.

Erraverunt caeci in plateis, polluti sunt in sanguine,
They wandered blind in streets, Unclean are in blood

ita ut nemo posset attingere lacinias eorum. 4:15
so as no could touch skirts them. 4:15

SAMECH. ‘ Recedite! Pollutus est ‘, clamaverunt
You covered. ‘ Get away! unclean is ‘ cried

eis; ‘ Recedite, abite, nolite tangere!’. Cum fugerent
them; ‘ Get go do not touch ‘. with fleeing

et errarent, dixerunt inter gentes: ‘ Non addent
and wrong said between nations: ‘ no add

ultra ut incolant’. 4:16 PHE. Facies Domini
more as inhabited by them. ‘ 4:16 PHE. The face of

dispersit eos, non addet ut respiciat eos; facies
scattered them; not add as look them; face

sacerdotum non respexerunt neque senum miserti
priests not back or old pitying

sunt. 4:17 AIN. Adhuc deficiunt oculi nostri ad
They are. 4:17 Ain. yet fail eyes our to

auxilium nostrum vanum? In specula nostra
help our empty? in lookout our

respeximus ad gentem, quae salvare non potest. 4:18
I referred to nation, which save not can. 4:18

SADE. Insidiati sunt vestigiis nostris, ne iremus per
Sade. conspired are track our do not warnings by

plateas nostras. ‘ Appropinquavit finis noster,
streets our own. ‘ draws near end our

completi sunt dies nostri, quia venit finis noster’.
end are day our because he came end Our ‘.

4:19 COPH. Velociores fuerunt persecutores nostri
4:19 I. swifter were persecutors our

aquilis caeli; super montes persecuti sunt nos, in
eagles the air; over mountains pursued are we in
deserto insidiati sunt nobis. 4:20 RES. Spiritus oris
desert wait are to us. 4:20 RES. Spirit mouth
nostri, unctus Domini, captus est in foveis eorum, de
our anointed Lord, arrested is in pits their of
quo dicebamus: ' Sub umbra sua vivemus in
which We were saying: ' under shadow his live? in
gentibus'. 4:21 SIN. Gaude et laetare, filia Edom,
nations. ' 4:21 SIN. Rejoice and rejoice! daughter Edom
quae habitas in terra Us; ad te quoque perveniet
which live in land Us; to you also arrive
calix, inebriaberis atque nudaberis. 4:22 THAU.
cup intoxicated and naked. 4:22 SEN.
Completa est iniquitas tua, filia Sion, non addet
completed is violence your daughter Zion not add
ultra ut transmigret te; visitavit iniquitatem tuam,
more as exile; you; visit violence your
filia Edom, discooperuit peccata tua. 5:1 Recordare,
daughter Edom discovered sins Your. 5: 1 Remember,
Domine, quid acciderit nobis; intueri et respice
Sir, what befallen us; look and look
opprobrium nostrum. 5:2 Hereditas nostra versa est
reproach Our. 5: 2 Inheritance our versa is
ad alienos, domus nostrae ad extraneos. 5:3 Pupilli
to other house our to aliens. 5: 3 orphans
facti sumus absque patre, matres nostrae quasi
they we are without father, mothers our as
viduae. 5:4 Aquam nostram pecunia bibimus, ligna
widows. 5: 4 water our money drunk timber
nostra pretio comparamus. 5:5 Iugum in cervicibus
our price compare. 5: 5 yoke in neck
nostris minamur; lassus non datur requies. 5:6
our threats; We not given rest. 5, 6
Aegyptiis dedimus manum et Assyriis, ut
Egyptians We have given hand and Assyrians as
saturaremur pane. 5:7 Patres nostri peccaverunt et
satisfied bread. 5: 7 fathers our have and
non sunt, et nos iniquitates eorum portamus. 5:8
not are and we iniquities their bead. 5: 8

Servi dominantur nostri; non est qui redimat de
servants controlling our; not is that ripping of
manu eorum. 5:9 Vitae nostrae periculo afferimus
hand them. 5: 9 life our risk we bring
panem nobis a facie gladii in deserto. 5:10 Pellis
bread us from the sword in the desert. 5:10 The fur
nostra quasi clibanus exusta est propter aestum
our as smoking charred is for heat
famis. 5:11 Mulieres in Sion humiliaverunt et
famine. 5:11 women in Zion afflict and
virgines in civitatibus Iudae. 5:12 Principes manu
virgins in cities Judah. 5:12 Leaders hand
eorum suspensi sunt; facies senum honorem non
their suspended they are: face old honor not
habuerunt. 5:13 Adulescentes molam portaverunt, et
Stanza. 5:13 adolescents mill bear, and
pueri sub lignis corruerunt. 5:14 Senes deficiunt de
boys under wood collapsed. 5:14 elderly fail of
portis, iuvenes de choro psallentium. 5:15 Defecit
gates, young people of dance singers. 5:15 Ceased
gaudium cordis nostri; versus est in luctum chorus
joy heart our; line is in mourning dance
noster. 5:16 Cecidit corona capitis nostri; vae nobis,
Our. 5:16 fallen crown head our; Woe us
quia peccavimus! 5:17 Propterea maestum factum est
because we have sinned! 5:17 Therefore melancholy it is
cor nostrum, ideo contenebrati sunt oculi nostri,
heart our therefore dark are eyes our
5:18 propter montem Sion, quia desolatus est:
5:18 for mount Zion because isolated is:
vulpes ambulant in eo. 5:19 Tu autem, Domine, in
foxes walk in the fact. 5:19 You however, Sir, in
aeternum permanebis, solium tuum in generationem
ever continue throne your in generation
et generationem. 5:20 Quare in perpetuum
and generation. 5:20 Why in ever
oblivisceris nostri, derelinques nos in longitudinem
forget our leave we in length
dierum? 5:21 Converte nos, Domine, ad te, et
Days? 5:21 Convert we Sir, to you and

convertemur; innova dies nostros sicut a principio.
turn; renew day our as from beginning.

5:22 Ergone proiciens reppulisti nos, iratus es contra
5:22 Will thrower off we angry you against
nos vehementer?
we strongly?

1:1 Et haec verba, quae scripsit Baruch filius Neriae
1: 1 The this words, which He wrote Baruch son Neriah
fili Maasiae filii Sedeciae filii Asadei filii
children Mahseiah children Zedekiah children Asadias children
Helciae in Babylone, 1:2 in anno quinto, in septima
Hilkijah in Babylon 1, 2 in year fifth, in The seventh
die mensis, in tempore quo ceperunt Chaldaei
day month, in time which took Chaldeans
Ierusalem et incenderunt eam igni. 1:3 Et legit
Jerusalem and burned it fire. 1: 3 The read
Baruch verba libri huius in aures Iechoniae filii
Baruch words book this in ears Jeconiah children
Ioachim regis Iudae et in aures omnis populi
Joachim s Judah and in ears all people
venientis ad librum 1:4 et in aures potentium et
coming to book 1: 4 and in ears the powerful and
filiorum regum et in aures seniorum et in aures
children kings and in ears elders and in ears
omnis populi a minimo usque ad maximum
all people from small up to maximum
universorum habitantium in Babylonia, ad flumen
all habitants in Iraq, to river
Sud. 1:5 Et flebant et ieiunabant et orabant in
Sud. 1: 5 The wept and fasted and implored in
conspectu Domini. 1:6 Et collegerunt argentum, prout
before Lord. 1: 6 The collection silver as
poterant manus singulorum, 1:7 et miserunt in
could hand individuals, 1: 7 and sent in
Ierusalem ad Ioachim filium Helciae filii Salom
Jerusalem to Joachim son Hilkijah children Salom
sacerdotem et ad sacerdotes et ad omnem populum,
priest and to priests and to all people
qui inventi sunt cum illo in Ierusalem, 1:8 cum
that found are with that in Jerusalem 1: 8 with
acciperet vasa domus Domini, quae ablata fuerant de
take vessels house Lord, which away were of
templo, ut referret ea in terram Iudae, decima die
temple as tat it in land Judah, tenth day
mensis Sivan: vasa argentea, quae fecit Sedecias filius
month Sivan vessels silver which he old son
Iosiae rex Iudae, 1:9 postquam adduxit
Josiah king Judah, 1: 9 after brought

Nabuchodonosor rex Babylonis Iechoniam et principes
Nebuchadnezzar king Babylon Jeconiah and leaders
et inclusores et potentes et populum terrae ex
and captives and powerful and people earth from
Ierusalem et induxit eos in Babylonem. 1:10 Et
Jerusalem and introduced them in Babylon. 1:10 The
dixerunt: ‘Ecce misimus ad vos pecuniam; emite ex
they said: ‘Behold we to you money; buy from
ea pecunia holocausta et pro peccato et tus et
it money holocausts and for sin and frankincense and
facite oblationem et afferte super altare Domini Dei
do offering and bring over altar of God
nostri; 1:11 et orate pro vita Nabuchodonosor regis
our; 1:11 and pray for life Nebuchadnezzar s
Babylonis et pro vita Balthasar filii eius, ut sint
Babylon and for life Balthasar children his as are
dies eorum, sicuti sunt dies caeli super terram; 1:12
day their as are day air over land; 1:12
et dabit Dominus virtutem nobis et illuminabit
and will Lord power us and to light
oculos nostros, et vivemus sub umbra
eyes our and live? under shadow
Nabuchodonosor regis Babylonis et sub umbra
Nebuchadnezzar s Babylon and under shadow
Balthasar filii eius et serviemus eis multis diebus
Balthasar children his and serve them many days
et inveniemus gratiam in conspectu eorum. 1:13 Et
and find thanks in before them. 1:13 The
orate pro nobis ad Dominum Deum nostrum, quia
pray for us to Lord God our because
peccavimus Domino Deo nostro, et non avertit se
have Lord God our and not diverted he
indignatio Domini et ira eius a nobis usque in
indignation of and anger his from us up in
hunc diem. 1:14 Et legetis librum hunc, quem
this Day. 1:14 The read book this which
misimus ad vos recitari in domo Domini, in die
we to you Trio in house Lord, in day
sollemni et in diebus constitutis, 1:15 et dicetis:
festival and in days appointed, 1:15 and say:

Domino Deo nostro iustitia, nobis autem confusio
Lord God our justice us Now shame
faciei, sicut hodiernus dies homini Iudae et
face, as today day man Judah and
habitoribus Ierusalem 1:16 et regibus nostris et
inhabitants Jerusalem 1:16 and kings our and
principibus nostris et sacerdotibus nostris et
chief our and priests our and
prophetis nostris et patribus nostris: 1:17 peccavimus
prophets our and fathers our 1:17 have
enim ante Dominum et non credidimus ei 1:18 et
For before Lord and not believed it 1:18 and
non audivimus vocem Domini Dei nostri, ut
not We have heard voice of God our as
ambularemus in mandatis Domini, quae dedit ante
walk in instructions Lord, which given before
faciem nostram. 1:19 A die qua Dominus eduxit
face our own. 1:19 A day which Lord brought
patres nostros de terra Aegypti et usque ad hanc
fathers our of land Egypt and up to this
diem eramus contumaces in Dominum Deum nostrum
day We were contumacious in Lord God our
et temere egimus, ne audiremus vocem eius, 1:20
and random , we have do not listening to voice his 1:20
et adhaeserunt nobis mala et maledictio, quam
and adhered us bad and the curse than
constituit Dominus Moysi servo suo in die, qua
set Lord Moses server his in day which
eduxit patres nostros de terra Aegypti dare nobis
brought fathers our of land Egypt give us
terram fluentem lac et mel, sicut hic dies. 1:21 Et
land flowing milk and honey; as here days. 1:21 The
non audivimus vocem Domini Dei nostri secundum
not We have heard voice of God our according to
omnia verba prophetarum, quos misit ad nos, 1:22
all words prophets which sent to we 1:22
et abivimus unusquisque in sensu cordis nostri mali
and Instead, each in sense heart our mali
ad serviendum diis alienis, facientes mala sub oculis
to service other others, doing bad under eyes
Dei nostri. 2:1 Et statuit Dominus verbum suum,
God Our. 2: 1 The set Lord word his

quod locutus est super nos et super iudices nostros,
that said is over we and over judges our
qui iudicabant Israel, et super reges nostros et
that judge Israel and over kings our and
super principes nostros et super omnem hominem
over leaders our and over all man
Israel et Iudae, 2:2 ut induceret super nos mala
Israel and Judah, 2: 2 as lead over we bad
magna, quae non sunt facta sub omni caelo,
great which not are made under all heaven
secundum quae fecit in Ierusalem, secundum ea quae
according to which he in Jerusalem according to it which
scripta sunt in lege Moysi, 2:3 comedere nos
written are in law Moses, 2, 3 eating we
unumquemque carnes filii sui et unumquemque
each meat children s and each
carnes filiae suae. 2:4 Et dedit illos subditos
meat daughters His. 2: 4 The given them subjects
omnibus regnis, quae in circuitu nostro sunt, in
all kingdoms, which in about our are in
opprobrium et in desolationem in omnibus populis,
reproach and in waste in all people
qui in circuitu nostro sunt, quo dispersit illos
that in about our are which scattered them
Dominus, 2:5 et facti sunt subtus et non supra,
Lord, 2: 5 and they are under and not above,
quia peccavimus Deo nostro non oboediendo voci
because have God our not obedience voice
eius. 2:6 Domino Deo nostro iustitia, nobis autem et
her. 2, 6 Lord God our justice us Now and
patribus nostris confusio faciei, sicut hic dies; 2:7
fathers our shame face, as here day; 2: 7
quae locutus est Dominus super nos, omnia mala
which said is Lord over we all bad
haec venerunt super nos, 2:8 et non sumus
this they over we 2: 8 and not we are
deprecati faciem Domini, ut averteremur unusquisque
pray face Lord, as turn each
a cogitationibus cordis nostri pessimi. 2:9 Et
from thoughts heart our the worst. 2: 9 The
vigilavit Dominus super mala et induxit ea super
alert Lord over bad and introduced it over

nos, quia iustus est Dominus in omnibus operibus
we because just is Lord in all works
suis, quae mandavit nobis. 2:10 Et non oboedivimus
their which charge to us. 2:10 The not hearkened
voci eius, ut ambularemus in praeceptis Domini, quae
voice his as walk in rules Lord, which
dedit ante faciem nostram. 2:11 Et nunc, Domine,
given before face our own. 2:11 The now, Sir,
Deus Israel, qui eduxisti populum tuum de terra
God Israel that You brought people your of land
Aegypti in manu valida, in signis et portentis et
Egypt in hand strong, in standards and wonders and
in virtute magna et in brachio excelso et fecisti
in power great and in arm high and You made
tibi nomen, sicut hic dies, 2:12 peccavimus, impie
you name, as here day, 2:12 we have sinned, wickedly
fecimus, inique egimus, Domine Deus noster, in
we have wrong, we have O God our in
omnibus iustificationibus tuis. 2:13 Avertatur ira tua
all regulations your. 2:13 May anger your
a nobis, quia derelicti sumus pauci in gentibus,
from us because left we are a few in nations,
quo dispersisti nos. 2:14 Exaudi, Domine, orationem
which scattered us. 2:14 hear Sir, prayer
nostram et deprecationem nostram et eripe nos
our and petition our and rescue we
propter te et da nobis gratiam ante faciem eorum,
for you and give us thanks before face their
qui nos abduxerunt, 2:15 ut sciat omnis terra quia
that we away 2:15 as know all land because
tu es Dominus Deus noster, et quia nomen tuum
you you Lord God our and because name your
invocatum est super Israel et super genus eius. 2:16
bears is over Israel and over race her. 2:16
Domine, prospice de domo sancta tua et attende in
Sir, watch of house holy your and attend in
nos; inclina, Domine, aurem tuam et audi. 2:17
us; bow, Sir, ear your and Listen. 2:17
Aperi, Domine, oculos tuos et vide, quia non
open Sir, eyes your and see, because not
mortui, qui in inferno sunt, quorum spiritus ablati
dead that in hell are the spirit withdrawn

est a visceribus eorum, dabunt gloriam et
is from within their they give glory and
iustificationem Domino, 2:18 sed anima, quae tristis
justification Lord, 2:18 but soul, which sad
est super magnitudinem, quae incedit curva et
is over size, which advances curve and
infirmas, et oculi deficientes et anima esuriens
weak and eyes failing and soul hungry
dabunt tibi gloriam et iustitiam, Domine. 2:19 Quia
they give you glory and justice; O Lord. 2:19 for
non in iustificationibus patrum nostrorum et regum
not in regulations fathers our and kings
nostrorum nos prosternimus preces nostras ante
our we present prayers our before
faciem tuam, Domine Deus noster; 2:20 quia
face your O God our; 2:20 because
immisisti indignationem tuam et iram tuam super
upon indignation your and anger your over
nos, sicut locutus es in manibus puerorum tuorum
we as said you in hands children your
prophetarum dicens: 2:21 'Sic dicit Dominus:
prophets saying: 2:21 'So says Lord:
Inclinate umerum vestrum et servite regi Babylonis
Pay shoulder you and serve king Babylon
et sedebitis super terram, quam dedi patribus
and sit over land than I fathers
vestris. 2:22 Et si non audieritis vocem Domini, ut
your. 2:22 The if not listen voice Lord, as
serviatis regi Babylonis, deficere faciam a civitatibus
serve king Babylon fail I do from cities
Iudae et a plateis Ierusalem 2:23 vocem laetitiae
Judah and from streets Jerusalem 2:23 voice joy
et vocem iucunditatis et vocem sponsi et vocem
and voice joy and voice spouse and voice
sponsae, et erit omnis terra sine vestigio ab
the bride, and will be all land without print from
inhabitantibus'. 2:24 Et non audivimus vocem tuam,
dwellers'. 2:24 The not We have heard voice your
ut serviremus regi Babylonis; et statuisti verba tua,
as serve king Babylon; and set words your

quae locutus es in manibus puerorum tuorum
which said you in hands children your
prophetarum, ut eicerentur ossa regum nostrorum et
prophets as put out bones kings our and
ossa patrum nostrorum de loco suo; 2:25 et ecce
bones fathers our of place his own; 2:25 and See
sunt proiecta in calore diei et in gelu noctis, et
are projected in heat day and in frost night and
mortui sunt in doloribus malis, in fame et in gladio
dead are in pains bad in hunger and in sword
et in peste. 2:26 Et posuisti domum, super quam
and in pestilence. 2:26 The You have set home over than
invocatum est nomen tuum, sicut hic dies propter
bears is name your as here day for
malitiam domus Israel et domus Iudae. 2:27 Et
malice house Israel and house Judah. 2:27 The
fecisti in nos, Domine Deus noster, secundum omnem
You made in we O God our according to all
moderationem tuam et secundum omnem
moderation your and according to all
miserationem tuam magnam, 2:28 sicut locutus es in
sympathy your great 2:28 as said you in
manu pueri tui Moysi in die, quo mandasti ei
hand boys your Moses in day which You command it
scribere legem tuam coram filiis Israel 2:29 dicens:
write law your before children Israel 2:29 saying:
‘Si non audieritis vocem meam, profecto turba haec
‘If not listen voice I certainly crowd this
magna et multa convertetur in parvam inter gentes,
great and many return in small between nations
quo eos dispergam; 2:30 quia scivi quod me non
which them scatter; 2:30 because I knew that I not
audient, quia populus est dura cervice. Et
hear, because people is hard neck. The
convertentur ad cor suum in terra captivitatis suae
return to heart his in land taking his
2:31 et scient quia ego Dominus Deus illorum, et
2:31 and know because I Lord God their and
dabo illis cor intellegens et aures audientes, 2:32 et
I they heart understanding and ears hearing, 2:32 and
laudabunt me in terra captivitatis suae et memores
praise I in land taking his and mindful

erunt nominis mei; 2:33 et avertent se a dorso
will be name mine; 2:33 and turn he from back
suo duro et a nequissimis adinventionibus suis,
his hard and from worthless inventions their
quia memores erunt viae patrum suorum, qui
because mindful will be way fathers their that
peccaverunt coram Domino. 2:34 Et convertam eos
have before Lord. 2:34 The turn them
in terram, quam iuravi patribus eorum, Abraham,
in land than I swore fathers their Abraham
Isaac et Iacob; et possidebunt eam et multiplicabo
Isaac and Jacob; and possess it and multiply
eos, et non minorabuntur; 2:35 et statuam illis
them; and not diminished; 2:35 and image they
testamentum aeternum, ut sim illis in Deum, et ipsi
covenant ever; as I they in God, and they
erunt mihi in populum, et ultra iam non movebo
will be I in people and more already not will move
populum meum Israel a terra, quam dedi illis'. 3:1
people my Israel from land, than I them. ' 3: 1
Domine omnipotens, Deus Israel, anima in angustiis
O Almighty, God Israel soul in restrictions
et spiritus anxius clamat ad te. 3:2 Audi, Domine,
and spirit anxious claims to You. 3: 2 Listen, Sir,
et miserere, quia peccavimus in conspectu tuo; 3:3
and have mercy, because have in before you; 3: 3
quia tu sedens es in aeternum, et nos pereuntes in
because you sitting you in ever, and we perishing in
aeternum. 3:4 Domine omnipotens, Deus Israel, audi
ever. 3, 4 O Almighty, God Israel listen
nunc orationem defunctorum Israel et filiorum
now prayer dead Israel and children
eorum, qui peccaverunt in conspectu tuo, qui non
their that have in before your that not
audierunt vocem Domini Dei sui, et adhaeserunt
listen voice of God s and adhered
nobis mala. 3:5 Noli memor esse iniquitatum patrum
us bad. 3, 5 Do not remember be transgressions fathers
nostrorum, sed memor esto manus tuae et nominis
our but remember be hand your and name

tui in hoc tempore, 3:6 quia tu es Dominus Deus
your in this time 3: 6 because you you Lord God
noster, et laudabimus te, Domine, 3:7 quia propter
our and Mat you Sir, 3: 7 because for
hoc dedisti timorem tuum in cor nostrum, ut
this You fear your in heart our as
invocaremus nomen tuum; et laudabimus te in
invoke name your; and Mat you in
captivitate nostra, quia avertimus a corde nostro
captivity our because divert from heart our
omnem iniquitatem patrum nostrorum, qui
all violence fathers our that
peccaverunt in conspectu tuo. 3:8 Ecce nos hodie in
have in before your. 3: 8 Look we today in
captivitate nostra, quo nos dispersisti in opprobrium
captivity our which we scattered in reproach
et in maledictum et in expiationem, secundum
and in cursing and in atonement; according to
omnes iniquitates patrum nostrorum, qui discesserunt
all iniquities fathers our that departed
a Domino Deo nostro'. 3:9 Audi, Israel, mandata
from Lord God our own. ' 3: 9 Listen, Israel commands
vitae; auribus percipite, ut sciatis prudentiam. 3:10
life; ears ear, as know prudence. 3:10
Quid est, Israel? Quid est quod in terra es
What is Israel? What is that in land you
inimicorum? 3:11 Inveterasti in terra aliena,
enemies? 3:11 grown old in land others,
coinquinatus es mortuis, reputatus es cum eis, qui
defiled you dead accounted for you with them, that
apud inferos sunt. 3:12 Dereliquisti fontem
in underworld They are. 3:12 Forsake source
sapientiae! 3:13 Si in via Dei ambulasses, habitasses
wisdom! 3:13 If in road God walked, dwelled
in pace in aeternum. 3:14 Disce, ubi sit prudentia,
in peace in ever. 3:14 Learn where is prudence,
ubi fortitudo, ubi sit intellectus, ut scias
where strength, where is understanding, as you know
simul, ubi sit longiturnitas dierum et vita, ubi
at the same time, where is length days and life; where

sit lumen oculorum et pax. 3:15 **Quis invenit locum**
is light eyes and peace. 3:15 Who found place
eius? Et quis intravit in thesauros eius? 3:16 **Ubi**
his? The who entered in treasures his? 3:16 Where
sunt principes gentium et qui dominantur bestiis,
are leaders nations and that controlling animals,
quae sunt super terram, 3:17 **qui in avibus caeli**
which are over land 3:17 that in birds air
ludunt, 3:18 **qui argentum thesaurizant et aurum, in**
gamble, 3:18 that silver hoard and gold, in
quo confidunt homines, neque est finis acquisitionis
which trust men or is end acquisition
eorum; qui argentum fabricant et solliciti sunt, nec
them; that silver work and careful are or
est inquisitio operum illorum? 3:19 **Exterminati sunt**
is inquiry works them? 3:19 cut off are
et ad inferos descenderunt, et alii loco eorum
and to underworld down and others place their
surrexerunt. 3:20 **Iuvenes viderunt lumen et**
rose. 3:20 Young people see light and
habitaverunt super terram; viam autem disciplinae
settled over land; way Now training
non cognoverunt 3:21 **nec intellexerunt semitas eius;**
not know 3:21 or understood paths thereof;
neque susceperunt eam filii eorum, a via eorum
or received it children their from road their
longe facti sunt. 3:22 **Neque audita est in Chanaan**
off they They are. 3:22 nor hearing is in Canaan
neque visa est in Theman. 3:23 **Filii quoque Agar,**
or visa is in Tema. 3:23 children also Hagar
qui exquirunt sapientiam super terram, negotiatores
that search wisdom over land traders
Merran et Theman et fabulatores et inquisitores
Merran and Tema and storytellers and investigators
prudentialiae: viam autem sapientiae non cognoverunt
prudence; way Now wisdom not know
neque commemorati sunt semitas eius. 3:24 **O Israel,**
or and inserting are paths her. 3:24 O Israel
quam magna est domus Dei, et ingens locus
than great is house God, and huge location
possessionis eius! 3:25 **Magnus est et non habet**
possession Her! 3:25 great is and not has

finem, excelsus est et immensus. 3:26 Ibi fuerunt
end high is and incomprehensible. 3:26 there were
gigantes nominati illi, qui ab initio fuerunt, statura
giants nominated they that from beginning were stature
magna, scientes bellum. 3:27 Non illos elegit Deus
great knowing war. 3:27 no them he chose God
neque viam disciplinae dedit illis; 3:28 et perierunt,
or way training given them; 3:28 and perished,
quia non habuerunt prudentiam, perierunt propter
because not had practicality lost for
insipientiam suam. 3:29 Quis ascendit in caelum et
madness own. 3:29 Who up in heaven and
accepit eam et deduxit eam de nubibus? 3:30 Quis
he received it and conducted it of the clouds? 3:30 Who
transfretavit mare et invenit eam et apportabit eam
He crossed sea and found it and shall bring it
auro electo? 3:31 Non est qui noverit viam eius,
gold Elected? 3:31 no is that know way his
neque qui cogitet semitam eius. 3:32 Sed qui scit
or that think path her. 3:32 but that He knows
omnia, novit eam, adinvenit eam prudentia sua;
all He knows it found it prudence their own;
qui composuit terram in aeternum tempus, implevit
that compiled by land in ever time; filled the
eam iumentis quadrupedibus; 3:33 qui mittit lumen
it cattle cranberry; 3:33 that sends light
et vadit, vocavit illud, et oboedivit ei in tremore.
and goes he called it and obeyed it in trembling.
3:34 Stellae autem splenduerunt in custodiis suis et
3:34 stars Now shone in prisoners their and
laetatae sunt. 3:35 Vocavit eas, et dixerunt:
rejoice They are. 3:35 He called them, and they said:
‘Adsumus’; luxerunt cum laetitia ei, qui fecit eas.
‘Here we are; mourned with joy to that he them.
3:36 Hic est Deus noster, non aestimabitur alter
3:36 This is God our not estimation other
adversus eum. 3:37 Invenit omnem viam disciplinae
against him. 3:37 found all way training
et dedit eam Iacob puero suo et Israel dilecto
and given it Jacob boy his and Israel beloved

suo. 3:38 Post haec super terram visa est et inter
his own. 3:38 Post this over land visa is and between
homines conversata est. 4:1 Ipsa est liber
men lived It is. 4: 1 The is free
praeceptorum Dei et lex, quae permanet in
rules God and law; which remains in
aeternum. Omnes, qui tenent eam, ad vitam; qui
ever. All that hold it to life; that
autem relinquunt eam, morientur. 4:2 Convertere,
Now leave it die. 4: 2 Return
Iacob, et apprehende eam; perambula ad splendorem
Jacob, and take it; Travel to brightness
in lumine eius. 4:3 Noli dare alteri gloriam tuam et
in light her. 4: 3 Do not give other glory your and
dignitates tuas genti alienae. 4:4 Beati sumus, Israel,
offices I people others. 4: 4 Happy we are Israel
quia, quae placent Deo, nobis nota sunt. 4:5
because, which please God, us note They are. 4, 5
Confide, popule meus, memoria Israel: 4:6 venundati
Trust O my memory Israel: 4: 6 sold
estis gentibus non in perditionem, sed, quia irritastis
you nations not in destruction, but, because irritastis
Deum, traditi estis adversariis. 4:7 Exacerbastis enim
God, delivered you opponents. 4: 7 provoked For
eum, qui fecit vos, sacrificantes daemonibus et non
him, that he you Sacrificing demons and not
Deo. 4:8 Obliti autem estis Deum, qui vos pavit,
God. 4: 8 forgotten Now you God, that you fed,
Deum aeternum, et contristastis eam, quae vos
God ever, and grieved it which you
enutrivit, Ierusalem. 4:9 Vidit enim supervenientem
reared, Jerusalem. 4: 9 saw For additional
vobis iram a Deo et dixit: ‘ Audite, vicinae Sion:
you anger from God and he said: ‘ Listen neighbors Zion;
Superinduxit mihi Deus luctum magnum. 4:10 Vidi
on I God mourning Great. 4:10 I saw
enim captivitatem filiorum meorum et filiarum, quam
For captivity children my and daughters, than
superinduxit illis Aeternus. 4:11 Nutrivi enim illos
on they Eternal. 4:11 nourished For them
cum iucunditate, dimisi autem illos cum fletu et
with cheerfulness let Now them with weeping and

luctu. 4:12 **Nemo gaudeat super me, viduam et**
mourning. 4:12 No enjoy over I widow and
derelictam a multis; desolata sum propter peccata
forsaken from many; desolated I for sins
filiorum meorum, quia declinaverunt a lege Dei.
children my because declined from law God.
 4:13 **Iustificationes autem eius non cognoverunt neque**
4:13 regulations Now his not know or
ambulaverunt in viis mandatorum Dei neque semitas
walk in ways commandments God or paths
disciplinae in iustitia eius ingressi sunt. 4:14 **Veniant**
training in justice his entered They are. 4:14 Call
vicinae Sion; et memores estote captivitatis filiorum
neighbors Zion; and mindful be taking children
meorum et filiarum, quam superinduxit illis
my and daughters, than on they
Aeternus. 4:15 **Superinduxit enim illis gentem de**
Eternal. 4:15 on For they nation of
longinquo, gentem improbam et alterius linguae, qui
distance, nation ruthless and other language, that
non sunt reveriti senem neque parvulorum miserti
not are revered old or Infant pitying
sunt 4:16 **et abduxerunt dilectos viduae et a**
are 4:16 and abducted dear widow and from
filiabus unicam desolaverunt. 4:17 **Ego autem, quid**
daughters single without. ' 4:17 I however, what
possum adiuvere vos? 4:18 **Qui enim superinduxit in**
I help you? 4:18 He For on in
vos mala, eripiet vos de manu inimicorum vestrorum.
you bad rescue you of hand enemies your.
 4:19 **Abite, filii, abite; ego enim derelicta sum**
4:19 Go! children, get away; I For left I
sola. 4:20 **Exui me stola pacis, indui autem me**
only. 4:20 I have put off I robe peace, I covered Now I
cilicio obsecrationis meae, clamabo ad Aeternum in
sackcloth petition my I cry? to Forever in
diebus meis. 4:21 **Confidite, filii, clamate ad Deum,**
days mine. 4:21 Courage children, cry to God,
et eripiet vos de dominatione, de manu inimicorum.
and rescue you of domination, of hand enemies.

4:22 Ego enim speravi ab Aeterno salutem vestram;
4:22 I For trust from Eternal health you;
et venit mihi gaudium a Sancto super
and he came I joy from Holy over
misericordia, quae veniet vobis cito ab Aeterno,
mercy, which will you quickly from eternity
salutari vestro. 4:23 Emisi enim vos cum luctu et
Saviour your. 4:23 I watched For you with mourning and
fletu; reddet autem mihi vos Deus cum gaudio et
weeping; shall pay Now I you God with joy and
laetitia in aeternum. 4:24 Nam, sicut nunc
joy in ever. 4:24 For example, as now
viderunt vicinae Sion vestram captivitatem, sic
see neighbors Zion your prisoners so
videbunt cito a Deo vestram salutem, quae
see quickly from God your health; which
superveniet vobis cum magna gloria et splendore
come you with great glory and brightness
Aeterni. 4:25 Filii, patienter sustinete iram, quae
Eternal. 4:25 children patient stay anger, which
vobis a Deo supervenit; persecutus est te inimicus
you from God came up; pursued is you The enemy
tuus, sed cito videbis perditionem in cervicem
your but quickly see destruction in neck
eorum ascendentem. 4:26 Delicati mei ambulaverunt
their coming up. 4:26 delicate my walk
vias asperas, ducti sunt ut grex direptus ab inimicis.
ways rough, led are as herd robbed from enemies.
4:27 Confidite, filii, et clamate ad Deum; erit
4:27 Courage children, and cry to God; will be
enim vestra ab inductore memoria. 4:28 Nam sicut
For your from inductore memory. 4:28 For as
fuit mens vestra, ut erraretis a Deo, conversi
was mind your as distanced from God, turn
decuplate studium quaerendi eum; 4:29 qui enim
tenfold study search; him; 4:29 that For
induxit in vos mala, inducet in vos aeternam
introduced in you bad bring in you eternal
iucunditatem cum salute vestra. 4:30 Confide,
pleasantness with safety your. 4:30 Trust

Ierusalem; consolabitur enim te, qui te nominavit.

Jerusalem; comfort For you that you Named.

4:31 Miseri, qui te nocuerunt et qui exsultati sunt

4:31 miserable, that you hurt and that rejoice are

in casu tuo! 4:32 Miserae civitates, quibus servierunt

in case Yours! 4:32 wretched cities which served

fili tui; misera, quae accepit filios tuos! 4:33

children your; miserable, which he received children Your! 4:33

Sicut enim gavis est in tua ruina et laetata est in

As For stamped is in your collapse and glad is in

tuo casu, ita contristabitur in sua solitudine. 4:34 Et

your case so sorry in his wilderness. 4:34 The

amputabo exsultationem multitudinis, et laetitia eius

off full congregation and joy his

erit in luctum. 4:35 Ignis enim superveniet illi ab

will be in mourning. 4:35 fire For come they from

Aeterno in dies longinquos, et inhabitabitur a

Eternal in day in the distance, and married from

daemoniis plurimum temporis. 4:36 Circumspice ad

demons most time. 4:36 look around to

orientem, Ierusalem, et vide iucunditatem, quae a

east Jerusalem and see pleasantness which from

Deo tibi superventura est. 4:37 Ecce veniunt filii

God you the future It is. 4:37 Look come children

tui, quos emisisti, veniunt congregati ab ortu usque

your which release; come gathered from east up

ad occasum verbo Sancti, gaudentes in Dei gloria.

to West word Saints rejoicing in God glory.

5:1 Exue te, Ierusalem, stola luctus et vexationis

5: 1 Strip you Jerusalem robe mourning and injury

tuae et indue te decore eius, quae a Deo tibi

your and put you beauty his which from God you

data est gloriae in aeternum. 5:2 Circumda te

given is glory in ever. 5: 2 Wrap you

diploide iustitiae, quae a Deo est, et impone

cloak justice, which from God is and lay

mitram capiti tuo gloriae Aeterni. 5:3 Deus enim

bonnet head your glory Eternal. 5: 3 God For

ostendet omni, quod sub caelo est, splendorem tuum.

show all, that under heaven is brightness Your.

5:4 Vocabitur enim nomen tuum a Deo in

5: 4 call For name your from God in

aeternum: Pax iustitiae et Gloria culturae Dei. 5:5

ever: peace justice and glory culture God. 5: 5

Surge, Ierusalem, et sta in excelso et circumspice

Up Jerusalem and stand in high and about

ad orientem et vide congregatos filios tuos a solis

to east and see together children your from sun

ortu usque ad occasum verbo Sancti, gaudentes in

east up to West word Saints rejoicing in

memoria Dei. 5:6 Exierunt enim abs te pedites

memory God. 5, 6 They went For from you foot

abducti ab inimicis; inducet autem illos ad te

abducted from enemies; bring Now them to you

portatos cum gloria sicut thronum regni; 5:7

carried with glory as throne kingdom; 5: 7

constituit enim Deus humiliare omnem montem

set For God abase all mount

excelsum et rupes perennes et convalles implere ad

high and rocks perennial and valleys fill to

aequalitatem terrae, ut ingrediatur Israel in securitate

equality earth as Apply Israel in security

gloriae Dei. 5:8 Obumbrabunt autem et silvae et

glory God. 5: 8 overshadow Now and forest and

omne lignum suavitatis Israel ex praecepto Dei. 5:9

all wood aroma Israel from precept God. 5: 9

Praeibit enim Deus Israel cum laetitia in lumine

bellwether For God Israel with joy in light

maiestatis suae, cum misericordia et iustitia, quae est

majesty his with mercy and justice which is

ab ipso. Exemplum epistulae, quam misit Ieremias

from itself. example letters, than sent Jeremiah

ad abducendos captivos in Babyloniam a rege

to off prisoners in Babylon from king

Babyloniorum, ut nuntiaret illis secundum quod

Babylonians, as report they according to that

praeceptum est ei a Deo. 6:1 Propter peccata, quae

command is it from God. 6: 1 Because of sins, which

peccastis ante Deum, abducemini in Babyloniam

You have before God, will be led in Babylon

captivi a Nabuchodonosor rege Babyloniorum. 6:2

prisoners from Nebuchadnezzar king Babylonians. 6: 2

Ingressi itaque in Babylonem, eritis illic annis
Then they went So in Babylon You will be there years
pluribus et tempus longum usque ad generationes
more and time long up to generations
septem; post hoc autem educam vos inde cum pace.
seven; after this Now Lead you from with peace.
6:3 Nunc autem videbitis in Babylone deos argenteos
6: 3 now Now see in Babylon gods silver
et aureos et ligneos in umeris portari, ostentantes
and gold and wood in shoulders transported, showing
metum gentibus. 6:4 Cavete ergo, ne et vos
alarm nations. 6: 4 Beware therefore, do not and you
assimilati assimilemini alienigenis, et metus vos
assimilated assimilated aliens, and Inspection you
capiat in ipsis. 6:5 Videntes turbam ante et retro
take in them. 6: 5 seeing crowd before and back
adorantem eos, dicite autem in corde vestro: ‘ Te
worshipping them; tell Now in heart you: ‘ you
oportet adorare, Domine’. 6:6 Angelus enim meus
must worship, O !. 6: 6 angel For my
vobiscum est; ipse autem exquiret animas vestras. 6:7
with it is; he Now search lives your. 6, 7
Nam lingua eorum polita a fabro; ipsa etiam
For language their polished from craftsman the also
inaurata et inargentata falsa sunt et non possunt
gilt and silver false are and not can
loqui. 6:8 Et sicut virgini ornatum amanti, accepto
speak. 6, 8 The as virgin decoration Lovers, receiving
auro fabricantur 6:9 coronas super capita deorum
gold buildings 6: 9 tires over heads gods
suorum. Interdum autem accidit etiam, ut sacerdotes,
ones. Sometimes Now case also, as priests
subtrahentes a diis aurum et argentum, erogent
withdrawing from other gold and silver expend
illud in semetipsos 6:10 et dent ex ipso et
it in home 6:10 and give from it and
prostitutis in lupanari. Et ornant illos ut homines
prostitutes in brothel. The terrace them as men
vestimentis, deos argenteos et aureos et ligneos. 6:11
clothing, gods silver and gold and wood. 6:11

Hi autem non liberantur ab aerugine et tinea.

These Now not freed from verdigris and moth.

6:12 Opertis illis veste purpurea, extergunt faciem

6:12 So, they clothing purple wipe face

eorum propter pulverem domus, qui est plurimus

their for dust house, that is most

super eos. 6:13 Et sceptrum habet ut homo, iudex

over them. 6:13 The Sceptre has as man, judge

regionis, qui in se peccantem non interficiet. 6:14

region that in he offendeth not kill. 6:14

Habet etiam gladium in manu dextera et securim, se

It has also sword in hand right and ax he

autem de bello et a latronibus non liberabit. Unde

Now of war and from rOBBERs not free. Hence,

notum est quia non sunt dii; 6:15 non ergo

known is because not are gods; 6:15 not So

timueritis eos. Sicut enim vas hominis confractum

fear them. As For vessel man broken

inutile fit, tales sunt dii eorum. 6:16 Collocatis

unusable becomes such are gods them. 6:16 posted

illis in domo, oculi eorum pleni sunt pulvere ex

they in home eyes their full are dust from

pedibus introeuntium. 6:17 Et sicut alicui, qui regem

feet enter. 6:17 The as a, that king

offendit, circumsaeptae sunt aulae, tamquam ad

offends about to are Hall, as to

mortem ducto, domus eorum muniunt sacerdotes

death drawing, house their the guarantees priests

ostiis et clausuris et seris, ne a latronibus

doors and stops and bars do not from rOBBERs

exspolientur. 6:18 Lucernas accendunt et quidem

plundered. 6:18 lights candles and indeed

plures quam sibi ipsis, quarum nullam videre

more than to them, the no see

possunt. 6:19 Sunt autem sicut trabes in domo;

can. 6:19 There are Now as beam in house;

corda vero eorum dicunt elingere serpentes, qui de

hearts But their say gnaw snakes; that of

terra sunt; dum comedunt eos et vestimentum

land they are: while eat them and clothing

eorum, non sentiunt. 6:20 Nigrae fiunt facies eorum
 their not they feel. 6:20 black are face their
 a fumo, qui in domo fit. 6:21 Super corpus
 from smoke that in house becomes. 6:21 over body
 eorum et super caput volitant noctuae et hirundines
 their and over head hover owls and swallows
 et aves, similiter et catta. 6:22 Unde scietis quia
 and birds similarly, and cats. 6:22 Hence, know because
 non sunt dii; non ergo timueritis eos. 6:23 Aurum
 not are gods; not So fear them. 6:23 gold
 enim, quod circa se habent ad speciem, nisi aliquis
 For that about he have to species but one
 exterserit aeruginem, non fulgebit; neque enim, cum
 wipe off rust, not shine; or For with
 conflabantur, sentiebant. 6:24 Ex omni pretio
 They drew up feel it. 6:24 from all price
 empta sunt, in quibus spiritus non est. 6:25 Sine
 purchased by are in which spirit not It is. 6:25 without
 pedibus, in umeris portantur, ostentantes ignobilitatem
 feet, in shoulders transported showing dishonor
 suam hominibus; confunduntur et, qui excolunt ea,
 his men; confused and, that Cap it
 6:26 propter quod, ne forte cadat in terram, per
 6:26 for that, do not perhaps fall in land by
 ipsos erigetur. Neque, si quis illud erectum statuerit,
 they be set up. nor, if who it aspiring establishes
 per semetipsum movebitur neque, si inclinatum fuerit,
 by himself move or, if bias it
 erigetur; sed sicut mortuis munera illis apponuntur.
 to spring; but as dead gifts they are added.
 6:27 Hostias vero eorum sacerdotes eorum vendunt
 6:27 Victims But their priests their rates
 et abutuntur; similiter et uxores eorum, ex ipsis
 and abuse; similarly, and wives their from the
 partes sale condientes, neque mendico neque infirmo
 parts salt of it, or beggar or infirm
 aliquid impertiunt. De sacrificiis eorum menstruatæ
 something grant. The sacrifices their menstruated
 et fetae contingunt. 6:28 Scientes itaque ex his
 and Brim happen. 6:28 Knowing So from these

quia non sunt dii, ne timueritis eos. 6:29 Unde
because not are gods do not fear them. 6:29 Hence,
enim vocabuntur dii? Quia mulieres apponunt diis
For call The gods? for women align other
argenteis et aureis et ligneis, 6:30 et in domibus
silver and gold and wood, 6:30 and in homes
illorum sacerdotes sedent habentes tunicas scissas et
their priests sit having jackets rent and
capita et barbam rasam, quorum capita nuda sunt.
heads and beard shaved the heads nude They are.
6:31 Rugiunt autem clamantes coram diis suis sicut
6:31 They roar Now crying before other their as
in cena mortui. 6:32 A vestimento eorum auferunt
in dinner dead. 6:32 A clothing their cancel
sacerdotes et vestiunt uxores suas et filios suos.
priests and clothe wives their and children ones.
6:33 Neque si quid mali patiantur ab aliquo neque
6:33 nor if what mali suffer from some or
si bonum, poterint retribuere; neque constituere
if good can to repay; or set
regem possunt neque auferre. 6:34 Similiter neque
king can or ignore. 6:34 Similarly, or
divitias neque aes poterunt dare. Si quis illis votum
wealth or brass be give. If who they vote
voverit nec reddiderit, non requirent. 6:35 De morte
dedicates or repay, not require. 6:35 The death
hominem non liberabunt neque infirmiore a
man not deliver or weaker from
potentiore eripient. 6:36 Hominem caecum ad visum
mightier deliver. 6:36 man blind to view
non restituent, de necessitate hominem non
not restore, of necessary man not
liberabunt. 6:37 Viduae non miserebuntur neque
deliver. 6:37 widows not pity or
orphano beneficient. 6:38 Lapidibus de monte similes
orphan do good. 6:38 stones of mount like
sunt, lignea et inaurata et inargentata; qui autem
are wood and gilt and silver; that Now
excolunt illa, confundentur. 6:39 Quomodo ergo
Cap that disappointed. 6:39 How So

aestimandum aut dicendum est esse illos deos? 6:40
evaluating or Reply is be them gods? 6:40
Adhuc etiam ipsi Chaldaei non honorant ea; qui
yet also they Chaldeans not honor it; that
cum viderint mutum non posse loqui, afferunt Bel
with see dumb not can talk, bring Bel
postulantes illum loqui, 6:41 quasi ipse possit sentire.
Requesting it talk, 6:41 as he can feel.
Et non possunt ipsi, cum intellexerint, relinquere ea;
The not can they with understood leave it;
sensum enim non habent. 6:42 Mulieres autem
sense For not have. 6:42 women Now
circumdatae funibus in viis sedent succedentes
surrounded ropes in ways sit burning
furfurem; 6:43 cum autem aliqua ex ipsis, attracta
bran; 6:43 with Now some from them, drawn
ab aliquo transeunte, dormierit cum eo, proximae
from some passenger, sleeps with it neighbors
suae exprobrat quod ea non sit digna habita, sicut
his upbraids that it not is worthy and, as
ipsa, neque funis eius diruptus. 6:44 Omnia autem,
it or rope his broken. 6:44 All however,
quae illis fiunt, falsa sunt; quomodo ergo
which they done false they are: how So
aestimandum est aut dicendum illos esse deos? 6:45
evaluating is or Reply them be gods? 6:45
A fabris et ab aurificibus facti sunt; nihil aliud
A carpenters and from goldsmiths they they are: nothing other
erunt, nisi id quod volunt artifices. 6:46 Ipsi
they will be but that that will manufacturers. 6:46 they
etiam, qui ea faciunt, non erunt multi temporis;
also, that it do not will be many time;
itaque numquid possunt, quae ab ipsis fabricata
So Do can which from the made
sunt, esse dii? 6:47 Reliquerunt enim falsa et
are be The gods? 6:47 Their legacy For false and
opprobrium postea futuris. 6:48 Nam cum
reproach later future. 6:48 For with
supervenerit illis proelium et mala, cogitant apud se
befalling they fight and bad think in he

sacerdotes, ubi se abscondant cum illis. 6:49
priests where he hide with them. 6:49

Quomodo ergo non est sentiendum quia non sunt
How So not is sensing because not are

dii, qui nec liberant se de bello nec de malis? 6:50
gods that or free he of war or of bad? 6:50

Nam cum sint lignea et inaurata et inargentata,
For with are wood and gilt and silver;

sciatur postea quia falsa sunt; gentibus universis et
known later because false they are: nations all and

regibus manifestum erit quia non sunt dii sed
kings clear will be because not are gods but

opera manuum hominum, et nullum Dei opus in
works hands men and no God work in

illis est. 6:51 Cui ergo non notum est quod non
they It is. 6:51 To So not known is that not

sunt dii? 6:52 Regem enim regioni non
are The gods? 6:52 king For country not

suscitabunt neque pluviam hominibus dabunt. 6:53
raise or rain men they give. 6:53

Iudicium quoque eorum non discernent nec regiones
The trial also their not determine or countries

liberabunt iniuriam patientes, quia nihil possunt
deliver injury patient, because nothing can

sicut corniculae inter medium caeli et terrae. 6:54
as crows between medium air and the earth. 6:54

Etenim cum inciderit in domum deorum ligneorum
For with emergency in home gods wood

vel inauratorum vel inargentatorum ignis, sacerdotes
or gilt or silver fire priests

quidem ipsorum fugient et liberabuntur; ipsi vero
indeed their flee and delivered; they But

sicut trabes in medio comburentur. 6:55 Regi autem
as beam in the burned. 6:55 king Now

et hostibus non resistent. Quomodo ergo
and enemies not resist. How So

aestimandum est aut recipiendum quia dii sunt?
evaluating is or reception because gods are they?

6:56 Neque a furibus neque a latronibus se
6:56 nor from thieves or from robbers he

liberabunt dii lignei et inaurati et inargentati; 6:57
deliver gods wood and gold and silver; 6:57

quibus hi fortiores sunt, quia aurum et argentum
which these more are because gold and silver
et vestimentum, quo operti sunt, auferent illis et
and clothing; which closing are take off they and
abibunt; nec illi sibi auxilium ferent. 6:58 Itaque
go away; or they to help themselves. 6:58 So
melius est esse regem ostentantem virtutem suam aut
more is be king displaying power his or
vas in domo utile, quo uti potest is, qui possidet
vessel in house useful, which use can he that including
illud, quam falsi dii, aut etiam ostium in domo,
it than false gods or also door in home
quod custodit, quae in ea sunt, quam falsi dii, et
that guards, which in it are than false gods and
columna lignea in regiis quam falsi dii. 6:59 Sol
column wood in royal than false gods. 6:59 sun
quidem et luna et sidera, cum sint splendida et
indeed and moon and stars with are bright and
emissa ad utilitates, oboediunt; 6:60 similiter et
shot to utilities obedient; 6:60 similarly, and
fulgur cum apparuerit, perspicuum est; eodem modo
lightning with appear, clear it is; the same only
et spiritus in omni regione spirat; 6:61 et nubes,
and spirit in all region capabilities; 6:61 and cloud,
quibus cum imperatum fuerit a Deo perambulare
which with orders be from God go
universum orbem, perficiunt, quod imperatum est;
all world perfect, that orders it is;
6:62 ignis etiam missus desuper, ut consumat montes
6:62 fire also sent above, as consumption mountains
et silvas, facit, quod praeceptum est: haec autem
and forests does that command is: this Now
neque speciebus neque virtutibus uni eorum similia
or forms or virtues one their like
sunt. 6:63 Unde neque aestimandum est neque
They are. 6:63 Hence, or evaluating is or
dicendum illos esse deos, quando non possunt neque
Reply them be gods, when not can or
iudicium iudicare neque benefacere hominibus. 6:64
judgment judge or good men. 6:64

Scientes itaque quia non sunt dii, ne timueritis
Knowing So because not are gods do not fear
eos. 6:65 Neque enim regibus maledicent neque
them. 6:65 nor For kings curse or
benedicent. 6:66 Signa in caelo gentibus non
bless. 6:66 signs in heaven nations not
ostendent neque ut sol lucebunt neque illuminabunt
show or as sun shine or light
sicut luna. 6:67 Bestiae meliores sunt illis, quae
as moon. 6:67 beasts better are those which
possunt, fugientes sub tegumentum, prodesse sibi.
can fleeing under clothing profit themselves.
6:68 Nullo itaque modo nobis est manifestum quia
6:68 no So only us is clear because
sunt dii; propter quod ne timueritis eos. 6:69 Nam
are gods; for that do not fear them. 6:69 For
sicut in cucumerario formido nihil custodit, ita sunt
as in cucumbers terror nothing guards, so are
dii illorum lignei et inaurati et inargentati. 6:70
gods their wood and gold and silver. 6:70
Eodem modo et in horto spinae albae, super quam
At the same only and in garden thorns The white over than
omnis avis sedet; similiter et mortuo proiecto in
all bird sits; similarly, and dead projected in
tenebris similes sunt dii eorum lignei et inaurati et
the dark like are gods their wood and gold and
inargentati. 6:71 A purpura et bysso, quae super
silver. 6:71 A purple and fine, which over
illos tineant, scietis quia non sunt dii; ipsa etiam
them moths know because not are gods; the also
postremo comeduntur, et erit opprobrium in regione.
and finally consumed, and will be reproach in region.
6:72 Melior est ergo homo iustus, qui non habet
6:72 Better is So man just that not has
simulacra, nam erit longe ab opprobriis.
images? for will be off from reproaches.

1:1 Et factum est in tricesimo anno, in quarto
1: 1 The it is in thirtieth year in fourth
mense, in quinta mensis, cum essem in medio
month in Thursday month, with I in the
captivorum iuxta fluvium Chobar, aperti sunt
captives according to river Chebar open are
caeli, et vidi visiones Dei. 1:2 In quinta mensis, ipse
heaven and I visions God. 1, 2 in Thursday month, he
est annus quintus transmigrationis regis Ioachin, 1:3
is year fifth captivity s Jehoiachin- 1: 3
factum est verbum Domini ad Ezechielem filium
it is word of to Ezekiel son
Buzi, sacerdotem, in terra Chaldaeorum secus flumen
Bud, the priest; in land Chaldeans by river
Chobar, et facta est super eum ibi manus Domini.
Chebar and made is over it there hand Lord.
1:4 Et vidi: et ecce ventus turbinis veniebat ab
1: 4 The I saw: and See wind storm coming from
aquilone et nubes magna et ignis conglobatus, et
north and cloud great and fire ball, and
splendor in circuitu eius, et de medio eius quasi
splendor in about his and of the his as
species electri, id est de medio ignis; 1:5 et ex
forms amber that is of the fire; 1: 5 and from
medio eius similitudo quattuor animalium, et hic
the his form four animals and here
aspectus eorum: similitudo hominis erat eis. 1:6
appearance their form man was them. 1: 6
Quattuor facies uni et quattuor pennae uni; 1:7
four face one and four wings one; 1: 7
pedes eorum pedes recti, et planta pedis eorum
feet their feet right, and plant foot their
quasi planta pedis vituli, et scintillabant quasi
as plant foot calves, and sparkled as
aspectus aeris candentis. 1:8 Et manus hominis erant
appearance air glowing. 1: 8 The hand man were
sub pennis eorum in quattuor partibus. Facies autem
under wings their in four parties. The face Now
et pennae illorum quattuor: 1:9 iunctae erant pennae
and wings their four: 1: 9 QA were wings

eorum altera ad alteram; non revertebantur, cum
their other to the other; not returned, with
 incederent, sed unumquodque ante faciem suam
went: but each before face his
 gradiebatur. 1:10 Similitudo autem vultus eorum:
going. 1:10 similarity Now face their
 facies hominis et facies leonis a dextris ipsorum
face man and face lion from right their
 quattuor, facies autem bovis a sinistris ipsorum
four, face Now ox from left their
 quattuor et facies aquilae ipsorum quattuor. 1:11 Et
four and face eagles their four. 1:11 The
 pennae eorum extentae desuper; duae pennae
wings their extended above; two wings
 singulorum iungebantur, et duae tegebant corpora
each joined, and two covered bodies
 eorum. 1:12 Et unumquodque coram facie sua
them. 1:12 The each before the his
 ambulabat: ubi erat impetus spiritus, illuc
walked; where was attacks spirit, there
 gradiebantur nec revertebantur, cum ambularent. 1:13
highway or returned, with they went. 1:13
 Et in medio animalium, aspectus quasi carbonum
The in the animals appearance as coal
 ignis ardentium, quasi aspectus lampadarum
fire burning as appearance lamps
 discurrentium in medio animalium; et splendor erat
down in the animals; and splendor was
 ignis, et de igne fulgur egrediens. 1:14 Et animalia
fire and of fire lightning going out. 1:14 The animals
 ibant et revertebantur in similitudinem fulguris
went and back in like lightning
 coruscantis. 1:15 Cumque aspicerem animalia,
lightning. 1:15 when I looked at animals
 apparuit rota una super terram iuxta singula
He appeared wheel one over land according to details
 animalia. 1:16 Et aspectus rotarum et opus earum
animals. 1:16 The appearance wheels and work their
 quasi species chrysolithi, et una similitudo ipsarum
as forms beryl and one form of

quattuor; et aspectus earum et opera, quasi sit rota
four; and appearance their and works as is wheel
in medio rotae. 1:17 Per quattuor partes earum
in the wheels. 1:17 by four parts their
euntes ibant et non revertebantur, cum ambularent.
go went and not returned, with they went.
1:18 Canthis autem earum erat altitudo et horribilis
1:18 rings Now their was height and awesome
aspectus; et canthi earum erant oculis pleni in
appearance; and strakes their were eyes full in
circuitu ipsarum quattuor. 1:19 Cumque ambularent
about of four. 1:19 when walk
animalia, ambulabant pariter et rotae iuxta ea;
animals walking together and wheels according to it;
et cum elevarentur animalia de terra, elevabantur
and with up animals of land, lifted
simul et rotae. 1:20 Quocumque impellebat spiritus
together and wheels. 1:20 Wherever speeding spirit
ut irent, ibant, et rotae pariter levabantur sequentes
as go, they went, and wheels together relieved following
eum; spiritus enim animalium erat in rotis. 1:21
him; spirit For animals was in wheels. 1:21
Cum euntibus ibant et cum stantibus stabant; et
with going went and with standing standing; and
cum elevatis a terra pariter elevabantur, et rotae
with lifting from land together rose and wheels
sequentes ea, quia spiritus animalium erat in rotis.
following it because spirit animals was in wheels.
1:22 Et similitudo super capita animalium firmamenti
1:22 The form over heads animals support
quasi aspectus crystalli horribilis et extenti super
as appearance crystal awesome and bent over
capita eorum desuper. 1:23 Sub firmamento autem
heads their from above. 1:23 under dome Now
pennae eorum rectae altera ad alteram; unumquodque
wings their line other to the other; each
duabus alis velabat corpus suum. 1:24 Et audiebam
two wings covered body his own. 1:24 The I heard
sonum alarum quasi sonum aquarum multarum,
sound wings as sound water many

quasi sonum Omnipotentis: cum ambularent, erat
as sound Almighty: with walk, was
strepitus vehemens ut sonus castrorum; cumque
din intense as sound camp; when
starent, demittebantur pennae eorum. 1:25 Nam
maintenance; let down wings them. 1:25 For
cum fieret vox supra firmamentum, quod erat super
with would voice above support, that was over
caput eorum, stabant et submittebant alas suas.
head their expert and down wings their own.
1:26 Et super firmamentum, quod erat imminens
1:26 The over support, that was imminent
capiti eorum, quasi aspectus lapidis sapphiri
head their as appearance stone sapphire
similitudo throni; et super similitudinem throni
form throne; and over like throne
similitudo quasi aspectus hominis desuper. 1:27 Et
form as appearance man from above. 1:27 The
vidi quasi speciem electri, velut aspectum ignis per
I as species amber as appearance fire by
circuitum ab aspectu lumborum eius et desuper; et
about from Presence lumbar his and above; and
ab aspectu lumborum eius usque deorsum vidi quasi
from Presence lumbar his up down I as
speciem ignis splendentis in circuitu. 1:28 Velut
species fire brightness in around. 1:28 Like
aspectus arcus, cum fuerit in nube in die pluviae:
appearance arc, with be in cloud in day rain;
sic erat aspectus splendoris per gyrum. Haec visio
so was appearance brightness by about. This vision
similitudinis gloriae Domini. Et vidi et cecidi in
similarity glory Lord. The I and I fell in
faciem meam et audiui vocem loquentis. 2:1 Et dixit
face I and I heard voice speaker. 2: 1 The said
ad me: ‘ Fili hominis, sta super pedes tuos, et
to me: ‘ Son man, stand over feet your and
loquar tecum’. 2:2 Et ingressus est in me spiritus,
I will speak with you. ‘ 2: 2 The entry is in I spirit,
postquam locutus est mihi et statuit me supra pedes
after said is I and set I above feet

meos, et audiavi loquentem ad me 2:3 et dicentem:
my and I heard speaking to I 2, 3 and saying:
‘ Fili hominis, mitto ego te ad filios Israel, ad
‘ Son man, send I you to children Israel to
gentes apostatrices, quae recesserunt a me; ipsi et
nations rebels, which withdrawn from me; they and
patres eorum praevaricati sunt in me usque ad diem
fathers their transgressed are in I up to day
hanc. 2:4 Et filii dura facie et obstinato corde
this. 2: 4 The children hard the and stubbornness heart
sunt, ad quos ego mitto te; et dices ad eos: Haec
are to which I send you; and say to them: This
dicit Dominus Deus. 2:5 Ipsi sive audiant, sive
says Lord God. 2: 5 they or hear, or
contemnant — quoniam domus exasperans est —
disrespectful - for house provoking is -
sciant tamen quia propheta fuerit in medio eorum.
know yet because prophet be in the them.
2:6 Tu ergo, fili hominis, ne timeas eos neque
2, 6 You therefore, son man, do not Fear them or
sermones eorum metuas, etsi cardui et spinae te
words their 're afraid, although thistles and thorns you
circumdant, et cum scorpionibus habitas. Verba
invest, and with scorpions staying. words
eorum ne timeas et vultus eorum ne formides,
their do not Fear and face their do not dismayed,
quia domus exasperans est. 2:7 Loqueris ergo verba
because house provoking It is. 2: 7 You talk So words
mea ad eos, sive audiant, sive contemnant, quoniam
my to them; or hear, or despise, for
exasperantes sunt. 2:8 Tu autem, fili hominis, audi,
rebellious They are. 2: 8 You however, son man, listen,
quaecumque loquor ad te, et noli esse exasperans,
whatever I speak to you and do not be provoking,
sicut domus exasperatrix est; aperi os tuum et
as house -open it is; open mouth your and
comede, quaecumque ego do tibi’. 2:9 Et vidi: et
eat whatever I I you '. 2: 9 The I saw: and
ecce manus missa ad me, in qua erat involutus
See hand Mass to I in which was wrapped

liber; et expandit illum coram me, qui erat scriptus
free; and spread it before I that was written

intus et foris, et scriptae erant in eo lamentationes
inside and outside, and written were in it lamentations

et gemitus et vae. 3:1 Et dixit ad me: ‘ Fili
and groans and Woe. 3: 1 The said to me: ‘ Son

hominis, quodcumque inveneris, comede; comede
man, whatever find eat; eat

volumen istud et vadens loquere ad filios Israel’.
roll this and go speak to children Israel ‘.

3:2 Et aperui os meum, et cibavit me volumine
3: 2 The I opened mouth my and fed I volume

illo 3:3 et dixit ad me: ‘ Fili hominis, venter tuus
that 3: 3 and said to me: ‘ Son man, belly your

comedet, et viscera tua complebuntur volumine isto,
eat, and tender your completed volume this

quod ego do tibi’. Et comedi illud, et factum est in
that I I you ‘. The I ate it and it is in

ore meo sicut mel dulce. 3:4 Et dixit ad me: ‘ Fili
mouth I as honey sweet. 3, 4 The said to me: ‘ Son

hominis, vade ad domum Israel et loqueris verba
man, go to home Israel and speak words

mea ad eos. 3:5 Non enim ad populum profundi
my to them. 3, 5 no For to people deep

sermonis et ignotae linguae tu mitteris, ad domum
speech and unknown language you sent, to home

Israel; 3:6 neque ad populos multos profundi
Israel; 3: 6 or to people many deep

sermonis et ignotae linguae, quorum non possis
speech and unknown language, the not you can

audire sermones; et si ad illos mittereris, ipsi
listen words; and if to them sent, they

audirent te. 3:7 Domus autem Israel nolunt audire
listen You. 3: 7 Home Now Israel they will not listen

te, quia nolunt audire me; omnis quippe domus
you because they will not listen me; all for house

Israel dura fronte est et obstinato corde. 3:8 Ecce
Israel hard front is and stubbornness heart. 3: 8 Look

dedi faciem tuam valentiorum faciebus eorum et
I face your strong faces their and

frontem tuam duriores frontibus eorum; 3:9 ut
posts your harder posts them; 3: 9 as
adamantem et duriores silice dedi faciem tuam:
diamond and harder flint I face your:
ne timeas eos neque metuas a facie eorum, quia
do not Fear them or fear from the their because
domus exasperans est'. 3:10 Et dixit ad me: ' Fili
house provoking He is. ' 3:10 The said to me: ' Son
hominis, omnes sermones meos, quos loquor ad te,
man, all words my which I speak to you
assume in corde tuo et auribus tuis audi. 3:11 Et
Help in heart your and ears your Listen. 3:11 The
vade, ingredere ad transmigratiōem, ad filios populi
go Go to Removed, to children people
tui, et loqueris ad eos et dices eis: Haec dicit
your and speak to them and say them: This says
Dominus Deus; sive audiant, sive contemnant'. 3:12
Lord God; or hear, or disrespectful. ' 3:12
Et assumpsit me spiritus, et audiui post me vocem
The He assumed I spirit, and I heard after I voice
commotionis magnae, cum elevaretur gloria Domini
moving great with forward glory of
de loco suo; 3:13 et vocem alarum animalium
of place his own; 3:13 and voice wings animals
percutientium alteram ad alteram et vocem rotarum
brushing other to other and voice wheels
sequentium animalia et vocem commotionis magnae.
following animals and voice moving big.
3:14 Spiritus quoque levavit me et assumpsit me; et
3:14 Spirit also up I and He assumed me; and
abii amarus in indignatione spiritus mei: manus
I went bleak in indignation spirit me: hand
enim Domini erat super me gravis. 3:15 Et veni ad
For of was over I heavy. 3:15 The I to
transmigratiōem, ad Telabib, ad eos, qui habitabant
Removed, to Tel-abib to them; that living
iuxta flumen Chobar; et sedi, ubi illi sedebant,
according to river Chebar; and See where they sate
et mansi ibi septem diebus obstupefactus in medio
and I stayed there seven days I was astounded in the

eorum. 3:16 Cum autem pertransissent septem dies,
 them. 3:16 with Now About seven day,
 factum est verbum Domini ad me dicens: 3:17 ‘ Fili
 it is word of to I saying: 3:17 ‘ Son
 hominis, speculatorem dedi te domui Israel; et
 man, watchman I you house Israel; and
 audies de ore meo verbum et commonebis eos ex
 hear of mouth I word and warn them from
 me. 3:18 Si, dicente me ad impium: Morte morieris,
 Me. 3:18 If, speaker I to wicked; Dying die;
 non commonueris eum neque locutus fueris ei, ut
 not warning it or said you to as
 avertatur a via sua impia et vivat, ipse impius in
 turn from road his impious and live, he The wicked in
 iniquitate sua morietur, sanguinem autem eius de
 violence his die, blood Now his of
 manu tua requiram. 3:19 Si autem tu commonueris
 hand your require. 3:19 If Now you warning
 impium, et ille non fuerit conversus ab impietate
 impious and he not be turning from impiety
 sua et a via sua impia, ipse quidem in iniquitate
 his and from road his injustice; he indeed in violence
 sua morietur, tu autem animam tuam liberasti. 3:20
 his die, you Now life your delivered. 3:20
 Sed et si conversus iustus a iustitia sua, fecerit
 but and if turning just from justice his do
 iniquitatem, ponam offendiculum coram eo; ipse
 violence, I will offense before it; he
 morietur, quia non commonuisti eum: in peccato suo
 die, because not warning him: in sin his
 morietur, et non erunt in memoria iustitiae eius,
 die, and not will be in memory justice his
 quas fecit; sanguinem vero eius de manu tua
 which made; blood But his of hand your
 requiram. 3:21 Si autem tu commonueris iustum, ut
 require. 3:21 If Now you warning just, as
 non peccet iustus, et ille non peccaverit, vivens
 not sin just and he not disobedience; living
 vivet, quia commonuisti eum et tu animam tuam
 live because warning it and you life your

liberasti'. 3:22 Et facta est super me manus Domini,
delivered. 3:22 The made is over I hand Lord,
et dixit ad me: ' Surgens egredere in campum, et
and said to me: ' Rise and Leave in plain and
ibi loquar tecum'. 3:23 Et surgens egressus sum in
there I will speak with you. ' 3:23 The rising out I in
campum, et ecce ibi gloria Domini stabat quasi
plain and See there glory of standing as
gloria, quam vidi iuxta fluvium Chobar, et cecidi
glory, than I according to river Chebar and I fell
in faciem meam. 3:24 Et ingressus est in me spiritus
in face mine. 3:24 The entry is in I spirit
et statuit me super pedes meos et locutus est mihi
and set I over feet my and said is I
et dixit ad me: ' Ingredere et includere in medio
and said to me: ' Go and include in the
domus tuae. 3:25 Et tu, fili hominis, ecce data sunt
house Your. 3:25 The you son man, See given are
super te vincula, et ligabunt te in eis, et non
over you bonds and bind you in them, and not
egredieris in medio eorum; 3:26 et linguam tuam
out in the them; 3:26 and language your
adhaerere faciam palato tuo, et eris mutus nec
clinging I do palate your and You will be mute or
quasi vir obiurgans, quia domus exasperans est. 3:27
as man rebuke, because house provoking It is. 3:27
Cum autem locutus fuero tibi, aperiam os tuum,
with Now said I you system mouth your
et dices ad eos: Haec dicit Dominus Deus. Qui
and say to them: This says Lord God. He
audit, audiat; et, qui contemnit, contemnat, quia
hears listen; and, that despises despise, because
domus exasperans est'. 4:1 ' Et tu, fili hominis,
house provoking He is. ' 4: 1 ' The you son man,
sume tibi laterem et pones eum coram te et
take you tile and Put the it before you and
describes in eo civitatem Ierusalem. 4:2 Et ordinabis
draw in it city Jerusalem. 4: 2 The set
adversus eam obsidionem et aedificabis munitiones
against it investment and build strongholds
et comportabis aggerem et dabis contra eam castra
and store ramp and give against it camp

et pones arietes in gyro. 4:3 Et tu sume tibi
and Put the rams in around. 4: 3 The you take you
sartaginem ferream et pones eam in murum ferreum
pan iron and Put the it in wall iron
inter te et inter civitatem; et obfirmabis faciem
between you and between city; and set face
tuam ad eam, et erit in obsidionem, et
your to it and will be in investment; and
circumdabis eam: signum est domui Israel. 4:4 Et tu
overlay it sign is house Israel. 4: 4 The you
recumbes super latus tuum sinistrum et pones
lie over side your left and Put the
iniquitates domus Israel super eo; numero dierum,
iniquities house Israel over it; number days
quibus recumbes super illud, assumes iniquitatem
which lie over it take violence
eorum. 4:5 Ego autem dedi tibi annos iniquitatis
them. 4, 5 I Now I you years of violence
eorum numero dierum trecentos et nonaginta dies,
their number days three and ninety day,
et portabis iniquitatem domus Israel. 4:6 Et cum
and bear violence house Israel. 4: 6 The with
compleveris haec, recumbes super latus tuum dextrum
end Thus, lie over side your right
secundo et assumes iniquitatem domus Iudae
second and take violence house Judah
quadraginta diebus; diem pro anno, diem, inquam,
forty days; day for year day I say,
pro anno dedi tibi. 4:7 Et ad obsidionem Ierusalem
for year I to you. 4: 7 The to investment Jerusalem
convertes faciem tuam, et brachium tuum erit
turn face your and arm your will be
exsertum, et prophetabis adversus eam. 4:8 Ecce
bare, and prophesy against her. 4: 8 Look
circumdedi te vinculis, et non te convertes a
around you bonds, and not you turn from
latere tuo in latus aliud, donec compleas dies
side your in side other until ended day
obsidionis tuae. 4:9 Et tu sume tibi frumentum et
siege Your. 4: 9 The you take you grain and
hordeum et fabam et lentem et milium et far et
barley and beans and lentils and millet and rie and

mittes ea in vas unum et facies tibi panes numero
send it in vessel one and face you bread number
dierum, quibus recumbes super latus tuum: trecentis
days which lie over side your three hundred
et nonaginta diebus comedes illud. 4:10 Cibus autem
and ninety days eat that. 4:10 food Now
tuus, quo vesceris, erit in pondere viginti stateres in
your which eat will be in weight twenty staters in
die; a tempore usque ad tempus comedes illud.
day; from time up to time eat that.
4:11 Et aquam in mensura bibes, sextam partem
4:11 The water in The measure drink sixth part
hin; a tempore usque ad tempus bibes illud. 4:12
hin; from time up to time drink that. 4:12
Et quasi subcinericium hordeaceum comedes illud; et
The as cake; barley eat it; and
stercore, quod egreditur de homine, coques illud in
shit, that goes out of man cook it in
oculis eorum'. 4:13 Et dixit Dominus: ' Sic comedent
eyes them. ' 4:13 The said Lord: ' so eat
fili Israel panem suum pollutum inter gentes, ad
children Israel bread his unclean between nations to
quas eiciam eos'. 4:14 Et dixi: ' Heu, Domine Deus,
which drive them. ' 4:14 The I said: ' Ah! O God,
ecce anima mea non est polluta, et morticinum et
See soul my not is polluted, and carcasses and
laceratum a bestiis non comedi ab infantia mea
scored from animals not I ate from childhood my
usque nunc, et non est ingressa in os meum caro
up now, and not is She arrived in mouth my flesh
immunda'. 4:15 Et dixit ad me: ' Ecce dedi tibi
unclean. ' 4:15 The said to me: ' Look I you
fimum boum pro stercorebus humanis, et facies
offal oxen for dung human and face
panem tuum in eo'. 4:16 Et dixit ad me: ' Fili
bread your in it '. 4:16 The said to me: ' Son
hominis, ecce ego conteram baculum panis in
man, See I break staff bread in
Ierusalem, et comedent panem in pondere et in
Jerusalem and eat bread in weight and in
sollicitudine et aquam in mensura et in desolatione
anxiety and water in The measure and in desolation

bibent, 4:17 ut, deficientibus pane et aqua, desoletur
drink, 4:17 that, failing bread and water; desolated
unusquisque cum fratre suo, et contabescant in
each with brother his and Consumption in
iniquitatibus suis. 5:1 Et tu, fili hominis, sume tibi
iniquities; their own. 5: 1 The you son man, take you
gladium acutum radentem pilos et assumes eum et
sword sharp barber hair and take it and
duces per caput tuum et per barbam tuam et
leaders by head your and by beard your and
assumes tibi stateram ponderis et divides eos. 5:2
take you balance weight and Break them. 5: 2
Tertiam partem igne combures in medio civitatis,
The third part fire you burn in the city
post completionem dierum obsidionis; et assumens
after completion days the siege; and taking
tertiam partem, concides gladio in circuitu eius;
third part, strike sword in about thereof;
tertiam vero aliam disperges in ventum, et gladium
third But other scatter in wind and sword
nudabo post eos. 5:3 Et sumes inde parvum
will after them. 5: 3 The take from small
numerus et ligabis eos in summitate pallii tui; 5:4
number and Brand them in top cloak your; 5: 4
et ex eis rursum tolles et proicies eos in medio
and from them again take the and tasty them in the
ignis et combures eos igne; ex eo egredietur ignis.
fire and you burn them fire; from it Unleashed fire.
Et dices ad omnem domum Israel: 5:5 Haec dicit
The say to all home Israel: 5: 5 This says
Dominus Deus: Ista est Ierusalem! In medio gentium
Lord God: this is Jerusalem! in the nations
posui eam et in circuitu eius terras. 5:6 Et
I put it and in about his countries. 5, 6 The
contempsit iudicia mea, ut plus esset impia quam
treacherously judgments my as more was impious than
gentes, et praecepta mea ultra quam terrae, quae in
nations and rules my more than earth which in
circuitu eius sunt: iudicia enim mea proiecerunt et
about his they are: judgments For my threw and
in praeceptis meis non ambulaverunt. 5:7 Idcirco
in rules I not walked. 5: 7 Therefore

haec dicit Dominus Deus: Quia tumultuati estis magis
this says Lord God: for noise you more
quam gentes, quae in circuitu vestro sunt, et in
than nations which in about your are and in
praeceptis meis non ambulastis et iudicia mea non
rules I not walk and judgments my not
fecistis et iuxta iudicia gentium, quae in circuitu
you did and according to judgments nations, which in about
vestro sunt, non estis operati, 5:8 ideo haec dicit
your are not you worked 5: 8 therefore this says
Dominus Deus: Ecce ego ad te et ipse ego faciam
Lord God: Look I to you and he I I do
in medio tui iudicia in oculis gentium 5:9 et faciam
in the your judgments in eyes nations 5: 9 and I do
in te, quae non feci et quibus similia ultra non
in you which not I and which like more not
faciam, propter omnes abominationes tuas. 5:10
I do, for all abominations your. 5:10
Ideo patres comedent filios in medio tui, et filii
Therefore fathers eat children in the your and children
comedent patres suos, et faciam in te iudicia et
eat fathers his and I do in you judgments and
ventilabo universas reliquias tuas in omnem ventum.
disperse all remains I in all wind.
5:11 Idcirco vivo ego, dicit Dominus Deus, vere pro
5:11 Therefore living I, says Lord God, really for
eo quod sanctum meum violasti in omnibus
it that St. my violated? in all
offensionibus tuis et in omnibus abominationibus tuis,
alloy your and in all abominations your
ego quoque radam, et non parcet oculus meus, et
I also scrape, and not spare eye my and
non miserebor. 5:12 Tertia tui pars peste morietur
not pity. 5:12 The third your part plague die
et fame consumetur in medio tui, et tertia tui pars
and hunger consumed in the your and third your part
in gladio cadet in circuitu tuo, tertiam vero partem
in sword fall in about your third But part
tuam in omnem ventum dispergam et gladium
your in all wind scatter and sword

evaginabo post eos. 5:13 Et complebo furorem meum
draw after them. 5:13 The end anger my
et requiescere faciam indignationem meam in eis et
and rest I do indignation I in them and
consolabor; et scient quia ego Dominus locutus sum
comfort; and know because I Lord said I
in zelo meo, cum implevero indignationem meam in
in zeal I with accomplished indignation I in
eis. 5:14 Et dabo te in desertum et in opprobrium
them. 5:14 The I you in desert and in reproach
in gentibus, quae in circuitu tuo sunt, in conspectu
in nations, which in about your are in before
omnis praetereuntis; 5:15 et eris opprobrium et
all passing; 5:15 and You will be reproach and
blasphemia, exemplum et stupor in gentibus, quae
blasphemy, model and amazement in nations, which
in circuitu tuo sunt, cum fecero in te iudicia in
in about your are with I do in you judgments in
furore et in indignatione et in castigationibus irae.
anger and in indignation and in chastisements anger.
5:16 Ego Dominus locutus sum. Quando misero
5:16 I Lord said I am. when send
sagittas famis pessimas in vos, quae erunt mortiferae,
arrows famine mischievous in you which will be deadly
et quas mittam, ut destruam vos, et famem
and which I, as down you and hunger
congregabo super vos et conteram vobis baculum
I gather over you and break you staff
panis; 5:17 et immittam in vos famem et bestias
bread; 5:17 and send in you hunger and animals
pessimas, et absque liberis facient te, et pestilentia
evil and without children do you and plague
et sanguis transibunt per te, et gladium inducam
and blood pass by you and sword bring
super te. Ego Dominus locutus sum'. 6:1 Et factus
over You. I Lord said I am. ' 6: 1 The he became
est sermo Domini ad me dicens: 6:2 ' Fili hominis,
is report of to I saying: 6: 2 ' Son man,
pone faciem tuam ad montes Israel et prophetabis
set face your to mountains Israel and prophesy
ad eos 6:3 et dices: Montes Israel, audite verbum
to them 6: 3 and say: Mountains Israel listen word

Domini Dei. Haec dicit Dominus Deus montibus et
of God. This says Lord God mountains and
collibus, voraginibus et vallibus: Ecce ego inducam
hills, deep and valleys: Look I bring
super vos gladium et destruam excelsa vestra; 6:4
over you sword and down high your; 6: 4
et demoliar aras vestras, et confringentur delubra
and waste high your and broken shrines
vestra, et deiciam interfectos vestros ante idola
your and arrows slain your before idols
vestra. 6:5 Et dabo cadavera filiorum Israel ante
your. 6: 5 The I carcasses children Israel before
faciem simulacrorum vestrorum et dispergam ossa
face images your and scatter bones
vestra circum aras vestras; 6:6 in omnibus
your around high you; 6: 6 in all
habitationibus vestris urbes desertae erunt, et
dwelling your cities waste they will be and
excelsa demolientur, ut dissipentur et intereant arae
high empty, as Disband and intereant gleamed
vestrae, et confringantur et cessent idola vestra, et
your and broken and seekers idols your and
conterantur delubra vestra, et deleantur opera vestra.
crumbled shrines your and erased works your.
6:7 Et cadet interfectus in medio vestri, et scietis
6, 7 The fall killed in the your and know
quia ego Dominus. 6:8 Et relinquam in vobis eos,
because I Lord. 6, 8 The leave in you them;
qui fugerint gladium in gentibus, cum dispersero vos
that survivors sword in nations, with scatter you
in terris; 6:9 et recordabuntur mei liberati vestri in
in countries; 6: 9 and remember my free you in
gentibus, ad quas captivi ducti sunt, quia contrivi
nations, to which prisoners led are because broken
cor eorum fornicans et recedens a me, et oculos
heart their whorish and avoiding from I and eyes
eorum fornicantes post idola sua; et displicebunt
their fornicating after idols their own; and loathe
sibimet super malis, quae fecerunt in universis
up over bad which they in all

abominationibus suis, 6:10 et scient quia ego
abominations their 6:10 and know because I
Dominus non frustra locutus sum, ut facerem eis
Lord not pieces said I as do them
malum hoc. 6:11 Haec dicit Dominus Deus: Plaude
evil this. 6:11 This says Lord God: smite
manu tua et percutite pede tuo et dic: Heu ad
hand your and strike foot your and say: Ah! to
omnes abominationes malas domus Israel, quia
all abominations bad house Israel because
gladio, fame et peste ruituri sunt! 6:12 Qui longe
sword; hunger and plague fall are! 6:12 He off
est, peste morietur; qui autem prope, gladio corruet;
is plague die; that Now almost, sword fall;
et, qui relictus fuerit et obsessus, fame morietur, et
and, that left be and besieged hunger die, and
complebo indignationem meam in eis. 6:13 Et scietis
end indignation I in them. 6:13 The know
quia ego Dominus, cum fuerint interfecti eorum in
because I Lord, with they killed their in
medio idolorum suorum, in circuitu ararum suarum,
the idols their in about altars their
in omni colle excelso, in cunctis summitatibus
in all hill high in all ends
montium et subtus omne lignum nemorosum et
mountains and under all wood green and
subtus universam quercum frondosam, locum ubi
under all oak green, place where
obtulerunt tura redolentia universis idolis suis.
offered frankincense redolent all idols their own.
6:14 Et extendam manum meam super eos et
6:14 The stretch hand I over them and
faciam terram desolatam et destitutam a deserto
I do land waste and waste from desert
usque Rebla in omnibus habitationibus eorum, et
up Rebla in all dwellings their and
scient quia ego Dominus'. 7:1 Et factus est sermo
know because I The Lord. ' 7: 1 The he became is report
Domini ad me dicens: 7:2 ' Et tu, fili hominis,
of to I saying: 7: 2 ' The you son man,
loquere. Haec dicit Dominus Deus terrae Israel: Finis
speak. This says Lord God earth Israel: end

venit, finis super quattuor plagas terrae; 7:3 nunc
he came end over four quarters land; 7: 3 now
finis super te, et immittam furorem meum in te et
end over you and send anger my in you and
iudicabo te iuxta vias tuas et ponam super te
judge you according to ways I and I will over you
omnes abominationes tuas. 7:4 Et non parcet oculus
all abominations your. 7: 4 The not spare eye
meus super te, et non miserebor, sed vias tuas
my over you and not I have compassion, but ways I
ponam super te, et abominationes tuae in medio tui
I will over you and abominations your in the your
erunt, et scietis quia ego Dominus. 7:5 Haec dicit
they will be and know because I Lord. 7: 5 This says
Dominus Deus: Afflictio super afflictionem ecce venit.
Lord God: Grief over affliction See come.
7:6 Finis venit, venit finis; evigilavit adversum te,
7: 6 end he came he came end; awaked against you
ecce venit. 7:7 Venit contractio super te, qui habitas
See come. 7: 7 He came contraction over you that live
in terra; venit tempus, prope est dies turbationis et
in land; he came time; close is day disturbance and
non iubilationis in montibus. 7:8 Nunc de propinquo
not jubilation in mountains. 7, 8 now of neighborhood
effundam iram meam super te et complebo furorem
pour anger I over you and end anger
meum in te et iudicabo te iuxta vias tuas et
my in you and judge you according to ways I and
imponam tibi omnia scelera tua; 7:9 et non parcet
set you all crimes your; 7, 9 and not spare
oculus meus, nec miserebor, sed vias tuas imponam
eye my or I have compassion, but ways I set
tibi, et abominationes tuae in medio tui erunt, et
you and abominations your in the your they will be and
scietis quia ego sum Dominus percutiens. 7:10 Ecce
know because I I Lord strike. 7:10 Look
dies, ecce venit; egressa est contractio, floruit
day, See he came; came out is contraction, flourished
iniustitia, germinavit superbia; 7:11 violentia surrexit,
injustice, germinated pride; 7:11 violence rose,

ut esset virga impietatis: non ex eis et non ex
as was staff wickedness; not from them and not from
pompa eorum neque ex sonitu eorum; et non erit
Pageant their or from sound them; and not will be
requies in eis. 7:12 Venit tempus, appropinquavit
rest in them. 7:12 He came time; near
dies: qui emit, non laetetur; et, qui vendit, non
day: that The buyer, not Let; and, that seller not
lugeat, quia ira super omnem pompam eius. 7:13
mourn because anger over all parade her. 7:13
Quia, qui vendit, ad id quod vendidit non
because, that seller to that that sold not
revertetur, cum adhuc sit in viventibus vita eorum.
return with yet is in living life them.
Visio enim ad omnem pompam eius non
The vision For to all parade his not
regredietur, et unusquisque in iniquitate sua vitam
return; and each in violence his life
suam non confortabit. 7:14 Canite tuba, praeparentur
his not strengthen. 7:14 Blow trumpet; be prepared
omnia, sed non est qui vadat ad proelium; ira enim
all but not is that go to fight; anger For
mea super universam pompam eius. 7:15 Gladius
my over all parade her. 7:15 sword
foris, pestis et fames intrinsecus. Qui in agro est,
outside, pest and famine inside. He in field is
gladio morietur; et, qui in civitate, fame et
sword die; and, that in city hunger and
pestilentia devorabuntur. 7:16 Et salvabuntur, qui
plague devoured. 7:16 The saved that
fugerint ex eis, et erunt in montibus quasi
survivors from them, and will be in mountains as
columbae convallium omnes gementes, unusquisque in
doves valleys all mourning, each in
iniquitate sua. 7:17 Omnes manus dissolventur, et
violence their own. 7:17 All hand limp, and
omnia genua fluent aquis. 7:18 Et accingent se
all knees flow water. 7:18 The wrap he
ciliciis, et operiet eos formido; et in omni facie
hair and cover them terror; and in all the
confusio, et in universis capitibus eorum calvitium.
shame and in all heads their baldness.

7:19 Argentum suum foras proicient, et aurum
 7:19 silver his out away, and gold
eorum in immunditiam erit; argentum eorum et
 their in impurity will be; silver their and
aurum eorum non valebit liberare eos in die furoris
 gold their not tile free them in day fierce
Domini; animam suam non saturabunt, et ventres
 Lord; life his not satisfy and wombs
eorum non implebuntur, quia scandalum iniquitatis
 their not fill because scandal of violence
eorum factum est, 7:20 et ornamentum monilium
 their it is 7:20 and kit jewels
suorum in superbiam posuerunt et imagines
 their in pride put and photos
abominationum suarum et simulacrorum fecerunt ex
 abominations their and images they from
eo; propter hoc dedi eis illud in immunditiam. 7:21
 it; for this I them it in uncleanness. 7:21
Et dabo illud in manus alienorum ad diripiendum
 The I it in hand other to prize
et impiis terrae in praedam, et contaminabunt
 and Wickedness earth in prey, and pollute
illud. 7:22 Et avertam faciem meam ab eis, et
 that. 7:22 The hide face I from them, and
violabunt thesaurum meum absconditum; et
 pollute treasure my hidden; and
introibunt in illud praedones et contaminabunt illud
 enter in it The pirates and pollute it
7:23 et facient ex illo catenas; quoniam terra plena
 7:23 and do from that chains; for land full
est iudicio sanguinum, et civitas plena iniquitate.
 is trial bloody and The city full violence.
7:24 Et adducam pessimos de gentibus, et
 7:24 The I the worst of nations, and
possidebunt domos eorum; et quiescere faciam
 possess homes them; and rest I do
superbiam potentium, et possidebunt sanctuaria
 pride strong and possess sanctuaries
eorum. 7:25 Angustia superveniente, requirent pacem,
 them. 7:25 Destruction coming seek peace,

et non erit. 7:26 Calamitas super calamitatem
and not will be. 7:26 Disaster over calamity
veniet, et auditus super auditum; et quaerent
He will come and hearing over the hearing; and seek
visionem de propheta, et lex peribit a sacerdote,
vision of prophet and law cut off from priest
et consilium a senioribus. 7:27 Rex lugebit, et
and design from elders. 7:27 king mourn; and
princeps induetur horrore, et manus populi terrae
leader wear horror; and hand people earth
conturbabuntur. Secundum viam eorum faciam eis et
pilots. according to way their I do them and
secundum iudicia eorum iudicabo eos, et scient quia
according to judgments their judge them; and know because
ego Dominus'. 8:1 Et factum est in anno sexto, in
I The Lord. ' 8: 1 The it is in year sixth, in
sexto mense, in quinta mensis, ego sedebam in domo
sixth month in Thursday month, I I sat in house
mea, et senes Iudae sedebant coram me, et cecidit
my and the elderly Judah sate before I and fallen
super me ibi manus Domini Dei, 8:2 et vidi: et
over I there hand of God, 8: 2 and I saw: and
ecce similitudo quasi aspectus viri, ab aspectu
See form as appearance Gentlemen, from Presence
lumborum eius et deorsum ignis, et a lumbis eius
lumbar his and down fire and from loins his
et sursum quasi aspectus splendoris ut visio electri.
and up as appearance brightness as vision amber.
8:3 Emisit similitudinem manus et apprehendit
8: 3 He then released like hand and apprehends
me in cinctu capitis mei; et elevavit me spiritus
I in lock head mine; and lifted I spirit
inter terram et caelum et adduxit in Ierusalem, in
between land and heaven and brought in Jerusalem in
visionibus Dei, iuxta ostium interius, quod
vISIONS God, according to door interior that
respiciebat aquilonem, ubi erat statutum idolum
facing north where was statute idol
zeli ad provocandam aemulationem. 8:4 Et ecce ibi
jealousy to provokes rivalry. 8: 4 The See there

gloria Dei Israel secundum visionem, quam videram
glory God Israel according to vision; than I had seen
in campo; 8:5 et dixit ad me: ‘ Fili hominis, leva
in Campus; 8: 5 and said to me: ‘ Son man, lift
oculos tuos ad viam aquilonis’. Et levavi oculos meos
eyes your to way the north. ‘ The I eyes my
ad viam aquilonis, et ecce ab aquilone portae
to way north and See from north The gates
altaris hoc idolum zeli in introitu. 8:6 Et dixit ad
altar this idol jealousy in entry. 8: 6 The said to
me: ‘ Fili hominis, putasne vides tu, quid isti
me: ‘ Son man, Do you think see you what these
faciunt, abominationes magnas, quas domus Israel
do abominations great which house Israel
facit hic, ut procul recedam a sanctuario meo? Et
does here, as at go from sanctuary Me? The
adhuc conversus videbis abominationes maiores’. 8:7
yet turning see abominations greater '. 8: 7
Et duxit me ad ostium atrii, et vidi: et ecce
The married I to door court and I saw: and See
foramen unum in pariete. 8:8 Et dixit ad me: ‘Fili
hole one in wall. 8: 8 The said to me: 'Son
hominis, fode parietem’; et cum perfodissem
man, dig the wall; and with digged
parietem, apparuit ostium unum. 8:9 Et dixit ad me:
wall He appeared door one. 8, 9 The said to me:
‘ Ingredere et vide abominationes pessimas, quas isti
‘ Go and see abominations evil which these
faciunt hic’. 8:10 Et ingressus vidi: et ecce omnis
do here '. 8:10 The entry I saw: and See all
similitudo reptilium et animalium abominatio et
form reptiles and animals abomination and
universa idola domus Israel depicta erant in pariete
all idols house Israel depicted were in wall
in circuitu per totum; 8:11 et septuaginta viri de
in about by whole; 8:11 and seventy men of
senioribus domus Israel, et Iezonias filius Saphan
elders house Israel and Jezaniah son Saphan
stabat in medio eorum stantium ante picturas, et
standing in the their standing before pictures and
unusquisque habebat turibulum in manu sua, et
each had censer in hand his and

vapor nebulae de ture consurgebat. 8:12 Et dixit ad
 steam mists of perfume rising. 8:12 The said to
 me: ‘ Certe vides, fili hominis, quae seniores domus
 me: ‘ certainly You see, son man, which elders house
 Israel faciunt in tenebris, unusquisque in cubiculo
 Israel do in dark, each in bedroom
 simulacri sui; dicunt enim: ‘Non videt Dominus nos,
 imagery s; say For: ‘I do not sees Lord we
 dereliquit Dominus terram’. 8:13 Et dixit ad me: ‘
 left Lord the earth ‘. ‘ 8:13 The said to me: ‘
 Adhuc videbis abominationes maiores, quas isti
 yet see abominations larger, which these
 faciunt’. 8:14 Et duxit me ad ostium portae domus
 they do. ‘ 8:14 The married I to door The gates house
 Domini, quod respiciebat ad aquilonem, et ecce ibi
 Lord, that facing to north and See there
 mulieres sedebant plangentes Thammoz. 8:15 Et dixit
 women sate mourning Tammuz. 8:15 The said
 ad me: ‘Certe vidisti, fili hominis; adhuc videbis
 to me: ‘Certainly, did you son man; yet see
 abominationes maiores his’. 8:16 Et introduxit me in
 abominations greater them. ‘ 8:16 The He brought I in
 atrium domus Domini interius, et ecce in ostio
 court house of interior and See in door
 templi Domini, inter vestibulum et altare, quasi
 temple Lord, between Processing and altar, as
 viginti quinque viri dorsa habentes contra templum
 twenty five men backs having against temple
 Domini et facies ad orientem, et adorabant ad
 of and face to east and worshiped to
 ortum solis. 8:17 Et dixit ad me: ‘ Certe vidisti, fili
 the rise sun. 8:17 The said to me: ‘ certainly did you son
 hominis; numquid parum est hoc domui Iudae, ut
 man; Do little is this house Judah, as
 facerent abominationes istas, quas fecerunt hic, quia
 do abominations these which they here, because
 replentes terram iniquitate iterum irritaverunt me et
 filled the land violence again provoked I and
 ecce applicant ramum ad nares suas. 8:18 Ergo
 See apply branch to nose their own. 8:18 Therefore

et ego faciam in furore: non parcet oculus meus,
and I I do in anger; not spare eye my
nec miserebor et, cum clamaverint ad aures meas
or I pity and, with cried to ears I
voce magna, non exaudiam eos'. 9:1 Et clamavit in
voice great not answer them. ' 9: 1 The cried in
auribus meis voce magna dicens: ' Appropinquaverunt visitationes urbis, et unusquisque
ears I voice great saying: ' nigh visits city and each
vas interfectionis habet in manu sua'. 9:2 Et
vessel slaughter has in hand their own. ' 9: 2 The
ecce sex viri veniebant de via portae superioris, quae
See six men coming of road The gates higher, which
respicit ad aquilonem, et uniuscuiusque vas
regards to north and each vessel
interitus in manu eius; vir quoque unus in medio
The destruction in hand thereof; man also one in the
eorum vestitus lineis, et atramentarium scriptoris ad
their clothing lines, and ink writer to
renes eius; et ingressi sunt et steterunt iuxta
reins thereof; and entered are and stood according to
altare aereum. 9:3 Et gloria Dei Israel elevata est de
altar aerial. 9: 3 The glory God Israel up is of
cherub, super quem erat, ad limen domus; et
cherub, over which It was to threshold house; and
vocavit virum, qui indutus erat lineis et
he called man that dressed was lines and
atramentarium scriptoris habebat in lumbis suis.
ink writer had in loins their own.
9:4 Et dixit Dominus ad eum: ' Transi per mediam
9: 4 The said Lord to him: ' Pass by center
civitatem in medio Ierusalem et signa thau super
city in the Jerusalem and standards Thau over
frontes virorum gementium et dolentium super
posts men sigh and mourn over
cunctis abominationibus, quae fiunt in medio eius'.
all abominations, which are in the His. ' 9:5
Et illis dixit, audiente me: ' Transite per
9: 5 The they he said, hearing me: ' Pass by
civitatem sequentes eum et percutite; non parcat
city following it and strike; not spare

oculus vester, neque misereamini: 9:6 senem,
eye your or pity; 9: 6 The old man,
adulescentulum et virginem et parvulum et mulieres
young and virgin and child and women
interficite usque ad internecionem; omnem autem,
kill up to extermination; all however,
super quem videritis thau, ne occidatis, et a
over which see mark do not kill and from
sanctuario meo incipite'. Coeperunt ergo a viris
sanctuary I Begin. ' They began So from men
senioribus, qui erant ante faciem domus. 9:7 Et dixit
elders that were before face house. 9: 7 The said
ad eos: 'Contaminate domum et implete atria
to them: 'Defile home and fill courts
interfectis. Egredimini'. Et egressi sunt et
killing. Get out. ' The out are and
percutiebant eos, qui erant in civitate. 9:8 Et caede
beat them; that were in city. 9: 8 The murder
completa, remansi ego ruique super faciem meam et
complete left I fell over face I and
clamans aio: 'Heu, Domine Deus! Ergone disperdes
crying I said: 'Ah, O God! Will destroy
omnes reliquias Israel, effundens furorem tuum super
all remains Israel sheds anger your over
Ierusalem?'. 9:9 Et dixit ad me: ' Iniquitas domus
Jerusalem. ' 9: 9 The said to me: ' The violence house
Israel et Iudae magna est nimis valde; et repleta
Israel and Judah great is too free; and full
est terra sanguinibus, et civitas repleta est iniustitia.
is land stock and The city full is injustice.
Dixerunt enim: 'Dereliquit Dominus terram, et
They said For: 'He has left Lord land and
Dominus non videt'; 9:10 igitur et meus non parcet
Lord not sees'; 9:10 So and my not spare
oculus, neque miserebor: viam eorum super caput
eye, or I have pity; way their over head
eorum reddam'. 9:11 Et ecce vir, qui indutus erat
their I will repay. ' 9:11 The See man that dressed was
lineis, qui habebat atramentarium in lumbis suis,
lines, that had ink in loins their
respondit verbum dicens: ' Feci, sicut praecepisti
answered word saying: ' I did, as command

mihi'. 10:1 Et vidi: et ecce super firmamentum,
to me. ' 10: 1 The I saw: and See over support,
quod erat super caput cherubim, quasi lapis
that was over head cherubs as stone
sapphirus, quasi species similitudinis solii apparuit
sapphire as forms similarity throne He appeared
super ea. 10:2 Et dixit ad virum, qui indutus erat
over them. 10: 2 The said to man that dressed was
lineis, et ait: ' Ingredere in medio rotarum, quae
lines, and he said: ' Go in the wheels which
sunt subtus cherub, et imple manus tuas prunis
are under cherub, and fill hand I coals
ignis, quae sunt inter cherubim, et effunde super
fire which are between cherubs and pour over
civitatem'. Ingressusque est in conspectu meo. 10:3
the city. ' entering is in before mine. 10: 3
Cherubim autem stabant a dextris domus, cum
Cherubin Now expert from right house, with
ingrederetur vir, et nubes implevit atrium interius.
enter man and cloud filled the court interior.
10:4 Et elevata est gloria Domini desuper cherub ad
10: 4 The up is glory of top cherub to
limen domus, et repleta est domus nube, et atrium
threshold house, and full is house cloud and court
repletum est splendore gloriae Domini. 10:5 Et
full is brightness glory Lord. 10: 5 The
sonitus alarum cherubim audiebatur usque ad atrium
noise wings cherubs was heard up to court
exterius, quasi vox Dei omnipotentis loquentis. 10:6
exterior as voice God Almighty speaker. 10: 6
Cumque praecepisset viro, qui indutus erat lineis,
when charged man that dressed was lines,
dicens: ' Sume ignem de medio rotarum, de medio
saying: ' Take fire of the wheels of the
cherubim ', ingressus ille stetit iuxta rotam; 10:7
cherubs ' entry he He stood according to the wheel; 10: 7
et extendit cherub manum de medio cherubim ad
and extends cherub hand of the cherubs to
ignem, qui erat inter cherubim, et sumpsit et dedit
fire that was between cherubs and took and given
in manus eius, qui indutus erat lineis; qui accipiens
in hand his that dressed was lines; that taking

egressus est. 10:8 Et apparuit in cherubim similitudo
out It is. 10: 8 The He appeared in cherubs form
manus hominis subtus pennas eorum, 10:9 et vidi:
hand man under wings their 10: 9 and I saw:
et ecce quattuor rotae iuxta cherubim; rota una
and See four wheels according to cherubim; wheel one
iuxta cherub unum, et rota alia iuxta cherub
according to cherub one, and wheel other according to cherub
unum, species autem rotarum erat quasi species
one, forms Now wheels was as forms
lapidis chrysolithi, 10:10 et aspectus earum similitudo
stone beryl 10:10 and appearance their form
una illis quattuor, quasi sit rota in medio rotarum.
one they four, as is wheel in the wheels.
10:11 Cumque ambularent in quattuor partes,
10:11 when walk in four parts
gradiebantur et non convertebantur ambulantes, sed
highway and not turn walking, but
ad locum, ad quem ire declinabat quae prima erat,
to place to which go declined which first It was
sequebantur et ceterae nec convertebantur, cum
followed and other or turn, with
ambularent. 10:12 Et omne corpus eorum et terga
they went. 10:12 The all body their and back
et manus et pennae et rotae plena erant oculis in
and hand and wings and wheels full were eyes in
circuitu illis quattuor; 10:13 et rotae istae vocatae
about they four; 10:13 and wheels these called
sunt Volubiles, audiente me. 10:14 Quattuor autem
are wheel hearing Me. 10:14 four Now
facies habebat unumquodque: facies prima facies
face had each: face first face
cherub, et facies secunda facies hominis, et tertia
cherub, and face second face man, and third
facies leonis, et quarta facies aquilae. 10:15 Et
face lion and Wednesday face Eagles. 10:15 The
elevati sunt cherubim: ipsum est animal, quod
elevated are cherubim; it is animal, that
videram iuxta fluvium Chobar. 10:16 Cumque
I had seen according to river Kebar. 10:16 when

ambularent, cherubim ibant pariter, et rotae iuxta
walk, cherubs went together, and wheels according to
ea; et cum elevarent cherubim alas suas, ut
it; and with elevatis cherubs wings their as
exaltarentur de terra, non convertebantur rotae, sed
up of land, not turn wheels, but
et ipsae iuxta erant. 10:17 Stantibus illis, stabant
and they according to were. 10:17 standing those expert
et cum elevatis elevabantur; spiritus enim animalium
and with lifting lifted; spirit For animals
erat in eis. 10:18 Et egressa est gloria Domini a
was in them. 10:18 The came out is glory of from
limine templi et stetit super cherubim; 10:19 et
threshold temple and He stood over cherubim; 10:19 and
elevantes cherubim alas suas exaltata sunt a terra
lifting cherubs wings their up are from land
coram me, et, illis egredientibus, rotae quoque
before I and, they out, wheels also
subsecutae sunt; et stetit in introitu portae domus
followed by they are: and He stood in entry The gates house
Domini orientalis, et gloria Dei Israel erat super
of Eastern, and glory God Israel was over
eos. 10:20 Ipsum est animal, quod vidi subter Deum
them. 10:20 The is animal, that I under God
Israel iuxta fluvium Chobar, et intellexi quia
Israel according to river Chebar and I understood because
cherubim essent. 10:21 Quattuor per quattuor vultus
cherubs they were. 10:21 four by four face
unicuique, et quattuor alae unicuique, et similitudo
each, and four wings each, and form
manus hominis sub alis eorum; 10:22 et similitudo
hand man under wings them; 10:22 and form
vultuum eorum, ipsi vultus quorum aspectum videram
faces their they face the appearance I had seen
iuxta fluvium Chobar. Et singuli ante faciem
according to river Kebar. The each before face
suam gradiebantur. 11:1 Et elevavit me spiritus et
his they went along. 11: 1 The lifted I spirit and
duxit me ad portam domus Domini orientalem, quae
married I to gate house of east, which

respicit solis ortum; et ecce in introitu portae viginti
regards sun the rise; and See in entry The gates twenty
quinque viri, et vidi in medio eorum Iezoniam
five Gentlemen, and I in the their Ya'azanyah
filium Azur et Pheltiam filium Banaiae, principes
son Azur and Pheltias son Benayahu, leaders
populi. 11:2 Dixitque ad me: 'Fili hominis, hi sunt
people. 11: 2 said to me: ' Son man, these are
vir, qui cogitant iniquitatem et tractant consilium
Gentlemen, that think violence and Treating design
pessimum in urbe ista 11:3 dicentes: 'Nonne dudum
worst in city this 11: 3 saying: 'Did not ago
aedificatae sunt domus? Haec est lebes, nos autem
build are house? This is pot, we Now
carnes'. 11:4 Idcirco vaticinare de eis; vaticinare, fili
the flesh. ' 11: 4 Therefore prophesy of them; prophesy, son
hominis'. 11:5 Et irruit in me spiritus Domini et
Man '. 11: 5 The fell in I spirit of and
dixit ad me: ' Loquere. Haec dicit Dominus: Sic
said to me: ' Speak. This says Lord: so
locuti estis, domus Israel, et cogitationes cordis vestri
have you house Israel and thoughts heart you
ego novi. 11:6 Plurimos occidistis in urbe hac et
I I know. 11: 6 The majority killed in city this and
implestis vias eius interfectis. 11:7 Propterea haec
You have ways his killing. 11: 7 Therefore this
dicit Dominus Deus: Interfecti vestri, quos posuistis
says Lord God: Killed your which set
in medio eius, hi sunt carnes, et haec est lebes,
in the his these are meat, and this is pot,
et educam vos de medio eius. 11:8 Gladium
and Lead you of the her. 11: 8 sword
metuitis, et gladium inducam super vos, ait Dominus
fear, and sword bring over you said Lord
Deus. 11:9 Et eiciam vos de medio eius daboque vos
God. 11: 9 The drive you of the his I you
in manu hostium et faciam in vobis iudicia. 11:10
in hand the enemy and I do in you judgments. 11:10
Gladio cadetis, in finibus Israel iudicabo vos, et
sword fall, in ends Israel judge you and

scietis quia ego Dominus. 11:11 Haec non erit vobis
know because I Lord. 11:11 This not will be you
in lebetem, et vos non eritis in medio eius in
in kettle, and you not You will be in the his in
carnes: in finibus Israel iudicabo vos; 11:12 et
the flesh; in ends Israel judge you; 11:12 and
scietis quia ego Dominus, qui in praeceptis meis non
know because I Lord, that in rules I not
ambulastis et iudicia mea non fecistis, sed iuxta
walk and judgments my not you did it, but according to
iudicia gentium, quae in circuitu vestro sunt, estis
judgments nations, which in about your are you
operati'. 11:13 Et factum est cum prophetarem,
worked out. ' 11:13 The it is with I prophesied,
Pheltias filius Banaiae mortuus est; et cecidi in
Pheltias son Benaiah dead it is; and I fell in
faciem meam, clamans voce magna, et dixi: 'Heu,
face I crying voice great and I said: 'Ah!
Domine Deus, consummationem tu facis reliquiarum
O God, consummation you You do relics
Israel!'. 11:14 Et factum est verbum Domini ad me
Israel '. 11:14 The it is word of to I
dicens: 11:15 'Fili hominis, fratres tui, fratres tui,
saying: 11:15 ' Son man, brothers your brothers your
viri propinqui tui et omnis domus Israel, universi,
men close your and all house Israel all
quibus dixerunt habitatores Ierusalem: 'Longe sunt
which said inhabitants Jerusalem: 'far are
a Domino; nobis data est terra in possessionem'.
from Lord; us given is land in possession '.
11:16 Propterea haec dicit Dominus Deus: Quia longe
11:16 Therefore this says Lord God: for off
feci eos in gentibus et quia dispersi eos in terris,
I them in nations and because scattered them in countries
ero eis in sanctificationem modicam in terris, ad
I them in sanctuary small in countries to
quas venerunt. 11:17 Propterea loquere: Haec dicit
which they came. 11:17 Therefore say: This says
Dominus Deus: Congregabo vos de populis et
Lord God: gather you of people and
adunabo de terris, in quibus dispersi estis, daboque
assemble of countries in which scattered you I

vobis humum Israel. 11:18 Et ingredientur illuc et
you ground Israel. 11:18 The enter there and
auferent omnes offensiones cunctasque abominaciones
take off all scandals all abominations
eius de illa. 11:19 Et dabo eis cor aliud et
his of that. 11:19 The I them heart other and
spiritum novum tribuam in visceribus eorum; et
spirit new give in within them; and
auferam cor lapideum de carne eorum et dabo eis
stony heart stone of flesh their and I them
cor carneum, 11:20 ut in praeceptis meis ambulent
heart flesh; 11:20 as in rules I walk
et iudicia mea custodiant faciantque ea et sint mihi
and judgments my keep do it and are I
in populum, et ego sim eis in Deum. 11:21 Quorum
in people and I I them in God. 11:21 The
cor post offendicula et abominaciones suas ambulat,
heart after offenses and abominations their walks,
horum viam in capite suo ponam ‘, dicit Dominus
these way in head his I will ‘ says Lord
Deus. 11:22 Et elevaverunt cherubim alas suas, et
God. 11:22 The furthered cherubs wings their and
rotae cum eis, et gloria Dei Israel erat super eos;
wheels with them, and glory God Israel was over them;
11:23 et ascendit gloria Domini de medio civitatis
11:23 and up glory of of the city
stetitque super montem, qui est ad orientem urbis.
He stared over mount that is to east city.
11:24 Et spiritus levavit me adduxitque in
11:24 The spirit up I He brought in in
Chaldaeam ad transmigracionem in visione in spiritu
Chaldean to deportation in vision in spirit
Dei; et sublata est a me visio, quam videram.
God; and removed is from I vision than I had seen.
11:25 Et locutus sum ad transmigracionem omnia
11:25 The said I to deportation all
verba Domini, quae ostenderat mihi. 12:1 Et factus
words Lord, which shown to me. 12: 1 The he became
est sermo Domini ad me dicens: 12:2 ‘ Fili hominis,
is report of to I saying: 12: 2 ‘ Son man,

in medio domus exasperantis tu habitas, qui oculos
in the house rebels you live that eyes
habent ad videndum et non vident, et aures ad
have to see and not see and ears to
audiendum et non audiunt, quia domus exasperans
listen and not hear because house provoking
est. 12:3 Tu ergo, fili hominis, fac tibi vasa
It is. 12: 3 You therefore, son man, Make you vessels
transmigrationis et transmigrabis per diem coram
captivity and remove by day before
eis; transmigrabis autem de loco tuo ad locum
them; remove Now of place your to place
alterum in conspectu eorum, si forte aspiciant, quia
other in before their if perhaps consider, because
domus exasperans est. 12:4 Et efferes foras vasa tua
house provoking It is. 12: 4 The Later that out vessels your
quasi vasa transmigrantis per diem in conspectu
as vessels exe by day in before
eorum; tu autem egredieris vespere coram eis, sicut
them; you Now out evening before them, as
egreditur migrans. 12:5 Ante oculos eorum perfode
goes out exe. 12: 5 before eyes their Dig
tibi parietem et efferes per eum; 12:6 in conspectu
you wall and Later that by him; 12: 6 in before
eorum in umeris portabis, in caligine efferes: faciem
their in shoulders bear, in thick Later that: face
tuam velabis et non videbis terram, quia portentum
your cover and not see land because sign
dedi te domui Israel'. 12:7 Feci ergo, sicut
I you house Israel '. 12: 7 I did therefore, as
praeceperat mihi Dominus: vasa mea protuli quasi
the I Lord: vessels my alledged as
vasa transmigrantis per diem et vespere perfodi
vessels exe by day and evening Dig
mihi parietem manu; et in caligine extuli in umeris
I wall hand; and in thick I took in shoulders
portans in conspectu eorum. 12:8 Et factus est
carrying in before them. 12: 8 The he became is
sermo Domini ad me mane dicens: 12:9 ' Fili
report of to I morning saying: 12: 9 ' Son
hominis, numquid non dixerunt ad te domus Israel,
man, Do not said to you house Israel

domus exasperans: 'Quid tu facis?'. 12:10 Dic ad
house provoking: 'What you are you doing? '. 12:10 Tell to
eos: Haec dicit Dominus Deus: Super ducem onus
them: This says Lord God: over leader load
istud, qui est in Ierusalem, et super omnem domum
this that is in Jerusalem and over all home
Israel, quae est in medio eius. 12:11 Dic: Ego
Israel which is in the her. 12:11 Say: I
portentum vestrum. Quomodo feci, sic fiet illis: in
sign of you. How I, so will be them: in
transmigrationem et in captivitatem ibunt. 12:12
deportation and in captivity they will go. 12:12
Et dux, qui est in medio eorum, in umeris portabit,
The captain that is in the their in shoulders bear,
in caligine, et egredietur; parietem perfodient, ut
in thick and Unleashed; wall dig, as
transitus fiat per eum; faciem suam operiet, ut non
passage be by him; face his cover, as not
videat oculo terram. 12:13 Et extendam rete meum
see eye land. 12:13 The stretch net my
super illum, et capiatur in tendicula mea; et
over it and taken in noose my; and
adducam eum in Babylonem in terram Chaldaeorum,
I it in Babylon in land Chaldeans
et ipsam non videbit ibique morietur. 12:14 Et
and it not see there die. 12:14 The
omnes, qui circa eum sunt, praesidium eius et
all that about it are protection his and
agmina eius, dispergam in omnem ventum; et
troops his scatter in all the wind; and
gladium evaginabo post eos. 12:15 Et scient quia
sword draw after them. 12:15 The know because
ego Dominus, quando dispersero illos in gentibus et
I Lord, when scatter them in nations and
disseminavero eos in terris. 12:16 Et relinquam ex
disperse them in countries. 12:16 The leave from
eis viros paucos a gladio et fame et pestilentia,
them men a few from sword and hunger and pestilence;
ut narrent omnia scelera eorum in gentibus, ad quas
as Let all crimes their in nations, to which
ingredientur, et scient quia ego Dominus'. 12:17 Et
go: and know because I The Lord. ' 12:17 The

factus est sermo Domini ad me dicens: 12:18 ‘ Fili
he became is report of to I saying: 12:18 ‘ Son
hominis, panem tuum in conturbatione comede; sed
man, bread your in disturbance eat; but
et aquam tuam in trepidatione et sollicitudine bibe.
and water your in excitement and anxiety Drink.
12:19 Et dices ad populum terrae: Haec dicit
12:19 The say to people land; This says
Dominus Deus ad eos, qui habitant in Ierusalem in
Lord God to them; that residents in Jerusalem in
terra Israel: Panem suum in sollicitudine comedent
land Israel: bread his in anxiety eat
et aquam suam in desolatione bibent, quia
and water his in desolation drink, because
desolabitur terra a plenitudine sua propter
wasted land from full his for
violentiam omnium, qui habitant in ea; 12:20 et
violence all that residents in it; 12:20 and
civitates, quae nunc habitantur, desolatae erunt,
cities which now inhabited Destroyed they will be
terraque deserta, et scietis quia ego Dominus’.
land waste, and know because I The Lord. ‘
12:21 Et factus est sermo Domini ad me dicens:
12:21 The he became is report of to I saying:
12:22 ‘ Fili hominis, quod est proverbium istud vobis
12:22 ‘ Son man, that is Train this you
in terra Israel dicentibus: ‘In longum differentur
in land Israel saying: the long predictions
dies, et peribit omnis visio’? 12:23 Ideo dic ad
day, and cut off all Vision? 12:23 Therefore tell to
eos: Haec dicit Dominus Deus: Quiescere faciam
them: This says Lord God: will I do
proverbium istud, neque vulgo dicetur ultra in
Train this or commonly explained more in
Israel; et loquere ad eos quod appropinquaverint
Israel; and speak to them that hand
dies et sermo omnis visionis. 12:24 Non enim erit
day and report all vision. 12:24 no For will be
ultra omnis visio vana neque divinatio ambigua in
more all vision empty or Inspired fluctuations in
medio filiorum Israel, 12:25 quia ego Dominus
the children Israel 12:25 because I Lord

loquar; quodcumque locutus fuero verbum, et fiet:
I will speak; whatever said I word, and will be:
non prolongabitur amplius, sed in diebus vestris,
not delayed more but in days your
domus exasperans, loquar verbum et faciam illud ‘,
house provoking, I will speak word and I do it ‘,
dicit Dominus Deus. 12:26 Et factus est sermo
says Lord God. 12:26 The he became is report
Domini ad me dicens: 12:27 ‘ Fili hominis, ecce
of to I saying: 12:27 ‘ Son man, See
domus Israel dicentium: ‘Visio, quam hic videt, in
house Israel saying: ‘The vision than here sees in
dies multos et in tempora longa iste prophetat’;
day many and in times long this prophesies;
12:28 propterea dic ad eos: Haec dicit Dominus
12:28 therefore tell to them: This says Lord
Deus: Non differetur ultra omnis sermo meus;
God: no off more all report my;
verbum, quod locutus fuero, complebitur ‘, dicit
word, that said I completed ‘, says
Dominus Deus. 13:1 Et factus est sermo Domini ad
Lord God. 13: 1 The he became is report of to
me dicens: 13:2 ‘ Fili hominis, vaticinare ad
I saying: 13: 2 ‘ Son man, prophesy to
prophetas Israel, qui prophetant; et dices
prophets Israel that prophesy; and say
prophetantibus de corde suo: Audite verbum Domini.
prophesying of heart his Listen word Lord.
13:3 Haec dicit Dominus Deus: Vae prophetis
13: 3 This says Lord God: Woe prophets
insipientibus, qui sequuntur spiritum suum et nihil
foolish, that follow spirit his and nothing
vident! 13:4 Quasi vulpes in ruinis prophetae tui,
see! 13: 4 like foxes in breaches prophets your
Israel, facti sunt. 13:5 Non ascendistis confractiones
Israel they They are. 13: 5 no up fractures
neque opposuistis murum pro domo Israel, ut staretis
or gaps wall for house Israel as stand
in proelio in die Domini. 13:6 Vident vana et
in battle in day Lord. 13: 6 They see empty and

divinant mendacium dicentes: 'Ait Dominus', cum
divine lying saying: 'He said, Lord' with
Dominus non miserit eos; et exspectant, ut confirmet
Lord not sent them; and wait, as consolidate
sermonem. 13:7 Numquid non visionem cassam
word. 13: 7 Do not vision canceled
vidistis et divinationem mendacem locuti estis, et
ago and divination lying have you and
dicitis: 'Ait Dominus', cum ego non sim locutus?
you say: 'He said, Lord' with I not I He spoke?
13:8 Propterea haec dicit Dominus Deus: Quia locuti
13: 8 Therefore this says Lord God: for have
estis vana et vidistis mendacium, ideo ecce ego ad
you empty and ago lies, therefore See I to
vos, ait Dominus Deus; 13:9 et erit manus mea
you said Lord God; 13: 9 and will be hand my
super prophetas, qui vident vana et divinant
over prophets that see empty and divine
mendacium: in consilio populi mei non erunt et in
lies: in design people my not will be and in
scriptura domus Israel non scribentur nec in terram
writing house Israel not subscribe or in land
Israel ingredientur, et scietis quia ego Dominus
Israel go: and know because I Lord
Deus. 13:10 Eo quod deceperint populum meum
God. 13:10 Travel that deceived people my
dicentes: 'Pax', et non est pax; et ipse aedificabat
saying: 'Peace' and not is peace; and he building
parietem, illi autem liniebant eum calce. 13:11 Dic
wall they Now daubed it lime. 13:11 Tell
ad eos, qui liniunt calce, quod casurus sit; erit
to them; that coating lime that fall it is; will be
enim imber inundans, et dabo lapides grandinis
For rain overflowing and I stones hail
desuper irruentes et ventum procellae dissipantem.
top invading and wind storms down.
13:12 Siquidem ecce cecidit paries; numquid non
13:12 For See fallen The wall; Do not
dicetur vobis: 'Ubi est litura, quam levistis?'. 13:13
explained you: 'Where is whitewash than daubed it? '. 13:13
Propterea haec dicit Dominus Deus: Et erumpere
Therefore this says Lord God: The break out

faciam spiritum tempestatum in indignatione mea, et
I do spirit storms in indignation my and
imber inundans in furore meo erit, et lapides
rain flooding in anger I It will be and stones
grandinis in ira in consumptionem; 13:14 et
hail in anger in consumption; 13:14 and
destruam parietem, quem levistis calce, et adaequabo
down wall which daubed lime and level
eum terrae, et revelabitur fundamentum eius, et
it earth and revealed foundation his and
cadet, et consumemini in medio eius et scietis quia
fall; and consumed in the his and know because
ego sum Dominus. 13:15 Et complebo indignationem
I I Lord. 13:15 The end indignation
meam in pariete et in his, qui leverunt eum calce,
I in wall and in those that daubed it lime
dicamque vobis: Non est paries, et non sunt qui
I will tell you: no is The wall, and not are that
leverunt eum; 13:16 prophetae Israel, qui prophetant
daubed him; 13:16 prophets Israel that prophesy
ad Ierusalem et vident ei visionem pacis, et non est
to Jerusalem and see it vision peace, and not is
pax, ait Dominus Deus. 13:17 Et tu, fili hominis,
peace, said Lord God. 13:17 The you son man,
pone faciem tuam contra filias populi tui, quae
set face your against daughters people your which
prophetant de corde suo, et vaticinare super eas
prophesy of heart his and prophesy over them
13:18 et dic: Haec dicit Dominus Deus: Vae, quae
13:18 and say: This says Lord God: Woe which
consuunt fascias pro omni articulo manus et faciunt
sew scarves for all article hand and do
velamina pro capite omnis staturae ad capiendas
coverings for head all stature to temptress
animas! Numquid capietis animas de populo meo et
lives! Do hunt lives of people I and
vivificabitis animas vobis? 13:19 Et violastis me ad
alive lives you? 13:19 The pollute I to
populum meum pro pugillo hordei et fragmento
people my for hollow barley and fragment
panis, ut interficeretis animas, quae mori non
bread, as slay souls, which die not

deberent, et vivificastis animas, quae non deberent
should, and alive souls, which not should
vivere, mentientes populo meo credenti mendaciis.
live, lying people I believes lies.

13:20 Propter hoc haec dicit Dominus Deus: Ecce
13:20 Because of this this says Lord God: Look

ego ad fascias vestras, quibus vos capitis animas
I to scarves your which you head lives
quasi volatilia, et disrumpam eas de brachiis vestris;
as birds, and snap them of arms you;

et dimittam animas, quas vos cepistis, animas quasi
and release souls, which you Y'all, lives as
volatilia, 13:21 et disrumpam velamina vestra et
birds, 13:21 and snap coverings your and

liberabo populum meum de manu vestra, neque
free people my of hand your or

erunt ultra in manibus vestris ad praedandum, et
will be more in hands your to spoilers, and

scietis quia ego Dominus. 13:22 Pro eo quod
know because I Lord. 13:22 Pro it that

maerere fecistis cor iusti mendaciter, quem ego non
lies you did heart just lying which I not

contristavi, et confortastis manus impii, ut non
sad; and strengthened hand wicked; as not

reverteretur a via sua mala et viveret, 13:23
return from road his bad and alive 13:23

propterea vana non videbitis et divinationes non
therefore empty not see and Foretelling not

divinabitis amplius, et eruam populum meum de
divinations more and rescue people my of

manu vestra, et scietis quia ego Dominus'. 14:1 Et
hand your and know because I The Lord. ' 14: 1 The

venerunt ad me viri seniorum Israel et sederunt
they to I men elders Israel and They sat

coram me. 14:2 Et factus est sermo Domini ad me
before Me. 14: 2 The he became is report of to I

dicens: 14:3 ' Fili hominis, viri isti posuerunt idola
saying: 14: 3 ' Son man, men these put idols

sua in cordibus suis et scandalum iniquitatis suae
his in hearts their and scandal of violence his

statuerunt contra faciem suam; numquid interrogatus
set against face his own; Do questioned

respondebo eis? 14:4 Propter hoc loquere eis et
answer them? 14: 4 Because of this speak them and
dices ad eos: Haec dicit Dominus Deus: Omnis homo
say to them: This says Lord God: all man
de domo Israel, qui posuerit idola sua in corde suo
of house Israel that put idols his in heart his
et scandalum iniquitatis suae statuerit contra faciem
and scandal of violence his set against face
suam et venerit ad prophetam interrogans per eum
his and come to prophet asks by it
me, ego Dominus respondebo ei per me pro
I I Lord answer it by I for
multitudine idolorum suorum, 14:5 ut capiam domum
numbers idols their 14: 5 as tested home
Israel in corde suo, quo recesserunt a me in
Israel in heart his which withdrawn from I in
cunctis idolis suis. 14:6 Propterea dic ad domum
all idols their own. 14: 6 Therefore tell to home
Israel: Haec dicit Dominus Deus: Convertimini et
Israel: This says Lord God: Return and
recedite ab idolis vestris et ab universis
Get from idols your and from all
contaminationibus vestris avertite facies vestras. 14:7
pollution your turn face your. 14: 7
Quia omnis homo de domo Israel et de advenis,
for all man of house Israel and of new arrivals
quicumque advena fuerit in Israel, si alienatus fuerit
who alien be in Israel if estranged be
a me et posuerit idola sua in corde suo et
from I and put idols his in heart his and
scandalum iniquitatis suae statuerit contra faciem
scandal of violence his set against face
suam et venerit ad prophetam, ut interroget per
his and come to prophet, as question by
eum me, ego Dominus respondebo ei per me; 14:8
it I I Lord answer it by me; 14: 8
et ponam faciem meam contra hominem illum et
and I will face I against man it and
faciam eum in exemplum et in proberbium et
I do it in model and in proverb and

disperdam eum de medio populi mei, et scietis quia
I it of the people my and know because
ego Dominus. 14:9 Et propheta cum erraverit et
I Lord. 14: 9 The prophet with strays and
locutus fuerit verbum, ego Dominus decepi prophetam
said be word, I Lord deceived prophet
illum et extendam manum meam contra eum et
it and stretch hand I against it and
delebo eum de medio populi mei Israel. 14:10 Et
blot it of the people my Israel. 14:10 The
portabunt iniquitatem suam: sicut iniquitas
bear violence his as violence
interrogantis, sic et iniquitas prophetae erit, 14:11
asks; so and violence prophets It will be 14:11
ut non erret ultra domus Israel a me neque
as not dislocated more house Israel from I or
polluatur in universis praevaricationibus suis, sed sit
contaminates in all transgressions their but is
mihi in populum, et ego sim eis in Deum ‘, ait
I in people and I I them in God ‘ said
Dominus Deus. 14:12 Et factus est sermo Domini
Lord God. 14:12 The he became is report of
ad me dicens: 14:13 ‘ Fili hominis, terra cum
to I saying: 14:13 ‘ Son man, land with
peccaverit mihi, ut praevaricaretur praevaricans,
sin I as committing blatantly,
extendam manum meam super eam et conteram
stretch hand I over it and break
virgam panis eius et immittam in eam famem et
staff bread his and send in it hunger and
interficiam de ea hominem et iumentum; 14:14 et si
cut of it man and animals; 14:14 and if
fuerint tres viri isti in medio eius, Noe, Danel et
they three men these in the his Noah Daniel and
Iob, ipsi iustitia sua liberabunt animas suas, ait
Job they justice his deliver lives their said
Dominus Deus. 14:15 Quod si et bestias pessimas
Lord God. 14:15 The if and animals mischievous
induxero super terram, ut absque liberis faciant eam,
I over land as without children do it
et fuerit deserta, in qua nullus pertranseat propter
and be waste, in which no pass for

bestias, 14:16 tres viri isti si fuerint in ea, vivo ego,
animals, 14:16 three men these if they in it living I,
dicit Dominus Deus, quia nec filios nec filias
says Lord God, because or children or daughters
liberabunt, sed ipsi soli liberabuntur, terra autem
safe; but they only delivered, land Now
desolabitur. 14:17 Vel si gladium induxero super
waste. 14:17 or if sword I over
terram illam et dixero gladio: Transi per terram, et
land it and I say sword Pass by land and
interfecero de ea hominem et iumentum, 14:18 et
cut of it man and animals, 14:18 and
tres viri isti fuerint in medio eius, vivo ego, dicit
three men these they in the his living I, says
Dominus Deus, non liberabunt filios neque filias,
Lord God, not deliver children or daughters,
sed ipsi soli liberabuntur. 14:19 Vel si pestilentiam
but they only delivered. 14:19 or if pestilence
immisero super terram illam et effudero
send over land it and pour
indignationem meam super eam in sanguine, ut
indignation I over it in blood as
auferam ex ea hominem et iumentum, 14:20 et
stony from it man and animals, 14:20 and
Noe et Danel et Iob fuerint in medio eius, vivo
Noah and Daniel and Job they in the his living
ego, dicit Dominus Deus, quia filium et filiam non
I, says Lord God, because son and daughter not
liberabunt, sed ipsi iustitia sua liberabunt animas
safe; but they justice his deliver lives
suas. 14:21 Quoniam haec dicit Dominus Deus:
their own. 14:21 For this says Lord God:
Quod si et quattuor iudicia mea pessima, gladium
The if and four judgments my the worst, sword
et famem et bestias malas et pestilentiam misero in
and hunger and animals bad and pestilence send in
Ierusalem, ut interficiam de ea hominem et pecus,
Jerusalem as cut of it man and beast!
14:22 tamen relinquetur in ea salvatio educantium
14:22 yet left in it salvation drew

filios et filias: ecce ipsi egredientur ad vos, et
children and daughters; See they issue to you and
videbitis viam eorum et opera eorum et
see way their and works their and
consolabimini super malo, quod induxi in Ierusalem
comforted over evil, that I brought in Jerusalem
in omnibus, quae importavi super eam. 14:23 Et
in all which brought over her. 14:23 The
consolabuntur vos, cum videritis viam eorum et
comfort you with see way their and
opera eorum, et cognoscetis quod non frustra
works their and know that not pieces
fecerim omnia, quae feci in ea ‘, ait Dominus Deus.
I did all which I in it ‘ said Lord God.
15:1 Et factus est sermo Domini ad me dicens:
15: 1 The he became is report of to I saying:
15:2 ‘ Fili hominis, quid habet lignum vitis prae
15: 2 ‘ Son man, what has wood vine than
omnibus lignis sarmentorum, quae sunt inter ligna
all wood branch which are between timber
silvarum? 15:3 Numquid tolletur de ea lignum, ut
the forest? 15: 3 Do off of it wood, as
fiat opus, aut fabricabitur de ea paxillus, ut
be work; or make of it pin, as
dependeat in eo quodcumque vas? 15:4 Ecce igni
depends in it whatever vessel? 15: 4 Look fire
datum est in escam, utramque partem eius
given is in food; both part his
consumpsit ignis, et medietas eius adusta est;
spent fire and half his crackle it is;
numquid utile erit ad opus? 15:5 Etiam cum esset
Do useful will be to work? 15: 5 Yes with was
integrum, non erat aptum ad opus; quanto magis
intact, not was fit to work; more more
cum ignis illud devoraverit et combusserit, nihil ex
with fire it devoured and burns; nothing from
eo fiet operis. 15:6 Propterea haec dicit Dominus
it will be of the work. 15: 6 Therefore this says Lord
Deus: Quomodo lignum vitis inter ligna silvarum,
God: How wood vine between timber forests
quod dedi igni ad devorandum, sic tradam
that I fire to fuel, so I will

habitatores Ierusalem. 15:7 Et ponam faciem meam
inhabitants Jerusalem. 15: 7 The I will face I
in eos: de igne egressi sunt, et ignis consumet eos.
in them: of fire out are and fire up them.
Et scietis quia ego Dominus, cum posuero faciem
The know because I Lord, with set face
meam in eos 15:8 et dederō terram inviam et
I in them 15: 8 and I shall land dry and
desolatam, eo quod praevaricatores exstiterint ‘, dicit
waste it that transgressors occurred ‘ says
Dominus Deus. 16:1 Et factus est sermo Domini ad
Lord God. 16: 1 The he became is report of to
me dicens: 16:2 ‘ Fili hominis, notas fac Ierusalem
I saying: 16: 2 ‘ Son man, notes Make Jerusalem
abominationes suas 16:3 et dices: Haec dicit
abominations their 16: 3 and say: This says
Dominus Deus ad Ierusalem: Radix tua et generatio
Lord God to Jerusalem: root your and generation
tua de terra Chanaan, pater tuus Amorraeus et
your of land Canaan father your Amorites and
mater tua Hetthaea. 16:4 Et quando nata es, in die
mother your Hittite. 16: 4 The when born you in day
ortus tui non est praecisus umbilicus tuus, et in
rising your not is cut navel your and in
aqua non es lota in emundationem nec sale salita
water not you washed in cleaning or salt salted
nec involuta pannis. 16:5 Non pepercit super te
or wrapped rags. 16: 5 no spared over you
oculus, ut faceret tibi unum de his, miseratus tui,
eye, as do you one of those he pitied your
sed proiecta es super faciem terrae in abiectioe
but projected you over face earth in loss
animae tuae in die, qua nata es. 16:6 Praeteriens
soul your in day which born art. 16: 6 passing
autem te, vidi te palpitare in sanguine tuo et dixi
Now you I you throb in blood your and I
tibi, cum esses in sanguine tuo: Vive. Dixi, inquam,
you with you in blood you; Live. I said, I say,
tibi: In sanguine tuo vive. 16:7 Crescentem quasi
you: in blood your Live. 16: 7 Growing as

germen agri dedi te, et crevisti et grandis effecta
Branch field I you and increased and great effects
es et pervenisti ad mundum muliebrem: ubera tua
you and attainedst to world women's: breasts your
intumuerunt, et pilus tuus germinavit; sed eras
fashioned, and hair your blossomed; but tomorrow
nuda et confusione plena. 16:8 Et transivi per te
nude and confusion full. 16: 8 The I passed by you
et vidi te; et ecce tempus tuum, tempus amantium.
and I you; and See time your time lovers.
Et expandi amictum meum super te et operui
The spread skirt my over you and I covered
ignominiam tuam; et iuravi tibi et ingressus sum
shame your; and I swore you and entry I
pactum tecum, ait Dominus Deus, et facta es mea.
pact with said Lord God, and made you I have.
16:9 Et lavi te aqua et emundavi sanguinem
16: 9 The I washed you water and rinsed blood
tuum ex te et unxi te oleo; 16:10 et vestivi te
your from you and I have you oil; 16:10 and I dressed you
discoloribus et calceavi te calceis corii delphini et
with embroidery and shod you shoes leather dolphin and
cinxi te bysso et indui te serico. 16:11 Et ornavi
I girded you fine and I covered you silk. 16:11 The decked
te ornamento et dedi armillas in manibus tuis et
you jewelry and I bracelets in hands your and
torquem circa collum tuum; 16:12 et dedi inaurem
chain about neck your; 16:12 and I ring
super os tuum et circulos auribus tuis et coronam
over mouth your and rings ears your and crown
decoris in capite tuo. 16:13 Et ornata es auro et
beauty in head your. 16:13 The adorned you gold and
argento et vestita es bysso et serico et
silver and vested you fine and silk and
multicoloribus. Similam et mel et oleum comedisti
brocade. flour and honey and oil eat
et decora facta es vehementer nimis et apta ad
and beautiful made you very too and fit to
regnum. 16:14 Et egressum est nomen tuum in
kingdom. 16:14 The out is name your in

gentes propter speciem tuam, quia perfecta eras
nations for species your because perfect tomorrow
in decore meo, quem posueram super te, dicit
in beauty I which set over you says
Dominus Deus. 16:15 Et habens fiduciam in
Lord God. 16:15 The a confidence in
pulchritudine tua fornicata es in nomine tuo et
beauty your played you in name your and
exposuisti fornicationem tuam omni transeunti,
played prostitution your all passer
quisquis fuerit. 16:16 Et sumens de vestimentis tuis
anyone a. 16:16 The taking of clothing your
fecisti tibi excelsa variegata et fornicata es super
You made you high variegated and played you over
eis, sicut non est factum neque futurum est. 16:17
them, as not is it or future It is. 16:17
Et tulisti vasa decoris tui de auro meo atque
The You took the vessels beauty your of gold I and
argento meo, quae dedi tibi, et fecisti tibi imagines
silver I which I you and You made you photos
masculinas et fornicata es in eis. 16:18 Et sumpsisti
men and played you in them. 16:18 The take
vestimenta tua multicoloria et operuisti illas et
clothes your embroidery and covered those and
oleum meum et thymiana meum posuisti coram
oil my and incense my You have set before
eis. 16:19 Et panem meum, quem dedi tibi, similam
them. 16:19 The bread my which I you flour
et oleum et mel, quibus enutrivisti te, posuisti in
and oil and honey; which I fed you You have set in
conspectu eorum in odorem suavitatis, et factum est,
before their in odor aroma and it is
ait Dominus Deus. 16:20 Et tulisti filios tuos et
said Lord God. 16:20 The You took the children your and
filias tuas, quas generasti mihi, et immolasti eis
daughters your which borne I and sacrificed them
ad devorandum. Numquid parva est fornicatio tua?
to food. Do small is fornication Yours?
16:21 Immolasti filios meos et dedisti illos
16:21 slayest children my and You them

consecrans eis. 16:22 Et post omnes abominationes
consecrating them. 16:22 The after all abominations
tuas et fornicationes non es recordata dierum
I and prostitution not you remembered days
adulescentiae tuae, quando eras nuda et confusione
youth your when tomorrow nude and confusion
plena, palpitans in sanguine tuo. 16:23 Et accidit
full beating in blood your. 16:23 The case
post omnem malitiam tuam — vae, vae tibi!, ait
after all malice your - Alas, Woe you !, said
Dominus Deus — 16:24 et aedificasti tibi fornicem
Lord God - 16:24 and built you arch
et fecisti tibi excelsum in cunctis plateis; 16:25 ad
and You made you high in all the streets; 16:25 to
omne caput viae aedificasti locum elevatum tuum et
all head way built place elevated your and
abominabilem fecisti decorem tuum et divisisti pedes
abhorred You made beauty your and divided feet
tuos omni transeunti et multiplicasti fornicationes
your all passenger and increased prostitution
tuas. 16:26 Et fornicata es cum filiis Aegypti
your. 16:26 The played you with children Egypt
vicinis tuis magnorum membrorum et multiplicasti
neighbors your great members and increased
fornicationem tuam ad irritandum me. 16:27 Ecce
prostitution your to provoke Me. 16:27 Look
ego extendi manum meam super te et imminui
I extended hand I over you and impaired
portionem tuam et dedi te in animam odientium te,
share your and I you in life hate you
filiarum Palaestinarum, quae erubescunt in via tua
daughters Palestine, which blush in road your
scelerata. 16:28 Et fornicata es in filiis Assyriorum,
criminal. 16:28 The played you in children Assyrians
eo quod necdum fueris expleta; et, postquam
it that not yet you completed; and, after
fornicata es, nec sic es satiata. 16:29 Et multiplicasti
played you or so you saturated. 16:29 The increased
fornicationem tuam usque ad terram mercatorum
prostitution your up to land merchants

Chaldaeam, et nec sic satiata es. 16:30 In quo
 anger; and or so saturated art. 16:30 in which
mundabo cor tuum, ait Dominus Deus, cum faceres
 weak heart your said Lord God, with do
omnia haec opera mulieris meretricis et procacis?
 all this works woman whore and overruling
16:31 Quia fabricasti fornicem tuum in capite omnis
 16:31 for building arch your in head all
viae et excelsum tuum fecisti in omni platea; nec
 way and high your You made in all the street; or
facta es quasi meretrix, quia sprevisi pretium.
 made you as whore because despised price.
16:32 Mulier adultera loco viri sui accipit alienos.
 16:32 woman adulteress place men s takes strange.
16:33 Omnibus meretricibus dantur mercedes, tu
 16:33 all prostitutes there are fee you
autem dedisti mercedes cunctis amatoribus tuis et
 Now You earnings all LOVERS your and
donabas eis, ut intrarent ad te undique ad
 bribing them, as go to you round to
fornicandum tecum. 16:34 Factumque in te est
 prostitution with you. 16:34 it in you is
contra consuetudinem mulierum in fornicationibus
 against custom women in prostitution
tuis, et post te non sunt fornicati; in eo enim quod
 your and after you not are whoring; in it For that
dedisti mercedes et mercedes non accepisti, factum
 You earnings and earnings not received, it
est in te contrarium. 16:35 Propterea, meretrix, audi
 is in you contrary. 16:35 Therefore, whore listen
verbum Domini. 16:36 Haec dicit Dominus Deus:
 word Lord. 16:36 This says Lord God:
Quia effusum est aes tuum, et revelata est
 for shed is brass your and revealed is
ignominia tua in fornicationibus tuis ad amatores
 shame your in prostitution your to lovers
tuos et ad omnia idola abominabilia tua, in sanguine
 your and to all idols loathsome your in blood
filiorum tuorum, quos dedisti eis, 16:37 ideo ecce
 children your which You them, 16:37 therefore See

ego congregabo omnes amatores tuos, quibus iucunda
I I gather all lovers your which delightful
fuisti, et omnes, quos dilexisti, cum universis, quos
You, and all which love, with all which
oderas; et congregabo eos super te undique et
you hated; and I gather them over you round and
nudabo ignominiam tuam coram eis, et videbunt
will shame your before them, and see
omnem turpitudinem tuam. 16:38 Et iudicabo te
all uncovered Your. 16:38 The judge you
iudiciis adulterarum et effudentium sanguinem et
decisions adulteresses and shedders blood and
dabo te in sanguinem furoris et zeli. 16:39 Et
I you in blood fierce and jealousy. 16:39 The
dabo te in manus eorum, et destruent fornicem
I you in hand their and down arch
tuum et demolientur excelsa tua et denudabunt te
your and empty high your and strip you
vestimentis tuis et auferent vasa decoris tui et
clothing your and take off vessels beauty your and
derelinquent te nudam plenamque ignominia. 16:40
leave you naked full shame. 16:40
Et convocabunt contra te congregationem et
The company against you company and
lapidabunt te lapidibus et trucidabunt te gladiis
stone you stones and hack you swords
suis. 16:41 Et comburent domos tuas igni et
their own. 16:41 The burn homes I fire and
facient in te iudicia in oculis mulierum plurimarum;
do in you judgments in eyes women many;
et faciam ut desinas fornicari, et mercedes ultra
and I do as stop fornication, and earnings more
non dabis. 16:42 Et satiabo indignationem meam in
not give. 16:42 The sate indignation I in
te, et auferetur zelus meus a te; et quiescam nec
you and fail zeal my from you; and quiet or
irascar amplius. 16:43 Eo quod non fueris recordata
angry longer. 16:43 Travel that not you remembered
dierum adolescentiae tuae et provocasti me in
days youth your and fretted I in
omnibus his, propterea et ego vias tuas in capite
all those therefore and I ways I in head

tuo dabo, ait Dominus Deus, et non feci iuxta
your I, said Lord God, and not I according to
scelera tua in omnibus abominationibus tuis. 16:44
crimes your in all abominations your: 16:44
Ecce omnis, qui dicit vulgo proverbium in te,
Look all that says commonly Train in you
assumet illud dicens: ‘Sicut mater, ita et filia
take it saying: ‘As mother, so and daughter
eius’. 16:45 Filia matris tuae es tu, quae spreuit
His. ‘ 16:45 daughter mother your you you which slighted
virum suum et filios suos; et soror sororum
man his and children their children; and sister sisters
tuarum es tu, quae spreverunt viros suos et filios
your you you which rejected men their and children
suos. Mater vestra Hetthaea, et pater vester
ones. mother your Hittite, and father your
Amorraeus. 16:46 Et soror tua maior Samaria, ipsa
Amorites. 16:46 The sister your more Samaria the
et filiae eius, quae habitat ad sinistram tuam;
and daughters his which home to left your;
soror autem tua minor te, quae habitat a dextris
sister Now your less you which home from right
tuis, Sodoma et filiae eius. 16:47 Sed nec in viis
your Sodom and daughters her. 16:47 but or in ways
earum ambulasti neque secundum scelera earum
their You walk or according to crimes their
fecisti; quasi parum fuisset, sceleratiora fecisti illis
you have done; as little was criminal You made they
in omnibus viis tuis. 16:48 Vivo ego, dicit Dominus
in all ways your. 16:48 live I, says Lord
Deus, non fecit Sodoma soror tua, ipsa et filiae
God, not he Sodom sister your the and daughters
eius, sicut fecisti tu et filiae tuae. 16:49 Ecce
his as You made you and daughters Your. 16:49 Look
haec fuit iniquitas Sodomae, sororis tuae: superbia,
this was violence Sodom sister you: pride
saturitas panis et securum otium erat ei et filiabus
Fullness bread and security leisure was it and daughters
eius, et manum egeni et pauperis non sustentabant;
his and hand needy and poor not supported;

16:50 et elevatae sunt et fecerunt abominationes
16:50 and raised are and they abominations
coram me, et abstuli eas, sicut vidisti. 16:51 Et
before I and I took them, as I have seen. 16:51 The
Samaria dimidium peccatorum tuorum non peccavit,
Samaria half sins your not offender
sed vicisti eas sceleribus tuis et iustificasti
but You have exceeded them crimes your and justified
sorores tuas in omnibus abominationibus tuis, quas
sisters I in all abominations your which
operata es. 16:52 Ergo et tu porta confusionem
done art. 16:52 Therefore and you gate confusion
tuam, quae absolvisti sorores tuas peccatis tuis,
your which shriven sisters I sins your
sceleratius agens quam illae; iustificatae sunt enim
criminal agent than women; justified are For
a te. Ergo et tu confundere et porta
from You. Therefore and you confound and gate
ignominiam tuam, quae iustificasti sorores tuas. 16:53
shame your which justified sisters your. 16:53
Et convertam sortem earum, sortem Sodomorum cum
The turn Fate their Fate Sodom with
filiabus suis et sortem Samariae et filiarum eius;
daughters their and Fate Samaria and daughters thereof;
et convertam sortem tuam in medio earum, 16:54 ut
and turn Fate your in the their 16:54 as
portes ignominiam tuam et confundaris in omnibus,
bear shame your and confounded in all
quae fecisti consolans eas. 16:55 Et soror tua
which You made comfort them. 16:55 The sister your
Sodoma et filiae eius revertentur ad pristinum
Sodom and daughters his return to former
statum suum, et Samaria et filiae eius revertentur
state his and Samaria and daughters his return
ad pristinum statum suum, et tu et filiae tuae
to former state his and you and daughters your
revertimini ad pristinum statum vestrum. 16:56
Return to former state of you. 16:56
Nonne fuit Sodoma, soror tua, in fabulam in ore
Did was Sodom sister your in story in mouth

tuo in die superbiae tuae, 16:57 antequam revelaretur
your in day pride your 16:57 before discovered
malitia tua, sicut hoc tempore tu es in opprobrium
malice your as this time you you in reproach
filiarum Syriae et cunctarum in circuitu tuo filiarum
daughters Syria and all in about your daughters
Palaestinarum, quae ambiunt te per gyrum? 16:58
Palestine, which encompass you by about? 16:58
Scelus tuum et ignominiam tuam tu portabis, ait
crime your and shame your you bear, said
Dominus. 16:59 Quia haec dicit Dominus Deus: Et
Lord. 16:59 for this says Lord God: The
faciam tibi, sicut fecisti, qui despexisti iuramentum,
I do you as You did that despised oath
ut irritum faceres pactum. 16:60 Et recordabor ego
as void do agreement. 16:60 The remember I
pacti mei tecum in diebus adulescentiae tuae et
pact my with in days youth your and
suscitabo tibi pactum sempiternum. 16:61 Et
will perform you pact ever. 16:61 The
recordaberis viarum tuarum et confunderis, cum
remember roads your and be ashamed with
receperis sorores tuas te maiores cum minoribus tuis,
receive sisters I you greater with minor your
et dabo eas tibi in filias sed non ex pacto tuo.
and I them you in daughters but not from agreement your.
16:62 Et suscitabo ego pactum meum tecum, et scies
16:62 The will perform I pact my with and know
quia ego Dominus, 16:63 ut recorderis et
because I Lord, 16:63 as remember and
confundaris, et non sit tibi ultra aperire os prae
pale, and not is you more open mouth than
confusione tua, cum placatus fuero tibi in omnibus,
confusion your with appeased I you in all
quae fecisti ‘, ait Dominus Deus. 17:1 Et factum est
which You made ‘ said Lord God. 17: 1 The it is
verbum Domini ad me dicens: 17:2 ‘Fili ho minis,
word of to I saying: 17: 2 ‘Son ho threats;
propone aenigma et narra parabolam ad domum
a resolution riddle and tell parable to home
Israel 17:3 et dices: Haec dicit Dominus Deus:
Israel 17: 3 and say: This says Lord God:

Aquila grandis magnarum alarum, longo pennarum
eagle great great wings, long feathers
ductu, plena plumis et varietate, venit ad Libanum
leadership; full feathers and variety; he came to Lebanon
et tulit cacumen cedri; 17:4 summitatem frondium
and took top cedars; 17: 4 top cropped
eius avellit et transportavit eam in terram Chanaan,
his auellit and transported it in land Canaan
in urbem negotiatorum posuit illam. 17:5 Et tulit de
in city traders set her. 17: 5 The took of
semine terrae et posuit illud in terra pro semine,
seed earth and set it in land for seed,
super aquas multas, quasi salicem posuit illud, 17:6
over water many as willow tree set it 17: 6
ut germinaret et cresceret in vineam latiore humili
as it grew and increase in vineyard spreading low
statura, respicientibus ramis eius ad illam, et radices
stature, observed branches his to it and roots
eius sub illa essent. Facta est ergo vinea et
his under that they were. Achievements is So The vineyard and
fructificavit in palmites et emisit propagines. 17:7
It produced in branches and He gave up shoots. 17: 7
Et fuit aquila altera grandis, magnis alis multisque
The was eagle other great great wings many
plumis; et ecce vinea ista, quasi mittens radices
feathers; and See The vineyard this as sending roots
suas ad eam, palmites suos extendit ad illam, ut
their to it branches their extends to it as
irrigaret eam abundantius quam areolae, in quibus
water it abundantly than beds, in which
erat plantata. 17:8 In terra bona super aquas multas
was planted. 17: 8 in land good over water many
plantata est, ut faciat frondes et portet fructum et
planted is as do leaves and bringing fruit and
sit in vineam grandem. 17:9 Dic: Haec dicit Dominus
is in vineyard large. 17: 9 Say: This says Lord
Deus: Ergone prosperabitur? Nonne radices eius
God: Will it succeed? Did roots his
evellet et fructum eius dstringet, et marcescent
pull and fruit his tender and wither
omnia recentia germina eius, et arescet? Et non
all fresh Germs his and drying? The not

opus erit brachio grandi neque populo multo, ut
work will be arm great or people soon, as
 evellat eam radicitus. 17:10 Ecce plantata est; ergone
pull it radically. 17:10 Look planted it is; But will
 prosperabitur? Nonne, cum tetigerit eam ventus
it succeed? Do not with touches it wind
 urens, siccabitur et in areis, in quibus germinaverat,
The east wither and in areas, in which germinaverat,
 arescet?'. 17:11 Et factum est verbum Domini ad me
wither. ' 17:11 The it is word of to I
 dicens: 17:12 ' Dic ad domum exasperantem: Nescitis
saying: 17:12 ' Tell to home rebellious Know
 quid ista significant? Dic: Ecce venit rex Babylonis
what this mean? Say: Look he came king Babylon
 Ierusalem et assumpsit regem et principes eius et
Jerusalem and He assumed king and leaders his and
 adduxit eos ad semetipsum in Babylonem; 17:13 et
brought them to himself in Babylon; 17:13 and
 tulit de semine regni pepigitque cum eo foedus et
took of seed kingdom covenant with it treaty and
 accepit ab eo iusiurandum, sed et fortes terrae
he received from it The oath but and strong earth
 sustulit, 17:14 ut esset regnum humile et non
picked up, 17:14 as was kingdom low and not
 elevaretur, sed custodiret pactum eius et servaret
sooner, but keep pact his and preserve
 illud. 17:15 Qui recedens ab eo, misit nuntios ad
that. 17:15 He avoiding from it sent news to
 Aegyptum, ut daret sibi equos et populum multum.
Egypt as give to horses and people a lot.
 Numquid prosperabitur vel consequetur salutem, qui
Do prosper or obtain health; that
 fecit haec? Et, qui dissolvit pactum, numquid
he This? and, that melts pact Do
 effugiet? 17:16 Vivo ego, dicit Dominus Deus,
free? 17:16 live I, says Lord God,
 quoniam in loco regis, qui constituit eum regem,
for in place king, that set it king,
 cuius fecit irritum iuramentum et solvit pactum,
the he void oath and paid pact

quod habebat cum eo, in medio Babylonis morietur.
that had with it in the Babylon die.

17:17 Et non in exercitu grandi neque in populo
17:17 The not in army great or in people

multo adiuvabit eum pharao in proelio, in iactu
more help it Pharaoh in battle; in the cast

aggeris et in exstrukione munitionum, ut interficiat
mounts and in building strongholds as kill

animas multas. 17:18 Spreverat enim iuramentum, ut
lives many. 17:18 He despised For oath as

solveret foedus, et ecce dedit manum suam et, cum
release treaty and See given hand his and, with

omnia haec fecerit, non effugiet. 17:19 Propterea haec
all this yield, not escape. 17:19 Therefore this

dicit Dominus Deus: Vivo ego, quoniam iuramentum
says Lord God: live I, for oath

meum, quod sprevit, et foedus meum, quod
my that slighted and treaty my that

praevaricatus est, ponam in caput eius 17:20 et
transgression is I will in head his 17:20 and

expandam super eum rete meum, et comprehendetur
spread over it net my and taken

tendicula mea, et adducam eum in Babylonem et
noose my and I it in Babylon and

iudicabo illum ibi in praevaricatione, qua
judge it there in collusion, which

praevaricatus est in me. 17:21 Et omnes electi eius
transgression is in Me. 17:21 The all elect his

in universo agmine suo gladio cadent; residui autem
in all column his sword fall; survivors Now

in omnem ventum dispergentur, et scietis quia ego
in all wind scattered, and know because I

Dominus locutus sum. 17:22 Haec dicit Dominus
Lord said I am. 17:22 This says Lord

Deus: Et sumam ego de cacumine cedri sublimis et
God: The take I of top cedars high and

ponam; de vertice ramorum eius tenerum distringam
I will; of top branches his tender twig

et plantabo super montem excelsum et eminentem.
and plant over mount high and eminent.

17:23 In monte sublimi Israel plantabo illud; et
17:23 in mount high Israel plant it; and
erumpet in germen et faciet fructum et erit in
terraced in Branch and will fruit and will be in
cedrum magnam; et habitabunt sub ea omnes
cedar great; and live under it all
volucres, et universum volatile sub umbra frondium
The birds, and all volatile under shadow cropped
eius nidificabit. 17:24 Et scient omnia ligna regionis
his nest. 17:24 The know all timber region
quia ego Dominus humiliavi lignum sublime et
because I Lord low wood high and
exaltavi lignum humile et siccavi lignum viride et
up wood low and dried wood green and
frondere feci lignum aridum. Ego Dominus locutus
blossom I wood dry. I Lord said
sum et feci'. 18:1 Et factus est sermo Domini ad
I and I did it. ' 18: 1 The he became is report of to
me dicens: 18:2 'Quid est vo bis quod vulgo
I saying: 18: 2 'What is vo twice that commonly
dicitis proverbium istud in terra Israel dicentes:
say Train this in land Israel saying:
'Patres comederunt uvam acerbam, et dentes filiorum
'fathers ate sour grape, and The teeth children
obstupescunt'? 18:3 Vivo ego, dicit Dominus Deus,
edge '? 18: 3 live I, says Lord God,
non dicetis ultra hoc proverbium in Israel. 18:4 Ecce
not you say more this Train in Israel. 18: 4 Look
omnes animae meae sunt: ut anima patris, ita et
all soul I they are: as soul father, so and
anima filii mea est; anima, quae peccaverit, ipsa
soul children my it is; soul, which disobedience; the
moriatur. 18:5 Et vir, si fuerit iustus et fecerit
die. 18: 5 The man if be just and do
iudicium et iustitiam, 18:6 in montibus non
judgment and justice; 18: 6 in mountains not
comederit et oculos suos non levaverit ad idola
eats and eyes their not up to idols
domus Israel et uxorem proximi sui non violaverit
house Israel and wife neighbor s not violate

et ad mulierem menstruatam non accesserit 18:7 et
and to woman menstruating not approaches 18: 7 and
hominem non afflixerit, pignus debitori reddiderit, per
man not despoiling pledge debtor repay, by
vim nihil rapuerit, panem suum esurienti dederit et
force nothing robbery, bread his hungry give and
nudum operuerit vestimento, 18:8 ad usuram non
naked cover cloth; 18: 8 to interest not
commodaverit et fenus non acceperit, ab iniquitate
lent and loans not received from violence
averterit manum suam, iudicium verum fecerit inter
off hand his judgment true do between
virum et virum, 18:9 in praeceptis meis ambulaverit
man and man 18: 9 in rules I walk
et iudicia mea custodierit, ut faciat veritatem, hic
and judgments my warning, as do the truth here
iustus est, vita vivet, ait Dominus Deus. 18:10 Quod
just is life live said Lord God. 18:10 The
si genuerit filium latronem, effundentem sanguinem
if fathers son thief shedder blood
et facientem unum de istis, 18:11 cum ipse haec
and doing one of these 18:11 with he this
omnia non fecerit, et etiam in montibus comedentem
all not yield, and also in mountains eater
et uxorem proximi sui polluentem, 18:12 egenum et
and wife neighbor s defiled, 18:12 needy and
pauperem affligentem, rapientem rapinas, pignus non
poor oppressed, snatcher violence, pledge not
reddentem et ad idola levantem oculos suos,
return and to idols lifted eyes his
abominationem facientem, 18:13 ad usuram dantem
abomination making 18:13 to interest giver
et fenus accipientem, numquid vivet? Non vivet.
and loans receiver, Do live? no live.
Cum universa detestanda haec fecerit, morte
with all detested this yield, death
moriatur; sanguis eius in ipso erit. 18:14 Quod si
die; blood his in it will be. 18:14 The if
genuerit filium, qui videns omnia peccata patris sui,
fathers a son, that seeing all sins father s
quae fecit, timuerit et non fecerit simile eis: 18:15
which he did, fears and not do like them: 18:15

super montes non comederit et oculos suos non
over mountains not eats and eyes their not
levaverit ad idola domus Israel et uxorem proximi
up to idols house Israel and wife neighbor
sui non violaverit 18:16 et virum non afflixerit,
s not violate 18:16 and man not despoiling
pignus non retinuerit et rapinam non rapuerit,
pledge not retained and robbery not robbery,
panem suum esurienti dederit et nudum operuerit
bread his hungry give and naked cover
vestimento, 18:17 ab iniuria averterit manum suam,
cloth; 18:17 from injury off hand his
usuram et fenus non acceperit, iudicia mea fecerit,
interest and loans not received judgments my yield,
in praeceptis meis ambulaverit, hic non morietur in
in rules I walk; here not die in
iniquitate patris sui, sed vita vivet. 18:18 Pater eius,
violence father s but life live. 18:18 Father his
quia calumniatus est et fecit rapinas nec bonum
because defrauded is and he robbery or good
operatus est in medio populi sui, ecce mortuus est
He worked is in the people s See dead is
in iniquitate sua. 18:19 Et dicitis: ‘Quare non
in violence their own. 18:19 The you say: ‘Why not
portavit filius iniquitatem patris?’. Videlicet, quia
carried son violence the father? ‘. Specifically, because
filius iudicium et iustitiam operatus est, omnia
son judgment and justice He worked is all
praecepta mea custodivit et fecit illa, vivet vita.
rules my He kept and he that live life.
18:20 Anima, quae peccaverit, ipsa morietur; filius
18:20 The person which disobedience; the die; son
non portabit iniquitatem patris, et pater non
not bear violence father, and father not
portabit iniquitatem filii. Iustitia iusti super eum
bear violence sons. justice just over it
erit, et impietas impii erit super eum. 18:21 Si
It will be and wickedness The wicked will be over him. 18:21 If
autem impius egerit paenitentiam ab omnibus
Now The wicked do repent from all

peccatis suis, quae operatus est, et custodierit
sins their which He worked is and warning
universa praecepta mea et fecerit iudicium et
all rules my and do judgment and
iustitiam, vita vivet, non morietur. 18:22 Omnes
justice; life live not die. 18:22 All
iniquitates eius, quas operatus est, non memorabuntur
iniquities his which He worked is not recall
ei; in iustitia sua, quam operatus est, vivet. 18:23
him; in justice his than He worked is live. 18:23
Numquid voluntatis meae est mors impii, dicit
Do will I is death wicked; says
Dominus Deus, et non ut convertatur a viis suis
Lord God, and not as Change from ways their
et vivat? 18:24 Si autem averterit se iustus a
and live? 18:24 If Now off he just from
iustitia sua et fecerit iniquitatem secundum omnes
justice his and do violence according to all
abominationes, quas operari solet impius, numquid
abominations, which work usually the wicked Do
vivet? Omnes iustitiae eius, quas fecerat, non
live? All justice his which done not
recordabuntur; in praevaricatione, qua praevaricatus
remember; in collusion, which transgression
est, et in peccato suo, quod peccavit, in ipsis
is and in sin his that offender in the
moriatur. 18:25 Et dixistis: ‘Non est aequa via
die. 18:25 The you said: ‘I do not is fair road
Domini’. Audite ergo, domus Israel: Numquid via
The Lord. ‘ Listen therefore, house Israel: Do road
mea non est aequa, et non magis viae vestrae
my not is fair, and not more way your
pravae sunt? 18:26 Cum enim averterit se iustus a
unfair? are they? 18:26 with For off he just from
iustitia sua et fecerit iniquitatem, morietur; in
justice his and do violence, die; in
iniustitia, quam operatus est, morietur. 18:27 Et cum
injustice, than He worked is die. 18:27 The with
avertit se impius ab impietate sua, quam operatus
off he The wicked from impiety his than He worked

est, et fecerit iudicium et iustitiam, ipse animam
is and do judgment and justice; he life
suam vivificabit; 18:28 considerans enim et avertens
his quicken; 18:28 considering For and turning
se ab omnibus iniquitatibus suis, quas operatus est,
he from all iniquities; their which He worked is
vita vivet, non morietur. 18:29 Et dicunt domus
life live not die. 18:29 The say house
Israel: 'Non est aequa via Domini'. Numquid viae
Israel: 'I do not is fair road The Lord. ' Do way
meae non sunt aequae, domus Israel, et non magis
I not are indicative house Israel and not more
viae vestrae pravae? 18:30 Idcirco unumquemque
way your equal? 18:30 Therefore each
iuxta vias suas iudicabo, domus Israel, ait
according to ways their judge; house Israel said
Dominus Deus. Convertimini et agite paenitentiam
Lord God. Return and Deal repent
ab omnibus iniquitatibus vestris, et non erit vobis
from all iniquities; your and not will be you
in scandalum iniquitatis. 18:31 Proicite a vobis
in scandal of violence. 18:31 cast from you
omnes praevaricationes vestras, in quibus praevaricati
all prevarications your in which transgressed
estis, et facite vobis cor novum et spiritum novum.
you and do you heart new and spirit the new.
Et quare moriemini, domus Israel? 18:32 Quia
The why die, house Israel? 18:32 for
nolo mortem morientis, dicit Dominus Deus.
I do not want death dying says Lord God.
Revertimini et vivite. 19:1 Et tu, assume planctum
Return and live. 19: 1 The you Help mourning
super principes Israel 19:2 et dices: Qualis erat
over leaders Israel 19: 2 and say: What kind of was
mater tua leaena inter leones! Cubavit in medio
mother your lioness between Lions! screech in the
leunculorum, enutrivit catulos suos. 19:3 Et educavit
lions, reared puppies ones. 19: 3 The Shahr
unum de leunculis suis; leo factus est et didicit
one of young his family; lion he became is and He learned

capere praedam, homines devoravit. 19:4 Et
catch prey, men consumed. 19: 4 The
convocaverunt contra eum gentes, in fovea earum
together against it nations in pit their
captus est; et adduxerunt eum in circulis in terram
arrested it is; and they it in circles in land
Aegypti. 19:5 Quae cum vidisset quoniam
Egypt. 19: 5 What with saw for
exspectaverat, et perierat spes eius, tulit alium de
expected and lost hope his took other of
leunculis suis, leonem constituit eum. 19:6 Qui
young their lion set him. 19: 6 He
incedebat inter leones, factus est leo et didicit
prowled between lions he became is lion and He learned
praedam capere, homines devoravit; 19:7 et fregit
prey catch, men consumed; 19: 7 and He broke
arces eorum et civitates eorum vastavit. Et obstupuit
Heights their and cities their campaign. The botany
terra et plenitudo eius a voce rugitus illius. 19:8
land and fullness his from voice The roar of that. 19: 8
Et convenerunt adversum eum gentes undique de
The assembled against it nations round of
provinciis et expanderunt super eum rete suum, in
provinces and spread over it net his in
fovea earum captus est. 19:9 Et miserunt eum in
pit their arrested It is. 19: 9 The sent it in
caveam in circulis et adduxerunt eum ad regem
cage in circles and they it to king
Babylonis; qui misit eum in carcerem, ne audiretur
Babylon; that sent it in prison do not heard
vox eius ultra super montes Israel. 19:10 Mater tua
voice his more over mountains Israel. 19:10 mother your
vineae assimilabatur super aquam plantata. Fructus
vineyard assimilated over water planted. fruit
eius et frondes eius creverunt ex aquis multis;
his and leaves his increased from water many;
19:11 et factae sunt ei virgae solidae in sceptris
19:11 and made are it staff solid in scepters
dominantium, et exaltata est statura eius usque in
lords and up is stature his up in

nubes, et apparuit in altitudine sua, in multitudine
cloud, and He appeared in height his in numbers
palmitum suorum. 19:12 Et evulsa est in ira in
branches ones. 19:12 The uprooted is in anger in
terramque proiecta, et ventus urens siccavit fructum
The land projectiles; and wind The east dried fruit
eius; abrepta et arefacta est virga roboris eius, ignis
thereof; snatching and dried is staff stamina his fire
comedit eam. 19:13 Et nunc transplantata est in
ate her. 19:13 The now transplanted is in
desertum, in terra invia et sitienti. 19:14 Et egressus
wilderness in land dry and dry. 19:14 The out
est ignis de virga ramorum eius, qui fructum eius
is fire of staff branches his that fruit his
comedit; et non fuit in ea virga fortis, sceptrum
ate; and not was in it staff strong, Sceptre
regni'. Planctus est, et erit in planctum. 20:1 Et
the kingdom. 'Meadow is and will be in mourning. 20: 1 The
factum est in anno septimo, in quinto mense, in
it is in year the seventh, in V month in
decima mensis, venerunt viri de senioribus Israel, ut
tenth month, they men of elders Israel as
interrogarent Dominum, et sederunt coram me. 20:2
ask Lord, and They sat before Me. 20: 2
Et factus est sermo Domini ad me dicens: 20:3 'Fili
The he became is report of to I saying: 20: 3 'Son man,
hominis, loquere senioribus Israel et dices ad
speak elders Israel and say to
eos: Haec dicit Dominus Deus: Num ad
them: This says Lord God: Do to
interrogandum me vos venistis? Vivo ego, quia non
inquire I you come from? live I, because not
respondebo vobis, ait Dominus Deus. 20:4 Numquid
answer you said Lord God. 20: 4 Do
iudicabis eos, numquid iudicabis, fili hominis?
judge them; Do judge, son Man?
Abominationes patrum eorum ostende eis. 20:5 Et
abominations fathers their show them. 20: 5 The
dices ad eos: Haec dicit Dominus Deus: In die qua
say to them: This says Lord God: in day which

elegi Israel et levavi manum meam pro stirpe
I Israel and I hand I for stock
domus Iacob et apparui eis in terra Aegypti et
house Jacob and myself them in land Egypt and
levavi manum meam pro eis dicens: Ego Dominus
I hand I for them saying: I Lord
Deus vester; 20:6 in die illa levavi manum meam
God your; 20: 6 in day that I hand I
pro eis, ut educerem eos de terra Aegypti in
for them, as lead them of land Egypt in
terram, quam provideram eis fluentem lacte et
land than provided them flowing milk and
melle, quae est egregia inter omnes terras. 20:7 Et
honey; which is excellent between all countries. 20: 7 The
dixi ad eos: Unusquisque abominationes oculorum
I to them: Each abominations eyes
suorum abiciat, et in idolis Aegypti nolite pollui: ego
their throw and in idols Egypt do not defile I
Dominus Deus vester. 20:8 Et irritaverunt me
Lord God your. 20: 8 The provoked I
nolueruntque me audire; unusquisque abominationes
would not I to hear; each abominations
oculorum suorum non proiecit, nec idola Aegypti
eyes their not rejected, or idols Egypt
reliquerunt. Et dixi, ut effunderem indignationem
left. The I said, as vent indignation
meam super eos et consummarem iram meam in
I over them and finished anger I in
eis in medio terrae Aegypti. 20:9 Et feci propter
them in the earth Egypt. 20: 9 The I for
nomen meum, ut non violaretur coram gentibus, in
name my as not violated before nations, in
quarum medio erant, et inter quas apparui eis, ut
the the were and between which myself them, as
educerem eos de terra Aegypti. 20:10 Eduxi ergo eos
lead them of land Egypt. 20:10 I So them
de terra Aegypti et duxi in desertum. 20:11 Et
of land Egypt and I thought in wilderness. 20:11 The
dedi eis praecepta mea et iudicia mea ostendi eis,
I them rules my and judgments my show them,

quae faciat homo et vivat in eis. 20:12 Insuper et
which do man and live in them. 20:12 In addition, and
sabbata mea dedi eis, ut essent signum inter me et
sabbath my I them, as they sign between I and
eos, et scirent quia ego Dominus sanctificans eos.
them; and know because I Lord sanctifies them.
20:13 Et irritaverunt me domus Israel in deserto: in
20:13 The provoked I house Israel in desert: in
praeceptis meis non ambulaverunt et iudicia mea
rules I not walk and judgments my
proiecerunt, quae faciens homo vivet in eis, et
threw, which making man live in them, and
sabbata mea violaverunt vehementer. Dixi ergo, ut
sabbath my violated greatly. I said, therefore, as
effunderem furorem meum super eos in deserto et
vent anger my over them in desert and
consumerem eos. 20:14 Et feci propter nomen meum,
end them. 20:14 The I for name my
ne violaretur coram gentibus, de quibus eduxi eos
do not violated before nations, of which I brought them
in conspectu earum. 20:15 Attamen ego levavi
in before them. 20:15 However, I I
quoque manum meam super eos in deserto, ne
also hand I over them in wilderness do not
inducerem eos in terram, quam dedi eis fluentem
bring them in land than I them flowing
lacte et melle, praecipuam terrarum omnium; 20:16
milk and honey; principal countries all; 20:16
quia iudicia mea proiecerunt et in praeceptis meis
because judgments my threw and in rules I
non ambulaverunt et sabbata mea violaverunt, post
not walk and sabbath my violated, after
idola enim sua cor eorum gradiebatur. 20:17 Et
idols For his heart their going. 20:17 The
pepercit oculus meus super eos, ut non interficerem
spared eye my over them; as not destroying
eos; nec consumpsi eos in deserto. 20:18 Dixi autem
them; or end them in the desert. 20:18 I said, Now
ad filios eorum in solitudine: In praeceptis patrum
to children their in wilderness; in rules fathers
vestrorum nolite incedere nec iudicia eorum
your do not walk or judgments their

custodiatis nec in idolis eorum polluamini. 20:19 **Ego**
keep or in idols their yourselves. 20:19 I
Dominus Deus vester. In praeceptis meis ambulate et
Lord God your. in rules I walk and
iudicia mea custodite et facite ea 20:20 et sabbata
judgments my keep and do it 20:20 and sabbath
mea sanctificate, ut sint signum inter me et vos, et
my hallow as are sign between I and you and
sciatur quia ego Dominus Deus vester. 20:21 **Et**
show because I Lord God your. 20:21 The
exacerbaverunt me filii; in praeceptis meis non
exasperated I children; in rules I not
ambulaverunt et iudicia mea non custodierunt, ut
walk and judgments my not observed, as
facerent ea, quae cum fecerit homo, vivet in eis, et
do it which with do man, live in them, and
sabbata mea violaverunt. Et comminatus sum, ut
sabbath my violated. The threatened I as
effunderem furorem meum super eos et
vent anger my over them and
consummarem iram meam in eis in deserto. 20:22
finished anger I in them in the desert. 20:22
Averti autem manum meam et feci propter nomen
I withdrew Now hand I and I for name
meum, ut non violaretur coram gentibus, de quibus
my as not violated before nations, of which
eduxi eos in oculis earum. 20:23 **Iterum levavi**
I brought them in eyes them. 20:23 Again I
manum meam in eos in solitudine, ut dispergerem
hand I in them in wilderness as scatter
illos in nationes et ventilarem in terras, 20:24 **eo**
them in nations and disperse in lands, 20:24 it
quod iudicia mea non fecissent et praecepta mea
that judgments my not done and rules my
reprobassent et sabbata mea violassent et post idola
rejected and sabbath my violated and after idols
patrum suorum fuissent oculi eorum. 20:25 **Ergo et**
fathers their have been eyes them. 20:25 Therefore and
ego dedi eis praecepta non bona et iudicia, in
I I them rules not good and judgments, in
quibus non vivent; 20:26 **et pollui eos in muneribus**
which not live; 20:26 and polluted them in gifts

suis, cum offerrent omne, quod aperit vulvam, ut
their with offer all that opens matrix, as
horrorem eis incuterem, et sciant quia ego
horror them desolate, and know because I
Dominus. 20:27 Quam ob rem loquere ad domum
Lord. 20:27 How for business speak to home
Israel, fili hominis, et dices ad eos: Haec dicit
Israel son man, and say to them: This says
Dominus Deus: Adhuc et in hoc blasphemaverunt
Lord God: yet and in this blasphemed
me patres vestri, cum sprevissem me contemnentes,
I fathers your with set I scorning
20:28 et induxissem eos in terram, super quam
20:28 and I had them in land over than
levavi manum meam, ut darem eis. Viderunt
I hand I as give them. They have seen
omnem collem excelsum et omne lignum nemorosum
all hill high and all wood green
et immolaverunt ibi victimas suas et dederunt ibi
and offered there victims their and they there
irritationem oblationis suae et posuerunt ibi odorem
provocation offering his and put there odor
suavitatis suae et libaverunt libationes suas. 20:29
aroma his and have sacrificed libations their own. 20:29
Et dixi ad eos: Quid est excelsum, ad quod vos
The I to them: What is high to that you
ingredimini? Et vocatum est nomen eius Excelsum
go? The called is name his High
usque ad hanc diem. 20:30 Propterea dic ad domum
up to this Day. 20:30 Therefore tell to home
Israel: Haec dicit Dominus Deus: Certe in via
Israel: This says Lord God: certainly in road
patrum vestrorum vos polluimini et post offendicula
fathers your you pollute and after offenses
eorum vos fornicamini 20:31 et in oblatione
their you prostitution 20:31 and in offering
donorum vestrorum, cum traducitis filios vestros per
gifts your with make children your by
ignem; vos polluimini in omnibus idolis vestris usque
fire; you pollute in all idols your up
hodie, et ego respondebo vobis, domus Israel? Vivo
today, and I answer you house Israel? live

ego, dicit Dominus Deus, quia non respondebo vobis.
I, says Lord God, because not answer to you.

20:32 Neque cogitatio mentis vestrae fiet dicentium:
20:32 nor thought mind your will be saying:

‘Erimus sicut gentes et sicut cognationes terrarum,
‘We will be as nations and as families lands,

ut colamus ligna et lapides’. **20:33 Vivo ego, dicit**
as We worship timber and The stones’. 20:33 live I, says

Dominus Deus, quoniam in manu forti et brachio
Lord God, for in hand strong and arm

extento et in furore effuso regnabo super vos.
outstretched and in anger shedding I rule over You.

20:34 Et educam vos de populis et congregabo vos
20:34 The Lead you of people and I gather you

de terris, in quibus dispersi estis; in manu valida
of countries in which scattered you are; in hand strong

et brachio extento et in furore effuso. **20:35 Et**
and arm outstretched and in anger shedding. 20:35 The

adducam vos in desertum populorum et iudicio
I you in desert people and trial

contendam vobiscum ibi facie ad faciem. **20:36 Sicut**
with with there the to face. 20:36 As

iudicio contendi adversum patres vestros in deserto
trial I argued against fathers your in desert

terrae Aegypti, sic iudicio contendam vobiscum, dicit
earth Egypt, so trial with you says

Dominus Deus, 20:37 et transire vos faciam sub
Lord God, 20:37 and pass you I do under

baculo meo et inducam vos in vinculis foederis.
staff I and bring you in bonds Meeting.

20:38 Et segregabo de vobis transgressores et impios
20:38 The sever of you transgressors and impious

et de terra incolatus eorum educam eos, et terram
and of land residence their Lead them; and land

Israel non ingredientur, et scietis quia ego Dominus.
Israel not go: and know because I Lord.

20:39 Et vos, domus Israel, haec dicit Dominus
20:39 The you house Israel this says Lord

Deus: Singuli post idola vestra ambulate et servite
God: Each after idols your walk and serve

eis. Sed postea nonne audietis me et nomen meum
them. but later not listen I and name my
sanctum non polluetis ultra in muneribus vestris et
St. not pollute more in gifts your and
in idolis vestris? 20:40 In monte enim sancto meo,
in idols your thoughts? 20:40 in mount For St. I
in monte excelso Israel, ait Dominus Deus, ibi
in mount high Israel said Lord God, there
serviet mihi omnis domus Israel: omnes, inquam, in
serve I all house Israel: all I say, in
terra, in qua placebunt mihi; et ibi quaeram
land, in which please me; and there require
donaria vestra et primitias oblationum vestrarum in
gifts your and contributions offerings your in
omnibus sanctificationibus vestris. 20:41 In odorem
all sanctifyings your. 20:41 in odor
suavitatis suscipiam vos, cum eduxero vos de populis
aroma I accept you with bring you of people
et congregavero vos de terris, in quas dispersi estis,
and gather you of countries in which scattered you
et sanctificabor in vobis in oculis nationum. 20:42
and Hallow in you in eyes nations. 20:42
Et scietis quia ego Dominus, cum induxero vos ad
The know because I Lord, with I you to
terram Israel, in terram, pro qua levavi manum
land Israel in land for which I hand
meam, ut darem eam patribus vestris. 20:43 Et
I as give it fathers your. 20:43 The
recordabimini ibi viarum vestrarum et omnium
remember there roads your and all
scelerum vestrorum, quibus polluti estis, et
crimes your which Unclean you and
displcebitis vobis in conspectu vestro in omnibus
loathe you in before your in all
malitiis vestris, quas fecistis. 20:44 Et scietis quia
wickedness your which you did. 20:44 The know because
ego Dominus, cum benefecero vobis propter nomen
I Lord, with deal you for name
meum, non secundum vias vestras malas neque
my not according to ways your bad or

secundum scelera vestra pessima, domus Israel ‘, ait
according to crimes your the worst, house Israel ‘ said
Dominus Deus. 21:1 Et factus est sermo Domini ad
Lord God. 21: 1 The he became is report of to
me dicens: 21:2 ‘ Fili hominis, pone faciem tuam
I saying: 21: 2 ‘ Son man, set face your
contra meridiem et stilla ad austrum et propheta
against south and drop to south and prophet
ad saltum agri Nageb. 21:3 Et dices saltui Nageb:
to forest field South. 21: 3 The say forest south:
Audi verbum Domini. Haec dicit Dominus Deus:
Listen word Lord. This says Lord God:
Ecce ego succendam in te ignem, et comburet in te
Look I kindle in you fire and burn in you
omne lignum viride et omne lignum aridum; non
all wood green and all wood dry; not
exstinguetur flamma succensionis, et comburetur in
out flame fire; and burned in
ea omnis facies ab austro usque ad aquilonem. 21:4
it all face from south up to north. 21: 4
Et videbit universa caro quia ego Dominus succendi
The see all flesh because I Lord heated
eam, nec exstinguetur’. 21:5 Et dixi: ‘ Heu, Domine
it or quenched. ‘ 21: 5 The I said: ‘ Ah! O
Deus! Ipsi dicunt de me: ‘Numquid non per
God! they say of me: ‘Do not by
parabolas loquitur iste?’”. 21:6 Et factus est sermo
parables talks this? ‘. 21: 6 The he became is report
Domini ad me dicens: 21:7 ‘ Fili hominis, pone
of to I saying: 21: 7 ‘ Son man, set
faciem tuam ad Ierusalem et stilla ad sanctuaria et
face your to Jerusalem and drop to sanctuaries and
propheta contra humum Israel. 21:8 Et dices terrae
prophet against ground Israel. 21: 8 The say earth
Israel: Haec dicit Dominus Deus: Ecce ego ad te, et
Israel: This says Lord God: Look I to you and
eiciam gladium meum de vagina sua et occidam in
drive sword my of sheath his and kill in
te iustum et impium. 21:9 Pro eo autem quod
you just and wicked. 21: 9 Pro it Now that

occidi in te iustum et impium, idcirco egredietur
killed in you just and impious therefore Unleashed
gladius meus de vagina sua ad omnem carnem, ab
sword my of sheath his to all flesh from
austro ad aquilonem, 21:10 ut sciat omnis caro quia
south to north 21:10 as know all flesh because
ego Dominus eduxi gladium meum de vagina sua
I Lord I brought sword my of sheath his
irrevocabilem. 21:11 Et tu, fili hominis, ingemisce in
irrevocable. 21:11 The you son man, sigh in
contritione lumborum et in amaritudinibus ingemisce
destruction lumbar and in bitterness sigh
coram eis. 21:12 Cumque dixerint ad te: ‘Quare tu
before them. 21:12 when say to you: ‘Why you
gemis?’, dices: Pro auditu quia venit et tabescet
sigh? ‘ say: Pro hearing because he came and melt
omne cor, et dissolventur universae manus, et
all heart, and limp all hand, and
infirmabitur omnis spiritus, et per cuncta genua
invalidated all spirit, and by all knees
fluent aquae; ecce venit et fiet ‘, ait Dominus
flow water; See he came and will be ‘ said Lord
Deus. 21:13 Et factus est sermo Domini ad me
God. 21:13 The he became is report of to I
dicens: 21:14 ‘ Fili hominis, propheta et dices: Haec
saying: 21:14 ‘ Son man, prophet and say: This
dicit Dominus Deus: Loquere: Gladius, gladius
says Lord God: Speak: sword sword
exacutus est et etiam limatus; 21:15 ut caedat
sharpened is and also polished; 21:15 as do
victimas exacutus est, ut splendeat limatus est. 21:16
victims sharpened is as glitter furbished It is. 21:16
Et datus est ad levigandum, ut teneatur manu. Iste
The given is to polished, as held hand. this
exacutus est gladius et iste limatus, ut sit in manu
sharpened is sword and this polished, as is in hand
interficietis. 21:17 Clama et ulula, fili hominis,
the killer. 21:17 Cry and howl, son man,
quia hic directus est in populum meum, hic in
because here direct is in people my here in

cunctos duces Israel, qui gladio traditi sunt cum
all leaders Israel that sword delivered are with
populo meo. 21:18 Idcirco plaude super femur, quia
people mine. 21:18 Therefore strike over thigh, because
probatio est, dicit Dominus Deus. 21:19 Tu ergo, fili
testing is says Lord God. 21:19 You therefore, son
hominis, propheta et percute manu ad manum. Et
man, prophet and strike hand to hand. The
duplicetur gladius, ac triplicetur gladius
doubled sword and tripled sword
interfectorum: hic est gladius occisionis magnae, qui
wounded: here is sword slaughter great that
eos circumdat, 21:20 ut cor tabescat, et
them surveillance 21:20 as heart grieve, and
multiplicentur corruentes. In omnibus portis eorum
increase fall. in all gates their
dedi occisionem gladii: eheu, facti acuti et limati
I slaughter the sword; Hey, they acute and Fashioned
ad fulgendum, politi ad caedem! 21:21 'Exacuere,
to glitter political to murder! 21:21 'Sharpen
vade ad dexteram sive ad sinistram, quocumque acies
go to right or to left, wherever line
tuae sunt destinatae'. 21:22 Quin et ego plaudam
your are determined. 21:22 On and I clap
manu ad manum et saturabo indignationem meam,
hand to hand and gorge indignation I
ego Dominus locutus sum'. 21:23 Et factus est
I Lord said I am. ' 21:23 The he became is
sermo Domini ad me dicens: 21:24 'Et tu, fili
report of to I saying: 21:24 'And you son
hominis, pone tibi duas vias, ut veniat gladius regis
man, set you two ways, as come sword s
Babylonis: de terra una egrediantur ambae; et
Babylon; of land one go! both; and
indicem statue, in capite viae civitatis statue. 21:25
index Set, in head way city Set. 21:25
Viam pones, quo veniat gladius, ad Rabba filiorum
way Place which come sword to Rabbah children
Ammon et ad Iudam in Ierusalem munitissimam.
Ammon and to Judah in Jerusalem fortified.
21:26 Stat enim rex Babylonis in bivio in capite
21:26 stands For king Babylon in crossroad in head

duarum viarum, divinationem quaerens, commiscens
two roads, divination seeking shuffling
sagittas; interrogat teraphim, iecur consulit. 21:27 Ad
arrows; asks images, liver advises. 21:27 the
dexteram eius facta est divinatio super Ierusalem, ut
right his made is Inspired over Jerusalem as
ponat arietes, ut aperiat os ad caedem, ut elevet
set rams, as open mouth to murder as raises
vocem in ululatu, ut ponat arietes contra portas, ut
voice in shouting, as set rams against gates, as
comportet aggerem, ut aedificet munitiones. 21:28
up mound, as build forts. 21:28
Eritque quasi consulens frustra oraculum in oculis
Otherwise as consulting pieces oracle in eyes
eorum, et iuramenta sanctissima sunt eis; ipse
their and oaths most are them; he
autem in memoriam revocabit iniquitatem ad
Now in memory back violence to
capiendum. 21:29 Idcirco haec dicit Dominus Deus:
taken. 21:29 Therefore this says Lord God:
Pro eo quod in memoriam revocastis iniquitatem
Pro it that in memory brought back violence
vestram, et revelatae sunt praevaricationes vestrae,
your and revealed are prevarications your
et apparuerunt peccata vestra in omnibus operibus
and appeared sins your in all works
vestris; pro eo, inquam, quod in memoriam revocati
you; for it I say, that in memory recalled
estis, manu capiemi. 21:30 Tu autem, profane,
you hand caught. 21:30 You however, profanity,
impie dux Israel, cuius venit dies in tempore
wickedly leader Israel the he came day in time
iniquitatis finitae — 21:31 haec dicit Dominus Deus
of violence limited - 21:31 this says Lord God
— auferatur cidaris, tollatur corona; hoc non erit
- away miter, removed crown; this not will be
amplius. Humile sublevetur, et sublime humilietur.
longer. low purchased and high low.
21:32 Ruinam, ruinam, ruinam ponam illud; et hoc
21:32 downfall downfall failure I will it; and this

non fiet, donec veniat, cuius est iudicium, et
not it will be done, until come, the is trial and
tradam ei. 21:33 Et tu, fili hominis, propheta et
I will to him. 21:33 The you son man, prophet and
dic: Haec dicit Dominus Deus ad filios Ammon et
say: This says Lord God to children Ammon and
ad opprobrium eorum; et dices: Gladius, gladius est
to reproach them; and say: sword sword is
evaginatus ad occidendum, limatus ad consumendum,
drawn to murder, furbished to consume
ut fulgeat, 21:34 cum tibi videntur vana, et
as shine 21:34 with you they seem vain, and
divinantur mendacia, ut ponatur gladius ad colla
divine a lies, as put sword to neck
profanorum impiorum, quorum venit dies in tempore
secular wicked, the he came day in time
iniquitatis finitae. 21:35 Revertatur ad vaginam suam.
of violence finite. 21:35 return to sheath own.
In loco, in quo creatus es, in terra nativitatis tuae
in place in which created you in land birth your
iudicabo te. 21:36 Et effundam super te
judge You. 21:36 The pour over you
indignationem meam, in igne furoris mei sufflabo in
indignation I in fire fierce my blow in
te; daboque te in manus hominum insipientium et
you; I you in hand men foolish and
fabricantium interitum. 21:37 Igni eris cibus,
experts destruction. 21:37 fire You will be food
sanguis tuus erit in medio terrae; oblivioni traderis,
blood your will be in the land; forgotten given,
quia ego Dominus locutus sum'. 22:1 Et factum est
because I Lord said I am. ' 22: 1 The it is
verbum Domini ad me dicens: 22:2 ' Et tu, fili
word of to I saying: 22: 2 ' The you son
hominis, num iudicas, num iudicas civitatem
man, or judge, or judge city
sanguinum? 22:3 Et ostendes ei omnes abominaciones
blood? 22: 3 The show it all abominations
suas et dices: Haec dicit Dominus Deus: Civitas
their and say: This says Lord God: States
effundens sanguinem in medio sui, ut veniat tempus
sheds blood in the s as come time

eius et, quae fecit idola contra semetipsam, ut
his and, which he idols against herself as
pollueretur. 22:4 In sanguine tuo, qui a te effusus
pollution. 22: 4 in blood your that from you Unstable
est, deliquisti; et in idolis tuis, quae fecisti, polluta
is guilty; and in idols your which You did polluted
es; et appropinquare fecisti dies tuos et adduxisti
art; and approach; You made day your and brought
tempus annorum tuorum. Propterea dedi te
time years Your. Therefore I you
opprobrium gentibus et irrisionem universis terris.
reproach nations and mocking all countries.
22:5 Quae iuxta sunt et quae procul a te,
22: 5 What according to are and which at from you
triumphabunt de te, sordibus famosa, grandis
mock of you filth famous, great
tumultu. 22:6 Ecce principes Israel singuli pro
confusion. 22: 6 Look leaders Israel each for
brachio suo fuerunt in te ad effundendum
arm his were in you to shed
sanguinem. 22:7 Pater et mater contempti sunt in
the blood. 22: 7 Father and mother undervalued are in
te, advena oppressus est in medio tui, pupillum et
you alien crushed is in the your orphan and
viduam afflixerunt apud te. 22:8 Sanctuaria mea
widow afflict in You. 22: 8 shrines my
sprevisti et sabbata mea profanasti. 22:9 Viri
despised and sabbath my pollute. 22: 9 men
detractores fuerunt in te ad effundendum sanguinem
detractors were in you to shed blood
et super montes comederunt in te; scelus operati
and over mountains ate in you; crime operated
sunt in medio tui. 22:10 Verecundiora patris
are in the You. 22:10 nakedness father
discooperuerunt in te, immunditiam menstruatae
uncovered in you impurity menstruated
humiliaverunt in te; 22:11 et unus in uxorem
afflict in you; 22:11 and one in wife
proximi sui operatus est abominationem, et alter
neighbor s He worked is abomination and other

nurum suam polluit nefarie; frater sororem suam,
daughter his pollutes wickedly; brother sister his

filiam patris sui, oppressit in te. 22:12 Munera
daughter father s crushed in You. 22:12 gifts

acceperunt apud te ad effundendum sanguinem,
took in you to shed blood

usuram et fenus accepisti et avare proximos tuos
interest and loans received and greedily neighbors your

calumniabaris meique oblita es, ait Dominus Deus.
extortion mine forgetful you said Lord God.

22:13 Ecce complosi manus meas super lucrum tuum,
22:13 Look clapped hand I over profit your

quod fecisti, et super sanguinem, qui effusus est in
that You did and over blood that Unstable is in

medio tui. 22:14 Numquid sustinebit cor tuum, aut
the You. 22:14 Do stand? heart your or

praevallebunt manus tuae in diebus, quos ego faciam
prevail hand your in days which I I do

tibi? Ego Dominus locutus sum et faciam; 22:15 et
you? I Lord said I and I do; 22:15 and

dispergam te in nationes et ventilabo te in terras
scatter you in nations and disperse you in countries

et deficere faciam immunditiam tuam a te: 22:16
and fail I do impurity your from you: 22:16

et profanabo me in te in conspectu gentium, et
and break I in you in before nations, and

scies quia ego Dominus'. 22:17 Et factum est
know because I The Lord. ' 22:17 The it is

verbum Domini ad me dicens: 22:18 ' Fili hominis,
word of to I saying: 22:18 ' Son man,

versa est mihi domus Israel in scoriam; omnes isti
versa is I house Israel in dross all these

argentum et aes et stannum et ferrum et
silver and brass and tin and iron and

plumbum in medio fornacis, scoria facti sunt. 22:19
lead in the furnace, dross they They are. 22:19

Propterea haec dicit Dominus Deus: Eo quod versi
Therefore this says Lord God: Travel that backs

estis omnes in scoriam, propterea ecce ego
you all in dross, therefore See I

congregabo vos in medio Ierusalem 22:20
I gather you in the Jerusalem 22:20

congregatione argenti et aeris et ferri et plumbi et
community silver and air and iron and lead and
stanni in medio fornacis, ut succendatur in ea ignis
tin in the furnace, as burn in it fire
ad conflandum: sic congregabo in furore meo et in
to melt; so I gather in anger I and in
ira mea et ponam et conflabo vos 22:21 et
anger my and I will and refine you 22:21 and
congregabo vos et succendam vos in igne furoris
I gather you and kindle you in fire fierce
mei, et conflabimini in medio eius. 22:22 Ut
my and melted in the her. 22:22 To
conflatur argentum in medio fornacis, sic conflabimini
melted silver in the furnace, so melted
in medio eius; et scietis quia ego Dominus
in the thereof; and know because I Lord
effuderim indignationem meam super vos'. 22:23 Et
pour indignation I over you '. 22:23 The
factum est verbum Domini ad me dicens: 22:24 ‘
it is word of to I saying: 22:24 ‘
Fili hominis, dic ei: Tu es terra, super quam non
Son man, tell to: You you land, over than not
cecidit pluvia neque imber in die furoris, 22:25 cuius
fallen rain or rain in day fierce, 22:25 the
duces in medio eius sicut leo rugiens capiensque
leaders in the his as lion roaring ravening
praedam: animas devoraverunt, opes et pretium
prey: lives devoured, resources and price
acceperunt, viduas eius multiplicaverunt in medio
received, widows his many in the
illius. 22:26 Sacerdotes eius contempserunt legem
of that. 22:26 priests his despised law
meam et polluerunt sanctuaria mea, inter sanctum
I and polluted sanctuaries my between St.
et profanum non habuerunt distantiam et inter
and profanity not had distance and between
pollutum et mundum non docuerunt distinguere et
unclean and world not taught distinguish and
a sabbatis meis averterunt oculos suos, et
from sabbaths I withdrawn eyes his and

coinquinabar in medio eorum. 22:27 Principes eius in
profaned in the them. 22:27 Leaders his in
medio illius quasi lupi rapientes praedam ad
the of as wolves tearing prey to
effundendum sanguinem et perdendas animas et
shed blood and sift lives and
avare sectanda lucra. 22:28 Prophetae autem eius
greedily dishonest gain. 22:28 prophets Now his
liniebant eis omnia calce, videntes vana et divinantes
daubed them all lime seeing empty and divining
eis mendacium, dicentes: ‘Haec dicit Dominus Deus’,
them lies, saying: ‘This says Lord God’
cum Dominus non sit locutus. 22:29 Populus terrae
with Lord not is he said. 22:29 people earth
calumniabatur calumniam et rapiebat violenter;
extortion oppression and patriot violence;
egenum et pauperem affligebant et advenam
needy and poor afflicting and the stranger
opprimebant absque iudicio. 22:30 Et quaesivi de eis
oppressed without trial. 22:30 The I asked of them
virum, qui interponeret saepem et staret in
man that interposing fence and standing in
confractione contra me pro terra, ne dissiparem
breach against I for land, do not down
eam, et non inveni. 22:31 Et effudi super eos
it and not found. 22:31 The out over them
indignationem meam, in igne irae meae consumpsi
indignation I in fire anger I end
eos, viam eorum in caput eorum reddidi ‘, ait
them; way their in head their paid ‘ said
Dominus Deus. 23:1 Et factus est sermo Domini ad
Lord God. 23: 1 The he became is report of to
me dicens: 23:2 ‘ Fili hominis, duae mulieres filiae
I saying: 23: 2 ‘ Son man, two women daughters
matris unius fuerunt 23:3 et fornicatae sunt in
mother one were 23: 3 and prostitution, are in
Aegypto, in adulescentia sua fornicatae sunt; ibi
Egypt in youth his prostitution, they are: there
subacta sunt ubera earum, et tactae sunt mammae
kneaded are breasts their and points are mammary

virginitatis earum. 23:4 Nomina autem earum Oolla
virginity them. 23: 4 names Now their Oolla
maior et Ooliba soror eius; et habui eas, et
more and Ooliba sister thereof; and I them, and
pepererunt filios et filias: porro earum nomina
bore children and daughters; the their names
Samaria Oolla et Ierusalem Ooliba. 23:5 Fornicata
Samaria Oolla and Jerusalem Ooliba. 23: 5 played
est igitur Oolla discedens a me; et insanivit in
is So Oolla departing from me; and she in
amatores suos, in Assyrios: bellatores 23:6 vestitos
lovers his in Assyria: war 23: 6 clothed
hyacintho, principes et magistratus, iuvenes
blue leaders and The magistrates young people
desiderabiles universi, equites ascensores equorum.
price all horse riders horses.
23:7 Et dedit fornicationes suas ad eos electos
23: 7 The given prostitution their to them elect
filiorum Assyriae universos; et apud omnes, in quos
children Assyria all; and in all in which
insanivit, in omnibus idolis eorum polluta est. 23:8
she was, in all idols their polluted It is. 23: 8
Insuper et fornicationes suas, quas habuerat in
In addition, and prostitution their which had in
Aegypto, non reliquit; nam et illi dormierunt cum
Egypt not left; for and they sleep with
ea in adulescentia eius, et illi tetigerant ubera
it in youth his and they they touched breasts
virginitatis eius et effuderant fornicationem suam
virginity his and poured prostitution his
super eam. 23:9 Propterea tradidi eam in manus
over her. 23: 9 Therefore delivered it in hand
amatorum suorum, in manus filiorum Assyriae, in
lovers their in hand children Assyrians in
quos insanivit; 23:10 ipsi discooperuerunt ignominiam
which she; 23:10 they uncovered shame
eius, filios et filias illius tulerunt et ipsam
his children and daughters of took and it
occiderunt gladio; et facta est famosa mulieribus, et
killed sword; and made is famous women and

iudicia perpetrarunt in ea. 23:11 **Quod cum vidisset**
judgments crime in them. 23:11 The with saw
soror eius Ooliba, plus quam illa insanivit libidine
sister his Ooliba more than that she lust
et fornicatione sua super fornicationem sororis suae.
and fornication his over prostitution sister His.
23:12 In filios Assyriorum amore exarsit: duces et
23:12 in children Assyrians love flamed: leaders and
magistratus, bellatores indutos veste pretiosa, equites,
The magistrates war wearing clothing expensive, horse
qui vectabantur equis, adulescentes cuncti
that riding horses young all
desiderabiles. 23:13 Et vidi quod polluta esset: via
desirable. 23:13 The I that polluted he was: road
una ambarum; 23:14 et auxit fornicationes suas.
one both; 23:14 and increased prostitution their own.
Cumque vidisset viros depictos in pariete, imagines
when saw men painted in wall photos
Chaldaeorum expressas sinopide, 23:15 et accinctos
Chaldeans portrayed vermilion, 23:15 and girded
balteis renes, et tiaras defluentes in capitibus eorum;
girdles kidneys, and caps; flow? in heads them;
aspectus essedariorum omnibus, similitudo filiorum
appearance princes to all form children
Babylonis, quorum patria Chaldaea. 23:16 Et
Babylon the country Chaldean. 23:16 The
insanivit super eos concupiscentia oculorum suorum
she over them lust eyes their
et misit nuntios ad eos in Chaldaeam. 23:17
and sent news to them in Chaldean. 23:17
Cumque venissent ad eam filii Babylonis ad cubile
when come to it children Babylon to bed
amoris, polluerunt eam stupris suis; et, cum
love, polluted it debauchery his family; and, with
polluta esset ab eis, recessit anima eius ab illis.
polluted was from them, retired soul his from them.
23:18 Cum manifestasset fornicationes suas et
23:18 with reveals prostitution their and
discooperuisset ignominiam suam, recessit anima mea
discovered her shame his retired soul my
ab ea, sicut recesserat anima mea a sorore eius.
from it as withdrawn soul my from sister her.

23:19 Multiplicavit autem fornicationes suas, recordans
23:19 He made many Now prostitution their remembering
dies adulescentiae suae, quibus fornicata est in terra
day youth his which played is in land
Aegypti; 23:20 et insanivit libidine in amatores suos,
Egypt; 23:20 and she lust in lovers his
quorum membra sunt ut membra asinorum, et sicut
the members are as members asses and as
fluxus equorum fluxus eorum. 23:21 Et desiderasti
diarrhea horses diarrhea them. 23:21 The desired
scelus adulescentiae tuae, quando subacta sunt in
crime youth your when kneaded are in
Aegypto ubera tua, et tactae mammae pubertatis
Egypt breasts your and points mammary youth
tuae. 23:22 Propterea, Ooliba, haec dicit Dominus
Your. 23:22 Therefore, Ooliba this says Lord
Deus: Ecce ego suscitabo amatores tuos contra te, de
God: Look I will perform lovers your against you of
quibus recessit anima tua; et congregabo eos
which retired soul your; and I gather them
adversum te in circuitu, 23:23 filios Babylonis et
against you in around 23:23 children Babylon and
universos Chaldaeos, Phacud et Sue et Cue, omnes
all Chaldeans Pekod and Sue and Koa, all
filios Assyriorum cum eis, iuvenes desiderabiles,
children Assyrians with them, young people desirable,
duces et magistratus universos, essedarios et
leaders and The magistrates all great lords and
nominatos, ascensores equorum omnes. 23:24 Et
nominated riders horses everyone. 23:24 The
venient super te instructi curru et rota, cum
come over you equipped car and wheel, with
multitudine populorum; scuto et clipeo et galea
numbers people; shield and shield and helmet
armabuntur contra te undique, et dabo coram eis
buckler against you everywhere, and I before them
iudicium, et iudicabunt te iudiciis suis. 23:25 Et
trial and judge you decisions their own. 23:25 The
ponam zelum meum in te, quem exercent tecum in
I will jealous my in you which exercise with in
furore: nasum tuum et aures tuas praecedent et,
anger; nose your and ears I off and,

quae remanserint de te, gladio concident; ipsi filios
which remain of you sword fall; they children
tuos et filias tuas capient, et novissimum tuum
your and daughters I take and last your
devorabitur igni. 23:26 Et denudabunt te vestimentis
devoured fire. 23:26 The strip you clothing
tuis et tollent vasa gloriae tuae; 23:27 et cessare
your and take vessels glory your; 23:27 and stop
faciam scelus tuum de te et fornicationem tuam de
I do crime your of you and prostitution your of
terra Aegypti, nec levabis oculos tuos ad eos et
land Egypt, or lift eyes your to them and
Aegypti non recordaberis amplius. 23:28 Quia haec
Egypt not remember longer. 23:28 for this
dicit Dominus Deus: Ecce ego tradam te in manu
says Lord God: Look I I will you in hand
eorum, quos odisti, in manu, de quibus recessit
their which hate, in hand, of which retired
anima tua; 23:29 et agent tecum in odio et tollent
soul your; 23:29 and deal with in hatred and take
omnes labores tuos et dimittent te nudam et
all labor your and leave you naked and
ignominia plenam, et revelabitur ignominia
shame full and revealed shame
fornicationum tuarum, scelus tuum et fornicationes
Harlots your crime your and prostitution
tuae. 23:30 Fecerunt haec tibi, quia fornicata es
Your. 23:30 They did this you because played you
post gentes, inter quas polluta es in idolis earum.
after nations between which polluted you in idols them.
23:31 In via sororis tuae ambulasti, et dabo calicem
23:31 in road sister your walked, and I cup
eius in manu tua. 23:32 Haec dicit Dominus Deus:
his in hand Your. 23:32 This says Lord God:
Calicem sororis tuae bibes profundum et latum C
cup sister your drink depth and wide 100
eris in derisum et in subsannationem C: est
You will be in derision and in scorning 100: is
capacissimus. 23:33 Ebrietate et dolore repleberis,
capacious. 23:33 drunkenness and pain will be filled;

calice stuporis et horroris, calice sororis tuae
cup stallion and horror cup sister your
Samariae, 23:34 et bibes illum et epotabis usque ad
Samaria, 23:34 and drink it and sherds up to
faeces; et fragmenta eius rodes et ubera tua
sediments and fragments his Herod and breasts your
lacerabis, quia ego locutus sum ‘, ait Dominus
off because I said I ‘ said Lord
Deus. 23:35 Propterea haec dicit Dominus Deus: ‘
God. 23:35 Therefore this says Lord God: ‘
Quia oblita es mei et proiecasti me post tergum
for forgetful you my and cast I after back
tuum, tu quoque porta scelus tuum et fornicationes
your you also gate crime your and prostitution
tuas’. 23:36 Et ait Dominus ad me: ‘ Fili hominis,
I’. 23:36 The said Lord to me: ‘ Son man,
numquid iudicas Oollam et Oolibam? Annuntia ergo
Do judge Oolla and Ooliba? Tell So
eis scelera earum. 23:37 Quia adulteratae sunt, et
them crimes them. 23:37 for adulterated are and
sanguis in manibus earum, et cum idolis suis
blood in hands their and with idols their
fornicatae sunt; insuper et filios suos, quos
prostitution, they are: In addition, and children his which
genuerunt mihi, obtulerunt eis ad devorandum. 23:38
bare I offered them to food. 23:38
Sed et hoc fecerunt mihi: polluerunt sanctuarium
but and this they me: polluted sanctuary
meum in die illa et sabbata mea profanaverunt.
my in day that and sabbath my polluted.
23:39 Cumque immolarent filios suos idolis suis et
23:39 when offer children their idols their and
ingrederentur sanctuarium meum in die illa, ut
go sanctuary my in day that as
polluerent illud, ecce haec fecerunt in medio domus
pollute it See this they in the house
meae. 23:40 Quin et miserunt ad viros venientes de
Mine. 23:40 On and sent to men coming of
longe, ad quos nuntius missus erat; itaque ecce
far, to which message sent he was; So See
venerunt. Quibus te lavisti et circumlevisti stibio
they came. these you washed and circumlevisti cosmetics

oculos tuos et ornata es mundo muliebri; 23:41
eyes your and adorned you world the female; 23:41
sedisti in lecto pulcherrimo, et mensa ornata est
You sat in bed Beautiful, and table adorned is
ante te, thymiama meum et unguentum meum
before you incense my and ointment my
posuisti super eam. 23:42 Et vox multitudinis
You have set over her. 23:42 The voice community
exsultantis erat apud eam et apud viros multitudo
ease was in it and in men company
hominum, qui adducebantur de deserto; et posuerunt
men that brought of desert; and put
armillas in manibus earum et coronas speciosas in
bracelets in hands their and tires beautiful in
capitibus earum. 23:43 Et dixi de ea, quae attrita
heads them. 23:43 The I of it which smoothened
est in adulteriis: Nunc fornicabitur in fornicatione
is in adultery; now they play in fornication
sua etiam haec. 23:44 Et ingressi sunt ad eam quasi
his also this. 23:44 The entered are to it as
ad mulierem meretricem; sic ingrediebantur ad
to woman prostitution; so go to
Oollam et ad Oolibam, mulieres nefarias. 23:45 Viri
Oolla and to Oöliba women lewd. 23:45 men
ergo iusti sunt; hi iudicabunt eas iudicio
So just they are: these judge them trial
adulterarum et iudicio effundentium sanguinem, quia
adulteresses and trial shedders blood because
adulterae sunt, et sanguis in manibus earum'. 23:46
adulteresses are and blood in hands them. ' 23:46
Haec enim dicit Dominus Deus: ' Adduc ad eas
This For says Lord God: ' Bring to them
congregationem et trade eas in terrorem et in
company and rehearse them in terror and in
rapinam; 23:47 et lapidentur lapidibus congregationis
robbery; 23:47 and stone stones community
et confodiantur gladiis eorum; filios et filias
and dispatch swords them; children and daughters
earum interficiant et domos earum igne succendant.
their kill and homes their fire kindle.
23:48 Et auferam scelus de terra, et discent omnes
23:48 The stony crime of land, and learn all

mulieres, ne faciant secundum scelus vestrum; 23:49
women do not do according to crime you; 23:49
et dabunt scelus vestrum super vos, et peccata
and they give crime you over you and sins
idolorum vestrorum portabitis et scietis quia ego
idols your bear and know because I
Dominus Deus'. 24:1 Et factum est verbum Domini
Lord God. ' 24: 1 The it is word of
ad me in anno nono, in mense decimo, decima
to I in year In the ninth, in month tenth, tenth
mensis, dicens: 24:2 'Fili hominis, scribe tibi nomen
month, saying: 24: 2 'Son man, write you name
diei huius, in qua aggressus est rex Babylonis
day this, in which attacked is king Babylon
adversum Ierusalem hodie. 24:3 Et dices per
against Jerusalem today. 24: 3 The say by
proverbium ad domum irritatricem parabolam et
Train to home rebellious parable and
loqueris ad eos: Haec dicit Dominus Deus: Pone
speak to them: This says Lord God: Set
ollam; pone, inquam, et mitte in ea aquam. 24:4
pot; set I say, and send in it water. 24: 4
Congere frusta eius in ea, omnem partem bonam,
Pile pieces his in it all part good
femur et armum, electis ossibus imple eam, 24:5
thigh and shoulder, elect bones fill it 24: 5
pinguissimum pecus assume. Compone quoque struem
The choice cattle Help. Compound also top
lignorum sub ea; effervescent frusta eius, et coque
wood under it; boil pieces his and cook
ossa illius in medio eius. 24:6 Propterea haec dicit
bones of in the her. 24: 6 Therefore this says
Dominus Deus: Vae civitati sanguinum, ollae, cuius
Lord God: Woe city bloody pot the
rubigo in ea est, et rubigo eius non exivit de ea!
rust in it is and rust his not gone of it!
Per partes et per partes suas eice ex ea, neque
by parts and by parts their cast from it or
cadat super eam sors. 24:7 Sanguis enim eius in
fall over it lot. 24: 7 blood For his in

medio eius est, super limpidissimam petram effudit
the his is over top rock poured
illum; non effudit illum super terram, ut possit
it; not poured it over land as can
operiri pulvere; 24:8 ut superducerem indignationem
cover dust; 24: 8 as stir indignation
meam et vindicta ulciscerer, dedi sanguinem eius
I and revenge vengeance; I blood his
super petram limpidissimam, ne operiretur. 24:9
over rock smooth, do not covered. 24: 9
Propterea haec dicit Dominus Deus: Vae civitati
Therefore this says Lord God: Woe city
sanguinum, cuius ego grandem faciam pyram! 24:10
bloody the I great I do bonfire 24:10
Congere ligna, succende ignem, coque carnes usque
Pile timber kindle fire cook meat up
ad consumptionem et effunde ius, et ossa
to consumption and pour right and bones
comburentur. 24:11 Relinque quoque eam super
burned. 24:11 leave also it over
prunas vacuum, ut incalescat, et ardeat aes eius,
coals empty as hot, and He burns brass his
et conflatur in medio eius inquinamentum eius, et
and put together in the his impurities his and
consumatur rubigo eius. 24:12 Multo labore sudatum
consumed rust her. 24:12 Much Data deposit
est, et non exibat de ea nimia rubigo eius, neque
is and not go out of it excessive rust his or
per ignem. 24:13 Immunditia tua execrabilis, quia
by fire. 24:13 uncleanness your execrable because
mundare te volui, et non es mundata a
clean you I wanted to and not you cleansed from
sordibus tuis; sed nec mundaberis prius, donec
filth your; but or clean previously, until
quiescere faciam indignationem meam in te. 24:14
rest I do indignation I in You. 24:14
Ego Dominus locutus sum; veniet et faciam: non
I Lord said I; will and I will: not
indulgebo nec parcam nec placabor. Iuxta vias
grant or spare or I repent. according to ways
tuas et iuxta opera tua iudicabo te ‘, dicit
I and according to works your judge you ‘ says

Dominus. 24:15 Et factum est verbum Domini ad me
Lord. 24:15 The it is word of to I
dicens: 24:16 ‘ Fili hominis, ecce ego tollo a te
saying: 24:16 ‘ Son man, See I take from you
delicias oculorum tuorum in plaga, et non planges
Eden eyes your in quarter and not mourn
neque plorabis, neque fluent lacrimae tuae. 24:17
or weep, or flow tears Your. 24:17
Ingemisce tacens, mortuorum luctum non facies,
Sigh Afraid dead mourning not face,
corona tua circumligata sit tibi, et calceamenta tua
crown your sobbing is you and shoes your
pones in pedibus tuis nec amictu ora velabis nec
Put the in feet your or apparel coast cover or
cibos lugentium comedes’. 24:18 Locutus sum ergo
food mourners eat it. ‘ 24:18 He spoke I So
ad populum mane, et mortua est uxor mea vespere;
to people morning and dead is wife my evening;
fecique mane, sicut praeceperat mihi. 24:19 Et dixit
I did morning as the to me. 24:19 The said
ad me populus: ‘ Quare non indicas nobis, quid ista
to I people; ‘ Why not show us what this
significent, quae tu facis?’. **24:20 Et dixi ad eos:**
mean, which you are you doing? ‘. 24:20 The I to them:
‘ Sermo Domini factus est ad me dicens: 24:21
‘ Address of he became is to I saying: 24:21
Loquere domui Israel: Haec dicit Dominus Deus:
Speak house Israel: This says Lord God:
Ecce ego polluem sanctuarium meum, superbiam
Look I pollute sanctuary my pride
roboris vestri et delicias oculorum vestrorum et
stamina you and Eden eyes your and
sollicitudinem animae vestrae. Filii vestri et filiae,
concern soul your: children you and daughters,
quas reliquistis, gladio cadent. 24:22 Et facietis, sicut
which left, sword fall. 24:22 The do as
feci: ora amictu non velabitis et cibos lugentium
I did! coast apparel not cover and food mourners
non comedetis, 24:23 coronas habebitis in capitibus
not eat, 24:23 tires have in heads

vestris et calceamenta in pedibus, non plangetis
your and shoes in feet, not mourn
neque flebitis, sed tabescetis in iniquitatibus vestris,
or weep; but pine away in iniquities; your
et unusquisque gemet ad fratrem suum. 24:24
and each sigh to brother his own. 24:24
Eritque Ezechiel vobis in portentum: iuxta omnia,
Otherwise Ezekiel you in sign; according to all
quae fecit, facietis, cum venerit istud, et scietis quia
which he did, do with come this and know because
ego Dominus Deus. 24:25 Et tu, fili hominis, ecce in
I Lord God. 24:25 The you son man, See in
die, quo tollam ab eis fortitudinem eorum et
day which I will take it from them strength their and
gaudium magnificentiae et delicias oculorum eorum
joy magnificence and Eden eyes their
et desiderium animae eorum, filios et filias
and The desire soul their children and daughters
eorum; 24:26 in die illa, cum venerit fugiens ad te,
them; 24:26 in day that with come fleeing to you
ut annuntiet tibi, 24:27 in die, inquam, illa aperietur
as declare you 24:27 in day I say, that opened
os tuum cum eo, qui fugit; et loqueris et non
mouth your with it that He fled; and speak and not
silebis ultra erisque eis in portentum, et scient
silent more You will be them in sign, and know
quia ego Dominus'. 25:1 Et factus est sermo
because I The Lord. ' 25: 1 The he became is report
Domini ad me dicens: 25:2 ' Fili hominis, pone
of to I saying: 25: 2 ' Son man, set
faciem tuam contra filios Ammon et propheta de
face your against children Ammon and prophet of
eis 25:3 et dices filiis Ammon: Audite verbum
them 25: 3 and say children Ammon; Listen word
Domini Dei. Haec dicit Dominus Deus: Pro eo quod
of God. This says Lord God: Pro it that
dixisti: 'Euge!' super sanctuarium meum, quia
You said: 'Aha!' over sanctuary my because
pollutum est, et super terram Israel, quoniam
unclean is and over land Israel for

desolata est, et super domum Iudae, quoniam ducti
desolated is and over home Judah, for led
sunt in captivitatem, 25:4 idcirco ego tradam te
are in prisoners 25: 4 therefore I I will you
filiis orientalibus in hereditatem, et collocabunt
children east in inheritance; and set
castra sua in te et ponent in te tentoria sua;
camp his in you and put in you hangings their own;
ipsi comedent fruges tuas, et ipsi bibent lac tuum.
they eat crops your and they drink milk Your.
25:5 Daboque Rabba in pascua camelorum et filios
25: 5 I will Rabbah in pasture camels and children
Ammon in cubile pecorum, et scietis quia ego
Ammon in bed cattle, and know because I
Dominus. 25:6 Quia haec dicit Dominus Deus: Pro
Lord. 25: 6 for this says Lord God: Pro
eo quod plausisti manu et percussisti pede et gavisus
it that clapped hand and stamped foot and stamped
es ex toto affectu super terram Israel, 25:7 idcirco
you from all feeling over land Israel 25: 7 therefore
ecce ego extendam manum meam super te et
See I stretch hand I over you and
tradam te in direptionem gentium et interficiam te
I will you in booty nations and cut you
de populis et perdam de terris et conteram, et
of people and I lose of countries and break; and
scies quia ego Dominus. 25:8 Haec dicit Dominus
know because I Lord. 25: 8 This says Lord
Deus: Pro eo quod dixerunt Moab et Seir: ‘Ecce
God: Pro it that said Moab and Seir; ‘Behold
sicut omnes gentes domus Iudae!’, 25:9 idcirco ecce
as all nations house Judas! ‘ 25: 9 therefore See
ego aperiam latus Moab privans eam civitatibus,
I system side Moab depriving it cities
civitatem, inquam, eius, a finibus eius, decore
cities I say, his from ends his beauty
terrae: Bethiesimoth et Baalmeon et Cariathaim;
land; C. and meon and Kirjathaim;
25:10 filiis orientis cum filiis Ammon dabo eam in
25:10 children east with children Ammon I it in
hereditatem, ut non sit memoria ultra filiorum
inheritance; as not is memory more children

Ammon in gentibus. 25:11 Et in Moab faciam
Ammon in nations. 25:11 The in Moab I do
iudicia, et scient quia ego Dominus. 25:12 Haec
judgments, and know because I Lord. 25:12 This
dicit Dominus Deus: Pro eo quod fecit Idumaea
says Lord God: Pro it that he Edom
ultionem, ut se vindicaret de domo Iudae,
vengeance; as he revenge of house Judah,
peccavitque delinquens et vindictam expetivit de eis,
they have offender and vengeance asked of them,
25:13 idcirco haec dicit Dominus Deus: Extendam
25:13 therefore this says Lord God: stretch
manum meam super Idumaeam et auferam de ea
hand I over form and stony of it
hominem et iumentum et faciam eam desertum; de
man and animals and I do it waste; of
Theman et usque Dedan gladio cadent. 25:14 Et
Tema and up Dedan sword fall. 25:14 The
dabo ultionem meam super Idumaeam per manum
I revenge I over form by hand
populi mei Israel, et facient in Edom iuxta iram
people my Israel and do in Edom according to anger
meam et furorem meum, et scient vindictam meam,
I and anger my and know vengeance I
dicit Dominus Deus. 25:15 Haec dicit Dominus Deus:
says Lord God. 25:15 This says Lord God:
Pro eo quod fecerunt Palaestini in vindicta et uli
Pro it that they Palestinians in revenge and revenged
se sunt toto animo interficientes et implentes
he are all mind killing and filling
inimicitias sempiternas, 25:16 propterea haec dicit
enmities perpetual, 25:16 therefore this says
Dominus Deus: Ecce ego extendam manum meam
Lord God: Look I stretch hand I
super Palaestinos et interficiam Cherethaeos et
over Palestinians and cut Cherethims and
perdam reliquias maritimae regionis; 25:17 faciamque
I lose remains maritime country; 25:17 I
in eis ultiones magnas, arguens in furore, et scient
in them vengeance great Gr in rage and know
quia ego Dominus, cum dederō vindictam meam
because I Lord, with I shall vengeance I

super eos'. 26:1 Et factum est in undecimo anno,
over them. ' 26: 1 The it is in eleven year
prima mensis, factus est sermo Domini ad me
first month, he became is report of to I
dicens: 26:2 'Fili hominis, pro eo quod dixit Tyrus
saying: 26: 2 'Son man, for it that said Tyre
de Ierusalem: 'Euge, confracta est porta populorum!
of Jerusalem: 'Well, broken is gate people!
Conversa est ad me; quae erat plena, deserta est',
turning is to me; which was full waste It is,
26:3 propterea haec dicit Dominus Deus: Ecce ego
26: 3 therefore this says Lord God: Look I
super te, Tyre, et ascendere faciam ad te gentes
over you Tyre, and up I do to you nations
multas, sicut ascendit mare fluctuans; 26:4 et
many as up sea waves; 26: 4 and
dissipabunt muros Tyri et destruent turres eius, et
break walls Tyre and down towers his and
radam pulverem eius de ea, et dabo eam in
scrape dust his of it and I it in
limpidissimam petram. 26:5 Siccatio sagenarum erit
top rock. 26: 5 drying nets will be
in medio maris, quia ego locutus sum, ait Dominus
in the sea, because I said I said Lord
Deus; et erit in direptionem gentibus. 26:6 Filiae
God; and will be in booty nations. 26: 6 Daughters
quoque eius, quae sunt in agro, gladio interficientur,
also his which are in field sword cut,
et scient quia ego Dominus. 26:7 Quia haec dicit
and know because I Lord. 26: 7 for this says
Dominus Deus: Ecce ego adducam ad Tyrum
Lord God: Look I I to Tyre
Nabuchodonosor, regem Babylonis, ab aquilone, regem
Nebuchadnezzar king Babylon from north king
regum, cum equis et curribus et equitibus et coetu
kings, with horses and carriages and horse and group
populoque magno. 26:8 Filias tuas, quae sunt in
people great. 26: 8 daughters your which are in
agro, gladio interficiet, et circumdabit te
field sword kill, and cOMPASS you

munitionibus et comportabit aggerem in gyro et
fortresses and transport ramp in gyro and
levabit contra te clipeum 26:9 et vineas et arietes
lift against you shield 26: 9 and vineyards and rams
temperabit in muros tuos et tures tuas destruet in
engines in walls your and towers I down in
armatura sua. 26:10 Inundatione equorum eius
shields their own. 26:10 abundance horses his
operiet te pulvis eorum, a sonitu equitum et
cover you dust their from sound horse and
rotarum et curruum movebuntur muri tui, dum
wheels and chariots shake wall your while
ingressus fuerit portas tuas quasi per introitus urbis
entry be gates I as by entry city
dissipatae. 26:11 Ungulis equorum suorum conculcabit
breached. 26:11 Feet horses their tread
omnes plateas tuas, populum tuum gladio caedet, et
all streets your people your sword kill, and
columnae tuae fortissimae in terram corruent. 26:12
column your strong in land fall. 26:12
Vastabunt opes tuas, diripient negotiationes tuas et
they shall resources your rob merchandise I and
destruent muros tuos et domos tuas praeclaras
down walls your and homes I fine
subvertent et lapides tuos et ligna tua et pulverem
overturn and stones your and timber your and dust
tuum in medio aquarum ponent. 26:13 Et quiescere
your in the water put it. 26:13 The rest
faciam tumultum canticorum tuorum, et sonitus
I do noise songs your and noise
cithararum tuarum non audietur amplius, 26:14 et
music your not heard more 26:14 and
dabo te in limpidissimam petram; siccatio sagenarum
I you in top rock; drying nets
eris, nec aedificaberis ultra, quia ego locutus
You will be, or built; more because I said
sum, dicit Dominus Deus. 26:15 Haec dicit Dominus
I says Lord God. 26:15 This says Lord
Deus Tyro: Numquid non a sonitu ruinae tuae et
God Tyre: Do not from sound downfall your and
gemitu interfectorum tuorum, cum occisi fuerint in
scream slain your with killed they in

medio tui, commovebuntur insulae? 26:16 Et
the your shake the island? 26:16 The
descendent de sedibus suis omnes principes maris et
down of homes their all leaders sea and
auferent pallia sua et vestimenta sua varia abicient;
take off cloaks his and clothes his various trembling;
et induentur stupore, in terra sedebunt et attoniti
and clothes; amazement, in land sit and thunderstruck
et tremefacti stupebunt super te. 26:17 Et
and shaking shocked over You. 26:17 The
assumentes super te lamentum dicent tibi: ‘Quomodo
taking over you lamentation say you: ‘How
peristi, quae habitas in mari, urbs inclita, quae fuisti
are you which live in sea city beauty; which You
fortis in mari cum habitatoribus tuis, quos
strong in sea with inhabitants your which
formidabant universi! 26:18 Nunc stupebunt naves in
terror all of them! 26:18 now shocked ships in
die ruinae tuae, et turbabuntur insulae in mari ob
day downfall your and reel The islands in sea for
exitum tuum’. 26:19 Quia haec dicit Dominus Deus:
exit Your ‘. 26:19 for this says Lord God:
Cum dederō te urbem desolatam sicut civitates, quae
with I shall you city waste as cities which
non habitantur, et adduxero super te abyssum, et
not inhabited and bring over you deep, and
operuerint te aquae multae, 26:20 detraham te cum
cover you water many, 26:20 down you with
his, qui descendunt in lacum, ad populum pristinum
those that down in lake, to people former
et collocabo te in profundis terrae sicut ruinas a
and place you in depths earth as ruins from
saeculo cum his, qui descendunt in lacum, ut non
century with those that down in lake, as not
habiteris et consistas in terra viventium; 26:21 in
inhabited and stand in land living; 26:21 in
nihilum redigam te, et non eris et requisita non
nothing reduce you and not You will be and requirements not
invenieris ultra in sempiternum ‘, dicit Dominus
found more in ever ‘, says Lord

Deus. 27:1 Et factum est verbum Domini ad me
God. 27: 1 The it is word of to I
dicens: 27:2 ‘Tu er go, fili hominis, assume super
saying: 27: 2 ‘You er I am, son man, Help over
Tyrum lamentum 27:3 et dices Tyro, quae habitat in
Tyre lamentation 27: 3 and say Tyre which home in
introitu maris, negociatrici populorum ad insulas
entry sea, businesswomen people to islands
multas: Haec dicit Dominus Deus: O Tyre, tu dixisti:
many This says Lord God: O Tyre, you You said:
‘Perfecti decoris ego sum!’. 27:4 In corde maris fines
‘perfect beauty I I am. ‘ 27: 4 in heart sea ends
tui; qui te aedificaverunt, impleverunt decorem tuum.
your; that you built, filled beauty Your.
27:5 Abietibus de Sanir extruxerunt tibi omnia
27: 5 firs of Samir built you all
tabulata; cedrum de libano tulerunt, ut facerent tibi
panels; cedar of Lebanon They took as do you
malum; 27:6 quercus de Basan dolaverunt in remos
evil; 27: 6 oak of Bashan have they in oars
tuos et transtra tua fecerunt ex ebore et cupressis
your and benches your they from ivory and cypresses
de insulis Cetthim. 27:7 Byssus varia texta de
of islands Italy. 27: 7 Fine various texture of
Aegypto erat tibi in velum, ut poneretur in malo,
Egypt was you in film, as placed in evil,
hyacinthus et purpura de insulis Elisa facta sunt
blue and purple of islands Elisa made are
operimentum tuum. 27:8 Habitatores Sidonis et
cover Your. 27: 8 The residents Sidon and
Aradii fuerunt remiges tui; sapientes tui, Tyre, facti
Arad were rowers your; wise your Tyre, they
sunt nautae tui. 27:9 Senes Gibli et prudentes eius
are mariners You. 27: 9 elderly Gibli and wise his
fuerunt in te, ut sarcirent rimas tuas. Omnes naves
were in you as mend cracks your. All ships
maris et nautae earum fuerunt in te, ut
sea and mariners their were in you as
mercarentur merces tuas. 27:10 Persae et Lud et
meat wage your. 27:10 Persian and Lud and

Phut erant in exercitu tuo, viri bellatores tui.

Put were in army your men war You.

Clipeum et galeam suspenderunt in te; ipsi dederunt

shield and helmet suspended in you; they they

tibi splendorem. 27:11 Filii Aradii cum exercitu tuo

you splendor. 27:11 children Arad with army your

erant super muros tuos in circuitu, et Gammadii

were over walls your in around and Gammadii

erant in turribus tuis. Clipeos suos suspenderunt in

were in towers your. shields their suspended in

muris tuis per gyrum; ipsi compleverunt

mouse your by round they completed

pulchritudinem tuam. 27:12 Tharsis negotiatrix tua

beauty Your. 27:12 Tharsis trader your

propter multitudinem cunctarum divitiarum; argentum,

for company all wealth; silver

ferrum, stannum plumbumque dederunt pro mercibus

iron, tin lead they for wares

tuis. 27:13 Iavan, Thubal et Mosoch ipsi institores

your. 27:13 Javan, Tubal and Mosoch they traded

tui; mancipia et vasa aerea adduxerunt tibi in

your; slaves and vessels brazen they you in

commutationem populo tuo. 27:14 De domo

exchange people your. 27:14 The house

Thogorma equos et equites et mulos adduxerunt pro

Thogorma horses and horse and mules they for

mercibus tuis ad forum tuum; 27:15 filii Rhodi

wares your to market your; 27:15 children Rhodes

negotiatores tui; insulae multae negotiatio manus

traders your; The islands many traffic hand

tuae: dentes eburneos et ebenina reddiderunt tibi ut

you: The teeth ivory and ebenina rendered you as

tributum. 27:16 Edom negotiator tuus propter

tax. 27:16 Edom businessman your for

multitudinem operum tuorum; carbunculum,

company works your; carbuncle,

purpuram et scutulata et byssum et corallia et

purple and checks and fine and corals and

rubinum attulerunt pro mercibus tuis. 27:17 Iuda et

ruby reported for wares your. 27:17 Judah and

terra Israel ipsi institores tui; frumentum primum,
land Israel they traded your; grain first,
balsamum et mel et oleum et resinam attulerunt
balm and honey and oil and balm reported
tibi in commutationem. 27:18 Damascenus negotiator
you in exchange. 27:18 Damascene businessman
tuus propter multitudinem operum tuorum, propter
your for company works your for
multitudinem diversarum opum; vinum de Helbon et
company different wealth; wine of Helbon and
lanam de Sahar 27:19 et vinum de Uzal pro
wool of Saha 27:19 and wine of Uzal for
mercibus tuis dederunt; ferrum fabrefactum, cassia
wares your presented; iron fabrication, cheese
et calamus in commutatione tua erat. 27:20 Dedan
and pen in price your It was. 27:20 Dedan
institores tui in tapetibus ad equitandum. 27:21
traded your in tapestry to horseback riding. 27:21
Arabia et universi principes Cedar ipsi negotiatores
Arabia and all leaders Cedar they traders
manus tuae; cum agnis et arietibus et haedis, cum
hand your; with lambs and rants and kids with
quibus erant negotiatores tui. 27:22 Venditores Saba
which were traders You. 27:22 sELLERS Saba
et Regma, ipsi negotiatores tui, universa prima
and Rahma, they traders your all first
aromata et omnem lapidem pretiosum et aurum
spices and all stone valuable and gold
dederunt pro mercibus tuis. 27:23 Charran et
they for wares your. 27:23 Haran and
Chenne et Eden negotiatores tui; Saba, Assyria et
Chene and Eden traders your; Saba Assyria and
Chelmad venditores tui. 27:24 Ipsi negotiatores tui
Chelmad sellers You. 27:24 they traders your
cum vestibus splendidis, involucris hyacinthinis et
with clothes gorgeous, bales blue and
polymitis texturisque discoloribus, funibus obvolutis et
embroidering texturisque with embroidery, ropes involved and
cedris in negotiationibus tuis. 27:25 Naves Tharsis,
cedar in trafficking your. 27:25 ships Tharsis

principes tui in negotiatione tua; et repleta es et
leaders your in trading your; and full you and
glorificata nimis in corde maris. 27:26 In aquis
glorified too in heart the sea. 27:26 in water
multis adduxerunt te remiges tui; ventus auster
many they you rowers your; wind Auster
contrivit te in corde maris. 27:27 Divitiae tuae et
crushed you in heart the sea. 27:27 Wealth your and
thesauri tui et multiplices merces tuae, nautae tui
treasures your and multiple wage your mariners your
et gubernatores tui, resarcientes rimas tuas et
and pilots your resarcientes cracks I and
commutantes merces tuas, omnes quoque viri
exchanging wage your all also men
bellatores tui, qui sunt in te, cum universa
war your that are in you with all
multitudine tua, quae est in medio tui, cadent in
numbers your which is in the your fall in
corde maris in die ruinae tuae. 27:28 A sonitu
heart sea in day downfall Your. 27:28 A sound
clamoris gubernatorum tuorum conturbabuntur
cry Governments your pilots
litora. 27:29 Et descendent de navibus suis omnes,
Employment. 27:29 The down of ships their all
qui tenebant remum; nautae et universi gubernatores
that held oar; mariners and all pilots
maris in terra stabunt. 27:30 Et eiulabunt super te
sea in land stand. 27:30 The they will over you
voce magna et clamabunt amare; et superiacient
voice great and cry love; and Throwing
pulverem capitibus suis, in cinere volutabuntur. 27:31
dust heads their in ashes wallow. 27:31
Et radent super te calvitium et accingentur ciliciis
The shave over you baldness and girded sackcloth
et plorabunt te in amaritudine animae ploratu
and weep you in bitterness soul Weep
amarissimo; 27:32 et assument super te congementes
bitter; 27:32 and up over you congementes
carmen lugubre et plangent te: ‘Quae est ut Tyrus,
song mournful and mourn you: ‘What is as Tyre

quae obmutuit in medio maris? 27:33 Cum venissent
which speechless in the the sea? 27:33 with come

merces tuae de mari, satiasti populos multos; in
wage your of sea satisfied people many; in

multitudine divitiarum tuarum et mercium tuarum
numbers wealth your and cargo your

ditasti reges terrae. 27:34 Nunc contrita es a mari
enrich kings the earth. 27:34 now breach you from sea

in profundis aquarum. Opes tuae et omnis
in depths water. resources your and all

multitudo tua, quae erat in medio tui, ceciderunt.
company your which was in the your fell.

27:35 Universi habitatores insularum obstupuerunt
27:35 All inhabitants isles on edge

super te, et reges earum horrore formidarunt vultu
over you and kings their horror fear of look

conturbato; 27:36 negotiatores in populis sibilaverunt
disordered; 27:36 traders in people hissed

super te. In horrorem facta es et non eris
over You. in horror made you and not You will be

usque in perpetuum". 28:1 Et factus est sermo
up in 'forever'. ' 28: 1 The he became is report

Domini ad me dicens: 28:2 ' Fili hominis, dic
of to I saying: 28: 2 ' Son man, tell

principi Tyri: Haec dicit Dominus Deus: Eo quod
prince Tyre: This says Lord God: Travel that

elevatum est cor tuum, et dixisti: 'Deus ego sum et
elevated is heart your and You said: 'God I I and

in cathedra deorum sedeo in corde maris!', cum sis
in chair gods I sit in heart the sea! ' with be

homo et non Deus, et dedisti cor tuum quasi cor
man and not God, and You heart your as heart

Dei. 28:3 Ecce sapientior es tu Danel, omne
God. 28: 3 Look wiser you you Daniel, all

secretum non est absconditum a te, 28:4 in
privacy not is hidden from you 28: 4 in

sapientia et prudentia tua fecisti tibi opes et
wisdom and prudence your You made you resources and

acquisisti aurum et argentum in thesauris tuis; 28:5
acquired gold and silver in stores your; 28: 5

in **multitudine** **sapientiae** **tuae** **et** **in** **negotiatione** **tua**
in numbers wisdom your and in trading your
multiplicasti **tibi** **opes**, **et** **elevatum** **est** **cor** **tuum** **in**
increased you resources and elevated is heart your in
opibus **tuis**. **28:6** **Propterea** **haec** **dicit** **Dominus** **Deus**:
resources your. 28: 6 Therefore this says Lord God:
Eo **quod** **fecisti** **cor** **tuum** **quasi** **cor** **Dei**, **28:7**
Travel that You made heart your as heart God, 28: 7
idcirco **ecce** **ego** **adducam** **super** **te** **alienos**
therefore See I I over you other
violentissimos **gentium**; **et** **nudabunt** **gladios** **suos**
terrible nations; and draw swords their
super **pulchritudinem** **sapientiae** **tuae** **et** **polluent**
over beauty wisdom your and pollute
splendorem **tuum**. **28:8** **In** **fossam** **detrahent** **te**, **et**
brightness Your. 28: 8 in ditch sweep you and
morieris **interitu** **occisorum** **in** **corde** **maris**. **28:9**
die death slain in heart the sea. 28: 9
Numquid **dicens** **loqueris**: **‘Deus** **ego** **sum!’** **coram**
Do saying speak: ‘God I I am!’ before
interficiantibus **te**, **cum** **sis** **homo** **et** **non** **Deus** **in**
kills you with be man and not God in
manu **occidentium** **te**? **28:10** **Morte** **incircumcisorum**
hand woundeth You? 28:10 Dying uncircumcised
morieris **in** **manu** **alienorum**, **quia** **ego** **locutus** **sum**
die in hand strangers because I said I
‘, ait **Dominus** **Deus**. **28:11** **Et** **factus** **est** **sermo**
‘ said Lord God. 28:11 The he became is report
Domini **ad** **me** **dicens**: **‘** **Fili** **hominis**, **leva** **planctum**
of to I saying: ‘ Son man, lift mourning
super **regem** **Tyri** **28:12** **et** **dices** **ei**: **Haec** **dicit**
over king Tyre 28:12 and say to: This says
Dominus **Deus**: **Tu** **signaculum** **perfectum**, **plenus**
Lord God: You seal perfect full
sapientia **et** **perfectus** **decore**; **28:13** **in** **deliciis**
wisdom and perfect beauty; 28:13 in delights
paradisi **Dei** **fuisti**, **omnis** **lapis** **pretiosus** **operimentum**
Paradise God You, all stone dear cover
tuum: **sardius**, **topazius** **et** **iaspis**, **chrysolithus** **et**
your ruby, topaz and diamond, beryl and
onyx **et** **beryllus**, **sapphirus** **et** **carbunculus** **et**
Box and beryl, sapphire and garnet and

smaragdus, aurum opus caelaturae in te; in die, qua
emerald, gold work engravings in you; in day which
conditus es, praeparata sunt. 28:14 Cum cherub
created you prepared They are. 28:14 with cherub
extento et protegente te posui te, in monte sancto
outstretched and protection you I put you in mount St.
Dei fuisti, in medio lapidum ignitorum ambulasti,
God You, in the stones fire walked,
28:15 perfectus in viis tuis a die conditionis tuae,
28:15 perfect in ways your from day condition your
donec inventa est iniquitas in te. 28:16 In
until found is violence in You. 28:16 in
multitudine negotiationis tuae repleta sunt interiora
numbers traffic your full are interior
tua iniquitate, et peccasti. Et eieci te de monte Dei,
your violence, and sinned. The drive you of mount God,
et perdidit te cherub protegens de medio lapidum
and lost you cherub protecting of the stones
ignitorum. 28:17 Elevatum est cor tuum in decore
fire. 28:17 elevated is heart your in beauty
tuo; perdidisti sapientiam tuam propter splendorem
you; lost wisdom your for brightness
tuum: in terram proieci te, ante faciem regum dedi
your in land I threw you before face kings I
te, ut cernerent te. 28:18 In multitudine iniquitatum
you as saw You. 28:18 in numbers transgressions
tuarum et iniquitate negotiationis tuae polluisti
your and violence traffic your polluted
sanctuaria tua; producam ergo ignem de medio tui,
sanctuaries your; produce So fire of the your
qui comedat te, et dabo te in cinerem super terram
that eat you and I you in ashes over land
in conspectu omnium videntium te. 28:19 Omnes, qui
in before all see You. 28:19 All that
viderint te, in gentibus obstupescant super te; in
see you in nations Blunted over you; in
horrorem factus es et non eris in perpetuum’.
horror he became you and not You will be in 'forever'.
28:20 Et factus est sermo Domini ad me dicens:
28:20 The he became is report of to I saying:

28:21 ‘ Fili hominis, pone faciem tuam contra
 28:21 ‘ Son man, set face your against
Sidonem et propheta de ea 28:22 et dices: Haec
 Sidon and prophet of it 28:22 and say: This
dicit Dominus Deus: Ecce ego ad te, Sidon, et
 says Lord God: Look I to you Sidon; and
glorificabor in medio tui, et scient quia ego
 honored in the your and know because I
Dominus, cum fecero in ea iudicia et sanctificatus
 Lord, with I do in it judgments and sanctified
fuero in ea. 28:23 Et immittam ei pestilentiam et
 I in them. 28:23 The send it pestilence and
sanguinem in plateis eius, et corruent interfecti in
 blood in streets his and fall killed in
medio eius gladio per circuitum, et scient quia ego
 the his sword by about, and know because I
Dominus. 28:24 Et non erit ultra domui Israel
 Lord. 28:24 The not will be more house Israel
stimulus amaritudinis et spina dolorem inferens
 sting bitterness and spine pain inferring
undique per circuitum eorum, qui adversantur eis,
 round by about their that despite them,
et scient quia ego Dominus Deus. 28:25 Haec dicit
 and know because I Lord God. 28:25 This says
Dominus Deus: Quando congregavero domum Israel
 Lord God: when gather home Israel
de populis, in quibus dispersi sunt, sanctificabor in
 of people in which scattered are Hallow in
eis coram gentibus, et habitabunt in terra sua,
 them before nations, and live in land his
quam dedi servo meo Iacob; 28:26 et habitabunt in
 than I server I Jacob; 28:26 and live in
ea securi et aedificabunt domos plantabuntque vineas
 it secure and build homes plant vineyards
et habitabunt confidenter, cum fecero iudicia in
 and live safety, with I do judgments in
omnibus, qui adversantur eis per circuitum, et
 all that despite them by about, and
scient quia ego Dominus Deus eorum’. 29:1 In anno
 know because I Lord God them. ‘ 29: 1 in year
decimo, in decimo mense, duodecima mensis, factum
 tenth, in X month twelfth month, it

est verbum Domini ad me dicens: 29:2 ‘ Fili
is word of to I saying: 29: 2 ‘ Son
hominis, pone faciem tuam contra pharaonem, regem
man, set face your against Pharaoh king
Aegypti, et prophetabis de eo et de Aegypto
Egypt, and prophesy of it and of Egypt
universa. 29:3 Loquere et dices: Haec dicit Dominus
whole. 29: 3 Speak and say: This says Lord
Deus: Ecce ego ad te, pharao, rex Aegypti, draco
God: Look I to you Pharaoh king Egypt, dragon
magne, qui cubas in medio fluminum tuorum et
great that Niles in the rivers your and
dicis: ‘Meus est fluvius, et ego feci memetipsum!’.
You say: ‘My is The river, and I I for myself.’
29:4 Et ponam uncus in maxillis tuis et agglutinabo
29: 4 The I will hooks in jaws your and cause
pisces fluminum tuorum squamis tuis et extraham te
fish rivers your scales your and draw you
de medio fluminum tuorum, et universi pisces tui
of the rivers your and all fish your
squamis tuis adhaerebunt. 29:5 Et proiciam te in
scales your secure. 29: 5 The I cast you in
desertum et omnes pisces fluminum tuorum. Super
desert and all fish rivers Your. over
faciem terrae cades; non colligeris neque
face earth fall; not up or
congregaberis. Bestiis terrae et volatilibus caeli dedi
together. Animals earth and birds air I
te ad devorandum. 29:6 Et scient omnes habitatores
you to food. 29: 6 The know all inhabitants
Aegypti quia ego Dominus, pro eo quod fuisti
Egypt because I Lord, for it that You
baculus arundineus domui Israel: 29:7 quando
staff reed house Israel: 29: 7 when
apprehenderunt te manu, confractus es et lacerasti
overtook you hand, break you and rent
omnem umerum eorum et, innitentibus eis super te,
all shoulder their and, leaned them over you
comminutus es et dissolvisti omnes lumbos eorum.
break you and weakenest all waist them.

29:8 Propterea haec dicit Dominus Deus: Ecce ego
29: 8 Therefore this says Lord God: Look I
adducam super te gladium et interficiam de te
I over you sword and cut of you
hominem et iumentum; 29:9 et erit terra Aegypti
man and animals; 29: 9 and will be land Egypt
in desertum et solitudinem, et scient quia ego
in desert and wilderness and know because I
Dominus. Pro eo quod dixeris: ‘Fluvius meus est, et
Lord. Pro it that say: ‘The river my is and
ego feci!’; 29:10 idcirco ecce ego ad te et ad
I I did it! ‘ 29:10 therefore See I to you and to
flumina tua, daboque terram Aegypti in solitudines,
rivers your I land Egypt in waste
gladio dissipatam a Magdolo ad Syenen et usque
sword waste from Migdol to Syene and up
ad terminos Chus. 29:11 Non pertransibit eam pes
to border Cush. 29:11 no pass it foot
hominis, neque pes iumenti gradietur in ea, et non
man, or foot animal go in it and not
habitabitur quadraginta annis; 29:12 daboque terram
inhabited forty years; 29:12 I land
Aegypti desertam in medio terrarum desertarum, et
Egypt waste in the countries wastelands and
civitates eius in medio urbium subversarum erunt
cities his in the cities destroyed will be
desolatae quadraginta annis, et dispergam Aegyptios
Destroyed forty years and scatter Egyptians
in nationes et ventilabo eos in terras. 29:13 Quia
in nations and disperse them in countries. 29:13 for
haec dicit Dominus Deus: Post finem quadraginta
this says Lord God: Post end forty
annorum congregabo Aegyptios de populis, in quibus
years I gather Egyptians of people in which
dispersi fuerunt, 29:14 et convertam sortem Aegypti
scattered were 29:14 and turn Fate Egypt
et collocabo eos in terra Phatures, in terra
and place them in land louder in land
nativitatis suae; et erunt ibi in regnum humile.
birth his; and will be there in kingdom low.

29:15 Inter regna cetera erit humillima et non
29:15 among the Kingdom etc. will be basest and not
 elevabitur ultra super nationes, et imminuam eos,
up more over nations, and diminish them;
 ne imperent gentibus. **29:16** Neque erunt ultra
do not rule nations. 29:16 nor will be more
 domui Israel in confidentiam, in memoriam revocans
house Israel in confidence in memory back
 iniquitatem, cum sequerentur eos, et scient quia ego
violence, with follow them; and know because I
 Dominus Deus'. **29:17** Et factum est in vicesimo et
Lord God. ' 29:17 The it is in twenty and
 septimo anno, in primo, in una mensis, factum est
seventh year in first, in one month, it is
 verbum Domini ad me dicens: **29:18** ' Fili hominis,
word of to I saying: 29:18 ' Son man,
 Nabuchodonosor, rex Babylonis, servire fecit exercitum
Nebuchadnezzar king Babylon serve he army
 suum servitute magna adversus Tyrum; omne caput
his slavery great against Tyre; all head
 decalvatum et omnis umerus attritus est, et merces
bald and all shoulder bruised is and wage
 non est reddita ei neque exercitui eius de Tyro pro
not is restored it or host his of Tyre for
 servitute, qua servivit adversum eam. **29:19** Propterea
slavery; which He served against her. 29:19 Therefore
 haec dicit Dominus Deus: Ecce ego dabo
this says Lord God: Look I I
 Nabuchodonosor, regi Babylonis, terram Aegypti, et
Nebuchadnezzar king Babylon land Egypt, and
 accipiet opes eius et depraedabitur manubias eius
take resources his and ravage booty his
 et diripiet spolia eius, et erit merces exercitui
and rifle spoils his and will be wage host
 illius, **29:20** ut stipendium eius, pro quo servivit
of 29:20 as pay his for which He served
 adversum eam. Dedi ei terram Aegypti pro eo quod
against her. I gave it land Egypt for it that
 laboraverunt mihi, ait Dominus Deus. **29:21** In die
labor I said Lord God. 29:21 in day

illo germinare faciam cornu domui Israel, et tibi
that grow up I do horn house Israel and you
dabo apertum os in medio eorum, et scient
I open mouth in the their and know
quoniam ego Dominus'. 30:1 Et factum est verbum
for I The Lord. ' 30: 1 The it is word
Domini ad me dicens: 30:2 ' Fili ho minis, propheta
of to I saying: 30: 2 ' Son ho threats; prophet
et dic: Haec dicit Dominus Deus: Ululate, vae diei,
and say: This says Lord God: Howl! Woe day
30:3 quia iuxta est dies, et appropinquat dies
30: 3 because according to is day, and approaches day
Domini, dies nubis; tempus gentium erit. 30:4 Et
Lord, day cloudy; time nations will be. 30: 4 The
veniet gladius in Aegyptum, et erit pavor in Chus,
will sword in Egypt and will be terror in Cush,
cum ceciderint vulnerati in Aegypto, et ablatae
with fall wounded in Egypt and removed
fuerint opes illius, et destructa fundamenta eius.
they resources of and destroyed foundations her.
30:5 Chus et Phut et Lud et omne vulgus
30: 5 Cush and Put and Lud and all people
promiscuum et Chub et filii terrae foederis cum
mixed and Cub and children earth meeting with
eis gladio cadent. 30:6 Haec dicit Dominus Deus: Et
them sword fall. 30: 6 This says Lord God: The
corruent fulcientes Aegyptum, et destruetur superbia
fall supporters Egypt and down pride
potentiae eius; a Magdolo usque ad Syenen gladio
power thereof; from Migdol up to Syene sword
cadent in ea, ait Dominus Deus. 30:7 Et
fall in it said Lord God. 30: 7 The
dissipabuntur in medio terrarum desolatarum, et
destroyed in the countries desolate; and
urbes eius in medio civitatum desertarum erunt; 30:8
cities his in the states wasted will be; 30: 8
et scient quia ego Dominus, cum dederò ignem in
and know because I Lord, with I shall fire in
Aegyptum, et attriti fuerint omnes auxiliares eius.
Egypt and swell they all helpers her.

30:9 In die illa egredientur nuntii a facie mea in
30: 9 in day that issue news from the my in
navibus ad conterendam confidentiam Chus, et erit
ships to frighten confidence Cush, and will be
pavor in eis in die Aegypti, quia veniet. 30:10
terror in them in day Egypt, because come. 30:10
Haec dicit Dominus Deus: Cessare faciam pompam
This says Lord God: stop I do parade
Aegypti in manu Nabuchodonosor, regis Babylonis.
Egypt in hand Nebuchadnezzar s Babylon.
30:11 Ipse et populus eius cum eo violentissimi
30:11 He and people his with it violent
gentium adducentur ad disperdendam terram; et
nations adduced to destroy land; and
evaginabunt gladios suos super Aegyptum et
draw swords their over Egypt and
implebunt terram interfectis. 30:12 Et faciam alveos
fill land killing. 30:12 The I do channels
fluminum aridos et tradam terram in manu
rivers dry and I will land in hand
pessimorum et dissipabo terram et plenitudinem eius
the worst and waste land and fullness his
in manu alienorum. Ego Dominus locutus sum. 30:13
in hand strangers. I Lord said I am. 30:13
Haec dicit Dominus Deus: Et disperdam simulacra
This says Lord God: The I images
et cessare faciam idola de Memphi, et dux de
and stop I do idols of Memphis, and leader of
terra Aegypti non erit amplius, et dabo terrorem in
land Egypt not will be more and I terror in
terra Aegypti. 30:14 Et disperdam terram Phatures
land Egypt. 30:14 The I land Phatures
et dabo ignem in Tani et faciam iudicia in No.
and I fire in Tanis and I do judgments in No.
30:15 Et effundam indignationem meam super Sin,
30:15 The pour indignation I over Sin
robur Aegypti, et interficiam multitudinem No. 30:16
strength Egypt, and cut company No. 30:16
Et dabo ignem in Aegypto; quasi parturiens dolebit
The I fire in Egypt; as giving birth writhe

Sin, et in No scissura erit, et contra Memphin
Sin and in No. rent It will be and against Memphis
hostes plena die. 30:17 Iuvenes Heliopoleos et
enemies full the day. 30:17 Young people On and
Bubasti gladio cadent, et ipsae captivae ducentur.
Pibeseth sword fall and they captive will be led.
30:18 Et in Taphnis nigrescet dies, cum contrivero
30:18 The in Taphnis Dark day, with break
ibi sceptrum Aegypti, et defecerit in ea superbia
there scepters Egypt, and lags in it pride
potentiae eius; ipsam nubes operiet, filiae autem
power thereof; it cloud cover, daughters Now
eius in captivitatem ducentur. 30:19 Et faciam iudicia
his in captivity will be led. 30:19 The I do judgments
in Aegypto, et scient quia ego Dominus'. 30:20 Et
in Egypt and know because I The Lord. ' 30:20 The
factum est in undecimo anno, in primo, in septima
it is in eleven year in first, in The seventh
mensis, factum est verbum Domini ad me dicens:
month, it is word of to I saying:
30:21 ' Fili hominis, brachium pharaonis, regis
30:21 ' Son man, arm Pharaoh; s
Aegypti, confregi, et ecce non est obvolutum, ut
Egypt, broken, and See not is bound, as
restitueretur ei sanitas, ut ligaretur pannis et
restoration it health; as bind wrapped and
farciretur linteolis, ut recepto robore posset tenere
swathed round as received strength could hold
gladium. 30:22 Propterea haec dicit Dominus Deus:
sword. 30:22 Therefore this says Lord God:
Ecce ego ad pharaonem, regem Aegypti, et
Look I to Pharaoh king Egypt, and
comminuam brachium eius forte sed confractum et
break arm his perhaps but broken and
deiciam gladium de manu eius 30:23 et dispergam
arrows sword of hand his 30:23 and scatter
Aegyptum in gentibus et ventilabo eos in terris.
Egypt in nations and disperse them in countries.
30:24 Et confortabo brachia regis Babylonis daboque
30:24 The strengthen forces s Babylon I

gladium meum in manu eius; et confringam brachia
sword my in hand thereof; and break forces
pharaonis, et gemet gemitibus sicut transfixus coram
Pharaoh; and sigh wordless as pierced before
facie eius. 30:25 Et confortabo brachia regis
the her. 30:25 The strengthen forces s
Babylonis, et brachia pharaonis concident; et scient
Babylon and forces Pharaoh fall; and know
quia ego Dominus, cum dederò gladium meum in
because I Lord, with I shall sword my in
manu regis Babylonis, et extenderit eum super
hand s Babylon and put it over
terram Aegypti. 30:26 Et dispergam Aegyptum in
land Egypt. 30:26 The scatter Egypt in
nationes et ventilabo eos in terras, et scient quia
nations and disperse them in lands, and know because
ego Dominus'. 31:1 Et factum est in anno undecimo,
I The Lord. ' 31: 1 The it is in year the eleventh,
in tertio, una mensis, factum est verbum Domini ad
in third, one month, it is word of to
me dicens: 31:2 ' Fili hominis, dic pharaoni, regi
I saying: 31: 2 ' Son man, tell Pharaoh king
Aegypti, et pompae eius: Cui similis factus es in
Egypt, and the parade his To like he became you in
magnitudine tua? 31:3 Ecce abies, quasi cedrus in
size Yours? 31: 3 Look Cypress as cedar in
Libano, pulcher ramis et frondibus nemorosus
Lebanon beautiful branches and branches shroud
excelsusque altitudine, et inter nubes elevatum est
high height, and between cloud elevated is
cacumen eius; 31:4 aquae nutrierunt illum, abyssus
top thereof; 31: 4 water nourished it The deep
exaltavit eum, flumina eius manabant in circuitu
promoted him, rivers his running in about
radicum eius, et rivos suos emisit ad universa
roots his and channels their He gave up to all
ligna campi. 31:5 Propterea elevata est altitudo eius
timber fields. 31: 5 Therefore up is height his
super omnia ligna campi, et multiplicata sunt
over all timber The fields and increased are

arbusta eius, et elevati sunt rami eius propter
orchards his and elevated are branches his for
aquas multas. 31:6 Cumque extendisset umbram
water many. 31: 6 when extended shadow
suam, in ramis eius fecerunt nidos omnia volatilia
his in branches his they nests all birds
caeli, et sub frondibus eius genuerunt omnes bestiae
heaven and under branches his bare all beasts
campi, et sub umbra illius habitabat universa
The fields and under shadow of living all
multitudo gentium; 31:7 eratque pulcherrimus in
company nations; 31: 7 He was the most beautiful in
magnitudine sua et in dilatatione arbustorum
size his and in expansion branches
suorum, erat enim radix illius iuxta aquas multas.
their was For root of according to water many.
31:8 Cedri non fuerunt pares illi in paradiso Dei;
31: 8 cedars not were match they in garden God;
abietes non adaequaverunt ramos eius, et platani
firs not equal branches his and plane
non fuerunt aequae frondibus illius; omne lignum
not were equitable branches the latter; all wood
paradisi Dei non est assimilatum illi et pulchritudini
Paradise God not is like they and beauty
eius, 31:9 quoniam speciosum feci eum et multis
his 31: 9 for beautiful I it and many
condensisque frondibus: et aemulata sunt eum omnia
thick branches: and envied are it all
ligna Eden, quae erant in paradiso Dei. 31:10
timber Eden which were in garden God. 31:10
Propterea haec dicit Dominus Deus: Pro eo quod
Therefore this says Lord God: Pro it that
sublimatus est in altitudine et dedit summitatem
towered is in height and given top
suam usque in nubes, et elevatum est cor eius in
his up in cloud, and elevated is heart his in
altitudine sua, 31:11 tradam eum in manu potentis
height his 31:11 I will it in hand mighty
principis gentium; faciens faciet ei: iuxta
prince nations; making will to: according to
impietatem eius eieci eum. 31:12 Et succident illum
ungodliness his drive him. 31:12 The cut it

alieni, violentissimi nationum; et proicient eum super
strangers violent the nation; and off it over
montes, et in cunctis convallibus corruent rami
mountains and in all glens fall branches
eius, et confringentur arbusta eius in universis
his and broken orchards his in all
voraginibus terrae, et recedent de umbra eius omnes
deep earth and depart of shadow his all
populi terrae et relinquent eum. 31:13 Super ruinam
people earth and leave him. 31:13 over failure
eius habitabunt omnia volatilia caeli, et in ramis
his live all birds heaven and in branches
eius erunt universae bestiae campi, 31:14 ne
his will be all beasts The fields 31:14 do not
elevantur in altitudine sua omnia ligna aquarum
elevated in height his all timber water
neque ponant sublimitatem suam inter nubes nec
or let loftiness his between cloud or
stent apud eas in sublimitate sua omnia, quae
stand in them in loftiness his all which
irrigantur aquis, quia omnes traditi sunt in mortem
moistened water; because all delivered are in death
ad inferiora terrae, in medio filiorum hominum, ad
to lower earth in the children men to
eos, qui descendunt in lacum. 31:15 Haec dicit
them; that down in Lake. 31:15 This says
Dominus Deus: In die, quando descendit ad inferos,
Lord God: in day when down to hell,
induxi luctum, operui propter eum abyssum et
I brought mourning, I covered for it abyss and
prohibui flumina eius et coercui aquas multas;
withheld rivers his and restrained water many;
obscuravi super eum Libanum, et omnia ligna agri
beclouded over it Lebanon and all timber field
concussa sunt. 31:16 A sonitu ruinae eius commovi
shock They are. 31:16 A sound downfall his I shook
gentes, cum deducerem eum ad infernum cum his,
nations with down it to hell with those
qui descendebant in lacum; et consolata sunt in
that down in lake; and news are in
inferioribus terrae omnia ligna Eden, egregia atque
lower earth all timber Eden excellent and

praeclara in Libano, universa, quae irrigabantur
excellent in Lebanon all which irrigated

aquis. 31:17 Nam et ipsi cum eo descenderunt ad
water. 31:17 For and they with it down to

infernum ad interfectos gladio et auxiliares eius,
hell to slain sword and helpers his

qui sederant sub umbra eius in medio nationum.
that dwelt under shadow his in the nations.

31:18 Cui assimilatus es, o inclite atque sublimis
31:18 To assimilated you o Famed and high

inter ligna Eden? Et ecce deductus es cum lignis
between timber Eden? The See conducted you with wood

Eden ad inferiora terrae; in medio incircumcisorum
Eden to lower land; in the uncircumcised

dormies cum his, qui interfecti sunt gladio. Ipse est
lie with those that killed are sword. He is

pharao et omnis pompa eius ‘, dicit Dominus Deus.
Pharaoh and all Pageant his ‘ says Lord God.

32:1 Et factum est duodecimo anno, in mense
32: 1 The it is twelfth year in month

duodecimo, in una mensis, factum est verbum Domini
the twelfth, in one month, it is word of

ad me dicens: 32:2 ‘ Fili hominis, assume lamentum
to I saying: 32: 2 ‘ Son man, Help lamentation

super pharaonem, regem Aegypti, et dices ad eum:
over Pharaoh king Egypt, and say to him:

Leo gentium peristi, et eras sicut draco in mari;
Leo nations are you and tomorrow as dragon in the sea;

et bulliebas in fluminibus tuis et conturbabas aquas
and camest in rivers your and muddying water

pedibus tuis et turbida faciebas flumina earum. 32:3
feet your and turbid making rivers them. 32: 3

Haec dicit Dominus Deus: Expandam super te rete
This says Lord God: spread over you net

meum in coetu populorum multorum, et extrahent
my in group people many and haul

te in sagena mea; 32:4 et proiciam te in terram,
you in net my; 32: 4 and I cast you in land

super faciem agri abiciam te et habitare faciam
over face field cast off you and live I do

super te omnia volatilia caeli et saturabo de te
over you all birds air and gorge of you

bestias universae terrae; 32:5 et dabo carnes tuas
animals all land; 32: 5 and I meat I
super montes et implebo valles sanie tua. 32:6 Et
over mountains and fill valleys gore Your. 32: 6 The
irrigabo terram paedore sanguinis tui super montes,
water land swimmer blood your over mountains
et voragines implebuntur ex te; 32:7 et operiam,
and holes full from you; 32: 7 and cover
cum extinctus fueris, caelum et nigrescere faciam
with extinguished you, heaven and black I do
stellas eius: solem nube tegam, et luna non dabit
stars his sun cloud cover, and moon not will
lumen suum; 32:8 omnia luminaria caeli maerere
light his own; 32: 8 all lights air lies
faciam super te et dabo tenebras super terram
I do over you and I darkness over land
tuam, dicit Dominus Deus. 32:9 Et commovebo cor
your says Lord God. 32: 9 The move heart
populorum multorum, cum induxero contritionem
people many with I breach
tuam in gentibus super terras, quas nescis. 32:10
your in nations over lands, which you do not know. 32:10
Et stupescere faciam super te populos multos, et
The Yes I do over you people many and
reges eorum horrore nimio formidabunt super te,
kings their horror excessive fear over you
cum volare coeperit gladius meus coram facie eorum,
with fly begin sword my before the their
et obstupescet tremefactus unusquisque pro anima
and abashed trembling each for soul
sua in die ruinae tuae. 32:11 Quia haec dicit
his in day downfall Your. 32:11 for this says
Dominus Deus: Gladius regis Babylonis veniet tibi,
Lord God: sword s Babylon will you
32:12 in gladiis fortium deiciam multitudinem tuam;
32:12 in swords the strong arrows company your;
violentissimae gentium omnium hae et vastabunt
violent nations all these and They will destroy
superbiam Aegypti, et dissipabitur omnis pompa eius.
pride Egypt, and destroyed all Pageant her.

32:13 Et perdam omnia iumenta eius, quae erant
 32:13 The I lose all livestock his which were
super aquas plurimas, et non conturbabit eas pes
 over water many and not trouble them foot
hominis ultra, neque ungula iumentorum turbabit eas;
 man more or hoof livestock trouble them;
32:14 tunc purissimas reddam aquas eorum et
 32:14 then make pay water their and
flumina eorum quasi oleum adducam, ait Dominus
 rivers their as oil I, said Lord
Deus. 32:15 Cum dederō terram Aegypti desolatam,
 God. 32:15 with I shall land Egypt waste
deseretur autem terra a plenitudine sua, quando
 strip Now land from full his when
percussero omnes habitatores eius, scient quia ego
 strike all inhabitants his know because I
Dominus. 32:16 Planctus est, et plangent eum;
 Lord. 32:16 Meadow is and mourn him;
filiae gentium plangent eum, super Aegyptum et
 daughters nations mourn him, over Egypt and
super omnem pompam eius plangent eum ‘, ait
 over all parade his mourn it ‘ said
Dominus Deus. 32:17 Et factum est in duodecimo
 Lord God. 32:17 The it is in twelfth
anno, in quinta decima mensis, factum est verbum
 year in Thursday tenth month, it is word
Domini ad me dicens: 32:18 ‘ Fili hominis, cane
 of to I saying: 32:18 ‘ Son man, dog
lugubre super pompam Aegypti et detrahe eam,
 mournful over parade Egypt and down it
ipsam et filias gentium robustarum ad inferiora
 it and daughters nations of the famous to lower
terrae cum his, qui descendunt in lacum. 32:19 Quo
 earth with those that down in Lake. 32:19 Where
pulchrior es? Descende et dormi cum
 beautiful Are you? Go down and Lie with
incircumcisis. 32:20 In medio interfectorum gladio
 uncircumcised. 32:20 in the slain sword
cadent; gladius datus est, attraxerunt eam et omnes
 fall; sword given is draw it and all
populos eius. 32:21 Loquentur ei potentissimi
 people her. 32:21 speak it powerful

robustorum de medio inferni, cum auxiliatoribus eius
the heroes of the hell, with help his
descenderunt: ‘Tacent incircumcisi interfecti
down: ‘They do not mention uncircumcised killed
gladio!’. 32:22 **Ibi Assyria et omnis multitudo eius,**
by the sword. ‘ 32:22 there Assyria and all company his
in circuitu illius sepulcra eius, omnes interfecti, qui
in about of graves his all killed, that
ceciderunt gladio; 32:23 quorum data sunt sepulcra
fell sword; 32:23 the given are graves
in profundissimis laci, et facta est multitudo eius
in the deepest den and made is company his
per gyrum sepulcri eius; universi interfecti, cadentes
by about sepulcher thereof; all killed, falling
gladio, qui dederant quondam formidinem in terra
sword; that set once terror in land
viventium. 32:24 Ibi Elam et omnis pompa eius per
living. 32:24 there Elam and all Pageant his by
gyrum sepulcri sui; omnes hi interfecti ruentesque
about sepulcher s; all these killed fallen
gladio, qui descenderunt incircumcisi ad inferiora
sword; that down uncircumcised to lower
terrae, qui dederant quondam formidinem suam in
earth that set once terror his in
terra viventium et sustulerunt ignominiam suam cum
land living and picked up shame his with
his, qui descendunt in lacum. 32:25 In medio
those that down in Lake. 32:25 in the
interfectorum posuerunt cubile eius, in omni pompa
slain put bed his in all Pageant
eius, in circuitu eius sepulcra illius, omnes hi
his in about his graves of all these
incircumcisi interfectique gladio; dederant enim
uncircumcised Thrust sword; set For
terrorem suum in terra viventium et sustulerunt
terror his in land living and picked up
ignominiam suam cum his, qui descendunt in lacum,
shame his with those that down in lake,
in medio interfectorum positi sunt. 32:26 Ibi
in the slain set They are. 32:26 there
Mosoch, Thubal et omnis pompa eius, in circuitu
adjacent Tubal and all Pageant his in about

illius sepulcra eius, omnes hi incircumcisi
of graves his all these uncircumcised
interfectique gladio, quia dederunt formidinem suam
Thrust sword; because they terror his
in terra viventium; 32:27 et non dormient cum
in land living; 32:27 and not sleep with
fortibus, qui ceciderunt a saeculo et descenderunt
strong, that fell from century and down
ad infernum cum armis suis et posuerunt gladios
to hell with arms their and put swords
suos sub capitibus suis, et fuerunt scuta eorum
their under heads their and were targets their
super ossa eorum, quia terror fortium erat in terra
over bones their because terror the strong was in land
viventium. 32:28 Et tu ergo in medio
living. 32:28 The you So in the
incircumcisorum contereris et dormies cum interfectis
uncircumcised broken and lie with killing
gladio. 32:29 Ibi Idumaea, reges eius et omnes
sword. 32:29 there Edom, kings his and all
duces eius, qui dati sunt in robore suo cum
leaders his that given are in strength his with
interfectis gladio et qui cum incircumcisis dormiunt
killing sword and that with uncircumcised sleep
et cum his, qui descenderunt in lacum. 32:30 Ibi
and with those that down in Lake. 32:30 there
principes aquilonis omnes et universi Sidonii, qui
leaders north all and all Sidon, that
deducti sunt cum interfectis in terrore suo, in sua
conducted are with killing in terror his in his
fortitudine confusi; qui dormiunt incircumcisi cum
strength confounded; that sleep uncircumcised with
interfectis gladio et sustulerunt confusionem suam
killing sword and picked up confusion his
cum his, qui descendunt in lacum. 32:31 Videbit eos
with those that down in Lake. 32:31 see them
pharao et consolabitur super universa pompa sua.
Pharaoh and comfort over all Pageant their own.
Interfecti sunt gladio pharaonis et omnis exercitus
Killed are sword Pharaoh and all army
eius, ait Dominus Deus, 32:32 quia dedi terrorem
his said Lord God, 32:32 because I terror

meum in terra viventium; et prostratus est in medio
my in land living; and prostrate is in the
incircumcisorum cum interfectis gladio pharaonis et
uncircumcised with killing sword Pharaoh and
omnis pompa eius ‘, ait Dominus Deus. 33:1 Et
all Pageant his ‘ said Lord God. 33: 1 The
factum est verbum Domini ad me dicens: 33:2 ‘ Fili
it is word of to I saying: 33: 2 ‘ Son
ho minis, loquere ad filios populi tui et dices ad
ho threats; speak to children people your and say to
eos: Terra, cum induxero super eam gladium, et
them: the land with I over it sword and
tulerit populus terrae virum unum de finibus suis et
take people earth man one of ends their and
constituerit eum sibi speculatorem, 33:3 et ille
set it to watchman 33: 3 and he
viderit gladium venientem super terram et cecinerit
see sword coming over land and blow
bucina et annuntiaverit populo; 33:4 audiens autem
trumpet; and warns people; 33: 4 hearing Now
quisquis ille est sonum bucinæ, non se observaverit,
anyone he is sound trumpet; not he warning;
veneritque gladius et tulerit eum: sanguis ipsius
come sword and take him: blood of
super caput eius erit; 33:5 sonum bucinæ audivit
over head his will be; 33: 5 sound trumpet heard
et non se observavit, sanguis eius in ipso erit. Si
and not he warning blood his in it will be. If
autem se custodierit, animam suam salvavit. 33:6
Now he warning, life his saved. 33: 6
Quod si speculator viderit gladium venientem et non
The if watch see sword coming and not
insonuerit bucina, et populus non se custodierit;
sound trumpet; and people not he warning;
veneritque gladius et tulerit de eis animam: ille
come sword and take of them life; he
quidem in iniquitate sua captus est, sanguinem autem
indeed in violence his arrested is blood Now
eius de manu speculatoris requiram. 33:7 Te autem,
his of hand watchman require. 33: 7 you however,
fili hominis, speculatorem dedi domui Israel. Audiens
son man, watchman I house Israel. hearing

ergo ex ore meo sermonem, commonebis eos ex
So from mouth I word warn them from
me. 33:8 Si, me dicente ad impium: Impie, morte
Me. 33: 8 If, I speaker to wicked; foul, death
morieris, non fueris locutus, ut se custodiat impius
die; not you he said, as he keep The wicked
a via sua, ipse impius in iniquitate sua morietur,
from road his he The wicked in violence his die,
sanguinem autem eius de manu tua requiram. 33:9
blood Now his of hand your require. 33: 9
Si autem commonueris impium, ut a viis suis
If Now warning impious as from ways their
convertatur, et ille non fuerit conversus a via sua,
turn, and he not be turning from road his
ipse in iniquitate sua morietur, porro tu animam
he in violence his die, the you life
tuam liberasti. 33:10 Tu ergo, fili hominis, dic ad
your delivered. 33:10 You therefore, son man, tell to
domum Israel: Sic locuti estis, dicentes: 'Iniquitates
home Israel: so have you saying: 'transgressions
nostrae et peccata nostra super nos sunt, et in ipsis
our and sins our over we are and in the
nos tabescimus; quomodo ergo vivere poterimus?'
we wasting away; how So live Can we? '
33:11 Dic ad eos: Vivo ego, dicit Dominus Deus;
33:11 Tell to them: live I, says Lord God;
nolo mortem impii, sed ut revertatur impius a
I do not want death wicked; but as return The wicked from
via sua et vivat. Convertimini, convertimini a viis
road his and lives. Turn! return from ways
vestris pessimis; et quare moriemini, domus Israel?
your the worst; and why die, house Israel?
33:12 Tu itaque, fili hominis, dic ad filios populi
33:12 You So, son man, tell to children people
tui: Iustitia iusti non liberabit eum in quacumque
you: justice just not free it in whatever
die praevaricatus fuerit; et impietas impii non
day transgression have been; and wickedness The wicked not
nocebit ei in quacumque die conversus fuerit ab
hurt it in whatever day turning be from

impietate sua; et iustus non poterit vivere in
impiety their own; and just not can live in

iustitia sua in quacumque die peccaverit. 33:13
justice his in whatever day sin. 33:13

Etiam si dixerō iusto quod vita vivat, et, confisus in
Even if I say just that life live, and, relying in

iustitia sua, fecerit iniquitatem, omnes iustitiae eius
justice his do violence, all justice his

oblivioni tradentur, et in iniquitate sua, quam
forgotten given, and in violence his than

operatus est, in ipsa morietur. 33:14 Sin autem
He worked is in the die. 33:14 Sin Now

dixerō impio: Morte morieris, et egerit paenitentiam
I say the wicked; Dying die; and do repent

a peccato suo feceritque iudicium et iustitiam,
from sin his and do judgment and justice;

33:15 pignus restituerit ille impius rapinamque
33:15 pledge restore he The wicked robbery

reddiderit, in mandatis vitae ambulaverit nec fecerit
repay, in instructions life walk or do

quidquam iniustum, vita vivet et non morietur;
or injustice, life live and not die;

33:16 omnia peccata eius, quae peccavit, non
33:16 all sins his which offender not

imputabuntur ei: iudicium et iustitiam fecit, vita
imputed to: judgment and justice he did, life

vivet. 33:17 Et dicunt filii populi tui: ‘Non est
live. 33:17 The say children people you: ‘I do not is

aequa via Domini’; et ipsorum via iniqua est. 33:18
fair road Lord ‘; and their road unfair It is. 33:18

Cum enim recesserit iustus a iustitia sua feceritque
with For withdrawn just from justice his and do

iniquitates, morietur in eis; 33:19 et cum recesserit
iniquities; die in them; 33:19 and with withdrawn

impius ab impietate sua feceritque iudicium et
The wicked from impiety his and do judgment and

iustitiam, vivet in eis. 33:20 Et dicitis: ‘Non est
justice; live in them. 33:20 The you say: ‘I do not is

recta via Domini’. Unumquemque iuxta vias suas
right road The Lord. ‘ each according to ways their

iudicabo de vobis, domus Israel'. 33:21 Et factum est
judge of you house Israel '. 33:21 The it is
in duodecimo anno, in decimo, in quinta mensis
in twelfth year in tenth, in Thursday month
transmigrationis nostrae, venit ad me, qui fugerat de
captivity our he came to I that fugitive of
Ierusalem, dicens: ' Vastata est civitas'. 33:22 Manus
Jerusalem saying: ' spoiled is The city '. 33:22 hand
autem Domini facta fuerat ad me vespere,
Now of made was to I In the evening,
antequam veniret qui fugerat; aperuitque os meum,
before come that he had fled; she mouth my
donec veniret ad me mane, et, aperto ore meo, non
until come to I morning and, open mouth I not
silui amplius. 33:23 Et factum est verbum
I was silent; longer. 33:23 The it is word
Domini ad me dicens: 33:24 ' Fili hominis, qui
of to I saying: 33:24 ' Son man, that
habitant in ruinosis his super humum Israel,
residents in wastes these over ground Israel
loquentes aiunt: 'Unus erat Abraham et hereditate
speaking they say: 'One was Abraham and heritage
possedit terram; nos autem multi, nobis data est
possessed land; we Now many us given is
terra in possessionem'. 33:25 Idcirco dices ad eos:
land in possession '. 33:25 Therefore say to them:
Haec dicit Dominus Deus: Qui in sanguine comeditis
This says Lord God: He in blood eat
et oculos vestros levatis ad idola vestra et
and eyes your relieved to idols your and
sanguinem funditis, numquid terram hereditate
blood shed Do land heritage
possidebitis? 33:26 Stetistis in gladiis vestris, fecistis
possess? 33:26 You stood in swords your you did
abominationes, et unusquisque uxorem proximi sui
abominations, and each wife neighbor s
polluit, et terram hereditate possidebitis? 33:27 Haec
pollutes and land heritage possess? 33:27 This
dices ad eos: Sic dicit Dominus Deus: Vivo ego, qui
say to them: so says Lord God: live I, that

in ruinosis habitant, gladio cadent; et, qui in agro
in wastes residents, sword fall; and, that in field
est, bestiis tradetur ad devorandum; qui autem in
is animals betrayed to fuel; that Now in
praesidiis et in speluncis sunt, peste morientur. 33:28
stations and in dens are plague die. 33:28
Et dabo terram in solitudinem et desertum, et
The I land in waste and wilderness and
deficiet superba fortitudo eius, et desolabuntur
fail proud strength his and desolated
montes Israel, ita ut nullus sit qui per eos transeat;
mountains Israel so as no is that by them pass;
33:29 et scient quia ego Dominus, cum dederō
33:29 and know because I Lord, with I shall
terram desolatam et desertam propter universas
land waste and waste for all
abominationes suas, quas operati sunt. 33:30 Et tu,
abominations their which operated They are. 33:30 The you
fili hominis, filii populi tui, qui loquuntur de te
son man, children people your that talk of you
iuxta parietes et in ostiis domorum et dicunt
according to The walls and in doors houses and say
unus ad alterum, vir ad fratrem suum, loquentes:
one to other man to brother his speaking;
‘Venite et audite, qui sit sermo egrediens a
‘Come and listen, that is report going out from
Domino’. 33:31 Et veniunt ad te quasi si conveniat
The Lord. ‘ 33:31 The come to you as if agrees
populus, et sedent coram te populus meus; et
people; and sit before you people my; and
audiunt sermones tuos et non faciunt eos, quia
listen words your and not do them; because
quasi amatores loquuntur, et avaritiam suam sequitur
as lovers they and gain his follows
cor eorum. 33:32 Et es eis quasi cōmen amatorum,
heart them. 33:32 The you them as song lovers,
quod suavi voce et cum dulci chordarum sono
that sweet voice and with sweet strings sound
canitur, et audiunt verba tua et non faciunt ea.
piped and listen words your and not do them.
33:33 Et cum venerit, quod praedictum est — ecce
33:33 The with come, that predicted is - See

enim venit — tunc scient quod propheta fuerit
For he came - then know that prophet be
inter eos'. 34:1 Et factum est verbum Domini ad
between them. ' 34: 1 The it is word of to
me dicens: 34:2 ' Fili ho minis, propheta de
I saying: 34: 2 ' Son ho threats; prophet of
pastoribus Israel, propheta et dices pastoribus: Haec
pastors Israel prophet and say pastors; This
dicit Dominus Deus: Vae pastoribus Israel, qui
says Lord God: Woe pastors Israel that
pascebant semetipsos! Nonne greges pascuntur a
feed themselves! Did flocks feed from
pastoribus? 34:3 Lac comedebatis et lana
shepherds? 34: 3 milk eat and wool
operiebamini et, quod crassum erat, occidebatis,
wear and, that thick It was killed,
gregem autem non pascebatis; 34:4 quod infirmum
company Now not feed; 34: 4 that The weakness
fuit, non consolidastis et, quod aegrotum, non
was not strengthened and, that sick not
sanastis; quod fractum est, non alligastis et, quod
healed; that broken is not bound and, that
eiectum est, non reduxistis et, quod perierat, non
ope is not caused and, that lost not
quaesistis et super forte imperabatis cum violentia.
sought and over perhaps over with violence.
34:5 Et dispersae sunt oves meae, eo quod non esset
34: 5 The scattered are sheep my it that not was
pastor; et factae sunt in devorationem omnium
shepherd; and made are in food all
bestiarum agri et dispersae sunt. 34:6 Erraverunt
animals field and scattered They are. 34: 6 They wandered
greges mei in cunctis montibus et in universo colle
flocks my in all mountains and in all hill
excelso, et super omnem faciem terrae dispersi sunt
high and over all face earth scattered are
greges mei; et non erat qui requireret, non erat qui
flocks mine; and not was that search not was that
requireret. 34:7 Propterea, pastores, audite verbum
search. 34: 7 Therefore, pastors listen word

Domini: 34:8 Vivo ego, dicit Dominus Deus, pro eo
Lord: 34: 8 live I, says Lord God, for it
quod factus est grex meus in rapinam et oves
that he became is herd my in robbery and sheep
meae in devorationem omnium bestiarum agri, eo
I in food all animals field it
quod non esset pastor, neque enim quaesierunt
that not was shepherd, or For sought
pastores mei gregem meum, sed pascebant pastores
shepherds my company my but feed shepherds
semetipsos et gregem meum non pascebant, 34:9
home and company my not fed, 34: 9
propterea, pastores, audite verbum Domini. 34:10
therefore, pastors listen word Lord. 34:10
Haec dicit Dominus Deus: Ecce ego ipse super
This says Lord God: Look I he over
pastores requiram gregem meum de manu eorum et
shepherds search company my of hand their and
cessare eos faciam, ut ultra non pascant gregem nec
stop them I do, as more not feed company or
pascant amplius pastores semetipsos; et liberabo
feed more shepherds themselves; and free
gregem meum de ore eorum, et non erit ultra eis
company my of mouth their and not will be more them
in escam. 34:11 Quia haec dicit Dominus Deus: Ecce
in food. 34:11 for this says Lord God: Look
ego ipse requiram oves meas et visitabo eas. 34:12
I he search sheep I and visit them. 34:12
Sicut visitat pastor gregem suum in die, quando
As visits shepherd company his in day when
fuerit in medio ovium suarum dissipatarum, sic
be in the sheep their scattered; so
visitabo oves meas et liberabo eas de omnibus locis,
visit sheep I and free them of all places,
in quibus dispersae fuerant in die nubis et caliginis.
in which scattered were in day cloudy and the cloud.
34:13 Et educam eas de populis et congregabo eas
34:13 The Lead them of people and I gather them
de terris et inducam eas in terram suam et
of countries and bring them in land his and

pascam eas in montibus Israel, in rivis et in
feed them in mountains Israel in streams and in
cunctis sedibus terrae. 34:14 In pascuis uberrimis
all homes the earth. 34:14 in pastures the richest
pascam eas, et in montibus excelsis Israel erunt
feed them, and in mountains high Israel will be
pascua earum; ibi requiescent in herbis virentibus
pasture them; there fold in herbs green
et in pascuis pinguibus pascentur super montes
and in pastures fat feed over mountains
Israel. 34:15 Ego pascam oves meas et ego eas
Israel. 34:15 I feed sheep I and I them
accubare faciam, dicit Dominus Deus. 34:16 Quod
to lie down I do, says Lord God. 34:16 The
perierat, requiram et, quod eiectum erat, reducam
lost search and, that ope It was back
et, quod confractum fuerat, alligabo et, quod
and, that broken was bind and, that
infirmum erat, consolidabo et, quod pingue et forte,
The weakness It was strengthen and, that fat and perhaps,
custodiam et pascam illas in iudicio. 34:17 Vos
watch and feed those in trial. 34:17 you
autem, grex meus, haec dicit Dominus Deus: Ecce
however, herd my this says Lord God: Look
ego iudico inter pecus et pecus, inter arietes et
I judge between cattle and beast! between rams and
hircos. 34:18 Nonne satis vobis erat pascuam bonam
goats. 34:18 Did enough you was pasture good
depasci? Insuper et reliquias pascuarum vestrarum
pastures? In addition, and remains pastures your
conculcastis pedibus vestris et, cum purissimam
tread feet your and, with most
aquam biberetis, reliquam pedibus vestris turbabatis;
water drink the rest feet your fouled;
34:19 et oves meae his, quae conculcata pedibus
34:19 and sheep I those which squirming feet
vestris fuerant, pascebantur et, quae pedes vestri
your were feeding and, which feet you
turbaverant, haec bibebant. 34:20 Propterea haec dicit
disturbed this drank. 34:20 Therefore this says

Dominus Deus ad eos: Ecce ego ipse iudico inter
Lord God to them: Look I he judge between
pecus pingue et macilentum; 34:21 pro eo quod
cattle fat and lean; 34:21 for it that
lateribus et umeris impingebatis et cornibus vestris
sides and shoulders thrust and horns your
ventilabatis omnia infirma pecora, donec
push all weak cattle, until
dispergerentur foras, 34:22 salvabo gregem meum, et
scattered out 34:22 save company my and
non erit ultra in rapinam, et iudicabo inter pecus
not will be more in robbery, and judge between cattle
et pecus. 34:23 Et suscitabo super eas pastorem
and cattle. 34:23 The will perform over them shepherd
unum, qui pascat eas, servum meum David; ipse
one, that feed them, slave my David; he
pascet eas et ipse erit eis in pastorem. 34:24 Ego
feed them and he will be them in Shepherd. 34:24 I
autem Dominus ero eis in Deum, et servus meus
Now Lord I them in God, and slave my
David princeps in medio eorum. Ego Dominus
David leader in the them. I Lord
locutus sum. 34:25 Et faciam cum eis pactum pacis
said I am. 34:25 The I do with them pact peace
et cessare faciam bestias pessimas de terra, et
and stop I do animals mischievous of land, and
habitabunt in deserto securi et dormient in saltibus;
live in desert secure and sleep in Safe;
34:26 et ponam eos et, quae sunt in circuitu collis
34:26 and I will them and, which are in about hill
mei, benedictionem et deducam imbrem in tempore
my thanks and down rain in time
suo: pluviae benedictionis erunt. 34:27 Et dabit
his rain blessing will be. 34:27 The will
lignum agri fructum suum, et terra dabit germen
wood field fruit his and land will Branch
suum, et erunt in terra sua absque timore et scient
his and will be in land his without fear and know
quia ego Dominus, cum contrivero vectes iugi
because I Lord, with break bars constant
eorum et eruero eos de manu imperantium sibi.
their and rescue them of hand rule themselves.

34:28 Et non erunt ultra in rapinam gentibus, neque
 34:28 The not will be more in robbery nations, or
bestiae terrae devorabunt eos, sed habitabunt
 beasts earth devour them; but live
confidenter absque ullo terrore. 34:29 Et suscitabo
 safety without any terror. 34:29 The will perform
eis germen nominatum, et non erunt ultra imminuti
 them Branch renown and not will be more fewer
fame in terra neque portabunt ultra opprobrium
 hunger in land or bear more reproach
gentium; 34:30 et scient quia ego Dominus Deus
 nations; 34:30 and know because I Lord God
eorum cum eis, et ipsi populus meus domus Israel,
 their with them, and they people my house Israel
ait Dominus Deus. 34:31 Vos autem grex meus, grex
 said Lord God. 34:31 you Now herd my herd
pascuae meae vos, et ego Dominus Deus vester ‘,
 pasture I you and I Lord God your
dicit Dominus Deus. 35:1 Et factus est sermo
 says Lord God. 35: 1 The he became is report
Domini ad me dicens: 35:2 ‘ Fili hominis, pone
 of to I saying: 35: 2 ‘ Son man, set
faciem tuam adversum montem Seir et propheta de
 face your against mount Seir and prophet of
eo et dices illi: 35:3 Haec dicit Dominus Deus: Ecce
 it and say they: 35: 3 This says Lord God: Look
ego ad te, mons Seir; et extendam manum meam
 I to you mountain Seir; and stretch hand I
super te et dabo te desolatum atque desertum. 35:4
 over you and I you only; and wilderness. 35: 4
Urbes tuas demoliar, et tu desertus eris et scies
 cities I waste; and you desert You will be and know
quia ego Dominus. 35:5 Eo quod fueris inimicus
 because I Lord. 35: 5 Travel that you The enemy
sempiternus et concluderis filios Israel in manus
 everlasting and shed children Israel in hand
gladii in tempore afflictionis eorum, in tempore
 sword in time affliction their in time
poenae extremae; 35:6 propterea, vivo ego, dicit
 punishment extreme; 35: 6 therefore, living I, says

Dominus Deus, sanguini tradam te, et sanguis te
Lord God, blood I will you and blood you
persequetur et, cum sanguinem non oderis, sanguis
chase and, with blood not hate, blood
persequetur te. 35:7 Et dabo montem Seir desolatum
chase You. 35: 7 The I mount Seir only;
atque desertum et auferam de eo euntem et
and desert and stony of it going and
redeuntem 35:8 et implebo montes eius occisorum
returning 35: 8 and fill mountains his slain
suorum, in collibus tuis et in vallibus tuis, atque in
their in hills your and in valleys your and in
omnibus torrentibus tuis interfecti gladio cadent. 35:9
all torrents your killed sword fall. 35: 9
In solitudines sempiternas tradam te, et civitates
in wastes age I will you and cities
tuas non habitabuntur, et scietis quoniam ego
your not inhabited, and know for I
Dominus. 35:10 Eo quod dixeris: ‘Duas gentes et
Lord. 35:10 Travel that say: ‘two nations and
duas terrae meae erunt, et hereditate possidebo
two earth I they will be and heritage possess
eas!’, cum Dominus esset ibi; 35:11 propterea, vivo
them! ‘ with Lord was there; 35:11 therefore, living
ego, dicit Dominus Deus, faciam iuxta iram tuam
I, says Lord God, I do according to anger your
et secundum zelum tuum, quem fecisti odio habens
and according to jealous your which You made hatred a
eos, et notus efficiar in eis, cum te iudicavero.
them; and known will be made in them, with you judged.
35:12 Et scies quia ego Dominus audiavi universa
35:12 The know because I Lord I heard all
opprobria tua, quae locutus es de montibus Israel
reproaches your which said you of mountains Israel
dicens: ‘Deserti nobis ad devorandum dati sunt!’.
saying: ‘Desolation us to fuel given They are. ‘
35:13 Et insurrexistis super me ore vestro et
35:13 The you have over I mouth your and
vociferati estis vobis adversum me verba vestra; ego
cried you you against I words your; I
audiavi. 35:14 Haec dicit Dominus Deus: Laetante
I heard. 35:14 This says Lord God: rejoices

universa terra, in solitudinem te redigam; 35:15
all land, in waste you make; 35:15
sicuti gavisus es super hereditatem domus Israel, eo
as glad you over heritage house Israel it
quod fuerit dissipata, sic faciam tibi: dissipatus
that be destroyed, so I do you: broken
eris, mons Seir, et Idumaea omnis, et scient
You will be, mountain Seir and Edom all and know
quia ego Dominus. 36:1 Tu autem, fili hominis,
because I Lord. 36: 1 You however, son man,
propheta super montes Israel et dices: Montes Israel,
prophet over mountains Israel and say: Mountains Israel
audite verbum Domini. 36:2 Haec dicit Dominus
listen word Lord. 36: 2 This says Lord
Deus: Eo quod dixerit inimicus de vobis: ‘Euge,
God: Travel that say The enemy of you: ‘Well,
altitudines sempiternae in hereditatem datae sunt
heights everlasting in heritage given are
nobis’; 36:3 propterea vaticinare et dic: Haec dicit
us; 36: 3 therefore prophesy and say: This says
Dominus Deus: Pro eo quod desolati estis, et
Lord God: Pro it that melt you and
inhiaverunt vobis per circuitum, ut fieretis in
Aha you by about, as fieretis in
hereditatem reliquis gentibus, et ascendistis super
heritage other nations, and up over
labium linguae et opprobrium populi; 36:4 propterea,
lip language and reproach people; 36: 4 therefore,
montes Israel, audite verbum Domini Dei: Haec dicit
mountains Israel listen word of God: This says
Dominus Deus montibus et collibus, torrentibus
Lord God mountains and hills, torrents
vallibusque et desertis dissipatis et urbibus derelictis,
valleys and deserts dispersing and cities abandoned
quae depopolatae sunt et subsannatae a reliquis
which depopulated are and derision from other
gentibus per circuitum; 36:5 propterea haec dicit
nations by about; 36: 5 therefore this says
Dominus Deus: In igne zeli mei locutus sum de
Lord God: in fire jealousy my said I of
reliquis gentibus et de Idumaea universa, quae
other nations and of Edom all which

dederunt terram meam sibi in hereditatem cum
they land I to in heritage with
gaudio et toto corde et ex animo maligno, ut
joy and all heart and from mind evil, as
pascua eius depraedarentur. 36:6 Idcirco vaticinare
pasture his prey. 36: 6 Therefore prophesy
super humum Israel et dices montibus et collibus,
over ground Israel and say mountains and hills,
torrentibus et vallibus: Haec dicit Dominus Deus:
torrents and valleys: This says Lord God:
Ecce ego in zelo meo et in furore meo locutus sum,
Look I in zeal I and in anger I said I
eo quod confusionem gentium sustinueritis; 36:7
it that confusion nations borne; 36: 7
idcirco haec dicit Dominus Deus: Ego levavi manum
therefore this says Lord God: I I hand
meam: gentes, quae in circuitu vestro sunt, ipsae
I nations which in about your are they
confusionem suam portabunt; 36:8 vos autem, montes
confusion his bear; 36: 8 you however, mountains
Israel, ramos vestros germinabitis et fructum vestrum
Israel branches your shall shoot forth and fruit you
afferetis populo meo Israel, prope est enim ut veniat.
bring people I Israel close is For as come.
36:9 Quia ecce ego ad vos et convertar ad vos, et
36: 9 for See I to you and return to you and
arabimini et accipietis sementem; 36:10 et
plowed and receive seed; 36:10 and
multiplicabo in vobis homines, omnem domum Israel,
multiply in you men all home Israel
et habitabuntur civitates, et ruinosae instaurabuntur.
and inhabited cities and dilapidated repaired.
36:11 Et replebo vos hominibus et iumentis, et
36:11 The fill you men and cattle and
multiplicabuntur et crescent; et habitari vos faciam,
increase and increase; and inhabited you I do,
sicut a principio bonisque donabo maioribus quam
as from beginning confiscating donate major than
habuistis ab initio, et scietis quia ego Dominus.
had from initially, and know because I Lord.

36:12 Et adducam super vos homines, populum
 36:12 The I over you men people
meum Israel, et hereditate possidebunt te, et eris
 my Israel and heritage possess you and You will be
eis in hereditatem et non addes ultra ut eos facias
 them in heritage and not then add more as them do
absque liberis. 36:13 Haec dicit Dominus Deus: Pro
 without free. 36:13 This says Lord God: Pro
eo quod dicunt de vobis: ‘Devoratrix hominum es
 it that say of you: ‘devourer men you
et faciens gentem tuam absque liberis’; 36:14
 and making nation your without children; 36:14
propterea homines non comedes amplius et gentem
 therefore men not eat more and nation
tuam non facies ultra absque liberis, ait Dominus
 your not face more without children, said Lord
Deus. 36:15 Nec auditam faciam in te amplius
 God. 36:15 No Cause I do in you more
ignominiam gentium, et opprobrium populorum
 shame nations, and reproach people
nequaquam portabis ultra et gentem tuam non facies
 no bear more and nation your not face
amplius absque liberis ‘, ait Dominus Deus. 36:16 Et
 more without children ‘, said Lord God. 36:16 The
factum est verbum Domini ad me dicens: 36:17 ‘
 it is word of to I saying: 36:17 ‘
Fili hominis, domus Israel habitaverunt in humo sua
 Son man, house Israel settled in ground his
et polluerunt eam in viis suis et in operibus
 and polluted it in ways their and in works
suis; iuxta immunditiam menstruatae facta est
 his family; according to impurity menstruated made is
via eorum coram me. 36:18 Et effudi indignationem
 road their before Me. 36:18 The out indignation
meam super eos pro sanguine, quem fuderunt super
 I over them for blood which shed over
terram, et in idolis suis polluerunt eam. 36:19 Et
 land and in idols their polluted her. 36:19 The
dispersi eos in gentes, et ventilati sunt in terras;
 scattered them in nations and dispersed are in countries;

iuxta vias eorum et iuxta opera eorum
according to ways their and according to works their
iudicavi eos. 36:20 Et ingressi sunt ad gentes, ad
I decided to them. 36:20 The entered are to nations to
quas introierunt, et polluerunt nomen sanctum
which entered, and polluted name St.
meum, cum diceretur de eis: ‘Populus Domini iste
my with said of them: ‘people of this
est, et de terra eius egressi sunt’. 36:21 Et peperci
is and of land his out they are. ‘ 36:21 The spared
nomini meo sancto, quod polluerat domus Israel in
name I holy that profaned house Israel in
gentibus, ad quas ingressi sunt. 36:22 Idcirco dices
nations, to which entered They are. 36:22 Therefore say
domui Israel: Haec dicit Domihus Deus: Non propter
house Israel: This says Lord in God: no for
vos ego faciam, domus Israel, sed propter nomen
you I I do, house Israel but for name
sanctum meum, quod polluistis in gentibus, ad quas
St. my that profaned in nations, to which
intrastis; 36:23 et sanctificabo nomen meum
gone; 36:23 and prepare name my
magnum, quod pollutum est inter gentes, quod
great that unclean is between nations that
polluistis in medio earum, ut sciant gentes quia ego
profaned in the their as know nations because I
Dominus, ait Dominus Deus, cum sanctificatus fuero
Lord, said Lord God, with sanctified I
in vobis coram eis. 36:24 Tollam quippe vos de
in you before them. 36:24 take for you of
gentibus et congregabo vos de universis terris et
nations and I gather you of all countries and
adducam vos in terram vestram; 36:25 et effundam
I you in land you; 36:25 and pour
super vos aquam mundam, et mundabimini ab
over you water clean and clean from
omnibus inquinamentis vestris, et ab universis idolis
all filthiness your and from all idols
vestris mundabo vos. 36:26 Et dabo vobis cor
your weak You. 36:26 The I you heart

novum et spiritum novum ponam in medio vestri et
new and spirit new I will in the you and
auferam cor lapideum de carne vestra et dabo vobis
stony heart stone of flesh your and I you
cor carneum; 36:27 et spiritum meum ponam in
heart of flesh; 36:27 and spirit my I will in
medio vestri et faciam, ut in praeceptis meis
the you and I do, as in rules I
ambuletis et iudicia mea custodiatis et operemini.
walk and judgments my keep and Work.
36:28 Et habitabitis in terra, quam dedi patribus
36:28 The live in land, than I fathers
vestris, et eritis mihi in populum, et ego ero
your and You will be I in people and I I
vobis in Deum. 36:29 Et salvabo vos ex universis
you in God. 36:29 The save you from all
inquinamentis vestris et vocabo frumentum et
filthiness your and call grain and
multiplicabo illud et non imponam vobis famem.
multiply it and not set you famine.
36:30 Et multiplicabo fructum ligni et genimina agri,
36:30 The multiply fruit tree and Offspring field
ut non portetis ultra opprobrium famis in gentibus.
as not bear more reproach famine in nations.
36:31 Et recordabimini viarum vestrarum pessimarum
36:31 The remember roads your doings
operumque non bonorum, et displicebunt vobis
works not goods and loathe you
iniquitates vestrae et scelera vestra. 36:32 Non
iniquities your and crimes your. 36:32 no
propter vos ego faciam, ait Dominus Deus, notum sit
for you I I do, said Lord God, known is
vobis; confundimini et erubescite super viis vestris,
you; confounded and blush over ways your
domus Israel. 36:33 Haec dicit Dominus Deus: In
house Israel. 36:33 This says Lord God: in
die, qua mundavero vos ex omnibus iniquitatibus
day which cleanse you from all iniquities;
vestris et inhabitari fecero urbes et instauravero
your and inhabited I do cities and repair

ruinosa, 36:34 et terra deserta fuerit exulta, quae
dilapidated, 36:34 and land waste be developed which
quondam erat desolata in oculis omnis viatoris, 36:35
once was desolated in eyes all wayfarer 36:35
dicent: ‘Terra illa inculta facta est ut hortus Eden,
say: earth that untilled made is as garden Eden
et civitates desertae et destitutae atque destructae
and cities waste and abandonment and broken down
munitae inhabitantur’. 36:36 Et scient gentes,
guaranteed inhabited. ‘ 36:36 The know nations
quaecumque derelictae fuerint in circuitu vestro,
whatever forsaken they in about your
quia ego Dominus aedificavi dissipata plantavique
because I Lord built dissipated and plant
inculta; ego Dominus locutus sum et facio. 36:37
uncultivated; I Lord said I and I do. 36:37
Haec dicit Dominus Deus: Adhuc in hoc exorabor
This says Lord God: yet in this inquired
a domo Israel, ut faciam eis: multiplicabo eos sicut
from house Israel as I do them: multiply them as
gregem hominum, 36:38 ut gregem sanctum, ut
company men 36:38 as company holy as
gregem Ierusalem in sollemnitatibus eius; sic erunt
company Jerusalem in solemnities thereof; so will be
civitates desertae plenae gregibus hominum, et scient
cities waste full flocks men and know
quia ego Dominus’. 37:1 Facta est super me
because I The Lord. ‘ 37: 1 Achievements is over I
manus Domini et eduxit me in spiritu Domini et
hand of and brought I in spirit of and
posuit me in medio campi, qui erat plenus ossibus,
set I in the The fields that was full The bones
37:2 et circumduxit me per ea in gyro: erant autem
37: 2 and roundabout I by it in around: were Now
multa valde super faciem campi siccaque vehementer.
many very over face Sharon dry greatly.
37:3 Et dixit ad me: ‘ Fili hominis, putasne vivent
37: 3 The said to me: ‘ Son man, Do you think live
ossa ista?’ Et dixi: ‘ Domine, tu nosti’. 37:4
bones these things. ‘ The I said: ‘ Sir, you you know. ‘ 37: 4
Et dixit ad me: ‘ Vaticinare super ossa ista et dices
The said to me: ‘ prophesy over bones this and say

eis: Ossa arida, audite verbum Domini. 37:5 Haec
them: Skeletons dry listen word Lord. 37: 5 This
dicit Dominus Deus ossibus his: Ecce ego
says Lord God bones the following: Look I
intromittam in vos spiritum, et vivetis, 37:6 et dabo
enter in you spirit, and live; 37: 6 and I
super vos nervos et succrescere faciam super vos
over you nerves and develops I do over you
carnes et superextendam in vobis cutem et dabo
meat and breath in you skin and I
vobis spiritum, et vivetis et scietis quia ego
you spirit, and live and know because I
Dominus'. 37:7 Et prophetavi, sicut praeceperat mihi.
The Lord. ' 37: 7 The I prophesied, as the to me.
Factus est autem sonitus, prophetante me, et ecce
made is Now noise prophesying I and See
commotio; et accesserunt ossa ad ossa, unumquodque
an earthquake; and The bones to bones, each
ad iuncturam suam. 37:8 Et vidi: et ecce super ea
to joint own. 37: 8 The I saw: and See over it
nervi et carnes ascenderunt, et extenta est in eis
nerve and meat up, and extended is in them
cutis desuper, sed spiritum non habebant. 37:9 Et
skin above, but spirit not had. 37: 9 The
dixit ad me: ' Vaticinare ad spiritum; vaticinare, fili
said to me: ' prophesy to spirit; prophesy, son
hominis, et dices ad spiritum: Haec dicit Dominus
man, and say to spirit; This says Lord
Deus: A quattuor ventis veni, spiritus, et insuffla
God: A four winds come, spirit, and breathe
super interfectos istos, ut reviviscant'. 37:10 Et
over slain these as live again. ' 37:10 The
prophetavi, sicut praeceperat mihi, et ingressus est
I prophesied, as the I and entry is
in ea spiritus; et vixerunt steteruntque super pedes
in it spirit; and they lived They stood over feet
suos, exercitus grandis nimis valde. 37:11 Et dixit
his army great too very much. 37:11 The said
ad me: ' Fili hominis, ossa haec universa domus
to me: ' Son man, bones this all house

Israel est. Ipsi dicunt: ‘Aruerunt ossa nostra, et
Israel It is. they they say: ‘dried bones our and
periit spes nostra, et abscissi sumus’. 37:12
lost hope our and cut We are. ‘ 37:12

Propterea vaticinare et dices ad eos: Haec dicit
Therefore prophesy and say to them: This says

Dominus Deus: Ecce ego aperiam tumulos vestros et
Lord God: Look I system banks your and
educam vos de sepulcris vestris, populus meus, et
Lead you of tombs your people my and
inducam vos in terram Israel; 37:13 et scietis quia
bring you in land Israel; 37:13 and know because

ego Dominus, cum aperuero sepulcra vestra et
I Lord, with open graves your and
eduxero vos de tumulis vestris, populus meus. 37:14
bring you of tombstones your people My. 37:14

Et dabo spiritum meum in vobis, et vivetis, et
The I spirit my in you and live; and
collocabo vos super humum vestram, et scietis quia
place you over ground your and know because

ego Dominus. Locutus sum et facio ‘, ait Dominus
I Lord. He spoke I and I do ‘ said Lord

Deus. 37:15 Et factus est sermo Domini ad me
God. 37:15 The he became is report of to I

dicens: 37:16 ‘ Et tu, fili hominis, sume tibi lignum
saying: 37:16 ‘ The you son man, take you wood

unum et scribe super illud: Iudae et filiis Israel
one and write over it Judah and children Israel

sociis eius. Et tolle lignum alterum et scribe super
partners her. The Away wood other and write over

illud: Ioseph, lignum Ephraim, et cunctae domui
it Joseph, wood Ephraim and all house

Israel sociis eius. 37:17 Et adiunge illa unum ad
Israel partners her. 37:17 The join that one to

alterum tibi in lignum unum; et erunt in unionem
other you in wood one; and will be in union

in manu tua. 37:18 Cum autem dixerint ad te filii
in hand Your. 37:18 with Now say to you children

populi tui loquentes: ‘Nonne indicas nobis, quid in
people your speaking; ‘Did not show us what in

his tibi velis?', 37:19 loqueris ad eos: Haec dicit
these you you mean? ' 37:19 speak to them: This says
Dominus Deus: Ecce ego assumam lignum Ioseph,
Lord God: Look I take wood Joseph,
quod est in manu Ephraim, et tribus Israel, quae
that is in hand Ephraim and three Israel which
iunctae sunt ei, et dabo eas pariter cum ligno Iudae
QA are to and I them together with tree Judah
et faciam eas in lignum unum, et erunt unum in
and I do them in wood one, and will be one in
manu mea. 37:20 Erunt autem ligna, super quae
hand I have. 37:20 They will be Now timber over which
scripseris, in manu tua in oculis eorum, 37:21 et
write in hand your in eyes their 37:21 and
dices ad eos: Haec dicit Dominus Deus: Ecce ego
say to them: This says Lord God: Look I
assumam filios Israel de medio nationum, ad quas
take children Israel of the nations, to which
abierunt, et congregabo eos undique et adducam eos
gone, and I gather them round and I them
ad humum suam 37:22 et faciam eos in gentem
to ground his 37:22 and I do them in nation
unam in terra, in montibus Israel; et rex unus erit
one in land, in mountains Israel; and king one will be
omnibus imperans, et non erunt ultra duae gentes
all controls and not will be more two nations
nec dividentur amplius in duo regna. 37:23 Neque
or divided more in two kingdoms. 37:23 nor
polluentur ultra in idolis suis et abominationibus suis
defiled more in idols their and abominations their
et in cunctis iniquitatibus suis, et salvos eos faciam
and in all iniquities; their and save them I do
de universis aversionibus suis, quibus peccaverunt, et
of all aversions their which sinned and
mundabo eos, et erunt mihi populus, et ego ero
weak them; and will be I people; and I I
eis Deus. 37:24 Et servus meus David rex super
them God. 37:24 The slave my David king over
eos, et pastor unus erit omnium eorum; in iudiciis
them; and shepherd one will be all them; in decisions
meis ambulabunt et mandata mea custodient et
I walk and commands my keep and

facient ea. 37:25 Et habitabunt super terram, quam
do them. 37:25 The live over land than
dedi servo meo Iacob, in qua habitaverunt patres
I server I Jacob, in which settled fathers
vestri; et habitabunt super eam, ipsi et filii
you; and live over it they and children
eorum et filii filiorum eorum usque in
their and children children their up in
sempiternum, et David servus meus princeps eorum
ever, and David slave my leader their
in perpetuum. 37:26 Et percutiam illis foedus pacis,
in ever. 37:26 The strike they treaty peace,
pactum sempiternum erit eis, et fundabo eos et
pact ever will be them, and foundations them and
multiplicabo; et dabo sanctuarium meum in medio
multiply; and I sanctuary my in the
eorum in perpetuum, 37:27 et erit habitaculum
their in ever, 37:27 and will be habitation
meum in eis, et ero eis Deus, et ipsi erunt mihi
my in them, and I them God, and they will be I
populus; 37:28 et scient gentes quia ego Dominus
people; 37:28 and know nations because I Lord
sanctificator Israel, cum fuerit sanctuarium meum in
sanctifies Israel with be sanctuary my in
medio eorum in perpetuum'. 38:1 Et factus est
the their in 'forever'. 38: 1 The he became is
sermo Domini ad me dicens: 38:2 ' Fili hominis,
report of to I saying: 38: 2 ' Son man,
pone faciem tuam contra Gog, in terra Magog,
set face your against Gog in land Magog
principem summum Mosoch et Thubal, et vaticinare
prince top Mosoch and Tuba and prophesy
de eo 38:3 et dices: Haec dicit Dominus Deus: Ecce
of it 38: 3 and say: This says Lord God: Look
ego ad te, Gog, principem summum Mosoch et
I to you Gog prince top Mosoch and
Thubal, 38:4 et circumagam te et ponam uncus in
Tuba 38: 4 and about you and I will hooks in
maxillis tuis et educam te et omnem exercitum
jaws your and Lead you and all army
tuum, equos et equites vestitos perfecte universos,
your horses and horse clothed perfectly all

multitudinem magnam cum scuto et clipeo
company great with shield and shield
arripientes gladium. 38:5 Persae, Chus et Phut cum
handling sword. 38: 5 Persians Cush and Put with
eis, omnes scutati et galeati; 38:6 Gomer et
them, all shield and helmets; 38: 6 Gamer and
universa agmina eius, domus Thogorma de extremo
all troops his house Thogorma of extreme
aquilone et totum robur eius, populi multi tecum.
north and all strength his people many with you.
38:7 Praepara et instrue te et omnem multitudinem
38: 7 prepare and make you and all company
tuam, quae coacervata est ad te, et esto mihi in
your which The accumulated is to you and be I in
custodiam. 38:8 Post dies multos evocaberis; in
custody. 38: 8 Post day many visited: in
novissimo annorum venies ad terram, quae reversa
last years You will come to land which back
est a gladio, congregata est de populis multis ad
is from sword; gathered is of people many to
montes Israel, qui fuerunt deserti iugiter: haec de
mountains Israel that were wilderness year; this of
populis educta est, et habitant in ea confidenter
people educed is and residents in it safety
universi. 38:9 Ascendens autem quasi tempestas
universe. 38: 9 Ascending Now as storm
venies, quasi nubes, ut operias terram, tu et omnia
you come as cloud, as cover land you and all
agmina tua et populi multi tecum. 38:10 Haec dicit
troops your and people many with you. 38:10 This says
Dominus Deus: In die illa ascendent sermones super
Lord God: in day that up words over
cor tuum, et cogitabis cogitationem pessimam 38:11
heart your and plans thought bad 38:11
et dices: ‘Ascendam ad terram absque muro, veniam
and say: ‘I will go up to land without wall, pardon
ad quiescentes habitantesque secure; hi omnes
to quiet; live security; these all
habitant sine muro, vectes et portae non sunt eis’;
residents without wall, bars and The gates not are ‘them’;

38:12 ut diripias spolia et capias praedam, ut
 38:12 as take spoils and 're prey, as
inferas manum tuam super deserta iterum inhabitata
 Load hand your over waste again inhabited
et super populum, qui est congregatus ex gentibus,
 and over people that is assembly from nations,
qui acquisivit pecora et substantiam et habitat in
 that purchased cattle and substance and home in
umbilico terrae. 38:13 Saba et Dedan et negotiatores
 navel the earth. 38:13 Saba and Dedan and traders
Tharsis et omnes principes eius dicent tibi:
 Tharsis and all leaders his say you:
‘Numquid ad sumenda spolia tu venis? Numquid
 'Do to take spoils you coming from? Do
ad diripiendam praedam congregasti multitudinem
 to take prey gathered company
tuam, ut tollas argentum et aurum, auferas pecora
 your as take silver and gold, take cattle
atque substantiam et diripias manubias infinitas?’. 38:14
 and substance and take booty infinity ‘.
Propterea vaticinare, fili hominis, et dices ad
 38:14 Therefore prophesy, son man, and say to
Gog: Haec dicit Dominus Deus: Numquid non in die
 Cog: This says Lord God: Do not in day
illo, cum habitaverit populus meus Israel confidenter,
 that, with resident people my Israel safety,
consurges? 38:15 Et venies de loco tuo ab
 you get up? 38:15 The You will come of place your from
extremo aquilone, tu et populi multi tecum,
 extreme north you and people many with
ascensores equorum universi, coetus magnus et
 riders horses all group great and
exercitus vehemens. 38:16 Et ascendes super populum
 army intense. 38:16 The ride over people
meum Israel quasi nubes, ut operias terram. In
 my Israel as cloud, as cover land. in
novissimis diebus erit, et adducam te super terram
 last days It will be and I you over land
meam, ut sciant gentes me, cum sanctificatus fuero
 I as know nations I with sanctified I

in te in oculis eorum, o Gog. 38:17 Haec dicit
in you in eyes their o Cog. 38:17 This says
Dominus Deus: Tu ergo ille es, de quo locutus sum
Lord God: You So he you of which said I
in diebus antiquis in manu servorum meorum
in days old in hand officials my
prophetarum Israel, qui prophetaverunt in diebus illis
prophets Israel that prophesied in days they
per annos, ut adducerem te super eos. 38:18 Et
by years as bring you over them. 38:18 The
erit in die illa, in die adventus Gog super terram
will be in day that in day arrival Cog over land
Israel, ait Dominus Deus, ascendet indignatio mea in
Israel said Lord God, up indignation my in
furore meo. 38:19 Et in zelo meo, in igne irae meae
anger mine. 38:19 The in zeal I in fire anger I
locutus sum: In die illa erit commotio magna super
said I in day that will be commotion great over
terram Israel, 38:20 et commovebuntur a facie
land Israel 38:20 and shake from the
mea pisces maris et volucres caeli et bestiae agri
my fish sea and birds air and beasts field
et omne reptile, quod movetur super humum,
and all reptile that moved over ground
cunctique homines, qui sunt super faciem terrae; et
all men that are over face land; and
subvertentur montes, et cadent rupes, et omnis
down mountains and fall rocks, and all
murus in terram corruet. 38:21 Et convocabo
wall in land fall. 38:21 The call
adversus eum in cunctis montibus meis gladium, ait
against it in all mountains I sword said
Dominus Deus; gladius uniuscuiusque in fratrem
Lord God; sword each in brother
suum dirigetur. 38:22 Et iudicabo eum peste et
his prosper. 38:22 The judge it plague and
sanguine et imbre vehementi et lapidibus grandinis;
blood and spray strong and stones hail;
ignem et sulphur pluam super eum et super
fire and sulfur rain over it and over

exercitum eius et super populos multos, qui sunt
army his and over people many that are
cum eo, 38:23 et magnificabor et sanctificabor et
with it 38:23 and magnify and Hallow and
notus ero in oculis multarum gentium, et scient
known I in eyes many nations, and know
quia ego Dominus. 39:1 Tu autem, fili hominis,
because I Lord. 39: 1 You however, son man,
vaticinare adversum Gog et dices: Haec dicit
prophecy against Cog and say: This says
Dominus Deus: Ecce ego super te, Gog, principem
Lord God: Look I over you Gog prince
summum Mosoch e Thubal; 39:2 et circumagam
top Mosoch from Tubal; 39: 2 and about
te et seducam te et ascendere faciam de extremo
you and drive you and up I do of extreme
aquilone et adducam te super montes Israel. 39:3
north and I you over mountains Israel. 39: 3
Et percutiam arcum tuum in manu sinistra tua et
The strike bow your in hand left your and
sagittas tuas de manu dextera tua deiciam. 39:4
arrows I of hand right your arrows. 39: 4
Super montes Israel cades, tu et omnia agmina tua
over mountains Israel fall you and all troops your
et populi, qui sunt tecum; feris avibus, omni volatili
and people that are with you; wild birds all fowl
et bestiis terrae dedi te devorandum: 39:5 super
and animals earth I you fuel; 39: 5 over
faciem agri cades, quia ego locutus sum, ait
face field fall because I said I said
Dominus Deus. 39:6 Et emittam ignem in Magog et
Lord God. 39: 6 The send fire in Magog and
in his, qui habitant in insulis confidenter, et scient
in those that residents in islands safety, and know
quia ego Dominus. 39:7 Et nomen sanctum meum
because I Lord. 39: 7 The name St. my
notum faciam in medio populi mei Israel et non
known I do in the people my Israel and not
polluam nomen sanctum meum amplius, et scient
pollute name St. my more and know

gentes quia ego Dominus, sanctus in Israel. 39:8
nations because I Lord, St. in Israel. 39: 8
Ecce venit et fit, ait Dominus Deus; haec est
Look he came and becomes said Lord God; this is
dies, de qua locutus sum. 39:9 Et egredientur
day, of which said I am. 39: 9 The issue
habitatores de civitatibus Israel et succendent et
inhabitants of cities Israel and set and
comburent arma, clipeum et scutum, arcum et
burn weapons, shield and shield, bow and
sagittas et baculos, manus et contos, et succendent
arrows and rods, hand and pikes, and set
ea igne septem annis. 39:10 Et non portabunt ligna
it fire seven years. 39:10 The not bear timber
de campis neque succident de saltibus, quoniam
of fields or cut of forests, for
arma succendent igne et depraedabuntur eos, quibus
weapons set fire and ffople them; which
praedae fuerant, et diripient vastatores suos, ait
booty were and rob spoilers his said
Dominus Deus. 39:11 Et erit, in die illa dabo Gog
Lord God. 39:11 The It will be in day that I Cog
locum nominatum sepulcrum in Israel, vallem
place named grave in Israel valley
viatorum ad orientem maris, quae oppilat viam
passengers to east sea, which Your way
praetereuntibus; et sepelient ibi Gog et omnem
passengers and bury there Cog and all
multitudinem eius, et vocabitur vallis Multitudinis
company his and call valley Hamon
Gog. 39:12 Et sepelient eos domus Israel, ut
Cog. 39:12 The bury them house Israel as
mundent terram septem mensibus; 39:13 sepeliet
cleanse land seven months; 39:13 bury
autem eum omnis populus terrae, et erit eis
Now it all people earth and will be them
nominata dies, in qua glorificatus sum, ait Dominus
named day, in which glorified I said Lord
Deus. 39:14 Et viros iugiter constituent lustrantes
God. 39:14 The men regularly constitute surveying

terram, qui sepeliant eos, qui remanserant super
land that bury them; that The survivors over
faciem terrae, ut emundent eam; post menses autem
face earth as cleanse it; after months Now
septem quaerere incipient 39:15 et circuibunt
seven search begin 39:15 and go about
peragrantes terram; cumque viderint os hominis,
passing through land; when see mouth man,
statuent iuxta illud titulum, donec sepeliant illud
set according to it title until bury it
pollinctores in valle Multitudinis Gog. 39:16 Nomen
gravediggers in valley Hamon Cog. 39:16 name
quoque civitatis Amona, et mundabunt terram. 39:17
also city Multitude, and cleanse land. 39:17
Tu ergo, fili hominis, haec dicit Dominus Deus, dic
You therefore, son man, this says Lord God, tell
volucris, universis avibus cunctisque bestiis agri:
fowl, all birds all animals field:
Convenite, properate, concurrete undique ad victimam
Assemble Hurry! Rally round to victim
meam, quam ego immolo vobis, victimam grandem
I than I I sacrifice you victim great
super montes Israel, ut comedatis carnes et bibatis
over mountains Israel as eat meat and drink
sanguinem. 39:18 Carnes fortium comedetis et
the blood. 39:18 The meat the strong eat and
sanguinem principum terrae bibetis: arietes, agni et
blood leaders earth drink! rams, lamb and
hirci taurique saginati de Basan sunt omnes; 39:19
goats bulls stuffed of Bashan are all; 39:19
et comedetis adipem in saturitatem et bibetis
and eat fat in filling and drink
sanguinem in ebrietatem de victima, quam ego
blood in intoxication of The victim than I
immolabo vobis. 39:20 Et saturabimini super mensam
offer to you. 39:20 The filled over table
meam de equo et de iugali currus, de forti et de
I of horse and of marriage car, of strong and of
universis viris bellatoribus, ait Dominus Deus. 39:21
all men war, said Lord God. 39:21
Et ponam gloriam meam in gentibus, et videbunt
The I will glory I in nations, and see

omnes gentes iudicium meum, quod fecerim, et
all nations judgment my that I did, and
manum meam, quam posuerim super eos; 39:22 et
hand I than I have over them; 39:22 and
scient domus Israel quia ego Dominus Deus eorum
know house Israel because I Lord God their
a die illa et deinceps, 39:23 et scient gentes
from day that and forward, 39:23 and know nations
quoniam in iniquitate sua capta sit domus Israel, eo
for in violence his captured is house Israel it
quod reliquerint me, et absconderim faciem meam
that left I and I hid face I
ab eis et tradiderim eos in manus hostium suorum,
from them and delivered them in hand the enemy their
et ceciderint in gladio universi. 39:24 Iuxta
and fall in sword universe. 39:24 according to
immunditiam eorum et scelera eorum feci eis et
impurity their and crimes their I them and
abscondi faciem meam ab illis. 39:25 Propterea haec
I hid face I from them. 39:25 Therefore this
dicit Dominus Deus: Nunc restituum Iacob et
says Lord God: now back Jacob and
miserebor omnis domus Israel et assumam zelum
I pity all house Israel and take jealous
pro nomine sancto meo. 39:26 Et portabunt
for name St. mine. 39:26 The bear
confusionem suam et omnem praevaricationem, quam
confusion his and all collusion than
praevaricati sunt in me, cum habitaverint in terra
transgressed are in I with live in land
sua confidenter; et nemo erit qui exterreat. 39:27
his safety; and no will be that afraid. 39:27
Et reduxero eos de populis et congregavero de
The back them of people and gather of
terrīs inimicorum suorum et sanctificatus fuero in
countries enemies their and sanctified I in
eis in oculis gentium plurimarum, 39:28 et scient
them in eyes nations many, 39:28 and know
quia ego Dominus Deus eorum, eo quod
because I Lord God their it that
transtulerim eos in nationes et congregaverim eos
caused them in nations and I collected them

super terram suam et non dereliquerim quemquam
over land his and not leave any
ex eis ibi. 39:29 Et non abscondam ultra faciem
from them there. 39:29 The not hide more face
meam ab eis, eo quod effuderim spiritum meum
I from them, it that pour spirit my
super domum Israel ‘, ait Dominus Deus. 40:1 In
over home Israel ‘ said Lord God. 40: 1 in
vicesimo et quinto anno transmigrationis nostrae, in
twenty and V year captivity our in
exordio anni, decima mensis, quarto decimo anno,
beginning years; tenth month, fourth X year
postquam percussa est civitas, in ipsa hac die facta
after percussive is The city, in the this day made
est super me manus Domini et adduxit me illuc.
is over I hand of and brought I there.
40:2 In visionibus Dei adduxit me in terram Israel
40: 2 in vISIONS God brought I in land Israel
et posuit me super montem excelsum nimis, super
and set I over mount high too, over
quem erat quasi aedificium civitatis ad austrum. 40:3
which was as building city to south. 40: 3
Et introduxit me illuc; et ecce vir, cuius erat
The He brought I there; and See man the was
species quasi species aeris, et funiculus lineus in
forms as forms copper, and line flax in
manu eius, et calamus mensurae in manu eius,
hand his and pen measurement in hand his
stabat autem in porta. 40:4 Et locutus est ad me
standing Now in gate. 40: 4 The said is to I
idem vir: ‘ Fili hominis, vide oculis tuis et auribus
same a: ‘ Son man, see eyes your and ears
tuis audi et pone cor tuum in omnia, quae ego
your listen and set heart your in all which I
ostendam tibi, quia ut ostendantur tibi, adductus es
show you because as show you induced you
huc; annuntia omnia, quae tu vides, domui Israel’.
here; news all which you You see, house Israel ‘.
40:5 Et ecce murus forinsecus in circuitu domus
40: 5 The See wall outside in about house
undique, et in manu viri calamus mensurae sex
everywhere, and in hand men pen measurement six

cubitorum, qui habebant cubitum et palmum; et
cubits, that had bed and The base; and
mensus est latitudinem aedificii calamo uno,
measured is width building pen one
altitudinem quoque calamo uno. 40:6 Et venit ad
height also pen one. 40: 6 The he came to
portam, quae respiciebat viam orientalem, et ascendit
gate, which facing way east, and up
per gradus eius et mensus est limen portae calamo
by step his and measured is threshold The gates pen
uno latitudinem 40:7 et cubiculum uno calamo in
one width 40: 7 and room one pen in
longum et uno calamo in latum et inter cubicula
long and one pen in wide and between rooms
quinque cubitos et limen portae iuxta vestibulum
five cubits and threshold The gates according to Processing
portae intrinsecus calamo uno. 40:8 Et mensus est
The gates inside pen one. 40: 8 The measured is
vestibulum portae 40:9 octo cubitorum et postem
Processing The gates 40: 9 eight cubits and post
eius duobus cubitis; vestibulum autem portae erat
his two elbows; Processing Now The gates was
intrinsecus. 40:10 Porro cubicula portae ad viam
inside. 40:10 the rooms The gates to way
orientalem, tria hinc et tria inde, mensura una
east, three here and three from there, The measure one
trium et mensura una postium ex utraque parte.
three and The measure one posts from both side.
40:11 Et mensus est latitudinem ostii portae decem
40:11 The measured is width door The gates ten
cubitorum et longitudinem portae tredecim
cubits and length The gates thirteen
cubitorum, 40:12 et saeptum ante cubicula cubiti
cubits, 40:12 and septum before rooms elbow
unius utrimque; cubicula autem sex cubitorum erant
one on both sides; rooms Now six cubits were
hinc et inde. 40:13 Et mensus est portam a tecto
here and thence. 40:13 The measured is gate from roof
cubiculi usque ad tectum eius a contra,
chamber up to roof his from on the contrary,

latitudinem viginti et quinque cubitorum, ostium
width twenty and five cubits, door
contra ostium, 40:14 40:15 et a facie ingressus
against door 40:14 40:15 and from the entry
portae usque ad faciem vestibuli portae intrinsecus,
The gates up to face entry The gates inside,
quingenta cubitos. 40:16 Et erant fenestrae
fifty cubits. 40:16 The were windows
marginatae in cubiculis et in postibus intra portam
margined in closets and in posts within gate
undique per circuitum; similiter autem erant et in
round by about; similarly, Now were and in
vestibulo fenestrae per gyrum intrinsecus, et ante
court windows by about inside, and before
postes pictura palmarum. 40:17 Et eduxit me ad
posts picture palm trees. 40:17 The brought I to
atrium exterius, et ecce exedrae et pavimento
court exterior and See chambers and floor
stratum lapide in atrio per circuitum, triginta
bed stone in court by about, thirty
exedrae in circuitu pavimenti; 40:18 et pavimento
chambers in about pavement; 40:18 and floor
ad latus portarum secundum longitudinem portarum;
to side gates according to length gates;
hoc erat pavimento inferius. 40:19 Et mensus est
this was floor lower. 40:19 The measured is
latitudinem a facie portae inferioris usque ad
width from the The gates lower up to
frontem portae interioris extrinsecus, centum cubitos.
posts The gates inner outside, one hundred cubits.
Sic oriens. Et sic aquilo. 40:20 Portam quoque, quae
so East. The so North. 40:20 Porta also, which
respiebat viam aquilonis atrii exterioris, mensus est,
facing way north court the outer measured is
tam in longitudine quam in latitudine; 40:21 et
so in length than in width; 40:21 and
cubicula eius, tria hinc et tria inde, et postes
rooms his three here and three from there, and posts
eius et vestibulum eius secundum mensuram portae
his and Processing his according to measure The gates

prioris; quinquaginta cubitorum longitudo eius et
the former; fifty cubits length his and
latitudo viginti quinque cubitorum. 40:22 Et fenestrae
width twenty five cubits. 40:22 The windows
vestibuli eius et sculpturae palmarum secundum
entry his and modeling palm according to
mensuram portae, quae respiciebat ad orientem; et
measure gates, which facing to east; and
septem graduum erat ascensus eius, et vestibulum
seven degrees was Descent his and Processing
intrinsecus. 40:23 Et porta atrii interioris contra
inside. 40:23 The gate court inner against
portam aquilonis sicut in porta orientali; et mensus
gate north as in gate east; and measured
est a porta usque ad portam centum cubitos.
is from gate up to gate one hundred cubits.
40:24 Et duxit me ad viam australem, et ecce
40:24 The married I to way south, and See
porta, quae respiciebat ad austrum; et mensus est
gate, which facing to south; and measured is
postes eius et vestibulum eius iuxta mensuras
posts his and Processing his according to measures
superiores. 40:25 Et fenestrae eius et vestibuli in
higher. 40:25 The windows his and entry in
circuitu sicut fenestrae ceterae; quinquaginta
about as windows other; fifty
cubitorum longitudo erat et latitudo viginti quinque
cubits length was and width twenty five
cubitorum. 40:26 Et in gradibus septem ascendebatur
cubits. 40:26 The in steps seven up
ad eam, et vestibulum erat intrinsecus, et caelatae
to it and Processing was inside, and in relief
palmae erant, una hinc et altera inde, in postibus
palm were one here and other from there, in posts
eius. 40:27 Et porta erat atrio interiori in via
her. 40:27 The gate was court interior in road
australi, et mensus est a porta usque ad portam
south and measured is from gate up to gate
in via australi centum cubitos. 40:28 Et introduxit
in road south one hundred cubits. 40:28 The He brought

me in atrium interius per portam australem et
I in court The interior by gate south and
mensus est portam iuxta mensuras superiores;
measured is gate according to measures higher;
40:29 cubicula eius et postes eius, et vestibulum
40:29 rooms his and posts his and Processing
eius eisdem mensuris; et fenestrae erant ei et
his the same measures; and windows were it and
vestibulo eius in circuitu. Quinquaginta cubitorum
court his in around. fifty cubits
longitudo erat et latitudo viginti quinque cubitorum.
length was and width twenty five cubits.
40:30 40:31 Et vestibulum eius respiciebat ad atrium
40:30 40:31 The Processing his facing to court
exterius, et palmae in postibus eius, et octo gradus
exterior and palm in posts his and eight step
erant, quibus ascendebatur ad eam. 40:32 Et
were which up to her. 40:32 The
introduxit me in atrium interius per viam orientalem
He brought I in court The interior by way east
et mensus est portam secundum mensuras superiores;
and measured is gate according to measures higher;
40:33 cubicula eius et postes eius et vestibulum eius
40:33 rooms his and posts his and Processing his
sicut supra; et fenestrae erant ei et vestibulo eius
as above; and windows were it and court his
in circuitu. Longitudo erat quinquaginta cubitorum
in around. length was fifty cubits
et latitudo viginti quinque cubitorum. 40:34 Et
and width twenty five cubits. 40:34 The
vestibulum eius respiciebat ad atrium exterius, et
Processing his facing to court exterior and
palmae caelatae in postibus eius hinc et inde et in
palm in relief in posts his here and from and in
octo gradibus ascensus eius. 40:35 Et introduxit me
eight steps Descent her. 40:35 The He brought I
ad portam, quae respiciebat ad aquilonem, et
to gate, which facing to north and
mensus est secundum mensuras superiores 40:36
measured is according to measures higher 40:36

cubacula eius et postes eius et vestibulum eius; et
rooms his and posts his and Processing thereof; and
fenestrae ei erant per circuitum. Longitudo
windows it were by about. length
quingenta cubitorum erat et latitudo viginti
fifty cubits was and width twenty
quinque cubitorum. 40:37 Et vestibulum eius
five cubits. 40:37 The Processing his
respiciebat ad atrium exterius, et caelatura
facing to court exterior and engraver
palmarum in postibus illius hinc et inde et in octo
palm in posts of here and from and in eight
gradibus ascensus eius. 40:38 Et erat exedra, cuius
steps Descent her. 40:38 The was chamber the
ostium in vestibulo portae; ibi lavabunt holocaustum.
door in court gates; there wash holocaust.
40:39 Et in vestibulo portae duae mensae hinc et
40:39 The in court The gates two table here and
duae mensae inde, ut mactetur super eas
two table from there, as killed over them
holocaustum et pro peccato et pro delicto. 40:40 Et
holocaust and for sin and for offense. 40:40 The
ad latus extra vestibulum ad ostium portae, quae
to side outside Processing to door gates, which
respicit ad aquilonem, duae mensae; et ad latus
regards to north two tables; and to side
alterum vestibuli portae duae mensae. 40:41 Quattuor
other entry The gates two table. 40:41 four
mensae hinc et quattuor mensae inde ad latus
table here and four table from to side
portae: octo mensae erant, super quas mactabunt.
gates; eight table were over which slaughter.
40:42 Quattuor autem mensae ad holocaustum de
40:42 four Now table to holocaust of
lapidibus quadris exstructae longitudine cubiti unius
stones square built length elbow one
et dimidii et latitudine cubiti unius et dimidii et
and half and width elbow one and half and
altitudine cubiti unius, 40:43 et labia palmi unius
height elbow one 40:43 and lips span one

reflexa intrinsecus per circuitum; super ista ponant
reflexive inside by about; over this let
vasa, quibus mactetur holocaustum et victima, super
vessels, which killed holocaust and The victim over
mensas autem carnes oblationis. 40:44 Et extra
tables Now meat the offering. 40:44 The outside
portam interiorum exedrae duae, in atrio interiori;
gate inner chambers two, in court interior;
una erat in latere portae respicientis ad aquilonem,
one was in side The gates simulation to north
et facies eius contra viam australem, et una ex
and face his against way south, and one from
latere portae australis, quae respiciebat ad viam
side The gates southern, which facing to way
aquilonis. 40:45 Et dixit ad me: ‘ Haec est exedra,
north. 40:45 The said to me: ‘ This is chamber
quae respicit viam meridianam; sacerdotum erit, qui
which regards way the south; priests It will be that
excubant in custodiis templi. 40:46 Porro exedra,
watch in prisoners the temple. 40:46 the chamber
quae respicit ad viam aquilonis, sacerdotum erit,
which regards to way north priests It will be
qui excubant ad ministerium altaris: isti sunt filii
that watch to service altar; these are children
Sadoc, qui accedunt de filiis Levi ad Dominum, ut
Zadok, that added of children Levi to Lord, as
ministrent ei’. 40:47 Et mensus est atrium
minister to him. ‘ 40:47 The measured is court
longitudine centum cubitorum et latitudine centum
length one hundred cubits and width one hundred
cubitorum per quadrum. Altare autem erat ante
cubits by square. altar Now was before
faciem templi. 40:48 Et introduxit me in vestibulum
face the temple. 40:48 The He brought I in Processing
templi; et mensus est postes vestibuli quinque cubitis
temple; and measured is posts entry five yards
hinc et quinque cubitis inde et latitudinem portae
here and five yards from and width The gates
quattuordecim cubitorum et latera portae trium
fourteen cubits and sides The gates three
cubitorum hinc et trium cubitorum inde; 40:49
cubits here and three cubits thence; 40:49

longitudinem autem vestibuli viginti cubitorum et
length Now entry twenty cubits and
latitudinem duodecim cubitorum, et decem gradibus
width twelve cubits, and ten steps
ascendebatur ad illud, et columnae erant in postibus,
up to it and column were in posts,
una hinc et altera inde. 41:1 Et introduxit me in
one here and other thence. 41: 1 The He brought I in
templum et mensus est postes: sex cubitos latitudinis
temple and measured is posts: six cubits width
hinc et sex cubitos latitudinis inde. 41:2 Et latitudo
here and six cubits width thence. 41: 2 The width
portae decem cubitorum erat, et latera portae
The gates ten cubits It was and sides The gates
quinque cubitis hinc et quinque cubitis inde; et
five yards here and five yards thence; and
mensus est longitudinem eius quadraginta cubitorum
measured is length his forty cubits
et latitudinem viginti cubitorum. 41:3 Et introgressus
and width twenty cubits. 41: 3 The entering
intrinsicus, mensus est in poste portae duos cubitos
inside, measured is in post The gates two cubits
et portam sex cubitorum et latitudinem laterum
and gate six cubits and width sides
portae septem cubitorum hinc et septem cubitorum
The gates seven cubits here and seven cubits
inde. 41:4 Et mensus est longitudinem eius viginti
thence. 41: 4 The measured is length his twenty
cubitorum et latitudinem viginti cubitorum versus
cubits and width twenty cubits line
faciem templi. Et dixit ad me: ‘ Hoc est Sanctum
face the temple. The said to me: ‘ This is St.
sanctorum’. 41:5 Et mensus est parietem domus sex
the saints. ‘ 41: 5 The measured is wall house six
cubitorum et latitudinem aedificii adiacentis quattuor
cubits and width building adjacency four
cubitorum undique per circuitum domus; 41:6
cubits round by about house; 41: 6
cubicula autem adiacentia, cubiculum super
rooms Now the environment; room over
cubiculum, in tribus tabulatis. Et erant margines
chamber, in three boards. The were margins

eminentes in pariete domus pro cubiculis adiacentibus
projecting in wall house for closets adjacent
per circuitum, ut essent fulcra, neque essent fulcra
by about, as they rails; or they rails
intra parietem domus, 41:7 et latitudo ambitus
within wall house, 41: 7 and width bribery
sursum ascendens iuxta cubicula adiacentia, quia
up up according to rooms the environment; because
circumdata erat domus usque sursum circa domum;
surrounded was house up up about house;
idcirco amplificata erat domus usque sursum, et de
therefore Enhanced was house up up and of
inferiore tabulato ascendebatur ad superius per
lower floor up to higher by
medium. 41:8 Et vidi in domo altitudinem per
the middle. 41: 8 The I in house height by
circuitum, fundamenta aedificii adiacentis mensura
about, foundations building adjacency The measure
calami pleni, id est sex cubitorum, in altitudine.
branches full that is six cubits, in height.
41:9 Et latitudo parietis aedificii adiacentis forinsecus
41: 9 The width wall building adjacency outside
erat quinque cubitorum. Et area vacua inter
was five cubits. The area empty between
cubicula domui adiacentia, 41:10 et inter exedras
rooms house the environment; 41:10 and between rooms
habebat latitudinem viginti cubitorum in circuitu
had width twenty cubits in about
domus undique. 41:11 Et ostia aedificii adiacentis ad
house on all sides. 41:11 The doors building adjacency to
aream vacuum, ostium unum ad viam aquilonis et
floor empty door one to way north and
ostium unum ad viam australem; et latitudo muri
door one to way south; and width wall
areae vacuae quinque cubitorum in circuitu. 41:12 Et
floors empty five cubits in around. 41:12 The
aedificium, quod erat ex adverso areae separatae
building that was from against floors separated
versumque ad viam respicientem ad mare, latitudinis
verged to way looking to sea, width

septuaginta cubitorum; paries autem aedificii quinque
seventy high; wall Now building five
cubitorum latitudinis per circuitum et longitudo eius
cubits width by about and length his
nonaginta cubitorum. 41:13 Et mensus est domus
ninety cubits. 41:13 The measured is house
longitudinem centum cubitorum et areae separatae
length one hundred cubits and floors separated
et aedificii et parietum eius longitudinem centum
and building and Coping his length one hundred
cubitorum; 41:14 latitudinem autem faciei domus et
high; 41:14 width Now face house and
areae separatae contra orientem centum cubitorum.
floors separated against east one hundred cubits.
41:15 Et mensus est longitudinem aedificii ex
41:15 The measured is length building from
adverso areae separatae ad dorsum et parietum eius
against floors separated to back and Coping his
ex utraque parte centum cubitorum. Et templum
from both part one hundred cubits. The temple
interius et vestibulum exterius 41:16 strata erant
The interior and Processing the outer 41:16 pavements were
ligno, et fenestrae marginatae et margines in
tree and windows margined and margins in
circuitu triplices contra limen erant strato ligno per
about three against threshold were bed tree by
gyrum in circuitu, et a terra usque ad fenestras
about in around and from land up to windows
— et fenestrae poterant claudi — usque ad
- and windows could closed - up to
superiora ostii; 41:17 et usque ad domum
higher the door; 41:17 and up to home
interiorem et forinsecus et per omnem parietem in
inner and outside and by all wall in
circuitu, intrinsecus et forinsecus, ad mensuram
around inside and outside, to measure
41:18 fabrefacti cherubim et palmae, et palma
41:18 And it was made cherubs and palms, and palm
inter cherub et cherub; duasque facies habebat
between cherub and cherub; two face had

cherub, 41:19 faciem hominis versam ad palmam ex
cherub, 41:19 face man The object to prize from
hac parte et faciem leonis versam ad palmam ex
this part and face lion The object to prize from
alia parte: expressi per omnem domum in circuitu.
other part: pressed by all home in around.
41:20 De terra usque ad superiora portae cherubim
41:20 The land up to higher The gates cherubs
et palmae caelatae erant. In pariete templi 41:21
and palm in relief were. in wall temple 41:21
postes portae quadruplices, et coram sanctuario
posts The gates squared, and before sanctuary
aspectus quasi aspectus 41:22 altaris lignei trium
appearance as appearance 41:22 altar wood three
cubitorum altitudo, et longitudo eius duorum
cubits height, and length his two
cubitorum, et anguli eius et bases eius et parietes
cubits, and corner his and bases his and The walls
eius lignei. Et locutus est ad me: ‘ Haec est mensa
his wood. The said is to me: ‘ This is table
coram Domino’. 41:23 Et duo ostia erant templo et
before The Lord. ‘ 41:23 The two doors were temple and
sanctuario 41:24 duo ostia. Ostiis erant duae valvae
sanctuary 41:24 two doors. Ostia were two valve
versatiles usque ad parietem, valvae duae ostio uni
shifting up to wall valve two door one
et valvae duae ostio alteri. 41:25 Et caelati erant in
and valve two door another. 41:25 The plate were in
ipsis ostiis templi cherubim et sculpturae palmarum,
the doors temple cherubs and modeling palm Trees
sicut in parietibus quoque expressi erant; et tectum
as in walls also pressed they were; and roof
lignum erat in vestibuli fronte forinsecus. 41:26 Et
wood was in entry front the outside. 41:26 The
fenestrae marginatae et similitudo palmarum hinc
windows margined and form palm here
atque inde in lateribus vestibuli et in cubiculis
and from in sides entry and in closets
adiacentibus domus. 42:1 Et eduxit me in atrium ex
adjacent house. 42: 1 The brought I in court from
terius per viam ducentem ad aquilonem; et duxit
ford by way leading to north; and married

me ad exedram, quae erat contra aream separatam,
I to chamber which was against floor separate
et contra aedem ad aquilonem. 42:2 Longitudo erat
and against temple to north. 42: 2 length was
centum cubitorum in latere aquilonis et latitudo
one hundred cubits in side north and width
quingenta cubitorum. 42:3 Contra viginti cubitos
fifty cubits. 42: 3 against twenty cubits
atrii interioris et contra pavementum stratum lapide
court inner and against floor bed stone
atrii exterioris elevabatur pars iuxta partem in
court the outer gallery part according to part in
tribus gradibus. 42:4 Et ante exedras deambulatio
three degrees. 42: 4 The before rooms walking
decem cubitorum latitudinis, ad interiora respiciens,
ten cubits width, to interior looking back,
longitudinis centum cubitorum; et ostia eorum ad
length one hundred high; and doors their to
aquilonem. 42:5 Exedrae superiores angustiores erant,
north. 42: 5 chambers higher narrow were
quia gradus auferebant eis spatium, prae
because step off them space than
inferioribus et mediis aedificii. 42:6 Tristega enim
lower and media building. 42: 6 C. For
erant et non habebant columnas, sicut erant
were and not had columns as were
columnae exteriorum; sic ergo in gradibus de
column exterior; so So in steps of
inferioribus, et de mediis a terra surgebat
lower, and of media from land rose
aedificium. 42:7 Et murus exterior secundum exedras
building. 42: 7 The wall exterior according to rooms
erat in via atri exterioris ante exedras, longitudo
was in road court the outer before chambers, length
eius quingenta cubitorum, 42:8 quia longitudo
his fifty cubits, 42: 8 because length
erat exedrarum atri exterioris quingenta
was rooms court the outer fifty
cubitorum, quae erant ante faciem illarum, totum
cubits, which were before face of those, all
erat centum cubitorum. 42:9 Et erat subter exedras
was one hundred cubits. 42: 9 The was under rooms

has introitus ab oriente ingredientibus in ea de atrio
these entry from east they go in it of court
exteriori 42:10 in capite muri atri. Contra viam
exterior 42:10 in head wall court. against way
meridianam in facie areae separatae, et erant
south in the floors separate and were
exedrae ante aedificium, 42:11 et via ante faciem
chambers before building 42:11 and road before face
earum iuxta similitudinem exedrarum, quae erant
their according to like chambers which were
in via aquilonis; secundum longitudinem earum et
in road north; according to length their and
latitudinem earum, sic et omnes exitus earum et
width their so and all issues their and
dispositiones et ostia earum. 42:12 Et ad ostia
arrangements and doors them. 42:12 The to doors
exedrarum, quae erant in via respiciente ad notum,
chambers which were in road back to known,
ostium in capite viae, quae via erat ante murum
door in head ways, which road was before wall
protegentem per viam orientalem ingredientibus. 42:13
protective by way east they go. 42:13
Et dixit ad me: 'Exedrae aquilonis et exedrae
The said to me: 'chambers north and chambers
austri, quae sunt ante aream separatam, hae sunt
south which are before floor separate these are
exedrae sanctae, in quibus vescuntur sacerdotes, qui
chambers St.; in which feed priests that
appropinquant ad Dominum sancta sanctorum: ibi
approach to Lord holy saints: there
ponent sancta sanctorum et oblationem et pro
put holy saints and offering and for
peccato et pro delicto, locus enim sanctus est. 42:14
sin and for trespass, location For St. It is. 42:14
Cum autem ingressi fuerint sacerdotes, non
with Now entered they priests not
egredientur de sanctis in atrium exterius, sed ibi
issue of saints in court exterior but there
reponent vestimenta sua, in quibus ministrant, quia
lay clothes his in which minister because
sancta sunt; vestienturque vestimentis aliis et sic
holy they are: put clothing other and so

procedent ad locum populi'. 42:15 Cumque
come out; to place the people. ' 42:15 when
compleisset mensuras interioris areae domus, eduxit
end measures inner floors house, brought
me per viam portae, quae respiciebat ad viam
I by way gates, which facing to way
orientalem, et mensus est ibi undique per circuitum.
east, and measured is there round by about.
42:16 Mensus est autem contra ventum orientalem
42:16 measured is Now against wind east
calamo mensurae quingentos calamos in calamo
pen measurement five reeds in pen
mensurae per circuitum. 42:17 Et mensus est contra
measurement by about. 42:17 The measured is against
ventum aquilonis quingentos calamos in calamo
wind north five reeds in pen
mensurae per gyrum. 42:18 Et ad ventum australem
measurement by about. 42:18 The to wind south
mensus est quingentos calamos in calamo mensurae
measured is five reeds in pen measurement
per circuitum. 42:19 Et conversus ad ventum
by about. 42:19 The turning to wind
occidentalem mensus est quingentos calamos in
west measured is five reeds in
calamo mensurae. 42:20 Per quattuor ventos mensus
pen measures. 42:20 by four winds measured
est illud; murus ei erat undique per circuitum
is it; wall it was round by about
longitudine quingentorum cubitorum et latitudine
length five cubits and width
quingentorum cubitorum, dividens inter sanctuarium
five cubits, dividing between sanctuary
et locum profanum. 43:1 Et duxit me ad portam,
and place profanity. 43: 1 The married I to gate,
quae respiciebat ad viam orientalem, 43:2 et ecce
which facing to way east, 43: 2 and See
gloria Dei Israel ingrediebatur per viam orientalem,
glory God Israel came by way east,
et vox erat ei quasi vox aquarum multarum, et
and voice was it as voice water many and

terra splendebat a maiestate eius. 43:3 Et vidi
land shone from majesty her. 43: 3 The I
visionem secundum speciem, quam videram, quando
vision according to species than I had seen, when
venit, ut disperderet civitatem, et species secundum
he came as Ham city and forms according to
aspectum, quem videram iuxta fluvium Chobar;
The Look which I had seen according to river Chebar;
et cecidi super faciem meam. 43:4 Et maiestas
and I fell over face mine. 43: 4 The majesty
Domini ingressa est templum per viam portae, quae
of She arrived is temple by way gates, which
respiciebat ad orientem. 43:5 Et levavit me spiritus
facing to east. 43: 5 The up I spirit
et introduxit me in atrium interius; et ecce repleta
and He brought I in court interior; and See full
erat gloria Domini domus. 43:6 Et audiivi loquentem
was glory of house. 43: 6 The I heard speaking
ad me de domo, cum vir staret iuxta me, 43:7
to I of home with man standing according to I 43: 7
et dixit ad me: ‘ Fili hominis, locus solii mei et
and said to me: ‘ Son man, location throne my and
locus vestigiorum pedum meorum, ubi habitabo in
location steps feet my where live in
medio filiorum Israel in aeternum; et non polluent
the children Israel in ever; and not pollute
ultra domus Israel nomen sanctum meum, ipsi et
more house Israel name St. my they and
reges eorum, in fornicationibus suis et in
kings their in prostitution their and in
cadaveribus regum suorum in morte eorum, 43:8 qui
corpses kings their in death their 43: 8 that
fabricati sunt limen suum iuxta limen meum et
fabricated are threshold his according to threshold my and
postes suos iuxta postes meos, et paries erat
posts their according to posts my and wall was
inter me et eos, et polluerunt nomen sanctum
between I and them; and polluted name St.
meum in abominationibus, quas fecerunt; propter
my in abominations, which they did; for

quod consumpsi eos in ira mea. 43:9 Nunc ergo
that end them in anger I have. 43: 9 now So
repellant procum fornicationem suam et cadavera
drive at prostitution his and carcasses
regum suorum a me, et habitabo in medio eorum
kings their from I and live in the their
semper. 43:10 Tu autem, fili hominis, ostende domui
always. 43:10 You however, son man, show house
Israel templum, et confundantur ab iniquitatibus
Israel temple and merge from iniquities;
illis et metiantur fabricam. 43:11 Et si erubuerint
their and The usual method fabric. 43:11 The if redder
ex omnibus, quae fecerunt, describe domum et
from all which they write home and
supellectilem eius, exitus et introitus, et omnem
furniture his issues and entry and all
figuram eius et universa praecepta eius et omnes
figure his and all rules his and all
leges eius ostende eis et scribes oculis eorum, ut
laws his show them and write eyes their as
custodiant omnem figuram eius et omnia praecepta
keep all figure his and all rules
illius et faciant ea. 43:12 Ista est lex domus in
of and do them. 43:12 this is law house in
summitate montis: omnes fines eius in circuitu
top mount: all ends his in about
sanctum sanctorum sunt; haec est ergo lex domus’.
St. saints they are: this is So law house. ‘
43:13 Ista autem mensurae altaris in cubitis, cubitus
43:13 These Now measurement altar in elbows, elbow
habebat cubitum et palmum; fossae in circuitu eius
had bed and The base; trenches in about his
erat cubitus in altitudine et cubitus in latitudine; et
was elbow in height and elbow in width; and
saepto eius ad marginem eius in circuitu palmus
partition his to margin his in about span
unus. Haec autem erat altitudo altaris: 43:14 de
one. This Now was height altar; 43:14 of
fossa terrae usque ad crepidinem inferiorem duo
ditch earth up to hillside lower two

cubiti, et latitudo cubiti unius; et a crepidine
elbow, and width elbow one; and from ledge
minore usque ad crepidinem maiorem quattuor cubiti,
less up to hillside more four elbow,
et latitudo unius cubiti. 43:15 Ipse autem focus
and width one elbow. 43:15 He Now focus
quattuor cubitorum, et a foco usque sursum
four cubits, and from focus up up
cornua quattuor. 43:16 Et focus duodecim cubitorum
horns four. 43:16 The focus twelve cubits
in longitudine per duodecim cubitos latitudinis,
in length by twelve cubits width,
quadrangulatum aequis lateribus. 43:17 Et crepido
foursquare equal sides. 43:17 The ledge
quattuordecim cubitorum longitudinis per
fourteen cubits length by
quattuordecim cubitos latitudinis in quattuor angulis
fourteen cubits width in four corners
eius; et saeptum in circuitu eius dimidii cubiti, et
thereof; and septum in about his half elbow, and
fossa eius unius cubiti per circuitum; gradus autem
ditch his one elbow by about; step Now
eius versi ad orientem. 43:18 Et dixit ad me: ‘ Fili
his backs to east. 43:18 The said to me: ‘ Son
hominis, haec dicit Dominus Deus: Hi sunt ritus
man, this says Lord God: These are rite
altaris: in qua die fuerit fabricatum, ut offeratur
altar; in which day be made: as offer
super illud holocaustum, et effundatur sanguis, 43:19
over it holocaust and shed blood, 43:19
dabis sacerdotibus levitis, qui sunt de semine Sadoc,
give priests Levites that are of seed Zadok,
qui accedunt ad me, ait Dominus Deus, ut ministrent
that added to I said Lord God, as minister
mihi, vitulum de armento pro peccato. 43:20 Et
I calf of herd for sin. 43:20 The
assumens de sanguine eius, pones super quattuor
taking of blood his Put the over four
cornua eius et super quattuor angulos crepidinis et
horns his and over four corners ledge and
super saeptum in circuitu et mundabis illud et
over septum in about and cleanse it and

expiabis. 43:21 Et tolles vitulum, qui oblatus fuerit
ledge. 43:21 The take the calf that offered be
pro peccato, et combures illum in destinato loco
for sin and you burn it in planning place
domus extra sanctuarium. 43:22 Et in die secunda
house outside sanctuary. 43:22 The in day second
offeres hircum caprarum immaculatum pro peccato,
offer goat kids unspotted for sin
et expiabunt altare, sicut expiaverunt in vitulo. 43:23
and expiate altar, as cleanse in calf. 43:23
Cumque compleveris expians illud, offeres vitulum de
when end cleansing it offer calf of
armento immaculatum et arietem de grege
herd unspotted and ram of group
immaculatum; 43:24 et offeres eos in conspectu
immaculate; 43:24 and offer them in before
Domini, et mittent sacerdotes super eos sal et
Lord, and cast priests over them salt and
offerent eos holocaustum Domino. 43:25 Septem
offer them holocaust Lord. 43:25 seven
diebus facies hircum pro peccato cotidie, et vitulum
days face goat for sin daily, and calf
de armento et arietem de pecoribus immaculatos
of herd and ram of cattle without
offerent. 43:26 Septem diebus expiabunt altare et
offer. 43:26 seven days expiate altar and
mundabunt illud et consecrabunt illud. 43:27
cleanse it and fill that. 43:27
Expletis autem diebus, in die octava et ultra facient
At the end of Now days in day eighth and more do
sacerdotes super altare holocausta vestra et pacifica,
priests over altar holocausts your and peace,
et placatus ero vobis ‘, ait Dominus Deus. 44:1 Et
and appeased I you ‘ said Lord God. 44: 1 The
convertit me ad viam portae sanctuarii exterioris,
back I to way The gates sanctuary the outer
quae respiciebat ad orientem, et erat clausa; 44:2 et
which facing to east and was closed; 44: 2 and
dixit Dominus ad me: ‘ Porta haec clausa erit; non
said Lord to me: ‘ Carry this closed will be; not

aperietur, et vir non transibit per eam, quoniam
open and man not switch by it for
Dominus, Deus Israel, ingressus est per eam, eritque
Lord, God Israel entry is by it Otherwise
clausa. 44:3 Princeps, ut princeps ipse sedebit in ea,
closed. 44: 3 prince, as leader he seat in it
ut comedat panem coram Domino; per viam vestibuli
as eat bread before Lord; by way entry
portae ingredietur et per eandem viam egredietur’.
The gates enter the and by same way Unleashed. ‘
44:4 Et adduxit me per viam portae aquilonis in
44: 4 The brought I by way The gates north in
conspectum domus; et vidi: et ecce implevit gloria
view house; and I saw: and See filled the glory
Domini domum Domini, et cecidi in faciem meam.
of home Lord, and I fell in face mine.
44:5 Et dixit ad me Dominus: ‘ Fili hominis, pone
44: 5 The said to I Lord: ‘ Son man, set
cor tuum et vide oculis tuis et auribus tuis audi
heart your and see eyes your and ears your listen
omnia, quae ego loquor ad te de universis
all which I I speak to you of all
caeremoniis domus Domini et de cunctis legibus
ceremonies house of and of all laws
eius; et pones cor tuum in introitu templi et in
thereof; and Put the heart your in entry temple and in
omni exitu sanctuarii 44:6 et dices ad exasperantem
all exit sanctuary 44: 6 and say to rebels
me domum Israel: Haec dicit Dominus Deus:
I home Israel: This says Lord God:
Sufficient vobis omnes abominationes vestrae, domus
enough you all abominations your house
Israel, 44:7 eo quod induxistis alienigenas
Israel 44: 7 it that you have foreign
incircumcisos corde et incircumcisos carne, ut essent
uncircumcised heart and uncircumcised the flesh; as they
in sanctuario meo et polluerent domum meam, cum
in sanctuary I and pollute home I with
offertis panem meum, adipem et sanguinem; et
offer bread my fat and blood; and

dissolvistis pactum meum in omnibus abominationibus
dissolved pact my in all abominations
vestris 44:8 et non explevistis ministerium sanctorum
your 44: 8 and not kept service saints
meorum et posuistis illos ministrantes mihi in
my and set them servers I in
sanctuario meo. Propterea 44:9 haec dicit Dominus
sanctuary mine. Therefore 44: 9 this says Lord
Deus: Omnis alienigena incircumcisis corde et
God: all stranger uncircumcised heart and
incircumcisis carne non ingreditur sanctuarium
uncircumcised flesh not enter the sanctuary
meum, omnis alienigena, qui est in medio filiorum
my all stranger that is in the children
Israel. 44:10 Sed Levitae, qui longe recesserint a
Israel. 44:10 but Levites, that off backslid from
me in errore filiorum Israel, qui erraverunt a me
I in error children Israel that erred from I
post idola sua, portabunt iniquitatem suam 44:11 et
after idols his bear violence his 44:11 and
erunt in sanctuario meo aeditui et ianitores
will be in sanctuary I wardens and porters
portarum domus et ministri domus: ipsi mactabunt
gates house and The ministers house: they slaughter
holocausta et victimas populo et ipsi stabunt in
holocausts and victims people and they stand in
conspectu eorum, ut ministrent eis. 44:12 Pro eo
before their as minister them. 44:12 Pro it
quod ministraverunt illis in conspectu idolorum
that provided they in before idols
suorum et facti sunt domui Israel in offendiculum
their and they are house Israel in offense
iniquitatis, idcirco levavi manum meam super eos,
of violence, therefore I hand I over them;
dicit Dominus Deus; portabunt iniquitatem suam.
says Lord God; bear violence own.
44:13 Et non appropinquabunt ad me, ut sacerdotio
44:13 The not approach to I as priesthood
fungantur mihi, neque accedent ad omnia sancta
office I or approach to all holy

mea, ad sanctissima, sed portabunt confusionem suam
my to most, but bear confusion his
et abominationes suas, quas fecerunt. 44:14 Et
and abominations their which they did. 44:14 The
faciam eos ministros in omni ministerio domus et in
I do them ministers in all ministry house and in
universis, quae facienda sunt in ea. 44:15 Sacerdotes
all which done are in them. 44:15 priests
autem levitae filii Sadoc, qui custodierunt
Now Levites children Zadok, that observed
caeremonias sanctuarii mei, cum errarent filii Israel
ceremonies sanctuary my with err children Israel
a me, ipsi accedent ad me, ut ministrent mihi, et
from I they approach to I as minister I and
stabunt in conspectu meo, ut offerant mihi adipem
stand in before I as offer I fat
et sanguinem, ait Dominus Deus. 44:16 Ipsi
and blood said Lord God. 44:16 they
ingredientur sanctuarium meum et ipsi accedent ad
enter sanctuary my and they approach to
mensam meam, ut serviant mihi et custodiant
table I as serve I and keep
ministerium meum. 44:17 Cumque ingredientur portas
service My. 44:17 when enter gates
atrii interioris, vestibus lineis induentur, nec ascendet
court interior clothes lines clothing; or up
super eos quidquam laneum, quando ministrant in
over them or woolen when minister in
portis atri interioris et in domo. 44:18 Vittae lineae
gates court inner and in house. 44:18 Fillets line
erunt in capitibus eorum, et feminalia linea erunt in
will be in heads their and breeches line will be in
lumbis eorum, et non accingentur in sudore. 44:19
loins their and not girded in sweat. 44:19
Cumque egredientur atrium exterius ad populum,
when issue court the outer to people
exuent se vestimenta sua, in quibus ministraverunt,
off he clothes his in which provided,
et reponent ea in exedris sanctis et vestient se
and lay it in chambers saints and put he
vestimentis aliis et non sanctificabunt populum in
clothing other and not hallow people in

vestibus suis. 44:20 Caput autem suum non radent
clothes their own. 44:20 head Now his not shave
neque comam nutrient, sed tondentes attendent capita
or Heads grow, but cropping CLIP heads
sua. 44:21 Et vinum non bibit omnis sacerdos,
their own. 44:21 The wine not drink all The priest,
quando ingressurus est atrium interius. 44:22 Et
when enter is court interior. 44:22 The
viduam et repudiatam non accipient sibi uxores sed
widow and divorced not take to wives but
virgines de semine domus Israel; sed et viduam,
virgins of seed house Israel; but and widow,
quae fuerit vidua a sacerdote, accipient. 44:23 Et
which be The widow from priest they take. 44:23 The
populum meum docebunt quid sit inter sanctum et
people my teach what is between St. and
profanum et inter mundum et immundum ostendent
profanity and between world and unclean show
eis. 44:24 Et cum fuerit controversia, stabunt ad
them. 44:24 The with be controversy stand to
iudicandum et in iudiciis meis iudicabunt; leges meas
judge and in decisions I judge; laws I
et praecepta mea in omnibus sollemnitatibus meis
and rules my in all solemnities I
custodient et sabbata mea sanctificabunt. 44:25 Et
keep and sabbath my hallow. 44:25 The
ad mortuum hominem non ingredientur, ne
to dead man not go: do not
polluantur, nisi ad patrem et matrem et filium et
defiled, but to father and mother and son and
filiam et fratrem et sororem, quae virum non
daughter and brother and his sister; which man not
habuit: in quibus contaminabuntur. 44:26 Et
he had: in which unclean. 44:26 The
postquam fuerit emundatus, septem dies
after be cleansed seven day
numerabuntur ei, 44:27 et in die introitus sui in
number to 44:27 and in day entry s in
sanctuarium ad atrium interius, ut ministret mihi in
sanctuary to court interior as minister I in
sanctuario, offeret pro peccato suo, ait Dominus
sanctuary, offer for sin his said Lord

Deus. 44:28 Et erit eis in hereditatem: ego
God. 44:28 The will be them in inheritance; I
hereditas eorum; et possessionem non dabitis eis in
heritage them; and possession not give them in
Israel: ego enim possessio eorum. 44:29 Oblationem
Israel: I For possession them. 44:29 Oblation
et pro peccato et pro delicto ipsi comedent, et
and for sin and for offense they eat, and
omne anathema in Israel ipsorum erit; 44:30 et
all anathema in Israel their will be; 44:30 and
primitiva omnium primogenitorum et omnia
primitive all first and all
libamenta ex omnibus, quae offertis, sacerdotum
libations from all which offer; priests
erunt; et primitiva farinae vestrae dabitis sacerdoti,
will be; and primitive flour your give The priest
ut reponat benedictionem domui tuae. 44:31 Omne
as Deposit thanks house Your. 44:31 All
morticinum et captum a bestia de avibus et de
carcasses and apprehension from beast of birds and of
pecoribus non comedent sacerdotes. 45:1 Cumque
cattle not eat priests. 45: 1 when
coeperitis terram dividere sortito, separate oblationem
begin land divide lot separate offering
Domino sanctificatum de terra, longitudine viginti
Lord sanctuary of land, length twenty
quinque milia et latitudine viginti milia:
five thousand and width twenty thousand;
sanctificatum erit in omni termino suo per
sanctuary will be in all term his by
circuitum; 45:2 ex quo sanctuarium obtinebit
about; 45: 2 from which sanctuary obtain
quingentos per quingentos, quadrifariam per
five by five four by
circuitum, et quinquaginta cubitos pascua eius per
about, and fifty cubits pasture his by
gyrum. 45:3 Et a mensura ista mensurabis
about. 45: 3 The from The measure this measure
longitudinem viginti quinque milium et latitudinem
length twenty five millet and width

decem milium, et in ipso erit templum, Sanctum
ten millet, and in it will be temple St.
sanctorum. 45:4 Sanctificatum de terra erit
Saints. 45: 4 The holy of land will be
sacerdotibus ministris sanctuarii, qui accedunt ad
priests ministers sanctuary that added to
ministerium Domini; et erit eis locus in domos et
service Lord; and will be them location in homes and
in pascua pecoribus. 45:5 Viginti quinque autem
in pasture cattle. 45: 5 twenty- five Now
milia longitudinis et decem milia latitudinis erunt
thousand length and ten thousand width will be
Levitis, qui ministrant domui; ipsis in possessionem,
Levites that minister house; the in possession
civitates ad habitandum. 45:6 Et possessionem
cities to residence. 45: 6 The possession
civitatis dabitis quinque milia latitudinis et
city give five thousand width and
longitudinis viginti quinque milia, iuxta oblationem
length twenty five thousand according to offering
sacram; omni domui Israel erit. 45:7 Principi
sacred; all house Israel will be. 45: 7 prince
quoque ex utraque parte oblationis sacrae et
also from both part offering sacred and
possessionis civitatis, secundum oblationem sacram et
possession city according to offering sacred and
possessionem urbis, a latere maris usque ad mare
possession city from side sea up to sea
et a latere orientis versus orientem, longitudinem
and from side east line east length
autem iuxta unamquamque partium, a termino
Now according to each party, from term
occidentali usque ad terminum orientalem. 45:8 Haec
western up to border east. 45: 8 This
terra erit ei possessio in Israel, et non
land will be it possession in Israel and not
depopulabuntur ultra principes mei populum meum;
rob more leaders my people my;
sed terram dabunt domui Israel secundum tribus
but land they give house Israel according to three

eorum. 45:9 Haec dicit Dominus Deus: Sufficiat
 them. 45: 9 This says Lord God: enough
 vobis, principes Israel; violentiam et rapinas omittite
 you leaders Israel; violence and robbery withhold
 et iudicium et iustitiam facite; auferte exactiones
 and judgment and justice do it; remove taxes
 vestras a populo meo, ait Dominus Deus. 45:10
 your from people I said Lord God. 45:10
 Statera iusta et ephi iustum et batus iustus sit
 balances just and ephah just and bath just is
 vobis; 45:11 ephi et batus aequalia et unius
 you; 45:11 ephah and bath equal and one
 mensurae sint, ut capiat decimam partem homer
 measurement are as take tenth part homer
 batus, et decimam partem homer ephi: iuxta
 bath, and tenth part homer ephah according to
 mensuram homer sit aequa libratio eorum. 45:12
 measure homer is fair balancing them. 45:12
 Siclus autem viginti gera habeat; quinque sicli sint
 The shekel Now twenty Gera have; five shekel are
 quinque, et decem sicli sint decem, et quinquaginta
 five and ten shekel are ten, and fifty
 sint vobis mina. 45:13 Haec est oblatio, quam
 are you Drive. 45:13 This is offering than
 offeratis: sextam partem ephi de gomor frumenti et
 offer: sixth part ephah of omer corn and
 sextam partem ephi de gomor hordei. 45:14
 sixth part ephah of omer barley. 45:14
 Praeceptum quoque de oleo — batus est mensura
 The precept also of oil - bath is The measure
 olei C: decimam partem bati offeratis de choro —
 oil 100: tenth part bates offer of dance -
 decem bati homer faciunt, quia decem bati implent
 ten bates homer do because ten bates fill
 chorum C. 45:15 Et pecus unum de grege
 dancing C. 45:15 The cattle one of group
 ducentorum, de pascuis irriguis Israel, in oblationem
 two hundred, of pastures watered Israel in offering
 et in holocaustum et in pacifica ad expiandum pro
 and in holocaust and in peace to expiate for

eis, ait Dominus Deus. 45:16 Omnis populus terrae
them, said Lord God. 45:16 all people earth
tenebitur ad hanc oblationem principi in Israel; 45:17
held to this offering prince in Israel; 45:17
et super principem erunt holocausta et oblationes
and over prince will be holocausts and offerings
et libamina in diebus festis et in calendis et in
and offerings in days holidays and in New Moon and in
sabbatis et in universis sollemnitatibus domus Israel;
sabbaths and in all solemnities house Israel;
ipse faciet pro peccato et oblationem et holocaustum
he will for sin and offering and holocaust
et pacifica ad expiandum pro domo Israel. 45:18
and peace to expiate for house Israel. 45:18
Haec dicit Dominus Deus: In primo mense, una
This says Lord God: in first month one
mensis, sumes vitulum de armento immaculatum et
month, take calf of herd unspotted and
expiabis sanctuarium. 45:19 Et tollet sacerdos de
expiate sanctuary. 45:19 The take off The priest of
sanguine hostiae pro peccato et ponet in postibus
blood The victims for sin and put in posts
domus et in quattuor angulis crepidinis altaris et in
house and in four corners ledge altar and in
postibus portae atrii interioris. 45:20 Et sic facies in
posts The gates court the interior. 45:20 The so face in
septima mensis pro unoquoque, qui ignoravit et
The seventh month for each that not approved and
errore deceptus est, et expiabitis pro domo. 45:21 In
error undermined is and expiate for house. 45:21 in
primo mense, quarta decima die mensis, erit vobis
first month Wednesday tenth day month, will be you
Paschae sollemnitatis; septem diebus azyma
Easter a feast; seven days unleavened bread
comedentur. 45:22 Et faciet princeps in die illa pro
eaten. 45:22 The will leader in day that for
se et pro universo populo terrae vitulum pro
he and for all people earth calf for
peccato; 45:23 et in septem dierum sollemnitate
sin; 45:23 and in seven days Festival

faciet holocaustum Domino septem vitulos et septem
will holocaust Lord seven calves and seven
arietes immaculatos cotidie septem diebus et pro
rams without daily seven days and for
peccato hircum caprarum cotidie; 45:24 et
sin goat kids daily; 45:24 and
oblationem ephi per vitulum et ephi per arietem
offering ephah by calf and ephah by ram
faciet et olei hin per singula ephi. 45:25 Septimo
will and oil hin by details ephah. 45:25 seventh
mense, quinta decima die mensis, in sollemnitate
month Thursday tenth day month, in Festival
faciet, sicut supra dicta sunt, per septem dies, tam
will, as above said are by seven day, so
pro peccato quam pro holocausto et in oblatione et
for sin than for holocaust and in offering and
in oleo. 46:1 Haec dixit Dominus Deus: Porta atrii
in oil. 46:1 This said Lord God: Carry court
interioris, quae respicit ad orientem, erit clausa sex
interior which regards to east will be closed six
diebus, in quibus opus fit; die autem sabbati
days in which work results; day Now Saturday
aperietur, sed et in die calendarum aperietur, 46:2
open but and in day of the month open 46:2
et intrabit princeps per viam vestibuli portae deforis
and enter leader by way entry The gates outside
et stabit in poste portae, et facient sacerdotes
and stand in post gates, and do priests
holocaustum eius et pacifica eius, et adorabit super
holocaust his and peace his and worship over
limen portae et egredietur; porta autem non
threshold The gates and Unleashed; gate Now not
claudetur usque ad vesperam. 46:3 Et adorabit
closure up to evening. 46:3 The worship
populus terrae ad ostium portae illius in sabbatis et
people earth to door The gates of in sabbaths and
in calendis coram Domino. 46:4 Holocaustum autem
in New Moon before Lord. 46:4 Holocaust Now
hoc offeret princeps Domino: in die sabbati sex
this offer leader Lord: in day Saturday six

agnos immaculatos et arietem immaculatum 46:5 et
lambs without and ram unspotted 46: 5 and
oblationem ephi per arietem, per agnos autem
offering ephah by a by lambs Now
oblationem, quantum dederit manus eius, et olei hin
offering; as far as give hand his and oil hin
per singula ephi; 46:6 in die autem calendarum
by details ephah; 46: 6 in day Now of the month
vitulum de armento immaculatum et sex agni et
calf of herd unspotted and six lamb and
aries immaculati erunt 46:7 et ephi per vitulum,
ram immaculate will be 46: 7 and ephah by calf
ephi quoque per arietem faciet oblationem, per agnos
epah also by ram will offering; by lambs
autem sicut invenerit manus eius, et olei hin per
Now as finds hand his and oil hin by
singula ephi. 46:8 Cumque ingressurus est princeps,
details ephah. 46: 8 when enter is Boss,
per viam vestibuli portae ingrediatur et per eandem
by way entry The gates Apply and by same
viam exeat. 46:9 Et cum intrabit populus terrae in
way comes out. 46: 9 The with enter people earth in
conspectu Domini in sollemnitatibus, qui ingreditur
before of in festivals, that enters
per portam aquilonis, ut adoret, egrediatur per viam
by gate north as worship, go out by way
portae meridiana; porro qui ingreditur per viam
The gates south; the that enters by way
portae meridiana, egrediatur per viam portae
The gates south, go out by way The gates
aquilonis: non revertetur per viam portae, per quam
north: not return by way gates, by than
ingressus est, sed e regione illius egredietur. 46:10
entry is but from region of Unleashed. 46:10
Princeps autem in medio eorum cum ingredientibus
prince Now in the their with they go
ingredietur et cum egredientibus egredietur. 46:11 Et
enter the and with going out Unleashed. 46:11 The
in diebus festis et in sollemnitatibus erit oblatio
in days holidays and in solemnities will be offering

ephi per vitulum et ephi per arietem, per agnos
ephah by calf and ephah by a by lambs
autem erit oblatio, quantum invenerit manus eius,
Now will be offering as far as finds hand his
et olei hin per singula ephi. 46:12 Cum autem
and oil hin by details ephah. 46:12 with Now
fecerit princeps spontaneum holocaustum aut pacifica
do leader voluntary holocaust or peace
voluntaria Domino, aperietur ei porta, quae respicit
voluntary Lord, opened it gate, which regards
ad orientem, et faciet holocaustum suum et pacifica
to east and will holocaust his and peace
sua, sicut facere solet in die sabbati, et egredietur,
his as do usually in day Saturday, and Unleashed,
claudeturque porta, postquam exierit. 46:13 Et agnum
closed gate, after is gone. 46:13 The lamb
anniculum immaculatum facies holocaustum cotidie
year unspotted face holocaust daily
Domino; semper mane facies illud. 46:14 Et
Lord; always morning face that. 46:14 The
oblationem facies super eo mane mane sextam
offering face over it morning morning sixth
partem ephi, et de oleo tertiam partem hin, ut
part flour, and of oil third part bin as
conspergatur simila; oblatio Domino, legitimum iuge
temper flour; offering Lord, ordinance daily
atque perpetuum. 46:15 Facient agnum et oblationem
and ever. 46:15 make lamb and offering
et oleum mane mane, holocaustum sempiternum.
and oil morning morning holocaust ever.
46:16 Haec dixit Dominus Deus: Si dederit princeps
46:16 This said Lord God: If give leader
donum alicui de filiis suis de hereditate sua,
gift a of children their of heritage his
filiorum suorum erit; possidebunt illud hereditarie.
children their will be; possess it by inheritance.
46:17 Si autem dederit legatum de hereditate sua uni
46:17 If Now give legacy of heritage his one
servorum suorum, erit illius usque ad annum
officials their will be of up to year

remissionis et revertetur ad principem; sola hereditas
release and return to prince; only heritage
filiorum eius illorum erit. 46:18 Et non accipiet
children his their will be. 46:18 The not take
princeps de hereditate populi, ut expellat eos de
leader of heritage people as driving them of
possessione eorum, sed de possessione sua hereditatem
possession their but of possession his heritage
dabit filiis suis, ut non dispergatur populus meus
will children their as not scattered people my
unusquisque a possessione sua'. 46:19 Et
each from possession their own. ' 46:19 The
introduxit me per ingressum, qui erat ex latere
He brought I by entry that was from side
portae, in exedras sacras sacerdotum, quae
gates, in rooms sacred priests which
respiciebant ad aquilonem, et erat ibi locus in
looking to north and was there location in
extrema parte vergens ad occidentem; 46:20 et dixit
extreme part verging to west; 46:20 and said
ad me: ' Iste est locus, ubi coquent sacerdotes pro
to me: ' this is place, where cook priests for
delicto et pro peccato, ubi coquent oblationem, ut
offense and for sin where cook offering; as
non efferant in atrium exterius, et sanctificetur
not empty in court exterior and hallowed
populus'. 46:21 Et eduxit me in atrium exterius et
people. ' 46:21 The brought I in court the outer and
circumduxit me per quattuor angulos atrii, et ecce
roundabout I by four corners court and See
atriola singula per angulos atrii. 46:22 In quattuor
garth details by corners court. 46:22 in four
angulis atrii atriola inclusa quadraginta cubitorum
corners court garth included forty cubits
per longum et triginta per latum: mensurae unius
by long and thirty by large; measurement one
quattuor erant. 46:23 Et paries per circuitum
four were. 46:23 The wall by about
ambiens quattuor atriola, et culinae fabricatae erant
ambient four garth, and cuisine fabricated were

subter parietes per gyrum. 46:24 Et dixit ad me:
under The walls by about. 46:24 The said to me:

**‘Hae sunt domus culinarum, in quibus coquent
 ministri domus Domini victimas populi’. 47:1 Et**
*‘These are house kitchens in which cook
 The ministers house of victims the people.’ 47: 1 The*

**convertit me ad portam domus, et ecce aquae
 egrediebantur subter limen domus ad orientem;**
*back I to gate house, and See water
 forward under threshold house to east;*

facies enim domus respiciebat ad orientem, aquae
face For house facing to east water

autem descendebant a latere templi dextro a
Now down from side temple right from

meridie altaris. 47:2 Et eduxit me per viam portae
noon altar. 47: 2 The brought I by way The gates

aquilonis et convertit me ad viam foras ad portam
north and back I to way out to gate

exteriorem, quae respiciebat ad orientem; et ecce
exterior; which facing to east; and See

aquae exeuntes a latere dextro. 47:3 Cum
water Departing from side the right. 47: 3 with

egrederetur vir ad orientem, qui habebat funiculum
out man to east that had line

in manu sua, mensus est mille cubitos et traduxit
in hand his measured is thousand cubits and He made a

me per aquam usque ad talos. 47:4 Rursumque
I by water up to ankles. 47: 4 again

mensus est mille et traduxit me per aquam usque
measured is thousand and He made a I by water up

ad genua. 47:5 Et mensus est mille et traduxit me
to knees. 47: 5 The measured is thousand and He made a I

per aquam usque ad renes. Et mensus est mille;
by water up to reins. The measured is one thousand;

torrens, quem non potui pertransire, quoniam
torrent, which not I could through: for

intumuerant aquae, aquae ad natandum; torrens, qui
had risen to water water to swim; torrent, that

non poterat transvadari. 47:6 Et dixit ad me: ‘
not could passed. 47: 6 The said to me: ‘

Certe vidisti, fili hominis ‘; et duxit me et
certainly did you son man ‘ and married I and

convertit ad ripam torrentis. 47:7 Cumque me
back to bank torrent. 47: 7 when I
convertissem, ecce in ripa torrentis ligna multa nimis
returned, See in bank torrent timber many too
ex utraque parte; 47:8 et ait ad me: ‘ **Aquae**
from both part; 47: 8 and said to me: ‘ water
istae, quae egrediuntur ad regionem orientalem et
these are, which go out to region east and
descendunt ad Arabam, intrabunt mare, aquas salvas,
down to plain, enter sea, water salt
et sanabuntur aquae: 47:9 et omnis anima vivens,
and fresh; water; 47: 9 and all soul living
quae movetur, quocumque venerit torrens, vivet, et
which moved wherever come torrent, live and
erunt pisces multi satis, postquam venerint illuc
will be fish many enough, after come there
aquae istae, et sanabuntur et vivent omnia, ad
water these are, and fresh; and live all to
quae venerit torrens. 47:10 Et stabunt super mare
which come torrent. 47:10 The stand over sea
piscatores; ab Engaddi usque ad Engallim siccatio
fishermen; from En up to En drying
sagenarum erit; plurimae species erunt piscium eius,
nets will be; Frequent forms will be fish his
sicut pisces maris Magni, multitudinis nimiae. 47:11
as fish sea great, community formalism. 47:11
Palustria autem eius et stagna non sanabuntur, quia
marshy Now his and pools not fresh because
in salinas dabuntur. 47:12 Et super torrentem orietur
in salt given. 47:12 The over torrent BRANCH
in ripis eius ex utraque parte omne lignum
in banks his from both part all wood
pomiferum; non defluet folium ex eo, et non
fruit trees; not wither leaf from it and not
deficiet fructus eius: per singulos menses afferet
fail fruit his by each months bring
primitiva, quia aquae eius de sanctuario egredientur,
primitive, because water his of sanctuary issue,
et erunt fructus eius in cibum, et folia eius ad
and will be fruit his in food and leaves his to
medicinam. 47:13 Haec dicit Dominus Deus: Hic est
medicine. 47:13 This says Lord God: This is

terminus, in quo possidebitis terram in duodecim
term in which possess land in twelve
tribubus Israel, quia Ioseph duplicem funiculum
tribes Israel because Joseph double line
habet; 47:14 possidebitis autem eam, singuli aequae
He has; 47:14 possess Now it each as well as
ut frater suus, super quam levavi manum meam, ut
as brother 's over than I hand I as
darem patribus vestris; et cadet terra haec vobis in
give fathers you; and fall land this you in
possessionem. 47:15 Hic est autem terminus terrae:
possession. 47:15 This is Now border land;
ad plagam septentrionalem a mari Magno via
to side northern from sea great road
Hethalon ad introitum Emath, 47:16 Sedada, Berotha,
Hethalon to entrance Hamath 47:16 Lebo, Berothah
Sabarim, quae est inter terminum Damasci et
quarries which is between border Damascus and
confinium Emath, usque ad Asarenon, quae est
border Hamath up to Enan, which is
iuxta terminum Auran; 47:17 erit ergo terminus
according to border Auran; 47:17 will be So border
a mari usque ad Asarenon, cum fines Damasci et
from sea up to Enan, with ends Damascus and
fines Emath sint in aquilone; haec est plaga
ends Hamath are in north; this is stroke
septentrionalis. 47:18 Porro plaga orientalis de loco
North. 47:18 the stroke east of place
inter Auran et inter Damascum et in medio inter
between Auran and between Damascus and in the between
Galaad et terram Israel, Iordanis distermians usque
Gilead and land Israel Jordan border up
ad mare orientale, usque Tamar; haec est plaga
to sea east, up Tamar; this is stroke
orientalis. 47:19 Plaga autem australis meridiana a
Eastern. 47:19 Buffet Now south southern from
Tamar usque ad aquas Meribathcades et torrentem
Tamar up to water Kadesh and torrent
usque ad mare Magnum; haec est plaga ad meridiem
up to sea great; this is stroke to south
australis. 47:20 Et plaga maris, mare Magnum a
south. 47:20 The stroke sea, sea great from

confinio per directum, donec venias Emath; haec est
border by direction, until bid Hamath; this is
plaga maris. 47:21 Et dividetis terram istam vobis
stroke the sea. 47:21 The divide land this you
per tribus Israel 47:22 et mittetis eam in
by three Israel 47:22 and send it in
hereditatem, vobis et advenis, qui accesserint ad vos,
inheritance; you and new arrivals that acceded to you
qui genuerint filios in medio vestrum, et erunt
that begetting children in the you and will be
vobis sicut indigenae inter filios Israel: vobiscum
you as indigenous between children Israel: with
divident possessionem in medio tribuum Israel; 47:23
divide possession in the tribes Israel; 47:23
in tribu autem quacumque fuerit advena, ibi
in tribe Now whatever be The stranger, there
dabitis possessionem illi, ait Dominus Deus. 48:1 Et
give possession they said Lord God. 48: 1 The
haec nomina tribuum: in finibus aquilonis iuxta
this names tribes; in ends north according to
viam Hethalon ad introitum Emath, Asarenon —
way Hethalon to entrance Hamath Enan -
finis Damasci ad aquilonem iuxta Emath — erit
ends Damascus to north according to Hamath - will be
a plaga orientali usque ad mare, Dan pars una.
from stroke east up to sea, Dan part one.
48:2 Et iuxta terminum Dan a plaga orientali
48: 2 The according to border Dan from stroke east
usque ad plagam maris, Aser una. 48:3 Et iuxta
up to side sea, Asher one. 48: 3 The according to
terminum Aser a plaga orientali usque ad plagam
border Asher from stroke east up to side
maris, Nephthali una. 48:4 Et iuxta terminum
sea, Naphtali one. 48: 4 The according to border
Nephthali a plaga orientali usque ad plagam maris,
Naphtali from stroke east up to side sea,
Manasse una. 48:5 Et iuxta terminum Manasse
Manasseh one. 48: 5 The according to border Manasseh
a plaga orientali usque ad plagam maris, Ephraim
from stroke east up to side sea, Ephraim

una. 48:6 Et iuxta terminum Ephraim a plaga
one. 48: 6 The according to border Ephraim from stroke
orientali usque ad plagam maris, Ruben una. 48:7
east up to side sea, Ruben one. 48: 7
Et iuxta terminum Ruben a plaga orientali
The according to border Ruben from stroke east
usque ad plagam maris, Iudae una. 48:8 Et iuxta
up to side sea, Judah one. 48: 8 The according to
terminum Iudae a plaga orientali usque ad plagam
border Judah from stroke east up to side
maris oblatio, quam separabitis viginti quinque
sea offering than separate twenty five
milibus latitudinis et longitudinis, sicuti singulae
thousands width and length, as each
partes a plaga orientali usque ad plagam maris; et
parts from stroke east up to side the sea; and
erit sanctuarium in medio eius. 48:9 Oblatio, quam
will be sanctuary in the her. 48: 9 The offering, than
separabitis Domino, longitudo viginti quinque milibus
separate Lord, length twenty five thousands
et latitudo viginti milibus. 48:10 His autem est
and width twenty thousands. 48:10 these Now is
oblatio sacra: sacerdotibus, ad aquilonem viginti
offering sacred: priests to north twenty
quinque milia et ad mare latitudinis decem milia
five thousand and to sea width ten thousand
et ad orientem latitudinis decem milia et ad
and to east width ten thousand and to
meridiem longitudinis viginti quinque milia; et erit
south length twenty five thousand; and will be
sanctuarium Domini in medio eius. 48:11 Sacerdotibus
sanctuary of in the her. 48:11 priests
consecratis erit, filiis Sadoc, qui custodierunt
consecrated It will be children Zadok, that observed
caeremonias meas et non erraverunt, cum errarent
ceremonies I and not erred, with err
filiis Israel, sicut erraverunt Levitae. 48:12 Et erit
children Israel as erred The. 48:12 The will be
eis oblatio de oblatione terrae sanctum sanctorum
them offering of offering earth St. saints
iuxta terminum Levitarum; 48:13 sed et Levitis
according to border Levites; 48:13 but and Levites

similiter secundum fines sacerdotum, viginti quinque
similarly, according to ends priests twenty five
milia longitudinis et latitudinis decem milia, totum
thousand length and width ten thousand all
in longitudine viginti et quinque milia et in
in length twenty and five thousand and in
latitudine viginti milia; 48:14 et non venumdabunt
width twenty thousand; 48:14 and not sell
ex eo neque mutabunt, neque transferetur oblatio
from it or exchange, or transferred offering
terrae, quia sanctificata est Domino. 48:15 Quinque
earth because sanctified is Lord. 48:15 five
milia autem, quae supersunt in latitudine per viginti
thousand however, which remain in width by twenty
quinque milia, profana erunt urbi in habitaculum et
five thousand secularist will be city in habitation and
in pascua, et erit civitas in medio eius. 48:16 Et
in pasture, and will be The city in the her. 48:16 The
hae mensurae eius: ad plagam septentrionalem
these measurement his to side northern
quingenti et quattuor milia et ad plagam
five and four thousand and to side
meridianam quingenti et quattuor milia et ad
south five and four thousand and to
plagam orientalem quingenti et quattuor milia et
side east five and four thousand and
ad plagam occidentalem quingenti et quattuor milia.
to side west five and four thousand.
48:17 Erunt autem pascua civitatis ad aquilonem
48:17 They will be Now pasture city to north
ducenti quinquaginta et ad meridiem ducenti
two hundred fifty and to south two hundred
quinquaginta et ad orientem ducenti quinquaginta
fifty and to east two hundred fifty
et ad mare ducenti quinquaginta. 48:18 Quod
and to sea two hundred fifty. 48:18 The
autem reliquum fuerit in longitudine iuxta
Now the rest be in length according to
oblationem sacram, decem milia ad orientem et
offering sacred, ten thousand to east and

decem milia ad occidentem, erunt iuxta
ten thousand to west will be according to
oblationem sacram, et erunt fruges eius in panem
offering sacred, and will be crops his in bread
his, qui serviunt civitati. 48:19 Servientes autem
those that they serve city. 48:19 serving Now
civitati operabuntur ex omnibus tribubus Israel.
city workers from all tribes Israel.
48:20 Tota oblatio viginti quinque milium, per viginti
48:20 All offering twenty five millet, by twenty
quinque milia: in quadrum; separabitis oblationem
five thousand; in foursquare; separate offering
sacram una cum possessione civitatis. 48:21 Quod
sacred one with possession city. 48:21 The
autem reliquum fuerit, principis erit, ex utraque
Now the rest it prince It will be from both
parte oblationis sacrae et possessionis civitatis, e
part offering sacred and possession city from
regione viginti quinque milium oblationis usque ad
region twenty five millet offering up to
terminum orientalem, sed et ad mare e regione
border east, but and to sea from region
viginti quinque milium usque ad terminum maris
twenty five millet up to border sea
secundum partes tribuum, principis erit. Et erit
according to parts tribes; prince will be. The will be
oblatio sacra et sanctuarium templi in medio eius,
offering sacred and sanctuary temple in the his
48:22 segregata a possessione Levitarum et a
48:22 separate from possession Levites and from
possessione civitatis in medio partium principis: inter
possession city in the party prince: between
terminum Iudae et inter terminum Benjamin erit
border Judah and between border Benjamin will be
possessio principis. 48:23 Et reliquis tribubus: a
possession Prince. 48:23 The other tribes; from
plaga orientali usque ad plagam occidentalem,
stroke east up to side west,
Benjamin una. 48:24 Et iuxta terminum Benjamin
Benjamin one. 48:24 The according to border Benjamin

a plaga orientali usque ad plagam occidentalem,
from stroke east up to side west,
Simeon una. 48:25 Et iuxta terminum Simeonis
Simeon one. 48:25 The according to border Simeon
a plaga orientali usque ad plagam occidentalem,
from stroke east up to side west,
Issachar una. 48:26 Et iuxta terminum Issachar
Issachar one. 48:26 The according to border Issachar
a plaga orientali usque ad plagam occidentalem,
from stroke east up to side west,
Zabulon una. 48:27 Et iuxta terminum Zabulon
Zebulon one. 48:27 The according to border Zebulon
a plaga orientali usque ad plagam maris, Gad una.
from stroke east up to side sea, Gad one.
48:28 Et iuxta terminum Gad ad plagam austri
48:28 The according to border Gad to side south
in meridiem, erit finis de Thamar usque ad aquas
in south will be end of Tamar up to water
Meribathcades, ad torrentem usque ad mare
Kadesh, to torrent up to sea
Magnum. 48:29 Haec est terra, quam mittetis in
Great. 48:29 This is land, than send in
sortem tribubus Israel, et hae partitiones earum, ait
Fate tribes Israel and these portions their said
Dominus Deus. 48:30 Et hi egressus civitatis: a
Lord God. 48:30 The these out state: from
plaga septentrionali, cuius mensura quingenti et
stroke northern, the The measure five and
quattuor milia, 48:31 portae civitatis in nominibus
four thousand 48:31 The gates city in names
tribuum Israel: portae tres a septentrione, porta
tribes Israel: The gates three from north, gate
Ruben una, porta Iudae una, porta Levi una. 48:32
Ruben one, gate Judah one, gate Levi one. 48:32
Et ad plagam orientalem quingentorum et quattuor
The to side east five and four
milium, portae tres: porta Ioseph una, porta
millet, The gates three: gate Joseph one, gate
Benjamin una, porta Dan una. 48:33 Et ad plagam
Benjamin one, gate Dan one. 48:33 The to side

meridianam, cuius mensura quingenti et quattuor
south the The measure five and four

milia, portae tres: porta Simeonis una, porta
thousand The gates three: gate Simeon one, gate

Issachar una, porta Zabulon una. 48:34 Et ad
Issachar one, gate Zebulon one. 48:34 The to

plagam occidentalem quingentorum et quattuor
side west five and four

milium, portae tres: porta Gad una, porta Aser una,
millet, The gates three: gate Gad one, gate Asher one,

porta Nephthali una. 48:35 Per circuitum decem et
gate Naphtali one. 48:35 by about ten and

octo milia, et nomen civitatis ex illa die: Dominus
eight thousand and name city from that day: Lord

ibidem’.
there. ‘

1:1 Anno tertio regni Ioachim regis Iudae venit
1: 1 year third kingdom Joachim s Judah he came
Nabuchodonosor rex Babylonis Ierusalem et obsedit
Nebuchadnezzar king Babylon Jerusalem and beseiged
eam; 1:2 et tradidit Dominus in manu eius Ioachim
it; 1, 2 and delivered Lord in hand his Joachim
regem Iudae et partem vasorum domus Dei, et
king Judah and part vessels house God, and
asportavit ea in terram Sennaar in domum deorum
off it in land Shinar in home gods
suorum et vasa intulit in domum thesauri deorum
their and vessels brought in home treasures gods
suorum. 1:3 Et ait rex Asfanaz praeposito
ones. 1: 3 The said king Ashpenaz provost
eunuchorum suorum, ut introduceret de filiis Israel
official their as bring of children Israel
et de semine regio et tyrannorum 1:4 pueros, in
and of seed region and tyrants 1: 4 children in
quibus nulla esset macula, decoros forma et eruditos
which no was spot beautiful form and learned
omni sapientia, cautos scientia et doctos disciplina,
all wisdom cautious knowledge and learned training;
et qui possent stare in palatio regis, et ut docerent
and that could stand in palace king, and as teach
eos litteras et linguam Chaldaeorum. 1:5 Et
them letters and language Chaldeans. 1: 5 The
constituit eis rex annonam per singulos dies de cibis
set them king allowance by each day of foods
suis et de vino, unde bibebat ipse, ut enutriti tribus
their and of wine whence drinking he, as trained three
annis postea starent in conspectu regis. 1:6
years later maintenance in before King. 1: 6
Fuerunt ergo inter eos de filiis Iudae Daniel,
There have been So between them of children Judah Daniel
Ananias, Misael et Azarias. 1:7 Et imposuit eis
Ananias Misael and Azariah. 1: 7 The imposed them
praepositus eunuchorum nomina: Danieli Baltassar et
the governor official names: Daniel Baltasar and
Ananiae Sedrac, Misaeli Misac et Azariae Abdenago.
Ananias Shadrach, Mishael Meshach and Azariah Abed.

1:8 Proposuit autem Daniel in corde suo, ne
1: 8 The critics Now Daniel in heart his do not
pollueretur de mensa regis neque de vino potus eius,
pollution of table s or of wine drink his
et rogavit eunuchorum praepositum, ne
and she asked official governor; do not
contaminaretur. 1:9 Dedit autem Deus Danieli gratiam
contaminated. 1: 9 given Now God Daniel thanks
et misericordiam in conspectu principis eunuchorum;
and mercy in before prince official;
1:10 et ait princeps eunuchorum ad Daniel: ‘Timeo
1:10 and said leader official to Daniel: ‘I fear
ego dominum meum regem, qui constituit vobis
I owner my king, that set you
cibum et potum; qui si viderit vultus vestros
food and drink; that if see face your
macilentiores prae ceteris adolescentibus coaevis
leaner than other The young today
vestris, condemnabitis caput meum regi’. 1:11 Et
your endanger head my the king. ‘ 1:11 The
dixit Daniel ad custodem, quem constituerat princeps
said Daniel to guardian, which set leader
eunuchorum super Daniel, Ananiam, Misael et
official over Daniel Ananias, Misael and
Azariam: 1:12 ‘Tenta nos, obsecro, servos tuos
Azaria: 1:12 ‘Try we Please officials your
diebus decem, et dentur nobis legumina ad
days ten, and Give us vegetables to
vescendum et aqua ad bibendum; 1:13 et videantur
food and water to multimedia; 1:13 and see
in conspectu tuo vultus nostri et vultus puerorum,
in before your face our and face boys
qui vescuntur cibo regio, et, sicut videris, facies
that feed food The region and, as you see, face
cum servis tuis’. 1:14 Qui, audito sermone
with officials Your ‘ 1:14 He, hearing language
huiuscemodi, tentavit eos diebus decem. 1:15 Post
this proposal tested them days ten. 1:15 Post
dies autem decem apparuerunt vultus eorum meliores
day Now ten appeared face their better

et corpulentiores prae omnibus pueris, qui
and fatter than all boys that
vescebantur cibo regio. 1:16 Porro custos tollebat
ate food region. 1:16 the guardian took
cibaria et vinum potus eorum dabatque eis
provisions and wine drink their gave them
legumina. 1:17 Quattuor autem pueris his dedit Deus
vegetables. 1:17 four Now boys these given God
scientiam et disciplinam in omni scriptura et
knowledge and correction in all writing and
sapientia, Danieli autem intellegentiam omnium
wisdom Daniel Now understanding all
visionum et somniorum. 1:18 Completis itaque
visions and dreams. 1:18 At the end of So
diebus, post quos dixerat rex, ut introducerentur,
days after which said king, as bring
introduxit eos praepositus eunuchorum in conspectu
He brought them the governor official in before
Nabuchodonosor. 1:19 Cumque locutus eis fuisset
Nebuchadnezzar. 1:19 when said them have been
rex, non sunt inventi de universis tales ut Daniel,
king, not are found of all such as Daniel
Ananias, Misael et Azarias; et steterunt in
Ananias Misael and Azariah; and stood in
conspectu regis. 1:20 Et omne verbum sapientiae et
before King. 1:20 The all word wisdom and
intellectus, quod sciscitatus est ab eis, rex invenit in
understanding, that He asked is from them, king found in
eis decuplum super cunctos hariolos et magos, qui
them tenfold over all wizards and mediums, that
erant in universo regno eius. 1:21 Fuit autem
were in all kingdom her. 1:21 There was Now
Daniel usque ad annum primum Cyri regis. 2:1 In
Daniel up to year first Cyrus King. 2: 1 in
anno secundo regni Nabuchodonosor vidit
year second kingdom Nebuchadnezzar saw
Nabuchodonosor somnium, et contreritus est spiritus
Nebuchadnezzar dream and terrified is spirit
eius, et somnus eius fugit ab eo. 2:2 Praecepit
his and sleep his flees from the fact. 2: 2 charged
autem rex, ut convocarentur harioli et magi et
Now king, as call clowns and magicians and

malefici et Chaldaei et indicarent regi somnia
sorcerers and Chaldeans and tell king dreams
sua; qui cum venissent, steterunt coram rege. 2:3
their own; that with come, stood before King. 2, 3
Et dixit ad eos rex: ‘ Vidi somnium, et spiritus
The said to them king: ‘ I saw dream and spirit
meus contrerritus est, ut intellegat somnium’. 2:4
my terrified is as understand the dream. ‘ 2: 4
Responderuntque Chaldaei regi Aramaice: ‘ Rex, in
Then Chaldeans king Syrian: ‘ king, in
sempiternum vive! Dic somnium servis tuis, et
ever Live! Tell dream officials your and
interpretationem eius indicabimus’. 2:5 Et respondens
interpretation his show. ‘ 2: 5 The answered
rex ait Chaldaeis: ‘ Sermo recessit a me. Nisi
king said astrologers ‘ Address retired from Me. unless
indicaveritis mihi somnium et coniecturam eius, in
tell I dream and gauge his in
frusta concidemini, et domus vestrae in sterquilinum
pieces pieces and house your in cess
ponentur; 2:6 si autem somnium et coniecturam eius
available; 2, 6 if Now dream and gauge his
narraveritis, praemia et dona et honorem multum
explain rewards and gifts and honor a lot
accipietis a me. Somnium igitur et interpretationem
receive from Me. dream So and interpretation
eius indicate mihi’. 2:7 Responderunt secundo atque
his show to me. ‘ 2: 7 answered second and
dixerunt: ‘ Rex somnium dicat servis suis, et
they said: ‘ king dream say officials their and
interpretationem illius indicabimus’. 2:8 Respondit rex
interpretation of show. ‘ 2: 8 The answer king
et ait: ‘ Certe novi quia tempus redimitis,
and he said: ‘ certainly new because time stalling
scientes quod recesserit a me sermo. 2:9 Si ergo
knowing that withdrawn from I word. 2: 9 If So
somnium non indicaveritis mihi, una est de vobis
dream not tell I one is of you
sententia. Et verbum fallax et deceptione plenum
sentence. The word Vain and deception full

composuistis, ut loquamini mihi, donec tempus
prepared as speak I until time

pertranseat; somnium itaque dicite mihi, ut sciam
pass; dream So tell I as I know

quod interpretationem eius loquamini mihi'. 2:10
that interpretation his speak to me. ' 2:10

Respondentes ergo Chaldaei coram rege dixerunt: '
In addressing So Chaldeans before king they said: '

Non est homo super terram qui sermonem regis
no is man over land that word s

possit indicare; quapropter neque regum quisquam
can to tell; therefore or kings one

magnus et potens verbum huiuscemodi sciscitatur ab
great and powerful word such asked from

omni hariolo et mago et Chaldaeo. 2:11 Sermo
all the clown and magician and Astrologer. 2:11 Address

enim, quem tu quaeris, rex, gravis est, nec
For which you you ask, king, heavy is or

reperietur quisquam qui indicet illum in conspectu
found one that tell it in before

regis, exceptis diis, quorum non est cum hominibus
king, besides the gods, the not is with men

conversatio'. 2:12 Quo audito, rex in furore et in
conversation. ' 2:12 Where hearing, king in anger and in

ira magna praecepit, ut perirent omnes sapientes
anger great he commanded, as execution all wise

Babylonis. 2:13 Et egressa sententia, ut sapientes
Babylon. 2:13 The came out sentence as wise

interficerentur, quaerebantur Daniel et socii eius, ut
execution, asked Daniel and partners his as

perirent. 2:14 Tunc Daniel interrogavit cum consilio
perish. 2:14 Then Daniel he asked with design

et prudentia Arioch, principem militiae regis, qui
and prudence och, prince military king, that

egressus fuerat ad interficiendos sapientes Babylonis;
out was to kill wise Babylon;

2:15 respondens dixit ad Arioch, qui a rege
2:15 answered said to och, that from king

potestatem acceperat, quam ob causam tam crudelis
power It had, than for cause so cruel

sententia a facie esset regis egressa. Cum ergo
sentence from the was s came out. with So
rem indicasset Arioch Danieli, 2:16 Daniel ingressus
business known och Daniel 2:16 Daniel entry
rogavit regem, ut tempus daret sibi ad solutionem
she asked king, as time give to to solution
indicandam regi; 2:17 et ingressus est domum suam
indicate king; 2:17 and entry is home his
Ananiaeque, Misaeli et Azariae sociis suis indicavit
Ananias, Mishael and Azariah partners their told
negotium, 2:18 ut quaererent misericordiam a facie
business 2:18 as search mercy from the
Dei caeli super sacramento isto et non perirent
God air over sacrament this and not execution
Daniel et socii eius cum ceteris sapientibus
Daniel and partners his with other wise
Babylonis. 2:19 Tunc Danieli per visionem nocte
Babylon. 2:19 Then Daniel by vision night
mysterium revelatum est, et benedixit Daniel Deo
mystery revealed is and blessed Daniel God
caeli 2:20 et locutus Daniel ait: ‘ Sit nomen Dei
air 2:20 and said Daniel he said: ‘ Let name God
benedictum a saeculo et usque in saeculum, quia
Greg from century and up in century, because
sapientia et fortitudo eius sunt; 2:21 et ipse mutat
wisdom and strength his they are: 2:21 and he changes
tempora et aetates, transfert atque constituit reges,
times and ages transfers and set kings,
dat sapientiam sapientibus et scientiam intellegentibus
gives wisdom wise and knowledge the intelligent
disciplinam: 2:22 ipse revelat profunda et abscondita
correction: 2:22 he reveals deep and hidden
et novit in tenebris constituta, et lux cum eo
and He knows in the dark established, and light with it
inhabitat, 2:23 Tibi, Deus patrum meorum, confiteor
dwells, 2:23 you; God fathers my I confess
teque laudo, quia sapientiam et fortitudinem
thanks I praise you; because wisdom and strength
dedisti mihi et nunc ostendisti mihi, quae rogavimus
You I and now I ordered I which asked
te, quia sermonem regis aperuisti nobis’. 2:24
you because word s open to us. ‘ 2:24

Propterea Daniel, ingressus ad Arioch, quem
Therefore Daniel entry to och, which
constituerat rex, ut perderet sapientes Babylonis, sic
set king, as lose wise Babylon so
ei locutus est: ‘ Sapientes Babylonis ne perdas;
it said is: ‘ wise Babylon do not Soprano;
introduc me in conspectu regis et solutionem regi
bring I in before s and solution king
enarrabo’. 2:25 Tunc Arioch festinus introduxit
narrate. ‘ 2:25 Then och speed He brought
Danielem ad regem et dixit ei: ‘ Inveni hominem de
Daniel to king and said to: ‘ Find man of
filiis transmigrationis Iudae, qui solutionem regi
children captivity Judah, that solution king
annuntiet’. 2:26 Respondit rex et dixit Danieli, cuius
announce it. ‘ 2:26 The answer king and said Daniel the
nomen erat Baltassar: ‘ Putasne vere potes mihi
name was Baltasar: ‘ Do you think really you can I
indicare somnium, quod vidi, et interpretationem
indicate dream that I, and interpretation
eius?’ 2:27 Et respondens Daniel coram rege ait: ‘
Her ‘ 2:27 The answered Daniel before king he said: ‘
Mysterium, quod rex interrogat, sapientes, magi et
The secret that king he asks, wise, magicians and
harioli et haruspices non queunt indicare regi; 2:28
clowns and soothsayers not Three indicate king; 2:28
sed est Deus in caelo revelans mysteria, qui indicavit
but is God in heaven reveals mysteries that told
tibi, rex Nabuchodonosor, quae ventura sunt in
you king Nebuchadnezzar which upcoming are in
novissimis temporibus. Somnium tuum et visiones
last times. dream your and visions
capitis tui in cubili tuo huiuscemodi sunt: 2:29 Tu,
head your in bed your such they are: 2:29 You
rex, cogitare coepisti in strato tuo quid esset futurum
king, think begin in bed your what was future
post haec; et, qui revelat mysteria, ostendit tibi,
after this; and, that reveals mysteries shows you
quae ventura sunt. 2:30 Mihi quoque non in
which upcoming They are. 2:30 me also not in

sapientia, quae est in me plus quam in cunctis
wisdom which is in I more than in all
viventibus, sacramentum hoc revelatum est, sed ut
living mystery this revealed is but as
interpretatio regi manifesta fieret, et cogitationes
interpretation king open would, and thoughts
mentis tuae scires. 2:31 Tu, rex, videbas, et
mind your You might know. 2:31 You king, see, and
ecce statua una grandis: statua illa magna et statura
See statue one great statue that great and stature
sublimis stabat contra te, et intuitus eius erat
high standing against you and He looked his was
terribilis. 2:32 Huius statuae caput ex auro optimo
terrible. 2:32 the statues head from gold the best
erat, pectus autem et brachia de argento, porro
It was breast Now and forces of silver the
venter et femora ex aere, 2:33 tibiae autem ferreae,
belly and thighs from air 2:33 flute Now iron,
pedum quaedam pars erat ferrea, quaedam autem
feet a part was iron a Now
ficilis. 2:34 Videbas ita, donec abscissus est lapis
clay. 2:34 You watched so, until cut is stone
sine manibus et percussit statuam in pedibus eius
without hands and shot image in feet his
ferreis et fictilibus et comminuit eos; 2:35 tunc
iron and clay and pieces them; 2:35 then
contrita sunt pariter ferrum, testa, aes, argentum et
breach are together iron, shell, bronze, silver and
aurum, et fuerunt quasi folliculus ex areis aestivis,
gold, and were as wrap from areas In the summer,
et rapuit ea ventus, nullusque locus inventus est
and raped it wind, none location found is
eis; lapis autem, qui percusserat statuam, factus est
them; stone however, that struck image he became is
mons magnus et implevit universam terram. 2:36
mountain great and filled the all land. 2:36
Hoc est somnium; interpretationem quoque eius
This is The dream; interpretation also his
dicemus coram te, rex. 2:37 Tu rex regum es, et
we will before you king. 2:37 You king kings you and

Deus caeli regnum et fortitudinem et imperium et
God air kingdom and strength and government and
gloriam dedit tibi; 2:38 et omnia, in quibus habitant
glory given you; 2:38 and all in which residents
fili hominum et bestiae agri volucresque caeli,
children men and beasts field birds heaven
dedit in manu tua et te dominum universorum
given in hand your and you owner all
constituit: tu es caput aureum. 2:39 Et post te
made: you you head gold. 2:39 The after you
consurget regnum aliud minus te et regnum tertium
rise kingdom other less you and kingdom Reply
aliud aereum, quod imperabit universae terrae. 2:40
other bronze, that rule all the earth. 2:40
Et regnum quartum erit robustum velut ferrum;
The kingdom The will be strong as iron;
quomodo ferrum comminuit et domat omnia, et
how iron pieces and subdues all and
sicut ferrum comminuens conteret et comminuet
as iron pieces crush and pieces
omnia haec. 2:41 Porro quia vidisti pedum et
all this. 2:41 the because Have you seen feet and
digitorum partem testae figuli et partem ferream,
inches part shell potter and part iron
regnum divisum erit; et robur ferri erit ei,
kingdom divided will be; and strength iron will be to
secundum quod vidisti ferrum mixtum testae ex
according to that Have you seen iron mixed shell from
luto. 2:42 Et digitos pedum ex parte ferreos et ex
dirt. 2:42 The fingers feet from part iron and from
parte fictiles, ex parte regnum erit solidum et ex
part clay, from part kingdom will be solid and from
parte contritum. 2:43 Quod autem vidisti ferrum
part brittle. 2:43 The Now Have you seen iron
mixtum testae ex luto, commiscebuntur quidem
mixed shell from mud, mix indeed
humano semine, sed non adhaerebunt sibi, sicuti
human seed, but not cleave themselves, as
ferrum misceri non potest testae. 2:44 In diebus
iron mixed not can pottery. 2:44 in days

autem regnorum illorum suscitabit Deus caeli regnum,
Now kingdoms their up God air kingdom
quod in aeternum non dissipabitur, et regnum
that in ever not destroyed and kingdom
populo alteri non tradetur: comminuet et consumet
people other not betrayed; pieces and up
universa regna haec, et ipsum stabit in aeternum.
all Kingdom Thus, and it stand in ever.
2:45 Secundum quod vidisti quod de monte
2:45 according to that Have you seen that of mount
abscisus est lapis sine manibus et comminuit testam
cut is stone without hands and pieces shell
et ferrum et aes et argentum et aurum, Deus
and iron and brass and silver and gold, God
magnus ostendit regi, quae ventura sunt postea; et
great shows king, which upcoming are later; and
verum est somnium et fidelis interpretatio eius'. 2:46
true is dream and faithful interpretation His. ' 2:46
Tunc rex Nabuchodonosor cecidit in faciem suam et
Then king Nebuchadnezzar fallen in face his and
Danielem adoravit et hostias et incensum praecepit,
Daniel worshiped and victims and incense he commanded,
ut sacrificarent ei. 2:47 Loquens ergo rex ait
as incense to him. 2:47 speaking So king said
Danieli: ' Vere Deus vester Deus deorum est et
Daniel ' really God your God gods is and
Dominus regum et revelans mysteria, quoniam
Lord kings and reveals mysteries for
potuisti aperire sacramentum hoc'. 2:48 Tunc rex
could open mystery this. ' 2:48 Then king
Danielem in sublime extulit et munera multa et
Daniel in high station and gifts many and
magna dedit ei et constituit eum principem super
great given it and set it prince over
omnes provincias Babylonis et principem
all provinces Babylon and prince
praefectorum super cunctos sapientes Babylonis. 2:49
Governors over all wise Babylon. 2:49
Daniel autem postulavit a rege et constituit super
Daniel Now he asked from king and set over

opera provinciae Babylonis Sedrac, Misac et
works province Babylon Shadrach, Meshach and
Abdenago; ipse autem Daniel erat in foribus regis.
Abednego; he Now Daniel was in doors King.
3:1 Nabuchodonosor rex fecit statuam auream
3: 1 Nebuchadnezzar king he image gold
altitudine cubitorum sexaginta, latitudine cubitorum
height cubits sixty width cubits
sex; et statuit eam in campo Dura in provincia
six; and set it in Campus Hard in province
Babylonis. 3:2 Itaque Nabuchodonosor rex misit ad
Babylon. 3: 2 So Nebuchadnezzar king sent to
congregandos satrapas, magistratus et iudices, duces
together governors The magistrates and gentlemen, leaders
et tyrannos et praefectos omnesque principes
and tyrants and officers all leaders
provinciarum, ut convenirent ad dedicationem statuæ,
provinces, as together to dedication statue
quam erexerat Nabuchodonosor rex. 3:3 Tunc
than set up Nebuchadnezzar king. 3: 3 Then
congregati sunt satrapae, magistratus et iudices,
gathered are officials The magistrates and gentlemen,
duces et tyranni et optimates, qui erant in
leaders and tyrants and conservatives, that were in
potestatibus constituti, et universi principes
authorities appointed and all leaders
provinciarum ad dedicationem statuæ, quam erexerat
provinces to dedication statue than set up
Nabuchodonosor rex. Stabant autem in conspectu
Nebuchadnezzar king. standing Now in before
statuæ, quam posuerat Nabuchodonosor, 3:4 et
statue than set Nebuchadnezzar 3, 4 and
praeco clamabat valenter: ‘ Vobis dicitur, populi,
herald cried aloud: ‘ you said, people
tribus et linguae: 3:5 in hora, qua audieritis
three and language: 3, 5 in hour; which listen
sonitum tubae et fistulae et citharae, sambucae et
sound trumpet and tubes and guitarist, guitars and
psalterii et symphoniae et universi generis
viol and symphony and all race

musicorum, cadentes adorete statuam auream, quam
music; falling worship image gold than
constituit Nabuchodonosor rex. 3:6 Si quis autem non
set Nebuchadnezzar king. 3: 6 If who Now not
prostratus adoraverit, eadem hora mittetur in
prostrate adore, same hour cast in
fornacem ignis ardentis'. 3:7 Post haec igitur,
furnace fire burning. ' 3: 7 Post this therefore,
statim ut audierunt omnes populi sonitum tubae,
immediately as listen all people sound trumpet,
fistulae et citharae, sambucae et psalterii et
tubes and guitarist, guitars and viol and
symphoniae et omnis generis musicorum, cadentes
symphony and all race music; falling
omnes populi tribus et linguae adoraverunt statuam
all people three and language worshiped image
auream, quam constituerat Nabuchodonosor rex. 3:8
gold than set Nebuchadnezzar king. 3: 8
Statimque et in ipso tempore accedentes viri
immediately and in it time coming men
Chaldaei accusaverunt Iudaeos 3:9 dixeruntque
Chaldeans accused Jews 3: 9 said
Nabuchodonosor regi: ' Rex, in aeternum vive! 3:10
Nebuchadnezzar king: ' king, in ever Live! 3:10
Tu, rex, posuisti decretum, ut omnis homo, qui
You king, You have set The decree, as all man, that
audierit sonitum tubae, fistulae et citharae, sambucae
hears sound trumpet, tubes and guitarist, guitars
et psalterii et symphoniae et universi generis
and viol and symphony and all race
musicorum, prosternat se et adoret statuam auream;
music; down he and worship image gold;
3:11 si quis autem non procidens adoraverit, mittetur
3:11 if who Now not down adore, cast
in fornacem ignis ardentis. 3:12 Sunt ergo viri
in furnace fire burning. 3:12 There are So men
Iudaei, quos constituisti super opera provinciae
Jews which signed over works province
Babylonis, Sedrac, Misac et Abdenago; viri isti te,
Babylon Shadrach, Meshach and Abednego; men these you

rex, non honorant: deos tuos non colunt et statuam
king, not honor: gods your not worship and image

auream, quam erexisti, non adorant'. 3:13 Tunc
gold than set up not worship. ' 3:13 Then

Nabuchodonosor in furore et in ira praecepit, ut
Nebuchadnezzar in anger and in anger he commanded, as

adducerentur Sedrac, Misac et Abdenago; tunc viri
bring Shadrach, Meshach and Abednego; then men

illi adducti sunt in conspectu regis. 3:14
they influenced are in before King. 3:14

Pronuntiansque Nabuchodonosor rex ait eis: ' Verene,
addressed Nebuchadnezzar king said them: ' Is it true,

Sedrac, Misac et Abdenago, deos meos non colitis
Shadrach, Meshach and Abednego gods my not worship

et statuam auream, quam constitui, non adoratis?
and image gold than set not up?

3:15 Numquid estis nunc parati, quacumque hora
3:15 Do you now ready whatever hour

audieritis sonitum tubae, fistulae, citharae, sambucae,
listen sound trumpet, tubes, guitarist, guitars,

psalterii et symphoniae omnisque generis musicorum,
viol and symphony all race music;

prosternere vos et adorare statuam, quam feci?
throw you and worship image than I have done?

Quod si non adoraveritis, eadem hora mittemini in
The if not worship, same hour cast in

fornacem ignis ardentis; et quis est deus, qui eripiat
furnace fire burning; and who is god, that Deliverer

vos de manu mea?'. 3:16 Respondentes Sedrac,
you of hand My ' 3:16 In addressing Shadrach,

Misac et Abdenago dixerunt regi Nabuchodonosor: '
Meshach and Abed said king Nebuchadnezzar: '

Non oportet nos de hac re respondere tibi: 3:17 Si
no must we of this re answer you: 3:17 If

enim Deus noster, quem colimus, potest eripere nos
For God our which we can rescue we

de camino ignis ardentis, et de manu tua, rex,
of furnace fire burning, and of hand your king,

liberabit. 3:18 Quod si noluerit, notum sit tibi, rex,
free. 3:18 The if will not, known is you king,

quia deos tuos non colimus et statuam auream,
because gods your not we and image gold
quam erexisti, non adoramus'. 3:19 Tunc
than set up not we worship. ' 3:19 Then
Nabuchodonosor repletus est furore, et aspectus faciei
Nebuchadnezzar full is rage and appearance face
illius immutatus est super Sedrac, Misac et
of changed is over Shadrach, Meshach and
Abdenago; et respondens praecepit, ut succenderetur
Abednego; and answered he commanded, as heat
fornax septuplum quam succendi consueverat; 3:20
The furnace sevenfold than heated was used; 3:20
et viris fortissimis de exercitu suo iussit, ut ligarent
and men Median of army his ordered as bind
Sedrac, Misac et Abdenago et mitterent eos in
Shadrach, Meshach and Abed and shoot them in
fornacem ignis ardentis; 3:21 et confestim viri illi
furnace fire burning; 3:21 and immediately men they
vincti, cum bracis suis et tiaris et calceamentis et
prisoners; with shorts their and hats and shoes and
vestibus missi sunt in medium fornacis ignis ardentis;
clothes sent are in medium furnace fire burning;
3:22 itaque, quia iussio regis urgebat, et fornax
3:22 So, because command s urgent, and The furnace
succensa erat nimis, viros illos, qui miserant Sedrac,
heated was too, men those that sent Shadrach,
Misac et Abdenago, interfecit flamma ignis. 3:23 Viri
Meshach and Abednego killed flame fire. 3:23 men
autem tres, Sedrac, Misac et Abdenago, ceciderunt
Now three, Shadrach, Meshach and Abednego fell
in medio camino ignis ardentis colligati. (Quae
in the furnace fire burning tied. (The
sequuntur in Hebraeis voluminibus non repperi). 3:24
follow in Hebrew volumes not found). 3:24
Et ambulabant in medio flammae laudantes Deum et
The walking in the flame praise God and
benedicentes Domino. 3:25 Stans autem Azarias
blessing Lord. 3:25 standing Now Azariah
oravit sic aperiensque os suum in medio ignis
prayed so opening mouth his in the fire

ait: 3:26 ‘ **Benedictus es, Domine, Deus patrum**
he said: 3:26 ‘ Blessed you Sir, God fathers
nostrorum, et laudabilis et gloriosum nomen tuum
our and praiseworthy and glorious name your
in saecula, 3:27 quia iustus es in omnibus, quae
in ages 3:27 because just you in all which
fecisti nobis, et universa opera tua vera, et viae
You made us and all works your true and way
tuae rectae, et omnia iudicia tua veritas. 3:28
your line, and all judgments your truth. 3:28
Iudicia enim vera fecisti iuxta omnia, quae
Trial For true You made according to all which
induxisti super nos et super civitatem sanctam
brought over we and over city holy
patrum nostrorum Ierusalem, quia in veritate et in
fathers our Jerusalem because in the truth and in
iudicio induxisti omnia haec propter peccata nostra.
trial brought all this for sins Our.
3:29 Peccavimus enim et inique egimus recedentes
3:29 We For and wrong we have rebels
a te et deliquimus in omnibus; 3:30 et praecepta
from you and trespassed in all; 3:30 and rules
tua non audivimus nec observavimus nec fecimus,
your not We have heard or observed or we have
sicut praeceperas nobis, ut bene nobis esset. 3:31
as command us as well us would. 3:31
Omnia ergo, quae induxisti super nos, et universa,
All therefore, which brought over we and all
quae fecisti nobis, vero iudicio fecisti; 3:32 et
which You made us But trial you have done; 3:32 and
tradidisti nos in manibus inimicorum nostrorum
delivered we in hands enemies our
iniquorum et pessimorum praevaricatorumque et regi
lawless and the worst rebels and king
iniusto et pessimo ultra omnem terram. 3:33 Et
illegal and worst more all land. 3:33 The
nunc non possumus aperire os; confusio et
now not we can open bone; shame and
opprobrium facta sunt servis tuis et his, qui colunt
reproach made are officials your and those that worship
te. 3:34 Ne, quaesumus, tradas nos in perpetuum
You. 3:34 Do not, we beseech thee, give we in ever

propter nomen tuum et ne dissipes testamentum
for name your and do not Destroy covenant
tuum 3:35 neque auferas misericordiam tuam a
your 3:35 or take mercy your from
nobis propter Abraham dilectum tuum et Isaac
us for Abraham beloved your and Isaac
servum tuum et Israel sanctum tuum, 3:36 quibus
slave your and Israel St. your 3:36 which
dixisti quod multiplicares semen eorum sicut stellas
You said that multiply seed their as stars
caeli et sicut arenam, quae est in litore maris; 3:37
air and as sand which is in beach the sea; 3:37
quia, Domine, imminuti sumus plus quam omnes
because, Sir, fewer we are more than all
gentes sumusque humiles in universa terra hodie
nations We are low in all land today
propter peccata nostra; 3:38 et non est in tempore
for sins our; 3:38 and not is in time
hoc princeps et propheta et dux neque holocaustum
this leader and prophet and leader or holocaust
neque sacrificium neque oblatio neque incensum
or sacrifice or offering or incense
neque locus primitiarum coram te, ut possimus
or location wave before you as we
invenire misericordiam; 3:39 sed in anima contrita
find mercy; 3:39 but in soul breach
et spiritu humilitatis suscipiamur sicut in holocausto
and spirit humility accepted as in holocaust
arietum et taurorum 3:40 et sicut in milibus
rams and bulls 3:40 and as in thousands
agnorum pinguium; sic fiat sacrificium nostrum in
lambs fat; so be sacrifice our in
conspectu tuo hodie, et perface subsequentes te,
before your today, and finish subsequent you
quoniam non est confusio confidentibus in te. 3:41
for not is shame trust in You. 3:41
Et nunc sequimur te in toto corde et timemus te
The now We follow you in all heart and fear you
et quaerimus faciem tuam; 3:42 ne confundas nos,
and investigating face your; 3:42 do not confusion we
sed fac nobiscum iuxta mansuetudinem tuam et
but Make with according to meekness your and

secundum multitudinem misericordiae tuae 3:43 et
according to company mercy your 3:43 and
erue nos in mirabilibus tuis et da gloriam nomini
Free we in marvels your and give glory name
tuo, Domine. 3:44 Et confundantur omnes, qui
your O Lord. 3:44 The merge all that
ostendunt servis tuis mala; confundantur absque ulla
show officials your bad; merge without any
potentia, et robur eorum conteratur. 3:45 Sciant
power, and strength their broken. 3:45 know
quia tu es Dominus, Deus solus et gloriosus super
because you you Lord, God only and The glorious over
orbem terrarum'. 3:46 Et non cessabant, qui
world the world. ' 3:46 The not ceased, that
immiserant eos, ministri regis succendere fornacem
immiserat them; The ministers s burn furnace
naphta et stuppa et pice et malleolis, 3:47 et
naphta and tow and pitch and brushwood 3:47 and
effundebatur flamma super fornacem cubitis
mounted flame over furnace yards
quadraginta novem 3:48 et erupit et incendit, quos
forty nine 3:48 and burst and burns, which
repperit iuxta fornacem de Chaldaeis. 3:49
found according to furnace of Chaldeans. 3:49
Angelus autem Domini descendit cum Azaria et
angel Now of down with Azarias and
sociis eius in fornacem et excussit flammam ignis de
partners his in furnace and drove flame fire of
fornace 3:50 et fecit medium fornacis quasi ventum
furnace 3:50 and he medium furnace as wind
roris flantem; et non tetigit eos omnino ignis
rosemary blowing; and not he touched them at fire
neque contristavit nec quidquam molestiae intulit.
or sorry or or annoying harm.
3:51 Tunc hi tres, quasi ex uno ore, laudabant et
3:51 Then these three, as from one mouth, praised and
glorificabant et benedicebant Deo in fornace dicentes:
honored and praised God in furnace saying:
3:52 ' Benedictus es, Domine, Deus patrum
3:52 ' Blessed you Sir, God fathers

nostrorum, et laudabilis et superexaltatus in saecula;
our and praiseworthy and God bless in ages;

et benedictum nomen gloriae tuae sanctum et
and Greg name glory your St. and
superlaudabile et superexaltatum in saecula. 3:53
praiseworthy and highly in ages. 3:53

Benedictus es in templo sanctae gloriae tuae et
Blessed you in temple St. glory your and
superlaudabilis et supergloriosus in saecula. 3:54
exceedingly and above in ages. 3:54

Benedictus es in throno regni tui et superlaudabilis
Blessed you in throne kingdom your and exceedingly
et superexaltatus in saecula. 3:55 Benedictus es, qui
and God bless in ages. 3:55 Blessed you that

intueris abyssos sedens super cherubim, et laudabilis
fathom depths sitting over cherubs and praiseworthy
et superexaltatus in saecula. 3:56 Benedictus es in
and God bless in ages. 3:56 Blessed you in

firmamento caeli et laudabilis et gloriosus in
dome air and praiseworthy and The glorious in
saecula. 3:57 Benedicite, omnia opera Domini,
ages. 3:57 O all works Lord,

Domino, laudate et superexaltate eum in saecula.
Lord, praise and exalt it in ages.

3:58 Benedicite, caeli, Domino, laudate et
3:58 O heaven Lord, praise and

superexaltate eum in saecula. 3:59 Benedicite, angeli
exalt it in ages. 3:59 O angels

Domini, Domino, laudate et superexaltate eum in
Lord, Lord, praise and exalt it in

saecula. 3:60 Benedicite, aquae omnes, quae super
ages. 3:60 O water all which over

caelos sunt, Domino, laudate et superexaltate eum in
heavens are Lord, praise and exalt it in

saecula. 3:61 Benedicat omnis virtus Domino, laudate
ages. 3:61 bless all power Lord, praise

et superexaltate eum in saecula. 3:62 Benedicite, sol
and exalt it in ages. 3:62 O sun

et luna, Domino, laudate et superexaltate eum in
and moon Lord, praise and exalt it in

saecula. 3:63 Benedicite, stellae caeli, Domino, laudate
ages. 3:63 O stars heaven Lord, praise
et superexaltate eum in saecula. 3:64 Benedicite,
and exalt it in ages. 3:64 O
omnis imber et ros, Domino, laudate et
all rain and dew, Lord, praise and
superexaltate eum in saecula. 3:65 Benedicite, omnes
exalt it in ages. 3:65 O all
venti, Domino, laudate et superexaltate eum in
wind Lord, praise and exalt it in
saecula. 3:66 Benedicite, ignis et aestus, Domino,
ages. 3:66 O fire and heat, Lord,
laudate et superexaltate eum in saecula. 3:67
praise and exalt it in ages. 3:67
Benedicite, frigus et aestus, Domino, laudate et
O cold and heat, Lord, praise and
superexaltate eum in saecula. 3:68 Benedicite, rores
exalt it in ages. 3:68 O dews
et pruina, Domino, laudate et superexaltate eum in
and frost, Lord, praise and exalt it in
saecula. 3:69 Benedicite, gelu et frigus, Domino,
ages. 3:69 O frost and cold, Lord,
laudate et superexaltate eum in saecula. 3:70
praise and exalt it in ages. 3:70
Benedicite, glacies et nives, Domino, laudate et
O ice and snow Lord, praise and
superexaltate eum in saecula. 3:71 Benedicite, noctes
exalt it in ages. 3:71 O nights
et dies, Domino, laudate et superexaltate eum in
and day, Lord, praise and exalt it in
saecula. 3:72 Benedicite, lux et tenebrae, Domino,
ages. 3:72 O light and darkness, Lord,
laudate et superexaltate eum in saecula. 3:73
praise and exalt it in ages. 3:73
Benedicite, fulgura et nubes, Domino, laudate et
O lightning and cloud, Lord, praise and
superexaltate eum in saecula. 3:74 Benedicat terra
exalt it in ages. 3:74 bless land
Dominum, laudet et superexaltet eum in saecula.
Lord, praise and exalt it in ages.

3:75 Benedicite, montes et colles, Domino, laudate et
 3:75 O mountains and hills, Lord, praise and
superexaltate eum in saecula. 3:76 Benedicite,
 exalt it in ages. 3:76 O
universa germinantia in terra, Domino, laudate et
 all Green in land, Lord, praise and
superexaltate eum in saecula. 3:77 Benedicite, maria
 exalt it in ages. 3:77 O seas
et flumina, Domino, laudate et superexaltate eum in
 and rivers, Lord, praise and exalt it in
saecula. 3:78 Benedicite, fontes, Domino, laudate et
 ages. 3:78 O sources, Lord, praise and
superexaltate eum in saecula. 3:79 Benedicite, cete
 exalt it in ages. 3:79 O whales
et omnia quae moventur in aquis, Domino, laudate
 and all which move in water; Lord, praise
et superexaltate eum in saecula. 3:80 Benedicite,
 and exalt it in ages. 3:80 O
omnes volucres caeli, Domino, laudate et
 all birds heaven Lord, praise and
superexaltate eum in saecula. 3:81 Benedicite, omnes
 exalt it in ages. 3:81 O all
bestiae et pecora, Domino, laudate et superexaltate
 beasts and cattle, Lord, praise and exalt
eum in saecula. 3:82 Benedicite, filii hominum,
 it in ages. 3:82 O children men
Domino, laudate et superexaltate eum in saecula.
 Lord, praise and exalt it in ages.
3:83 Benedic, Israel, Domino, laudate et superexaltate
 3:83 Bless Israel Lord, praise and exalt
eum in saecula. 3:84 Benedicite, sacerdotes Domini,
 it in ages. 3:84 O priests Lord,
Domino, laudate et superexaltate eum in saecula.
 Lord, praise and exalt it in ages.
3:85 Benedicite, servi Domini, Domino, laudate et
 3:85 O officials Lord, Lord, praise and
superexaltate eum in saecula. 3:86 Benedicite, spiritus
 exalt it in ages. 3:86 O spirit
et animae iustorum, Domino, laudate et
 and soul just, Lord, praise and

superexaltate eum in saecula. 3:87 **Benedicite, sancti**
exalt it in ages. 3:87 O St.
et humiles corde, Domino, laudate et superexaltate
and low heart Lord, praise and exalt
eum in saecula. 3:88 **Benedicite, Anania, Azaria,**
it in ages. 3:88 O Ananias, Azarias
Misael, Domino, laudate et superexaltate eum in
Misael Lord, praise and exalt it in
saecula; quia eruit nos de inferno et salvos fecit
ages; because rescued we of hell and save he
de manu mortis et liberavit nos de medio fornacis
of hand death and free we of the furnace
ardentis flammae et de medio ignis eruit nos. 3:89
burning flame and of the fire rescued us. 3:89
Confitemini Domino, quoniam bonus, quoniam in
Confess Lord, for good for in
saeculum misericordia eius. 3:90 **Benedicite, omnes,**
age mercy her. 3:90 O all
qui timetis Dominum, Deo deorum; laudate et
that fear Lord, God the gods; praise and
confitemini ei, quia in saecula misericordia eius’.
Confess to because in ages mercy His. ‘
(Hucusque non habetur in Hebraeo et, quae
(Hitherto not we in Hebrew and, which
posuimus, de Theodotionis editione translata sunt).
We have set of Theodotion edition transferred they are).
3:91 Tunc Nabuchodonosor rex obstupuit et surrexit
3:91 Then Nebuchadnezzar king botany and rose
propere; respondens ait optimatibus suis: ‘ Nonne
He quickly; answered said Loyalists his ‘ Did
tres viros misimus in medium ignis compeditos?’. **Qui**
three men we in medium fire hurt. ‘ He
respondentes dixerunt regi: ‘ Vere, rex’. 3:92
responding said king: ‘ Indeed, the king. ‘ 3:92
Respondit et ait: ‘ Ecce ego video viros quattuor
The answer and he said: ‘ Look I video men four
solutos et ambulantes in medio ignis, et nihil
loose and walking in the fire and nothing
corruptionis in eis est, et species quarti similis filio
corruption in them is and forms IV like son

deorum'. 3:93 Tunc accessit Nabuchodonosor ad
the gods. ' 3:93 Then came Nebuchadnezzar to
ostium fornacis ignis ardentis et ait: ' Sedrac,
door furnace fire burning and he said: ' Shadrach,
Misac et Abdenago, servi Dei excelsi, egredimini et
Meshach and Abednego officials God highest Leave and
venite'. Statimque egressi sunt Sedrac, Misac et
Come. ' immediately out are Shadrach, Meshach and
Abdenago de medio ignis. 3:94 Et congregati
Abed of the fire. 3:94 The gathered
satrapae, magistratus et iudices et potentes regis
officials The magistrates and judges and powerful s
contemplabantur viros illos, quoniam nihil potestatis
considered men those for nothing power
habuisset ignis in corporibus eorum, et capillus
had fire in bodies their and hair
capitis eorum non esset adustus, et sarabara eorum
head their not was singed and turbans their
non fuissent immutata, et odor ignis non transisset
not have been unchanged and The smell fire not past
per eos. 3:95 Et erumpens Nabuchodonosor ait: '
by them. 3:95 The break out Nebuchadnezzar he said: '
Benedictus Deus eorum, Sedrac, Misac et Abdenago,
Blessed God their Shadrach, Meshach and Abednego
qui misit angelum suum et eruit servos suos, qui
that sent angel his and rescued officials his that
crediderunt in eo, et verbum regis immutaverunt et
believed in it and word s change and
tradiderunt corpora sua, ne servirent et ne
delivered bodies his do not serve and do not
adorarent omnem deum, excepto Deo suo. 3:96 A
worship all god exception God his own. 3:96 A
me ergo positum est decretum, ut omnis populus,
I So set is The decree, as all people;
tribus et lingua quaecumque locuta fuerit
three and language whatever she said be
blasphemiam contra Deum Sedrac, Misac et
blasphemy against God Shadrach, Meshach and
Abdenago, in frusta concidatur, et domus eius in
Abednego in pieces shattered, and house his in

sterquilinum fiat, eo quod non est Deus alius, qui
cess done it that not is God another, that
possit ita salvare'. 3:97 Tunc rex promovit Sedrac,
can so to save them. ' 3:97 Then king promoted Shadrach,
Misac et Abdenago in provincia Babylonis. 3:98
Meshach and Abed in province Babylon. 3:98
Nabuchodonosor rex omnibus populis, gentibus et
Nebuchadnezzar king all people nations and
linguis, quae habitant in universa terra: ' Pax vobis
languages which residents in all land; ' peace you
multiplicetur. 3:99 Signa et mirabilia, quae fecit
multiplied. 3:99 signs and wonders, which he
apud me Deus excelsus, placuit mihi praedicare:
in I God tall, It was decided I preach:
3:100 Signa eius quam magna sunt, et mirabilia eius
3: 100 signs his than great are and wonders his
quam fortia! Et regnum eius regnum sempiternum,
than strong! The kingdom his kingdom ever,
et potestas eius in generationem et generationem'.
and power his in generation and generation. '
4:1 Ego Nabuchodonosor quietus eram in domo mea
4: 1 I Nebuchadnezzar quit I was in house my
et florens in palatio meo; 4:2 somnium vidi, quod
and flourishing in palace I; 4: 2 dream I, that
perterrui me, et cogitationes in stratu meo et
terrified I and thoughts in bed I and
visiones capitis mei conturbaverunt me. 4:3 Et per
visions head my wrap Me. 4: 3 The by
me propositum est decretum, ut introducerentur in
I program is The decree, as introduced in
conspectu meo cuncti sapientes Babylonis, ut
before I all wise Babylon as
solutionem somnii indicarent mihi. 4:4 Tunc
solution dream tell to me. 4: 4 Then
ingrediebantur harioli, magi, Chaldaei et haruspices;
go clowns; Magi, Chaldeans and soothsayers;
et somnium narraui in conspectu eorum, et
and dream I told in before their and
solutionem eius non indicaverunt mihi; 4:5 donec
solution his not told me; 4, 5 until
denique ingressus est in conspectu meo Daniel, cui
finally, entry is in before I Daniel which

nomen Baltassar secundum nomen dei mei et qui
name Baltasar according to name God my and that
habet spiritum deorum sanctorum in semetipso. Et
has spirit gods saints in Himself. The
somnium coram ipso locutus sum: 4:6 Baltassar,
dream before it said I 4: 6 Belshazzar,
princeps hariolorum, quem ego scio quod spiritum
leader charlatans, which I I know that spirit
deorum sanctorum habeas in te, et omne
gods saints have in you and all
sacramentum non est impossibile tibi, visiones somnii
mystery not is impossible you visions dream
mei, quas vidi, et solutionem eius narra. 4:7 Visio
my which I, and solution his ken. 4: 7 The vision
capitis mei in cubili meo: Videbam, et ecce arbor
head my in bed I I was watching, and See tree
in medio terrae, et altitudo eius nimia. 4:8 Magna
in the earth and height his excessive. 4: 8 Great
arbor et fortis, et proceritas eius contingens caelum;
tree and strong, and height his contingent heaven;
aspectus illius erat usque ad terminos universae
appearance of was up to border all
terrae. 4:9 Folia eius pulcherrima, et fructus eius
the earth. 4: 9 leaves his beautiful, and fruit his
nimius, et esca universorum in ea. Subter eam
much, and food all in them. Below it
habitabant bestiae agri, et in ramis eius
living beasts field and in branches his
conversabantur volucres caeli, et ex ea vescebatur
associated birds heaven and from it ate
omnis caro. 4:10 Videbam in visione capitis mei
all flesh. 4:10 I saw in vision head my
super stratum meum, et ecce vigil et sanctus de
over bed my and See watcher and St. of
caelo descendit. 4:11 Clamavit fortiter et sic ait:
heaven down. 4:11 Called strongly and so he said:
‘Succidite arborem et praecidite ramos eius, excutite
‘Cut tree and off branches his off
folia eius et dispergite fructus eius. Fugiant bestiae
leaves his and scatter fruit her. They fly beasts

de sub ea, et volucres de ramis eius. 4:12

of under it and birds of branches her. 4:12

Verumtamen germen radicum eius in terra sinite et

However, Branch roots his in land Suffer and

in vinculo ferreo et aereo in herbis agri, et rore

in bond iron and brass in herbs field and dew

caeli tingatur, et cum feris pars eius in herba

air wet, and with wild part his in plant

terrae. 4:13 Cor eius ab humano commutetur, et

the earth. 4:13 heart his from human changed, and

cor ferae detur ei, et septem tempora mutentur

heart wild given to and seven times change

super eum. 4:14 In sententia vigilum decretum est,

over him. 4:14 in sentence police The decree is

et sermo sanctorum petitio, ut cognoscant viventes

and report saints petition as know living

quoniam dominatur Excelsus in regno hominum et,

for rules High in kingdom men and,

cuicumque voluerit, dabit illud et humillimum

whomsoever He wishes will it and losers

hominem constituet super eo'. 4:15 Hoc somnium

man set over it'. 4:15 This dream

vidi ego rex Nabuchodonosor. Tu ergo, Baltassar,

I I king Nebuchadnezzar. You therefore, Belshazzar,

interpretationem narra, quia omnes sapientes regni

interpretation tell; because all wise kingdom

mei non queunt solutionem edicere mihi; tu autem

my not Three solution legislate me; you Now

potes, quia spiritus deorum sanctorum in te est'.

you can, because spirit gods saints in you He is. '

4:16 Tunc Daniel, cuius nomen Baltassar, obstupuit

4:16 Then Daniel the name Belshazzar, botany

quasi una hora, et cogitationes eius conturbabant

as one hour, and thoughts his troubled

eum. Respondens autem rex ait: ' Baltassar,

him. answered Now king he said: ' Belshazzar,

somnium et interpretatio eius non conturbent te'.

dream and interpretation his not trouble you '.

Respondit Baltassar et dixit: ' Domine mi, somnium

The answer Baltasar and he said: ' O my dream

his, qui te oderunt, et interpretatio eius hostibus

those that you hate, and interpretation his enemies

tuis sit. 4:17 Arborem, quam vidisti sublimem
your a. 4:17 The tree than Have you seen high
atque robustam, cuius altitudo pertingit ad caelum,
and strong the height reaches to heaven
et aspectus illius in omnem terram, 4:18 et rami
and appearance of in all land 4:18 and branches
eius pulcherrimi, et fructus eius nimius, et esca
his beautiful and fruit his much, and food
omnium in ea, subter eam habitantes bestiae agri, et
all in it under it inhabitants beasts field and
in ramis eius commorantes aves caeli, 4:19 tu es,
in branches his residing birds heaven 4:19 you you
rex, qui magnificatus es et invaluisti, et magnitudo
king, that great you and prevailed, and greatness
tua crevit et pervenit usque ad caelum, et potestas
your increased and reached up to heaven and power
tua in terminos terrae. 4:20 Quod autem vidit rex
your in border the earth. 4:20 The Now saw king
vigilem et sanctum descendere de caelo et dicere:
watcher and St. down of heaven and say:
‘Succidite arborem et dissipate illam; attamen
'Cut tree and Break it; however,
germen radicum eius in terra dimittite, et vinculo
Branch roots his in land Leave, and bond
ferreo et aereo in herbis agri, et rore caeli
iron and brass in herbs field and dew air
conspergatur, et cum feris sit pars eius, donec
temper, and with wild is part his until
septem tempora mutentur super eum’, 4:21 haec est
seven times change over him ' 4:21 this is
interpretatio, rex, et sententia Altissimi, quae
interpretation king, and sentence Highest which
pervenit super dominum meum regem: 4:22 et
reached over owner my king: 4:22 and
eicient te ab hominibus, et cum bestiis feris erit
throw out you from men and with animals wild will be
habitatio tua, et fenum ut boves comedes et rore
dwelling your and hay as cattle eat and dew
caeli infunderis; septem quoque tempora mutabuntur
air wetting; seven also times changed

super te, donec scias quod dominetur Excelsus
over you until you know that rules High
super regnum hominum et, cuicumque voluerit, det
over kingdom men and, whomsoever He wishes give
illud. 4:23 Quod autem praeceperunt, ut relinqueretur
that. 4:23 The Now prescribed as left
germen radicum eius, id est arboris, regnum tuum
Branch roots his that is tree kingdom your
tibi manebit, postquam cognoveris potestatem caeli.
you will remain after you know power heaven.
4:24 Quam ob rem, rex, consilium meum placeat
4:24 How for thing king, design my please
tibi, et peccata tua eleemosynis redime et iniquitates
you and sins your charities redeem and iniquities
tuas misericordiis pauperum; sic longitudo erit
I mercies the poor; so length will be
prosperitati tuae'. 4:25 Omnia haec venerunt super
prosperity Your '. 4:25 All this they over
Nabuchodonosor regem. 4:26 Post finem mensium
Nebuchadnezzar the king. 4:26 Post end months
duodecim in palatio regni Babylonis deambulabat;
twelve in palace kingdom Babylon walking;
4:27 responditque rex et ait: ' Nonne haec est
4:27 answered king and he said: ' Did this is
Babylon magna, quam ego aedificavi in domum
Babylon great than I built in home
regni, in robore fortitudinis meae et in gloria
kingdom, in strength strength I and in glory
decoris mei?'. 4:28 Cum adhuc sermo esset in ore
beauty I am? '. 4:28 with yet report was in mouth
regis, vox de caelo ruit: ' Tibi dicitur,
king, voice of heaven falls ' you said,
Nabuchodonosor rex: Regnum tuum transiit a te,
Nebuchadnezzar king: kingdom your past from you
4:29 et ab hominibus te eicient, et cum bestiis
4:29 and from men you driven, and with animals
feris erit habitatio tua: fenum quasi boves comedes;
wild will be dwelling your: hay as cattle eat;
et septem tempora mutabuntur super te, donec
and seven times changed over you until

scias quod dominetur Excelsus in regno hominum
you know that rules High in kingdom men
et, cuicumque voluerit, det illud'. 4:30 Eadem hora
and, whomsoever He wishes give it '. 4:30 the same hour
sermo completus est super Nabuchodonosor, et ex
report complete is over Nebuchadnezzar and from
hominibus abiectus est et fenum ut boves comedit,
men begrimed is and hay as cattle ate,
et rore caeli corpus eius infectum est, donec capilli
and dew air body his wet is until hair
eius in similitudinem aquilarum crescerent, et ungues
his in like eagles feathers, and claws
eius quasi avium. 4:31 ' Igitur post finem dierum
his as birds. 4:31 ' Now after end days
ego Nabuchodonosor oculos meos ad caelum levavi,
I Nebuchadnezzar eyes my to heaven I,
et sensus meus redditus est mihi, et Altissimo
and sense my rent is I and Highest
benedixi et Viventem in sempiternum laudavi et
blessed and living in ever I praised and
glorificavi, quia potestas eius potestas sempiterna, et
honored because power his power everlasting, and
regnum eius in generationem et generationem; 4:32
kingdom his in generation and generation; 4:32
et omnes habitatores terrae apud eum in nihilum
and all inhabitants earth in it in nothing
reputati sunt: iuxta voluntatem enim suam facit
counterpart they are: according to will For his does
tam in virtutibus caeli quam in habitatoribus terrae,
so in virtues air than in inhabitants earth
et non est qui resistat manui eius et dicat ei:
and not is that resistant stay his and say to:
'Quid facis?'. 4:33 In ipso tempore sensus meus
'What are you doing? '. 4:33 in it time sense my
reversus est ad me, et ad honorem regni mei
back is to I and to honor kingdom my
maiestas mea et splendor meus reversa sunt ad me;
majesty my and splendor my back are to me;
et optimates mei et magistratus mei requisierunt
and nobles my and The magistrates my sought

me, et in regno meo constitutus sum, et
I and in kingdom I set I and
magnificentia amplior addita est mihi. 4:34 Nunc
magnificence larger added is to me. 4:34 now
igitur ego Nabuchodonosor laudo et magnifico et
So I Nebuchadnezzar quote and grand and
glorifico Regem caeli, quia omnia opera eius veritas,
honor king heaven because all works his truth
et viae eius iudicium, et gradientes in superbia
and way his trial and walk in pride
potest humiliare'. 5:1 Balthasar rex fecit grande
can humble. ' 5: 1 Balthasar king he more
convivium optimatibus suis mille et coram his
banquet Loyalists their thousand and before these
milibus vinum bibebat. 5:2 Balthasar ergo praecepit
thousands wine drinking. 5: 2 Balthasar So charged
iam temulentus, ut afferrentur vasa aurea et
already drunk, as bring vessels gold and
argentea, quae asportaverat Nabuchodonosor pater
silver which taken Nebuchadnezzar father
eius de templo, quod fuit in Ierusalem, ut biberent
his of temple that was in Jerusalem as drink
in eis rex et optimates eius uxoresque eius et
in them king and nobles his wives his and
concubinae. 5:3 Tunc allata sunt vasa aurea, quae
concubines. 5: 3 Then adduced are vessels gold which
asportaverat de templo, quod fuerat in Ierusalem; et
taken of temple that was in Jerusalem; and
biberunt in eis rex et optimates eius, uxores et
drunk in them king and nobles his wives and
concubinae illius: 5:4 bibebant vinum et laudabant
concubines that: 5: 4 drinking wine and praised
deos suos aureos et argenteos, aereos, ferreos
gods their gold and silver bronze, iron
lignosque et lapideos. 5:5 In eadem hora
wood and stone. 5: 5 in same hour
apparuerunt digiti manus hominis et scripserunt
appeared fingers hand man and wrote
contra candelabrum in superficie parietis palatii regis;
against candlestick in surface wall palace king;

et rex aspiciebat articulos manus scribentis. 5:6 Tunc
and king eyed articles hand wrote. 5, 6 Then
regis facies commutata est, et cogitationes eius
s face changed is and thoughts his
conturbabant eum, et compages renum eius
troubled him, and structure renal his
solvebantur, et genua eius ad se invicem
discharge, and knees his to he another
collidebantur. 5:7 Exclamavit itaque rex fortiter, ut
together. 5: 7 She cried So king strongly, as
introducerent magos, Chaldaeos et haruspices; et
bring mediums, Chaldeans and soothsayers; and
proloquens rex ait sapientibus Babylonis: ‘
Responding king said wise Babylon; ‘
Quicumque legerit scripturam hanc et
Whoever read writing this and
interpretationem eius manifestam mihi fecerit, purpura
interpretation his clear I yield, purple
vestietur et torquem auream habebit in collo et
wear and chain gold have in neck and
tertius in regno meo dominabitur’. 5:8 Tunc ingressi
third in kingdom I will rule. ‘ 5: 8 Then entered
sunt omnes sapientes regis et non potuerunt nec
are all wise s and not could or
scripturam legere nec interpretationem indicare regi;
writing read or interpretation indicate king;
5:9 unde rex Balthasar satis conturbatus est, et
5: 9 whence king Balthasar enough troubled is and
vultus illius immutatus est super eum, sed et
face of changed is over him, but and
optimates eius turbabantur. 5:10 Regina autem,
nobles his perplexed. 5:10 Queen however,
sermonum regis optimatumque eius causa, domum
events s aristocracy his cause, home
convivii ingressa est; et regina proloquens ait: ‘
banquet She arrived it is; and queen Responding he said: ‘
Rex, in aeternum vive! Non te conturbent
king, in ever Live! no you trouble
cogitationes tuae, neque facies tua immutetur. 5:11
thoughts your or face your be changed. 5:11
Est vir in regno tuo, qui spiritum deorum sanctorum
It is man in kingdom your that spirit gods saints

habet in se, et in diebus patris tui scientia et
has in se and in days father your knowledge and
intellegentia et sapientia quasi sapientia deorum
intelligence and wisdom as wisdom gods
inventae sunt in eo; nam et rex Nabuchodonosor
found are in it; for and king Nebuchadnezzar
pater tuus principem magorum, incantatorum,
father your prince magicians, workers
Chaldaeorum et haruspicum constituit eum; pater
Chaldeans and haruspicum set him; father
tuus, o rex, 5:12 quia spiritus amplior et prudentia
your o king, 5:12 because spirit larger and prudence
intellegentiaque et interpretatio somniorum et
understanding and interpretation dreams and
ostensio secretorum ac solutio ligatorum inventae
exhibition secrets and The solution problems found
sunt in eo, in Daniele, cui rex posuit nomen
are in it in Daniel which king set name
Baltassar. Nunc itaque Daniel vocetur et
Belshazzar. now So Daniel call and
interpretationem narrabit'. 5:13 Igitur introductus est
interpretation will tell. ' 5:13 Now introduced is
Daniel coram rege; ad quem praefatus rex ait: '
Daniel before king; to which prefaced king he said: '
Tu es Daniel de filiis captivitatis Iudae, quem
You you Daniel of children taking Judah, which
adduxit rex pater meus de Iuda? 5:14 Audivi de te
brought king father my of Judah? 5:14 I heard of you
quoniam spiritum deorum habeas, et scientia
for spirit gods Hold and knowledge
intellegentiaque ac sapientia ampliores inventae sint
understanding and wisdom baggy found are
in te. 5:15 Et nunc introgressi sunt in conspectu
in You. 5:15 The now The sages are in before
meo sapientes, magi, ut scripturam hanc legerent et
I wise, Magi, as writing this read and
interpretationem eius indicarent mihi et nequiverunt
interpretation his tell I and could not
sensum huius sermonis edicere. 5:16 Porro ego audivi
sense this speech writing. 5:16 the I I heard

de te quod possis obscura interpretari et ligata
of you that you can dark interpret and bound
dissolvere; si ergo vales scripturam legere et
dissolve; if So You can writing read and
interpretationem eius indicare mihi, purpura vestieris
interpretation his indicate I purple clothe
et torquem auream circa collum tuum habebis et
and chain gold about neck your have and
tertius in regno meo princeps eris'. 5:17 Tunc
third in kingdom I leader You will be. ' 5:17 Then
respondens Daniel ait coram rege: ' Munera tua sint
answered Daniel said before king: ' gifts your are
tibi, et dona tua alteri da; scripturam autem legam
you and gifts your other give; writing Now read
tibi, rex, et interpretationem eius ostendam tibi. 5:18
you king, and interpretation his show to you. 5:18
O rex, Deus altissimus regnum et magnificentiam et
O king, God highest kingdom and Magnify and
gloriam et honorem dedit Nabuchodonosor patri tuo.
glory and honor given Nebuchadnezzar father your.
5:19 Et propter magnificentiam, quam dederat ei,
5:19 The for greatness than given to
universi populi, tribus et linguae tremebant et
all people three and language trembled and
metuebant eum; quos volebat, interficiebat et, quos
Fearing him; which would, off and, which
volebat, percutiebat et, quos volebat, exaltabat et,
would, Whenever and, which would, up and,
quos volebat, humiliabat. 5:20 Quando autem
which would, down. 5:20 when Now
elevatum est cor eius, et spiritus illius obfirmatus
elevated is heart his and spirit of hardened
est ad superbiam, depositus est de solio regni sui,
is to pride, down is of throne kingdom s
et gloria eius ablata est ab eo; 5:21 et a filiis
and glory his away is from it; 5:21 and from children
hominum eiectus est, sed et cor eius cum bestiis
men ejected is but and heart his with animals
positum est, et cum onagris erat habitatio eius,
set is and with wild was dwelling his

fenum quoque ut boves comedebat, et rore caeli
hay also as cattle ate, and dew air
corpus eius infectum est, donec cognosceret quod
body his wet is until know that
potestatem haberet Deus altissimus in regno hominum
power have God highest in kingdom men
et, quemcumque voluerit, suscitabit super illud. 5:22
and, Whichever He wishes up over that. 5:22
Tu quoque filius eius, Balthasar, non humiliasti cor
You also son his Balthasar, not submitted heart
tuum, cum scires haec omnia, 5:23 sed adversum
your with you know this all 5:23 but against
Dominum caeli elevatus es, et vasa domus eius
Lord air elevated you and vessels house his
allata sunt coram te, et tu et optimates tui et
adduced are before you and you and nobles your and
uxores tuae et concubinae tuae vinum bibistis in
wives your and concubines your wine drink in
eis; deos quoque argenteos et aureos et aereos,
them; gods also silver and gold and bronze,
ferreos ligneosque et lapideos, qui non vident neque
iron wood and stone, that not see or
audiunt neque sentiunt, laudasti, porro Deum, qui
listen or feel know, the God, that
habet flatum tuum in manu sua et omnes vias tuas,
has blast your in hand his and all ways your
non glorificasti. 5:24 Idcirco ab eo missi sunt
not honored. 5:24 Therefore from it sent are
articuli manus, et scriptura haec exarata est. 5:25
article hand, and writing this signed It is. 5:25
Haec est autem scriptura, quae digesta est: mane,
This is Now writing, which digested is: morning
thecel, upharsin. 5:26 Et haec est interpretatio
Tekel, upharsin. 5:26 The this is interpretation
sermonis: mane, numeravit Deus regnum tuum et
sermon: morning numbered God kingdom your and
complevit illud; 5:27 thecel, appensus es in statera
finished it; 5:27 Tekel, weighed you in balance
et inventus es minus habens; 5:28 phares, divisum
and found you less having; 5:28 Perez divided

est regnum tuum et datum est Medis et Persis’.
is kingdom your and given is Media and Persians. ‘

5:29 Tunc, iubente Balthasar, indutus est Daniel

5:29 Then, command Balthasar, dressed is Daniel

purpura, et circumdata est torques aurea collo eius,
purple, and surrounded is chain gold neck his

et praedicatum est de eo quod haberet potestatem
and predicate is of it that have power

tertius in regno suo. 5:30 Eadem nocte interfectus
third in kingdom his own. 5:30 the same night killed

est Balthasar rex Chaldaeorum. 6:1 Et Darius Medus
is Balthasar king Chaldeans. 6: 1 The Darius Median

successit in regnum annos natus sexaginta duos.
succeeded in kingdom years He was born sixty two.

6:2 Placuit Dario et constituit super regnum

6: 2 It was decided Darius and set over kingdom

satrapas centum viginti, ut essent in toto regno suo,
governors one hundred twenty; as they in all kingdom his

6:3 et super eos principes tres, ex quibus Daniel

6: 3 and over them leaders three, from which Daniel

unus erat, ut satrapae illis redderent rationem, et
one It was as governors they pay accountable and

rex non sustineret molestiam. 6:4 Igitur ille Daniel
king not check the loss. 6: 4 Now he Daniel

superabat omnes principes et satrapas, quia spiritus
exceeded all leaders and governors because spirit

Dei amplior erat in eo. Porro rex cogitabat
God larger was in the fact. the king thought

constituere eum super omne regnum; 6:5 unde
set it over all kingdom; 6: 5 whence

principes et satrapae quaerebant, ut invenirent
leaders and governors sought as find

occasionem Danieli ex latere regni, nullamque
opportunity Daniel from side kingdom, no

causam et suspicionem reperire potuerunt, eo quod
cause and suspicion find they it that

fidelis esset, et omnis culpa et suspicio non
faithful was and all fault and The suspicion not

inveniretur in eo. 6:6 Dixerunt ergo viri illi: ‘
found in the fact. 6: 6 They said So men they: ‘

Non inueniemus Danieli huic aliquam occasionem, nisi
no find Daniel this some opportunity, but
forte inueniamus adversus eum in lege Dei sui'. 6:7
perhaps find against it in law God 's. 6, 7
Tunc principes et satrapae illi concurrerunt ad
Then leaders and governors they ran to
regem et sic locuti sunt ei: ' Darie rex, in
king and so have are to: ' Darius king, in
aeternum vive! 6:8 Consilium inierunt cuncti
ever Live! 6, 8 Advice presidents all
principes regni, magistratus et satrapae, optimates
leaders kingdom, The magistrates and officials nobles
et iudices, ut decretum regis promulget et edictum
and gentlemen, as The decree s promulgating and edict
confirmet, ut omnis, qui petierit aliquam petitionem
confirms as all that asks some petition
a quocumque deo et homine usque ad dies
from wherever God and man up to day
triginta, nisi a te, rex, mittatur in lacum leonum.
thirty but from you king, cast in lake lions.
6:9 Nunc itaque, rex, confirma sententiam et signa
6: 9 now So, king, strengthen sentence and standards
decretum, ut non immutetur iuxta legem Medorum
The decree, as not be changed according to law Media
et Persarum, quam praevaricari non licet'. 6:10
and Persia than prevaricate not Although '. 6:10
Porro rex Darius signavit edictum et decretum. 6:11
the king Darius sealed edict and decree. 6:11
Daniel autem, cum comperisset decretum signatum
Daniel however, with discovered The decree signed
esse, ingressus est domum suam et, fenestris apertis
be entry is home his and, windows open
in cenaculo suo contra Ierusalem, tribus temporibus
in story his against Jerusalem three times
in die flectebat genua sua et adorabat
in day bend knees his and adored
confitebaturque coram Deo suo, sicut et ante facere
thanks before God his as and before do
consueverat. 6:12 Viri ergo illi accesserunt et
previously. 6:12 men So they The and

invenerunt Danielem orantem et obsecrantem Deum
found Daniel praying and supplication God
suum. 6:13 Tunc accesserunt et locuti sunt coram
his own. 6:13 Then The and have are before
rege super edicto: ‘ Rex, numquid non signasti
king over edict: ‘ king, Do not sealed
decretum, ut omnis homo, qui rogaret quemquam de
The decree, as all man, that request any of
diis et hominibus usque ad dies triginta, nisi a te,
other and men up to day thirty but from you
rex, mitteretur in lacum leonum?’. Respondens rex
king, sent in lake lions’. answered king
ait: ‘ Verus est sermo iuxta decretum Medorum
he said: ‘ Real is report according to The decree Media
atque Persarum, quod praevaricari non licet’. 6:14
and Persia that prevaricate not Although ‘. 6:14
Tunc respondentes dixerunt coram rege: ‘ Daniel de
Then responding said before king: ‘ Daniel of
filiis captivitatis Iudae non curavit de te, rex, et
children taking Judah not He healed of you king, and
de edicto, quod constituisti, sed tribus temporibus per
of edict, that signed, but three times by
diem orat obsecratione sua’. 6:15 Quod verbum
day prays petition their own. ‘ 6:15 The word
cum audisset, rex satis contristatus est; et pro
with heard, king enough sorry it is; and for
Daniele posuit cor, ut liberaret eum, et usque ad
Daniel set heart, as free him, and up to
occasum solis laborabat, ut erueret illum. 6:16 Viri
West sun working as rescue him. 6:16 men
autem illi accesserunt ad regem et dixerunt ei: ‘
Now they The to king and said to: ‘
Scito, rex, quia lex Medorum est atque Persarum,
Know king, because law Media is and Persia
ut omne decretum et edictum, quod constituit rex,
as all The decree and edict, that set king,
non liceat immutari’. 6:17 Tunc rex praecepit, et
not allowed changed. ‘ 6:17 Then king he commanded, and
adduxerunt Danielem et miserunt eum in lacum
they Daniel and sent it in lake

leonum. Dixitque rex Danieli: ‘ Deus tuus, quem
lions. said king Daniel ‘ God your which
colis semper, ipse liberet te’. 6:18 Allatusque est
you serve always, he free you ‘. 6:18 brought is
lapis unus et positus est super os laci; quem
stone one and set is over mouth den; which
obsignavit rex anulo suo et anulo optimatum
sealed king ring his and ring lords
suorum, ne quid fieret contra Danielelem. 6:19 Et
their do not what would against Daniel. 6:19 The
abiit rex in domum suam et dormivit incenatus,
He went king in home his and slept dinner,
cibique non sunt illati coram eo; insuper et somnus
food not are meeting before it; In addition, and sleep
recessit ab eo. 6:20 Tunc rex primo diluculo
retired from the fact. 6:20 Then king first early
consurgens festinus ad lacum leonum perrexit; 6:21
rising speed to lake lions went; 6:21
appropinquansque lacui Danielelem voce lacrimabili
near den Daniel voice lamentable
inclamavit et affatus est Danielelem: ‘ Daniel, serve
cried and addresses is Daniel: ‘ Daniel O
Dei viventis, Deus tuus, cui tu servis semper,
God living God your which you officials always,
putasne valuit liberare te a leonibus?’ 6:22 Et
Do you think influence free you from the lions? ‘. 6:22 The
Daniel regi respondens ait: ‘ Rex, in aeternum
Daniel king answered he said: ‘ king, in ever
vive! 6:23 Deus meus misit angelum suum et
Live! 6:23 God my sent angel his and
conclisit ora leonum, et non nocuerunt mihi, quia
concluded coast lions and not hurt I because
coram eo iustitia inventa est in me; sed et coram
before it justice found is in me; but and before
te, rex, delictum non feci’. 6:24 Tunc rex
you king, offense not I did it. ‘ 6:24 Then king
vehementer gavisus est super eo et Danielelem
very glad is over it and Daniel
praecepit educi de lacu; eductusque est Daniel de
charged educed of lake; unhurt is Daniel of
lacu, et nulla laesio inventa est in eo, quia credidit
lake, and no blighting found is in it because believed

Deo suo. 6:25 Dixit autem rex, et adducti sunt
God his own. 6:25 said Now king, and influenced are
viri illi, qui accusaverant Daniele, et in lacum
men they that accused Daniel and in lake
leonum missi sunt, ipsi et filii eorum et uxores
lions sent are they and children their and wives
eorum, et non pervenerunt usque ad pavimentum
their and not reached up to floor
laci, donec potirentur eis leones, et omnia ossa
den until posses them lions and all bones
eorum comminuerunt. 6:26 Tunc Darius rex scripsit
their pieces. 6:26 Then Darius king He wrote
universis populis, tribubus et linguis, habitantibus in
all people tribes and languages inhabitants in
universa terra: ‘Pax vobis multiplicetur! 6:27 A me
all land; ‘Peace you more! 6:27 A I
constitutum est decretum, ut in universo imperio
appointed is The decree, as in all government
regni mei tremescant et paveant Deum Danielis:
kingdom my tremble and falteringly God Daniel:
ipse est enim Deus vivens et permanens in saecula,
he is For God living and ongoing in ages
et regnum eius non dissipabitur, et potestas eius
and kingdom his not destroyed and power his
usque in aeternum; 6:28 ipse liberator atque salvator
up in ever; 6:28 he liberator and Saviour
et faciens signa et mirabilia in caelo et in terra.
and making standards and wonders in heaven and in land.
Liberavit autem Daniele de manu leonum’. 6:29
He delivered Now Daniel of hand lions. ‘ 6:29
Porro Daniel prosperatus est in regno Darii et in
the Daniel successful is in kingdom Darius and in
regno Cyri Persae. 7:1 Anno primo Balthasar regis
kingdom Cyrus Persian. 7: 1 year first Balthasar s
Babylonis Daniel somnium vidit et visionem capitis
Babylon Daniel dream saw and vision head
eius in cubili suo; tunc et somnium scripsit. Caput
his in bed his own; then and dream he wrote. head
verborum, quae locutus est. 7:2 Respondit Daniel et
words which said It is. 7: 2 The answer Daniel and
dixit: ‘ Videbam in visione mea nocte: et ecce
he said: ‘ I saw in vision my night: and See

quattuor venti caeli conturbabant mare Magnum, 7:3
four wind air troubled sea great, 7: 3

et quattuor bestiae grandes ascendebant de mari
and four beasts great up of sea

diversae inter se. 7:4 Prima quasi leaena et
different between themselves. 7: 4 The first as lioness and

alas habebat aquilae; aspiciebam, donec evulsae sunt
wings had eagles; I watched, until uprooted are

alae eius; et sublata est de terra et super pedes
wings thereof; and removed is of land and over feet

quasi homo stetit, et cor hominis datum est ei.
as man He stood, and heart man given is to him.

7:5 Et ecce bestia alia, secunda, similis urso in parte
7: 5 The See beast other second, like bear in part

stetit, et tres costae erant in ore eius et in
He stood, and three ribs were in mouth his and in

dentibus eius; et sic dicebant ei: 'Surge, comede
teeth thereof; and so said to: 'Rise eat

carnes plurimas'. 7:6 Post hoc aspiciebam, et ecce
meat many. ' 7: 6 Post this I watched, and See

alia quasi pardus et alas habebat avis quattuor
other as leopard and wings had bird four

super se, et quattuor capita erant in bestia; et
over se and four heads were in beast; and

potestas data est ei. 7:7 Post hoc aspiciebam in
power given is to him. 7: 7 Post this I watched in

visione noctis, et ecce bestia quarta terribilis atque
vision night and See beast Wednesday awesome and

mirabilis et fortis nimis; dentes ferreos habebat
wonderful and strong too; The teeth iron had

magnos, comedens atque comminuens et reliqua
great eating and pieces and other

pedibus suis conculcans; dissimilis autem erat ceteris
feet their stamping; unlike Now was other

bestiis, quas videram ante eam, et habebat cornua
animals, which I had seen before it and had horns

decem. 7:8 Considerabam cornua, et ecce cornu
ten. 7, 8 I considered horns, and See horn

aliud parvulum ortum est de medio eorum, et tria
other child the rise is of the their and three

de cornibus primis evulsa sunt a facie eius; et
of horns first uprooted are from the thereof; and
ecce oculi quasi oculi hominis erant in cornu isto, et
See eyes as eyes man were in horn this and
os loquens ingentia. 7:9 Aspiciebam, donec throni
mouth speaking remarkably. 7, 9 I watched until throne
positi sunt, et Antiquus dierum sedit. Vestimentum
set are and Ancient days SAT. clothing
eius quasi nix candidum, et capilli capitis eius quasi
his as snow white; and hair head his as
lana munda; thronus eius flammae ignis, rotae eius
wool clean; throne his flame fire wheels his
ignis accensus. 7:10 Fluvius igneus effluebat et
fire ablaze. 7:10 The river The fiery flooded and
egrediebatur a facie eius; milia milium
out from the thereof; thousand millet
ministrabant ei, et decies milies centena milia
provided to and million million hundreds thousand
assisteabant ei: iudicium sedit, et libri aperti sunt.
attendance to: judgment He sat, and book open They are.
7:11 Aspiciebam tunc propter vocem sermonum
7:11 I watched then for voice events
grandium, quos cornu illud loquebatur; et vidi
great which horn it He was speaking; and I
quoniam interfecta esset bestia, et perisset corpus
for killed was beast, and destroyed body
eius, et tradita esset ad comburendum igni; 7:12
his and traditional was to burning fire; 7:12
aliarum quoque bestiarum ablata esset potestas, et
other also animals away was power; and
tempora vitae constituta essent eis usque ad tempus
times life established they them up to time
et tempus. 7:13 Aspiciebam ergo in visione noctis:
and time. 7:13 I watched So in vision Alignment:
et ecce cum nubibus caeli quasi Filius hominis
and See with clouds air as son man
veniebat et usque ad Antiquum dierum pervenit, et
coming and up to ancient days reaches and
in conspectu eius obtulerunt eum; 7:14 et data sunt
in before his offered him; 7:14 and given are
ei potestas et honor et regnum; et omnes populi,
it power and honor and kingdom; and all people

tribus et linguae ipsi servierunt: potestas eius
three and language they served; power his
potestas aeterna, quae non auferetur, et regnum eius,
power eternal, which not taken, and kingdom his
quod non corrumpetur. 7:15 Horruit spiritus meus:
that not destroyed. 7:15 thrill spirit my
ego Daniel territus sum in his, et visiones capitis
I Daniel Fearful I in those and visions head
mei conturbaverunt me. 7:16 Accessi ad unum de
my wrap Me. 7:16 I approached to one of
assistentibus et veritatem quaerebam ab eo de
assistant and the truth I asked from it of
omnibus his; qui dixit mihi et interpretationem
all them; that said I and interpretation
sermonum edocuit me: 7:17 ‘Hae bestiae magnae
events He has taught me: 7:17 ‘These beasts great
quattuor, quattuor regna consurgent de terra; 7:18
four, four Kingdom rise of land; 7:18
suscipient autem regnum sancti Dei altissimi et
take Now kingdom St. God Most and
obtinebunt regnum usque in saeculum et saeculum
obtain kingdom up in age and age
saeculorum’. 7:19 Post hoc volui diligenter discere
and ever. ‘ 7:19 Post this I wanted to carefully learn
de bestia quarta, quae erat dissimilis valde ab
of beast Wednesday, which was unlike very from
omnibus his et terribilis nimis, dentes ferrei et
all these and awesome too, The teeth iron and
ungues eius aerei, comedens et comminuens et
claws his brass eating and pieces and
reliquias pedibus suis conculcans, 7:20 et de
remains feet their treads, 7:20 and of
cornibus decem, quae habebat in capite, et de alio,
horns ten, which had in head and of other
quod ortum fuerat ante, et ceciderant tria cornua,
that the rise was before, and fell three horns,
de cornu illo, quod habebat oculos et os loquens
of horn that, that had eyes and mouth speaking
grandia et maius erat ceteris. 7:21 Aspiciebam, et
great and more was other. 7:21 I watched and

ecce cornu illud faciebat bellum adversus sanctos et
See horn it did war against saints and
praevalebat eis, 7:22 donec venit Antiquus dierum
The ruthless them, 7:22 until he came Ancient days
et iudicium dedit sanctis Excelsi, et tempus advenit,
and judgment given saints High; and time come,
et regnum obtinuerunt sancti. 7:23 Et sic ait:
and kingdom obtained St. 7:23 The so he said:
‘Bestia quarta regnum quartum erit in terra, quod
The beast Wednesday kingdom The will be in land, that
maius erit omnibus regnis et devorabit universam
more will be all kingdoms and devour all
terram et conculcabit et comminuet eam. 7:24 Porro
land and tread and pieces her. 7:24 the
cornua decem regni decem reges erunt; et alius
horns ten kingdom ten kings will be; and other
consurget post eos et ipse potentior erit prioribus
rise after them and he powerful will be first
et tres reges humiliabit 7:25 et sermones contra
and three kings low 7:25 and words against
Excelsum loquetur et sanctos Altissimi conteret et
High spokesman and saints Highest crush and
putabit quod possit mutare tempora et legem, et
think that can change times and law and
tradentur in manu eius usque ad tempus et tempora
given in hand his up to time and times
et dimidium temporis; 7:26 et iudicium sedebit, et
and half time; 7:26 and judgment seat and
potentiam eius auferent, ut conteratur et dispereat
power his away, as broken and cut
usque in finem; 7:27 regnum autem et potestas et
up in end; 7:27 kingdom Now and power and
magnitudo regnorum, quae sunt subter omne caelum,
greatness kingdoms, which are under all heaven
detur populo sanctorum Altissimi, cuius regnum
given people saints Highest the kingdom
regnum sempiternum est, et omnes reges servient ei
kingdom ever is and all kings serve it
et oboedient’’. 7:28 Hucusque finis verbi. Ego Daniel
and the answer '. 7:28 Hitherto end Word. I Daniel

multum cogitationibus meis conturbabar, et facies
a lot thoughts I alarming and face
mea mutata est in me; verbum autem in corde meo
my Changes is in me; word Now in heart I
conservavi. 8:1 Anno tertio regni Balthasar regis
I observed. 8: 1 year third kingdom Balthasar s
visio apparuit mihi, ego Daniel, post id quod mihi
vision He appeared I I Daniel after that that I
apparuerat in principio. 8:2 Vidi in visione, et
appeared in beginning. 8: 2 I saw in vision; and
factum est, dum viderem, eram in Susis castro, quod
it is while see I was in Susan castle that
est in Elam provincia; vidi autem in visione esse me
is in Elam province; I Now in vision be I
super rivum Ulai. 8:3 Et levavi oculos meos et
over brook The canal. 8: 3 The I eyes my and
vidi: et ecce aries unus stabat ante rivum habens
I saw: and See ram one standing before brook a
cornua et cornua excelsa et unum excelsius altero,
horns and horns high and one higher the other,
et excelsius crescebat in postero. 8:4 Vidi arietem
and higher increased in next. 8: 4 I saw ram
cornibus ventilantem contra occidentem et contra
horns charging against west and against
aquilonem et contra meridiem, et omnes bestiae non
north and against south and all beasts not
poterant resistere ei neque liberari de manu eius;
could resist it or free of hand thereof;
fecitque secundum voluntatem suam et magnificatus
He did according to will his and great
est. 8:5 Et ego intellegebam: ecce autem hircus
It is. 8: 5 The I I understood: See Now goat
caprarum veniebat ab occidente super faciem totius
kids coming from west over face of
terrae et non tangebatur terram; porro hircus habebat
earth and not reaching out land; the goat had
cornu insigne inter oculos suos. 8:6 Et venit usque
horn badge between eyes ones. 8: 6 The he came up
ad arietem illum cornutum, quem videram stantem
to ram it horns, which I had seen standing

ante rivum, et cucurrit ad eum in impetu
before brook, and ran to it in assault
fortitudinis suae. 8:7 Vidi eum appropinquantem
strength His. 8: 7 I saw it approaching
prope arietem, et efferatus est in eum et percussit
close a and enraged is in it and shot
arietem et comminuit duo cornua eius, et non
ram and pieces two horns his and not
poterat aries resistere ei; cumque eum misisset in
could ram resist him; when it sent in
terram, conculcavit, et nemo quibat liberare arietem
land stamped and no could free ram
de manu eius. 8:8 Hircus autem caprarum magnus
of hand her. 8: 8 The goat Now kids great
factus est nimis; cumque crevisset, fractum est
he became is too; when height broken is
cornu magnum, et orta sunt quattuor cornua loco
horn great and arising are four horns place
illius per quattuor ventos caeli. 8:9 De uno autem
of by four winds heaven. 8, 9 The one Now
ex eis egressum est cornu unum modicum et
from them out is horn one A little and
factum est grande contra meridiem et contra
it is more against south and against
orientem et contra fortitudinem 8:10 et
east and against strength 8:10 and
magnificatum est usque ad fortitudinem caeli et
It grew is up to strength air and
deiecit de fortitudine et de stellis et conculcavit
He has thrown of strength and of stars and trampled
eas; 8:11 et usque ad principem fortitudinis
them; 8:11 and up to prince strength
magnificatum est et ab eo tulit iuge sacrificium et
It grew is and from it took daily sacrifice and
deiecit locum sanctificationis eius. 8:12 Militia
He has thrown place sanctification her. 8:12 Militia
autem data est contra iuge sacrificium propter
Now given is against daily sacrifice for
peccata, et prostrata est veritas in terra; cornu
sins, and Totter is truth in land; horn

autem fecit et prosperatum est. 8:13 Et audiivi
Now he and successful It is. 8:13 The I heard
unum de sanctis loquentem, et dixit unus sanctus
one of saints speaking, and said one St.
alteri, nescio cui, loquenti: ‘ Usquequo visio et
the other, I do not know which, speaking: ‘ How long vision and
iuge sacrificium et peccatum desolationis, quae facta
daily sacrifice and sin desolation, which made
est, et sanctuarium et fortitudo conculcabitur?’. 8:14
is and sanctuary and strength trampled? ‘. 8:14
Et dixit ei: ‘ Usque ad vesperam et mane, dies duo
The said to: ‘ up to evening and morning day two
milia trecenti; et mundabitur sanctuarium’. 8:15
thousand three hundred; and clean sanctuary ‘. 8:15
Factum est autem cum viderem ego Daniel visionem
Action is Now with see I Daniel vision
et quaererem intelligentiam, ecce stetit in conspectu
and I asked understanding, See He stood in before
meo quasi species viri; 8:16 et audiivi vocem viri
I as forms men; 8:16 and I heard voice men
inter Ulai, et clamavit et ait: ‘ Gabriel, fac
between the canal, and cried and he said: ‘ Gabriel Make
intelligere istum visionem’. 8:17 Et venit et stetit
understand this vision. ‘ 8:17 The he came and He stood
iuxta, ubi ego stabam; cumque venisset, pavens
by, where I I stood up; when come, Seized
corrui in faciem meam, et ait ad me: ‘Intellege, fili
I fell in face I and said to me: ‘Understand son
hominis, quoniam in tempore finis complebitur visio’.
man, for in time end completed Vision.
8:18 Cumque loqueretur ad me, collapsus sum
8:18 when speak to I trance I
pronus in terram, et tetigit me et statuit me in
flat in land and he touched I and set I in
gradu meo 8:19 dixitque: ‘ Ecce ego ostendam tibi,
level I 8:19 He said: ‘ Look I show you
quae futura sint in novissimo maledictionis, quoniam
which future are in last cursing for
in tempore erit finis. 8:20 Aries, quem vidisti
in time will be end. 8:20 Aries, which Have you seen
habere cornua, reges Medorum est atque Persarum;
have horns, kings Media is and Persia;

8:21 porro hircus caprarum rex Graecorum est, et
 8:21 the goat kids king Greece is and
cornu grande, quod erat inter oculos eius, ipse est
 horn great that was between eyes his he is
rex primus. 8:22 Quod autem, fracto illo, surrexerunt
 king first. 8:22 The however, broken that, rose
quattuor pro eo, quattuor regna de gente eius
 four for it four Kingdom of race his
consurgent sed non in fortitudine eius. 8:23 Et post
 rise but not in strength her. 8:23 The after
regnum eorum, cum creverint iniquitate, consurget
 kingdom their with increased violence, rise
rex impudens facie et intellegens propositiones; 8:24
 king impudent the and understanding propositions; 8:24
et roborabitur fortitudo eius sed non in viribus suis,
 and established strength his but not in strength their
et supra quam credi potest universa vastabit et
 and above than credit can all waste and
prosperabitur et faciet et interficiet robustos et
 prosper and will and kill robust and
populum sanctorum, 8:25 et secundum sapientiam
 people saints, 8:25 and according to wisdom
suam prosperabitur dolus in manu eius, et in corde
 his prosper deceit in hand his and in heart
suo magnificabitur et in tranquillitate occidet
 his magnify and in calm The
plurimos et contra principem principum consurget et
 many and against prince leaders rise and
sine manu conteretur. 8:26 Et visio vespere et
 without hand broken. 8:26 The vision evening and
mane, quae dicta est, vera est; tu ergo signa
 morning which said is true it is; you So standards
visionem, quia post dies multos erit'. 8:27 Et ego
 vision; because after day many will be. ' 8:27 The I
Daniel languui et aegrotavi per dies; cumque
 Daniel business and sick by day; when
surrexissem, faciebam opera regis et stupebam ad
 I got up, I did works s and I was astonished to
visionem, et non erat qui intellegeret. 9:1 In anno
 vision; and not was that he reflected. 9: 1 in year

primo Darii filii Asueri de semine Medorum, qui
first Darius children Xerxes of seed Media that
imperavit super regnum Chaldaeorum, 9:2 anno uno
ordered over kingdom Chaldeans 9: 2 year one
regni eius, ego Daniel intellexi in libris numerum
kingdom his I Daniel I understood in books number
annorum, de quo factus est sermo Domini ad
years of which he became is report of to
Ieremiam prophetam, ut complerentur desolationes
Jeremiah prophet, as accomplished wastes
Ierusalem, septuaginta anni; 9:3 et posui faciem
Jerusalem seventy years; 9: 3 and I put face
meam ad Dominum Deum meum, ut quaererem
I to Lord God my as I asked
rogationem et deprecationem in ieiuniis, sacco et
The bill and petition in fasting; sack and
cinere. 9:4 Et oravi Dominum Deum et confessus
ashes. 9: 4 The I prayed Lord God and Delilah
sum et dixi: ‘ Obsecro, Domine, Deus magne et
I and I said: ‘ Oh, Sir, God great and
terribilis, custodiens pactum et misericordiam
awesome, keeping pact and mercy
diligentibus eum et custodientibus mandata eius; 9:5
love it and keep commands thereof; 9: 5
peccavimus, inique fecimus, impie egimus et
we have sinned, wrong we have wickedly we have and
recessimus et declinavimus a mandatis tuis ac
rebelled and aside from instructions your and
iudiciis tuis; 9:6 non oboedivimus servis tuis
decisions your; 9: 6 not hearkened officials your
prophetis, qui locuti sunt in nomine tuo regibus
prophets that have are in name your kings
nostris, principibus nostris, patribus nostris omnique
our chief our fathers our all
populo terrae. 9:7 Tibi, Domine, iustitia; nobis autem
people the earth. 9: 7 you; Sir, justice; us Now
confusio faciei, sicut est hodie viro Iudae et
shame face, as is today man Judah and
habitoribus Ierusalem et omni Israel, his qui
inhabitants Jerusalem and all Israel these that

prope sunt et his qui procul in universis terris, ad
close are and these that at in all countries to
quas eiecisti eos propter iniquitates eorum, in quibus
which driven them for iniquities their in which
peccaverunt in te. 9:8 Domine, nobis confusio faciei,
have in You. 9: 8 Sir, us shame face,
regibus nostris, principibus nostris et patribus
kings our chief our and fathers
nostris, quia peccavimus tibi; 9:9 Domino autem,
our because have you; 9: 9 Lord however,
Deo nostro, misericordia et propitiatio, quia
God our mercy and forgiveness; because
recessimus a te. 9:10 Et non audivimus vocem
rebelled from You. 9:10 The not We have heard voice
Domini Dei nostri, ut ambularemus in lege eius,
of God our as walk in law his
quam posuit nobis per servos suos prophetas; 9:11
than set us by officials their the prophets; 9:11
et omnis Israel praevaricati sunt legem tuam et
and all Israel transgressed are law your and
declinaverunt, ne audirent vocem tuam, et stillavit
declined, do not listen voice your and drop
super nos maledictio et detestatio, quae scripta est
over we the curse and oath which written is
in libro Moysis servi Dei, quia peccavimus ei.
in book Moses officials God, because have to him.
9:12 Et statuit sermones suos, quos locutus est super
9:12 The set words his which said is over
nos et super iudices nostros, qui iudicaverunt nos,
we and over judges our that judged we
ut superducerent in nos magnum malum, quale
as bringing in we great evil quality
numquam fuit sub omni caelo, secundum quod
never was under all heaven according to that
factum est in Ierusalem. 9:13 Sicut scriptum est in
it is in Jerusalem. 9:13 As written is in
lege Moysis, omne malum hoc venit super nos, et
law Moses, all evil this he came over we and
non rogavimus faciem Domini Dei nostri, ut
not asked face of God our as
reverteremur ab iniquitatibus nostris et cogitaremus
turn from iniquities; our and attention

veritatem tuam. 9:14 Et vigilavit Dominus super
the truth Your. 9:14 The alert Lord over
malitiam et adduxit eam super nos, quia iustus
malice and brought it over we because just
Dominus Deus noster in omnibus operibus suis, quae
Lord God our in all works their which
fecit; non enim audivimus vocem eius. 9:15 Et nunc,
made; not For We have heard voice her. 9:15 The now,
Domine Deus noster, qui eduxisti populum tuum de
O God our that You brought people your of
terra Aegypti in manu forti et fecisti tibi nomen
land Egypt in hand strong and You made you name
secundum diem hanc, peccavimus, iniquitatem fecimus,
according to day this we have sinned, violence we have
9:16 Domine, in omnem iustitiam tuam; avertatur,
9:16 Sir, in all justice your; turn,
obsecro, ira tua et furor tuus a civitate tua
Please anger your and The anger your from city your
Ierusalem et monte sancto tuo; propter peccata enim
Jerusalem and mount St. you; for sins For
nostra et iniquitates patrum nostrorum Ierusalem et
our and iniquities fathers our Jerusalem and
populus tuus in opprobrium sunt omnibus per
people your in reproach are all by
circuitum nostrum. 9:17 Nunc ergo exaudi, Deus
about Our. 9:17 now So hear, God
noster, orationem servi tui et preces eius et
our prayer officials your and prayers his and
ostende faciem tuam super sanctuarium tuum, quod
show face your over sanctuary your that
desertum est, propter te ipsum. 9:18 Inclina, Deus
desert is for Yourself. 9:18 Incline God
meus, aurem tuam et audi; aperi oculos tuos et
my ear your and listen; open eyes your and
vide desolationem nostram et civitatem, super quam
see waste our and city over than
invocatum est nomen tuum; neque enim in
bears is name your; or For in
iustificationibus nostris prosternimus preces ante
regulations our present prayers before
faciem tuam sed in miserationibus tuis multis. 9:19
face your but in compassion your many. 9:19

Exaudi, Domine! Placare, Domine! Attende et fac!
hear O! lenient, O! Attend and Deal!
Ne moreris propter teipsum, Deus meus, quia
Do not delay for yourself, God my because
nomen tuum invocatum est super civitatem et super
name your bears is over city and over
populum tuum'. 9:20 Cumque adhuc loquerer et
people Your '. 9:20 when yet speak and
orarem et confiterer peccata mea et peccata populi
praying and confessing sins my and sins people
mei Israel et prosternerem preces meas in conspectu
my Israel and presenting prayers I in before
Dei mei pro monte sancto Dei mei, 9:21 adhuc me
God my for mount St. God my 9:21 yet I
loquente in oratione, ecce vir Gabriel, quem videram
speaking in prayer See man Gabriel which I had seen
in visione principio, cito volans tetigit me in
in vision beginning quickly flying he touched I in
tempore sacrificii vespertini; 9:22 et docuit me et
time sacrifice evening; 9:22 and taught I and
locutus est mihi dixitque: 'Daniel, nunc egressus sum,
said is I He said: 'Daniel, now out I
ut docerem te, et intellegeres. 9:23 Ab exordio
as I taught you and understand. 9:23 from beginning
precum tuarum egressus est sermo; ego autem veni,
requests your out is the word; I Now come,
ut indicarem, quia vir desideriorum es tu; ergo
as show; because man desires you you; So
animadvertite sermonem et intellege visionem. 9:24
Reflect word and understand vision. 9:24
Septuaginta hebdomades decretae sunt super populum
seventy weeks assigned are over people
tuum et super urbem sanctam tuam, ut
your and over city holy your as
consummetur praevaricatio, et finem accipiat
finish transgression, and end take
peccatum, et deleatur iniquitas, et adducatur iustitia
sin, and blotted violence, and compromise justice
sempiterna, et impleatur visio et prophetae, et
everlasting, and to fill vision and prophet, and

ungatur Sanctus sanctorum. 9:25 Scito ergo et
prohecies St. Saints. 9:25 Know So and
animadvertite: ab exitu sermonis ut iterum aedificetur
notice: from exit speech as again built
Ierusalem usque ad christum ducem, hebdomades
Jerusalem up to Christ Duke, weeks
septem. Et hebdomades sexaginta duae erunt; et
seven. The weeks sixty two will be; and
 rursum aedificabitur platea et muri in angustia
again built street and wall in anguish
temporum. 9:26 Et post hebdomades sexaginta duas
times. 9:26 The after weeks sixty two
occidetur christus; et nihil erit ei. Et civitatem
death Messiah; and nothing will be to him. The city
et sanctuarium dissipabit populus ducis venturi, et
and sanctuary waste people Duke come, and
finis eius vastitas, et usque ad finem belli statuta
end his devastation and up to end war statutes
desolatio. 9:27 Confirmabit autem pactum multis
desolation. 9:27 firm Now pact many
hebdomade una; et in dimidio hebdomadi deficiet
week one; and in half of the week fail
hostia et sacrificium, et erit super alam
host and sacrifice and will be over skirt
abominationis vastator, et usquedum consummatio et
abomination spoiler, and until consumption and
decretum effundantur super vastatorem'. 10:1 Anno
The decree rush over a spoiler. ' 10: 1 year
tertio Cyri regis Persarum verbum revelatum est
third Cyrus s Persia word revealed is
Danieli cognomento Baltassar, et verum verbum et
Daniel surnamed Belshazzar, and true word and
acies magna; intellexitque sermonem, intellegentia
line great; understood word intelligence
enim fuit ei in visione. 10:2 In diebus illis ego
For was it in vision. 10: 2 in days they I
Daniel lugebam tribus hebdomadis dierum, 10:3
Daniel mourned three of the week days 10: 3
panem desiderabilem non comedi, et caro et vinum
bread lovely not I ate, and flesh and wine

non introierunt in os meum, sed neque unguento
not entered in mouth my but or ointment
unctus sum, donec complerentur tres hebdomades
anointed I until accomplished three weeks
dierum. 10:4 Die autem vicesima et quarta mensis
days. 10: 4 On Now twenty- and Wednesday month
primi eram iuxta fluvium magnum, qui est Tigris,
first I was according to river great that is tiger,
10:5 et levavi oculos meos et vidi: et ecce vir
10: 5 and I eyes my and I saw: and See man
unus vestitus lineis, et renes eius accincti auro
one clothing lines, and reins his ready gold
obryzo; 10:6 et corpus eius quasi chrysolithus, et
fine; 10: 6 and body his as beryl and
facies eius velut species fulgoris, et oculi eius ut
face his as forms fulgoris and eyes his as
lampas ardens, et brachia eius et, quae deorsum
lamp burning and forces his and, which down
sunt usque ad pedes, quasi species aeris candentis,
are up to feet, as forms air glowing,
et vox sermonum eius ut vox multitudinis. 10:7 Vidi
and voice events his as voice community. 10: 7 I saw
autem ego Daniel solus visionem; porro viri, qui
Now I Daniel only vision; the Gentlemen, that
erant mecum, visionem non viderunt, sed terror
were with vision not they saw, but terror
nimius irruit super eos, et fugerunt in absconditum.
excessive fell over them; and fled in cover.
10:8 Ego autem relictus solus vidi visionem grandem
10: 8 I Now left only I vision great
hanc, et non remansit in me fortitudo, sed et
this and not left in I strength, but and
species mea immutata est in me usque ad
forms my unchanged is in I up to
dissipationem, nec habui quidquam virium. 10:9 Et
dissipation, or I or forces. 10: 9 The
audivi vocem sermonum eius; et audiens vocem
I heard voice events thereof; and hearing voice
sermonum eius iacebam consternatus super faciem
events his I lay shocked over face

meam, et vultus meus haerebat terrae. 10:10 Et ecce
I and face my clung the earth. 10:10 The See
manus tetigit me et erexit me super genua mea et
hand he touched I and set up I over knees my and
super palmas manuum mearum, 10:11 et dixit ad
over palms hands my 10:11 and said to
me: ‘ Daniel, vir desideriorum, intellege verba, quae
me: ‘ Daniel man desires, understand words, which
ego loquor ad te, et sta in gradu tuo; nunc enim
I I speak to you and stand in level you; now For
sum missus ad te’. Cumque dixisset mihi sermonem
I sent to you ‘. when said I word
istum, steti tremens. 10:12 Et ait ad me: ‘ Noli
this I stood trembling. 10:12 The said to me: ‘ Do not
metuere, Daniel, quia ex die primo, quo posuisti
fear, Daniel because from day first, which You have set
cor tuum ad intellegendum et ad humiliandum te
heart your to understood and to humbling you
in conspectu Dei tui, exaudita sunt verba tua; et
in before God your heard are words your; and
ego veni propter sermones tuos. 10:13 Princeps
I I for words your. 10:13 prince
autem regni Persarum restitit mihi viginti et uno
Now kingdom Persia resisted I twenty and one
diebus; et ecce Michael, unus de principibus primis,
days; and See Michael one of chief first,
venit in adiutorium meum; et ego remansi ibi
he came in help my; and I left there
iuxta regem Persarum. 10:14 Veni autem, ut
according to king Persia. 10:14 I came however, as
docerem te, quae ventura sunt populo tuo in
I taught you which upcoming are people your in
novissimis diebus, quoniam adhuc visio in dies’. 10:15
last days for yet vision in days. 10:15
Cumque loqueretur mihi huiuscemodi verbis, deieci
when speak I such words, drive
vultum meum ad terram et tacui. 10:16 Et
face my to land and I held my tongue. 10:16 The
ecce quasi similitudo filiorum hominis tetigit labia
See as form children man he touched lips

mea; et aperiens os meum locutus sum et dixi ad
my; and opening mouth my said I and I to
eum, qui stabat contra me: ‘ Domine mi, in visione
him, that standing against me: ‘ O my in vision
angustiae venerunt super me, et nihil in me
distress they over I and nothing in I
remansit virium. 10:17 Et quomodo poterit servus
left forces. 10:17 The how can slave
domini mei loqui cum hoc domino meo? Nihil enim
of my talk with this the Me? nothing For
in me remansit virium, et halitus meus non
in I left forces and breath my not
remansit in me’. 10:18 Rursum ergo tetigit me
left in Me. ‘ 10:18 again So he touched I
quasi visio hominis et confortavit me 10:19 et dixit:
as vision man and strengthened I 10:19 and he said:
‘Noli timere, vir desideriorum; pax tibi, confortare
‘Do not fear man desires; peace you strong
et esto robustus’. Cumque loqueretur mecum,
and be strong. ‘ when speak with
convalui et dixi: ‘ Loquere, domine mi, quia
strengthened and I said: ‘ Say, O my because
confortasti me’. 10:20 Et ait: ‘ Numquid scis,
strengthened Me. ‘ 10:20 The he said: ‘ Do you know,
quare venerim ad te? Et nunc revertar, ut proelior
why come to You? The now return as fight
adversum principem Persarum. Et ego egrediar, et
against prince Persia. The I I go out, and
ecce princeps Graecorum veniens. 10:21 Verumtamen
See leader Greece coming. 10:21 However,
annuntiabo tibi, quod expressum est in scriptura
I will tell you that expressed is in writing
veritatis; et nemo est adiutor meus adversus hos,
the truth; and no is helper my against these
nisi Michael princeps vester. 11:1 Ego autem ab
but Michael leader your. 11: 1 I Now from
anno primo Darii Medi astabam ei, ut confortaretur
year first Darius Media spectator; to as support
et roboraretur. 11:2 Et nunc veritatem annuntiabo
and confirmed. 11: 2 The now the truth I will tell

tibi: Ecce adhuc tres reges stabunt pro Perside, et
you: Look yet three kings stand for Persia; and
quartus ditabitur opibus nimis super omnes et, cum
fourth rich resources too over all and, with
invaluerit divitiis suis, concitabit omnia adversum
be grown wealth their stir all against
regnum Graeciae. 11:3 Surget vero rex fortis et
kingdom Greece. 11: 3 rise But king strong and
dominabitur dominatione multa et faciet, quod
rule: domination many and will, that
placuerit ei; 11:4 et cum steterit, conteretur regnum
please him; 11: 4 and with stand up, broken kingdom
eius et dividetur in quattuor ventos caeli, sed non
his and divided in four winds heaven but not
in posteros eius neque secundum potentiam illius,
in posterity his or according to power of
qua dominatus est; lacerabitur enim regnum eius
which mastery it is; wheich For kingdom his
etiam ad alios, exceptis his. 11:5 Et confortabitur rex
also to others besides the them. 11: 5 The strengthen king
austri, et unus de principibus eius praevalerebit super
south and one of chief his prevail over
eum et dominabitur dominatione super dominationem
it and rule: domination over domination
eius. 11:6 Et post finem annorum foederabuntur;
her. 11: 6 The after end years pact;
filiaque regis austri veniet ad regem aquilonis facere
The daughter s south will to king north do
amicitiam. Et non obtinebit fortitudinem brachii, nec
friendship. The not obtain strength the arm; or
stabit brachium eius; et tradetur ipsa, et qui
stand arm thereof; and betrayed it and that
adduxerunt eam, et adulescens eius, et qui
they it and The young man his and that
confortabat eam in temporibus. 11:7 Et stabit de
it strengthened it in times. 11: 7 The stand of
germine radicum eius plantatio loco eius et veniet
increase roots his plant place his and will
ad exercitum et ingreditur oppidum regis aquilonis;
to army and enter the town s north;

et faciet adversus eos et confortabitur. 11:8 Insuper
and will against them and strengthened. 11: 8 In addition,
et deos eorum cum sculptilibus eorum et vasis
and gods their with idols their and vessels
pretiosis argenti et auri captivos ducet in Aegyptum:
costly silver and gold prisoners Links in Egypt:
ipse per aliquot annos praevalerebit adversus regem
he by some years prevail against king
aquilonis. 11:9 Et intrabit in regnum regis austri et
north. 11: 9 The enter in kingdom s south and
revertetur ad terram suam. 11:10 Filii autem eius
return to land own. 11:10 children Now his
provocabuntur et congregabunt multitudinem
wage and assemble company
exercituum plurimorum; et veniet properans et
hosts most and will advance and
inundans et revertetur et concitabitur et
flooding and return and stir and
congrederetur usque ad oppidum eius. 11:11 Et
join up to town her. 11:11 The
provocabitur rex austri et egredietur et pugnabit
wage king south and Unleashed and fight
adversus eum, adversus regem aquilonis; et
against him, against king north; and
praeparabit multitudinem nimiam, et dabitur
prepare company great and given
multitudo in manu eius. 11:12 Et tolletur multitudo,
company in hand her. 11:12 The off population,
et exaltabitur cor eius, et deiciet multa milia, sed
and exalted heart his and drives many thousand but
non praevalerebit. 11:13 Revertetur enim rex aquilonis
not prevail. 11:13 return For king north
et praeparabit multitudinem maiorem quam prius;
and prepare company more than before;
et in fine temporum annorumque veniet properans
and in end season years will advance
cum exercitu magno et opibus nimis. 11:14 Et in
with army great and resources too. 11:14 The in
temporibus illis multi consurgent adversus regem
times they many rise against king
austri, filii quoque praevaricatorum populi tui
south children also treacherous people your

extollentur, ut impleant visionem, et corruent. 11:15
rebel, as fill vision; and fall. 11:15
Et veniet rex aquilonis et comportabit aggerem et
The will king north and transport ramp and
capiet urbem munitissimam; et brachia austri non
take city strong; and forces south not
sustinebunt, et populo electorum eius non erit
endure and people elect his not will be
fortitudo ad resistendum. 11:16 Et faciet veniens
strength to resistance. 11:16 The will coming
super eum iuxta placitum suum, et non erit qui
over it according to convention his and not will be that
stet contra faciem eius; et stabit in terra inclita, et
stand against face thereof; and stand in land beauty; and
consumptio in manu eius. 11:17 Et ponet faciem
consumption in hand her. 11:17 The put face
suam, ut veniat ad tenendum universum regnum eius,
his as come to hold all kingdom his
et recta faciet cum eo et filiam feminarum dabit
and right will with it and daughter women will
ei, ut evertat illud; et non stabit nec illius erit.
to as overturns it; and not stand or of will be.
11:18 Et convertet faciem suam ad insulas et capiet
11:18 The back face his to islands and take
multas, et cessare faciet princeps opprobrium eius,
many and stop will leader reproach his
et opprobrium eius convertetur in eum. 11:19 Et
and reproach his return in him. 11:19 The
convertet faciem suam ad oppida terrae suae et
back face his to towns earth his and
impinget et corruet, et non invenietur. 11:20 Et
stumble and fall, and not found. 11:20 The
stabit in loco eius, qui mittat exactorem in decus
stand in place his that send taxes in beauty
regni; et in paucis diebus conteretur, non in furore
kingdom; and in a few days destroyed, not in anger
nec in proelio. 11:21 Et stabit in loco eius despectus,
or in battle. 11:21 The stand in place his despised,
et non tribuetur ei honor regius; et veniet clam et
and not given it honor royal; and will secretly and

obtinebit regnum in fraudulentia. 11:22 Et brachia
obtain kingdom in intrigue. 11:22 The forces
pugnantis expugnabuntur a facie eius et
the fighter overflown from the his and
conterentur; insuper et dux foederis. 11:23 Et post
broken; In addition, and leader Meeting. 11:23 The after
amicitias, cum eo faciet dolum et ascendet et
the league with it will trick and up and
superabit in modico populo. 11:24 In prosperitate
strong in Almost people. 11:24 in prosperity
uberes urbes ingreditur et faciet, quae non fecerunt
fat cities enter the and will, which not they
patres eius et patres patrum eius: rapinas et
fathers his and fathers fathers his robbery and
praedam et divitias eorum dissipabit et contra
prey and wealth their waste and against
oppida cogitationes inibit, et hoc usque ad tempus.
towns thoughts adopt and this up to time.
11:25 Et concitabitur fortitudo eius et cor eius
11:25 The stir strength his and heart his
adversum regem austri in exercitu magno; et rex
against king south in army great; and king
austri provocabitur ad bellum multis auxiliis et
south wage to war many aids and
fortibus nimis, et non stabit, quia inibunt adversus
strong too, and not stand, because plots against
eum consilia. 11:26 Et comedentes panem cum eo
it plans. 11:26 The eating bread with it
conterent illum; exercitusque eius opprimetur, et
low it; and the army his overflow: and
cadent interfecti plurimi. 11:27 Duorum quoque
fall killed many. 11:27 The two also
regum cor erit, ut malefaciant et ad mensam
kings heart It will be as mischief and to table
unam mendacium loquentur et non proficient, quia
one lying speak and not effective because
adhuc finis in aliud tempus. 11:28 Et revertetur in
yet end in other time. 11:28 The return in
terram suam cum opibus multis, et cor eius
land his with resources many and heart his

adversum testamentum sanctum; et faciet et
against covenant St.; and will and
revertetur in terram suam. 11:29 Statuto tempore
return in land own. 11:29 The set time
revertetur et veniet ad austrum, et non erit priori
return and will to south and not will be first
simile novissimum. 11:30 Et venient super eum
like quarter. 11:30 The come over it
trieres, Romani; et percutietur et revertetur et
retire Rome; and will and return and
indignabitur contra testamentum sanctum et faciet
indignation against covenant St. and will
reverteturque et cogitabit adversum eos, qui
return and devise against them; that
dereliquerunt testamentum sanctum. 11:31 Et brachia
forsook covenant Holy. 11:31 The forces
ex eo stabunt et polluent sanctuarium fortitudinis
from it stand and pollute sanctuary strength
et auferent iuge sacrificium et dabunt
and take off daily sacrifice and they give
abominationem vastatoris. 11:32 Et impios in
abomination destroyer. 11:32 The impious in
testamentum errare faciet fraudulenter; populus autem
covenant err will deceitfully; people Now
scientium Deum suum obtinebit et faciet. 11:33 Et
experts God his obtain and will do. 11:33 The
docti in populo docebunt plurimos; et ruent in
learned in people teach many and fall in
gladio et in flamma et in captivitate et in rapina
sword and in flame and in captivity and in robbery
per dies. 11:34 Cumque corruerint, sublevabuntur
by days. 11:34 when fall, relieved
auxilio parvulo, et applicabuntur eis plurimi
help the child, and join them many
fraudulenter. 11:35 Et de eruditibus ruent, ut aliqui
fraudulently. 11:35 The of learned fall, as some
eorum conflentur et purgentur et dealbentur usque
their refine and clearing and white up
ad tempus praefinitum, quia adhuc aliud tempus
to time specified because yet other time
erit. 11:36 Et faciet iuxta voluntatem suam rex
will be. 11:36 The will according to will his king

et elevabitur et magnificabitur adversus omnem
and up and magnify against all
deum et adversus Deum deorum loquetur magnifica
god and against God gods spokesman majestic
et prosperabitur, donec compleatur iracundia;
and thrive until completed anger;
perpetrata quippe est definitio. 11:37 Et deos patrum
perpetrated for is definition. 11:37 The gods fathers
suorum non reputabit neque concupiscentiam
their not He counts or concupiscence
feminarum nec quemquam deorum curabit, quia
women or any gods care because
super universa magnificabit se; 11:38 deum
over all magnify themselves; 11:38 god
autem oppidorum in loco suo venerabitur et deum,
Now towns in place his honor and god
quem ignoraverunt patres eius, colet auro et argento
which They do not know fathers his to farm gold and silver
et lapide pretioso rebusque pretiosis 11:39 et faciet
and stone precious and things costly 11:39 and will
adversus oppida munita cum deo alieno; qui
against towns endorsed with God another; that
cognoverit eum, multiplicabit gloriam eius et dabit
know him, multiply glory his and will
eis potestatem in multis et terram dividet pretio.
them power in many and land divide price.
11:40 Et in tempore praefinito proeliabitur adversus
11:40 The in time end fight against
eum rex austri, et quasi tempestas veniet contra
it king south and as storm will against
illum rex aquilonis in curribus et in equitibus et in
it king north in carriages and in horse and in
classe magna, et ingredietur terras et conteret et
fleet great and enter the countries and crush and
pertransiet. 11:41 Et introibit in terram gloriosam,
ships. 11:41 The enter in land beautiful
et multae corruent; hae autem solae salvabuntur de
and many fall; these Now only saved of
manu eius: Edom et Moab et principium filiorum
hand his Edom and Moab and beginning children

Ammon. 11:42 Et mittet manum suam in terras, et
Ammon. 11:42 The shoot hand his in lands, and
terra Aegypti non effugiet; 11:43 et dominabitur
land Egypt not escape; 11:43 and rule:
thesaurorum auri et argenti et in omnibus pretiosis
Thesaurus gold and silver and in all costly
Aegypti, et Libyes et Aethiopes in vestigia eius
Egypt, and Libyans and Ethiopians in tracks his
transibunt. 11:44 Et fama turbabit eum ab oriente
will pass. 11:44 The report trouble it from east
et ab aquilone; et veniet in ira magna, ut
and from north; and will in anger great as
conterat et interficiat plurimos, 11:45 et figet
destroyed and kill many 11:45 and plant
tabernacula palatii sui inter maria super montem
dwellings palace s between seas over mount
sanctum decoris; et veniet usque ad summitatem
St. beauty; and will up to top
eius, et nemo auxiliabitur ei. 12:1 In tempore
his and no help to him. 12: 1 in time
autem illo consurget Michael, princeps magnus, qui
Now that rise Michael leader great that
stat pro filiis populi tui, et erit tempus angustiae,
stands for children people your and will be time distress,
quale non fuit ab eo, quo gentes esse coeperunt,
quality not was from it which nations be began,
usque ad tempus illud. Et in tempore illo salvabitur
up to time that. The in time that saved
populus tuus, omnis, qui inventus fuerit scriptus in
people your all that found be written in
libro. 12:2 Et multi de his, qui dormiunt in terra
book. 12: 2 The many of those that sleep in land
pulveris, evigilabunt: alii in vitam aeternam, et alii
powder awake; others in life eternal and others
in opprobrium sempiternum. 12:3 Qui autem docti
in reproach ever. 12: 3 He Now learned
fuerint, fulgebunt quasi splendor firmamenti; et, qui
they shine as splendor firmament; and, that
ad iustitiam erudierint multos, quasi stellae in
to justice turn many as stars in

perpetuas aeternitates. 12:4 Tu autem, Daniel, claude
continuance ever. 12: 4 You however, Daniel close
sermones et signa librum usque ad tempus finis;
words and standards book up to time end;
pertransibunt plurimi, et multiplex erit scientia’.
End many, and multiple will be knowledge’.
12:5 Et vidi ego Daniel: et ecce duo alii stabant,
12: 5 The I I Daniel: and See two others standing,
unus hinc super ripam fluminis, et alius inde ex
one here over bank river and other from from
altera ripa fluminis. 12:6 Et dixit viro, qui indutus
other bank the river. 12: 6 The said man that dressed
erat lineis, qui stabat super aquas fluminis: ‘
was lines, that standing over water Nile ‘
Usquequo finis horum mirabilium?’. **12:7 Et audivi**
How long end these wonders? ‘. 12: 7 The I heard
virum, qui indutus erat lineis, qui stabat super aquas
man that dressed was lines, that standing over water
fluminis, cum levasset dexteram et sinistram suam in
river with warded right and left his in
caelum et iurasset per Viventem in aeternum: ‘
heaven and I heard him swear by living in ever: ‘
Quia in tempus, tempora et dimidium temporis; et
for in time; times and half time; and
cum completa fuerit dispersio manus populi sancti,
with complete be dispersion hand people St.,
complebuntur universa haec’. **12:8 Et ego audivi et**
completed all This’. 12: 8 The I I heard and
non intellexi et dixi: ‘ Domine mi, quid erit finis
not I understood and I said: ‘ O my what will be end
horum?’. **12:9 Et ait: ‘ Vade, Daniel, quia clausi**
these things? ‘. 12: 9 The he said: ‘ Go Daniel because closed
sunt signatique sermones usque ad tempus
are sealed words up to time
praeinitum. 12:10 Purificabuntur et dealbabuntur et
specified. 12:10 purified and white and
probabuntur multi, et impie agent impii, neque
tested many and wickedly deal wicked; or
intellegent omnes impii; porro docti intellegent. 12:11
understand all wicked; the learned understand. 12:11
Et a tempore, cum ablatum fuerit iuge sacrificium,
The from time with taken be daily sacrifice

et posita fuerit abominatio vastatoris, dies mille
and Given be abomination destroyer, day thousand
ducenti nonaginta. 12:12 Beatus, qui exspectat et
two hundred ninety. 12:12 Happy that waiting and
pervenit usque ad dies mille trecentos triginta
reached up to day thousand three thirty
quinque. 12:13 Tu autem vade ad finem et
five. 12:13 You Now go to end and
requiesce; et stabis in sorte tua in fine dierum’.
Relax; and wait in lot your in end Days’.
(Hucusque Daniel in Hebraeo volumine legimus.
(Hitherto Daniel in Hebrew volume stresses.
Cetera, quae sequuntur usque ad finem libri, de
other, which follow up to end books of
Theodotionis editione translata sunt). 13:1 Et erat
Theodotion edition transferred they are). 13: 1 The was
vir habitans in Babylone, et nomen eius Ioachim;
man resident in Babylon and name his Joachim;
13:2 et accepit uxorem nomine Susannam, filiam
13: 2 and he received wife name Susanna daughter
Helciae, pulchram nimis et timentem Dominum; 13:3
Hilkiah, beautiful too and feared Lord; 13: 3
parentes enim illius, cum essent iusti, erudierunt
parents For of with they just, disillusioned
filiam suam secundum legem Moysis. 13:4 Erat
daughter his according to law Moses. 13: 4 It was
autem Ioachim dives valde, et erat ei pomerium
Now Joachim rich very and was it pomoerium
vicinum domui suae; et ad ipsum confluebant Iudaei,
neighbor house his; and to it resorted Jews
eo quod esset honorabilior omnium. 13:5 Et constituti
it that was respected of all. 13: 5 The stations
sunt de populo duo senes iudices in anno illo, de
are of people two the elderly judges in year that, of
quibus locutus est Dominus quia egressa est
which said is Lord because came out is
iniquitas de Babylone a senibus iudicibus, qui
violence of Babylon from the elderly judges; that
videbantur regere populum. 13:6 Isti frequentabant
seemed control people. 13: 6 These frequented

domum Ioachim, et veniebant ad eos omnes, qui
home Joachim and coming to them all that
habebant iudicia. 13:7 Cum autem populus revertisset
had judgments. 13: 7 with Now people return
per meridiem, ingrediebatur Susanna et deambulabat
by south came Susanna and walking
in pomerio viri sui. 13:8 Et videbant eam duo
in park men 's. 13: 8 The see it two
senes cotidie ingredientem et deambulantem et
the elderly daily At and walking and
facti sunt in concupiscentia eius 13:9 et everterunt
they are in lust his 13: 9 and perverted
sensum suum et declinaverunt oculos suos, ut non
sense his and declined eyes his as not
viderent caelum neque recordarentur iudiciorum
see heaven or record courts
iustorum. 13:10 Erant ergo ambo vulnerati amore
just. 13:10 there were So both wounded love
eius nec indicaverunt sibi vicissim dolorem suum;
his or told to On the other hand pain his own;
13:11 erubescabant enim indicare concupiscentiam
13:11 shame For indicate concupiscence
suam, volentes concumbere cum ea. 13:12 Et
his desiring sex with them. 13:12 The
observabant cotidie sollicitius videre eam. Dixitque
watched daily carefully see her. said
alter ad alterum: 13:13 ‘ Eamus domum, quia
other to other: 13:13 ‘ Let's go home because
prandi hora est’. Et egressi recesserunt a se.
dinner hour He is. ‘ The out withdrawn from themselves.
13:14 Cumque revertissent, venerunt in unum et,
13:14 when returned, they in one and,
sciscitantes ab invicem causam, confessi sunt
asking from another cause confessed are
concupiscentiam suam; et tunc in commune
concupiscence his own; and then in common
statuerunt tempus, quando eam possent invenire
set time; when it could find
solam. 13:15 Factum est autem, cum observarent
only. 13:15 Action is however, with watch

diem aptum, ingressa est aliquando sicut heri et
day fit She arrived is sometimes as yesterday and
nudiustertius cum duabus solis puellis voluitque
ago with two sun girls She decided to
lavari in pomerio, aestus quippe erat. 13:16 Et non
washed in the park; heat for It was. 13:16 The not
erat ibi quisquam, praeter duos senes absconditos
was there one, In addition to two the elderly hidden
et contemplantes eam. 13:17 Dixit ergo puellis: ‘
and Looking her. 13:17 said So girls: ‘
Afferte mihi oleum et smegmata et ostia pomerii
Bring I oil and balls and doors park
claudite, ut laver’. 13:18 Et fecerunt, sicut
Close, as I bathe. ‘ 13:18 The they as
praeceperat; clausueruntque ostia pomerii et egressae
instructions; closed doors park and out
sunt per posticium, ut afferrent, quae iusserat;
are by the back gate, as fetch, which knives;
nesciebantque senes intus esse absconditos. 13:19
Unaware of the the elderly inside be hiding. 13:19
Cum autem egressae essent puellae, surrexerunt duo
with Now out they girls, rose two
senes et accurrerunt ad eam et dixerunt: 13:20 ‘
the elderly and ran to it and they said: 13:20 ‘
Ecce ostia pomerii clausa sunt, et nemo nos videt,
Look doors park closed are and no we sees
et in concupiscentia tui sumus; quam ob rem
and in lust your we are; than for business
assentire nobis et commiscere nobiscum. 13:21 Quod
assent us and mixing with us. 13:21 The
si nolueris, dicemus testimonium contra te, quod
if refuse, we will witness against you that
fuerit tecum iuvenis et ob hanc causam emiseris
be with youth and for this cause utter
puellas a te’. 13:22 Ingemuit Susanna et ait: ‘
girls from you ‘. 13:22 moaned Susanna and he said: ‘
Angustiae sunt mihi undique: si enim hoc egero,
Troubles are I about: if For this I agree,
mors mihi est; si autem non egero, non effugiam
death I it is; if Now not I agree, not escape

manus vestras; 13:23 sed melius mihi est absque
hand you; 13:23 but more I is without
opere incidere in manus vestras quam peccare in
work fall in hand your than sin in
conspectu Domini'. 13:24 Et exclamavit voce magna
before The Lord. ' 13:24 The cried voice great
Susanna; exclamaverunt autem et senes adversus
Susanna; shouted the Now and the elderly against
eam, 13:25 et, cum cucurrisset unus, aperuit ostia
it 13:25 and, with run one, opened doors
pomerii. 13:26 Cum ergo audissent clamorem in
the park. 13:26 with So heard cry in
pomerio famuli domus, irruerunt per posticam, ut
park servants house, beat by the back door, as
viderent quidnam esset ei. 13:27 Postquam autem
see what was to him. 13:27 after the Now
senes locuti sunt sermones suos, erubuerunt servi
the elderly have are words his makers officials
vehementer, quia numquam dictus fuerat sermo
strongly, because never said was report
huiuscemodi de Susanna. Et factum est die crastina,
such of Susanna. The it is day tomorrow
13:28 cum venisset populus ad virum eius Ioachim,
13:28 with come people to man his Joachim
venerunt et duo presbyteri pleni iniqua cogitatione
they and two priests full unfair thought
adversum Susannam, ut interficerent eam; 13:29 et
against Susanna as kill it; 13:29 and
dixerunt coram populo: ' Mittite ad Susannam,
said before people; ' send to Susanna
filiam Helciae, quae est uxor Ioachim ';
daughter Hilkiah, which is wife Joachim ' and
et miserunt. 13:30 Et venit cum parentibus et filiis
sent. 13:30 The he came with parents and children
et universis cognatis suis. 13:31 Porro Susanna
and all relatives their own. 13:31 the Susanna
erat delicata nimis et pulchra specie. 13:32 At iniqui
was delicate too and beautiful species. 13:32 But Unjust
illi iusserunt, ut discooperiretur — erat enim
they ordered as uncovered - was For

cooperta — ut satiarentur decore eius. 13:33 Flebant
covered - as in tank beauty her. 13:33 wept
igitur sui et omnes, qui videbant eam. 13:34
So s and all that see her. 13:34
Consurgentes autem duo presbyteri in medio populi,
rising Now two priests in the people
posuerunt manus super caput eius; 13:35 quae flens
put hand over head thereof; 13:35 which weeping
suspexit ad caelum: erat enim cor eius fiduciam
She looked up to heaven: was For heart his confidence
habens in Domino. 13:36 Et dixerunt presbyteri: ‘
a in Lord. 13:36 The said priests: ‘
Cum deambularem in pomerio soli, ingressa est
with walking in park only; She arrived is
haec cum duabus puellis et clausit ostia pomerii et
this with two girls and closed doors park and
dimisit puellas; 13:37 venitque ad eam adulescens,
released girls; 13:37 So to it The young man,
qui erat absconditus, et concubuit cum ea. 13:38
that was The hidden and sex with them. 13:38
Porro nos cum essemus in angulo pomerii, videntes
the we with we in angle the park; seeing
iniquitatem cucurrimus ad eos et vidimus eos
violence We have run to them and we have them
commisceri. 13:39 Et illum quidem non quivimus
associate. 13:39 The it indeed not we could
comprehendere, quia fortior nobis erat et, apertis
comprehend, because stronger us was and, open
ostiis, exilivit. 13:40 Hanc autem cum
doors, He leaped. 13:40 this Now with
apprehendissemus, interrogavimus, quisnam esset
catch asked who was
adulescens, et noluit indicare nobis. Huius rei
The young man, and He would not indicate to us. the thing
testes sumus’. 13:41 Credidit eis multitudo quasi
witnesses We are. ‘ 13:41 He believed them company as
senibus populi et iudicibus, et condemnauerunt eam
the elderly people and judges; and condemned it
ad mortem. 13:42 Exclamavit autem voce magna
to death. 13:42 She cried Now voice great
Susanna et dixit: ‘ Deus aeterne, qui absconditorum
Susanna and he said: ‘ God eternal that secrets

es cognitor, qui nosti omnia antequam fiant, 13:43
you agent that you know all before become 13:43

tu scis quoniam falsum contra me tulerunt
you you know for false against I took

testimonium; et ecce morior, cum nihil horum
testimony; and See I must die, with nothing these

fecerim, quae isti malitiose composuerunt adversum
I did, which these maliciously forged against

me'. 13:44 Exaudivit autem Dominus vocem eius.
Me. ' 13:44 Listened Now Lord voice her.

13:45 Cumque duceretur ad mortem, suscitavit Deus
13:45 when led to death raised God

spiritum sanctum pueri iunioris, cuius nomen Daniel;
spirit St. boys younger, the name Daniel;

13:46 et exclamavit voce magna: ' Innocens ego sum
13:46 and cried voice great ' innocent I I

a sanguine huius'. 13:47 Et conversus omnis
from blood this. ' 13:47 The turning all

populus ad eum dixit: ' Quis est iste sermo, quem
people to it he said: ' Who is this word which

tu locutus es?'. 13:48 Qui cum staret in medio
you said are you? ' 13:48 He with standing in the

eorum, ait: ' Sic fatui, filii Israel? Non
their he said: ' so foolish, children Israel? no

iudicantes neque, quod verum est, cognoscentes,
judging or, that true is Perceiving

condemnastis filiam Israel! 13:49 Revertimini ad
condemned daughter Israel! 13:49 Return to

iudicium, quia falsum testimonium locuti sunt
trial because false witness have are

adversum eam'. 13:50 Reversus est ergo omnis
against it ' 13:50 returning is So all

populus cum festinatione, et dixerunt ei senes: '
people with haste, and said it the elderly; '

Veni et sede in medio nostrum et indica nobis,
I came and Sit in the our and tell us

quia tibi dedit Deus honorem senectutis'. 13:51 Et
because you given God honor of old age. ' 13:51 The

dixit ad eos Daniel: ' Separate illos ab invicem
said to them Daniel: ' Separate them from another

procul, et diiudicabo eos'. 13:52 Cum ergo divisi
distance, and examine them. ' 13:52 with So divided

essent alter ab altero, vocavit unum de eis et dixit
they other from the other, he called one of them and said
 ad eum: ‘ Inveterate dierum malorum, nunc venerunt
to him: ‘ Grow days apples, now they
 peccata tua, quae operabar prioribus, 13:53 iudicans
sins your which committed previously, 13:53 judging
 iudicia iniusta, innocentes opprimens et dimittens
judgments unjust, innocent oppressing and leaving
 noxios, dicente Domino: ‘Innocentem et iustum non
guilty speaker Lord: ‘The innocent and just not
 interficies’. 13:54 Nunc ergo, si vidisti eam, dic
kill it. ‘ 13:54 now therefore, if Have you seen it tell
 sub qua arbore videris eos loquentes sibi’. Qui
under which tree see them speaking to himself. ‘ He
 ait: ‘ Sub schino’. 13:55 Dixit autem Daniel: ‘
he said: ‘ under mastic tree. ‘ 13:55 said Now Daniel: ‘
 Recte mentitus es in caput tuum; ecce enim angelus
Right lied you in head your; See For angel
 Dei, accepta sententia a Deo, scindet te medium’.
God, taking sentence from God, rent you the middle. ‘
 13:56 Et amoto eo, iussit adduci alium et
13:56 The After removing the it ordered induced other and
 dixit ei: ‘ Semen Chanaan et non Iudae, species
said to: ‘ seed Canaan and not Judah, forms
 decepit te, et concupiscentia subvertit cor tuum.
beguiled you and lust overturns heart Your.
 13:57 Sic faciebatis filiabus Israel, et illae timentes
13:57 so did you daughters Israel and these fearing
 loquebantur vobis, sed non filia Iudae sustinuit
talking you but not daughter Judah He sustained
 iniquitatem vestram. 13:58 Nunc ergo dic mihi sub
violence your own. 13:58 now So tell I under
 qua arbore comprehenderis eos colloquentes sibi’.
which tree take them talking to himself. ‘
 Qui ait: ‘ Sub prino’. 13:59 Dixit autem ei
He he said: ‘ under aspen tree. ‘ 13:59 said Now it
 Daniel: ‘ Recte mentitus es et tu in caput tuum;
Daniel: ‘ Right lied you and you in head your;
 manet enim angelus Dei, gladium habens, ut secet te
remains For angel God, sword having as cuts you

medium et interficiat vos'. 13:60 Exclamavit itaque
medium and kill you '. 13:60 She cried So
omnis coetus voce magna et benedixerunt Deo, qui
all group voice great and blessed God, that
salvat sperantes in se. 13:61 Et consurrexerunt
saves trust in themselves. 13:61 The up
adversum duos presbyteros — convicerat enim eos
against two priests - convicted For them
Daniel ex ore suo falsum dixisse testimonium —
Daniel from mouth his false said witness -
feceruntque eis, sicut male egerant adversum
They did them, as ill done against
proximum, 13:62 ut facerent secundum legem Moysis;
neighbor 13:62 as do according to law Moses;
et interfecerunt eos, et salvatus est sanguis innoxius
and killed them; and saved is blood deteriorating
in die illa. 13:63 Helcias autem et uxor eius
in day that. 13:63 Hilki'ah Now and wife his
laudaverunt Deum pro filia sua Susanna, cum
thanks God for daughter his Susanna with
Ioachim marito eius et cognatis omnibus, quia non
Joachim husband his and relatives all because not
esset inventa in ea res turpis. 13:64 Daniel autem
was found in it business Arizona. 13:64 Daniel Now
factus est magnus in conspectu populi a die illa
he became is great in before people from day that
et deinceps. 14:1 Et rex Astyages appositus est ad
and forward. 14: 1 The king Astyages set is to
patres suos, et suscepit Cyrus Perses regnum eius.
fathers his and received Cyrus Persian kingdom her.
14:2 Erat autem Daniel conviva regis et honoratus
14: 2 It was Now Daniel guest s and honored
super omnes amicos eius. 14:3 Erat quoque idolum
over all friends her. 14: 3 It was also idol
nomine Bel apud Babylonios, et impendebantur in eo
name Bel in Babylonians, and spent in it
per dies singulos similae artabae duodecim et oves
by day each flour measures twelve and sheep
quadraginta vinique metretae sex. 14:4 Rex quoque
forty wine measures six. 14: 4 king also

colebat eum et ibat per singulos dies adorare eum;
tilled it and He went by each day worship him;
porro Daniel adorabat Deum suum. Dixitque ei rex:
the Daniel adored God his own. said it king:
‘ Quare non adoras Bel?’. 14:5 Qui respondens ait
‘ Why not adoredst Bel ‘. 14: 5 He answered said
ei: ‘ Quia non colo idola manufacta sed viventem
to: ‘ for not color idols hands; but living
Deum, qui creavit caelum et terram et habet
God, that created heaven and land and has
potestatem omnis carnis’. 14:6 Et dixit ad eum rex:
power all the flesh. ‘ 14: 6 The said to it king:
‘Non tibi videtur esse Bel vivens deus? An non
‘I do not you it seems be Bel living god? An not
vides, quanta comedat et bibat cotidie?’. 14:7 Et ait
You see, Quan eat and drink daily ‘. 14: 7 The said
Daniel arridens: ‘ Ne erres, rex; iste enim
Daniel smiling; ‘ Do not err, king; this For
intrinsicus luteus est et forinsecus aereus, neque
inside yellow is and outside bronze or
comedit neque bibit aliquando’. 14:8 Et iratus rex
ate or drinks sometimes. ‘ 14: 8 The angry king
vocavit sacerdotes eius et ait eis: ‘ Nisi dixeritis
he called priests his and said them: ‘ unless Godspeed
mihi, quis est qui comedat impensas has, moriemini;
I who is that eat charges these die;
14:9 si autem ostenderitis quoniam Bel comedat haec,
14: 9 if Now Prove for Bel eat Thus,
moriatur Daniel, quia blasphemavit in Bel’. Et dixit
die Daniel because taunted in Bel ‘. The said
Daniel regi: ‘ Fiat iuxta verbum tuum’. 14:10
Daniel king: ‘ Let according to word Your ‘. 14:10
Erant autem sacerdotes Bel septuaginta, exceptis
there were Now priests Bel seventy, besides the
uxoribus et parvulis et filiis. Et venit rex cum
wives and children and the children. The he came king with
Daniele in templum Belis. 14:11 Et dixerunt
Daniel in temple Bel. 14:11 The said
sacerdotes Belis: ‘ Ecce nos egredimur foras; et tu,
priests Bel: ‘ Look we go out; and you
rex, affer escas et vinum miscens pone et claude
king, reach food and wine mixing set and close

ostium et signa anulo tuo; 14:12 et, cum ingressus
door and standards ring you; 14:12 and, with entry
fueris mane, nisi inveneris omnia comesta a Bel,
you morning but find all eaten from Bel
morte moriemur, vel Daniel, qui mentitus est
death Buy or Daniel that lied is
adversum nos'. 14:13 Contemnebant autem, quia
against us'. 14:13 They however, because
fecerant sub mensa absconditum introitum et per
had under table hidden entrance and by
illum ingrediebantur semper et devorabant ea. 14:14
it go always and consumed them. 14:14
Factum est igitur, postquam egressi sunt illi, et rex
Action is therefore, after out are they and king
posuit cibos ante Bel; et praecepit Daniel pueris
set food before Bel; and charged Daniel boys
suis, et attulerunt cinerem et cribraverunt per
their and reported ashes and sifted by
totum templum coram rege solo et egressi clausuerunt
all temple before king soil and out closed
ostium et signantes anulo regis abierunt. 14:15
door and sealing ring s away. 14:15
Sacerdotes autem ingressi sunt nocte iuxta
priests Now entered are night according to
consuetudinem suam et uxores et filii eorum et
custom his and wives and children their and
comederunt omnia et biberunt. 14:16 Surrexit autem
ate all and drank. 14:16 rose Now
rex primo diluculo, et Daniel cum eo; 14:17 et ait
king first early and Daniel with it; 14:17 and said
rex: ' Salvane sunt signa, Daniel?'. Qui respondit: '
king: ' intact are signs Daniel? '. He He answered: '
Salva, rex'. 14:18 Statimque cum aperuisset ostium,
Save the king. ' 14:18 immediately with He had door
intuitus rex mensam, exclamavit voce magna: '
He looked king table cried voice great '
Magnus es, Bel, et non est apud te dolus
great you Bel and not is in you deceit
quisquam'. 14:19 Et risit Daniel et tenuit regem,
one. ' 14:19 The laughed Daniel and held king,
ne ingrederetur intro, et dixit: ' Ecce pavimento;
do not enter inside, and he said: ' Look floor;

animadvertite, cuius vestigia sunt haec'. 14:20 Et dixit
Reflect, the tracks are This'. 14:20 The said
rex: ' Video vestigia virorum et mulierum et
king: ' video tracks men and women and
infantium'. Et iratus est rex. 14:21 Tunc apprehendit
Infants'. The angry is king. 14:21 Then apprehends
sacerdotes et uxores et filios eorum, et ostenderunt
priests and wives and children their and showed
ei abscondita ostiola, per quae ingrediebantur et
it hidden doors by which go and
consumebant, quae erant super mensam. 14:22
consumed, which were over table. 14:22
Occidit ergo illos rex et tradidit Bel in potestate
killed So them king and delivered Bel in power
Danieli, qui subvertit eum et templum eius. 14:23
Daniel that overturns it and temple her. 14:23
Et erat draco magnus, et colebant eum Babylonii.
The was dragon great and worshiped it Babylonians.
14:24 Et dixit rex Danieli: ' Non potes dicere quia
14:24 The said king Daniel ' no you can say because
iste non sit deus vivens; adora ergo eum'. 14:25
this not is god living; worship So for him. ' 14:25
Dixitque Daniel: ' Dominum Deum meum adoro,
said Daniel: ' Lord God my I adore;
quia ipse est Deus vivens. 14:26 Tu autem, rex, da
because he is God living. 14:26 You however, king, give
mihi potestatem, et interficiam draconem absque
I power and cut dragon without
gladio et fuste'. Et ait rex: ' Do tibi'. 14:27 Tulit
sword and club '. The said king: ' Do you '. 14:27 took
ergo Daniel picem et adipem et pilos et coxit
So Daniel pitch and fat and hair and baked
pariter; fecitque massas et dedit in os draconis et,
together; He did lumps and given in mouth dragon and,
cum comedisset, diruptus est draco. Et dixit: ' Ecce
with eaten broken is dragon. The he said: ' Look
quae colebatis'. 14:28 Cum audissent Babylonii,
which worshiped. ' 14:28 with heard The Babylonians
indignati sunt vehementer et congregati adversum
indignant are very and gathered against

regem dixerunt: 'Iudaeus factus est rex; Bel
king they said: 'Jew he became is king; Bel
destruxit, draconem interfecit et sacerdotes occidit'.
destroyed, dragon killed and priests killed. ' 14:29
Et dixerunt, cum venissent ad regem: ' Trade
The they said, with come to king: ' Trade
nobis Daniele; alioquin interficiemus te et domum
us Daniel; otherwise death you and home
tuam'. 14:30 Vidit ergo rex quod irruerent in eum
case '. 14:30 saw So king that pressed in it
vehementer et, necessitate compulsus, tradidit eis
very and, necessary Forced, delivered them
Danielem. 14:31 Qui miserunt eum in lacum leonum,
Daniel. 14:31 He sent it in lake lions
et erat ibi diebus sex. 14:32 Porro in lacu erant
and was there days six. 14:32 the in lake were
septem leones, et dabantur eis cotidie duo corpora
seven lions and given them daily two bodies
et duae oves; et tunc non data sunt eis, ut
and two sheep; and then not given are them, as
devorarent Daniele. 14:33 Erat autem Abacuc
food Daniel. 14:33 It was Now Habakkuk
propheta in Iudaea et ipse coxerat pulmentum et
prophet in Judea and he pan mess and
intriverat panes in alveolo et ibat in campum, ut
breaking up bread in bowl and He went in plain as
ferret messoribus. 14:34 Dixitque angelus Domini
would allow Reapers. 14:34 said angel of
ad Abacuc: ' Fer prandium, quod habes, in
to Habakkuk: ' Carry dinner that you have in
Babylonem Danieli, qui est in lacu leonum'. 14:35 Et
Babylon Daniel that is in lake lions. ' 14:35 The
dixit Abacuc: ' Domine, Babylonem non vidi et
said Habakkuk: ' Sir, Babylon not I and
lacum nescio'. 14:36 Et apprehendit eum angelus
lake I do not know. ' 14:36 The apprehends it angel
Domini in vertice eius et portavit eum capillo capitis
of in top his and carried it hair head
sui posuitque eum in Babylone supra lacum in
s set it in Babylon above lake in

impetu spiritus sui. 14:37 Et clamavit Abacuc dicens:
assault spirit 's. 14:37 The cried Habakkuk saying:
‘ Daniel, Daniel, tolle prandium, quod misit tibi
‘ Daniel Daniel Away dinner that sent you
Deus’. 14:38 Et ait Daniel: ‘Recordatus es enim mei,
God. ‘ 14:38 The said Daniel: ‘remembered you For my
Deus, et non dereliquisti diligentes te’. 14:39
God, and not forsaken loving you ‘. 14:39
Surgensque Daniel comedit. Porro angelus Dei
Rising Daniel ate. the angel God
restituit Abacuc confestim in loco suo. 14:40 Venit
restored Habakkuk immediately in place his own. 14:40 He came
ergo rex die septima, ut lugeret Daniele; et venit
So king day The seventh, as morn Daniel; and he came
ad lacum et introspectit, et ecce Daniel sedens.
to lake and looked inside, and See Daniel sitting.
14:41 Et exclamavit rex voce magna dicens: ‘Magnus
14:41 The cried king voice great saying: ‘Great
es, Domine, Deus Danielis, et non est alius praeter
you Sir, God Daniel, and not is other In addition to
te’. 14:42 Porro illos, qui perditionis eius causa
you ‘. 14:42 the those that perdition his cause
fuerant, intromisit in lacum; et devorati sunt in
were involved in lake; and assaying are in
momento coram eo.
moment before the fact.

1:1 Verbum Domini, quod factum est ad Osee filium
1: 1 word Lord, that it is to Hosea son
Beerī in diebus Ozīae, Ioatham, Achaz, Ezechīae
Beerī in days Ozias Jotham Ahaz Hezekiah
regum Iudae, et in diebus Ieroboam filii Ioas regis
kings Judah, and in days Jeroboam children Joash s
Israel. 1:2 Principium verbi Domini per Osee. Dixit
Israel. 1, 2 beginning word of by Hosea. said
Dominus ad Osee: ‘ Vade, sume tibi mulierem
Lord to Hosea: ‘ Go take you woman
fornicationum et filios fornicationum, quia fornicans
Harlots and children Harlots because whorish
fornicatur terra a Domino’. **1:3 Et abiit et**
The fornicator land from The Lord. ‘ 1: 3 The He went and
accepit Gomer filiam Debelaim, quae concepit et
he received Gamer daughter Diblaim which pregnant and
peperit ei filium. 1:4 Et dixit Dominus ad eum: ‘
bore it son. 1: 4 The said Lord to him: ‘
Voca nomen eius ‘Iezrahel’, quoniam adhuc modicum
Call name his Jezreel, for yet A little
et visitabo sanguinem Iezrahel super domum Iehu
and visit blood Jezreel over home Jehu
et cessare faciam regnum domus Israel; 1:5 et in
and stop I do kingdom house Israel; 1: 5 and in
illa die conteram arcum Israel in valle Iezrahel’. **1:6**
that day break bow Israel in valley Jezreel. 1: 6
Et concepit adhuc et peperit filiam; et dixit ei: ‘
The pregnant yet and bore a daughter; and said to: ‘
Voca nomen eius ‘Absque misericordia’, quia non
Call name his ‘without mercy’ because not
addam ultra misereri domui Israel, ut ignoscam eis.
more more to show mercy house Israel as allowances them.
1:7 Et domui Iudae miserebor et salvabo eos in
1: 7 The house Judah I pity and save them in
Domino Deo suo et non salvabo eos in arcu et
Lord God his and not save them in schedule and
gladio et in bello et in equis et in equitibus’. **1:8**
sword and in war and in horses and in the horse. ‘ 1: 8
Et ablactavit eam, quae erat ‘Absque misericordia’,
The weaned it which was ‘without mercy’
et concepit et peperit filium. 1:9 Et dixit: ‘ Voca
and pregnant and bore son. 1: 9 The he said: ‘ Call

nomen eius 'Non populus meus', quia vos non
name his 'I do not people My ' because you not
populus meus, et ego 'Non sum' vobis. 2:1 Et erit
people my and I 'I do not I' to you. 2: 1 The will be
numerus filiorum Israel quasi arena maris, quae
number children Israel as sand sea, which
sine mensura est et non numerabitur. Et erit: in
without The measure is and not numbered. The will be: in
loco, ubi dicebatur eis: 'Non populus meus vos',
place where allegedly them: 'I do not people my you '
dicetur eis: 'Filii Dei viventis'. 2:2 Et
explained them: 'children God the living. ' 2: 2 The
congregabuntur filii Iudae et filii Israel pariter
together children Judah and children Israel together
et ponent sibimet caput unum et ascendent de
and put up head one and up of
terra, quia magnus dies Iezrahel. 2:3 Dicite fratribus
land, because great day Jezreel. 2, 3 Tell brothers
vestris: 'Populus meus' et sororibus vestris:
your 'people my ' and sisters your
'Misericordiam consecuta'. 2:4 Contendite adversum
'mercy obtained. 2: 4 Strive against
matrem vestram; contendite, quoniam ipsa non uxor
mother you; Struggle, for the not wife
mea, et ego non vir eius; auferat fornicationes suas
my and I not man thereof; away prostitution their
a facie sua et adulteria sua de medio uberum
from the his and adulteries his of the breasts
suorum, 2:5 ne forte exspoliet eam nudam et
their 2: 5 do not perhaps strip it naked and
statuam eam secundum diem nativitatis suae et
image it according to day birth his and
ponam eam quasi solitudinem et statuam eam velut
I will it as waste and image it as
terram aridam et interficiam eam siti. 2:6 Et
land dry and cut it thirst. 2, 6 The
filiorum illius non miserebor, quoniam filii
children of not I have compassion, for children
fornicationum sunt, 2:7 quia fornicata est mater
Harlots are 2: 7 because played is mother
eorum, turpiter egit, quae concepit eos; quia dixit:
their shamefully thanks, which pregnant them; because he said:

‘Vadam post amatores meos, qui dant panes mihi et
‘I will go after lovers my that record bread I and
aquas meas, lanam meam et linum meum, oleum
water I wool I and flax my oil
meum et potum meum’. 2:8 **Propter hoc ecce ego**
my and water My’. 2: 8 Because of this See I
saepiam viam tuam spinis et saepiam eam maceria,
make a way your thorns and make a it wall
et semitas suas non inveniet; 2:9 et sequetur
and paths their not find; 2: 9 and will follow
amatores suos et non apprehendet eos; et quaeret
lovers their and not overtake them; and she asks
eos et non inveniet et dicet: ‘Vadam et revertar
them and not find and He will say: ‘I will go and return
ad virum meum priorem, quia bene mihi erat tunc
to man my first, because well I was then
magis quam nunc’. 2:10 **Et haec nescivit quia**
more than now’. 2:10 The this He did not know because
ego dedi ei frumentum et vinum et oleum et
I I it grain and wine and oil and
argentum multiplicavi ei et aurum, quae fecerunt
silver increased it and gold, which they
Baal. 2:11 Idcirco convertar et sumam frumentum
Baal. 2:11 Therefore return and take grain
meum in tempore suo et vinum meum in tempore
my in time his and wine my in time
suo; et auferam lanam meam et linum meum,
his own; and stony wool I and flax my
quae operiebant pudenda eius, 2:12 et nunc revelabo
which cover shameful his 2:12 and now discover
ignominiam eius in oculis amatorum eius, et nullus
shame his in eyes lovers his and no
est qui eruat eam de manu mea. 2:13 Et cessare
is that rescue it of hand I have. 2:13 The stop
faciam omne gaudium eius, sollemnitatem eius,
I do all joy his The feast his
neomeniam eius, sabbatum eius et omnia festa
New Moon his Saturday his and all festival
tempora eius; 2:14 et corrumpam vineam eius et
times thereof; 2:14 and destroy vineyard his and
ficum eius, de quibus dixit: ‘Mercedes hae meae
barked his of which he said: ‘Mercedes these I

sunt, quas dederunt mihi amatores mei'. Et ponam
are which they I lovers My ' The I will
eas in saltum, et comedet illas bestia agri. 2:15 Et
them in forest, and eat those beast field. 2:15 The
visitabo super eam dies Baalim, quibus accendebat
visit over it day Baal, which she
incensum et ornabatur inaure sua et monili suo et
incense and decking earrings his and necklace his and
ibat post amatores suos, sed mei obliviscebatur,
He went after lovers his but my forgot
dicit Dominus. 2:16 Propter hoc ecce ego lactabo
says Lord. 2:16 Because of this See I allure
eam et ducam eam in solitudinem et loquar ad
it and lead it in waste and I will speak to
cor eius; 2:17 et dabo ei vineas eius ex eodem
heart thereof; 2:17 and I it vineyards his from the same
loco et vallem Achor, portam spei, et respondebit
place and valley Grief gate hope and answer
ibi iuxta dies iuventutis suae et iuxta dies
there according to day youth his and according to day
ascensionis suae de terra Aegypti. 2:18 Et erit: in
ascension his of land Egypt. 2:18 The will be: in
die illa, ait Dominus, vocabis me: 'Vir meus' et non
day that said Lord, call me: 'A my ' and not
vocabis me ultra: 'Baal meus'. 2:19 Et auferam
call I more: 'Baal My '. 2:19 The stony
nomina Baalim de ore eius, et non recordabitur
names Baal of mouth his and not remember
ultra nominis eorum. 2:20 Et percutiam eis foedus
more name them. 2:20 The strike them treaty
in die illa cum bestia agri et cum volucre caeli et
in day that with beast field and with birds air and
cum reptili terrae; et arcum et gladium et bellum
with reptiles land; and bow and sword and war
conteram de terra et cubare eos faciam confidenter.
break of land and lying them I do safety.
2:21 Et sponsabo te mihi in sempiternum; et
2:21 The espouse you I in ever; and
sponsabo te mihi in iustitia et iudicio et in
espouse you I in justice and trial and in

misericordia et miserationibus. 2:22 Et sponsabo te
mercy and compassion. 2:22 The espouse you
mihi in fide, et cognosces Dominum. 2:23 Et erit:
I in faith, and you know? Lord. 2:23 The will be:
in illa die exaudiam, dicit Dominus, exaudiam caelos,
in that day answer says Lord, answer heavens
et illi exaudient terram; 2:24 et terra exaudiet
and they answer land; 2:24 and land answer
triticum et vinum et oleum, et haec exaudient
wheat and wine and oil, and this answer
Iezrahel. 2:25 Et seminabo eam mihi in terram et
Jezreel. 2:25 The plant it I in land and
miserebor eius, quae fuit ‘Absque misericordia’; 2:26
I pity his which was ‘without mercy; 2:26
et dicam ‘Non populo meo’: ‘Populus meus tu’; et
and I will say ‘I do not people I’ ‘people my You’; and
ipse dicet: ‘Deus meus es tu’. 3:1 Et dixit
he He will say: ‘God my you You’. 3: 1 The said
Dominus ad me: ‘ Adhuc vade, dilige mulierem
Lord to me: ‘ yet go love woman
dilectam amico et adulteram, sicut diligit Dominus
love friend and adulteress as He loves Lord
filios Israel, et ipsi respectant ad deos alienos et
children Israel and they look to gods other and
diligunt placentas uvarum’. 3:2 Et emi eam mihi
love cakes grapes’. 3: 2 The I bought it I
quindecim argenteis et choro hordei et dimidio
fifteen silver and dance barley and half
choro hordei. 3:3 Et dixi ad eam: ‘ Dies multos
dance barley. 3: 3 The I to it ‘ day many
exspectabis me; non fornicaberis et non eris viro,
wait me; not prostitute and not You will be man
neque ibo ego ad te’. 3:4 Quia dies multos sedebunt
or I go? I to you’. 3, 4 for day many sit
filiis Israel sine rege et sine principe et sine
children Israel without king and without prince and without
sacrificio et sine lapide et sine ephod et sine
sacrifice and without stone and without ephod and without
theraphim. 3:5 Et post haec revertentur filii Israel
the images. 3, 5 The after this return children Israel

et quaerent Dominum Deum suum et David regem
and seek Lord God his and David king
suum et pavebunt ad Dominum et ad bonum eius
his and They fear to Lord and to good his
in fine dierum. 4:1 ‘ Audite verbum Domini, filii
in end days. 4: 1 ‘ Listen word Lord, children
Israel, quia iudicium Domino cum habitatoribus
Israel because judgment Lord with inhabitants
terrae: non est enim veritas, et non est benignitas,
land; not is For truth and not is goodness
et non est scientia Dei in terra; 4:2 maledictum et
and not is knowledge God in land; 4: 2 cursing and
mendacium et homicidium et furtum et adulterium
lying and murder and theft and adultery
inundaverunt, et sanguis sanguinem tetigit. 4:3
The flood waters and blood blood touched. 4: 3
Propter hoc lugebit terra, et infirmabitur omnis, qui
Because of this mourn land, and invalidated all that
habitat in ea, cum bestia agri et volucre caeli, sed
home in it with beast field and birds heaven but
et pisces maris auferentur. 4:4 Verumtamen non sit
and fish sea away. 4: 4 However, not is
qui contendat nec qui arguat, sed tecum iudicium
that contends or that impeaches but with judgment
meum, sacerdos. 4:5 Et corruet plena die, et
my priest. 4, 5 The You stumble full day and
corruet etiam propheta tecum nocte; et perdam
fall also prophet with night; and I lose
matrem tuam. 4:6 Perit populus meus, eo quod non
mother Your. 4: 6 Gone people my it that not
habuerit scientiam. Quia tu scientiam reppulisti,
has knowledge. for you knowledge rejected,
repellam te, ne sacerdotio fungaris mihi; et quia
reject you do not priesthood office me; and because
oblitus es legis Dei tui, obliviscar filiorum tuorum
forgotten you law God your forget children your
et ego. 4:7 Secundum multitudinem eorum, sic
and I am. 4: 7 according to company their so
peccaverunt mihi; gloriam eorum in ignominiam
have me; glory their in shame

commutabo. 4:8 Peccatum populi mei comedunt et
will change. 4: 8 sin people my eat and
ad iniquitatem eorum sublevabunt animas eorum. 4:9
to violence their set lives them. 4: 9
Et erit sicut populus sic sacerdos; et visitabo super
The will be as people so priest; and visit over
eum vias eius et opera eius reddam ei. 4:10 Et
it ways his and works his pay to him. 4:10 The
comedent et non saturabuntur; fornicabuntur et non
eat and not be satisfied; prostitution and not
multiplicabuntur, quoniam Dominum reliquerunt in
increase for Lord left in
non custodiendo. 4:11 Fornicatio et vinum et
not observing. 4:11 Prostitution and wine and
ebrietas auferunt cor. 4:12 Populus meus in ligno
drunkenness cancel heart. 4:12 people my in tree
suo interrogat, et baculus eius annuntiat ei; spiritus
his he asks, and staff his announces him; spirit
enim fornicationum decepit eos, et fornicantur a
For Harlots beguiled them; and fornicate from
Deo suo. 4:13 Super capita montium sacrificant et
God his own. 4:13 over heads mountains They sacrifice and
super colles accendunt thymiana, subtus quercum et
over The hills candles perfume; under oak and
populum et terebinthum, quia bona est umbra eius;
people and oak because good is shadow thereof;
ideo fornicantur filiae vestrae, et sponsae vestrae
therefore fornicate daughters your and bride your
adulterae sunt. 4:14 Non visitabo super filias
adulteresses They are. 4:14 no visit over daughters
vestras, cum fuerint fornicatae, et super sponas
your with they fornication and over brides
vestras, cum adulteraverint, quoniam hi ipsi cum
your with adultery; for these they with
meretricibus secedunt et cum prostibulis delubrorum
prostitutes isolated and with prostitutes shrines
sacrificant, et populus non intellegens corruet. 4:15
sacrifice; and people not understanding fall. 4:15
Si fornicaris tu, Israel, non delinquat saltem Iuda;
If Wanton you Israel not offending at least Judah;

et nolite ingredi in Galgala et ne ascenderitis in
and do not enter in Gilgal and do not up in
Bethaven neque iuraveritis: 'Vivit Dominus'. 4:16
Bethel or swear: 'lives The Lord. ' 4:16
Quoniam sicut vacca lasciviens Israel contumax est;
For as cow horny Israel contumacious it is;
nunc pascet eos Dominus quasi agnum in latitudine?
now feed them Lord as lamb in width?
4:17 Particeps idolorum Ephraim, dimitte eum. 4:18
4:17 Mated idols Ephraim release him. 4:18
Transiit convivium eorum, fornicatione fornicati sunt,
He passed banquet their fornication whoring are
diligunt vehementer ignominiam impudicitiae. 4:19
love very shame lasciviousness. 4:19
Ligabit spiritus eos in alis suis, et confundentur a
bind spirit them in wings their and confounded from
sacrificiis suis. 5:1 Audite hoc, sacerdotes, et
sacrifices their own. 5: 1 Listen this, priests and
attendite, domus Israel; et domus regis, auscultate,
Listen, house Israel; and house king, listen
quia vobis iudicium est; quoniam laqueus facti estis
because you judgment it is; for snare they you
pro Maspha et rete expansum super Thabor. 5:2 Et
for Mizpah and net spread over Tabor. 5: 2 The
foveam Settim profundam fecerunt; ego autem
pit Settim deep they did; I Now
castigabo vos omnes. 5:3 Ego scio Ephraim, et
correct you everyone. 5: 3 I I know Ephraim and
Israel non est absconditus a me; quia nunc
Israel not is hidden from me; because now
fornicatus es, Ephraim, contaminatus est Israel. 5:4
prostitution; you Ephraim contaminated is Israel. 5: 4
Non dabunt opera sua, ut revertantur ad Deum
no they give works his as return to God
suum, quia spiritus fornicationis in medio eorum, et
his because spirit prostitution in the their and
Dominum non cognoverunt. 5:5 Et testatur arrogantia
Lord not known. 5: 5 The testifies arrogance
Israel in faciem suam, et Israel et Ephraim ruent
Israel in face his and Israel and Ephraim fall

in iniquitate sua: ruet etiam Iudas cum eis. 5:6 In
in violence his collapse also Judas with them. 5, 6 in
gregibus suis et in armentis suis videntur ad
flocks their and in herds their terrors to
quaerendum Dominum et non inveniunt; subtrahit se
The question Lord and not find; withdrawn he
ab eis. 5:7 In Dominum praevaricati sunt, quia
from them. 5: 7 in Lord transgressed are because
filios alienos genuerunt; nunc devorabit eos uno
children other children: now devour them one
mense cum partibus suis. 5:8 Clangite bucina in
month with parts their own. 5: 8 Sound trumpet; in
Gabaa, tuba in Rama, conclamate in Bethaven,
Gaba, trumpet in Rama, shout in On,
exterrete Benjamin. 5:9 Ephraim vastabitur in die
exterrete Benjamin. 5: 9 Ephraim wasted in day
correctionis; in tribus Israel annuntio rem
correction; in tribes Israel announce business
certam. 5:10 Facti sunt principes Iudae quasi
sure. 5:10 They have are leaders Judah as
transferentes terminos; super eos effundam quasi
transforming borders; over them pour as
aquam iram meam. 5:11 Oppressus est Ephraim,
water anger mine. 5:11 crushed is Ephraim
fractum est ius, quoniam voluit abire post sordem.
broken is right for He wanted go after The filth.
5:12 Et ego quasi sanies Ephraim, et quasi putredo
5:12 The I as pus Ephraim and as Decay
domui Iudae. 5:13 Et vidit Ephraim languorem
house Judah. 5:13 The saw Ephraim disease
suum, et Iuda ulcus suum; et abiit Ephraim ad
his and Judah ulcer his own; and He went Ephraim to
Assyriam et misit ad regem magnum; sed et ipse
Assyria and sent to king great; but and he
non poterit sanare vos nec solvere poterit vos ab
not can heal you or pay can you from
ulcere. 5:14 Quoniam ego quasi leaena Ephraim et
ulcer. 5:14 For I as lioness Ephraim and
quasi catulus leonis domui Iudae; ego, ego capiam
as young lion house Judah; I, I tested
et vadam, tollam, et non est qui eruat. 5:15
and I go I will take it, and not is that deliver. 5:15

Vadens revertar ad locum meum, donec poenas
go return to place my until penalties
solvant et quaerant faciem meam, in tribulatione sua
pay and seek face I in trouble his
me desiderent. 6:1 'Venite, et revertamur ad
I they desire. 6: 1 'Come on, and return to
Dominum, quia ipse laceravit et sanabit nos,
Lord, because he pieces and heal we
percussit et curabit nos. 6:2 Vivificabit nos post
shot and cure us. 6: 2 revive we after
duos dies, in die tertia suscitabit nos, et vivemus in
two day, in day third up we and live? in
conspectu eius. 6:3 Sciamus sequamurque, ut
before her. 6: 3 Let us know follow, as
cognoscamus Dominum. Quasi diluculum praeparatus
know Lord. like twilight prepared
est egressus eius, et veniet quasi imber nobis
is out his and will as rain us
temporaneus, quasi imber serotinus irrigans terram'.
temporary, as rain the latter watering the earth. '
6:4 Quid faciam tibi, Ephraim? Quid faciam tibi,
6: 4 What I do you Ephraim? What I do you
Iuda? Caritas vestra quasi nubes matutina et quasi
Judah? charity your as cloud morning and as
ros mane pertransiens. 6:5 Propter hoc dolavi per
dew morning away. 6: 5 Because of this I have cut by
prophetas, occidi eos in verbis oris mei, sed ius
prophets killed them in words mouth my but right
meum quasi lux egredietur; 6:6 quia caritatem volo
my as light Unleashed; 6: 6 because charity I want
et non sacrificium, et scientiam Dei plus quam
and not sacrifice and knowledge God more than
holocausta. 6:7 Ipsi autem in Adam transgressi sunt
burnt. 6, 7 they Now in Adam transgressed are
pactum; ibi praevaricati sunt in me. 6:8 Galaad
agreement; there transgressed are in Me. 6, 8 Gilead
civitas operantium iniquitatem maculata sanguine. 6:9
The city workers violence stained the blood. 6: 9
Et quasi insidiantes virum latrones caterva
The as wait man robbers Goes
sacerdotum; in via interficiunt pergentes Sichem, vere
priests; in road suicides Proceeding Shechem really

scelus operantur. 6:10 In domo Israel vidi
crime workers. 6:10 in house Israel I
horrendum: ibi fornicationes Ephraim, contaminatus
horrible there prostitution Ephraim contaminated
est Israel. 6:11 Sed et tibi, Iuda, parata est messis,
is Israel. 6:11 but and you Judah ready is The harvest
cum convertero sortem populi mei. 7:1 Cum sanare
with I turn Fate people mine. 7: 1 with heal
vellem Israel, revelata est iniquitas Ephraim et
I would like to Israel revealed is violence Ephraim and
malitia Samariae, quia operati sunt mendacium; et
malice Samaria, because operated are leasing; and
fur ingressus est, foris autem spoliatur turma
thief entry is outside Now robs company
latronum. 7:2 Et non dicunt in cordibus suis omnem
thieves. 7: 2 The not say in hearts their all
malitiam eorum me recordari. Nunc circumdederunt
malice their I recall. now surrounded
eos opera sua, coram facie mea facta sunt. 7:3 In
them works his before the my made They are. 7: 3 in
malitia sua laetificaverunt regem et in mendaciis suis
malice his regale king and in lies their
principes. 7:4 Omnes adulterantes; quasi clibanus
leaders. 7: 4 All handling; as smoking
succensus illi, pistor cessat excitare ignem a
heated they baker ceases motivate fire from
commixtione fermenti, donec fermentetur totum. 7:5
commingling dough until ferment whole. 7: 5
Die regis nostri infirmi facti sunt principes ardore
On s our weak they are leaders heat
vini, quod apprehendit protervos. 7:6 Quia
wine that apprehends pedants. 7: 6 for
applicuerunt quasi clibanum cor suum in insidiando;
applied as oven heart his in wait;
tota nocte dormivit ira eorum, mane ipsa ardet
all night slept anger their morning the burns
quasi ignis flammae. 7:7 Omnes calefacti sunt quasi
as fire flame. 7: 7 All hot are as
clibanus et devorant iudices suos. Omnes reges
smoking and devour judges ones. All kings
eorum ceciderunt; non est qui clamet in eis ad me.
their fell; not is that claims in them to Me.

7:8 Ephraim in populis ipse commiscebatur; Ephraim

7, 8 Ephraim in people he mixed Ephraim

factus est subcinericius panis, qui non reversatur.

he became is pancake bread, that not turned.

7:9 Comederunt alieni robur eius, et ipse

7, 9 ate strangers strength his and he

nescit; sed et cani effusi sunt in eo, et ipse

he does not know; but and gray Poured are in it and he

ignorat. 7:10 Et testatur superbia Israel in faciem

the unknown. 7:10 The testifies pride Israel in face

suam, nec reversi sunt ad Dominum Deum suum et

his or returned are to Lord God his and

non quaesierunt eum in omnibus his. 7:11 Et factus

not sought it in all them. 7:11 The he became

est Ephraim quasi columba insipiens non habens

is Ephraim as dove fool not a

sensum: Aegyptum invocabant, ad Assyrios abierunt.

meaning: Egypt call to Assyrians away.

7:12 Et cum profecti fuerint, expandam super eos

7:12 The with traveled they spread over them

rete meum; quasi volucrem caeli detraham eos,

net my; as birds air down them;

corripiam eos secundum auditionem coetus eorum.

Disciplining them according to report group them.

7:13 Vae eis, quoniam recesserunt a me!

7:13 Woe them, for withdrawn from Me!

Vastabuntur, quia praevaricati sunt in me. Et ego

wasted because transgressed are in Me. The I

redimam eos, cum ipsi locuti sint contra me

I will redeem them; with they have are against I

mendacia? 7:14 Et non clamaverunt ad me in corde

Lying? 7:14 The not cried to I in heart

suo, sed ululabant in cubilibus suis; super triticum

his but howled in beds his family; over wheat

et vinum se incidebant, contumaces sunt adversum

and wine he cut, contumacious are against

me. 7:15 Et ego erudivi eos et confortavi brachia

Me. 7:15 The I training them and strengthen forces

eorum, et in me cogitaverunt malitiam. 7:16

their and in I they thought malice. 7:16

Convertuntur ad eum, qui non prodest, facti sunt
They return to him, that not profits, they are
quasi arcus dolosus; cadent in gladio principes eorum
as bow deceitful; fall in sword leaders their
propter execrationem linguae suae: ista subsannatio
for desecration language his this scorn
eorum in terra Aegypti. 8:1 In gutture tuo sit tuba!
their in land Egypt. 8: 1 in throat your is trumpet!
Quasi aquila super domum Domini pro eo quod
like eagle over home of for it that
transgressi sunt foedus meum et legem meam
transgressed are treaty my and law I
praevaricati sunt. 8:2 Me invocant: 'Deus meus';
transgressed They are. 8: 2 me call: 'God My ';
cognovimus te, Israel. 8:3 Proiecit Israel bonum;
we know you Israel. 8: 3 Threw Israel good;
inimicus persequetur eum. 8:4 Ipsi constituerunt
The enemy chase him. 8: 4 they made
reges, et non ex me; principes constituerunt, et
kings, and not from me; leaders made, and
non cognovi: argentum suum et aurum suum
not I know! silver his and gold his
fecerunt sibi idola, ut interirent. 8:5 Proiectus est
they to idols as cut off. 8: 5 When cast is
vitulus tuus, Samaria; iratus est furor meus in eos.
The calf your Samaria; angry is The anger my in them.
Usquequo non poterunt emundari? 8:6 Quia ex
How long not be clean? 8: 6 for from
Israel et ipse est: artifex fecit illum, et non est
Israel and he is: artist he it and not is
Deus; quoniam in scintillas erit vitulus Samariae.
God; for in sparks will be The calf Samaria.
8:7 Quia ventum seminabunt et turbinem metent;
8: 7 for wind sow and whirlwind recap;
cum culmus non sit in eo, germen non faciet
with stalk not is in it Branch not will
farinam: quod et si fecerit, alieni comedent eam.
meal; that and if yield, strangers eat her.
8:8 Devoratus est Israel, nunc factus est in
8: 8 swallowed is Israel now he became is in
nationibus quasi vas immundum. 8:9 Quia ipsi
countries as vessel unclean. 8, 9 for they

ascenderunt ad Assyriam, onager est solitarius sibi;
up to Assyria wild- is solitary to himself;
Ephraim autem munera dederunt amatoribus. 8:10
Ephraim Now gifts they lovers. 8:10
Sed et cum mercede conduxerint nationes, nunc
but and with hire hired nations, now
compellam eos, et trement paulisper sub onere regis
I gather them; and sorrow for a while under load s
principum. 8:11 Cum multiplicaret Ephraim altaria
leaders. 8:11 with continued Ephraim altars
pro peccato, factae sunt ei arae in peccatum. 8:12
for sin made are it gleamed in sin. 8:12
Scribebam ei multiplices leges meas; velut alienae
I have written it multiple laws mine; as foreign
computatae sunt. 8:13 Hostias amant, immolant
calculated They are. 8:13 Victims love, immolate
carnes et comedunt; sed Dominus non suscipiet eas.
meat and they eat; but Lord not support them.
Nunc recordabitur iniquitatis eorum et visitabit
now remember of violence their and visit
peccata eorum: ipsi in Aegyptum convertentur. 8:14
sins their they in Egypt return. 8:14
Et oblitus est Israel factoris sui et aedificavit
The forgotten is Israel Maker s and built
delubra; et Iudas multiplicavit urbes munitas. Et
temples; and Judas more cities strong. The
mittam ignem in civitates eius, et devorabit aedes
I fire in cities his and devour buildings
illius. 9:1 Noli laetari, Israel; noli exultare sicut
of that. 9: 1 Do not rejoice, Israel; do not rejoice as
populi, quia fornicatus es a Deo tuo, dilexisti
people because prostitution; you from God your You love
mercedem super omnes areas tritici. 9:2 Area et
wages over all areas of wheat. 9: 2 area and
torcular non pascet eos, et vinum mentietur eis. 9:3
press not feed them; and wine The labor them. 9: 3
Non manebunt in terra Domini: revertetur Ephraim
no will remain in land Lord: return Ephraim
in Aegyptum, et in Assyria pollutum comedent. 9:4
in Egypt and in Assyria unclean eat. 9: 4

Non libabunt Domino vinum, et non placebunt ei
no offer Lord wine, and not please it
sacrificia eorum; quasi panis lugentium erunt eis:
sacrifices them; as bread mourners will be them:
omnes, qui comedent eum, contaminabuntur, quia
all that eat him, polluted because
panis eorum erit tantummodo pro vita ipsorum; non
bread their will be only for life theirs; not
intrabit in domum Domini. 9:5 Quid facietis in die
enter in home Lord. 9: 5 What do in day
sollemni, in die festivitatis Domini? 9:6 Ecce enim
feast in day festivity Lord? 9: 6 Look For
profecti sunt a vastitate; Aegyptus congregabit eos,
traveled are from the waste; Egypt gather them;
Memphis sepeliet eos: desiderabile argentum eorum
Memphis bury them: desirable silver their
urtica hereditabit, spina in tabernaculis eorum. 9:7
nettle inherit spine in tents them. 9: 7
Venerunt dies visitationis, venerunt dies retributionis:
They came day visitation, they day retribution;
sciat Israel! 'Stultus — clamet — est propheta;
know Israel! 'stupid - claims - is The Prophet;
insanus vir spiritalis'. Secundum multitudinem
crazy man spirituality. ' according to company
iniquitatis tuae multae sunt inimicitiae tuae. 9:8
of violence your many are enmities Your. 9: 8
Speculatur Ephraim, populus Dei mei, prophetam;
The watchman Ephraim people God my prophet;
laqueus aucupis super omnes vias eius, inimicitiae in
snare fowler over all ways his enmities in
ipsa domo Dei eius. 9:9 Profunde peccaverunt sicut
the house God her. 9: 9 deeply have as
in diebus Gabaa; recordabitur iniquitatis eorum et
in days the hill; remember of violence their and
visitabit peccata eorum. 9:10 Quasi uvas in deserto
visit sins them. 9:10 like grapes in desert
inveni Israel, quasi prima poma ficulneae in initio
I found Israel as first apples the fig tree in beginning
eius vidi patres vestros; ipsi autem intraverunt ad
his I fathers you; they Now entered to

Baalphegor et se consecraverunt Confusioni et facti
Peor and he dedicated confusion and they
sunt abominabiles sicut id, quod dilexerunt. 9:11
are It is an abomination as ie, that they loved. 9:11
Ephraim quasi avis avolabit gloria eorum, a partu
Ephraim as bird fly glory their from birth
et ab utero et a conceptu. 9:12 Quod si et
and from child and from concept. 9:12 The if and
enutrierint filios suos, absque liberis eos faciam,
bring up children his without children them I do,
absque hominibus; sed et vae eis, cum recessero ab
without men; but and Woe them, with back from
eis! 9:13 Ephraim, ut vidi, in venationem posuit sibi
them! 9:13 Ephraim as I, in game set to
filios suos, et Ephraim educit ad interfectorem
children his and Ephraim leadeth to killer
filios suos. 9:14 'Da eis, Domine! Quid dabis eis?
children ones. 9:14 'Give them, O! What give them?
Da eis vulvam sine liberis et ubera arentia!'. 9:15
Give them matrix without children and breasts dry. ' 9:15
Omnes nequitiae eorum in Galgala, profecto ibi
All wickedness their in Gilgal certainly there
exosos habui eos. Propter malitiam operum eorum de
hatred I them. Because of malice works their of
domo mea eiciam eos. Non addam ut diligam eos;
house my drive them. no more as love them;
omnes principes eorum rebelles. 9:16 Percussus est
all leaders their Rebels. 9:16 smitten is
Ephraim, radix eorum exsiccata est, fructum
Ephraim root their dried is fruit
nequaquam facient; quod si et genuerint, interficiam
no they do; that if and issue, cut
amantissima uteri eorum'. 9:17 Abiciet eos Deus
the darlings uterus them. ' 9:17 cast them God
meus, quia non audierunt eum; et erunt vagi in
my because not listen him; and will be roaming in
nationibus. 10:1 Vitis frondosa Israel, fructum
countries. 10: 1 vine green Israel fruit
producens sibi; secundum multitudinem fructus sui
producing to himself; according to company fruit s

multiplicavit altaria, iuxta ubertatem terrae suae
more altars, according to fertility earth his
decoravit simulacra. 10:2 Divisum est cor eorum,
deck images. 10: 2 divided is heart their
nunc poenas solvent; ipse confringet aras eorum,
now penalties pay; he break high their
depopulabitur simulacra eorum. 10:3 Profecto nunc
ravage images them. 10: 3 Indeed now
dicent: ‘ Non est rex nobis; non enim timemus
say: ‘ no is king us; not For fear
Dominum, et rex quid faciet nobis?’. 10:4 Loqui
Lord, and king what will with us. ‘ 10: 4 talk
verba, iurare in vanum, ferire foedus; et germinabit
words, swear in vain, hit covenant; and blossom
quasi venenum ius super sulcos agri. 10:5 De vitulo
as poison right over furrows field. 10: 5 The calf
Bethaven tremant habitatores Samariae; quia luget
Bethel sorrow inhabitants Samaria; because bemoans
super eum populus eius; dum sacerdotes eius super
over it people thereof; while priests his over
eum exsultant in gloria eius; vere migrabit ab eo.
it exult in glory thereof; really migrate from the fact.
10:6 Siquidem et ipse in Assyriam delatus est,
10: 6 For and he in Assyria carried is
munus regi magno; confusio Ephraim capiet, et
function king great; shame Ephraim It will and
confundetur Israel in consilio suo. 10:7 Perit
shame Israel in design his own. 10: 7 Gone
Samaria, rex eius quasi festuca super faciem aquae.
Samaria king his as mote over face water.
10:8 Et disperdentur excelsa impietatis, peccatum
10: 8 The cut off high lawlessness, sin
Israel; spina et tribulus ascendet super aras eorum,
Israel; spine and thistle up over high their
et dicent montibus: ‘ Operite nos! ‘ et collibus: ‘
and say the mountains; ‘ Cover us! ‘ and the hills; ‘
Cadite super nos!’. 10:9 Ex diebus Gabaa peccavit
Fall over us'. 10: 9 from days hill sinned
Israel; ibi perstiterunt. Non comprehendet eos in
Israel; there persisted. no take them in

Gabaa proelium super filios iniquitatis? 10:10 ‘
hill fight over children of violence? 10:10 ‘
Iuxta desiderium meum corripiam eos;
according to The desire my Disciplining them;
congregabuntur super eos populi, cum corripientur
together over them people with chastised
propter duas iniquitates suas. 10:11 Ephraim vitula
for two iniquities their own. 10:11 Ephraim heifer
docta, diligens trituram. Et ego transivi super
trained, A careful thresh. The I I passed over
pulchritudinem colli eius; iunxi Ephraim aratro,
beauty neck thereof; identified Ephraim plow,
arabit Iudas, sarriet sibi Iacob. 10:12 Seminate vobis
plow Judas harrow to Jacob. 10:12 Sow you
in iustitia, metite secundum caritatem; innovate vobis
in justice reap according to charity; renewal you
novale. Tempus est requirendi Dominum, donec
fallow ground. time is requirements Lord, until
veniat, ut pluatur vobis iustitia. 10:13 Arastis
come, as rain you justice. 10:13 You have plowed
impietatem, iniquitatem messuistis, comedistis frugem
ungodliness violence reaped eat fruit
mendacii, quia confisus es in curribus tuis, in
lies, because relying you in carriages your in
multitudine fortium tuorum. 10:14 Consurget tumultus
numbers the strong Your. 10:14 rise uproar
in populo tuo, et omnes munitiones tuae vastabuntur,
in people your and all strongholds your wasted
sicut vastavit Salman Betharbeel in die proelii, matre
as campaign Salman Beth in day battlefield, mother
super filios allisa. 10:15 Sic faciet vobis Bethel
over children dashed. 10:15 so will you Bethel
propter maximam nequitiam vestram. Mane interibit
for maximum naughtiness your own. Stay off
rex Israel. 11:1 Cum puer esset Israel, dilexi eum et
king Israel. 11: 1 with boy was Israel I loved it and
ex Aegypto vocavi filium meum. 11:2 Quanto magis
from Egypt I called son My. 11: 2 more more
vocabam eos, tanto recesserunt a facie mea; ipsi
I used them; more withdrawn from the my; they

Baalim immolabant et simulacris sacrificabant. 11:3
Baal offered and images sacrificed. 11: 3
Et ego dirigebam gressus Ephraim, portabam eos in
The I direct The steps Ephraim taking them in
brachiis meis, et nescierunt quod curarem eos. 11:4
arms I and not known that treatment them. 11: 4
In funiculis humanitatis trahebam eos, in vinculis
in cords humanity I dragged them; in bonds
caritatis; et fui eis, quasi qui elevant infan-tem ad
charity; and I them, as that elevate baby to
maxillas suas, et declinavi ad eum, ut vesceretur.
jaws their and declined to him, as feed.
11:5 Revertetur in terram Aegypti, et Assur ipse rex
11: 5 return in land Egypt, and Assyrian he king
eius, quoniam noluerunt converti. 11:6 Saeviet gladius
his for would not converted. 11: 6 rage sword
in civitatibus eius et consumet garrulos eius et
in cities his and up garrulous his and
comedet eos propter consilia eorum. 11:7 Populus
eat them for plans them. 11: 7 people
meus pendet ad praevaricandum contra me; vocant
my hang to backsliding against me; call
eum ad altum, sed simul non erigunt eum. 11:8
it to high but together not raise him. 11: 8
Quomodo dabo te, Ephraim, tradam te, Israel?
How I you Ephraim I will you Israel?
Quomodo dabo te sicut Adama, ponam te ut
How I you as Adama? I will you as
Seboim? Convertitur in me cor meum, simul
I? reversible in I heart my together
exardescit miseratio mea. 11:9 Non faciam furorem
flares The pity I have. 11: 9 no I do anger
irae meae, non convertar, ut disperdam Ephraim,
anger my not return; as I Ephraim
quoniam Deus ego et non homo, in medio tui
for God I and not man, in the your
Sanctus et non veniam in terrore. 11:10 Post
St. and not pardon in terror. 11:10 Post
Dominum ambulabunt; quasi leo rugiet, quia ipse
Lord walk; as lion roared; because he
rugiet, et in tremore accurrent filii ab occidente.
roared; and in trembling running children from west.

11:11 Et avolabunt quasi avis ex Aegypto et quasi
11:11 The fly as bird from Egypt and as
columba de terra Assyriae; et collocabo eos in
dove of land Assyria; and place them in
domibus suis, dicit Dominus. 12:1 Circumdedit me in
homes their says Lord. 12: 1 compass I in
fraude Ephraim, et in dolo domus Israel; C Iudas
fraud Ephraim and in deceit house Israel; 100 Judas
autem, dum adhuc vagatur, est cum Deo et cum
however, while yet groups is with God and with
Sancto fidelis ‘ C. 12:2 Ephraim pascit ventum et
Holy faithful ‘ C. 12: 2 Ephraim feeds wind and
sequitur aestum; tota die mendacium et violentiam
follows heat; all day lying and violence
multiplicat et foedus cum Assyriis init et oleum
increases and treaty with Assyrians Disposal and oil
in Aegyptum fert. 12:3 Iudicium ergo Domini cum
in Egypt Bears. 12: 3 The trial So of with
Iuda, et visitatio super Iacob; iuxta vias eius et
Judah and visitation over Jacob; according to ways his and
iuxta opera eius reddet ei. 12:4 In utero
according to works his shall pay to him. 12: 4 in child
supplantavit fratrem suum et in robore suo luctatus
supplanted brother his and in strength his wrestled
est cum Deo. 12:5 Et luctatus est cum angelo et
is with God. 12: 5 The wrestled is with angel and
praevaluit; flevit et deprecatus est eum. In Bethel
prevailed; He wept and prayed is him. in Bethel
invenit eum et ibi locutus est nobiscum 12:6
found it and there said is with 12: 6
Dominus, Deus exercituum: Dominus memoriale eius.
Lord, God hosts: Lord memorial her.
12:7 ‘ Et tu ad Deum tuum converteris; caritatem
12: 7 ‘ The you to God your return; charity
et iudicium custodi et spera in Deo tuo semper’.
and judgment keep and trust in God your always. ‘
12:8 Chanaan, in manu eius statera dolosa, fraudem
12: 8 Canaan in hand his balance deceit fraud
diligit. 12:9 Et dixit Ephraim: ‘ Verumtamen dives
loves. 12: 9 The said Ephraim: ‘ However, rich

effectus sum, inveni opes mihi, omnes labores mei
effects I I found resources I all labor my

non invenient mihi iniquitatem, quam peccavi’.
not find I violence, than I have sinned. ‘

12:10 ‘ Ego autem Dominus, Deus tuus ex terra
12:10 ‘ I Now Lord, God your from land

Aegypti; adhuc sedere te faciam in tabernaculis,
Egypt; yet set you I do in tents,

sicut in diebus conventus. 12:11 Et loquar ad
as in days meeting. 12:11 The I will speak to

prophetas et ego visionem multiplicabo et in manu
prophets and I vision multiply and in hand

prophetarum proponam similitudines’. 12:12 Si Galaad
prophets set images. 12:12 If Gilead

iniquitas fuerat, prorsus inanes facti sunt; in Galgala
violence was exactly empty they they are: in Gilgal

bobus immolantes, etiam altaria eorum erunt quasi
herd sacrifice also altars their will be as

acervi super sulcos agri. 12:13 Fugit Iacob in
heaps over furrows field. 12:13 Fleeing Jacob in

regionem Aram; et servivit Israel pro uxore et pro
region Ram; and He served Israel for wife and for

uxore custos fuit. 12:14 Per prophetam autem eduxit
wife guardian It was. 12:14 by prophet Now brought

Dominus Israel de Aegypto, et per prophetam
Lord Israel of Egypt and by prophet

custoditus est. 12:15 Ad iracundiam provocavit
guard It is. 12:15 the anger challenge

Ephraim amarissime, sed sanguinem eius super eum
Ephraim bitterly, but blood his over it

relinquet et opprobrium eius retribuet ei Dominus
leave and reproach his repay it Lord

suus. 13:1 Loquente Ephraim, horror factus est;
’s. 13: 1 While Ephraim horror he became it is;

dux erat in Israel. Et deliquit in Baal et mortuus
leader was in Israel. The delinquent in Baal and dead

est. 13:2 Et nunc addunt ad peccandum faciuntque
It is. 13: 2 The now add to sin they have

sibi conflatile de argento suo, secundum intellegentiam
to metal of silver his according to understanding

suam simulacra; factura artificum totum est. ‘ **His**
his images; workmanship artists all It is. ‘ these
— ipsi dicunt — immolate!’. **Homines vitulos**
- they say - Sacrifice. ‘ men calves
osculantur. **13:3 Idcirco erunt quasi nubes matutina**
kiss. 13: 3 Therefore will be as cloud morning
et sicut ros matutinus praeteriens, sicut palea
and as dew early passing, as chaff
turbine rapta ex area et sicut fumus de fumario.
storm raped from area and as smoke of the chimney.
13:4 ‘ Ego autem Dominus, Deus tuus ex terra
13: 4 ‘ I Now Lord, God your from land
Aegypti; et Deum absque me nescies, et salvator
Egypt; and God without I you know, and Saviour
non est praeter me. **13:5 Ego pavi te in deserto,**
not is In addition to Me. 13: 5 I Bands you in wilderness
in terra ardenti solitudinis. **13:6 Iuxta pascua sua**
in land burning wilderness. 13: 6 according to pasture his
saturati sunt et saturati elevaverunt cor suum,
filled are and filled furthered heart his
propterea obliti sunt mei. **13:7 Et ego ero eis quasi**
therefore forgot are mine. 13: 7 The I I them as
leaena, sicut pardus iuxta viam insidiabor. **13:8**
lioness as leopard according to way Assyrians. 13: 8
Occurram eis quasi ursa, raptis catulis, et
meet them as bear, robbed cubs, and
dirumpam claustum cordis eorum: et consumam eos
bands cloister heart their and consume them
ibi quasi leo; bestia agri scindet eos. **13:9 Perdo te,**
there as lion; beast field rent them. 13: 9 I lose you
Israel; quis est auxiliator tuus? **13:10 Ubinam est rex**
Israel; who is help you? 13:10 Where is king
tuus, ut salvet te in omnibus urbibus tuis, et
your as save you in all cities your and
iudices tui, de quibus dixisti: ‘Da mihi regem et
judges your of which You said: ‘Give I king and
principes’? **13:11 Do tibi regem in furore meo et**
leaders’? 13:11 Do you king in anger I and
aufero in indignatione mea. **13:12 Colligata est**
remove in indignation I have. 13:12 bound is
iniquitas Ephraim, absconditum peccatum eius. **13:13**
violence Ephraim hidden sin her. 13:13

Dolores parturientis venient ei; erit filius non
Dolores labor come him; will be son not
sapiens: suo enim tempore non stabit in ore vulvae.
wise: his For time not stand in mouth vulva.
13:14 De manu inferni liberabo eos, de morte
13:14 The hand hell free them; of death
redimam eos? Ubi pestilentiae tuae, o mors? Ubi
I will redeem them? Where epidemics your o death? Where
pestis tua, inferne? Consolatio abscondita est ab
pest your below? consolation hidden is from
oculis meis'. 13:15 Dum ipse inter fratres fructificat,
eyes mine. ' 13:15 while he between brothers fruit
veniet ventus urens, ventus Domini de deserto
will wind The east wind of of desert
ascendens, et siccabit venas eius et desolabit fontem
up and dry veins his and dry up source
eius. Ipse diripiet thesaurum, omne vas desiderabile.
her. He rifle treasure, all vessel desirable.
14:1 Poenas solvet Samaria, quoniam rebellavit contra
14: 1 Bravely pay Samaria for rebelled against
Deum suum: in gladio peribunt, parvuli eorum
God his in sword perish, children their
elidentur, et praegnantescunt discinduntur. 14:2
will be eliminated, and pregnant women rent. 14: 2
Convertere, Israel, ad Dominum Deum tuum,
Return Israel to Lord God your
quoniam corruisti in iniquitate tua. 14:3 Tollite
for stumbled in violence Your. 14: 3 Take
vobiscum verba et convertimini ad Dominum; dicite
with words and return to Lord; tell
ei: ' Omnem aufer iniquitatem et accipe bonum, et
to: ' all Remove violence and take good and
reddemus fructum labiorum nostrorum. 14:4 Assyria
we will pay fruit lips our. 14: 4 Assyria
non salvabit nos; super equum non ascendemus nec
not save us; over horse not ride or
vocabimus ultra: 'Deos nostros!' opera manuum
call more: 'gods ours! ' works hands
nostrarum, quia in te misericordiam consequetur
our because in you mercy obtain
pupillus'. 14:5 ' Sanabo praevaricationem eorum,
orphan '. 14: 5 ' I will heal breaking their

diligam eos spontanee, quia aversus est furor meus
love them freely, because back is The anger my
ab eis. 14:6 Ero quasi ros pro Israel; germinabit
from them. 14: 6 I will be as dew for Israel; blossom
quasi lilium et mittet radices suas ut Libanus. 14:7
as lily and shoot roots their as Lebanon. 14: 7
Expandentur rami eius; et erit quasi oliva gloria
spread branches thereof; and will be as olive glory
eius, et odor eius ut Libani. 14:8 Convertentur
his and The smell his as Lebanon. 14: 8 return
sedentes in umbra mea, colent triticum et
sitting in shadow my worship wheat and
germinabunt quasi vinea; memoriale eius sicut vinum
spring as vine; memorial his as wine
Libani. 14:9 Ephraim, quid ei ultra idola? Ego
Lebanon. 14: 9 Ephraim what it more images? I
exaudio et respicio in eum. Ego ut abies virens: ex
I overhear and I look back in him. I as fir green: from
me fructus tuus invenitur'. 14:10 Qui sapiens est,
I fruit your is found. ' 14:10 He wise is
intellegat ista; intellegens sciat haec! Quia rectae viae
understand this; understanding know This! for line way
Domini, et iusti ambulabunt in eis; praevaricatores
Lord, and just walk in them; transgressors
vero corruent in eis.
But fall in them.

1:1 Verbum Domini, quod factum est ad Joel filium
1: 1 word Lord, that it is to Joel son
Phatuel. 1:2 Audite hoc, senes, et auribus percipite,
Pethuel. 1, 2 Listen this, the elderly, and ears ear;
omnes habitatores terrae, si factum est istud in
all inhabitants earth if it is this in
diebus vestris aut in diebus patrum vestrorum. 1:3
days your or in days fathers your. 1: 3
Super hoc filiis vestris narrate, et filii vestri
over this children your talk and children you
filiis suis, et filii eorum generationi alterae. 1:4
children their and children their generation other. 1: 4
Residuum erucæ comedit locusta, et residuum
residue rocket ate lobster, and residue
locustæ comedit bruchus, et residuum bruchi
locusts ate caterpillars and residue cankerworm
comedit gryllus. 1:5 Exergiscimini, ebrii, et flete, et
ate caterpillar. 1: 5 Awake drunk and weep; and
ululate, omnes, qui bibitis vinum, propter mustum,
Wail all that drink wine, for vintage
quoniam periit ab ore vestro. 1:6 Gens enim
for lost from mouth your. 1: 6 Clan For
ascendit super terram meam fortis et innumerabilis;
up over land I strong and innumerable;
dentes eius ut dentes leonis, et molares leaenæ sunt
The teeth his as The teeth lion and molars lioness are
ei. 1:7 Posuit vineam meam in desertum et ficum
to him. 1: 7 He set vineyard I in desert and barked
meam in lignum confractum; nudans spoliavit eam
I in wood broken; He has stripped it
et proiecit, albi facti sunt rami eius. 1:8 Plange,
and rejected, white they are branches her. 1: 8 Lament
quasi virgo accincta sacco super virum pubertatis
as virgin girded sack over man youth
suae. 1:9 Periit oblatio et libatio de domo Domini;
His. 1: 9 Cut off offering and libation of house Lord;
luxerunt sacerdotes ministri Domini. 1:10 Depopulata
mourned priests The ministers Lord. 1:10 Spoiled
est regio; luxit humus, quoniam devastatum est
is region; mourned soil, for devastated is
triticum, defecit mustum, elanguit oleum. 1:11
wheat, failed vintage languishes oil. 1:11

Confundemini, agricolae, ululate, vinitores, super
ashamed, farmers; Wail dressers over
frumento et hordeo, quia periit messis agri. 1:12
corn and barley; because lost harvest field. 1:12
Vinea exaruit, et ficus elanguit, malogranatum et
The vineyard dried, and fig languishes, pomegranate and
palma et malum et omnia ligna agri aruerunt,
palm and evil and all timber field dried,
quia evanuit gaudium a filiis hominum. 1:13
because disappeared joy from children men. 1:13
Accingite vos et plangite, sacerdotes; ululate,
gird you and lament priests; Wail
ministri altaris. Ingredimini, cubate in sacco,
The ministers altar. Go spend in sack
ministri Dei mei, quoniam interiit de domo Dei
The ministers God my for off of house God
vestri oblatio et libatio. 1:14 Sanctificate ieiunium,
you offering and libation. 1:14 Prepare fast
vocate coetum, congregare senes, omnes habitatores
call group gather the elderly, all inhabitants
terrae in domum Dei vestri, et clamate ad
earth in home God your and cry to
Dominum: 1:15 ‘ Heu diei! Quia prope est dies
Lord: 1:15 ‘ Ah! day! for close is day
Domini, et quasi vastitas a potente veniet. 1:16
Lord, and as devastation from powerful come. 1:16
Numquid non coram oculis vestris alimenta perierunt,
Do not before eyes your food perished,
de domo Dei nostri laetitia et exsultatio?’. 1:17
of house God our joy and exultation. ‘ 1:17
Computruerunt semina subtus glebas suas, demolita
rotted seeds under harrow their Sanctuary
sunt horrea, dissipatae sunt apothecae, eo quod
are barns, breached are storehouses it that
exaruit triticum. 1:18 Quid ingemuit animal,
dried corn. 1:18 What He sighed animal,
perterrita sunt armenta boum, quia non est pascua
Perplexed are herds oxen, because not is pasture
eis? Sed et greges pecorum disperierunt. 1:19 Ad te,
them? but and flocks cattle perished. 1:19 the you

Domine, clamo, quia ignis comedit pascua deserti,
Sir, I yell because fire ate pasture wilderness
et flamma succendit omnia ligna agri. 1:20 Sed et
and flame burned all timber field. 1:20 but and
bestiae agri suspirant ad te, quoniam exsiccati sunt
beasts field sigh to you for dried are
fontes aquarum, et ignis devoravit pascua deserti.
sources water and fire devoured pasture wilderness.
2:1 Canite tuba in Sion, ululate in monte sancto
2: 1 Blow trumpet in Zion howl in mount St.
meo; conturbentur omnes habitatores terrae, quia
I; tremble all inhabitants earth because
venit dies Domini, quia prope est. 2:2 Dies
he came day Lord, because close It is. 2: 2 day
tenebrarum et caliginis, dies nubis et turbinis; quasi
darkness and dark, day cloudy and mist; as
aurora expansa super montes populus multus et
morning expands over mountains people a lot and
fortis: similis ei non fuit a principio, et post eum
strong; like it not was from beginning and after it
non erit usque in annos generationis et generationis.
not will be up in years generation and generation.
2:3 Ante faciem eius ignis vorat, et post eum
2, 3 before face his fire is consumed, and after it
exurit flamma. Quasi hortus Eden terra coram eo,
burns flame. like garden Eden land before it
et post eum solitudo deserti; neque est quod effugiat
and after it solitude waste; or is that escape
eum. 2:4 Quasi aspectus equorum aspectus eorum, et
him. 2: 4 like appearance horses appearance their and
quasi equites sic current. 2:5 Sicut sonitus
as horse so current. 2: 5 As noise
quadrigarum super capita montium exsiliunt, sicut
chariots over heads mountains leap Forward, as
sonitus flammae ignis devorantis stipulam, velut
noise flame fire devouring stubble as
populus fortis praeparatus ad proelium. 2:6 A facie
people strong prepared to battle. 2, 6 A the
eius cruciabuntur populi, omnes vultus candentes. 2:7
his tormented people all face blackness. 2: 7
Sicut fortes currunt, quasi viri bellatores ascendunt
As strong run as men war climb

murum; unusquisque in viis suis graditur, et non
the wall; each in ways their Walk and not
declinant a semitis suis. 2:8 Unusquisque fratrem
decline from paths their own. 2: 8 Each brother
suum non coarctat, singuli in calle suo ambulant,
his not limit each in footpath his walk,
per media tela prorumpunt sine intermissione. 2:9
by media weapons The soldiers without intermission. 2: 9
Urbem ingrediuntur, in murum discurrunt, domos
city enter in wall run homes
conscendunt, per fenestras intrant quasi fur. 2:10 A
board, by windows enter as thief. 2:10 A
facie eius contremuit terra, moti sunt caeli, sol et
the his quaked land, moved are heaven sun and
luna obtenebrati sunt, et stellae retraxerunt
moon dark are and stars withdrawn
splendorem suum. 2:11 Et Dominus dedit vocem
brightness his own. 2:11 The Lord given voice
suam ante faciem exercitus sui, quia multa sunt
his before face army s because many are
nimis castra eius, quia fortia et facientia verbum
too camp his because strong and execute word
eius; magnus enim dies Domini et terribilis valde,
thereof; great For day of and awesome very
et quis sustinebit eum? 2:12 ‘ Nunc ergo, dicit
and who stand? him? 2:12 ‘ now therefore, says
Dominus, convertimini ad me in toto corde vestro, in
Lord, return to I in all heart your in
ieiunio et in fletu et in planctu; 2:13 et scindite
fast and in weeping and in wailing; 2:13 and Tear
corda vestra et non vestimenta vestra, et
hearts your and not clothes your and
convertimini ad Dominum Deum vestrum, quia
return to Lord God you because
benignus et misericors est, patiens et multae
kind and merciful is The patient and many
misericae et placabilis super malitia’. 2:14 Quis
mercy and favorable over malice. ‘ 2:14 Who
scit, si convertatur et ignoscat et relinquat post
He knows, if Change and pardon and leave after

se benedictionem, oblationem et libationem Domino
he thanks, offering and offering Lord
Deo vestro? 2:15 Canite tuba in Sion, sanctificate
God you? 2:15 Blow trumpet in Zion Prepare
ieiunium, vocate coetum; congregare populum,
fast call the group; gather people
sanctificate conventum, coadunate senes, 2:16
Prepare Community assemble the elderly, 2:16
congregate parvulos et sugentes ubera, egrediatur
gather children and suck breasts go out
sponsus de cubili suo, et sponsa de thalamo suo.
groom of bed his and bride of chamber his own.
2:17 Inter vestibulum et altare plorent sacerdotes
2:17 among the Processing and altar bawl priests
ministri Domini et dicant: ‘Parce, Domine, populo
The ministers of and say: ‘Spare Sir, people
tuo et ne des hereditatem tuam in opprobrium, ut
your and do not give heritage your in reproach, as
dominentur eis nationes’. Quare dicent in populis: ‘
dominance them the nations. ‘ Why say in people; ‘
Ubi est Deus eorum ‘? 2:18 Zelatus est Dominus
Where is God their ‘? 2:18 jealous is Lord
terram suam et pepercit populo suo. 2:19 Et
land his and spared people his own. 2:19 The
respondit Dominus et dixit populo suo: ‘ Ecce ego
answered Lord and said people his ‘ Look I
mittam vobis frumentum et vinum et oleum, et
I you grain and wine and oil, and
replebimini eis; et non dabo vos ultra opprobrium
satisfied them; and not I you more reproach
in gentibus. 2:20 Et eum, qui ab aquilone est,
in nations. 2:20 The him, that from north is
procul faciam a vobis et expellam eum in terram
at I do from you and drive it in land
inviam et desertam: facies eius contra mare
dry and waste; face his against sea
orientale, et extremum eius ad mare occidentale; et
east, and tip his to sea west; and
ascendet foetor eius, et ascendet putredo eius, quia
up stench his and up Decay his because

magna operatus est. 2:21 Noli timere, terra; exsulta
great He worked It is. 2:21 Do not fear land; rejoice
et laetare, quoniam magna Dominus operatus est.
and rejoice! for great Lord He worked It is.
2:22 Nolite timere, animalia regionis, quia
2:22 Do not fear animals region because
germinaverunt pascua deserti, quia lignum attulit
spring pasture wilderness because wood brought
fructum suum, ficus et vinea dederunt divitias
fruit his fig and The vineyard they wealth
suas. 2:23 Et, filii Sion, exsultate et laetamini in
their own. 2:23 and, children Zion rejoice and rejoice in
Domino Deo vestro, quia dedit vobis pluviam
Lord God your because given you rain
iustitiae et descendere fecit ad vos imbrem
justice and down he to you rain
matutinum et serotinum sicut prius. 2:24 Et
morning and the latter as before. 2:24 The
implebuntur areae frumento, et redundabunt
full floors corn, and overflow
torcularia vino et oleo; 2:25 et reddam vobis annos,
presses wine and oil; 2:25 and pay you years
quos comedit locusta, bruchus et gryllus et eruca,
which ate lobster, caterpillars and caterpillar and rocket,
exercitus meus magnus, quem misi in vos. 2:26 Et
army my great which I in You. 2:26 The
comedetis vescentes et saturabimini et laudabitis
eat plenty and filled and praise
nomen Domini Dei vestri, qui mirabilia fecit
name of God your that wonders he
vobiscum; et non confundetur populus meus in
with you; and not shame people my in
sempiternum. 2:27 Et scietis quia in medio Israel
ever. 2:27 The know because in the Israel
ego sum, et ego Dominus Deus vester, et non est
I I and I Lord God your and not is
amplius; et non confundetur populus meus in
any more; and not shame people my in
aeternum'. 3:1 Et erit post haec: effundam spiritum
ever. ' 3: 1 The will be after this is: pour spirit

meum super omnem carnem, et prophetabunt filii
my over all flesh and prophesy children
vestri et filiae vestrae, senes vestri somnia
you and daughters your the elderly you dreams
somniabunt, et iuvenes vestri visiones videbunt; 3:2
dreams; and young people you visions see; 3: 2
sed et super servos meos et ancillas in diebus illis
but and over officials my and handmaidens in days they
effundam spiritum meum. 3:3 Et dabo prodigia in
pour spirit My. 3: 3 The I wonders in
caelo et in terra, sanguinem et ignem et columnas
heaven and in land, blood and fire and columns
fumi; 3:4 sol convertetur in tenebras, et luna in
smoke; 3, 4 sun return in darkness, and moon in
sanguinem, antequam veniat dies Domini magnus et
blood before come day of great and
horribilis. 3:5 Et erit: omnis, qui invocaverit nomen
horrible. 3, 5 The will be: all that call name
Domini, salvus erit, quia in monte Sion et in
Lord, saved It will be because in mount Zion and in
Ierusalem erit salvatio, sicut dixit Dominus, et in
Jerusalem will be salvation, as said Lord, and in
residuis, quos Dominus vocaverit. 4:1 Quia ecce in
survivors which Lord call. 4: 1 for See in
diebus illis et in tempore illo, cum convertero
days they and in time that, with I turn
sortem Iudae et Ierusalem, 4:2 congregabo omnes
Fate Judah and Jerusalem 4: 2 I gather all
gentes et deducam eas in vallem Iosaphat et
nations and down them in valley Jehoshaphat and
disceptabo cum eis ibi super populo meo et
I plead with them there over people I and
hereditate mea Israel, quos disperserunt in nationibus,
heritage my Israel which scattered in countries,
et terram meam diviserunt. 4:3 Et super populum
and land I divided. 4: 3 The over people
meum miserunt sortem; et dederunt puerum pro
my sent lots; and they boy for
meretrice et puellam vendiderunt pro vino, ut
prostitute and girl sold for wine as
biberent. 4:4 Verum quid vobis et mihi, Tyrus et
drink. 4: 4 truth what you and I Tyre and

Sidon et omnes termini Philisthaeae? Numquid
Sidon and all terms Palestina? Do
ultionem vos reddetis mihi? Et si ulciscimini vos
revenge you will Me? The if revenge you
contra me, cito velociter reddam ultionem vestram
against I quickly quickly pay revenge your
super caput vestrum. 4:5 Argentum enim meum et
over head of you. 4, 5 silver For my and
aurum tulistis et pretiosa bona mea intulistis in
gold you pick and price good my carried in
delubra vestra. 4:6 Et filios Iudae et filios
shrines your. 4: 6 The children Judah and children
Ierusalem vendidistis filiis Graecorum, ut longe
Jerusalem sold children Greece, as off
faceretis eos de finibus suis. 4:7 Ecce ego
Executing them of ends their own. 4: 7 Look I
suscitabo eos de loco, in quo vendidistis eos, et
will perform them of place in which sold them; and
reddam ultionem vestram in caput vestrum. 4:8 Et
pay revenge your in head of you. 4: 8 The
vendam filios vestros et filias vestras in manibus
I will sell children your and daughters your in hands
filiorum Iudae; et venundabunt eos Sabaeis, genti
children Judah; and sell them Sabeans, people
longinquae, quia Dominus locutus est. 4:9 Clamate
The distant, because Lord said It is. 4: 9 Cry
hoc in gentibus, sanctificate bellum, suscite
this in nations, Prepare war; rouse
robustos; accedant, ascendant omnes viri bellatores.
robust; approach up all men war.
4:10 Concidite vomeres vestros in gladios et falces
4:10 Beat plowshares your in swords and sickles
vestras in lanceas; infirmus dicat: ‘ Fortis ego sum’.
your in spears; weak to say: ‘ Strong I I am. ‘
4:11 Erumpite et venite, omnes gentes de circuitu,
4:11 Muster and come all nations of around
et congregamini ibi! Deduc, Domine, robustos tuos!
and Assemble there! Lead, Sir, robust Your!
4:12 Consurgant et ascendant gentes in vallem
4:12 arise and up nations in valley
Iosaphat, quia ibi sedebo, ut iudicem omnes gentes
Jehoshaphat, because there I will sit, as judge all nations

in circuitu. 4:13 Mittite falces, quoniam maturavit
in around. 4:13 send sickles, for ripe
messis; venite et premite, quia plenum est torcular:
harvest; come and press, because full is press:
exuberant torcularia, quia magna est malitia eorum.
overflow fats, because great is malice them.
4:14 Populi, populi in valle Decisionis, quia iuxta
4:14 people, people in valley decision, because according to
est dies Domini in valle Decisionis. 4:15 Sol et luna
is day of in valley Decision. 4:15 sun and moon
obtenebrati sunt, et stellae retraxerunt splendorem
dark are and stars withdrawn brightness
suum. 4:16 Et Dominus de Sion rugiet et de
his own. 4:16 The Lord of Zion roar and of
Ierusalem dabit vocem suam; et movebuntur caeli et
Jerusalem will voice his own; and shake air and
terra, et Dominus refugium populo suo et fortitudo
land, and Lord refuge people his and strength
filiis Israel. 4:17 Et scietis quia ego Dominus Deus
children Israel. 4:17 The know because I Lord God
vester habitans in Sion monte sancto meo; et erit
your resident in Zion mount St. I; and will be
Ierusalem locus sanctus, et alieni non transibunt
Jerusalem location holy and strangers not pass
per eam amplius. 4:18 Et erit in die illa: stillabunt
by it longer. 4:18 The will be in day that: drop
montes mustum, et colles fluent lacte; et per omnes
mountains vintage and The hills flow milk; and by all
rivos Iudae ibunt aquae, et fons de domo Domini
channels Judah go water and source of house of
egredietur et irrigabit torrentem Settim. 4:19
Unleashed and water torrent Settim. 4:19
Aegyptus in desolationem erit, et Idumaea in
Egypt in waste It will be and Edom in
desertum desolationis, pro eo quod inique egerint in
desert desolation, for it that wrong do in
filios Iudae et effuderint sanguinem innocentem in
children Judah and shed blood innocent in
terra eorum. 4:20 Et Iuda in aeternum habitabitur,
land them. 4:20 The Judah in ever inhabited,
et Ierusalem in generationem et generationem; 4:21
and Jerusalem in generation and generation; 4:21

et vindicabo sanguinem eorum, quem non relinquam
and claim blood their which not leave
impunitum; et Dominus commoratur in Sion.
unpunished; and Lord residence in Zion.

1:1 Verba Amos, qui fuit in pastoribus de Thecua;
1: 1 words Amos that was in pastors of Tekoa;
quae vidit super Israel in diebus Oziae regis Iudae
which saw over Israel in days Uzziah s Judah
et in diebus Ieroboam filii Ioas regis Israel,
and in days Jeroboam children Joash s Israel
duobus annis ante terraemotum. 1:2 Et dixit: ‘
two years before the earthquake. 1, 2 The he said: ‘
Dominus de Sion rugit et de Ierusalem dat vocem
Lord of Zion roars and of Jerusalem gives voice
suam; et lugent pascua pastorum, et exsiccatur
his own; and mourn pasture Shepherd, and drying up
vertex Carmeli’. **1:3 Haec dicit Dominus: ‘ Super**
top Carmel. ‘ 1: 3 This says Lord: ‘ over
tribus sceleribus Damasci et super quattuor verbum
three crimes Damascus and over four word
non revocabo: eo quod triturerint in plastris
not convert it that threshed in sledges
ferreis Galaad, 1:4 mittam ignem in domum Hazael,
iron Gilead 1: 4 I fire in home Hazael
et devorabit aedes Benadad; 1:5 conteram vectem
and devour buildings Ben-Hadad; 1: 5 break bar
Damasci et disperdam habitatorem de Biceataven et
Damascus and I inhabitants of Aven and
tenentem sceptrum de Betheden; et transferetur
holder Sceptre of Eden; and transferred
populus Syriae Cir ‘, dicit Dominus. 1:6 Haec dicit
people Syria cIR ‘ says Lord. 1: 6 This says
Dominus: ‘ Super tribus sceleribus Gazae et super
Lord: ‘ over three crimes Gaza and over
quattuor verbum non revocabo: eo quod transtulerint
four word not convert it that transferred
captivitatem perfectam, ut traderent eam in Edom,
captivity perfect, as deliver it in Edom
1:7 mittam ignem in murum Gazae, et devorabit
1: 7 I fire in wall Gaza, and devour
aedes eius; 1:8 disperdam habitatorem de Azoto et
buildings thereof; 1: 8 I inhabitants of Ashdod and
tenentem sceptrum de Ascalone; convertam manum
holder Sceptre of Ashkelon; turn hand

meam super Accaron, et peribunt reliqui
I over Ekron and will the rest
Philisthinorum ‘, dicit Dominus Deus. 1:9 Haec dicit
Philistines ‘ says Lord God. 1: 9 This says
Dominus: ‘ Super tribus sceleribus Tyri et super
Lord: ‘ over three crimes Tyre and over
quattuor verbum non revocabo: eo quod tradiderint
four word not convert it that handed
captivitatem perfectam in Edom et non sint
captivity perfect in Edom and not are
recordati foederis fratrum, 1:10 mittam ignem in
remembered meeting brothers, 1:10 I fire in
murum Tyri, et devorabit aedes eius’. 1:11 Haec
wall Tyre and devour buildings His. ‘ 1:11 This
dicit Dominus: ‘ Super tribus sceleribus Edom et
says Lord: ‘ over three crimes Edom and
super quattuor verbum non revocabo: eo quod
over four word not convert it that
persecutus sit in gladio fratrem suum et violaverit
pursued is in sword brother his and violate
misericordiam eius et tenuerit ultra furorem suum
mercy his and held more anger his
et indignationem suam servaverit usque in finem,
and indignation his keep up in end
1:12 mittam ignem in Theman, et devorabit aedes
1:12 I fire in Tema, and devour buildings
Bosrae’. 1:13 Haec dicit Dominus: ‘ Super tribus
Bozrah. ‘ 1:13 This says Lord: ‘ over three
sceleribus filiorum Ammon et super quattuor verbum
crimes children Ammon and over four word
non revocabo: eo quod dissecuerint praegnantes
not convert it that ripped up pregnant women
Galaad ad dilatandum terminum suum, 1:14
Gilead to enlarge border his 1:14
succendam ignem in muro Rabba, et devorabit
kindle fire in wall Rabba and devour
aedes eius in ululatu in die belli et in turbine in
buildings his in noise in day war and in storm in
die procellae; 1:15 et ibit rex eorum in captivitatem,
day storms; 1:15 and go king their in prisoners

ipse et principes eius simul ‘, dicit Dominus. 2:1
he and leaders his together ‘ says Lord. 2: 1
Haec dicit Dominus: ‘ Super tribus sceleribus Moab
This says Lord: ‘ over three crimes Moab
et super quattuor verbum non revocabo: eo quod
and over four word not convert it that
incenderit ossa regis Edom usque ad cinerem, 2:2
burned bones s Edom up to ashes; 2: 2
mittam ignem in Moab, et devorabit aedes Carioth,
I fire in Moab and devour buildings Carioth
et morietur in tumultu Moab, in clamore et voce
and die in confusion Moab in claim and voice
tubae; 2:3 disperdam iudicem de medio eius et
trumpet; 2, 3 I judge of the his and
omnes principes eius interficiam cum eo ‘, dicit
all leaders his cut with it ‘ says
Dominus. 2:4 Haec dicit Dominus: ‘ Super tribus
Lord. 2: 4 This says Lord: ‘ over three
sceleribus Iudae et super quattuor verbum non
crimes Judah and over four word not
revocabo: eo quod abiecerint legem Domini et
convert it that rejected law of and
mandata eius non custodierint C deceperunt enim
commands his not watch 100 caused For
eos idola sua, post quae abierant patres eorum C
them idols his after which Falsehoods fathers their 100
2:5 mittam ignem in Iudam, et devorabit aedes
2: 5 I fire in Judah and devour buildings
Ierusalem’. 2:6 Haec dicit Dominus: ‘ Super tribus
Jerusalem. 2, 6 This says Lord: ‘ over three
sceleribus Israel et super quattuor verbum non
crimes Israel and over four word not
revocabo: eo quod vendiderint pro argento iustum et
convert it that sold for silver just and
pauperem pro calceamentis; 2:7 qui contriverint super
poor for footwear; 2: 7 that pant over
pulverem terrae capita pauperum et viam humilium
dust earth heads poor and way low
declinaverint, et filius ac pater eius iverint ad
declining, and son and father his gone to

puellam, ut violarent nomen sanctum meum; 2:8 et
girl, as violence name St. my; 2: 8 and
super vestimentis pignoratis accubuerint iuxta
over clothing pledge lay down according to
omne altare et vinum damnatorum biberint in domo
all altar and wine the damned drink in house
Dei sui. 2:9 Ego autem exterminaveram Amorraeum
God 's. 2: 9 I Now destroyed Amorites
a facie eorum, cuius altitudo sicut altitudo
from the their the height as height
cedrorum, et fortitudo quasi quercuum;
cedar and strength as oaks;
exterminaveram fructum eius desuper et radices eius
destroyed fruit his top and roots his
subter. 2:10 Ego ascendere vos feci de terra
underneath. 2:10 I up you I of land
Aegypti et duxi vos in deserto quadraginta annis,
Egypt and I thought you in desert forty years
ut possideretis terram Amorraei; 2:11 et suscitavi de
as possess land Amorites; 2:11 and raised of
filiis vestris prophetas et de iuvenibus vestris
children your prophets and of young your
nazaraeos. Numquid non ita est, filii Israel?, dicit
Nazarites. Do not so is children Israel ?, says
Dominus. 2:12 Et propinastis nazaraeis vinum et
Lord. 2:12 The propinastis Nazarites wine and
prophetis mandastis dicentes: 'Ne prophetetis'. 2:13
prophets charge saying: 'Do not Prophecy. ' 2:13
Ecce ego comprimam vos ad solum, sicut comprimit
Look I I'll hold you to only; as Casting
plaustrum onustum feno; 2:14 deerit fuga a veloce,
cart is pressed hay; 2:14 deficit flight from swift,
et fortis non firmabit virtutem suam, et robustus
and strong not strengthen power his and strong
non salvabit animam suam; 2:15 tenens arcum non
not save life his own; 2:15 holding bow not
stabit, et velox pedibus suis non salvabitur; ascensor
stand, and quick feet their not saved; the rider
equi non salvabit animam suam, 2:16 et fortissimus
horses not save life his 2:16 and champion

corde inter robustos nudus fugiet in illa die ‘, dicit
heart between robust naked flee in that day ‘ says
Dominus. 3:1 Audite verbum hoc, quod locutus est
Lord. 3: 1 Listen word this, that said is
Dominus super vos, filii Israel, super omnem
Lord over you children Israel over all
cognitionem, quam eduxi de terra Aegypti, dicens:
family than I brought of land Egypt, saying:
3:2 ‘ Tantummodo vos cognovi ex omnibus
3: 2 ‘ only you I know from all
cognitionibus terrae; idcirco visitabo super vos omnes
families land; therefore visit over you all
iniquitates vestras. 3:3 Numquid ambulabunt duo
iniquities your. 3: 3 Do walk two
pariter, nisi convenerint? 3:4 Numquid rugiet leo in
together, but agreed? 3, 4 Do roar lion in
saltu, nisi habuerit praedam? Numquid dabit catulus
forest but has prey? Do will young
leonis vocem de cubili suo, nisi aliquid
lion voice of bed his but something
apprehenderit? 3:5 Numquid cadet avis super terram
caught? 3, 5 Do fall bird over land
absque laqueo? Numquid laxatur laqueus de terra,
without net? Do rELAXED snare of land,
antequam quid ceperit? 3:6 Si clangeret tuba in
before what Catch? 3: 6 If Blasts trumpet in
civitate, populus non expavescet? Si erit malum in
city people not afraid? If will be evil in
civitate, nonne Dominus fecit? 3:7 Nihil enim faciet
city not Lord He did? 3: 7 nothing For will
Dominus Deus, nisi revelaverit secretum suum ad
Lord God, but He reveals privacy his to
servos suos prophetas. 3:8 Leo rugit, quis non
officials their Prophets. 3: 8 Leo The lion roars who not
timebit? Dominus Deus locutus est, quis non
fear? Lord God said is who not
prophetabit? 3:9 Auditum facite in aedibus Assyriae
prophesy? 3: 9 A report do in Offices Assyria
et in aedibus terrae Aegypti et dicite:
and in Offices earth Egypt and say:

‘Congregamini super montes Samariae’; et videte
‘Assemble over mountains Samaria; and see
insanias multas in medio eius et oppressos in sinu
follies many in the his and oppressed in gulf
eius. 3:10 Et nescierunt facere rectum, dicit Dominus,
her. 3:10 The not known do right, says Lord,
thesaurizantes violentiam et rapinas in aedibus
storing violence and robbery in Offices
suis’. 3:11 Propterea haec dicit Dominus Deus: ‘
their own. ‘ 3:11 Therefore this says Lord God: ‘
Inimicus circumdabit terram, et detrahetur ex te
The enemy cOMPASS land and abatement from you
fortitudo tua, et diripientur aedes tuae’. 3:12 Haec
strength your and spoiled buildings Your ‘. 3:12 This
dicit Dominus: ‘ Quomodo si eruat pastor de ore
says Lord: ‘ How if rescue shepherd of mouth
leonis duo crura aut extremum auriculae, sic
lion two legs or tip ear; so
eruentur filii Israel, qui habitant in Samaria, in
loll children Israel that residents in Samaria in
marginem lectuli et in Damasci grabato. 3:13 Audite
margin bed and in Damascus bed. 3:13 Listen
et contestamini in domo Iacob, dicit Dominus, Deus
and testify in house Jacob, says Lord, God
exercituum: 3:14 In die cum visitavero
hosts: 3:14 in day with visit
praevaricationes Israel, super eum visitabo et super
prevarications Israel over it visit and over
altaria Bethel, et amputabuntur cornua altaris et
altars Bethel and off horns altar and
cadent in terram; 3:15 et percutiam domum
fall in land; 3:15 and strike home
hiemalem cum domo aestiva, et peribunt domus
winter with house summer and will house
eburneae, et dissipabuntur aedes magnae ‘, dicit
ivory, and destroyed buildings great ‘, says
Dominus. 4:1 Audite verbum hoc, vaccae Basan, quae
Lord. 4: 1 Listen word this, cows Bashan which
estis in monte Samariae, quae opprimitis egenos et
you in mount Samaria, which overwhelm poor and
vexatis pauperes, quae dicitis dominis vestris: ‘ Affer,
damaged the poor; which say owners your ‘ Bring it

ut bibamus'. 4:2 Iuravit Dominus Deus in sanctitate
as drink. ' 4: 2 sworn Lord God in holiness
sua: ' Ecce dies venient super vos, et levabunt vos
his ' Look day come over you and lift you
in contis et posteros vestros in hamis piscatoriis; 4:3
in pikes and posterity your in hooks fishing; 4: 3
et per aperturas exhibitis altera contra alteram et
and by breaches go other against other and
proiciemini in Armon ', dicit Dominus. 4:4 ' Venite
cast in Armon ' says Lord. 4: 4 ' Come
in Bethel et impie agite, ad Galgalam et
in Bethel and wickedly Repent to Gilgal and
multiplicate praevaricationem; et offerte mane
multiply transgression; and offer morning
victimias vestras, tribus diebus decimas vestras, 4:5
victims your three days tithes your 4, 5
et sacrificate de fermentato laudem et vocate
and Offer of fermented praise and call
voluntarias oblationes et annuntiate; sic enim diligitis,
free offerings and Show; so For love,
filiis Israel ', dicit Dominus Deus. 4:6 ' Unde et
children Israel ' says Lord God. 4: 6 ' Hence, and
ego dedi vobis vacuitatem dentium in cunctis urbibus
I I you vacancy teeth in all cities
vestris et indigentiam panis in omnibus locis vestris;
your and He needed bread in all places you;
et non estis reversi ad me ', dicit Dominus. 4:7 ' Ego quoque
and not you returned to I ' says Lord. 4: 7 ' I also
prohibui a vobis imbrem, cum adhuc
withheld from you rain with yet
tres menses superessent usque ad messem; et plui
three months survived up to harvest; and rain
super unam civitatem et super alteram civitatem non
over one city and over other city not
plui: pars una compluta est, et pars, super quam
rain part one rained is and part, over than
non plui, aruit. 4:8 Tunc fugiebant duae, tres
not rain withered. 4: 8 Then fleeing two, three
civitates ad unam civitatem, ut biberent aquam, et
cities to one city as drink water and

non satiabantur; sed non redistis ad me ‘, dicit
not satisfied: but not back to I ‘ says
Dominus. 4:9 ‘ Percussi vos in vento urente et in
Lord. 4: 9 ‘ I struck you in wind Burns and in
aurugine; multitudinem hortorum vestrorum et
mildew; company gardens your and
vinearum vestrarum, ficeta vestra et oliveta vestra
vineyards your fig your and olives your
comedit eruca; sed non redistis ad me ‘, dicit
ate rocket; but not back to I ‘ says
Dominus. 4:10 ‘ Misi in vos pestem sicut pestem
Lord. 4:10 ‘ I sent in you pest as pest
Aegypti, percussi in gladio iuvenes vestros, captis
Egypt, I struck in sword young people your capture
equis vestris; et ascendere feci putredinem castrorum
horses you; and up I stink camp
vestrorum in nares vestras; sed non redistis ad me
your in nose you; but not back to I
‘, dicit Dominus. 4:11 ‘ Subverti vos, sicut subvertit
‘ says Lord. 4:11 ‘ overturned you as overturns
Deus Sodomam et Gomorram, et facti estis quasi
God Sodom and Gomorrah, and they you as
torris raptus ab incendio; sed non redistis ad me ‘,
brand rape from fire; but not back to I ‘
dicit Dominus. 4:12 Quapropter haec faciam tibi,
says Lord. 4:12 For this reason, this I do you
Israel, et quia haec faciam tibi, praeparare in
Israel and because this I do you prepare in
occursum Dei tui, Israel; 4:13 quia ecce formans
meet God your Israel; 4:13 because See forming
montes et creans ventum et annuntians homini
mountains and creating wind and Proclaiming man
cogitationem eius, faciens auroram et tenebras et
thought his making Aurora and darkness and
gradiens super excelsa terrae; Dominus, Deus
Travelling over high land; Lord, God
exercituum, nomen eius. 5:1 Audite verbum istud,
hosts name her. 5: 1 Listen word this
quod ego levo super vos, planctum, domus Israel:
that I lift over you mourning house Israel:

5:2 Cecidit, non adiciet ut resurgat virgo Israel;
5: 2 fallen not comment as rise virgin Israel;
proiecta est in terram suam, non est qui suscitet
projected is in land his not is that raise
eam. 5:3 Quia haec dicit Dominus Deus: ‘ Urbs, de
her. 5: 3 for this says Lord God: ‘ The city, of
qua egrediebantur mille, relinquentur in ea
which forward one thousand, left in it
centum; et de qua egrediebantur centum,
one hundred; and of which forward hundred,
relinquentur in ea decem pro domo Israel’. 5:4 Quia
left in it ten for house Israel ‘. 5: 4 for
haec dicit Dominus domui Israel: ‘ Quaerite me et
this says Lord house Israel: ‘ Seek I and
vivetis; 5:5 et nolite quaerere Bethel et in Galgalam
live; 5: 5 and do not search Bethel and in Gilgal
nolite intrare et in Bersabee nolite transire, quia
do not enter and in Beer do not pass, because
Galgala captiva ducetur, et Bethel erit iniquitas’.
Gilgal captive led and Bethel will be Violence ‘.
5:6 Quaerite Dominum et vivite; ne forte invadat
5, 6 Seek Lord and live; do not perhaps invades
sicut ignis domum Ioseph, et devoret, et non sit
as fire home Joseph, and consume, and not is
qui exstinguat Bethel. 5:7 Qui convertunt in
that extinguish Bethel. 5: 7 He turn in
absinthium iudicium et iustitiam in terram deiciunt.
wormwood judgment and justice in land ness.
5:8 Qui facit stellas Pliadis et Orionem et convertit
5: 8 He does stars Pleiades and Orion and back
in mane tenebras et diem in noctem obscurat; qui
in morning darkness and day in night darkens; that
vocat aquas maris et effundit eas super faciem
calls water sea and pours them over face
terrae; Dominus nomen eius. 5:9 Qui micare facit
land; Lord name her. 5: 9 He fencing does
vastitatem super robustum et vastitatem super arcem
waste over strong and waste over citadel
affert. 5:10 Odio habuerunt corripientem in porta et
brings. 5:10 hate had correcting in gate and

loquentem perfecte abominati sunt. 5:11 Idcirco, pro
speaking perfectly abominable They are. 5:11 Therefore, for
eo quod conculcastis pauperem et portionem
it that tread poor and share
frumenti abstulistis ab eo, domos quadro lapide
corn away from it homes square stone
aedificastis et non habitabitis in eis, vineas
build; and not live in them, vineyards
plantastis amantissimas et non bibetis vinum earum.
plant desirable and not drink wine them.
5:12 Quia cognovi multa scelera vestra et fortia
5:12 for I know many crimes your and strong
peccata vestra, opprimentes iustum, accipientes munus
sins your oppress just, taking function
et pauperes deprimentes in porta. 5:13 Ideo
and poor oppression? in gate. 5:13 Therefore
prudens in tempore illo tacet, quia tempus malum
wise in time that silent because time evil
est. 5:14 Quaerite bonum et non malum, ut vivatis,
It is. 5:14 Seek good and not evil as live
ita ut sit Dominus, Deus exercituum, vobiscum, sicut
so as is Lord, God hosts you as
dixistis. 5:15 Odite malum et diligite bonum et
you said. 5:15 Hate evil and love good and
constituite in porta iudicium, si forte misereatur
set in gate trial if perhaps gracious
Dominus, Deus exercituum, reliquiis Ioseph. 5:16
Lord, God hosts remains Joseph. 5:16
Propterea haec dicit Dominus, Deus exercituum,
Therefore this says Lord, God hosts
dominator: ‘ In omnibus plateis planctus, et in
Ruling: ‘ in all streets wailing and in
cunctis viis dicitur: ‘Vae, vae!’; et vocabunt
all ways will be discussed: Woe Alas! ‘ and call
agricolam ad luctum et ad planctum eos, qui sciunt
Farmers to mourning and to mourning them; that know
lamentationem. 5:17 Et in omnibus vineis erit
lamentation. 5:17 The in all vineyards will be
luctus, quia pertransibo in medio tui ‘, dicit
mourning because pass in the your ‘ says

Dominus. 5:18 Vae desiderantibus diem Domini! Ad
Lord. 5:18 Woe long day Lord! the
quid vobis dies Domini? Tenebrae et non lux. 5:19
what you day Lord? Darkness and not light. 5:19
Quomodo si fugiat vir a facie leonis, et occurrat
How if flee man from the lion and meets
ei ursus; et ingreditur domum et innitatur manu
it bear; and Apply home and stay hand
sua super parietem, et mordeat eum coluber. 5:20
his over wall and bite it snake. 5:20
Numquid non tenebrae dies Domini et non lux? Et
Do not darkness day of and not light? The
caligo sine splendore in ea? 5:21 ‘ Odi, proieci
fog without brightness in it? 5:21 ‘ I hate, I threw
festivitates vestras et non delector coetibus vestris.
festivities your and not delight groups your.
5:22 Quod si obtuleritis mihi holocaustomata,
5:22 The if offer I holocausts
oblaciones vestras non suscipiam et sacrificia
offerings your not I accept and sacrifices
pinguium vestrorum non respiciam. 5:23 Aufer a
fat your not look. 5:23 Remove from
me tumultum carminum tuorum, et canticum
I noise music your and song
lyrarum tuarum non audiam. 5:24 Et affluat quasi
viols your not I hear. 5:24 The run as
aqua iudicium, et iustitia quasi torrens perennis.
water trial and justice as torrent perennial.
5:25 Numquid hostias et oblaciones obtulistis mihi in
5:25 Do victims and offerings offered I in
deserto quadraginta annis, domus Israel? 5:26 Et
desert forty years house Israel? 5:26 The
portastis Saccut regem vestrum, et Caivan, imagines
carried Saccut king you and Chiun photos
vestras, sidus deorum vestrorum, quae fecistis vobis.
your star gods your which you did to you.
5:27 Et migrare vos faciam trans Damascum ‘, dicit
5:27 The migrate you I do beyond Damascus ‘ says
Dominus; Deus exercituum nomen eius. 6:1 Vae, qui
Lord; God hosts name her. 6: 1 Woe that
tranquilli sunt in Sion et confidunt in monte
ease are in Zion and trust in mount

Samariae; designati primitiae populorum, ad quos
Samaria; elect first fruits people; to which
venit domus Israel! 6:2 Transite in Chalanne et
he came house Israel! 6: 2 Pass in Chalanne and
videte; et ite inde in Emath magnam et descendite
see: and Go from in Hamath great and down
in Geth Palaestinorum. Numquid meliores regnis istis
in Gath Palestinians. Do better kingdoms these
vos, aut latior terminus eorum termino vestro est?
you or broader border their term your is it?
6:3 Qui removetis diem malum et appropinquare
6: 3 He remove day evil and approach;
facitis solium violentiae. 6:4 Qui dormiunt in lectis
you do throne violence. 6: 4 He sleep in beds
eburneis, recumbentes in stratis suis, comedentes
ivory guests in layers their eating
agnos de grege et vitulos de medio armenti; 6:5
lambs of group and calves of the herd; 6: 5
canentes ad vocem psalterii, sicut David excogitant
singing to voice music, as David devise
sibi vasa cantici; 6:6 bibentes vinum in phialis,
to vessels music; 6: 6 drinking wine in bowls,
optimis unguentis delibuti, et non sunt contristati
the best ointments oils, and not are sorry
super ruina Ioseph. 6:7 Quapropter nunc migrabunt
over collapse Joseph. 6, 7 For this reason, now to go
in capite transmigrantium, et auferetur factio
in head migrants, and fail making
lascivientium. 6:8 Iuravit Dominus Deus in anima
luxurious. 6, 8 sworn Lord God in soul
sua, dicit Dominus, Deus exercituum: ‘ Detestor ego
his says Lord, God hosts: ‘ I detest I
superbiam Iacob et domos eius odi et tradam
pride Jacob and homes his I hate and I will
civitatem et plenitudinem eius’. 6:9 Quod si reliqui
city and fullness His. ‘ 6: 9 The if the rest
fuerint decem viri in domo una, et ipsi morientur;
they ten men in house one, and they die;
6:10 et tollet eum propinquus suus et comburet
6:10 and take off it close it and burn
eum, ut efferat ossa de domo, et dicet ei, qui in
him, as emphasizing bones of home and say to that in

penetralibus domus est: ‘ Numquid adhuc est penes
recesses house is: ‘ Do yet is with
te?’. **Et respondebit: ‘Non est’; et dicet ei: ‘Tace!’;**
You? ‘. The answer: ‘I do not Is ‘ and say to: ‘Quiet!’
non est qui recordetur nominis Domini. 6:11 Quia
not is that recalls name Lord. 6:11 for
ecce Dominus mandat et percutiet domum maiorem
See Lord charges and strike home more
ruinis et domum minorem scissionibus. 6:12
breaches and home less bits. 6:12
Numquid currunt in petris equi, aut aratur mare in
Do run in rocks horses, or plows sea in
bobus, quoniam convertistis in venenum iudicium et
herd, for turned in poison judgment and
fructum iustitiae in absinthium? 6:13 Qui laetantur
fruit justice in absinthe? 6:13 He rejoice
pro Lodabar, qui dicunt: ‘ Numquid non in
for Lodabar that they say: ‘ Do not in
fortitudine nostra cepimus nobis Carnaim?’. **6:14 ‘**
strength our we took us B. ‘. 6:14 ‘
Ecce enim suscitabo super vos, domus Israel, dicit
Look For will perform over you house Israel says
Dominus, Deus exercituum, gentem; et oppriment vos
Lord, God hosts the nation; and cover you
ab introitu Emath usque ad torrentem Arabae’. **7:1**
from entry Hamath up to torrent Wilderness. ‘ 7: 1
Haec ostendit mihi Dominus Deus: et ecce, ipse
This shows I Lord God: and See, he
formabat locustas in principio, cum germinarent
shape locusts in beginning with spring
serotinae fruges; et ecce fruges serotinae post fruges
the latter fruits; and See crops the latter after crops
demessas regis. 7:2 Et factum est, cum consummasset
harvested King. 7: 2 The it is with end
comedere herbam terrae, dixi: ‘Domine Deus,
eating grass earth I said: ‘O God,
propitius esto, obsecro; quomodo stabit Iacob, quia
pardon be I beg you! how stand Jacob, because
parvulus est?’. **7:3 Misertus est Dominus super hoc.**
child is it? ‘. 7: 3 Relent is Lord over this.
‘ Non erit ‘, **dixit Dominus Deus. 7:4 Haec ostendit**
‘ no will be ‘ said Lord God. 7: 4 This shows

mihi Dominus Deus: et ecce, vocabat ad iudicium
I Lord God: and See, call to judgment
per ignem Dominus Deus, et devoravit abyssum
by fire Lord God, and devoured abyss
magnam et comedit simul partem. 7:5 Et dixi: ‘
great and ate together part. 7: 5 The I said: ‘
Domine Deus, quiesce, obsecro; quomodo stabit Iacob,
O God, Why I beg you! how stand Jacob,
quia parvulus est?’. 7:6 Misertus est Dominus super
because child is it? ! 7: 6 Relent is Lord over
hoc. ‘ Sed et istud non erit ‘, dicit Dominus Deus.
this. ‘ but and this not will be ‘, says Lord God.
7:7 Haec ostendit mihi Dominus Deus: ecce vir
7: 7 This shows I Lord God: See man
stans super murum litum, et in manu eius trulla
standing over wall plumb and in hand his mason
caementarii. 7:8 Et dixit Dominus ad me: ‘ Quid tu
masons. 7, 8 The said Lord to me: ‘ What you
vides, Amos?’. Et dixi: ‘ Trullam caementarii’. Et
You see, Amos! The I said: ‘ mason masons. ‘ The
dixit Dominus: ‘Ecce ego ponam trullam in medio
said Lord: ‘Behold I I will trowel in the
populi mei Israel; non adiciam ultra ignoscere ei.
people my Israel; not add more pardon to him.
7:9 Et demolientur excelsa Isaac, et sanctuaria Israel
7, 9 The empty high Isaac and sanctuaries Israel
desolabuntur, et consurgam super domum Ieroboam
desolate, and rise over home Jeroboam
in gladio’. 7:10 Et misit Amasias sacerdos Bethel ad
in the sword. ‘ 7:10 The sent Amasiah The priest Bethel to
Ieroboam regem Israel dicens: ‘ Conspiravit contra
Jeroboam king Israel saying: ‘ conspired against
te Amos in medio domus Israel; non poterit terra
you Amos in the house Israel; not can land
sustinere universos sermones eius. 7:11 Haec enim
support all words her. 7:11 This For
dicit Amos: ‘In gladio morietur Ieroboam, et Israel
says Amos the sword die Jeroboam and Israel
captivus migrabit de terra sua’’. 7:12 Et dixit
caption migrate of land His! 7:12 The said
Amasias ad Amos: ‘ Qui vides, gradere. Fuge in
Amasiah to Amos ‘ He You see, seer. Fly in

terram Iudae et comede ibi panem et prophetabis
land Judah and eat there bread and prophesy
ibi; 7:13 et in Bethel non adicies ultra ut
there; 7:13 and in Bethel not more more as
prophetes, quia sanctuarium regis est, et domus
prophet, because sanctuary s is and house
regni est'. 7:14 Responditque Amos et dixit ad
kingdom He is. ' 7:14 Then Amos and said to
Amasiam: ' Non sum propheta et non sum filius
a lover; ' no I prophet and not I son
prophetae; sed armentarius ego sum, vellicans
the prophets; but herdsman I I herdsman
sycomoros. 7:15 Et tulit me Dominus, cum sequerer
sycamores. 7:15 The took I Lord, with I followed
gregem, et dixit Dominus ad me: 'Vade, propheta
sheep, and said Lord to me: 'Go! prophet
ad populum meum Israel'. 7:16 Et nunc audi
to people my Israel ' 7:16 The now listen
verbum Domini. Tu dicis: 'Non prophetabis super
word Lord. You You say: 'I do not prophesy over
Israel et non stillabis verba super domum Isaac'.
Israel and not drop words over home Isaac '.
7:17 Propter hoc haec dicit Dominus: 'Uxor tua in
7:17 Because of this this says Lord: 'Wife your in
civitate fornicabitur, et filii tui et filiae tuae in
city prostitute and children your and daughters your in
gladio cadent, et humus tua funiculo metietur; et
sword fall and ground your line measured; and
tu in terra polluta morieris, et Israel captivus
you in land polluted die; and Israel caption
migrabit de terra sua". 8:1 Haec ostendit mihi
migrate of land His'. 8: 1 This shows I
Dominus Deus: et ecce canistrum pomorum. 8:2 Et
Lord God: and See basket the trees. 8: 2 The
dixit: ' Quid tu vides, Amos?'. Et dixi: ' Canistrum
he said: ' What you You see, Amos'. The I said: ' basket
pomorum'. Et dixit Dominus ad me: ' Venit finis
apple trees. ' The said Lord to me: ' He came end
super populum meum Israel; non adiciam ultra
over people my Israel; not add more
ignoscere ei. 8:3 Et lugent cantatrices palatii in die
pardon to him. 8: 3 The mourn women palace in day

illa, dicit Dominus Deus; multa erunt cadavera, in
that says Lord God; many will be carcasses, in
omni loco proicientur: silentium. 8:4 Audite hoc, qui
all place cast: Silence. 8: 4 Listen this, that
conteritis pauperem et deficere facitis egenos terrae,
pant poor and fail you do poor earth
8:5 dicentes: ‘Quando transibit neomenia, et
8: 5 saying: ‘When switch new moon, and
venumdabimus merces? Et sabbatum, et aperiemus
sell wages? The Saturday, and open
frumentum, ut imminuamus mensuram et augeamus
corn as lessen measure and increase
siclum et supponamus stateras dolosas, 8:6 ut
shekel and falsifying balances deceit; 8: 6 as
possideamus in argento egenos et pauperem pro
buy in silver poor and poor for
calceamentis et quisquillas frumenti vendamus?’. 8:7
shoes and trash corn sell’. 8: 7
Iuravit Dominus in superbia Iacob: ‘ Non obliviscar
sworn Lord in pride Jacob: ‘ no forget
in perpetuum omnia opera eorum. 8:8 Numquid
in ever all works them. 8: 8 Do
super isto non commovebitur terra, et lugebit omnis
over this not moved land, and mourn all
habitor eius, et ascendet quasi fluvius universa,
inhabitant his and up as river all
fervebit et decrescet quasi flumen Aegypti? 8:9 Et
boil and decrease as river Egypt? 8, 9 The
erit: in die illa, dicit Dominus Deus, occidere faciam
will be: in day that says Lord God, kill I do
solem in meridie et tenebrescere faciam terram in
sun in noon and darken I do land in
die luminis 8:10 et convertam festivitates vestras in
day light 8:10 and turn festivities your in
luctum et omnia cantica vestra in planctum; et
mourning and all songs your in lamentation; and
inducam super omnes lumbos saccum et super omne
bring over all waist sackcloth and over all
caput calvitium; et ponam eam quasi luctum
head baldness; and I will it as mourning
unigeniti et novissima eius quasi diem amarum.
the only begotten and last his as day bitter.

8:11 Ecce dies veniunt, dicit Dominus, et mittam
8:11 Look day they says Lord, and I
famem in terram; non famem panis neque sitim
hunger in land; not hunger bread or thirst
aquae, sed audiendi verbum Domini'. 8:12 Et fugient
water but hearing word The Lord. ' 8:12 The flee
a mari usque ad mare; et ab aquilone usque ad
from sea up to the sea; and from north up to
orientem circuibunt, quaerentes verbum Domini, et
east go about; seeking word Lord, and
non invenient. 8:13 In die illa deficient virgines
not find it. 8:13 in day that fail virgins
pulchrae et adulescentes in siti. 8:14 Qui iurant in
fair and young in thirst. 8:14 He swear in
delicto Samariae et dicunt: ' Vivit Deus tuus, Dan!
offense Samaria and they say: ' As the God your Dan?
' et ' Vivit via, Bersabee! ', et cadent et non
' and ' As the way, Beer! ' and fall and not
resurgent ultra. 9:1 Vidi Dominum stantem super
rise beyond. 9: 1 I saw Lord standing over
altare, et dixit: 'Percute capitellum, et
altar, and he said: 'Strike capital, and
commoveantur superliminaria; frange eos in capite
quake lintels; deal them in head
omnes, et novissimum eorum in gladio interficiam;
all and last their in sword cut;
non fugiet ex eis fugitivus, et non salvabitur
not flee from them runaway; and not saved
superstes eis. 9:2 Si descenderint usque ad infernum,
survivor them. 9: 2 If down up to hell,
inde manus mea educet eos; et si ascenderint usque
from hand my haul them; and if up up
in caelum, inde detraham eos. 9:3 Et si absconditi
in heaven from down them. 9: 3 The if hidden
fuerint in vertice Carmeli, inde quaeram et auferam
they in top Carmel, from require and stony
eos; et si celaverint se ab oculis meis in profundo
them; and if hide he from eyes I in deep
maris, ibi mandabo serpenti, et mordebit eos; 9:4
sea, there command serpent and bite them; 9: 4

et si abierint in captivitatem coram inimicis suis,
and if go in captivity before enemies their
ibi mandabo gladio, et occidet eos, et ponam
there command sword; and The them; and I will
oculos meos super eos in malum et non in bonum’.
eyes my over them in evil and not in good’.
9:5 Et Dominus, Deus exercituum, qui tangit terram,
9: 5 The Lord, God hosts that touches land
et tabescet. Et lugebunt omnes habitantes in ea; et
and melt. The mourn all inhabitants in it; and
ascendet sicut fluvius ea omnis et decrescet sicut
up as river it all and decrease as
flumen Aegypti. 9:6 Qui aedificat in caelo ascensus
river Egypt. 9: 6 He builds in heaven Descent
suos et cameram suam super terram fundat, qui
their and camera his over land drain, that
vocat aquas maris et effundit eas super faciem
calls water sea and pours them over face
terrae; Dominus nomen eius. 9:7 ‘ Numquid non ut
land; Lord name her. 9: 7 ‘ Do not as
fili Aethiopum vos estis mihi, filii Israel?, ait
children Ethiopians you you I children Israel ?, said
Dominus. Numquid non Israel ascendere feci de terra
Lord. Do not Israel up I of land
Aegypti et Philisthim de Capthor et Syros de Cir?
Egypt and the Philistines of Cappadocia and Syrians of CIR?
9:8 Ecce oculi Domini Dei super regnum peccans, et
9: 8 Look eyes of God over kingdom sinful, and
conteram illud a facie terrae; verumtamen conterens
break it from the land; However, breaks
non conteram domum Iacob, dicit Dominus. 9:9 Ecce
not break home Jacob, says Lord. 9: 9 Look
enim mandabo ego et concutiam in omnibus gentibus
For command I and sift in all nations
domum Israel, sicut concutitur triticum in cribro, et
home Israel as sifted wheat in sieve and
non cadet lapillus super terram. 9:10 In gladio
not fall pebble over land. 9:10 in sword
morientur omnes peccatores populi mei, qui dicunt:
die all sinners people my that they say:
‘Non appropinquabit et non veniet super nos
‘I do not approach and not will over we

malum'. 9:11 In die illa suscitabo tabernaculum
evil. ' 9:11 in day that will perform tent

David, quod cecidit, et reaedificabo rupturas eius;
David that fell, and close up breaches thereof;

et ea, quae corruerant, instaurabo et reaedificabo
and it which fallen repair and close up

illud sicut diebus antiquis, 9:12 ut possideant
it as days old 9:12 as possess

reliquias Edom et omnes nationes, super quas
remains Edom and all nations, over which

invocatum est nomen meum, dicit Dominus, qui faciet
bears is name my says Lord, that will

haec. 9:13 Ecce dies veniunt, dicit Dominus, et
this. 9:13 Look day they says Lord, and

comprehendet arator messorum, et calcator uvae
take plowman reaper and tread grapes

mittentem semen; et stillabunt montes mustum, et
casting seed; and drop mountains vintage and

omnes colles liquefient. 9:14 Et convertam
all The hills melt. 9:14 The turn

captivitatem populi mei Israel; et aedificabunt
captivity people my Israel; and build

civitates vastatas et inhabitabunt et plantabunt
cities wasted and inhabit and plant

vineas et bibent vinum earum et facient hortos et
vineyards and drink wine their and do gardens and

comedent fructus eorum. 9:15 Et plantabo eos super
eat fruit them. 9:15 The plant them over

humum suam, et non evellentur ultra de terra sua,
ground his and not thrust more of land his

quam dedi eis ', dicit Dominus Deus tuus.
than I them ' says Lord God Your.

1:1 Visio Abdiae. Haec dicit Dominus Deus ad
1: 1 The vision Obadiah. This says Lord God to
Edom. Auditum audivimus a Domino, et legatus
Edom. A report We have heard from Lord, and ambassador
ad gentes missus est: ‘Surgite, et consurgamus
to nations sent is: ‘Rise and rise
adversus eum in proelium!’. **1:2 ‘Ecce parvulum te**
against it in Fight’. 1, 2 ‘Look child you
dabo in gentibus, contemptibilis tu es valde. **1:3**
I in nations, contemptible you you very much. 1: 3
Superbia cordis tui decepit te habitantem in scissuris
pride heart your beguiled you resident in clefts
petrae, exaltantem solium suum; qui dicit in corde
rock A high throne his own; that says in heart
suo: ‘Quis detrahet me in terram?’. **1:4 Si exaltatus**
his ‘Who pull I in the earth. ‘ 1: 4 If exalted
fueris ut aquila et si inter sidera posueris nidum
you as eagle and if between stars set nest
tuum, inde detraham te ‘, dicit Dominus. **1:5 Si**
your from down you ‘ says Lord. 1: 5 If
fures introissent ad te, si latrones per noctem,
thieves pickers to you if robbers by night
quomodo periisses! Nonne furati essent sufficientia
how cut off! Did stolen they sufficiency
sibi? Si vindemiatores introissent ad te, nonne
Mean? If gatherers pickers to you not
racemos tantum reliquissent? **1:6 Quomodo scrutati**
clusters only leave? 1: 6 How searched
sunt Esau? Investigaverunt abscondita eius. **1:7 Usque**
are Esau? They investigated hidden her. 1: 7 up
ad terminum eiecerunt te, omnes viri foederis tui
to border cast you all men meeting your
deceperunt te, invaluerunt adversum te viri pacis
caused you systems against you men peace
tuae; qui comedunt tecum, ponent insidias subter te.
your; that eat with put ambush under You.
Non est prudentia in eo. **1:8 ‘Numquid non in**
no is prudence in the fact. 1: 8 ‘Do not in
die illa, dicit Dominus, perdam sapientes de Edom
day that says Lord, I lose wise of Edom

et prudentiam de monte Esau? 1:9 Et timebunt
and prudence of mount Esau? 1: 9 The fear
fortes tui Theman, ut intereat omnis vir de monte
strong your Tema, as off all man of mount
Esau. 1:10 Propter interfectionem et propter
Esau. 1:10 Because of killing and for
iniquitatem in fratrem tuum Iacob operiet te
violence in brother your Jacob cover you
confusio, et peribis in aeternum. 1:11 In die cum
shame and cut off in ever. 1:11 in day with
stares ex adverso, quando capiebant alieni exercitum
stares from front, when taking strangers army
eius, et extranei ingrediebantur portas eius et super
his and foreigners go gates his and over
Ierusalem mittebant sortem, tu quoque eras quasi
Jerusalem transport lots you also tomorrow as
unus ex eis'. 1:12 Et non respicies diem fratris tui,
one from them. ' 1:12 The not look day brother your
diem calamitatis eius; et non laetaberis super filios
day disaster thereof; and not rejoice over children
Iudae in die perditionis eorum; et non magnificabis
Judah in day perdition them; and not enlarge
os tuum in die angustiae. 1:13 Neque ingredieris
mouth your in day distress. 1:13 nor goest
portam populi mei in die ruinae eorum; neque
gate people my in day downfall them; or
respicies et tu malum eius in die vastitatis illius et
look and you evil his in day waste of and
non mittes manum in opes eius in die vastitatis
not send hand in resources his in day waste
illius; 1:14 neque stabis in exitibus, ut interficias
the latter; 1:14 or wait in issues as kill
eos, qui fugerint, et non trades reliquos eius in die
them; that escape; and not deliver the rest his in day
tribulationis. 1:15 Quoniam iuxta est dies Domini
trouble. 1:15 For according to is day of
super omnes gentes: sicut fecisti, fiet tibi, retributio
over all nations: as You did will be you repayment
tua convertetur in caput tuum. 1:16 Quomodo enim
your return in head Your. 1:16 How For

bibistis super montem sanctum meum, bibent omnes
drink over mount St. my drink all
gentes iugiter; et bibent et absorbeant et erunt
nations regularly; and drink and swallow and will be
quasi non fuerint. 1:17 Et in monte Sion erit
as not they are. 1:17 The in mount Zion will be
salvatio, et erit sanctum; et possidebit domus Iacob
salvation, and will be St.; and learning; house Jacob
eos, qui se possederant. 1:18 Et erit domus Iacob
them; that he possessions. 1:18 The will be house Jacob
ignis, et domus Ioseph flamma, et domus Esau
fire and house Joseph flame; and house Esau
stipula; et succendentur in eis, et devorabunt eos,
stubble; and fire in them, and devour them;
et non erunt reliquiae domus Esau, quia Dominus
and not will be remains house Esau because Lord
locutus est. 1:19 Et hereditabunt austrum, montem
said It is. 1:19 The inherit south mount
Esau, et Sephelam Philisthim; et possidebunt
Esau and foothills Philistines; and possess
regionem Ephraim et regionem Samariae, et
region Ephraim and region Samaria, and
Benjamin possidebit Galaad; 1:20 et transmigratio
Benjamin learning; Gilead; 1:20 and captivity
prima filiorum Israel possidebit terram
first children Israel learning; land
Chananaeorum usque ad Sareptam; et transmigratio
Canaanites up to Sarepta; and captivity
Ierusalem, quae in Sapharad est, possidebit civitates
Jerusalem which in Bosphoro is learning; cities
austri. 1:21 Et ascendent salvatores in montem Sion
South. 1:21 The up saviors in mount Zion
iudicare montem Esau, et erit Domino regnum.
judge mount Esau and will be Lord kingdom.

1:1 Et factum est verbum Domini ad Ionam filium
1: 1 The it is word of to Jonas son
Amathi dicens: 1:2 ‘ Surge et vade in Nineven
Amathi saying: 1, 2 ‘ Up and go in Nineveh
civitatem grandem et praedica in ea, quia ascendit
city great and preach in it because up
malitia eius coram me’. 1:3 Et surrexit Ionas, ut
malice his before Me. ‘ 1: 3 The rose Jonas as
fugeret in Tharsis a facie Domini; et descendit
flee in Tharsis from the Lord; and down
Ioppen et invenit navem euntem in Tharsis et dedit
Jaffa and found ship going in Tharsis and given
naulum eius et descendit in eam, ut iret cum eis
fare his and down in it as go with them
in Tharsis a facie Domini. 1:4 Dominus autem
in Tharsis from the Lord. 1: 4 Lord Now
misit ventum magnum in mare, et facta est
sent wind great in sea, and made is
tempestas magna in mari, et navis periclitabatur
storm great in sea and ship threatened
conteri. 1:5 Et timuerunt nautae et clamaverunt
broken. 1: 5 The feared mariners and cried
unusquisque ad deum suum et miserunt vasa, quae
each to god his and sent vessels, which
erant in navi, in mare, ut alleviaretur ab eis. Ionas
were in ship in sea, as lighten from them. Jonas
autem descenderat ad interiora navis et, cum
Now down to interior ship and, with
recubisset, dormiebat sopore gravi. 1:6 Et accessit
leaning back, sleeping sleep? serious. 1: 6 The came
ad eum gubernator et dixit ei: ‘ Quid? Tu sopore
to it governor and said to: ‘ What? You sleep?
deprimeris? Surge, invoca Deum tuum, si forte
asleep? Up Invoke God your if perhaps
recogitet Deus de nobis, et non pereamus’. 1:7 Et
lays God of us and not we perish. ‘ 1: 7 The
dixit unusquisque ad collegam suum: ‘ Venite, et
said each to colleague his ‘ Come and
mittamus sortes, ut sciamus quare hoc malum sit
send lots, as Let us know why this evil is

nobis'. Et miserunt sortes, et cecidit sors super
to us. ' The sent lots, and fallen lot over
Ionam. 1:8 Et dixerunt ad eum: ' Indica nobis cuius
Jonah. 1: 8 The said to him: ' Tell us the
causa malum istud sit nobis. Quod est opus tuum,
cause evil this is to us. The is work your
et unde venis? Quae terra tua, et ex quo
and whence coming from? What land your and from which
populo es tu?'. 1:9 Et dixit ad eos: ' Hebraeus ego
people you You? '. 1: 9 The said to them: ' Hebrew I
sum et Dominum, Deum caeli, ego timeo, qui fecit
I and Lord, God heaven I I fear, that he
mare et aridam'. 1:10 Et timuerunt viri timore
sea and dry. ' 1:10 The feared men fear
magno et dixerunt ad eum: ' Quid hoc fecisti?'.
great and said to him: ' What this have you done? '
Cognoverant enim viri quod a facie Domini fugeret,
known For men that from the of flee,
quia indicaverat eis. 1:11 Et dixerunt ad eum: ' Quid faciemus tibi, ut conticescat mare a nobis?'.
because told them. 1:11 The said to him: ' What we do you as calm sea from with us. '
Mare enim magis ac magis intumescebat. 1:12 Et
sea For more and more swelled. 1:12 The
dixit ad eos: ' Tollite me et mittite in mare, et
said to them: ' Take I and cast in sea, and
cessabit mare a vobis; scio enim ego quoniam
calm sea from you; I know For I for
propter me tempestas haec grandis super vos'. 1:13
for I storm this great over you '. 1:13
Et remigabant viri, ut reverterentur ad aridam;
The row Gentlemen, as back to dry;
et non valebant, quia mare magis intumescebat
and not able: because sea more swelled
super eos. 1:14 Et clamaverunt ad Dominum et
over them. 1:14 The cried to Lord and
dixerunt: ' Quaesumus, Domine, ne pereamus in
they said: ' Please Sir, do not we in
anima viri istius, et ne des super nos sanguinem
soul men this and do not give over we blood
innocentem; quia tu, Domine, sicut voluisti,
innocent; because you Sir, as would you,

fecisti'. 1:15 Et tulerunt Ionam et miserunt in
you have done. ' 1:15 The took Jonas and sent in
mare; et stetit mare a fervore suo. 1:16 Et
the sea; and He stood sea from heat his own. 1:16 The
timuerunt viri timore magno Dominum et
feared men fear great Lord and
immolaverunt hostias Domino et voverunt vota. 2:1
offered victims Lord and made vows. 2: 1
Et praeparavit Dominus piscem grandem, ut
The prepared Lord fish great as
deglutiret Ionam; et erat Ionas in ventre piscis
swallow Jonah; and was Jonas in belly fish
tribus diebus et tribus noctibus. 2:2 Et oravit Ionas
three days and three nights. 2: 2 The prayed Jonas
ad Dominum Deum suum de ventre piscis 2:3 et
to Lord God his of belly fish 2, 3 and
dixit: ' Clamavi de tribulatione mea ad Dominum,
he said: ' I cried of trouble my to Lord,
et respondit mihi; de ventre inferi clamavi, et
and answered me; of belly hell I cried, and
exaudisti vocem meam. 2:4 Et proiecasti me in
heard voice mine. 2: 4 The cast I in
profundum in corde maris, et flumen circumdedit
depth in heart sea, and river surrounded
me; omnes gurgites tui et fluctus tui super me
me; all waves your and waves your over I
transierunt. 2:5 Et ego dixi: 'Abiectus sum a
passed. 2: 5 The I I said: 'cast I from
conspectu oculorum tuorum; verumtamen rursus
before eyes your; However, again
videbo templum sanctum tuum'. 2:6 Circumdederunt
see temple St. Your ' 2, 6 surrounded
me aquae usque ad guttur, abyssus vallavit me,
I water up to throat, The deep closed I
iuncus alligatus est capiti meo. 2:7 Ad extrema
bulrush bound is head mine. 2: 7 the extreme
montium descendi, terrae vectes concluserunt me in
mountains I went down, earth bars concluded I in
aeternum, sed eduxisti de fovea vitam meam, Domine
ever, but You brought of pit life I O
Deus meus. 2:8 Cum angustiaretur in me anima
God My. 2: 8 with ebbing in I soul

mea, Domini recordatus sum, et venit ad te oratio
my of He remembered I and he came to you address
mea, ad templum sanctum tuum. 2:9 Qui colunt
my to temple St. Your. 2: 9 He worship
idola vana, pietatem suam derelinquunt; 2:10 ego
idols vain, piety his abandon; 2:10 I
autem in voce laudis immolabo tibi, quaecumque
Now in voice praise offer you whatever
vovi, reddam; salus Domini est'. 2:11 Et dixit
I vowed, pay; safety of He is. ' 2:11 The said
Dominus pisci, et evomuit Ionam in aridam. 3:1 Et
Lord fish: and vomited Jonas in dry. 3: 1 The
factum est verbum Domini ad Ionam secundo dicens:
it is word of to Jonas second saying:
3:2 ' Surge, vade in Nineven civitatem magnam et
3: 2 ' Up go in Nineveh city great and
praedica in ea praedicationem, quam ego loquor ad
preach in it preaching, than I I speak to
te'. 3:3 Et surrexit Ionas et abiit in Nineven
you '. 3: 3 The rose Jonas and He went in Nineveh
iuxta verbum Domini. Et Nineve erat civitas
according to word Lord. The Nineveh was The city
magna coram Deo, itinere trium dierum. 3:4 Et
great before God, route three days. 3, 4 The
coepit Ionas introire in civitatem itinere diei unius;
began Jonas enter in city route day one;
et clamavit et dixit: ' Adhuc quadraginta dies, et
and cried and he said: ' yet forty day, and
Nineve subvertetur'. 3:5 Et crediderunt viri
Nineveh will be overturned. ' 3, 5 The believed men
Ninevitae in Deo; et praedicaverunt ieiunium et
Nineveh in God; and proclaimed fast and
vestiti sunt saccis a maiore usque ad minorem. 3:6
dressed are bags from more up to the least. 3: 6
Et pervenit verbum ad regem Nineve; et surrexit de
The reached word to king Nineveh; and rose of
solio suo et abiecit pallium suum a se et indutus
throne his and cast off cloak his from he and dressed
est sacco et sedit in cinere. 3:7 Et clamavit et dixit
is sack and sat in ashes. 3: 7 The cried and said
in Nineve decreto regis et principum eius dicens: '
in Nineveh decision s and leaders his saying: '

Homines et iumenta et boves et pecora non gustent
men and livestock and cattle and cattle not taste
quidquam nec pascantur et aquam non bibant; 3:8
or or feed and water not drink; 3: 8
et operiantur saccis homines et iumenta et clament
and cover bags men and livestock and call
ad Deum in fortitudine, et convertatur vir a via
to God in strength and Change man from road
sua mala et a violentia, quae est in manibus
his bad and from violence; which is in hands
eorum. 3:9 Quis scit si convertatur et ignoscat
them. 3: 9 Who He knows if Change and pardon
Deus et revertatur a furore irae suae, et non
God and return from anger anger his and not
peribimus?’. 3:10 Et vidit Deus opera eorum, quia
perish. ‘ 3:10 The saw God works their because
conversi sunt de via sua mala; et misertus est
turn are of road his bad; and with compassion is
Deus super malum, quod lo cutus fuerat ut faceret
God over evil that io lished was as do
eis, et non fecit. 4:1 Et afflicus est Ionas
them, and not He did. 4: 1 The trouble? is Jonas
afflictione magna et iratus est; 4:2 et oravit ad
affliction great and angry it is; 4: 2 and prayed to
Dominum et dixit: ‘ Obsecro, Domine, numquid non
Lord and he said: ‘ Oh, Sir, Do not
hoc est verbum meum, cum adhuc essem in terra
this is word my with yet I in land
mea? Propter hoc praeoccupavi ut fugerem in
Mine? Because of this beforehand as flee in
Tharsis. Sciebam enim quia tu Deus clemens et
Tarshish. I knew For because you God gracious and
misericors es, longanimis et multae miserationis et
merciful you slow and many commiseration and
ignoscens super malitia. 4:3 Et nunc, Domine, tolle,
relents over malice. 4: 3 The now, Sir, Away
quaeso, animam meam a me, quia melior est mihi
Please, life I from I because better is I
mors quam vita’. 4:4 Et dixit Dominus: ‘ Putasne
death than life. ‘ 4: 4 The said Lord: ‘ Do you think
bene irasceris tu?’. 4:5 Et egressus est Ionas de
well angry You? ‘. 4, 5 The out is Jonas of

civitate et sedit contra orientem civitatis et fecit
city and sat against east city and he
sibimet umbraculum ibi et sedebat subter illud in
up booth there and sat under it in
umbra, donec videret quid accideret in civitate. 4:6
shadow, until see what happen in city. 4: 6
Et praeparavit Dominus Deus hederam, et ascendit
The prepared Lord God plant and up
super Ionam, ut esset umbra super caput eius et
over Jonah as was shadow over head his and
protegeret eum ab afflictione sua. Et laetatus est
cover it from affliction their own. The rejoiced is
Jonas super hedera laetitia magna. 4:7 Et paravit
Jonas over ivy joy large. 4: 7 The prepared
Deus vermem, cum surgeret aurora in crastinum, et
God worm with up morning in The next day, and
percussit hederam, quae exaruit. 4:8 Et, cum ortus
shot plant which withered. 4: 8 and, with rising
fuiisset sol, praecepit Deus vento orientali calido; et
have been sun, charged God wind east the heat; and
percussit sol super caput Ionae, et elanguit; et
shot sun over head Jonas and languishes; and
petivit animae suae, ut moreretur, et dixit: ‘ Melius
she asked soul his as die and he said: ‘ better
est mihi mori quam vivere ‘ 4:9 Et dixit Deus ad
is I die than live ‘ 4: 9 The said God to
Ionam: ‘ Putasne bene irascaris tu super hedera?’.
Jonas: ‘ Do you think well angry you over Ivy? ‘.
Et dixit: ‘ Bene irascor ego usque ad mortem’. 4:10
The he said: ‘ well angry I up to death ‘. 4:10
Et dixit Dominus: ‘ Tu doles super hederam, in qua
The said Lord: ‘ You irks over plant in which
non laborasti neque fecisti, ut cresceret, quae sub
not labored or You did as grow which under
una nocte nata est et sub una nocte periit. 4:11 Et
one night born is and under one night perished. 4:11 The
ego non parcam Nineve civitati magnae, in qua sunt
I not spare Nineveh city great in which are
plus quam centum viginti milia hominum, qui
more than one hundred twenty thousand men that
nesciunt quid sit inter dexteram et sinistram suam,
do not know what is between right and left his

**et iumenta multa?'.
and livestock many. '.**

1:1 Verbum Domini, quod factum est ad Michaeam
1: 1 word Lord, that it is to Mich
Morasthiten in diebus Ioatham, Achaz, Ezechiae
During in days Jotham Ahaz Hezekiah
regum Iudae, quod vidit super Samariam et
kings Judah, that saw over Samaria and
Ierusalem. 1:2 Audite, populi omnes, et attendat
Jerusalem. 1, 2 Listen people all and attend
terra et plenitudo eius; et sit Dominus Deus vobis
land and fullness thereof; and is Lord God you
in testem, Dominus de templo sancto suo. 1:3 Quia
in witness Lord of temple St. his own. 1: 3 for
ecce Dominus egreditur de loco suo et descendet et
See Lord goes out of place his and down and
calcabit super excelsa terrae; 1:4 et liquescent
tread over high land; 1: 4 and vanish
montes subtus eum, et valles scindentur sicut cera
mountains under him, and valleys cleft as wax
a facie ignis, sicut aquae, quae decurrunt in
from the fire as water which it runs in
praeceptis. 1:5 In scelere Iacob omne istud et in
steep. 1: 5 in crime Jacob all this and in
peccatis domus Israel. Quod scelus Iacob? Nonne
sins house Israel. The crime Jacob? Did
Samaria? Et quae excelsa Iudae? Nonne Ierusalem?
Samaria? The which high Judah? Did Jerusalem?
1:6 Et ponam Samariam in acervum lapidum, in
1: 6 The I will Samaria in Tel stones, in
agrum, ubi plantatur vinea; et detraham in vallem
field where plantings vine; and down in valley
lapides eius et fundamenta eius revelabo. 1:7 Et
stones his and foundations his bare. 1: 7 The
omnia sculptilia eius concidentur, et omnes mercedes
all graven his pieces and all earnings
eius comburentur igne, et omnia idola eius ponam
his burned fire and all idols his I will
in perditionem, quia de mercedibus meretricis
in destruction, because of payments; whore
congregata sunt et usque ad mercedem meretricis
gathered are and up to wages whore
revertentur. 1:8 Super hoc plangam et ululabo;
return. 1: 8 over this I lament and howl;

vadam spoliatus et nudus, faciam planctum velut
go robbed and naked, I do mourning as
thoum et luctum quasi struthionum, 1:9 quia
dragons and mourning as ostriches, 1: 9 because
desperata est plaga eius, quia venit usque ad
desperate is stroke his because he came up to
Iudam, tetigit portam populi mei usque ad
Judah he touched gate people my up to
Ierusalem. 1:10 In Geth nolite annuntiare, lacrimis
Jerusalem. 1:10 in Geth do not announce, tears
ne ploretis, in Bethleaphra in pulvere volutamini.
do not ya, in Bethleaphra in dust roll.
1:11 Et transite vobis, habitatores Saphir, confusi
1:11 The Pass you inhabitants Saphir, ashamed
ignominia; non sunt egressi habitatores Saanan.
stigma; not are out inhabitants Zaanan.
Planctus Bethesel auferet a vobis mansionem suam.
Meadow Bethesel away from you mansion own.
1:12 Profecto trement de bono habitatores Maroth,
1:12 Indeed sorrow of good inhabitants MARÓTH,
quia descendit malum a Domino in portam
because down evil from Lord in gate
Ierusalem. 1:13 Iungite quadrigae equos, habitatores
Jerusalem. 1:13 Harness chariot horses inhabitants
Lachis; principium peccati est filiae Sion, quia in
Lachish; beginning sin is daughters Zion because in
te inventa sunt scelera Israel. 1:14 Propterea dabis
you found are crimes Israel. 1:14 Therefore give
dimissionem super Moresethgeth. Domus Achzib in
dismissal over Moresethgeth. Home kahezib in
deceptionem regibus Israel. 1:15 Adhuc expugnatorem
deception kings Israel. 1:15 yet stormer
adducam tibi, quae habitas in Maresa; usque
I you which live in Marisa; up
Odollam veniet gloria Israel. 1:16 Decalvare et
Adullam will glory Israel. 1:16 Shave and
tondere super filios deliciarum tuarum; dilata
poll over children delights your; enlarge
calvitium tuum sicut aquila, quoniam captivi ducti
baldness your as eagle, for prisoners led

sunt ex te. 2:1 Vae, qui cogitant iniquitatem et
are from You. 2: 1 Woe that think violence and
operantur malum in cubilibus suis! In luce matutina
workers evil in beds their! in light morning
faciunt illud, quoniam est in potestate manus eorum.
do it for is in power hand them.
2:2 Concupiscunt agros, et violenter tollunt, domos,
2: 2 covet fields and violence lift homes
et rapiunt. Et opprimunt virum et domum eius,
and Snatch. The oppress man and home his
hominem et hereditatem eius. 2:3 Idcirco haec dicit
man and heritage her. 2, 3 Therefore this says
Dominus: ‘ Ecce ego cogito super familiam istam
Lord: ‘ Look I I think over family this
malum, unde non auferetis colla vestra; et non
evil whence not remove neck your; and not
ambulabitis erecti, quoniam tempus pessimum est. 2:4
walk Alert, for time worst It is. 2: 4
In die illa sumetur super vos parabola, et assumetur
in day that satire over you parable and taken
lamentum dicentium: ‘Depopulatione vastati sumus;
lamentation saying: ‘waste spoiled! we are;
pars populi mei commutatur, quam nemo ei restituet;
part people my changed; than no it restitution;
infideli regiones nostrae dividuntur’. 2:5 Propter hoc
unbeliever countries our the breach. ‘ 2: 5 Because of this
non erit tibi mittens funiculum sortis in coetu
not will be you sending line lot in group
Domini’. 2:6 ‘ Ne vaticinemini!’. ‘ Vaticinentur, non
The Lord. ‘ 2, 6 ‘ Do not Prophecy. ‘ prophecy: not
vaticinentur de his, non cedet confusio!’. 2:7
prophecy of those not yield shame. ‘ 2: 7
Numquid maledicta est domus Iacob? Numquid
Do cursed is house Jacob? Do
abbreviatus est spiritus Domini, aut tales sunt
straitened is spirit Lord, or such are
actiones eius? Nonne verba eius bona sunt cum eo,
actions his? Did words his good are with it
qui recte graditur? 2:8 Vos autem contra populum
that right Walk? 2: 8 you Now against people

meum ut adversarium consurgitis. Desuper tunica
my as adversary rise. pull off Cloak
pallium tollitis ei; qui transibant fiducialiter, fiunt
cloak rip him; that crossing safety; are
quasi bello capti. 2:9 Mulieres populi mei eicitis de
as war trapped. 2: 9 women people my draw out of
domo deliciarum suarum; a parvulis earum aufertis
house delights houses; from children their take
decorem meum in perpetuum. 2:10 ‘ Surgite et ite,
beauty my in ever. 2:10 ‘ Up and Go
quia non habetis hic requiem!’. Propter
because not have here rest. ‘ Because of
immunditiam peribitis perditione pessima. 2:11 Si
impurity perish loss of the worst. 2:11 If
esset vir vento excitatus et mendacium loqueretur: ‘
was man wind aroused and lying speak: ‘
Vaticinabor tibi de vino et sicera ‘, hic esset vates
prophecy you of wine and liquor ‘ here was bard
populi istius. 2:12 Congregatione congregabo, Iacob,
people this. 2:12 Congregation I gather, Jacob,
totum te; in unum conducam reliquias Israel, pariter
all you; in one A Promise remains Israel together
ponam illum quasi gregem in ovili, quasi pecus in
I will it as company in fold as cattle in
medio pascuæ; et tumultuabuntur a multitudine
the pasture; and noise from numbers
hominum. 2:13 Ascendet enim pandens iter ante eos;
men. 2:13 go up For Showing trip before them;
erumpent et transibunt portam, egredientur per eam.
break out and pass gate, issue by her.
Et transibit rex eorum coram eis, et Dominus in
The switch king their before them, and Lord in
capite eorum. 3:1 Et dixi: ‘ Audite, principes Iacob
head them. 3: 1 The I said: ‘ Listen leaders Jacob
et duces domus Israel: Numquid non vestrum est
and leaders house Israel: Do not you is
scire iudicium?’. 3:2 Sed odio habetis bonum et
know right? ‘. 3: 2 but hatred have good and
diligitis malum. Violenter tollitis pelles eorum desuper
love evil. violence rip skins their top

eos et carnem eorum desuper ossibus eorum. 3:3
them and flesh their top bones them. 3: 3
Qui comedunt carnem populi mei et pellem eorum
He eat flesh people my and skin their
desuper excoriant; et ossa eorum confringunt et
top off them; and bones their break and
secant sicut carnem assam in lebete et quasi carnem
impale as flesh roast in kettle and as flesh
in medio ollae. 3:4 Tunc clamabunt ad Dominum, et
in the pot. 3, 4 Then cry to Lord, and
non exaudiet eos et abscondet faciem suam ab eis
not answer them and hide face his from them
in tempore illo, sicut pessima fecerunt opera sua.
in time that, as worst they works their own.
3:5 Haec dicit Dominus super prophetas, qui
3, 5 This says Lord over prophets that
seducunt populum meum, qui cum habent, quid
seduce people my that with have what
mordeant dentibus suis, praedicant pacem; et, si quis
bite teeth their preach peace; and, if who
non dederit in ore eorum quippiam, sanctificant
not give in mouth their carcass prepare
super eum proelium. 3:6 Propterea nox vobis sine
over it battle. 3: 6 Therefore night you without
visione erit, et tenebrae vobis sine divinatione; et
vision It will be and darkness you without divination; and
occumbet sol super prophetas, et obtenebrabitur
go sun over prophets and black
super eos dies. 3:7 Et confundentur videntes, et
over them days. 3: 7 The confounded seeing, and
confundentur divini, et operient labia sua omnes,
confounded divine, and cover lips his all
quia non est responsum Dei. 3:8 Verumtamen ego
because not is answer God. 3: 8 However, I
repletus sum fortitudine spiritus Domini, iudicio et
full I strength spirit Lord, trial and
virtute, ut annuntiem Iacob scelus suum et Israel
power as news Jacob crime his and Israel
peccatum suum. 3:9 Audite hoc, principes domus
sin his own. 3: 9 Listen this, leaders house

Iacob et iudices domus Israel, qui abominamini
Jacob and judges house Israel that horror
iudicium et omnia recta pervertitis, 3:10 qui
judgment and all right distort, 3:10 that
aedificatis Sion in sanguinibus et Ierusalem in
build Zion in blood and Jerusalem in
iniquitate. 3:11 Principes eius in muneribus iudicant,
violence. 3:11 Leaders his in gifts judge
et sacerdotes eius in mercede docent, et prophetae
and priests his in hire teach and prophets
eius in pecunia divinant; et super Dominum
his in money divine; and over Lord
requiescunt dicentes: ‘ Numquid non Dominus in
resting saying: ‘ Do not Lord in
medio nostrum? Non venient super nos mala’. 3:12
the our? no come over we evil. ‘ 3:12
Propter hoc causa vestri Sion quasi ager arabitur, et
Because of this cause you Zion as field plowed, and
Ierusalem quasi acervus lapidum erit, et mons
Jerusalem as heap stones It will be and mountain
templi in excelsa silvarum. 4:1 Et erit in novissimis
temple in high forest. 4: 1 The will be in last
diebus: Erit mons domus Domini praeparatus in
days: There will be mountain house of prepared in
vertice montium et sublimis super colles; et fluent
top mountains and high over the hills; and flow
ad eum populi. 4:2 Et properabunt gentes multae et
to it people. 4: 2 The go nations many and
dicent: ‘ Venite, ascendamus ad montem Domini et
say: ‘ Come up to mount of and
ad domum Dei Iacob, et docebit nos de viis suis,
to home God Jacob, and guide we of ways their
et ibimus in semitis eius ‘; quia de Sion egredietur
and go in paths his ‘ because of Zion Unleashed
lex, et verbum Domini de Ierusalem. 4:3 Et
law; and word of of Jerusalem. 4: 3 The
iudicabit inter populos multos et decernet gentibus
judge between people many and decide nations
fortibus usque in longinquum; et concident gladios
strong up in remoteness; and beat swords
suos in vomeres et hastas suas in falces; non
their in plowshares and spears their in pruning hooks; not

sumet gens adversus gentem gladium, et non discent
take nation against nation sword and not learn

ultra belligerare. 4:4 Et sedebit unusquisque subtus
more Waging war. 4: 4 The seat each under

vitem suam et subtus ficum suam, et non erit qui
vine his and under barked his and not will be that
deterreat; quia os Domini exercituum locutum est.
afraid; because mouth of hosts spoken It is.

4:5 Quia omnes populi ambulabunt unusquisque in
4, 5 for all people walk each in

nomine dei sui; nos autem ambulabimus in nomine
name God s; we Now walk in name

Domini Dei nostri in aeternum et ultra. 4:6 ‘ In
of God our in ever and beyond. 4: 6 ‘ in

die illa, dicit Dominus, congregabo claudicantem, et
day that says Lord, I gather up and

eam, quam eieceram, colligam et quam afflixeram;
it than driven, collection and than afflicted;

4:7 et ponam claudicantem in reliquias et eam,
4: 7 and I will lame in remains and it

quae laboraverat, in gentem robustam’. Et regnabit
which driven in nation strong. ‘ The reign

Dominus super eos in monte Sion ex hoc nunc et
Lord over them in mount Zion from this now and

usque in aeternum. 4:8 Et tu, turris gregis, collis
up in ever. 4: 8 The you tower sheep hill

filiae Sion, usque ad te veniet et perveniet
daughters Zion up to you will and arrive

potestas prima, regnum filiae Ierusalem. 4:9 Nunc
power first, kingdom daughters Jerusalem. 4: 9 now

quare clamas clamore magno? Numquid rex non est
why you cry claim great? Do king not is

in te, aut consiliarius tuus periit, quia comprehendit
in you or Counsellor your lost, because includes

te dolor sicut parturientem? 4:10 Dole et satage,
you Department as labor? 4:10 Dole and labor

filia Sion, quasi parturiens; quia nunc egredieris
daughter Zion as childbirth; because now out

de civitate et habitabis in campo et venies usque
of city and live in Campus and You will come up

ad Babylonem; ibi liberaberis, ibi redimet te
to Babylon; there delivered; there redeem you

Dominus de manu inimicorum tuorum. 4:11 Nunc
Lord of hand enemies Your. 4:11 now
autem congregatae sunt super te gentes multae, quae
Now together are over you nations many, which
dicunt: ‘Profanetur, et aspiciat in Sion oculus
they say: ‘Defiled, and look in Zion eye
noster’. 4:12 Ipsi autem non cognoverunt cogitationes
Our '. 4:12 they Now not know thoughts
Domini et non intellexerunt consilium eius, quia
of and not understood design his because
congregavit eos quasi manipulos in area. 4:13 Surge
gathered them as companies in area. 4:13 Up
et tritura, filia Sion, quia cornu tuum ponam
and tread, daughter Zion because horn your I will
ferreum et ungulas tuas ponam aereas, et
iron and hoofs I I will brass; and
comminues populos multos et vovebis Domino
pieces people many and consecrate Lord
rapinas eorum et divitias eorum Domino universae
robbery their and wealth their Lord all
terrae. 4:14 Nunc incide te, filia incisionis!
the earth. 4:14 now cut you daughter cutting!
Obsidionem posuerunt super nos; in virga percutiunt
siege put over us; in staff strike
maxillam iudicis Israel. 5:1 Sed tu, Bethlehem
cheek judge Israel. 5: 1 but you Bethlehem
Ephratha, parvulus in milibus Iudae, ex te mihi
Ephrata child in thousands Judah, from you I
egredietur, qui sit dominator in Israel; et egressus
Unleashed, that is Ruling in Israel; and out
eius a temporibus antiquis, a diebus aeternitatis.
his from times old from days Eternity.
5:2 Propter hoc dabit eos usque ad tempus, in quo
5: 2 Because of this will them up to time; in which
parturiens pariet; et reliquiae fratrum eius
giving birth bear; and remains brothers his
convertentur ad filios Israel. 5:3 Et stabit et pascet
return to children Israel. 5: 3 The stand and feed
in fortitudine Domini, in sublimitate nominis Domini
in strength Lord, in loftiness name of

Dei sui; et habitabunt secure, quia nunc magnus
God s; and live security because now great
erit usque ad terminos terrae, 5:4 et erit iste pax.
will be up to border earth 5: 4 and will be this peace.
Assyrius cum venerit in terram nostram et quando
Assyrian with come in land our and when
calcaverit in domibus nostris, suscitabimus super eum
tread in homes our raise over it
septem pastores et octo primates hominum. 5:5 Et
seven shepherds and eight primates men. 5: 5 The
pascent terram Assyriae in gladio et terram Nemrod
feed land Assyria in sword and land Nimrod
in lanceis; et liberabit ab Assyrio, cum venerit in
in spears; and free from Assyrian, with come in
terram nostram et cum calcaverit in finibus nostris.
land our and with tread in ends our.
5:6 Et erunt reliquiae Iacob in medio populorum
5, 6 The will be remains Jacob in the people
multorum quasi ros a Domino et quasi imbres
many as dew from Lord and as showers
super herbam, quae non exspectat virum et non
over plant which not waiting man and not
praestolatur filios hominum. 5:7 Et erunt reliquiae
stand children man Art. 5: 7 The will be remains
Iacob in gentibus, in medio populorum multorum,
Jacob in nations, in the people many
quasi leo in iumentis silvarum et quasi catulus
as lion in cattle forest and as young
leonis in gregibus pecorum; qui cum transierit et
lion in flocks livestock; that with passes and
conculcaverit et ceperit, non est qui eruat. 5:8
tramples and take, not is that deliver. 5: 8
Exaltabitur manus tua super hostes tuos, et omnes
You will be hand your over enemies your and all
inimici tui interibunt. 5:9 ‘Et erit in die illa, dicit
enemies your cut off. 5: 9 ‘And will be in day that says
Dominus, auferam equos tuos de medio tui et
Lord, stony horses your of the your and
disperdam quadrigas tuas 5:10 et perdam civitates
I four I 5:10 and I lose cities
terrae tuae et destruem omnes munitiones tuas. 5:11
earth your and down all strongholds your. 5:11

Et auferam veneficia de manu tua, et divini non
The stony witchcraft of hand your and divine not
erunt in te. 5:12 Et perire faciam sculptilia tua et
will be in You. 5:12 The perish I do graven your and
lapides tuos de medio tui, et non adorabis ultra
stones your of the your and not Worship more
opera manuum tuarum; 5:13 et evellam palos tuos
works hands your; 5:13 and uproot stakes your
de medio tui et conteram idola tua. 5:14 Et faciam
of the your and break idols Your. 5:14 The I do
in furore et in indignatione ultionem in omnibus
in anger and in indignation revenge in all
gentibus, quae non audierunt'. 6:1 Audite, quae
nations, which not heard. ' 6: 1 Listen which
Dominus loquitur: ' Surge, contende iudicio coram
Lord says: ' Up Contest trial before
montibus, et audiant colles vocem tuam'. 6:2 Audite,
mountains and listen The hills voice case '. 6: 2 Listen
montes, iudicium Domini, et auscultate, fundamenta
mountains judgment Lord, and listen foundations
terrae; quia iudicium Domini cum populo suo, et
land; because judgment of with people his and
cum Israel iudicio contendit. 6:3 ' Popule meus, quid
with Israel trial contends. 6: 3 ' O my what
feci tibi et quid molestus fui tibi? Responde mihi.
I you and what trouble I you? answer to me.
6:4 Ego eduxi te de terra Aegypti et de domo
6: 4 I I brought you of land Egypt and of house
servientium liberavi te et misi ante faciem tuam
served free you and I before face your
Moysen et Aaron et Mariam. 6:5 Popule meus,
Moses and Aaron and Mary. 6: 5 O my
memento, quaeso, quid cogitaverit Balac rex Moab,
remember, Please, what planned Balak king Moab
et quid responderit ei Balaam filius Beor, de Settim
and what answers it Balaam son Beer, of Settim
usque ad Galgalam, ut cognoscas iustitias Domini'.
up to Gilgal as you know justices The Lord. '
6:6 ' Quid dignum offeram Domino, dum curvo
6: 6 ' What meet offer Lord, while Curve
genu Deo excelso? Numquid offeram ei holocaustomata
knee God high? Do offer it holocausts

et vitulos anniculos? 6:7 Numquid placebunt Domino
and calves year? 6, 7 Do please Lord
milia arietum, multa milia torrentium olei?
thousand rams many thousand Brooks oil?
Numquid dabo primogenitum meum pro scelere meo,
Do I first my for crime I
fructum ventris mei pro peccato animae meae?'. 6:8
fruit belly my for sin soul my well. ' 6, 8
Indicatum est tibi, o homo, quid sit bonum, et quid
told is you o man, what is good and what
Dominus quaerat a te: utique facere iudicium et
Lord asks from you: Yes do judgment and
diligere caritatem et sollicitum ambulare cum Deo
love charity and worries walk with God
tuo. 6:9 Vox Domini ad civitatem clamat- et
your: 6: 9 Right of to city clamat- and
sapientia est timere nomen tuum -: ' Audite, tribus
wisdom is fear name your -: ' Listen three
et coetus civitatis! 6:10 Numquid tolerabo batum
and group the city! 6:10 Do bear sab
iniquum et ephi minus maledictum? 6:11 Numquid
unfair and ephah less curse? 6:11 Do
iustificabo stateram impiam et saccelli pondera
By balance impious and bag weights
dolosa? 6:12 Quia divites eius repleti sunt iniquitate,
False? 6:12 for rich his with are violence,
et habitantes in ea loquebantur mendacium, et
and inhabitants in it talking lies, and
lingua eorum fraudulenta in ore eorum. 6:13 Ego
language their fraudulent in mouth them. 6:13 I
ergo coepi percutere te perditione super peccatis tuis.
So started strike you loss of over sins your.
6:14 Tu comedes et non saturaberis, et sordes tuae
6:14 You eat and not satisfied; and filth your
in medio tui. Tu removebis et non salvabis; et,
in the You. You remove and not save; and,
quos salvaveris, in gladium dabo. 6:15 Tu seminabis
which save, in sword I will. 6:15 You slips
et non metes, tu calcabis olivam et non ungeris
and not reap; you tread olive and not drop

oleo, mustum et non bibes vinum. 6:16 Custodisti
oil must and not drink wine. 6:16 kept
praecepta Amri et omne opus domus Achab; et
rules Omri and all work house Ahab; and
ambulasti in voluntatibus eorum, ut darem te in
You walk in wills their as give you in
perditionem et habitantes tuos in sibilum: et
destruction and inhabitants your in panorama and
opprobrium populorum portabitis'. 7:1 Vae mihi,
reproach people bear. ' 7: 1 Woe I
quia factum est mihi sicut congregata messe, sicut
because it is I as gathered summer as
collecta vindemia! Non est botrus ad comedendum,
collect vintage! no is cluster to eat
nec praecoqua ficus, quam desideravit anima mea.
or praecoqua fig, than desired soul I have.
7:2 Periit pius de terra, et rectus in hominibus non
7: 2 Cut off kinda of land, and right in men not
est; omnes in sanguine insidiantur, vir fratrem suum
it is; all in blood wait, man brother his
rete venatur. 7:3 Ad malum manus eorum paratae
net net. 7: 3 the evil hand their ready
sunt; princeps postulat, et iudex est pro mercede,
they are: leader demands and judge is for payment
et magnus manifestat desiderium animae suae; vae
and great shows The desire soul his; Woe
eis, qui pervertunt illud! 7:4 Qui optimus in eis, est
them, that pervert it! 7: 4 He best in them, is
quasi paliurus, et, qui rectus, quasi spina de saepe;
as brier and, that right, as spine of often;
dies speculatorum tuorum, visitatio tua venit: nunc
day watchmen your visitation your comes: now
erit confusio eorum. 7:5 Nolite credere amico, nolite
will be shame them. 7: 5 Do not believe friend, do not
confidere in proximo; ab ea, quae dormit in sinu
trust in the next; from it which sleeps in gulf
tuo, custodi claustra oris tui; 7:6 quia filius
your keep barriers mouth your; 7: 6 because son
contumeliam facit patri, filia consurgit adversus
dishonor does his father, daughter rises against

matrem suam, nurus adversus socrum suam: inimici
mother his daughter against Naomi his enemies
hominis domestici eius. 7:7 Ego autem ad Dominum
man family her. 7: 7 I Now to Lord
aspiciam, expectabo Deum salvatorem meum; audiet
look, wait God Saviour my; listen
me Deus meus. 7:8 Ne laeteris, inimica mea, super
I God My. 7, 8 Do not Rejoice hostile my over
me quia cecidi: consurgam; cum sedeo in tenebris,
I because I fell; I rise; with I sit in dark,
Dominus lux mea est. 7:9 Iram Domini porto,
Lord light my It is. 7, 9 Rage of I carry;
quoniam peccavi ei, donec iudicet causam meam et
for I have sinned to until judge cause I and
faciat iudicium meum; educet me in lucem, videbo
do judgment my; haul I in light see
iustitiam eius. 7:10 Et aspiciet inimica mea et
justice her. 7:10 The look hostile my and
operietur confusione, quae dicit ad me: ‘ Ubi est
cover confusion; which says to me: ‘ Where is
Dominus Deus tuus?’. Oculi mei videbunt in eam;
Lord God Your ‘. The eyes my see in it;
nunc erit in conculcationem ut lutum platearum.
now will be in tramping as mud the streets.
7:11 Dies veniet ut aedificentur maceriae tuae; in die
7:11 day will as build Stone wall your; in day
illa dilatabuntur fines tui. 7:12 In die illa usque ad
that dilatabuntur ends You. 7:12 in day that up to
te venient habitantes ab Assyria usque ad Aegyptum
you come inhabitants from Assyria up to Egypt
et ab Aegypto usque ad flumen et a mari usque
and from Egypt up to river and from sea up
ad mare et a monte usque ad montem. 7:13 Terra
to sea and from mount up to Mount. 7:13 land
autem erit in desolationem propter habitatores suos
Now will be in waste for inhabitants their
et propter fructum operum eorum. 7:14 Pasce
and for fruit works them. 7:14 Feed
populum tuum in virga tua, gregem hereditatis tuae,
people your in staff your company heritage your

habitantes solos in saltu, in medio hortorum;

inhabitants only in forest in the gardens;

pascantur Basan et Galaad iuxta dies antiquos.

feed Bashan and Gilead according to day old.

7:15 Secundum dies egressionis tue de terra Aegypti

7:15 according to day departure your of land Egypt

ostende nobis mirabilia. 7:16 Videbunt gentes et

show us wonders. 7:16 see nations and

confundentur super omni fortitudine sua, ponent

confounded over all strength his put

manum super os, aures eorum surdae erunt; 7:17

hand over mouth, ears their deaf will be; 7:17

lingent pulverem sicut serpens, velut reptilia terrae.

lick dust as snake, as reptiles the earth.

Tremantes exhibunt de aedibus suis ‘ ad Dominum

move shall issue of Offices their ‘ to Lord

Deum nostrum ‘ formidabunt et timebunt te. 7:18

God our ‘ fear and fear You. 7:18

Quis Deus similis tui, qui aufers iniquitatem et

Who God like your that forgiving violence and

transis peccatum reliquiarum hereditatis tuae? Non

passes sin relics heritage Yours? no

servat in aeternum furorem suum, quoniam volens

keeps in ever anger his for wishful

misericordiam est. 7:19 Revertetur et miserebitur

mercy It is. 7:19 return and have mercy

nostri, calcabit iniquitates nostras et proiciet in

our tread iniquities our and throw away in

profundum maris omnia peccata nostra. 7:20

depth sea all sins Our. 7:20

Dabis veritatem Iacob, misericordiam Abraham,

You will perform the truth Jacob, mercy Abraham

quae iurasti patribus nostris a diebus antiquis.

which You swore fathers our from days old.

1:1 Oraculum Nineve. Liber visionis Nahum Elcesaei.

1: 1 oracle Nineveh. Book vision Nahum Elkosh.

1:2 Deus aemulator et ulciscens Dominus, ulciscens

1, 2 God jealous and revenger Lord, revenger

Dominus et habens furorem, ulciscens Dominus in

Lord and a anger, revenger Lord in

hostes suos et servans iram inimicis suis. 1:3

enemies their and Keeping anger enemies their own. 1: 3

Dominus patiens et magnus fortitudine, nullumque

Lord The patient and great strength no

impunitum derelinquet Dominus. In tempestate et

unpunished leave Lord. in storm and

turbine via eius, et nubes pulvis pedum eius. 1:4

storm road his and cloud dust feet her. 1: 4

Increpans mare et exsiccans illud et omnia flumina

He rebukes sea and dry it and all rivers

ad desertum deducens. Elanguit Basan et Carmelus,

to desert run down. languishes Bashan and Carmel,

et flos Libani elanguit. 1:5 Montes commoti sunt

and flower Lebanon fades. 1: 5 Mountains quake are

ab eo, et colles conturbati; et contremuit terra a

from it and The hills troubled; and quaked land from

facie eius et orbis et omnes habitantes in eo. 1:6

the his and world and all inhabitants in the fact. 1: 6

Ante faciem indignationis eius quis stabit, et quis

before face indignation his who stand, and who

resistet in aestu furoris eius? Indignatio eius effusa

resist in heat fierce his? fury his effused

est ut ignis, et petrae dissolutae sunt ab eo. 1:7

is as fire and rock feeble are from the fact. 1: 7

Bonus Dominus, refugium in die tribulationis et

good Lord, refuge in day trouble and

sciens sperantes in se 1:8 et in diluvio transeunte;

knowing trust in he 1: 8 and in deluge passenger;

consummationem faciet adversariorum suorum, et

consummation will opponents their and

inimicos eius persequentur tenebrae. 1:9 Quid

enemies his pursue darkness. 1: 9 What

cogitatis contra Dominum? Consummationem ipse

think against Lord? consummation he

faciet; non consurget duplex tribulatio. 1:10 Sicut
do; not rise double Trouble. 1:10 As
spinae condensae se invicem complectentes et sicut
thorns grouped he another complex and as
potatores inebriati consumentur quasi stipula omnino
drinkers drunk end as stubble at
arida. 1:11 Ex te exivit cogitans contra Dominum
dry. 1:11 from you gone thinking against Lord
malitiam, mente pertractans praevaricationem. 1:12
malice, Remember contriving transgression. 1:12
Haec dicit Dominus: ‘ Et si incolumes fuerint et
This says Lord: ‘ The if safety they and
numerosi, sic quoque attendentur et pertransibunt;
numerous, so also cut off and pass;
affixi te et non affligam te ultra. 1:13 Et nunc
owners you and not afflict you beyond. 1:13 The now
conteram virgam eius de dorso tuo et vincula tua
break staff his of back your and bonds your
disrumpam’. 1:14 Et praecipiet super te Dominus: ‘
snap. 1:14 The command over you Lord: ‘
Non seminabitur ex nomine tuo amplius. De domo
no sown from name your longer. The house
dei tui disperdam sculptile et conflatile; ponam
God your I graven and metal; I will
sepulcrum tuum, quia inhonoratus es’. 2:1 Ecce
grave your because dishonored You are. ‘ 2: 1 Look
super montes pedes evangelizantis et annuntiantis
over mountains feet Good Tidings and Announcing
pacem. Celebra, Iuda, festivitates tuas et redde vota
peace. O Judah festivities I and pay vows
tua, quia non adiciet ultra ut pertranseat in te
your because not comment more as pass in you
Belial: totus interiit. 2:2 Ascendit, qui dispergat,
Belial: all destroyed. 2: 2 He went up, that scatter,
contra te. ‘ Custodi munitionem, contemplare viam,
against You. ‘ Keep fortress watch way,
conforta lumbos, robora virtutem valde’. 2:3 Quia
Consolidate sclerosis, encourage power very much. ‘ 2, 3 for
restituēt Dominus magnificentiam Iacob sicut
back Lord Magnify Jacob as
magnificentiam Israel, quia praedones praedati sunt
Magnify Israel because The pirates spoiled are

eos et propagines eorum corruerunt. 2:4 Clipeus
them and shoots their corrupted. 2: 4 The shield
fortium eius ruber, viri exercitus in coccineis; ignitae
the strong his red, men army in scarlet; burning
laminae ferreae curruum, quando praeparat bellum,
blades iron carriages when prepares war;
et equites agitantur. 2:5 In viis furibundae currunt
and horse activated. 2: 5 in ways frenzy run
quadrigae, invicem colliduntur in plateis; aspectus
four another collide in the streets; appearance
eorum quasi lampades, quasi fulgura discurrentia. 2:6
their as lamps, as lightning fro. 2, 6
Recordatur fortium suorum, ruunt in itineribus
He remembers the strong their rush in routes
suis; currunt ad murum, et praeparatur
his family; run to wall and prepared
umbraculum. 2:7 Portae fluviorum apertae sunt,
booth. 2: 7 Gateway rivers open are
palatium tremit. 2:8 Et speciosa denudatur, tollitur,
palace shivers. 2: 8 The beautiful denuded, is removed,
et ancillae eius gemunt ut columbae et percutiunt
and handmaiden his sigh as doves and strike
corda sua. 2:9 Et Nineve quasi piscina aquarum,
hearts their own. 2: 9 The Nineveh as pool water
cuius aquae fugiunt. ‘ State, state! ‘; sed non est
the water flee. ‘ Stand; Stand! ‘ but not is
qui revertatur. 2:10 ‘ Diripite argentum, diripite
that return. 2:10 ‘ Plunder silver Plunder
aurum!’. Et non est finis divitiarum; thesaurus ex
gold ‘. The not is end wealth; treasure from
omnibus vasis desiderabilibus. 2:11 Dissipata et
all vessels objects. 2:11 Emptiness and
vastata et dilacerata, et cor tabescens, et dissolutio
waste and aye, and heart melts, and dissolution
geniculorum; et tremor in cunctis renibus, et facies
the knees; and vibration in all kidney, and face
omnium eorum candentes. 2:12 Ubi est habitaculum
all their blackness. 2:12 Where is habitation
leonum, et spelunca catulorum leonum, ad quam
lions and cave cubs lions to than
ivit leo, ut duceret illuc catulum leonis, et non
He went lion, as lead there doggy lion and not

erat qui exterreret? 2:13 Leo cepit sufficienter catulis
was that afraid? 2:13 Leo took sufficiently cubs
suis et necavit leaenis suis; et implevit praeda
their and IDK lionesses his family; and filled the booty
speluncas suas et cubile suum rapina. 2:14 ‘ Ecce
dens their and bed his robbery. 2:14 ‘ Look
ego ad te, dicit Dominus exercituum, et succendam
I to you says Lord hosts and kindle
usque ad fumum quadrigas tuas; et leunculos tuos
up to smoke four your; and lions your
comedet gladius, et exterminabo de terra praedam
eat sword and off of land prey
tuam, et non audietur ultra vox nuntiorum tuorum’.
your and not heard more voice news Your ‘.
3:1 Vae, civitas sanguinum, universa mendacii praeda
3: 1 Woe The city bloody all lying booty
plena! Non recedet a te rapina. 3:2 Vox
full! no depart from you robbery. 3: 2 Right
flagellorum et vox strepitus rotarum, equi frementes
whip and voice din wheels horses snorting
et quadrigae ferventes, equites irruentes 3:3 et
and chariot Warm horse invading 3: 3 and
gladii micantes et hastae fulgurantes et multitudo
sword flickering and spears flashing and company
interfectorum et acervi mortuorum; nec est finis
slain and heaps the dead; or is end
cadaverum, et corruunt super corpora. 3:4 Hoc
corpses and fall over bodies. 3, 4 This
propter multitudinem fornicationum meretricis
for company Harlots whore
speciosae et gratae et habentis maleficia, quae
beautiful and wellfavoured and having crimes which
vendit gentes fornicationibus suis et nationes
sold nations prostitution their and nations
maleficiis suis. 3:5 ‘ Ecce ego ad te, dicit
misdeameans their own. 3, 5 ‘ Look I to you says
Dominus exercituum; et levabo vestimentum tuum in
Lord hosts; and I lift clothing your in
faciem tuam et ostendam gentibus nuditatem tuam
face your and show nations exposure your

et regnis ignominiam tuam. 3:6 Et proiciam super
and kingdoms shame Your. 3: 6 The I cast over
te abominationes et contumeliis te afficiam; et
you abominations and insults you abuse; and
ponam te in exemplum. 3:7 Et erit: omnis, qui
I will you in an example. 3: 7 The will be: all that
viderit te, resiliet a te et dicet: ‘Vastata est
see you rebound from you and He will say: ‘spoiled is
Nineve! Quis dolebit super eam? Unde quaeram
Nineveh! Who writhe over it? Hence, require
consolatorem tibi?’. 3:8 Numquid melior es quam
comforter you? '. 3: 8 Do better you than
Noamon, quae habitabat in fluminibus? Aquae in
populous No, which living in rivers? water in
circuitu eius: cuius vallum mare, aquae muri eius.
about his the rampart sea, water wall her.
3:9 Chus fuit fortitudo eius et Aegyptus, cuius non
3: 9 Cush was strength his and Egypt, the not
est finis; Phut et Libyes fuerunt in auxilio eius.
is end; Put and Libyans were in help her.
3:10 Sed et ipsa in transmigrationem ducta est,
3:10 but and the in deportation drawn is
ivit in captivitatem. Parvuli eius elisi sunt in
He went in captivity. The children his dashed are in
capite omnium viarum; et super inclitos eius
head all roads; and over honorable his
miserunt sortem, et omnes optimates eius constricti
sent lots and all nobles his bound
sunt in compedibus. 3:11 Et tu ergo inebriaberis,
are in chains. 3:11 The you So intoxicated,
eris despecta; et tu quaeres refugium ab
You will be despicable; and you seek refuge from
inimico. 3:12 Omnes munitiones tuae sicut ficus
the opposition. 3:12 All strongholds your as fig
cum ficis praecocibus: si concussae fuerint, cadent in
with figs firstripe: if The battered they fall in
os comedentis. 3:13 Ecce populus tuus, mulieres in
mouth eater. 3:13 Look people your women in
medio tui; inimicis tuis late patebunt portae terrae
the your; enemies your wide unstopped The gates earth
tuae; devorabit ignis vectes tuos. 3:14 Aquam propter
your; devour fire bars your. 3:14 water for

obsidionem hauri tibi, firma munitiones tuas; intra in
investment Draw you firm strongholds your; within in
lutum et calca argillam, tene typum laterum. 3:15
mud and tread clay, hold type bricks. 3:15
Ibi comedet te ignis, peribis gladio, devorabit te ut
there eat you fire cut off sword; devour you as
bruchus. Augere ut bruchus, multiplicare ut locusta.
caterpillars. increase the as caterpillars multiply as lobster.
3:16 Plures fecisti negotiatores tuos quam stellae sint
3:16 more You made traders your than stars are
caeli; bruchus exuit pellem et avolavit. 3:17 Custodes
the air; caterpillars put off skin and fly away. 3:17 Guards
tui quasi locustae, et scribae tui quasi agmen
your as locusts and teachers your as column
locustarum, quae considunt in saepibus in die
hoppers which The Examination in hedges in day
frigoris; sol ortus est, et avolaverunt, non est
cold; sun rising is and Locusts not is
cognitus locus earum, ubi fuerint. 3:18 Dormiunt
known location their where they are. 3:18 They sleep
pastores tui, rex Assyriae, requiescunt principes tui;
shepherds your king Assyrians resting leaders your;
dispersus est populus tuus in montibus, et non est
scattered is people your in mountains and not is
qui congreget. 3:19 Non est remedium fracturae tuae,
that gathering. 3:19 no is remedy fractures your
insanabilis est plaga tua; omnes, qui audierint
incurable is stroke your; all that listen
auditionem tuam, plaudent manibus super te, quia
report your clap hands over you because
super quem non transiit malitia tua semper?'.
over which not past malice your always? '.

1:1 Oraculum, quod vidit Habacuc propheta. 1:2

1: 1 oracle, that saw Habakkuk prophet. 1, 2

Usquequo, Domine, clamabo, et non exaudis?

How long, Sir, I cry; and not hear!

Vociferabor ad te: ‘Violentia!’ et non salvas? 1:3

cry to you: ‘Violence!’ and not save! 1: 3

Quare ostendisti mihi iniquitatem et malitiam vides?

Why I ordered I violence and malice You see?

Et vastitas et violentia est coram me, et facta est

The devastation and violence is before I and made is

contentio, et iurgium exoritur. 1:4 Propter hoc

contention and chiding arises. 1: 4 Because of this

languet lex, et non pervenit usque ad finem

weakens law; and not reached up to end

iudicium. Quia impius praevallet adversus iustum,

judgment. for The wicked prevails against just,

propterea egreditur iudicium perversum. 1:5 ‘

therefore goes out judgment wrong. 1: 5 ‘

Aspicite in gentibus et videte, admiramini et

Look in nations and see, Admire and

obstupescite, quia opus facio in diebus vestris, quod

appalled; because work I do in days your that

nemo credet, cum narrabitur. 1:6 Quia ecce ego

no trust with told. 1: 6 for See I

suscitabo Chaldaeos, gentem amaram et velocem,

will perform Chaldeans nation bitter and hasty

ambulantem super latitudinem terrae, ut possideat

walking over width earth as possession

tabernacula non sua. 1:7 Horribilis et terribilis

dwellings not their own. 1: 7 Awful and awesome

est, ex semetipsa iudicium eius et maiestas eius

is from itself judgment his and majesty his

egredietur. 1:8 Leviores pardis equi eius et saeviores

Unleashed. 1: 8 lighter leopards horses his and wilder

lupis deserti; et accurrunt equites eius: equites

wolves waste; and run horse his horse

namque eius de longe venient, volabunt quasi aquila

For his of off come They fly as eagle

festinans ad comedendum. 1:9 Omnes, ut violentiam

hastening to eat. 1: 9 All as violence

faciant, venient, omnes facies eorum ventus urens; et
do come all face their wind forward; and
congregabunt quasi arenam captivos. 1:10 Et ipsa
assemble as sand captives. 1:10 The the
reges subsannabit, tyrannis illudet; ipsa super omnem
kings laugh; tyranny laugh; the over all
munitionem ridebit et comportabit aggerem et
fortification she laughs and transport ramp and
capiet eam. 1:11 Tunc ultra progrediens quasi ventus
take her. 1:11 Then more advancing as wind
pertransibit et constituet fortitudinem suam deum
pass and set strength his god
suum'. 1:12 Numquid non tu a principio, Domine,
his own. ' 1:12 Do not you from beginning Sir,
Deus meus, sanctus meus, qui non morieris? Domine,
God my St. my that not die? Sir,
ad iudicium posuisti eam; petra mea, ad
to judgment You have set it; rock my to
corripiendum fundasti eam. 1:13 Mundi sunt oculi
correction founded the her. 1:13 world are eyes
tui, ne videas malum; et respicere ad iniquitatem
your do not you see evil; and look to violence
non poteris. Quare respicis super inique agentes et
not you can. Why look over wrong giving and
taces, devorante impio iustiores se? 1:14
silent consuming the wicked more just themselves? 1:14
Fecisti homines quasi pisces maris, quasi reptile
You have made men as fish sea, as reptile
non habens principem super se. 1:15 Omnes in
not a prince over themselves. 1:15 All in
hamo sublevat, trahit eos in sagena sua et congregat
hook uplifts draws them in net his and gathers
in rete suo; super hoc laetatur et exultat. 1:16
in net his own; over this rejoices and exults. 1:16
Propterea immolat sagenae suae et sacrificat reti
Therefore immolates net his and sacrifices net
suo, quia in ipsis incrassata est portio eius, et
his because in the fat is share his and
cibus eius pinguis. 1:17 Propter hoc ergo evaginabit
food his fat. 1:17 Because of this So empty

gladium suum semper, ut interficiat gentes sine
sword his always, as kill nations without
miser cordia? 2:1 Super custodiam meam stabo et
Mercy? 2: 1 over watch I watch and
consistam super speculam et contemplanor, ut videam
stand over watch and watch as see
quid dicat mihi et quid respondeat ad querelam
what say I and what answer to complaint
meam. 2:2 Et respondit mihi Dominus et dixit: ‘
mine. 2: 2 The answered I Lord and he said: ‘
Scribe visum et explana eum super tabulas, ut
write view and Clearly it over tablets, as
percurrat, qui legerit eum. 2:3 Quia adhuc visus ad
run that read him. 2, 3 for yet view to
tempus constitutum, sed anhelat in finem et non
time appointed but pants in end and not
mentietur; si moram fecerit, exspecta illum, quia
lie; if delayed yield, wait it because
veniens veniet et non tardabit. 2:4 Ecce languidus,
coming will and not delay. 2: 4 Look Sir,
in quo non est anima recta; iustus autem in fide
in which not is soul right; just Now in faith
sua vivet’. 2:5 Et profecto divitiae decipiunt virum
his live '. 2: 5 The certainly wealth deceive man
superbum, et non perveniet ad finem; qui dilatat
proud and not arrive to end; that expands
quasi infernus fauces suas et ipse quasi mors et
as hell throat their and he as death and
non adimpletur: et congregat ad se omnes gentes et
not satisfied: and gathers to he all nations and
coacervat ad se omnes populos. 2:6 Numquid non
increases to he all people. 2, 6 Do not
omnes isti super eum parabolam sument et loquelam
all these over it parable take and speech
aenigmatum dicentes: ‘ Vae ei, qui multiplicat non
riddles saying: ‘ Woe to that increases not
sua — usquequo? C et aggravat pignora super se!’.
his - How long? 100 and weighs pledges over he ’.
2:7 Numquid non repente consurgent, qui mordeant
2: 7 Do not suddenly rise that bite
te, et evigilabunt agitant te, et eris in rapinam
you and awake questions you and You will be in robbery

eis? 2:8 Quia tu spoliasti gentes multas, spoliabunt
 them? 2: 8 for you spoiled nations many spoil
 te omnes, qui reliqui fuerint de populis; propter
 you all that the rest they of people; for
 sanguinem hominum et oppressionem terrae,
 blood men and oppression earth
 civitatum et omnium habitantium in eis. 2:9 Vae,
 states and all habitants in them. 2: 9 Woe
 qui congregat lucrum iniustum in malum domui suae,
 that gathers profit injustice in evil house his
 ut ponat in excelso nidum suum et salvet se de
 as set in high nest his and save he of
 manu mali! 2:10 Consilium cepisti in confusionem
 hand evil! 2:10 Advice captured in confusion
 domui tuae concidendi populos multos et peccasti in
 house your cutting people many and sinned in
 animam tuam. 2:11 Quia lapis de pariete clamabit,
 life Your. 2:11 for stone of wall cry;
 et trabes de contignatione respondebit ei. 2:12
 and beam of storey answer to him. 2:12
 Vae, qui aedificat civitatem in sanguinibus et condit
 Woe that builds city in blood and hibernates
 urbem in iniquitate! 2:13 Numquid non haec a
 city in wrong! 2:13 Do not this from
 Domino sunt exercituum, ut laborent populi pro igne,
 Lord are hosts as labor people for fire
 et gentes in vacuum fatigentur? 2:14 Quia replebitur
 and nations in void weary? 2:14 for filled with
 terra cognitione gloriae Domini, sicut aquae operiunt
 land knowledge glory Lord, as water cover
 mare. 2:15 Vae, qui potum dat amico suo mittens
 sea. 2:15 Woe that water gives friend his sending
 venenum suum et inebrians eum, ut aspiciat
 poison his and inebriating him, as look
 nuditatem eius! 2:16 Repleris ignominia pro gloria;
 exposure Her! 2:16 filled shame for glory;
 bibe tu quoque et denudare! Transibit ad te calix
 drink you also and uncovered Switch to you cup
 dexterarum Domini, et veniet ignominia super gloriam
 right Lord, and will shame over glory

tuam. 2:17 Quia vastitas Libani operiet te, et
Your. 2:17 for devastation Lebanon cover you and
miseria animalium deterrebit te propter sanguinem
misery animals terrify you for blood
hominum et oppressionem terrae, civitatum et
men and oppression earth states and
omnium habitantium in eis. 2:18 Quid prodest
all habitants in them. 2:18 What profit
sculptile, quia sculpsit illud fictor suus; conflatile
graven image, because carved it maker it; metal
et oraculum mendax, quia speravit in figmento
and oracle liar; because trust in Device
fictor eius, ut faceret simulacra muta? 2:19 Vae, qui
maker his as do images Change? 2:19 Woe that
dicit ligno: ‘ Expergiscere! ‘, ‘ Surge! ‘ lapidi
says tree: ‘ Wake up! ‘, ‘ Stand up! ‘ stone
tacenti! Numquid ipse docere poterit? Ecce iste
dumb! Do he teach can they? Look this
coopertus est auro et argento, et omnis spiritus non
arrayed is gold and silver and all spirit not
est in visceribus eius. 2:20 Dominus autem in templo
is in within her. 2:20 Lord Now in temple
sancto suo; sileat a facie eius omnis terra. 3:1
St. his own; Hush from the his all land. 3: 1
Oratio Habacuc prophetae. Secundum melodiam
Prayer Habakkuk prophet. according to melody
lamentationum. 3:2 Domine, audiui auditionem tuam
lamentations. 3: 2 Sir, I heard report your
et timui, Domine, opus tuum. In medio annorum
and I was afraid; Sir, work Your. in the years
vivifica illud, in medio annorum notum facies. Cum
quicken it in the years known face. with
iratus fueris, misericordiae recordaberis. 3:3 Deus a
angry you, mercy remember. 3: 3 God from
Theman veniet, et Sanctus de monte Pharan. —
Tema He will come and St. of mount Pharan. -
Selah. Operit caelos gloria eius, et laudis eius plena
Salah. covers heavens glory his and praise his full
est terra. 3:4 Splendor eius ut lux erit, radii ex
is land. 3, 4 The brightness his as light It will be rays from

manibus eius: ibi abscondita est fortitudo eius. 3:5
hands his there hidden is strength her. 3, 5
Ante faciem eius ibit mors, et egredietur pestis post
before face his go death and Unleashed pest after
pedes eius. 3:6 Stetit et concussit terram, aspexit et
feet her. 3: 6 He stood and shaking land He looked and
dissolvit gentes. Et contriti sunt montes saeculi,
melts nations. The broken are mountains age
incurvati sunt colles antiqui ab itineribus aeternitatis
down are The hills old from routes eternity
eius. 3:7 In afflictione vidi tentoria Chusan;
her. 3: 7 in affliction I hangings Chusan;
turbantur pelles terrae Madian. 3:8 Numquid in
upset skins earth Median. 3: 8 Do in
fluminibus iratus es, Domine, aut in fluminibus
rivers angry you Sir, or in rivers
furor tuus vel in mari indignatio tua? Quia
The anger your or in sea indignation Yours? for
ascendes super equos tuos, quadrigas tuas victrices.
ride over horses your four I Conquering.
3:9 Suscitans suscitabis arcum tuum, sagittis replevisti
3: 9 Raising up bow your Gazette quite
pharetram tuam. — Selah. In fluvios scindes terram,
quiver Your. - Salah. in rivers split land
3:10 viderunt te et doluerunt montes. Effuderunt
3:10 see you and writhed mountains. shed
aquas nubes, dedit abyssus vocem suam, in altum
water cloud, given The deep voice his in high
levavit manus suas. 3:11 Sol et luna steterunt in
up hand their own. 3:11 sun and moon stood in
habitu suo, prae luce sagittarum tuarum
habitation his than light arrow your
discedunt, prae splendore fulgurantis hastae tuae. 3:12
leave than brightness flash spears Your. 3:12
In fremitu calcabis terram, in furore conteres gentes.
in bestride tread land in anger rub nations.
3:13 Egressus es in salutem populi tui, in salutem
3:13 Departing you in health people your in health
cum christo tuo. Percussisti caput de domo impii,
with Christ your. stricken head of house wicked;

denudasti fundamentum usque ad petram. — Selah.
discovering the foundation up to rock. - Salah.

3:14 Confodisti iaculis tuis caput bellatorum eius,
3:14 strike Football your head forces his
venientium ut turbo ad dispergendum me; exsultatio
They come as whirlwind to scatter me; joy

eorum, sicut eius, qui devorat pauperem in
their as his that devours poor in
abscondito. 3:15 Viam fecisti in mari equis tuis, in
secret. 3:15 way You made in sea horses your in

luto aquarum multarum. 3:16 Audivi, et
clay water many. 3:16 I have heard, and
conturbatus est venter meus, ad vocem contremuerunt
troubled is belly my to voice quivered

labia mea. Ingreditur putredo in ossibus meis, et
lips I have. Enter Decay in bones I and
subter me vacillant gressus mei. Conquiescam in die
under I slip The steps mine. ease in day

tribulationis, ut ascendat super populum, qui invadit
trouble, as go up over people that attacks
nos. 3:17 Ficus enim non florebit, et non erit
us. 3:17 Figs For not blossom, and not will be

fructus in vineis; mentietur opus olivae, et arva non
fruit in vines; The labor work olives; and fields not
afferent cibum; abscissum est de ovili pecus, et non
bring food; cut off is of fold beast! and not

est armentum in praeseptibus. 3:18 Ego autem in
is herd in Hedges. 3:18 I Now in

Domino gaudebo et exultabo in Deo salvatore meo.
Lord will and rejoice in God Saviour mine.

3:19 Dominus Deus fortitudo mea et ponet pedes
3:19 Lord God strength my and put feet

meos quasi cervorum et super excelsa mea deducet
my as hart and over high my lead

me. Magistro chori. Ad sonitum chordarum.
Me. Master choir. the sound strings.

1:1 Verbum Domini, quod factum est ad Sophoniam

1: 1 word Lord, that it is to Zephaniah

filium Chusi filii Godoliae filii Amariae filii

son Cushy children Gedaliah children t children

Ezechiae, in diebus Iosiae filii Amon regis Iudae.

Hezekiah, in days Josiah children Amon s Judah.

1:2 ‘ Auferens auferam omnia a facie terrae, dicit

1, 2 ‘ Making stony all from the earth says

Dominus, 1:3 auferam hominem et pecus, auferam

Lord, 1: 3 stony man and beast! stony

volatile caeli et pisces maris. Et ruinae impiorum

volatile air and fish the sea. The downfall the wicked

erunt; et disperdam homines a facie terrae, dicit

will be; and I men from the earth says

Dominus. 1:4 Et extendam manum meam super

Lord. 1: 4 The stretch hand I over

Iudam et super omnes habitantes Ierusalem; et

Judah and over all inhabitants Jerusalem; and

disperdam de loco hoc reliquias Baal et nomina

I of place this remains Baal and names

aedituorum cum sacerdotibus 1:5 et eos, qui adorant

wardens with priests 1: 5 and them; that worship

super tecta militiam caeli et adorant et iurant in

over buildings host air and worship and swear in

Domino et iurant in Melchom, 1:6 et qui

Lord and swear in Milcom, 1: 6 and that

avertuntur de post tergum Domini, et qui non

start of after back Lord, and that not

quaerunt Dominum nec investigant eum’. 1:7 Silete

seek Lord or investigation; for him. ‘ 1: 7 Yes

a facie Domini Dei, quia iuxta est dies Domini;

from the of God, because according to is day Lord;

quia praeparavit Dominus hostiam, sanctificavit

because prepared Lord victim dedicated

vocatos suos. 1:8 ‘ Et erit in die hostiae Domini:

guests ones. 1: 8 ‘ The will be in day The victims Lord:

visitabo super principes et super filios regis et

visit over leaders and over children s and

super omnes, qui induti sunt veste peregrina; 1:9 et

over all that clothed are clothing foreign; 1: 9 and

visitabo super omnem, qui arroganter ingreditur

visit over all, that arrogantly enters

super limen in die illa, qui complent domum
over threshold in day that that complementary home
domini sui iniquitate et dolo. 1:10 Et erit in die
of s violence and deceit. 1:10 The will be in day
illa, dicit Dominus, vox clamoris a porta Piscium,
that says Lord, voice cry from gate fish,
et ululatus ab urbe Nova, et contritio magna a
and whoops from city New, and destruction great from
collibus. 1:11 Ululate, habitatores Pilae, quia interiit
the hills. 1:11 Howl! inhabitants Pillar because off
omnis populus Chanaan, disperierunt omnes involuti
all people Canaan Cut all involved in
argento. 1:12 Et erit in tempore illo: scrutabor
silver. 1:12 The will be in time that: search
Ierusalem in lucernis et visitabo super viros defixos
Jerusalem in lamps and visit over men structures
in faecibus suis, qui dicunt in cordibus suis: ‘Non
in lees their that say in hearts his ‘I do not
faciet bene Dominus et non faciet male’. 1:13 Et
will well Lord and not will badly. ‘ 1:13 The
erunt opes eorum in direptionem, et domus eorum
will be resources their in booty, and house their
in desertum; et aedificabunt domos et non
in waste; and build homes and not
habitabunt, et plantabunt vineas et non bibent
live, and plant vineyards and not drink
vinum earum’. 1:14 Iuxta est dies Domini magnus,
wine them. ‘ 1:14 according to is day of great
iuxta et velox nimis; vox diei Domini amara,
according to and quick too; voice day of bitter,
tribulabitur ibi fortis. 1:15 Dies irae dies illa, dies
will be tested there strong. 1:15 day anger day that day
tribulationis et angustiae, dies vastitatis et
trouble and distress, day waste and
desolationis, dies tenebrarum et caliginis, dies
desolation, day darkness and dark, day
nebulae et turbinis, 1:16 dies tubae et clangoris
mists and hurricane, 1:16 day trumpet and alarm
super civitates munitas et super angulos excelsos.
over cities strong and over corners high.
1:17 Et tribulabo homines, et ambulabunt ut caeci,
1:17 The distress men and walk as blind,

quia Domino peccaverunt; et effundetur sanguis
because Lord sinned; and shed blood
eorum sicut humus, et viscera eorum sicut stercora.
their as soil, and tender their as dung.
1:18 Sed et argentum eorum et aurum eorum non
1:18 but and silver their and gold their not
poterit liberare eos in die irae Domini; in igne zeli
can free them in day anger Lord; in fire jealousy
eius devorabitur omnis terra, quia consummationem
his devoured all land, because consummation
cum festinatione faciet cunctis habitantibus terram.
with speed will all inhabitants land.
2:1 Convenite, congregamini, gens non amabilis, 2:2
2: 1 Assemble Assemble nation not amiable, 2: 2
priusquam dispergamini quasi pulvis transeuntes,
before scattered as dust passing,
antequam veniat super vos ira furoris Domini,
before come over you anger fierce Lord,
antequam veniat super vos dies furoris Domini. 2:3
before come over you day fierce Lord. 2, 3
Quaerite Dominum, omnes mansueti terrae, qui
Seek Lord, all meek earth that
iudicium eius estis operati; quaerite iustitiam,
judgment his you accordingly; seek justice;
quaerite mansuetudinem, si quomodo abscondamini in
seek gentleness, if how sheltered in
die furoris Domini. 2:4 Quia Gaza deserta erit, et
day fierce Lord. 2: 4 for Gaza waste It will be and
Ascalon desolata, Azotum in meridie eicient, et
Ashkelon desolated Ashdod in noon driven, and
Accaron eradicabitur. 2:5 Vae, qui habitatis funiculum
Ekron uprooted. 2: 5 Woe that live line
maris, gens Cretensium! Verbum Domini super vos,
sea, nation Cretan! word of over you
Chanaan, terra Philisthinorum: ‘ Disperdam te, ita ut
Canaan land Philistines; ‘ I will you so as
non sit inhabitator’. 2:6 Et erit funiculus maris
not is inhabitant. ‘ 2, 6 The will be line sea
requies pastorum et caulae pecorum. 2:7 Et erit
rest Shepherd and folds cattle. 2: 7 The will be
funiculus maris reliquiis domus Iudae: ibi pascentur,
line sea remains house Judah: there feed

in domibus Ascalonis ad vesperam requiescent, quia
in homes Ashkelon to evening rest, because
visitabit eos Dominus Deus eorum et convertet
visit them Lord God their and back
sortem eorum. 2:8 ‘ Audivi opprobrium Moab et
Fate them. 2: 8 ‘ I heard reproach Moab and
blasphemias filiorum Ammon, qui exprobraverunt
blasphemies children Ammon that taunted
populo meo et magnificati sunt super terminos
people I and great are over border
eorum. 2:9 Propterea vivo ego, dicit Dominus
them. 2: 9 Therefore living I, says Lord
exercituum, Deus Israel, quia Moab ut Sodoma
hosts God Israel because Moab as Sodom
erit, et filii Ammon quasi Gomorra, possessio
It will be and children Ammon as Gomorrah, possession
spinarum et acervi salis et desertum usque in
thorns and heaps salt and desert up in
aeternum; reliquiae populi mei diripient eos, et
ever; remains people my rob them; and
residui gentis meae possidebunt illos’. 2:10 Hoc eis
survivors nation I possess them. ‘ 2:10 This them
eveniet pro superbia sua, quia blasphemaverunt et
occur for pride his because blasphemed and
magnificati sunt super populum Domini exercituum.
great are over people of hosts.
2:11 Horribilis Dominus super eos, quia attenuabit
2:11 Awful Lord over them; because lean
omnes deos terrae; et adorabunt eum, singuli de
all gods land; and worship him, each of
loco suo, omnes insulae gentium. 2:12 ‘ Sed et vos,
place his all The islands nations. 2:12 ‘ but and you
Aethiopes, interfecti gladio meo eritis’. 2:13 Et
Ethiopians, killed sword I You will be. ‘ 2:13 The
extendet manum suam super aquilonem et perdet
stretch hand his over north and lose
Assyriam; et ponet Nineven in solitudinem et in
Assyria; and put Nineveh in waste and in
aridam, quasi desertum. 2:14 Et accubabunt in
dry as wilderness. 2:14 The lie down in
medio eius greges, omne genus animalium. Et
the his flocks, all race animals. The

onocrotalus et ulula in capitellis eius morabuntur;
cormorant and howl in capitals his lodge;
vox cantat in fenestra, corvus in limine, quoniam
voice sings in window, raven in On the threshold for
tabulatum cedrinum sublatum est. 2:15 Haec est
floors cedar removed It is. 2:15 This is
civitas exsultans, habitans in confidentia, quae dicebat
The city exulting resident in security which said
in corde suo: ‘ Ego sum, et extra me non est alia
in heart his ‘ I I and outside I not is other
amplius!’. **Quomodo facta est in desertum, cubile**
more! ‘. How made is in wilderness bed
bestiae? Omnis, qui transit per eam, sibilabit et
Wildcats? all that passes by it whistle and
movebit manum suam. 3:1 Vae, provocatrix et
wag hand own. 3: 1 Woe rebelling and
inquinata, civitas violenta! 3:2 Non audivit vocem,
stained, The city violent! 3: 2 no heard voice,
non suscepit disciplinam; in Domino non est confisa,
not received training; in Lord not is trust;
ad Deum suum non appropriavit. 3:3 Principes eius
to God his not reached. 3: 3 Leaders his
in medio eius leones rugientes; iudices eius lupi
in the his lions roaring; judges his wolves
deserti, ossa non relinquunt in mane. 3:4
wilderness bones not leave in in the morning. 3, 4
Prophetae eius vaniloqui, viri fallaces; sacerdotes eius
prophets his talkers, men deceitful; priests his
polluerunt sanctum, iniuste egerunt contra legem. 3:5
polluted holy unjustly they did against law. 3, 5
Dominus iustus in medio eius non faciet iniquitatem;
Lord just in the his not will violence;
mane, mane iudicium suum dabit, sicut lucem, quae
morning morning judgment his yield, as light which
non deficit; nescivit autem iniquus confusionem.
not fainting; He did not know Now Wicked confusion.
3:6 ‘ Disperdidi gentes, dissipati sunt anguli earum;
3: 6 ‘ cut off nations scattered are corner them;
desertas feci vias eorum, dum non est qui transeat;
waste I ways their while not is that pass;
desolatae sunt civitates eorum, non remanente viro
Destroyed are cities their not remaining man

nec ullo habitatore. 3:7 Dixi: Nunc timebis me,
or any inhabitant. 3: 7 I said: now fear I
suscipies disciplinam! Et non evanescent ab oculis
receive instruction; The not vanish from eyes
eius omnia, in quibus visitavi eam. Verumtamen
his all in which I have visited her. However,
acceleraverunt corrumpere omnes actiones suas. 3:8
gifts corrupt all actions their own. 3: 8
Quapropter exspecta me, dicit Dominus, in die qua
For this reason, wait I says Lord, in day which
surgam ut testis; quia iudicium meum, ut congregem
Rising as witness; because judgment my as store
gentes et colligam regna, ut effundam super eas
nations and collection kingdoms, as pour over them
indignationem meam, omnem iram furoris mei; in
indignation I all anger fierce mine; in
igne enim zeli mei devorabitur omnis terra. 3:9
fire For jealousy my devoured all land. 3: 9
Quia tunc reddam populis labium purum, ut invocent
for then pay people lip pure, as call
omnes in nomine Domini et serviant ei umero uno.
all in name of and serve it off one.
3:10 Ultra flumina Aethiopiae, inde supplices mei,
3:10 Ultra rivers Ethiopia from humbly my
fili dispersorum meorum deferent munus mihi. 3:11
children dispersed my report function to me. 3:11
In die illa non confunderis super cunctis actionibus
in day that not be ashamed over all actions
tuis, quibus praevaricata es in me; quia tunc
your which guilt-- you in me; because then
auferam de medio tui magniloquos superbos tuos, et
stony of the your braggarts proud your and
non adicies exaltari amplius in monte sancto meo.
not more lifted more in mount St. mine.
3:12 Et derelinquam in medio tui populum
3:12 The leave in the your people
pauperem et egenum'. Et sperabunt in nomine
poor and the needy. ' The trust in name
Domini reliquiae Israel. 3:13 Non facient iniquitatem
of remains Israel. 3:13 no do violence

nec loquentur mendacium; et non invenietur in ore
or speak leasing; and not found in mouth
eorum lingua dolosa, quoniam ipsi pascentur et
their language deceit for they feed and
accubabunt, et non erit qui exterreat. 3:14 Lauda,
lie down, and not will be that afraid. 3:14 Praise
filia Sion; iubilate, Israel! Laetare et exsulta in
daughter Zion; shout, Israel! rejoice and rejoice in
omni corde, filia Ierusalem! 3:15 Abstulit Dominus
all heart daughter Jerusalem! 3:15 Removed Lord
iudicium tuum, avertit inimicos tuos; rex Israel,
judgment your diverted enemies your; king Israel
Dominus, in medio tui, non timebis malum ultra.
Lord, in the your not fear evil beyond.
3:16 In die illa dicetur Ierusalem: ‘ Noli timere,
3:16 in day that explained Jerusalem: ‘ Do not fear
Sion; ne dissolvantur manus tuae! 3:17 Dominus
Zion; do not dissolved hand Your! 3:17 Lord
Deus tuus in medio tui, fortis ipse salvabit; gaudebit
God your in the your strong he save; rejoice
super te in laetitia, commotus in dilectione sua;
over you in joy, moved in love their own;
exsultabit super te in laude 3:18 sicut in die
rejoice over you in praise 3:18 as in day
conventus’. ‘ Auferam a te calamitatem, ut non
meeting. ‘ I will take from you disaster as not
ultra habeas super ea opprobrium. 3:19 Ecce ego
more have over it reproach. 3:19 Look I
interficiam omnes, qui afflixerunt te in tempore illo;
cut all that afflict you in time that;
et salvabo claudicantem et eam, quae eiecta fuerat,
and save lame and it which ashore was
congregabo; et ponam eos in laudem et in nomen
I gather; and I will them in praise and in name
in omni terra confusionis eorum, 3:20 in tempore
in all land confusion their 3:20 in time
illo, quo adducam vos, et in tempore, quo
that, which I you and in time which
congregabo vos. Dabo enim vos in nomen et in
I gather You. I will For you in name and in
laudem omnibus populis terrae, cum convertero
praise all people earth with I turn

sortem vestram coram oculis vestris ‘, dicit Dominus.
Fate your before eyes your ‘ says Lord.

1:1 In anno secundo Darii regis, in mense sexto, in
1: 1 in year second Darius king, in month sixth, in
die prima mensis, factum est verbum Domini in
day first month, it is word of in
manu Aggaei prophetae ad Zorobabel filium Salathiel
hand Hg prophets to Zerubbabel son Salathiel
ducem Iudae et ad Iesua filium Iosedec sacerdotem
leader Judah and to Joshua son Jeshua priest
magnum dicens: 1:2 ‘ Haec ait Dominus exercituum
great saying: 1, 2 ‘ This said Lord hosts
dicens: Populus iste dicit: ‘Nondum venit tempus
saying: people this he says: ‘Not yet he came time
domus Domini aedificandae’’. 1:3 Et factum est
house of building ‘. 1: 3 The it is
verbum Domini in manu Aggaei prophetae dicens:
word of in hand Hg prophets saying:
1:4 ‘ Numquid tempus vobis est, ut habitetis in
1: 4 ‘ Do time you is as live? in
domibus laqueatis, et domus ista deserta? 1:5 Et
homes paneled and house this Waste? 1: 5 The
nunc haec dicit Dominus exercituum: Ponite corda
now this says Lord hosts: Set hearts
vestra super vias vestras: 1:6 seminastis multum et
your over ways you 1: 6 sown a lot and
intulistis parum, comedistis et non estis satiati,
carried little, eat and not you content
bibistis et non estis inebriati, operuistis vos et non
drink and not you intoxicated, covered you and not
estis calefacti, et, qui pro mercede operatus est,
you warm; and, that for hire He worked is
misit eam in saccum pertusum. 1:7 Haec dicit
sent it in bag holes. 1: 7 This says
Dominus exercituum: Ponite corda vestra super vias
Lord hosts: Set hearts your over ways
vestras. 1:8 Ascendite in montem, portate lignum et
your: 1: 8 Scale in mount bear wood and
aedificate domum, et acceptabilis mihi erit et
build home and acceptable I will be and
glorificabor, dicit Dominus. 1:9 Respexistis ad
glorified, says Lord. 1: 9 You looked to

amplius, et ecce factum est minus; et intulistis in
more and See it is less; and carried in
domum, et exsufflavi illud. Quam ob causam?, dicit
home and blowed that. How for cause?, says
Dominus exercituum. Quia domus mea deserta est,
Lord hosts. for house my waste is
et vos festinatis unusquisque in domum suam. 1:10
and you run each in home own. 1:10
Propter hoc super vos prohibiti sunt caeli, ne
Because of this over you is stayed are heaven do not
darent rorem, et terra prohibita est, ne daret
offer dew, and land prohibited is do not give
fructum suum. 1:11 Et vocavi siccitatem super
fruit his own. 1:11 The I called drought over
terram et super montes et super triticum et super
land and over mountains and over wheat and over
vinum et super oleum et, quaecumque profert
wine and over oil and, whatever offers
humus, et super homines et super iumenta et
soil, and over men and over livestock and
super omnem laborem manuum'. 1:12 Et audivit
over all labor hands '. 1:12 The heard
Zorobabel filius Salathiel et Iesua filius Iosedec
Zerubbabel son Salathiel and Joshua son Jeshua
sacerdos magnus et omnes reliquiae populi vocem
The priest great and all remains people voice
Domini Dei sui et verba Aggaei prophetae, sicut
of God s and words Hg The prophets, as
misit eum Dominus Deus eorum ad ipsos; et
sent it Lord God their to they should be; and
timuit populus a facie Domini. 1:13 Et dixit
feared people from the Lord. 1:13 The said
Aggaeus nuntius Domini secundum mandatum Domini
Haggai message of according to command of
populo dicens: ' Ego vobiscum, dicit Dominus'. 1:14
people saying: ' I you says The Lord. ' 1:14
Et suscitavit Dominus spiritum Zorobabel filii
The raised Lord spirit Zerubbabel children
Salathiel ducis Iudae et spiritum Iesua filii Iosedec
Salathiel Duke Judah and spirit Joshua children Jeshua
sacerdotis magni et spiritum reliquorum omnium de
priest great and spirit other all of

populo; et ingressi sunt et faciebant opus in domo
people; and entered are and did work in house
Domini exercituum Dei sui. 1:15 In die vicesima et
of hosts God 's. 1:15 in day twenty- and
quarta mensis, in sexto mense, in anno secundo
Wednesday month, in sixth month in year second
Darii regis. 2:1 In septimo mense, vicesima et prima
Darius King. 2: 1 in seventh month twenty- and first
mensis, factum est verbum Domini in manu Aggaei
month, it is word of in hand Hg
prophetae dicens: 2:2 ‘ Loquere ad Zorobabel filium
prophets saying: 2: 2 ‘ Speak to Zerubbabel son
Salathiel ducem Iudae et ad Iesua filium Iosedec
Salathiel leader Judah and to Joshua son Jeshua
sacerdotem magnum et ad reliquos populi dicens:
priest great and to the rest people saying:
2:3 Quis in vobis est derelictus, qui vidit domum
2, 3 Who in you is left that saw home
istam in gloria sua prima? Et quid vos videtis eam
this in glory his first? The what you see it
nunc? Numquid non ita est quasi non sit in oculis
now? Do not so is as not is in eyes
vestris? 2:4 Sed et nunc confortare, Zorobabel,
your thoughts? 2: 4 but and now strong Zerubbabel
dicit Dominus, et confortare, Iesua fili Iosedec
says Lord, and strong Joshua son Jeshua
sacerdos magne, et confortare, omnis popule terrae,
The priest great and strong all O earth
dicit Dominus exercituum; et facite, quoniam ego
says Lord hosts; and do for I
vobiscum sum, dicit Dominus exercituum. 2:5 Verbum
with I says Lord hosts. 2: 5 word
quod pepigi vobiscum, cum egrederemini de terra
that I made you with out of land
Aegypti, et spiritus meus stat in medio vestrum;
Egypt, and spirit my stands in the you;
nolite timere. 2:6 Quia haec dicit Dominus
do not Fear. 2, 6 for this says Lord
exercituum: Adhuc unum modicum est, et ego
hosts: yet one A little is and I

commovebo caelum et terram et mare et aridam.
move heaven and land and sea and dry.

2:7 Et movebo omnes gentes, et venient thesauri
2: 7 The will move all nations and come treasures
cunctarum gentium, et implebo domum istam gloria,
all nations, and fill home this glory,
dicit Dominus exercituum. 2:8 Meum est argentum
says Lord hosts. 2: 8 my is silver

et meum est aurum, dicit Dominus exercituum. 2:9
and my is gold, says Lord hosts. 2: 9

Maior erit gloria domus istius novissima plus quam
The major will be glory house this last more than
prima, dicit Dominus exercituum; et in loco isto
first, says Lord hosts; and in place this

dabo pacem, dicit Dominus exercituum'. 2:10 In
I peace, says Lord Hosts'. 2:10 in

vicesima et quarta noni mensis, in anno secundo
twenty- and Wednesday ninth month, in year second

Darii, factum est verbum Domini ad Aggaeum
Darius it is word of to Haggai

prophetam dicens: 2:11 ' Haec dicit Dominus
prophet saying: 2:11 ' This says Lord

exercituum: Interroga sacerdotes legem dicens: 2:12
hosts: Ask priests law saying: 2:12

Si tulerit homo carnem sanctificatam in ora
If take man flesh sanctified in coast

vestimenti sui et tetigerit de summitate eius panem
garment s and touches of top his bread

aut pulmentum aut vinum aut oleum aut omnem
or mess or wine or oil or all

cibum, numquid sanctificabitur?'. Respondentes autem
food Do holy? '. In addressing Now

sacerdotes dixerunt: ' Non'. 2:13 Et dixit Aggaeus:
priests they said: ' It is not. ' 2:13 The said Haggai:

' Si tetigerit pollutus cadavere omnia haec, numquid
' If touches unclean corpse all Thus, Do

contaminabuntur?'. Et responderunt sacerdotes et
unclean? '. The answered priests and

dixerunt: ' Contaminabuntur'. 2:14 Et respondit
they said: ' It shall be unclean. ' 2:14 The answered

Aggaeus et dixit: ' Sic populus iste et sic gens ista
Haggai and he said: ' so people this and so nation this

ante faciem meam, dicit Dominus, et sic omne opus
before face I says Lord, and so all work

manuum eorum et omnia, quae offerunt ibi,
hands their and all which offer there,

contaminata sunt. 2:15 Et nunc ponite corda vestra
contaminated They are. 2:15 The now Set hearts your

a die hac et supra: Antequam poneretur lapis
from day this and above: before placed stone

super lapidem in templo Domini, 2:16 quid fuistis?
over stone in temple Lord, 2:16 what were you?

Cum accederetis ad acervum viginti modiorum, erant
with Look closer to Tel twenty measures, were

decem; cum intraretis ad torcular, ut hauriretis
ten; with you entered to the press; as draw

quingenta lagenas, erant viginti. 2:17 Percussi vos
fifty measures were twenty. 2:17 I struck you

ariditate et rubigine et grandine omnia opera
drought and rust and hail all works

manuum vestrarum, et non fuit in vobis qui
hands your and not was in you that

reverteretur ad me, dicit Dominus. 2:18 Ponite corda
return to I says Lord. 2:18 Set hearts

vestra ex die ista et in futurum, a die vicesima
your from day this and in future from day twenty-

et quarta noni mensis, a die, qua fundamenta
and Wednesday ninth month, from day which foundations

iacta sunt templi Domini, ponite super cor vestrum.
cast are temple Lord, Set over heart of you.

2:19 Numquid adhuc semen in horreo est, et adhuc
2:19 Do yet seed in barn is and yet

vinea et ficus et malogranatum et lignum olivae
The vineyard and fig and pomegranate and wood olive

non portavit fructum? Ex die hac benedicam'. 2:20
not carried fruit? from day this I bless you. ' 2:20

Et factum est verbum Domini secundo ad Aggaeum
The it is word of second to Haggai

in vicesima et quarta mensis dicens: 2:21 ' Loquere
in twenty- and Wednesday month saying: 2:21 ' Speak

ad Zorobabel ducem Iudae dicens: Ego movebo
to Zerubbabel leader Judah saying: I will move

caelum pariter et terram 2:22 et subvertam solium
heaven together and land 2:22 and overthrow throne
regnorum et conteram fortitudinem regnorum
kingdoms and break strength kingdoms
gentium et subvertam quadrigam et ascensores eius;
nations and overthrow chariot and riders thereof;
et descendant equi et ascensores eorum, unusquisque
and down horses and riders their each
percussus gladio fratris sui. 2:23 In die illo, dicit
struck sword brother 's. 2:23 in day that, says
Dominus exercituum, assumam te, Zorobabel fili
Lord hosts take you Zerubbabel son
Salathiel, serve meus, dicit Dominus, et ponam te
Salathiel O my says Lord, and I will you
quasi signaculum, quia te elegi ‘, dicit Dominus
as seal; because you I ‘ says Lord
exercituum.
hosts.

1:1 In mense octavo, in anno secundo Darii, factum
1: 1 in month eighth in year second Darius it
est verbum Domini ad Zachariam filium Barachiae
is word of to Zachary son Jeberechiah
filii Addo prophetam dicens: 1:2 ‘ Iratus est
children Addo prophet saying: 1, 2 ‘ Angry is
Dominus super patres vestros iracundia. 1:3 Et dices
Lord over fathers your Anger. 1: 3 The say
ad eos: Haec dicit Dominus exercituum: Convertimini
to them: This says Lord hosts: Return
ad me, ait Dominus exercituum; et convertar ad
to I said Lord hosts; and return to
vos, dicit Dominus exercituum. 1:4 Ne sitis sicut
you says Lord hosts. 1: 4 Do not be as
patres vestri, ad quos clamabant prophetae priores
fathers your to which cried prophets former
dicentes: Haec dicit Dominus exercituum:
saying: This says Lord hosts:
Convertimini de viis vestris malis et de
Return of ways your bad and of
cogitationibus vestris malis; et non audierunt neque
thoughts your bad; and not listen or
attenderunt ad me, dicit Dominus. 1:5 Patres vestri
listen to I says Lord. 1: 5 fathers you
ubi sunt? Et prophetae numquid in sempiternum
where are they? The prophets Do in ever
vivent? 1:6 Verumtamen verba mea et praecepta
live? 1: 6 However, words my and rules
mea, quae mandavi servis meis prophetis, numquid
my which command officials I prophets Do
non attigerunt patres vestros? Et conversi sunt et
not attained fathers you? The turn are and
dixerunt: ‘Sicut cogitavit Dominus exercituum facere
they said: ‘As planned Lord hosts do
nobis, secundum vias nostras et secundum
us according to ways our and according to
adinventiones nostras fecit nobis”. 1:7 In die vicesima
devices our he us’. ‘ 1: 7 in day twenty-
et quarta undecimi mensis, qui est mensis Sabbath,
and Wednesday eleventh month, that is month Sabbath,

in anno secundo Darii, factum est verbum Domini
in year second Darius it is word of
ad Zachariam filium Barachiae filii Addo
to Zachary son Jeberechiah children Addo
prophetam dicens: 1:8 ‘ Vidi per noctem, et ecce
prophet saying: 1: 8 ‘ I saw by night and See
vir sedens super equum rufum et ipse stabat inter
man sitting over horse red and he standing between
myrteta, quae erant in profundo; et post eum equi
myrtles which were in the bottom; and after it horses
rufi, fulvi et albi. 1:9 Et dixi: ‘Quid sunt isti,
red, brown and white. 1: 9 The I said: ‘What are these
domine mi?’. **Et dixit ad me angelus, qui loquebatur**
O My ‘. The said to I angel that He was speaking
in me: ‘Ego ostendam tibi quid sint isti’. 1:10 Et
in me: ‘I show you what are These ‘. 1:10 The
respondit vir, qui stabat inter myrteta, et dixit:
answered man that standing between myrtles and he said:
‘Isti sunt quos misit Dominus, ut perambularent
‘These are which sent Lord, as patrol
terram’. 1:11 Et responderunt angelo Domini, qui
the earth. ‘ 1:11 The answered angel Lord, that
stabat inter myrteta, et dixerunt: ‘Perambulavimus
standing between myrtles and they said: ‘We have walked through
terram, et ecce omnis terra habitatur et quiescit’.
land and See all land inhabited and it rests. ‘
1:12 Et respondit angelus Domini et dixit: ‘Domine
1:12 The answered angel of and he said: ‘O
exercituum, usquequo tu non misereberis Ierusalem
hosts how long? you not pity Jerusalem
et urbium Iudae, quibus iratus es? Iste
and cities Judah, which angry Are you? this
septuagesimus annus est!’. **1:13 Et respondit Dominus**
seventieth year It is. ‘ 1:13 The answered Lord
angelo, qui loquebatur in me verba bona, verba
angel that He was speaking in I words good words
consolatoria. 1:14 Et dixit ad me angelus, qui
and comfortable. 1:14 The said to I angel that
loquebatur in me: ‘Clama dicens: Haec dixit
He was speaking in me: ‘Cry saying: This said
Dominus exercituum: Zelatus sum Ierusalem et Sion
Lord hosts: jealous I Jerusalem and Zion

zelo magno, 1:15 sed ira magna ego irascor super
zeal great 1:15 but anger great I angry over
gentes opulentas, quia ego iratus sum parum, ipsi
nations ease; because I angry I little, they
vero adiuverunt in malum. 1:16 Propterea haec dicit
But helped in evil. 1:16 Therefore this says
Dominus: Revertar ad Ierusalem in misericordiis.
Lord: return to Jerusalem in mercies.
Domus mea aedificabitur in ea, ait Dominus
Home my built in it said Lord
exercituum, et perpendiculum extendetur super
hosts and perpendicular extended over
Ierusalem. 1:17 Adhuc clama dicens: Haec dicit
Jerusalem. 1:17 yet Call saying: This says
Dominus exercituum: Adhuc affluent civitates meae
Lord hosts: yet flow cities I
bonis, et consolabitur adhuc Dominus Sion et eliget
goods and comfort yet Lord Zion and choose
adhuc Ierusalem'. 2:1 Et levavi oculos meos et vidi,
yet Jerusalem. 2: 1 The I eyes my and I,
et ecce quattuor cornua; 2:2 et dixi ad angelum,
and See four horns; 2: 2 and I to angel
qui loquebatur in me: 'Quid sunt haec?'. Et dixit
that He was speaking in me: 'What are This '. The said
ad me: 'Haec sunt cornua, quae ventilaverunt Iudam
to me: 'This are horns, which scattered Judah
et Israel et Ierusalem'. 2:3 Et ostendit mihi
and Israel and Jerusalem. 2, 3 The shows I
Dominus quattuor fabros; 2:4 et dixi: 'Quid isti
Lord four makers; 2: 4 and I said: 'What these
veniunt facere?'. Qui respondit dicens: 'Haec sunt
come do? '. He answered saying: 'This are
cornua, quae ventilaverunt Iudam per singulos viros,
horns, which scattered Judah by each men
ut nemo eorum levaret caput suum; et venerunt isti
as no their up head his own; and they these
detertere ea, ut deiciant cornua gentium, quae
deterrent it as Evasion horns nations, which
levaverunt cornu super terram Iudae, ut dispergerent
up horn over land Judah, as scatter
eam'. 2:5 Et levavi oculos meos et vidi; et ecce
it '. 2: 5 The I eyes my and I saw; and See

vir, et in manu eius funiculus mensorum. 2:6 Et
man and in hand his line measuring. 2, 6 The
dixi: 'Quo tu vadis?'. Et dixit ad me: 'Ut
I said: 'The you are you going? '. The said to me: 'To
metiar Ierusalem et videam, quanta sit latitudo eius
measure Jerusalem and see Quan is width his
et quanta longitudo eius'. 2:7 Et ecce angelus, qui
and Quan length His. ' 2: 7 The See angel that
loquebatur in me, egrediebatur, et angelus alius
He was speaking in I out and angel other
egrediebatur in occursum eius; 2:8 et dixit ad eum:
out in meet thereof; 2: 8 and said to him:
'Curre, loquere ad puerum istum dicens: Absque
'Run, speak to boy this saying: without
muris habitabitur Ierusalem prae multitudine
mouse inhabited Jerusalem than numbers
hominum et iumentorum in medio eius. 2:9 Et ego
men and livestock in the her. 2: 9 The I
ero ei, ait Dominus, murus ignis in circuitu et in
I to said Lord, wall fire in about and in
gloria ero in medio eius. 2:10 Heu, heu! Fugite de
glory I in the her. 2:10 Ah! hey! Fly of
terra aquilonis, dicit Dominus, quoniam in quattuor
land north says Lord, for in four
ventos caeli dispersi vos, dicit Dominus. 2:11 Heu,
winds air scattered you says Lord. 2:11 Ah!
Sion, fuge, quae habitas apud filiam Babylonis! 2:12
Zion flee which live in daughter Babylon! 2:12
Quia haec dicit Dominus exercituum, cuius gloria
for this says Lord hosts the glory
misit me ad gentes, quae spoliaverunt vos: Qui
sent I to nations which spoiled you: He
tetigerit vos, tangit pupillam oculi mei. 2:13 Quia
touches you touches apple eyes mine. 2:13 for
ecce ego levo manum meam super eos, et erunt
See I lift hand I over them; and will be
praeda servorum suorum; et cognoscetis quia
booty officials the family; and know because
Dominus exercituum misit me. 2:14 Iubila et laetare,
Lord hosts sent Me. 2:14 Sing and rejoice!
filia Sion, quia ecce ego venio et habitabo in
daughter Zion because See I I and live in

medio tui, ait Dominus. 2:15 Et applicabuntur gentes
the your said Lord. 2:15 The join nations
multae ad Dominum in die illa et erunt ei in
many to Lord in day that and will be it in
populum. Et habitabo in medio tui, et scies quia
people. The live in the your and know because
Dominus exercituum misit me ad te. 2:16 Et
Lord hosts sent I to You. 2:16 The
possidebit Dominus Iudam partem suam super terram
learning; Lord Judah part his over land
sanctam et eliget adhuc Ierusalem. 2:17 Sileat omnis
holy and choose yet Jerusalem. 2:17 Let all
caro a facie Domini, quia consurrexit de
flesh from the Lord, because rose of
habituaculo sancto suo'. 3:1 Et ostendit mihi Iesua
habitation St. its own. ' 3: 1 The shows I Joshua
sacerdotem magnum stantem coram angelo Domini;
priest great standing before angel Lord;
et Satan stabat a dextris eius, ut adversaretur
and Satan standing from right his as Opposing
ei. 3:2 Et dixit angelus Domini ad Satan: 'Increpet
to him. 3: 2 The said angel of to Satan: 'rebuke
Dominus in te, Satan! Et increpet Dominus in te,
Lord in you Satan! The rebuke Lord in you
qui elegit Ierusalem! Numquid non iste torris est
that he chose Jerusalem! Do not this brand is
erutus de igne?'. 3:3 Et Iesua erat indutus vestibibus
plucked of the fire? '. 3: 3 The Joshua was dressed clothes
sordidis et stabat ante faciem angeli. 3:4 Qui
dirty and standing before face angel. 3, 4 He
respondit et ait ad eos, qui stabant coram se,
answered and said to them; that expert before se
dicens: 'Auferte vestimenta sordida ab eo'. Et dixit
saying: 'Take clothes dirty from it '. The said
ad eum: 'Ecce, abstuli a te iniquitatem tuam;
to him: 'Behold, I took from you violence your;
induam te mutatoriis'. 3:5 Et dixit: 'Ponite cidarim
clothe you with change. ' 3, 5 The he said: 'Set miter
mundam super caput eius'. Et posuerunt cidarim
clean over head His. ' The put miter
mundam super caput eius et induerunt eum
clean over head his and Garb it

vestibus; et angelus Domini stabat. 3:6 Et
clothing; and angel of stood. 3: 6 The
contestabatur angelus Domini Iesua dicens: 3:7 ‘Haec
protested angel of Joshua saying: 3: 7 ‘This
dicit Dominus exercituum: Si in viis meis ambulaveris
says Lord hosts: If in ways I walk
et ministerium meum custodieris, tu quoque iudicabis
and service my Beep, you also judge
domum meam et custodies atria mea; et dabo tibi
home I and keep courts my; and I you
accessum inter eos, qui nunc hic assistunt. 3:8 Audi,
access between them; that now here assist. 3: 8 Listen,
Iesua sacerdos magne, tu et amici tui, qui sedent
Joshua The priest great you and friends your that sit
coram te, quia viri portendentes sunt: Ecce enim
before you because men portending they are: Look For
ego adduco servum meum Germen. 3:9 Quia ecce
I bring slave my Branch. 3: 9 for See
lapis, quem dedi coram Iesua: super lapidem unum
stone which I before Joshua: over stone one
septem oculi sunt; ecce ego caelabo sculpturam eius,
seven eyes they are: See I engrave engraving his
ait Dominus exercituum, et auferam iniquitatem
said Lord hosts and stony violence
terrae illius in die una. 3:10 In die illa, oraculum
earth of in day one. 3:10 in day that oracle
Domini exercituum, vocabit vir amicum suum subter
of hosts call man friend his under
vitem et subter ficum’. 4:1 Et reversus est angelus,
vine and under fig. 4: 1 The back is angel
qui loquebatur in me, et excitavit me quasi virum,
that He was speaking in I and raised I as man
qui excitatur de somno suo. 4:2 Et dixit ad me:
that excited of sleep his own. 4: 2 The said to me:
‘Quid tu vides?’. Et dixi: ‘Vidi: et ecce
‘What you you see? ! The I said: ‘I saw: and See
candelabrum aureum totum, et ampulla super caput
candlestick gold whole, and Bottle over head
ipsius, et septem lucernae eius super illud, et
his and seven The lamps his over it and

septena infusoria lucernis, quae erant super caput
seven pipes lamps; which were over head
eius. 4:3 Et duae olivae super illud, una a dextris
her. 4: 3 The two olive over it one from right
ampullae et una a sinistris eius'. 4:4 Et respondi
cruets and one from left His. ' 4: 4 The I answered
et aio ad angelum, qui loquebatur in me, dicens:
and I to angel that He was speaking in I saying:
'Quid sunt haec, domine mi?'. 4:5 Et respondit
'What are Thus, O My '. 4, 5 The answered
angelus, qui loquebatur in me, et dixit ad me:
angel that He was speaking in I and said to me:
'Numquid nescis quid sunt haec?'. Et dixi:
'Do You do not know what are This '. The I said:
'Non, domine mi'. 4:6 Et respondit et ait ad me
'No, O My '. 4: 6 The answered and said to I
dicens: 'Hoc est verbum Domini ad Zorobabel
saying: 'This is word of to Zerubbabel
dicens: Non in exercitu nec in robore sed in spiritu
saying: no in army or in strength but in spirit
meo, dicit Dominus exercituum. 4:7 Quis tu, mons
I says Lord hosts. 4: 7 Who you mountain
magne, coram Zorobabel? Eris in planum. Et educet
great before Zerubbabel? Eris in plane. The haul
lapidem primarium inter clamores: Quam venustus!
stone primary between cheers, How Charming!
4:8 Et factum est verbum Domini ad me dicens: 4:9
4: 8 The it is word of to I saying: 4: 9
Manus Zorobabel fundaverunt domum istam et
hand Zerubbabel foundation home this and
manus eius perficient eam, et scietis quia Dominus
hand his finish it and know because Lord
exercituum misit me ad vos. 4:10 Quis enim despexit
hosts sent I to You. 4:10 Who For despised
diem initiorum parvorum? Et laetabuntur et
day initiation small? The rejoice and
videbunt lapidem stanneum in manu Zorobabel.
see stone tin in hand Zerubbabel.
Septem illae oculi sunt Domini, qui discurrunt in
seven these eyes are Lord, that fro in
universa terra'. 4:11 Et respondi et dixi ad eum:
all land '. 4:11 The I answered and I to him:

‘Quid sunt duae olivae istae ad dexteram candelabri
‘What are two olive these to right candlestick
et ad sinistram eius?’. 4:12 Et respondi secundo et
and to left Her ‘. 4:12 The I answered second and
dixi ad eum: ‘Quid sunt duo rami olivarum, qui
I to him: ‘What are two branches olive that
duabus fistulis aureis effundunt ex se aurum?’. 4:13
two guns gold pour from he gold ‘. 4:13
Et ait ad me dicens: ‘Numquid nescis quid sunt
The said to I saying: ‘Do You do not know what are
haec?’. Et dixi: ‘Non, domine mi’. 4:14 Et dixit:
This ‘. The I said: ‘No, O My ‘. 4:14 The he said:
‘Isti sunt duo filii olei, qui assistunt Dominatori
‘These are two children oil that assist Lord of the
universae terrae’. 5:1 Et conversus sum et levavi
all the earth. ‘ 5: 1 The turning I and I
oculos meos et vidi: et ecce volumen volans. 5:2 Et
eyes my and I saw: and See roll flying. 5: 2 The
dixit ad me: ‘Quid tu vides?’. Et dixi: ‘Ego video
said to me: ‘What you you see? ‘. The I said: ‘I video
volumen volans; longitudo eius viginti cubitorum et
roll flying; length his twenty cubits and
latitudo eius decem cubitorum’. 5:3 Et dixit ad me:
width his ten cubits. ‘ 5: 3 The said to me:
‘Haec est maledictio, quae egreditur super faciem
‘This is the curse which goes out over face
omnis terrae; quia omnis fur hinc iuxta illud
all land; because all thief here according to it
expurgatur, et omnis periurus illinc iuxta illud
freed and all perjurer other according to it
expurgatur. 5:4 Educo illud, dicit Dominus
freed. 5: 4 educo it says Lord
exercituum, et veniet ad domum furis et ad domum
hosts and will to home thief and to home
iurantis in nomine meo mendaciter; et commorabitur
swearing in name I falsely; and remain
in medio domus eius, et consumet eam et ligna
in the house his and up it and timber
eius et lapides eius’. 5:5 Et egressus est angelus,
his and stones His. ‘ 5: 5 The out is angel
qui loquebatur in me, et dixit ad me: ‘Leva,
that He was speaking in I and said to me: ‘Lift

quaeso, oculos tuos et vide. Quid est hoc, quod
Please, eyes your and look. What is this, that
egreditur?'. 5:6 Et dixi: 'Quidnam est?'. Et ait:
goeth forth. ' 5, 6 The I said: 'What is it? '. The he said:
'Haec est epha egrediens'. Et dixit: 'Hoc est
'This is ephah going out. ' The he said: 'This is
peccatum eorum in universa terra'. 5:7 Et ecce
sin their in all land '. 5: 7 The See
operculum plumbi elevatum est, et ecce mulier una
cover lead elevated is and See woman one
sedens in medio ephae. 5:8 Et dixit: 'Haec est
sitting in the ephahs. 5: 8 The he said: 'This is
impietas'. Et proiecit eam in epham et misit
wickedness. ' The rejected it in ephah and sent
massam plumbeam in os eius. 5:9 Et levavi oculos
mass lead in mouth her. 5: 9 The I eyes
meos et vidi: et ecce duae mulieres egredientes, et
my and I saw: and See two women coming out, and
ventus in alis earum, et habebant alas quasi alas
wind in wings their and had wings as wings
milvi; et levaverunt epham inter terram et caelum.
kites; and up ephah between land and heaven.
5:10 Et dixi ad angelum, qui loquebatur in me:
5:10 The I to angel that He was speaking in me:
'Quo istae deferunt epham?'. 5:11 Et dixit ad me:
'The these carry ephah? '. 5:11 The said to me:
'Ut aedificetur ei domus in terra Sennaar; et,
'To built it house in land Shinar; and,
postquam constructa fuerit, ponetur ibi super basem
after constructed it will be set there over base
suam'. 6:1 Et rursus levavi oculos meos et vidi: et
his own. ' 6: 1 The again I eyes my and I saw: and
ecce quattuor quadrigae egredientes de medio duorum
See four chariot going out of the two
montium; et montes, montes aerei. 6:2 In quadriga
the mountains; and mountains mountains brass. 6: 2 in chariot
prima equi rufi, et in quadriga secunda equi nigri,
first horses red, and in chariot second horses black
6:3 et in quadriga tertia equi albi, et in quadriga
6: 3 and in chariot third horses white, and in chariot
quarta equi varii. 6:4 Et respondi et dixi ad
Wednesday horses various. 6: 4 The I answered and I to

angelum, qui loquebatur in me: ‘Quid sunt haec,
angel that He was speaking in me: ‘What are Thus,
domine mi?’. **6:5 Et respondit angelus et ait ad**
O My’. 6: 5 The answered angel and said to
me: ‘Isti sunt quattuor venti caeli, qui egrediuntur,
me: ‘These are four wind heaven that go out,
postquam steterunt coram Dominatore omnis terrae’.
after stood before Lord all the earth. ‘
6:6 In qua erant equi nigri, egrediebantur in terram
6: 6 in which were horses black forward in land
aquilonis, et albi egressi sunt post eos, et varii
north and white out are after them; and various
egressi sunt ad terram austri. **6:7 Et equi fortes**
out are to land South. 6, 7 The horses strong
exierunt et quaerebant ire et discurrere per
They went out and sought go and fro by
terram. Et dixit: ‘Ite, perambulate terram’. **Et**
land. The he said: ‘Go patrol the earth. ‘ The
perambulaverunt terram. **6:8 Et vocavit me et**
traveled land. 6, 8 The he called I and
locutus est ad me dicens: ‘Ecce, qui egrediuntur in
said is to I saying: ‘Behold, that go out in
terram aquilonis requiescere fecerunt spiritum meum
land north rest they spirit my
in terra aquilonis’. **6:9 Et factum est verbum Domini**
in land the north. ‘ 6: 9 The it is word of
ad me dicens: 6:10 ‘Sume ab his, qui de captivitate
to I saying: 6:10 ‘Take from those that of captivity
sunt, ab Holdai et a Thobia et ab Iedaia, et
are from Holdai and from Tobias and from Jedaia, and
venies tu in die illa et intrabis domum Iosiae
You will come you in day that and go home Josiah
fili Sophoniae, qui venerunt de Babylone. **6:11 Et**
children Zephaniah; that they of Babylon. 6:11 The
sumes argentum et aurum et facies coronam et
take silver and gold and face crown and
pones in capite Iesua filii Iosedec, sacerdotis magni,
Put the in head Joshua children Iddo, priest great
6:12 et loqueris ad eum dicens: Haec ait Dominus
6:12 and speak to it saying: This said Lord

exercituum dicens: Ecce vir, Germen nomen eius; et
hosts saying: Look man Branch name thereof; and
in loco suo aliquid germinabit et aedificabit templum
in place his something blossom and build temple
Domini. 6:13 Et ipse exstruet templum Domini; et
Lord. 6:13 The he build temple Lord; and
ipse portabit gloriam et sedebit et dominabitur
he bear glory and seat and rule:
super solio suo; et erit sacerdos ad dexteram eius,
over throne his own; and will be The priest to right his
et consilium pacis erit inter illos duos. 6:14 Et
and design peace will be between them two. 6:14 The
corona erit Helem et Thobiae et Iedaiae et Hen
crown will be Helem and Tobias and Jedaiah and Hen
filio Sophoniae memoriale in templo Domini. 6:15 Et
son Zephaniah memorial in temple Lord. 6:15 The
qui procul sunt, venient et aedificabunt in templo
that at are come and build in temple
Domini; et scietis quia Dominus exercituum misit
Lord; and know because Lord hosts sent
me ad vos. Erit autem hoc, si oboedieritis voci
I to You. There will be Now this, if obey voice
Domini Dei vestri". 7:1 Et factum est in anno
of God you're '. 7: 1 The it is in year
quarto Darii regis, factum est verbum Domini ad
fourth Darius king, it is word of to
Zachariam in quarta mensis noni, qui est Casleu.
Zachary in Wednesday month ninth, that is Kislev.
7:2 Et Bethel miserat Sarasar et Regemmelech et
7: 2 The Bethel sent Sarasar and Regem and
viros, qui erant cum eo, ad deprecandam faciem
men that were with it to entreat face
Domini, 7:3 ut dicerent sacerdotibus domus Domini
Lord, 7: 3 as said priests house of
exercituum et prophetis loquentes: ‘ Numquid
hosts and prophets speaking; ‘ Do
flendum est mihi in quinto mense vel ieiunandum,
weep is I in V month or fast,
sicut iam feci multis annis?’. 7:4 Et factum est
as already I many years? '. 7: 4 The it is
verbum Domini exercituum ad me dicens: 7:5 ‘
word of hosts to I saying: 7: 5 ‘

Loquere ad omnem populum terrae et ad sacerdotes
Speak to all people earth and to priests
dicens: Cum ieiunaretis et plangeretis in quinto et
saying: with fasted and mourned in V and
septimo mense per hos septuaginta annos, numquid
seventh month by these seventy years Do
revera ieiunastis mihi? 7:6 Et cum comedistis et
really fast Me? 7: 6 The with eat and
bibistis, numquid non vobis comedistis et
drink, Do not you eat and
vobismetipsis bibistis? 7:7 Numquid non sunt verba,
another drinking? 7: 7 Do not are words,
quae locutus est Dominus in manu prophetarum
which said is Lord in hand prophets
priorum, cum adhuc Ierusalem habitaretur et esset
first, with yet Jerusalem inhabited and was
opulenta, ipsa et urbes in circuitu eius, et Nageb
prosperity, the and cities in about his and south
habitaretur simul cum Sephela?'. 7:8 Et factum est
inhabited together with Plain? ' 7, 8 The it is
verbum Domini ad Zachariam dicens: 7:9 ' Haec ait
word of to Zachary saying: 7, 9 ' This said
Dominus exercituum dicens: Iudicium verum iudicate
Lord hosts saying: The trial true judge
et misericordiam et miserationes facite unusquisque
and mercy and compassion do each
cum fratre suo; 7:10 et viduam et pupillum et
with brother his own; 7:10 and widow and orphan and
advenam et pauperem nolite calumniari, et malum
the stranger and poor do not wrong; and evil
unusquisque contra fratrem suum nolite cogitare in
each against brother his do not think in
corde vestro. 7:11 Et noluerunt attendere; et
heart your. 7:11 The would not attend; and
opposuerunt dorsum rebelle et aures suas
set back rebel and ears their
aggravaverunt, ne audirent. 7:12 Et cor suum
heavy, do not to hear. 7:12 The heart his
posuerunt adamantem, ne audirent legem et verba,
put diamond, do not listen law and words,
quae misit Dominus exercituum in spiritu suo per
which sent Lord hosts in spirit his by

manum prophetarum priorum, et facta est indignatio
hand prophets first, and made is indignation
magna a Domino exercituum. 7:13 Et factum est,
great from Lord hosts. 7:13 The it is
sicut cum clamaret, et ipsi non audierunt, sic
as with he cried, and they not listen so
clamabunt, et non exaudiam, dicit Dominus
they cry, and not answer says Lord
exercituum. 7:14 Et disperdam eos per omnes gentes,
hosts. 7:14 The I them by all nations
quas nesciunt; et terra desolata est post eos, ita
which they do not know; and land desolated is after them; so
ut non esset transiens et revertens. Et posuerunt
as not was passing and returning. The put
terram desiderabilem in desertum'. 8:1 Et factum est
land lovely in the desert. 8: 1 The it is
verbum Domini exercituum dicens: 8:2 ' Haec dicit
word of hosts saying: 8: 2 ' This says
Dominus exercituum: Zelatus sum Sion zelo magno
Lord hosts: jealous I Zion zeal great
et ardore magno zelatus sum eam. 8:3 Haec dicit
and heat great jealous I her. 8: 3 This says
Dominus: Reversus sum ad Sion et habitabo in
Lord: returning I to Zion and live in
medio Ierusalem; et vocabitur Ierusalem civitas
the Jerusalem; and call Jerusalem The city
Veritatis, et mons Domini exercituum mons
truth and mountain of hosts mountain
Sanctitatis. 8:4 Haec dicit Dominus exercituum:
Holiness. 8: 4 This says Lord hosts:
Adhuc sedebunt senes et anus in plateis Ierusalem
yet sit the elderly and old in streets Jerusalem
et unusquisque cum baculo suo in manu sua prae
and each with staff his in hand his than
multitudine dierum; 8:5 et plateae civitatis
numbers days; 8: 5 and street city
complebuntur pueris et puellis ludentibus in plateis
completed boys and girls playing in streets
eius. 8:6 Haec dicit Dominus exercituum: Si videbitur
her. 8: 6 This says Lord hosts: If will

difficile in oculis reliquiarum populi huius in diebus
difficult in eyes relics people this in days
illis, numquid etiam in oculis meis difficile erit?,
those Do also in eyes I difficult will ?,
dicit Dominus exercituum. 8:7 Haec dicit Dominus
says Lord hosts. 8: 7 This says Lord
exercituum: Ecce ego salvabo populum meum de
hosts: Look I save people my of
terra orientis et de terra occasus solis: 8:8 et
land east and of land west sun: 8: 8 and
adducam eos, et habitabunt in medio Ierusalem; et
I them; and live in the Jerusalem; and
erunt mihi in populum, et ego ero eis in Deum in
will be I in people and I I them in God in
veritate et iustitia. 8:9 Haec dicit Dominus
the truth and justice. 8, 9 This says Lord
exercituum: Confortentur manus vestrae, qui auditis
hosts: strength hand your that hearing
in his diebus sermones istos per os prophetarum
in these days words these by mouth prophets
in die, qua fundata est domus Domini exercituum, ut
in day which founded is house of hosts as
templum aedificaretur. 8:10 Siquidem ante dies istos
temple building. 8:10 For before day these
merces hominis non erat, nec merces iumentum erat,
wage man not It was or wage animal It was
neque introeunti neque exeunti erat pax prae
or safety or exiting was peace than
tribulatione; et dimisi omnes homines, unumquemque
tribulation; and let all men each
contra proximum suum. 8:11 Nunc autem non
against neighbor his own. 8:11 now Now not
iuxta dies priores ego sum reliquiis populi huius,
according to day former I I remains people this,
dicit Dominus exercituum; 8:12 sed semen pacis erit:
says Lord hosts; 8:12 but seed peace will be:
vinea dabit fructum suum, et terra dabit
The vineyard will fruit his and land will
proventum suum, et possidere faciam reliquias populi
issue his and possess I do remains people

huius universa haec. 8:13 Et erit: sicut eratis
this all this. 8:13 The will be: as you were
maledictio in gentibus, domus Iudae et domus Israel,
the curse in nations, house Judah and house Israel
sic salvabo vos, et eritis benedictio. Nolite timere;
so save you and You will be blessing. Do not fear not;
confortentur manus vestrae. 8:14 Quia haec dicit
strong hand your. 8:14 for this says
Dominus exercituum: Sicut cogitavi, ut affligerem vos,
Lord hosts: As I thought, as afflict you
cum ad iracundiam provocassent patres vestri me,
with to anger provoked fathers you I
dicit Dominus exercituum, 8:15 et non sum misertus,
says Lord hosts 8:15 and not I compassion
sic conversus cogitavi in diebus istis, ut benefaciam
so turning I thought in days these as well
Ierusalem et domui Iudae; nolite timere. 8:16 Haec
Jerusalem and house Judah; do not Fear. 8:16 This
sunt ergo, quae facietis: Loquimini veritatem
are therefore, which do: Speak the truth
unusquisque cum proximo suo et iudicium pacis
each with next his and judgment peace
iudicate in portis vestris, 8:17 et unusquisque malum
judge in gates your 8:17 and each evil
contra amicum suum ne cogitetis in cordibus
against friend his do not think in hearts
vestris et iuramentum mendax ne diligatis: omnia
your and oath lying do not love: all
enim haec sunt quae odi ‘, dicit Dominus. 8:18 Et
For this are which I hate ‘, says Lord. 8:18 The
factum est verbum Domini exercituum ad me dicens:
it is word of hosts to I saying:
8:19 ‘ Haec dicit Dominus exercituum: Ieiunium
8:19 ‘ This says Lord hosts: Fast
quarti et ieiunium quinti et ieiunium septimi et
IV and fast V and fast seventh and
ieiunium decimi erit domui Iudae in gaudium et
fast tenth will be house Judah in joy and
laetitiam et in sollemnitates praeclaras; veritatem
joy and in festivals The brilliant; the truth

tantum et pacem diligite. 8:20 Haec dicit Dominus
only and peace Love. 8:20 This says Lord
exercituum: Adhuc venient populi et habitatores
hosts: yet come people and inhabitants
civitatum magnarum, 8:21 et ibunt habitatores unius
states The large, 8:21 and go inhabitants one
ad alteram dicentes: 'Eamus, ut deprecemur faciem
to other saying: 'Let's go, as To appease face
Domini et quaeramus Dominum exercituum; vadam
of and seek Lord hosts; go
etiam ego'. 8:22 Et venient populi multi et gentes
also I am. ' 8:22 The come people many and nations
robustae ad quaerendum Dominum exercituum in
strong to The question Lord hosts in
Ierusalem et deprecandam faciem Domini. 8:23 Haec
Jerusalem and entreat face Lord. 8:23 This
dicit Dominus exercituum: In diebus illis
says Lord hosts: in days they
apprehendent decem homines ex omnibus linguis
hold ten men from all languages
gentium, apprehendent fimbriam viri Iudaei dicentes:
nations, hold border men Jews saying:
'Ibimus vobiscum; audivimus enim quoniam Deus
'We will go with you; We have heard For for God
vobiscum est". 9:1 Oraculum. ' Verbum Domini in
with it is'. ' 9: 1 Oracle. ' word of in
terra Hadrach et Damasci requiei eius, quia Domini
land Hadrach and Damascus rest his because of
est oculus Aram sicut omnes tribus Israel. 9:2
is eye Ram as all three Israel. 9: 2
Emath quoque in terminis eius et Tyrus et Sidon,
Hamath also in terms his and Tyre and Sidon;
quae sapiens est valde. 9:3 Et aedificavit Tyrus
which wise is very much. 9: 3 The built Tyre
munitionem suam et coacervavit argentum quasi
fortification his and heaped up silver as
pulverem et aurum ut lutum platearum. 9:4 Ecce
dust and gold as mud the streets. 9: 4 Look
Dominus possidebit eam et percutiet in mari
Lord learning; it and strike in sea

fortitudinem eius; et haec igni devorabitur. 9:5

strength thereof; and this fire devoured. 9: 5

Videbit Ascalon et timebit, et Gaza dolore torquetur

see Ashkelon and fear; and Gaza pain tortured

nimis, et Accaron, quoniam confusa est spes eius;

too, and Ekron for confused is hope thereof;

et peribit rex de Gaza, et Ascalon non habitabitur.

and cut off king of Gaza and Ashkelon not inhabited.

9:6 Et habitabit spurius in Azoto, et disperdam

9: 6 The live champion in Ashdod and I

superbiam Philisthim. 9:7 Et auferam sanguinem eius

pride Philistines. 9: 7 The stony blood his

de ore eius et abominationes eius de medio

of mouth his and abominations his of the

dentium eius, et relinquetur etiam ipse Deo nostro,

teeth his and left also he God our

et erit quasi dux in Iuda, et Accaron quasi

and will be as leader in Judah and Ekron as

Iebusaeus. 9:8 Et circumdabo domum meam ut

Jebusites. 9: 8 The about home I as

praesidium contra euntes et revertentes; et non

protection against go and returning; and not

transibit super eos ultra exactor, quia nunc vidi in

switch over them more creditor; because now I in

oculis meis. 9:9 Exsulta satis, filia Sion; iubila,

eyes mine. 9: 9 Rejoice enough, daughter Zion; Shout,

filia Ierusalem. Ecce rex tuus venit tibi iustus et

daughter Jerusalem. Look king your he came you just and

salvator ipse, pauper et sedens super asinum et

Saviour he, poor and sitting over ass and

super pullum filium asinae. 9:10 Et disperdam

over chicken son ass. 9:10 The I

currum ex Ephraim et equum de Ierusalem; et

car from Ephraim and horse of Jerusalem; and

confringetur arcus belli, et loquetur pacem gentibus.

broken bow war and spokesman peace nations.

Et imperium eius a mari usque ad mare et a

The government his from sea up to sea and from

flumine usque ad fines terrae. 9:11 Tu quoque: in

river up to ends the earth. 9:11 You also: in

sanguine testamenti tui extraho vinctos tuos de lacu,

blood testament your extract prisoners your of lake,

in quo non est aqua. 9:12 Convertimini ad
in which not is water. 9:12 Return to
munitionem, vincti spei; hodie quoque annuntians:
fortress prisoners of hope; today also I declare that:
Duplicia reddam tibi. 9:13 Nam extendi mihi Iudam
doubles pay to you. 9:13 For extended I Judah
quasi arcum, implevi Ephraim; et suscitabo filios
as bow, filled Ephraim; and will perform children
tuos, Sion, super filios tuos, Graecia, et ponam te
your Zion over children your Greece and I will you
quasi gladium fortium. 9:14 Et Dominus super eos
as sword Champions. 9:14 The Lord over them
videbitur, et exibit ut fulgur iaculum eius; et
seen, and go out as lightning dart thereof; and
Dominus Deus in tuba canet et vadet in procellis
Lord God in trumpet you sing and go in storms
austri. 9:15 Dominus exercituum proteget eos; et
South. 9:15 Lord hosts protect them; and
devorabunt et conculcabunt lapides fundae et bibent,
devour and cover stones slingshot and drink,
agitabuntur quasi vino et replebuntur ut phialae et
noise as wine and filled as Leyden and
quasi cornua altaris. 9:16 Et salvabit eos Dominus
as horns altar. 9:16 The save them Lord
Deus eorum in die illa ut gregem populi sui, quia
God their in day that as company people s because
lapides coronae fulgebunt super terram eius. 9:17
stones crown shine over land her. 9:17
Quid enim bonum eius est, et quid pulchrum eius!
What For good his is and what beautiful Her!
Frumentum succrescere facit iuvenes, et mustum
Grain develops does young people, and must
virgines. 10:1 Petite a Domino pluviam in tempore
virgins. 10: 1 Ask from Lord rain in time
pluviae serotinae. Dominus facit fulgura et pluviam
rain of the latter. Lord does lightning and rain
imbris dabit eis, singulis herbam in agro. 10:2 Quia
showers will them, each grass in field. 10: 2 for
theraphim loquuntur inania, et divini vident
the images talk empty, and divine see
mendacium, et somnia loquuntur vana, vane
lies, and dreams talk vain, futilely

consolantur; idcirco migrant quasi grex, affliguntur,
console; therefore settlement as herd, painful
quia non est eis pastor. 10:3 Super pastores iratus
because not is them shepherd. 10: 3 over shepherds angry
est furor meus, et super hircos visitabo: certe
is The anger my and over goats visit: certainly
visitat Dominus exercituum gregem suum, domum
visits Lord hosts company his home
Iudae, et faciet eos quasi equum gloriae suae in
Judah, and will them as horse glory his in
bello. 10:4 Ex ipso angulus, ex ipso paxillus, ex
war. 10: 4 from it angle, from it pin, from
ipso arcus proelii, ex ipso egredietur omnis exactor
it bow battlefield, from it Unleashed all the officer
simul. 10:5 Et erunt quasi fortes conculcantes
at the same time. 10: 5 The will be as strong Treading in
lutum viarum in proelio et bellabunt, quia Dominus
mud roads in battle and fight because Lord
cum eis; et confundentur ascensores equorum. 10:6
with them; and confounded riders horses. 10: 6
Et confortabo domum Iudae et domum Ioseph
The strengthen home Judah and home Joseph
salvabo et reducam eos, quia miserebor eorum; et
save and back them; because I pity them; and
erunt, sicut non proiecissem eos: ego enim Dominus
they will be as not cast them: I For Lord
Deus eorum et exaudiam eos. 10:7 Et erunt quasi
God their and answer them. 10: 7 The will be as
fortes Ephraim, et laetabitur cor eorum quasi a
strong Ephraim and rejoice heart their as from
vino, et filii eorum videbunt et laetabuntur, et
wine and children their see and rejoice and
exsultabit cor eorum in Domino. 10:8 Sibilabo eis
rejoice heart their in Lord. 10: 8 whistle them
et congregabo illos, quia redemi eos, et multi
and I gather those because redeemed them; and many
erunt, sicut multi ante fuerant. 10:9 Et seminabo
they will be as many before were. 10: 9 The plant
eos in populis, et de longe recordabuntur mei; et
them in people and of off remember mine; and

alent filios suos et revertentur. 10:10 Et
they shall live children their and return. 10:10 The
reducam eos de terra Aegypti et de Assyria
back them of land Egypt and of Assyria
congregabo eos et ad terram Galaad et Libani
I gather them and to land Gilead and Lebanon
adducam eos, et non inveniatur eis locus. 10:11 Et
I them; and not found them place. 10:11 The
transibunt per mare angustiae, et percutiet in mari
pass by sea distress, and strike in sea
fluctus, et exiccabuntur omnia profunda fluminis; et
floods and dried all deep the river; and
humiliabitur superbia Assyriae, et sceptrum Aegypti
low pride Assyrians and Sceptre Egypt
recedet. 10:12 Confortabo eos in Domino, et in
depart. 10:12 strengthen them in Lord, and in
nomine eius ambulabunt ‘, dicit Dominus. 11:1 Aperi,
name his walk ‘ says Lord. 11: 1 open
Libane, portas tuas, et comedat ignis cedros tuas.
Lebanon, gates your and eat fire cedars your.
11:2 Ulula, abies, quia cecidit cedrus, quoniam
11: 2 Howl, Cypress because fallen cedar, for
magnifici vastati sunt; ululate, quercus Basan,
stout spoiled! they are: Wail oak Bashan
quoniam corruit saltus impervius. 11:3 Vox ululatus
for collapsed forest impervious. 11: 3 Right whoops
pastorum, quia vastata est magnificentia eorum; vox
Shepherd, because waste is magnificence them; voice
rugitus leonum, quoniam vastata est superbia
The roar lions for waste is pride
Iordanis. 11:4 Haec dicit Dominus Deus meus: ‘
Jordan. 11: 4 This says Lord God my ‘
Pasce pecora occisionis. 11:5 Quae, qui emunt,
Feed cattle slaughter. 11: 5 which, that buy,
occidunt et non dolent; et, qui vendunt ea, dicunt:
kill and not grieve; and, that rates it they say:
‘Benedictus Dominus! Dives factus sum’. Et pastores
‘Blessed Lord! rich he became I am. ‘ The shepherds
eorum non miserentur eorum. 11:6 Et ego non
their not pitiless them. 11: 6 The I not

miserebor ultra super habitantes terram, dicit
I pity more over inhabitants land says
Dominus; ecce ego tradam homines, unumquemque in
Lord; See I I will men each in
manu proximi sui et in manu regis sui; et
hand neighbor s and in hand s s; and
concident terram, et non eruam de manu eorum’.
beat land and not rescue of hand them. ‘
11:7 Et ego pavi pecus occisionis pro mercatoribus
11: 7 The I Bands cattle slaughter for merchants
gregis. Et assumpsi mihi duas virgas: unam vocavi
Flock. The I took I two switches; one I called
Gratiam et alteram vocavi Funiculum; et pavi
grace and other I called cord; and Bands
gregem. 11:8 Et succidi tres pastores in mense uno,
Company. 11: 8 The cut off three shepherds in month one
et taeduit eorum animam meam; siquidem et
and I loathed their life I; for and
animam eorum taeduit mei. 11:9 Et dixi: ‘ Non
life their I loathed mine. 11: 9 The I said: ‘ no
pascam vos. Quae moritura est, moriatur; et, quae
feed You. What die is die; and, which
succidenda est, succidatur; et reliquae devorent
cut is cut off; and other eat
unaquaeque carnem proximae suae’. 11:10 Et tuli
each flesh neighbors His own. ‘ 11:10 The I
virgam meam, quae vocabatur Gratia, et abscidi
staff I which Deborah grace; and cut
eam, ut irritum facerem foedus meum, quod percussi
it as void do treaty my that I struck
cum omnibus populis. 11:11 Et irritum factum est in
with all people. 11:11 The void it is in
die illa; et cognoverunt mercatores gregis, qui
day that; and know merchants sheep that
observabant me, quia verbum Domini est. 11:12 Et
watched I because word of It is. 11:12 The
dixi ad eos: ‘ Si bonum est in oculis vestris, afferte
I to them: ‘ If good is in eyes your bring
mercedem meam et, si non, quiescite’. Et
wages I and, if no, Stop. ‘ The

appenderunt mercedem meam triginta siclos argenteos.
weighed wages I thirty sides silver.

11:13 Et dixit Dominus ad me: ‘ Proice illud in thesaurum, decorum pretium, quo appretiatus sum
11:13 The said Lord to me: ‘ throw it in treasure, handsome price which prized I

ab eis’. Et tuli triginta siclos argenteos et proieci illos in domum Domini in thesaurum. 11:14 Et
from them. ‘ The I thirty sides silver and I threw them in home of in treasure. 11:14 The

praecidi virgam meam secundam, quae appellabatur
cut staff I second, which called

Funiculus, ut dissolverem germanitatem inter Iudam
Union, as break brotherhood between Judah

et Israel. 11:15 Et dixit Dominus ad me: ‘ Adhuc
and Israel. 11:15 The said Lord to me: ‘ yet

sume tibi vasa pastoris stulti; 11:16 quia ecce ego
take you vessels pastor foolish; 11:16 because See I

suscitabo pastorem in terra, qui perituram ovem non
will perform shepherd in land, that doomed sheep not

visitabit, dispersam non quaeret et contritam non
visit spread not she asks and cracked not

sanabit et stantem non sustinebit et carnes
heal and standing not stand? and meat

pinguium comedet et ungulas earum confringet. 11:17
fat eat and hoofs their break. 11:17

Vae stulto meo pastori derelinquenti gregem! Gladius
Woe fool I pastor leaveth the flock! sword

super brachium eius et super oculum dextrum eius;
over arm his and over eye right thereof;

brachium eius ariditate siccetur, et oculus dexter eius
arm his drought dried, and eye right his

tenebrescens obscuretur’. 12:1 Oraculum. Verbum
by darkness obscured. 12: 1 Oracle. word

Domini super Israel et super Iudam. Oraculum
of over Israel and over Judas. oracle

Domini, qui extendit caelum et fundat terram et
Lord, that extends heaven and pour land and

fingit spiritum hominis in eo: 12:2 ‘ Ecce ego
molds spirit man in because: 12: 2 ‘ Look I

pono Ierusalem pateram crapulae omnibus populis in
I Jerusalem bowl reeling all people in

circuitu. Hoc erit in obsidione contra Ierusalem.

around. This will be in investment against Jerusalem.

12:3 Et erit: in die illa ponam Ierusalem lapidem

12: 3 The will be: in day that I will Jerusalem stone

portandum cunctis populis; omnes portantes eam

transport all people; all carrying it

concisione lacerabuntur, et colligentur adversus eam

rent torn, and together against it

omnes gentes terrae. 12:4 In die illa, dicit Dominus,

all nations the earth. 12: 4 in day that says Lord,

percutiam omnem equum in stuporem et ascensorem

strike all horse in astonishment and rider

eius in amentiam; et super domum Iudae aperiam

his in madness; and over home Judah system

oculos meos et omnem equum populorum percutiam

eyes my and all horse people strike

caecitate. 12:5 Et dicent duces Iudae in corde suo:

blindness. 12: 5 The say leaders Judah in heart his

‘Robur habitantium Ierusalem est in Domino

‘strength habitants Jerusalem is in Lord

exercituum, Deo eorum’. 12:6 In die illa ponam

hosts God them. ‘ 12: 6 in day that I will

duces Iudae sicut ollam ignis super ligna et sicut

leaders Judah as pot fire over timber and as

facem ignis super fenum; et devorabunt ad dexteram

torch fire over hay; and devour to right

et ad sinistram omnes populos in circuitu, et

and to left all people in around and

habitabitur Ierusalem rursus in loco suo. 12:7 Et

inhabited Jerusalem again in place his own. 12: 7 The

salvabit Dominus prius tabernacula Iudae, ut non

save Lord first dwellings Judah, as not

elevetur gloria domus David et gloria habitantium

lift glory house David and glory habitants

Ierusalem contra Iudam. 12:8 In die illa proteget

Jerusalem against Judas. 12: 8 in day that protect

Dominus habitatores Ierusalem; et erit, qui

Lord inhabitants Jerusalem; and It will be that

offenderit ex eis in die illa quasi David, et domus

feeblest from them in day that as David and house

David quasi Deus, sicut angelus Domini in conspectu

David as God, as angel of in before

eorum. 12:9 Et erit: in die illa quaeram contere
them. 12: 9 The will be: in day that require destroy
 omnes gentes, quae veniunt contra Ierusalem, 12:10
all nations which come against Jerusalem 12:10
 et effundam super domum David et super
and pour over home David and over
 habitatores Ierusalem spiritum gratiae et precum; et
inhabitants Jerusalem spirit thanks and prayer; and
 aspicient ad me. Quem confixerunt, plangent quasi
look to Me. Whom they have pierced; mourn as
 planctu super unigenitum et dolebunt super eum,
mourning over only and They will look at over him,
 ut doleri solet super primogenitum. 12:11 In die illa
as sorry usually over firstborn. 12:11 in day that
 magnus erit planctus in Ierusalem sicut planctus
great will be wailing in Jerusalem as wailing
 Adadremmon in campo Mageddo; 12:12 et planget
Hadadrimmon in Campus Megiddo; 12:12 and mourn
 terra, singulae familiae seorsum: familia domus David
land, each family apart; family house David
 seorsum et mulieres eorum seorsum; familia domus
apart and women their apart; family house
 Nathan seorsum et mulieres eorum seorsum; 12:13
Nathan apart and women their apart; 12:13
 familia domus Levi seorsum et mulieres eorum
family house Levi apart and women their
 seorsum; familia Semei seorsum et mulieres eorum
apart; family Shammai apart and women their
 seorsum; 12:14 omnes reliquae familiae, singulae
apart; 12:14 all other families each
 familiae seorsum et mulieres eorum seorsum. 13:1 In
family apart and women their apart. 13: 1 in
 die illa erit fons patens domui David et
day that will be source open house David and
 habitantibus Ierusalem pro peccatis et immunditia.
inhabitants Jerusalem for sins and uncleanness.
 13:2 Et erit in die illa, dicit Dominus exercituum,
13: 2 The will be in day that says Lord hosts
 disperdam nomina idolorum de terra, et non
I names idols of land, and not

memorabuntur ultra; et pseudoprophetas et
recall any more; and the false prophets and
spiritum immundum auferam de terra. 13:3 Et erit:
spirit unclean stony of land. 13: 3 The will be:
cum prophetaverit quispian ultra, dicent ei pater
with prophecies one more say it father
eius et mater eius, qui genuerunt eum: ‘Non vives,
his and mother his that bare him: ‘I do not live;
quia mendacium locutus es in nomine Domini’; et
because lying said you in name Lord ‘; and
configent eum pater eius et mater eius, qui
thrust it father his and mother his that
genuerunt eum, cum prophetaverit. 13:4 Et erit: in
bare him, with prophecies. 13: 4 The will be: in
die illa confundentur prophetae, unusquisque ex
day that confounded The prophets, each from
visione sua, cum prophetaverit; nec operientur pallio
vision his with prophecies; or cover cloak
saccino, ut mentiantur, 13:5 sed dicet: ‘Non sum
hair as wrong 13: 5 but He will say: ‘I do not I
propheta; homo operans terram ego sum, quoniam
The Prophet; man operating land I I for
terra est possessio mea ab adulescentia mea’. 13:6
land is possession my from youth My’. 13: 6
Et dicetur ei: ‘Quid sunt plagae istae in medio
The explained to: ‘What are quarters these in the
manuum tuarum?’. Et dicet: ‘His plagatus sum in
hands Your ‘. The He will say: The ‘ The wounds I in
domo eorum, qui diligebant me’. 13:7 Framea,
house their that friends Me. ‘ 13: 7 spear;
suscitare super pastorem meum et super virum
stir over shepherd my and over man
cohaerentem mihi, dicit Dominus exercituum. Percute
coherent I says Lord hosts. Strike
pastorem, et dispergentur oves, et convertam manum
shepherd and scattered sheep, and turn hand
meam contra parvulos. 13:8 Et erit in omni terra,
I against young children. 13: 8 The will be in all land,
dicet Dominus: partes duae in ea dispergentur et
says Lord: parts two in it scattered and

deficient, et tertia pars relinquetur in ea; 13:9 et
fail, and third part left in it; 13: 9 and
ducam tertiam partem per ignem et purgabo eos,
lead third part by fire and refine them;
sicut purgatur argentum, et probabo eos, sicut
as cleared silver and test them; as
probatur aurum: ipse vocabit nomen meum, et ego
proof gold: he call name my and I
exaudiam eum. Dicam: Populus meus est ille; et ipse
answer him. I will say: people my is he; and he
dicet: 'Dominus est Deus meus'. 14:1 Ecce venit
He will say: 'The Lord is God My '. 14: 1 Look he came
dies Domino, et dividentur spolia tua in me dio tui,
day Lord, and divided spoils your in I dio your
14:2 et congregabo omnes gentes ad Ierusalem in
14: 2 and I gather all nations to Jerusalem in
proelium, et capietur civitas, et vastabuntur domus,
fight, and taken The city, and Destruction house,
et mulieres violabuntur; et egredietur media pars
and women ravished; and Unleashed media part
civitatis in captivitatem, et reliquum populi non
city in prisoners and the rest people not
auferetur ex urbe. 14:3 Et egredietur Dominus et
fail from City. 14: 3 The Unleashed Lord and
proeliabitur contra gentes illas, sicut proeliatus est in
fight against nations those as He fights is in
die certaminis. 14:4 Et stabunt pedes eius in die illa
day conflict. 14: 4 The stand feet his in day that
super montem Olivarum, qui est contra Ierusalem ad
over mount Olives that is against Jerusalem to
orientem; et scindetur mons Olivarum ex media
east; and split mountain Olives from media
parte sui ad orientem et ad occidentem, praeupto
part s to east and to west forming
grandi valde, et separabitur medium montis ad
great very and separated medium mount to
aquilonem et medium eius ad meridiem. 14:5 Et
north and medium his to South. 14: 5 The
fugietis ad vallem montium eorum, quoniam vallis
you escape to valley mountains their for valley
montium pertinet usque ad Iasol; et fugietis, sicut
mountains reach up to Azel; and flee as

fugistis a facie terraemotus in diebus Oziae regis
have escaped from the earthquake in days Uzziah s
Iudae, et veniet Dominus Deus meus, omnesque
Judah, and will Lord God my all
sancti cum eo. 14:6 Erit: in die illa non erit
St. with the fact. 14: 6 There will be: in day that not will be
lux sed frigus et gelu; 14:7 et erit dies una, quae
light but cold and frost; 14: 7 and will be day one, which
nota est Domino, non dies neque nox; et in tempore
note is Lord, not day or night; and in time
vesperi erit lux. 14:8 Et erit: in die illa exhibunt
evening will be light. 14: 8 The will be: in day that shall issue
aquae vivae de Ierusalem, medium earum ad mare
water living of Jerusalem medium their to sea
orientale, et medium earum ad mare occidentale: in
east, and medium their to sea west: in
aestate et in hieme erunt. 14:9 Et erit Dominus
summer and in winter will be. 14: 9 The will be Lord
rex super omnem terram: in die illa erit Dominus
king over all land; in day that will be Lord
unus, et erit nomen eius unum. 14:10 Et revertetur
one, and will be name his one. 14:10 The return
omnis terra in desertum, a Gabaa usque ad
all land in wilderness from hill up to
Remmon ad austrum Ierusalem, quae exaltabitur et
Rimmon to south Jerusalem which exalted and
habitabitur in loco suo, a porta Benjamin usque ad
inhabited in place his from gate Benjamin up to
locum portae Prioris, et usque ad portam
place The gates Prior and up to gate
Angulorum, et a turre Hananeel usque ad
angles and from tower Hananel up to
Torcularia regis. 14:11 Et habitabunt in ea, et
presses King. 14:11 The live in it and
anathema non erit amplius; sed habitabitur
anathema not will be any more; but inhabited
Ierusalem segura. 14:12 Et haec erit plaga, qua
Jerusalem secure. 14:12 The this will be quarter which
percutiet Dominus omnes gentes, quae pugnauerunt
strike Lord all nations which fight
adversus Ierusalem: tabescet caro uniuscuiusque
against Jerusalem: melt flesh each

stantis super pedes suos, et oculi eius contabescent
independence over feet his and eyes his rot
in foraminibus suis, et lingua eius contabescet in
in holes their and language his melt in
ore suo. 14:13 In die illa erit tumultus Domini
mouth his own. 14:13 in day that will be uproar of
magnus in eis, et apprehendet vir manum proximi
great in them, and overtake man hand neighbor
sui, et elevabitur manus eius super manum proximi
s and up hand his over hand neighbor
sui. 14:14 Sed et Iudas pugnabit in Ierusalem, et
's. 14:14 but and Judas fight in Jerusalem and
congregabuntur divitiae omnium gentium in circuitu,
together wealth all nations in around
aurum et argentum et vestes multae nimis. 14:15
gold and silver and clothing many too. 14:15
Et sic erit ruina equi, muli, cameli et asini et
The so will be collapse horses, mules, camels and ass and
omnium iumentorum, quae fuerint in castris illis,
all livestock which they in camp those
sicut ruina haec. 14:16 Et omnes, qui reliqui fuerint
as collapse this. 14:16 The all that the rest they
de universis gentibus, quae venerunt contra
of all nations, which they against
Ierusalem, ascendent ab anno in annum, ut adorent
Jerusalem up from year in year as worship
Regem, Dominum exercituum, et celebrent
king? Lord hosts and celebrate
festivitatem Tabernaculorum. 14:17 Et erit: qui non
feast Booths. 14:17 The will be: that not
ascenderit de familiis terrae ad Ierusalem, ut adoret
up of families earth to Jerusalem as worship
Regem, Dominum exercituum, non erit super eos
king? Lord hosts not will be over them
imber. 14:18 Quod et si familia Aegypti non
rain. 14:18 The and if family Egypt not
ascenderit et non venerit, super eos erit plaga, qua
up and not come, over them will be quarter which
percutit Dominus gentes, quae non ascenderint ad
strikes Lord nations which not up to

celebrandam festivitatem Tabernaculorum. 14:19 Haec
celebrate feast Booths. 14:19 This

erit poena Aegypti, et haec poena omnium
will be punishment Egypt, and this punishment all

gentium, quae non ascenderint ad celebrandam
nations, which not up to celebrate

festivitatem Tabernaculorum. 14:20 In die illa erit
feast Booths. 14:20 in day that will be

super tintinnabula equorum; 'Sanctum Domino'; et
over bells horses; 'St. Lord '; and

erunt lebetes in domo Domini quasi phialae coram
will be pans in house of as Leyden before

altari. 14:21 Et erit omnis lebes in Ierusalem et in
altar. 14:21 The will be all pot in Jerusalem and in

Iuda sanctificatus Domino exercituum; et venient
Judah sanctified Lord hosts; and come

omnes immolantes et sument ex eis et coquent in
all immolating and take from them and cook in

eis, et non erit mercator ultra in domo Domini
them, and not will be merchant more in house of

exercituum in die illo'.
hosts in day it '.

1:1 Oraculum. Verbum Domini ad Israel in manu
1: 1 Oracle. word of to Israel in hand

Malachiae. 1:2 ‘Dilexi vos, dicit Dominus, et
Malachi. 1, 2 ‘ I loved it you says Lord, and

dixistis: ‘In quo dilexisti nos?’. Nonne frater erat
you said: the which You love us ‘. Did brother was

Esau Iacob?, dicit Dominus; et dilexi Iacob, 1:3
Esau Jacob ?, says Lord; and I loved Jacob, 1: 3

Esau autem odio habui et posui montes eius in
Esau Now hatred I and I put mountains his in

solitudinem et hereditatem eius thoibus deserti. 1:4
waste and heritage his heritage wilderness. 1: 4

Quod si dixerit Edom: ‘Destructi sumus, sed
The if say Edom; ‘impoverished we are but

revertentes aedificabimus, quae destructa sunt’, haec
returning build which destroyed are ‘ this

dicit Dominus exercituum: Isti aedificabunt, et ego
says Lord hosts: These build, and I

destruam; et vocabuntur ‘Termini impietatis’ et
down; and call The border wickedness and

‘Populus, cui iratus est Dominus usque in aeternum’.
‘People, which angry is Lord up in ever. ‘

1:5 Et oculi vestri videbunt, et vos dicetis:
1: 5 The eyes you see and you say:

‘Magnificatus est Dominus ultra terminos Israel’. 1:6
‘Great is Lord more border Israel ‘. 1: 6

Filius honorat patrem, et servus dominum suum. Si
son honors father, and slave owner his own. If

ergo pater ego sum, ubi est honor meus? Et si
So father I I where is honor My? The if

Dominus ego sum, ubi est timor meus?, dicit
Lord I I where is fear my ?, says

Dominus exercituum ad vos, o sacerdotes, qui
Lord hosts to you o priests that

despiciatis nomen meum et dicitis: ‘In quo
despise name my and you say: the which

despeximus nomen tuum?’. 1:7 Offertis super altare
despised name Yours? ‘. 1: 7 offer over altar

meum panem pollutum et dicitis: ‘In quo polluimus
my bread unclean and you say: the which polluted

te?’. In eo quod dicitis: ‘Mensa Domini
You? ‘. in it that you say: ‘table of

contemptibilis est'. 1:8 Si offeratis caecum ad
contemptible He is. ' 1: 8 If offer blind to
immolandum, nonne malum est? Et si offeratis
sacrifice; not evil is it? The if offer
claudum et languidum, nonne malum est? Offer
lame and sick not evil is it? offer
illud duci tuo, si placuerit ei, aut si susceperit
it Duke your if please to or if welcomes
faciem tuam!, dicit Dominus exercituum. 1:9 Sed
face your !, says Lord hosts. 1: 9 but
nunc deprecamini vultum Dei, ut misereatur vestri!
now I pray face God, as gracious you!
De manu enim vestra factum est hoc. Num suscipiet
The hand For your it is this. Do support
facies vestras?, dicit Dominus exercituum. 1:10 Quis
face your ?, says Lord hosts. 1:10 Who
est in vobis, qui claudat ostia, ne incendatis altare
is in you that closes doors do not enflame altar
meum gratuito? Non est mihi voluntas in vobis, dicit
my gratis? no is I will in you says
Dominus exercituum; et munus non suscipiam de
Lord hosts; and function not I accept of
manu vestra. 1:11 Ab ortu enim solis usque ad
hand your. 1:11 from east For sun up to
occasum magnum est nomen meum in gentibus, et
West great is name my in nations, and
in omni loco sacrificatur et offertur nomini meo
in all place incense and offered name I
oblatio munda, quia magnum nomen meum in
offering clean because great name my in
gentibus, dicit Dominus exercituum. 1:12 Vos autem
nations, says Lord hosts. 1:12 you Now
polluistis illud in eo quod dicitis: 'Mensa Domini
profaned it in it that you say: 'table of
contaminata est, et contemptibilis esca eius'. 1:13 Et
contaminated is and contemptible food His. ' 1:13 The
dicitis: 'Quantus labor!', et despicitis illam, dicit
you say: 'How Much Work! ' and despise it says
Dominus exercituum. Et infertis de rapinis claudum
Lord hosts. The Regel of looting lame

et languidum et infertis sicut munus. Numquid
and sick and Regel as function. Do
suscipiam illud de manu vestra?, dicit Dominus. 1:14
I accept it of hand your ?, says Lord. 1:14
Maledictus dolosus, qui habet in grege suo masculum
Cursed cheater that has in group his male
et votum faciens immolat debile Domino. Quia Rex
and vote making immolates gelding Lord. for king
magnus ego, dicit Dominus exercituum, et nomen
great I, says Lord hosts and name
meum horribile in gentibus. 2:1 Et nunc ad vos
my horrible in nations. 2: 1 The now to you
mandatum hoc, o sacerdotes. 2:2 Si nolueritis audi
command this, o priests. 2: 2 If you will not listen
re et si nolueritis ponere super cor, ut detis gloriam
re and if you will not put over heart, as study glory
nomini meo, ait Dominus exercituum, mittam in vos
name I said Lord hosts I in you
maledictionem et maledicam benedictionibus vestris;
curse and I curse blessings you;
et maledicam illis, quoniam non posuistis super cor.
and I curse those for not set over heart.
2:3 Ecce ego abscindam vobis brachium et
2, 3 Look I Cut out you arm and
dispergam stercus super vultum vestrum, stercus
scatter dung over face you dung
sollemnitatum vestrarum, et assumet vos secum; 2:4
festival your and take you with him; 2: 4
et scietis quia misi ad vos mandatum istud, ut
and know because I to you command this as
esset pactum meum cum Levi, dicit Dominus
was pact my with Levi says Lord
exercituum. 2:5 Pactum meum fuit cum eo vitae
hosts. 2: 5 The agreement my was with it life
et pacis, et dedi haec ei simul cum timore, et
and peace, and I this it together with fear; and
timuit me et a facie nominis mei pavebat. 2:6
feared I and from the name my name. 2, 6
Lex veritatis fuit in ore eius, et iniquitas non est
The law truth was in mouth his and violence not is

inventa in labiis eius; in pace et in aequitate
found in lips thereof; in peace and in equity
ambulavit mecum et multos avertit ab iniquitate.
He walked with and many diverted from violence.

2:7 Labia enim sacerdotis custodiunt scientiam, et
2: 7 The lips For priest keep knowledge; and
legem requirunt ex ore eius, quia angelus Domini
law require from mouth his because angel of
exercituum est. 2:8 Vos autem recessistis de via et
hosts It is. 2: 8 you Now withdrawn of road and
scandalizastis plurimos in lege; irritum fecistis pactum
stumble many in law; void you did pact
Levi, dicit Dominus exercituum; 2:9 propter quod et
Levi says Lord hosts; 2: 9 for that and
ego dedi vos contemptibiles et humiles omnibus
I I you contemptible and low all
populis, sicut non servastis vias meas et accepistis
people as not Instead of ways I and received
personam in lege. 2:10 Numquid non pater unus
person in law. 2:10 Do not father one
omnium nostrum? Numquid non Deus unus creavit
all our? Do not God one created
nos? Quare ergo dolum facit unusquisque nostrum
We? Why So trick does each our
cum fratre suo, violans pactum patrum nostrorum?
with brother his violating pact fathers our?
2:11 Dolum fecit Iuda, et abominatio facta est in
2:11 trick he Judah and abomination made is in
Israel et in Ierusalem, quia contaminavit Iuda
Israel and in Jerusalem because desecrated Judah
sanctuarium Domini, quod diligit, et accepit uxorem
sanctuary Lord, that love, and he received wife
filiam dei alieni. 2:12 Disperdet Dominus virum, qui
daughter God Strangers. 2:12 cut off Lord man that
fecerit hoc, filium et nepotem, de tabernaculis Iacob
do this, son and grandson, of tents Jacob
et de offerentibus munus Domino exercituum. 2:13
and of offering function Lord hosts. 2:13
Et hoc rursum facitis: operitis lacrimis altare
The this again you do: cover tears altar
Domini, fletu et mugitu, ita ut non respiciam ultra
Lord, weeping and bellowing, so as not I look more

ad sacrificium nec accipiam placabile quid de manu
to sacrifice or take atoning what of hand
vestra; 2:14 et dicitis: ‘Quam ob causam?’. **Quia**
your; 2:14 and you say: ‘How for Why?’. *for*
Dominus testificatus est inter te et uxorem
Lord protest is between you and wife
adulescentiae tuae, cui tu factus es infidelis; et
youth your which you he became you faithless; and
haec particeps tua et uxor foederis tui. 2:15 Nonne
this participant your and wife meeting You. 2:15 Did
unitatem fecit carnis et spiritus? Et quid unitas
unit he of and spirit? The what unit
quaerit nisi semen a Deo? Custodite ergo spiritum
asks but seed from God? Keep So spirit
vestrum; et uxori adulescentiae tuae noli esse
you; and wife youth your do not be
infidelis. 2:16 Si quis odio dimittit, dicit Dominus,
unbeliever. 2:16 If who hatred dismisses says Lord,
Deus Israel, operit iniquitas vestimentum eius, dicit
God Israel covers violence clothing his says
Dominus exercituum. Custodite spiritum vestrum et
Lord hosts. Keep spirit you and
nolite esse infideles. 2:17 Laborare facitis Dominum
do not be infidels. 2:17 Working you do Lord
in sermonibus vestris et dicitis: ‘In quo eum
in words your and you say: the which it
facimus laborare?’. **In eo quod dicitis: ‘Omnis, qui**
we Labour’. in it that you say: ‘Every that
facit malum, bonus est in conspectu Domini, et tales
does evil good is in before Lord, and such
ei placent’ aut: ‘Ubi est Deus iudicii?’. **3:1 Ecce**
it please’ or: ‘Where is God of judgment.’ 3: 1 Look
ego mittam angelum meum, et praeparabit viam
I I angel my and prepare way
ante faciem meam; et statim veniet ad templum
before face I; and immediately will to temple
suum Dominator, quem vos quaeritis, et angelus
his Governor, which you seek, and angel
testamenti, quem vos vultis. Ecce venit, dicit
testament which you you want. Look he came says

Dominus exercituum; 3:2 et quis poterit sustinere
Lord hosts; 3: 2 and who can support
diem adventus eius, et quis stabit, cum apparebit?
day arrival his and who stand, with appear?
Ipse enim quasi ignis conflans et quasi herba
He For as fire Casting and as plant
fullonum; 3:3 et sedebit conflans et emundans
soap; 3: 3 and seat Casting and purifier
argentum et purgabit filios Levi et colabit eos
silver and purge children Levi and refining them
quasi aurum et quasi argentum, et erunt Domino
as gold and as silver and will be Lord
offerentes sacrificia in iustitia. 3:4 Et placebit
offering sacrifices in justice. 3, 4 The please
Domino sacrificium Iudae et Ierusalem sicut diebus
Lord sacrifice Judah and Jerusalem as days
pristinis et sicut annis antiquis. 3:5 Et accedam ad
old and as years old. 3, 5 The approach to
vos in iudicio; et ero testis velox maleficis et
you in the trial; and I witness quick witches and
adulteris et periuris et, qui opprimunt mercennarios,
adulterers and perjurers and, that oppress mercenaries,
viduas et pupillos et flectunt ius peregrinorum nec
widows and orphans and bend right foreigners or
timuerunt me, dicit Dominus exercituum. 3:6 Ego
feared I says Lord hosts. 3: 6 I
enim Dominus et non mutatus sum; sed vos, filii
For Lord and not changed I; but you children
Iacob, nondum ad finem pervenistis. 3:7 A diebus
Jacob, not yet to end achieved. 3: 7 A days
enim patrum vestrorum recessistis a praeceptis
For fathers your withdrawn from rules
legitimis meis et non custodistis ea. Revertimini ad
legitimate I and not kept them. Return to
me, et revertar ad vos, dicit Dominus exercituum.
I and return to you says Lord hosts.
Et dicitis: 'In quo revertemur?'. 3:8 Numquid homo
The you say: the which come back? '. 3: 8 Do man
potest defraudare Deum? Sed vos defraudatis me. Et
can defraud God? but you robbed Me. The

dicitis: ‘In quo defraudavimus te?’. In decimis et in
you say: the which robbed You? ‘. in tithes and in
primitiis. 3:9 Maledictione vos maledicti estis, quia
contributions. 3: 9 With curses you accursed you because
me vos defraudatis, gens tota. 3:10 Inferte omnem
I you cheated, nation whole. 3:10 Bring all
decimam in horreum, et sit cibus in domo mea; et
tenth in barn and is food in house my; and
probate me super hoc, dicit Dominus exercituum: si
test I over this, says Lord hosts: if
non aperuero vobis cataractas caeli et effudero vobis
not open you windows air and pour you
benedictionem usque ad abundantiam 3:11 et
thanks up to abundance 3:11 and
increpabo pro vobis devorantem, et non corrumpet
rebuke for you the consumer; and not null
fructum terrae, nec erit sterilis vobis vinea in
fruit earth or will be barren you The vineyard in
agro, dicit Dominus exercituum. 3:12 Et beatos vos
field says Lord hosts. 3:12 The happy you
dicent omnes gentes; eritis enim vos terra
say all nations; You will be For you land
desiderabilis, dicit Dominus exercituum. 3:13
desirable says Lord hosts. 3:13
Invaluerunt super me verba vestra, dicit Dominus;
stout over I words your says Lord;
3:14 et dicitis: ‘Quid locuti sumus contra te?’.
3:14 and you say: ‘What have we are against You? ‘.
Dicitis: ‘Vanum est servire Deo; et, quod
You say: ‘Needless is serve God; and, that
emolumentum, quia custodivimus praecepta eius et
profit because kept rules his and
quia ambulavimus tristes coram Domino exercituum?
because walk sad before Lord Hosts?
3:15 Ergo nunc beatos dicimus arrogantes; siquidem
3:15 Therefore now happy we arrogant; for
aedificati sunt facientes impietatem et tentaverunt
built are doing ungodliness and tested
Deum et salvi facti sunt’. 3:16 Tunc locuti sunt
God and saved they they are. ‘ 3:16 Then have are

timentes Dominum, unusquisque cum proximo suo.
fearing Lord, each with next his own.
Et attendit Dominus et audivit; et scriptus est liber
The attention Lord and heard; and written is free
memorabilium coram eo timentibus Dominum et
memorabilia before it fear Lord and
cogitantibus nomen eius. 3:17 Erunt mihi, ait
thinking name her. 3:17 They will be I said
Dominus exercituum, in die, qua ego facio in
Lord hosts in day which I I do in
peculium; et parcam eis, sicut parcit vir filio suo
treasured; and spare them, as spares man son his
servienti sibi. 3:18 Rursum videbitis quid sit
service themselves. 3:18 again see what is
inter iustum et impium, inter servientem Deo et
between just and impious between service God and
non servientem ei. 3:19 Ecce enim dies veniet
not service to him. 3:19 Look For day will
succensa quasi caminus; et erunt omnes superbi et
heated as stove; and will be all The proud and
omnes facientes impietatem stipula; et inflammabit
all doing ungodliness stubble; and burn
eos dies veniens, dicit Dominus exercituum, quae non
them day coming says Lord hosts which not
derelinquet eis radicem et ramum. 3:20 Et orietur
leave them root and branch. 3:20 The BRANCH
vobis timentibus nomen meum sol iustitiae et sanitas
you fear name my sun justice and health
in pennis eius; et egrediemini et salietis sicut vituli
in wings thereof; and go and frisk as calves
saginati 3:21 et calcabitis impios, cum fuerint cinis
stuffed 3:21 and trample impious with they ash
sub planta pedum vestrorum in die, quam ego facio,
under plant feet your in day than I I do,
dicit Dominus exercituum. 3:22 Mementote legis
says Lord hosts. 3:22 Remember law
Moysi servi mei, cui mandavi in Horeb ad omnem
Moses officials my which command in Horeb to all
Israel praecepta et iudicia. 3:23 Ecce ego mittam
Israel rules and judgments. 3:23 Look I I

vobis Eliam prophetam, antequam veniat dies Domini
you Elias prophet, before come day of
magnus et horribilis; 3:24 et convertet cor patrum
great and horrible; 3:24 and back heart fathers
ad filios et cor filiorum ad patres eorum, ne
to children and heart children to fathers their do not
veniam et percutiam terram anathemate’.
pardon and strike land anathema. ‘

1:1 Liber generationis Iesu Christi filii David filii
1: 1 Book generation Jesus Christ children David children
Abraham. 1:2 Abraham genuit Isaac, Isaac autem
Abraham. 1, 2 Abraham birth Isaac Isaac Now
genuit Iacob, Iacob autem genuit Iudam et fratres
birth Jacob, Jacob Now birth Judah and brothers
eius, 1:3 Iudas autem genuit Phares et Zara de
his 1: 3 Judas Now birth Perez and Zara of
Thamar, Phares autem genuit Esrom, Esrom autem
Tamar, Perez Now birth Esrom Hezron Now
genuit Aram, 1:4 Aram autem genuit Aminadab,
birth Ram, 1: 4 Ram Now birth Amminadab
Aminadab autem genuit Naasson, Naasson autem
Amminadab Now birth Nahshon, Nahshon Now
genuit Salmon, 1:5 Salmon autem genuit Booz de
birth Salmon, 1: 5 Salmon Now birth Boot of
Rahab, Booz autem genuit Obed ex Ruth, Obed
Rahab Boot Now birth Obed from Ruth, Obed
autem genuit Iesse, 1:6 Iesse autem genuit David
Now birth Jesse 1: 6 Jesse Now birth David
regem. David autem genuit Salomonem ex ea, quae
the king. David Now birth Solomon from it which
fuit Uriae, 1:7 Salomon autem genuit Roboam,
was Urias; 1: 7 Solomon Now birth Rehoboam,
Roboam autem genuit Abiam, Abia autem genuit
Rehoboam Now birth Abia Abia Now birth
Asa, 1:8 Asa autem genuit Iosaphat, Iosaphat autem
Asa 1: 8 Asa Now birth Jehoshaphat, Jehoshaphat Now
genuit Ioram, Ioram autem genuit Ozias, 1:9 Ozias
birth Joram Joram Now birth Ozias 1: 9 Uzziah
autem genuit Ioatham, Ioatham autem genuit Achaz,
Now birth Jotham Jotham Now birth Ahaz
Achaz autem genuit Ezechiam, 1:10 Ezechias autem
Ahaz Now birth Hezekiah 1:10 Hezekiah Now
genuit Manassen, Manasses autem genuit Amon,
birth Manasseh Manasseh Now birth Amon
Amon autem genuit Iosiam, 1:11 Iosias autem genuit
Amon Now birth Josiah 1:11 Josiah Now birth
Iechoniam et fratres eius in transmigracione
Jeconiah and brothers his in transmigration
Babylonis. 1:12 Et post transmigracionem Babylonis
Babylon. 1:12 The after deportation Babylon

Iechonias genuit Salathiel, Salathiel autem genuit
Jeconias birth Salathiel Salathiel Now birth
Zorobabel, 1:13 Zorobabel autem genuit Abiud,
Zerubbabel 1:13 Zerubbabel Now birth Ahoe
Abiud autem genuit Eliachim, Eliachim autem genuit
Abihud Now birth Eliakim, Eliakim Now birth
Azor, 1:14 Azor autem genuit Sadoc, Sadoc autem
Azor 1:14 Azor Now birth Zadok, Zadok Now
genuit Achim, Achim autem genuit Eliud, 1:15 Eliud
birth Achim Achim Now birth Eliud 1:15 Eliud
autem genuit Eleazar, Eleazar autem genuit Matthan,
Now birth Eleazar Eleazar Now birth Mattan,
Matthan autem genuit Iacob, 1:16 Iacob autem
Mattan Now birth Jacob, 1:16 Jacob Now
genuit Ioseph virum Mariae, de qua natus est
birth Joseph man Mary, of which He was born is
Iesus, qui vocatur Christus. 1:17 Omnes ergo
Jesus, that called Christ. 1:17 All So
generationes ab Abraham usque ad David
generations from Abraham up to David
generationes quattuordecim; et a David usque ad
generations fourteen; and from David up to
transmigrationem Babylonis generationes
deportation Babylon generations
quattuordecim; et a transmigratione Babylonis
fourteen; and from transmigration Babylon
usque ad Christum generationes quattuordecim. 1:18
up to Christ generations fourteen. 1:18
Iesu Christi autem generatio sic erat. Cum esset
Jesus Christ Now generation so It was. with was
desponsata mater eius Maria Ioseph, antequam
espoused mother his Mary Joseph, before
convenirent inventa est in utero habens de Spiritu
together found is in child a of Spirit
Sancto. 1:19 Ioseph autem vir eius, cum esset iustus
Holy. 1:19 Joseph Now man his with was just
et nollet eam traducere, voluit occulte dimittere
and He would not it transplant He wanted secretly release
eam. 1:20 Haec autem eo cogitante, ecce angelus
her. 1:20 This Now it thinking, See angel
Domini in somnis apparuit ei dicens: ‘ Ioseph fili
of in dream He appeared it saying: ‘ Joseph son

David, noli timere accipere Mariam coniugem tuam.
David do not fear take Mary wife Your.

Quod enim in ea natum est, de Spiritu Sancto est;
The For in it born is of Spirit Holy it is;

1:21 pariet autem filium, et vocabis nomen eius
1:21 bear Now a son, and call name his

Iesum: ipse enim salvum faciet populum suum a
Jesus: he For save will people his from

peccatis eorum'. 1:22 Hoc autem totum factum est,
sins them. ' 1:22 This Now all it is

ut adimpleretur id, quod dictum est a Domino per
as fulfilled ie, that said is from Lord by

prophetam dicentem: 1:23 ' Ecce, virgo in utero
prophet saying: 1:23 ' See, virgin in child

habebit et pariet filium, et vocabunt nomen eius
have and bear a son, and call name his

Emmanuel ', quod est interpretatum Nobiscum Deus.
Emmanuel ' that is interpreted Us God.

1:24 Exsurgens autem Ioseph a somno fecit, sicut
1:24 rising Now Joseph from sleep he did, as

praecepit ei angelus Domini, et accepit coniugem
charged it angel Lord, and he received wife

suam; 1:25 et non cognoscebat eam, donec peperit
his own; 1:25 and not recognizably it until bore

filium, et vocavit nomen eius Iesum. 2:1 Cum autem
a son, and he called name his Jesus. 2: 1 with Now

natus esset Iesus in Bethlehem Iudaeae in diebus
He was born was Jesus in Bethlehem Judea in days

Herodis regis, ecce Magi ab oriente venerunt
Herod king, See The Magi from east they

Hierosolymam 2:2 dicentes: ' Ubi est, qui natus
Jerusalem 2: 2 saying: ' Where is that He was born

est, rex Iudaeorum? Vidimus enim stellam eius in
is king Jews? We have seen For star his in

orientem et venimus adorare eum'. 2:3 Audiens
east and we worship for him. ' 2, 3 hearing

autem Herodes rex turbatus est et omnis
Now Herod king troubled is and all

Hierosolyma cum illo; 2:4 et congregans omnes
Jerusalem with that; 2: 4 and rounding all

principes sacerdotum et scribas populi, sciscitabatur
leaders priests and scribes people he asked

ab eis ubi Christus nasceretur. 2:5 At illi dixerunt
from them where Christ was born. 2: 5 But they said
ei: ‘ In Bethlehem Iudaeae. Sic enim scriptum est
to: ‘ in Bethlehem Judea. so For written is
per prophetam: 2:6 ‘Et tu, Bethlehem terra Iudae,
by prophet: 2, 6 ‘And you Bethlehem land Judah,
nequaquam minima es in principibus Iudae; ex te
no small you in chief Judah; from you
enim exiet dux, qui reget populum meum Israel”.
For proceeds captain that rule people my Israel ‘.
2:7 Tunc Herodes, clam vocatis Magis, diligenter
2: 7 Then Herod, secretly call more, carefully
didicit ab eis tempus stellae, quae apparuit eis;
He learned from them time star which He appeared them;
2:8 et mittens illos in Bethlehem dixit: ‘ Ite et
2: 8 and sending them in Bethlehem he said: ‘ Go and
interrogate diligenter de puero; et cum inveneritis,
ask carefully of boy; and with find,
renuntiate mihi, ut et ego veniens adorem eum’.
report I as and I coming worship for him. ‘
2:9 Qui cum audissent regem, abierunt. Et ecce
2: 9 He with heard king, away. The See
stella, quam viderant in oriente, antecedebat eos,
star than seen in east before them;
usque dum veniens staret supra, ubi erat puer. 2:10
up while coming standing above, where was boy. 2:10
Videntes autem stellam gavisii sunt gaudio magno
seeing Now star joyed are joy great
valde. 2:11 Et intrantes domum viderunt puerum
very much. 2:11 The entering home see boy
cum Maria matre eius, et procidentes adoraverunt
with Mary mother his and falling worshiped
eum; et apertis thesauris suis, obtulerunt ei munera,
him; and open stores their offered it gifts;
aurum et tus et myrrham. 2:12 Et responso
gold and frankincense and myrrh. 2:12 The reply
accepto in somnis, ne redirent ad Herodem, per
receiving in sleep, do not return to Herod, by
aliam viam reversi sunt in regionem suam. 2:13 Qui
other way returned are in region own. 2:13 He

cum recessissent, ecce angelus Domini apparet in
with away, See angel of It appears in
somnis Ioseph dicens: ‘ Surge et accipe puerum et
dream Joseph saying: ‘ Up and take boy and
matrem eius et fuge in Aegyptum et esto ibi,
mother his and Avoid in Egypt and be there,
usque dum dicam tibi; futurum est enim ut Herodes
up while I will say you; future is For as Herod
quaerat puerum ad perdendum eum’. 2:14 Qui
asks boy to destroy? for him. ‘ 2:14 He
consurgens accepit puerum et matrem eius nocte et
rising he received boy and mother his night and
recessit in Aegyptum 2:15 et erat ibi usque ad
retired in Egypt 2:15 and was there up to
obitum Herodis, ut adimpleretur, quod dictum est a
death Herod as fulfilled, that said is from
Domino per prophetam dicentem: ‘ Ex Aegypto
Lord by prophet saying: ‘ from Egypt
vocavi filium meum’. 2:16 Tunc Herodes videns
I called son My ‘. 2:16 Then Herod seeing
quoniam illusus esset a Magis, iratus est valde et
for Magi was from more, angry is very and
mittens occidit omnes pueros, qui erant in Bethlehem
sending sets all children that were in Bethlehem
et in omnibus finibus eius, a bimatu et infra,
and in all ends his from App and below,
secundum tempus, quod exquisierat a Magis. 2:17
according to time; that ascertained from More. 2:17
Tunc adimpletum est, quod dictum est per Ieremiam
Then fulfilled is that said is by Jeremiah
prophetam dicentem: 2:18 ‘ Vox in Rama audita est,
prophet saying: 2:18 ‘ Right in Rama hearing is
ploratus et ululatus multus: Rachel plorans filios
weeping and whoops a lot; Rachel Bitterly children
suos, et noluit consolari, quia non sunt’. 2:19
his and He would not console; because not they are. ‘ 2:19
Defuncto autem Herode, ecce apparet angelus Domini
Death of Now Herod See It appears angel of
in somnis Ioseph in Aegypto 2:20 dicens: ‘ Surge et
in dream Joseph in Egypt 2:20 saying: ‘ Up and

accipe puerum et matrem eius et vade in terram
take boy and mother his and go in land
Israel; defuncti sunt enim, qui quaerebant animam
Israel; deceased are For that sought life
pueri'. 2:21 Qui surgens accepit puerum et matrem
the boys. ' 2:21 He rising he received boy and mother
eius et venit in terram Israel. 2:22 Audiens autem
his and he came in land Israel. 2:22 hearing Now
quia Archelaus regnaret in Iudaea pro Herode patre
because Archclaus king in Judea for Herod father
suo, timuit illuc ire; et admonitus in somnis, secessit
his feared there go; and Warned in sleep, retired
in partes Galilaeae 2:23 et veniens habitavit in
in parts Galilee 2:23 and coming The in
civitate, quae vocatur Nazareth, ut adimpleretur, quod
city which called Nazareth, as fulfilled, that
dictum est per Prophetas: ' Nazaraeus vocabitur'. 3:1
said is by prophets ' Nazarene will be called. ' 3: 1
In diebus autem illis venit Ioannes Baptista
in days Now they he came John Baptist
praedicans in deserto Iudaeae 3:2 et dicens: '
preaching in desert Judea 3: 2 and saying: '
Paenitentiam agite; appropinquavit enim regnum
Headache circumstances; near For kingdom
caelorum'. 3:3 Hic est enim, qui dictus est per
heaven. ' 3: 3 This is For that said is by
Isaiam prophetam dicentem: ' Vox clamantis in
Isaiah prophet saying: ' Right crying in
deserto: 'Parate viam Domini, rectas facite semitas
desert: 'Prepare way Lord, right do paths
eius!'. 3:4 Ipse autem Ioannes habebat vestimentum
His'. 3, 4 He Now John had clothing
de pilis cameli et zonam pelliceam circa lumbos
of hair camels and zone leather about waist
suos; esca autem eius erat locustae et mel
their children; food Now his was locusts and honey
silvestre. 3:5 Tunc exhibat ad eum Hierosolyma et
wild. 3, 5 Then edged to it Jerusalem and
omnis Iudaea et omnis regio circa Iordanem, 3:6 et
all Judea and all region about Jordan, 3: 6 and

baptizabantur in Iordane flumine ab eo, confitentes
baptized in Jordan river from it confessing
peccata sua. 3:7 Videns autem multos
sins their own. 3: 7 seeing Now many
pharisaeorum et sadducaeorum venientes ad
Pharisees and Sadducees coming to
baptismum suum, dixit eis: ‘ Progenies viperarum,
baptism his said them: ‘ offspring vipers!
quis demonstravit vobis fugere a futura ira? 3:8
who He showed you flee from future Anger? 3: 8
Facite ergo fructum dignum paenitentiae 3:9 et ne
Make So fruit meet penance 3: 9 and do not
velitis dicere intra vos: ‘Patrem habemus Abraham’;
you say within you: ‘Father we have Abraham;
dico enim vobis quoniam potest Deus de lapidibus
I For you for can God of stones
istis suscitare Abrahae filios. 3:10 Iam enim securis
these stir Abraham sons. 3:10 Now For ax
ad radicem arborum posita est; omnis ergo arbor,
to root trees Given it is; all So tree,
quae non facit fructum bonum, exciditur et in
which not does fruit good cut down and in
ignem mittitur. 3:11 Ego quidem vos baptizo in aqua
fire sent. 3:11 I indeed you immersing in water
in paenitentiam; qui autem post me venturus est,
in repent; that Now after I come is
fortior me est, cuius non sum dignus calceamenta
stronger I is the not I worthy shoes
portare; ipse vos baptizabit in Spiritu Sancto et
to bear; he you baptize in Spirit Holy and
igni, 3:12 cuius ventilabrum in manu sua, et
fire 3:12 the fan in hand his and
permundabit aream suam et congregabit triticum
scouring floor his and gather wheat
suum in horreum, paleas autem comburet igni
his in barn straw Now burn fire
inextinguibili’. 3:13 Tunc venit Iesus a Galilaea in
unquenchable. ‘ 3:13 Then he came Jesus from Galilee in
Iordanem ad Ioannem, ut baptizaretur ab eo. 3:14
Jordan to John, as baptized from the fact. 3:14
Ioannes autem prohibebat eum dicens: ‘ Ego a te
John Now forbad it saying: ‘ I from you

debeo baptizari, et tu venis ad me?'. 3:15

I owe baptized, and you veins to Me. ' 3:15

Respondens autem Iesus dixit ei: ' Sine modo, sic

answered Now Jesus said to: ' without only, so

enim decet nos implere omnem iustitiam'. Tunc

For becomes we fill all justice. ' Then

dimittit eum. 3:16 Baptizatus autem Iesus, confestim

leave him. 3:16 He was baptized Now Jesus, immediately

ascendit de aqua; et ecce aperti sunt ei caeli, et

up of water; and See open are it heaven and

vidit Spiritum Dei descendentem sicut columbam et

saw Spirit God down as dove and

venientem super se. 3:17 Et ecce vox de caelis

coming over themselves. 3:17 The See voice of heavens

dicens: 'Hic est Filius meus dilectus, in quo mihi

saying: 'Here is son my beloved; in which I

complacui'. 4:1 Tunc Iesus ductus est in desertum

I am well pleased. ' 4: 1 Then Jesus leadership is in desert

a Spiritu, ut tentaretur a Diabolo. 4:2 Et cum

from Spirit, as test from The devil. 4: 2 The with

ieiunasset quadraginta diebus et quadraginta noctibus,

fasted forty days and forty nights

postea esuriit. 4:3 Et accedens tentator dixit ei: '

later He was hungry. 4: 3 The coming tempter said to: '

Si Filius Dei es, dic, ut lapides isti panes fiant'.

If son God you say, as stones these bread be done. '

4:4 Qui respondens dixit: ' Scriptum est: 'Non in

4: 4 He answered he said: ' written is: 'I do not in

pane solo vivet homo, sed in omni verbo, quod

bread soil live man, but in all In short, that

procedit de ore Dei'. 4:5 Tunc assumit eum

proceeds of mouth God '. ' 4, 5 Then assumes it

Diabolus in sanctam civitatem et statuit eum supra

devil in holy city and set it above

pinnaculum templi 4:6 et dicit ei: ' Si Filius Dei es,

pinnacle temple 4: 6 and says to: ' If son God you

mitte te deorsum. Scriptum est enim: 'Angelis suis

send you down. written is For: 'angels their

mandabit de te, et in manibus tollent te, ne forte

charge of you and in hands take you do not perhaps

offendas ad lapidem pedem tuum'. 4:7 Ait illi Iesus:

dash to stone foot Your '. 4: 7 said they Jesus:

‘ Rursum scriptum est: ‘Non tentabis Dominum
‘ again written is: ‘I do not test Lord
Deum tuum’’. 4:8 Iterum assumit eum Diabolus in
God Your ‘. 4: 8 Again assumes it devil in
montem excelsum valde et ostendit ei omnia regna
mount high very and shows it all Kingdom
mundi et gloriam eorum 4:9 et dicit illi: ‘ Haec
world and glory their 4: 9 and says they: ‘ This
tibi omnia dabo, si cadens adoraveris me’. 4:10 Tunc
you all I, if falling worship Me. ‘ 4:10 Then
dicit ei Iesus: ‘ Vade, Satanas! Scriptum est enim:
says it Jesus: ‘ Go Satan! written is For:
‘Dominum Deum tuum adorabis et illi soli servies’’.
‘Lord God your Worship and they only serve ‘.
4:11 Tunc reliquit eum Diabolus, et ecce angeli
4:11 Then left it The devil, and See angels
accesserunt et ministrabant ei. 4:12 Cum autem
The and provided to him. 4:12 with Now
audisset quod Ioannes traditus esset, secessit in
heard that John delivered was retired in
Galilaeam. 4:13 Et relicta Nazareth, venit et
Galilee. 4:13 The leaving Nazareth, he came and
habitavit in Capharnaum maritimam 4:14 in finibus
The in Capernaum maritime 4:14 in ends
Zabulon et Nephthali, ut impleretur, quod dictum est
Zebulon and Naphtali as fulfilled, that said is
per Isaiam prophetam dicentem: 4:15 ‘ Terra
by Isaiah prophet saying: 4:15 ‘ land
Zabulon et terra Nephthali, ad viam maris, trans
Zebulon and land Naphtali to way sea, beyond
Iordanem, Galilaea gentium; 4:16 populus, qui
Jordan, Galilee nations; 4:16 people; that
sedebat in tenebris, lucem vidit magnam, et
sat in dark, light saw great and
sedentibus in regione et umbra mortis lux orta est
sitting in region and shadow death light arising is
eis’. 4:17 Exinde coepit Iesus praedicare et dicere: ‘
them. ‘ 4:17 It began Jesus preach and say: ‘
Paenitentiam agite; appropinquavit enim regnum
Headache circumstances; near For kingdom

caelorum'. 4:18 Ambulans autem iuxta mare
heaven. ' 4:18 walking Now according to sea

Galilaeae, vidit duos fratres, Simonem, qui vocatur
Galilee saw two brothers, Simon that called

Petrus, et Andream fratrem eius, mittentes rete in
Peter and Andrew brother his sending net in

mare; erant enim piscatores. 4:19 Et ait illis: ' Venite post me, et faciam vos piscatores hominum'.
the sea; were For fishermen. 4:19 The said them: ' Come after I and I do you fishermen men '.

4:20 At illi continuo, relictis retibus, secuti sunt eum.
4:20 But they immediately, leaving nets, followed are him.

4:21 Et procedens inde vidit alios duos fratres,
4:21 The proceeding from saw others two brothers,

Iacobum Zebedaei et Ioannem fratrem eius, in navi
James Zebedee and John brother his in ship

cum Zebedaeo patre eorum reficientes retia sua;
with Zebedee father their mending nets their own;

et vocavit eos. 4:22 Illi autem statim, relicta navi
and he called them. 4:22 they Now directly leaving ship

et patre suo, secuti sunt eum. 4:23 Et circumibat
and father his followed are him. 4:23 The about

Iesus totam Galilaeam, docens in synagogis eorum et
Jesus all Galilee; teaching in synagogues their and

praedicans evangelium regni et sanans omnem
preaching gospel kingdom and healing all

languorem et omnem infirmitatem in populo. 4:24 Et
disease and all weakness in people. 4:24 The

abiit opinio eius in totam Syriam; et obtulerunt ei
He went report his in all Syria; and offered it

omnes male habentes, variis languoribus et tormentis
all ill having the various diseases and torture

comprehensos, et qui daemonia habebant, et
arrested and that demons had and

lunaticos et paralyticos, et curavit eos. 4:25 Et
epileptics and paralytics and He healed them. 4:25 The

secutae sunt eum turbae multae de Galilea et
followed are it crowds many of Galilee and

Decapoli et Hierosolymis et Iudaea et de trans
Ten Cities and Jerusalem and Judea and of beyond

Iordanem. 5:1 Videns autem turbas, ascendit in
Jordan. 5: 1 seeing Now crowds up in

montem; et cum sedisset, accesserunt ad eum
mount; and with set, The to it
discipuli eius; 5:2 et aperiens os suum docebat
students thereof; 5: 2 and opening mouth his taught
eos dicens: 5:3 ' Beati pauperes spiritu, quoniam
them saying: 5: 3 ' Happy poor spirit, for
ipsorum est regnum caelorum. 5:4 Beati, qui lugent,
their is kingdom Heaven. 5: 4 Happy that mourn
quoniam ipsi consolabuntur. 5:5 Beati mites, quoniam
for they comfort. 5: 5 Happy meek, for
ipsi possidebunt terram. 5:6 Beati, qui esuriunt et
they possess land. 5, 6 Happy that hunger and
sitiunt iustitiam, quoniam ipsi saturabuntur. 5:7 Beati
thirst justice; for they fill. 5: 7 Happy
misericordes, quia ipsi misericordiam consequentur.
compassionate, because they mercy obtain.
5:8 Beati mundo corde, quoniam ipsi Deum videbunt.
5: 8 Happy world heart for they God shall see.
5:9 Beati pacifici, quoniam filii Dei vocabuntur.
5: 9 Happy peacemakers for children God they will be called.
5:10 Beati, qui persecutionem patiuntur propter
5:10 Happy that persecuted suffer for
iustitiam, quoniam ipsorum est regnum caelorum.
justice; for their is kingdom Heaven.
5:11 Beati estis cum maledixerint vobis et persecuti
5:11 Happy you with revile you and pursued
vos fuerint et dixerint omne malum adversum vos,
you they and say all evil against you
mentientes, propter me. 5:12 Gaudete et exsultate,
falsely for Me. 5:12 Break and rejoice
quoniam merces vestra copiosa est in caelis; sic
for wage your great is in the heavens; so
enim persecuti sunt prophetas, qui fuerunt ante vos.
For pursued are prophets that were before You.
5:13 Vos estis sal terrae; quod si sal evanuerit, in
5:13 you you salt land; that if salt its flavor, in
quo salietur? Ad nihilum valet ultra, nisi ut mittatur
which salted? the nothing It is more but as cast
foras et conculcetur ab hominibus. 5:14 Vos estis
out and trodden from men. 5:14 you you

lux mundi. Non potest civitas abscondi supra montem
light world. no can The city I hid above mount
posita; 5:15 neque accendunt lucernam et ponunt
set; 5:15 or candles candle and place
eam sub modio, sed super candelabrum, ut luceat
it under bushel; but over candlestick, as shine
omnibus, qui in domo sunt. 5:16 Sic luceat lux
all that in house They are. 5:16 so shine light
vestra coram hominibus, ut videant vestra bona
your before men as see your good
opera et glorificent Patrem vestrum, qui in caelis
works and glorify father you that in heavens
est. 5:17 Nolite putare quoniam veni solvere Legem
It is. 5:17 Do not think for I pay law
aut Prophetas; non veni solvere, sed adimplere. 5:18
or prophets; not I pay, but to fulfill. 5:18
Amen quippe dico vobis: Donec transeat caelum et
Amen for I you: Budget passes heaven and
terra, iota unum aut unus apex non praeteribit a
land, iota one or one apex not pass from
Lege, donec omnia fiant. 5:19 Qui ergo solverit
law until all be done. 5:19 He So break
unum de mandatis istis minimis et docuerit sic
one of instructions these least and teach so
homines, minimus vocabitur in regno caelorum; qui
men The youngest call in kingdom heaven; that
autem fecerit et docuerit, hic magnus vocabitur in
Now do and teach, here great call in
regno caelorum. 5:20 Dico enim vobis: Nisi
kingdom Heaven. 5:20 I For you: unless
abundaverit iustitia vestra plus quam scribarum et
exceed justice your more than scribes and
pharisaeorum, non intrabitis in regnum caelorum.
Pharisees not enter in kingdom Heaven.
5:21 Audistis quia dictum est antiquis: ‘Non
5:21 You have heard because said is old: ‘I do not
occides; qui autem occiderit, reus erit iudicio’. 5:22
kill; that Now kills guilty will be judgment. ‘ 5:22
Ego autem dico vobis: Omnis, qui irascitur fratri
I Now I you: all that angry brother
suo, reus erit iudicio; qui autem dixerit fratri suo:
his guilty will be the trial; that Now say brother his

‘Racha’, reus erit concilio; qui autem dixerit:

‘Racha’ guilty will be council; that Now says:

‘Fatue’, reus erit gehennae ignis. 5:23 Si ergo

‘You fool!’ guilty will be hell? fire. 5:23 If So

offeres munus tuum ad altare, et ibi recordatus

offer function your to altar, and there He remembered

fueris quia frater tuus habet aliquid adversum te,

you because brother your has something against you

5:24 relinque ibi munus tuum ante altare et vade,

5:24 Leave there function your before altar and go

prius, reconciliare fratri tuo et tunc veniens offer

previously, reconcile brother your and then coming offer

munus tuum. 5:25 Esto consentiens adversario tuo

function Your. 5:25 Be Agree opponent your

cito, dum es in via cum eo, ne forte tradat te

quickly while you in road with it do not perhaps give up you

adversarius iudici, et iudex tradat te ministro, et in

adversary judge, and judge give up you minister and in

carcerem mittaris. 5:26 Amen dico tibi: Non exies

prison officer. 5:26 Amen I you: no get out

inde, donec reddas novissimum quadrantem. 5:27

from there, until Deal last quadrant. 5:27

Audistis quia dictum est: ‘Non moechaberis’. 5:28

You have heard because said is: ‘I do not commit adultery.’ 5:28

Ego autem dico vobis: Omnis, qui viderit mulierem

I Now I you: all that see woman

ad concupiscendum eam, iam moechatus est eam

to lustfully it already committed adultery is it

in corde suo. 5:29 Quod si oculus tuus dexter

in heart his own. 5:29 The if eye your right

scandalizat te, erue eum et proice abs te; expedit

offend you Free it and cast from you; helpful

enim tibi, ut pereat unum membrorum tuorum,

For you as lost one members your

quam totum corpus tuum mittatur in gehennam. 5:30

than all body your cast in hell. 5:30

Et si dextera manus tua scandalizat te, abscide eam

The if right hand your offend you cut it

et proice abs te; expedit enim tibi, ut pereat unum

and cast from you; helpful For you as lost one

membrorum tuorum, quam totum corpus tuum abeat
members your than all body your degraded
in gehennam. 5:31 Dictum est autem: 'Quicumque
in hell. 5:31 It has been said is But: 'Whoever
dimiserit uxorem suam, det illi libellum repudii'. 5:32
releases wife his give they bill divorce. ' 5:32
Ego autem dico vobis: Omnis, qui dimiserit uxorem
I Now I you: all that releases wife
suam, excepta fornicationis causa, facit eam moechari;
his Beside prostitution cause, does it adulteress;
et, qui dimissam duxerit, adulterat. 5:33 Iterum
and, that divorced marries adultery. 5:33 Again
audistis quia dictum est antiquis: 'Non
You have heard because said is old: 'I do not
periurabis; reddes autem Domino iuramenta tua'.
forswear Pay Now Lord oaths Your '
5:34 Ego autem dico vobis: Non iurare omnino,
5:34 I Now I you: no swear altogether,
neque per caelum, quia thronus Dei est, 5:35 neque
or by heaven because throne God is 5:35 or
per terram, quia scabellum est pedum eius, neque
by land because stool is feet his or
per Hierosolymam, quia civitas est magni Regis;
by Jerusalem, because The city is great king;
5:36 neque per caput tuum iuraveris, quia non
5:36 or by head your swear, because not
potes unum capillum album facere aut nigrum. 5:37
you can one hair list do or black. 5:37
Sit autem sermo vester: 'Est, est', 'Non, non';
Let Now report your: 'There is, It is, 'No, not';
quod autem his abundantius est, a Malo est. 5:38
that Now these abundantly is from prefer It is. 5:38
Audistis quia dictum est: 'Oculum pro oculo et
You have heard because said is: 'eye for eye and
dentem pro dente'. 5:39 Ego autem dico vobis: Non
tooth for tooth. ' 5:39 I Now I you: no
resistere malo; sed si quis te percusserit in dextera
resist evil; but if who you strike in right
maxilla tua, praebe illi et alteram; 5:40 et ei, qui
Lehi your show they and the other; 5:40 and to that
vult tecum iudicio contendere et tunicam tuam
will with trial contend and coat your

tollere, remitte ei et pallium; 5:41 et quicumque te
 remove, back it and mantle; 5:41 and who you
 angariaverit mille passus, vade cum illo duo. 5:42
 into service thousand He suffered go with that two. 5:42
 Qui petit a te, da ei; et volenti mutuari a te,
 He he asks from you give him; and that would borrow from you
 ne avertaris. 5:43 Audistis quia dictum est:
 do not away. 5:43 You have heard because said is:
 ‘Diliges proximum tuum et odio habebis inimicum
 ‘love neighbor your and hatred have enemy
 tuum’. 5:44 Ego autem dico vobis: Diligite inimicos
 Your ‘. 5:44 I Now I you: Cherish enemies
 vestros et orate pro persequentibus vos, 5:45 ut sitis
 your and pray for pursuing you 5:45 as be
 filii Patris vestri, qui in caelis est, quia solem
 children father your that in heavens is because sun
 suum oriri facit super malos et bonos et pluit
 his rise does over bad and good and rains
 super iustos et iniustos. 5:46 Si enim dilexeritis eos,
 over just and unjust. 5:46 If For love them;
 qui vos diligunt, quam mercedem habetis? Nonne et
 that you love, than wages do you have? Did and
 publicani hoc faciunt? 5:47 Et si salutaveritis fratres
 tax this they do? 5:47 The if salute brothers
 vestros tantum, quid amplius facitis? Nonne et
 your only; what more do you? Did and
 ethnici hoc faciunt? 5:48 Estote ergo vos perfecti,
 heathen this they do? 5:48 Be So you perfect
 sicut Pater vester caelestis perfectus est. 6:1
 as Father your heavenly perfect It is. 6: 1
 Attendite, ne iustitiam vestram faciatis coram
 Look, do not justice your Yee before
 hominibus, ut videamini ab eis; alioquin mercedem
 men as rate from them; otherwise wages
 non habetis apud Patrem vestrum, qui in caelis est.
 not have in father you that in heavens It is.
 6:2 Cum ergo facies eleemosynam, noli tuba canere
 6: 2 with So face alms, do not trumpet play
 ante te, sicut hypocritae faciunt in synagogis et in
 before you as hypocrites! do in synagogues and in

viciis, ut honorificentur ab hominibus. Amen dico
time, as honored from men. Amen I

vobis: Receperunt mercedem suam. 6:3 Te autem
you: They wages own. 6: 3 you Now

faciente eleemosynam, nesciat sinistra tua quid
maker alms, does not know left your what

faciat dextera tua, 6:4 ut sit eleemosyna tua in
do right your 6: 4 as is alms your in

abscondito, et Pater tuus, qui videt in abscondito,
secret and Father your that sees in secret

reddet tibi. 6:5 Et cum oratis, non eritis sicut
shall pay to you. 6: 5 The with you pray, not You will be as

hypocritae, qui amant in synagogis et in angulis
hypocrites! that love in synagogues and in corners

platearum stantes orare, ut videantur ab hominibus.
streets standing pray, as see from men.

Amen dico vobis: Receperunt mercedem suam. 6:6
Amen I you: They wages own. 6: 6

Tu autem cum orabis, intra in cubiculum tuum et,
You Now with pray, within in room your and,

clauso ostio tuo, ora Patrem tuum, qui est in
closed door your coast father your that is in

abscondito; et Pater tuus, qui videt in abscondito,
secret; and Father your that sees in secret

reddet tibi. 6:7 Orantes autem nolite multum loqui
shall pay to you. 6, 7 praying Now do not a lot talk

sicut ethnici; putant enim quia in multiloquio
as ethnic minorities; think For because in When words

suo exaudiantur. 6:8 Nolite ergo assimilari eis;
his be heard. 6, 8 Do not So assimilated them;

scit enim Pater vester, quibus opus sit vobis,
He knows For Father your which work is you

antequam petatis eum. 6:9 Sic ergo vos orabitis:
before you ask him. 6: 9 so So you pray:

Pater noster, qui es in caelis, sanctificetur nomen
Father our that you in heaven hallowed name

tuum, 6:10 adveniat regnum tuum, fiat voluntas tua,
your 6:10 carpenter kingdom your be will your

sicut in caelo, et in terra. 6:11 Panem nostrum
as in heaven and in land. 6:11 bread our

supersubstantialem da nobis hodie; 6:12 et dimitte
daily give us today; 6:12 and release

nobis debita nostra, sicut et nos dimittimus
us debts our as and we forgive
debitoribus nostris; 6:13 et ne inducas nos in
debtors our 6:13 and do not lead we in
tentationem, sed libera nos a Malo. 6:14 Si enim
test but free we from I prefer. 6:14 If For
dimiseritis hominibus peccata eorum, dimittet et
forgive men sins their release and
vobis Pater vester caelestis; 6:15 si autem non
you Father your heavenly; 6:15 if Now not
dimiseritis hominibus, nec Pater vester dimittet
forgive men or Father your release
peccata vestra. 6:16 Cum autem ieiunatis, nolite fieri
sins your. 6:16 with Now fast, do not be
sicut hypocritae tristes; demoliuntur enim facies suas,
as hypocrites! sad; destroy For face their
ut pareant hominibus ieiunantes. Amen dico vobis:
as comply men fast. Amen I you:
Receperunt mercedem suam. 6:17 Tu autem cum
They wages own. 6:17 You Now with
ieiunas, unge caput tuum et faciem tuam lava, 6:18
the fastest, anoint head your and face your Wash, 6:18
ne videaris hominibus ieiunans sed Patri tuo, qui
do not appear men fast but father your that
est in abscondito; et Pater tuus, qui videt in
is in secret; and Father your that sees in
abscondito, reddet tibi. 6:19 Nolite thesaurizare vobis
secret shall pay to you. 6:19 Do not store up you
thesauros in terra, ubi aerugo et tinea demolitur,
treasures in land, where rust and moth destroys
et ubi fures effodiunt et furantur; 6:20 thesaurizate
and where thieves break and steal; 6:20 store
autem vobis thesauros in caelo, ubi neque aerugo
Now you treasures in heaven where or rust
neque tinea demolitur, et ubi fures non effodiunt
or moth destroys and where thieves not break
nec furantur; 6:21 ubi enim est thesaurus tuus, ibi
or steal; 6:21 where For is treasure your there
erit et cor tuum. 6:22 Lucerna corporis est oculus.
will be and heart Your. 6:22 lamp body is eye.
Si ergo fuerit oculus tuus simplex, totum corpus
If So be eye your simple, all body

tuum lucidum erit; 6:23 si autem oculus tuus
your light will be; 6:23 if Now eye your
nequam fuerit, totum corpus tuum tenebrosum erit.
naughty it all body your dark will be.
Si ergo lumen, quod in te est, tenebrae sunt,
If So light, that in you is hold Humber are
tenebrae quantaerunt! 6:24 Nemo potest duobus
darkness how will! 6:24 No can two
dominis servire: aut enim unum odio habebit et
owners serve: or For one hatred have and
alterum diliget, aut unum sustinebit et alterum
other love, or one stand? and other
contemnet; non potestis Deo servire et mammonae.
despise; not You can God serve and Mammon.
6:25 Ideo dico vobis: Ne solliciti sitis animae
6:25 Therefore I you: Do not careful be soul
vestrae quid manducetis, neque corpori vestro quid
your what eat; or body your what
induamini. Nonne anima plus est quam esca, et
wear. Did soul more is than food and
corpus quam vestimentum? 6:26 Respicite volatilia
body than clothing? 6:26 Look birds
caeli, quoniam non serunt neque metunt neque
heaven for not sow or reap or
congregant in horrea, et Pater vester caelestis pascit
store in barns, and Father your heavenly feeds
illa. Nonne vos magis pluris estis illis? 6:27 Quis
that. Did you more value you them? 6:27 Who
autem vestrum cogitans potest adicere ad aetatem
Now you thinking can add to age
suam cubitum unum? 6:28 Et de vestimento quid
his bed one? 6:28 The of clothing what
solliciti estis? Considerate lilia agri quomodo
careful are you? consider lilies field how
crescunt: non laborant neque nent. 6:29 Dico autem
they grow; not labor or spin. 6:29 I Now
vobis quoniam nec Salomon in omni gloria sua
you for or Solomon in all glory his
coopertus est sicut unum ex istis. 6:30 Si autem
arrayed is as one from these. 6:30 If Now
fenum agri, quod hodie est et cras in clibanum
hay field that today is and tomorrow in oven

mittitur, Deus sic vestit, quanto magis vos, modicae
cast, God so arrays, more more you moderate
fidei? 6:31 Nolite ergo solliciti esse dicentes: ‘Quid
faith? 6:31 Do not So careful be saying: ‘What
manducabimus?’, aut: **‘Quid bibemus?’**, aut: **‘Quo**
we eat? ’ or: ‘What we drink? ’ or: ‘The
operiemur?’. **6:32 Haec enim omnia gentes inquirunt;**
wear? ’. 6:32 This For all nations search;
scit enim Pater vester caelestis quia his omnibus
He knows For Father your heavenly because these all
indigetis. 6:33 Quaerite autem primum regnum Dei
need. 6:33 Seek Now first kingdom God
et iustitiam eius, et haec omnia adicientur vobis.
and justice his and this all added to you.
6:34 Nolite ergo esse solliciti in crastinum; crastinus
6:34 Do not So be careful in the next day; tomorrow
enim dies sollicitus erit sibi ipse. Sufficit diei
For day worried will be to himself. enough day
malitia sua. 7:1 Nolite iudicare, ut non iudicemini;
malice their own. 7: 1 Do not judge, as not judged;
7:2 in quo enim iudicio iudi caveritis, iudicabimini,
7: 2 in which For trial Au fratris tui judged
et in qua mensura mensi fueritis, metietur vobis.
and in which The measure use it will be measured to you.
7:3 Quid autem vides festucam in oculo fratris tui,
7: 3 What Now see mote in eye brother your
et trabem in oculo tuo non vides? 7:4 Aut quomodo
and beam in eye your not You see? 7: 4 or how
dices fratri tuo: ‘Sine, eiciam festucam de oculo
say brother you; ‘Without it, drive mote of eye
tuo’, et ecce trabes est in oculo tuo? 7:5 Hypocrita,
Your ‘ and See beam is in eye you? 7: 5 Hypocrite
eice primum trabem de oculo tuo, et tunc videbis
cast first beam of eye your and then see
eicere festucam de oculo fratris tui. 7:6 Nolite dare
eject mote of eye brother You. 7: 6 Do not give
sanctum canibus neque mittatis margaritas vestras
St. dogs or cast pearls your
ante porcos, ne forte conculcent eas pedibus suis
before pigs, do not perhaps cast them feet their
et conversi dirumpant vos. 7:7 Petite, et dabitur
and turn tear You. 7: 7 Ask and given

vobis; quaerite et invenietis; pulsate, et aperietur
you; seek and find; knock and opened
vobis. 7:8 Omnis enim qui petit, accipit; et, qui
to you. 7, 8 all For that he asks, receives; and, that
quaerit, invenit; et pulsanti aperietur. 7:9 Aut quis
he asks, found; and knocks opened. 7, 9 or who
est ex vobis homo, quem si petierit filius suus
is from you man, which if asks son it
panem, numquid lapidem porriget ei? 7:10 Aut si
bread, Do stone offer him? 7:10 or if
pisces petierit, numquid serpentem porriget ei? 7:11
fish he asks, Do serpent offer him? 7:11
Si ergo vos, cum sitis mali, nostis dona bona dare
If So you with be evil, Do you know gifts good give
filiis vestris, quanto magis Pater vester, qui in caelis
children your more more Father your that in heavens
est, dabit bona petentibus se. 7:12 Omnia ergo,
is will good request themselves. 7:12 All therefore,
quaecumque vultis ut faciant vobis homines, ita et
whatever you want as do you men so and
vos facite eis; haec est enim Lex et Prophetarum.
you do them; this is For The law and Prophets.
7:13 Intrate per angustam portam, quia lata porta
7:13 Enter by narrow gate, because wide gate
et spatiosa via, quae ducit ad perditionem, et multi
and large way, which leads to destruction, and many
sunt, qui intrant per eam; 7:14 quam angusta porta
are that enter by it; 7:14 than narrow gate
et arcta via, quae ducit ad vitam, et pauci sunt, qui
and close way, which leads to life and a few are that
inveniunt eam! 7:15 Attendite a falsis prophetis, qui
find it! 7:15 Look from false prophets that
veniunt ad vos in vestimentis ovium, intrinsecus
come to you in clothing sheep, inside
autem sunt lupi rapaces. 7:16 A fructibus eorum
Now are wolves wolves. 7:16 A productivity their
cognoscetis eos; numquid colligunt de spinis uvas aut
know them; Do pick of thorns grapes or
de tribulis ficus? 7:17 Sic omnis arbor bona fructus
of picks figs? 7:17 so all tree good fruit

bonos facit, mala autem arbor fructus malos facit;
good does bad Now tree fruit bad He does;
7:18 non potest arbor bona fructus malos facere,
7:18 not can tree good fruit bad do
neque arbor mala fructus bonos facere. 7:19 Omnis
or tree bad fruit good do. 7:19 all
arbor, quae non facit fructum bonum, exciditur et
tree, which not does fruit good cut down and
in ignem mittitur. 7:20 Igitur ex fructibus eorum
in fire sent. 7:20 Now from productivity their
cognoscetis eos. 7:21 Non omnis, qui dicit mihi:
know them. 7:21 no all that says me:
‘Domine, Domine’, intrabit in regnum caelorum, sed
‘Sir, O’ enter in kingdom heaven but
qui facit voluntatem Patris mei, qui in caelis est.
that does will father my that in heavens It is.
7:22 Multi dicent mihi in illa die: ‘Domine, Domine,
7:22 Many say I in that day: ‘Sir, Sir,
nonne in tuo nomine prophetavimus, et in tuo
not in your name prophetied? and in your
nomine daemones eiecimus, et in tuo nomine virtutes
name demons perform, and in your name virtues
multas fecimus?’. 7:23 Et tunc confitebor illis:
many we have done?’. 7:23 The then I will confess them:
Numquam novi vos; discedite a me, qui operamini
never new you; Away from I that work
iniquitatem. 7:24 Omnis ergo, qui audit verba mea
violence. 7:24 all therefore, that audit words my
haec et facit ea, assimilabitur viro sapienti, qui
this and does it liken man wise that
aedificavit domum suam supra petram. 7:25 Et
built home his above rock. 7:25 The
descendit pluvia, et venerunt flumina, et flaverunt
down rain, and they rivers, and blew
venti et irruerunt in domum illam, et non cecidit;
wind and beat in home it and not fell;
fundata enim erat supra petram. 7:26 Et omnis, qui
founded For was above rock. 7:26 The all that
audit verba mea haec et non facit ea, similis erit
audit words my this and not does it like will be
viro stulto, qui aedificavit domum suam supra
man foolish that built home his above

arenam. 7:27 Et descendit pluvia, et venerunt
sand. 7:27 The down rain, and they
flumina, et flaverunt venti et irruerunt in domum
ivers, and blew wind and beat in home
illam, et cecidit, et fuit ruina eius magna'. 7:28 Et
it and fell, and was collapse his large'. 7:28 The
factum est, cum consummasset Iesus verba haec,
it is with end Jesus words Thus,
admirabantur turbae super doctrinam eius; 7:29 erat
wondered crowds over teaching thereof; 7:29 was
enim docens eos sicut potestatem habens, et non
For teaching them as power having and not
sicut scribae eorum. 8:1 Cum autem descendisset de
as teachers them. 8: 1 with Now down of
monte, secutae sunt eum turbae multae. 8:2 Et ecce
Monte followed are it crowds Many. 8: 2 The See
leprosus veniens adorabat eum dicens: ' Domine, si
leper coming adored it saying: ' Sir, if
vis, potes me mundare'. 8:3 Et extendens manum,
force, you can I clean. ' 8: 3 The stretching hand,
tetigit eum dicens: ' Volo, mundare! ' ; et
he touched it saying: ' Speed, clean! ' and
confestim mundata est lepra eius. 8:4 Et ait illi
immediately cleansed is leprosy her. 8: 4 The said they
Iesus: ' Vide, nemini dixeris; sed vade, ostende te
Jesus: ' See no say; but go show you
sacerdoti et offer munus, quod praecepit Moyses, in
priest and offer function that charged Moses, in
testimonium illis'. 8:5 Cum autem introisset
witness them. ' 8: 5 with Now entered
Capharnaum, accessit ad eum centurio rogans eum
Capernaum, came to it centurion praying it
8:6 et dicens: ' Domine, puer meus iacet in domo
8: 6 and saying: ' Sir, boy my lies in house
paralyticus et male torquetur'. 8:7 Et ait illi: ' Ego
palsy and ill tormented. ' 8: 7 The said they: ' I
veniam et curabo eum'. 8:8 Et respondens centurio
pardon and heal for him. ' 8: 8 The answered centurion
ait: ' Domine, non sum dignus, ut intres sub
he said: ' Sir, not I worthy as Move under
tectum meum, sed tantum dic verbo, et sanabitur
roof my but only tell In short, and healed

puer meus. 8:9 Nam et ego homo sum sub
boy My. 8, 9 For and I man I under
potestate, habens sub me milites, et dico huic:
control; a under I soldiers and I this:
‘Vade’, et vadit; et alii: ‘Veni’, et venit; et servo
‘Go’ and He goes; and others: ‘I came,’ and he came; and server
meo: ‘Fac hoc’, et facit’. 8:10 Audiens autem
I ‘Deal This’ and He does. ‘ 8:10 hearing Now
Iesus, miratus est et sequentibus se dixit: ‘Amen
Jesus, Wondering is and following he he said: Amen
dico vobis: Apud nullum inveni tantam fidem in
I you: In no I found so faith in
Israel! 8:11 Dico autem vobis quod multi ab oriente
Israel! 8:11 I Now you that many from east
et occidente venient et recumbent cum Abraham et
and west come and sit down with Abraham and
Isaac et Iacob in regno caelorum; 8:12 filii autem
Isaac and Jacob in kingdom heaven; 8:12 children Now
regni eicientur in tenebras exteriores: ibi erit fletus
kingdom cast in darkness external: there will be weeping
et stridor dentium’. 8:13 Et dixit Iesus centurioni: ‘
and gnashing teeth. 8:13 The said Jesus centurion ‘
Vade; sicut credidisti, fiat tibi’. Et sanatus est puer
Go; as believed, be you’. The cured is boy
in hora illa. 8:14 Et cum venisset Iesus in domum
in hour that. 8:14 The with come Jesus in home
Petri, vidit socrum eius iacentem et febricitantem;
Peter, saw Naomi his lying and fever;
8:15 et tetigit manum eius, et dimisit eam febris;
8:15 and he touched hand his and released it fever;
et surrexit et ministrabat ei. 8:16 Vespere autem
and rose and served to him. 8:16 evening Now
facto, obtulerunt ei multos daemonia habentes; et
in fact, offered it many demons having; and
eiciebat spiritus verbo et omnes male habentes
devils; spirit word and all ill having
curavit, 8:17 ut adimpleretur, quod dictum est per
healed, 8:17 as fulfilled, that said is by
Isaiam prophetam dicentem: ‘ Ipse infirmitates
Isaiah prophet saying: ‘ He weaknesses
nostras accepit et aegrotationes portavit’. 8:18
our he received and diseases reacted. ‘ 8:18

Videns autem Iesus turbas multas circum se, iussit
seeing Now Jesus people many around se ordered
ire trans fretum. 8:19 Et accedens unus scriba ait
go beyond Strait. 8:19 The coming one secretary said
illi: ‘ Magister, sequar te, quocumque ieris’. 8:20
they: ‘ Teacher I will follow you wherever You go. ‘ 8:20
Et dicit ei Iesus: ‘ Vulpes foveas habent, et volucres
The says it Jesus: ‘ fox holes have and birds
caeli tabernacula, Filius autem hominis non habet,
air dwellings, son Now man not has
ubi caput reclinet’. 8:21 Alius autem de discipulis
where head lay. 8:21 other Now of students
eius ait illi: ‘ Domine, permittite me primum ire et
his said they: ‘ Sir, permit I first go and
sepelire patrem meum’. 8:22 Iesus autem ait illi: ‘
burial father My ‘ 8:22 Jesus Now said they: ‘
Sequere me et dimitte mortuos sepelire mortuos
follow I and release dead burial dead
suos’. 8:23 Et ascendente eo in naviculam, secuti
their own. ‘ 8:23 The up it in boat followed
sunt eum discipuli eius. 8:24 Et ecce motus magnus
are it students her. 8:24 The See motion great
factus est in mari, ita ut navicula operiretur
he became is in sea so as boat covered
fluctibus; ipse vero dormiebat. 8:25 Et accesserunt et
waves; he But asleep. 8:25 The The and
suscitaverunt eum dicentes: ‘ Domine, salva nos,
up it saying: ‘ Sir, Help we
perimus!’. 8:26 Et dicit eis: ‘ Quid timidi estis,
we perish. ‘ 8:26 The says them: ‘ What timid you
modicae fidei?’. Tunc surgens increpavit ventis et
moderate Faith. ‘ Then rising rebuked winds and
mari, et facta est tranquillitas magna. 8:27 Porro
sea and made is calm large. 8:27 the
homines mirati sunt dicentes: ‘ Qualis est hic,
men wondered are saying: ‘ What kind of is here,
quia et venti et mare oboediunt ei?’. 8:28 Et
because and wind and sea obey for him. ‘ 8:28 The
cum venisset trans fretum in regionem Gadarenorum,
with come beyond Straits in region Gergesenes,

occurrerunt ei duo habentes daemonia, de
met it two having demons, of
monumentis exeuntes, saevi nimis, ita ut nemo posset
monuments coming out, fierce too, so as no could
transire per viam illam. 8:29 Et ecce clamaverunt
pass by way her. 8:29 The See cried
dicentes: ‘ Quid nobis et tibi, Fili Dei? Venisti huc
saying: ‘ What us and you Son God? You came here
ante tempus torquere nos?’. 8:30 Erat autem longe
before time twist us ‘. 8:30 It was Now off
ab illis grex porcorum multorum pascens. 8:31
from they herd swine many feeding. 8:31
Daemones autem rogabant eum dicentes: ‘ Si eicis
demons Now desired it saying: ‘ If driving
nos, mitte nos in gregem porcorum’. 8:32 Et ait
we send we in company swine. ‘ 8:32 The said
illis: ‘ Ite’. Et illi exeuntes abierunt in porcos; et
them: ‘ Go. ‘ The they Departing gone in swine; and
ecce impetu abiit totus grex per praeceps in mare,
See assault He went all herd by headlong in sea,
et mortui sunt in aquis. 8:33 Pastores autem
and dead are in water. 8:33 pastors Now
fugerunt et venientes in civitatem nuntiaverunt omnia
fled and coming in city reported all
et de his, qui daemonia habuerant. 8:34 Et ecce
and of those that demons had. 8:34 The See
tota civitas exiit obviam Iesu, et viso eo
all The city He went out meet Jesus, and seeing it
rogabant, ut transiret a finibus eorum. 9:1 Et
request as passing from ends them. 9: 1 The
ascendens in naviculam transfretavit et venit in
up in boat He crossed and he came in
civitatem suam. 9:2 Et ecce offerebant ei paralyticum
city own. 9: 2 The See offered it palsy
iacentem in lecto. Et videns Iesus fidem illorum,
lying in bed. The seeing Jesus faith their
dixit paralytico: ‘ Confide, fili; remittuntur peccata
said palsy ‘ Trust son; back sins
tua’. 9:3 Et ecce quidam de scribis dixerunt intra
Your ‘. 9: 3 The See some of scribes said within

se: ‘ **Hic blasphemat**’. **9:4 Et cum vidisset Iesus**
themselves: ‘ This blasphemes. ‘ 9: 4 The with saw Jesus
cogitationes eorum, dixit: ‘ Ut quid cogitatis mala in
thoughts their he said: ‘ To what think bad in
cordibus vestris? 9:5 Quid enim est facilius, dicere:
hearts your thoughts? 9: 5 What For is easier, say:
‘Dimittuntur peccata tua’, aut dicere: ‘Surge et
‘forgiven sins Your ‘ or say: ‘Rise and
ambula’? 9:6 Ut sciatis autem quoniam Filius
walk ‘? 9: 6 To know Now for son
hominis habet potestatem in terra dimittendi peccata
man has power in land to forgive sins
— tunc ait paralytico- : Surge, tolle lectum tuum
- then said paralytico- : Up Away bed your
et vade in domum tuam’. 9:7 Et surrexit et abiit
and go in home case ‘. 9: 7 The rose and He went
in domum suam. 9:8 Videntes autem turbae
in home own. 9: 8 seeing Now crowds
timuerunt et glorificaverunt Deum, qui dedit
feared and glorified God, that given
potestatem talem hominibus. 9:9 Et cum transiret
power such men. 9: 9 The with passing
inde Iesus, vidit hominem sedentem in teloneo,
from Jesus, saw man sitting in the receipt,
Matthaeum nomine, et ait illi: ‘Sequere me’. Et
Matthew name and said they: ‘Follow Me. ‘ The
surgens secutus est eum. 9:10 Et factum est,
rising followed by is him. 9:10 The it is
discumbente eo in domo, ecce multi publicani et
dinner at it in home See many tax and
peccatores venientes simul discumbebant cum Iesu et
sinners coming together spread with Jesus and
discipulis eius. 9:11 Et videntes pharisaei dicebant
students her. 9:11 The seeing Pharisees said
discipulis eius: ‘ Quare cum publicanis et
students his ‘ Why with tax and
peccatoribus manducat magister vester?’. 9:12 At ille
sinners eats teacher you? ‘. 9:12 But he
audiens ait: ‘ Non est opus valentibus medico sed
hearing he said: ‘ no is work health doctor but

male habentibus. 9:13 Euntes autem discite quid est:
ill have. 9:13 Go Now learn what is:

‘Misericordiam volo et non sacrificium’. Non enim
‘mercy I want and not of sacrifice. ‘ no For

veni vocare iustos sed peccatores’. 9:14 Tunc
I call just but sinners. ‘ 9:14 Then

accedunt ad eum discipuli Ioannis dicentes: ‘ Quare
added to it students John saying: ‘ Why

nos et pharisaei ieiunamus frequenter, discipuli autem
we and Pharisees fast frequently, students Now

tui non ieiunant?’. 9:15 Et ait illis Iesus: ‘
your not fast? ‘. 9:15 The said they Jesus: ‘

Numquid possunt convivae nuptiarum lugere, quamdiu
Do can guests wedding mourn As long as

cum illis est sponsus? Venient autem dies, cum
with they is the groom? They will come Now day, with

auferetur ab eis sponsus, et tunc ieiunabunt.
fail from them The bridegroom, and then fast.

9:16 Nemo autem immittit commissuram panni rudis
9:16 No Now launches junction cloth crude

in vestimentum vetus; tollit enim supplementum eius
in clothing old; takes For reinforcements his

a vestimento, et peior scissura fit. 9:17 Neque
from cloth; and worse rent becomes. 9:17 nor

mittunt vinum novum in utres veteres, alioquin
send wine new in bottles old otherwise

rumpuntur utres, et vinum effunditur, et utres
break bottles; and wine ejaculated and bottles

pereunt; sed vinum novum in utres novos mittunt,
perish; but wine new in bottles new Furthermore,

et ambo conservantur’. 9:18 Haec illo loquente ad
and both are preserved. ‘ 9:18 This that speaking to

eos, ecce princeps unus accessit et adorabat eum
them; See leader one came and adored it

dicens: ‘ Filia mea modo defuncta est; sed veni,
saying: ‘ daughter my only died it is; but come,

impone manum tuam super eam, et vivet’. 9:19 Et
lay hand your over it and live ‘. 9:19 The

surgens Iesus sequebatur eum et discipuli eius. 9:20
rising Jesus followed it and students her. 9:20

Et ecce mulier, quae sanguinis fluxum patiebatur
The See woman which blood issue He suffered

duodecim annis, accessit retro et tetigit fimbriam
twelve years came back and he touched border

vestimenti eius. 9:21 Dicebat enim intra se: ‘ Si
garment her. 9:21 said For within themselves: ‘ If

tetigero tantum vestimentum eius, salva ero’. 9:22
touch only clothing his Help I will be. ‘ 9:22

At Iesus conversus et videns eam dixit: ‘ Confide,
But Jesus turning and seeing it he said: ‘ Trust

filia; fides tua te salvam fecit’. Et salva facta est
a daughter; faith your you save He did. ‘ The Help made is

mulier ex illa hora. 9:23 Et cum venisset Iesus in
woman from that hour. 9:23 The with come Jesus in

domum principis et vidisset tibicines et turbam
home prince and saw players and crowd

tumultuantem, 9:24 dicebat: ‘ Recedite; non est enim
noise, 9:24 he said: ‘ Depart; not is For

mortua puella, sed dormit’. Et deridebant eum. 9:25
dead girl, but sleeps. ‘ The derided him. 9:25

At cum eiecta esset turba, intravit et tenuit manum
But with ashore was crowd, entered and held hand

eius, et surrexit puella. 9:26 Et exiit fama haec
his and rose girl. 9:26 The He went out report this

in universam terram illam. 9:27 Et transeunte inde
in all land her. 9:27 The passenger from

Iesu, secuti sunt eum duo caeci clamantes et
Jesus, followed are it two blind crying and

dicentes: ‘ Miserere nostri, fili David!’. 9:28 Cum
saying: ‘ Have mercy our son David !. 9:28 with

autem venisset domum, accesserunt ad eum caeci, et
Now come home The to it blind, and

dicit eis Iesus: ‘ Creditis quia possum hoc facere?’.
says them Jesus: ‘ believe because I this do? ‘.

Dicunt ei: ‘Utique, Domine’. 9:29 Tunc tetigit oculos
They say to: ‘Of course, O !. 9:29 Then he touched eyes

eorum dicens: ‘Secundum fidem vestram fiat vobis’.
their saying: ‘According to faith your be you ‘.

9:30 Et aperti sunt oculi illorum. Et comminatus est
9:30 The open are eyes them. The threatened is

illis Iesus dicens: ‘ Videte, ne quis sciat’. 9:31
they Jesus saying: ‘ See, do not who He knows. ‘ 9:31

Illi autem exeuntes diffamaverunt eum in universa
they Now Departing spread it in all
terra illa. 9:32 Egressis autem illis, ecce obtulerunt ei
land that. 9:32 going out Now those See offered it
hominem mutum, daemonium habentem. 9:33 Et
man dumb, demon having. 9:33 The
eiectione daemone, locutus est mutus. Et miratae sunt
ejection devil said is dumb. The marveled are
turbae dicentes: ‘ Numquam apparuit sic in Israel!’.
crowds saying: ‘ never He appeared so in Israel ’.
9:34 Pharisei autem dicebant: ‘ In principe
9:34 The Pharisees Now they said: ‘ in prince
daemoniorum eicit daemones’. **9:35 Et circumibat**
demons He drives out demons. ‘ 9:35 The about
Iesus civitates omnes et castella, docens in synagogis
Jesus cities all and castles, teaching in synagogues
eorum et praedicans evangelium regni et curans
their and preaching gospel kingdom and curing
omnem languorem et omnem infirmitatem. 9:36
all disease and all weakness. 9:36
Videns autem turbas, misertus est eis, quia erant
seeing Now crowds with compassion is them, because were
vexati et iacentes sicut oves non habentes pastorem.
Afflicted and lying as sheep not having Shepherd.
9:37 Tunc dicit discipulis suis: ‘ Messis quidem
9:37 Then says students his ‘ harvest indeed
multa, operarii autem pauci; 9:38 rogate ergo
many workers Now few; 9:38 Ask So
Dominum messis, ut mittat operarios in messem
Lord The harvest as send workers in harvest
suam’. **10:1 Et convocatis Duodecim discipulis suis,**
his own. ‘ 10: 1 The He summoned twelve students their
dedit illis potestatem spirituum immundorum, ut
given they power spirits unclean as
eicerent eos et curarent omnem languorem et
drive them and cure all disease and
omnem infirmitatem. 10:2 Duodecim autem
all weakness. 10: 2 twelve Now
apostolorum nomina sunt haec: primus Simon, qui
apostles names are this is: first Simon that
dicitur Petrus, et Andreas frater eius, et Iacobus
said Peter and Andrew brother his and James

Zebedaei et Ioannes frater eius, 10:3 Philippus et
Zebedee and John brother his 10: 3 Philip and
Bartholomaeus, Thomas et Matthaeus publicanus,
Bartholomew Thomas and Matthew tax;
Iacobus Alphaei et Thaddaeus, 10:4 Simon
James Alpheus and Thaddeus, 10: 4 Simon
Chananaeus et Iudas Iscariotes, qui et tradidit eum.
Canaanite and Judas Iscariot, that and delivered him.
10:5 Hos Duodecim misit Iesus praecipiens eis et
10: 5 these twelve sent Jesus prescribing them and
dicens: ‘ In viam gentium ne abieritis et in
saying: ‘ in way nations do not go and in
civitates Samaritanorum ne intraveritis; 10:6 sed
cities Samaritans do not enter; 10: 6 but
potius ite ad oves, quae perierunt domus Israel. 10:7
more Go to sheep, which lost house Israel. 10: 7
Euntes autem praedicate dicentes: ‘Appropinquavit
Go Now proclaim saying: ‘draws near
regnum caelorum’. 10:8 Infirmos curate, mortuos
kingdom heaven. ‘ 10: 8 sick Heal, dead
suscitate, leprosos mundate, daemones eicite; gratis
rouse, lepers cleanse demons Throw; freely
accepistis, gratis date. 10:9 Nolite possidere aurum
received, freely date. 10: 9 Do not possess gold
neque argentum neque pecuniam in zonis vestris,
or silver or money in zones your
10:10 non peram in via neque duas tunicas neque
10:10 not bag in road or two jackets or
calceamenta neque virgam; dignus enim est operarius
shoes or staff; worthy For is employee
cibo suo. 10:11 In quamcumque civitatem aut
food his own. 10:11 in whatever city or
castellum intraveritis, interrogate quis in ea dignus
village enter, ask who in it worthy
sit; et ibi manete donec exeatis. 10:12 Intrantes
it is; and there stay until you leave. 10:12 Entering
autem in domum, salutate eam; 10:13 et si quidem
Now in home Salute it; 10:13 and if indeed
fuerit domus digna, veniat pax vestra super eam; si
be house worthy, come peace your over it; if
autem non fuerit digna, pax vestra ad vos
Now not be worthy, peace your to you

revertatur. 10:14 Et quicumque non receperit vos
return. 10:14 The who not welcome you
neque audierit sermones vestros, exeuntes foras de
or hears words your Departing out of
domo vel de civitate illa, excutite pulverem de
house or of city that off dust of
pedibus vestris. 10:15 Amen dico vobis: Tolerabilius
feet your. 10:15 Amen I you: Much more
erit terrae Sodomorum et Gomorraeorum in die
will be earth Sodom and Amora in day
iudicii quam illi civitati. 10:16 Ecce ego mitto vos
judgment than they city. 10:16 Look I send you
sicut oves in medio luporum; estote ergo prudentes
as sheep in the wolves; be So wise
sicut serpentes et simplices sicut columbae. 10:17
as snakes and simple as doves. 10:17
Cavete autem ab hominibus; tradent enim vos in
Beware Now from men; Will For you in
conciliis, et in synagogis suis flagellabunt vos; 10:18
councils, and in synagogues their scourge you; 10:18
et ad praesides et ad reges ducemini propter me in
and to presidents and to kings my for I in
testimonium illis et gentibus. 10:19 Cum autem
witness they and nations. 10:19 with Now
trudent vos, nolite cogitare quomodo aut quid
Will you do not think how or what
loquamini; dabitur enim vobis in illa hora quid
speak; given For you in that hour what
loquamini. 10:20 Non enim vos estis, qui loquimini,
speak. 10:20 no For you you that speak out
sed Spiritus Patris vestri, qui loquitur in vobis. 10:21
but Spirit father your that talks in to you. 10:21
Tradet autem frater fratrem in mortem, et pater
betray Now brother brother in death and father
filium; et insurgent filii in parentes et morte eos
a son; and rebel children in parents and death them
afficient. 10:22 Et eritis odio omnibus propter
some. 10:22 The You will be hatred all for
nomen meum; qui autem perseveraverit in finem, hic
name my; that Now perseveres in end here

salvus erit. 10:23 Cum autem persequentur vos in
saved will be. 10:23 with Now pursue you in
civitate ista, fugite in aliam; amen enim dico vobis:
city this flee in another; Amen For I you:
Non consummabitis civitates Israel, donec veniat
no finish cities Israel until come
Filius hominis. 10:24 Non est discipulus super
son of man. 10:24 no is student over
magistrum nec servus super dominum suum. 10:25
master or slave over owner his own. 10:25
Sufficit discipulo, ut sit sicut magister eius, et servus
enough student, as is as teacher his and slave
sicut dominus eius. Si patrem familias Beelzebul
as master her. If father families Beelzebub
vocaverunt, quanto magis domesticos eius! 10:26 Ne
they called, more more household Her! 10:26 Do not
ergo timueritis eos. Nihil enim est opertum, quod
So fear them. nothing For is covered that
non revelabitur, et occultum, quod non sciatur. 10:27
not revealed and secret, that not be known. 10:27
Quod dico vobis in tenebris, dicite in lumine; et,
The I you in dark, tell in light; and,
quod in aure auditis, praedicate super tecta. 10:28
that in ear hearing, proclaim over tops. 10:28
Et nolite timere eos, qui occidunt corpus, animam
The do not fear them; that kill body, life
autem non possunt occidere; sed potius eum timete,
Now not can kill; but more it fear,
qui potest et animam et corpus perdere in gehenna.
that can and life and body to lose in Hell.
10:29 Nonne duo passeresset asse veneunt? Et unus ex
10:29 Did two sparrows penny coin? The one from
illis non cadet super terram sine Patre vestro. 10:30
they not fall over land without Father your. 10:30
Vestri autem et capilli capitis omnes numerati sunt.
your Now and hair head all numbered They are.
10:31 Nolite ergo timere; multis passeribus meliores
10:31 Do not So fear not; many sparrows better
estis vos. 10:32 Omnis ergo qui confitebitur me
you You. 10:32 all So that thanks I
coram hominibus, confitebor et ego eum coram
before men I will confess and I it before

Patre meo, qui est in caelis; 10:33 qui autem
Father I that is in the heavens; 10:33 that Now
negaverit me coram hominibus, negabo et ego eum
denied I before men deny and I it
coram Patre meo, qui est in caelis. 10:34 Nolite
before Father I that is in heavens. 10:34 Do not
arbitrari quia venerim mittere pacem in terram;
think because come send peace in land;
non veni pacem mittere sed gladium. 10:35 Veni
not I peace send but sword. 10:35 I came
enim separare hominem adversus patrem suum et
For separate man against father his and
filiam adversus matrem suam et nurum adversus
daughter against mother his and daughter against
socrum suam: 10:36 et inimici hominis domestici
Naomi his 10:36 and enemies man family
eius. 10:37 Qui amat patrem aut matrem plus quam
her. 10:37 He He loves father or mother more than
me, non est me dignus; et, qui amat filium aut
I not is I worthy; and, that He loves son or
filiam super me, non est me dignus; 10:38 et, qui
daughter over I not is I worthy; 10:38 and, that
non accipit crucem suam et sequitur me, non est
not takes cross his and follows I not is
me dignus. 10:39 Qui invenerit animam suam, perdet
I worthy. 10:39 He finds life his lose
illam; et, qui perdiderit animam suam propter me,
it; and, that lose life his for I
inveniet eam. 10:40 Qui recipit vos, me recipit; et,
find her. 10:40 He receives you I it receives; and,
qui me recipit, recipit eum, qui me misit. 10:41 Qui
that I receives receives him, that I sent. 10:41 He
recipit prophetam in nomine prophetae, mercedem
receives prophet in name The prophets, wages
prophetae accipiet; et, qui recipit iustum in nomine
prophets receive; and, that receives just in name
iusti, mercedem iusti accipiet. 10:42 Et, quicumque
just, wages just receive. 10:42 and, who
potum dederit uni ex minimis istis calicem aquae
water give one from least these cup water

frigidae tantum in nomine discipuli, amen dico vobis:
cold only in name disciples, Amen I you:
Non perdet mercedem suam'. 11:1 Et factum est,
no lose wages his own. ' 11: 1 The it is
cum consummasset Iesus praecipiens Duodecim
with end Jesus prescribing twelve
discipulis suis, transiit inde, ut doceret et
students their past from there, as teach and
praedicaret in civitatibus eorum. 11:2 Ioannes autem,
preach in cities them. 11: 2 John however,
cum audisset in vinculis opera Christi, mittens per
with heard in bonds works Christ, sending by
discipulos suos 11:3 ait illi: ' Tu es qui venturus es,
students their 11: 3 said they: ' You you that come you
an alium exspectamus?'. 11:4 Et respondens Iesus ait
or other we look for. ' 11: 4 The answered Jesus said
illis: ' Euntes renuntiate Ioanni, quae auditis et
them: ' Go report John which hearing and
videtis: 11:5 caeci vident et claudi ambulant, leprosi
see: 11: 5 blind see and closed walk, lepers
mundantur et surdi audiunt et mortui resurgunt et
cleansed and deaf listen and dead rise and
pauperes evangelizantur; 11:6 et beatus est, qui non
poor the good news is; 11: 6 and happy is that not
fuerit scandalizatus in me'. 11:7 Illis autem
be scandalized in Me. ' 11: 7 those Now
abeuntibus, coepit Iesus dicere ad turbas de Ioanne:
parting, began Jesus say to people of John:
' Quid existis in desertum videre? Arundinem vento
' What out in desert see? A reed wind
agitata? 11:8 Sed quid existis videre? Hominem
shaken? 11: 8 but what out see? man
mollibus vestitum? Ecce, qui mollibus vestiuntur, in
soft clothing? See, that soft clothing in
domibus regum sunt. 11:9 Sed quid existis videre?
homes kings They are. 11: 9 but what out see?
Prophetam? Etiam, dico vobis, et plus quam
Prophet? Yes, I you and more than
prophetam. 11:10 Hic est, de quo scriptum est: 'Ecce
prophet. 11:10 This is of which written is: 'Behold
ego mitto angelum meum ante faciem tuam, qui
I send angel my before face your that

praeparabit viam tuam ante te'. 11:11 Amen dico
prepare way your before you '. 11:11 Amen I

vobis: Non surrexit inter natos mulierum maior
you: no rose between children women more

Ioanne Baptista; qui autem minor est in regno
John Baptist; that Now less is in kingdom

caelorum, maior est illo. 11:12 A diebus autem
heaven more is that. 11:12 A days Now

Ioannis Baptistae usque nunc regnum caelorum vim
John Baptist up now kingdom heaven force

patitur, et violenti rapiunt illud. 11:13 Omnes enim
suffers and violent snatch that. 11:13 All For

Prophetae et Lex usque ad Ioannem
prophets and The law up to John

prophetaverunt; 11:14 et si vultis recipere, ipse est
prophesied; 11:14 and if you want receive he is

Elias, qui venturus est. 11:15 Qui habet aures,
Elias, that come It is. 11:15 He has ears,

audiat. 11:16 Cui autem similem aestimabo
hearing. 11:16 To Now like compare

generationem istam? Similis est pueris sedentibus in
generation this? like is boys sitting in

foro, qui clamantes coaequalibus 11:17 dicunt:
market that crying fellows 11:17 they say:

‘Cecinimus vobis, et non saltastis; lamentavimus, et
‘We played you and not dance; wailed, and

non planxistis’. 11:18 Venit enim Ioannes neque
not dance '. 11:18 He came For John or

manducans neque bibens, et dicunt: ‘Daemonium
eating or drinking; and they say: 'demon

habet!’; 11:19 venit Filius hominis manducans et
has! ‘ 11:19 he came son man eating and

bibens, et dicunt: ‘Ecce homo vorax et potator
drinking; and they say: ‘Behold man gluttonous and drinker

vini, publicanorum amicus et peccatorum!’. Et
wine tax friend and sinners. ‘ The

iustificata est sapientia ab operibus suis’. 11:20
justified is wisdom from works their own. ‘ 11:20

Tunc coepit exprobrare civitatibus, in quibus factae
Then began upbraid cities in which made

sunt plurimae virtutes eius, quia non egissent
are Frequent virtues his because not report

paenitentiam: 11:21 ‘ Vae tibi, Chorazin! Vae tibi,
repent: 11:21 ‘ Woe you Chorazin! Woe you
Bethsaida! Quia si in Tyro et Sidone factae essent
Bethsaida! for if in Tyre and Sidon made they
virtutes, quae factae sunt in vobis, olim in cilicio et
virtues, which made are in you ago in sackcloth and
cinere paenitentiam egissent. 11:22 Verumtamen dico
ashes repent report. 11:22 However, I
vobis: Tyro et Sidoni remissius erit in die iudicii
you: Tyre and Sidon more will be in day judgment
quam vobis. 11:23 Et tu, Capharnaum, numquid
than to you. 11:23 The you Capernaum, Do
usque in caelum exaltaberis? Usque in infernum
up in heaven exalted? up in hell
descendes! Quia si in Sodomis factae fuissent virtutes,
down! for if in Sodom made have been virtues,
quae factae sunt in te, mansissent usque in hunc
which made are in you continued up in this
diem. 11:24 Verumtamen dico vobis: Terrae
Day. 11:24 However, I you: Land
Sodomorum remissius erit in die iudicii quam tibi’.
Sodom more will be in day judgment than you’.
11:25 In illo tempore respondens Iesus dixit: ‘
11:25 in that time answered Jesus he said: ‘
Confiteor tibi, Pater, Domine caeli et terrae, quia
I confess you Father, O air and earth because
abscondisti haec a sapientibus et prudentibus et
hidden this from wise and prudent and
revelasti ea parvulis. 11:26 Ita, Pater, quoniam sic
revealed it babes. 11:26 so, Father, for so
fuit placitum ante te. 11:27 Omnia mihi tradita sunt
was convention before You. 11:27 All I traditional are
a Patre meo; et nemo novit Filium nisi Pater,
from Father I; and no He knows son but Father,
neque Patrem quis novit nisi Filius et cui voluerit
or father who He knows but son and which wishes
Filius revelare. 11:28 Venite ad me, omnes, qui
son reveal. 11:28 Come to I all that
laboratis et onerati estis, et ego reficiam vos. 11:29
labor and loaded you and I refresh You. 11:29
Tollite iugum meum super vos et discite a me,
Take yoke my over you and learn from I

quia mitis sum et humilis corde, et invenietis
because mild I and low heart and find
requiem animabus vestris. 11:30 Iugum enim meum
rest lives your. 11:30 yoke For my
suave, et onus meum leve est'. 12:1 In illo tempore
sweet, and load my light He is. ' 12: 1 in that time
abiit Iesus sabbatis per sata; discipuli autem eius
He went Jesus sabbaths by measures; students Now his
esurierunt et coeperunt vellere spicas et manducare.
hunger and began pick corn and eat.
12:2 Pharisei autem videntes dixerunt ei: ' Ecce
12: 2 The Pharisees Now seeing said to: ' Look
discipuli tui faciunt, quod non licet facere
students your do that not although the do
sabbato'. 12:3 At ille dixit eis: ' Non legistis quid
Saturday. 12: 3 But he said them: ' no read what
fecerit David, quando esuriit, et qui cum eo
do David when He was hungry, and that with it
erant? 12:4 Quomodo intravit in domum Dei et
were they? 12: 4 How entered in home God and
panes propositionis comedit, quod non licebat ei
bread Presence ate, that not lawful it
edere neque his, qui cum eo erant, nisi solis
eating or those that with it were but sun
sacerdotibus? 12:5 Aut non legistis in Lege quia
the priests? 12: 5 or not read in law because
sabbatis sacerdotes in templo sabbatum violant et
sabbaths priests in temple Saturday break and
sine crimine sunt? 12:6 Dico autem vobis quia
without crime are they? 12: 6 I Now you because
templo maior est hic. 12:7 Si autem sciretis quid
temple more is here. 12: 7 If Now know what
est: 'Misericordiam volo et non sacrificium',
is: 'mercy I want and not Sacrifice'
numquam condemnassetis innocentes. 12:8 Dominus
never condemned innocent. 12: 8 Lord
est enim Filius hominis sabbati'. 12:9 Et cum inde
is For son man Saturday. 12: 9 The with from
transisset, venit in synagogam eorum; 12:10 et ecce
past, he came in synagogue them; 12:10 and See

homo manum habens aridam. Et interrogabant eum
man hand a dry. The asked it
dicentes: ‘ Licet sabbatis curare? ‘, ut accusarent
saying: ‘ Although sabbaths care? ‘ as charge
eum. 12:11 Ipse autem dixit illis: ‘ Quis erit ex
him. 12:11 He Now said them: ‘ Who will be from
vobis homo, qui habeat ovem unam et, si ceciderit
you man, that have sheep one and, if fall
haec sabbatis in foveam, nonne tenebit et levabit
this sabbaths in pit not hold and lift
eam? 12:12 Quanto igitur melior est homo ove!
it? 12:12 more So better is man sheep?
Itaque licet sabbatis bene facere’. 12:13 Tunc ait
So although the sabbaths well do '. 12:13 Then said
homini: ‘ Extende manum tuam’. Et extendit, et
man: ‘ Stretch hand case '. The stretched, and
restituta est sana sicut altera. 12:14 Exeuntes autem
restored is heal as other. 12:14 Going out Now
pharisaei consilium faciebant adversus eum, quomodo
Pharisees design did against him, how
eum perderent. 12:15 Iesus autem sciens secessit inde.
it away. 12:15 Jesus Now knowing retired thence.
Et secuti sunt eum multi, et curavit eos omnes
The followed are it many and He healed them all
12:16 et comminatus est eis, ne manifestum eum
12:16 and threatened is them, do not clear it
facerent, 12:17 ut adimpleretur, quod dictum est per
do 12:17 as fulfilled, that said is by
Isaiam prophetam dicentem: 12:18 ‘ Ecce puer meus,
Isaiah prophet saying: 12:18 ‘ Look boy my
quem elegi, dilectus meus, in quo bene placuit
which I have chosen, beloved my in which well It was decided
animae meae; ponam Spiritum meum super eum, et
soul mine; I will Spirit my over him, and
iudicium gentibus nuntiabit. 12:19 Non contendet
judgment nations tell. 12:19 no brawl
neque clamabit, neque audiet aliquis in plateis vocem
or cry; or listen one in streets voice
eius. 12:20 Arundinem quassatam non confringet et
her. 12:20 A reed The bruised not break and
linum fumigans non exstinguet, donec eiciat ad
flax smoking not extinguish until ejects to

victoriam iudicium; 12:21 et in nomine eius gentes
victory judgment; 12:21 and in name his nations
sperabunt'. 12:22 Tunc oblatus est ei daemonium
trust. ' 12:22 Then offered is it demon
habens, caecus et mutus, et curavit eum, ita ut
having blind and dumb and He healed him, so as
mutus loqueretur et videret. 12:23 Et stupebant
mute speak and saw. 12:23 The They were amazed
omnes turbae et dicebant: ' Numquid hic est filius
all crowds and they said: ' Do here is son
David?'. 12:24 Pharisei autem audientes dixerunt: ' Hic non eicit
David? '. 12:24 The Pharisees Now hearing they said: ' This not He drives out demons but in Beelzebub,
principe daemonum'. 12:25 Sciens autem cogitationes
prince demons. ' 12:25 knowing Now thoughts
eorum dixit eis: ' Omne regnum divisum contra se
their said them: ' All kingdom divided against he
desolatur, et omnis civitas vel domus divisa contra
desolation; and all The city or house sliced against
se non stabit. 12:26 Et si Satanas Satanam eicit,
he not stand. 12:26 The if Satan Satan drives out
adversus se divisus est; quomodo ergo stabit regnum
against he divided it is; how So stand kingdom
eius? 12:27 Et si ego in Beelzebub eicio daemones,
his? 12:27 The if I in Beelzebub out demons,
filiis vestri in quo eiciunt? Ideo ipsi iudices erunt
children you in which do? Therefore they judges will be
vestri. 12:28 Si autem in Spiritu Dei ego eicio
your. 12:28 If Now in Spirit God I out
daemones, igitur pervenit in vos regnum Dei. 12:29
demons, So reached in you kingdom God. 12:29
Aut quomodo potest quisquam intrare in domum
or how can one enter in home
fortis et vasa eius diripere, nisi prius alligaverit
strong and vessels his goods, but first ties
fortem? Et tunc domum illius diripiet. 12:30 Qui
strong? The then home of rifle. 12:30 He
non est mecum, contra me est; et, qui non
not is with against I it is; and, that not
congregat mecum, spargit. 12:31 Ideo dico vobis:
gathers with spraying. 12:31 Therefore I you:

Omne peccatum et blasphemia remittetur hominibus,
All sin and blasphemy forgiven men
Spiritus autem blasphemia non remittetur. 12:32 Et
Spirit Now blasphemy not forgiven. 12:32 The
quicumque dixerit verbum contra Filium hominis,
who say word against son man,
remittetur ei; qui autem dixerit contra Spiritum
forgiven him; that Now say against Spirit
Sanctum, non remittetur ei neque in hoc saeculo
Holy not forgiven it or in this century
neque in futuro. 12:33 Aut facite arborem bonam et
or in future. 12:33 or do tree good and
fructum eius bonum, aut facite arborem malam et
fruit his good or do tree bad and
fructum eius malum: si quidem ex fructu arbor
fruit his evil: if indeed from fruit tree
agnoscitur. 12:34 Progenies viperarum, quomodo
known. 12:34 offspring vipers! how
potestis bona loqui, cum sitis mali? Ex abundantia
You can good talk, with be Evil? from abundance
enim cordis os loquitur. 12:35 Bonus homo de
For heart mouth speaks. 12:35 good man of
bono thesauro profert bona, et malus homo de malo
good treasure offers good and bad man of evil
thesauro profert mala. 12:36 Dico autem vobis:
treasure offers bad. 12:36 I Now you:
Omne verbum otiosum, quod locuti fuerint homines,
All word leisure that have they men
reddent rationem de eo in die iudicii: 12:37 ex
give account of it in day judgment: 12:37 from
verbis enim tuis iustificaberis, et ex verbis tuis
words For your justified, and from words your
condemnaberis'. 12:38 Tunc responderunt ei quidam
be condemned. ' 12:38 Then answered it some
de scribis et pharisaeis dicentes: ' Magister, volumus
of scribes and Pharisees saying: ' Teacher we want
a te signum videre'. 12:39 Qui respondens ait illis:
from you sign see '. 12:39 He answered said them:
' Generatio mala et adultera signum requirit; et
' generation bad and adulteress sign requires; and

signum non dabitur ei, nisi signum Ionae prophetae.
sign not given to but sign Jonas prophet.

12:40 Sicut enim fuit Ionas in ventre ceti tribus diebus et tribus noctibus, sic erit Filius hominis in corde terrae tribus diebus et tribus noctibus. 12:41
12:40 As For was Jonas in belly whale three days and three nights so will be son man in heart earth three days and three nights. 12:41

Viri Ninevitae surgent in iudicio cum generatione ista et condemnabunt eam, quia paenitentiam egerunt in praedicatione Ionae; et ecce plus quam Iona hic!
men Nineveh rise in trial with generation this and condemn it because repent they did in preaching Jonas; and See more than Jonas here!

12:42 Regina austri surget in iudicio cum generatione ista et condemnabit eam, quia venit a finibus
12:42 Queen south rise in trial with generation this and condemn it because he came from ends

terrae audire sapientiam Salomonis; et ecce plus quam Salomon hic! 12:43 Cum autem immundus
earth listen wisdom Solomon; and See more than Solomon here! 12:43 with Now unclean

spiritus exierit ab homine, ambulat per loca arida quaerens requiem et non invenit. 12:44 Tunc dicit:
spirit gone from man walks by places dry seeking rest and not found. 12:44 Then he says:

‘Revertar in domum meam unde exivi’; et veniens
‘return in home I whence I came out; and coming

invenit vacantem, scopis mundatam et ornatam. 12:45
found empty, brooms clean and garnished. 12:45

Tunc vadit et assumit secum septem alios spiritus
Then goes and assumes with seven others spirit

nequiores se, et intrantes habitant ibi; et fiunt
naughtier se and entering residents there; and are

novissima hominis illius peiora prioribus. Sic erit et
last man of worse first. so will be and

generationi huic pessimae’. 12:46 Adhuc eo loquente
generation this the worst. ‘ 12:46 yet it speaking

ad turbas, ecce mater et fratres eius stabant foris
to crowds See mother and brothers his expert outside

quaerentes loqui ei. 12:47 Dixit autem ei quidam: ‘
seeking talk to him. 12:47 said Now it a: ‘

Ecce mater tua et fratres tui foris stant quaerentes
Look mother your and brothers your outside stand seeking
loqui tecum'. 12:48 At ille respondens dicenti sibi
talk with you. ' 12:48 But he answered says to
ait: ' Quae est mater mea, et qui sunt fratres
he said: ' What is mother my and that are brothers
mei?'. 12:49 Et extendens manum suam in discipulos
I am? ' 12:49 The stretching hand his in students
suos dixit: ' Ecce mater mea et fratres mei. 12:50
their he said: ' Look mother my and brothers mine. 12:50
Quicumque enim fecerit voluntatem Patris mei, qui
Whoever For do will father my that
in caelis est, ipse meus frater et soror et mater
in heavens is he my brother and sister and mother
est'. 13:1 In illo die exiens Iesus de domo sedebat
He is. ' 13: 1 in that day going out Jesus of house sat
secus mare; 13:2 et congregatae sunt ad eum turbae
by the sea; 13: 2 and together are to it crowds
multae, ita ut in naviculam ascendens sederet, et
many, so as in boat up sit, and
omnis turba stabat in litore. 13:3 Et locutus est eis
all crowd standing in beach. 13: 3 The said is them
multa in parabolis dicens: ' Ecce exiit, qui seminat,
many in parables saying: ' Look out that sows
seminare. 13:4 Et dum seminat, quaedam ceciderunt
sow. 13: 4 The while sows a fell
secus viam, et venerunt volucres et comederunt ea.
by way, and they birds and ate them.
13:5 Alia autem ceciderunt in petrosa, ubi non
13: 5 other Now fell in rocky, where not
habebant terram multam, et continuo exorta sunt,
had land much, and immediately arisen are
quia non habebant altitudinem terrae; 13:6 sole
because not had height land; 13: 6 sun
autem orto, aestuaverunt et, quia non habebant
Now sunrise, scorched and, because not had
radicem, aruerunt. 13:7 Alia autem ceciderunt in
root, dried. 13: 7 other Now fell in
spinas, et creverunt spinae et suffocaverunt ea.
thorns; and increased thorns and choked them.

13:8 Alia vero ceciderunt in terram bonam et
13: 8 other But fell in land good and
dabant fructum: aliud centesimum, aliud sexagesimum,
gave fruit; other hundredfold, other sixty,
aliud tricesimum. 13:9 Qui habet aures, audiat’.
other thirty. 13: 9 He has ears, let him hear. ‘
13:10 Et accedentes discipuli dixerunt ei: ‘ Quare in
13:10 The coming students said to: ‘ Why in
parabolis loqueris eis?’. **13:11 Qui respondens ait**
parables speak them? ‘. 13:11 He answered said
illis: ‘ Quia vobis datum est nosse mysteria regni
them: ‘ for you given is I know mysteries kingdom
caelorum, illis autem non est datum. 13:12 Qui enim
heaven they Now not is given. 13:12 He For
habet, dabitur ei, et abundabit; qui autem non
has given to and abound; that Now not
habet, et quod habet, auferetur ab eo. 13:13
has and that has fail from the fact. 13:13
Ideo in parabolis loquor eis, quia videntes non
Therefore in parables I speak them, because seeing not
vident et audientes non audiunt neque intellegunt;
see and hearing not listen or understand;
13:14 et adimpletur eis prophetia Isaiae dicens:
13:14 and satisfied them prophecy Isaiah saying:
‘Auditu audietis et non intellegetis et videntes
‘hearing listen and not understand and seeing
videbitis et non videbitis. 13:15 Incrassatum est enim
see and not You will see. 13:15 stoutened is For
cor populi huius, et auribus graviter audierunt et
heart people this, and ears seriously listen and
oculos suos clauserunt, ne quando oculis videant et
eyes their closed; do not when eyes see and
auribus audiant et corde intellegant et convertantur,
ears listen and heart understand and converted
et sanem eos’. 13:16 Vestri autem beati oculi, quia
and I heal them. ‘ 13:16 your Now St. eyes, because
vident, et aures vestrae, quia audiunt. 13:17 Amen
see and ears your because they hear. 13:17 Amen
quippe dico vobis: Multi prophetae et iusti cupierunt
for I you: Many prophets and just desired
videre, quae videtis, et non viderunt, et audire,
see, which You see, and not they saw, and hear,

quae auditis, et non audierunt! 13:18 Vos ergo
which hearing, and not hear! 13:18 you So
audite parabolam seminantis. 13:19 Omnis, qui audit
listen parable the farmer. 13:19 all that audit
verbum regni et non intellegit, venit Malus et
word kingdom and not understands, he came Malus and
rapit, quod seminatum est in corde eius; hic est,
grabs, that sown is in heart thereof; here is
qui secus viam seminatus est. 13:20 Qui autem supra
that by way seed It is. 13:20 He Now above
petrosa seminatus est, hic est, qui verbum audit et
stony seed is here is that word audit and
continuo cum gaudio accipit illud, 13:21 non habet
immediately with joy takes it 13:21 not has
autem in se radicem, sed est temporalis; facta autem
Now in he root, but is time; made Now
tribulatione vel persecutione propter verbum, continuo
trouble or persecution for word, immediately
scandalizatur. 13:22 Qui autem est seminatus in
offended. 13:22 He Now is seed in
spinis, hic est, qui verbum audit, et sollicitudo
thorns, here is that word hears and care
saeculi et fallacia divitiarum suffocat verbum, et
age and fallacy wealth choke word, and
sine fructu efficitur. 13:23 Qui vero in terra bona
without fruit becomes. 13:23 He But in land good
seminatus est, hic est, qui audit verbum et intellegit
seed is here is that audit word and understands
et fructum affert et facit aliud quidem centum,
and fruit quotes and does other indeed hundred,
aliud autem sexaginta, porro aliud triginta'. 13:24
other Now sixty the other thirty years. ' 13:24
Aliam parabolam proposuit illis dicens: ' Simile
Another parable proposed they saying: ' The same
factum est regnum caelorum homini, qui seminavit
it is kingdom heaven man that sowed
bonum semen in agro suo. 13:25 Cum autem
good seed in field his own. 13:25 with Now
dormirent homines, venit inimicus eius et
while men he came The enemy his and
superseminavit zizania in medio tritici et abiit. 13:26
sowed weeds in the wheat and went. 13:26

Cum autem crevisset herba et fructum fecisset, tunc
with Now grown plant and fruit he had done, then
apparuerunt et zizania. 13:27 Accedentes autem
appeared and weeds. 13:27 Approaching Now
servi patris familias dixerunt ei: ‘Domine, nonne
officials father families said to: ‘Sir, not
bonum semen seminasti in agro tuo? Unde ergo
good seed sow in field you? Hence, So
habet zizania?’. 13:28 **Et ait illis: ‘Inimicus homo**
has weeds? ‘. 13:28 The said them: ‘The enemy man
hoc fecit’. **Servi autem dicunt ei: ‘Vis, imus et**
this He did. ‘ servants Now say to: ‘Do you want we go and
colligimus ea?’. 13:29 **Et ait: ‘Non; ne forte**
collect it ‘. 13:29 The he said: ‘No; do not perhaps
colligentes zizania eradicetis simul cum eis triticum,
gathering weeds root together with them wheat,
13:30 sinite utraque crescere usque ad messem. Et in
13:30 Suffer both grow up to harvest. The in
tempore messis dicam messoribus: Colligite primum
time harvest I will say workers: Gather first
zizania et alligate ea in fasciculos ad comburendum
weeds and Harness it in bundles to burning
ea, triticum autem congregate in horreum meum”.
it wheat Now gather in barn My ‘.
13:31 Aliam parabolam proposuit eis dicens: ‘ Simile
13:31 Another parable proposed them saying: ‘ The same
est regnum caelorum grano sinapis, quod accipiens
is kingdom heaven grain mustard; that taking
homo seminavit in agro suo. 13:32 Quod minimum
man sowed in field his own. 13:32 The minimum
quidem est omnibus seminibus; cum autem creverit,
indeed is all seeds; with Now spread
maius est holeribus et fit arbor, ita ut volucres
more is vegetables and becomes tree, so as birds
caeli veniant et habitent in ramis eius’. 13:33 **Aliam**
air come and live in branches His. ‘ 13:33 Another
parabolam locutus est eis: ‘ Simile est regnum
parable said is them: ‘ The same is kingdom
caelorum fermento, quod acceptum mulier abscondit
heaven yeast that acceptable woman hid

in farinae satis tribus, donec fermentatum est
in flour enough three, until leavened is
totum'. 13:34 Haec omnia locutus est Iesus in
a whole. ' 13:34 This all said is Jesus in
parabolis ad turbas; et sine parabola nihil
parables to people; and without parable nothing
loquebatur eis, 13:35 ut adimpleretur, quod dictum
He was speaking them, 13:35 as fulfilled, that said
erat per prophetam dicentem: ' Aperiam in parabolis
was by prophet saying: ' open in parables
os meum, eructabo abscondita a constitutione
mouth my utter hidden from constitution
mundi'. 13:36 Tunc, dimissis turbis, venit in domum,
the world. ' 13:36 Then, dismissed crowds, he came in home
et accesserunt ad eum discipuli eius dicentes: ' Dissere nobis parabolam zizaniorum agri'. 13:37
and The to it students his saying: ' Discuss us parable of the weeds the field. ' 13:37
Qui respondens ait: ' Qui seminat bonum semen,
He answered he said: ' He sows good seed,
est Filius hominis; 13:38 ager autem est mundus;
is son man; 13:38 field Now is the world;
bonum vero semen, hi sunt filii regni; zizania
good But seed, these are children kingdom; weeds
autem filii sunt Mali; 13:39 inimicus autem, qui
Now children are Mali; 13:39 The enemy however, that
seminavit ea, est Diabolus; messis vero consummatio
sowed it is The devil; harvest But consumption
saeculi est; messores autem angeli sunt. 13:40 Sicut
age it is; reapers Now angels They are. 13:40 As
ergo colliguntur zizania et igni comburuntur, sic
So collected weeds and fire fire; so
erit in consummatione saeculi: 13:41 mittet Filius
will be in end age: 13:41 shoot son
hominis angelos suos, et colligent de regno eius
man angels his and weed of kingdom his
omnia scandala et eos, qui faciunt iniquitatem, 13:42
all scandals and them; that do violence, 13:42
et mittent eos in caminum ignis; ibi erit fletus et
and cast them in furnace fire; there will be weeping and
stridor dentium. 13:43 Tunc iusti fulgebunt sicut sol
gnashing teeth. 13:43 Then just shine as sun

in regno Pa tris eorum. Qui habet aures, audiat.
in kingdom pa three them. He has ears, hearing.

13:44 Simile est regnum caelorum thesauro

13:44 The same is kingdom heaven treasure

abscondito in agro; quem qui invenit homo abscondit
secret in field; which that found man hid

et prae gaudio illius vadit et vendit universa, quae
and than joy of goes and The seller all which

habet, et emit agrum illum. 13:45 Iterum simile est
has and bought field him. 13:45 Again like is

regnum caelorum homini negotiatori quaerenti bonas
kingdom heaven man merchant seeking reform

margaritas. 13:46 Inventa autem una pretiosa

pearls. 13:46 The findings Now one price

margarita, abiit et vendidit omnia, quae habuit, et
pearl, He went and sold all which he had and

emit eam. 13:47 Iterum simile est regnum caelorum
bought her. 13:47 Again like is kingdom heaven

sagenae missae in mare et ex omni genere
net posted in sea and from all general

congreganti; 13:48 quam, cum impleta esset,
fish; 13:48 than, with filled was

educentes secus litus et sedentes collegerunt bonos in
drew by coast and sitting collection good in

vasa, malos autem foras miserunt. 13:49 Sic erit in
vessels, bad Now out sent. 13:49 so will be in

consummatione saeculi: exhibunt angeli et separabunt
end age: shall issue angels and separate

malos de medio iustorum 13:50 et mittent eos in
bad of the just 13:50 and cast them in

caminum ignis; ibi erit fletus et stridor dentium.
furnace fire; there will be weeping and gnashing teeth.

13:51 Intellexistis haec omnia?'. Dicunt ei: ' Etiam'.

13:51 understood this all '. They say to: ' Yes. '

13:52 Ait autem illis: ' Ideo omnis scriba doctus

13:52 said Now them: ' Therefore all secretary learned

in regno caelorum similis est homini patri familias,
in kingdom heaven like is man father families

qui profert de thesauro suo nova et vetera'. 13:53
that offers of treasure his new and the old ones. ' 13:53

Et factum est, cum consummasset Iesus parabolas
The it is with end Jesus parables
istas, transiit inde. 13:54 Et veniens in patriam
these past thence. 13:54 The coming in country
suam, docebat eos in synagoga eorum, ita ut
his taught them in synagogue their so as
mirarentur et dicerent: ‘ Unde huic sapientia haec
wondered and said: ‘ Hence, this wisdom this
et virtutes? 13:55 Nonne hic est fabri filius? Nonne
and miracles? 13:55 Did here is makers son? Did
mater eius dicitur Maria, et fratres eius Iacobus et
mother his said Mary, and brothers his James and
Ioseph et Simon et Iudas? 13:56 Et sorores eius
Joseph and Simon and Judas? 13:56 The sisters his
nonne omnes apud nos sunt? Unde ergo huic omnia
not all in we are they? Hence, So this all
ista?’. 13:57 Et scandalizabantur in eo. Iesus
these things. ‘ 13:57 The scandalized in the fact. Jesus
autem dixit eis: ‘ Non est propheta sine honore
Now said them: ‘ no is prophet without honor
nisi in patria et in domo sua’. 13:58 Et non
but in country and in house their own. ‘ 13:58 The not
fecit ibi virtutes multas propter incredulitatem
he there virtues many for unbelief
illorum. 14:1 In illo tempore audivit Herodes
them. 14: 1 in that time heard Herod
tetrarcha famam Iesu 14:2 et ait pueris suis: ‘ Hic
Abilene report Jesus 14: 2 and said boys his ‘ This
est Ioannes Baptista; ipse surrexit a mortuis, et
is John Baptist; he rose from dead and
ideo virtutes operantur in eo’. 14:3 Herodes enim
therefore virtues workers in it’. 14: 3 Herod For
tenuit Ioannem et alligavit eum et posuit in carcere
held John and bound it and set in prison
propter Herodiadem uxorem Philippi fratris sui. 14:4
for Herodias wife Philip brother 's. 14: 4
Dicebat enim illi Ioannes: ‘ Non licet tibi habere
said For they John: ‘ no although the you have
eam’. 14:5 Et volens illum occidere, timuit populum,
it’. 14: 5 The wishful it kill, feared people
quia sicut prophetam eum habebant. 14:6 Die autem
because as prophet it had. 14: 6 On Now

natalis Herodis saltavit filia Herodiadis in medio
Christmas Herod danced daughter Herodias in the
et placuit Herodi, 14:7 unde cum iuramento
and It was decided Herod 14: 7 whence with oath
pollicitus est ei dare, quodcumque postulasset. 14:8
He promised is it give whatever she asked. 14: 8
At illa, praemonita a matre sua: ‘ Da mihi, inquit,
But that Prompted from mother his ‘ Give I he says,
hic in disco caput Ioannis Baptistae’. 14:9 Et
here in charger head John Baptist. ‘ 14: 9 The
contristatus rex propter iuramentum et eos, qui
sorry king for oath and them; that
pariter recumbabant, iussit dari 14:10 misitque et
together guests ordered given 14:10 sent and
decollavit Ioannem in carcere; 14:11 et allatum est
beheaded John in prison; 14:11 and the news is
caput eius in disco et datum est puellae, et tulit
head his in charger and given is girls, and took
matri suae. 14:12 Et accedentes discipuli eius
his mother; His. 14:12 The coming students his
tulerunt corpus et sepelierunt illud et venientes
took body and buried it and coming
nuntiaverunt Iesu. 14:13 Quod cum audisset Iesus,
reported Jesus. 14:13 The with heard Jesus,
secessit inde in navicula in locum desertum seorsum;
retired from in boat in place desert apart;
et cum audissent, turbae secutae sunt eum pedestres
and with heard, crowds followed are it pedestrians
de civitatibus. 14:14 Et exiens vidit turbam multam
of cities. 14:14 The going out saw crowd great
et misertus est eorum et curavit languidos eorum.
and with compassion is their and He healed sick them.
14:15 Vespere autem facto, accesserunt ad eum
14:15 evening Now in fact, The to it
discipuli dicentes: ‘ Desertus est locus, et hora iam
students saying: ‘ lonely is place, and hour already
praeteriit; dimitte turbas, ut euntes in castella emant
past; release crowds as go in castles buy
sibi escas’. 14:16 Iesus autem dixit eis: ‘ Non
to food. ‘ 14:16 Jesus Now said them: ‘ no

habent necesse ire; date illis vos manducare'. 14:17
have necessary go; date they you to eat. ' 14:17

Illi autem dicunt ei: ' Non habemus hic nisi quinque
they Now say to: ' no we have here but five

panes et duos pisces'. 14:18 Qui ait: ' Afferte
bread and two fish '. 14:18 He he said: ' Bring

illos mihi huc'. 14:19 Et cum iussisset turbas
them I here '. 14:19 The with ordered people

discumbere supra fenum, acceptis quinque panibus et
sit down above hay, Taking the five bread and

duobus piscibus, aspiciens in caelum benedixit et
two fish looking in heaven blessed and

fregit et dedit discipulis panes, discipuli autem
He broke and given students bread, students Now

turbis. 14:20 Et manducaverunt omnes et
from the crowd. 14:20 The eat all and

saturati sunt; et tulerunt reliquias fragmentorum
filled they are: and took remains fragments

duodecim cophinos plenos. 14:21 Manducantium
twelve baskets full. 14:21 eat

autem fuit numerus fere quinque milia virorum,
Now was number about five thousand men

exceptis mulieribus et parvulis. 14:22 Et statim
besides the women and babes. 14:22 The immediately

iussit discipulos ascendere in naviculam et praecedere
ordered students up in boat and go ahead

eum trans fretum, donec dimitteret turbas. 14:23 Et
it beyond Straits until release crowds. 14:23 The

dimissis turbis, ascendit in montem solus orare.
dismissed crowds, up in mount only pray.

Vespere autem facto, solus erat ibi. 14:24 Navicula
evening Now in fact, only was there. 14:24 boat

autem iam multis stadiis a terra distabat, fluctibus
Now already many furlongs from land center waves

iactata; erat enim contrarius ventus. 14:25 Quarta
purpose; was For against wind. 14:25 The fourth

autem vigilia noctis venit ad eos ambulans supra
Now watch night he came to them walking above

mare. 14:26 Discipuli autem, videntes eum supra
sea. 14:26 students however, seeing it above

mare ambulantes, turbati sunt dicentes: ‘ Phantasma
sea walking, noise are saying: ‘ phantom
est ‘, et prae timore clamaverunt. 14:27 Statimque
is ‘, and than fear they cried. 14:27 immediately
Iesus locutus est eis dicens: ‘ Habete fiduciam, ego
Jesus said is them saying: ‘ have confidence I
sum; nolite timere!’. 14:28 **Respondens autem ei**
I; do not Fear. ‘ 14:28 answered Now it
Petrus dixit: ‘ Domine, si tu es, iube me venire ad
Peter he said: ‘ Sir, if you you bid I come to
te super aquas’. 14:29 **At ipse ait: ‘ Veni!’.** Et
you over the waters. ‘ 14:29 But he he said: ‘ I came’. The
descendens Petrus de navicula ambulavit super aquas
down Peter of boat He walked over water
et venit ad Iesum. 14:30 Videns vero ventum
and he came to Jesus. 14:30 seeing But wind
validum timuit et, cum coepisset mergi, clamavit
strong feared and, with began sink; cried
dicens: ‘ Domine, salvum me fac!’. 14:31 **Continuo**
saying: ‘ Sir, save I Make’. 14:31 Constantly
autem Iesus extendens manum apprehendit eum et
Now Jesus stretching hand apprehends it and
ait illi: ‘ Modicae fidei, quare dubitasti?’. 14:32 **Et**
said they: ‘ little faith, why doubt. ‘ 14:32 The
cum ascendissent in naviculam, cessavit ventus. 14:33
with up in boat finished wind. 14:33
Qui autem in navicula erant, adoraverunt eum
He Now in boat were worshiped it
dicentes: ‘ Vere Filius Dei es!’. 14:34 **Et cum**
saying: ‘ really son God art. ‘ 14:34 The with
transfretassent, venerunt in terram Gennesaret. 14:35
over, they in land Gennesaret. 14:35
Et cum cognovissent eum viri loci illius, miserunt in
The with they knew it men local of sent in
universam regionem illam et obtulerunt ei omnes
all region it and offered it all
male habentes, 14:36 et rogabant eum, ut vel
ill having the 14:36 and desired him, as or
fimbriam vestimenti eius tangerent; et, quicumque
border garment his touch; and, who

tetigerunt, salvi facti sunt. 15:1 Tunc accedunt ad
 touched, saved they They are. 15: 1 Then added to
 Iesum ab Hierosolymis pharisei et scribae dicentes:
 Jesus from Jerusalem Pharisees and teachers saying:
 15:2 ‘ Quare discipuli tui transgrediuntur traditionem
 15: 2 ‘ Why students your break tradition
 seniorum? Non enim lavant manus suas, cum panem
 elders? no For wash hand their with bread
 manducant’. 15:3 Ipse autem respondens ait illis: ‘
 they eat. ‘ 15: 3 He Now answered said them: ‘
 Quare et vos transgredimini mandatum Dei propter
 Why and you crossing command God for
 traditionem vestram? 15:4 Nam Deus dixit: ‘Honora
 tradition you? 15: 4 For God he said: ‘Honor
 patrem tuum et matrem’ et: ‘Qui maledixerit patri
 father your and mother ‘ and: ‘He curses father
 vel matri, morte moriatur’. 15:5 Vos autem dicitis:
 or his mother; death die. ‘ 15: 5 you Now you say:
 ‘Quicumque dixerit patri vel matri: Munus est,
 ‘Whoever say father or his mother; Function is
 quodcumque ex me profuerit, 15:6 non honorificabit
 whatever from I profit 15: 6 not honor
 patrem suum’; et irritum fecistis verbum Dei
 father His'; and void you did word God
 propter traditionem vestram. 15:7 Hypocritae! Bene
 for tradition your own. 15: 7 Hypocrites! well
 prophetavit de vobis Isaias dicens: 15:8 ‘Populus hic
 prophesied of you Isaiah saying: 15: 8 ‘people here
 labiis me honorat, cor autem eorum longe est a
 lips I honors heart Now their off is from
 me; 15:9 sine causa autem colunt me docentes
 me; 15: 9 without cause Now worship I teaching
 doctrinas mandata hominum. 15:10 Et convocata
 doctrines commands man Is it ‘. ‘ 15:10 The calling the
 ad se turba, dixit eis: ‘ Audite et intellegite: 15:11
 to he crowd, said them: ‘ Listen and consider: 15:11
 Non quod intrat in os, coinquinat hominem; sed
 no that enters in mouth, defiles man; but
 quod procedit ex ore, hoc coinquinat hominem!’.
 that proceeds from mouth, this defiles the man. ‘
 15:12 Tunc accedentes discipuli dicunt ei: ‘ Scis
 15:12 Then coming students say to: ‘ Do you know

quia pharisei, audito verbo, scandalizati sunt?'.

because Pharisees hearing In short, scandalized are they? '.

15:13 At ille respondens ait: ' Omnis plantatio,

15:13 But he answered he said: ' all plant

quam non plantavit Pater meus caelestis, eradicabitur.

than not planted Father my heavenly uprooted.

15:14 Sinite illos: caeci sunt, duces caecorum. Caecus

15:14 Permit them: blind are leaders Bund. blind

autem si caeco ducatum praestet, ambo in foveam

Now if blind conducting blind, both in pit

cadent'. 15:15 Respondens autem Petrus dixit ei: '

fall. ' 15:15 answered Now Peter said to: '

Edissere nobis parabolam istam'. 15:16 At ille dixit:

Explain us parable this. ' 15:16 But he he said:

' Adhuc et vos sine intellectu estis? 15:17 Non

' yet and you without understanding are you? 15:17 no

intellegitis quia omne quod in os intrat, in

understand? because all that in mouth enters in

ventrem vadit et in secessum emittitur? 15:18 Quae

stomach goes and in draft bowl? 15:18 What

autem procedunt de ore, de corde exeunt, et ea

Now proceed of mouth, of heart issue, and it

coinquinant hominem. 15:19 De corde enim exeunt

defile person. 15:19 The heart For out

cogitationes malae, homicidia, adulteria, fornicationes,

thoughts bad murders, adultery; prostitution

furta, falsa testimonia, blasphemiae. 15:20 Haec sunt,

thefts false testimonies railings. 15:20 This are

quae coinquinant hominem; non lotis autem

which defile man; not washing Now

manibus manducare non coinquinat hominem'. 15:21

hands eat not defiles Man '. 15:21

Et egressus inde Iesus, secessit in partes Tyri et

The out from Jesus, retired in parts Tyre and

Sidonis. 15:22 Et ecce mulier Chananaea a finibus

Sidon. 15:22 The See woman Canaan from ends

illis egressa clamavit dicens: ' Miserere mei, Domine,

they came out cried saying: ' Have mercy my Sir,

fili David! Filia mea male a daemonio vexatur'.

son David! daughter my ill from the demon harassed. '

15:23 Qui non respondit ei verbum. Et accedentes

15:23 He not answered it word. The coming

discipuli eius rogabant eum dicentes: ‘ Dimitte eam,
students his desired it saying: ‘ Release it
quia clamat post nos’. 15:24 Ipse autem respondens
because claims after us’. 15:24 He Now answered
ait: ‘ Non sum missus nisi ad oves, quae perierunt
he said: ‘ no I sent but to sheep, which lost
domus Israel’. 15:25 At illa venit et adoravit eum
house Israel ‘. 15:25 But that he came and worshiped it
dicens: ‘ Domine, adiuva me!’. **15:26 Qui**
saying: ‘ Sir, help I should have. ‘ 15:26 He
respondens ait: ‘ Non est bonum sumere panem
answered he said: ‘ no is good take bread
filiorum et mittere catellis’. 15:27 At illa dixit: ‘
children and send the dogs. ‘ 15:27 But that he said: ‘
Etiam, Domine, nam et catelli edunt de micis, quae
Yes, Sir, for and dogs eat of crumbs which
cadunt de mensa dominorum suorum’. 15:28 Tunc
fall of table lords their own. ‘ 15:28 Then
respondens Iesus ait illi: ‘ O mulier, magna est fides
answered Jesus said they: ‘ O woman great is faith
tua! Fiat tibi, sicut vis’. Et sanata est filia
Your! Let you as you want. ‘ The healed is daughter
illius ex illa hora. 15:29 Et cum transisset inde,
of from that hour. 15:29 The with past from there,
Iesus venit secus mare Galilaeae et ascendens in
Jesus he came by sea Galilee and up in
montem sedebat ibi. 15:30 Et accesserunt ad eum
mount sat there. 15:30 The The to it
turbae multae habentes secum claudos, caecos, debiles,
crowds many having with lame, the blind; disabled,
mutos et alios multos et proiecerunt eos ad pedes
dumb and others many and threw them to feet
eius, et curavit eos, 15:31 ita ut turba miraretur
his and He healed them; 15:31 so as crowd wondered
videntes mutos loquentes, debiles sanos et claudos
seeing dumb speaking; weak healthy and lame
ambulantes et caecos videntes. Et magnificabant
walking and blind seeing. The glorified
Deum Israel. 15:32 Iesus autem convocatis discipulis
God Israel. 15:32 Jesus Now He summoned students
suis dixit: ‘ Misereor turbae, quia triduo iam
their he said: ‘ I have compassion The crowds, because three days already

perseverant mecum et non habent, quod manducent;
continue with and not have that eat;
et dimittere eos ieiunos nolo, ne forte deficiant
and release them fasting I would not, do not perhaps fail
in via'. 15:33 Et dicunt ei discipuli: 'Unde nobis in
in way. ' 15:33 The say it disciples: ' Hence, us in
deserto panes tantos, ut saturemus turbam tantam?'. 15:34 Et ait illis Iesus: 'Quot panes habetis?'. 15:34 The said they Jesus: 'How many bread do you have? '. At illi dixerunt: 'Septem et paucos pisciculos'. But they they said: ' seven and a few small fish. ' 15:35 Et praecepit turbae, ut discumberet super 15:35 The charged The crowds, as sit down over terram; 15:36 et accipiens septem panes et pisces 15:36 and taking seven bread and fish et gratias agens fregit et dedit discipulis, discipuli and thanks agent He broke and given disciples, students autem turbis. 15:37 Et comederunt omnes et Now from the crowd. 15:37 The ate all and saturati sunt; et, quod superfuit de fragmentis, filled they are: and, that survived of fragments tulerunt septem sportas plenas. 15:38 Erant autem, took seven baskets full. 15:38 there were however, qui manducaverant, quattuor milia hominum extra that eat four thousand men outside mulieres et parvulos. 15:39 Et dimissis turbis, women and young children. 15:39 The dismissed crowds, ascendit in naviculam et venit in fines Magadan. up in boat and he came in ends Magadan. 16:1 Et accesserunt ad eum pharisei et sadducaei 16: 1 The The to it Pharisees and Sadducees tentantes et rogaverunt eum, ut signum de caelo testing and asked him, as sign of heaven ostenderet eis. 16:2 At ille respondens ait eis: ' show them. 16: 2 But he answered said them: ' Facto vespere dicitis: 'Serenum erit, rubicundum est fact evening you say: 'Fair It will be red is enim caelum'; 16:3 et mane: 'Hodie tempestas, For heaven '; 16: 3 and in the morning; 'Today weather; rutilat enim triste caelum'. Faciem quidem caeli Foul For sad the sky. ' face indeed air

diiudicare nostis, signa autem temporum non
adjudicating you know, standards Now season not
potestis. 16:4 Generatio mala et adultera signum
You can. 16: 4 generation bad and adulteress sign
quaerit, et signum non dabitur ei, nisi signum
he asks, and sign not given to but sign
Ionae'. Et, relictis illis, abiit. 16:5 Et cum venissent
Jonas'. and, leaving those went. 16: 5 The with come
discipuli trans fretum, obliti sunt panes accipere. 16:6
students beyond Straits forgot are bread receive. 16: 6
Iesus autem dixit illis: ' Intuemini et cavete a
Jesus Now said them: ' Contemplate and beware from
fermento pharisaeorum et sadducaeorum'. 16:7 At
yeast Pharisees and Sadducees. ' 16: 7 But
illi cogitabant inter se dicentes: ' Panes non
they planning between he saying: ' Pans not
accepimus!'. 16:8 Sciens autem Iesus dixit: ' Quid
we have taken. ' 16: 8 knowing Now Jesus he said: ' What
cogitatis inter vos, modicae fidei, quia panes non
think between you moderate faith, because bread not
habetis? 16:9 Nondum intellegitis neque recordamini
do you have? 16: 9 Not yet understand? or remember
quinque panum quinque milium hominum, et quot
five bread five millet men and how many
cophinos sumpsistis? 16:10 Neque septem panum
baskets collected? 16:10 nor seven bread
quattuor milium hominum, et quot sportas
four millet men and how many baskets
sumpsistis? 16:11 Quomodo non intellegitis quia non
collected? 16:11 How not understand? because not
de panibus dixi vobis? Sed cavete a fermento
of bread I you? but beware from yeast
pharisaeorum et sadducaeorum'. 16:12 Tunc
Pharisees and Sadducees. ' 16:12 Then
intellexerunt quia non dixerit cavendum a fermento
understood because not say beware from yeast
panum sed a doctrina pharisaeorum et
bread but from teaching Pharisees and
sadducaeorum. 16:13 Venit autem Iesus in partes
Sadducees. 16:13 He came Now Jesus in parts
Caesareae Philippi et interrogabat discipulos suos
Imperial Philip and he asked students their

dicens: ‘ Quem dicunt homines esse Filium

saying: ‘ Whom say men be son

hominis?’. 16:14 **At illi dixerunt: ‘ Alii Ioannem**

Man ‘. 16:14 But they they said: ‘ Others John

Baptistam, alii autem Eliam, alii vero Ieremiam,

Baptist others Now Elias, others But Jeremiah

aut unum ex prophetis’. 16:15 **Dicit illis: ‘ Vos**

or one from Prophets. ‘ 16:15 He says, them: ‘ you

autem quem me esse dicitis?’. 16:16 **Respondens**

Now which I be you say? ‘. 16:16 answered

Simon Petrus dixit: ‘ Tu es Christus, Filius Dei

Simon Peter he said: ‘ You you Christ, son God

vivi’. 16:17 **Respondens autem Iesus dixit ei: ‘**

the living. ‘ 16:17 answered Now Jesus said to: ‘

Beatus es, Simon Bariona, quia caro et sanguis non

Happy you Simon Jonah because flesh and blood not

revelavit tibi sed Pater meus, qui in caelis est. 16:18

revealed you but Father my that in heavens It is. 16:18

Et ego dico tibi: Tu es Petrus, et super hanc

The I I you: You you Peter and over this

petram aedificabo Ecclesiam meam; et portae inferi

rock build Church I; and The gates hell

non praevallebunt adversum eam. 16:19 **Tibi dabo**

not prevail against her. 16:19 you I

claves regni caelorum; et quodcumque ligaveris

keys kingdom heaven; and whatever bind

super terram, erit ligatum in caelis, et quodcumque

over land will be tied in heaven and whatever

solveris super terram, erit solutum in caelis’.

loose over land will be paid in the heavens. ‘

16:20 Tunc praecepit discipulis, ut nemini dicerent

16:20 Then charged disciples, as no said

quia ipse esset Christus. 16:21 **Exinde coepit Iesus**

because he was Christ. 16:21 It began Jesus

ostendere discipulis suis quia oporteret eum ire

show students their because necessary it go

Hierosolymam et multa pati a senioribus et

Jerusalem and many suffer from elders and

principibus sacerdotum et scribis et occidi et tertia

chief priests and scribes and killed and third

die resurgere. 16:22 Et assumens eum Petrus coepit
day rise. 16:22 The taking it Peter began
increpare illum dicens: ‘ Absit a te, Domine; non
rebuke it saying: ‘ Far from you O Lord; not
erit tibi hoc’. 16:23 Qui conversus dixit Petro: ‘
will be you this. ‘ 16:23 He turning said Peter: ‘
Vade post me, Satana! Scandalum es mihi, quia
Go after I Satan! scandal you I because
non sapis ea, quae Dei sunt, sed ea, quae
not Are you thinking it which God are but it which
hominum!’. 16:24 Tunc Iesus dixit discipulis suis: ‘
men ‘. 16:24 Then Jesus said students his ‘
Si quis vult post me venire, abneget semetipsum et
If who will after I come, deny himself and
tollat crucem suam et sequatur me. 16:25 Qui enim
take cross his and follow Me. 16:25 He For
voluerit animam suam salvam facere, perdet eam;
wishes life his save do lose it;
qui autem perdiderit animam suam propter me,
that Now lose life his for I
inveniet eam. 16:26 Quid enim prodest homini, si
find her. 16:26 What For profit man if
mundum universum lucretur, animae vero suae
world all gain soul But his
detrimentum patiatur? Aut quam dabit homo
loss suffer? or than will man
commutationem pro anima sua? 16:27 Filius enim
exchange for soul his? 16:27 son For
hominis venturus est in gloria Patris sui cum angelis
man come is in glory father s with angels
suis, et tunc reddet unicuique secundum opus eius.
their and then shall pay each according to work her.
16:28 Amen dico vobis: Sunt quidam de hic
16:28 Amen I you: There are some of here
stantibus, qui non gustabunt mortem, donec videant
standing, that not taste death until see
Filium hominis venientem in regno suo’. 17:1 Et
son man coming in kingdom its own. ‘ 17: 1 The
post dies sex assumit Iesus Petrum et Iacobum et
after day six assumes Jesus Peter and James and

Ioannem fratrem eius et ducit illos in montem
John brother his and leads them in mount
excelsum seorsum. 17:2 Et transfiguratus est ante
high apart. 17: 2 The transfigured is before
eos; et resplenduit facies eius sicut sol, vestimenta
them; and shone face his as sun, clothes
autem eius facta sunt alba sicut lux. 17:3 Et ecce
Now his made are white as light. 17: 3 The See
apparuit illis Moyses et Elias cum eo loquentes. 17:4
He appeared they Moses and Elias with it talking. 17: 4
Respondens autem Petrus dixit ad Iesum: ‘ Domine,
answered Now Peter said to Jesus: ‘ Sir,
bonum est nos hic esse. Si vis, faciam hic tria
good is we here to be. If force, I do here three
tabernacula: tibi unum et Moysi unum et Eliae
tents; you one and Moses one and Elias
unum’. 17:5 Adhuc eo loquente, ecce nubes lucida
one. ‘ 17: 5 yet it speaking, See cloud bright
obumbravit eos; et ecce vox de nube dicens: ‘ Hic
overshadowed them; and See voice of cloud saying: ‘ This
est Filius meus dilectus, in quo mihi bene
is son my beloved; in which I well
complacui; ipsum audite’. 17:6 Et audientes discipuli
I am well pleased; it Listen. ‘ 17: 6 The hearing students
ceciderunt in faciem suam et timuerunt valde. 17:7
fell in face his and feared very much. 17: 7
Et accessit Iesus et tetigit eos dixitque eis: ‘
The came Jesus and he touched them said them: ‘
Surgite et nolite timere’. 17:8 Levantes autem oculos
Up and do not Fear. ‘ 17: 8 lifting Now eyes
suos, neminem viderunt nisi solum Iesum. 17:9 Et
his no see but only Jesus. 17: 9 The
descendentibus illis de monte, praecepit eis Iesus
down they of Monte charged them Jesus
dicens: ‘ Nemini dixeritis visionem, donec Filius
saying: ‘ Nobody Godspeed vision; until son
hominis a mortuis resurgat’. 17:10 Et
man from dead rise again. ‘ 17:10 The
interrogaverunt eum discipuli dicentes: ‘ Quid ergo
asked it students saying: ‘ What So
scribae dicunt quod Eliam oporteat primum venire?’.
teachers say that Elias must first come? ‘.

17:11 At ille respondens ait: ‘ Elias quidem
17:11 But he answered he said: ‘ Elias indeed
venturus est et restituet omnia. 17:12 Dico autem
come is and back everything. 17:12 I Now
vobis quia Elias iam venit, et non cognoverunt
you because Elias already he came and not know
eum, sed fecerunt in eo, quaecumque voluerunt; sic
him, but they in it whatever listed; so
et Filius hominis passurus est ab eis’. 17:13 Tunc
and son man suffer is from them. ‘ 17:13 Then
intellexerunt discipuli quia de Ioanne Baptista
understood students because of John Baptist
dixisset eis. 17:14 Et cum venissent ad turbam,
said them. 17:14 The with come to crowd,
accessit ad eum homo genibus provolutus ante eum
came to it man knees down before it
17:15 et dicens: ‘ Domine, miserere filii mei, quia
17:15 and saying: ‘ Sir, have children my because
lunaticus est et male patitur; nam saepe cadit in
seizures is and ill suffers; for often falls in
ignem et crebro in aquam. 17:16 Et obtuli eum
fire and often in water. 17:16 The offered it
discipulis tuis, et non potuerunt curare eum’. 17:17
students your and not could care for him. ‘ 17:17
Respondens autem Iesus ait: ‘ O generatio
answered Now Jesus he said: ‘ O generation
incredula et perversa, quousque ero vobiscum?
faithless and perverse until I with you?
Usquequo patiar vos? Afferte huc illum ad me’.
How long I you? Bring here it to Me. ‘
17:18 Et increpavit eum Iesus, et exiit ab eo
17:18 The rebuked it Jesus, and He went out from it
daemonium, et curatus est puer ex illa hora. 17:19
the devil, and curate is boy from that hour. 17:19
Tunc accesserunt discipuli ad Iesum secreto et
Then The students to Jesus confidentiality and
dixerunt: ‘ Quare nos non potuimus eicere illum?’.
they said: ‘ Why we not We could eject it? ‘.
17:20 Ille autem dicit illis: ‘ Propter modicam fidem
17:20 He Now says them: ‘ Because of small faith
vestram. Amen quippe dico vobis: Si habueritis fidem
your own. Amen for I you: If have faith

sicut granum sinapis, dicetis monti huic: ‘Transi hinc
as grain mustard; you say mountain this: ‘Pass here
illuc!’, **et transibit, et nihil impossibile erit vobis’.**
there! ‘ and remove; and nothing impossible will be you ‘.

17:21 17:22 Conversantibus autem eis in Galilaea,
17:21 17:22 While Now them in Galilee,

dixit illis Iesus: ‘ Filius hominis tradendus est in
said they Jesus: ‘ son man betrayed is in
manus hominum, 17:23 et occident eum, et tertio
hand men 17:23 and kill him, and third
die resurget’. **Et contristati sunt vehementer.**
day He will rise again. ‘ The sorry are greatly.

17:24 Et cum venissent Capharnaum, accesserunt, qui
17:24 The with come Capernaum, Then, that

didrachma accipiebant, ad Petrum et dixerunt: ‘
tribute received to Peter and they said: ‘

Magister vester non solvit didrachma?’. **17:25 Ait: ‘**
Master your not paid pay. ‘ 17:25 He said: ‘

Etiam’. **Et cum intrasset domum, praevenit eum**
Yes. ‘ The with entered home forestalls it

Iesus dicens: ‘ Quid tibi videtur, Simon? Reges
Jesus saying: ‘ What you it seems, Simon? Kings

terrae a quibus accipiunt tributum vel censum? A
earth from which take taxes or taxes? A

filiis suis an ab alienis?’. **17:26 Cum autem ille**
children their or from others ‘. 17:26 with Now he

dixisset: ‘ Ab alienis ‘, dixit illi Iesus: ‘ Ergo
He had said: ‘ from other ‘ said they Jesus: ‘ Therefore

liberi sunt filii. 17:27 Ut autem non scandalizemus
free are sons. 17:27 To Now not offend

eos, vade ad mare et mitte hamum; et eum piscem,
them; go to sea and send hook; and it fish

qui primus ascenderit, tolle; et, aperto ore, eius
that first up take; and, open mouth, his

invenies staterem. Illum sumens, da eis pro me et
find the piece. He Take give them for I and

te’. **18:1 In illa hora accesserunt discipuli ad Iesum**
you ‘. 18:1 in that hour The students to Jesus

dicentes: ‘ Quis putas maior est in regno
saying: ‘ Who Do you think more is in kingdom

caelorum?'. 18:2 Et advocans parvulum, statuit eum
of heaven. ' 18: 2 The calling child set it
in medio eorum 18:3 et dixit: ' Amen dico vobis:
in the their 18: 3 and he said: ' Amen I you:
Nisi conversi fueritis et efficiamini sicut parvuli, non
unless turn the and become as children, not
intrabitis in regnum caelorum. 18:4 Quicumque ergo
enter in kingdom Heaven. 18: 4 Whoever So
humiliaverit se sicut parvulus iste, hic est maior in
low he as child this here is more in
regno caelorum. 18:5 Et, qui susceperit unum
kingdom Heaven. 18: 5 and, that welcomes one
parvulum talem in nomine meo, me suscipit. 18:6
child such in name I I exciting. 18: 6
Qui autem scandalizaverit unum de pusillis istis, qui
He Now scandalize one of small these that
in me credunt, expedit ei, ut suspendatur mola
in I believe, helpful to as suspended mill
asinaria in collo eius et demergatur in profundum
ass in neck his and drowned in depth
maris. 18:7 Vae mundo ab scandalis! Necesse est
the sea. 18: 7 Woe world from because of offenses! Needless is
enim ut veniant scandala; verumtamen vae homini,
For as come scandals; However, Woe man
per quem scandalum venit! 18:8 Si autem manus
by which scandal He came! 18: 8 If Now hand
tua vel pes tuus scandalizat te, abscide eum et
your or foot your offend you cut it and
proice abs te: bonum tibi est ad vitam ingredi
cast from you: good you is to life enter
debilem vel claudum, quam duas manus vel duos
disabled or lame than two hand or two
pedes habentem mitti in ignem aeternum. 18:9 Et si
feet having sent in fire ever. 18: 9 The if
oculus tuus scandalizat te, erue eum et proice abs
eye your offend you Free it and cast from
te: bonum tibi est unoculum in vitam intrare, quam
you: good you is better in life enter than
duos oculos habentem mitti in gehennam ignis. 18:10
two eyes having sent in hell fire. 18:10
Videte, ne contemnatis unum ex his pusillis; dico
See, do not despise one from these small; I

enim vobis quia angeli eorum in caelis semper

For you because angels their in heavens always

vident faciem Patris mei, qui in caelis est. 18:11

see face father my that in heavens It is. 18:11

18:12 Quid vobis videtur? Si fuerint alicui centum

18:12 What you it seems? If they a one hundred

oves, et erraverit una ex eis, nonne relinquet

sheep, and strays one from them, not leave

nonaginta novem in montibus et vadit quaerere eam,

ninety nine in mountains and goes search it

quae erravit? 18:13 Et si contigerit ut inveniat

which has gone wrong? 18:13 The if happen as finds

eam, amen dico vobis quia gaudebit super eam

it Amen I you because rejoice over it

magis quam super nonaginta novem, quae non

more than over ninety nine, which not

erraverunt. 18:14 Sic non est voluntas ante Patrem

astray. 18:14 so not is will before father

vestrum, qui in caelis est, ut pereat unus de pusillis

you that in heavens is as lost one of small

istis. 18:15 Si autem peccaverit in te frater tuus,

these. 18:15 If Now sin in you brother your

vade, corripe eum inter te et ipsum solum. Si te

go correct it between you and it only. If you

audierit, lucratus es fratrem tuum; 18:16 si autem

hear, gained you brother your; 18:16 if Now

non audierit, adhibe tecum adhuc unum vel duos, ut

not hear, apply with yet one or two as

in ore duorum testium vel trium stet omne verbum;

in mouth two witnesses or three stand all word;

18:17 quod si noluerit audire eos, dic ecclesiae; si

18:17 that if will not listen them; tell the church; if

autem et ecclesiam noluerit audire, sit tibi sicut

Now and church will not hear, is you as

ethnicus et publicanus. 18:18 Amen dico vobis:

Gentile and tax. 18:18 Amen I you:

Quaecumque alligaveritis super terram, erunt ligata

Whatever bind over land will be bound

in caelo; et, quaecumque solveritis super terram,

in heaven; and, whatever loose over land

erunt soluta in caelo. 18:19 Iterum dico vobis: Si

will be released in heaven. 18:19 Again I you: If

duo ex vobis consenserint super terram de omni
two from you agree over land of all
re, quamcumque petierint, fiet illis a Patre meo,
in fact, whatever they ask, will be they from Father I
qui in caelis est. 18:20 Ubi enim sunt duo vel tres
that in heavens It is. 18:20 Where For are two or three
congregati in nomine meo, ibi sum in medio eorum’.
gathered in name I there I in the them. ‘
18:21 Tunc accedens Petrus dixit ei: ‘ Domine,
18:21 Then coming Peter said to: ‘ Sir,
quotiens peccabit in me frater meus, et dimittam
whenever sin in I brother my and release
ei? Usque septies?’. **18:22 Dicit illi Iesus: ‘ Non**
him? up seven times? ‘. 18:22 He says, they Jesus: ‘ no
dico tibi usque septies sed usque septuagies septies.
I you up times but up seventy times.
18:23 Ideo assimilatum est regnum caelorum homini
18:23 Therefore like is kingdom heaven man
regi, qui voluit rationem ponere cum servis suis.
king, that He wanted account put with officials their own.
18:24 Et cum coepisset rationem ponere, oblatus est
18:24 The with began account place, offered is
ei unus, qui debebat decem milia talenta. 18:25
it one, that nol ten thousand talents. 18:25
Cum autem non haberet, unde redderet, iussit eum
with Now not have whence pay, ordered it
dominus venundari et uxorem et filios et omnia,
master sale and wife and children and all
quae habebat, et reddi. 18:26 Procidens igitur servus
which had and payment. 18:26 falling down So slave
ille adorabat eum dicens: ‘Patientiam habe in me, et
he adored it saying: ‘Tolerance hold in I and
omnia reddam tibi’. **18:27 Misertus autem dominus**
all pay you ‘. 18:27 Relent Now master
servi illius dimisit eum et debitum dimisit ei.
officials of released it and debt released to him.
18:28 Egressus autem servus ille invenit unum de
18:28 Departing Now slave he found one of
conservis suis, qui debebat ei centum denarios, et
fellow their that nol it one hundred pence, and
tenens suffocabat eum dicens: ‘Redde, quod debes!’.
holding throttled it saying: ‘Pay that you must. ‘

18:29 Procidens igitur conservus eius rogabat eum

18:29 falling down So fellow his he asked it

dicens: 'Patientiam habe in me, et reddam tibi'.

saying: 'Tolerance hold in I and pay you '.

18:30 Ille autem noluit, sed abiit et misit eum

18:30 He Now He would not, but He went and sent it

in carcerem, donec redderet debitum. 18:31 Videntes

in prison until pay debt. 18:31 seeing

autem conservi eius, quae fiebant, contristati sunt

Now fellow his which were made, sorry are

valde et venerunt et narraverunt domino suo omnia,

very and they and told the his all

quae facta erant. 18:32 Tunc vocavit illum dominus

which made were. 18:32 Then he called it master

suus et ait illi: 'Serve nequam, omne debitum illud

it and said they: 'Serve ungracious all debt it

dimisi tibi, quoniam rogasti me; 18:33 non oportuit

let you for asked me; 18:33 not Ought

et te misereri conservi tui, sicut et ego tui

and you to show mercy fellow your as and I your

misertus sum?'. 18:34 Et iratus dominus eius

with compassion I am. ' 18:34 The angry master his

tradidit eum tortoribus, quoadusque redderet

delivered it torturers till pay

universum debitum. 18:35 Sic et Pater meus caelestis

all debt. 18:35 so and Father my heavenly

faciet vobis, si non remiseritis unusquisque fratri suo

will you if not If you forgive each brother his

de cordibus vestris'. 19:1 Et factum est, cum

of hearts your thoughts. ' 19: 1 The it is with

consummasset Iesus sermones istos, migravit a

end Jesus words these migrated from

Galilaea et venit in fines Iudaeae trans Iordanem.

Galilee and he came in ends Judea beyond Jordan.

19:2 Et secutae sunt eum turbae multae, et curavit

19: 2 The followed are it crowds many, and He healed

eos ibi. 19:3 Et accesserunt ad eum pharisaei

them there. 19: 3 The The to it Pharisees

tentantes eum et dicentes: ' Licet homini dimittere

testing it and saying: ' Although man release

uxorem suam quacumque ex causa?'. 19:4 Qui

wife his whatever from The reason? '. 19: 4 He

respondens ait: ‘ Non legistis quia, qui creavit ab
answered he said: ‘ no read because, that created from
initio, masculum et feminam fecit eos 19:5 et dixit:
initially, male and female he them 19: 5 and he said:
‘Propter hoc dimittet homo patrem et matrem et
‘Because of this release man father and mother and
adhaerebit uxori suae, et erunt duo in carne una?’.
cleave wife his and will be two in flesh one ‘.
19:6 Itaque iam non sunt duo sed una caro. Quod
19: 6 So already not are two but one flesh. The
ergo Deus coniunxit, homo non separet’. 19:7 Dicunt
So God united man not put asunder. ‘ 19: 7 They say
illi: ‘ Quid ergo Moyses mandavit dari libellum
they: ‘ What So Moses charge given bill
repudii et dimittere?’. 19:8 **Ait illis: ‘ Moyses ad**
divorce and away? ‘. 19: 8 said them: ‘ Moses to
duritiam cordis vestri permisit vobis dimittere uxores
hardness heart you He allowed you release wives
vestras; ab initio autem non sic fuit. 19:9 Dico
you; from beginning Now not so It was. 19: 9 I
autem vobis quia quicumque dimiserit uxorem suam,
Now you because who releases wife his
nisi ob fornicationem, et aliam duxerit, moechatur’.
but for prostitution; and other marries commits adultery. ‘
19:10 Dicunt ei discipuli eius: ‘ Si ita est causa
19:10 They say it students his ‘ If so is cause
hominis cum uxore, non expedit nubere’. 19:11 Qui
man with his wife, not helpful to marry. ‘ 19:11 He
dixit eis: ‘ Non omnes capiunt verbum istud, sed
said them: ‘ no all take word this but
quibus datum est. 19:12 Sunt enim eunuchi, qui de
which given It is. 19:12 There are For eunuchs that of
matris utero sic nati sunt; et sunt eunuchi, qui
mother child so born they are: and are eunuchs that
facti sunt ab hominibus; et sunt eunuchi, qui
they are from men; and are eunuchs that
seipsos castraverunt propter regnum caelorum. Qui
themselves eunuchs for kingdom Heaven. He
potest capere, capiat’. 19:13 Tunc oblatis sunt ei
can catch, take it. ‘ 19:13 Then presented are it

parvuli, ut manus eis imponeret et oraret; discipuli
children, as hand them impose and pray; students
autem increpabant eis. 19:14 Iesus vero ait: ‘
Now rebuked them. 19:14 Jesus But he said: ‘
Sinite parvulos et nolite eos prohibere ad me venire;
Permit children and do not them stop to I come;
talium est enim regnum caelorum’. 19:15 Et cum
such is For kingdom heaven. ‘ 19:15 The with
imposuisset eis manus, abiit inde. 19:16 Et ecce
imposed them hand, He went thence. 19:16 The See
unus accedens ait illi: ‘ Magister, quid boni faciam,
one coming said they: ‘ Teacher what good I do,
ut habeam vitam aeternam?’. Qui dixit ei: 19:17 ‘
as I have life everlasting. ‘ He said to: 19:17 ‘
Quid me interrogas de bono? Unus est bonus. Si
What I ask of good? one is Good. If
autem vis ad vitam ingredi, serva mandata’. 19:18
Now force to life enter, Help commandments. ‘ 19:18
Dicit illi: ‘ Quae?’. Iesus autem dixit: ‘ Non
He says, they: ‘ What? ‘. Jesus Now he said: ‘ no
homicidium facies, non adulterabis, non facies furtum,
murder face, not adultery; not face theft
non falsum testimonium dices, 19:19 honora patrem
not false witness say, 19:19 Honour father
et matrem et diliges proximum tuum sicut teipsum’.
and mother and love neighbor your as yourself. ‘
19:20 Dicit illi adolescens: ‘ Omnia haec custodivi.
19:20 He says, they young man: ‘ All this I kept.
Quid adhuc mihi deest?’. 19:21 Ait illi Iesus: ‘ Si
What yet I wanting. ‘ 19:21 said they Jesus: ‘ If
vis perfectus esse, vade, vende, quae habes, et da
force perfect be go sell which you have and give
pauperibus, et habebis thesaurum in caelo; et veni,
the poor; and have treasure in heaven; and come,
sequere me’. 19:22 Cum audisset autem adolescens
follow Me. ‘ 19:22 with heard Now The young man
verbum, abiit tristis; erat enim habens multas
word, He went sad; was For a many
possessiones. 19:23 Iesus autem dixit discipulis suis: ‘
possessions. 19:23 Jesus Now said students his ‘

Amen dico vobis: Dives difficile intrabit in regnum
Amen I you: rich difficult enter in kingdom
caelorum. 19:24 Et iterum dico vobis: Facilius est
Heaven. 19:24 The again I you: easier is
camelum per foramen acus transire, quam divitem
camel by hole needle pass, than rich
intrare in regnum Dei'. 19:25 Auditis autem his,
enter in kingdom God. ' 19:25 After hearing Now those
discipuli mirabantur valde dicentes: ' Quis ergo
students wondered very saying: ' Who So
poterit salvus esse?'. 19:26 Aspiciens autem Iesus
can saved to be? '. 19:26 Looking Now Jesus
dixit illis: ' Apud homines hoc impossibile est, apud
said them: ' In men this impossible is in
Deum autem omniaabilia sunt'. 19:27 Tunc
God Now all possible they are. ' 19:27 Then
respondens Petrus dixit ei: ' Ecce nos reliquimus
answered Peter said to: ' Look we left
omnia et secuti sumus te. Quid ergo erit nobis?'. 19:28 Iesus autem dixit illis: ' Amen dico vobis
all and followed we are You. What So will be with us. ' 19:28 Jesus Now said them: ' Amen I you
quod vos, qui secuti estis me, in regeneratione, cum
that you that followed you I in regeneration; with
sederit Filius hominis in throno glorie sue, sedebitis
sits son man in throne glory his sit
et vos super thronos duodecim, iudicantes duodecim
and you over thrones twelve; judging twelve
tribus Israel. 19:29 Et omnis, qui reliquit domos vel
three Israel. 19:29 The all that left homes or
fratres aut sorores aut patrem aut matrem aut filios
brothers or sisters or father or mother or children
aut agros propter nomen meum, centuplum accipiet
or fields for name my hundredfold take
et vitam aeternam possidebit. 19:30 Multi autem
and life eternal possess. 19:30 Many Now
erunt primi novissimi, et novissimi primi. 20:1
will be first last and last first. 20: 1
Simile est enim regnum caelorum homini patri
The same is For kingdom heaven man father

familias, qui exiit primo mane conducere
families that He went out first morning hire
operarios in vineam suam; 20:2 conventionem autem
workers in vineyard his own; 20: 2 convention Now
facta cum operariis ex denario diurno, misit eos in
made with workers from penny per day, sent them in
vineam suam. 20:3 Et egressus circa horam tertiam
vineyard own. 20: 3 The out about hour third
vidit alios stantes in foro otiosos 20:4 et illis dixit:
saw others standing in forum idle 20: 4 and they he said:
‘Ite et vos in vineam; et, quod iustum fuerit, dabo
Go and you in vineyard; and, that just it I
vobis’. 20:5 Illi autem abierunt. Iterum autem
you '. 20: 5 they Now away. Again Now
exiit circa sextam et nonam horam et fecit
He went out about sixth and ninth hour and he
similiter. 20:6 Circa undecimam vero exiit et
similarly. 20: 6 about eleventh But He went out and
invenit alios stantes et dicit illis: ‘Quid hic statis
found others standing and says them: ‘What here Lift
tota die otiosi?’. 20:7 Dicunt ei: ‘Quia nemo nos
all day penny. ‘ 20: 7 They say to: ‘Because no we
conduxit’. Dicit illis: ‘Ite et vos in vineam’. 20:8
hired. ‘ He says, them: Go and you in vineyard. 20: 8
Cum sero autem factum esset, dicit dominus vineae
with late Now it was says master vineyard
procuratori suo: ‘Voca operarios et redde illis
manager his ‘ Call workers and pay they
mercedem incipiens a novissimis usque ad primos’.
wages beginning from last up to first. ‘
20:9 Et cum venissent, qui circa undecimam horam
20: 9 The with come, that about eleventh hour
venerant, acceperunt singuli denarium. 20:10 Venientes
had took each penny. 20:10 Advancing
autem primi arbitrati sunt quod plus essent
Now first expected are that more they
accepturi; acceperunt autem et ipsi singuli denarium.
receive; took Now and they each penny.
20:11 Accipientes autem murmurabant adversus
20:11 taking Now murmured against
patrem familias 20:12 dicentes: ‘Hi novissimi una
father families 20:12 saying: ‘These last one

hora fecerunt, et pares illos nobis fecisti, qui
hour they and match them us You did that
portavimus pondus diei et aestum!'. 20:13 At ille
borne weight day and heat. 20:13 But he
respondens uni eorum dixit: 'Amice, non facio tibi
answered one their he said: 'Friend, not I do you
iniuriam; nonne ex denario convenisti mecum? 20:14
injury; not from penny agree with me? 20:14
Tolle, quod tuum est, et vade; volo autem et huic
Away that your is and go; I want Now and this
novissimo dare sicut et tibi. 20:15 Aut non licet
last give as and to you. 20:15 or not although the
mihi, quod volo, facere de meis? An oculus tuus
I that I want do of I? An eye your
nequam est, quia ego bonus sum?'. 20:16 Sic erunt
naughty is because I good I am. ' 20:16 so will be
novissimi primi, et primi novissimi'. 20:17 Et
last first, and first the last. ' 20:17 The
ascendens Iesus Hierosolymam assumpsit Duodecim
up Jesus Jerusalem He assumed twelve
discipulos secreto et ait illis in via: 20:18 ' Ecce
students confidentiality and said they in way: 20:18 ' Look
ascendimus Hierosolymam, et Filius hominis tradetur
up Jerusalem, and son man betrayed
principibus sacerdotum et scribis, et condemnabunt
chief priests and teachers and condemn
eum morte 20:19 et tradent eum gentibus ad
it death 20:19 and Will it nations to
illudendum et flagellandum et crucifigendum, et
mock and scourge and crucify and
tertia die resurget'. 20:20 Tunc accessit ad eum
third day He will rise again. ' 20:20 Then came to it
mater filiorum Zebedaei cum filiis suis, adorans et
mother children Zebedee with children their worshiping and
petens aliquid ab eo. 20:21 Qui dixit ei: ' Quid
claimant something from the fact. 20:21 He said to: ' What
vis?'. Ait illi: ' Dic ut sedeant hi duo filii mei
you want? ' said they: ' Tell as ride these two children my
unus ad dexteram tuam et unus ad sinistram in
one to right your and one to left in

regno tuo'. 20:22 Respondens autem Iesus dixit: ' kingdom 'it. 20:22 answered Now Jesus he said: ' Nescitis quid petatis. Potestis bibere calicem, quem Know what you ask. can drink cup, which ego bibiturus sum?'. Dicunt ei: ' Possumus'. 20:23 I drink I am. ' They say to: ' We can. ' 20:23
Ait illis: ' Calicem quidem meum bibetis, sedere said them: ' cup indeed my drink, set autem ad dexteram meam et sinistram non est Now to right I and left not is meum dare illud, sed quibus paratum est a Patre my give it but which ready is from Father meo'. 20:24 Et audientes decem indignati sunt de My '. 20:24 The hearing ten indignant are of duobus fratribus. 20:25 Iesus autem vocavit eos ad two brothers. 20:25 Jesus Now he called them to se et ait: ' Scitis quia principes gentium he and he said: ' You know because leaders nations dominantur eorum et, qui magni sunt, potestatem controlling their and, that great are power exercent in eos. 20:26 Non ita erit inter vos, sed exercise in them. 20:26 no so will be between you but quicumque voluerit inter vos magnus fieri, erit who wishes between you great done will be vester minister; 20:27 et, quicumque voluerit inter your minister; 20:27 and, who wishes between vos primus esse, erit vester servus; 20:28 sicut you first be will be your slave; 20:28 as Filius hominis non venit ministrari sed ministrare et son man not he came served but minister and dare animam suam redemptionem pro multis'. 20:29 give life his redemption for to many. ' 20:29
Et egredientibus illis ab Iericho, secuta est eum The going out they from Jericho followed by is it turba multa. 20:30 Et ecce duo caeci sedentes secus crowd many. 20:30 The See two blind sitting by viam audierunt quia Iesus transiret et clamaverunt way listen because Jesus passing and cried dicentes: ' Domine, miserere nostri, fili David!'. 20:31 saying: ' Sir, have our son David '. 20:31
Turba autem increpabat eos, ut tacerent; at illi The company Now rebuked them; as silent; but they

magis clamabant dicentes: ‘ Domine, miserere nostri,
more cried saying: ‘ Sir, have our
fili David!’. 20:32 **Et stetit Iesus et vocavit eos et**
son David ‘. 20:32 The He stood Jesus and he called them and
ait: ‘ Quid vultis, ut faciam vobis?’. 20:33 **Dicunt**
he said: ‘ What you choose as I do you? ‘. 20:33 They say
illi: ‘ Domine, ut aperiantur oculi nostri’. 20:34
they: ‘ Sir, as open eyes Our ‘. 20:34
Misertus autem Iesus, tetigit oculos eorum; et
Relent Now Jesus, he touched eyes them; and
confestim viderunt et secuti sunt eum. 21:1 **Et cum**
immediately see and followed are him. 21: 1 The with
appropinquassent Hierosolymis et venissent Bethfage,
near Jerusalem and come Bethpage,
ad montem Oliveti, tunc Iesus misit duos discipulos
to mount Olives then Jesus sent two students
21:2 dicens eis: ‘ Ite in castellum, quod contra vos
21: 2 saying them: ‘ Go in village that against you
est, et statim invenietis asinam alligatam et
is and immediately find ass tied and
pullum cum ea; solvite et adducite mihi. 21:3 **Et si**
chicken with it; loose and bring to me. 21: 3 The if
quis vobis aliquid dixerit, dicite: ‘Dominus eos
who you something said, say: ‘The Lord them
necessarios habet’, et confestim dimittet eos’. 21:4
necessary has ‘ and immediately release them. ‘ 21: 4
Hoc autem factum est, ut impleretur, quod dictum
This Now it is as fulfilled, that said
est per prophetam dicentem: 21:5 ‘ Dicite filiae
is by prophet saying: 21: 5 ‘ Tell daughters
Sion: Ecce Rex tuus venit tibi, mansuetus et sedens
Zion; Look king your he came you meek and sitting
super asinam et super pullum filium subiugalis’.
over ass and over chicken son the yoke. ‘
21:6 Euntēs autem discipuli fecerunt, sicut praecepit
21: 6 Go Now students they as charged
illis Iesus, 21:7 et adduxerunt asinam et pullum; et
they Jesus, 21: 7 and they ass and chicken; and
imposuerunt super eis vestimenta sua, et sedit super
put over them clothes his and sat over
ea. 21:8 **Plurima autem turba straverunt vestimenta**
them. 21: 8 Most of the Now crowd spread clothes

sua in via; alii autem caedebant ramos de arboribus
his in road; others Now cut branches of trees
et sternebant in via. 21:9 Turbae autem, quae
and strewed in way. 21: 9 Disturbances however, which
praecedebant eum et quae sequebantur, clamabant
vanguard it and which followed, cried
dicentes: ‘ Hosanna filio David! Benedictus, qui venit
saying: ‘ Hosanna! son David! Benedict, that he came
in nomine Domini! Hosanna in altissimis!’. 21:10 Et
in name Lord! Hosanna! in the highest. ‘ 21:10 The
cum intrasset Hierosolymam, commota est universa
with entered Jerusalem, moved is all
civitas dicens: ‘ Quis est hic?’. 21:11 Turbae autem
The city saying: ‘ Who is here? ‘. 21:11 Disturbances Now
dicebant: ‘ Hic est Iesus propheta a Nazareth
they said: ‘ This is Jesus prophet from Nazareth
Galilaeae’. 21:12 Et intravit Iesus in templum et
Galilee. ‘ 21:12 The entered Jesus in temple and
eiciebat omnes vendentes et ementes in templo, et
devils; all sellers and buyers in temple and
mensas nummulariorum evertit et cathedras
tables changers overturns and chairs
vendentium columbas, 21:13 et dicit eis: ‘ Scriptum
the vendors doves, 21:13 and says them: ‘ written
est: ‘Domus mea domus orationis vocabitur’. Vos
is: ‘Home my house prayer will be called. ‘ you
autem facitis eam speluncam latronum’. 21:14 Et
Now you do it cave thieves. ‘ 21:14 The
accesserunt ad eum caeci et claudi in templo, et
The to it blind and closed in temple and
sanavit eos. 21:15 Videntes autem principes
healed them. 21:15 seeing Now leaders
sacerdotum et scribae mirabilia, quae fecit, et
priests and teachers wonders, which he did, and
pueros clamantes in templo et dicentes: ‘ Hosanna
children crying in temple and saying: ‘ Hosanna!
filio David ‘, indignati sunt 21:16 et dixerunt ei: ‘
son David ‘ indignant are 21:16 and said to: ‘
Audis quid isti dicant?’. Iesus autem dicit eis: ‘
Do you hear what these say? ‘. Jesus Now says them: ‘

Utique; numquam legistis: ‘Ex ore infantium et
Yes; never read: ‘From mouth infants and
lactantium perfecisti laudem’?’. 21:17 Et relictis illis,
infants performed praise ‘?’. 21:17 The leaving those
abiit foras extra civitatem in Bethaniam ibique
He went out outside city in Bethany there
mansit. 21:18 Mane autem revertens in civitatem,
remained. 21:18 Stay Now back in city
esuriit. 21:19 Et videns fici arborem unam secus
He was hungry. 21:19 The seeing fig tree one by
viam, venit ad eam; et nihil invenit in ea nisi
way, he came to it; and nothing found in it but
folia tantum et ait illi: ‘ Numquam ex te fructus
leaves only and said they: ‘ never from you fruit
nascatur in sempiternum’. Et arefacta est continuo
born in ever. The dried is immediately
ficulnea. 21:20 Et videntes discipuli mirati sunt
fig. 21:20 The seeing students wondered are
dicentes: ‘ Quomodo continuo aruit ficulnea?’ 21:21
saying: ‘ How immediately withered the fig tree ‘. 21:21
Respondens autem Iesus ait eis: ‘ Amen dico vobis:
answered Now Jesus said them: ‘ Amen I you:
Si habueritis fidem et non haesitaveritis, non solum
If have faith and not doubt not only
de ficulnea facietis, sed et si monti huic dixeritis:
of tree do but and if mountain this Godspeed:
‘Tolle et iacta te in mare’, fiet. 21:22 Et
‘Take and cast you in sea ‘ it will be done. 21:22 The
omnia, quaecumque petieritis in oratione credentes,
all whatever ask in prayer believers
accipietis’. 21:23 Et cum venisset in templum,
you shall receive. ‘ 21:23 The with come in temple
accesserunt ad eum docentem principes sacerdotum
The to it teaching leaders priests
et seniores populi dicentes: ‘ In qua potestate haec
and elders people saying: ‘ in which power this
facis? Et quis tibi dedit hanc potestatem?’ 21:24
You do? The who you given this authority. ‘ 21:24
Respondens autem Iesus dixit illis: ‘ Interrogabo vos
answered Now Jesus said them: ‘ ask you

et ego unum sermonem, quem si dixeritis mihi, et
and I one word which if Godspeed I and
ego vobis dicam, in qua potestate haec facio: 21:25
I you I will say, in which power this I do not; 21:25
Baptismum Ioannis unde erat? A caelo an ex
Baptism John whence was it? A heaven or from
hominibus?'. At illi cogitabant inter se dicentes: ' Si
men '. But they planning between he saying: ' If
dixerimus: 'E caelo', dicet nobis: 'Quare ergo non
we say: 'E heaven ' say us: 'Why So not
credidistis illi?'; 21:26 si autem dixerimus: 'Ex
believe they? ' 21:26 if Now we say: 'From
hominibus', timemus turbam; omnes enim habent
men ' fear the crowd; all For have
Ioannem sicut prophetam'. 21:27 Et respondentes Iesu
John as prophet. ' 21:27 The responding Jesus
dixerunt: ' Nescimus'. Ait illis et ipse: ' Nec ego
they said: ' We do not know. ' said they and he: ' No I
dico vobis in qua potestate haec facio'. 21:28 ' Quid
I you in which power this I do. ' 21:28 ' What
autem vobis videtur? Homo quidam habebat duos
Now you it seems? man some had two
filios. Et accedens ad primum dixit: 'Fili, vade
sons. The coming to first he said: 'Son, go
hodie, operare in vinea'. 21:29 Ille autem respondens
today, work in vine. ' 21:29 He Now answered
ait: 'Nolo'; postea autem paenitentia motus abiit.
he said: 'I do not care '; later Now repentance motion went.
21:30 Accedens autem ad alterum dixit similiter. At
21:30 Approaching Now to other said similarly. But
ille respondens ait: 'Eo, domine'; et non ivit.
he answered he said: 'Because, Lady '; and not went.
21:31 Quis ex duobus fecit voluntatem patris?'. 21:31
21:31 Who from two he will the father? '.
Dicunt: ' Primus'. Dicit illis Iesus: ' Amen dico
They say: ' The first '. He says, they Jesus: ' Amen I
vobis: Publicani et meretrices praecedunt vos in
you: Tax and prostitutes before you in
regnum Dei. 21:32 Venit enim ad vos Ioannes in
kingdom God. 21:32 He came For to you John in

via iustitiae, et non credidistis ei; publicani autem
road justice, and not believe him; tax *Now*
et meretrices crediderunt ei. Vos autem videntes
and prostitutes believed to him. you *Now seeing*
nec paenitentiam habuistis postea, ut crederetis ei.
or repent had later, as believe to him.

21:33 Aliam parabolam audite. Homo erat pater
21:33 Another parable Listen. man was father
familias, qui plantavit vineam et saepem circumdedit
families that planted vineyard and fence surrounded
ei et fodit in ea torcular et aedificavit turrim et
it and digs in it press and built tower and
locavit eam agricolis et peregre profectus est. 21:34
leased it farmers and abroad progress It is. 21:34

Cum autem tempus fructuum appropinquasset, misit
with Now time fruits landowner sent
servos suos ad agricolas, ut acciperent fructus eius.
officials their to farmers as take fruit her.

21:35 Et agricolae, apprehensis servis eius, alium
21:35 The farmers; overtaken officials his other
ceciderunt, alium occiderunt, alium vero lapidaverunt.
fell, other killed other But stoned.

21:36 Iterum misit alios servos plures prioribus, et
21:36 Again sent others officials more first, and
fecerunt illis similiter. 21:37 Novissime autem misit
they they similarly. 21:37 last Now sent

ad eos filium suum dicens: 'Verebuntur filium
to them son his saying: 'They will respect son

meum'. 21:38 Agricolaе autem videntes filium
My '. 21:38 farmers Now seeing son

dixerunt intra se: 'Hic est heres. Venite,
said within themselves: 'Here is heir. Come

occidamus eum et habebimus hereditatem eius'. 21:39
kill it and have heritage His. ' 21:39

Et apprehensum eum eiecerunt extra vineam et
The apprehended it cast outside vineyard and

occiderunt. 21:40 Cum ergo venerit dominus vineae,
killed. 21:40 with So come master the vineyard,

quid faciet agricolis illis?'. 21:41 Aiunt illi: 'Malos
what will farmers them? '. 21:41 They say they: ' Bad

male perdet et vineam locabit aliis agricolis, qui
ill lose and vineyard lease other farmers that
reddant ei fructum temporibus suis'. 21:42 Dicit
complicated it fruit times their own. ' 21:42 He says,
illis Iesus: ' Numquam legistis in Scripturis:
they Jesus: ' never read in Scriptures:
'Lapidem quem reprobaverunt aedificantes, hic factus
'stone which rejected builders; here he became
est in caput anguli; a Domino factum est istud et
is in head the corner; from Lord it is this and
est mirabile in oculis nostris' ? 21:43 Ideo dico
is wonderful in eyes our ' ? 21:43 Therefore I
vobis quia auferetur a vobis regnum Dei et
you because fail from you kingdom God and
dabitur genti facienti fructus eius. 21:44 Et, qui
given people bringing fruit her. 21:44 and, that
ceciderit super lapidem istum confringetur; super
fall over stone this broken; over
quem vero ceciderit, conteret eum'. 21:45 Et cum
which But fall, crush for him. ' 21:45 The with
audissent principes sacerdotum et pharisaei parabolas
heard leaders priests and Pharisees parables
eius, cognoverunt quod de ipsis diceret; 21:46 et
his know that of the He said; 21:46 and
quaerentes eum tenere, timuerunt turbas, quoniam
seeking it hold, feared crowds for
sicut prophetam eum habebant. 22:1 Et respondens
as prophet it had. 22: 1 The answered
Iesus dixit iterum in parabolis eis dicens: 22:2 '
Jesus said again in parables them saying: 22: 2 '
Simile factum est regnum caelorum homini regi, qui
The same it is kingdom heaven man king, that
fecit nuptias filio suo. 22:3 Et misit servos suos
he wedding son his own. 22: 3 The sent officials their
vocare invitatos ad nuptias, et nolebant venire. 22:4
call invited to marriage, and promoters come. 22: 4
Iterum misit alios servos dicens: 'Dicite invitatis:
Again sent others officials saying: 'Tell invited:
Ecce prandium meum paravi, tauri mei et altilia
Look breakfast my I have prepared, bulls my and poultry

occisa, et omnia parata; venite ad nuptias'. 22:5
killed and all ready; come to the marriage. ' 22: 5
Illi autem neglexerunt et abierunt, alius in villam
they Now neglected and gone, other in town
suam, alius vero ad negotiationem suam; 22:6 reliqui
his other But to trading his own; 22: 6 the rest
vero tenuerunt servos eius et contumelia affectos
But held officials his and insult affected
occiderunt. 22:7 Rex autem iratus est et, missis
killed. 22: 7 king Now angry is and, masses
exercitibus suis, perdidit homicidas illos et civitatem
troops their lost murderers them and city
illorum succendit. 22:8 Tunc ait servis suis: 'Nuptiae
their burned. 22: 8 Then said officials his 'marriage
quidem paratae sunt, sed qui invitati erant, non
indeed ready are but that guests were not
fuerunt digni; 22:9 ite ergo ad exitus viarum, et
were worthy of it; 22: 9 Go So to issues roads, and
quoscumque inveneritis, vocate ad nuptias'. 22:10 Et
whatever find, call to the marriage. ' 22:10 The
egressi servi illi in vias, congregaverunt omnes, quos
out officials they in ways, together all which
invenerunt, malos et bonos; et impletae sunt
found, bad and good; and filled are
nuptiae discumbentium. 22:11 Intravit autem rex, ut
The wedding guests. 22:11 ¶ Now king, as
videret discumbentes, et vidit ibi hominem non
see guests and saw there man not
vestitum veste nuptiali 22:12 et ait illi: 'Amice,
clothing clothing wedding 22:12 and said they: 'Friend,
quomodo huc intrasti, non habens vestem
how here inside not a clothing
nuptialem?'. At ille obmutuit. 22:13 Tunc dixit rex
wedding? '. But he speechless. 22:13 Then said king
ministris: 'Ligate pedes eius et manus et mittite
ministers: 'Bind feet his and hand and cast
eum in tenebras exteriores: ibi erit fletus et
it in darkness external: there will be weeping and
stridor dentium'. 22:14 Multi enim sunt vocati, pauci
gnashing teeth. 22:14 Many For are called a few

vero electi'. 22:15 Tunc abeuntes pharisaei consilium
But elected. ' 22:15 Then go! Pharisees design
inierunt, ut caperent eum in sermone. 22:16 Et
presidents, as catch it in talk. 22:16 The
mittunt ei discipulos suos cum herodianis dicentes: '
send it students their with Herodians saying: '
Magister, scimus quia verax es et viam Dei in
Teacher we know because true you and way God in
veritate doces, et non est tibi cura de aliquo; non
the truth teach; and not is you care of some; not
enim respicis personam hominum. 22:17 Dic ergo
For look person men. 22:17 Tell So
nobis quid tibi videatur: Licet censum dare Caesari
us what you see: Although rental give Caesar
an non?'. 22:18 Cognita autem Iesus nequitia eorum,
or not? ' 22:18 Learning Now Jesus sleight their
ait: ' Quid me tentatis, hypocritae? 22:19 Ostendite
he said: ' What I test hypocrites? 22:19 Show
mihi nomisma census'. At illi obtulerunt ei
I coin assessments. But they offered it
denarium. 22:20 Et ait illis: ' Cuius est imago haec
penny. 22:20 The said them: ' The is image this
et suprascriptio?'. 22:21 Dicunt ei: ' Caesaris'. Tunc
and inscription? ' 22:21 They say to: ' Caesar's. ' Then
ait illis: ' Reddite ergo, quae sunt Caesaris, Caesari
said them: ' Reward therefore, which are Caesar Caesar
et, quae sunt Dei, Deo'. 22:22 Et audientes mirati
and, which are God, God. ' 22:22 The hearing wondered
sunt et, relicto eo, abierunt. 22:23 In illo die
are and, leaving it away. 22:23 in that day
accesserunt ad eum sadducaei, qui dicunt non esse
The to it Sadducees, that say not be
resurrectionem, et interrogaverunt eum 22:24
resurrection and asked it 22:24
dicentes: ' Magister, Moyses dixit, si quis mortuus
saying: ' Teacher Moses he said, if who dead
fuerit non habens filios, ut ducat frater eius uxorem
be not a children, as lead brother his wife
illius et suscitetur semen fratri suo. 22:25 Erant
of and raise seed brother his own. 22:25 there were

autem apud nos septem fratres: et primus, uxore
Now in we seven brothers: and first, wife
ducta, defunctus est et non habens semen reliquit
drawn, dead is and not a seed left
uxorem suam fratri suo; 22:26 similiter secundus et
wife his brother his own; 22:26 similarly, second and
tertius usque ad septimum. 22:27 Novissime autem
third up to seventh. 22:27 last Now
omnium mulier defuncta est. 22:28 In resurrectione
all woman died It is. 22:28 in resurrection
ergo cuius erit de septem uxor? Omnes enim
So the will be of seven wife? All For
habuerunt eam'. 22:29 Respondens autem Iesus ait
had it '. 22:29 answered Now Jesus said
illis: ' Erratis nescientes Scripturas neque virtutem
them: ' You are wrong not knowing Scriptures or power
Dei; 22:30 in resurrectione enim neque nubent neque
God; 22:30 in resurrection For or marry or
nubentur, sed sunt sicut angeli in caelo. 22:31 De
marriage; but are as angels in heaven. 22:31 The
resurrectione autem mortuorum non legistis, quod
resurrection Now dead not read that
dictum est vobis a Deo dicente: 22:32 'Ego sum
said is you from God speaker: 22:32 'I I
Deus Abraham et Deus Isaac et Deus Iacob'? Non
God Abraham and God Isaac and God Jacob '? no
est Deus mortuorum sed viventium'. 22:33 Et
is God dead but the living. ' 22:33 The
audientes turbae mirabantur in doctrina eius. 22:34
hearing crowds wondered in teaching her. 22:34
Pharisaei autem audientes quod silentium imposuisset
The Pharisees Now hearing that silence imposed
sadducaeis, convenerunt in unum. 22:35 Et
Sadducees assembled in one. 22:35 The
interrogavit unus ex eis legis doctor tentans eum:
he asked one from them law doctor test him:
22:36 ' Magister, quod est mandatum magnum in
22:36 ' Teacher that is command great in
Lege?'. 22:37 Ait autem illi: ' Diliges Dominum
Law '. 22:37 said Now they: ' love Lord
Deum tuum in toto corde tuo et in tota anima tua
God your in all heart your and in all soul your

et in tota mente tua: 22:38 hoc est magnum et
and in all Remember your: 22:38 this is great and
primum mandatum. 22:39 Secundum autem simile est
first mandate. 22:39 according to Now like is
huic: Diliges proximum tuum sicut teipsum. 22:40 In
this: love neighbor your as yourself. 22:40 in
his duobus mandatis universa Lex pendet et
these two instructions all The law hang and
Prophetæ'. 22:41 Congregatis autem pharisaeis,
Prophets'. 22:41 gathered Now Pharisees
interrogavit eos Iesus 22:42 dicens: ' Quid vobis
he asked them Jesus 22:42 saying: ' What you
videtur de Christo? Cuius filius est?'. Dicunt ei: '
it seems of Christ? The son is it? '. They say to: '
David'. 22:43 Ait illis: ' Quomodo ergo David in
David '. 22:43 said them: ' How So David in
Spiritu vocat eum Dominum dicens: 22:44 'Dixit
Spirit calls it Lord saying: 22:44 'He said
Dominus Domino meo: Sede a dextris meis, donec
Lord Lord I See from right I until
ponam inimicos tuos sub pedibus tuis'? 22:45 Si
I will enemies your under feet Your '? 22:45 If
ergo David vocat eum Dominum, quomodo filius eius
So David calls it Lord, how son his
est?'. 22:46 Et nemo poterat respondere ei verbum,
is it? '. 22:46 The no could answer it word,
neque ausus fuit quisquam ex illa die eum amplius
or venture was one from that day it more
interrogare. 23:1 Tunc Iesus locutus est ad turbas et
questions. 23: 1 Then Jesus said is to people and
ad discipulos suos 23:2 dicens: ' Super cathedram
to students their 23: 2 saying: ' over chair
Moysis sederunt scribae et pharisaei. 23:3 Omnia
Moses They sat teachers and Pharisees. 23: 3 All
ergo, quaecumque dixerint vobis, facite et servate;
therefore, whatever say you do and Save;
secundum opera vero eorum nolite facere: dicunt
according to works But their do not do: say
enim et non faciunt. 23:4 Alligant autem onera
For and not they do. 23: 4 tie Now load
gravia et importabilia et imponunt in umeros
heavy and insupportable and Cod in shoulders

hominum, ipsi autem digito suo nolunt ea movere.
men they Now finger his they will not it move.

23:5 Omnia vero opera sua faciunt, ut videantur ab
23: 5 All But works his do as see from

hominibus: dilatant enim phylacteria sua et
men: enlarge For phylacteries his and

magnificant fimbrias, 23:6 amant autem primum
enlarge skirts, 23: 6 love Now first

recubitus in cenis et primas cathedras in synagogis
uppermost in suppers and first chairs in synagogues

23:7 et salutationes in foro et vocari ab hominibus
23: 7 and greetings in forum and call from men

Rabbi. 23:8 Vos autem nolite vocari Rabbi; unus
Rabbi. 23: 8 you Now do not call Rabbi; one

enim est Magister vester, omnes autem vos fratres
For is Master your all Now you brothers

estis. 23:9 Et Patrem nolite vocare vobis super
you are. 23: 9 The father do not call you over

terram, unus enim est Pater vester, caelestis. 23:10
land one For is Father your Heavenly. 23:10

Nec vocemini Magistri, quia Magister vester unus
No called Master because Master your one

est, Christus. 23:11 Qui maior est vestrum, erit
is Christ. 23:11 He more is you will be

minister vester. 23:12 Qui autem se exaltaverit,
minister your. 23:12 He Now he exalts

humiliabitur; et, qui se humiliaverit, exaltabitur.
low; and, that he low safe.

23:13 Vae autem vobis, scribae et pharisaei
23:13 Woe Now you teachers and Pharisees

hypocritae, quia clauditis regnum caelorum ante
hypocrites! because lock kingdom heaven before

homines! Vos enim non intratis nec introeuntes
Men! you For not go or entering

sinitis intrare. 23:14 23:15 Vae vobis, scribae et
allow those enter. 23:14 23:15 Woe you teachers and

pharisaei hypocritae, quia circuitis mare et aridam,
Pharisees hypocrites! because survey sea and dry

ut faciatis unum proselytum, et cum fuerit factus,
as Yee one proselyte and with be he became,

facitis eum filium gehennae duplo quam vos! 23:16
you do it son hell? twice than you! 23:16

Vae vobis, duces caeci, qui dicitis: 'Quicumque
Woe you leaders blind, that you say: 'Whoever

iuraverit per templum, nihil est; quicumque autem
swears by temple nothing it is; who Now

iuraverit in auro templi, debet'. 23:17 Stulti et
swears in gold temple should be. ' 23:17 fools and

caeci! Quid enim maius est: aurum an templum,
blind! What For more is: gold or temple

quod sanctificat aurum? 23:18 Et: 'Quicumque
that sanctifies gold? 23:18 and: 'Whoever

iuraverit in altari, nihil est; quicumque autem
swears in altar, nothing it is; who Now

iuraverit in dono, quod est super illud, debet'.
swears in gift that is over it should be. '

23:19 Caeci! Quid enim maius est: donum an altare,
23:19 Blind! What For more is: gift or altar,

quod sanctificat donum? 23:20 Qui ergo iuraverit in
that sanctifies gift? 23:20 He So swears in

altari, iurat in eo et in omnibus, quae super illud
altar, swears in it and in all which over it

sunt; 23:21 et, qui iuraverit in templo, iurat in illo
they are: 23:21 and, that swears in temple swears in that

et in eo, qui inhabitat in ipso; 23:22 et, qui
and in it that dwells in him; 23:22 and, that

iuraverit in caelo, iurat in throno Dei et in eo, qui
swears in heaven swears in throne God and in it that

sedet super eum. 23:23 Vae vobis, scribae et
He sits over him. 23:23 Woe you teachers and

pharisaei hypocritae, quia decimatis mentam et
Pharisees hypocrites! because tithe mint and

anethum et cyminum et reliquistis, quae graviora
dill and cumin and left, which heavier

sunt legis: iudicium et misericordiam et fidem! Haec
are law: judgment and mercy and Faith! This

oportuit facere et illa non omittere. 23:24 Duces
Ought do and that not undone. 23:24 Leaders

caeci, excolantes culicem, camelum autem glutientes.
blind, guides gnat camel Now swallowing.

23:25 Vae vobis, scribae et pharisaei hypocritae,
23:25 Woe you teachers and Pharisees hypocrites!

quia mundatis, quod de foris est calicis et
because clean, that of outside is cup and
paropsidis, intus autem pleni sunt rapina et
the dish, inside Now full are robbery and
immunditia! 23:26 Phariseae caece, munda prius,
impurity! 23:26 Pharisee Blind pure previously,
quod intus est calicis, ut fiat et id, quod de foris
that inside is cup as be and ie, that of outside
eius est, mundum. 23:27 Vae vobis, scribae et
his is world. 23:27 Woe you teachers and
pharisei hypocritae, quia similes estis sepulcris
Pharisees hypocrites! because like you tombs
dealbatis, quae a foris quidem parent speciosa,
whitewashed which from outside indeed provide beautiful
intus vero plena sunt ossibus mortuorum et omni
inside But full are bones dead and all
spurcitia! 23:28 Sic et vos a foris quidem paretis
sluts! 23:28 so and you from outside indeed appear
hominibus iusti, intus autem pleni estis hypocrisi et
men just, inside Now full you hypocrisy and
iniquitate. 23:29 Vae vobis, scribae et pharisei
violence. 23:29 Woe you teachers and Pharisees
hypocritae, qui aedificatis sepulcra prophetarum et
hypocrites! that build graves prophets and
ornatis monumenta iustorum 23:30 et dicitis: 'Si
garnish monuments just 23:30 and you say: 'If
fuissemus in diebus patrum nostrorum, non essemus
have been in days fathers our not we
socii eorum in sanguine prophetarum'! 23:31 Itaque
partners their in blood prophets! 23:31 So
testimonio estis vobismetipsis quia filii estis eorum,
report you another because children you their
qui prophetas occiderunt. 23:32 Et vos implete
that prophets killed. 23:32 The you fill
mensuram patrum vestrorum. 23:33 Serpentes,
measure fathers your. 23:33 snakes
genimina viperarum, quomodo fugietis a iudicio
Offspring vipers! how you escape from trial
gehennae? 23:34 Ideo ecce ego mitto ad vos
hell? 23:34 Therefore See I send to you

prophetas et sapientes et scribas; ex illis occidetis
prophets and wise and teachers; from they kill
et crucifigetis et ex eis flagellabitis in synagogis
and crucify and from them scourge in synagogues
vestris et persequemini de civitate in civitatem, 23:35
your and chase of city in city 23:35
ut veniat super vos omnis sanguis iustus, qui effusus
as come over you all blood just that Unstable
est super terram a sanguine Abel iusti usque ad
is over land from blood Abel just up to
sanguinem Zachariae filii Barachiae, quem occidistis
blood Zachary children Jeberechiah, which killed
inter templum et altare. 23:36 Amen dico vobis:
between temple and altar. 23:36 Amen I you:
Venient haec omnia super generationem istam.
They will come this all over generation this.
23:37 Ierusalem, Ierusalem, quae occidis prophetas et
23:37 Jerusalem Jerusalem which killing prophets and
lapidas eos, qui ad te missi sunt, quotiens volui
stone them; that to you sent are whenever I wanted to
congregare filios tuos, quemadmodum gallina
to gather children your as hen
congregat pullos suos sub alas, et noluistis! 23:38
gathers young their under wings, and you would not! 23:38
Ecce relinquitur vobis domus vestra deserta! 23:39
Look It remains you house your waste! 23:39
Dico enim vobis: Non me videbitis amodo, donec
I For you: no I see From now on, until
dicatis: ‘Benedictus, qui venit in nomine Domini!’.
Call: ‘Blessed that he came in name Of the Lord’.
24:1 Et egressus Iesus de templo ibat, et
24: 1 The out Jesus of temple he went on, and
accesserunt discipuli eius, ut ostenderent ei
The students his as show it
aedificationes templi; 24:2 ipse autem respondens dixit
buildings temple; 24: 2 he Now answered said
eis: ‘ Non videtis haec omnia? Amen dico vobis:
them: ‘ no see this All? Amen I you:
Non relinquetur hic lapis super lapidem, qui non
no left here stone over stone, that not

destruetur'. 24:3 Sedente autem eo super montem
will be destroyed. ' 24: 3 sitting Now it over mount

Oliveti, accesserunt ad eum discipuli secreto

Olives The to it students confidentiality

dicentes: ' Dic nobis: Quando haec erunt, et quod
saying: ' Tell us: when this they will be and that

signum adventus tui et consummationis saeculi?'.
sign arrival your and consummation the world. '

24:4 Et respondens Iesus dixit eis: ' Videte, ne
24: 4 The answered Jesus said them: ' See, do not

quis vos seducat. 24:5 Multi enim venient in nomine
who you deceive. 24: 5 Many For come in name

meo dicentes: 'Ego sum Christus', et multos
I saying: ' I I Christ ' and many

seducent. 24:6 Audituri enim estis proelia et
astray. 24: 6 hear For you battles and

opiniones proeliorum. Videte, ne turbemini; oportet
opinions battles. See, do not alarmed; must

enim fieri, sed nondum est finis. 24:7 Consurget
For done but not yet is end. 24: 7 rise

enim gens in gentem, et regnum in regnum, et
For nation in nation, and kingdom in kingdom and

erunt fames et terrae motus per loca; 24:8 haec
will be famine and earth motion by places; 24: 8 this

autem omnia initia sunt dolorum. 24:9 Tunc
Now all The beginnings are sorrows. 24: 9 Then

tradent vos in tribulationem et occident vos, et
Will you in trouble and kill you and

eritis odio omnibus gentibus propter nomen meum.
You will be hatred all nations for name My.

24:10 Et tunc scandalizabuntur multi et invicem
24:10 The then stumble many and another

tradent et odio habebunt invicem; 24:11 et multi
Will and hatred have another; 24:11 and many

pseudoprophetae surgent et seducent multos. 24:12
false rise and seduce many. 24:12

Et, quoniam abundavit iniquitas, refrigescet caritas
and, for abounded violence, cold charity

multorum; 24:13 qui autem permanserit usque in
many; 24:13 that Now continue up in

finem, hic salvus erit. 24:14 Et praedicabitur hoc
end here saved will be. 24:14 The proclaimed this
evangelium regni in universo orbe in testimonium
gospel kingdom in all world in witness
omnibus gentibus; et tunc veniet consummatio. 24:15
all nations; and then will consumption. 24:15
Cum ergo videritis abominationem desolationis, quae
with So see abomination desolation, which
dicta est a Daniele propheta, stantem in loco
said is from Daniel prophet standing in place
sancto, qui legit, intellegat: 24:16 tunc qui in Iudaea
holy that reads understand: 24:16 then that in Judea
sunt, fugiant ad montes; 24:17 qui in tecto, non
are flee to the mountains; 24:17 that in roof not
descendat tollere aliquid de domo sua; 24:18 et,
down remove something of house their own; 24:18 and,
qui in agro, non revertatur tollere pallium suum.
that in field not return remove cloak his own.
24:19 Vae autem praegnantibus et nutrientibus in
24:19 Woe Now pregnant and nursing in
illis diebus! 24:20 Orate autem, ut non fiat fuga
they days! 24:20 Pray however, as not be flight
vestra hieme vel sabbato: 24:21 erit enim tunc
your winter or Saturday: 24:21 will be For then
tribulatio magna, qualis non fuit ab initio mundi
trouble great what not was from beginning world
usque modo neque fiet. 24:22 Et nisi breviati
up only or it will be done. 24:22 The but shortened
fuissent dies illi, non fieret salva omnis caro; sed
have been day they not would Help all flesh; but
propter electos breviabuntur dies illi. 24:23 Tunc si
for elect shortened day to him. 24:23 Then if
quis vobis dixerit: 'Ecce hic Christus' aut: 'Hic',
who you says: 'Behold here Christ ' or: 'Here'
nolite credere. 24:24 Surgent enim pseudochristi et
do not believe. 24:24 There will For false and
pseudoprophetae et dabunt signa magna et
false and they give standards great and
prodigia, ita ut in errorem inducantur, si fieri potest,
wonders; so as in error stage, if be can

etiam electi. 24:25 Ecce praedixi vobis. 24:26 Si ergo
also chosen. 24:25 Look I told to you. 24:26 If So
dixerint vobis: ‘Ecce in deserto est’, nolite exire;
say you: ‘Behold in desert It is, do not get out;
‘Ecce in penetralibus’, nolite credere; 24:27 sicut
‘Behold in the chambers’ do not believe; 24:27 as
enim fulgur exit ab oriente et paret usque in
For lightning issues from east and syllabus up in
occidentem, ita erit adventus Filii hominis. 24:28
west so will be arrival children of man. 24:28
Ubicumque fuerit corpus, illuc congregabuntur
Wherever be body, there together
aquilae. 24:29 Statim autem post tribulationem
Eagles. 24:29 Immediately Now after trouble
dierum illorum, sol obscurabitur, et luna non dabit
days their sun darkened and moon not will
lumen suum, et stellae cadent de caelo, et virtutes
light his and stars fall of heaven and virtues
caelorum commovebuntur. 24:30 Et tunc parebit
heaven shaken. 24:30 The then appear?
signum Filii hominis in caelo, et tunc plangent
sign children man in heaven and then mourn
omnes tribus terrae et videbunt Filium hominis
all three earth and see son man
venientem in nubibus caeli cum virtute et gloria
coming in clouds air with power and glory
multa; 24:31 et mittet angelos suos cum tuba
much; 24:31 and shoot angels their with trumpet
magna, et congregabunt electos eius a quattuor
great and assemble elect his from four
ventis, a summis caelorum usque ad terminos
winds, from top heaven up to border
eorum. 24:32 Ab arbore autem fici discite
them. 24:32 from tree Now fig learn
parabolam: cum iam ramus eius tener fuerit, et
parable: with already branch his tender it and
folia nata, scitis quia prope est aestas. 24:33 Ita
leaves daughter, you know because close is summer. 24:33 Yes
et vos, cum videritis haec omnia, scitote quia prope
and you with see this all know because close
est in ianuis. 24:34 Amen dico vobis: Non praeteribit
is in doors. 24:34 Amen I you: no pass

haec generatio, donec omnia haec fiant. 24:35

this generation, until all this be done. 24:35

Caelum et terra transibunt, verba vero mea non

sky and land pass, words But my not

praeteribunt. 24:36 De die autem illa et hora nemo

will pass. 24:36 The day Now that and hour no

scit, neque angeli caelorum neque Filius, nisi Pater

He knows, or angels heaven or son, but Father

solus. 24:37 Sicut enim dies Noe, ita erit adventus

alone. 24:37 As For day Noah so will be arrival

Filii hominis. 24:38 Sicut enim erant in diebus ante

children of man. 24:38 As For were in days before

diluvium comedentes et bibentes, nubentes et

flood eating and drinking marrying and

nuptum tradentes, usque ad eum diem, quo introivit

marriage delivering, up to it day which entered

in arcam Noe, 24:39 et non cognoverunt, donec

in ark Noah 24:39 and not known, until

venit diluvium et tulit omnes, ita erit et adventus

he came flood and took all so will be and arrival

Filii hominis. 24:40 Tunc duo erunt in agro: unus

children of man. 24:40 Then two will be in field; one

assumitur, et unus relinquitur; 24:41 duae molentes

is assumed, and one abandoned; 24:41 two grinding

in mola: una assumitur, et una relinquitur. 24:42

in the mill; one is assumed, and one remains. 24:42

Vigilate ergo, quia nescitis qua die Dominus

Watch therefore, because do not know which day Lord

vester venturus sit. 24:43 Illud autem scitote quoniam

your come a. 24:43 it Now know for

si sciret pater familias qua hora fur venturus esset,

if know father families which hour thief come was

vigilaret utique et non sineret perfodi domum suam.

watch Yes and not permit Dig home own.

24:44 Ideo et vos estote parati, quia, qua

24:44 Therefore and you be ready because, which

nescitis hora, Filius hominis venturus est. 24:45 Quis

do not know hour, son man come It is. 24:45 Who

putas est fidelis servus et prudens, quem

Do you think is faithful slave and wise which

constituit dominus supra familiam suam, ut det illis

set master above family his as give they

cibum in tempore? 24:46 Beatus ille servus, quem
food in time? 24:46 Happy he slave, which

cum venerit dominus eius, invenerit sic facientem.
with come master his finds so doing.

24:47 Amen dico vobis quoniam super omnia bona
24:47 Amen I you for over all good

sua constituet eum. 24:48 Si autem dixerit malus
his set him. 24:48 If Now say bad

servus ille in corde suo: 'Moram facit dominus meus
slave he in heart his 'Delay does master my

venire', 24:49 et coeperit percutere conservos suos,
come ' 24:49 and begin strike fellow his

manducet autem et bibat cum ebriis, 24:50 veniet
eat Now and drink with drunkards, 24:50 will

dominus servi illius in die, qua non sperat, et in
master officials of in day which not hopes and in

hora, qua ignorat, 24:51 et dividet eum partemque
hour, which ignorant, 24:51 and divide it a

eius ponet cum hypocritis; illic erit fletus et stridor
his put with hypocrites; there will be weeping and gnashing

dentium. 25:1 Tunc simile erit regnum caelorum
teeth. 25: 1 Then like will be kingdom heaven

decem virginibus, quae accipientes lampades suas
ten virgins which taking lamps their

exierunt obviam sponso. 25:2 Quinque autem ex
They went out meet Bridegroom. 25: 2 five Now from

eis erant fatuae, et quinque prudentes. 25:3 Fatuae
them were foolish, and five wise. 25: 3 foolish

enim, acceptis lampadibus suis, non sumpserunt
For Taking the lamps their not took

oleum secum; 25:4 prudentes vero acceperunt oleum
oil with him; 25: 4 wise But took oil

in vasis cum lampadibus suis. 25:5 Moram autem
in vessels with lamps their own. 25: 5 Delay Now

faciente sponso, dormitaverunt omnes et
maker The bridegroom slumbered all and

dormierunt. 25:6 Media autem nocte clamor factus
I sleep. 25: 6 media Now night cry he became

est: 'Ecce sponsus! Exite obviam ei'. 25:7 Tunc
is: 'Behold the groom! Come out! meet to him. ' 25: 7 Then

surrexerunt omnes virgines illae et ornaverunt
rose all virgins these and trimmed
lampades suas. 25:8 Fatuae autem sapientibus
lamps their own. 25: 8 foolish Now wise
dixerunt: 'Date nobis de oleo vestro, quia lampades
they said: 'Date us of oil your because lamps
nostrae exstinguuntur'. 25:9 Responderunt prudentes
our naught. 25: 9 answered wise
dicentes: 'Ne forte non sufficiat nobis et vobis, ite
saying: 'Do not perhaps not enough us and you Go
potius ad vendentes et emite vobis'. 25:10 Dum
more to sellers and buy you '. 25:10 while
autem irent emere, venit sponsus, et quae paratae
Now go buy he came The bridegroom, and which ready
erant, intraverunt cum eo ad nuptias; et clausa est
were entered with it to marriage; and closed is
ianua. 25:11 Novissime autem veniunt et reliquae
door. 25:11 last Now come and other
virgines dicentes: 'Domine, domine, aperi nobis'.
virgins saying: 'Sir, Sir, open to us. '
25:12 At ille respondens ait: 'Amen dico vobis:
25:12 But he answered he said: Amen I you:
Nescio vos'. 25:13 Vigilate itaque, quia nescitis
I do not know you '. 25:13 Watch So, because do not know
diem neque horam. 25:14 Sicut enim homo peregre
day or hour. 25:14 As For man abroad
proficiscens vocavit servos suos et tradidit illis bona
prospering he called officials their and delivered they good
sua. 25:15 Et uni dedit quinque talenta, alii
their own. 25:15 The one given five talents, others
autem duo, alii vero unum, unicuique secundum
Now two, others But one, each according to
propriam virtutem, et profectus est. Statim 25:16
own power and progress It is. Immediately 25:16
abiit, qui quinque talenta acceperat, et operatus est
went that five talents It had, and He worked is
in eis et lucratus est alia quinque; 25:17 similiter
in them and gained is other five; 25:17 similarly,
qui duo acceperat, lucratus est alia duo. 25:18 Qui
that two It had, gained is other two. 25:18 He

autem unum acceperat, abiens fodit in terra et
Now one It had, detection digs in land and
abscondit pecuniam domini sui. 25:19 Post multum
hid money of 's. 25:19 Post a lot
vero temporis venit dominus servorum illorum et
But time he came master officials their and
ponit rationem cum eis. 25:20 Et accedens, qui
posits account with them. 25:20 The Nearing that
quinque talenta acceperat, obtulit alia quinque talenta
five talents It had, offered other five talents
dicens: 'Domine, quinque talenta tradidisti mihi; ecce
saying: 'Sir, five talents delivered me; See
alia quinque superlucratus sum'. 25:21 Ait illi
other five talents I am. ' 25:21 said they
dominus eius: 'Euge, serve bone et fidelis. Super
master his 'Well, O good and faithful. over
pauca fuisti fidelis; supra multa te constituam: intra
a few You faithful; above many you I resolve: within
in gaudium domini tui'. 25:22 Accessit autem et qui
in joy of you '. 25:22 came Now and that
duo talenta acceperat, et ait: 'Domine, duo talenta
two talents It had, and he said: 'Sir, two talents
tradidisti mihi; ecce alia duo lucratus sum'. 25:23
delivered me; See other two gained I am. ' 25:23
Ait illi dominus eius: 'Euge, serve bone et fidelis.
said they master his 'Well, O good and faithful.
Super pauca fuisti fidelis; supra multa te constituam:
over a few You faithful; above many you I resolve:
intra in gaudium domini tui'. 25:24 Accedens autem
within in joy of you '. 25:24 Approaching Now
et qui unum talentum acceperat, ait: 'Domine,
and that one talent It had, he said: 'Sir,
novi te quia homo durus es: metis, ubi non
new you because man hard are you: goals, where not
seminasti, et congregas, ubi non sparsisti; 25:25 et
sow, and gathering where not scatter; 25:25 and
timens abii et abscondi talentum tuum in terra.
fearing I went and I hid talent your in land.
Ecce habes, quod tuum est'. 25:26 Respondens
Look you have that your He is. ' 25:26 answered

autem dominus eius dixit ei: ‘Serve male et piger!
Now master his said to: ‘Serve ill and lazy!
Sciebas quia meto, ubi non seminavi, et
Did you know because I harvest where not sow, and
congrego, ubi non sparsi? 25:27 Oportuit ergo te
gather where not scattered seed? 25:27 There had So you
mittere pecuniam meam nummulariis, et veniens ego
send money I exchangers, and coming I
recepissem, quod meum est cum usura. 25:28 Tollite
received that my is with using. 25:28 Take
itaque ab eo talentum et date ei, qui habet decem
So from it talent and date to that has ten
talenta: 25:29 omni enim habenti dabitur, et
talents: 25:29 all For I have a will be given, and
abundabit; ei autem, qui non habet, et quod habet,
abound; it however, that not has and that has
auferetur ab eo. 25:30 Et inutilem servum eicite
fail from the fact. 25:30 The unprofitable slave Throw
in tenebras exteriores: illic erit fletus et stridor
in darkness external: there will be weeping and gnashing
dentium’. 25:31 Cum autem venerit Filius hominis in
teeth. 25:31 with Now come son man in
gloria sua, et omnes angeli cum eo, tunc sedebit
glory his and all angels with it then seat
super thronum glorie suae. 25:32 Et congregabuntur
over throne glory His. 25:32 The together
ante eum omnes gentes; et separabit eos ab
before it all nations; and separate them from
invicem, sicut pastor segregat oves ab haedis, 25:33
each other, as shepherd separates sheep from kids 25:33
et statuet oves quidem a dextris suis, haedos
and set sheep indeed from right their kids
autem a sinistris. 25:34 Tunc dicet Rex his, qui
Now from left. 25:34 Then say king those that
a dextris eius erunt: ‘Venite, benedicti Patris mei;
from right his will be: ‘Come on, blessed father mine;
possidete paratum vobis regnum a constitutione
inherit ready you kingdom from constitution
mundi. 25:35 Esurivi enim, et dedistis mihi
world. 25:35 I was hungry For and gave I
manducare; sitivi, et dedistis mihi bibere; hospes
eat; I was thirsty, and gave I drink; guest

eram, et collegistis me; 25:36 nudus, et operuistis
I and welcome me; 25:36 naked, and covered
me; infirmus, et visitastis me; in carcere eram, et
me; weak, and visit me; in prison I and
venistis ad me'. 25:37 Tunc respondebunt ei iusti
come to Me. ' 25:37 Then answer it just
dicentes: 'Domine, quando te vidimus esurientem et
saying: 'Sir, when you we have hungry and
pavimus, aut sitientem et dedimus tibi potum?
fed, or thirsty and We have given you drink?
25:38 Quando autem te vidimus hospitem et
25:38 when Now you we have guest and
collegimus, aut nudum et cooperuimus? 25:39
welcome, or naked and clothe you? 25:39
Quando autem te vidimus infirmum aut in carcere
when Now you we have The weakness or in prison
et venimus ad te?'. 25:40 Et respondens Rex dicet
and we to You? '. 25:40 The answered king say
illis: 'Amen dico vobis: Quamdiu fecistis uni de his
them: Amen I you: As long as the you did one of these
fratribus meis minimis, mihi fecistis'. 25:41 Tunc
brothers I the smallest, I you did it. ' 25:41 Then
dicet et his, qui a sinistris erunt: 'Discedite a
say and those that from left will be: 'Depart from
me, maledicti, in ignem aeternum, qui praeparatus
I cursed, in fire ever, that prepared
est Diabolo et angelis eius. 25:42 Esurivi enim, et
is devil and angels her. 25:42 I was hungry For and
non dedistis mihi manducare; sitiui, et non
not gave I eat; I was thirsty, and not
dedistis mihi potum; 25:43 hospes eram, et non
gave I drink; 25:43 guest I and not
collegistis me; nudus, et non operuistis me; infirmus
welcome me; naked, and not covered me; weak
et in carcere, et non visitastis me'. 25:44 Tunc
and in prison and not visit Me. ' 25:44 Then
respondebunt et ipsi dicentes: 'Domine, quando te
answer and they saying: 'Sir, when you
vidimus esurientem aut sitientem aut hospitem aut
we have hungry or thirsty or guest or

nudum aut infirmum vel in carcere et non
naked or The weakness or in prison and not
ministravimus tibi?'. 25:45 Tunc respondebit illis
minister you? '. 25:45 Then answer they
dicens: 'Amen dico vobis: Quamdiu non fecistis uni
saying: Amen I you: As long as the not you did one
de minimis his, nec mihi fecistis'. 25:46 Et ibunt hi
of least those or I you did it. ' 25:46 The go these
in supplicium aeternum, iusti autem in vitam
in execution ever, just Now in life
aeternam'. 26:1 Et factum est, cum consummasset
everlasting. ' 26: 1 The it is with end
Iesus sermones hos omnes, dixit discipulis suis: 26:2
Jesus words these all said students his 26: 2
' Scitis quia post biduum Pascha fiet, et
' You know because after two days Easter it will be done, and
Filius hominis traditur, ut crucifigatur'. 26:3 Tunc
son man tradition, as crucified. ' 26: 3 Then
congregati sunt principes sacerdotum et seniores
gathered are leaders priests and elders
populi in aulam principis sacerdotum, qui dicebatur
people in court prince priests that allegedly
Caiphas, 26:4 et consilium fecerunt, ut Iesum dolo
Caiaphas 26: 4 and design they as Jesus deceit
tenerent et occiderent; 26:5 dicebant autem: ' Non
arrest and kill; 26: 5 said But: ' no
in die festo, ne tumultus fiat in populo'. 26:6 Cum
in day festival do not uproar be in the people. ' 26: 6 with
autem esset Iesus in Bethania, in domo Simonis
Now was Jesus in Bethany in house Simon
leprosi, 26:7 accessit ad eum mulier habens
lepers, 26: 7 came to it woman a
alabastrum unguenti pretiosi et effudit super caput
box ointment price and poured over head
ipsius recumbentis. 26:8 Videntes autem discipuli,
of table. 26: 8 seeing Now disciples,
indignati sunt dicentes: ' Ut quid perditio haec? 26:9
indignant are saying: ' To what destruction This? 26: 9
Potuit enim istud venumdari multo et dari
Could For this sale more and given
pauperibus'. 26:10 Sciens autem Iesus ait illis: '
the poor. ' 26:10 knowing Now Jesus said them: '

Quid molesti estis mulieri? Opus enim bonum
What trouble you woman? work For good
operata est in me; 26:11 nam semper pauperes
done is in me; 26:11 for always poor
habetis vobiscum, me autem non semper habetis.
have you I Now not always you have.
26:12 Mittens enim haec unguentum hoc supra
26:12 sending For this ointment this above
corpus meum, ad sepeliendum me fecit. 26:13 Amen
body my to burial I He did. 26:13 Amen
dico vobis: Ubicumque praedicatum fuerit hoc
I you: Wherever predicate be this
evangelium in toto mundo, dicetur et quod haec
gospel in all world explained and that this
fecit in memoriam eius'. 26:14 Tunc abiit unus de
he in memory His. ' 26:14 Then He went one of
Duodecim, qui dicebatur Iudas Iscariotes, ad principes
twelve that allegedly Judas Iscariot, to leaders
sacerdotum 26:15 et ait: ' Quid vultis mihi dare,
priests 26:15 and he said: ' What you want I give
et ego vobis eum tradam?'. At illi constituerunt ei
and I you it I will ' But they made it
triginta argenteos. 26:16 Et exinde quaerebat
thirty silver. 26:16 The From sought
opportunitatem, ut eum traderet. 26:17 Prima autem
opportunity as it deliver. 26:17 The first Now
Azymorum accesserunt discipuli ad Iesum dicentes: ' Ubi
Unleavened Bread The students to Jesus saying: ' Where
vis paremus tibi comedere Pascha?'. 26:18 Ille
force prepare you eating Passover? ' 26:18 He
autem dixit: ' Ite in civitatem ad quendam et dicite
Now he said: ' Go in city to a and tell
ei: 'Magister dicit: Tempus meum prope est; apud
to: Master he says: time my close it is; in
te facio Pascha cum discipulis meis". 26:19 Et
you I do Easter with students mine ' 26:19 The
fecerunt discipuli, sicut constituit illis Iesus, et
they disciples, as set they Jesus, and
paraverunt Pascha. 26:20 Vespere autem facto,
prepared Easter. 26:20 evening Now in fact,

discumbebat cum Duodecim. 26:21 Et edentibus illis,
He sat down with Twelve. 26:21 The whilst those
dixit: ‘ Amen dico vobis: Unus vestrum me
he said: ‘ Amen I you: one you I
traditurus est’. 26:22 Et contristati valde, coeperunt
betray He is. ‘ 26:22 The sorry very began
singuli dicere ei: ‘ Numquid ego sum, Domine?’.
each say to: ‘ Do I I Sir? ‘.
26:23 At ipse respondens ait: ‘ Qui intingit mecum
26:23 But he answered he said: ‘ He dips with
manum in paropside, hic me tradet. 26:24 Filius
hand in the dish here I will deliver. 26:24 son
quidem hominis vadit, sicut scriptum est de illo; vae
indeed man goes as written is of that; Woe
autem homini illi, per quem Filius hominis traditur!
Now man they by which son man betrayed!
Bonum erat ei, si natus non fuisset homo ille’.
good was to if He was born not have been man He ‘.
26:25 Respondens autem Iudas, qui tradidit eum,
26:25 answered Now Judas that delivered him,
dixit: ‘ Numquid ego sum, Rabbi?’. **Ait illi: ‘ Tu**
he said: ‘ Do I I Rabbi? ‘. said they: ‘ You
dixisti’. **26:26 Cenantibus autem eis, accepit Iesus**
you said. ‘ 26:26 ¶ Now them, he received Jesus
panem et benedixit ac fregit deditque discipulis et
bread and blessed and He broke gave students and
ait: ‘ Accipite, comedite: hoc est corpus meum’.
he said: ‘ Take, eat: this is body My ‘.
26:27 Et accipiens calicem, gratias egit et dedit illis
26:27 The taking cup, thanks thanks and given they
dicens: ‘ Bibite ex hoc omnes: 26:28 hic est enim
saying: ‘ Drink from this all: 26:28 here is For
sanguis meus novi testamenti, qui pro multis
blood my new testament that for many
effunditur in remissionem peccatorum. 26:29 Dico
out in remission sins. 26:29 I
autem vobis: Non bibam amodo de hoc genimine
Now you: no I drink hereafter of this product
vitis usque in diem illum, cum illud bibam vobiscum
vine up in day it with it I drink with
novum in regno Patris mei’. **26:30 Et hymno dicto,**
new in kingdom father My ‘. 26:30 The hymn said,

exierunt in montem Oliveti. 26:31 Tunc dicit illis
They went out in mount Olives. 26:31 Then says they
Iesus: ‘ Omnes vos scandalum patiemini in me in
Jesus: ‘ All you scandal Tonight in I in
ista nocte. Scriptum est enim: ‘Percutiam pastorem,
this night. written is For: ‘strike shepherd
et dispergentur oves gregis’. 26:32 Postquam autem
and scattered sheep the flock. ‘ 26:32 after the Now
resurrexero, praecedam vos in Galilaeam’. 26:33
I have been raised, go ahead you in Galilee. ‘ 26:33
Respondens autem Petrus ait illi: ‘ Et si omnes
answered Now Peter said they: ‘ The if all
scandalizati fuerint in te, ego numquam
scandalized they in you I never
scandalizabor’. 26:34 Ait illi Iesus: ‘ Amen dico tibi:
offended. ‘ 26:34 said they Jesus: ‘ Amen I you:
In hac nocte, antequam gallus cantet, ter me
in this night before cock crows thrice I
negabis’. 26:35 Ait illi Petrus: ‘ Etiam si oportuerit
thrice. ‘ 26:35 said they Peter: ‘ Yes if should
me mori tecum, non te negabo’. Similiter et omnes
I die with not you I will deny. ‘ Similarly, and all
discipuli dixerunt. 26:36 Tunc venit Iesus cum illis
students said. 26:36 Then he came Jesus with they
in praedium, quod dicitur Gethsemani. Et dicit
in estate, that said Gethsemane. The says
discipulis: ‘ Sedete hic, donec vadam illuc et orem’.
students: ‘ Sit here, until go there and I pray. ‘
26:37 Et assumpto Petro et duobus filiis Zebedaei,
26:37 The taking Peter and two children Zebedee,
coepit contristari et maestus esse. 26:38 Tunc ait
began sad and sadly to be. 26:38 Then said
illis: ‘ Tristis est anima mea usque ad mortem;
them: ‘ sad is soul my up to death;
sustinete hic et vigilate mecum’. 26:39 Et progressus
stay here and watch with me. ‘ 26:39 The development
pusillum, procidit in faciem suam orans et dicens: ‘
tiny, fell in face his praying and saying: ‘
Pater mi, si possibile est, transeat a me calix iste;
Father my if possible is passes from I cup this;

verumtamen non sicut ego volo, sed sicut tu'. 26:40
However, not as I I want but as You. ' 26:40

Et venit ad discipulos et invenit eos dormientes; et
The he came to students and found them sleeping; and

dicit Petro: ' Sic non potuistis una hora vigilare
says Peter: ' so not could one hour watch

mecum? 26:41 Vigilate et orate, ut non intretis in
with me? 26:41 Watch and pray as not enter in

tentationem; spiritus quidem promptus est, caro
trial; spirit indeed ready is flesh

autem infirma'. 26:42 Iterum secundo abiit et
Now weak. ' 26:42 Again second He went and

oravit dicens: ' Pater mi, si non potest hoc transire,
prayed saying: ' Father my if not can this pass,

nisi bibam illud, fiat voluntas tua'. 26:43 Et venit
but I drink it be will Your ' 26:43 The he came

iterum et invenit eos dormientes: erant enim oculi
again and found them sleeping; were For eyes

eorum gravati. 26:44 Et relictis illis, iterum abiit et
their heavy. 26:44 The leaving those again He went and

oravit tertio, eundem sermonem iterum dicens. 26:45
prayed third, Again word again he said. 26:45

Tunc venit ad discipulos et dicit illis: ' Dormite
Then he came to students and says them: ' Sleep

iam et requiescite; ecce appropinquavit hora, et
already and rest; See near hour, and

Filius hominis traditur in manus peccatorum. 26:46
son man reported in hand sins. 26:46

Surgite, eamus; ecce appropinquavit, qui me tradit'.
Rise let us go; See at hand; that I reports.

26:47 Et adhuc ipso loquente, ecce Iudas, unus de
26:47 The yet it speaking, See Judas one of

Duodecim, venit, et cum eo turba multa cum gladiis
twelve he came and with it crowd many with swords

et fustibus, missi a principibus sacerdotum et
and clubs, sent from chief priests and

senioribus populi. 26:48 Qui autem tradidit eum,
elders people. 26:48 He Now delivered him,

dedit illis signum dicens: ' Quemcumque osculatus
given they sign saying: ' whomever kiss

fuero, ipse est; tenete eum!'. 26:49 Et confestim
I he it is; hold with him. ' 26:49 The immediately

accedens ad Iesum dixit: ‘ Ave, Rabbi! ‘ et
coming to Jesus he said: ‘ Hail Rabbi! ‘ and
osculatus est eum. 26:50 Iesus autem dixit illi: ‘
kiss is him. 26:50 Jesus Now said they: ‘
Amice, ad quod venisti!’. **Tunc accesserunt et**
Friend, to that You have come back. ‘ Then The and
manus iniecerunt in Iesum et tenuerunt eum. 26:51
hand arrested in Jesus and held him. 26:51
Et ecce unus ex his, qui erant cum Iesu, extendens
The See one from those that were with Jesus, stretching
manum exemit gladium suum et percutiens servum
hand drew sword his and striking slave
principis sacerdotum amputavit auriculam eius. 26:52
prince priests off ear her. 26:52
Tunc ait illi Iesus: ‘ Converte gladium tuum in
Then said they Jesus: ‘ Convert sword your in
locum suum. Omnes enim, qui acceperint gladium,
place his own. All For that take sword
gladio peribunt. 26:53 An putas quia non possum
sword will be lost. 26:53 An Do you think because not I
rogare Patrem meum, et exhibebit mihi modo plus
ask father my and presently I only more
quam duodecim legiones angelorum? 26:54 Quomodo
than twelve legions angels? 26:54 How
ergo implebuntur Scripturae quia sic oportet
So full Scripture because so must
fieri?’. **26:55 In illa hora dixit Iesus turbis: ‘**
be performed. ‘ 26:55 in that hour said Jesus the crowd: ‘
Tamquam ad latronem existis cum gladiis et fustibus
As to robber out with swords and clubs
comprehendere me? Cotidie sedebam docens in
comprehend Me? daily I sat teaching in
templo, et non me tenuistis’. **26:56 Hoc autem**
temple and not I hold on. ‘ 26:56 This Now
totum factum est, ut implerentur scripturae
all it is as amounted Scripture
Prophetarum. Tunc discipuli omnes, relicto eo,
Prophets. Then students all leaving it
fugerunt. 26:57 Illi autem tenentes Iesum duxerunt
fled. 26:57 they Now holding Jesus led
ad Caipham principem sacerdotum, ubi scribae et
to Caiaphas prince priests where teachers and

seniores convenerant. 26:58 Petrus autem sequebatur
elders assembled. 26:58 Peter Now followed
eum a longe usque in aulam principis sacerdotum;
it from off up in court prince priests;
et ingressus intro sede bat cum ministris, ut videret
and entry inside Sit ing with ministers, as see
finem. 26:59 Principes autem sacerdotum et omne
end. 26:59 Leaders Now priests and all
concilium quaerebant falsum testimonium contra
council sought false witness against
Iesum, ut eum morti traderent, 26:60 et non
Jesus, as it death to deliver, 26:60 and not
invenerunt, cum multi falsi testes accessissent.
found, with many false witnesses come forward.
Novissime autem venientes duo 26:61 dixerunt: ‘ Hic
last Now coming two 26:61 they said: ‘ This
dixit: ‘Possum destruere templum Dei et post
he said: ‘I can down temple God and after
triduum aedificare illud”. 26:62 Et surgens princeps
three days building it ‘. ‘ 26:62 The rising leader
sacerdotum ait illi: ‘ Nihil respondes? Quid isti
priests said they: ‘ nothing Answer? What these
adversum te testificantur?”. 26:63 Iesus autem
against you make? ‘. 26:63 Jesus Now
tacebat. Et princeps sacerdotum ait illi: ‘ Adiuro te
silenced. The leader priests said they: ‘ Groom you
per Deum vivum, ut dicas nobis, si tu es Christus
by God living as say us if you you Christ
Filius Dei’. 26:64 Dicit illi Iesus: ‘ Tu dixisti.
son God. ‘ 26:64 He says, they Jesus: ‘ You said.
Verumtamen dico vobis: Amodo videbitis Filium
However, I you: From now on, see son
hominis sedentem a dextris Virtutis et venientem
man sitting from right Power and coming
in nubibus caeli’. 26:65 Tunc princeps sacerdotum
in clouds heaven. ‘ 26:65 Then leader priests
scidit vestimenta sua dicens: ‘ Blasphemavit! Quid
rent clothes his saying: ‘ He has blasphemed! What
adhuc egemus testibus? Ecce nunc audistis
yet we need the evidence? Look now You have heard

blasphemiam. 26:66 Quid vobis videtur?'. Illi autem
blasphemy. 26:66 What you think. ' they Now
respondentes dixerunt: ' Reus est mortis!'. 26:67
responding they said: ' Defendant is of death. ' 26:67
Tunc expuerunt in faciem eius et colaphis eum
Then spat in face his and buffet it
ceciderunt; alii autem palmas in faciem ei dederunt
fell; others Now palms in face it they
26:68 dicentes: ' Prophetiza nobis, Christe: Quis est,
26:68 saying: ' Prophesy us Christ: Who is
qui te percussit?'. 26:69 Petrus vero sedebat foris in
that you struck. 26:69 Peter But sat outside in
atrio; et accessit ad eum una ancilla dicens: ' Et
the court; and came to it one maid saying: ' The
tu cum Iesu Galilaeo eras!'. 26:70 At ille negavit
you with Jesus Galileo wast. 26:70 But he denied
coram omnibus dicens: ' Nescio quid dicis!'.
before all saying: ' I do not know what you mean. '
26:71 Exeunte autem illo ad ianuam, vidit eum alia
26:71 At the close Now that to door, saw it other
et ait his, qui erant ibi: ' Hic erat cum Iesu
and said those that were there; ' This was with Jesus
Nazareno!'. 26:72 Et iterum negavit cum iuramento:
Nazareth. ' 26:72 The again denied with oath:
' Non novi hominem!'. 26:73 Post pusillum autem
' no new the man. ' 26:73 Post while Now
accesserunt, qui stabant, et dixerunt Petro: ' Vere
Then, that standing, and said Peter: ' really
et tu ex illis es, nam et loquela tua manifestum
and you from they you for and speech your clear
te facit'. 26:74 Tunc coepit detestari et iurare: '
you He does. ' 26:74 Then began curse and swear: '
Non novi hominem!'. Et continuo gallus cantavit;
no new the man. ' The immediately cock crew;
26:75 et recordatus est Petrus verbi Iesu, quod
26:75 and He remembered is Peter word Jesus, that
dixerat: ' Priusquam gallus cantet, ter me negabis'.
He had said: ' before cock crows thrice I thrice. '
Et egressus foras ploravit amare. 27:1 Mane autem
The out out He deplored to love. 27: 1 Stay Now
facto, consilium inierunt omnes principes sacerdotum
in fact, design presidents all leaders priests

et seniores populi adversus Iesum, ut eum morti
and elders people against Jesus, as it death
traderent. 27:2 Et vinctum adduxerunt eum et
deliver. 27: 2 The Binding they it and
tradiderunt Pilato praesidi. 27:3 Tunc videns Iudas,
delivered Pilate the governor. 27: 3 Then seeing Judas
qui eum tradidit, quod damnatus esset, paenitentia
that it delivered, that condemned was repentance
ductus, rettulit triginta argenteos principibus
leadership, memoir thirty silver chief
sacerdotum et senioribus 27:4 dicens: ‘ Peccavi
priests and elders 27: 4 saying: ‘ I have sinned
tradens sanguinem innocentem’. At illi dixerunt: ‘
delivering blood innocent. ‘ But they they said: ‘
Quid ad nos? Tu videris!’. 27:5 Et proiectis argenteis
What to We? You see ‘. 27: 5 The proiectis silver
in templo, recessit et abiens laqueo se suspendit.
in temple retired and detection net he suspended.
27:6 Principes autem sacerdotum, acceptis argenteis,
27: 6 Leaders Now priests Taking the silver
dixerunt: ‘ Non licet mittere eos in corbanam,
they said: ‘ no although the send them in treasury,
quia pretium sanguinis est’. 27:7 Consilio autem
because price blood He is. ‘ 27: 7 advice Now
inito, emerunt ex illis agrum Figuli in sepulturam
taking on bought from they field potter in burial
peregrinorum. 27:8 Propter hoc vocatus est ager ille
Foreigners. 27: 8 Because of this called is field he
ager Sanguinis usque in hodiernum diem. 27:9 Tunc
field blood up in this Day. 27: 9 Then
impletum est quod dictum est per Ieremiam
full is that said is by Jeremiah
prophetam di centem: ‘ Et acceperunt triginta
prophet di Center: ‘ The took thirty
argenteos, pretium appretiati quem appretiaverunt a
silver price appraised which price from
filiis Israel, 27:10 et dederunt eos in agrum Figuli,
children Israel 27:10 and they them in field potter,
sicut constituit mihi Dominus’. 27:11 Iesus autem
as set I The Lord. ‘ 27:11 Jesus Now

stetit ante praesidem; et interrogavit eum praeses
He stood before the governor; and he asked it president
dicens: ‘ Tu es Rex Iudaeorum?’. Dixit autem Iesus:
saying: ‘ You you king Jews? ’. said Now Jesus:
‘ Tu dicis’. 27:12 **Et cum accusaretur a**
‘ You you say. ‘ 27:12 The with accused from
principibus sacerdotum et senioribus, nihil respondit.
chief priests and elders nothing answered.
27:13 Tunc dicit illi Pilatus: ‘ Non audis quanta
27:13 Then says they Pilate: ‘ no You hear Quan
adversum te dicant testimonia?’. 27:14 **Et non**
against you say testimonies ‘. 27:14 The not
respondit ei ad ullum verbum, ita ut miraretur
answered it to any word, so as wondered
praeses vehementer. 27:15 **Per diem autem sollemnem**
president greatly. 27:15 by day Now festival
consueverat praeses dimittere turbae unum vinctum,
used president release crowds one prisoner
quem voluissent. 27:16 **Habebant autem tunc vinctum**
which would. 27:16 They had Now then Binding
insignem, qui dicebatur Barabbas. 27:17 **Congregatis**
signal that allegedly Barabbas. 27:17 gathered
ergo illis dixit Pilatus: ‘ Quem vultis dimittam
So they said Pilate: ‘ Whom you want release
vobis: Barabbam an Iesum, qui dicitur Christus?’.
you: Abbas or Jesus, that said Christ. ‘
27:18 Sciebat enim quod per invidiam tradidissent
27:18 He knew For that by envy delivered
eum. 27:19 **Sedente autem illo pro tribunali, misit ad**
him. 27:19 sitting Now that for seat sent to
illum uxor eius dicens: ‘ Nihil tibi et iusto illi.
it wife his saying: ‘ nothing you and just to him.
Multa enim passa sum hodie per visum propter
many For kernels I today by view for
eum’. 27:20 **Principes autem sacerdotum et seniores**
for him. ‘ 27:20 Leaders Now priests and elders
persuaserunt turbis, ut peterent Barabbam, Iesum
persuaded crowds, as ask Barabbas Jesus
vero perderent. 27:21 **Respondens autem praeses ait**
But away. 27:21 answered Now president said

illis: ‘ Quem vultis vobis de duobus dimittam?’. At
them: ‘ Whom you want you of two I forgive? ’. But

illi dixerunt: ‘ Barabbam!’. 27:22 Dicit illis Pilatus:
they they said: ‘ Barabbas. ’ 27:22 He says, they Pilate:

**‘ Quid igitur faciam de Iesu, qui dicitur Christus?’.
‘ What So I do of Jesus, that said Christ. ‘**

**Dicunt omnes: ‘ Crucifigatur!’. 27:23 Ait autem: ‘
They say all: ‘ Crucified. ’ 27:23 said But: ‘**

Quid enim mali fecit?’. At illi magis clamabant
What For mali did. ‘ But they more cried

dicentes: ‘ Crucifigatur!’. 27:24 Videns autem Pilatus
saying: ‘ Crucified. ’ 27:24 seeing Now Pilate

quia nihil proficeret, sed magis tumultus fieret,
because nothing progress, but more uproar would,

**accepta aqua, lavit manus coram turba dicens: ‘
taking water; washed hand before crowd saying: ‘**

**Innocens ego sum a sanguine hoc; vos videritis!’.
innocent I I from blood this; you see ’.**

**27:25 Et respondens universus populus dixit: ‘
27:25 The answered all people he said: ‘**

Sanguis eius super nos et super filios nostros’.
blood his over we and over children our own. ‘

**27:26 Tunc dimisit illis Barabbam; Iesum autem
27:26 Then released they Abbas; Jesus Now**

**flagellatum tradidit, ut crucifigeretur. 27:27 Tunc
scourged delivered, as crucified. 27:27 Then**

**milites praesidis suscipientes Iesum in praetorio
soldiers governor Welcoming Jesus in headquarters**

**congregaverunt ad eum universam cohortem. 27:28 Et
together to it all band. 27:28 The**

**exuentes eum, clamydem coccineam circumdederunt ei
stripping him, cloak scarlet surrounded it**

**27:29 et plectentes coronam de spinis posuerunt
27:29 and plaiting crown of thorns put**

**super caput eius et arundinem in dextera eius et,
over head his and reed in right his and,**

**genu flexo ante eum, illudebant ei dicentes: ‘ Ave,
knee down before him, fun it saying: ‘ Hail**

**rex Iudaeorum!’. 27:30 Et expuentes in eum
king The Jews. ‘ 27:30 The spitting in it**

acceperunt arundinem et percutiebant caput eius.

took reed and beat head her.

27:31 Et postquam illuserunt ei, exuerunt eum

27:31 The after confederacy to off it

clamyde et induerunt eum vestimentis eius et

cloak and Garb it clothing his and

duxerunt eum, ut crucifigerent. 27:32 Exeuntes autem

led him, as crucify him. 27:32 Going out Now

invenerunt hominem Cyrenaeum nomine Simonem;

found man Cyrene name Simon;

hunc angariaverunt, ut tolleret crucem eius. 27:33 Et

this forced as take cross her. 27:33 The

venerunt in locum, qui dicitur Golgotha, quod est

they in place that said Golgotha; that is

Calvariae locus, 27:34 et dederunt ei vinum bibere

Skull place, 27:34 and they it wine drink

cum felle mixtum; et cum gustasset, noluit bibere.

with gall the mixture; and with tasting, He would not drink.

27:35 Postquam autem crucifixerunt eum, diviserunt

27:35 after the Now crucified him, divided

vestimenta eius sortem mittentes 27:36 et sedentes

clothes his Fate sending 27:36 and sitting

servabant eum ibi. 27:37 Et imposuerunt super

watched it there. 27:37 The put over

caput eius causam ipsius scriptam: ‘ Hic est Iesus

head his cause of written as: ‘ This is Jesus

Rex Iudaeorum’. 27:38 Tunc crucifiguntur cum eo

king The Jews. ‘ 27:38 Then crucified with it

duo latrones: unus a dextris, et unus a sinistris.

two thieves; one from right and one from left.

27:39 Praetereuntes autem blasphemabant eum

27:39 passed Now railed it

moventes capita sua 27:40 et dicentes: ‘ Qui

moving heads his 27:40 and saying: ‘ He

destruis templum et in triduo illud reaedificas,

disintegrates temple and in three days it rebuild

salva temetipsum; si Filius Dei es, descende de

Help yourself; if son God you down of

cruce!’. 27:41 Similiter et principes sacerdotum

the cross. ‘ 27:41 Similarly, and leaders priests

illudentes cum scribis et senioribus dicebant: 27:42 ‘
mocking with scribes and elders they said: 27:42 ‘
Alios salvos fecit, seipsum non potest salvum facere.
other save he did, himself not can save do.
Rex Israel est; descendat nunc de cruce, et
king Israel it is; down now of cross, and
credemus in eum. 27:43 Confidit in Deo; liberet
we believe in him. 27:43 He trusts in God; free
nunc, si vult eum. Dixit enim: ‘Dei Filius sum’.
now, if will him. said For: ‘God son I am’. ‘
27:44 Idipsum autem et latrones, qui crucifixi erant
27:44 For the same Now and The robbers that crucified were
cum eo, improperabant ei. 27:45 A sexta autem
with it vpbreididen to him. 27:45 A Friday Now
hora tenebrae factae sunt super universam terram
hour darkness made are over all land
usque ad horam nonam. 27:46 Et circa horam
up to hour ninth. 27:46 The about hour
nonam clamavit Iesus voce magna dicens: ‘Eli, Eli,
ninth cried Jesus voice great saying: ‘Eli Eli
lema sabacthani?’, hoc est: ‘Deus meus, Deus
lama Eloi! ‘this is: ‘God my God
meus, ut quid dereliquisti me?’. 27:47 Quidam autem
my as what forsaken Me. ‘ 27:47 Some Now
ex illic stantibus audientes dicebant: ‘Eliam vocat
from there standing hearing they said: ‘Elias calls
iste’. 27:48 Et continuo currens unus ex eis
This’. 27:48 The immediately running one from them
acceptam spongiam implevit aceto et imposuit
received sponge filled the vinegar and imposed
arundini et dabat ei bibere. 27:49 Ceteri vero
reed and giving it drink. 27:49 other But
dicebant: ‘Sine, videamus an veniat Elias liberans
they said: ‘without it, see or come Elias delivering
eum’. 27:50 Iesus autem iterum clamans voce magna
for him. ‘ 27:50 Jesus Now again crying voice great
emisit spiritum. 27:51 Et ecce velum templi scissum
He gave up spirit. 27:51 The See The veil temple rent
est a summo usque deorsum in duas partes, et
is from top up down in two parts and

terra mota est, et petrae scissae sunt; 27:52 et
land moved is and rock rent they are: 27:52 and
monumenta aperta sunt, et multa corpora sanctorum,
monuments open are and many bodies saints,
qui dormierant, surrexerunt 27:53 et exeuntes de
that slept rose 27:53 and Departing of
monumentis post resurrectionem eius venerunt in
monuments after resurrection his they in
sanctam civitatem et apparuerunt multis. 27:54
holy city and appeared many. 27:54
Centurio autem et, qui cum eo erant custodientes
Sergeant Now and, that with it were keeping
Iesum, viso terrae motu et his, quae fiebant,
Jesus, seeing earth motion and those which were made,
timuerunt valde dicentes: ‘ Vere Dei Filius erat
feared very saying: ‘ really God son was
iste!’. 27:55 **Erant autem ibi mulieres multae a**
This! 27:55 there were Now there women many from
longe aspicientes, quae secutae erant Iesum a
off looking, which followed were Jesus from
Galilaea ministrantes ei; 27:56 inter quas erat
Galilee servers him; 27:56 between which was
Maria Magdalene et Maria Iacobi et Ioseph mater
Mary Magdalen and Mary James and Joseph mother
et mater filiorum Zebedaei. 27:57 Cum sero autem
and mother children Zebedee. 27:57 with late Now
factum esset, venit homo dives ab Arimathaea
it was he came man rich from Arimathea
nomine Ioseph, qui et ipse discipulus erat Iesu.
name Joseph, that and he student was Jesus.
27:58 Hic accessit ad Pilatum et petiit corpus Iesu.
27:58 This came to Pilate and he asked body Jesus.
Tunc Pilatus iussit reddi. 27:59 Et accepto corpore,
Then Pilate ordered payment. 27:59 The receiving body
Ioseph involvit illud in sindone munda 27:60 et
Joseph involved it in muslin pure 27:60 and
posuit illud in monumento suo novo, quod exciderat
set it in tomb his new that beams
in petra, et advolvit saxum magnum ad ostium
in rock and rolled rock great to door
monumenti et abiit. 27:61 Erat autem ibi Maria
monument and went. 27:61 It was Now there Mary

Magdalene et altera Maria sedentes contra
Magdalen and other Mary sitting against
sepulcrum. 27:62 Altera autem die, quae est post
tomb. 27:62 The next Now day which is after
Parascevem, convenerunt principes sacerdotum et
Preparation, assembled leaders priests and
pharisaei ad Pilatum 27:63 dicentes: ‘ Domine,
Pharisees to Pilate 27:63 saying: ‘ Sir,
recordati sumus quia seductor ille dixit adhuc
remembered we are because deceiver he said yet
vivens: ‘Post tres dies resurgam’. 27:64 Iube ergo
living; ‘After three day I will rise again. ‘ 27:64 Order So
custodiri sepulcrum usque in diem tertium, ne
custody grave up in day third, do not
forte veniant discipuli eius et furentur eum et
perhaps come students his and steal it and
dicant plebi: ‘Surrexit a mortuis’, et erit
say people; ‘rose from dead ‘ and will be
novissimus error peior priore’. 27:65 Ait illis Pilatus:
last error worse discussion. 27:65 said they Pilate:
‘ Habetis custodiam; ite, custodite, sicut scitis’.
‘ You have custody; Go keep as you know. ‘
27:66 Illi autem abeuntes munierunt sepulcrum,
27:66 they Now go! secured grave,
signantes lapidem, cum custodia. 28:1 Sero autem
sealing stone, with custody. 28: 1 late Now
post sabbatum, cum illucesceret in primam sabbati,
after Saturday, with early in first Saturday,
venit Maria Magdalene et altera Maria videre
he came Mary Magdalen and other Mary see
sepulcrum. 28:2 Et ecce terrae motus factus est
tomb. 28: 2 The See earth motion he became is
magnus: angelus enim Domini descendit de caelo et
great; angel For of down of heaven and
accedens revolvit lapidem et sedebat super eum. 28:3
coming Unrolling stone and sat over him. 28: 3
Erat autem aspectus eius sicut fulgur, et
It was Now appearance his as lightning and
vestimentum eius candidum sicut nix. 28:4 Prae
clothing his white as snow. 28: 4 Outstanding

timore autem eius exterriti sunt custodes et facti
fear Now his The guards are guards and they
sunt velut mortui. 28:5 Respondens autem angelus
are as dead. 28: 5 answered Now angel
dixit mulieribus: ‘ Nolite timere vos! Scio enim quod
said women: ‘ Do not fear you! I know For that
Iesum, qui crucifixus est, quaeritis. 28:6 Non est hic:
Jesus, that crucified is 're looking for. 28: 6 no is here:
surrexit enim, sicut dixit. Venite, videte locum, ubi
rose For as he said. Come see place where
positus erat. 28:7 Et cito euntes dicite discipulis
set It was. 28: 7 The quickly go tell students
eius: ‘Surrexit a mortuis et ecce praecedit vos in
his 'rose from dead and See ahead you in
Galilaeam; ibi eum videbitis’. Ecce dixi vobis’. 28:8
Galilee; there it You will see. ‘ Look I you ’. 28: 8
Et exeuntes cito de monumento cum timore et
The Departing quickly of tomb with fear and
magno gaudio cucurrerunt nuntiare discipulis eius.
great joy ran tell students her.
28:9 Et ecce Iesus occurrit illis dicens: ‘ Avete’.
28: 9 The See Jesus met they saying: ‘ All hail. ‘
Illae autem accesserunt et tenuerunt pedes eius et
those Now The and held feet his and
adoraverunt eum. 28:10 Tunc ait illis Iesus: ‘ Nolite
worshipped him. 28:10 Then said they Jesus: ‘ Do not
timere; ite, nuntiate fratribus meis, ut eant in
fear not; Go report brothers I as go in
Galilaeam et ibi me videbunt’. 28:11 Quae cum
Galilee and there I see ’. 28:11 What with
abiissent, ecce quidam de custodia venerunt in
they were gone, See some of custody they in
civitatem et nuntiaverunt principibus sacerdotum
city and reported chief priests
omnia, quae facta fuerant. 28:12 Et congregati cum
all which made were. 28:12 The gathered with
senioribus, consilio accepto, pecuniam copiosam
elders design receiving, money large
dederunt militibus 28:13 dicentes: ‘ Dicite: ‘Discipuli
they soldiers 28:13 saying: ‘ Say: ’students

eius nocte venerunt et furati sunt eum, nobis
his night they and stolen are him, us
dormientibus’. 28:14 **Et si hoc auditum fuerit a**
asleep. ‘ 28:14 The if this report be from
praeside, nos suadebimus ei et securos vos faciemus’.
president, we persuade it and secure you we will do. ‘
28:15 **At illi, accepta pecunia, fecerunt, sicut erant**
28:15 But they taking money; they as were
docti. Et divulgatum est verbum istud apud Iudaeos
learned. The story is word this in Jews
usque in hodiernum diem. 28:16 **Undecim autem**
up in this Day. 28:16 eleven Now
discipuli abierunt in Galilaeam, in montem ubi
students gone in Galilee; in mount where
constituerat illis Iesus, 28:17 **et videntes eum**
set they Jesus, 28:17 and seeing it
adoraverunt; quidam autem dubitaverunt. 28:18 **Et**
worshipped; some Now doubted. 28:18 The
accedens Iesus locutus est eis dicens: ‘ Data est
coming Jesus said is them saying: ‘ Data is
mihi omnis potestas in caelo et in terra. 28:19
I all power in heaven and in land. 28:19
Euntes ergo docete omnes gentes, baptizantes eos in
Go So teach all nations immersing them in
nomine Patris et Filii et Spiritus Sancti, 28:20
name father and children and Spirit Saints 28:20
docentes eos servare omnia, quaecumque mandavi
teaching them save all whatever command
vobis. Et ecce ego vobiscum sum omnibus diebus
to you. The See I with I all days
usque ad consummationem saeculi’.
up to consummation the world. ‘

1:1 Initium evangelii Iesu Christi Filii Dei. 1:2

1: 1 The beginning gospel Jesus Christ children God. 1, 2

Sicut scriptum est in Isaia propheta: ‘ Ecce mitto

As written is in Isaiah prophet: ‘ Look send

angelum meum ante faciem tuam, qui praeparabit

angel my before face your that prepare

viam tuam; 1:3 vox clamantis in deserto: ‘Parate

way your; 1: 3 voice crying in desert: ‘Prepare

viam Domini, rectas facite semitas eius’ ‘, 1:4 fuit

way Lord, right do paths her ’ ‘ 1: 4 was

Ioannes Baptista in deserto praedicans baptismum

John Baptist in desert preaching baptism

paenitentiae in remissionem peccatorum. 1:5 Et

penance in remission sins. 1: 5 The

egrediebatur ad illum omnis Iudaeae regio et

out to it all Judea region and

Hierosolymitae universi et baptizabantur ab illo in

Jerusalem all and baptized from that in

Iordane flumine confitentes peccata sua. 1:6 Et

Jordan river confessing sins their own. 1: 6 The

erat Ioannes vestitus pilis cameli, et zona pellicea

was John clothing hair camel, and zone leather

circa lumbos eius, et locustas et mel silvestre

about waist his and locusts and honey wild

edebat. 1:7 Et praedicabat dicens: ‘ Venit fortior me

awards. 1: 7 The He preached saying: ‘ He came stronger I

post me, cuius non sum dignus procumbens solvere

after I the not I worthy stoop pay

corrigiam calceamentorum eius. 1:8 Ego baptizavi vos

thong shoes her. 1: 8 I baptized you

aqua; ille vero baptizabit vos in Spiritu Sancto’. 1:9

water; he But baptize you in Spirit Holy Ghost. ‘ 1: 9

Et factum est in diebus illis, venit Iesus a

The it is in days those he came Jesus from

Nazareth Galilaeae et baptizatus est in Iordane ab

Nazareth Galilee and baptized is in Jordan from

Ioanne. 1:10 Et statim ascendens de aqua vidit

John. 1:10 The immediately up of water saw

apertos caelos et Spiritum tamquam columbam

open heavens and Spirit as dove

descendentem in ipsum; 1:11 et vox facta est de
down in marketing; 1:11 and voice made is of
caelis: ‘ Tu es Filius meus dilectus; in te
heaven: ‘ You you son my beloved; in you
complacui’. 1:12 Et statim Spiritus expellit eum
I am well pleased. ‘ 1:12 The immediately Spirit drives it
in desertum. 1:13 Et erat in deserto quadraginta
in wilderness. 1:13 The was in desert forty
diebus et tentabatur a Satana; eratque cum bestiis,
days and test from Satan; He was with animals,
et angeli ministrabant illi. 1:14 Postquam autem
and angels provided to him. 1:14 after the Now
traditus est Ioannes, venit Iesus in Galilaeam
delivered is John, he came Jesus in Galilee
praedicans evangelium Dei 1:15 et dicens: ‘
preaching gospel God 1:15 and saying: ‘
Impletum est tempus, et appropinquavit regnum Dei;
fulfilled is time; and near kingdom God;
paenitemini et credite evangelio’. 1:16 Et praeteriens
Change and believe the gospel. ‘ 1:16 The passing
secus mare Galilaeae vidit Simonem et Andream
by sea Galilee saw Simon and Andrew
fratrem Simonis mittentes in mare; erant enim
brother Simon sending in the sea; were For
piscatores. 1:17 Et dixit eis Iesus: ‘ Venite post me,
fishermen. 1:17 The said them Jesus: ‘ Come after I
et faciam vos fieri piscatores hominum’. 1:18 Et
and I do you be fishermen men '. 1:18 The
protinus, relictis retibus, secuti sunt eum. 1:19 Et
immediately, leaving nets, followed are him. 1:19 The
progressus pusillum vidit Iacobum Zebedaei et
development while saw James Zebedee and
Ioannem fratrem eius, et ipsos in navi componentes
John brother his and they in ship mending
retia, 1:20 et statim vocavit illos. Et, relicto patre
net 1:20 and immediately he called them. and, leaving father
suo Zebedaeo in navi cum mercennariis, abierunt
his Zebedee in ship with hired gone
post eum. 1:21 Et ingrediuntur Capharnaum. Et
after him. 1:21 The go Capernaum. The

statim sabbatis ingressus synagogam docebat. 1:22
immediately sabbaths entry synagogue taught. 1:22

Et stupebant super doctrina eius: erat enim docens eos quasi potestatem habens et non sicut scribae.
The They were amazed over teaching his was For teaching them as power a and not as scribes.

1:23 Et statim erat in synagoga eorum homo in spiritu immundo; et exclamavit 1:24 dicens: ‘ Quid nobis et tibi, Iesu Nazarene? Venisti perdere nos?
1:23 The immediately was in synagogue their man in spirit unclean; and cried 1:24 saying: ‘ What us and you Jesus Nazareth? You came to lose We?

Scio qui sis: Sanctus Dei’. 1:25 Et comminatus est ei Iesus dicens: ‘ Obmutesce et exi de homine!’.
I know that you are: St. God. ‘ 1:25 The threatened is it Jesus saying: ‘ Hold and Get out of man ‘.

1:26 Et discerpens eum spiritus immundus et exclamans voce magna exivit ab eo. 1:27 Et mirati sunt omnes, ita ut conquirerent inter se dicentes: ‘ Quidnam est hoc? Doctrina nova cum
1:26 The convulsing it spirit unclean and cried voice great gone from the fact. 1:27 The wondered are all so as questioned between he saying: ‘ what is this? Doctrine new with

potestate; et spiritibus immundis imperat, et oboediunt ei’.
power; and spirits unclean commands and obey to him. ‘ 1:28 The advanced Gossip his

1:28 Et processit rumor eius statim ubique in omnem regionem Galilaeae. 1:29
immediately everywhere in all region Galilee. 1:29

Et protinus egredientes de synagoga venerunt in domum Simonis et Andreae cum Iacobo et Ioanne.
The immediately going out of synagogue they in home Simon and Andrew with James and John.

1:30 Socrus autem Simonis decumbebat febricitans; et statim dicunt ei de illa. 1:31 Et accedens elevavit eam apprehensa manu; et dimisit eam
1:30 The mother Now Simon bed fever; and immediately say it of that. 1:31 The coming lifted it catching hand; and released it

febris, et ministrabat eis. 1:32 **Vespere autem facto,**
fever; and served them. 1:32 evening Now in fact,
cum occidisset sol, afferebant ad eum omnes male
with setting sun, bringing to it all ill
habentes et daemonia habentes; 1:33 et erat omnis
having and demons having; 1:33 and was all
civitas congregata ad ianuam. 1:34 Et curavit multos,
The city gathered to door. 1:34 The He healed many
qui vexabantur variis languoribus, et daemonia multa
that were various diseases; and demons many
eiecit et non sinebat loqui daemonia, quoniam
ejected and not allow talk demons, for
sciebant eum. 1:35 Et diluculo valde mane surgens
they knew him. 1:35 The early very morning rising
egressus est et abiit in desertum locum ibique
out is and He went in desert place there
orabat. 1:36 Et persecutus est eum Simon et qui
prayed. 1:36 The pursued is it Simon and that
cum illo erant; 1:37 et cum invenissent eum,
with that they were; 1:37 and with found him,
dixerunt ei: ‘ Omnes quaerunt te!’. 1:38 Et ait illis:
said to: ‘ All seek you ’. 1:38 The said them:
‘ Eamus alibi in proximos vicos, ut et ibi
‘ Let's go elsewhere in neighbors towns as and there
praedicem: ad hoc enim veni’. 1:39 Et venit
preach: to this For I came. ‘ 1:39 The he came
praedicans in synagogis eorum per omnem Galilaeam
preaching in synagogues their by all Galilee
et daemonia eiciens. 1:40 Et venit ad eum leprosus
and demons casting. 1:40 The he came to it leper
deprecans eum et genu flectens et dicens ei: ‘ Si
beseeking it and knee down and saying to: ‘ If
vis, potes me mundare’. 1:41 Et misertus
force, you can I clean. ‘ 1:41 The with compassion
extendens manum suam tetigit eum et ait illi: ‘
stretching hand his he touched it and said they: ‘
Volo, mundare! ‘; 1:42 et statim discessit ab eo
Speed, clean! ‘ 1:42 and immediately left from it
lepra, et mundatus est. 1:43 Et infremuit in eum
leprosy and clean It is. 1:43 The he groaned in it

statimque eiecit illum 1:44 et dicit ei: ‘Vide, nemini
immediately ejected it 1:44 and says to: ‘See, no
quidquam dixeris; sed vade, ostende te sacerdoti et
or say; but go show you priest and
offer pro emundatione tua, quae praecepit Moyses, in
offer for cleansing your which charged Moses, in
testimonium illis’. 1:45 At ille egressus coepit
witness them. ‘ 1:45 But he out began
praedicare multum et diffamare sermonem, ita ut
preach a lot and defamation word so as
iam non posset manifesto in civitatem introire, sed
already not could manifestly in city go but
foris in desertis locis erat; et conveniebant ad eum
outside in deserts places he was; and together to it
undique. 2:1 Et iterum intravit Capharnaum post
on all sides. 2: 1 The again entered Capernaum after
dies, et auditum est quod in domo esset. 2:2 Et
day, and report is that in house would. 2: 2 The
convenerunt multi, ita ut non amplius caperentur
assembled many so as not more arrested
neque ad ianuam, et loquebatur eis verbum. 2:3 Et
or to door, and He was speaking them word. 2, 3 The
veniunt ferentes ad eum paralyticum, qui a
come bringing to it palsy, that from
quattuor portabatur. 2:4 Et cum non possent offerre
four carried out. 2: 4 The with not could offer
eum illi prae turba, nudaverunt tectum, ubi erat, et
it they than crowd, they uncovered The roof, where It was and
perfodientes summittunt grabatum, in quo paralyticus
broken down stretcher in which palsy
iacebat. 2:5 Cum vidisset autem Iesus fidem illorum,
lay. 2: 5 with saw Now Jesus faith their
ait paralytico: ‘ Fili, dimittuntur peccata tua’. 2:6
said palsy ‘ Son, forgiven sins Your ‘. 2, 6
Erant autem illic quidam de scribis sedentes et
there were Now there some of scribes sitting and
cogitantes in cordibus suis: 2:7 ‘ Quid hic sic
thinking in hearts his 2: 7 ‘ What here so
loquitur? Blasphemat! Quis potest dimittere peccata
talking about? He blasphemes! Who can release sins

nisi solus Deus?'. 2:8 Quo statim cognito Iesus
but only God? '. 2: 8 Where immediately learning Jesus
spiritu suo quia sic cogitarent intra se, dicit illis: '
spirit his because so planning within se says them: '
Quid ista cogitatis in cordibus vestris? 2:9 Quid
What this think in hearts your thoughts? 2: 9 What
est facilius, dicere paralytico: 'Dimittuntur peccata
is easier, say palsy 'forgiven sins
tua', an dicere: 'Surge et tolle grabatum tuum et
Your ' or say: 'Rise and Away bed your and
ambula'? 2:10 Ut autem sciatis quia potestatem
walk '? 2:10 To Now know because power
habet Filius hominis interra dimittendi peccata — ait
has son man asked to forgive sins - said
paralytico- : 2:11 Tibi dico: Surge, tolle grabatum
paralytico- : 2:11 you I say: Up Away bed
tuum et vade in domum tuam'. 2:12 Et surrexit et
your and go in home case '. 2:12 The rose and
protinus sublato grabato abiit coram omnibus, ita ut
immediately raising bed He went before all so as
admirarentur omnes et glorificarent Deum dicentes: '
wondered all and thank God saying: '
Numquam sic vidimus!'. 2:13 Et egressus est rursus
never so We have seen '. 2:13 The out is again
ad mare; omnisque turba veniebat ad eum, et
to the sea; all crowd coming to him, and
docebat eos. 2:14 Et cum praeteriret, vidit Levin
taught them. 2:14 The with overpass, saw Levin
Alphaei sedentem ad teloneum et ait illi: 'Sequere
Alpheus sitting to tax; and said they: ' follow
me'. Et surgens secutus est eum. 2:15 Et factum
Me. ' The rising followed by is him. 2:15 The it
est, cum accumberet in domo illius, et multi
is with at dinner in house of and many
publicani et peccatores simul discumbebant cum Iesu
tax and sinners together spread with Jesus
et discipulis eius; erant enim multi et sequebantur
and students thereof; were For many and followed
eum. 2:16 Et scribae pharisaeorum, videntes quia
him. 2:16 The teachers Pharisees seeing because

manducaret cum peccatoribus et publicanis, dicebant
eat with sinners and tax said
 discipulis eius: ‘ Quare cum publicanis et
students his ‘ Why with tax and
 peccatoribus manducat?’. 2:17 Et Iesus hoc audito
sinner eat? ‘. 2:17 The Jesus this hearing
 ait illis: ‘ Non necesse habent sani medicum, sed
said them: ‘ no necessary have healthy physician, but
 qui male habent; non veni vocare iustos sed
that ill have; not I call just but
 peccatores’. 2:18 Et erant discipuli Ioannis et
sinner. ‘ 2:18 The were students John and
 pharisei ieiunantes. Et veniunt et dicunt illi: ‘ Cur
Pharisees fast. The come and say they: ‘ why
 discipuli Ioannis et discipuli pharisaeorum ieiunant,
students John and students Pharisees fast;
 tui autem discipuli non ieiunant?’. 2:19 Et ait illis
your Now students not fast? ‘. 2:19 The said they
 Iesus: ‘ Numquid possunt convivae nuptiarum,
Jesus: ‘ Do can guests marriage,
 quamdiu sponsus cum illis est, ieiunare? Quanto
As long as groom with they is fast? more
 tempore habent secum sponsum, non possunt
time have with spouse, not can
 ieiunare; 2:20 venient autem dies, cum auferetur ab
fast; 2:20 come Now day, with fail from
 eis sponsus, et tunc ieiunabunt in illa die. 2:21
them The bridegroom, and then fast in that the day. 2:21
 Nemo assumentum panni rudis assuit vestimento
No sews cloth crude shrinks clothing
 veteri; alioquin supplementum aufert aliquid ab eo,
Old; otherwise reinforcements taketh away something from it
 novum a veteri, et peior scissura fit. 2:22 Et
new from Old, and worse rent becomes. 2:22 The
 nemo mittit vinum novellum in utres veteres, alioquin
no sends wine new in bottles old otherwise
 dirumpet vinum utres et vinum perit et utres; sed
burst wine bottles and wine perishes and bottles; but
 vinum novum in utres novos’. 2:23 Et factum est,
wine new in bottles new ones. ‘ 2:23 The it is
 cum ipse sabbatis ambularet per sata, discipuli eius
with he sabbaths walking by measures; students his

coeperunt praegredi vellentes spicas. 2:24 Pharisei
began forward plucking corn. 2:24 The Pharisees
autem dicebant ei: ‘ Ecce, quid faciunt sabbatis,
Now said to: ‘ See, what do on the Sabbath,
quod non licet?’. 2:25 Et ait illis: ‘ Numquam
that not Although ‘. 2:25 The said them: ‘ never
legistis quid fecerit David, quando necessitatem habuit
read what do David when need he had
et esuriit ipse et qui cum eo erant? 2:26
and He was hungry he and that with it were they? 2:26
Quomodo introivit in domum Dei sub Abiathar
How entered in home God under Abiathar
principe sacerdotum et panes propositionis
prince priests and bread Presence
manducavit, quos non licet manducare nisi
eat which not although the eat but
sacerdotibus, et dedit etiam eis, qui cum eo
priests and given also them, that with it
erant?’. 2:27 Et dicebat eis: ‘ Sabbatum propter
were they? ‘. 2:27 The said them: ‘ The Sabbath for
hominem factum est, et non homo propter
man it is and not man for
sabbatum; 2:28 itaque dominus est Filius hominis
Saturday; 2:28 So master is son man
etiam sabbati’. 3:1 Et introivit iterum in synagogam.
also Saturday. 3: 1 The entered again in synagogue.
Et erat ibi homo habens manum aridam; 3:2 et
The was there man a hand dry; 3: 2 and
observabant eum, si sabbatis curaret illum, ut
watched him, if sabbaths care it as
accusarent eum. 3:3 Et ait homini habenti manum
charge him. 3: 3 The said man I have a hand
aridam: ‘ Surge in medium’. 3:4 Et dicit eis: ‘
dry; ‘ Up in the middle. ‘ 3, 4 The says them: ‘
Licet sabbatis bene facere an male? Animam salvam
Although sabbaths well do or badly? soul save
facere an perdere?’. At illi tacebant. 3:5 Et
do or to destroy. ‘ But they held. 3, 5 The
circumspiciens eos cum ira, contristatus super
Looking around them with anger, sorry over
caecitate cordis eorum, dicit homini: ‘ Extende
blindness heart their says man: ‘ Stretch

manum'. Et extendit, et restituta est manus eius. 3:6
hand ' The stretched, and restored is hand her. 3: 6
Et exeuntes pharisei statim cum herodianis
The Departing Pharisees immediately with Herodians
consilium faciebant adversus eum quomodo eum
design did against it how it
perderent. 3:7 Et Iesus cum discipulis suis secessit
away. 3: 7 The Jesus with students their retired
ad mare. Et multa turba a Galilaea secuta est et
to sea. The many crowd from Galilee followed by is and
a Iudaea 3:8 et ab Hierosolymis et ab Idumaea;
from Judea 3: 8 and from Jerusalem and from Edom;
et, qui trans Iordanem et circa Tyrum et Sidonem,
and, that beyond Jordan and about Tyre and Sidon,
multitudo magna, audientes, quae faciebat, venerunt
company great hearing, which He did, they
ad eum. 3:9 Et dixit discipulis suis, ut navicula sibi
to him. 3: 9 The said students their as boat to
praesto esset propter turbam, ne comprimerent
available was for crowd, do not press
eum. 3:10 Multos enim sanavit, ita ut irruerent in
him. 3:10 many For healed, so as pressed in
eum, ut illum tangerent, quotquot habebant plagas.
him, as it touch as many as had quarters.
3:11 Et spiritus immundi, cum illum videbant,
3:11 The spirit unclean with it see:
procidebant ei et clamabant dicentes: ' Tu es Filius
fall it and cried saying: ' You you son
Dei!'. 3:12 Et vehementer comminabatur eis, ne
God ' 3:12 The very threatened them, do not
manifestarent illum. 3:13 Et ascendit in montem et
known him. 3:13 The up in mount and
vocat ad se, quos voluit ipse, et venerunt ad eum.
calls to se which He wanted he, and they to him.
3:14 Et fecit Duodecim, ut essent cum illo, et ut
3:14 The he twelve as they with that, and as
mitteret eos praedicare 3:15 habentes potestatem
send them preach 3:15 having power
eiciendi daemonia: 3:16 et imposuit Simoni nomen
c demons: 3:16 and imposed Simon name
Petrum; 3:17 et Iacobum Zebedaei et Ioannem
Peter; 3:17 and James Zebedee and John

fratrem Iacobi, et imposuit eis nomina Boanerges,
brother James, and imposed them names brother
quod est Filii tonitruui; 3:18 et Andream et
that is children thunder; 3:18 and Andrew and
Philippum et Bartholomaeum et Matthaeum et
Philip and Bartholomew and Matthew and
Thomam et Iacobum Alphaei et Thaddaeum et
Thomas and James Alpheus and Thaddeus and
Simonem Chananaeum 3:19 et Iudam Iscarioth, qui
Simon Canaanite 3:19 and Judah Iscariot, that
et tradidit illum. 3:20 Et venit ad domum; et
and delivered him. 3:20 The he came to house; and
convenit iterum turba, ita ut non possent neque
agrees again crowd, so as not could or
panem manducare. 3:21 Et cum audissent sui,
bread eat. 3:21 The with heard s
exierunt tenere eum; dicebant enim: ‘ In furorem
They went out hold him; said For: ‘ in anger
versus est’. 3:22 Et scribae, qui ab Hierosolymis
line He is. ‘ 3:22 The secretary, that from Jerusalem
descenderant, dicebant: ‘ Beelzebul habet ‘ et: ‘ In
down they said: ‘ Beelzebub has ‘ and: ‘ in
principe daemonum eicit daemonia’. 3:23 Et
prince demons He drives out The demons'. 3:23 The
convocatis eis, in parabolis dicebat illis: ‘ Quomodo
He summoned them, in parables said them: ‘ How
potest Satan as Satanam eicere? 3:24 Et si regnum in
can Satan Satan to drive? 3:24 The if kingdom in
se dividatur, non potest stare regnum illud; 3:25 et
he divided not can stand kingdom it; 3:25 and
si domus in semetipsam dispertiat, non poterit
if house in herself divided, not can
domus illa stare. 3:26 Et si Satan as consurrexit in
house that stand. 3:26 The if Satan rose in
semetipsum et dispertitus est, non potest stare, sed
himself and divided is not can stand, but
finem habet. 3:27 Nemo autem potest in domum
end He has. 3:27 No Now can in home
fortis ingressus vasa eius diripere, nisi prius fortem
strong entry vessels his goods, but first strong
alliget; et tunc domum eius diripiet. 3:28 Amen
compromise; and then home his rifle. 3:28 Amen

dico vobis: Omnia dimittentur filiis hominum
I you: All forgiven children men
peccata et blasphemiae, quibus blasphemaverint; 3:29
sins and blasphemy which blaspheme; 3:29
qui autem blasphemaverit in Spiritum Sanctum, non
that Now blasphemes in Spirit Holy not
habet remissionem in aeternum, sed reus est aeterni
has remission in ever, but guilty is eternal
delicti'. 3:30 Quoniam dicebant: ' Spiritum
the offense. ' 3:30 For they said: ' Spirit
immundum habet'. 3:31 Et venit mater eius et
unclean He has. ' 3:31 The he came mother his and
fratres eius, et foris stantes miserunt ad eum
brothers his and outside standing sent to it
vocantes eum. 3:32 Et sedebat circa eum turba, et
Termed him. 3:32 The sat about it crowd, and
dicunt ei: ' Ecce mater tua et fratres tui et
say to: ' Look mother your and brothers your and
sorores tuae foris quaerunt te'. 3:33 Et respondens
sisters your outside seek you '. 3:33 The answered
eis ait: ' Quae est mater mea et fratres mei?'. 3:34
them he said: ' What is mother my and brothers I am? '. 3:34
Et circumspiciens eos, qui in circuitu eius
The Looking around them; that in about his
sedebant, ait: ' Ecce mater mea et fratres mei.
sate he said: ' Look mother my and brothers mine.
3:35 Qui enim fecerit voluntatem Dei, hic frater
3:35 He For do will God, here brother
meus et soror mea et mater est'. 4:1 Et iterum
my and sister my and mother He is. ' 4: 1 The again
coepit docere ad mare. Et congregatur ad eum turba
began teach to sea. The together to it crowd
plurima, ita ut in navem ascendens sederet in mari,
many, so as in ship up sit in sea
et omnis turba circa mare super terram erant. 4:2
and all crowd about sea over land were. 4: 2
Et docebat eos in parabolis multa et dicebat illis in
The taught them in parables many and said they in
doctrina sua: 4:3 ' Audite. Ecce exiit seminans
teaching his 4: 3 ' Listen. Look He went out sower
ad seminandum. 4:4 Et factum est, dum seminat,
to planting. 4: 4 The it is while sows

aliud cecidit circa viam, et venerunt volucres et
other fallen about way, and they birds and
comederunt illud. 4:5 Aliud cecidit super petrosa,
ate that. 4, 5 Another fallen over rocky,
ubi non habebat terram multam, et statim
where not had land much, and immediately
exortum est, quoniam non habebat altitudinem terrae;
the rise is for not had height land;
4:6 et quando exortus est sol, exaestuavit et, eo
4: 6 and when Tolkien is sun, it was scorched; and, it
quod non haberet radicem, exaruit. 4:7 Et aliud
that not have root, withered. 4: 7 The other
cecidit in spinas, et ascenderunt spinae et
fallen in thorns; and up thorns and
suffocaverunt illud, et fructum non dedit. 4:8 Et
choked it and fruit not given. 4: 8 The
alia ceciderunt in terram bonam et dabant fructum:
other fell in land good and gave fruit;
ascendebant et crescebant et afferebant unum
up and increased and bringing one
triginta et unum sexaginta et unum centum'. 4:9
thirty and one sixty and one one hundred. ' 4: 9
Et dicebat: ' Qui habet aures audiendi, audiat'.
The he said: ' He has ears listen let him hear. '
4:10 Et cum esset singularis, interrogaverunt eum hi,
4:10 The with was individual, asked it they
qui circa eum erant cum Duodecim, parabolas. 4:11
that about it were with twelve parables. 4:11
Et dicebat eis: ' Vobis datum est mysterium regni
The said them: ' you given is mystery kingdom
Dei; illis autem, qui foris sunt, in parabolis omnia
God; they however, that outside are in parables all
fiunt, 4:12 ut videntes videant et non videant, et
done 4:12 as seeing see and not see and
audientes audiant et non intellegant, ne quando
hearing listen and not understand, do not when
convertantur, et dimittatur eis'. 4:13 Et ait illis: '
converted and dismissed them. ' 4:13 The said them: '
Nescitis parabolam hanc, et quomodo omnes
Know parable this and how all
parabolas cognoscetis? 4:14 Qui seminat, verbum
parables you know? 4:14 He sows word

seminat. 4:15 **Hi autem sunt, qui circa viam, ubi**
sows. 4:15 These Now are that about way, where
seminatur verbum: et cum audierint, confestim venit
sown word: and with listen, immediately he came
Satanas et aufert verbum, quod seminatum est in
Satan and taketh away word, that sown is in
eos. 4:16 **Et hi sunt, qui super petrosa seminantur:**
them. 4:16 The these are that over stony sown
qui cum audierint verbum, statim cum gaudio
that with listen word, immediately with joy
accipiunt illud 4:17 et non habent radicem in se,
take it 4:17 and not have root in se
sed temporales sunt; deinde orta tribulatione vel
but time: they are: then arising trouble or
persecutione propter verbum, confestim scandalizantur.
persecution for word, immediately offended.
4:18 **Et alii sunt, qui in spinis seminantur: hi**
4:18 The others are that in thorns sown these
sunt, qui verbum audierunt, 4:19 et aerumnae
are that word listen 4:19 and worries
saeculi et deceptio divitiarum et circa reliqua
age and deception wealth and about other
concupiscentiae introeuntes suffocant verbum, et sine
concupiscence entering suffocate word, and without
fructu efficitur. 4:20 **Et hi sunt, qui super terram**
fruit becomes. 4:20 The these are that over land
bonam seminati sunt: qui audiunt verbum et
good sown they are: that listen word and
suscipiunt et fructificant unum triginta et unum
receive and fruit one thirty and one
sexaginta et unum centum'. 4:21 **Et dicebat illis: ‘**
sixty and one one hundred. ‘ 4:21 The said them: ‘
Numquid venit lucerna, ut sub modio ponatur aut
Do he came lamp, as under bushel put or
sub lecto? Nonne ut super candelabrum ponatur?
under bed? Did as over candlestick category?
4:22 **Non enim est aliquid absconditum, nisi ut**
4:22 no For is something hidden but as
manifestetur, nec factum est occultum, nisi ut in
clear; or it is secret, but as in
palam veniat. 4:23 **Si quis habet aures audiendi,**
public come. 4:23 If who has ears listen

audiat'. 4:24 Et dicebat illis: ' Videte quid
let him hear. ' 4:24 The said them: ' See what
audiat. In qua mensura mensi fueritis, remetietur
hear. in which The measure use it will be measured
vobis et adicietur vobis. 4:25 Qui enim habet,
you and more to you. 4:25 He For has
dabitur illi; et, qui non habet, etiam quod habet,
given they; and, that not has also that has
auferetur ab illo'. 4:26 Et dicebat: ' Sic est regnum
fail from it '. 4:26 The he said: ' so is kingdom
Dei, quemadmodum si homo iaciat sementem in
God, as if man ejaculates seed in
terram 4:27 et dormiat et exsurgat nocte ac die,
land 4:27 and sleep? and rise night and day
et semen germinet et increseat, dum nescit ille.
and seed Let the and grow up, while does not know he said.
4:28 Ultro terra fructificat primum herbam, deinde
4:28 Farmed land bears fruit first plant then
spicam, deinde plenum frumentum in spica. 4:29 Et
ear, then full grain in the ear. 4:29 The
cum se produxerit fructus, statim mittit falcem,
with he produced fruit, immediately sends sickle,
quoniam adest messis'. 4:30 Et dicebat: ' Quomodo
for present the harvest. ' 4:30 The he said: ' How
assimilabimus regnum Dei aut in qua parabola
picture kingdom God or in which parable
ponemus illud? 4:31 Sicut granum sinapis, quod cum
Striking it? 4:31 As grain mustard; that with
seminatum fuerit in terra, minus est omnibus
sown be in land, less is all
seminibus, quae sunt in terra; 4:32 et cum
seeds which are in land; 4:32 and with
seminatum fuerit, ascendit et fit maius omnibus
sown it up and becomes more all
holeribus et facit ramos magnos, ita ut possint sub
vegetables and does branches great so as can under
umbra eius aves caeli habitare'. 4:33 Et talibus
shadow his birds air live '. 4:33 The such
multis parabolis loquebatur eis verbum, prout
many parables He was speaking them word, as
poterant audire; 4:34 sine parabola autem non
could to hear; 4:34 without parable Now not

loquebatur eis. Seorsum autem discipulis suis
He was speaking them. apart Now students their
disserebat omnia. 4:35 Et ait illis illa die, cum sero
He explained everything. 4:35 The said they that day with late
esset factum: ‘ Transeamus contra’. 4:36 Et
was action: ‘ Let's go On the contrary. ‘ 4:36 The
dimittentes turbam, assumunt eum, ut erat in navi;
leaving crowd, assume him, as was in the ship;
et aliae naves erant cum illo. 4:37 Et exoritur
and other ships were with that. 4:37 The It rises
procella magna venti, et fluctus se mittebant in
storm great wind and waves he transport in
navem, ita ut iam impleretur navis. 4:38 Et erat
ship, so as already fulfilled ship. 4:38 The was
ipse in puppi supra cervical dormiens; et excitant
he in ship above pillow sleeping; and excite
eum et dicunt ei: ‘ Magister, non ad te pertinet
it and say to: ‘ Teacher not to you concerns
quia perimus?’. 4:39 Et exsurgens comminatus est
because care? ‘. 4:39 The rising threatened is
vento et dixit mari: ‘ Tace, obmutesce!’. Et cessavit
wind and said the sea; ‘ Quiet be still. ‘ The finished
ventus, et facta est tranquillitas magna. 4:40 Et ait
wind, and made is calm large. 4:40 The said
illis: ‘ Quid timidi estis? Necdum habetis fidem?’.
them: ‘ What timid are you? As the have faith ‘.
4:41 Et timuerunt magno timore et dicebant ad
4:41 The feared great fear and said to
alterutrum: ‘ Quis putas est iste, quia et ventus
another: ‘ Who Do you think is this because and wind
et mare oboediunt ei?’. **5:1 Et venerunt trans**
and sea obey for him. ‘ 5: 1 The they beyond
fretum maris in regionem Gerasenorum. 5:2 Et
Straits sea in region The. 5: 2 The
exeunte eo de navi, statim occurrit ei de
closing it of ship immediately met it of
monumentis homo in spiritu immundo, 5:3 qui
monuments man in spirit unclean 5: 3 that
domicilium habebat in monumentis; et neque catenis
domicile had in records; and or chains

iam quisquam eum poterat ligare, 5:4 quoniam
already one it could tie, 5: 4 for
saepe compedibus et catenis vinctus dirupisset
often fetters and chains prisoner burst
catenas et compedes comminuisset, et nemo poterat
chains and fetters pieces and no could
eum domare; 5:5 et semper nocte ac die in
it training; 5: 5 and always night and day in
monumentis et in montibus erat clamans et
monuments and in mountains was crying and
concidens se lapidibus. 5:6 Et videns Iesum a longe
cutting he stones. 5, 6 The seeing Jesus from off
cucurrit et adoravit eum 5:7 et clamans voce
ran and worshiped it 5: 7 and crying voice
magna dicit: ‘ Quid mihi et tibi, Iesu, fili Dei
great he says: ‘ What I and you Jesus, son God
Altissimi? Adiuro te per Deum, ne me torqueas’.
High? Groom you by God, do not I Catching ‘.
5:8 Dicebat enim illi: ‘ Exi, spiritus immunde, ab
5: 8 said For they: ‘ Get out spirit unclean from
homine’. 5:9 Et interrogabat eum: ‘ Quod tibi
man ‘. 5: 9 The he asked him: ‘ The you
nomen est?’. Et dicit ei: ‘ Legio nomen mihi est,
name is it? ‘. The says to: ‘ legion name I is
quia multi sumus’. 5:10 Et deprecabatur eum
because many We are. ‘ 5:10 The She prayed it
multum, ne se expelleret extra regionem. 5:11 Erat
a lot, do not he drive outside region. 5:11 It was
autem ibi circa montem grex porcorum magnus
Now there about mount herd swine great
pascens; 5:12 et deprecati sunt eum dicentes: ‘
feeding; 5:12 and pray are it saying: ‘
Mitte nos in porcos, ut in eos introeamus’. 5:13 Et
Send we in pigs, as in them let's go inside. ‘ 5:13 The
concessit eis. Et exeuntes spiritus immundi
granted them. The Departing spirit unclean
introierunt in porcos. Et magno impetu grex ruit per
entered in pigs. The great assault herd trips by
praecipitium in mare, ad duo milia, et
precipice in sea, to two thousand and

suffocabantur in mari. 5:14 **Qui autem pascebant eos,**
choked in the sea. 5:14 He Now feed them;
fugerunt et nuntiaverunt in civitatem et in agros;
fled and reported in city and in farms;
et egressi sunt videre quid esset facti. 5:15 **Et**
and out are see what was become. 5:15 The
veniunt ad Iesum; et vident illum, qui a daemonio
come to Jesus; and see it that from the demon
vexabatur, sedentem, vestitum et sanae mentis, eum
harrassed sitting, clothing and sound mind, it
qui legionem habuerat, et timuerunt. 5:16 **Et qui**
that legion He had, and They were afraid. 5:16 The that
viderant, narraverunt illis qualiter factum esset ei,
seen told they how it was to
qui daemonium habuerat, et de porcis. 5:17 **Et**
that demon He had, and of hogs. 5:17 The
rogare eum coeperunt, ut discederet a finibus
ask it began, as depart from ends
eorum. 5:18 **Cumque ascenderet navem, qui daemonio**
them. 5:18 when up ship, that the demon
vexatus fuerat, deprecabatur eum, ut esset cum illo.
harassed was She prayed him, as was with that.
5:19 **Et non admisit eum, sed ait illi: ‘ Vade in**
5:19 The not He allowed him, but said they: ‘ Go in
domum tuam ad tuos et annuntia illis quanta tibi
home your to your and news they Quan you
Dominus fecerit et misertus sit tui’. 5:20 **Et abiit**
Lord do and with compassion is you '. 5:20 The He went
et coepit praedicare in Decapoli quanta sibi fecisset
and began preach in Ten Cities Quan to had
Iesus, et omnes mirabantur. 5:21 **Et cum**
Jesus, and all they wondered. 5:21 The with
transcendisset Iesus in navi rursus trans fretum,
scaled Jesus in ship again beyond Straits
convenit turba multa ad illum, et erat circa mare.
agrees crowd many to it and was about sea.
5:22 **Et venit quidam de archisynagogis nomine**
5:22 The he came some of synagogue name
Iairus et videns eum procidit ad pedes eius 5:23 **et**
Jairus and seeing it fell to feet his 5:23 and

deprecatur eum multum dicens: ‘ Filiola mea in
deprecates it a lot saying: ‘ A little my in
extremis est; veni, impone manus super eam, ut
ends it is; come, lay hand over it as
salva sit et vivat’. 5:24 **Et abiit cum illo. Et**
Help is and live ‘. 5:24 The He went with that. The
sequebatur eum turba multa et comprimebant illum.
followed it crowd many and thronged him.
5:25 Et mulier, quae erat in profluvio sanguinis
5:25 The woman which was in issue blood
annis duodecim 5:26 **et fuerat multa perpessa a**
years twelve 5:26 and was many undergone from
compluribus medicis et erogaverat omnia sua nec
several physicians and She had spent all his or
quidquam profecerat, sed magis deterius habebat,
or progress but more worse had
5:27 cum audisset de Iesu, venit in turba retro et
5:27 with heard of Jesus, he came in crowd back and
tetigit vestimentum eius; 5:28 dicebat enim: ‘ Si
he touched clothing thereof; 5:28 said For: ‘ If
vel vestimenta eius tetigero, salva ero’. 5:29 **Et**
or clothes his touch Help I will be. ‘ 5:29 The
confestim siccatus est fons sanguinis eius, et sensit
immediately dried is source blood his and I felt
corpore quod sanata esset a plaga. 5:30 Et statim
body that healed was from quarter. 5:30 The immediately
Iesus cognoscens in semetipso virtutem, quae exierat
Jesus Learning in himself power which gone
de eo, conversus ad turbam aiebat: ‘ Quis tetigit
of it turning to crowd said: ‘ Who he touched
vestimenta mea?’. 5:31 **Et dicebant ei discipuli sui: ‘**
clothes My ‘. 5:31 The said it students s: ‘
Vides turbam comprimentem te et dicis: ‘Quis me
You see, crowd thronging you and You say: ‘Who I
tetigit?’. 5:32 **Et circumspiciebat videre eam, quae**
touched ‘. 5:32 The He looked around see it which
hoc fecerat. 5:33 Mulier autem timens et tremens,
this he had done. 5:33 woman Now fearing and trembling,
sciens quod factum esset in se, venit et procidit
knowing that it was in se he came and fell
ante eum et dixit ei omnem veritatem. 5:34 Ille
before it and said it all truth. 5:34 He

autem dixit ei: ‘ Filia, fides tua te salvam fecit.

Now said to: ‘ daughter, faith your you save He did.

Vade in pace et esto sana a plaga tua’. 5:35

Go in peace and be heal from stroke Your ‘. 5:35

Adhuc eo loquente, veniunt ab archisynagogo

yet it speaking, come from synagogue

dicentes: ‘ Filia tua mortua est; quid ultra vexas

saying: ‘ daughter your dead it is; what more further?

magistrum?’. 5:36 Iesus autem, verbo, quod dicebatur,

Master ‘. 5:36 Jesus however, In short, that I was told,

audito, ait archisynagogo: ‘ Noli timere; tantummodo

hearing, said synagogue ‘ Do not fear not; only

crede!’. 5:37 Et non admisit quemquam sequi se nisi

Believe ‘. 5:37 The not He allowed any follow he but

Petrum et Iacobum et Ioannem fratrem Iacobi. 5:38

Peter and James and John brother James. 5:38

Et veniunt ad domum archisynagogi; et videt

The come to home synagogue; and sees

tumultum et flentes et eiulantes multum, 5:39 et

noise and weeping and wailing a lot, 5:39 and

ingressus ait eis: ‘ Quid turbamini et ploratis?

entry said them: ‘ What ado and weep?

Puella non est mortua, sed dormit’. 5:40 Et

girl not is dead but sleeps. ‘ 5:40 The

irridebant eum. Ipse vero, eiectis omnibus,

derisive him. He however, expulsion of the all

assumit patrem puellae et matrem et, qui secum

assumes father girls and mother and, that with

erant, et ingreditur, ubi erat puella; 5:41 et tenens

were and enters where was girl; 5:41 and holding

manum puellae ait illi: ‘ Talitha, qum! ‘ — quod

hand girls said they: ‘ Little, maine! ‘ - that

est interpretatum: ‘ Puella, tibi dico: Surge! ‘- .

is translated: ‘ The girl, you I say: Stand up! - .

5:42 Et confestim surrexit puella et ambulabat; erat

5:42 The immediately rose girl and walked; was

enim annorum duodecim. Et obstupuerunt continuo

For years twelve. The on edge immediately

stupore magno. 5:43 Et praecepit illis vehementer, ut

wonder great. 5:43 The charged they strongly, as

nemo id sciret, et dixit dari illi manducare. 6:1 Et

no that know, and said given they eat. 6: 1 The

egressus est inde et venit in patriam suam, et
 out is from and he came in country his and
 sequuntur il lum discipuli sui. 6:2 Et facto sabbato,
 follow il flag students 's. 6: 2 The in fact Saturday,
 coepit in synagoga docere; et multi audientes
 began in synagogue teach; and many hearing
 admirabantur dicentes: ‘ Unde huic haec, et quae
 wondered saying: ‘ Hence, this Thus, and which
 est sapientia, quae data est illi, et virtutes tales,
 is wisdom which given is they and virtues such
 quae per manus eius efficiuntur? 6:3 Nonne iste est
 which by hand his made? 6: 3 Did this is
 faber, filius Mariae et frater Iacobi et Iosetis et
 carpenter, son Mary and brother James and Joses and
 Iudae et Simonis? Et nonne sorores eius hic
 Judah and Simon? The not sisters his here
 nobiscum sunt?’. Et scandalizabantur in illo. 6:4 Et
 with are they? ‘. The scandalized in that. 6: 4 The
 dicebat eis Iesus: ‘ Non est propheta sine honore
 said them Jesus: ‘ no is prophet without honor
 nisi in patria sua et in cognatione sua et in domo
 but in country his and in family his and in house
 sua’. 6:5 Et non poterat ibi virtutem ullam
 their own. ‘ 6: 5 The not could there power any
 facere, nisi paucos infirmos impositis manibus curavit;
 do but a few sick laying hands He healed;
 6:6 et mirabatur propter incredulitatem eorum. Et
 6: 6 and he wondered for unbelief them. The
 circumibat castella in circuitu docens. 6:7 Et
 about castles in about teaching. 6, 7 The
 convocat Duodecim et coepit eos mittere binos et
 calls twelve and began them send two and
 dabat illis potestatem in spiritus immundos; 6:8 et
 giving they power in spirit unclean; 6, 8 and
 praecepit eis, ne quid tollerent in via nisi virgam
 charged them, do not what take in road but staff
 tantum: non panem, non peram neque in zona aes,
 only; not bread, not bag or in zone bronze,
 6:9 sed ut calcearentur sandaliis et ne induerentur
 6: 9 but as shod sandals; and do not wear
 duabus tunicis. 6:10 Et dicebat eis: ‘ Quocumque
 two coats. 6:10 The said them: ‘ Wherever

introieritis in domum, illic manete, donec exeatis
enter in home there Wait, until you go
inde. 6:11 Et quicumque locus non receperit vos nec
thence. 6:11 The who location not welcome you or
audierint vos, exeuntes inde excutite pulverem de
listen you Departing from off dust of
pedibus vestris in testimonium illis'. 6:12 Et exeuntes
feet your in witness them. ' 6:12 The Departing
praedicaverunt, ut paenitentiam agerent; 6:13 et
proclaimed, as repent action; 6:13 and
daemonia multa eiciebant et ungebant oleo multos
demons many devils and anointed oil many
aegrotos et sanabant. 6:14 Et audivit Herodes rex;
sick and healed. 6:14 The heard Herod king;
manifestum enim factum est nomen eius. Et dicebant:
clear For it is name her. The they said:
' Ioannes Baptista resurrexit a mortuis, et
' John Baptist rose from dead and
propterea inoperantur virtutes in illo'. 6:15 Alii
therefore display virtues in it '. 6:15 Others
autem dicebant: ' Elias est'. Alii vero dicebant: '
Now they said: ' Elias He is. ' Others But they said: '
Propheta est, quasi unus ex prophetis'. 6:16 Quo
The Prophet is as one from Prophets. ' 6:16 Where
audito, Herodes aiebat: ' Quem ego decollavi
hearing, Herod said: ' Whom I beheaded
Ioannem, hic resurrexit!'. 6:17 Ipse enim Herodes
John, here risen from the dead. ' 6:17 He For Herod
misit ac tenuit Ioannem et vinxit eum in carcere
sent and held John and bound it in prison
propter Herodiam uxorem Philippi fratris sui, quia
for Herodias wife Philip brother s because
duxerat eam. 6:18 Dicebat enim Ioannes Herodi: '
married her. 6:18 said For John Herod; '
Non licet tibi habere uxorem fratris tui'. 6:19
no although the you have wife brother you '. 6:19
Herodias autem insidiabatur illi et volebat occidere
Herodias Now against they and would kill
eum nec poterat: 6:20 Herodes enim metuebat
it or He could: 6:20 Herod For feared

Ioannem, sciens eum virum iustum et sanctum, et
John, knowing it man just and holy and
custodiebat eum, et, audito eo, multum haesitabat et
protected him, and, hearing it a lot payment and
libenter eum audiebat. 6:21 Et cum dies opportunus
willingly it heard. 6:21 The with day convenient
accidisset, quo Herodes natali suo cenam fecit
happened, which Herod birthday his dinner he
principibus suis et tribunis et primis Galilaeae, 6:22
chief their and tribunes and first Galilee 6:22
cumque introisset filia ipsius Herodiadis et
when entered daughter of Herodias and
saltasset, placuit Herodi simulque recumbentibus.
danced, It was decided Herod at the same time table.
Rex ait puellae: ‘Pete a me, quod vis, et dabo
king said girls: ‘Ask from I that force, and I
tibi’. 6:23 Et iuravit illi multum: ‘Quidquid petieris
you’. 6:23 The He swore they much; ‘Whatever ask
a me, dabo tibi, usque ad dimidium regni mei’.
from I I you up to half kingdom My’.
6:24 Quae cum exisset, dixit matri suae: ‘Quid
6:24 What with coming out, said his mother; his ‘What
petam?’ At illa dixit: ‘Caput Ioannis Baptistae’.
I ask. ‘But that he said: ‘head John Baptist.’
6:25 Cumque introisset statim cum festinatione ad
6:25 when entered immediately with speed to
regem, petivit dicens: ‘Volo ut protinus des mihi in
king, she asked saying: ‘I as immediately give I in
disco caput Ioannis Baptistae’. 6:26 Et contristatus
charger head John Baptist. ‘ 6:26 The sorry
rex, propter iusiurandum et propter recumbentes
king, for The oath and for guests
noluit eam decipere; 6:27 et statim misso
He would not it sorry; 6:27 and immediately sending
spiculatore rex praecepit afferri caput eius. Et abiens
executioner king charged adduced head her. The detection
decollavit eum in carcere 6:28 et attulit caput eius
beheaded it in prison 6:28 and brought head his
in disco; et dedit illud puellae, et puella dedit illud
in charger; and given it girls, and girl given it

matri suae. 6:29 Quo audito, discipuli eius
his mother; His. 6:29 Where hearing, students his
venerunt et tulerunt corpus eius et posuerunt illud
they and took body his and put it
in monumento. 6:30 Et convenientes apostoli ad
in tomb. 6:30 The Assembling The apostles to
Iesum renuntiaverunt illi omnia, quae egerant et
Jesus reported they all which done and
docuerant. 6:31 Et ait illis: ‘ Venite vos ipsi
taught. 6:31 The said them: ‘ Come you they
seorsum in desertum locum et requiescite pusillum’.
apart in desert place and rest a while. ‘
Erant enim, qui veniebant et redibant, multi, et
there were For that coming and rats; many and
nec manducandi spatium habebant. 6:32 Et abierunt
or eating space had. 6:32 The gone
in navi in desertum locum seorsum. 6:33 Et viderunt
in ship in desert place apart. 6:33 The see
eos abeuntes et cognoverunt multi; et pedestre de
them go! and know many; and on foot of
omnibus civitatibus concurrerunt illuc et praevenierunt
all cities ran there and outdistanced
eos. 6:34 Et exiens vidit multam turbam et
them. 6:34 The going out saw great crowd and
misertus est super eos, quia erant sicut oves non
with compassion is over them; because were as sheep not
habentes pastorem, et coepit docere illos multa. 6:35
having shepherd and began teach them many. 6:35
Et cum iam hora multa facta esset, accesserunt
The with already hour many made was The
discipuli eius dicentes: ‘ Desertus est locus hic, et
students his saying: ‘ lonely is location here, and
hora iam est multa; 6:36 dimitte illos, ut euntes in
hour already is much; 6:36 release those as go in
villas et vicos in circuitu emant sibi, quod
villages and lanes in about buy themselves, that
manducent’. 6:37 **Respondens autem ait illis: ‘ Date**
to eat. ‘ 6:37 answered Now said them: ‘ date
illis vos manducare’. Et dicunt ei: ‘ Euntes emamus
they you to eat. ‘ The say to: ‘ Go buy
denariis ducentis panes et dabimus eis manducare?’.
money two hundred bread and We will give them eat? ‘.

6:38 Et dicit eis: ‘ Quot panes habetis? Ite,
6:38 The says them: ‘ How many bread do you have? Go
videte’. Et cum cognovissent, dicunt: ‘ Quinque et
See ‘. The with they knew, they say: ‘ five and
duos pisces’. 6:39 Et praecepit illis, ut accumbere
two fish ‘. 6:39 The charged those as Reclining
facerent omnes secundum contubernia super viride
do all according to groups over green
fenum. 6:40 Et discubuerunt secundum areas per
hay. 6:40 The reclined according to areas by
centenos et per quinquagenos. 6:41 Et acceptis
hundreds and by fifties. 6:41 The Taking the
quinque panibus et duobus piscibus, intuens in
five bread and two fish scanning in
caelum benedixit et fregit panes et dabat discipulis
heaven blessed and He broke bread and giving students
suis, ut ponerent ante eos; et duos pisces divisit
their as set before them; and two fish divided
omnibus. 6:42 Et manducaverunt omnes et saturati
everything. 6:42 The eat all and filled
sunt; 6:43 et sustulerunt fragmenta duodecim
they are: 6:43 and picked up fragments twelve
cophinos plenos, et de piscibus. 6:44 Et erant, qui
baskets full and of fish. 6:44 The were that
manducaverunt panes, quinque milia virorum. 6:45
eat bread, five thousand men. 6:45
Et statim coegit discipulos suos ascendere navem,
The immediately forced students their up ship,
ut praecederent trans fretum ad Bethsaidam, dum
as ahead beyond Straits to Bethsaida while
ipse dimitteret populum. 6:46 Et cum dimisisset eos,
he release people. 6:46 The with dismissed them;
abiit in montem orare. 6:47 Et cum sero factum
He went in mount pray. 6:47 The with late it
esset, erat navis in medio mari, et ipse solus in
was was ship in the sea and he only in
terra. 6:48 Et videns eos laborantes in remigando,
land. 6:48 The seeing them laboring in rowing,
erat enim ventus contrarius eis, circa quartam
was For wind against them, about fourth

vigiliam noctis venit ad eos ambulans super mare et
watch night he came to them walking over sea and
volebat praeterire eos. 6:49 At illi, ut viderunt eum
would pass them. 6:49 But they as see it
ambulantem super mare, putaverunt phantasma esse
walking over sea, thought phantom be
et exclamaverunt; 6:50 omnes enim eum viderunt et
and cried out; 6:50 all For it see and
conturbati sunt. Statim autem locutus est cum eis
disarray They are. Immediately Now said is with them
et dicit illis: ‘ Confidite, ego sum; nolite timere!’.
and says them: ‘ Courage I I; do not Fear. ‘
6:51 Et ascendit ad illos in navem, et cessavit
6:51 The up to them in ship, and finished
ventus. Et valde nimis intra se stupebant; 6:52 non
wind. The very too within he they were amazed; 6:52 not
enim intellexerant de panibus, sed erat cor illorum
For understood of bread, but was heart their
obcaecatum. 6:53 Et cum transfretassent in terram,
hardened. 6:53 The with over in land
pervenerunt Gennesaret et applicuerunt. 6:54
reached Genesaret and applied. 6:54
Cumque egressi essent de navi, continuo cognoverunt
when out they of ship immediately know
eum 6:55 et percurrentes universam regionem illam
it 6:55 and scurried all region it
coeperunt in grabatis eos, qui se male habebant,
began in pallets them; that he ill had
circumferre, ubi audiebant eum esse. 6:56 Et
circulation, where heard it to be. 6:56 The
quocumque introibat in vicos aut in civitates vel in
wherever He entered in lanes or in cities or in
villas, in plateis ponebant infirmos; et deprecabantur
villages in streets held the sick; and besought
eum, ut vel fimbriam vestimenti eius tangerent; et,
him, as or border garment his touch; and,
quotquot tangebant eum, salvi fiebant. 7:1 Et
as many as touched him, saved occurred. 7: 1 The
conveniunt ad eum pharisaei et quidam de scribis
resort to it Pharisees and some of scribes
venientes ab Hierosolymis; 7:2 et cum vidissent
coming from Jerusalem; 7: 2 and with saw

quosdam ex discipulis eius communibus manibus, id
some from students his general hands, that
est non lotis, manducare panes 7:3 — pharisaei
is not unwashed eat bread 7: 3 - Pharisees
enim et omnes Iudaei, nisi pugillo lavent manus,
For and all Jews but hollow wash hand,
non manducant, tenentes traditionem seniorum; 7:4
not eat holding tradition seniors; 7: 4
et a foro nisi baptizentur, non comedunt; et alia
and from forum but wash, not they eat; and other
multa sunt, quae acceperunt servanda: baptismata
many are which took criteria: baptisms
calicum et urceorum et aeramentorum et lectorum
cups and pots and kettles and readers
— 7:5 et interrogant eum pharisaei et scribae: ‘
- 7: 5 and they ask it Pharisees and secretary; ‘
Quare discipuli tui non ambulant iuxta
Why students your not walk according to
traditionem seniorum, sed communibus manibus
tradition seniors, but general hands
manducant panem?’. 7:6 At ille dixit eis: ‘ Bene
eat bread? ‘. 7: 6 But he said them: ‘ well
prophetavit Isaias de vobis hypocritis, sicut scriptum
prophesied Isaiah of you hypocrites, as written
est: ‘Populus hic labiis me honorat, cor autem
is: ‘people here lips I honors heart Now
eorum longe est a me; 7:7 in vanum autem me
their off is from me; 7: 7 in Needless Now I
colunt docentes doctrinas praecepta hominum’. 7:8
worship teaching doctrines rules men ‘. 7, 8
Relinquentes mandatum Dei tenetis traditionem
leaving command God you hold tradition
hominum’. 7:9 Et dicebat illis: ‘ Bene irritum facitis
men ‘. 7, 9 The said them: ‘ well void you do
praeceptum Dei, ut traditionem vestram servetis. 7:10
command God, as tradition your tradition. 7:10
Moyse enim dixit: ‘Honora patrem tuum et matrem
Moses For he said: ‘Honor father your and mother
tuam’ et: ‘Qui maledixerit patri aut matri, morte
your ‘ and: ‘He curses father or his mother; death
moriatur’; 7:11 vos autem dicitis: ‘Si dixerit homo
die; 7:11 you Now you say: ‘If say man

patri aut matri: Corban, quod est donum,
father or his mother; Corban, that is gift
quodcumque ex me tibi profuerit', 7:12 ultra non
whatever from I you It might help ' 7:12 more not
permittitis ei facere quidquam patri aut matri 7:13
permit it do or father or his mother; 7:13
rescindentes verbum Dei per traditionem vestram,
Making word God by tradition your
quam tradidistis; et similia huiusmodi multa facitis'.
than delivered; and like such many you do. '
7:14 Et advocata iterum turba, dicebat illis: ' Audite
7:14 The Lawyer again crowd, said them: ' Listen
me, omnes, et intellegite: 7:15 Nihil est extra
I all and consider: 7:15 nothing is outside
hominem introiens in eum, quod possit eum
man entering in him, that can it
coinquinare; sed quae de homine procedunt, illa sunt,
defile; but which of man proceed that are
quae coinquinant hominem!'. 7:16 7:17 Et cum
which defile the man. ' 7:16 7:17 The with
introisset in domum a turba, interrogabant eum
entered in home from crowd, asked it
discipuli eius parabolam. 7:18 Et ait illis: ' Sic et
students his parable. 7:18 The said them: ' so and
vos imprudentes estis? Non intellegitis quia omne
you imprudent are you? no understand? because all
extrinsecus introiens in hominem non potest eum
outside entering in man not can it
coinquinare, 7:19 quia non introit in cor eius sed
defile 7:19 because not go in heart his but
in ventrem et in secessum exit? ', purgans omnes
in stomach and in draft out? ', purging all
escas. 7:20 Dicebat autem: ' Quod de homine exit,
food. 7:20 said But: ' The of man issues,
illud coinquinat hominem; 7:21 ab intus enim de
it defiles man; 7:21 from inside For of
corde hominum cogitationes malae procedunt,
heart men thoughts bad proceed
fornicationes, furta, homicidia, 7:22 adulteria,
prostitution thefts murders, 7:22 adultery;

avaritiae, nequitiae, dolus, impudicitia, oculus malus,
greed, wickedness; deceit, lasciviousness eye bad;
blasphemia, superbia, stultitia: 7:23 omnia haec mala
blasphemy, pride foolishness: 7:23 all this bad
ab intus procedunt et coinquinant hominem'. 7:24
from inside proceed and defile Man '. 7:24
Inde autem surgens abiit in fines Tyri et Sidonis.
From Now rising He went in ends Tyre and Sidon.
Et ingressus domum neminem voluit scire et non
The entry home no He wanted know and not
potuit latere. 7:25 Sed statim ut audivit de eo
could side. 7:25 but immediately as heard of it
mulier, cuius habebat filia spiritum immundum,
woman the had daughter spirit unclean
veniens procidit ad pedes eius. 7:26 Erat autem
coming fell to feet her. 7:26 It was Now
mulier Graeca, Syrophoenissa genere. Et rogabat
woman Greek Phoenicia class. The he asked
eum, ut daemonium eiceret de filia eius. 7:27 Et
him, as demon out of daughter her. 7:27 The
dicebat illi: ' Sine prius saturari filios; non est
said they: ' without first to be filled children; not is
enim bonum sumere panem filiorum et mittere
For good take bread children and send
catellis'. 7:28 At illa respondit et dicit ei: ' Domine,
the dogs. ' 7:28 But that answered and says to: ' Sir,
etiam catelli sub mensa comedunt de micis
also dogs under table eat of crumbs
puerorum'. 7:29 Et ait illi: ' Propter hunc
the boys. ' 7:29 The said they: ' Because of this
sermonem vade; exiit daemonium de filia tua'.
word go; He went out demon of daughter Your '.
7:30 Et cum abisset domum suam, invenit puellam
7:30 The with retirement home his found girl
iacentem supra lectum et daemonium exisse. 7:31 Et
lying above bed and demon gone. 7:31 The
iterum exiens de finibus Tyri venit per Sidonem ad
again going out of ends Tyre he came by Sidon to
mare Galilaeae inter medios fines Decapoleos. 7:32
sea Galilee between Neutrality ends Polis. 7:32

Et adducunt ei surdum et mutum et deprecantur
The They lead it deaf and dumb and deprecate
eum, ut imponat illi manum. 7:33 Et apprehendens
him, as imposes they hand. 7:33 The taking
eum de turba seorsum misit digitos suos in auriculas
it of crowd apart sent fingers their in handles
eius et exspuens tetigit linguam eius 7:34 et
his and spitting he touched language his 7:34 and
suspiciens in caelum ingemuit et ait illi: ‘ Effetha ‘,
looking up in heaven He sighed and said they: ‘ Effetha ‘,
quod est: ‘ Adaperire’. 7:35 Et statim apertae sunt
that is: ‘ Opened. 7:35 The immediately open are
ares eius, et solutum est vinculum linguae eius, et
ears his and paid is link language his and
loquebatur recte. 7:36 Et praecepit illis, ne cui
He was speaking correctly. 7:36 The charged those do not which
dicerent; quanto autem eis praecipiebat, tanto magis
said; more Now them charged, more more
plus praedicabant. 7:37 Et eo amplius admirabantur
more published. 7:37 The it more wondered
dicentes: ‘ Bene omnia fecit, et surdos facit audire
saying: ‘ well all he did, and deaf does listen
et mutos loqui!’. **8:1 In illis diebus iterum cum**
and dumb to speak. ‘ 8: 1 in they days again with
turba multa esset nec haberent, quod manducarent,
crowd many was or have that eat,
convocatis discipulis, ait illis: 8:2 ‘ Misereor
He summoned disciples, said them: 8: 2 ‘ I have compassion
super turbam, quia iam triduo sustent me nec
over crowd, because already three days support I or
habent, quod manducant; 8:3 et si dimisero eos
have that eat; 8: 3 and if send them
ieiunos in domum suam, deficient in via; et quidam
fasting in home his fail in road; and some
ex eis de longe venerunt’. **8:4 Et responderunt ei**
from them of off they came. ‘ 8: 4 The answered it
discipuli sui: ‘ Unde istos poterit quis hic saturare
students s: ‘ Hence, these can who here To satisfy the
panibus in solitudine?’. **8:5 Et interrogabat eos: ‘**
bread in the wilderness. ‘ 8: 5 The he asked them: ‘

Quot panes habetis?'. Qui dixerunt: ' Septem'. 8:6
How many bread do you have? '. He they said: ' Seven '. 8: 6

Et praecipit turbae discumbere supra terram; et accipiens septem panes, gratias agens fregit et dabat discipulis suis, ut apponerent; et apposuerunt turbae. 8:7 Et habebant pisciculos paucos; et benedicens eos, iussit hos quoque apponi. 8:8 Et manducaverunt et saturati sunt; et sustulerunt, quod superaverat de fragmentis, septem sportas. 8:9 Erant autem quasi quattuor milia. Et dimisit eos. 8:10 Et statim ascendens navem cum discipulis suis venit in partes Dalmanutha. 8:11 Et exierunt pharisaei et coeperunt conquirere cum eo quaerentes ab illo signum de caelo, tentantes eum. 8:12 Et ingemiscens spiritu suo ait: ' Quid generatio ista quaerit signum? Amen dico vobis: Non dabitur generationi isti signum'. 8:13 Et dimittens eos, iterum ascendens abiit trans fretum. 8:14 Et obliti sunt sumere panes et nisi unum panem non habebant secum in navi. 8:15 Et praecipiebat eis dicens: ' Videte, cavete a fermento pharisaeorum et fermento Herodis!'. 8:16 Et

The commands crowds sit down above land; and taking seven bread, thanks agent He broke and giving students their as set; and added crowds. 8: 7 The had fish a few; and blessing them; ordered these also appended. 8: 8 The eat and filled they are: and picked up; that leftover of fragments seven baskets. 8, 9 there were Now as four thousand. The released them. 8:10 The immediately up ship with students their he came in parts Away. 8:11 The They went out Pharisees and began question with it seeking from that sign of heaven testing him. 8:12 The He groaned in spirit his he said: ' What generation this asks sign? Amen I you: no given generation these sign. ' 8:13 The leaving them; again up He went beyond Strait. 8:14 The forgot are take bread and but one bread not had with in ship. 8:15 The charged them saying: ' See, beware from yeast Pharisees and yeast Herod. ' 8:16 The

disputabant ad invicem, quia panes non haberent.
argued to each other, because bread not have.

8:17 Quo cognito, ait illis: ‘ Quid disputatis, quia
8:17 Where learning, said them: ‘ What discuss because

panes non habetis? Nondum cognoscitis nec
bread not do you have? Not yet know or

intellegitis? Caecatum habetis cor vestrum? 8:18
understand? hardened have heart you? 8:18

Oculos habentes non videtis, et aures habentes non
eyes having not You see, and ears having not

auditis? Nec recordamini, 8:19 quando quinque panes
you hear? No remember, 8:19 when five bread

fregi in quinque milia, quot cophinos
I broke in five thousand how many baskets

fragmentorum plenos sustulistis?’. Dicunt ei: ‘
fragments full up? ‘ They say to: ‘

Duodecim’. 8:20 ‘ Quando illos septem in quattuor
Twelve. ‘ 8:20 ‘ when them seven in four

milia, quot sportas plenas fragmentorum tulistis?’.
thousand how many baskets full fragments did you get? ‘

Et dicunt ei: ‘ Septem’. 8:21 Et dicebat eis: ‘
The say to: ‘ Seven ‘ 8:21 The said them: ‘

Nondum intellegitis?’. 8:22 Et veniunt Bethsaida. Et
Not yet understand? ‘ 8:22 The come Bethesda. The

adducunt ei caecum et rogant eum, ut illum tangat.
They lead it blind and they ask him, as it touches.

8:23 Et apprehendens manum caeci eduxit eum extra
8:23 The taking hand blind brought it outside

vicum; et expuens in oculos eius, impositis manibus
the town; and spitting in eyes his laying hands

ei, interrogabat eum: ‘ Vides aliquid?’. 8:24 Et
to he asked him: ‘ You see, anything. ‘ 8:24 The

aspiciens dicebat: ‘ Video homines, quia velut
looking he said: ‘ video men because as

arbores video ambulantes’. 8:25 Deinde iterum
trees video walking. ‘ 8:25 Next again

imposuit manus super oculos eius; et coepit videre
imposed hand over eyes thereof; and began see

et restitutus est et videbat clare omnia. 8:26 Et
and restored is and see clearly everything. 8:26 The

misit illum in domum suam dicens: ‘ Nec in vicum
sent it in home his saying: ‘ No in street
introieris’. 8:27 **Et egressus est Iesus et discipuli**
enter ‘. 8:27 The out is Jesus and students
eius in castella Caesareae Philippi; et in via
his in castles Imperial Philip; and in road
interrogabat discipulos suos dicens eis: ‘ Quem me
he asked students their saying them: ‘ Whom I
dicunt esse homines?’. 8:28 **Qui responderunt illi**
say be men ‘. 8:28 He answered they
dicentes: ‘ Ioannem Baptistam, alii Eliam, alii vero
dicentes: ‘ John Baptist others Elias, others But
unum de prophetis’. 8:29 **Et ipse interrogabat eos: ‘**
one of Prophets. ‘ 8:29 The he he asked them: ‘
Vos vero quem me dicitis esse?’. Respondens Petrus
you But which I say to be? ‘. answered Peter
ait ei: ‘ Tu es Christus’. 8:30 **Et comminatus est**
said to: ‘ You you Christ. ‘ 8:30 The threatened is
eis, ne cui dicerent de illo. 8:31 **Et coepit docere**
them, do not which said of that. 8:31 The began teach
illos: ‘ Oportet Filium hominis multa pati et
them: ‘ We must son man many suffer and
reprobari a senioribus et a summis sacerdotibus
rejected from elders and from top priests
et scribis et occidi et post tres dies resurgere ‘;
and scribes and killed and after three day rise
8:32 et palam verbum loquebatur. Et apprehendens
8:32 and public word spoke. The taking
eum Petrus coepit increpare eum. 8:33 **Qui conversus**
it Peter began rebuke him. 8:33 He turning
et videns discipulos suos comminatus est Petro et
and seeing students their threatened is Peter and
dicit: ‘ Vade retro me, Satana, quoniam non sapis,
he says: ‘ Go back I Satan for not you know
quae Dei sunt, sed quae sunt hominum’. 8:34 **Et**
which God are but which are men ‘. 8:34 The
convocata turba cum discipulis suis, dixit eis: ‘ Si
calling the crowd with students their said them: ‘ If
quis vult post me sequi, deneget semetipsum et
who will after I follow deny himself and
tollat crucem suam et sequatur me. 8:35 **Qui enim**
take cross his and follow Me. 8:35 He For

voluerit animam suam salvam facere, perdet eam;
wishes life his save do lose it;
qui autem perdiderit animam suam propter me et
that Now lose life his for I and
evangelium, salvam eam faciet. 8:36 Quid enim
gospel; save it will do. 8:36 What For
prodest homini, si lucretur mundum totum et
profit man if gain world all and
detrimentum faciat animae suae? 8:37 Quid enim
loss do soul his? 8:37 What For
dabit homo commutationem pro anima sua? 8:38 Qui
will man exchange for soul his? 8:38 He
enim me confusus fuerit et mea verba in
For I shame! be and my words in
generatione ista adultera et peccatrice, et Filius
generation this adulteress and sinful and son
hominis confundetur eum, cum venerit in gloria
man shame him, with come in glory
Patris sui cum angelis sanctis'. 9:1 Et dicebat illis: 'Amen dico vobis: Sunt quidam de hic stantibus,
father s with angels the saints. ' 9: 1 The said them: ' Amen I you: There are some of here standing,
qui non gustabunt mortem, donec videant regnum
that not taste death until see kingdom
Dei venisse in virtute'. 9:2 Et post dies sex assumit
God news in power. ' 9: 2 The after day six assumes
Iesus Petrum et Iacobum et Ioannem, et ducit illos
Jesus Peter and James and John, and leads them
in montem excelsum seorsum solos. Et transfiguratus
in mount high apart only. The transfigured
est coram ipsis; 9:3 et vestimenta eius facta sunt
is before them; 9: 3 and clothes his made are
splendentia, candida nimis, qualia fullo super terram
shining white too, such as fuller over land
non potest tam candida facere. 9:4 Et apparuit illis
not can so white do. 9: 4 The He appeared they
Elias cum Moyse, et erant loquentes cum Iesu. 9:5
Elias with Moses and were speaking with Jesus. 9: 5
Et respondens Petrus ait Iesu: ' Rabbi, bonum est
The answered Peter said Jesus: ' Rabbi good is
nos hic esse; et faciamus tria tabernacula: tibi
we here to be; and do three tents; you

unum et Moysi unum et Eliae unum'. 9:6 Non
one and Moses one and Elias one. ' 9: 6 no
enim sciebat quid responderet; erant enim exterriti.
For he knew what answer; were For shake.
9:7 Et facta est nubes obumbrans eos, et venit vox
9: 7 The made is cloud overshadowing them; and he came voice
de nube: ' Hic est Filius meus dilectus; audite
of the cloud: ' This is son my beloved; listen
illum'. 9:8 Et statim circumspicientes neminem
it '. 9: 8 The immediately watch no
amplius viderunt nisi Iesum tantum secum. 9:9 Et
more see but Jesus only with him. 9: 9 The
descendentibus illis de monte, praecepit illis, ne
down they of Monte charged those do not
cui, quae vidissent, narrarent, nisi cum Filius
which, which they saw, stories, but with son
hominis a mortuis resurrexerit. 9:10 Et verbum
man from dead rose. 9:10 The word
continuerunt apud se, conquirentes quid esset illud: ' a
stopped in se questioning what was it '
mortuis resurgere'. 9:11 Et interrogabant eum
from dead rise again. ' 9:11 The asked it
dicentes: ' Quid ergo dicunt scribae quia Eliam
saying: ' What So say teachers because Elias
oporteat venire primum?'. 9:12 Qui ait illis: ' Elias
must come first? '. 9:12 He said them: ' Elias
veniens primo, restituit omnia; et quomodo scriptum
coming first, restored all; and how written
est super Filio hominis, ut multa patiatur et
is over son man, as many suffer and
contemnatur? 9:13 Sed dico vobis: Et Elias venit;
rejected? 9:13 but I you: The Elias he came;
et fecerunt illi, quaecumque volebant, sicut scriptum
and they they whatever wanted as written
est de eo'. 9:14 Et venientes ad discipulos viderunt
is of it '. 9:14 The coming to students see
turbam magnam circa eos et scribas conquirentes
crowd great about them and scribes questioning
cum illis. 9:15 Et confestim omnis populus videns
with them. 9:15 The immediately all people seeing
eum stupefactus est, et accurrentes salutabant eum.
it Astonished is and running greeted him.

9:16 Et interrogavit eos: ‘ Quid inter vos
9:16 The he asked them: ‘ What between you
conquiritis?’. **9:17 Et respondit ei unus de turba: ‘**
arguing about? ‘. 9:17 The answered it one of crowd: ‘
Magister, attuli filium meum ad te habentem
Teacher I brought son my to you having
spiritum mutum; 9:18 et ubicumque eum
spirit dumb; 9:18 and wherever it
apprehenderit, allidit eum, et spumat et stridet
, it dashes him, and foams and sputters
dentibus et arescit. Et dixi discipulis tuis, ut eicerent
teeth and crumbles. The I students your as drive
illum, et non potuerunt’. **9:19 Qui respondens eis**
it and not they could. ‘ 9:19 He answered them
dicit: ‘ O generatio incredula, quamdiu apud vos
he says: ‘ O generation faithless As long as in you
ero? Quamdiu vos patiar? Afferte illum ad me’.
I will be? As long as the you I suffer? Bring it to Me. ‘
9:20 Et attulerunt illum ad eum. Et cum vidisset
9:20 The reported it to him. The with saw
illum, spiritus statim conturbavit eum; et corruens
it spirit immediately tare him; and down
in terram volutabatur spumans. 9:21 Et interrogavit
in land wallowed foaming. 9:21 The he asked
patrem eius: ‘ Quantum temporis est, ex quo hoc
father his ‘ As time is from which this
ei accidit?’. **At ille ait: ‘ Ab infantia; 9:22 et**
it happened. ‘ But he he said: ‘ from early childhood; 9:22 and
frequenter eum etiam in ignem et in aquas misit, ut
frequently it also in fire and in water sent as
eum perderet; sed si quid potes, adiuva nos,
it to lose; but if what you can, help we
misertus nostri’. **9:23 Iesus autem ait illi: ‘ ‘Si**
with compassion Our ‘. 9:23 Jesus Now said they: ‘ ‘If
potes!’. **Omniaabilia credenti’.** **9:24 Et continuo**
You can. ‘ All possible who believes. ‘ 9:24 The immediately
exclamans pater pueri aiebat: ‘ Credo; adiuva
cried father boys said: ‘ I believe; help
incredulitatem meam’. **9:25 Et cum videret Iesus**
unbelief My ‘. 9:25 The with see Jesus

concurrentem turbam, comminatus est spiritui
tenens crowd, threatened is spirit
immundo dicens illi: ‘ Mute et surde spiritus, ego
unclean saying they: ‘ Mute and deaf spirit, I
tibi praecipio: Exi ab eo et amplius ne introeas
you command: Get from it and more do not enter
in eum’. 9:26 **Et clamans et multum discerpens**
in for him. ‘ 9:26 The crying and a lot convulsing
eum exiit; et factus est sicut mortuus, ita ut
it He went out; and he became is as dead, so as
multi dicerent: ‘ Mortuus est!’. 9:27 **Iesus autem**
many said: ‘ dead It is. ‘ 9:27 Jesus Now
tenens manum eius elevavit illum, et surrexit. 9:28
holding hand his lifted it and rose. 9:28
Et cum introisset in domum, discipuli eius secreto
The with entered in home students his confidentiality
interrogabant eum: ‘ Quare nos non potuimus eicere
asked him: ‘ Why we not We could eject
eum?’. 9:29 **Et dixit illis: ‘ Hoc genus in nullo**
him? ‘. 9:29 The said them: ‘ This race in no
potest exire nisi in oratione’. 9:30 **Et inde profecti**
can out but in prayer. ‘ 9:30 The from traveled
peragrabant Galilaeam; nec volebat quemquam scire.
and passed through Galilee; or would any know.
9:31 Docebat enim discipulos suos et dicebat illis: ‘
9:31 She taught For students their and said them: ‘
Filius hominis traditur in manus hominum, et
son man reported in hand men and
occident eum, et occisus post tres dies resurget’.
kill him, and killed after three day He will rise again. ‘
9:32 At illi ignorabant verbum et timebant eum
9:32 But they they did not know word and they feared it
interrogare. 9:33 **Et venerunt Capharnaum. Qui cum**
questions. 9:33 The they Capernaum. He with
domi esset, interrogabat eos: ‘ Quid in via
home was he asked them: ‘ What in road
tractabatis?’. 9:34 **At illi tacebant. Siquidem inter se**
the hands. ‘ 9:34 But they held. For between he
in via disputaverant, quis esset maior. 9:35 **Et**
in road disputed, who was greater. 9:35 The
residens vocavit Duodecim et ait illis: ‘ Si quis vult
resident he called twelve and said them: ‘ If who will

primus esse, erit omnium novissimus et omnium
first be will be all last and all

minister'. 9:36 Et accipiens puerum, statuit eum in
Minister '. 9:36 The taking boy set it in

medio eorum; quem ut complexus esset, ait illis:
the them; which as complex was said them:

9:37 ' Quisquis unum ex huiusmodi pueris receperit
9:37 ' anyone one from such boys welcome

in nomine meo, me recipit; et, quicumque me
in name I I it receives; and, who I

susceperit, non me suscipit, sed eum qui me misit'.
welcomes not I dynamic, but it that I sent.

9:38 Dixit illi Ioannes: ' Magister, vidimus quendam
9:38 said they John: ' Teacher we have a

in nomine tuo eicientem daemonia, et prohibebamus
in name your casting demons, and forbad

eum, quia non sequebatur nos'. 9:39 Iesus autem
him, because not followed us'. 9:39 Jesus Now

ait: ' Nolite prohibere eum. Nemo est enim, qui
he said: ' Do not stop him. No is For that

faciat virtutem in nomine meo et possit cito male
do power in name I and can quickly ill

loqui de me; 9:40 qui enim non est adversum nos,
talk of me; 9:40 that For not is against we

pro nobis est. 9:41 Quisquis enim potum dederit
for us It is. 9:41 anyone For water give

vobis calicem aquae in nomine, quia Christi estis,
you cup water in name because Christ you

amen dico vobis: Non perdet mercedem suam. 9:42
Amen I you: no lose wages own. 9:42

Et quisquis scandalizaverit unum ex his pusillis
The anyone scandalize one from these small

credentibus in me, bonum est ei magis, ut
believers in I good is it more as

circumdetur mola asinaria collo eius, et in mare
confined mill ass neck his and in sea

mittatur. 9:43 Et si scandalizaverit te manus tua,
cast. 9:43 The if scandalize you hand your

abscide illam: bonum est tibi debilem introire in
cut that: good is you disabled enter in

vitam, quam duas manus habentem ire in gehennam,
life than two hand having go in hell,
in ignem inexstinguibilem. 9:44 9:45 Et si pes tuus
in fire underestimated. 9:44 9:45 The if foot your
te scandalizat, amputa illum: bonum est tibi claudum
you offend, cut it good is you lame
introire in vitam, quam duos pedes habentem mitti
enter in life than two feet having sent
in gehennam. 9:46 9:47 Et si oculus tuus scandalizat
in hell. 9:46 9:47 The if eye your offend
te, eice eum: bonum est tibi luscum introire in
you cast him: good is you eyed enter in
regnum Dei, quam duos oculos habentem mitti in
kingdom God, than two eyes having sent in
gehennam, 9:48 ubi vermis eorum non moritur, et
hell, 9:48 where worm their not dies and
ignis non exstinguitur; 9:49 omnis enim igne salietur.
fire not out; 9:49 all For fire salted.
9:50 Bonum est sal; quod si sal insulsum fuerit, in
9:50 good is salt; that if salt tasteless it in
quo illud condietis? Habete in vobis sal et pacem
which it season? have in you salt and peace
habete inter vos'. 10:1 Et inde exsurgens venit in
have between you '. 10: 1 The from rising he came in
fines Iudaeae ultra Iordanem; et conveniunt iterum
ends Judea more Jordan; and resort again
turbae ad eum, et, sicut consueverat, iterum docebat
crowds to him, and, as used again taught
illos. 10:2 Et accedentes pharisaei interrogabant eum,
them. 10: 2 The coming Pharisees asked him,
si licet viro uxorem dimittere, tentantes eum.
if although the man wife release, testing him.
10:3 At ille respondens dixit eis: ' Quid vobis
10: 3 But he answered said them: ' What you
praecepit Moyses?'. 10:4 Qui dixerunt: ' Moyses
charged Moses'. 10: 4 He they said: ' Moses
permisit libellum repudii scribere et dimittere'. 10:5
He allowed bill divorce write and letting go. 10: 5
Iesus autem ait eis: ' Ad duritiam cordis vestri
Jesus Now said them: ' the hardness heart you

scripsit vobis praeceptum istud. 10:6 Ab initio

He wrote you command this. 10: 6 from beginning

autem creaturae masculinum et feminam fecit eos.

Now creatures male and female he them.

10:7 Propter hoc relinquet homo patrem suum et

10: 7 Because of this leave man father his and

matrem et adhaerebit ad uxorem suam, 10:8 et

mother and cleave to wife his 10: 8 and

erunt duo in carne una; itaque iam non sunt duo

will be two in flesh one; So already not are two

sed una caro. 10:9 Quod ergo Deus coniunxit, homo

but one flesh. 10: 9 The So God united man

non separet'. 10:10 Et domo iterum discipuli de hoc

not put asunder. ' 10:10 The house again students of this

interrogabant eum. 10:11 Et dicit illis: ' Quicumque

asked him. 10:11 The says them: ' Whoever

dimiserit uxorem suam et aliam duxerit, adulterium

releases wife his and other marries adultery

committit in eam; 10:12 et si ipsa dimiserit virum

commits in it; 10:12 and if the releases man

suum et alii nupserit, moechatur'. 10:13 Et

his and others married commits adultery. ' 10:13 The

offerebant illi parvulos, ut tangeret illos; discipuli

offered they children, as touch them; students

autem comminabantur eis. 10:14 At videns Iesus,

Now rebuked them. 10:14 But seeing Jesus,

indigne tulit et ait illis: ' Sinite parvulos venire ad

unworthily took and said them: ' Permit children come to

me. Ne prohibueritis eos; talium est enim regnum

Me. Do not stop them; such is For kingdom

Dei. 10:15 Amen dico vobis: Quisquis non receperit

God. 10:15 Amen I you: anyone not welcome

regnum Dei velut parvulus, non intrabit in illud'.

kingdom God as a child, not enter in it '.

10:16 Et complexans eos benedicebat imponens manus

10:16 The arms them blessed laying hand

super illos. 10:17 Et cum egrederetur in viam,

over them. 10:17 The with out in way,

accurrens quidam et, genu flexo ante eum, rogabat

He ran some and, knee down before him, he asked

eum: ‘ Magister bone, quid faciam ut vitam
 him: ‘ Master good what I do as life
 aeternam percipiam?’. 10:18 Iesus autem dixit ei: ‘
 eternal inherit? ‘. 10:18 Jesus Now said to: ‘
 Quid me dicis bonum? Nemo bonus, nisi unus Deus.
 What I say good? No good but one God.
 10:19 Praecepta nosti: ne occidas, ne adulteres,
 10:19 The rules you know; do not kill do not adultery;
 ne fureris, ne falsum testimonium dixeris, ne
 do not Do do not false witness say, do not
 fraudem feceris, honora patrem tuum et matrem’.
 fraud you do Honour father your and mother ‘.
 10:20 Ille autem dixit ei: ‘ Magister, haec omnia
 10:20 He Now said to: ‘ Teacher this all
 conservavi a iuventute mea’. 10:21 Iesus autem
 I kept from youth My ‘. 10:21 Jesus Now
 intuitus eum dilexit eum et dixit illi: ‘ Unum tibi
 He looked it He loved it and said they: ‘ one you
 deest: vade, quaecumque habes, vende et da
 Sell go whatever you have sell and give
 pauperibus et habebis thesaurum in caelo; et veni,
 poor and have treasure in heaven; and come,
 sequere me’. 10:22 Qui contristatus in hoc verbo,
 follow Me. ‘ 10:22 He sorry in this In short,
 abiit maerens: erat enim habens possessiones multas.
 He went appalled: was For a property many.
 10:23 Et circumspiciens Iesus ait discipulis suis: ‘
 10:23 The Looking around Jesus said students his ‘
 Quam difficile, qui pecunias habent, in regnum Dei
 How difficult that money have in kingdom God
 introibunt’. 10:24 Discipuli autem obstupescabant in
 enter ‘. 10:24 students Now amazed in
 verbis eius. At Iesus rursus respondens ait illis: ‘
 words her. But Jesus again answered said them: ‘
 Filii, quam difficile est in regnum Dei introire.
 children than hard is in kingdom God enter.
 10:25 Facilius est camelum per foramen acus transire
 10:25 easier is camel by hole needle pass
 quam divitem intrare in regnum Dei’. 10:26 Qui
 than rich enter in kingdom God. ‘ 10:26 He
 magis admirabantur dicentes ad semetipsos: ‘ Et quis
 more wondered saying to themselves: ‘ The who

potest salvus fieri?'. 10:27 Intuens illos Iesus
can saved be performed. ' 10:27 Looked them Jesus
ait: ' Apud homines impossibile est sed non apud
he said: ' In men impossible is but not in
Deum: omnia enim possibilia sunt apud Deum'. 10:28
God: all For possible are in God. ' 10:28
Coepit Petrus ei dicere: ' Ecce nos dimisimus omnia
began Peter it say: ' Look we left all
et secuti sumus te'. 10:29 Ait Iesus: ' Amen dico
and followed we are you '. 10:29 said Jesus: ' Amen I
vobis: Nemo est, qui reliquerit domum aut fratres
you: No is that left home or brothers
aut sorores aut matrem aut patrem aut filios aut
or sisters or mother or father or children or
agros propter me et propter evangelium, 10:30 qui
fields for I and for gospel; 10:30 that
non accipiat centies tantum nunc in tempore hoc,
not take times only now in time this,
domos et fratres et sorores et matres et filios et
homes and brothers and sisters and mothers and children and
agros cum persecutionibus, et in saeculo futuro
fields with persecutions; and in century future
vitam aeternam. 10:31 Multi autem erunt primi
life everlasting. 10:31 Many Now will be first
novissimi, et novissimi primi'. 10:32 Erant autem in
last and last first. ' 10:32 there were Now in
via ascendentes in Hierosolymam, et praecedebat illos
road ascending in Jerusalem, and before them
Iesus, et stupebant; illi autem sequentes
Jesus, and they were amazed; they Now following
timebant. Et assumens iterum Duodecim coepit illis
They were afraid. The taking again twelve began they
dicere, quae essent ei eventura: 10:33 ' Ecce
say, which they it happen: 10:33 ' Look
ascendimus in Hierosolymam; et Filius hominis
up in Jerusalem; and son man
tradetur principibus sacerdotum et scribis, et
betrayed chief priests and teachers and
damnabunt eum morte et tradent eum gentibus
condemn it death and Will it nations
10:34 et illudent ei et conspuent eum et
10:34 and mock it and spit it and

flagellabunt eum et interficient eum, et post tres
scourge it and kill him, and after three
dies resurget'. 10:35 Et accedunt ad eum Iacobus
day He will rise again. ' 10:35 The added to it James
et Ioannes filii Zebedaei dicentes ei: ' Magister,
and John children Zebedee saying to: ' Teacher
volumus, ut quodcumque petierimus a te, facias
we wish as whatever ask from you do
nobis'. 10:36 At ille dixit eis: ' Quid vultis, ut
to us. ' 10:36 But he said them: ' What you choose as
faciam vobis?'. 10:37 Illi autem dixerunt ei: ' Da
I do you? ' 10:37 they Now said to: ' Give
nobis, ut unus ad dexteram tuam et alius ad
us as one to right your and other to
sinistram sedeamus in gloria tua'. 10:38 Iesus autem
left hand in glory Your ' 10:38 Jesus Now
ait eis: ' Nescitis quid petatis. Potestis bibere
said them: ' Know what you ask. can drink
calicem, quem ego bibo, aut baptismum, quo ego
cup, which I I drink; or baptism, which I
baptizor, baptizari?'. 10:39 At illi dixerunt ei: '
baptized baptized? ' 10:39 But they said to: '
Possumus'. Iesus autem ait eis: ' Calicem quidem,
We can. ' Jesus Now said them: ' cup indeed,
quem ego bibo, bibetis et baptismum, quo ego
which I I drink; drink and baptism, which I
baptizor, baptizabimini; 10:40 sedere autem ad
baptized with; 10:40 set Now to
dexteram meam vel ad sinistram non est meum
right I or to left not is my
dare, sed quibus paratum est'. 10:41 Et audientes
give but which ready He is. ' 10:41 The hearing
decem coeperunt indignari de Iacobo et Ioanne.
ten began indignant of James and John.
10:42 Et vocans eos Iesus ait illis: ' Scitis quia
10:42 The calling them Jesus said them: ' You know because
hi, qui videntur principari gentibus, dominantur eis,
they that they seem rule nations, controlling them,
et principes eorum potestatem habent ipsorum. 10:43
and leaders their power have theirs. 10:43

Non ita est autem in vobis, sed quicumque voluerit
no so is Now in you but who wishes
fieri maior inter vos, erit vester minister; 10:44 et,
be more between you will be your minister; 10:44 and,
quicumque voluerit in vobis primus esse, erit
who wishes in you first be will be
omnium servus; 10:45 nam et Filius hominis non
all slave; 10:45 for and son man not
venit, ut ministraretur ei, sed ut ministraret et daret
he came as served to but as minister and give
animam suam redemptionem pro multis'. 10:46 Et
life his redemption for to many. ' 10:46 The
veniunt Ierichum. Et proficiscente eo de Iericho et
come Jericho. The He went it of Jericho and
discipulis eius et plurima multitudo, filius Timaei
students his and many population, son Timaeus
Bartimaeus caecus sedebat iuxta viam mendicans.
Bartimaeus blind sat according to way begging.
10:47 Qui cum audisset quia Iesus Nazarenus est,
10:47 He with heard because Jesus NAZARETH is
coepit clamare et dicere: ' Fili David Iesu, miserere
began claim and say: ' Son David Jesus, have
mei!'. 10:48 Et comminabantur ei multi, ut taceret;
My '. 10:48 The rebuked it many as quiet;
at ille multo magis clamabat: ' Fili David, miserere
but he more more he cried out: ' Son David have
mei!'. 10:49 Et stans Iesus dixit: ' Vocate illum'. Et
My '. 10:49 The standing Jesus he said: ' Call it '. The
vocant caecum dicentes ei: ' Animaequior esto.
call blind saying to: ' Be of Be.
Surge, vocat te'. 10:50 Qui, proiecto vestimento suo,
Up calls you '. 10:50 He, projected clothing his
exsiliens venit ad Iesum. 10:51 Et respondens ei
jumping he came to Jesus. 10:51 The answered it
Iesus dixit: ' Quid vis tibi faciam?'. Caecus autem
Jesus he said: ' What force you I do. ' blind Now
dixit ei: ' Rabboni, ut videam'. 10:52 Et Iesus ait
said to: ' Master, as I see. ' 10:52 The Jesus said
illi: ' Vade; fides tua te salvum fecit'. Et confestim
they: ' Go; faith your you save He did. ' The immediately
vidit et sequebatur eum in via. 11:1 Et cum
saw and followed it in way. 11: 1 The with

appropinquarent Hierosolymae, Bethphage et
approaching JERUSALEM, Bethpage and
Bethaniae ad montem Olivarum, mittit duos ex
Bethany to mount Olives sends two from
discipulis suis 11:2 et ait illis: ‘Ite in castellum,
students their 11: 2 and said them: ‘Go in village
quod est contra vos, et statim introeuntes illud
that is against you and immediately entering it
invenietis pullum ligatum, super quem nemo adhuc
find chicken free over which no yet
hominum sedit; solvite illum et adducite. 11:3 Et si
men sit; loose it and bring. 11: 3 The if
quis vobis dixerit: ‘Quid facitis hoc?’, dicite:
who you says: ‘What you do this? ‘say:
‘Domino necessarius est, et continuo illum remittit
‘Lord needed is and immediately it releases
iterum huc’’. 11:4 Et abeuntes invenerunt pullum
again here ‘. ‘11: 4 The go! found chicken
ligatum ante ianuam foris in bivio et solvunt eum.
tied before door outside in crossroad and penalties; him.
11:5 Et quidam de illic stantibus dicebant illis: ‘
11: 5 The some of there standing said them: ‘
Quid facitis solventes pullum?’’. 11:6 Qui dixerunt
What you do releasing chicken? ‘. 11: 6 He said
eis, sicut dixerat Iesus; et dimiserunt eis. 11:7 Et
them, as said Jesus; and lowering them. 11: 7 The
ducunt pullum ad Iesum et imponunt illi vestimenta
lead chicken to Jesus and Cod they clothes
sua; et sedit super eum. 11:8 Et multi vestimenta
their own; and sat over him. 11: 8 The many clothes
sua straverunt in via, alii autem frondes, quas
his spread in way, others Now branches which
exciderant in agris. 11:9 Et qui praeibant et qui
Failed in fields. 11: 9 The that Before and that
sequebantur, clamabant: ‘Hosanna! Benedictus, qui
followed, cried out: ‘Hosanna! Benedict, that
venit in nomine Domini! 11:10 Benedictum, quod
he came in name Lord! 11:10 Benedict, that
venit regnum patris nostri David! Hosanna in
he came kingdom father our David! Hosanna! in

excelsis!'. 11:11 Et introivit Hierosolymam in
the highest. ' 11:11 The entered Jerusalem in
templum; et circumspectis omnibus, cum iam
temple; and survey all with already
vespera esset hora, exivit in Bethaniam cum
evening was hour, gone in Bethany with
Duodecim. 11:12 Et altera die cum exirent a
Twelve. 11:12 The other day with depart from
Bethania, esuriit. 11:13 Cumque vidisset a longe
Bethany He was hungry. 11:13 when saw from off
ficum habentem folia, venit si quid forte inveniret
barked having leaves, he came if what perhaps find
in ea; et cum venisset ad eam, nihil invenit
in it; and with come to it nothing found
praeter folia: non enim erat tempus ficorum. 11:14
In addition to leaves; not For was time figs. 11:14
Et respondens dixit ei: 'Iam non amplius in
The answered said to: 'Now not more in
aeternum quisquam fructum ex te manducet'. Et
ever one fruit from you eat. The
audiebant discipuli eius. 11:15 Et veniunt
heard students her. 11:15 The come
Hierosolymam. Et cum introisset in templum, coepit
Jerusalem. The with entered in temple began
eicere vendentes et ementes in templo et mensas
eject sellers and buyers in temple and tables
nummulariorum et cathedras vendentium columbas
changers and chairs the vendors doves
evertit; 11:16 et non sinebat, ut quisquam vas
overturns; 11:16 and not allowed, as one vessel
transferret per templum. 11:17 Et docebat dicens eis:
transfer by temple. 11:17 The taught saying them:
'Non scriptum est: 'Domus mea domus orationis
'no written is: 'Home my house prayer
vocabitur omnibus gentibus'? Vos autem fecistis eam
call all the nations'? you Now you did it
speluncam latronum'. 11:18 Quo audito, principes
cave thieves. ' 11:18 Where hearing, leaders
sacerdotum et scribae quaerebant quomodo eum
priests and teachers sought how it
perderent; timebant enim eum, quoniam universa
destroy; they feared For him, for all

turba admirabatur super doctrina eius. 11:19 Et cum
crowd He wondered over teaching her. 11:19 The with
vespera facta esset, egrediebantur de civitate. 11:20
evening made was forward of city. 11:20
Et cum mane transirent, viderunt ficum aridam
The with morning as they passed by, see barked dry
factam a radicibus. 11:21 Et recordatus Petrus dicit
made from roots. 11:21 The He remembered Peter says
ei: ‘ Rabbi, ecce ficus, cui maledixisti, aruit’.
to: ‘ Rabbi See fig, which You, withered away. ‘
11:22 Et respondens Iesus ait illis: ‘ Habete fidem
11:22 The answered Jesus said them: ‘ have faith
Dei! 11:23 Amen dico vobis: Quicumque dixerit huic
God! 11:23 Amen I you: Whoever say this
monti: ‘Tollere et mittere in mare’, et non
mountain ‘Remove and send in sea ’ and not
haesitaverit in corde suo, sed crediderit quia, quod
stagger in heart his but believes because, that
dixerit, fiat, fiet ei. 11:24 Propterea dico vobis:
said, done will be to him. 11:24 Therefore I you:
Omnia, quaecumque orantes petitis, credite quia
All whatever praying demand, believe because
iam accepistis, et erunt vobis. 11:25 Et cum statis
already received, and will be to you. 11:25 The with Lift
in oratione, dimittite, si quid habetis adversus
in prayer Leave, if what have against
aliquem, ut et Pater vester, qui in caelis est,
some, as and Father your that in heavens is
dimittat vobis peccata vestra’. 11:26 11:27 Et veniunt
divorce you sins your ’. 11:26 11:27 The come
rursus Hierosolymam. Et cum ambularet in templo,
again Jerusalem. The with walking in temple
accedunt ad eum summi sacerdotes et scribae et
added to it high priests and teachers and
seniores 11:28 et dicebant illi: ‘ In qua potestate
elders 11:28 and said they: ‘ in which power
haec facis? Vel quis tibi dedit hanc potestatem, ut
this You do? or who you given this power as
ista facias?’. 11:29 Iesus autem ait illis: ‘
this you do? ’. 11:29 Jesus Now said them: ‘

Interrogabo vos unum verbum, et respondete mihi;
ask you one word, and answer me;
et dicam vobis, in qua potestate haec faciam: 11:30
and I will say you in which power this I will: 11:30
Baptismum Ioannis de caelo erat an ex hominibus?
Baptism John of heaven was or from men?
Respondete mihi'. 11:31 At illi cogitabant secum
Answer to me. ' 11:31 But they planning with
dicentes: ' Si dixerimus: 'De caelo', dicet: 'Quare
saying: ' If we say: 'the heaven' He will say: 'Why
ergo non credidistis ei?'; 11:32 si autem dixerimus:
So not believe to him? ' 11:32 if Now we say:
'Ex hominibus?'. Timebant populum: omnes enim
'From men '. ' they feared that people; all For
habebant Ioannem quia vere propheta esset. 11:33
had John because really prophet would. 11:33
Et respondentes dicunt Iesu: ' Nescimus'. Et Iesus
The responding say Jesus: ' We do not know. ' The Jesus
ait illis: ' Neque ego dico vobis in qua potestate
said them: ' nor I I you in which power
haec faciam'. 12:1 Et coepit illis in parabolis loqui:
this I will do it. ' 12: 1 The began they in parables talk:
' Vineam pastinavit homo et circumdedit saepem et
' vineyards planted man and surrounded fence and
fodit lacum et aedificavit turrin et locavit eam
digs lake and built tower and leased it
agricolis et peregre profectus est. 12:2 Et misit ad
farmers and abroad progress It is. 12: 2 The sent to
agricolas in tempore servum, ut ab agricolis
farmers in time servant, as from farmers
acciperet de fructu vineae; 12:3 qui apprehensum
take of fruit vineyard; 12: 3 that apprehended
eum caeciderunt et dimiserunt vacuum. 12:4 Et
it beat and lowering void. 12: 4 The
iterum misit ad illos alium servum; et illum in
again sent to them other slavery; and it in
capite vulneraverunt et contumeliis affecerunt. 12:5
head wounded and insults handled. 12: 5
Et alium misit, et illum occiderunt, et plures alios,
The other sent and it killed and more others
quosdam caedentes, alios vero occidentes. 12:6 Adhuc
some cutters, others But killed. 12: 6 yet

unum habebat, filium dilectum. Misit illum ad eos
one had son the levy. sent it to them
novissimum dicens: 'Reverebuntur filium meum'. 12:7
last saying: 'reverence son My '. 12: 7
Coloni autem illi dixerunt ad invicem: 'Hic est heres.
Peasants Now they said to another: 'Here is heir.
Venite, occidamus eum, et nostra erit hereditas'.
Come kill him, and our will be heritage. '
12:8 Et apprehendentes eum occiderunt et eiecerunt
12: 8 The apprehending it killed and cast
extra vineam. 12:9 Quid ergo faciet dominus vineae?
outside vineyard. 12: 9 What So will master vineyard?
Veniet et perdet colonos et dabit vineam aliis. 12:10
Stroke and lose settlers and will vineyard others. 12:10
Nec Scripturam hanc legistis: 'Lapidem quem
No Scripture this read: 'stone which
reprobaverunt aedificantes, hic factus est in caput
rejected builders; here he became is in head
anguli; 12:11 a Domino factum est istud et est
the corner; 12:11 from Lord it is this and is
mirabile in oculis nostris'?' 12:12 Et quaerebant
wonderful in eyes our ', '. 12:12 The sought
eum tenere et timuerunt turbam; cognoverunt enim
it hold and feared the crowd; know For
quoniam ad eos parabolam hanc dixerit. Et relicto
for to them parable this he says. The leaving
eo abierunt. 12:13 Et mittunt ad eum quosdam ex
it away. 12:13 The send to it some from
pharisaeis et herodianis, ut eum caperent in verbo.
Pharisees and Herodians as it catch in word.
12:14 Qui venientes dicunt ei: 'Magister, scimus
12:14 He coming say to: 'Teacher we know
quia verax es et non curas quemquam; nec enim
because true you and not care anyone; or For
vides in faciem hominum, sed in veritate viam Dei
see in face men but in the truth way God
doces. Licet dare tributum Caesari an non?
teach. Although give taxes Caesar or not?
Dabimus an non dabimus?' 12:15 Qui sciens
We will give or not it will. ' 12:15 He knowing

versutiam eorum ait illis: ‘ Quid me tentatis?

wiliness their said them: ‘ What I the test?

Afferte mihi denarium, ut videam’. 12:16 At illi

Bring I penny, as I see. ‘ 12:16 But they

attulerunt. Et ait illis: ‘ Cuius est imago haec et

brought. The said them: ‘ The is image this and

inscriptio?’. Illi autem dixerunt ei: ‘ Caesaris’. 12:17

address ‘. they Now said to: ‘ Caesar's. ‘ 12:17

Iesus autem dixit illis: ‘ Quae sunt Caesaris, reddite

Jesus Now said them: ‘ What are Caesar Reward

Caesari et, quae sunt Dei, Deo’. Et mirabantur

Caesar and, which are God, God. ‘ The wondered

super eo. 12:18 Et veniunt ad eum sadducaei, qui

over the fact. 12:18 The come to it Sadducees, that

dicunt resurrectionem non esse, et interrogabant eum

say resurrection not be and asked it

dicentes: 12:19 ‘ Magister, Moyses nobis scripsit, ut

saying: 12:19 ‘ Teacher Moses us He wrote, as

si cuius frater mortuus fuerit et reliquerit uxorem

if the brother dead be and left wife

et filium non reliquerit, accipiat frater eius uxorem

and son not left, take brother his wife

et resuscitet semen fratri suo. 12:20 Septem fratres

and raise seed brother his own. 12:20 seven brothers

erant: et primus accepit uxorem et moriens non

they were: and first he received wife and dying not

reliquit semen; 12:21 et secundus accepit eam et

left seed; 12:21 and second he received it and

mortuus est, non relicto semine; et tertius similiter;

dead is not leaving seed; and third similarly;

12:22 et septem non reliquerunt semen. Novissima

12:22 and seven not left seed. Last

omnium defuncta est et mulier. 12:23 In

all died is and woman. 12:23 in

resurrectione, cum resurrexerint, cuius de his erit

resurrection, with rise, the of these will be

uxor? Septem enim habuerunt eam uxorem’. 12:24

wife? seven For had it wife. ‘ 12:24

Ait illis Iesus: ‘ Non ideo erratis, quia non

said they Jesus: ‘ no therefore You are wrong, because not

scitis Scripturas neque virtutem Dei? 12:25 Cum

you know Scriptures or power God? 12:25 with

enim a mortuis resurrexerint, neque nubent neque
For from dead rise, or marry or
nubentur, sed sunt sicut angeli in caelis. 12:26 De
marriage; but are as angels in heavens. 12:26 The
mortuis autem quod resurgant, non legistis in libro
dead Now that rise, not read in book
Moysis super rubum, quomodo dixerit illi Deus
Moses over bush, how say they God
inquiens: ‘Ego sum Deus Abraham et Deus Isaac et
He said: ‘I I God Abraham and God Isaac and
Deus Iacob’? 12:27 Non est Deus mortuorum sed
God Jacob? 12:27 no is God dead but
vivorum! Multum erratis’. 12:28 Et accessit unus
quick! much You are wrong. ‘ 12:28 The came one
de scribis, qui audierat illos conquirentes, videns
of teachers that heard them questioning, seeing
quoniam bene illis responderit, interrogavit eum: ‘
for well they answer he asked him: ‘
Quod est primum omnium mandatum?’ 12:29 Iesus
The is first all mandate ‘. 12:29 Jesus
respondit: ‘ Primum est: ‘Audi, Israel: Dominus Deus
He answered: ‘ first is: ‘Listen, Israel: Lord God
noster Dominus unus est, 12:30 et diliges Dominum
our Lord one is 12:30 and love Lord
Deum tuum ex toto corde tuo et ex tota anima
God your from all heart your and from all soul
tua et ex tota mente tua et ex tota virtute tua’.
your and from all Remember your and from all power Your ‘.
12:31 Secundum est illud: ‘Diliges proximum tuum
12:31 according to is it ‘love neighbor your
tamquam teipsum’. Maius horum aliud mandatum
as yourself. ‘ Larger these other command
non est’. 12:32 Et ait illi scriba: ‘ Bene, Magister,
not He is. ‘ 12:32 The said they secretary; ‘ well, Teacher
in veritate dixisti: ‘Unus est, et non est alius
in the truth You said: ‘One is and not is other
praeter eum; 12:33 et diligere eum ex toto corde
In addition to him; 12:33 and love it from all heart
et ex toto intellectu et ex tota fortitudine’ et:
and from all understanding and from all strength ‘ and:
‘Diligere proximum tamquam seipsum’ maius est
‘love neighbor as himself ‘ more is

omnibus holocaustibus et sacrificiis'. 12:34 Et
all holocausts and sacrifices. ' 12:34 The
Iesus videns quod sapienter respondisset, dixit illi: '
Jesus seeing that wisely reply said they: '
Non es longe a regno Dei'. Et nemo iam audebat
no you off from kingdom God. ' The no already venture
eum interrogare. 12:35 Et respondens Iesus dicebat
it questions. 12:35 The answered Jesus said
docens in templo: ' Quomodo dicunt scribae
teaching in temple: ' How say teachers
Christum filium esse David? 12:36 Ipse David dixit
Christ son be David? 12:36 He David said
in Spiritu Sancto: 'Dixit Dominus Domino meo: Sede
in Spirit Holy: 'He said Lord Lord I See
a dextris meis, donec ponam inimicos tuos sub
from right I until I will enemies your under
pedibus tuis'. 12:37 Ipse David dicit eum Dominum,
feet Your ' 12:37 He David says it Lord,
et unde est filius eius?'. Et multa turba eum
and whence is son Her ' The many crowd it
libenter audiebat. 12:38 Et dicebat in doctrina sua: '
willingly heard. 12:38 The said in teaching his '
Cavete a scribis, qui volunt in stolis ambulare et
Beware from teachers that will in changes walk and
salutari in foro 12:39 et in primis cathedris sedere
Saviour in forum 12:39 and in first chairs set
in synagogis et primos discubitus in cenis; 12:40 qui
in synagogues and first rooms in suppers; 12:40 that
devorant domos viduarum et ostentant prolixas
devour homes widows and display long
orationes. Hi accipient amplius iudicium'. 12:41 Et
prayers. These take more judgment. ' 12:41 The
sedens contra gazophylacium aspiciebat quomodo
sitting against chamber eyed how
turba iactaret aes in gazophylacium; et multi divites
crowd coated brass in treasury; and many rich
iactabant multa. 12:42 Et cum venisset una vidua
vied many. 12:42 The with come one The widow
pauper, misit duo minuta, quod est quadrans. 12:43
poor sent two minutes, that is quadrant. 12:43

Et convocans discipulos suos ait illis: ‘ Amen dico
The calling students their said them: ‘ Amen I
vobis: Vidua haec pauper plus omnibus misit, qui
you: widow this poor more all sent that
miserunt in gazophylacium: 12:44 Omnes enim ex
sent in treasury; 12:44 All For from
eo, quod abundabat illis, miserunt; haec vero de
it that surplus those cast; this But of
penuria sua omnia, quae habuit, misit, totum victum
shortage his all which he had sent all food
suum’. 13:1 Et cum egrederetur de templo, ait illi
his own. ‘ 13: 1 The with out of temple said they
unus ex discipulis suis: ‘ Magister, aspice quales
one from students his ‘ Teacher look what
lapides et quales structurae’. 13:2 Et Iesus ait illi: ‘
stones and what structures. 13: 2 The Jesus said they: ‘
Vides has magnas aedificationes? Hic non relinquetur
You see, these great buildings? This not left
lapis super lapidem, qui non destruat’. 13:3 Et
stone over stone, that not destroyed. ‘ 13: 3 The
cum sederet in montem Olivarum contra templum,
with sit in mount Olives against temple
interrogabat eum separatim Petrus et Iacobus et
he asked it separately Peter and James and
Ioannes et Andreas: 13:4 ‘ Dic nobis: Quando ista
John and Andrew: 13: 4 ‘ Tell us: when this
erunt, et quod signum erit, quando haec omnia
they will be and that sign It will be when this all
incipient consummari?’ 13:5 Iesus autem coepit
begin to be done. ‘ 13: 5 Jesus Now began
dicere illis: ‘ Videte, ne quis vos seducat. 13:6
say them: ‘ See, do not who you deceive. 13: 6
Multi venient in nomine meo dicentes: ‘Ego sum’, et
Many come in name I saying: ‘I I’ and
multos seducent. 13:7 Cum audieritis autem bella et
many astray. 13: 7 with listen Now wars and
opinionem bellorum, ne timueritis; oportet fieri sed
opinions wars; do not fear; must be but
nondum finis. 13:8 Exsurget enim gens super gentem,
not yet end. 13: 8 rise For nation over nation,
et regnum super regnum, erunt terrae motus per
and kingdom over kingdom will be earth motion by

loca, erunt fames; initium dolorum haec. 13:9 Videte
places, will be famine; beginning pain this. 13: 9 See

autem vosmetipsos. Tradent vos conciliis, et in
Now selves. They will deliver you councils, and in

synagogis vapulabitis et ante praesides et reges
synagogues beaten and before presidents and kings

stabitis propter me in testimonium illis. 13:10 Et in
stand for I in witness them. 13:10 The in

omnes gentes primum oportet praedicari evangelium.
all nations first must predicated gospel.

13:11 Et cum duxerint vos tradentes, nolite
13:11 The with lead you delivering, do not

praecogitare quid loquamini, sed, quod datum vobis
premeditate what speak, but, that given you

fuerit in illa hora, id loquimini: non enim estis vos
be in that hour, that speak: not For you you

loquentes sed Spiritus Sanctus. 13:12 Et tradet frater
speaking but Spirit Holy. 13:12 The betray brother

fratrem in mortem, et pater filium; et consurgent
brother in death and father a son; and rise

fili in parentes et morte afficient eos; 13:13 et
children in parents and death some them; 13:13 and

eritis odio omnibus propter nomen meum. Qui
You will be hatred all for name My. He

autem sustinuerit in finem, hic salvus erit. 13:14
Now He sustained in end here saved will be. 13:14

Cum autem videritis abominationem desolationis
with Now see abomination desolation

stantem, ubi non debet, qui legit, intellegat: tunc,
standing, where not should that reads understand: then,

qui in Iudaea sunt, fugiant in montes; 13:15 qui
that in Judea are flee in the mountains; 13:15 that

autem super tectum, ne descendat nec introeat, ut
Now over The roof, do not down or enter as

tollat quid de domo sua; 13:16 et, qui in agro
take what of house their own; 13:16 and, that in field

erit, non revertatur retro tollere vestimentum suum.
It will be not return back remove clothing his own.

13:17 Vae autem praegnantibus et nutrientibus in
13:17 Woe Now pregnant and nursing in

illis diebus! 13:18 Orate vero, ut hieme non fiat:
they days! 13:18 Pray however, as winter not becomes:

13:19 erunt enim dies illi tribulatio talis, qualis non
13:19 will be For day they trouble such what not
fuit ab initio creaturae, quam condidit Deus, usque
was from beginning creatures than created God, up
nunc, neque fiet. **13:20** Et nisi breviasset
now, or it will be done. 13:20 The but shortened
Dominus dies, non fuisset salva omnis caro. Sed
Lord day, not have been Help all flesh. but
propter electos, quos elegit, breviavit dies. **13:21** Et
for The choice of which he chose, shortened days. 13:21 The
tunc, si quis vobis dixerit: ‘Ecce hic est Christus,
then, if who you says: ‘Behold here is Christ,
ecce illic’, ne credideritis. **13:22** Exsurgent enim
See there's, do not believe. 13:22 rise For
pseudochristi et pseudoprophetae et dabunt signa
false and false and they give standards
et portenta ad seducendos, si potest fieri, electos.
and wonders to seduce if can done elect.
13:23 Vos autem videte; praedixi vobis omnia. **13:24**
13:23 you Now see: I told you everything. 13:24
Sed in illis diebus post tribulationem illam sol
but in they days after trouble it sun
contenebrabitur, et luna non dabit splendorem suum,
dark, and moon not will brightness his
13:25 et erunt stellae de caelo decedentes, et
13:25 and will be stars of heaven fall, and
virtutes, quae sunt in caelis, movebuntur. **13:26** Et
virtues, which are in heaven shaken. 13:26 The
tunc videbunt Filium hominis venientem in nubibus
then see son man coming in clouds
cum virtute multa et gloria. **13:27** Et tunc mittet
with power many and glory. 13:27 The then shoot
angelos et congregabit electos suos a quattuor
angels and gather elect their from four
ventis, a summo terrae usque ad summum caeli.
winds, from top earth up to top heaven.
13:28 A ficu autem discite parabolam: cum iam
13:28 A the fig tree Now learn parable: with already
ramus eius tener fuerit et germinaverit folia,
branch his tender be and germinated leaves,
cognoscitis quia in proximo sit aestas. **13:29** Sic et
know because in next is summer. 13:29 so and

vos, cum videritis haec fieri, scitote quod in proximo
you with see this done know that in next
sit in ostiis. 13:30 Amen dico vobis: Non transiet
is in the doors. 13:30 Amen I you: no pass
generatio haec, donec omnia ista fiant. 13:31 Caelum
generation Thus, until all this be done. 13:31 sky
et terra transibunt, verba autem mea non
and land pass, words Now my not
transibunt. 13:32 De die autem illo vel hora nemo
will pass. 13:32 The day Now that or hour no
scit, neque angeli in caelo neque Filius, nisi Pater.
He knows, or angels in heaven or son, but Father.
13:33 Videte, vigilate; nescitis enim, quando tempus
13:33 See, watch; do not know For when time
sit. 13:34 Sicut homo, qui peregre profectus reliquit
a. 13:34 As man, that abroad progress left
domum suam et dedit servis suis potestatem,
home his and given officials their power
unicuique opus suum, ianitori quoque praecepit, ut
each work his porter also he commanded, as
vigilaret. 13:35 Vigilate ergo; nescitis enim quando
watch. 13:35 Watch therefore; do not know For when
dominus domus veniat, sero an media nocte an galli
master house come, late or media night or cocks
cantu an mane; 13:36 ne, cum venerit repente,
song or in the morning; 13:36 do not, with come suddenly,
inveniat vos dormientes. 13:37 Quod autem vobis
finds you sleeping. 13:37 The Now you
dico, omnibus dico: Vigilate!'. 14:1 Erat autem
I mean, all I say: Watch '. 14: 1 It was Now
Pascha et Azyma post biduum. Et quaerebant
Easter and Unleavened after two days. The sought
summi sacerdotes et scribae, quomodo eum dolo
high priests and secretary, how it deceit
tenerent et occiderent; 14:2 dicebant enim: ' Non in
arrest and kill; 14: 2 said For: ' no in
die festo, ne forte tumultus fieret populi'. 14:3 Et
day festival do not perhaps uproar would the people. ' 14: 3 The
cum esset Bethaniae in domo Simonis leprosi et
with was Bethany in house Simon lepers and

recumberet, venit mulier habens alabastrum unguenti
meat, he came woman a box ointment
nardi puri pretiosi; fracto alabastro, effudit super
nard pure price; broken the box, poured over
caput eius. 14:4 Erant autem quidam indigne
head her. 14: 4 there were Now some unworthily
ferentes intra semetipsos: ‘ Ut quid perditio ista
bringing within themselves: ‘ To what destruction this
unguenti facta est? 14:5 Poterat enim unguentum
ointment made is it? 14: 5 It could For ointment
istud veniri plus quam trecentis denariis et dari
this have been sold more than three hundred money and given
pauperibus’. Et fremebant in eam. 14:6 Iesus autem
the poor. ‘ The It was being in her. 14: 6 Jesus Now
dixit: ‘ Sinite eam; quid illi molesti estis? Bonum
he said: ‘ Permit it; what they trouble are you? good
opus operata est in me. 14:7 Semper enim pauperes
work done is in Me. 14: 7 always For poor
habetis vobiscum et, cum volueritis, potestis illis bene
have with and, with you will, You can they well
facere; me autem non semper habetis. 14:8 Quod
do; I Now not always you have. 14: 8 The
habuit, operata est: praevenit ungere corpus meum in
he had done is: forestalls anoint body my in
sepulturam. 14:9 Amen autem dico vobis: Ubicumque
burial. 14: 9 Amen Now I you: Wherever
praedicatum fuerit evangelium in universum mundum,
predicate be gospel in all world
et, quod fecit haec, narrabitur in memoriam eius’.
and, that he Thus, told in memory His. ‘
14:10 Et Iudas Iscarioth, unus de Duodecim, abiit
14:10 The Judas Iscariot, one of twelve He went
ad summos sacerdotes, ut proderet eum illis. 14:11
to chief priests as betray it them. 14:11
Qui audientes gavisii sunt et promiserunt ei
He hearing joyed are and promised it
pecuniam se daturus. Et quaerebat quomodo illum
money he give. The sought how it
opportune traderet. 14:12 Et primo die Azymorum,
timely deliver. 14:12 The first day unleavened Bread
quando Pascha immolabant, dicunt ei discipuli eius: ‘
when Easter offered, say it students his ‘

Quo vis eamus et paremus, ut manduces Pascha?'
Where force go and prepare as eat Passover? '.

14:13 Et mittit duos ex discipulis suis et dicit eis:
14:13 The sends two from students their and says them:

' Ite in civitatem, et occurret vobis homo lagenam
' Go in city and meet you man bottle

aquae baiulans; sequimini eum 14:14 et, quocumque
water carrying; follow it 14:14 and, wherever

introierit, dicite domino domus: 'Magister dicit: Ubi
enters tell the house: Master he says: Where

est refectio mea, ubi Pascha cum discipulis meis
is refreshment my where Easter with students I

manducem?'. 14:15 Et ipse vobis demonstrabit
I eat? '. 14:15 The he you show

cenaculum grande stratum paratum; et illic parate
loft more bed prepared; and there Prepare the

nobis'. 14:16 Et abierunt discipuli et venerunt in
to us. ' 14:16 The gone students and they in

civitatem et invenerunt, sicut dixerat illis, et
city and found, as said those and

paraverunt Pascha. 14:17 Et vespere facto, venit
prepared Easter. 14:17 The evening in fact, he came

cum Duodecim. 14:18 Et discumbentibus eis et
with Twelve. 14:18 The the table them and

manducantibus, ait Iesus: ' Amen dico vobis: Unus
eating, said Jesus: ' Amen I you: one

ex vobis me tradet, qui manducat mecum'. 14:19
from you I delivers that eats with me. ' 14:19

Cooperunt contristari et dicere ei singillatim: ' Numquid ego?'. 14:20 Qui ait illis: ' Unus ex
They began sad and say it one by one: ' Do I am? '. 14:20 He said them: ' one from

Duodecim, qui intingit mecum in catino. 14:21 Nam
twelve that dips with in the dish. 14:21 For

Filius quidem hominis vadit, sicut scriptum est de
son indeed man goes as written is of

eo. Vae autem homini illi, per quem Filius hominis
the fact. Woe Now man they by which son man

traditur! Bonum est ei, si non esset natus homo
betrayed! good is to if not was He was born man

ille'. 14:22 Et manducantibus illis, accepit panem et
He '. 14:22 The eating those he received bread and
benedicens fregit et dedit eis et ait: ' Sumite:
blessing He broke and given them and he said: ' Take
hoc est corpus meum'. 14:23 Et accepto calice,
this is body My '. 14:23 The receiving cup,
gratias agens dedit eis; et biberunt ex illo omnes.
thanks agent given them; and drunk from that everyone.
14:24 Et ait illis: ' Hic est sanguis meus novi
14:24 The said them: ' This is blood my new
testamenti, qui pro multis effunditur. 14:25 Amen
testament that for many shed. 14:25 Amen
dico vobis: Iam non bibam de genimine vitis usque
I you: Now not I drink of product vine up
in diem illum, cum illud bibam novum in regno
in day it with it I drink new in kingdom
Dei'. 14:26 Et hymno dicto, exierunt in montem
God. ' 14:26 The hymn said, They went out in mount
Olivarum. 14:27 Et ait eis Iesus: ' Omnes
Olives. 14:27 The said them Jesus: ' All
scandalizabimini, quia scriptum est: 'Percutiam
offended because written is: 'strike
pastorem, et dispergentur oves'. 14:28 Sed
shepherd and scattered Sheep '. 14:28 but
posteaquam resurrexero, praecedam vos in
after I have been raised, go ahead you in
Galilaeam'. 14:29 Petrus autem ait ei: ' Et si omnes
Galilee. ' 14:29 Peter Now said to: ' The if all
scandalizati fuerint, sed non ego'. 14:30 Et ait illi
scandalized they but not I am. ' 14:30 The said they
Iesus: ' Amen dico tibi: Tu hodie, in nocte hac,
Jesus: ' Amen I you: You today, in night this,
priusquam bis gallus vocem dederit, ter me es
before twice cock voice given, thrice I you
negaturus'. 14:31 At ille amplius loquebatur: ' Et si
deny. ' 14:31 But he more said: ' The if
oportuerit me commori tibi, non te negabo'.
should I die you not you I will deny. '
Similiter autem et omnes dicebant. 14:32 Et veniunt
Similarly, Now and all said. 14:32 The come

in praedium, cui nomen Gethsemani; et ait
in estate, which name Gethsemane; and said
discipulis suis: ‘ Sedete hic, donec orem’. 14:33 Et
students his ‘ Sit here, until I pray. ‘ 14:33 The
assumit Petrum et Iacobum et Ioannem secum et
assumes Peter and James and John with and
coepit pavere et taedere; 14:34 et ait illis: ‘ Tristis
began grieved and heavy; 14:34 and said them: ‘ sad
est anima mea usque ad mortem; sustinete hic et
is soul my up to death; stay here and
vigilate’. 14:35 Et cum processisset paululum,
Watch ‘. 14:35 The with advanced a little,
procidebat super terram et orabat, ut, si fieri
fell over land and prayed that, if be
posset, transiret ab eo hora; 14:36 et dicebat: ‘
could passing from it hour; 14:36 and he said: ‘
Abba, Pater! Omnia tibi possibilia sunt. Transfer
Abba! Father! All you possible They are. transfer
calicem hunc a me; sed non quod ego volo, sed
cup this from me; but not that I I want but
quod tu’. 14:37 Et venit et invenit eos dormientes;
that You. ‘ 14:37 The he came and found them sleeping;
et ait Petro: ‘ Simon, dormis? Non potuisti una
and said Peter: ‘ Simon do you sleep? no could one
hora vigilare? 14:38 Vigilate et orate, ut non intretis
hour watch? 14:38 Watch and pray as not enter
in tentationem; spiritus quidem promptus, caro vero
in trial; spirit indeed prompt, flesh But
infirmus’. 14:39 Et iterum abiens oravit, eundem
weak. ‘ 14:39 The again detection prayed, Again
sermonem dicens. 14:40 Et veniens denuo invenit eos
word he said. 14:40 The coming again found them
dormientes; erant enim oculi illorum ingravati, et
sleeping; were For eyes their heavy and
ignorabant quid responderent ei. 14:41 Et venit
they did not know what answer to him. 14:41 The he came
tertio et ait illis: ‘ Dormite iam et requiescite?
third and said them: ‘ Sleep already and Rest?
Sufficit, venit hora: ecce traditur Filius hominis in
enough he came time: See reported son man in
manus peccatorum. 14:42 Surgite, eamus; ecce, qui
hand sins. 14:42 Rise let us go; See, that

me tradit, prope est'. 14:43 Et confestim, adhuc eo
I reports, close He is. ' 14:43 The immediately, yet it
loquente, venit Iudas unus ex Duodecim, et cum
speaking, he came Judas one from twelve and with
illo turba cum gladiis et lignis a summis
that crowd with swords and wood from top
sacerdotibus et scribis et senioribus. 14:44 Dederat
priests and scribes and elders. 14:44 He had given
autem traditor eius signum eis dicens: '
Now betrayer his sign them saying: '
Quemcumque osculatus fuero, ipse est; tenete eum et
whomever kiss I he it is; hold it and
ducite caute'. 14:45 Et cum venisset, statim
carry with caution. ' 14:45 The with come, immediately
accedens ad eum ait: ' Rabbi '; et osculatus est
coming to it he said: ' Rabbi ' and kiss is
eum. 14:46 At illi manus iniecerunt in eum et
him. 14:46 But they hand arrested in it and
tenuerunt eum. 14:47 Unus autem quidam de
held him. 14:47 one Now some of
circumstantibus educens gladium percussit servum
standers drawing sword shot slave
summi sacerdotis et amputavit illi auriculam. 14:48
high priest and off they ear. 14:48
Et respondens Iesus ait illis: ' Tamquam ad
The answered Jesus said them: ' As to
latronem existis cum gladiis et lignis comprehendere
robber out with swords and wood comprehend
me? 14:49 Cotidie eram apud vos in templo docens,
Me? 14:49 daily I was in you in temple teaching;
et non me tenuistis; sed adimpleantur Scripturae'.
and not I hold on; but implemented Scripture '.
14:50 Et relinquentes eum omnes fugerunt. 14:51 Et
14:50 The leaving it all fled. 14:51 The
adulescens quidam sequebatur eum amictus sindone
The young man some followed it clothing muslin
super nudo, et tenent eum; 14:52 at ille, reiecta
over bare, and hold him; 14:52 but he rejected
sindone, nudus profugit. 14:53 Et adduxerunt Iesum
shroud naked fled. 14:53 The they Jesus
ad summum sacerdotem; et conveniunt omnes summi
to top the priest; and resort all high

sacerdotes et seniores et scribae. 14:54 Et Petrus
priests and elders and scribes. 14:54 The Peter
a longe secutus est eum usque intro in atrium
from off followed by is it up inside in court
summi sacerdotis et sedebat cum ministris et
high priest and sat with ministers and
calefaciebat se ad ignem. 14:55 Summi vero
warming he to fire. 14:55 Supreme But
sacerdotes et omne concilium quaerebant adversus
priests and all council sought against
Iesum testimonium, ut eum morte afficerent, nec
Jesus testimony as it death affected or
inveniebant. 14:56 Multi enim testimonium falsum
found. 14:56 Many For witness false
dicebant adversus eum, et convenientia testimonia
said against him, and agreement testimonies
non erant. 14:57 Et quidam surgentes falsum
not were. 14:57 The some Arising false
testimonium ferebant adversus eum dicentes: 14:58 ‘
witness bore against it saying: 14:58 ‘
Nos audivimus eum dicentem: ‘Ego dissolvam
We We have heard it saying: ‘I release
templum hoc manu factum et intra triduum aliud
temple this hand it and within three days other
non manu factum aedificabo”. 14:59 Et ne ita
not hand it build '. 14:59 The do not so
quidem conveniens erat testimonium illorum. 14:60 Et
indeed appropriate was witness them. 14:60 The
exsurgens summus sacerdos in medium interrogavit
rising high The priest in medium he asked
Iesum dicens: ‘ Non respondes quidquam ad ea,
Jesus saying: ‘ no answer or to it
quae isti testantur adversum te?”. 14:61 Ille autem
which these testify against You? '. 14:61 He Now
tacebat et nihil respondit. Rursum summus sacerdos
held and nothing answered. again high The priest
interrogabat eum et dicit ei: ‘ Tu es Christus filius
he asked it and says to: ‘ You you Christ son
Benedicti?”. 14:62 Iesus autem dixit: ‘ Ego sum, et
Benedict '. 14:62 Jesus Now he said: ‘ I I and
videbitis Filium hominis a dextris sedentem Virtutis
see son man from right sitting Power

et venientem cum nubibus caeli'. 14:63 Summus
and coming with clouds heaven. ' 14:63 Supreme
autem sacerdos scindens vestimenta sua ait: ' Quid
Now The priest rent clothes his he said: ' What
adhuc necessarii sunt nobis testes? 14:64 Audistis
yet necessary are us witnesses? 14:64 You have heard
blasphemiam. Quid vobis videtur?'. Qui omnes
blasphemy. What you think. ' He all
condemnauerunt eum esse reum mortis. 14:65 Et
condemned it be defendant of death. 14:65 The
coeperunt quidam conspuere eum et velare faciem
began some spit it and cover face
eius et colaphis eum caedere et dicere ei: '
his and buffet it hacked and say to: '
Prophetiza ' ; et ministri alapis eum caedebant.
Prophecy ' and The ministers did strike it cut.
14:66 Et cum esset Petrus in atrio deorsum, venit
14:66 The with was Peter in court down he came
una ex ancillis summi sacerdotis 14:67 et, cum
one from ancillary high priest 14:67 and, with
vidisset Petrum calefacientem se, aspiciens illum ait:
saw Peter warming se looking it he said:
' Et tu cum hoc Nazareno, Iesu, eras!'. 14:68 At
' The you with this Nazareth, Jesus, wast. 14:68 But
ille negavit dicens: ' Neque scio neque novi quid tu
he denied saying: ' nor I know or new what you
dicas!'. Et exiit foras ante atrium, et gallus
would say. ' The He went out out before court and cock
cantavit. 14:69 Et ancilla, cum vidisset illum, rursus
crew. 14:69 The maid, with saw it again
coepit dicere circumstantibus: ' Hic ex illis est!'.
began say bystanders: ' This from they It is. '
14:70 At ille iterum negabat. Et post pusillum
14:70 But he again denied. The after while
rursus, qui astabant, dicebant Petro: ' Vere ex illis
again, that The attendants said Peter: ' really from they
es, nam et Galilaeus es'. 14:71 Ille autem coepit
you for and Galileo You are. ' 14:71 He Now began
anathematizare et iurare: ' Nescio hominem istum,
curse and swear: ' I do not know man this
quem dicitis!'. 14:72 Et statim iterum gallus
which you speak. ' 14:72 The immediately again cock

cantavit; et recordatus est Petrus verbi, sicut
crew; and He remembered is Peter for example, as
dixerat ei Iesus: ‘ Priusquam gallus cantet bis, ter
said it Jesus: ‘ before cock crow twice, thrice
me negabis’. Et coepit flere. 15:1 Et confestim mane
I thrice. ‘ The began weep. 15: 1 The immediately morning
consilium facientes summi sacerdotes cum senioribus
design doing high priests with elders
et scribis, id est universum concilium, vincientes
and teachers that is all council binding
Iesum duxerunt et tradiderunt Pilato. 15:2 Et
Jesus led and delivered Pilate. 15: 2 The
interrogavit eum Pilatus: ‘ Tu es rex Iudaeorum?’.
he asked it Pilate: ‘ You you king Jews? ‘.
At ille respondens ait illi: ‘ Tu dicis’. 15:3 Et
But he answered said they: ‘ You you say. ‘ 15: 3 The
accusabant eum summi sacerdotes in multis. 15:4
accused it high priests in many. 15: 4
Pilatus autem rursum interrogabat eum dicens: ‘ Non
Pilate Now again he asked it saying: ‘ no
respondes quidquam? Vide in quantis te accusant’.
answer nothing? See in how many you accuse. ‘
15:5 Iesus autem amplius nihil respondit, ita ut
15: 5 Jesus Now more nothing He replied: so as
miraretur Pilatus. 15:6 Per diem autem festum
wondered Pilate. 15: 6 by day Now festival
dimittere solebat illis unum ex vinctis, quem
release used they one from bound, which
peterent. 15:7 Erat autem qui dicebatur Barabbas,
they would ask. 15: 7 It was Now that allegedly Barabbas,
vinctus cum seditiosis, qui in seditione fecerant
prisoner with insurrection; that in sedition had
homicidium. 15:8 Et cum ascendisset turba, coepit
murder. 15: 8 The with went up crowd, began
rogare, sicut faciebat illis. 15:9 Pilatus autem
ask, as did them. 15: 9 Pilate Now
respondit eis et dixit: ‘ Vultis dimittam vobis
answered them and he said: ‘ Do you want to release you
regem Iudaeorum?’. **15:10 Sciebat enim quod per**
king Jews? ‘. 15:10 He knew For that by
invidiam tradidissent eum summi sacerdotes. 15:11
envy delivered it high priests. 15:11

Pontifices autem concitaverunt turbam, ut magis
Popes Now incited crowd, as more
Barabbam dimitteret eis. 15:12 Pilatus autem iterum
Abbas release them. 15:12 Pilate Now again
respondens aiebat illis: ‘ Quid ergo vultis faciam
answered said them: ‘ What So you want I do
regi Iudaeorum?’. 15:13 At illi iterum clamaverunt: ‘
king Jews? ‘. 15:13 But they again cried out: ‘
Crucifige eum!’. 15:14 Pilatus vero dicebat eis: ‘
Crucify with him. ‘ 15:14 Pilate But said them: ‘
Quid enim mali fecit?’. At illi magis clamaverunt: ‘
What For mali did. ‘ But they more cried out: ‘
Crucifige eum!’. 15:15 Pilatus autem, volens populo
Crucify with him. ‘ 15:15 Pilate however, wishful people
satisfacere, dimisit illis Barabbam et tradidit Iesum
obligations; released they Abbas and delivered Jesus
flagellis caesum, ut crucifigeretur. 15:16 Milites autem
whips beat, as crucified. 15:16 soldiers Now
duxerunt eum intro in atrium, quod est praetorium,
led it inside in court that is headquarters
et convocant totam cohortem. 15:17 Et induunt eum
and meeting all band. 15:17 The clothe it
purpuram et imponunt ei plectentes spineam
purple and Cod it plaiting thorns
coronam; 15:18 et coeperunt salutare eum: ‘ Ave,
crown; 15:18 and began salvation him: ‘ Hail
rex Iudaeorum! ‘, 15:19 et percutiebant caput eius
king Jews! ‘ 15:19 and beat head his
arundine et conspuebant eum et ponentes genua
reed and spat it and placing knees
adorabant eum. 15:20 Et postquam illuserunt ei,
worshipped him. 15:20 The after confederacy to
exuerunt illum purpuram et induerunt eum
off it purple and Garb it
vestimentis suis. Et educunt illum, ut crucifigerent
clothing their own. The spurting it as crucify
eum. 15:21 Et angariant praetereuntem quempiam
him. 15:21 The compel passing ally
Simonem Cyrenaeum venientem de villa, patrem
Simon Cyrene coming of The town, father

Alexandri et Rufi, ut tolleretur crucem eius. 15:22 Et
Alexander and Rufus as take cross her. 15:22 The
perducunt illum in Golgotha locum, quod est
lead it in Golgotha place that is
interpretatum Calvariae locus. 15:23 Et dabant ei
interpreted Skull place. 15:23 The gave it
myrrhatum vinum; ille autem non accepit. 15:24 Et
myrrh wine; he Now not accepted. 15:24 The
crucifigunt eum et dividunt vestimenta eius, mittentes
crucify it and divide clothes his sending
sortem super eis, quis quid tolleretur. 15:25 Erat
Fate over them, who what take. 15:25 It was
autem hora tertia, et crucifixerunt eum. 15:26 Et
Now hour third, and crucified him. 15:26 The
erat titulus causae eius inscriptus: ‘ Rex Iudaeorum’.
was title cause his written as: ‘ king The Jews. ‘
15:27 Et cum eo crucifigunt duos latrones, unum a
15:27 The with it crucify two The robbers one from
dextris et alium a sinistris eius. 15:28 15:29 Et
right and other from left her. 15:28 15:29 The
praetereuntes blasphemabant eum moventes capita sua
passers railed it moving heads his
et dicentes: ‘ Vah, qui destruit templum et in
and saying: ‘ Ha! that destroys temple and in
tribus diebus aedificat; 15:30 salvum fac teipsum
three days builds; 15:30 save Make yourself
descendens de cruce!’ 15:31 Similiter et summi
down of the cross. ‘ 15:31 Similarly, and high
sacerdotes ludentes ad alterutrum cum scribis
priests playing to one with scribes
dicebant: ‘ Alios salvos fecit, seipsum non potest
they said: ‘ other save he did, himself not can
salvum facere. 15:32 Christus rex Israel descendat
save do. 15:32 Christ king Israel down
nunc de cruce, ut videamus et credamus’. Etiam qui
now of cross, as see and we believe. ‘ Yes that
cum eo crucifixi erant, conviciabantur ei. 15:33 Et,
with it crucified were reviled to him. 15:33 and,
facta hora sexta, tenebrae factae sunt per totam
made hour Friday, darkness made are by all

terram usque in horam nonam. 15:34 Et hora nona
land up in hour ninth. 15:34 The hour None
exclamavit Iesus voce magna: ‘ Heloi, Heloi, lema
cried Jesus voice great ‘ Eloi, Eloi, lama
sabacthani? ‘, quod est interpretatum: ‘ Deus meus,
Eloi! ‘ that is translated: ‘ God my
Deus meus, ut quid dereliquisti me?’. 15:35 Et
God my as what forsaken Me. ‘ 15:35 The
quidam de circumstantibus audientes dicebant: ‘ Ecce,
some of standers hearing they said: ‘ See,
Eliam vocat’. 15:36 Currens autem unus et implens
Elias he calls. ‘ 15:36 Courier Now one and filling
spongiam aceto circumponensque calamo potum dabat
sponge vinegar a pen water giving
ei dicens: ‘ Sinite, videamus, si veniat Elias ad
it saying: ‘ Wait! see, if come Elias to
deponendum eum’. 15:37 Iesus autem, emissa voce
take for him. ‘ 15:37 Jesus however, shot voice
magna, expiravit. 15:38 Et velum templi scissum est
great expired. 15:38 The The veil temple rent is
in duo a sursum usque deorsum. 15:39 Videns
in two from up up down. 15:39 seeing
autem centurio, qui ex adverso stabat, quia sic
Now centurion that from against standing, because so
clamans expirasset, ait: ‘ Vere homo hic Filius Dei
crying ghost, he said: ‘ really man here son God
erat’. 15:40 Erant autem et mulieres de longe
It was. ‘ 15:40 there were Now and women of off
aspicientes, inter quas et Maria Magdalene et
looking, between which and Mary Magdalen and
Maria Iacobi minoris et Iosetis mater et Salome,
Mary James less and Joses mother and Salome
15:41 quae, cum esset in Galilaea, sequebantur eum
15:41 which, with was in Galilee, followed it
et ministrabant ei, et aliae multae, quae simul cum
and provided to and other many, which together with
eo ascenderant Hierosolymam. 15:42 Et cum iam
it up Jerusalem. 15:42 The with already
sero esset factum, quia erat Parasceve, quod est
late was it happened, because was preparation, that is

ante sabbatum, 15:43 venit Ioseph ab Arimathaea
before Saturday, 15:43 he came Joseph from Arimathea
nobilis decurio, qui et ipse erat exspectans regnum
noble counselor, that and he was waiting kingdom
Dei, et audacter introivit ad Pilatum et petiit
God, and boldly entered to Pilate and he asked
corpus Iesu. 15:44 Pilatus autem miratus est si iam
body Jesus. 15:44 Pilate Now Wondering is if already
obisset, et, accersito centurione, interrogavit eum si
condition and, summoning centurion, he asked it if
iam mortuus esset, 15:45 et, cum cognovisset a
already dead was 15:45 and, with perceiving from
centurione, donavit corpus Ioseph. 15:46 Is autem
centurion, gave body Joseph. 15:46 it Now
mercatus sindonem et deponens eum involvit sindone
by market fine and taking it involved muslin
et posuit eum in monumento, quod erat excisum de
and set it in tomb, that was cut of
petra, et advolvit lapidem ad ostium monumenti.
rock and rolled stone to door the monument.
15:47 Maria autem Magdalene et Maria Iosetis
15:47 Mary Now Magdalen and Mary Joses
aspiciebant, ubi positus esset. 16:1 Et cum transisset
observed where set would. 16: 1 The with past
sabbatum, Maria Magdalene et Maria Iacobi et
Saturday, Mary Magdalen and Mary James and
Salome emerunt aromata, ut venientes ungerent eum.
Salome bought spices as coming anoint him.
16:2 Et valde mane, prima sabbatorum, veniunt ad
16: 2 The very morning first week, come to
monumentum, orto iam sole. 16:3 Et dicebant ad
monument, rising already sun. 16: 3 The said to
invicem: ‘ Quis revolvat nobis lapidem ab ostio
another: ‘ Who roll us stone from door
monumenti?’. *16: 4 The looking see rolled*
lapidem; erat quippe magnus valde. 16:5 Et
stone; was for great very much. 16: 5 The
introeuntes in monumentum viderunt iuvenem
entering in monument see young

sedentem in dextris, coopertum stola candida, et
sitting in right dressed robe white and
obstupuerunt. 16:6 Qui dicit illis: ‘ Nolite
edge. 16: 6 He says them: ‘ Do not
expavescere! Iesum quaeritis Nazarenum crucifixum.
amazed! Jesus 're looking for Nazareth crucified.
Surrexit, non est hic; ecce locus, ubi posuerunt eum.
rose, not is here; See place, where put him.
16:7 Sed ite, dicite discipulis eius et Petro:
16: 7 but Go tell students his and Peter:
‘Praecedit vos in Galilaeam. Ibi eum videbitis, sicut
'ahead you in Galilee. there it see as
dixit vobis”. 16:8 Et exeuntes fugerunt de
said you '. ‘ 16: 8 The Departing fled of
monumento; invaserat enim eas tremor et pavor, et
tomb; battened For them vibration and terror and
nemini quidquam dixerunt, timebant enim. 16:9
no or they said, they feared for example. 16: 9
Surgens autem mane, prima sabbati, apparuit primo
Rise and Now morning first Saturday, He appeared first
Mariae Magdalенаe, de qua eiecerat septem
Mary Magdalena of which cast seven
daemonia. 16:10 Illa vadens nuntiavit his, qui cum
demons. 16:10 She go reported those that with
eo fuerant, lugentibus et flentibus; 16:11 et illi
it were mourners and confusion; 16:11 and they
audientes quia viveret et visus esset ab ea, non
hearing because alive and view was from it not
crediderunt. 16:12 Post haec autem duobus ex eis
believed. 16:12 Post this Now two from them
ambulantibus ostensus est in alia effigie euntibus in
walking shown is in other shape going in
villam; 16:13 et illi euntes nuntiaverunt ceteris, nec
the country; 16:13 and they go reported the other, or
illis crediderunt. 16:14 Novissime recumbentibus illis
they believed. 16:14 last guests; they
Undecim apparuit, et exprobravit incredulitatem
eleven appeared, and upbraided unbelief
illorum et duritiam cordis, quia his, qui viderant
their and hardness heart, because those that seen
eum resuscitatum, non crediderant. 16:15 Et dixit
it rose; not They had believed. 16:15 The said

eis: ‘ Euntes in mundum universum praedicate
them: ‘ Go in world all proclaim
evangelium omni creaturae. 16:16 Qui crediderit et
gospel all creatures. 16:16 He believes and
baptizatus fuerit, salvus erit; qui vero non crediderit,
baptized it saved will be; that But not believes
condemnabitur. 16:17 Signa autem eos, qui
condemned. 16:17 signs Now them; that
crediderint, haec sequentur: in nomine meo daemonia
believe this follow: in name I demons
eicient, linguis loquentur novis, 16:18 serpentes
driven, languages speak new 16:18 snakes
tollent, et, si mortiferum quid biberint, non eos
up and, if The deadly what drink not them
nocebit, super aegrotos manus imponent, et bene
hurt, over sick hand lay, and well
habebunt’. 16:19 Et Dominus quidem Iesus, postquam
they will have. ‘ 16:19 The Lord indeed Jesus, after
locutus est eis, assumptus est in caelum et sedit a
said is them, up is in heaven and sat from
dextris Dei. 16:20 Illi autem profecti praedicaverunt
right God. 16:20 they Now traveled proclaimed
ubique, Domino cooperante et sermonem
everywhere, Lord cooperation and word
confirmante, sequentibus signis.
confirming following standards.

1:1 Quoniam quidem multi conati sunt ordinare
1: 1 For indeed many attempted are direct
narrationem, quae in nobis completae sunt, rerum,
declaration which in us complete are events
1:2 sicut tradiderunt nobis, qui ab initio ipsi
1, 2 as delivered us that from beginning they
viderunt et ministri fuerunt verbi, 1:3 visum est
see and The ministers were for example, 1: 3 view is
et mihi, adsecuto a principio omnia, diligenter ex
and I investigating from beginning all carefully from
ordine tibi scribere, optime Theophile, 1:4 ut
order you write, well Theophilus, 1: 4 as
cognoscas eorum verborum, de quibus eruditus es,
you know their words of which educated you
firmitatem. 1:5 Fuit in diebus Herodis regis
stability. 1: 5 There was in days Herod s
Iudaeae sacerdos quidam nomine Zacharias de vice
Judea The priest some name Zachary of time
Abiae, et uxor illi de filiabus Aaron, et nomen eius
Abia and wife they of daughters Aaron and name his
Elisabeth. 1:6 Erant autem iusti ambo ante Deum,
Elizabeth. 1: 6 there were Now just both before God,
incedentes in omnibus mandatis et iustificationibus
walking in all instructions and regulations
Domini, irreprehensibiles. 1:7 Et non erat illis filius,
Lord, blameless. 1: 7 The not was they son,
eo quod esset Elisabeth sterilis, et ambo processissent
it that was Elizabeth barren, and both advanced
in diebus suis. 1:8 Factum est autem, cum
in days their own. 1: 8 Action is however, with
sacerdotio fungeretur in ordine vicis suae ante Deum,
priesthood office in order time his before God,
1:9 secundum consuetudinem sacerdotii sorte exiit, ut
1: 9 according to custom priesthood lot out as
incensum poneret ingressus in templum Domini; 1:10
incense set entry in temple Lord; 1:10
et omnis multitudo erat populi orans foris hora
and all company was people praying outside hour
incensi. 1:11 Apparuit autem illi angelus Domini
incense. 1:11 It appeared Now they angel of

stans a dextris altaris incensi; 1:12 et Zacharias
standing from right altar incense; 1:12 and Zachary
turbatus est videns, et timor irruit super eum. 1:13
troubled is seeing, and fear fell over him. 1:13
Ait autem ad illum angelus: ‘ Ne timeas, Zacharia,
said Now to it angel: ‘ Do not Fear Zacharia
quoniam exaudita est deprecatio tua, et uxor tua
for heard is The prayer your and wife your
Elisabeth pariet tibi filium, et vocabis nomen eius
Elizabeth bear you a son, and call name his
Ioannem. 1:14 Et erit gaudium tibi et exultatio, et
John. 1:14 The will be joy you and joy, and
multi in nativitate eius gaudebunt: 1:15 erit enim
many in birth his enjoy: 1:15 will be For
magnus coram Domino et vinum et siceram non
great before Lord and wine and strong not
bibet et Spiritu Sancto replebitur adhuc ex utero
drink and Spirit Holy filled with yet from child
matris suae 1:16 et multos filiorum Israel convertet
mother his 1:16 and many children Israel back
ad Dominum Deum ipsorum. 1:17 Et ipse praecedet
to Lord God theirs. 1:17 The he go
ante illum in spiritu et virtute Eliae, ut convertat
before it in spirit and power Elias, as turn
corda patrum in filios et incredibiles ad prudentiam
hearts fathers in children and incredible to prudence
iustorum, parare Domino plebem perfectam’. 1:18 Et
just, prepare Lord people perfect. ‘ 1:18 The
dixit Zacharias ad angelum: ‘ Unde hoc sciam? Ego
said Zachary to angel: ‘ Hence, this I know? I
enim sum senex, et uxor mea processit in diebus
For I old and wife my advanced in days
suis’. 1:19 Et respondens angelus dixit ei: ‘ Ego
their own. ‘ 1:19 The answered angel said to: ‘ I
sum Gabriel, qui adsto ante Deum, et missus sum
I Gabriel that stand before God, and sent I
loqui ad te et haec tibi evangelizare. 1:20 Et ecce:
talk to you and this you good news. 1:20 The behold:
eris tacens et non poteris loqui usque in diem,
You will be silent and not You can talk up in day

quo haec fiant, pro eo quod non credidisti verbis
which this become for it that not believed words
meis, quae implebuntur in tempore suo'. 1:21 Et
I which full in time its own. ' 1:21 The
erat plebs exspectans Zachariam, et mirabantur quod
was people waiting Zechariah and wondered that
tardaret ipse in templo. 1:22 Egressus autem non
delayed he in the temple. 1:22 Departing Now not
poterat loqui ad illos, et cognoverunt quod visionem
could talk to those and know that vision
vidisset in templo; et ipse erat innuens illis et
saw in temple; and he was gesturing they and
permansit mutus. 1:23 Et factum est, ut impleti sunt
continued dumb. 1:23 The it is as Noah are
dies officii eius, abiit in domum suam. 1:24 Post
day office his He went in home own. 1:24 Post
hos autem dies concepit Elisabeth uxor eius et
these Now day pregnant Elizabeth wife his and
occultabat se mensibus quinque dicens: 1:25 ' Sic
seclusion he months five saying: 1:25 ' so
mihi fecit Dominus in diebus, quibus respexit auferre
I he Lord in days which He looked take
opprobrium meum inter homines'. 1:26 In mense
reproach my between men '. 1:26 in month
autem sexto missus est angelus Gabriel a Deo in
Now sixth sent is angel Gabriel from God in
civitatem Galilaeae, cui nomen Nazareth, 1:27 ad
city Galilee which name Nazareth, 1:27 to
virginem desponsatam viro, cui nomen erat Ioseph
virgin espoused man which name was Joseph
de domo David, et nomen virginis Maria. 1:28 Et
of house David and name virgin Mary. 1:28 The
ingressus ad eam dixit: ' Ave, gratia plena, Dominus
entry to it he said: ' Hail grace full Lord
tecum'. 1:29 Ipsa autem turbata est in sermone eius
with you. ' 1:29 The Now troubled is in language his
et cogitabat qualis esset ista salutatio. 1:30 Et ait
and thought what was this salutation. 1:30 The said
angelus ei: ' Ne timeas, Maria; invenisti enim
angel to: ' Do not Fear Mary; found For
gratiam apud Deum. 1:31 Et ecce concipies in utero
thanks in God. 1:31 The See conceive in child

et paries filium et vocabis nomen eius Iesum. 1:32
and wall son and call name his Jesus. 1:32
Hic erit magnus et Filius Altissimi vocabitur, et
This will be great and son Highest will be called, and
dabit illi Dominus Deus sedem David patris eius,
will they Lord God see David father his
1:33 et regnabit super domum Iacob in aeternum,
1:33 and reign over home Jacob in ever,
et regni eius non erit finis'. 1:34 Dixit autem
and kingdom his not will be The end. ' 1:34 said Now
Maria ad angelum: ' Quomodo fiet istud, quoniam
Mary to angel: ' How will be this for
virum non cognosco?'. 1:35 Et respondens angelus
man not I know. ' 1:35 The answered angel
dixit ei: ' Spiritus Sanctus superveniet in te, et
said to: ' Spirit St. come in you and
virtus Altissimi obumbrabit tibi: ideoque et quod
power Highest overshadow you: so and that
nascetur sanctum, vocabitur Filius Dei. 1:36 Et ecce
born holy call son God. 1:36 The See
Elisabeth cognata tua et ipsa concepit filium in
Elizabeth cousin your and the pregnant son in
senecta sua, et hic mensis est sextus illi, quae
age his and here month is sixth they which
vocatur sterilis, 1:37 quia non erit impossibile apud
called barren, 1:37 because not will be impossible in
Deum omne verbum'. 1:38 Dixit autem Maria: '
God all word. ' 1:38 said Now Mary: '
Ecce ancilla Domini; fiat mihi secundum verbum
Look maid Lord; be I according to word
tuum'. Et discessit ab illa angelus. 1:39 Exsurgens
Your ' The left from that angel. 1:39 rising
autem Maria in diebus illis abiit in montana cum
Now Mary in days they He went in mountains with
festinatione in civitatem Iudae 1:40 et intravit in
speed in city Judah 1:40 and entered in
domum Zachariae et salutavit Elisabeth. 1:41 Et
home Zachary and greeted Elisabeth. 1:41 The
factum est, ut audivit salutationem Mariae Elisabeth,
it is as heard salutation Mary Elisabeth

exsultavit infans in utero eius, et repleta est Spiritu
babe infant in child his and full is Spirit
Sancto Elisabeth 1:42 et exclamavit voce magna et
Holy Elizabeth 1:42 and cried voice great and
dixit: ‘ Benedicta tu inter mulieres, et benedictus
he said: ‘ Blessed you between women and blessed
fructus ventris tui. 1:43 Et unde hoc mihi, ut veniat
fruit belly You. 1:43 The whence this I as come
mater Domini mei ad me? 1:44 Ecce enim ut facta
mother of my to Me? 1:44 Look For as made
est vox salutationis tuae in auribus meis, exsultavit
is voice greeting your in ears I babe
in gaudio infans in utero meo. 1:45 Et beata, quae
in joy infant in child mine. 1:45 The The happy which
credidit, quoniam perficientur ea, quae dicta sunt ei
he believed, for performance it which said are it
a Domino’. 1:46 Et ait Maria: ‘ Magnificat anima
from The Lord. ‘ 1:46 The said Mary: ‘ Magnificat soul
mea Dominum, 1:47 et exsultavit spiritus meus in
my Lord, 1:47 and babe spirit my in
Deo salvatore meo, 1:48 quia respexit humilitatem
God Saviour I 1:48 because He looked humility
ancillae suae. Ecce enim ex hoc beatam me dicent
handmaiden His. Look For from this happy I say
omnes generationes, 1:49 quia fecit mihi magna, qui
all generations, 1:49 because he I great that
potens est, et sanctum nomen eius, 1:50 et
powerful is and St. name his 1:50 and
misericordia eius in progenies et progenies timentibus
mercy his in offspring and offspring fear
eum. 1:51 Fecit potentiam in brachio suo, dispersit
him. 1:51 He made power in arm his scattered
superbos mente cordis sui; 1:52 deposuit potentes de
proud Remember heart s; 1:52 down powerful of
sede et exaltavit humiles; 1:53 esurientes implevit
Sit and promoted low; 1:53 hungry filled the
bonis et divites dimisit inanes. 1:54 Suscepit Israel
good and rich released empty. 1:54 He received Israel
puerum suum, recordatus misericordiae, 1:55 sicut
boy his He remembered mercy 1:55 as

locutus est ad patres nostros, Abraham et semini
said is to fathers our Abraham and seed
eius in saecula'. 1:56 Mansit autem Maria cum illa
his in ever. ' 1:56 He spent Now Mary with that
quasi mensibus tribus et reversa est in domum
as months three and back is in home
suam. 1:57 Elisabeth autem impletum est tempus
own. 1:57 Elizabeth Now full is time
pariendi, et peperit filium. 1:58 Et audierunt
delivered; and bore son. 1:58 The listen
vicini et cognati eius quia magnificavit Dominus
The neighbors and cousins his because great Lord
misericordiam suam cum illa, et congratulabantur
mercy his with that and congratulated
ei. 1:59 Et factum est, in die octavo venerunt
to him. 1:59 The it is in day eighth they
circumcidere puerum et vocabant eum nomine patris
circumcise boy and call it name father
eius, Zachariam. 1:60 Et respondens mater eius dixit:
his Zachary. 1:60 The answered mother his he said:
' Nequaquam, sed vocabitur Ioannes'. 1:61 Et
' No, but call John. ' 1:61 The
dixerunt ad illam: ' Nemo est in cognatione tua, qui
said to that: ' No is in family your that
vocetur hoc nomine'. 1:62 Innuebant autem patri eius
call this The name '. 1:62 he asked Now father his
quem vellet vocari eum. 1:63 Et postulans pugillarem
which would call him. 1:63 The he asked tablet
scripsit dicens: ' Ioannes est nomen eius'. Et mirati
He wrote saying: ' John is name His. ' The wondered
sunt universi. 1:64 Apertum est autem ilico os
are universe. 1:64 The income is Now immediately mouth
eius et lingua eius, et loquebatur benedicens Deum.
his and language his and He was speaking blessing God.
1:65 Et factus est timor super omnes vicinos
1:65 The he became is fear over all neighbors
eorum, et super omnia montana Iudaeae
their and over all mountains Judea
divulgabantur omnia verba haec. 1:66 Et posuerunt
abroad all words this. 1:66 The put
omnes, qui audierant, in corde suo dicentes: ' Quid
all that heard in heart his saying: ' What

putas puer iste erit?'. Etenim manus Domini
Do you think boy this will it be? '. For hand of
erat cum illo. 1:67 Et Zacharias pater eius impletus
was with that. 1:67 The Zachary father his filled
est Spiritu Sancto et prophetavit dicens: 1:68 ‘
is Spirit Holy and prophesied saying: 1:68 ‘
Benedictus Dominus, Deus Israel, quia visitavit et
Blessed Lord, God Israel because visit and
fecit redemptionem plebi suae 1:69 et erexit cornu
he redemption people his 1:69 and set up horn
salutis nobis in domo David pueri sui, 1:70 sicut
health us in house David boys s 1:70 as
locutus est per os sanctorum, qui a saeculo sunt,
said is by mouth saints, that from century are
prophetarum eius, 1:71 salutem ex inimicis nostris
prophets his 1:71 health from enemies our
et de manu omnium, qui oderunt nos; 1:72 ad
and of hand all that hate us; 1:72 to
faciendam misericordiam cum patribus nostris et
show mercy with fathers our and
memorari testamenti sui sancti, 1:73 iusiurandum,
remember testament s St., 1:73 The oath
quod iuravit ad Abraham patrem nostrum, daturum
that He swore to Abraham father our give
se nobis, 1:74 ut sine timore, de manu inimicorum
he us 1:74 as without fear; of hand enemies
liberati, serviamus illi 1:75 in sanctitate et iustitia
free; serve they 1:75 in holiness and justice
coram ipso omnibus diebus nostris. 1:76 Et tu, puer,
before it all days our. 1:76 The you boy,
propheta Altissimi vocaberis: praeibis enim ante
prophet Highest will be called: go For before
faciem Domini parare vias eius, 1:77 ad dandam
face of prepare ways his 1:77 to give
scientiam salutis plebi eius in remissionem peccatorum
knowledge health people his in remission sins
eorum, 1:78 per viscera misericordiae Dei nostri, in
their 1:78 by tender mercy God our in
quibus visitabit nos oriens ex alto, 1:79 illuminare
which visit we East from high 1:79 shine

his, qui in tenebris et in umbra mortis sedent, ad
those that in the dark and in shadow death sit, to
dirigendos pedes nostros in viam pacis'. 1:80 Puer
guide feet our in way of peace. ' 1:80 Baby
autem crescebat et confortabatur spiritu et erat in
Now increased and strong spirit and was in
deserto usque in diem ostensionis suae ad Israel. 2:1
desert up in day presence his to Israel. 2: 1
Factum est autem, in diebus illis exiit edictum
Action is however, in days they He went out edict
a Caesare Augusto, ut describeretur universus orbis.
from Caesar In August, as census all world.
2:2 Haec descriptio prima facta est praeside Syriae
2: 2 This description first made is president Syria
Quirino. 2:3 Et ibant omnes, ut profiterentur, singuli
Quirino. 2, 3 The went all as register each
in suam civitatem. 2:4 Ascendit autem et Ioseph a
in his city. 2: 4 He went up Now and Joseph from
Galilaea de civitate Nazareth in Iudaeam in civitatem
Galilee of city Nazareth in Judea in city
David, quae vocatur Bethlehem, eo quod esset de
David which called Bethlehem it that was of
domo et familia David, 2:5 ut profiteretur cum
house and family David 2: 5 as register with
Maria desponsata sibi, uxore praegnante. 2:6
Mary espoused themselves, wife child. 2, 6
Factum est autem, cum essent ibi, impleti sunt dies,
Action is however, with they there, Noah are day,
ut pareret, 2:7 et peperit filium suum primogenitum;
as birth, 2: 7 and bore son his firstborn;
et pannis eum involvit et reclinavit eum in
and wrapped it involved and laid it in
praesepio, quia non erat eis locus in deversorio.
manger, because not was them location in the inn.
2:8 Et pastores erant in regione eadem vigilantes et
2: 8 The shepherds were in region same watching and
custodientes vigilias noctis supra gregem suum. 2:9
keeping watches night above company his own. 2: 9
Et angelus Domini stetit iuxta illos, et claritas
The angel of He stood according to those and clarity

Domini circumfulsit illos, et timuerunt timore magno.
of about those and feared fear great.

2:10 Et dixit illis angelus: ‘ Nolite timere; ecce enim
2:10 The said they angel: ‘ Do not fear not; See For

evangelizo vobis gaudium magnum, quod erit omni
news you joy great that will be all

populo, 2:11 quia natus est vobis hodie Salvator,
people 2:11 because He was born is you today Saviour

qui est Christus Dominus, in civitate David. 2:12 Et
that is Christ Lord, in city David. 2:12 The

hoc vobis signum: invenietis infantem pannis
this you sign: find baby wrapped

involutum et positum in praeseptio’. 2:13 Et subito
plates and set in manger. ‘ 2:13 The suddenly

facta est cum angelo multitudo militiae caelestis
made is with angel company military heavenly

laudantium Deum et dicentium: 2:14 ‘ Gloria in
thanks God and saying: 2:14 ‘ glory in

altissimis Deo, et super terram pax in hominibus
high God, and over land peace in men

bonae voluntatis’. 2:15 Et factum est, ut discesserunt
good will. ‘ 2:15 The it is as departed

ab eis angeli in caelum, pastores loquebantur ad
from them angels in heaven shepherds talking to

invicem: ‘ Transeamus usque Bethlehem et videamus
another: ‘ Let's go up Bethlehem and see

hoc verbum, quod factum est, quod Dominus ostendit
this word, that it is that Lord shows

nobis’. 2:16 Et venerunt festinantes et invenerunt
to us. ‘ 2:16 The they haste and found

Mariam et Ioseph et infantem positum in praeseptio.
Mary and Joseph and baby set in manger.

2:17 Videntes autem notum fecerunt verbum, quod
2:17 seeing Now known they word, that

dictum erat illis de puero hoc. 2:18 Et omnes, qui
said was they of boy this. 2:18 The all that

audierunt, mirati sunt de his, quae dicta erant a
listen wondered are of those which said were from

pastoribus ad ipsos. 2:19 Maria autem conservabat
pastors to them. 2:19 Mary Now kept

omnia verba haec conferens in corde suo. 2:20 Et
all words this pondering in heart his own. 2:20 The
reversi sunt pastores glorificantes et laudantes Deum
returned are shepherds glorifying and praise God
in omnibus, quae audierant et viderant, sicut dictum
in all which heard and seen as said
est ad illos. 2:21 Et postquam consummati sunt dies
is to them. 2:21 The after end are day
octo, ut circumcideretur, vocatum est nomen eius
eight as circumcising called is name his
Iesus, quod vocatum est ab angelo, priusquam in
Jesus, that called is from angel before in
utero conciperetur. 2:22 Et postquam impleti sunt
child conceived. 2:22 The after Noah are
dies purgationis eorum secundum legem Moysis,
day purification their according to law Moses,
tulerunt illum in Hierosolymam, ut sisterent Domino,
took it in Jerusalem, as present Lord,
2:23 sicut scriptum est in lege Domini: ‘ Omne
2:23 as written is in law Lord: ‘ All
masculinum adaperiens vulvam sanctum Domino
male opening matrix St. Lord
vocabitur ‘, 2:24 et ut darent hostiam secundum
call ‘ 2:24 and as offer host according to
quod dictum est in lege Domini: par turturum aut
that said is in law Lord: match turtle or
duos pullos columbarum. 2:25 Et ecce homo erat in
two young pigeons. 2:25 The See man was in
Ierusalem, cui nomen Simeon, et homo iste iustus
Jerusalem which name Simeon and man this just
et timoratus, exspectans consolationem Israel, et
and devout, waiting comfort Israel and
Spiritus Sanctus erat super eum; 2:26 et responsum
Spirit St. was over him; 2:26 and answer
acceperat ab Spiritu Sancto non visurum se mortem
It had from Spirit Holy not see he death
nisi prius videret Christum Domini. 2:27 Et venit in
but first see Christ Lord. 2:27 The he came in
Spiritu in templum. Et cum inducerent puerum
Spirit in temple. The with induce boy
Iesum parentes eius, ut facerent secundum
Jesus parents his as do according to

consuetudinem legis pro eo, 2:28 et ipse accepit
custom law for it 2:28 and he he received
eum in ulnas suas et benedixit Deum et dixit: 2:29
it in His arms their and blessed God and he said: 2:29
‘ Nunc dimittis servum tuum, Domine, secundum
‘ now release slave your Sir, according to
verbum tuum in pace, 2:30 quia viderunt oculi mei
word your in peace 2:30 because see eyes my
salutare tuum, 2:31 quod parasti ante faciem omnium
salvation your 2:31 that prepared? before face all
populorum, 2:32 lumen ad revelationem gentium et
people; 2:32 light to revelation nations and
gloriam plebis tuae Israel’. 2:33 Et erat pater eius
glory people your Israel ‘. 2:33 The was father his
et mater mirantes super his, quae dicebantur de
and mother Startled over those which said of
illo. 2:34 Et benedixit illis Simeon et dixit ad
that. 2:34 The blessed they Simeon and said to
Mariam matrem eius: ‘ Ecce positus est hic in
Mary mother his ‘ Look set is here in
ruinam et resurrectionem multorum in Israel et in
failure and resurrection many in Israel and in
signum, cui contradicetur 2:35 — et tuam ipsius
sign, which contradicted 2:35 - and your of
animam pertransiet gladius — ut revelentur ex
life ships sword - as revealed from
multis cordibus cogitationes’. 2:36 Et erat Anna
many hearts thoughts. ‘ 2:36 The was Anna
prophetissa, filia Phanuel, de tribu Aser. Haec
prophetess daughter Face of tribe Asher. This
processerat in diebus multis et vixerat cum viro
advanced in days many and lived with man
annis septem a virginitate sua; 2:37 et haec
years seven from virginity their own; 2:37 and this
vidua usque ad annos octoginta quattuor, quae non
The widow up to years eighty four, which not
discedebat de templo, ieiuniis et obsecrationibus
left of temple fasting and petitions
serviens nocte ac die. 2:38 Et haec ipsa hora
serving night and the day. 2:38 The this the hour

superveniens confitebatur Deo et loquebatur de illo
supervening thanks God and He was speaking of that
omnibus, qui exspectabant redemptionem Ierusalem.
all that awaited redemption Jerusalem.
2:39 Et ut perfecerunt omnia secundum legem
2:39 The as performed all according to law
Domini, reversi sunt in Galilaeam in civitatem suam
Lord, returned are in Galilee in city his
Nazareth. 2:40 Puer autem crescebat et confortabatur
Nazareth. 2:40 Baby Now increased and strong
plenus sapientia; et gratia Dei erat super illum. 2:41
full wisdom; and grace God was over him. 2:41
Et ibant parentes eius per omnes annos in Ierusalem
The went parents his by all years in Jerusalem
in die festo Paschae. 2:42 Et cum factus esset
in day feast Easter. 2:42 The with he became was
annorum duodecim, ascendentibus illis secundum
years twelve; up they according to
consuetudinem diei festi, 2:43 consummatisque diebus,
custom day festival 2:43 After the days
cum redirent, remansit puer Iesus in Ierusalem, et
with return left boy Jesus in Jerusalem and
non cognoverunt parentes eius. 2:44 Existimantes
not know parents her. 2:44 thinking
autem illum esse in comitatu, venerunt iter diei et
Now it be in the company, they trip day and
requirebant eum inter cognatos et notos; 2:45
sought it between relatives and acquaintances; 2:45
et non invenientes regressi sunt in Ierusalem
and not finding returning to are in Jerusalem
quirentes eum. 2:46 Et factum est, post triduum
seeking him. 2:46 The it is after three days
invenerunt illum in templo sedentem in medio
found it in temple sitting in the
doctorum, audientem illos et interrogantem eos; 2:47
doctors, The hearing them and questions them; 2:47
stupebant autem omnes, qui eum audiebant, super
They were amazed Now all that it heard over
prudentia et responsis eius. 2:48 Et videntes eum
prudence and answers her. 2:48 The seeing it

admirati sunt, et dixit Mater eius ad illum: ‘ Fili,
wondered are and said mother his to it ‘ Son,
quid fecisti nobis sic? Ecce pater tuus et ego
what You made us How so? Look father your and I
dolentes quaerebamus te’. 2:49 Et ait ad illos: ‘
sorrowing We sought you ‘. 2:49 The said to them: ‘
Quid est quod me quaerebatis? Nesciebatis quia in
What is that I he asked? Did because in
his, quae Patris mei sunt, oportet me esse?’ 2:50 Et
those which father my are must I to be? ‘. 2:50 The
ipsi non intellexerunt verbum, quod locutus est ad
they not understood word, that said is to
illos. 2:51 Et descendit cum eis et venit Nazareth
them. 2:51 The down with them and he came Nazareth
et erat subditus illis. Et mater eius conservabat
and was subject them. The mother his kept
omnia verba in corde suo. 2:52 Et Iesus proficiebat
all words in heart his own. 2:52 The Jesus advanced
sapientia et aetate et gratia apud Deum et
wisdom and age and grace in God and
homines. 3:1 Anno autem quinto decimo imperii
men. 3: 1 year Now V X empire
Tiberii Caesaris, procurante Pontio Pilato Iudaeam,
Tiberius Caesar agency Pontius Pilate Judea,
tetrarcha autem Galilaeae Herode, Philippo autem
Abilene Now Galilee Herod Philip Now
fratre eius tetrarcha Ituraeae et Trachonitidis
brother his Abilene Iturea and Trachonitis
regionis, et Lysania Abilinae tetrarcha, 3:2 sub
region and Lysanius Abilene Abilene, 3: 2 under
principe sacerdotum Anna et Caipha, factum est
prince priests Anna and Caiaphas, it is
verbum Dei super Ioannem Zachariae filium in
word God over John Zachary son in
deserto. 3:3 Et venit in omnem regionem circa
the desert. 3: 3 The he came in all region about
Iordanem praedicans baptismum paenitentiae in
Jordan preaching baptism penance in
remissionem peccatorum, 3:4 sicut scriptum est in
remission sins, 3, 4 as written is in
libro sermonum Isaiae prophetae: ‘ Vox clamantis in
book events Isaiah prophet: ‘ Right crying in

deserto: 'Parate viam Domini, rectas facite semitas
desert: 'Prepare way Lord, right do paths
eius. 3:5 Omnis vallis implebitur, et omnis mons et
her. 3, 5 all valley filled and all mountain and
collis humiliabitur; et erunt prava in directa, et
hill low; and will be untoward in straight, and
aspera in vias planas: 3:6 et videbit omnis caro
rough in ways smooth; 3: 6 and see all flesh
salutare Dei". 3:7 Dicebat ergo ad turbas, quae
salvation God '. ' 3: 7 said So to crowds which
exibant, ut baptizarentur ab ipso: ' Genimina
issued; as baptized from him: ' Brood
viperarum, quis ostendit vobis fugere a ventura
vipers! who shows you flee from upcoming
ira? 3:8 Facite ergo fructus dignos paenitentiae et
Anger? 3: 8 Make So fruit worthy penance and
ne coeperitis dicere in vobis ipsis: 'Patrem habemus
do not begin say in you them: 'Father we have
Abraham'; dico enim vobis quia potest Deus de
Abraham; I For you because can God of
lapidibus istis suscitare Abrahae filios. 3:9 Iam enim
stones these stir Abraham sons. 3: 9 Now For
et securis ad radicem arborum posita est; omnis
and ax to root trees Given it is; all
ergo arbor non faciens fructum bonum exciditur et
So tree not making fruit good cut down and
in ignem mittitur'. 3:10 Et interrogabant eum turbae
in fire sent. 3:10 The asked it crowds
dicentes: ' Quid ergo faciemus?'. 3:11 Respondens
saying: ' What So we do? '. 3:11 answered
autem dicebat illis: ' Qui habet duas tunicas, det
Now said them: ' He has two coats; give
non habenti; et, qui habet escas, similiter faciat'.
not I have; and, that has food similarly, he does. '
3:12 Venerunt autem et publicani, ut baptizarentur,
3:12 They came Now and tax as baptized
et dixerunt ad illum: ' Magister, quid faciemus?'.
and said to it ' Teacher what we do? '.
3:13 At ille dixit ad eos: ' Nihil amplius quam
3:13 But he said to them: ' nothing more than
constitutum est vobis, faciatis'. 3:14 Interrogabant
appointed is you you do. ' 3:14 asked

autem eum et milites dicentes: ‘ Quid faciemus et
Now it and soldiers saying: ‘ What we do and
nos?’. **Et ait illis: ‘ Neminem concutiatis neque**
us ‘. The said them: ‘ cooled violence or
calumniam faciatis et contenti estote stipendiis
oppression Yee and content be campaigns
vestris’. **3:15 Existimante autem populo et**
your thoughts. ‘ 3:15 The interest Now people and
cogitantibus omnibus in cordibus suis de Ioanne, ne
thinking all in hearts their of John, do not
forte ipse esset Christus, 3:16 respondit Ioannes
perhaps he was Christ, 3:16 answered John
dicens omnibus: ‘ Ego quidem aqua baptizo vos.
saying all: ‘ I indeed water immersing You.
Venit autem fortior me, cuius non sum dignus
He came Now stronger I the not I worthy
solvere corrigiam calceamentorum eius: ipse vos
pay thong shoes his he you
baptizabit in Spiritu Sancto et igni; 3:17 cuius
baptize in Spirit Holy and fire; 3:17 the
ventilabrum in manu eius ad purgandam aream
fan in hand his to purge floor
suam et ad congregandum triticum in horreum
his and to The meeting wheat in barn
suum, paleas autem comburet igni inexstinguibili’.
his straw Now burn fire unquenchable. ‘
3:18 Multa quidem et alia exhortans evangelizabat
3:18 many indeed and other exhorting he preached
populum. 3:19 Herodes autem tetrarcha, cum
people. 3:19 Herod Now Abilene, with
corriperetur ab illo de Herodiade uxore fratris sui
reproved from that of Herodias wife brother s
et de omnibus malis, quae fecit Herodes, 3:20
and of all bad which he Herod, 3:20
adiexit et hoc supra omnia et inclusit Ioannem in
added and this above all and shut John in
carcere. 3:21 Factum est autem, cum baptizaretur
prison. 3:21 Action is however, with baptized
omnis populus, et Iesu baptizato et orante, apertum
all people; and Jesus baptized and prayerful open
est caelum, 3:22 et descendit Spiritus Sanctus
is heaven 3:22 and down Spirit St.

corporali specie sicut columba super ipsum; et vox
physical species as dove over marketing; and voice
de caelo facta est: ‘ Tu es Filius meus dilectus; in
of heaven made is: ‘ You you son my beloved; in
te complacui mihi’. 3:23 **Et ipse Iesus erat incipiens**
you pleased to me. ‘ 3:23 The he Jesus was beginning
quasi annorum triginta, ut putabatur, filius Ioseph,
as years thirty as it was thought, son Joseph,
qui fuit Heli, 3:24 qui fuit Matthat, qui fuit Levi,
that was Eli 3:24 that was Matthat that was Levi
qui fuit Melchi, qui fuit Iannae, qui fuit Ioseph,
that was Melchi that was Janna, that was Joseph,
3:25 qui fuit Matthathiae, qui fuit Amos, qui fuit
3:25 that was Mattathias that was Amos that was
Nahum, qui fuit Esli, qui fuit Naggae, 3:26 qui fuit
Nahum that was Hesli, that was Nagge, 3:26 that was
Maath, qui fuit Matthathiae, qui fuit Semei, qui fuit
Maath, that was Mattathias that was Shimei that was
Iosech, qui fuit Ioda, 3:27 qui fuit Ioanna, qui fuit
Joseph, that was Juda, 3:27 that was Joanna, that was
Resa, qui fuit Zorobabel, qui fuit Salathiel, qui fuit
Reza, that was Zerubbabel that was Salathiel that was
Neri, 3:28 qui fuit Melchi, qui fuit Addi, qui fuit
Neri, 3:28 that was Melchi that was Addi, that was
Cosam, qui fuit Elmadam, qui fuit Her, 3:29 qui
Cosan, that was Elmodam, that was Er, 3:29 that
fuit Iesu, qui fuit Eliezer, qui fuit Iorim, qui fuit
was Jesus, that was Eliezer that was Jorim, that was
Matthat, qui fuit Levi, 3:30 qui fuit Simeon, qui fuit
Matthat that was Levi 3:30 that was Simeon that was
Iudae, qui fuit Ioseph, qui fuit Iona, qui fuit
Judah, that was Joseph, that was Jona that was
Eliachim, 3:31 qui fuit Melea, qui fuit Menna, qui
Eliakim, 3:31 that was Melea, that was Menna, that
fuit Matthatha, qui fuit Nathan, qui fuit David, 3:32
was Mattatha, that was Nathan, that was David 3:32
qui fuit Iesse, qui fuit Obed, qui fuit Booz, qui fuit
that was Jesse that was Obed that was Boos that was
Salmon, qui fuit Naasson, 3:33 qui fuit Aminadab,
Salmon, that was Nahshon, 3:33 that was Amminadab
qui fuit Admin, qui fuit Arni, qui fuit Esrom, qui
that was admin, that was Arno, that was Esrom that

fuit Phares, qui fuit Iudae, 3:34 qui fuit Iacob, qui
was Perez that was Judah, 3:34 that was Jacob, that
fuit Isaac, qui fuit Abrahæ, qui fuit Thare, qui fuit
was Isaac that was Abraham, that was Terah that was
Nachor, 3:35 qui fuit Seruch, qui fuit Ragau, qui
Nahor 3:35 that was Serug that was Reu, that
fuit Phaleg, qui fuit Heber, qui fuit Sala, 3:36 qui
was Peleg that was Eber that was Salah 3:36 that
fuit Cainan, qui fuit Arphaxad, qui fuit Sem, qui
was Kenan that was Arpach'shad that was Shem that
fuit Noe, qui fuit Lamech, 3:37 qui fuit Mathusala,
was Noah that was Lamech 3:37 that was Methuselah
qui fuit Henoch, qui fuit Iared, qui fuit Malaleel,
that was Enoch that was Jared that was hal'alel
qui fuit Cainan, 3:38 qui fuit Enos, qui fuit Seth,
that was Kenan 3:38 that was Enos that was Seth
qui fuit Adam, qui fuit Dei. 4:1 Iesus autem plenus
that was Adam, that was God. 4: 1 Jesus Now full
Spiritu Sancto regressus est ab Iordane et agebatur
Spirit Holy returned is from Jordan and driven
in Spiritu in deserto 4:2 diebus quadraginta et
in Spirit in desert 4: 2 days forty and
tentabatur a Diabolo. Et nihil manducavit in
test from The devil. The nothing ate in
diebus illis et, consummatis illis, esuriit. 4:3 Dixit
days they and, completed those He was hungry. 4: 3 said
autem illi Diabolus: ‘ Si Filius Dei es, dic lapidi
Now they The Devil: ‘ If son God you tell stone
huic, ut panis fiat’. 4:4 Et respondit ad illum Iesus:
this as bread be it. ‘ 4: 4 The answered to it Jesus:
‘ Scriptum est: ‘Non in pane solo vivet homo’’. 4:5
‘ written is: ‘I do not in bread soil live man ‘. 4, 5
Et sustulit illum et ostendit illi omnia regna orbis
The up it and shows they all Kingdom world
terrae in momento temporis; 4:6 et ait ei Diabolus:
earth in moment time; 4: 6 and said it The Devil:
‘ Tibi dabo potestatem hanc universam et gloriam
‘ you I power this all and glory
illorum, quia mihi tradita est, et, cui volo, do
their because I traditional is and, which I want I
illam: 4:7 tu ergo, si adoraveris coram me, erit
that: 4: 7 you therefore, if worship before I will be

tua omnis'. 4:8 Et respondens Iesus dixit illi: ' your All '. 4: 8 The answered Jesus said they: ' Scriptum est: 'Dominum Deum tuum adorabis et illi written is: 'Lord God your Worship and they soli servies''. 4:9 Duxit autem illum in Ierusalem et only serve '. 4: 9 married Now it in Jerusalem and statuit eum supra pinnam templi et dixit illi: ' Si set it above feather temple and said they: ' If Filius Dei es, mitte te hinc deorsum. 4:10 Scriptum son God you send you here down. 4:10 written est enim: 'Angelis suis mandabit de te, ut conseruent is For: 'angels their charge of you as conservation te' 4:11 et: 'In manibus tollent te, ne forte you ' 4:11 and: the hands take you do not perhaps offendas ad lapidem pedem tuum''. 4:12 Et dash to stone foot Your '. 4:12 The respondens Iesus ait illi: ' Dictum est: 'Non answered Jesus said they: ' It has been said is: 'I do not tentabis Dominum Deum tuum''. 4:13 Et consummata test Lord God Your '. 4:13 The completed omni tentatione, Diabolus recessit ab illo usque ad all test devil retired from that up to tempus. 4:14 Et regressus est Iesus in virtute time. 4:14 The returned is Jesus in power Spiritus in Galilaeam. Et fama exiit per Spirit in Galilee. The report He went out by universam regionem de illo. 4:15 Et ipse docebat in all region of that. 4:15 The he taught in synagogis eorum et magnificabatur ab omnibus. 4:16 synagogues their and magnified from everything. 4:16 Et venit Nazareth, ubi erat nutritus, et intravit The he came Nazareth, where was nurtured and entered secundum consuetudinem suam die sabbati in according to custom his day Saturday in synagogam et surrexit legere. 4:17 Et tradi synagogue and rose read. 4:17 The delivered tus est illi liber prophetae Isaiae; et ut revolvit frankincense is they free prophets Isaiah; and as Unrolling librum, invenit locum, ubi scriptum erat: 4:18 ' book found place where written It was: 4:18 '

Spiritus Domini super me; propter quod unxit me
Spirit of over me; for that anointed I
evangelizare pauperibus, misit me praedicare captivis
the good news the poor; sent I preach prisoners
remissionem et caecis visum, dimittere confractos in
remission and blind view, release bruised in
remissione, 4:19 praedicare annum Domini acceptum’.
forgiveness, 4:19 preach year of receipt.
4:20 Et cum plicuisset librum, reddidit ministro et
4:20 The with closed book rendered officer and
sedit; et omnium in synagoga oculi erant intendent
sit; and all in synagogue eyes were fixed
in eum. 4:21 Coepit autem dicere ad illos: ‘ Hodie
in him. 4:21 began Now say to them: ‘ today
impleta est haec Scriptura in auribus vestris’. 4:22
filled is this Scripture in ears your thoughts. ‘ 4:22
Et omnes testimonium illi dabant et mirabantur in
The all witness they gave and wondered in
verbis gratiae, quae procedebant de ore ipsius, et
words thanks, which issued of mouth his and
dicebant: ‘ Nonne hic filius est Ioseph?’. 4:23 **Et ait**
they said: ‘ Did here son is Joseph ‘. 4:23 The said
illis: ‘ Utique dicetis mihi hanc similitudinem:
them: ‘ Yes you say I this comparison:
‘Medice, cura teipsum; quanta audivimus facta in
‘Physician, care yourself; Quan We have heard made in
Capharnaum, fac et hic in patria tua’. 4:24 **Ait**
Capernaum, Make and here in country Your ‘. 4:24 said
autem: ‘ Amen dico vobis: Nemo propheta acceptus
But: ‘ Amen I you: No prophet accepted
est in patria sua. 4:25 In veritate autem dico
is in country their own. 4:25 in the truth Now I
vobis: Multae viduae erant in diebus Eliae in Israel,
you: Many widow were in days Elias in Israel
quando clausum est caelum annis tribus et mensibus
when close is heaven years three and months
sex, cum facta est fames magna in omni terra; 4:26
six; with made is famine great in all land; 4:26
et ad nullam illarum missus est Elias nisi in
and to no of sent is Elias but in

Sarepta Sidoniae ad mulierem viduam. 4:27 Et multi
Sarepta Sidon to woman widow. 4:27 The many
leprosi erant in Israel sub Eliseo propheta; et nemo
lepers were in Israel under Elisha The Prophet; and no
eorum mundatus est nisi Naaman Syrus'. 4:28 Et
their clean is but Naaman Syrians. ' 4:28 The
repleti sunt omnes in synagoga ira haec audientes;
with are all in synagogue anger this hearing;
4:29 et surrexerunt et eiecerunt illum extra
4:29 and rose and cast it outside
civitatem et duxerunt illum usque ad supercilium
city and led it up to eyebrow
montis, supra quem civitas illorum erat aedificata, ut
mountain above which The city their was built as
praecipitarent eum. 4:30 Ipse autem transiens per
throw him. 4:30 He Now passing by
medium illorum ibat. 4:31 Et descendit in
medium their he went on. 4:31 The down in
Capharnaum civitatem Galilaeae. Et docebat illos
Capernaum city Galilee. The taught them
sabbatis; 4:32 et stupebant in doctrina eius,
on the Sabbath; 4:32 and They were amazed in teaching his
quia in potestate erat sermo ipsius. 4:33 Et in
because in power was report itself. 4:33 The in
synagoga erat homo habens spiritum daemonii
synagogue was man a spirit daemons
immundi; et exclamavit voce magna: 4:34 ' Sine;
unclean; and cried voice great 4:34 ' without;
quid nobis et tibi, Iesu Nazarene? Venisti perdere
what us and you Jesus Nazareth? You came to lose
nos? Scio te qui sis: Sanctus Dei'. 4:35 Et
We? I know you that you are: St. God. ' 4:35 The
increpavit illi Iesus dicens: ' Obmutesce et exi ab
rebuked they Jesus saying: ' Hold and Get out from
illo!'. Et cum proiecisset illum daemonium in
that '. The with thrown it demon in
medium, exiit ab illo nihilque illum nocuit. 4:36
medium He went out from that nothing it harmed. 4:36
Et factus est pavor in omnibus; et colloquebantur
The he became is terror in all; and communed
ad invicem dicentes: ' Quod est hoc verbum, quia
to another saying: ' The is this word, because

in potestate et virtute imperat immundis spiritibus,
in power and power commands unclean spirits
et exeunt?'. 4:37 Et divulgabatur fama de illo in
and they come out. ' 4:37 The published report of that in
omnem locum regionis. 4:38 Surgens autem de
all place country. 4:38 Rise and Now of
synagoga introivit in domum Simonis. Socrus autem
synagogue entered in home Simon. The mother Now
Simonis tenebatur magna febris; et rogaverunt illum
Simon held great fever; and asked it
pro ea. 4:39 Et stans super illam imperavit febris,
for them. 4:39 The standing over it ordered fever;
et dimisit illam; et continuo surgens ministrabat
and released it; and immediately rising served
illis. 4:40 Cum sol autem occidisset, omnes, qui
them. 4:40 with sun Now setting, all that
habebant infirmos variis languoribus, ducebant illos
had sick various diseases; leading them
ad eum; at ille singulis manus imponens curabat eos.
to him; but he each hand laying puppies them.
4:41 Exibant autem daemonia a multis clamantia
4:41 came out Now demons from many crying
et dicentia: ' Tu es Filius Dei'. Et increpans non
and saying: ' You you son God. ' The rebuking not
sinebat ea loqui, quia sciebant ipsum esse Christum.
allow it talk, because they knew it be Christ.
4:42 Facta autem die, egressus ibat in desertum
4:42 Achievements Now day out He went in desert
locum; et turbae requirebant eum et venerunt usque
place; and crowds sought it and they up
ad ipsum et detinebant illum, ne discederet ab
to it and stayed it do not depart from
eis. 4:43 Quibus ille ait: ' Et aliis civitatibus
them. 4:43 these he he said: ' The other cities
oportet me evangelizare regnum Dei, quia ideo
must I the good news kingdom God, because therefore
missus sum'. 4:44 Et erat praedicans in synagogis
sent I am. ' 4:44 The was preaching in synagogues
Iudaeae. 5:1 Factum est autem, cum turba urgeret
Judea. 5: 1 Action is however; with crowd the urge

illum et audiret verbum Dei, et ipse stabat secus
it and heard word God, and he standing by
stagnum Genesareth 5:2 et vidit duas naves stantes
lake Genezareth 5: 2 and saw two ships standing
secus stagnum; piscatores autem descenderant de illis
by pool; fishermen Now down of they
et lavabant retia. 5:3 Ascendens autem in unam
and washed net. 5: 3 Ascending Now in one
navem, quae erat Simonis, rogavit eum a terra
ship, which was Simon, she asked it from land
reducere pusillum; et sedens docebat de navicula
reduce a little; and sitting taught of boat
turbas. 5:4 Ut cessavit autem loqui, dixit ad
crowds. 5: 4 To finished Now talk, said to
Simonem: ‘ Duc in altum et laxate retia vestra in
Simon: ‘ Launch in high and release nets your in
capturam’. 5:5 Et respondens Simon dixit: ‘
draft. 5: 5 The answered Simon he said: ‘
Praeceptor, per totam noctem laborantes nihil
Instructor, by all night laboring nothing
cepimus; in verbo autem tuo laxabo retia’. 5:6 Et
we took; in word Now your net Nets'. 5, 6 The
cum hoc fecissent, concluserunt piscium multitudinem
with this they did, concluded fish company
copiosam; rumpebantur autem retia eorum. 5:7 Et
large; snapped Now nets them. 5: 7 The
annuerunt sociis, qui erant in alia navi, ut venirent
signaled partners, that were in other ship as come
et adiuverent eos; et venerunt et impleverunt
and help them; and they and filled
ambas naviculas, ita ut mergerentur. 5:8 Quod cum
both boats so as sinking. 5: 8 The with
videret Simon Petrus, procidit ad genua Iesu dicens:
see Simon Peter fell to knees Jesus saying:
‘ Exi a me, quia homo peccator sum, Domine’.
‘ Get from I because man sinner I O’.
5:9 Stupor enim circumdederat eum et omnes, qui
5: 9 Astonishing For surrounded it and all that
cum illo erant, in captura piscium, quos ceperant;
with that were in draft fish which The others;

5:10 similiter autem et Iacobum et Ioannem, filios
5:10 similarly, Now and James and John, children
Zebedaei, qui erant socii Simonis. Et ait ad
Zebedee, that were partners Simon. The said to
Simonem Iesus: ‘ Noli timere; ex hoc iam homines
Simon Jesus: ‘ Do not fear not; from this already men
eris capiens’. **5:11 Et subductis ad terram**
You will be catch. ‘ 5:11 The stranded to land
navibus, relictis omnibus, secuti sunt illum. 5:12 Et
ships leaving all followed are him. 5:12 The
factum est, cum esset in una civitatum, et ecce vir
it is with was in one states, and See man
plenus lepra; et videns Iesum et procidens in
full leprosy; and seeing Jesus and down in
faciem rogavit eum dicens: ‘ Domine, si vis, potes
face she asked it saying: ‘ Sir, if force, you can
me mundare’. **5:13 Et extendens manum tetigit**
I clean. ‘ 5:13 The stretching hand he touched
illum dicens: ‘ Volo, mundare! ‘; et confestim lepra
it saying: ‘ Speed, clean! ‘ and immediately leprosy
discessit ab illo. 5:14 Et ipse praecepit illi, ut
left from that. 5:14 The he charged they as
nemini diceret, sed: ‘ Vade, ostende te sacerdoti et
no he said, but: ‘ Go show you priest and
offer pro emundatione tua, sicut praecepit Moyses, in
offer for cleansing your as charged Moses, in
testimonium illis’. **5:15 Perambulabat autem magis**
witness them. ‘ 5:15 Going through the Now more
sermo de illo, et conveniebant turbae multae, ut
report of that, and together crowds many, as
audirent et curarentur ab infirmitatibus suis; 5:16
listen and healed from weaknesses his family; 5:16
ipse autem secedebat in desertis et orabat. 5:17 Et
he Now retired in deserts and prayed. 5:17 The
factum est, in una dierum, et ipse erat docens, et
it is in one days and he was teaching; and
erant pharisaei sedentes et legis doctores, qui
were Pharisees sitting and law teachers that
venerant ex omni castello Galilaeae et Iudaeae et
come from all village Galilee and Judea and
Ierusalem; et virtus Domini erat ei ad sanandum.
Jerusalem; and power of was it to healing.

5:18 Et ecce viri portantes in lecto hominem, qui
 5:18 The See men carrying in bed man that
erat paralyticus, et quaerebant eum inferre et
 was palsy, and sought it offensive and
ponere ante eum. 5:19 Et non invenientes qua parte
 put before him. 5:19 The not finding which part
illum inferrent prae turba, ascenderunt supra tectum
 it offensive than crowd, up above roof
et per tegulas summiserunt illum cum lectulo in
 and by tiles suborned it with bed in
medium ante Iesum. 5:20 Quorum fidem ut vidit,
 medium before Jesus. 5:20 The faith as he saw,
dixit: ‘ Homo, remittuntur tibi peccata tua’. 5:21 Et
 he said: ‘ man, back you sins Your ‘. 5:21 The
coeperunt cogitare scribae et pharisaei dicentes: ‘
 began think teachers and Pharisees saying: ‘
Quis est hic, qui loquitur blasphemias? Quis potest
 Who is here, that talks blasphemy? Who can
dimittere peccata nisi solus Deus?’. 5:22 Ut cognovit
 release sins but only God? ‘. 5:22 To known
autem Iesus cogitationes eorum, respondens dixit ad
 Now Jesus thoughts their answered said to
illos: ‘ Quid cogitatis in cordibus vestris? 5:23
 them: ‘ What think in hearts your thoughts? 5:23
Quid est facilius, dicere: ‘Dimittuntur tibi peccata
 What is easier, say: ‘forgiven you sins
tua’, an dicere: ‘Surge et ambula’? 5:24 Ut autem
 Your ‘ or say: ‘Rise and walk ‘? 5:24 To Now
sciatis quia Filius hominis potestatem habet in terra
 know because son man power has in land
dimittere peccata — ait paralytico- : Tibi dico:
 release sins - said paralytico- : you I say:
Surge, tolle lectulum tuum et vade in domum
 Up Away bed your and go in home
tuam’. 5:25 Et confestim surgens coram illis tulit, in
 case ‘. 5:25 The immediately rising before they took in
quo iacebat, et abiit in domum suam magnificans
 which lying and He went in home his great
Deum. 5:26 Et stupor apprehendit omnes, et
 God. 5:26 The amazement apprehends all and

magnificabant Deum; et repleti sunt timore dicentes:
glorified God; and with are fear saying:
‘ Vidimus mirabilia hodie’. 5:27 Et post haec
‘ We have seen wonders today. ‘ 5:27 The after this
exiit et vidit publicanum nomine Levi sedentem
He went out and saw tax name Levi sitting
ad teloneum et ait illi: ‘ Sequere me’. 5:28 Et
to tax; and said they: ‘ follow Me. ‘ 5:28 The
relictis omnibus, surgens secutus est eum. 5:29 Et
leaving all rising followed by is him. 5:29 The
fecit ei convivium magnum Levi in domo sua; et
he it banquet great Levi in house their own; and
erat turba multa publicanorum et aliorum, qui cum
was crowd many tax and others that with
illis erant discumbentes. 5:30 Et murmurabant
they were the guests. 5:30 The murmured
pharisaei et scribae eorum adversus discipulos eius
Pharisees and teachers their against students his
dicentes: ‘ Quare cum publicanis et peccatoribus
saying: ‘ Why with tax and sinners
manducatis et bibitis?’. 5:31 Et respondens Iesus
eat and drink? ‘. 5:31 The answered Jesus
dixit ad illos: ‘ Non egent, qui sani sunt, medico,
said to them: ‘ no need that healthy are physician
sed qui male habent. 5:32 Non veni vocare iustos
but that ill have. 5:32 no I call just
sed peccatores in paenitentiam’. 5:33 At illi dixerunt
but sinners in Repent. ‘ 5:33 But they said
ad eum: ‘ Discipuli Ioannis ieiunant frequenter et
to him: ‘ students John fast frequently and
obsecrationes faciunt, similiter et pharisaeorum; tui
petitions do similarly, and Pharisees; your
autem edunt et bibunt’. 5:34 Quibus Iesus ait: ‘
Now eat and they drink. ‘ 5:34 these Jesus he said: ‘
Numquid potestis convivas nuptiarum, dum cum illis
Do You can guests marriage, while with they
est sponsus, facere ieiunare? 5:35 Venient autem
is The bridegroom, do fast? 5:35 They will come Now
dies; et cum ablatus fuerit ab illis sponsus, tunc
day; and with withdrawn be from they The bridegroom, then

ieiunabunt in illis diebus'. 5:36 Dicebat autem et
fast in they days. ' 5:36 said Now and
similitudinem ad illos: ' Nemo abscindit commissuram
like to them: ' No cuts junction
a vestimento novo et immittit in vestimentum
from clothing new and launches in clothing
vetus; alioquin et novum rumpet, et veteri non
old; otherwise and new break; and Old not
conveniet commissura a novo. 5:37 Et nemo mittit
suit commissure from anew. 5:37 The no sends
vinum novum in utres veteres; alioquin rumpet
wine new in bottles old; otherwise break
vinum novum utres et ipsum effundetur, et utres
wine new bottles and it spilled, and bottles
peribunt; 5:38 sed vinum novum in utres novos
perish; 5:38 but wine new in bottles new
mittendum est. 5:39 Et nemo bibens vetus vult
sent It is. 5:39 The no drinking old will
novum; dicit enim: 'Vetus melius est!'. 6:1 Factum
new; says For: 'Old more is'. 6: 1 Action
est autem in sabbato, cum transiret per sata, et
is Now in Saturday, with passing by measures; and
vellebant discipuli eius spicas et manducabant
fields students his corn and eat
confricantes manibus. 6:2 Quidam autem
rubbing hands. 6: 2 Some Now
pharisaeorum dixerunt: ' Quid facitis, quod non
Pharisees they said: ' What do that not
licet in sabbatis?'. 6:3 Et respondens Iesus ad
although the in sabbath. ' 6: 3 The answered Jesus to
eos dixit: ' Nec hoc legistis, quod fecit David, cum
them he said: ' No this read that he David with
esurisset ipse et qui cum eo erant? 6:4 Quomodo
hungry? he and that with it were they? 6: 4 How
intravit in domum Dei et panes propositionis sumpsit
entered in home God and bread Presence took
et manducavit et dedit his, qui cum ipso erant,
and ate and given those that with it were
quos non licet manducare nisi tantum
which not although the eat but only
sacerdotibus?'. 6:5 Et dicebat illis: ' Dominus est
the priests. ' 6: 5 The said them: ' Lord is

sabbati Filius hominis'. 6:6 Factum est autem in alio
Saturday son Man '. 6: 6 Action is Now in other
sabbato, ut intraret in synagogam et doceret; et
Saturday, as enter in synagogue and teach; and
erat ibi homo, et manus eius dextra erat arida. 6:7
was there man, and hand his right was dry. 6, 7
Observabant autem illum scribae et pharisaei, si
watching Now it teachers and Pharisees if
sabbato curaret, ut invenirent accusare illum. 6:8
Saturday care, as find accuse him. 6, 8
Ipse vero sciebat cogitationes eorum et ait homini,
He But he knew thoughts their and said man
qui habebat manum aridam: ' Surge et sta in
that had hand dry; ' Up and stand in
medium'. Et surgens stetit. 6:9 Ait autem ad illos
the middle. ' The rising stood. 6: 9 said Now to them
Iesus: ' Interrogo vos, si licet sabbato bene
Jesus: ' I ask you if although the Saturday well
facere an male; animam salvam facere an perdere?'. 6:10
do or badly; life save do or to destroy. ' 6:10
Et circumspexit omnibus illis, dixit illi: ' Extende
The survey all those said they: ' Stretch hand case '. The made; and restored is
manus eius. 6:11 Ipsi autem repleti sunt insipientia
hand her. 6:11 they Now with are madness
et colloquebantur ad invicem quidnam facerent Iesu.
and communed to another what do Jesus.
6:12 Factum est autem in illis diebus, exiit in
6:12 Action is Now in they days He went out in
montem orare et erat pernoctans in oratione Dei.
mount pray and was spending in prayer God.
6:13 Et cum dies factus esset, vocavit discipulos
6:13 The with day he became was he called students
suos et elegit Duodecim ex ipsis, quos et apostolos
their and he chose twelve from them, which and apostles
nominavit: 6:14 Simonem, quem et cognominavit
named: 6:14 Simon which and named
Petrum, et Andream fratrem eius et Iacobum et
Peter and Andrew brother his and James and
Ioannem et Philippum et Bartholomaeum 6:15 et
John and Philip and Bartholomew 6:15 and

Matthaeum et Thomam et Iacobum Alphaei et
Matthew and Thomas and James Alpheus and
Simonem, qui vocatur Zelotes, 6:16 et Iudam Iacobi
Simon that called jealous 6:16 and Judah James
et Iudam Iscarioth, qui fuit proditor. 6:17 Et
and Judah Iscariot, that was traitor. 6:17 The
descendens cum illis stetit in loco campestri, et
down with they He stood in place level, and
turba multa discipulorum eius, et multitudo copiosa
crowd many students his and company great
plebis ab omni Iudaea et Ierusalem et maritima
people from all Judea and Jerusalem and maritime
Tyri et Sidonis, 6:18 qui venerunt, ut audirent eum
Tyre and Sidon 6:18 that they as listen it
et sanarentur a languoribus suis; et, qui
and healed from diseases his family; and, that
vexabantur a spiritibus immundis, curabantur. 6:19
were from spirits unclean cured. 6:19
Et omnis turba quaerebant eum tangere, quia virtus
The all crowd sought it touch because power
de illo exibat et sanabat omnes. 6:20 Et ipse,
of that edged and healing everyone. 6:20 The he,
elevatis oculis suis in discipulos suos, dicebat: ‘ Beati
lifting eyes their in students his he said: ‘ Happy
pauperes, quia vestrum est regnum Dei. 6:21 Beati,
the poor; because you is kingdom God. 6:21 Happy
qui nunc esuritis, quia saturabimini. Beati, qui nunc
that now hunger, because be satisfied. Happy that now
fletis, quia ridebitis. 6:22 Beati eritis, cum vos
weep, because laugh. 6:22 Happy You will be with you
oderint homines et cum separaverint vos et
hate men and with separate you and
exprobraverint et eiecerint nomen vestrum tamquam
insult and drive name you as
malum propter Filium hominis. 6:23 Gaudete in illa
evil for son of man. 6:23 Break in that
die et exsultate, ecce enim merces vestra multa in
day and rejoice See For wage your many in
caelo; secundum haec enim faciebant prophetis patres
heaven; according to this For did prophets fathers

eorum. 6:24 Verumtamen vae vobis divitibus, quia
them. 6:24 However, Woe you rich! because
habetis consolationem vestram! 6:25 Vae vobis, qui
have comfort you! 6:25 Woe you that
saturati estis nunc, quia esurietis! Vae vobis, qui
filled you now, because hungry! Woe you that
ridetis nunc, quia lugebitis et flebitis! 6:26 Vae,
laugh now, because mourn and weep! 6:26 Woe
cum bene vobis dixerint omnes homines! Secundum
with well you say all Men! according to
haec enim faciebant pseudoprophetae patres eorum.
this For did the false prophets fathers them.
6:27 Sed vobis dico, qui auditis: Diligite inimicos
6:27 but you I mean, that hearing: Cherish enemies
vestros, bene facite his, qui vos oderunt; 6:28
your well do those that you hate; 6:28
benedicite male dicentibus vobis, orate pro
bless ill call you pray for
calumniantibus vos. 6:29 Ei, qui te percutit in
slander You. 6:29 Ah, that you strikes in
maxillam, praebe et alteram; et ab eo, qui aufert
cheek, show and the other; and from it that taketh away
tibi vestimentum, etiam tunicam noli prohibere. 6:30
you clothing; also coat do not stop. 6:30
Omni petenti te tribue; et ab eo, qui aufert, quae
all heading you grant; and from it that deprives which
tua sunt, ne repetas. 6:31 Et prout vultis, ut
your are do not again. 6:31 The as you choose as
faciant vobis homines, facite illis similiter. 6:32 Et si
do you men do they similarly. 6:32 The if
diligitis eos, qui vos diligunt, quae vobis est gratia?
love them; that you love, which you is Grace?
Nam et peccatores diligentes se diligunt. 6:33 Et si
For and sinners loving he love them. 6:33 The if
bene feceritis his, qui vobis bene faciunt, quae vobis
well do those that you well do which you
est gratia? Si quidem et peccatores idem faciunt.
is Grace? If indeed and sinners same they do.
6:34 Et si mutuum dederitis his, a quibus speratis
6:34 The if loan give those from which trust

recipere, quae vobis gratia est? Nam et peccatores
receive which you grace is it? For and sinners
peccatoribus fenerantur, ut recipiant aequalia. 6:35
sinner lend, as welcome equal. 6:35
Verumtamen diligite inimicos vestros et bene facite
However, love enemies your and well do
et mutuum date nihil desperantes; et erit merces
and loan date nothing despairing; and will be wage
vestra multa, et eritis filii Altissimi, quia ipse
your many and You will be children Highest because he
benignus est super ingratos et malos. 6:36 Estote
kind is over unpleasant and bad. 6:36 Be
misericordes, sicut et Pater vester misericors est.
compassionate, as and Father your merciful It is.
6:37 Et nolite iudicare et non iudicabimini; et
6:37 The do not judge and not judged; and
nolite condemnare et non condemnabimini. Dimittite
do not condemn and not condemned. Release
et dimitemini; 6:38 date, et dabitur vobis:
and released; 6:38 date; and given you:
mensuram bonam, confertam, coagitatam,
measure good pressed, shaken,
supereffluentem dabunt in sinum vestrum; eadem
running they give in Gulf you; same
quippe mensura, qua mensi fueritis, remetietur vobis’.
for The measure, which use it will be measured you’.
6:39 Dixit autem illis et similitudinem: ‘ Numquid
6:39 said Now they and comparison: ‘ Do
potest caecus caecum ducere? Nonne ambo in foveam
can blind blind lead? Did both in pit
cadent? 6:40 Non est discipulus super magistrum;
fall? 6:40 no is student over the teacher;
perfectus autem omnis erit sicut magister eius. 6:41
perfect Now all will be as teacher her. 6:41
Quid autem vides festucam in oculo fratris tui,
What Now see mote in eye brother your
trabem autem, quae in oculo tuo est, non
beam however, which in eye your is not
consideras? 6:42 Quomodo potes dicere fratri tuo:
consider? 6:42 How you can say brother you;

‘Frater, sine eiciam festucam, quae est in oculo

‘Brother, without drive mote which is in eye

tuo’, ipse in oculo tuo trabem non videns?

Your ‘ he in eye your beam not seeing?

Hypocrita, eice primum trabem de oculo tuo et tunc

Hypocrite cast first beam of eye your and then

perspicias, ut educas festucam, quae est in oculo

clearly as lead mote which is in eye

fratris tui. 6:43 Non est enim arbor bona faciens

brother You. 6:43 no is For tree good making

fructum malum, neque iterum arbor mala faciens

fruit evil or again tree bad making

fructum bonum. 6:44 Unaquaeque enim arbor de

fruit good. 6:44 Each For tree of

fructu suo cognoscitur; neque enim de spinis

fruit his is recognized; or For of thorns

colligunt ficus, neque de rubo vindemiant uvam. 6:45

pick fig, or of bush vintage grape. 6:45

Bonus homo de bono thesauro cordis profert bonum,

good man of good treasure heart offers good

et malus homo de malo profert malum: ex

and bad man of evil offers evil: from

abundantia enim cordis os eius loquitur. 6:46 Quid

abundance For heart mouth his speaks. 6:46 What

autem vocatis me: ‘Domine, Domine’, et non facitis,

Now call me: ‘Sir, O ’ and not do

quae dico? 6:47 Omnis, qui venit ad me et audit

which I say? 6:47 all that he came to I and audit

sermones meos et facit eos, ostendam vobis cui

words my and does them; show you which

similis sit: 6:48 similis est homini aedificanti domum,

like is: 6:48 like is man building home

qui fodit in altum et posuit fundamentum supra

that digs in high and set foundation above

petram; inundatione autem facta, illisum est flumen

rock; The surge Now made, hurried is river

domui illi et non potuit eam movere; bene enim

house they and not could it move; well For

aedificata erat. 6:49 Qui autem audivit et non fecit,

built It was. 6:49 He Now heard and not he did,

similis est homini aedificanti domum suam supra
like is man building home his above
terram sine fundamento; in quam illisus est fluvius,
land without basis; in than hurlid is The river,
et continuo cecidit, et facta est ruina domus illius
and immediately fell, and made is collapse house of
magna'. 7:1 Cum autem implesset omnia verba sua
large'. 7: 1 with Now filled all words his
in aures plebis, intravit Capharnaum. 7:2 Centurionis
in ears people; entered Capernaum. 7: 2 centurion
autem cuiusdam servus male habens erat moriturus,
Now a slave ill a was die
qui illi erat pretiosus. 7:3 Et cum audisset de Iesu,
that they was precious. 7: 3 The with heard of Jesus,
misit ad eum seniores Iudaeorum rogans eum, ut
sent to it elders Jews praying him, as
veniret et salvaret servum eius. 7:4 At illi cum
come and save slave her. 7: 4 But they with
venissent ad Iesum, rogabant eum sollicite dicentes: 'Dignus est, ut hoc illi praestes: 7:5 diligit enim
come to Jesus, desired it carefully saying: 'worthy is as this they service: 7: 5 He loves For
gentem nostram et synagogam ipse aedificavit nobis'.
nation our and synagogue he built to us. '
7:6 Iesus autem ibat cum illis. At cum iam non
7: 6 Jesus Now He went with them. But with already not
longe esset a domo, misit centurio amicos dicens
off was from home sent centurion friends saying
ei: 'Domine, noli vexari; non enim dignus
to: ' Sir, do not victims of violence; not For worthy
sum, ut sub tectum meum intres, 7:7 propter quod
I as under roof my roof 7: 7 for that
et meipsum non sum dignum arbitratus, ut venirem
and myself not I meet thinking, as I came
ad te; sed dic verbo, et sanetur puer meus. 7:8
to you; but tell In short, and healed boy My. 7, 8
Nam et ego homo sum sub potestate constitutus,
For and I man I under power set
habens sub me milites, et dico huic: 'Vade', et
a under I soldiers and I this: 'Go' and
vadit; et alii: 'Veni', et venit; et servo meo: 'Fac
He goes; and others: 'I came,' and he came; and server I 'Deal

hoc', et facit'. 7:9 Quo audito, Iesus miratus est
This' and He does. ' 7, 9 Where hearing, Jesus Wondering is
eum et conversus sequentibus se turbis dixit: ' Dico
it and turning following he crowds he said: ' I
vobis, nec in Israel tantam fidem inveni!'. 7:10 Et
you or in Israel so faith I found. ' 7:10 The
reversi, qui missi fuerant, domum, invenerunt servum
returned, that sent were home found slave
sanum. 7:11 Et factum est, deinceps ivit in
healthy. 7:11 The it is forward He went in
civitatem, quae vocatur Naim, et ibant cum illo
city which called Nain and went with that
discipuli eius et turba copiosa. 7:12 Cum autem
students his and crowd plentiful. 7:12 with Now
appropinquaret portae civitatis, et ecce defunctus
drawing near The gates city and See dead
efferebatur filius unicus matri suae; et haec
carried out son only his mother; his; and this
vidua erat, et turba civitatis multa cum illa. 7:13
The widow It was and crowd city many with that. 7:13
Quam cum vidisset Dominus, misericordia motus
How with saw Lord, mercy motion
super ea dixit illi: ' Noli flere!'. 7:14 Et accessit et
over it said they: ' Do not Weep. ' 7:14 The came and
tetigit loculum; hi autem, qui portabant, steterunt.
he touched bier; these however, that carriers stood.
Et ait: ' Adulescens, tibi dico: Surge!'. 7:15 Et
The he said: ' Young, you I say: Up '. 7:15 The
resedit, qui erat mortuus, et coepit loqui; et dedit
abates that was dead, and began talk; and given
illum matri suae. 7:16 Accepit autem omnes timor,
it his mother; His. 7:16 received Now all The fear,
et magnificabant Deum dicentes: ' Propheta magnus
and glorified God saying: ' The Prophet great
surrexit in nobis ' et: ' Deus visitavit plebem
rose in us ' and: ' God visit people
suam'. 7:17 Et exiit hic sermo in universam
his own. ' 7:17 The He went out here report in all
Iudaeam de eo et omnem circa regionem. 7:18 Et
Judea of it and all about region. 7:18 The

nuntiaverunt Ioanni discipuli eius de omnibus his.
reported John students his of all them.

7:19 Et convocavit duos de discipulis suis Ioannes et misit ad Dominum dicens: ‘Tu es qui venturus es, an alium expectamus?’. **7:20 Cum autem venissent**
7:19 The mobilized two of students their John and sent to Lord saying: ‘You you that come you or other we look for. ‘ 7:20 with Now come

ad eum viri, dixerunt: ‘Ioannes Baptista misit nos ad te dicens: ‘Tu es qui venturus es, an alium expectamus?’. **7:21 In ipsa hora curavit multos a**
to it Gentlemen, they said: ‘ John Baptist sent we to you saying: ‘You you that come you or other we waiting for? ‘. 7:21 in the hour He healed many from

languoribus et plagis et spiritibus malis et caecis multis donavit visum. **7:22 Et respondens dixit illis: ‘**
diseases and stripes and spirits bad and blind many gave view. 7:22 The answered said them: ‘

Euntes nuntiate Ioanni, quae vidistis et audistis: caeci vident, claudi ambulant, leprosi mundantur et surdi audiunt, mortui resurgunt, pauperes
Go report John which ago and You have heard of: blind see closed walk, lepers cleansed and deaf hear dead raised, poor

evangelizantur; 7:23 et beatus est, quicumque non fuerit scandalizatus in me’. **7:24 Et cum discessissent nuntii Ioannis, coepit dicere de Ioanne ad turbas: ‘**
the good news is; 7:23 and happy is who not be scandalized in Me. ‘ 7:24 The with withdrawn news John, began say of John to the crowd: ‘

Quid existis in desertum videre? Arundinem vento moveri? **7:25 Sed quid existis videre? Hominem**
What out in desert see? A reed wind move? 7:25 but what out see? man

mollibus vestimentis indutum? Ecce, qui in veste pretiosa sunt et deliciis, in domibus regum sunt.
soft clothing clothes? See, that in clothing price are and delights, in homes kings They are.

7:26 Sed quid existis videre? Prophetam? Utique, dico vobis, et plus quam prophetam. **7:27 Hic est,**
7:26 but what out see? Prophet? Of course, I you and more than prophet. 7:27 This is

de quo scriptum est: ‘Ecce mitto angelum meum
of which written is: ‘Behold send angel my
ante faciem tuam, qui praeparabit viam tuam ante
before face your that prepare way your before
te’. 7:28 **Dico vobis: Maior inter natos mulierum**
you ’. 7:28 I you: The major between children women
Ioanne nemo est; qui autem minor est in regno Dei,
John no it is; that Now less is in kingdom God,
maior est illo. 7:29 **Et omnis populus audiens et**
more is that. 7:29 The all people hearing and
publicani iustificaverunt Deum, baptizati baptismo
tax justified God, baptized baptism
Ioannis; 7:30 **pharisaei autem et legis periti**
John; 7:30 Pharisees Now and law experts
consilium Dei spreverunt in semetipsos, non baptizati
design God rejected in themselves, not baptized
ab eo. 7:31 **Cui ergo similes dicam homines**
from the fact. 7:31 To So like I will say men
generationis huius, et cui similes sunt? 7:32 **Similes**
generation this, and which like are they? 7:32 like
sunt pueris sedentibus in foro et loquentibus ad
are boys sitting in forum and talking to
invicem, quod dicit: ‘Cantavimus vobis tibiis, et non
each other, that he says: ‘We sang you pipes, and not
saltastis; lamentavimus, et non plorastis!’. 7:33 **Venit**
dance; wailed, and not wept. 7:33 He came
enim Ioannes Baptista neque manducans panem
For John Baptist or eating bread
neque bibens vinum, et dicitis: ‘Daemonium habet!’;
or drinking wine, and you say: ‘demon has!’
7:34 venit Filius hominis manducans et bibens, et
7:34 he came son man eating and drinking; and
dicitis: ‘Ecce homo devorator et bibens vinum,
you say: ‘Behold man glutton and drinking wine,
amicus publicanorum et peccatorum!’. 7:35 **Et**
friend tax and sinners. ‘ 7:35 The
iustificata est sapientia ab omnibus filiis suis’.
justified is wisdom from all children their own. ‘
7:36 Rogabat autem illum quidam de pharisaeis, ut
7:36 asked Now it some of Pharisees as

manducaret cum illo; et ingressus domum pharisei
eat with that; and entry home Pharisees
discubuit. 7:37 Et ecce mulier, quae erat in civitate
He sat down. 7:37 The See woman which was in city
peccatrix, ut cognovit quod accubuit in domo
sinner, as known that reclined in house
pharisei, attulit alabastrum unguenti; 7:38 et stans
Pharisees brought box perfume; 7:38 and standing
retro secus pedes eius flens lacrimis coepit rigare
back by feet his weeping tears began wash
pedes eius et capillis capitis sui tergebat, et
feet his and hair head s wiping and
osculabatur pedes eius et unguento ungebat. 7:39
kiss feet his and ointment on them. 7:39
Videns autem phariseus, qui vocaverat eum, ait
seeing Now Pharisee that at other times, him, said
intra se dicens: ‘ Hic si esset propheta, sciret utique
within he saying: ‘ This if was prophet know Yes
quae et qualis mulier, quae tangit eum, quia
which and what woman which touches him, because
peccatrix est’. 7:40 Et respondens Iesus dixit ad
sinner He is. ‘ 7:40 The answered Jesus said to
illum: ‘ Simon, habeo tibi aliquid dicere’. At ille
it ‘ Simon I have you something to say. ‘ But he
ait: ‘ Magister, dic’. 7:41 ‘ Duo debitores erant
he said: ‘ Teacher Tell ‘ 7:41 ‘ two debtors were
cuidam feneratori: unus debebat denarios quingentos,
a creditor; one nol money five
alius quinquaginta. 7:42 Non habentibus illis, unde
other fifty. 7:42 no have those whence
redderent, donavit utrisque. Quis ergo eorum plus
pay, gave both. Who So their more
diliget eum?’’. 7:43 Respondens Simon dixit: ‘
love him? ‘ 7:43 answered Simon he said: ‘
Aestimo quia is, cui plus donavit’. At ille dixit ei:
I suppose because he which more he gave. ‘ But he said to:
‘ Recte iudicasti’. 7:44 Et conversus ad mulierem,
‘ Right judged. ‘ 7:44 The turning to woman
dixit Simoni: ‘ Vides hanc mulierem? Intravi in
said Simon: ‘ You see, this woman? I entered in
domum tuam: aquam pedibus meis non dedisti; haec
home your: water feet I not You; this

autem lacrimis rigavit pedes meos et capillis suis
Now tears watered feet my and hair their
tersit. 7:45 Osculum mihi non dedisti; haec autem,
head. 7:45 The kiss I not You; this however,
ex quo intravi, non cessavit osculari pedes meos.
from which I went in, not finished kissing feet mine.
7:46 Oleo caput meum non unxisti; haec autem
7:46 oil head my not anoint; this Now
unguento unxit pedes meos. 7:47 Propter quod dico
ointment anointed feet mine. 7:47 Because of that I
tibi: Remissa sunt peccata eius multa, quoniam
you: forgiven are sins his many for
dilexit multum; cui autem minus dimittitur, minus
He loved much; which Now less forgiven, less
diligit'. 7:48 Dixit autem ad illam: ' Remissa sunt
he loves. ' 7:48 said Now to that: ' forgiven are
peccata tua'. 7:49 Et coeperunt, qui simul
sins Your ' 7:49 The began, that together
accumbabant, dicere intra se: ' Quis est hic, qui
table say within themselves: ' Who is here, that
etiam peccata dimittit?'. 7:50 Dixit autem ad
also sins leave? ' 7:50 said Now to
mulierem: ' Fides tua te salvam fecit; vade in
woman: ' faith your you save made; go in
pace!'. 8:1 Et factum est deinceps, et ipse iter
peace ' 8: 1 The it is forward, and he trip
faciebat per civitatem et castellum praedicans et
did by city and village preaching and
evangelizans regnum Dei; et Duodecim cum illo 8:2
the good news kingdom God; and twelve with that 8: 2
et mulieres aliquae, quae erant curatae ab spiritibus
and women some, which were healed from spirits
malignis et infirmitatibus: Maria, quae vocatur
malicious and weaknesses: Mary, which called
Magdalene, de qua daemonia septem exierant, 8:3
Magdalen of which demons seven had gone out, 8: 3
et Ioanna uxor Chuza, procuratoris Herodis, et
and Joanna wife Cuza, Masek Herod and
Susanna et aliae multae, quae ministrabant eis de
Susanna and other many, which provided them of
facultatibus suis. 8:4 Cum autem turba plurima
resources their own. 8: 4 with Now crowd many

conveniret, et de singulis civitatibus properarent ad
agreement and of each cities coming to
eum, dixit per similitudinem: 8:5 ‘ Exiit, qui
him, said by comparison: 8: 5 ‘ He went out, that
seminat, seminare semen suum. Et dum seminat ipse,
sows sow seed his own. The while sows he,
aliud cecidit secus viam et conculcatum est, et
other fallen by way and trampled is and
volucres caeli comederunt illud. 8:6 Et aliud cecidit
birds air ate that. 8: 6 The other fallen
super petram et natum aruit, quia non habebat
over rock and born festers because not had
umorem. 8:7 Et aliud cecidit inter spinas, et simul
moisture. 8: 7 The other fallen between thorns; and together
exortae spinae suffocaverunt illud. 8:8 Et aliud
rifts thorns choked that. 8: 8 The other
cecidit in terram bonam et ortum fecit fructum
fallen in land good and the rise he fruit
centuplum’. Haec dicens clamabat: ‘ Qui habet aures
hundredfold. ‘ This saying he cried out: ‘ He has ears
audiendi, audiat’. 8:9 Interrogabant autem eum
listen let him hear. ‘ 8, 9 asked Now it
discipuli eius, quae esset haec parabola. 8:10 Quibus
students his which was this parable. 8:10 these
ipse dixit: ‘ Vobis datum est nosse mysteria regni
he he said: ‘ you given is I know mysteries kingdom
Dei, ceteris autem in parabolis, ut videntes non
God, other Now in parables, as seeing not
videant et audientes non intellegant. 8:11 Est autem
see and hearing not understand. 8:11 It is Now
haec parabola: Semen est verbum Dei. 8:12 Qui
this story: seed is word God. 8:12 He
autem secus viam, sunt qui audiunt; deinde venit
Now by way, are that hear; then he came
Diabolus et tollit verbum de corde eorum, ne
devil and takes word of heart their do not
credentes salvi fiant. 8:13 Qui autem supra petram:
believing saved be done. 8:13 He Now above rock;
qui cum audierint, cum gaudio suscipiunt verbum;
that with listen, with joy receive word;

et hi radices non habent, qui ad tempus credunt,
and these roots not have that to time believe,
et in tempore tentationis recedunt. 8:14 Quod autem
and in time testing recede. 8:14 The Now
in spinis cecidit: hi sunt, qui audierunt et a
in thorns fell; these are that listen and from
sollicitudinibus et divitiis et voluptatibus vitae euntes
worries and wealth and pleasures life go
suffocantur et non referunt fructum. 8:15 Quod
choked and not report fruit. 8:15 The
autem in bonam terram: hi sunt, qui in corde
Now in good land; these are that in heart
bono et optimo audientes verbum retinent et
good and the best hearing word retain and
fructum afferunt in patientia. 8:16 Nemo autem
fruit bring in patience. 8:16 No Now
lucernam accendens operit eam vaso aut subtus
candle lighting covers it vaso or under
lectum ponit, sed supra candelabrum ponit, ut
bed puts it, but above candlestick puts it, as
intrantes videant lumen. 8:17 Non enim est occultum,
entering see light. 8:17 no For is secret,
quod non manifestetur, nec absconditum, quod non
that not clear; or hidden that not
cognoscatur et in palam veniat. 8:18 Videte ergo
known and in public come. 8:18 See So
quomodo audiatis: qui enim habet, dabitur illi; et,
how listen: that For has given they; and,
quicumque non habet, etiam quod putat se habere,
who not has also that He thinks he have,
auferetur ab illo'. 8:19 Venerunt autem ad illum
fail from it '. 8:19 They came Now to it
mater et fratres eius, et non poterant adire ad
mother and brothers his and not could approach to
eum prae turba. 8:20 Et nuntiatum est illi: ' Mater
it than crowd. 8:20 The news is they: ' mother
tua et fratres tui stant foris volentes te videre'.
your and brothers your stand outside desiring you see '.
8:21 Qui respondens dixit ad eos: ' Mater mea et
8:21 He answered said to them: ' mother my and
fratres mei hi sunt, qui verbum Dei audiunt et
brothers my these are that word God listen and

faciunt'. 8:22 Factum est autem in una dierum, et
they do. ' 8:22 Action is Now in one days and
ipse ascendit in navem et discipuli eius, et ait ad
he up in ship and students his and said to
illos: ' Transfretemus trans stagnum'. Et ascenderunt.
them: ' over beyond the lake. ' The came up.
8:23 Navigantibus autem illis, obdormivit. Et
8:23 and sailed in Now those He fell asleep. The
descendit procella venti in stagnum, et complebantur
down storm wind in lake and filled
et periclitabantur. 8:24 Accedentes autem
and danger. 8:24 Approaching Now
suscitaverunt eum dicentes: ' Praeceptor, praeceptor,
up it saying: ' Instructor, Master,
perimus!'. At ille surgens increpavit ventum et
we perish. ' But he rising rebuked wind and
tempestatem aquae, et cessaverunt, et facta est
weather water and stopped, and made is
tranquillitas. 8:25 Dixit autem illis: ' Ubi est fides
calm. 8:25 said Now them: ' Where is faith
vestra?'. Qui timentes mirati sunt dicentes ad
Instead you. ' He fearing wondered are saying to
invicem: ' Quis putas hic est, quia et ventis
another: ' Who Do you think here is because and winds
imperat et aquae, et oboediunt ei?'. 8:26
commands and water and obey for him. ' 8:26
Enavigaverunt autem ad regionem Gergesenorum,
¶ Now to region Gadarenes
quae est contra Galilaeam. 8:27 Et cum egressus
which is against Galilee. 8:27 The with out
esset ad terram, occurrit illi vir quidam de civitate,
was to land met they man some of city
qui habebat daemonia et iam tempore multo
that had demons and already time more
vestimento non induebatur neque in domo manebat
clothing not mail or in house staying
sed in monumentis. 8:28 Is ut vidit Iesum, exclamans
but in records. 8:28 it as saw Jesus, cried
procidit ante illum et voce magna dixit: ' Quid
fell before it and voice great he said: ' What

mihi et tibi est, Iesu, Fili Dei Altissimi? Obsecro te,
I and you is Jesus, Son God High? Please you
ne me torqueas'. 8:29 Praecipiebat enim spiritui
do not I Catching '. 8:29 charged For spirit
immundo, ut exiret ab homine. Multis enim
unclean as go out from man. many For
temporibus arripiebat illum, vinciebatur catenis et
times seized it bound chains and
compedibus custoditus; et ruptis vinculis, agebatur
fetters kept; and ruptures bonds, driven
a daemonio in deserta. 8:30 Interrogavit autem
from the demon in deserts. 8:30 asked Now
illum Iesus dicens: ' Quod tibi nomen est?'. At ille
it Jesus saying: ' The you name is it? '. But he
dixit: ' Legio ', quia intraverunt daemonia multa in
he said: ' legion ' because entered demons many in
eum. 8:31 Et rogabant eum, ne imperaret illis, ut
him. 8:31 The desired him, do not command those as
in abyssum irent. 8:32 Erat autem ibi grex
in abyss they went. 8:32 It was Now there herd
porcorum multorum pascentium in monte; et
swine many feeding in mount; and
rogaverunt eum, ut permitteret eis in illos ingredi.
asked him, as permit them in them enter.
Et permisit illis. 8:33 Exierunt ergo daemonia ab
The He allowed them. 8:33 They went So demons from
homine et intraverunt in porcos, et impetu abiit
man and entered in pigs, and assault He went
grex per praeceps in stagnum et suffocatus est. 8:34
herd by headlong in lake and choked It is. 8:34
Quod ut viderunt factum, qui pascebant, fugerunt
The as see it happened, that fed, fled
et nuntiaverunt in civitatem et in villas. 8:35
and reported in city and in country. 8:35
Exierunt autem videre, quod factum est, et venerunt
They went Now see, that it is and they
ad Iesum et invenerunt hominem sedentem, a quo
to Jesus and found man sitting, from which
daemonia exierant, vestitum ac sana mente ad
demons had gone out, clothing and heal Remember to
pedes Iesu et timuerunt. 8:36 Nuntiaverunt autem
feet Jesus and They were afraid. 8:36 reported Now

illis hi, qui viderant, quomodo sanus factus esset,
they they that seen how healthy he became was
qui a daemonio vexabatur. 8:37 Et rogaverunt illum
that from the demon healed. 8:37 The asked it
omnis multitudo regionis Gergesenorum, ut discederet
all company region Gadarenes as depart
ab ipsis, quia timore magno tenebantur. Ipse autem
from them, because fear great were held. He Now
ascendens navem reversus est. 8:38 Et rogabat illum
up ship back It is. 8:38 The he asked it
vir, a quo daemonia exierant, ut cum eo esset.
man from which demons had gone out, as with it would.
Dimisit autem eum dicens: 8:39 ‘ Redi domum tuam
released Now it saying: 8:39 ‘ Return home your
et narra quanta tibi fecit Deus’. Et abiit per
and tell Quan you he God. ‘ The He went by
universam civitatem praedicans quanta illi fecisset
all city preaching Quan they had
Iesus. 8:40 Cum autem rediret Iesus, excepit illum
Jesus. 8:40 with Now return Jesus, He welcomed it
turba; erant enim omnes exspectantes eum. 8:41 Et
the crowd; were For all looking for him. 8:41 The
ecce venit vir, cui nomen Iairus, et ipse princeps
See he came man which name Jairus, and he leader
synagogae erat, et cecidit ad pedes Iesu rogans eum,
synagogue It was and fallen to feet Jesus praying him,
ut intraret in domum eius, 8:42 quia filia unica
as enter in home his 8:42 because daughter single
erat illi fere annorum duodecim, et haec moriebatur.
was they about years twelve; and this dying.
Et dum iret, a turbis comprimebatur. 8:43 Et
The while go, from crowds pressed. 8:43 The
mulier quaedam erat in fluxu sanguinis ab annis
woman a was in issue blood from years
duodecim, quae in medicos erogaverat omnem
twelve; which in practitioners She had spent all
substantiam suam nec ab ullo potuit curari; 8:44
substance his or from any could treatment; 8:44
accessit retro et tetigit fimbriam vestimenti eius, et
came back and he touched border garment his and

confestim stetit fluxus sanguinis eius. 8:45 Et ait
immediately He stood diarrhea blood her. 8:45 The said
Iesus: ‘ Quis est, qui me tetigit?’. Negantibus autem
Jesus: ‘ Who is that I touched. ‘ denied Now
omnibus, dixit Petrus: ‘ Praeceptor, turbae te
all said Peter: ‘ Instructor, crowds you
comprimunt et affligunt’. 8:46 At dixit Iesus: ‘
press and worrying. ‘ 8:46 But said Jesus: ‘
Tetigit me aliquis; nam et ego novi virtutem de me
touched I one; for and I new power of I
exisse’. 8:47 Videns autem mulier quia non latuit,
gone. ‘ 8:47 seeing Now woman because not the plot
tremens venit et procidit ante eum et ob quam
trembling he came and fell before it and for than
causam tetigerit eum indicavit coram omni populo et
cause touches it told before all people and
quemadmodum confestim sanata sit. 8:48 At ipse
as immediately healed a. 8:48 But he
dixit illi: ‘ Filia, fides tua te salvam fecit. Vade in
said they: ‘ daughter, faith your you save He did. Go in
pace’. 8:49 Adhuc illo loquente, venit quidam e
peace. ‘ 8:49 yet that speaking, he came some from
domo principis synagogae dicens: ‘ Mortua est filia
house prince synagogue saying: ‘ dead is daughter
tua; noli amplius vexare magistrum’. 8:50 Iesus
your; do not more tease the teacher. ‘ 8:50 Jesus
autem, audito hoc verbo, respondit ei: ‘ Noli timere;
however, hearing this In short, answered to: ‘ Do not fear not;
crede tantum, et salva erit’. 8:51 Et cum venisset
believe only; and Help will be. ‘ 8:51 The with come
domum, non permisit intrare secum quemquam nisi
home not He allowed enter with any but
Petrum et Ioannem et Iacobum et patrem puellae
Peter and John and James and father girls
et matrem. 8:52 Flebant autem omnes et plangebant
and mother. 8:52 wept Now all and bewailed
illam. At ille dixit: ‘ Nolite flere; non est enim
her. But he he said: ‘ Do not weep; not is For
mortua, sed dormit’. 8:53 Et deridebant eum scientes
dead but sleeps. ‘ 8:53 The derided it knowing

quia mortua esset. 8:54 Ipse autem tenens manum
because dead would. 8:54 He Now holding hand
eius clamavit dicens: ‘ Puella, surge!’. **8:55 Et**
his cried saying: ‘ The girl, arise. ‘ 8:55 The
reversus est spiritus eius, et surrexit continuo; et
back is spirit his and rose immediately; and
iussit illi dari manducare. 8:56 Et stupuerunt
ordered they given eat. 8:56 The her
parentes eius, quibus praecepit, ne alicui dicerent,
parents his which he commanded, do not a said,
quod factum erat. 9:1 Convocatis autem Duodecim,
that it It was. 9: 1 And calling Now twelve
dedit illis virtutem et potestatem super omnia
given they power and power over all
daemonia, et ut languores curarent, 9:2 et misit
demons, and as diseases care 9: 2 and sent
illos praedicare regnum Dei et sanare infirmos; 9:3
them preach kingdom God and heal the sick; 9: 3
et ait ad illos: ‘ Nihil tuleritis in via, neque virgam
and said to them: ‘ nothing take in way, or staff
neque peram neque panem neque pecuniam, neque
or bag or bread or money or
duas tunicas habeatis. 9:4 Et in quamcumque domum
two jackets apiece. 9: 4 The in whatever home
intraveritis, ibi manete et inde exite. 9:5 Et
enter, there stay and from Come out. 9: 5 The
quicumque non receperint vos, exeuntes de civitate
who not welcome you Departing of city
illa pulverem pedum vestrorum excutite in
that dust feet your off in
testimonium supra illos’. **9:6 Egressi autem**
witness above them. ‘ 9: 6 Landing Now
circumibant per castella evangelizantes et curantes
round by castles the good news and caring
ubique. 9:7 Audivit autem Herodes tetrarcha omnia,
everywhere. 9: 7 heard Now Herod Abilene all
quae fiebant, et haesitabat, eo quod diceretur a
which were made, and loss it that said from
quibusdam: ‘ Ioannes surrexit a mortuis ‘; 9:8 a
some ‘ John rose from dead ‘ 9: 8 from

quibusdam vero: ‘ Elias apparuit ‘; ab aliis autem:
some But: ‘ Elias He appeared ‘ from other But:
‘ Propheta unus de antiquis surrexit’. 9:9 Et ait
‘ The Prophet one of old rose. 9: 9 The said
Herodes: ‘ Ioannem ego decollavi; quis autem est
Herod: ‘ John I beheaded; who Now is
iste, de quo audio ego talia?’. **Et quaerebat videre**
this of which audio I such things. ‘ The sought see
eum. 9:10 Et reversi apostoli narraverunt illi,
him. 9:10 The returned The apostles told they
quaecumque fecerunt. Et assumptis illis, secessit
whatever they did. The taking those retired
seorsum ad civitatem, quae vocatur Bethsaida. 9:11
apart to city which called Bethesda. 9:11
Quod cum cognovissent turbae, secutae sunt illum.
The with they knew The crowds, followed are him.
Et excepit illos et loquebatur illis de regno Dei
The He welcomed them and He was speaking they of kingdom God
et eos, qui cura indigebant, sanabat. 9:12 Dies
and them; that care needed healing. 9:12 day
autem coeperat declinare; et accedentes Duodecim
Now taxpayers decline; and coming twelve
dixerunt illi: ‘ Dimitte turbam, ut euntes in castella
said they: ‘ Release crowd, as go in castles
villasque, quae circa sunt, divertant et inveniant
country which about are lodge and find
escas, quia hic in loco deserto sumus’. 9:13 Ait
food because here in place desert We are. ‘ 9:13 said
autem ad illos: ‘ Vos date illis manducare’. At illi
Now to them: ‘ you date they to eat. ‘ But they
dixerunt: ‘ Non sunt nobis plus quam quinque panes
they said: ‘ no are us more than five bread
et duo pisces, nisi forte nos eamus et emamus in
and two fish but perhaps we go and buy in
omnem hanc turbam escas’. 9:14 Erant enim fere
all this crowd food. ‘ 9:14 there were For about
viri quinque milia. Ait autem ad discipulos suos: ‘
men five thousand. said Now to students his ‘
Facite illos discumbere per convivia ad
Make them sit down by banquets to

quingagenos'. 9:15 Et ita fecerunt et discumbere
the fifties. ' 9:15 The so they and sit down
fecerunt omnes. 9:16 Acceptis autem quinque panibus
they everyone. 9:16 taking Now five bread
et duobus piscibus, respexit in caelum et benedixit
and two FISH He looked in heaven and blessed
illis et fregit et dabat discipulis suis, ut ponerent
they and He broke and giving students their as set
ante turbam. 9:17 Et manducaverunt et saturati
before crowd. 9:17 The eat and filled
sunt omnes; et sublatum est, quod superfuit illis,
are all; and removed is that survived those
fragmentorum cophini duodecim. 9:18 Et factum est,
fragments baskets twelve. 9:18 The it is
cum solus esset orans, erant cum illo discipuli, et
with only was praying; were with that disciples, and
interrogavit illos dicens: ' Quem me dicunt esse
he asked them saying: ' Whom I say be
turbae?'. 9:19 At illi responderunt et dixerunt: '
the crowd ' 9:19 But they answered and they said: '
Ioannem Baptistam, alii autem Eliam, alii vero:
John Baptist others Now Elias, others But:
Propheta unus de prioribus surrexit'. 9:20 Dixit
The Prophet one of first rose. 9:20 said
autem illis: ' Vos autem quem me esse dicitis?'.
Now them: ' you Now which I be you say? '.
Respondens Petrus dixit: ' Christum Dei'. 9:21 At
answered Peter he said: ' Christ God. ' 9:21 But
ille increpans illos praecepit, ne cui dicerent hoc,
he rebuking them he commanded, do not which said this,
9:22 dicens: ' Oportet Filium hominis multa pati et
9:22 saying: ' We must son man many suffer and
reprobari a senioribus et principibus sacerdotum
rejected from elders and chief priests
et scribis et occidi et tertia die resurgere'. 9:23
and scribes and killed and third day rise again. ' 9:23
Dicebat autem ad omnes: ' Si quis vult post me
said Now to all: ' If who will after I
venire, abneget semetipsum et tollat crucem suam
come, deny himself and take cross his
cotidie et sequatur me. 9:24 Qui enim voluerit
daily and follow Me. 9:24 He For wishes

animam suam salvam facere, perdet illam; qui autem
life his save do lose it; that Now
perdiderit animam suam propter me, hic salvam
lose life his for I here save
faciet illam. 9:25 Quid enim proficit homo, si
will her. 9:25 What For profits man, if
lucretur universum mundum, se autem ipsum perdat
gain all world he Now it lose
vel detrimentum sui faciat? 9:26 Nam qui me
or loss s He does? 9:26 For that I
erubuerit et meos sermones, hunc Filius hominis
blush and my words, this son man
erubescet, cum venerit in gloria sua et Patris et
blush; with come in glory his and father and
sanctorum angelorum. 9:27 Dico autem vobis vere:
saints angels. 9:27 I Now you really:
Sunt aliqui hic stantes, qui non gustabunt mortem,
There are some here standing, that not taste death
donec videant regnum Dei'. 9:28 Factum est autem
until see kingdom God. ' 9:28 Action is Now
post haec verba fere dies octo, et assumpsit Petrum
after this words about day eight and He assumed Peter
et Ioannem et Iacobum et ascendit in montem, ut
and John and James and up in mount as
oraret. 9:29 Et facta est, dum oraret, species vultus
pray. 9:29 The made is while pray, forms face
eius altera, et vestitus eius albus, refulgens. 9:30 Et
his the other, and clothing his white, dazzling. 9:30 The
ecce duo viri loquebantur cum illo, et erant Moyses
See two men talking with that, and were Moses
et Elias, 9:31 qui visi in gloria dicebant exodum
and Elias, 9:31 that appearing in glory said embody
eius, quam completurus erat in Ierusalem. 9:32
his than accomplish was in Jerusalem. 9:32
Petrus vero et qui cum illo gravati erant somno; et
Peter But and that with that heavy were sleep; and
evigilantes viderunt gloriam eius et duos viros, qui
waking see glory his and two men that
stabant cum illo. 9:33 Et factum est, cum
expert with that. 9:33 The it is with

discederent ab illo, ait Petrus ad Iesum: ‘
depart from that, said Peter to Jesus: ‘
Praeceptor, bonum est nos hic esse; et faciamus tria
Instructor, good is we here to be; and do three
tabernacula: unum tibi et unum Moysi et unum
tents; one you and one Moses and one
Eliae ‘, nesciens quid diceret. 9:34 Haec autem illo
Elias ‘ I did not know what he said. 9:34 This Now that
loquente, facta est nubes et obumbravit eos; et
speaking, made is cloud and overshadowed them; and
timuerunt intrantibus illis in nubem. 9:35 Et vox
feared entering they in cloud. 9:35 The voice
facta est de nube dicens: ‘ Hic est Filius meus
made is of cloud saying: ‘ This is son my
electus; ipsum audite’. 9:36 Et dum fieret vox,
chosen; it Listen. ‘ 9:36 The while would voice,
inventus est Iesus solus. Et ipsi tacuerunt et nemini
found is Jesus alone. The they silent and no
dixerunt in illis diebus quidquam ex his, quae
said in they days or from those which
viderant. 9:37 Factum est autem in sequenti die,
they had seen. 9:37 Action is Now in The following day
descendentibus illis de monte, occurrit illi turba
down they of Monte met they crowd
multa. 9:38 Et ecce vir de turba exclamavit dicens:
many. 9:38 The See man of crowd cried saying:
‘ Magister, obsecro te, respice in filium meum, quia
‘ Teacher Please you look in son my because
unicus est mihi; 9:39 et ecce spiritus apprehendit
only is me; 9:39 and See spirit apprehends
illum, et subito clamat, et dissipat eum cum spuma
it and suddenly claims, and dissipates it with foam
et vix discedit ab eo dilanians eum; 9:40 et
and scarce departs from it bruising him; 9:40 and
rogavi discipulos tuos, ut eicerent illum, et non
I asked students your as drive it and not
potuerunt’. 9:41 Respondens autem Iesus dixit: ‘ O
they could. ‘ 9:41 answered Now Jesus he said: ‘ O
generatio infidelis et perversa, usquequo ero apud
generation unbeliever and perverse how long? I in
vos et patiar vos? Adduc huc filium tuum’. 9:42 Et
you and I you? Bring here son Your ‘. 9:42 The

cum accederet, elisit illum daemonium et
with approach, He crushed it demon and
dissipavit. Et increpavit Iesus spiritum immundum et
wasted. The rebuked Jesus spirit unclean and
sanavit puerum et reddidit illum patri eius. 9:43
healed boy and rendered it father her. 9:43
Stupebant autem omnes in magnitudine Dei.
amazed Now all in size God.
Omnibusque mirantibus in omnibus, quae faciebat,
Page wondered in all which He did,
dixit ad discipulos suos: 9:44 ‘ Ponite vos in auribus
said to students his 9:44 ‘ Set you in ears
vestris sermones istos: Filius enim hominis futurum
your words these: son For man future
est ut tradatur in manus hominum’. 9:45 At illi
is as the transmission in hand men '. 9:45 But they
ignorabant verbum istud, et erat velatum ante eos,
they did not know word this and was veiled before them;
ut non sentirent illud, et timebant interrogare eum
as not feel it and fear they questions it
de hoc verbo. 9:46 Intravit autem cogitatio in eos,
of this word. 9:46 ¶ Now thought in them;
quis eorum maior esset. 9:47 At Iesus sciens
who their more would. 9:47 But Jesus knowing
cogitationem cordis illorum, apprehendens puerum
thought heart their taking boy
statuit eum secus se 9:48 et ait illis: ‘ Quicumque
set it by he 9:48 and said them: ‘ Whoever
susceperit puerum istum in nomine meo, me recipit;
welcomes boy this in name I I it receives;
et, quicumque me receperit, recipit eum, qui me
and, who I received receives him, that I
misit; nam qui minor est inter omnes vos, hic
sent; for that less is between all you here
maior est’. 9:49 Respondens autem Ioannes dixit: ‘
more He is. ‘ 9:49 answered Now John he said: ‘
Praeceptor, vidimus quendam in nomine tuo eicientem
Instructor, we have a in name your casting
daemonia et prohibuimus eum, quia non sequitur
demons and stop him, because not follows
nobiscum’. 9:50 Et ait ad illum Iesus: ‘ Nolite
with us. ‘ 9:50 The said to it Jesus: ‘ Do not

prohibere; qui enim non est adversus vos, pro vobis
stop; that For not is against you for you
est'. 9:51 Factum est autem, dum complerentur dies
He is. ' 9:51 Action is however, while accomplished day
assumptionis eius, et ipse faciem suam firmavit, ut
assumption his and he face his He confirmed, as
iret Ierusalem, 9:52 et misit nuntios ante conspectum
go Jerusalem 9:52 and sent news before view
suum. Et euntes intraverunt in castellum
his own. The go entered in village
Samaritanorum, ut pararent illi. 9:53 Et non
Samaritans as ready to him. 9:53 The not
receperunt eum, quia facies eius erat euntis
received him, because face his was Moving
Ierusalem. 9:54 Cum vidissent autem discipuli Iacobus
Jerusalem. 9:54 with saw Now students James
et Ioannes, dixerunt: ' Domine, vis dicamus, ut
and John, they said: ' Sir, force let us say, as
ignis descendat de caelo et consumat illos?'. 9:55 Et
fire down of heaven and consumption them? '. 9:55 The
conversus increpavit illos. 9:56 Et ierunt in aliud
turning rebuked them. 9:56 The advanced in other
castellum. 9:57 Et euntibus illis in via, dixit quidam
village. 9:57 The going they in way, said some
ad illum: ' Sequar te, quocumque ieris'. 9:58 Et
to it ' I will follow you wherever You go. ' 9:58 The
ait illi Iesus: ' Vulpes foveas habent, et volucres
said they Jesus: ' fox holes have and birds
caeli nidos, Filius autem hominis non habet, ubi
air nests, son Now man not has where
caput reclinet'. 9:59 Ait autem ad alterum: ' Sequere
head lay. 9:59 said Now to other: ' follow
me'. Ille autem dixit: ' Domine, permittite mihi
Me. ' He Now he said: ' Sir, permit I
primum ire et sepelire patrem meum'. 9:60 Dixitque
first go and burial father My '. 9:60 said
ei Iesus: ' Sine, ut mortui sepeliant mortuos
it Jesus: ' without it, as dead bury dead
suos; tu autem vade, annuntia regnum Dei'. 9:61
their children; you Now go news kingdom God. ' 9:61
Et ait alter: ' Sequar te, Domine, sed primum
The said other: ' I will follow you Sir, but first

permitte mihi renuntiare his, qui domi sunt'. 9:62
permit I bye those that home they are. ' 9:62

Ait ad illum Iesus: ' Nemo mittens manum suam in aratrum et aspiciens retro, aptus est regno Dei'.
said to it Jesus: ' No sending hand his in plow and looking back fit is kingdom God. '

10:1 Post haec autem designavit Dominus alios septuaginta duos et misit illos binos ante faciem
10: 1 Post this Now appointed Lord others seventy two and sent them two before face

suam in omnem civitatem et locum, quo erat ipse
his in all city and place which was he

venturus. 10:2 Et dicebat illis: ' Messis quidem
come. 10: 2 The said them: ' harvest indeed

multa, operarii autem pauci; rogate ergo Dominum
many workers Now few; Ask So Lord

messis, ut mittat operarios in messem suam. 10:3
The harvest as send workers in harvest own. 10: 3

Ite; ecce ego mitto vos sicut agnos inter lupos. 10:4
Go; See I send you as lambs between wolves. 10: 4

Nolite portare sacculum neque peram neque
Do not carry bag or bag or

calceamenta et neminem per viam salutaveritis. 10:5
shoes and no by way salute. 10: 5

In quamcumque domum intraveritis, primum dicite:
in whatever home enter, first say:

'Pax huic domui'. 10:6 Et si ibi fuerit filius pacis,
'Peace this the house. ' 10: 6 The if there be son peace,

requiescet super illam pax vestra; sin autem, ad vos
rest over it peace your; if however, to you

revertetur. 10:7 In eadem autem domo manete
return. 10: 7 in same Now house stay

edentes et bibentes, quae apud illos sunt: dignus
eating and drinking which in them they are: worthy

enim est operarius mercede sua. Nolite transire de
For is employee hire their own. Do not pass of

domo in domum. 10:8 Et in quamcumque civitatem
house in house. 10: 8 The in whatever city

intraveritis, et susceperint vos, manducate, quae
enter, and welcome you eat which

apponuntur vobis, 10:9 et curate infirmos, qui in
added you 10: 9 and Heal sick that in

illa sunt, et dicite illis: ‘Appropinquavit in vos
that are and tell them: ‘draws near in you
regnum Dei’. 10:10 **In quamcumque civitatem**
kingdom God. ‘ 10:10 in whatever city
intraveritis, et non receperint vos, exeuntes in plateas
enter, and not welcome you Departing in streets
eius dicite: 10:11 **‘Etiam pulverem, qui adhaesit nobis**
his say: 10:11 ‘Yes powder that cleaved us
ad pedes de civitate vestra, extergimus in vos; tamen
to feet of city your wipe off in you; yet
hoc scitote, quia appropinquavit regnum Dei’. 10:12
this you know, because near kingdom God. ‘ 10:12
Dico vobis quia Sodomis in die illa remissius erit
I you because Sodom in day that more will be
quam illi civitati. 10:13 **Vae tibi, Chorazin! Vae tibi,**
than they city. 10:13 Woe you Chorazin! Woe you
Bethsaida! Quia si in Tyro et Sidone factae fuissent
Bethsaida! for if in Tyre and Sidon made have been
virtutes, quae in vobis factae sunt, olim in cilicio et
virtues, which in you made are ago in sackcloth and
cinere sedentes paeniterent. 10:14 **Verumtamen Tyro**
ashes sitting repented. 10:14 However, Tyre
et Sidoni remissius erit in iudicio quam vobis.
and Sidon more will be in trial than to you.
10:15 Et tu, Capharnaum, numquid usque in caelum
10:15 The you Capernaum, Do up in heaven
exaltaberis? Usque ad infernum demergeris! 10:16
exalted? up to hell down! 10:16
Qui vos audit, me audit; et, qui vos spernit, me
He you hears I audit; and, that you rejects I
spernit; qui autem me spernit, spernit eum, qui me
rejects; that Now I rejects rejects him, that I
misit’. 10:17 **Reversi sunt autem septuaginta duo cum**
sent. 10:17 returned are Now seventy two with
gaudio dicentes: ‘ Domine, etiam daemonia
joy saying: ‘ Sir, also demons
subiciuntur nobis in nomine tuo!’. 10:18 **Et ait illis:**
submitted us in name Yours! ‘ 10:18 The said them:
‘ Videbam Satanam sicut fulgur de caelo cadentem.
‘ I saw Satan as lightning of heaven falling.

10:19 Ecce dedi vobis potestatem calcandi supra
10:19 Look I you power tread above
serpentes et scorpiones et supra omnem virtutem
snakes and scorpions and above all power
inimici; et nihil vobis nocebit. 10:20 Verumtamen in
enemies; and nothing you hurt. 10:20 However, in
hoc nolite gaudere, quia spiritus vobis subiciuntur;
this do not enjoy because spirit you subject;
gaudete autem quod nomina vestra scripta sunt in
rejoice! Now that names your written are in
caelis'. 10:21 In ipsa hora exsultavit Spiritu Sancto
the heavens. ' 10:21 in the hour babe Spirit Holy
et dixit: ' Confiteor tibi, Pater, Domine caeli et
and he said: ' I confess you Father, O air and
terrae, quod abscondisti haec a sapientibus et
earth that hidden this from wise and
prudentibus et revelasti ea parvulis; etiam, Pater,
prudent and revealed it children; also, Father,
quia sic placuit ante te. 10:22 Omnia mihi
because so It was decided before You. 10:22 All I
tradita sunt a Patre meo; et nemo scit qui sit
traditional are from Father I; and no He knows that is
Filius, nisi Pater, et qui sit Pater, nisi Filius et cui
son, but Father, and that is Father, but son and which
voluerit Filius revelare'. 10:23 Et conversus ad
wishes son reveal. 10:23 The turning to
discipulos seorsum dixit: ' Beati oculi, qui vident,
students apart he said: ' Happy eyes, that see
quae videtis. 10:24 Dico enim vobis: Multi prophetae
which you see. 10:24 I For you: Many prophets
et reges voluerunt videre, quae vos videtis, et non
and kings listed see, which you You see, and not
viderunt, et audire, quae auditis, et non audierunt'.
they saw, and hear, which hearing, and not heard. '
10:25 Et ecce quidam legis peritus surrexit tentans
10:25 The See some law expert rose test
illum dicens: ' Magister, quid faciendo vitam
it saying: ' Teacher what making life
aeternam possidebo?'. 10:26 At ille dixit ad eum: '
eternal to inherit. ' 10:26 But he said to him: '
In Lege quid scriptum est? Quomodo legis?'. 10:27
in law what written is it? How Law ' 10:27

Ille autem respondens dixit: ‘ Diliges Dominum

He Now answered he said: ‘ love Lord

Deum tuum ex toto corde tuo et ex tota anima

God your from all heart your and from all soul

tua et ex omnibus viribus tuis et ex omni mente

your and from all strength your and from all Remember

tua et proximum tuum sicut teipsum’. 10:28

your and neighbor your as yourself. ‘ 10:28

Dixitque illi: ‘ Recte respondisti; hoc fac et vives’.

said they: ‘ Right answered; this Make and live ‘.

10:29 Ille autem, volens iustificare seipsum, dixit ad

10:29 He however, wishful to justify himself said to

Iesum: ‘ Et quis est meus proximus?’. 10:30

Jesus: ‘ The who is my neighbor? ‘. 10:30

Suscipiens autem Iesus dixit: ‘ Homo quidam

taking Now Jesus he said: ‘ man some

descendebat ab Ierusalem in Iericho et incidit in

down from Jerusalem in Jericho and falls in

latrones, qui etiam despoliaverunt eum et, plagis

The robbers that also stripped it and, stripes

impositis, abierunt, semivivo relicto. 10:31 Accidit

laying, gone, half leaving. 10:31 It happened

autem, ut sacerdos quidam descenderet eadem via et,

however, as The priest some down same road and,

viso illo, praeterivit; 10:32 similiter et Levita, cum

seeing that, passed; 10:32 similarly, and Levite with

esset secus locum et videret eum, pertransiit. 10:33

was by place and see him, passed. 10:33

Samaritanus autem quidam iter faciens, venit secus

Samaritan Now some trip In doing he came by

eum et videns eum misericordia motus est, 10:34 et

it and seeing it mercy motion is 10:34 and

appropians alligavit vulnera eius infundens oleum et

approaching bound wounds his pouring oil and

vinum; et imponens illum in iumentum suum duxit

wine; and laying it in animals his married

in stabulum et curam eius egit. 10:35 Et altera die

in stable and care his thanks. 10:35 The other day

protulit duos denarios et dedit stabulario et ait:

produced two money and given host and he said:

‘Curam illius habe, et, quodcumque supererogaveris,
‘Take care of hold, and, whatever extra
ego, cum rediero, reddam tibi’. 10:36 **Quis horum**
I, with return pay you ’. 10:36 **Who these**
trium videtur tibi proximus fuisse illi, qui incidit in
three it seems you close was they that falls in
latrones?’. 10:37 **At ille dixit: ‘ Qui fecit**
The thieves’. 10:37 **But he he said: ‘ He he**
misericordiam in illum’. **Et ait illi Iesus: ‘ Vade et**
mercy in it ’. *The said they Jesus: ‘ Go and*
tu fac similiter’. 10:38 **Cum autem irent, ipse**
you Make in the same way. ‘ 10:38 *with Now go, he*
intravit in quoddam castellum, et mulier quaedam
entered in a village and woman a
Martha nomine excepit illum. 10:39 **Et huic erat**
Martha name He welcomed him. 10:39 *The this was*
soror nomine Maria, quae etiam sedens secus pedes
sister name Mary, which also sitting by feet
Domini audiebat verbum illius. 10:40 **Martha autem**
of listen word of that. 10:40 *Martha Now*
satagebat circa frequens ministerium; quae stetit et
busy about frequent service; which He stood and
ait: ‘ Domine, non est tibi curae quod soror mea
he said: ‘ Sir, not is you care that sister my
reliquit me solam ministrare? Dic ergo illi, ut me
left I only serve? Tell So they as I
adiuvet’. 10:41 **Et respondens dixit illi Dominus: ‘**
to help us. ‘ 10:41 *The answered said they Lord: ‘*
Martha, Martha, sollicita es et turbaris erga
Martha, Martha, careful you and upset for
plurima, 10:42 **porro unum est necessarium; Maria**
many, 10:42 *the one is necessary; Mary*
enim optimam partem elegit, quae non auferetur ab
For the best part he chose, which not fail from
ea’. 11:1 **Et factum est cum esset in loco quodam**
it ’. 11: 1 *The it is with was in place a*
orans, ut cessavit, dixit unus ex discipulis eius
praying; as When he had finished, said one from students his
ad eum: ‘ Domine, doce nos orare, sicut et Ioannes
to him: ‘ Sir, teach we pray, as and John
docuit discipulos suos’. 11:2 **Et ait illis: ‘ Cum**
taught students their own. ‘ 11: 2 *The said them: ‘ with*

oratis, dicite: Pater, sanctificetur nomen tuum,
you pray, say: Father, hallowed name your

adveniat regnum tuum; 11:3 panem nostrum
carpeting kingdom your; 11: 3 bread our

cotidianum da nobis cotidie, 11:4 et dimitte nobis
dAILY give us daily, 11: 4 and release us

peccata nostra, si quidem et ipsi dimittimus omni
sins our if indeed and they forgive all

debenti nobis, et ne nos inducas in tentationem’.
indebted us and do not we lead in temptation. ‘

11:5 Et ait ad illos: ‘ Quis vestrum habebit amicum
11: 5 The said to them: ‘ Who you have friend

et ibit ad illum media nocte et dicet illi: ‘Amice,
and go to it media night and say they: ‘Friend,

commoda mihi tres panes, 11:6 quoniam amicus meus
advantages I three bread, 11: 6 for friend my

venit de via ad me, et non habeo, quod ponam
he came of road to I and not I have, that I will

ante illum’; 11:7 et ille de intus respondens dicat:
before it ‘; 11: 7 and he of inside answered to say:

‘Noli mihi molestus esse; iam ostium clausum est,
‘Do not I trouble to be; already door close is

et pueri mei mecum sunt in cubili; non possum
and boys my with are in bed; not I

surgere et dare tibi’. **11:8 Dico vobis: Et si non**
rise and give you ‘. 11: 8 I you: The if not

dabit illi surgens, eo quod amicus eius sit, propter
will they He got up and it that friend his is for

improbritatem tamen eius surget et dabit illi,
dishonesty; yet his rise and will they

quotquot habet necessarios. 11:9 Et ego vobis dico:
as many as has needs. 11: 9 The I you I say:

Petite, et dabitur vobis; quaerite, et invenietis;
Ask and given you; seek, and find;

pulsate, et aperietur vobis. 11:10 Omnis enim qui
knock and opened to you. 11:10 all For that

petit, accipit; et, qui quaerit, invenit; et pulsanti
he asks, receives; and, that he asks, found; and knocks

aperietur. 11:11 Quem autem ex vobis patrem filius
opened. 11:11 Whom Now from you father son

petierit piscem, numquid pro pisce serpentem dabit
asks fish Do for fish serpent will

illi? 11:12 Aut si petierit ovum, numquid porriget illi
they? 11:12 or if asks egg, Do offer they

scorpionem? 11:13 Si ergo vos, cum sitis mali,
scorpion? 11:13 If So you with be evil,

nostis dona bona dare filiis vestris, quanto magis
Do you know gifts good give children your more more

Pater de caelo dabit Spiritum Sanctum petentibus
Father of heaven will Spirit St. request

se'. 11:14 Et erat eiciens daemonium, et illud
themselves. ' 11:14 The was out the devil, and it

erat mutum; et factum est, cum daemonium exisset,
was dumb; and it is with demon coming out,

locutus est mutus. Et admiratae sunt turbae; 11:15
said is dumb. The wondered are the crowd; 11:15

quidam autem ex eis dixerunt: ' In Beelzebub
some Now from them they said: ' in Beelzebub

principe daemoniorum eicit daemonia'. 11:16 Et
prince demons He drives out The demons'. 11:16 The

alii tentantes signum de caelo quaerebant ab eo.
others testing sign of heaven sought from the fact.

11:17 Ipse autem sciens cogitationes eorum dixit eis:
11:17 He Now knowing thoughts their said them:

' Omne regnum in seipsum divisum desolatur, et
' All kingdom in himself divided desolation; and

domus supra domum cadit. 11:18 Si autem et
house above home falls. 11:18 If Now and

Satanas in seipsum divisus est, quomodo stabit
Satan in himself divided is how stand

regnum ipsius? Quia dicitis in Beelzebub eicere me
kingdom of? for say in Beelzebub eject I

daemonia. 11:19 Si autem ego in Beelzebub eicio
demons. 11:19 If Now I in Beelzebub out

daemonia, filii vestri in quo eiciunt? Ideo ipsi
demons, children you in which do? Therefore they

iudices vestri erunt. 11:20 Porro si in digito Dei
judges you will be. 11:20 the if in finger God

eicio daemonia, profecto pervenit in vos regnum Dei.
out demons, certainly reached in you kingdom God.

11:21 Cum fortis armatus custodit atrium suum, in
11:21 with strong armed keeps court his in
pace sunt ea, quae possidet; 11:22 si autem fortior
peace are it which including; 11:22 if Now stronger
illo superveniens vicerit eum, universa arma eius
that supervening overcome him, all weapons his
auferet, in quibus confidebat, et spolia eius
away, in which confidence and spoils his
distribuet. 11:23 Qui non est mecum, adversum me
distribute. 11:23 He not is with against I
est; et, qui non colligit mecum, dispergit. 11:24 Cum
it is; and, that not collects with away. 11:24 with
immundus spiritus exierit de homine, perambulat per
unclean spirit gone of man He walks by
loca inaquosa quaerens requiem; et non inveniens
places waterless seeking rest; and not finding
dicit: 'Revertar in domum meam unde exivi'.
he says: 'return in home I whence I came out. '
11:25 Et cum venerit, invenit scopis mundatam et
11:25 The with come, found brooms clean and
exornatam. 11:26 Et tunc vadit et assumit septem
garnished. 11:26 The then goes and assumes seven
alios spiritus nequiores se, et ingressi habitant ibi;
others spirit naughtier se and entered residents there;
et sunt novissima hominis illius peiora prioribus'.
and are last man of worse the former. '
11:27 Factum est autem, cum haec diceret, extollens
11:27 Action is however, with this he said, up
vocem quaedam mulier de turba dixit illi: ' Beatus
voice a woman of crowd said they: ' Happy
venter, qui te portavit, et ubera, quae suxisti!'.
belly, that you bare, and breasts which sucked. '
11:28 At ille dixit: ' Quinimmo beati, qui audiunt
11:28 But he he said: ' Indeed, the happy, that listen
verbum Dei et custodiunt!'. **11:29 Turbis autem**
word God and keep it. ' 11:29 When the troops Now
concurrentibus, coepit dicere: ' Generatio haec
run; began say: ' generation this
generatio nequam est; signum quaerit, et signum
generation naughty it is; sign he asks, and sign

non dabitur illi, nisi signum Ionae. 11:30 Nam sicut
not given they but sign Jonah. 11:30 For as

Ionas fuit signum Ninevitis, ita erit et Filius
Jonas was sign Nineveh, so will be and son

hominis generationi isti. 11:31 Regina austri surget in
man generation these. 11:31 Queen south rise in

iudicio cum viris generationis huius et condemnabit
trial with men generation this and condemn

illos, quia venit a finibus terrae audire sapientiam
those because he came from ends earth listen wisdom

Salomonis, et ecce plus Salomone hic. 11:32 Viri
Solomon, and See more Solomon here. 11:32 men

Ninevite surgent in iudicio cum generatione hac et
Nineveh rise in trial with generation this and

condemnabunt illam, quia paenitentiam egerunt ad
condemn it because repent they did to

praedicationem Ionae, et ecce plus Iona hic. 11:33
preaching Jonas and See more Jonas here. 11:33

Nemo lucernam accendit et in abscondito ponit
No candle candle and in secret posits

neque sub modio sed supra candelabrum, ut, qui
or under bushel but above candlestick, that, that

ingrediuntur, lumen videant. 11:34 Lucerna corporis
enter light they see. 11:34 lamp body

est oculus tuus. Si oculus tuus fuerit simplex, totum
is eye Your. If eye your be simple, all

corpus tuum lucidum erit; si autem nequam fuerit,
body your light will be; if Now naughty it

etiam corpus tuum tenebrosum erit. 11:35 Vide
also body your dark will be. 11:35 See

ergo, ne lumen, quod in te est, tenebrae sint.
therefore, do not light, that in you is darkness they are.

11:36 Si ergo corpus tuum totum lucidum fuerit non
11:36 If So body your all light be not

habens aliquam partem tenebrarum, erit lucidum
a some part darkness, will be light

totum, sicut quando lucerna in fulgore suo illuminat
whole, as when lamp in brightness his illuminates

te'. 11:37 Et cum loqueretur, rogavit illum quidam
you '. 11:37 The with speaking, she asked it some

pharisaeus, ut pranderet apud se; et ingressus
Pharisee as dine in themselves; and entry

recubuit. 11:38 Pharisaeus autem videns miratus est
reclined. 11:38 The Pharisee Now seeing Wondering is

quod non baptizatus esset ante prandium. 11:39 Et
that not baptized was before breakfast. 11:39 The

ait Dominus ad illum: ‘ Nunc vos pharisaei, quod
said Lord to it ‘ now you Pharisees that

de foris est calicis et catini, mundatis; quod autem
of outside is cup and platter clean; that Now

intus est vestrum, plenum est rapina et iniquitate.
inside is you full is robbery and violence.

11:40 Stulti! Nonne, qui fecit, quod de foris est,
11:40 Fools! Do not that he did, that of outside is

etiam id, quod de intus est, fecit? 11:41
also ie, that of inside is He did? 11:41

Verumtamen, quae insunt, date eleemosynam; et ecce
However, which are, date alms; and See

omnia munda sunt vobis. 11:42 Sed vae vobis
all pure are to you. 11:42 but Woe you

pharisaeis, quia decimatis mentam et rutam et
Pharisees because tithe mint and rue and

omne holus et praeteritis iudicium et caritatem
all vegetables and past judgment and charity

Dei! Haec autem oportuit facere et illa non omittere.
God! This Now Ought do and that not undone.

11:43 Vae vobis pharisaeis, quia diligitis primam
11:43 Woe you Pharisees because love first

cathedram in synagogis et salutationes in foro! 11:44
chair in synagogues and greetings in Forum! 11:44

Vae vobis, quia estis ut monumenta, quae non
Woe you because you as monuments, which not

parent, et homines ambulantes supra nesciunt!’. 11:45
appear, and men walking above are not aware of. ‘

Respondens autem quidam ex legis peritis ait
11:45 answered Now some from law experts said

illi: ‘ Magister, haec dicens etiam nobis contumeliam
they: ‘ Teacher this saying also us dishonor

facis’. 11:46 At ille ait: ‘ Et vobis legis peritis:
You do. ‘ 11:46 But he he said: ‘ The you law experts:

Vae, quia oneratis homines oneribus, quae portari
Woe because load men charges which carried

non possunt, et ipsi uno digito vestro non tangitis
not can and they one finger your not touch

sarcinas! 11:47 Vae vobis, quia aedificatis
packs! 11:47 Woe you because build

monumenta prophetarum, patres autem vestri
monuments prophets fathers Now you

occiderunt illos! 11:48 Profecto testificamini et
killed them! 11:48 Indeed bear witness and

consentitis operibus patrum vestrorum, quoniam ipsi
allow works fathers your for they

quidem eos occiderunt, vos autem aedificatis. 11:49
indeed them killed you Now build. 11:49

Propterea et sapientia Dei dixit: Mittam ad illos
Therefore and wisdom God he said: I will send to them

prophetas et apostolos, et ex illis occident et
prophets and apostles; and from they kill and

persequentur, 11:50 ut requiratur sanguis omnium
persecute you; 11:50 as required blood all

prophetarum, qui effusus est a constitutione mundi,
prophets that Unstable is from constitution world

a generatione ista, 11:51 a sanguine Abel usque
from generation this 11:51 from blood Abel up

ad sanguinem Zachariae, qui periit inter altare et
to blood Zachary that lost between altar and

aedem. Ita dico vobis: Requiretur ab hac
the temple. Yes I you: required from this

generatione. 11:52 Vae vobis legis peritis, quia
generation. 11:52 Woe you law experts because

tulistis clavem scientiae! Ipsi non introistis et eos,
you pick key science! they not entered and them;

qui introibant, prohibuistis'. 11:53 Cum autem inde
that entering prohibited. 11:53 with Now from

exisset, coeperunt scribae et pharisaei graviter
coming out, began teachers and Pharisees seriously

insistere et eum allicere in sermone de multis 11:54
footing and it allure in language of many 11:54

insidiantes ei, ut caperent aliquid ex ore eius. 12:1
wait to as catch something from mouth her. 12:1

Interea multis turbis circumstantibus, ita ut se
In the meantime, many crowds here so as he

invicem conculcarent, coepit dicere ad discipulos suos
another stepping, began say to students their
primum: ‘ Attendite a fermento pharisaeorum, quod
first: ‘ Look from yeast Pharisees that
est hypocrisis. 12:2 Nihil autem opertum est, quod
is hypocrisy. 12: 2 nothing Now covered is that
non reveletur, neque absconditum, quod non sciatur.
not revealed, or hidden that not known.
12:3 Quoniam, quae in tenebris dixistis, in lumine
12: 3 Because, which in the dark You said, in light
audientur; et, quod in aurem locuti estis in
be heard; and, that in ear have you in
cubiculis, praedicabitur in tectis. 12:4 Dico autem
closets proclaimed in roofs. 12: 4 I Now
vobis amicis meis: Ne terreamini ab his, qui
you friends Making Do not afraid from those that
occidunt corpus et post haec non habent amplius,
kill body and after this not have more
quod faciant. 12:5 Ostendam autem vobis quem
that they make. 12: 5 show Now you which
timeatis: Timete eum, qui postquam occiderit, habet
fear: Fear him, that after kills has
potestatem mittere in gehennam. Ita dico vobis: Hunc
power send in hell. Yes I you: this
timete. 12:6 Nonne quinque passerres veneunt
Fear. 12: 6 Did five sparrows sold
dipundio? Et unus ex illis non est in oblivione
two pennies? The one from they not is in oblivion
coram Deo. 12:7 Sed et capilli capitis vestri omnes
before God. 12: 7 but and hair head you all
numerati sunt. Nolite timere; multis passeribus
numbered They are. Do not fear not; many sparrows
pluris estis. 12:8 Dico autem vobis: Omnis,
value you are. 12: 8 I Now you: all
quicumque confessus fuerit in me coram hominibus,
who Delilah be in I before men
et Filius hominis confitebitur in illo coram angelis
and son man thanks in that before angels
Dei; 12:9 qui autem negaverit me coram hominibus,
God; 12: 9 that Now denied I before men

denegabitur coram angelis Dei. 12:10 Et omnis, qui
denied before angels God. 12:10 The all that
dicet verbum in Filium hominis, remittetur illi; ei
say word in son man, forgiven they; it
autem, qui in Spiritum Sanctum blasphemaverit, non
however, that in Spirit St. blasphemes not
remittetur. 12:11 Cum autem inducent vos in
forgiven. 12:11 with Now lead you in
synagogas et ad magistratus et potestates, nolite
synagogues and to The magistrates and Powers, do not
solliciti esse qualiter aut quid respondeatis aut quid
careful be how or what answer or what
dicatis: 12:12 Spiritus enim Sanctus docebit vos in
Call: 12:12 Spirit For St. guide you in
ipsa hora, quae oporteat dicere'. 12:13 Ait autem
the hour, which must to say. ' 12:13 said Now
quidam ei de turba: ' Magister, dic fratri meo, ut
some it of crowd: ' Teacher tell brother I as
dividat mecum hereditatem'. 12:14 At ille dixit ei: '
divide with heritage. ' 12:14 But he said to: '
Homo, quis me constituit iudicem aut divisorem
man, who I set judge or divider
super vos?'. 12:15 Dixitque ad illos: ' Videte et
over you? '. 12:15 said to them: ' See and
cavete ab omni avaritia, quia si cui res
beware from all avarice, because if which business
abundant, vita eius non est ex his, quae possidet'.
abound; life his not is from those which possessions. '
12:16 Dixit autem similitudinem ad illos dicens: '
12:16 said Now like to them saying: '
Hominis cuiusdam divitis uberes fructus ager attulit.
man a rich fat fruit field fetched.
12:17 Et cogitabat intra se dicens: 'Quid faciam,
12:17 The thought within he saying: 'What I do,
quod non habeo, quo congregem fructus meos?'.
that not I have, which store fruit as mine. '
12:18 Et dixit: 'Hoc faciam: destruam horrea mea
12:18 The he said: 'This I will: down barns my
et maiora aedificabo et illuc congregabo omne
and greater build and there I gather all

triticum et bona mea; 12:19 et dicam animae meae:
wheat and good my; 12:19 and I will say soul my
Anima, habes multa bona posita in annos plurimos;
The person you have many good Given in years many
requiesce, comede, bibe, epulare'. 12:20 Dixit autem
Relax, eat drink and be merry. ' 12:20 said Now
illi Deus: 'Stulte! Hac nocte animam tuam repetunt
they God: 'You fool! this night life your required
a te; quae autem parasti, cuius erunt?'. 12:21
from you; which Now provided the will take place. ' 12:21
Sic est qui sibi thesaurizat et non fit in Deum
so is that to storeth and not becomes in God
dives'. 12:22 Dixitque ad discipulos suos: ' Ideo
the rich. ' 12:22 said to students his ' Therefore
dico vobis: nolite solliciti esse animae quid
I you: do not careful be soul what
manducetis, neque corpori quid vestiamini. 12:23
eat; or body what wear. 12:23
Anima enim plus est quam esca, et corpus quam
soul For more is than food and body than
vestimentum. 12:24 Considerate corvos, quia non
clothing. 12:24 consider ravens because not
seminant neque metunt, quibus non est cellarium
sow or reap; which not is pantry
neque horreum, et Deus pascit illos; quanto magis
or barn and God feeds them; more more
vos pluris estis volucris. 12:25 Quis autem vestrum
you value you birds. 12:25 Who Now you
cogitando potest adicere ad aetatem suam cubitum?
thinking can add to age his to bed?
12:26 Si ergo neque, quod minimum est, potestis,
12:26 If So or, that minimum is You can,
quid de ceteris solliciti estis? 12:27 Considerate lilia
what of other careful are you? 12:27 consider lilies
quomodo crescunt: non laborant neque nent; dico
how they grow; not labor or spin; I
autem vobis: Nec Salomon in omni gloria sua
Now you: No Solomon in all glory his
vestiebatur sicut unum ex istis. 12:28 Si autem
arrayed as one from these. 12:28 If Now

fenum, quod hodie in agro est et cras in
hay, that today in field is and tomorrow in
clibanum mittitur, Deus sic vestit, quanto magis vos,
oven cast, God so arrays, more more you
pusillae fidei. 12:29 Et vos nolite quaerere quid
pettiness faith. 12:29 The you do not search what
manducetis aut quid bibatis et nolite solliciti esse.
eat or what drink and do not careful to be.
12:30 Haec enim omnia gentes mundi quaerunt;
12:30 This For all nations world seek;
Pater autem vester scit quoniam his indigetis.
Father Now your He knows for these need.
12:31 Verumtamen quaerite regnum eius; et haec
12:31 However, seek kingdom thereof; and this
adicientur vobis. 12:32 Noli timere, pusillus grex,
added to you. 12:32 Do not fear little herd,
quia complacuit Patri vestro dare vobis regnum.
because pleased father your give you kingdom.
12:33 Vendite, quae possidetis, et date eleemosynam.
12:33 Sell which you have and date alms.
Facite vobis sacculos, qui non veterescunt, thesaurum
Make you bags that not old, treasure
non deficientem in caelis, quo fur non appropriat,
not failures in heaven which thief not approaches,
neque tinea corrumpit; 12:34 ubi enim thesaurus
or moth corrupts; 12:34 where For treasure
vester est, ibi et cor vestrum erit. 12:35 Sint
your is there and heart you will be. 12:35 Let
lumbi vestri praecincti et lucernae ardentes, 12:36
loins you girt and The lamps burning; 12:36
et vos similes hominibus expectantibus dominum
and you like men wait owner
suum, quando revertatur a nuptiis, ut, cum venerit
his when return from wedding, that, with come
et pulsaverit, confestim aperiant ei. 12:37 Beati,
and knocks immediately open to him. 12:37 Happy
servi illi, quos, cum venerit dominus, invenerit
officials they which, with come Sir, finds
vigilantes. Amen dico vobis, quod praecinget se et
watching. Amen I you that dress he and

faciet illos discumbere et transiens ministrabit illis.

will them sit down and passing minister them.

12:38 Et si venerit in secunda vigilia, et si in tertia

12:38 The if come in second watch, and if in third

vigilia venerit, et ita invenerit, beati sunt illi. 12:39

watch come, and so finds, St. are to him. 12:39

Hoc autem scitote, quia, si sciret pater familias, qua

This Now you know, because, if know father families which

hora fur veniret, non sineret perfodi domum suam.

hour thief come, not permit Dig home own.

12:40 Et vos estote parati, quia, qua hora non

12:40 The you be ready because, which hour not

putatis, Filius hominis venit'. 12:41 Ait autem

do you think? son man come. ' 12:41 said Now

Petrus: ' Domine, ad nos dicis hanc parabolam an

Peter: ' Sir, to we say this parable or

et ad omnes?'. 12:42 Et dixit Dominus: ' Quis

and to All ' 12:42 The said Lord: ' Who

putas est fidelis dispensator et prudens, quem

Do you think is faithful dispenser and wise which

constituet dominus super familiam suam, ut det illis

set master over family his as give they

in tempore tritici mensuram? 12:43 Beatus ille

in time wheat measure? 12:43 Happy he

servus, quem, cum venerit dominus eius, invenerit ita

slave, which, with come master his finds so

facientem. 12:44 Vere dico vobis: Supra omnia, quae

doing. 12:44 really I you: above all which

possidet, constituet illum. 12:45 Quod si dixerit

including, set him. 12:45 The if say

servus ille in corde suo: 'Moram facit dominus meus

slave he in heart his 'Delay does master my

venire', et coeperit percutere pueros et ancillas et

come ' and begin strike children and handmaidens and

edere et bibere et inebriari, 12:46 veniet dominus

eating and drink and drunk, 12:46 will master

servi illius in die, qua non sperat, et hora, qua

officials of in day which not hopes and hour, which

nescit, et dividet eum partemque eius cum

he does not know, and divide it a his with

infidelibus ponet. 12:47 Ille autem servus, qui

unbelievers put it. 12:47 He Now slave, that

cognovit voluntatem domini sui et non praeparavit
known will of s and not prepared
vel non fecit secundum voluntatem eius, vapulabit
or not he according to will his beaten
multis; 12:48 qui autem non cognovit et fecit digna
many; 12:48 that Now not known and he worthy
plagis, vapulabit paucis. Omni autem, cui multum
stripes, beaten few. all however, which a lot
datum est, multum quaeretur ab eo; et cui
given is a lot Sought from it; and which
commendaverunt multum, plus petent ab eo. 12:49
commended a lot, more demand from the fact. 12:49
Ignem veni mittere in terram et quid volo? Si iam
fire I send in land and what I want? If already
accensus esset! 12:50 Baptisma autem habeo baptizari
burning was! 12:50 Baptism Now I have baptized
et quomodo coartor, usque dum perficiatur! 12:51
and how I'm in, up while accomplished! 12:51
Putatis quia pacem veni dare in terram? Non,
Do you think because peace I give in land? no,
dico vobis, sed separationem. 12:52 Erunt enim ex
I you but separation. 12:52 They will be For from
hoc quinque in domo una divisi: tres in duo,
this five in house one divided as follows: three in two,
et duo in tres; 12:53 dividuntur pater in filium et
and two in three; 12:53 divided father in son and
filius in patrem, mater in filiam et filia in
son in father, mother in daughter and daughter in
matrem, socrus in nurum suam et nurus in
mother, mother- in daughter his and daughter in
socrum'. 12:54 Dicebat autem et ad turbas: 'Cum
her mother. ' 12:54 said Now and to the crowd: ' with
videritis nubem orientem ab occasu, statim dicitis:
see cloud east from west, immediately you say:
'Nimbus venit', et ita fit; 12:55 et cum austrum
'A shower come, ' and so results; 12:55 and with south
flantem, dicitis: 'Aestus erit', et fit. 12:56
blowing, you say: 'Currents come ' and becomes. 12:56
Hypocritae, faciem terrae et caeli nostis probare,
hypocrite! face earth and air Do you know prove,
hoc autem tempus quomodo nescitis probare? 12:57
this Now time how do not know prove it? 12:57

Quid autem et a vobis ipsis non iudicatis, quod
What Now and from you the not judge that
iustum est? 12:58 Cum autem vadis cum
just is it? 12:58 with Now are you going? with
adversario tuo ad principem, in via da operam
opponent your to prince, in road give attention
liberari ab illo, ne forte trahat te apud iudicem,
free from that, do not perhaps draw you in judge,
et iudex tradat te exactori, et exactor mittat te in
and judge give up you officer and the officer send you in
carcerem. 12:59 Dico tibi: Non exies inde, donec
prison. 12:59 I you: no get out from there, until
etiam novissimum minutum reddas'. 13:1 Aderant
also last minute Deal. ' 13: 1 There were
autem quidam ipso in tempore nuntiantes illi de
Now some it in time reporting they of
Galilaeis, quorum sanguinem Pilatus miscuit cum
Galileans the blood Pilate kneaded with
sacrificiis eorum. 13:2 Et respondens dixit illis: '
sacrifices them. 13: 2 The answered said them: '
Putatis quod hi Galilaei prae omnibus Galilaeis
Do you think that these Galileo than all Galileans
peccatores fuerunt, quia talia passi sunt? 13:3 Non,
sinners were because such suffered are they? 13: 3 no,
dico vobis, sed, nisi paenitentiam egeritis, omnes
I you but, but repent , you all
similiter peribitis. 13:4 Vel illi decem et octo, supra
similarly, perish. 13: 4 or they ten and eight above
quos cecidit turris in Siloam et occidit eos, putatis
which fallen tower in Siloam and sets them; do you think?
quia et ipsi debitores fuerunt praeter omnes
because and they debtors were In addition to all
homines habitantes in Ierusalem? 13:5 Non, dico
men inhabitants in Jerusalem? 13: 5 no, I
vobis, sed, si non paenitentiam egeritis, omnes
you but, if not repent , you all
similiter peribitis'. 13:6 Dicebat autem hanc
similarly, perish. 13: 6 said Now this
similitudinem: ' Arborem fici habebat quidam
comparison: ' The tree fig had some
plantatam in vinea sua et venit quaerens
planted in The vineyard his and he came seeking

fructum in illa et non invenit. 13:7 Dixit autem ad
fruit in that and not found. 13: 7 said Now to
cultorem vineae: ‘Ecce anni tres sunt, ex quo venio
dresser vineyard; ‘Behold years three are from which I
quaerens fructum in ficulnea hac et non invenio.
seeking fruit in tree this and not I find.
Succide ergo illam. Ut quid etiam terram evacuat?’.
cut So her. To what also land voids ‘.
13:8 At ille respondens dicit illi: ‘Domine, dimitte
13: 8 But he answered says they: ‘Sir, release
illam et hoc anno, usque dum fodiam circa illam et
it and this year up while I dig about it and
mittam stercora, 13:9 et si quidem fecerit fructum
I fertilizer, 13: 9 and if indeed do fruit
in futurum; sin autem succides eam’’. 13:10 Erat
in the future; if Now cut it ‘. ‘ 13:10 It was
autem docens in una synagogarum sabbatis. 13:11 Et
Now teaching in one synagogues Saturdays. 13:11 The
ecce mulier, quae habebat spiritum infirmitatis annis
See woman which had spirit weakness years
decem et octo et erat inclinata nec omnino poterat
ten and eight and was swinging or at could
sursum respicere. 13:12 Quam cum vidisset Iesus,
up look. 13:12 How with saw Jesus,
vocavit et ait illi: ‘ Mulier, dimissa es ab
he called and said they: ‘ The woman, dismissed you from
infirmitate tua ‘, 13:13 et imposuit illi manus; et
weakness your ‘ 13:13 and imposed they hand; and
confestim erecta est et glorificabat Deum. 13:14
immediately erect is and glorified God. 13:14
Respondens autem archisynagogus, indignans quia
answered Now synagogue indignant because
sabbato curasset Iesus, dicebat turbae: ‘ Sex dies
Saturday recover Jesus, said the crowd: ‘ six day
sunt, in quibus oportet operari; in his ergo venite
are in which must work; in these So come
et curamini et non in die sabbati’. 13:15 **Respondit**
and healed and not in day Saturday. 13:15 The answer
autem ad illum Dominus et dixit: ‘ Hypocritae,
Now to it Lord and he said: ‘ hypocrite!
unusquisque vestrum sabbato non solvit bovem suum
each you Saturday not paid ox his

aut asinum a praeseptio et ducit ad aquare? 13:16
or ass from manger and leads water? 13:16

Hanc autem filiam Abrahae, quam alligavit Satanas
this Now daughter Abraham, than bound Satan

ecce decem et octo annis, non oportuit solvi a
See ten and eight years not Ought paid from
vinculo isto die sabbati?'. 13:17 Et cum haec diceret,
bond this day Saturday? '. 13:17 The with this he said,

erubescabant omnes adversarii eius, et omnis populus
shame all opponents his and all people

gaudebat in universis, quae gloriose fiebant ab eo.
rejoiced in all which glorious done from the fact.

13:18 Dicebat ergo: ' Cui simile est regnum Dei,
13:18 said therefore: ' To like is kingdom God,

et cui simile existimabo illud? 13:19 Simile est
and which like consider it? 13:19 The same is
grano sinapis, quod acceptum homo misit in hortum
grain mustard; that acceptable man sent in garden

suum, et crevit et factum est in arborem, et
his and increased and it is in tree and
volucres caeli requieverunt in ramis eius'. 13:20 Et
birds air perched in branches His. ' 13:20 The

iterum dixit: ' Cui simile aestimabo regnum Dei?
again he said: ' To like compare kingdom God?

13:21 Simile est fermento, quod acceptum mulier
13:21 The same is yeast that acceptable woman
abscondit in farinae sata tria, donec fermentaretur
hid in flour measures three, until leavened

totum'. 13:22 Et ibat per civitates et castella
a whole. ' 13:22 The He went by cities and castles

docens et iter faciens in Hierosolymam. 13:23 Ait
teaching and trip making in Jerusalem. 13:23 said

autem illi quidam: ' Domine, pauci sunt, qui
Now they a: ' Sir, a few are that

salvantur?'. Ipse autem dixit ad illos: 13:24 '
comply. ' He Now said to them: 13:24 '

Contendite intrare per angustam portam, quia multi,
Strive enter by narrow gate, because many

dico vobis, quaerent intrare et non poterunt. 13:25
I you seek enter and not able. 13:25

Cum autem surrexerit pater familias et clauserit
with Now rises father families and closes

ostium, et incipietis foris stare et pulsare ostium
door and begin outside stand and beat door

dicentes: 'Domine, aperi nobis'; et respondens dicet
saying: 'Sir, open us'; and answered say

vobis: 'Nescio vos unde sitis'. 13:26 Tunc
you: 'I do not know you whence you are. ' 13:26 Then

incipietis dicere: 'Manducavimus coram te et
begin say: 'We ate before you and

bibimus, et in plateis nostris docuisti'; 13:27 et
drunk and in streets our taught; 13:27 and

dicet loquens vobis: 'Nescio vos unde sitis;
say speaking you: 'I do not know you whence drought;

discedite a me, omnes operarii iniquitatis'. 13:28
Away from I all workers of violence. ' 13:28

Ibi erit fletus et stridor dentium, cum videritis
there will be weeping and gnashing teeth, with see

Abraham et Isaac et Iacob et omnes prophetas in
Abraham and Isaac and Jacob and all prophets in

regno Dei, vos autem expelli foras. 13:29 Et venient
kingdom God, you Now thrust outside. 13:29 The come

ab oriente et occidente et aquilone et austro et
from east and west and north and south and

accumbent in regno Dei. 13:30 Et ecce sunt
recline in kingdom God. 13:30 The See are

novissimi, qui erunt primi, et sunt primi, qui erunt
last that will be first, and are first, that will be

novissimi'. 13:31 In ipsa hora accesserunt quidam
the last. ' 13:31 in the hour The some

pharisaeorum dicentes illi: 'Exi et vade hinc, quia
Pharisees saying they: 'Get and go hence, because

Herodes vult te occidere'. 13:32 Et ait illis: 'Ite,
Herod will you kill '. 13:32 The said them: 'Go

dicite vulpi illi: 'Ecce eicio daemonia et sanitates
tell fox they: 'Behold out demons and cures

perficio hodie et cras et tertia consummor. 13:33
Watermark today and tomorrow and third consummated. 13:33

Verumtamen oportet me hodie et cras et
However, must I today and tomorrow and

sequenti ambulare, quia non capit prophetam perire
The following walk because not it takes prophet perish

extra Ierusalem'. 13:34 Ierusalem, Ierusalem, quae
outside Jerusalem. 13:34 Jerusalem Jerusalem which
occidis prophetas et lapidas eos, qui missi sunt ad
killing prophets and stone them; that sent are to
te, quotiens volui congregare filios tuos,
you whenever I wanted to to gather children your
quemadmodum avis nidum suum sub pinnis, et
as bird nest his under wings, and
noluistis. 13:35 Ecce relinquitur vobis domus vestra.
you would not. 13:35 Look It remains you house your.
Dico autem vobis: Non videbitis me, donec veniat
I Now you: no see I until come
cum dicetis: 'Benedictus, qui venit in nomine
with say: 'Blessed that he came in name
Domini''. 14:1 Et factum est, cum intraret in domum
Lord '. ' 14: 1 The it is with enter in home
cuiusdam principis pharisaeorum sabbato manducare
a prince Pharisees Saturday eat
panem, et ipsi observabant eum. 14:2 Et ecce homo
bread, and they watched him. 14: 2 The See man
quidam hydropicus erat ante illum. 14:3 Et
some edema was before him. 14: 3 The
respondens Iesus dixit ad legis peritos et pharisaeos
answered Jesus said to law experts and Pharisees
dicens: ' Licet sabbato curare an non?'. 14:4 At
saying: ' Although Saturday care or not? '. 14: 4 But
illi tacuerunt. Ipse vero apprehensum sanavit eum ac
they silent. He But apprehended healed it and
dimisit. 14:5 Et ad illos dixit: ' Cuius vestrum filius
dismissed. 14: 5 The to them he said: ' The you son
aut bos in puteum cadet, et non continuo extrahet
or ox in well fall; and not immediately draw
illum die sabbati?'. 14:6 Et non poterant ad haec
it day Saturday? '. 14: 6 The not could to this
respondere illi. 14:7 Dicebat autem ad invitatos
answer to him. 14: 7 said Now to invited
parabolam, intendens quomodo primos accubitus
parable, intending how first seats;
eligerent, dicens ad illos: 14:8 ' Cum invitatus fueris
choose saying to them: 14: 8 ' with sketches you
ab aliquo ad nuptias, non discumbas in primo loco,
from some to marriage, not down in first place

ne forte honoratior te sit invitatus ab eo, 14:9 et
do not perhaps honorable you is sketches from it 14: 9 and
veniens is qui te et illum vocavit, dicat tibi: ‘Da
coming it that you and it he called say you: ‘Give
huic locum’; et tunc incipias cum rubore novissimum
this place ‘; and then begin with redness last
locum tenere. 14:10 Sed cum vocatus fueris, vade,
place hold. 14:10 but with called you, go
recumbe in novissimo loco, ut, cum venerit qui te
meat? in last place that, with come that you
invitavit, dicat tibi: ‘Amice, ascende superius’; tunc
invited say you: ‘Friend, Attack above; then
erit tibi gloria coram omnibus simul discumbentibus.
will be you glory before all together the table.
14:11 Quia omnis, qui se exaltat, humiliabitur; et,
14:11 for all that he up low; and,
qui se humiliat, exaltabitur’. 14:12 Dicebat autem et
that he low shall be exalted. ‘ 14:12 said Now and
ei, qui se invitaverat: ‘ Cum facis prandium aut
to that he invited ‘ with You do breakfast or
cenam, noli vocare amicos tuos neque fratres tuos
dinner, do not call friends your or brothers your
neque cognatos neque vicinos divites, ne forte et
or relatives or neighbors rich, do not perhaps and
ipsi te reinvitent, et fiat tibi retributio. 14:13 Sed
they you invite and be you retribution. 14:13 but
cum facis convivium, voca pauperes, debiles, claudos,
with You do banquet call the poor; disabled, lame,
caecos; 14:14 et beatus eris, quia non habent
the blind; 14:14 and happy You will be, because not have
retribuere tibi. Retribuetur enim tibi in resurrectione
repay to you. will be rewarded For you in resurrection
iustorum’. 14:15 Haec cum audisset quidam de simul
the righteous. ‘ 14:15 This with heard some of together
discumbentibus, dixit illi: ‘ Beatus, qui manducabit
table said they: ‘ Happy that eat
panem in regno Dei’. 14:16 At ipse dixit ei: ‘ Homo
bread in kingdom God. ‘ 14:16 But he said to: ‘ man
quidam fecit cenam magnam et vocavit multos;
some he dinner great and he called many;

14:17 et misit servum suum hora cenae dicere
14:17 and sent slave his hour suppers say
invitatis: ‘Venite, quia iam paratum est’. 14:18 Et
invited: ‘Come on, because already ready He is. ‘ 14:18 The
coeperunt simul omnes excusare. Primus dixit ei:
began together all excuse. The first said to:
‘Villam emi et necesse habeo exire et videre
‘village I bought and necessary I have out and see
illam; rogo te, habe me excusatum’. 14:19 Et alter
it; I ask you hold I excused. ‘ 14:19 The other
dixit: ‘Iuga boum emi quinque et eo probare illa;
he said: ‘yoke oxen I bought five and it test that;
rogo te, habe me excusatum’. 14:20 Et alius dixit:
I ask you hold I excused. ‘ 14:20 The other he said:
‘Uxorem duxi et ideo non possum venire’. 14:21
‘wife I thought and therefore not I come. ‘ 14:21
Et reversus servus nuntiavit haec domino suo. Tunc
The back slave reported this the his own. Then
iratus pater familias dixit servo suo: ‘Exi cito in
angry father families said server his ‘Get out quickly in
plateas et vicos civitatis et pauperes ac debiles et
streets and lanes city and poor and weak and
caecos et claudos introduc huc’. 14:22 Et ait servus:
blind and lame bring here’. 14:22 The said slave:
‘Domine, factum est, ut imperasti, et adhuc locus
‘Sir, it is as commanded; and yet location
est’. 14:23 Et ait dominus servo: ‘Exi in vias et
He is. ‘ 14:23 The said master server: ‘Get out in ways and
saepes, et compelle intrare, ut impleatur domus mea.
hedges, and compel enter as to fill house I have.
14:24 Dico autem vobis, quod nemo virorum illorum,
14:24 I Now you that no men their
qui vocati sunt, gustabit cenam meam”. 14:25 Ibant
that called are taste dinner My’. 14:25 They went
autem turbae multae cum eo; et conversus dixit ad
Now crowds many with it; and turning said to
illos: 14:26 ‘ Si quis venit ad me et non odit
them: 14:26 ‘ If who he came to I and not He hates
patrem suum et matrem et uxorem et filios et
father his and mother and wife and children and

fratres et sorores, adhuc et animam suam, non
brothers and sisters, yet and life his not
potest esse meus discipulus. 14:27 Et, qui non
can be my disciple. 14:27 and, that not
baiulat crucem suam et venit post me, non potest
swags cross his and he came after I not can
esse meus discipulus. 14:28 Quis enim ex vobis
be my disciple. 14:28 Who For from you
volens turrem aedificare, non prius sedens computat
wishful tower building not first sitting Counting
sumptus, si habet ad perficiendum? 14:29 Ne,
charges if has to complete? 14:29 Do not,
posteaquam posuerit fundamentum et non potuerit
after put foundation and not could
perficere, omnes, qui vident, incipiant illudere ei
performance all that see begin mock it
14:30 dicentes: ‘Hic homo coepit aedificare et non
14:30 saying: ‘Here man began building and not
potuit consummare’. 14:31 Aut quis rex, iturus
could to finish. ‘ 14:31 or who king, go
committere bellum adversus alium regem, non sedens
commit war against other king, not sitting
prius cogitat, si possit cum decem milibus occurrere
first he thinks, if can with ten thousands meet
ei, qui cum viginti milibus venit ad se? 14:32
to that with twenty thousands he came to themselves? 14:32
Alioquin, adhuc illo longe agente, legationem mittens
Otherwise, yet that off agent embassy sending
rogat ea, quae pacis sunt. 14:33 Sic ergo omnis ex
asks it which peace They are. 14:33 so So all from
vobis, qui non renuntiat omnibus, quae possidet, non
you that not reports all which including, not
potest meus esse discipulus. 14:34 Bonum est sal; si
can my be disciple. 14:34 good is salt; if
autem sal quoque evanuerit, in quo condietur? 14:35
Now salt also its flavor, in which seasoned? 14:35
Neque in terram neque in sterquilinum utile est, sed
nor in land or in cess useful is but
foras proiciunt illud. Qui habet aures audiendi,
out project that. He has ears listen

audiat'. 15:1 Erant autem appropinquantibus ei
let him hear. ' 15: 1 there were Now nigh it
omnes publicani et peccatores, ut audirent illum.
all tax and sinners, as listen him.
15:2 Et murmurabant pharisaei et scribae dicentes: ' 15:3
15: 2 The murmured Pharisees and teachers saying: ' 15: 3
Hic peccatores recipit et manducat cum illis'. 15:3
This sinners receives and eats with them. ' 15: 3
Et ait ad illos parabolam istam dicens: 15:4 ' Quis
The said to them parable this saying: 15: 4 ' Who
ex vobis homo, qui habet centum oves et si
from you man, that has one hundred sheep and if
perdiderit unam ex illis, nonne dimittit nonaginta
lose one from those not leave ninety
novem in deserto et vadit ad illam, quae perierat,
nine in desert and goes to it which lost
donec inveniat illam? 15:5 Et cum invenerit eam,
until finds it? 15: 5 The with finds it
imponit in umeros suos gaudens 15:6 et veniens
imposes in shoulders their orgasm 15: 6 and coming
domum convocat amicos et vicinos dicens illis:
home calls friends and neighbors saying them:
'Congratulamini mihi, quia inveni ovem meam, quae
'Congratulate I because I found sheep I which
perierat'. 15:7 Dico vobis: Ita gaudium erit in caelo
was lost. ' 15: 7 I you: Yes joy will be in heaven
super uno peccatore poenitentiam agente quam super
over one sinner repent agent than over
nonaginta novem iustis, qui non indigent poenitentia.
ninety nine just, that not need repentance.
15:8 Aut quae mulier habens drachmas decem, si
15: 8 or which woman a drama ten, if
perdiderit drachmam unam, nonne accendit lucernam
lose groat one not candle candle
et everrit domum et quaerit diligenter, donec
and sweep home and asks carefully, until
inveniat? 15:9 Et cum invenerit, convocat amicas et
find it? 15: 9 The with finds, calls her friends and
vicinas dicens: 'Congratulamini mihi, quia inveni
neighbors saying: 'Congratulate I because I found
drachmam, quam perdideram'. 15:10 Ita dico vobis:
groat than I had lost. ' 15:10 Yes I you:

Gaudium fit coram angelis Dei super uno
joy becomes before angels God over one
peccatore paenitentiam agente'. 15:11 Ait autem: 'Homo quidam habebat duos filios. 15:12 Et dixit
sinner repent the agent. ' 15:11 said But: ' man some had two sons. 15:12 The said
adulescentior ex illis patri: 'Pater, da mihi
The younger from they his father; 'Father, give I
portionem substantiae, quae me contingit'. Et divisit
share substances, which I it happens. ' The divided
illis substantiam. 15:13 Et non post multos dies,
they substance. 15:13 The not after many day,
congregatis omnibus, adulescentior filius peregre
gathered together all The younger son abroad
profectus est in regionem longinquam et ibi
progress is in region far and there
dissipavit substantiam suam vivendo luxuriose. 15:14
destroyed substance his living luxury. 15:14
Et postquam omnia consummasset, facta est fames
The after all finished, made is famine
valida in regione illa, et ipse coepit egere. 15:15 Et
strong in region that and he began want. 15:15 The
abiit et adhaesit uni civium regionis illius, et misit
He went and cleaved one citizens region of and sent
illum in villam suam, ut pasceret porcos; 15:16 et
it in town his as feed swine; 15:16 and
cupiebat saturari de siliquis, quas porci manducabant,
Satisfied to be filled of husks which pigs eat
et nemo illi dabat. 15:17 In se autem reversus
and no they giving. 15:17 in he Now back
dixit: 'Quanti mercennarii patris mei abundant
he said: 'How many The mercenary father my abound
panibus, ego autem hic fame pereor. 15:18 Surgam
bread, I Now here hunger I am lost. 15:18 I will rise
et ibo ad patrem meum et dicam illi: Pater,
and I go? to father my and I will say they: Father,
peccavi in caelum et coram te 15:19 et iam non
I have sinned in heaven and before you 15:19 and already not
sum dignus vocari filius tuus; fac me sicut unum
I worthy call son your; Make I as one

de mercennariis tuis'. 15:20 Et surgens venit ad
of hired Your ' 15:20 The rising he came to
patrem suum. Cum autem adhuc longe esset, vidit
father his own. with Now yet off was saw
illum pater ipsius et misericordia motus est et
it father of and mercy motion is and
accurrens cecidit supra collum eius et osculatus est
He ran fallen above neck his and kiss is
illum. 15:21 Dixitque ei filius: 'Pater, peccavi in
him. 15:21 said it son: 'Father, I have sinned in
caelum et coram te; iam non sum dignus vocari
heaven and before you; already not I worthy call
filius tuus'. 15:22 Dixit autem pater ad servos suos:
son Your ' 15:22 said Now father to officials his
'Cito proferte stolam primam et induite illum et
'quickly Bring robe first and put it and
date anulum in manum eius et calceamenta in pedes
date ring in hand his and shoes in feet
15:23 et adducite vitulum saginatum, occidite et
15:23 and bring calf fattening kill and
manducemus et epulemur, 15:24 quia hic filius
eAT and merry; 15:24 because here son
meus mortuus erat et revixit, perierat et inventus
my dead was and revived, lost and found
est'. Et coeperunt epulari. 15:25 Erat autem filius
He is. ' The began to celebrate. 15:25 It was Now son
eius senior in agro et, cum veniret et
his senior in field and, with come and
appropinquaret domui, audivit symphoniam et choros
drawing near house, heard music and dance
15:26 et vocavit unum de servis et interrogavit
15:26 and he called one of officials and he asked
quae haec essent. 15:27 Isque dixit illi: 'Frater tuus
which this they were. 15:27 he said they: 'brother your
venit, et occidit pater tuus vitulum saginatum, quia
he came and sets father your calf fattening because
salvum illum recepit'. 15:28 Indignatus est autem et
save it recovered. 15:28 Highly is Now and
nolebat introire. Pater ergo illius egressus coepit
would enter. Father So of out began

rogare illum. 15:29 At ille respondens dixit patri
ask him. 15:29 But he answered said father
suo: ‘Ecce tot annis servio tibi et numquam
his ‘Behold so many years I serve you and never
mandatum tuum praeterii, et numquam dedisti mihi
command your omitted and never You I
haedum, ut cum amicis meis epularer; 15:30 sed
kid as with friends I make merry; 15:30 but
postquam filius tuus hic, qui devoravit substantiam
after son your here, that devoured substance
tuam cum meretricibus, venit, occidisti illi vitulum
your with prostitutes he came killed they calf
saginatū’. 15:31 At ipse dixit illi: ‘Fili, tu semper
fattening. ‘ 15:31 But he said they: ‘Son, you always
mecum es, et omnia mea tua sunt; 15:32 epulari
with you and all my your they are: 15:32 merry
autem et gaudere oportebat, quia frater tuus hic
Now and enjoy required; because brother your here
mortuus erat et revixit, perierat et inventus est’.
dead was and revived, lost and found it is’. ‘
16:1 Dicebat autem et ad discipulos: ‘ Homo
16: 1 said Now and to students: ‘ man
quidam erat dives, qui habebat vilicum, et hic
some was rich, that had steward; and here
diffamatus est apud illum quasi dissipasset bona
accused is in it as wasted good
ipsius. 16:2 Et vocavit illum et ait illi: ‘Quid hoc
itself. 16: 2 The he called it and said they: ‘What this
audio de te? Redde rationem vilicationis tuae; iam
audio of You? Pay account manager your; already
enim non poteris vilicare’. 16:3 Ait autem vilicus
For not You can manager’. 16: 3 said Now The manager
intra se: ‘Quid faciam, quia dominus meus
within themselves: ‘What I do, because master my
aufert a me vilicationem? Fodere non valeo,
taketh away from I stewardship? dig not I can
mendicare erubesco. 16:4 Scio quid faciam, ut, cum
to beg blush. 16: 4 I know what I do, that, with
amotus fuero a vilicatione, recipiant me in domos
removed I from management, welcome I in homes
suas’. 16:5 Convocatis itaque singulis debitoribus
their own. ‘ 16: 5 And calling So each debtors

domini sui, dicebat primo: 'Quantum debes domino
of s said first: 'As the You should the
meo?'. 16:6 At ille dixit: 'Centum cados olei'.
to me. ' 16: 6 But he he said: One-hundred barrels oil '.
Dixitque illi: 'Accipe cautionem tuam et sede cito,
said they: Receive invoice your and Sit quickly
scribe quinquaginta'. 16:7 Deinde alii dixit: 'Tu vero
write fifty. ' 16: 7 Next others he said: 'You But
quantum debes?'. Qui ait: 'Centum coros tritici'.
as far as you owe? '. He he said: One-hundred measures of wheat. '
Ait illi: 'Accipe litteras tuas et scribe octoginta'.
said they: Receive letters I and write eighty. '
16:8 Et laudavit dominus vilicum iniquitatis, quia
16: 8 The He praised master manager of violence, because
prudenter fecisset, quia filii huius saeculi
prudently he had done, because children this age
prudentiores filiis lucis in generatione sua sunt.
wise children light in generation his They are.
16:9 Et ego vobis dico: Facite vobis amicos de
16: 9 The I you I say: Make you friends of
mammona iniquitatis, ut, cum defecerit, recipiant vos
mammon of violence, that, with lags, welcome you
in aeterna tabernacula. 16:10 Qui fidelis est in
in eternal dwellings. 16:10 He faithful is in
minimo, et in maiori fidelis est; et, qui in modico
least and in more faithful it is; and, that in Almost
iniquus est, et in maiori iniquus est. 16:11 Si ergo
Wicked is and in more Wicked It is. 16:11 If So
in iniquo mammona fideles non fuistis, quod verum
in unfavorable mammon faithful not been that true
est, quis credet vobis? 16:12 Et si in alieno fideles
is who trust you? 16:12 The if in another faithful
non fuistis, quod vestrum est, quis dabit vobis?
not been that you is who will you?
16:13 Nemo servus potest duobus dominis servire:
16:13 No slave can two owners serve:
aut enim unum odiet et alterum diligit, aut uni
or For one hate and other love, or one
adhaerebit et alterum contemnet. Non potestis Deo
cleave and other despise. no You can God
servire et mammonae'. 16:14 Audiebant autem omnia
serve and mammon. ' 16:14 listening Now all

haec pharisaei, qui erant avari, et deridebant illum.
this Pharisees that were misers and derided him.

16:15 Et ait illis: ‘ Vos estis, qui iustificatis vos
16:15 The said them: ‘ you you that justify you

coram hominibus; Deus autem novit corda vestra,
before men; God Now He knows hearts your

quia, quod hominibus altum est, abominatio est ante
because, that men high is abomination is before

Deum. 16:16 Lex et Prophetiae usque ad Ioannem;
God. 16:16 The law and prophets up to John;

ex tunc regnum Dei evangelizatur, et omnis in illud
from then kingdom God preached, and all in it

vim facit. 16:17 Facilius est autem caelum et
force He does. 16:17 easier is Now heaven and

terram praeterire, quam de Lege unum apicem
land by, than of law one peak

cadere. 16:18 Omnis, qui dimittit uxorem suam et
fall. 16:18 all that leave wife his and

ducit alteram, moechatur; et, qui dimissam a viro
leads the other, adultery; and, that divorced from man

ducit, moechatur. 16:19 Homo quidam erat dives et
leads adultery. 16:19 man some was rich and

induebatur purpura et bysso et epulabatur cotidie
mail purple and fine and faring daily

splendide. 16:20 Quidam autem pauper nomine
brilliantly. 16:20 Some Now poor name

Lazarus iacebat ad ianuam eius ulceribus plenus
Lazarus lying to door his ulcers full

16:21 et cupiens saturari de his, quae cadebant de
16:21 and desiring to be filled of those which fell of

mensa divitis; sed et canes veniebant et lingebant
table the rich; but and dogs coming and licked

ulcera eius. 16:22 Factum est autem ut moreretur
ulcers her. 16:22 Action is Now as died

pauper et portaretur ab angelis in sinum Abrahae;
poor and carried from angels in Gulf Abraham;

mortuus est autem et dives et sepultus est. 16:23
dead is Now and rich and buried It is. 16:23

Et in inferno elevans oculos suos, cum esset in
The in hell elevating eyes his with was in

tormentis, videbat Abraham a longe et Lazarum in
torture; see Abraham from off and Lazarus in

sinu eius. 16:24 Et ipse clamans dixit: ‘Pater
gulf her. 16:24 The he crying he said: ‘Father
Abraham, miserere mei et mitte Lazarum, ut
Abraham have my and send Lazarus, as
intingat extremum digiti sui in aquam, ut refrigeret
dip tip fingers s in water as cool
linguam meam, quia crucior in hac flamma’.
language I because I am tormented in this flame. ‘
16:25 At dixit Abraham: ‘Fili, recordare quia
16:25 But said Abraham: ‘Son, remember because
recepisti bona tua in vita tua, et Lazarus similiter
received good your in life your and Lazarus similarly,
mala; nunc autem hic consolatur, tu vero cruciaris.
bad; now Now here consoles, you But agony.
16:26 Et in his omnibus inter nos et vos chaos
16:26 The in these all between we and you chaos
magnum firmatum est, ut hi, qui volunt hinc
great fixed is as they that will here
transire ad vos, non possint, neque inde ad nos
pass to you not can or from to we
transmeare’. **16:27 Et ait: ‘Rogo ergo te, Pater, ut**
get across. ‘ 16:27 The he said: ‘I ask So you Father, as
mittas eum in domum patris mei 16:28 — habeo
shooting it in home father my 16:28 - I have
enim quinque fratres — ut testetur illis, ne et ipsi
For five brothers - as testifies those do not and they
veniant in locum hunc tormentorum’. **16:29 Ait**
come in place this torments. 16:29 said
autem Abraham: ‘Habent Moysen et Prophetas;
Now Abraham: ‘They have Moses and prophets;
audiant illos’. **16:30 At ille dixit: ‘Non, pater**
listen them. ‘ 16:30 But he he said: ‘No, father
Abraham, sed si quis ex mortuis ierit ad eos,
Abraham but if who from dead go to them;
paenitentiam agent’. **16:31 Ait autem illi: ‘Si**
repent they will act. ‘ 16:31 said Now they: ‘If
Moysen et Prophetas non audiunt, neque si quis ex
Moses and prophets not hear or if who from
mortuis resurrexerit, credent’. **17:1 Et ad discipulos**
dead rise believe ‘ 17:1 The to students
suos ait: ‘ Impossibile est ut non veniant scandala;
their he said: ‘ impossible is as not come scandals;

vae autem illi, per quem veniunt! 17:2 Utilius est
Woe Now they by which they come! 17: 2 Safer is
illi, si lapis molaris imponatur circa collum eius et
they if stone volcanic imposed about neck his and
proiciatur in mare, quam ut scandalizet unum de
projected in sea, than as offend one of
pusillis istis. 17:3 Attendite vobis! Si peccaverit frater
small these. 17: 3 Look you! If sin brother
tuus, increpa illum et, si paenitentiam egerit, dimitte
your rebuke it and, if repent conducted, release
illi; 17:4 et si septies in die peccaverit in te et
they; 17: 4 and if times in day sin in you and
septies conversus fuerit ad te dicens: ‘Paenitet me’,
times turning be to you saying: sorry I’
dimittes illi’. 17:5 Et dixerunt apostoli Domino: ‘
let to him. ‘ 17: 5 The said The apostles Lord: ‘
Adauge nobis fidem!’ 17:6 Dixit autem Dominus: ‘
Increase us ‘faith’. 17: 6 said Now Lord: ‘
Si haberetis fidem sicut granum sinapis, diceretis
If have faith as grain mustard; say
huic arbori moro: ‘Eradicare et transplantare in
this tree mulberry; ‘uprooted and transplanted in
mare’, et oboediret vobis. 17:7 Quis autem vestrum
sea ‘ and obey to you. 17: 7 Who Now you
habens servum arantem aut pascentem, qui regresso
a slave plowing or feeding, that returning
de agro dicet illi: ‘Statim transi, recumbe’, 17:8 et
of field say they: ‘Immediately turn meat ‘ 17: 8 and
non dicet ei: ‘Para, quod cenem, et praecinge te et
not say to: ‘Prepare, that supper, and gird you and
ministra mihi, donec manducem et bibam, et post
minister I until I eat and I drink, and after
haec tu manducabis et bibes’? 17:9 Numquid
this you eat and drink ‘? 17: 9 Do
gratiam habet servo illi, quia fecit, quae praecepta
thanks has server they because he did, which rules
sunt? 17:10 Sic et vos, cum feceritis omnia, quae
are they? 17:10 so and you with do all which
praecepta sunt vobis, dicite: ‘Servi inutiles sumus;
rules are you say: ‘slaves unprofitable we are;

quod debuimus facere, fecimus". 17:11 Et factum
that we have do we have done'. ' 17:11 The it
est, dum iret in Ierusalem, et ipse transibat per
is while go in Jerusalem and he He passed by
mediam Samariam et Galilaeam. 17:12 Et cum
center Samaria and Galilee. 17:12 The with
ingrederetur quoddam castellum, occurrerunt ei decem
enter a village met it ten
viri leprosi, qui steterunt a longe 17:13 et
men lepers, that stood from off 17:13 and
levaverunt vocem dicentes: ' Iesu praeceptor, miserere
up voice saying: ' Jesus Master, have
nostri!'. 17:14 Quos ut vidit, dixit: ' Ite, ostendite
Our'. 17:14 These as he saw, he said: ' Go show
vos sacerdotibus'. Et factum est, dum irent, mundati
you the priests. ' The it is while go, cleansed
sunt. 17:15 Unus autem ex illis, ut vidit quia
They are. 17:15 one Now from those as saw because
sanatus est, regressus est cum magna voce
cured is returned is with great voice
magnificans Deum 17:16 et cecidit in faciem ante
great God 17:16 and fallen in face before
pedes eius gratias agens ei; et hic erat Samaritanus.
feet his thanks agent him; and here was Samaritan.
17:17 Respondens autem Iesus dixit: ' Nonne decem
17:17 answered Now Jesus he said: ' Did ten
mundati sunt? Et novem ubi sunt? 17:18 Non sunt
cleansed are they? The nine where are they? 17:18 no are
inventi qui redirent, ut darent gloriam Deo, nisi hic
found that return as offer glory God, but here
alienigena?'. 17:19 Et ait illi: ' Surge, vade; fides
stranger. ' 17:19 The said they: ' Up go; faith
tua te salvum fecit'. 17:20 Interrogatus autem a
your you save He did. ' 17:20 asked Now from
pharisaeis: ' Quando venit regnum Dei? ', respondit
Pharisees: ' when he came kingdom God? ' answered
eis et dixit: ' Non venit regnum Dei cum
them and he said: ' no he came kingdom God with
observatione, 17:21 neque dicent: 'Ecce hic' aut:
observation, 17:21 or say: 'Behold this' or:
'Illic'; ecce enim regnum Dei intra vos est'. 17:22
'There's; See For kingdom God within you He is. ' 17:22

Et ait ad discipulos: ‘ Venient dies, quando
The said to students: ‘ They will come day, when
desideretis videre unum diem Filii hominis et non
long see one day children man and not
videbitis. 17:23 Et dicent vobis: ‘Ecce hic’, ‘Ecce
You will see. 17:23 The say you: ‘Behold This’ ‘Behold
illic’; nolite ire neque sectemini. 17:24 Nam sicut
there's; do not go or follow. 17:24 For as
fulgur coruscans de sub caelo in ea, quae sub caelo
lightning flashing of under heaven in it which under heaven
sunt, fulget, ita erit Filius hominis in die sua.
are streaming so will be son man in day their own.
17:25 Primum autem oportet illum multa pati et
17:25 first Now must it many suffer and
reprobari a generatione hac. 17:26 Et sicut factum
rejected from generation this. 17:26 The as it
est in diebus Noe, ita erit et in diebus Filii
is in days Noah so will be and in days children
hominis: 17:27 edebant, bibebant, uxores ducebant,
man: 17:27 They did They drank, wives instead,
dabantur ad nuptias, usque in diem, qua intravit
given to marriage, up in day which entered
Noe in arcam, et venit diluvium et perdidit omnes.
Noah in ark and he came flood and lost everyone.
17:28 Similiter sicut factum est in diebus Lot:
17:28 Similarly, as it is in days Lot:
edebant, bibebant, emebant, vendebant, plantabant,
They did They drank, bought sold planting;
aedificabant; 17:29 qua die autem exiit Lot a
building; 17:29 which day Now He went out Lot from
Sodomis, pluit ignem et sulphur de caelo et omnes
Sodom rains fire and sulfur of heaven and all
perdidit. 17:30 Secundum haec erit, qua die Filius
lost. 17:30 according to this It will be which day son
hominis revelabitur. 17:31 In illa die, qui fuerit in
man revealed. 17:31 in that day that be in
tecto, et vasa eius in domo, ne descendat tollere
roof and vessels his in home do not down remove
illa; et, qui in agro, similiter non redeat retro. 17:32
that; and, that in field similarly, not return behind. 17:32

Memores estote uxoris Lot. 17:33 Quicumque
remember be wife Lot. 17:33 Whoever
quaesierit animam suam salvam facere, perdet illam;
investigated life his save do lose it;
et, quicumque perdiderit illam, vivificabit eam. 17:34
and, who lose it quicken her. 17:34
Dico vobis: Illa nocte erunt duo in lecto uno: unus
I you: She night will be two in bed one: one
assumetur, et alter relinquetur; 17:35 duae erunt
taken, and other left; 17:35 two will be
molentes in unum: una assumetur, et altera
grinding in one: one taken, and other
relinquetur'. 17:36 17:37 Respondentes dicunt illi: ‘
left. ‘ 17:36 17:37 In addressing say they: ‘
Ubi, Domine?’. Qui dixit eis: ‘ Ubicumque fuerit
Where, Sir? ‘ He said them: ‘ Wherever be
corpus, illuc congregabuntur et aquilae’. 18:1 Dicebat
body, there together and Eagles'. 18: 1 said
autem parabolam ad illos, quoniam oportet semper
Now parable to those for must always
orare et non deficere, 18:2 dicens: ‘ Iudex quidam
pray and not fail, 18: 2 saying: ‘ The judge some
erat in quadam civitate, qui Deum non timebat et
was in a city that God not feared and
hominem non reverebatur. 18:3 Vidua autem erat in
man not respect. 18: 3 widow Now was in
civitate illa et veniebat ad eum dicens: ‘Vindica me
city that and coming to it saying: ‘Avenge I
de adversario meo’. 18:4 Et nolebat per multum
of opponent My '. 18: 4 The would by a lot
tempus; post haec autem dixit intra se: ‘Etsi
time; after this Now said within themselves: ‘Even if
Deum non timeo nec hominem revereor, 18:5 tamen
God not I or man regard, 18: 5 yet
quia molesta est mihi haec vidua, vindicabo illam,
because painful is I this The widow claim it
ne in novissimo veniens suggillet me”. 18:6 Ait
do not in last coming wear I am '. ‘ 18: 6 said
autem Dominus: ‘ Audite quid iudex iniquitatis dicit;
Now Lord: ‘ Listen what judge of violence he says;

18:7 Deus autem non faciet vindictam electorum

18: 7 God Now not will vengeance elect

suorum clamantium ad se die ac nocte, et
their cry to he day and night and

patientiam habebit in illis? 18:8 Dico vobis: Cito
patience have in them? 18: 8 I you: quickly!

faciet vindictam illorum. Verumtamen Filius hominis
will vengeance them. However, son man

veniens, putas, inveniet fidem in terra?'. 18:9
coming Do you think, find faith in the land. ' 18: 9

Dixit autem et ad quosdam, qui in se confidebant
said Now and to some, that in he reliance

tamquam iusti et aspernabantur ceteros, parabolam
as just and disdaining others parable

istam: 18:10 ' Duo homines ascenderunt in templum,
this: 18:10 ' two men up in temple

ut orarent: unus pharisaeus et alter publicanus.
as pray; one Pharisee and other tax.

18:11 Phariseus stans haec apud se orabat: 'Deus,
18:11 The Pharisee standing this in he He prayed: 'God,

gratias ago tibi, quia non sum sicut ceteri
thanks I you because not I as other

hominum, raptores, iniusti, adulteri, velut etiam hic
men crooks unjust, adulterers, as also here

publicanus; 18:12 ieiuno bis in sabbato, decimas do
tax; 18:12 fast twice in Saturday, tithes I

omnium, quae possideo'. 18:13 Et publicanus a
all which I possess. ' 18:13 The tax from

longe stans nolebat nec oculos ad caelum levare, sed
off standing would or eyes to heaven lift, but

percutiebat pectus suum dicens: 'Deus, propitius esto
Whenever breast his saying: 'God, pardon be

mihi peccatori'. 18:14 Dico vobis: Descendit hic
I sinner. ' 18:14 I you: down here

iustificatus in domum suam ab illo. Quia omnis, qui
justified in home his from that. for all that

se exaltat, humiliabitur; et, qui se humiliat,
he up low; and, that he low

exaltabitur'. 18:15 Afferebant autem ad illum et
shall be exalted. ' 18:15 bringing Now to it and

infantes, ut eos tangeret; quod cum viderent, discipuli
infants as them touch; that with see, students
increpabant illos. 18:16 Iesus autem convocans illos
rebuked them. 18:16 Jesus Now calling them
dixit: ‘ Sinite pueros venire ad me et nolite eos
he said: ‘ Permit children come to I and do not them
vetare; talium est enim regnum Dei. 18:17 Amen
stop; such is For kingdom God. 18:17 Amen
dico vobis: Quicumque non acceperit regnum Dei
I you: Whoever not take kingdom God
sicut puer, non intrabit in illud’. 18:18 Et
as boy, not enter in it '. 18:18 The
interrogavit eum quidam princeps dicens: ‘ Magister
he asked it some leader saying: ‘ Master
bone, quid faciens vitam aeternam possidebo?’. 18:19
good what making life eternal to inherit. ‘ 18:19
Dixit autem ei Iesus: ‘ Quid me dicis bonum? Nemo
said Now it Jesus: ‘ What I say good? No
bonus nisi solus Deus. 18:20 Mandata nosti: non
good but only God. 18:20 Messages you know; not
moechaberis, non occides, non furtum facies, non
adultery; not murder not theft face, not
falsum testimonium dices, honora patrem tuum et
false witness say, Honour father your and
matrem’. 18:21 Qui ait: ‘ Haec omnia custodivi a
mother ‘. 18:21 He he said: ‘ This all I kept from
iuventute’. 18:22 Quo audito, Iesus ait ei: ‘ Adhuc
youth. ‘ 18:22 Where hearing, Jesus said to: ‘ yet
unum tibi deest: omnia, quaecumque habes, vende et
one you Sell all whatever you have sell and
da pauperibus et habebis thesaurum in caelo: et
give poor and have treasure in heaven: and
veni, sequere me’. 18:23 His ille auditis, contristatus
come, follow Me. ‘ 18:23 these he hearing, sorry
est, quia dives erat valde. 18:24 Videns autem
is because rich was very much. 18:24 seeing Now
illum Iesus tristem factum dixit: ‘ Quam difficile,
it Jesus sad it he said: ‘ How difficult
qui pecunias habent, in regnum Dei intrant. 18:25
that money have in kingdom God enter. 18:25

Facilius est enim camelum per foramen acus transire,
easier is For camel by hole needle pass,
quam divitem intrare in regnum Dei'. 18:26 Et
than rich enter in kingdom God. ' 18:26 The
dixerunt, qui audiebant: ' Et quis potest salvus
they said, that listening to: ' The who can saved
fieri?'. 18:27 Ait autem illis: ' Quae impossibilia
be performed. ' 18:27 said Now them: ' What impossible
sunt apud homines, possibilia sunt apud Deum'.
are in man ends possible are in God. ' 18:28
Ait autem Petrus: ' Ecce nos dimisimus nostra
said Now Peter: ' Look we left our
et secuti sumus te'. 18:29 Qui dixit eis: ' Amen
and followed we are you '. 18:29 He said them: ' Amen
dico vobis: Nemo est, qui reliquit domum aut
I you: No is that left home or
uxorem aut fratres aut parentes aut filios propter
wife or brothers or parents or children for
regnum Dei, 18:30 et non recipiat multo plura in
kingdom God, 18:30 and not back more more in
hoc tempore et in saeculo venturo vitam aeternam'.
this time and in century ahead life everlasting. ' 18:31
Assumpsit autem Duodecim et ait illis: ' Ecce
assumed Now twelve and said them: ' Look
ascendimus Ierusalem, et consummabuntur omnia,
up Jerusalem and end all
quae scripta sunt per Prophetas de Filio hominis:
which written are by prophets of son man: 18:32
tradetur enim gentibus et illudetur et
betrayed For nations and mocked and
contumeliis afficietur et conspuetur; 18:33 et,
insults affected and accomplished; 18:33 and,
postquam flagellaverint, occident eum, et die tertia
after scourge, kill him, and day third
resurget'. 18:34 Et ipsi nihil horum intellexerunt;
He will rise again. ' 18:34 The they nothing these understood;
et erat verbum istud absconditum ab eis, et non
and was word this hidden from them, and not
intellegebant, quae dicebantur. 18:35 Factum est
understand which he said. 18:35 Action is
autem, cum appropinquaret Iericho, caecus quidam
however, with drawing near Jericho blind some

sedebat secus viam mendicans. 18:36 Et cum audiret
sat by way begging. 18:36 The with heard

turbam praetereuntem, interrogabat quid hoc esset.
crowd by, he asked what this would.

18:37 Dixerunt autem ei: 'Iesus Nazarenus transit'.
18:37 They said Now to: 'Jesus NAZARETH passes.

18:38 Et clamavit dicens: 'Iesu, fili David, miserere
18:38 The cried saying: 'Jesus, son David have

mei!'. 18:39 Et qui praeibant, increpabant eum, ut
My '. 18:39 The that Before, rebuked him, as

taceret; ipse vero multo magis clamabat: 'Fili
quiet; he But more more he cried out: 'Son

David, miserere mei!'. 18:40 Stans autem Iesus iussit
David have My '. 18:40 standing Now Jesus ordered

illum adduci ad se. Et cum appropinquasset,
it induced to themselves. The with landowner

interrogavit illum: 18:41 'Quid tibi vis faciam?'. At
he asked it 18:41 'What you force I do. ' But

ille dixit: 'Domine, ut videam'. 18:42 Et Iesus dixit
he he said: 'Sir, as I see. ' 18:42 The Jesus said

illi: 'Respice! Fides tua te salvum fecit'. 18:43 Et
they: 'Look! faith your you save He did. ' 18:43 The

confestim vidit et sequebatur illum magnificans
immediately saw and followed it great

Deum. Et omnis plebs, ut vidit, dedit laudem Deo.
God. The all people; as he saw, given praise God.

19:1 Et ingressus perambulabat Iericho. 19:2 Et ecce
19: 1 The entry He went through Jericho. 19: 2 The See

vir nomine Zacchaeus, et hic erat princeps
man name Zacchaeus and here was leader

publicanorum et ipse dives. 19:3 Et quaerebat videre
tax and he rich. 19: 3 The sought see

Iesum, quis esset, et non poterat prae turba, quia
Jesus, who was and not could than crowd, because

statura pusillus erat. 19:4 Et praecurrens ascendit in
stature little It was. 19: 4 The climbed up in

arborem sycomorum, ut videret illum, quia inde erat
tree sycamore, as see it because from was

transiturus. 19:5 Et cum venisset ad locum,
crossing. 19: 5 The with come to place

suspiciens Iesus dixit ad eum: 'Zacchae, festinans
looking up Jesus said to him: 'Zacchaeus, hastening

descende, nam hodie in domo tua oportet me
down for today in house your must I
manere'. 19:6 Et festinans descendit et excepit
to stay. ' 19: 6 The hastening down and He welcomed
illum gaudens. 19:7 Et cum viderent, omnes
it orgasm. 19: 7 The with see, all
murmurabant dicentes: ' Ad hominem peccatorem
murmured saying: ' the man sinner
divertit!'. 19:8 Stans autem Zacchaeus dixit ad
guest. 19: 8 standing Now Zaccheus said to
Dominum: ' Ecce dimidium bonorum meorum,
Lord: ' Look half goods my
Domine, do pauperibus et, si quid aliquem
Sir, I poor and, if what some
defraudavi, reddo quadruplum'. 19:9 Ait autem Iesus
thing, defense fourfold. ' 19: 9 said Now Jesus
ad eum: ' Hodie salus domui huic facta est, eo
to him: ' today safety house this made is it
quod et ipse filius sit Abrahae; 19:10 venit enim
that and he son is Abraham; 19:10 he came For
Filius hominis quaerere et salvum facere, quod
son man search and save do that
perierat'. 19:11 Haec autem illis audientibus, adiciens
was lost. ' 19:11 This Now they the audience, he added
dixit parabolam, eo quod esset prope Ierusalem, et
said parable, it that was close Jerusalem and
illi existimarent quod confestim regnum Dei
they thought that immediately kingdom God
manifestaretur. 19:12 Dixit ergo: ' Homo quidam
appear. 19:12 said therefore: ' man some
nobilis abiit in regionem longinquam accipere sibi
noble He went in region far take to
regnum et reverti. 19:13 Vocatis autem decem servis
kingdom and return. 19:13 calling Now ten officials
suis, dedit illis decem minas et ait ad illos:
their given they ten threats and said to them:
'Negotiamini, dum venio'. 19:14 Cives autem eius
'Trade while I come. ' 19:14 citizens Now his
oderant illum et miserunt legationem post illum
Too it and sent embassy after it
dicentes: 'Nolumus hunc regnare super nos!'. 19:15
saying: 'We do not want this he over us'. 19:15

Et factum est ut rediret, accepto regno, et iussit ad
The it is as return receiving kingdom, and ordered to
se vocari servos illos, quibus dedit pecuniam, ut
he call officials those which given money as
sciret quantum negotiati essent. 19:16 Venit autem
know as far as trading they were. 19:16 He came Now
primus dicens: 'Domine, mina tua decem minas
first saying: 'Sir, Drive your ten threats
acquisivit'. 19:17 Et ait illi: 'Euge, bone serve; quia
purchased. 19:17 The said they: 'Well, good O; because
in modico fidelis fuisti, esto potestatem habens supra
in Almost faithful You, be power a above
decem civitates'. 19:18 Et alter venit dicens: 'Mina
ten The cities'. 19:18 The other he came saying: 'Drive
tua, domine, fecit quinque minas'. 19:19 Et huic
your Sir, he five threats. ' 19:19 The this
ait: 'Et tu esto supra quinque civitates'. 19:20 Et
he said: 'And you be above five The cities'. 19:20 The
alter venit dicens: 'Domine, ecce mina tua, quam
other he came saying: 'Sir, See Drive your than
habui repositam in sudario; 19:21 timui enim te,
I cabinet in cloth; 19:21 I was afraid For you
quia homo austerus es: tollis, quod non posuisti,
because man austere are you: take away, that not deposit,
et metis, quod non seminasti'. 19:22 Dicit ei: 'De
and goals, that not sow. ' 19:22 He says, to: 'the
ore tuo te iudico, serve nequam! Sciebas quod
mouth your you I think, O naughty! Did you know that
ego austerus homo sum, tollens quod non posui et
I austere man I taking that not I put and
metens quod non seminavi? 19:23 Et quare non
reaping that not sow? 19:23 The why not
dedisti pecuniam meam ad mensam? Et ego veniens
You money I to table? The I coming
cum usuris utique exegissem illud'. 19:24 Et
with interest Yes collected it '. 19:24 The
adstantibus dixit: 'Auferte ab illo minam et date
assisted he said: 'Take from that pound and date
illi, qui decem minas habet'. 19:25 Et dixerunt ei:
they that ten threats He has. ' 19:25 The said to:

‘Domine, habet decem minas!’. 19:26 Dico vobis:

‘Sir, has ten pounds. 19:26 I you:

‘Omni habenti dabitur; ab eo autem, qui non

‘every I have a will be given; from it however, that not

habet, et, quod habet, auferetur. 19:27 Verumtamen

has and, that has taken. 19:27 However,

inimicos meos illos, qui noluerunt me regnare super

enemies my those that would not I he over

se, adducite huc et interficite ante me!’. 19:28

se bring here and kill before I should have. ‘ 19:28

Et his dictis, praecedebat ascendens Hierosolymam.

The these said, before up Jerusalem.

19:29 Et factum est, cum appropinquasset ad

19:29 The it is with near to

Bethfage et Bethaniam, ad montem, qui vocatur

Bethpage and Bethany to mount that called

Oliveti, misit duos discipulos 19:30 dicens: ‘ Ite in

Olives sent two students 19:30 saying: ‘ Go in

castellum, quod contra est, in quod introeuntes

village that against is in that entering

invenietis pullum asinae alligatum, cui nemo

find chicken ass tied, which no

umquam hominum sedit; solvite illum et adducite.

never men sit; loose it and bring.

19:31 Et si quis vos interrogaverit: ‘Quare solvitis?’,

19:31 The if who you asks: ‘Why untying it? ‘

sic dicetis: ‘Dominus eum necessarium habet’. 19:32

so say: ‘The Lord it necessary has’. 19:32

Abierunt autem, qui missi erant, et invenerunt, sicut

went however, that sent were and found, as

dixit illis. 19:33 Solventibus autem illis pullum,

said them. 19:33 loosing Now they chicken,

dixerunt domini eius ad illos: ‘ Quid solvitis

said of his to them: ‘ What loose

pullum?’. 19:34 At illi dixerunt: ‘ Dominus eum

chicken? ‘. 19:34 But they they said: ‘ Lord it

necessarium habet’. 19:35 Et duxerunt illum ad

necessary He has. ‘ 19:35 The led it to

Iesum; et iactantes vestimenta sua supra pullum,

Jesus; and casting clothes his above chicken,

imposuerunt Iesum. 19:36 Eunte autem illo,

put Jesus. 19:36 And as Now that,

substernebant vestimenta sua in via. 19:37 Et cum
spread clothes his in way. 19:37 The with
appropinquaret iam ad descensum montis Oliveti,
drawing near already to descent mount Olives
coeperunt omnis multitudo discipulorum gaudentes
began all company students rejoicing
laudare Deum voce magna super omnibus, quas
praise God voice great over all which
viderant, virtutibus 19:38 dicentes: ‘ Benedictus, qui
seen virtues 19:38 saying: ‘ Benedict, that
venit rex in nomine Domini! Pax in caelo, et gloria
he came king in name Lord! peace in heaven and glory
in excelsis!’. 19:39 **Et quidam pharisaeorum de turbis**
in the highest. ‘ 19:39 The some Pharisees of crowds
dixerunt ad illum: ‘ Magister, increpa discipulos
said to it ‘ Teacher rebuke students
tuos!’. 19:40 **Et respondens dixit: ‘ Dico vobis: Si**
Your ‘. 19:40 The answered he said: ‘ I you: If
hi tacuerint, lapides clamabunt!’. 19:41 **Et ut**
these silent, stones cry out. ‘ 19:41 The as
appropinquavit, videns civitatem flevit super illam
at hand; seeing city He wept over it
19:42 dicens: ‘ Si cognovisses et tu in hac die,
19:42 saying: ‘ If known and you in this day
quae ad pacem tibi! Nunc autem abscondita sunt ab
which to peace you! now Now hidden are from
oculis tuis. 19:43 Quia venient dies in te, et
eyes your. 19:43 for come day in you and
circumdabunt te inimici tui vallo et obsidebunt te
about you enemies your trench and siege you
et coangustabunt te undique 19:44 et ad terram
and press you round 19:44 and to land
prosternent te et filios tuos, qui in te sunt, et
down you and children your that in you are and
non relinquent in te lapidem super lapidem, eo quod
not leave in you stone over stone, it that
non cognoveris tempus visitationis tuae’. 19:45 **Et**
not you know time visit Your ‘. 19:45 The
ingressus in templum, coepit eicere vendentes 19:46
entry in temple began eject sellers 19:46

dicens illis: ‘ Scriptum est: ‘Et erit domus mea
saying them: ‘ written is: ‘And will be house my
domus orationis’. Vos autem fecistis illam speluncam
house speech ‘. you Now you did it cave
latronum’. 19:47 Et erat docens cotidie in templo.
thieves. ‘ 19:47 The was teaching daily in the temple.
Principes autem sacerdotum et scribae et principes
Leaders Now priests and teachers and leaders
plebis quaerebant illum perdere 19:48 et non
people sought it to lose 19:48 and not
inveniebant quid facerent; omnis enim populus
found what do; all For people
sensus erat audiens illum. 20:1 Et factum est in
suspended was hearing him. 20: 1 The it is in
una dierum, docente illo populum in templo et
one days teaching that people in temple and
evangelizante, supervenerunt principes sacerdotum et
gospel, came leaders priests and
scribae cum senioribus 20:2 et aiunt dicentes ad
teachers with elders 20: 2 and they say saying to
illum: ‘ Dic nobis: In qua potestate haec facis, aut
it ‘ Tell us: in which power this you do or
quis est qui dedit tibi hanc potestatem?’. 20:3
who is that given you this authority. ‘ 20: 3
Respondens autem dixit ad illos: ‘ Interrogabo vos
answered Now said to them: ‘ ask you
et ego verbum; et dicite mihi: 20:4 Baptismum
and I word; and tell me: 20: 4 Baptism
Ioannis de caelo erat an ex hominibus?’. 20:5 At
John of heaven was or from men ‘. 20: 5 But
illi cogitabant inter se dicentes: ‘ Si dixerimus: ‘De
they planning between he saying: ‘ If we say: ‘the
caelo’, dicet: ‘Quare non credidistis illi?; 20:6 si
heaven ‘ He will say: ‘Why not believe they ?; 20: 6 if
autem dixerimus: ‘Ex hominibus’, plebs universa
Now we say: ‘From men ‘ people all
lapidabit nos; certi sunt enim Ioannem prophetam
stone us; sure are For John prophet
esse’. 20:7 Et responderunt se nescire unde esset.
to be. ‘ 20: 7 The answered he do not know whence would.

20:8 Et Iesus ait illis: ‘ Neque ego dico vobis in
20: 8 The Jesus said them: ‘ nor I I you in
qua potestate haec facio’. **20:9 Coepit autem dicere**
which power this I do. ‘ 20: 9 began Now say
ad plebem parabolam hanc: ‘ Homo plantavit vineam
to people parable this: ‘ man planted vineyard
et locavit eam colonis et ipse peregre fuit multis
and leased it settlers and he abroad was many
temporibus. **20:10 Et in tempore misit ad cultores**
times. 20:10 The in time sent to farmers
servum, ut de fructu vineae darent illi; cultores
servant, as of fruit vineyard offer they; farmers
autem caesum dimiserunt eum inanem. **20:11 Et**
Now beat lowering it empty. 20:11 The
addidit alterum servum mittere; illi autem hunc
he added other slave send; they Now this
quoque caedentes et afficientes contumelia dimiserunt
also beat and treating insult lowering
inanem. **20:12 Et addidit tertium mittere; qui et**
empty. 20:12 The he added Reply send; that and
illum vulnerantes eiecerunt. **20:13 Dixit autem**
it wounded cast. 20:13 said Now
dominus vineae: ‘Quid faciam? Mittam filium meum
master vineyard; ‘What I do? I will send son my
dilectum; forsitan hunc verebuntur’. **20:14 Quem**
beloved; perhaps this respect each other. ‘ 20:14 Whom
cum vidissent coloni, cogitaverunt inter se dicentes:
with saw farmers they thought between he saying:
‘Hic est heres. Occidamus illum, ut nostra fiat
‘Here is heir. kill it as our be
hereditas’. **20:15 Et eiecit illum extra vineam**
heritage. ‘ 20:15 The ope it outside vineyard
occiderunt. Quid ergo faciet illis dominus vineae?
killed. What So will they master vineyard?
20:16 Veniet et perdet colonos istos et dabit vineam
20:16 Stroke and lose settlers these and will vineyard
aliis’. **Quo audito, dixerunt: ‘ Absit!’.** **20:17 Ille**
others’. Where hearing, they said: ‘ Far from it. ‘ 20:17 He
autem aspiciens eos ait: ‘ Quid est ergo hoc, quod
Now looking them he said: ‘ What is So this, that
scriptum est: ‘Lapidem quem reprobaverunt
written is: ‘stone which rejected

aedificantes, hic factus est in caput anguli'? 20:18

builders; here he became is in head the corner '? 20:18

Omnis, qui ceciderit supra illum lapidem,

all that fall above it stone,

conquassabitur; supra quem autem ceciderit,

broken; above which Now fall,

comminuet illum'. 20:19 Et quaerebant scribae et

pieces it '. 20:19 The sought teachers and

principes sacerdotum mittere in illum manus in illa

leaders priests send in it hand in that

hora et timuerunt populum; cognoverunt enim quod

hour and feared people; know For that

ad ipsos dixerit similitudinem istam. 20:20 Et

to they say like this. 20:20 The

observantes miserunt insidiatores, qui se iustos

the watch sent spies, that he just

simularent, ut caperent eum in sermone, et sic

pretended as catch it in language, and so

traderent illum principatui et potestati praesidis.

deliver it government and power the governor.

20:21 Et interrogaverunt illum dicentes: ' Magister,

20:21 The asked it saying: ' Teacher

scimus quia recte dicis et doces et non accipis

we know because right say and teach and not show

personam, sed in veritate viam Dei doces. 20:22

person but in the truth way God teach. 20:22

Licet nobis dare tributum Caesari an non?'. 20:23

Although us give taxes Caesar or not? '. 20:23

Considerans autem dolum illorum dixit ad eos: 20:24

considering Now trick their said to them: 20:24

' Ostendite mihi denarium. Cuius habet imaginem et

' Show I penny. The has image and

inscriptionem?'. 20:25 At illi dixerunt: ' Caesaris'. Et

inscription '. 20:25 But they they said: ' Caesar's. ' The

ait illis: ' Reddite ergo, quae Caesaris sunt, Caesari

said them: ' Reward therefore, which Caesar are Caesar

et, quae Dei sunt, Deo'. 20:26 Et non potuerunt

and, which God are God. ' 20:26 The not could

verbum eius reprehendere coram plebe et mirati in

word his criticize before people and wondered in

responso eius tacuerunt. 20:27 Accesserunt autem
reply his silent. 20:27 came Now
quidam sadducaeorum, qui negant esse
some Sadducees that deny be
resurrectionem, et interrogaverunt eum 20:28
resurrection and asked it 20:28
dicentes: ‘ Magister, Moyses scripsit nobis, si frater
saying: ‘ Teacher Moses He wrote us if brother
alicuius mortuus fuerit habens uxorem et hic sine
a dead be a wife and here without
filiis fuerit, ut accipiat eam frater eius uxorem et
children it as take it brother his wife and
suscitet semen fratri suo. 20:29 Septem ergo fratres
raise seed brother his own. 20:29 seven So brothers
erant: et primus accepit uxorem et mortuus est
they were: and first he received wife and dead is
sine filiis; 20:30 et sequens 20:31 et tertius
without children; 20:30 and The following 20:31 and third
accepit illam, similiter autem et septem non
he received it similarly, Now and seven not
reliquerunt filios et mortui sunt. 20:32 Novissima
left children and dead They are. 20:32 Last
mortua est et mulier. 20:33 Mulier ergo in
dead is and woman. 20:33 woman So in
resurrectione cuius eorum erit uxor? Si quidem
resurrection the their will be wife? If indeed
septem habuerunt eam uxorem’. 20:34 Et ait illis
seven had it wife. ‘ 20:34 The said they
Iesus: ‘ Filii saeculi huius nubunt et traduntur ad
Jesus: ‘ children age this marry and stores to
nuptias; 20:35 illi autem, qui digni habentur saeculo
marriage; 20:35 they however, that worthy are century
illo et resurrectione ex mortuis, neque nubunt
that and resurrection from dead or marry
neque ducunt uxores. 20:36 Neque enim ultra mori
or lead wives. 20:36 nor For more die
possunt: aequales enim angelis sunt et filii sunt
they can: equal For angels are and children are
Dei, cum sint filii resurrectionis. 20:37 Quia vero
God, with are children Resurrection. 20:37 for But
resurgant mortui, et Moyses ostendit secus rubum,
rise dead and Moses shows by bush,

sicut dicit: ‘Dominum Deum Abraham et Deum
as he says: ‘Lord God Abraham and God
Isaac et Deum Iacob’. 20:38 Deus autem non est
Isaac and God Jacob’. 20:38 God Now not is
mortuorum sed vivorum: omnes enim vivunt ei’.
dead but living: all For live to him. ‘
20:39 Respondentes autem quidam scribarum
20:39 In addressing Now some scribes
dixerunt: ‘ Magister, bene dixisti’. 20:40 Et amplius
they said: ‘ Teacher well you said. ‘ 20:40 The more
non audebant eum quidquam interrogare. 20:41 Dixit
not venture it or questions. 20:41 said
autem ad illos: ‘ Quomodo dicunt Christum filium
Now to them: ‘ How say Christ son
David esse? 20:42 Ipse enim David dicit in libro
David be? 20:42 He For David says in book
Psalmorum: ‘Dixit Dominus Domino meo: Sede a
Psalms: ‘He said Lord Lord I See from
dextris meis, 20:43 donec ponam inimicos tuos
right I 20:43 until I will enemies your
scabellum pedum tuorum’. 20:44 David ergo
stool feet Your ‘. 20:44 David So
Dominum illum vocat; et quomodo filius eius est?’.
Lord it calls; and how son his is it? ‘.
20:45 Audiente autem omni populo, dixit discipulis
20:45 hearing Now all people said students
suis: 20:46 ‘ Attendite a scribis, qui volunt
his 20:46 ‘ Look from teachers that will
ambulare in stolis et amant salutationes in foro et
walk in changes and love greetings in forum and
primas cathedras in synagogis et primos discubitus
first chairs in synagogues and first rooms
in conviviis, 20:47 qui devorant domos viduarum et
in banquets, 20:47 that devour homes widows and
simulant longam orationem. Hi accipient
pretend long prayer. These take
damnationem maiorem’. 21:1 Respiciens autem vidit
condemnation greater: ‘ 21: 1 Looking back Now saw
eos, qui mittebant munera sua in gazophylacium,
them; that transport gifts his in treasury
divites. 21:2 Vidit autem quandam viduam
the rich. 21: 2 saw Now a widow

pauperculam mittentem illuc minuta duo 21:3 et
poor casting there minutes two 21: 3 and
dixit: ‘ Vere dico vobis: Vidua haec pauper plus
he said: ‘ really I you: widow this poor more
quam omnes misit. 21:4 Nam omnes hi ex
than all sent. 21: 4 For all these from
abundantia sua miserunt in munera; haec autem ex
abundance his sent in gifts; this Now from
inopia sua omnem victum suum, quem habebat,
poverty his all food his which had
misit’. 21:5 Et quibusdam dicentibus de templo, quod
sent. 21: 5 The some call of temple that
lapidibus bonis et donis ornatum, esset dixit: 21:6 ‘
stones good and gifts behavior, was he said: 21: 6 ‘
Haec quae videtis, venient dies, in quibus non
This which You see, come day, in which not
relinquetur lapis super lapidem, qui non destruat’.
left stone over stone, that not destroyed. ‘
21:7 Interrogaverunt autem illum dicentes: ‘
21: 7 asked Now it saying: ‘
Praeceptor, quando ergo haec erunt, et quod
Instructor, when So this they will be and that
signum, cum fieri incipient?’. 21:8 Qui dixit: ‘
sign, with be begin? ‘. 21: 8 He he said: ‘
Videte, ne seducamini. Multi enim venient in
See, do not deceived. Many For come in
nomine meo dicentes: ‘Ego sum’ et: ‘Tempus
name I saying: ‘I I’ and: ‘Time
appropinquavit’. Nolite ergo ire post illos. 21:9 Cum
is at hand. ‘ Do not So go after them. 21: 9 with
autem audieritis proelia et seditiones, nolite terreri;
Now listen battles and disturbances, do not terrified;
oportet enim primum haec fieri, sed non statim
must For first this done but not immediately
finis’. 21:10 Tunc dicebat illis: ‘ Surget gens contra
The end. ‘ 21:10 Then said them: ‘ rise nation against
gentem, et regnum adversus regnum; 21:11 et terrae
nation, and kingdom against kingdom; 21:11 and earth
motus magni et per loca fames et pestilentiae
motion great and by places famine and epidemics

erunt, terroresque et de caelo signa magna erunt.
they will be sights and of heaven standards great will be.

21:12 Sed ante haec omnia inicient vobis manus
21:12 but before this all they will lay you hand

suas et persequentur tradentes in synagogas et custodias, et trahemini ad reges et praesides propter
their and pursue delivering in synagogues and prisons, and dragging to kings and presidents for

nomen meum; 21:13 continget autem vobis in
name my; 21:13 It will Now you in

testimonium. 21:14 Ponite ergo in cordibus vestris
testimony. 21:14 Set So in hearts your

non praemeditari quemadmodum respondeatis; 21:15
not occurrences: as answer: 21:15

ego enim dabo vobis os et sapientiam, cui non
I For I you mouth and wisdom which not

poterunt resistere vel contradicere omnes adversarii
be resist or contradict all opponents

vestri. 21:16 Trademini autem et a parentibus et
your. 21:16 You will be given Now and from parents and

fratribus et cognatis et amicis, et morte afficient
brothers and relatives and friends and death some

ex vobis, 21:17 et eritis odio omnibus propter
from you 21:17 and You will be hatred all for

nomen meum. 21:18 Et capillus de capite vestro non
name My. 21:18 The hair of head your not

peribit. 21:19 In patientia vestra possidebitis animas
cut off. 21:19 in patience your possess lives

vestras. 21:20 Cum autem videritis circumdari ab
your. 21:20 with Now see encompassed from

exercitu Ierusalem, tunc scitote quia appropinquavit
army Jerusalem then know because near

desolatio eius. 21:21 Tunc, qui in Iudaea sunt,
desolation her. 21:21 Then, that in Judea are

fugiant in montes; et, qui in medio eius, discedant;
flee in the mountains; and, that in the his leave it;

et, qui in regionibus, non intrent in eam. 21:22
and, that in countries not enter in her. 21:22

Quia dies ultionis hi sunt, ut impleantur omnia,
for day vengeance these are as completed all

quae scripta sunt. 21:23 Vae autem praegnantibus
which written They are. 21:23 Woe Now pregnant

et nutrientibus in illis diebus! Erit enim
and nursing in they days! There will be For
pressura magna super terram et ira populo huic,
pressure great over land and anger people this
21:24 et cadent in ore gladii et captivi ducentur in
21:24 and fall in mouth sword and prisoners led in
omnes gentes, et Ierusalem calcabitur a gentibus,
all nations and Jerusalem trampled from nations,
donec impleantur tempora nationum. 21:25 Et erunt
until completed times nations. 21:25 The will be
signa in sole et luna et stellis, et super terram
standards in sun and moon and sTARS and over land
pressura gentium prae confusione sonitus maris et
pressure nations than confusion noise sea and
fluctuum, 21:26 arescentibus hominibus prae timore
waves, 21:26 fainting men than fear
et expectatione eorum, quae supervenient orbi, nam
and expectations their which overtaking world for
virtutes caelorum movebuntur. 21:27 Et tunc videbunt
virtues heaven shaken. 21:27 The then see
Filium hominis venientem in nube cum potestate et
son man coming in cloud with power and
gloria magna. 21:28 His autem fieri incipientibus,
glory large. 21:28 these Now be beginners
respicite et levate capita vestra, quoniam
look and Lift heads your for
appropinquat redemptio vestra'. 21:29 Et dixit illis
approaches redemption your '. 21:29 The said they
similitudinem: ' Videte ficulneam et omnes arbores:
comparison: ' See fig and all trees;
21:30 cum iam germinaverint, videntes vosmetipsi
21:30 with already produce, seeing yourselves
scitis quia iam prope est aestas. 21:31 Ita et vos,
you know because already close is summer. 21:31 Yes and you
cum videritis haec fieri, scitote quoniam prope est
with see this done know for close is
regnum Dei. 21:32 Amen dico vobis: Non praeteribit
kingdom God. 21:32 Amen I you: no pass
generatio haec, donec omnia fiant. 21:33 Caelum et
generation Thus, until all be done. 21:33 sky and
terra transibunt, verba autem mea non transibunt.
land pass, words Now my not will pass.

21:34 Attendite autem vobis, ne forte graventur
21:34 Look Now you do not perhaps coarsened
corda vestra in crapula et ebrietate et curis huius
hearts your in headaches and drunkenness and healthcare this
vitae, et superveniat in vos repentina dies illa; 21:35
life and come on in you sudden day that; 21:35
tamquam laqueus enim superveniet in omnes, qui
as snare For come in all that
sedent super faciem omnis terrae. 21:36 Vigilate
sit over face all the earth. 21:36 Watch
itaque omni tempore orantes, ut possitis fugere ista
So all time praying as be able to flee this
omnia, quae futura sunt, et stare ante Filium
all which future are and stand before son
hominis'. 21:37 Erat autem diebus docens in templo,
Man '. 21:37 It was Now days teaching in temple
noctibus vero exiens morabatur in monte, qui
nights But going out continued in Monte that
vocatur Oliveti. 21:38 Et omnis populus manicabat
called Olives. 21:38 The all people morning
ad eum in templo audire eum. 22:1 Appropinquabat
to it in temple listen him. 22: 1 nearing
autem dies festus Azymorum, qui dicitur Pascha.
Now day festival unleavened Bread that said Easter.
22:2 Et quaerebant principes sacerdotum et scribae
22: 2 The sought leaders priests and teachers
quomodo eum interficerent; timebant vero plebem.
how it kill; they feared But people.
22:3 Intravit autem Satan in Iudam, qui
22: 3 ¶ Now Satan in Judah that
cognominabatur Iscarioth, unum de Duodecim; 22:4
surnamed Iscariot, one of twelve; 22: 4
et abiit et locutus est cum principibus sacerdotum
and He went and said is with chief priests
et magistratibus, quemadmodum illum traderet eis.
and magistrates, as it deliver them.
22:5 Et gavisi sunt et pacti sunt pecuniam illi dare.
22: 5 The joyed are and pact are money they give.
22:6 Et spopondit et quaerebat opportunitatem, ut
22: 6 The surety and sought opportunity as

eis traderet illum sine turba. 22:7 Venit autem
them deliver it without crowd. 22: 7 He came Now
dies Azymorum, in qua necesse erat occidi Pascha.
day unleavened Bread in which necessary was killed Easter.
22:8 Et misit Petrum et Ioannem dicens: ‘Euntes
22: 8 The sent Peter and John saying: ‘ Go
parate nobis Pascha, ut manducemus’. 22:9 At illi
Prepare the us The Easter as eat it. ‘ 22: 9 But they
dixerunt ei: ‘Ubi vis paremus?’. 22:10 Et dixit ad
said to: ‘Where force ready? ‘. 22:10 The said to
eos: ‘Ecce, introeuntibus vobis in civitatem, occurret
them: ‘ See, go you in city meet
vobis homo amphoram aquae portans; sequimini eum
you man jar water carrying; follow it
in domum, in quam intrat. 22:11 Et dicetis patri
in home in than enters. 22:11 The you say father
familias domus: ‘Dicit tibi Magister: Ubi est
families house: ‘He says, you Teacher: Where is
deversorium, ubi Pascha cum discipulis meis
hotel, where Easter with students I
manducemus?’. 22:12 Ipse vobis ostendet cenaculum
I eat? ‘. 22:12 He you show loft
magnum stratum; ibi parate’. 22:13 Euntes autem
great bed; there and prepare. ‘ 22:13 Go Now
invenerunt, sicut dixit illis, et paraverunt Pascha.
found, as said those and prepared Easter.
22:14 Et cum facta esset hora, discubuit, et apostoli
22:14 The with made was hour, He sat down, and The apostles
cum eo. 22:15 Et ait illis: ‘Desiderio desideravi
with the fact. 22:15 The said them: ‘ Desiderio desired
hoc Pascha manducare vobiscum, antequam patiar.
this Easter eat you before I suffer.
22:16 Dico enim vobis: Non manducabo illud, donec
22:16 I For you: no I eat it until
impleatur in regno Dei’. 22:17 Et accepto calice,
to fill in kingdom God. ‘ 22:17 The receiving cup,
gratias egit et dixit: ‘Accipite hoc et dividite
thanks thanks and he said: ‘ Receive this and divide
inter vos. 22:18 Dico enim vobis: Non bibam amodo
between You. 22:18 I For you: no I drink hereafter
de generatione vitis, donec regnum Dei veniat’. 22:19
of generation vine, until kingdom God come. ‘ 22:19

Et accepto pane, gratias egit et fregit et dedit eis
The receiving bread thanks thanks and He broke and given them
dicens: ‘ Hoc est corpus meum, quod pro vobis
saying: ‘ This is body my that for you
datur. Hoc facite in meam commemorationem’. 22:20
is given. This do in I remembrance. ‘ 22:20
Similiter et calicem, postquam cenavit, dicens: ‘ Hic
Similarly, and cup, after supper, saying: ‘ This
calix novum testamentum est in sanguine meo, qui
cup new covenant is in blood I that
pro vobis funditur. 22:21 **Verumtamen ecce manus**
for you shed. 22:21 However, See hand
tradentis me mecum est in mensa; 22:22 et quidem
betrayed I with is in table; 22:22 and indeed
Filius hominis, secundum quod definitum est, vadit;
son man, according to that defined is He goes;
verumtamen vae illi homini, per quem traditur!’.
However, Woe they man by which betrayed. ‘
22:23 Et ipsi coeperunt quaerere inter se, quis esset
22:23 The they began search between se who was
ex eis, qui hoc facturus esset. 22:24 Facta est
from them, that this do would. 22:24 Achievements is
autem et contentio inter eos, quis eorum videretur
Now and contention between them; who their it seemed
esse maior. 22:25 Dixit autem eis: ‘ Reges gentium
be greater. 22:25 said Now them: ‘ Kings nations
dominantur eorum; et, qui potestatem habent super
controlling them; and, that power have over
eos, benefici vocantur. 22:26 Vos autem non sic, sed
them; benefactors they are called. 22:26 you Now not thus, but
qui maior est in vobis, fiat sicut iunior; et, qui
that more is in you be as younger; and, that
praecessor est, sicut ministrator. 22:27 Nam quis
rules is as serves. 22:27 For who
maior est: qui recumbit, an qui ministrat? Nonne
more is: that table or that serves? Did
qui recumbit? Ego autem in medio vestrum sum,
that serves? I Now in the you I
sicut qui ministrat. 22:28 Vos autem estis, qui
as that serves. 22:28 you Now you that
permansistis mecum in tentationibus meis; 22:29 et
continued with in trials mine; 22:29 and

ego dispono vobis, sicut disposuit mihi Pater meus
I dispose you as arranged I Father my
regnum, 22:30 ut edatis et bibatis super mensam
kingdom 22:30 as eat and drink over table
meam in regno meo et sedeatis super thronos
I in kingdom I and sit over thrones
iudicantes duodecim tribus Israel. 22:31 Simon,
judging twelve three Israel. 22:31 Simon
Simon, ecce Satan expetivit vos, ut cribraret sicut
Simon See Satan asked you as sift as
triticum; 22:32 ego autem rogavi pro te, ut non
wheat; 22:32 I Now I asked for you as not
deficiat fides tua. Et tu, aliquando conversus,
fail faith Your. The you sometimes turning
confirma fratres tuos'. 22:33 Qui dixit ei: ' Domine,
strengthen brothers Your '. 22:33 He said to: ' Sir;
tecum paratus sum et in carcerem et in mortem
with ready I and in prison and in death
ire'. 22:34 Et ille dixit: ' Dico tibi, Petre, non
go '. 22:34 The he he said: ' I you Peter; not
cantabit hodie gallus, donec ter abneges nosse me'.
crow today cock, until thrice denied I know Me. ' 22:35
Et dixit eis: ' Quando misi vos sine sacco
22:35 The said them: ' when I you without bag
et pera et calceamentis, numquid aliquid defuit
and wallet and shoes; Do something missing
vobis?'. At illi dixerunt: ' Nihil'. 22:36 Dixit ergo
you? '. But they they said: ' Nothing. ' 22:36 said So
eis: ' Sed nunc, qui habet sacculum, tollat, similiter
them: ' but now, that has bag, take, similarly,
et peram; et, qui non habet, vendat tunicam suam
and wallet; and, that not has sell coat his
et emat gladium. 22:37 Dico enim vobis: Hoc, quod
and buy sword. 22:37 I For you: This, that
scriptum est, oportet impleri in me, illud: 'Cum
written is must to be fulfilled in I it 'When
iniustus deputatus est'. Etenim ea, quae sunt de me,
lawless Deputy He is. ' For it which are of I
adimpletionem habent'. 22:38 At illi dixerunt: '
fulfillment they have. ' 22:38 But they they said: '

Domine, ecce gladii duo hic'. At ille dixit eis: 'Sir, See sword two here'. But he said them: 'Satis est'. 22:39 Et egressus ibat secundum enough He is. ' 22:39 The out He went according to consuetudinem in montem Olivarum; secuti sunt custom in mount Olives; followed are autem illum et discipuli. 22:40 Et cum pervenisset Now it and disciples. 22:40 The with reached ad locum, dixit illis: ' Orate, ne intretis in to place said them: ' Pray do not enter in tentationem'. 22:41 Et ipse avulsus est ab eis, temptation. ' 22:41 The he withdrawn is from them, quantum iactus est lapidis, et, positis genibus, orabat as far as throw is stone, and, pitching knees, prayed 22:42 dicens: ' Pater, si vis, transfer calicem istum 22:42 saying: ' Father, if force, remove cup this a me; verumtamen non mea voluntas sed tua fiat'. from me; However, not my will but your be it. ' 22:43 Apparuit autem illi angelus de caelo confortans 22:43 It appeared Now they angel of heaven strengthening eum. Et factus in agonia prolixius orabat. 22:44 Et him. The he became in The agony louder prayed. 22:44 The factus est sudor eius sicut guttae sanguinis he became is sweat his as drops blood decurrentis in terram. 22:45 Et cum surrexisset ab down in land. 22:45 The with up from oratione et venisset ad discipulos, invenit eos prayer and come to students found them dormientes prae tristitia 22:46 et ait illis: ' Quid sleeping than sadness 22:46 and said them: ' What dormitis? Surgite; orate, ne intretis in tentationem'. sleep? Up; pray do not enter in temptation. ' 22:47 Adhuc eo loquente, ecce turba; et, qui 22:47 yet it speaking, See the crowd; and, that vocabatur Iudas, unus de Duodecim, antecedebat eos Deborah Judas one of twelve before them et appropinquavit Iesu, ut oscularetur eum. 22:48 and near Jesus, as Arrested him. 22:48 Iesus autem dixit ei: ' Iuda, osculo Filium hominis Jesus Now said to: ' Judah kiss son man tradis?'. 22:49 Videntes autem hi, qui circa ipsum kiss? '. 22:49 seeing Now they that about it

erant, quod futurum erat, dixerunt: ‘ Domine, si
were that future It was they said: ‘ Sir, if
percutimus in gladio?’. 22:50 **Et percussit unus ex**
strike in the sword. ‘ 22:50 The shot one from
illis servum principis sacerdotum et amputavit
they slave prince priests and off
auriculam eius dextram. 22:51 **Respondens autem**
ear his the right. 22:51 answered Now
Iesus ait: ‘ Sinite usque huc!’. **Et cum tetigisset**
Jesus he said: ‘ Permit up here’. The with touched
auriculam eius, sanavit eum. 22:52 **Dixit autem Iesus**
ear his healed him. 22:52 said Now Jesus
ad eos, qui venerant ad se principes sacerdotum et
to them; that come to he leaders priests and
magistratus templi et seniores: ‘ Quasi ad latronem
The magistrates temple and elders: ‘ like to robber
existis cum gladiis et fustibus? 22:53 **Cum cotidie**
out with swords and clubs? 22:53 with daily
vobiscum fuerim in templo, non extendistis manus
with I have been in temple not stretch hand
in me; sed haec est hora vestra et potestas
in me; but this is hour your and power
tenebrarum’. 22:54 **Comprehendentes autem eum,**
of darkness. ‘ 22:54 apprehending Now him,
duxerunt et introduxerunt in domum principis
led and introduced in home prince
sacerdotum. Petrus vero sequebatur a longe. 22:55
priests. Peter But followed from far. 22:55
Accenso autem igni in medio atrio et
lighting Now fire in the court and
circumsedentibus illis, sedebat Petrus in medio eorum.
about those sat Peter in the them.
22:56 Quem cum vidisset ancilla quaedam sedentem
22:56 Whom with saw maid a sitting
ad lumen et eum fuisset intuita, dixit: 22:57 ‘ Et
to light and it have been attention, he said: 22:57 ‘ The
hic cum illo erat!’. **At ille negavit eum dicens: 22:58**
here with that It was. ‘ But he denied it saying: 22:58
‘ Mulier, non novi illum!’. **Et post pusillum alius**
‘ The woman, not new it’. The after while other
videns eum dixit: ‘ Et tu de illis es!’. **Petrus vero**
seeing it he said: ‘ The you of they art. ‘ Peter But

ait: ‘ O homo, non sum!’. 22:59 **Et intervallo**
he said: ‘ O man, not I am. ‘ 22:59 The distance
facto quasi horae unius, alius quidam affirmabat
in fact as hours one other some affirmed
dicens: ‘ Vere et hic cum illo erat, nam et
saying: ‘ really and here with that It was for and
Galilaeus est!’. 22:60 **Et ait Petrus: ‘ Homo,**
Galileo It is. ‘ 22:60 The said Peter: ‘ man,
nescio quid dicis!’. **Et continuo adhuc illo**
I do not know what you mean. ‘ The immediately yet that
loquente cantavit gallus. 22:61 **Et conversus Dominus**
speaking crew cock. 22:61 The turning Lord
respexit Petrum; et recordatus est Petrus verbi
He looked Peter; and He remembered is Peter word
Domini, sicut dixit ei: ‘ Priusquam gallus cantet
Lord, as said to: ‘ before cock crow
hodie, ter me negabis’. 22:62 **Et egressus foras**
today, thrice I thrice. ‘ 22:62 The out out
flevit amare. 22:63 **Et viri, qui tenebant illum,**
He wept to love. 22:63 The Gentlemen, that held it
illudebant ei caedentes; 22:64 **et velaverunt eum et**
fun it cutters; 22:64 and blindfolded it and
interrogabant eum dicentes: ‘ Prophetiza: Quis est,
asked it saying: ‘ Prophecy Who is
qui te percussit?’. 22:65 **Et alia multa blasphemantes**
that you struck. 22:65 The other many blaspheming
dicebant in eum. 22:66 **Et ut factus est dies,**
said in him. 22:66 The as he became is day,
convenerunt seniores plebis et principes sacerdotum
assembled elders people and leaders priests
et scribae et duxerunt illum in concilium suum
and teachers and led it in council his
22:67 dicentes: ‘ Si tu es Christus, dic nobis’. **Et**
22:67 saying: ‘ If you you Christ, tell to us. ‘ The
ait illis: ‘ Si vobis dixerero, non credetis; 22:68 **si**
said them: ‘ If you I say, not believe; 22:68 if
autem interrogavero, non respondebitis mihi. 22:69
Now I ask you, not answer to me. 22:69
Ex hoc autem erit Filius hominis sedens a dextris
from this Now will be son man sitting from right
virtutis Dei’. 22:70 **Dixerunt autem omnes: ‘ Tu ergo**
power God. ‘ 22:70 They said Now all: ‘ You So

es Filius Dei?'. Qui ait ad illos: ' Vos dicitis quia
you son God. ' He said to them: ' you say because
ego sum'. 22:71 At illi dixerunt: ' Quid adhuc
I am. ' 22:71 But they they said: ' What yet
desideramus testimonium? Ipsi enim audivimus de
need evidence? they For We have heard of
ore eius!'. 23:1 Et surgens omnis multitudo eorum
mouth His'. 23: 1 The rising all company their
duxerunt illum ad Pilatum. 23:2 Coeperunt autem
led it to Pilate. 23: 2 They began Now
accusare illum dicentes: ' Hunc invenimus
accuse it saying: ' this We found
subvertentem gentem nostram et prohibentem tributa
perverting nation our and forbidding taxes
dare Caesari et dicentem se Christum regem esse'.
give Caesar and saying he Christ king to be. ' 23:3 Pilatus autem interrogavit eum dicens: ' Tu es
23: 3 Pilate Now he asked it saying: ' You you
rex Iudaeorum?'. At ille respondens ait: ' Tu
king Jews? '. But he answered he said: ' You
dicis'. 23:4 Ait autem Pilatus ad principes
you say. ' 23: 4 said Now Pilate to leaders
sacerdotum et turbas: ' Nihil invenio causae in hoc
priests and the crowd: ' nothing I find cause in this
homine'. 23:5 At illi invalescebant dicentes: ' Commovet populum docens per universam Iudaeam
man '. 23: 5 But they urgent saying: ' He stirs people teaching by all Judea
et incipiens a Galilaea usque huc!'. 23:6 Pilatus
and in beginning from Galilee up here '. 23: 6 Pilate
autem audiens interrogavit si homo Galilaeus esset;
Now hearing he asked if man Galileo it was;
23:7 et ut cognovit quod de Herodis potestate esset,
23: 7 and as known that of Herod power was
remisit eum ad Herodem, qui et ipse Hierosolymis
sent it to Herod, that and he Jerusalem
erat illis diebus. 23:8 Herodes autem, viso Iesu,
was they days. 23: 8 Herod however, seeing Jesus,
gavisus est valde; erat enim cupiens ex multo
glad is free; was For desiring from more

tempore videre eum, eo quod audiret de illo et
time see him, it that heard of that and
sperabat signum aliquod videre ab eo fieri. 23:9
expected sign some see from it to be done. 23: 9
Interrogabat autem illum multis sermonibus; at ipse
he questioned Now it many the words; but he
nihil illi respondebat. 23:10 Stabant etiam principes
nothing they he replied. 23:10 standing also leaders
sacerdotum et scribae constanter accusantes eum.
priests and teachers consistently accused him.
23:11 Sprevit autem illum Herodes cum exercitu suo
23:11 Trampled Now it Herod with army his
et illudit indutum veste alba et remisit ad Pilatum.
and hee wearer clothing white and sent to Pilate.
23:12 Facti sunt autem amici inter se Herodes et
23:12 They have are Now friends between he Herod and
Pilatus in ipsa die; nam antea inimici erant ad
Pilate in the day; for before enemies were to
invicem. 23:13 Pilatus autem, convocatis principibus
each other. 23:13 Pilate however, He summoned chief
sacerdotum et magistratibus et plebe, 23:14 dixit ad
priests and officials and people; 23:14 said to
illos: ‘ Obtulistis mihi hunc hominem quasi
them: ‘ presented I this man as
avertentem populum, et ecce ego coram vobis
embezzling people and See I before you
interrogans nullam causam inveni in homine isto ex
asks no cause I found in man this from
his, in quibus eum accusatis, 23:15 sed neque
those in which it accusing 23:15 but or
Herodes; remisit enim illum ad nos. Et ecce nihil
Herod; sent For it to us. The See nothing
dignum morte actum est ei. 23:16 Emendatum ergo
meet death act is to him. 23:16 Disciplining So
illum dimittam’. 23:17 23:18 Exclamavit autem
it release. 23:17 23:18 She cried Now
universa turba dicens: ‘ Tolle hunc et dimitte nobis
all crowd saying: ‘ Away this and release us
Barabbam! ‘, 23:19 qui erat propter seditionem
Barabbas! ‘ 23:19 that was for outbreak

quandam factam in civitate et homicidium missus in
a made in city and murder sent in

carcerem. 23:20 Iterum autem Pilatus locutus est ad
prison. 23:20 Again Now Pilate said is to

illos volens dimittere Iesum, 23:21 at illi
them wishful release Jesus, 23:21 but they

succlamabant dicentes: ‘Crucifige, crucifige illum!’.
cried saying: ‘Crucify Crucify it’.

23:22 Ille autem tertio dixit ad illos: ‘Quid enim
23:22 He Now third said to them: ‘What For

mali fecit iste? Nullam causam mortis invenio in eo;
mali he Why? Soccer cause death I find in it;

corripiam ergo illum et dimittam’. 23:23 At illi
Disciplining So it and release. 23:23 But they

instabant vocibus magnis postulantes, ut crucifigeretur,
urgent words great requiring as crucified,

et invalescebant voces eorum. 23:24 Et Pilatus
and urgent voices them. 23:24 The Pilate

adiudicavit fieri petitionem eorum: 23:25 dimisit
awarded be petition their 23:25 released

autem eum, qui propter seditionem et homicidium
Now him, that for outbreak and murder

missus fuerat in carcerem, quem petebant; Iesum
sent was in prison which quarter; Jesus

vero tradidit voluntati eorum. 23:26 Et cum
But delivered will them. 23:26 The with

abducerent eum, apprehenderunt Simonem quendam
detach him, overtook Simon a

Cyrenensem venientem de villa et imposuerunt illi
Cyrene coming of The town and put they

crucem portare post Iesum. 23:27 Sequebatur autem
cross carry after Jesus. 23:27 They were followed Now

illum multa turba populi et mulierum, quae
it many crowd people and women which

plangebant et lamentabant eum. 23:28 Conversus
bewailed and wailed him. 23:28 turning

autem ad illas Iesus dixit: ‘Filiae Ierusalem, nolite
Now to those Jesus he said: ‘Daughters Jerusalem do not

flere super me, sed super vos ipsas flete et super
weep over I but over you the weep and over

filios vestros, 23:29 quoniam ecce venient dies, in
children your 23:29 for See come day, in

quibus dicent: ‘Beatae steriles et ventres, qui non
which say: ‘Blessed sterile and wombs that not
genuerunt, et ubera, quae non lactaverunt!’. 23:30
children, and breasts which not nursed. ‘ 23:30
Tunc incipient dicere montibus: ‘Cadite super nos!’,
Then begin say the mountains; ‘Fall over us! ‘
et collibus: ‘Operite nos!’, 23:31 **quia si in viridi**
and the hills; ‘Cover us! ‘ 23:31 because if in green
ligno haec faciunt, in arido quid fiet?’. 23:32
tree this do in dry what shall be done. ‘ 23:32
Ducebantur autem et alii duo nequam cum eo, ut
led Now and others two naughty with it as
interficerentur. 23:33 **Et postquam venerunt in locum,**
executed. 23:33 The after they in place
qui vocatur Calvariae, ibi crucifixerunt eum et
that called Calvary there crucified it and
latrones, unum a dextris et alterum a sinistris.
The robbers one from right and other from left.
23:34 Iesus autem dicebat: ‘ Pater, dimitte illis, non
23:34 Jesus Now he said: ‘ Father, release those not
enim sciunt quid faciunt’. Dividentes vero vestimenta
For know what they do. ‘ dividing But clothes
eius miserunt sortes. 23:35 **Et stabat populus**
his sent lots. 23:35 The standing people
exspectans. Et deridebant illum et principes dicentes:
waiting. The derided it and leaders saying:
‘ Alios salvos fecit; se salvum faciat, si hic est
‘ other save made; he save do if here is
Christus Dei electus!’. 23:36 **Illudebant autem ei et**
Christ God chosen. 23:36 fun Now it and
milites accedentes, acetum offerentes illi 23:37 **et**
soldiers coming up vinegar offering they 23:37 and
dicentes: ‘ Si tu es rex Iudaeorum, salvum te fac!’.
saying: ‘ If you you king Jews, save you Make ‘.
23:38 Erat autem et superscriptio super illum: ‘ Hic
23:38 It was Now and inscription over it ‘ This
est rex Iudaeorum’. 23:39 **Unus autem de his, qui**
is king The Jews. ‘ 23:39 one Now of those that
pendebant, latronibus blasphemabat eum dicens: ‘
suspended rOBBERS railed it saying: ‘

Nonne tu es Christus? Salvum fac te metipsum et
Did you you Christ? save Make yourself and
nos!'. 23:40 Respondens autem alter increpabat illum
us! 23:40 answered Now other rebuked it
dicens: ' Neque tu times Deum, quod in eadem
saying: ' nor you times God, that in same
damnatione es? 23:41 Et nos quidem iuste, nam
condemnation Are you? 23:41 The we indeed justly, for
digna factis recipimus! Hic vero nihil mali gessit'.
worthy actions We accept! This But nothing mali he has done. '
23:42 Et dicebat: ' Iesu, memento mei, cum veneris
23:42 The he said: ' Jesus, remember my with Friday
in regnum tuum'. 23:43 Et dixit illi: ' Amen dico
in kingdom Your ' 23:43 The said they: ' Amen I
tibi: Hodie mecum eris in paradiso'. 23:44 Et
you: today with You will be in Paradise. ' 23:44 The
erat iam fere hora sexta, et tenebrae factae sunt
was already about hour Friday, and darkness made are
in universa terra usque in horam nonam, 23:45 et
in all land up in hour ninth, 23:45 and
obscuratus est sol, et velum templi scissum est
darkened is sun, and The veil temple rent is
medium. 23:46 Et clamans voce magna Iesus ait: '
the middle. 23:46 The crying voice great Jesus he said: '
Pater, in manus tuas commendo spiritum meum ';
Father, in hand I I commend spirit my ';
et haec dicens expiravit. 23:47 Videns autem
and this saying expired. 23:47 seeing Now
centurio, quod factum fuerat, glorificavit Deum
centurion that it was glorified God
dicens: ' Vere hic homo iustus erat!'. 23:48 Et
saying: ' really here man just It was. ' 23:48 The
omnis turba eorum, qui simul aderant ad
all crowd their that together present to
spectaculum istud et videbant, quae fiebant,
show this and see: which were made,
percutientes pectora sua revertebantur. 23:49 Stabant
beating breasts his returned. 23:49 standing
autem omnes noti eius a longe et mulieres,
Now all acquaintances his from off and women
quae secutae erant eum a Galilaea, haec videntes.
which followed were it from Galilee, this seeing.

23:50 Et ecce vir nomine Ioseph, qui erat decurio,
23:50 The See man name Joseph, that was counselor,
vir bonus et iustus 23:51 Chic non consenserat
man good and just 23:51 The same had not consented
consilio et actibus eorum — ab Arimathaea civitate
design and actions their - from Arimathea city
Iudaeorum, qui exspectabat regnum Dei, 23:52 hic
Jews, that waiting kingdom God, 23:52 here
accessit ad Pilatum et petiit corpus Iesu 23:53 et
came to Pilate and he asked body Jesus 23:53 and
depositum involvit sindone et posuit eum in
deposit involved muslin and set it in
monumento exciso, in quo nondum quisquam positus
tomb hewed in which not yet one set
fuerat. 23:54 Et dies erat Parasceves, et sabbatum
had. 23:54 The day was preparation, and Saturday
illucescebat. 23:55 Subsecutae autem mulieres,
to begin. 23:55 The successive stages Now women
quae cum ipso venerant de Galilaea, viderunt
which with it come of Galilee, see
monumentum et quemadmodum positum erat corpus
monument and as set was body
eius; 23:56 et revertentes paraverunt aromata et
thereof; 23:56 and returning prepared spices and
unguenta et sabbato quidem siluerunt secundum
ointments and Saturday indeed silent according to
mandatum. 24:1 Prima autem sabbatorum, valde
mandate. 24: 1 The first Now week, very
diluculo venerunt ad monumentum portantes, quae
early they to monument carrying, which
paraverant, aromata. 24:2 Et invenerunt lapidem
prepared spices. 24: 2 The found stone
revolutum a monumento; 24:3 et ingressae non
rolled from tomb; 24: 3 and went not
invenerunt corpus Domini Iesu. 24:4 Et factum est,
found body of Jesus. 24: 4 The it is
dum mente haesitarent de isto, ecce duo viri
while Remember dithered of this See two men
steterunt secus illas in veste fulgenti. 24:5 Cum
stood by those in clothing dazzling. 24: 5 with

timerent autem et declinarent vultum in terram,
fear Now and bowed face in land
dixerunt ad illas: ‘ Quid quaeritis viventem cum
said to them: ‘ What 're looking for living with
mortuis? 24:6 Non est hic, sed surrexit. Recordamini
dead? 24: 6 no is here, but rose. Remember
qualiter locutus est vobis, cum adhuc in Galilaea
how said is you with yet in Galilee
esset, 24:7 dicens: ‘Oportet Filium hominis tradi in
was 24: 7 saying: ‘We must son man delivered in
manus hominum peccatorum et crucifigi et die
hand men sins and crucified and day
tertia resurgere”. 24:8 Et recordatae sunt verborum
third Rising up. ‘ 24: 8 The remembered are words
eius 24:9 et regressae a monumento nuntiaverunt
his 24: 9 and back from tomb reported
haec omnia illis Undecim et ceteris omnibus. 24:10
this all they eleven and other everything. 24:10
Erat autem Maria Magdalene et Ioanna et Maria
It was Now Mary Magdalen and Joanna and Mary
Iacobi; et ceterae cum eis dicebant ad apostolos
James; and other with them said to apostles
haec. 24:11 Et visa sunt ante illos sicut
this. 24:11 The visa are before them as
deliramentum verba ista, et non credebant illis.
nonsense words this and not believed them.
24:12 Petrus autem surgens cucurrit ad monumentum
24:12 Peter Now rising ran to monument
et procumbens videt lintheamina sola; et rediit ad
and stoop sees linens only; and back to
sua mirans, quod factum fuerat. 24:13 Et ecce duo
his wondering, that it had. 24:13 The See two
ex illis ibant ipsa die in castellum, quod erat in
from they went the day in village that was in
spatio stadiorum sexaginta ab Ierusalem nomine
space stadia sixty from Jerusalem name
Emmaus; 24:14 et ipsi loquebantur ad invicem de
Emmaus; 24:14 and they talking to another of
his omnibus, quae acciderant. 24:15 Et factum est,
these all which happened. 24:15 The it is
dum fabularentur et secum quaererent, et ipse Iesus
while communed and with search and he Jesus

appropinquans ibat cum illis; 24:16 oculi autem
closing in He went with them; 24:16 eyes Now
illorum tenebantur, ne eum agnoscerent. 24:17 Et
their holden do not it acknowledged. 24:17 The
ait ad illos: ‘ Qui sunt hi sermones, quos
said to them: ‘ He are these words, which
confertis ad invicem ambulantes?’. Et steterunt
communications to another walking? ‘. The stood
tristes. 24:18 Et respondens unus, cui nomen
sad. 24:18 The answered one, which name
Cleopas, dixit ei: ‘ Tu solus peregrinus es in
Cleopas, said to: ‘ You only sojourner you in
Ierusalem et non cognovisti, quae facta sunt in illa
Jerusalem and not known, which made are in that
his diebus?’. 24:19 Quibus ille dixit: ‘ Quae?’. Et
these days ‘. 24:19 these he he said: ‘ What? ‘. The
illi dixerunt ei: ‘ De Iesu Nazareno, qui fuit vir
they said to: ‘ The Jesus Nazareth, that was man
propheta, potens in opere et sermone coram Deo et
prophet powerful in work and language before God and
omni populo; 24:20 et quomodo eum tradiderunt
all people; 24:20 and how it delivered
summi sacerdotes et principes nostri in damnationem
high priests and leaders our in condemnation
mortis et crucifixerunt eum. 24:21 Nos autem
death and crucified him. 24:21 We Now
sperabamus, quia ipse esset redempturus Israel; at
hoped, because he was purchase Israel; but
nunc super haec omnia tertia dies hodie quod haec
now over this all third day today that this
facta sunt. 24:22 Sed et mulieres quaedam ex
made They are. 24:22 but and women a from
nostris terruerunt nos, quae ante lucem fuerunt ad
our melt we which before light were to
monumentum 24:23 et, non invento corpore eius,
monument 24:23 and, not Trove body his
venerunt dicentes se etiam visionem angelorum
they saying he also vision angels
vidisse, qui dicunt eum vivere. 24:24 Et abierunt
seen, that say it live. 24:24 The gone
quidam ex nostris ad monumentum et ita
some from our to monument and so

invenerunt, sicut mulieres dixerunt, ipsum vero non
found, as women they said, it But not
viderunt'. 24:25 Et ipse dixit ad eos: ' O stulti et
they have seen. 24:25 The he said to them: ' O fools and
tardi corde ad credendum in omnibus, quae locuti
slow heart to believe in all which have
sunt Prophetae! 24:26 Nonne haec oportuit pati
are Prophet! 24:26 Did this Ought suffer
Christum et intrare in gloriam suam?'. 24:27 Et
Christ and enter in glory His own. ' 24:27 The
incipiens a Moyse et omnibus Prophetis
beginning from Moses and all prophets
interpretabatur illis in omnibus Scripturis, quae de
he explained they in all Scriptures, which of
ipso erant. 24:28 Et appropinquaverunt castello, quo
it were. 24:28 The they approached village which
ibant, et ipse se finxit longius ire. 24:29 Et
they went, and he he formed more go. 24:29 The
coegerunt illum dicentes: ' Mane nobiscum, quoniam
constrained it saying: ' Stay with us, for
advesperascit, et inclinata est iam dies'. Et intravit,
evening and swinging is already days. The entered,
ut maneret cum illis. 24:30 Et factum est, dum
as stay with them. 24:30 The it is while
recumberet cum illis, accepit panem et benedixit ac
the table with those he received bread and blessed and
fregit et porrigebat illis. 24:31 Et aperti sunt oculi
He broke and He gave them. 24:31 The open are eyes
eorum, et cognoverunt eum; et ipse evanuit ab
their and know him; and he disappeared from
eis. 24:32 Et dixerunt ad invicem: ' Nonne cor
them. 24:32 The said to another: ' Did heart
nostrum ardens erat in nobis, dum loqueretur nobis
our burning was in us while speak us
in via et aperiret nobis Scripturas?'. 24:33 Et
in road and open us Scriptures. ' 24:33 The
surgentes eadem hora regressi sunt in Ierusalem et
Arising same hour returning to are in Jerusalem and
invenerunt congregatos Undecim et eos, qui cum
found together eleven and them; that with
ipsis erant, 24:34 dicentes: ' Surrexit Dominus vere
the were 24:34 saying: ' rose Lord really

et apparuit Simoni'. 24:35 Et ipsi narrabant, quae
and He appeared Simon '. 24:35 The they related which
gesta erant in via, et quomodo cognoverunt eum in
events were in way, and how know it in
fractione panis. 24:36 Dum haec autem loquuntur,
breaking bread. 24:36 while this Now they
ipse stetit in medio eorum et dicit eis: ' Pax
he He stood in the their and says them: ' peace
vobis!'. 24:37 Conturbati vero et conterriti
with you. ' 24:37 abashed But and afraid
existimabant se spiritum videre. 24:38 Et dixit eis: ' Quid
expected he spirit see. 24:38 The said them: ' What noise you and why thoughts climb in
turbati estis, et quare cogitationes ascendunt in
corda vestra? 24:39 Videte manus meas et pedes
hearts you? 24:39 See hand I and feet
meos, quia ipse ego sum! Palpate me et videte,
my because he I I am! handle I and see,
quia spiritus carnem et ossa non habet, sicut me
because spirit flesh and bones not has as I
videtis habere'. 24:40 Et cum hoc dixisset, ostendit
see have. ' 24:40 The with this he said, shows
eis manus et pedes. 24:41 Adhuc autem illis non
them hand and feet. 24:41 yet Now they not
credentibus prae gaudio et mirantibus, dixit eis: ' Habetis
believers than joy and wondered, said them: ' You have here something that eat? '. 24:42 But they
hic aliquid, quod manducetur?'. 24:42 At illi
obtulerunt ei partem piscis assi. 24:43 Et sumens,
offered it part fish Assi. 24:43 The Take
coram eis manducavit. 24:44 Et dixit ad eos: ' Haec
before them ate. 24:44 The said to them: ' This are words, which said I to you with
sunt verba, quae locutus sum ad vos, cum
adhuc essem vobiscum, quoniam necesse est impleri
yet I you for necessary is to be fulfilled
omnia, quae scripta sunt in Lege Moysis et
all which written are in law Moses and
Prophetis et Psalmis de me'. 24:45 Tunc aperuit illis
prophets and Psalms of Me. ' 24:45 Then opened they
sensum, ut intellegerent Scripturas. 24:46 Et dixit
meaning, as Aware Scriptures. 24:46 The said

eis: ‘ Sic scriptum est, Christum pati et resurgere
them: ‘ so written is Christ suffer and rise
a mortuis die tertia, 24:47 et praedicari in nomine
from dead day third, 24:47 and predicated in name
eius paenitentiam in remissionem peccatorum in
his repent in remission sins in
omnes gentes, incipientibus ab Ierusalem. 24:48 Vos
all nations beginners from Jerusalem. 24:48 you
estis testes horum. 24:49 Et ecce ego mitto
you witnesses of these. 24:49 The See I send
promissum Patris mei in vos; vos autem sedete in
promise father my in you; you Now sit in
civitate, quoadusque induamini virtutem ex alto’.
city till put on power from high ‘.
24:50 Eduxit autem eos foras usque in Bethaniam
24:50 He led Now them out up in Bethany
et, elevatis manibus suis, benedixit eis. 24:51 Et
and, lifting hands their blessed them. 24:51 The
factum est, dum benediceret illis, recessit ab eis et
it is while bless those retired from them and
ferebatur in caelum. 24:52 Et ipsi adoraverunt eum
moved in heaven. 24:52 The they worshiped it
et regressi sunt in Ierusalem cum gaudio magno
and returning to are in Jerusalem with joy great
24:53 et erant semper in templo benedicentes Deum.
24:53 and were always in temple blessing God.

1:1 In principio erat Verbum, et Verbum erat apud
1: 1 in beginning was word and word was in
Deum, et Deus erat Verbum. 1:2 Hoc erat in
God, and God was Word. 1, 2 This was in
principio apud Deum. 1:3 Omnia per ipsum facta
beginning in God. 1: 3 All by it made
sunt, et sine ipso factum est nihil, quod factum
are and without it it is nothing, that it
est; 1:4 in ipso vita erat, et vita erat lux hominum,
it is; 1: 4 in it life It was and life was light men
1:5 et lux in tenebris lucet, et tenebrae eam non
1: 5 and light in the dark shines and darkness it not
comprehenderunt. 1:6 Fuit homo missus a Deo,
comprehend. 1: 6 There was man sent from God,
cui nomen erat Ioannes; 1:7 hic venit in
which name was John; 1: 7 here he came in
testimonium, ut testimonium perhiberet de lumine, ut
testimony as witness witness of light, as
omnes crederent per illum. 1:8 Non erat ille lux, sed
all believe by him. 1: 8 no was he light, but
ut testimonium perhiberet de lumine. 1:9 Erat lux
as witness witness of Light. 1: 9 It was light
vera, quae illuminat omnem hominem, veniens in
true which illuminates all man coming in
mundum. 1:10 In mundo erat, et mundus per ipsum
world. 1:10 in world It was and The world by it
factus est, et mundus eum non cognovit. 1:11 In
he became is and The world it not known. 1:11 in
propria venit, et sui eum non receperunt. 1:12
own he came and s it not welcome. 1:12
Quotquot autem acceperunt eum, dedit eis potestatem
As many as Now took him, given them power
filios Dei fieri, his, qui credunt in nomine eius, 1:13
children God done those that believe in name his 1:13
qui non ex sanguinibus neque ex voluntate carnis
that not from blood or from will of
neque ex voluntate viri, sed ex Deo nati sunt.
or from will Gentlemen, but from God born They are.
1:14 Et Verbum caro factum est et habitavit in
1:14 The word flesh it is and The in
nobis; et vidimus gloriam eius, gloriam quasi
us; and we have glory his glory as

Unigeniti a Patre, plenum gratiae et veritatis.

the only begotten from Father, full thanks and truth.

1:15 Ioannes testimonium perhibet de ipso et clamat

1:15 John witness witness of it and claims

dicens: ‘ Hic erat, quem dixi: Qui post me venturus

saying: ‘ This It was which I said: He after I come

est, ante me factus est, quia prior me erat’. 1:16

is before I he became is because first I It was. ‘ 1:16

Et de plenitudine eius nos omnes accepimus, et

The of full his we all received, and

gratiam pro gratia; 1:17 quia lex per Moysen data

thanks for grace; 1:17 because law by Moses given

est, gratia et veritas per Iesum Christum facta est.

is grace and truth by Jesus Christ made It is.

1:18 Deum nemo vidit umquam; unigenitus Deus,

1:18 God no saw at any time; the only begotten God,

qui est in sinum Patris, ipse enarravit. 1:19 Et hoc

that is in Gulf father, he declared. 1:19 The this

est testimonium Ioannis, quando miserunt ad eum

is witness John, when sent to it

Iudaei ab Hierosolymis sacerdotes et Levitas, ut

Jews from Jerusalem priests and Levites, as

interrogarent eum: ‘ Tu quis es?’. 1:20 Et

ask him: ‘ You who are you? ‘. 1:20 The

confessus est et non negavit; et confessus est: ‘

Delilah is and not denied; and Delilah is: ‘

Non sum ego Christus’. 1:21 Et interrogaverunt eum:

no I I Christ. ‘ 1:21 The asked him:

‘ Quid ergo? Elias es tu?’. Et dicit: ‘ Non sum’. ‘

‘ What So? Elias you You? ‘. The he says: ‘ no I am. ‘ ‘

Propheta es tu?’. Et respondit: ‘ Non’. 1:22

The Prophet you You? ‘. The He answered: ‘ It is not. ‘ 1:22

Dixerunt ergo ei: ‘ Quis es? Ut responsum demus

They said So to: ‘ Who Are you? To answer we give

his, qui miserunt nos. Quid dicis de teipso?’. 1:23

those that sent us. What say of yourself? ‘. 1:23

Ait: ‘ Ego vox clamantis in deserto: ‘Dirigite viam

He said: ‘ I voice crying in desert: ‘Straighten way

Domini’, sicut dixit Isaias propheta’. 1:24 Et qui

Lord, as said Isaiah prophet. ‘ 1:24 The that

missi fuerant, erant ex pharisaeis; 1:25 et

sent were were from Pharisees; 1:25 and

interrogaverunt eum et dixerunt ei: ‘ Quid ergo
asked it and said to: ‘ What So
baptizas, si tu non es Christus neque Elias neque
baptising if you not you Christ or Elias or
propheta?’. **1:26 Respondit eis Ioannes dicens: ‘ Ego**
prophet ‘. 1:26 The answer them John saying: ‘ I
baptizo in aqua; medius vestrum stat, quem vos non
immersing in water; middle you stands which you not
scitis, **1:27 qui post me venturus est, cuius ego non**
you know, 1:27 that after I come is the I not
sum dignus, ut solvam eius corrigiam calceamenti’.
I worthy as unloose his thong their shoes. ‘
1:28 Haec in Bethania facta sunt trans Iordanem,
1:28 This in Bethany made are beyond Jordan,
ubi erat Ioannes baptizans. **1:29 Altera die videt**
where was John baptizing. 1:29 The next day sees
Iesum venientem ad se et ait: ‘ Ecce agnus Dei,
Jesus coming to he and he said: ‘ Look lamb God,
qui tollit peccatum mundi. **1:30 Hic est, de quo**
that takes sin world. 1:30 This is of which
dixi: Post me venit vir, qui ante me factus est,
I said: Post I he came man that before I he became is
quia prior me erat. **1:31 Et ego nesciebam eum,**
because first I It was. 1:31 The I I did not know him,
sed ut manifestetur Israel, propterea veni ego in
but as revealed Israel therefore I I in
aqua baptizans’. **1:32 Et testimonium perhibuit**
water baptizing. ‘ 1:32 The witness record
Ioannes dicens: ‘ Vidi Spiritum descendentem quasi
John saying: ‘ I saw Spirit down as
columbam de caelo, et mansit super eum; **1:33 et**
dove of heaven and He remained over him; 1:33 and
ego nesciebam eum, sed, qui misit me baptizare in
I I did not know him, but, that sent I baptize in
aqua, ille mihi dixit: ‘Super quem videris Spiritum
water; he I he said: ‘over which see Spirit
descendentem et manentem super eum, hic est qui
down and remaining over him, here is that
baptizat in Spiritu Sancto’. **1:34 Et ego vidi et**
baptizes in Spirit Holy Ghost. ‘ 1:34 The I I and

testimonium perhibui quia hic est Filius Dei'. 1:35
witness record because here is son God. ' 1:35

Altera die iterum stabat Ioannes et ex discipulis
The next day again standing John and from students

eius duo, 1:36 et respiciens Iesum ambulans dicit:
his two, 1:36 and looking back Jesus walking he says:

' Ecce agnus Dei'. 1:37 Et audierunt eum duo
' Look lamb God. ' 1:37 The listen it two

discipuli loquentem et secuti sunt Iesum. 1:38
students speaking and followed are Jesus. 1:38

Conversus autem Iesus et videns eos sequentes se
turning Now Jesus and seeing them following he

dicit eis: ' Quid quaeritis?'. Qui dixerunt ei: ' Rabbi — quod dicitur interpretatum Magister —
says them: ' What do you want? '. He said to: ' Rabbi - that said interpreted Master -

ubi manes?'. 1:39 Dicit eis: ' Venite et videbitis'.
where ghosts? '. 1:39 He says, them: ' Come and You will see. '

Venerunt ergo et viderunt, ubi maneret, et apud
They came So and they saw, where He lived, and in

eum manserunt die illo; hora erat quasi decima. 1:40
it So the day that; hour was as tenth. 1:40

Erat Andreas, frater Simonis Petri, unus ex duobus,
It was Andrew, brother Simon Peter, one from two,

qui audierant ab Ioanne et secuti fuerant eum. 1:41
that heard from John and followed were him. 1:41

Invenit hic primum fratrem suum Simonem et dicit
found here first brother his Simon and says

ei: ' Invenimus Messiam ' — quod est interpretatum
to: ' We found Messiah ' - that is interpreted

Christus C; 1:42 adduxit eum ad Iesum. Intuitus
Christ 100; 1:42 brought it to Jesus. Looking

eum Iesus dixit: ' Tu es Simon filius Ioannis; tu
it Jesus he said: ' You you Simon son John; you

vocaberis Cephas ' — quod interpretatur Petrus C.
called Cephas ' - that means Peter C.

1:43 In crastinum voluit exire in Galilaeam et
1:43 in tomorrow He wanted out in Galilee and

invenit Philippum. Et dicit ei Iesus: ' Sequere me'.
found Philip. The says it Jesus: ' follow Me. '

1:44 Erat autem Philippus a Bethsaida, civitate
1:44 It was Now Philip from Bethesda, city

Andreae et Petri. 1:45 Invenit Philippus Nathanael
Andrew and Peter. 1:45 found Philip Nathanael
et dicit ei: ‘ Quem scripsit Moyses in Lege et
and says to: ‘ Whom He wrote Moses in law and
Prophetae invenimus, Iesum filium Ioseph a
prophets We have found, Jesus son Joseph from
Nazareth’. 1:46 Et dixit ei Nathanael: ‘ A Nazareth
Nazareth. ‘ 1:46 The said it Nathaniel: ‘ A Nazareth
potest aliquid boni esse?’. **Dicit ei Philippus: ‘ Veni**
can something good to be? ‘. He says, it Philip: ‘ I came
et vide’. **1:47 Vidit Iesus Nathanael venientem ad se**
and See ‘. 1:47 saw Jesus Nathanael coming to he
et dicit de eo: ‘ Ecce vere Israelita, in quo
and says of because: ‘ Look really Israelite in which
dolus non est’. **1:48 Dicit ei Nathanael: ‘ Unde me**
deceit not He is. ‘ 1:48 He says, it Nathaniel: ‘ Hence, I
nosti?’. **Respondit Iesus et dixit ei: ‘ Priusquam te**
you know. ‘ The answer Jesus and said to: ‘ before you
Philippus vocaret, cum esses sub ficu, vidi te’.
Philip call with you under the fig tree, I you ‘.
1:49 Respondit ei Nathanael: ‘ Rabbi, tu es Filius
1:49 The answer it Nathaniel: ‘ Rabbi you you son
Dei, tu rex es Israel!’. **1:50 Respondit Iesus et dixit**
God, you king you Israel ‘. 1:50 The answer Jesus and said
ei: ‘ Quia dixi tibi: Vidi te sub ficu, credis?
to: ‘ for I you: I saw you under the fig tree, Do you believe?
Maiora his videbis’. **1:51 Et dicit ei: ‘ Amen,**
major these You will see. ‘ 1:51 The says to: ‘ Most
amen dico vobis: Videbitis caelum apertum et
Amen I you: You will see heaven open and
angelos Dei ascendentes et descendentes supra Filium
angels God ascending and descending above son
hominis’. **2:1 Et die tertio nuptiae factae sunt in**
Man ‘. 2: 1 The day third The wedding made are in
Cana Galilaeae, et erat mater Iesu ibi; 2:2 vocatus
Cana Galilee and was mother Jesus there; 2: 2 called
est autem et Iesus et discipuli eius ad nuptias. 2:3
is Now and Jesus and students his to the marriage. 2, 3
Et deficiente vino, dicit mater Iesu ad eum: ‘ Vinum
The failing wine says mother Jesus to him: ‘ wine
non habent’. **2:4 Et dicit ei Iesus: ‘ Quid mihi et**
not they have. ‘ 2: 4 The says it Jesus: ‘ What I and

tibi, mulier? Nondum venit hora mea'. 2:5 Dicit
you woman? Not yet he came hour My '. 2: 5 He says,
mater eius ministris: ' Quodcumque dixerit vobis,
mother his ministers: ' Whatever say you
facite'. 2:6 Erant autem ibi lapideae hydriae sex
Do it. ' 2, 6 there were Now there stone jars six
positae secundum purificationem Iudaeorum, capientes
set according to purification Jews, taking
singulae metretas binas vel ternas. 2:7 Dicit eis
each measures two or apiece. 2: 7 He says, them
Iesus: ' Implete hydrias aqua'. Et impleverunt eas
Jesus: ' fill buckets water '. The filled them
usque ad summum. 2:8 Et dicit eis: ' Haurite nunc
up to top. 2: 8 The says them: ' Draw now
et ferte architriclino'. Illi autem tulerunt. 2:9 Ut
and help the feast. ' they Now So they did. 2: 9 To
autem gustavit architriclinus aquam vinum factam et
Now Having waiter water wine made and
non sciebat unde esset, ministri autem sciebant, qui
not he knew whence was The ministers Now They knew, that
haurierant aquam, vocat sponsum architriclinus 2:10
drawn water calls spouse waiter 2:10
et dicit ei: ' Omnis homo primum bonum vinum
and says to: ' all man first good wine
ponit et, cum inebriati fuerint, id quod deterius est;
posits and, with drunk they that that worse it is;
tu servasti bonum vinum usque adhuc'. 2:11 Hoc
you keep good wine up yet. ' 2:11 This
fecit initium signorum Iesus in Cana Galilaeae et
he beginning signs Jesus in Cana Galilee and
manifestavit gloriam suam, et crediderunt in eum
manifested glory his and believed in it
discipuli eius. 2:12 Post hoc descendit Capharnaum
students her. 2:12 Post this down Capernaum
ipse et mater eius et fratres eius et discipuli eius,
he and mother his and brothers his and students his
et ibi manserunt non multis diebus. 2:13 Et prope
and there So the not many days. 2:13 The close
erat Pascha Iudaeorum, et ascendit Hierosolymam
was Easter Jews, and up Jerusalem

Iesus. 2:14 Et invenit in templo vendentes boves et
Iesus. 2:14 The found in temple sellers cattle and
oves et columbas, et nummularios sedentes; 2:15 et
sheep and doves, and money sitting; 2:15 and
cum fecisset flagellum de funiculis, omnes eiecit de
with had scourge of cords, all ejected of
templo, oves quoque et boves, et nummulariorum
temple sheep also and cattle and changers
effudit aes et mensas subvertit; 2:16 et his, qui
poured brass and tables overturned; 2:16 and those that
columbas vendebant, dixit: ‘Auferte ista hinc! Nolite
doves sold he said: ‘Take this here! Do not
facere domum Patris mei domum negotiationis’. 2:17
do home father my home trafficking. ‘ 2:17
Recordati sunt discipuli eius quia scriptum est: ‘
remembered are students his because written is: ‘
Zelus domus tuae comedit me’. 2:18 Responderunt
zeal house your ate Me. ‘ 2:18 answered
ergo Iudaei et dixerunt ei: ‘Quod signum ostendis
So Jews and said to: ‘The sign show
nobis, quia haec facis?’. 2:19 Respondit Iesus et
us because this are you doing? ‘. 2:19 The answer Jesus and
dixit eis: ‘Solvite templum hoc, et in tribus diebus
said them: ‘loose temple this, and in three days
excitabo illud’. 2:20 Dixerunt ergo Iudaei: ‘
raise it ‘. 2:20 They said So Jews: ‘
Quadraginta et sex annis aedificatum est templum
forty and six years building is temple
hoc, et tu tribus diebus excitabis illud?’. 2:21 Ille
this, and you three days raise it ‘. 2:21 He
autem dicebat de templo corporis sui. 2:22 Cum
Now said of temple body ‘s. 2:22 with
ergo resurrexisset a mortuis, recordati sunt discipuli
So raised from dead remembered are students
eius quia hoc dicebat, et crediderunt Scripturae et
his because this he said, and believed Scripture and
sermoni, quem dixit Iesus. 2:23 Cum autem esset
word which said Jesus. 2:23 with Now was
Hierosolymis in Pascha, in die festo, multi
Jerusalem in The Easter in day festival many
crediderunt in nomine eius, videntes signa eius,
believed in name his seeing standards his

quae faciebat. 2:24 Ipse autem Iesus non credebat
which He did. 2:24 He Now Jesus not trust
semetipsum eis, eo quod ipse nosset omnes, 2:25 et
himself them, it that he know all 2:25 and
quia opus ei non erat, ut quis testimonium
because work it not It was as who witness
perhiberet de homine; ipse enim sciebat quid esset in
witness of man; he For he knew what was in
homine. 3:1 Erat autem homo ex pharisaeis,
man. 3: 1 It was Now man from Pharisees
Nicodemus nomine, princeps Iudaeorum; 3:2 hic
Nicodemus name leader Jews; 3: 2 here
venit ad eum nocte et dixit ei: ‘ Rabbi, scimus
he came to it night and said to: ‘ Rabbi we know
quia a Deo venisti magister; nemo enim potest
because from God come teacher; no For can
haec signa facere, quae tu facis, nisi fuerit Deus
this standards do which you you do but be God
cum eo’. 3:3 Respondit Iesus et dixit ei: ‘ Amen,
with it ‘. 3: 3 The answer Jesus and said to: ‘ Most
amen dico tibi: Nisi quis natus fuerit desuper,
Amen I you: unless who He was born be above,
non potest videre regnum Dei’. 3:4 Dicit ad eum
not can see kingdom God. ‘ 3, 4 He says, to it
Nicodemus: ‘ Quomodo potest homo nasci, cum senex
Nicodemus: ‘ How can man failures with old
sit? Numquid potest in ventrem matris suae iterato
this is? Do can in stomach mother his Try again
introire et nasci?’ 3:5 Respondit Iesus: ‘ Amen,
enter and to be born? ‘. 3, 5 The answer Jesus: ‘ Most
amen dico tibi: Nisi quis natus fuerit ex aqua
Amen I you: unless who He was born be from water
et Spiritu, non potest introire in regnum Dei. 3:6
and Spirit, not can enter in kingdom God. 3: 6
Quod natum est ex carne, caro est; et, quod natum
The born is from the flesh; flesh it is; and, that born
est ex Spiritu, spiritus est. 3:7 Non mireris quia
is from Spirit, spirit It is. 3: 7 no Wonder because
dixi tibi: Oportet vos nasci denuo. 3:8 Spiritus, ubi
I you: We must you born again. 3: 8 Spirit, where
vult, spirat, et vocem eius audis, sed non scis
he will, lists; and voice his You hear but not you know

unde veniat et quo vadat; sic est omnis, qui
whence come and which Let him go; so is all that
natus est ex Spiritu'. 3:9 Respondit Nicodemus
He was born is from Spirit '. 3: 9 The answer Nicodemus
et dixit ei: ' Quomodo possunt haec fieri?'. 3:10
and said to: ' How can this be performed. ' 3:10
Respondit Iesus et dixit ei: ' Tu es magister Israel
The answer Jesus and said to: ' You you teacher Israel
et haec ignoras? 3:11 Amen, amen dico tibi:
and this you do not know? 3:11 Most Amen I you:
Quod scimus, loquimur et, quod vidimus, testamur;
The we know, we speak and, that we have seen, testify;
et testimonium nostrum non accipitis. 3:12 Si
and witness our not receive. 3:12 If
terrena dixi vobis, et non creditis, quomodo, si
earthly I you and not believe me, how, if
dixero vobis caelestia, credetis? 3:13 Et nemo
I say you heavenly; things? 3:13 The no
ascendit in caelum, nisi qui descendit de caelo, Filius
up in heaven but that down of heaven son
hominis. 3:14 Et sicut Moyses exaltavit serpentem in
of man. 3:14 The as Moses promoted serpent in
deserto, ita exaltari oportet Filium hominis, 3:15 ut
wilderness so lifted must son man, 3:15 as
omnis, qui credit, in ipso habeat vitam aeternam'.
all that believes, in it have life everlasting. ' 3:16
Sic enim dilexit Deus mundum, ut Filium suum
3:16 so For He loved God world as son his
unigenitum daret, ut omnis, qui credit in eum, non
only give as all that believes in him, not
pereat, sed habeat vitam aeternam. 3:17 Non enim
perish, but have life everlasting. 3:17 no For
misit Deus Filium in mundum, ut iudicet mundum,
sent God son in world as judge world
sed ut salvetur mundus per ipsum. 3:18 Qui credit
but as saved The world by itself. 3:18 He believes
in eum, non iudicatur; qui autem non credit, iam
in him, not player; that Now not believes, already
iudicatus est, quia non credidit in nomen
judged is because not believed in name

Unigeniti Filii Dei. 3:19 Hoc est autem iudicium:
the only begotten children God. 3:19 This is Now judgment;
Lux venit in mundum, et dilexerunt homines magis
light he came in world and love men more
tenebras quam lucem; erant enim eorum mala opera.
darkness than light; were For their bad works.
3:20 Omnis enim, qui mala agit, odit lucem et
3:20 all For that bad acts He hates light and
non venit ad lucem, ut non arguantur opera eius;
not he came to light as not exposed works thereof;
3:21 qui autem facit veritatem, venit ad lucem, ut
3:21 that Now does the truth he came to light as
manifestentur eius opera, quia in Deo sunt facta.
revealed his works because in God are occurred.
3:22 Post haec venit Iesus et discipuli eius in
3:22 Post this he came Jesus and students his in
Iudaeam terram, et illic demorabatur cum eis et
Judea land and there He spent time with them and
baptizabat. 3:23 Erat autem et Ioannes baptizans in
baptized. 3:23 It was Now and John immersing in
Enon iuxta Salim, quia aquae multae erant illic,
Enon according to Salim, because water many were there,
et adveniebant et baptizabantur; 3:24 nondum enim
and coming and baptized; 3:24 not yet For
missus fuerat in carcerem Ioannes. 3:25 Facta est
sent was in prison John. 3:25 Achievements is
ergo quaestio ex discipulis Ioannis cum Iudaeo de
So question from students John with Jew of
purificatione. 3:26 Et venerunt ad Ioannem et
purification. 3:26 The they to John and
dixerunt ei: ‘ Rabbi, qui erat tecum trans Iordanem,
said to: ‘ Rabbi that was with beyond Jordan,
cui tu testimonium perhibuisti, ecce hic baptizat, et
which you witness witness, See here baptizes and
omnes veniunt ad eum!’. 3:27 Respondit Ioannes et
all come to with him. ‘ 3:27 The answer John and
dixit: ‘ Non potest homo accipere quidquam, nisi
he said: ‘ no can man take anything but
fuerit ei datum de caelo. 3:28 Ipsi vos mihi
be it given of heaven. 3:28 they you I
testimonium perhibetis, quod dixerim: Non sum ego
witness witness that I said, no I I

Christus, sed: Missus sum ante illum. 3:29 Qui habet
Christ, but: sent I before him. 3:29 He has
sponsam, sponsus est; amicus autem sponsi, qui stat
bride groom it is; friend Now the groom, that stands
et audit eum, gaudio gaudet propter vocem sponsi.
and audit him, joy dates for voice Groom.
Hoc ergo gaudium meum impletum est. 3:30 Illum
This So joy my full It is. 3:30 He
oportet crescere, me autem minui'. 3:31 Qui de
must grow, I Now diminished. 3:31 He of
sursum venit, supra omnes est; qui est de terra, de
up he came above all it is; that is of land, of
terra est et de terra loquitur. Qui de caelo venit,
land is and of land speaks. He of heaven he came
supra omnes est; 3:32 et quod vidit et audivit, hoc
above all it is; 3:32 and that saw and He heard this
testatur, et testimonium eius nemo accipit. 3:33 Qui
testifies and witness his no it takes. 3:33 He
accipit eius testimonium, signavit quia Deus verax
takes his testimony sealed because God true
est. 3:34 Quem enim misit Deus, verba Dei loquitur;
It is. 3:34 Whom For sent God, words God he speaks;
non enim ad mensuram dat Spiritum. 3:35 Pater
not For to measure gives Spirit. 3:35 Father
diligit Filium et omnia dedit in manu eius. 3:36 Qui
He loves son and all given in hand her. 3:36 He
credit in Filium, habet vitam aeternam; qui autem
believes in son, has life everlasting; that Now
incredulus est Filio, non videbit vitam, sed ira Dei
disobeys is son, not see life but anger God
manet super eum. 4:1 Ut ergo cognovit Iesus quia
remains over him. 4:1 To So known Jesus because
audierunt pharisaei quia Iesus plures discipulos facit
listen Pharisees because Jesus more students does
et baptizat quam Ioannes 4:2 — quamquam Iesus
and baptizes than John 4:2 - although Jesus
ipse non baptizaret sed discipuli eius — 4:3 reliquit
he not baptize but students his - 4:3 left
Iudaeam et abiit iterum in Galilaeam. 4:4
Judea and He went again in Galilee. 4:4
Oportebat autem eum transire per Samariam. 4:5
He needed Now it pass by Samaria. 4, 5

Venit ergo in civitatem Samariae, quae dicitur
He came So in city Samaria, which said

Sichar, iuxta praedium, quod dedit Iacob Ioseph
Sychar according to estate, that given Jacob Joseph

filio suo; 4:6 erat autem ibi fons Iacob. Iesus ergo
son his own; 4: 6 was Now there source Jacob. Jesus So

fatigatus ex itinere sedebat sic super fontem; hora
tired from route sat so over fountain; hour

erat quasi sexta. 4:7 Venit mulier de Samaria
was as Friday. 4: 7 He came woman of Samaria

haurire aquam. Dicit ei Iesus: ‘ Da mihi bibere ‘;
draw water. He says, it Jesus: ‘ Give I drink ‘;

4:8 discipuli enim eius abierant in civitatem, ut cibos
4: 8 students For his Falsehoods in city as food

emerent. 4:9 Dicit ergo ei mulier illa Samaritana: ‘
buy. 4: 9 He says, So it woman that Samaritan: ‘

Quomodo tu, Iudaeus cum sis, bibere a me
How you Jew with you are drink from I

poscis, quae sum mulier Samaritana?’. Non enim
You ask for which I woman Samaritan ‘. no For

coutuntur Iudaei Samaritanis. 4:10 Respondit Iesus et
dealings Jews Samaritans. 4:10 The answer Jesus and

dixit ei: ‘ Si scires donum Dei, et quis est, qui
said to: ‘ If you know gift God, and who is that

dicit tibi: ‘Da mihi bibere’, tu forsitan petisses ab
says you: ‘Give I drink ‘ you perhaps asked from

eo, et dedisset tibi aquam vivam’. 4:11 Dicit ei
it and given you water a living. ‘ 4:11 He says, it

mulier: ‘ Domine, neque in quo haurias habes, et
woman: ‘ Sir, or in which draw you have and

puteus altus est; unde ergo habes aquam vivam?
well high it is; whence So you have water live?

4:12 Numquid tu maior es patre nostro Iacob, qui
4:12 Do you more you father our Jacob, that

dedit nobis puteum, et ipse ex eo bibit et filii
given us well, and he from it drinks and children

eius et pecora eius?’. 4:13 Respondit Iesus et dixit
his and cattle Her ‘. 4:13 The answer Jesus and said

ei: ‘ Omnis, qui bibit ex aqua hac, sitiet iterum;
to: ‘ all that drinks from water this, thirst again;

4:14 qui autem biberit ex aqua, quam ego dabo ei,
4:14 that Now drinks from water; than I I to

non sitiet in aeternum; sed aqua, quam dabo ei,
not thirst in ever; but water; than I to
fiet in eo fons aquae salientis in vitam aeternam’.
will be in it source water welling in life everlasting. ‘

4:15 Dicit ad eum mulier: ‘ Domine, da mihi hanc
4:15 He says, to it woman: ‘ Sir, give I this
aquam, ut non sitiam neque veniam huc haurire’.
water as not thirst or pardon here to draw. ‘

4:16 Dicit ei: ‘ Vade, voca virum tuum et veni
4:16 He says, to: ‘ Go call man your and I
huc’. **4:17 Respondit mulier et dixit ei: ‘ Non habeo**
here ‘. 4:17 The answer woman and said to: ‘ no I have
virum’. **Dicit ei Iesus: ‘ Bene dixisti: ‘Non habeo**
The man ‘. He says, it Jesus: ‘ well You said: ‘I do not I have

virum’; **4:18 quinque enim viros habuisti, et nunc,**
The man ‘; 4:18 five For men had and now,
quem habes, non est tuus vir. Hoc vere dixisti’. **4:19**
which you have not is your a. This really you said. ‘ 4:19

Dicit ei mulier: ‘ Domine, video quia propheta es
He says, it woman: ‘ Sir, video because prophet you
tu. **4:20 Patres nostri in monte hoc adoraverunt, et**
Art. 4:20 fathers our in mount this adored, and
vos dicitis quia in Hierosolymis est locus, ubi
you say because in Jerusalem is place, where

adorare oportet’. **4:21 Dicit ei Iesus: ‘ Crede mihi,**
worship we need. ‘ 4:21 He says, it Jesus: ‘ Believe I
mulier, quia venit hora, quando neque in monte
woman because he came hour, when or in mount
hoc neque in Hierosolymis adorabitis Patrem. **4:22**
this or in Jerusalem worship Father. 4:22

Vos adoratis, quod nescitis; nos adoramus, quod
you worship, that you do not know; we worship, that
scimus, quia salus ex Iudaeis est. **4:23 Sed venit**
we know, because safety from Jews It is. 4:23 but he came
hora, et nunc est, quando veri adoratores adorabunt
hour, and now is when true adorers worship

Patrem in Spiritu et veritate; nam et Pater tales
father in Spirit and the truth; for and Father such
quaerit, qui adorent eum. **4:24 Spiritus est Deus, et**
he asks, that worship him. 4:24 Spirit is God, and
eos, qui adorant eum, in Spiritu et veritate oportet
them; that worship him, in Spirit and the truth must

adorare'. 4:25 Dicit ei mulier: ' Scio quia Messias
worship. ' 4:25 He says, it woman: ' I know because Messiah
 venit — qui dicitur Christus C; cum venerit ille,
he came - that said Christ 100; with come he
 nobis annuntiabit omnia'. 4:26 Dicit ei Iesus: ' Ego
us show all things. ' 4:26 He says, it Jesus: ' I
 sum, qui loquor tecum'. 4:27 Et continuo venerunt
I that I speak with you. ' 4:27 The immediately they
 discipuli eius et mirabantur quia cum muliere
students his and wondered because with woman
 loquebatur; nemo tamen dixit: ' Quid quaeris aut
He was speaking; no yet he said: ' What shutters or
 quid loqueris cum ea?'. 4:28 Reliquit ergo hydriam
what speak with it '. 4:28 left So pitcher
 suam mulier et abiit in civitatem et dicit illis
his woman and He went in city and says they
 hominibus: 4:29 ' Venite, videte hominem, qui dixit
men: 4:29 ' Come see man that said
 mihi omnia, quaecumque feci; numquid ipse est
I all whatever I did; Do he is
 Christus?'. 4:30 Exierunt de civitate et veniebant ad
Christ. ' 4:30 They went of city and coming to
 eum. 4:31 Interea rogabant eum discipuli
him. 4:31 In the meantime, desired it students
 dicentes: ' Rabbi, manduca'. 4:32 Ille autem dixit
saying: ' Rabbi eat. ' 4:32 He Now said
 eis: ' Ego cibum habeo manducare, quem vos
them: ' I food I have eat which you
 nescitis'. 4:33 Dicebant ergo discipuli ad invicem:
you do not know. ' 4:33 They said So students to another:
 ' Numquid aliquis attulit ei manducare?'. 4:34 Dicit
' Do one brought it eat? '. 4:34 He says,
 eis Iesus: ' Meus cibus est, ut faciam voluntatem
them Jesus: ' my food is as I do will
 eius, qui misit me, et ut perficiam opus eius. 4:35
his that sent I and as finish work her. 4:35
 Nonne vos dicitis: 'Adhuc quattuor menses sunt, et
Did you you say: 'yet four months are and
 messis venit'? Ecce dico vobis: Levate oculos vestros
harvest come '? Look I you: Lift eyes your
 et videte regiones, quia albae sunt ad messem! Iam
and see countries, because white are to harvest! Now

4:36 qui metit, mercedem accipit et congregat
4:36 that The reaper wages takes and gathers
fructum in vitam aeternam, ut et qui seminat, simul
fruit in life eternal as and that sows together
gaudeat et qui metit. 4:37 In hoc enim est verbum
enjoy and that reaper. 4:37 in this For is word
verum: Alius est qui seminat, et alius est qui metit.
true: other is that sows and other is that reaper.
4:38 Ego misi vos metere, quod vos non laborastis;
4:38 I I you corn that you not labor;
alii laboraverunt, et vos in laborem eorum
others labored, and you in labor their
introistis'. 4:39 Ex civitate autem illa multi
entered. 4:39 from city Now that many
crediderunt in eum Samaritanorum propter verbum
believed in it Samaritans for word
mulieris testimonium perhibentis: 'Dixit mihi omnia,
woman witness testimony: 'said I all
quaecumque feci!'. 4:40 Cum venissent ergo ad illum
whatever I did. ' 4:40 with come So to it
Samaritani, rogaverunt eum, ut apud ipsos maneret;
The Samaritans, asked him, as in they stay;
et mansit ibi duos dies. 4:41 Et multo plures
and He remained there two days. 4:41 The more more
crediderunt propter sermonem eius; 4:42 et mulieri
believed for word thereof; 4:42 and woman
dicebant: 'Iam non propter tuam loquelam
they said: 'Now not for your speech
credimus; ipsi enim audivimus et scimus quia hic
we believe; they For We have heard and we know because here
est vere Salvator mundi!'. 4:43 Post duos autem
is really Saviour of the world. ' 4:43 Post two Now
dies exiit inde in Galilaeam; 4:44 ipse enim Iesus
day He went out from in Galilee; 4:44 he For Jesus
testimonium perhibuit, quia propheta in sua patria
witness record, because prophet in his country
honorem non habet. 4:45 Cum ergo venisset in
honor not He has. 4:45 with So come in
Galilaeam, exceperunt eum Galilaei, cum omnia
Galilee; received it Galileo, with all
vidissent, quae fecerat Hierosolymis in die festo; et
they saw, which had Jerusalem in day festival; and

ipsi enim venerant in diem festum. 4:46 Venit ergo
they For come in day festival. 4:46 He came So
iterum in Cana Galilaeae, ubi fecit aquam vinum.
again in Cana Galilee where he water wine.
Et erat quidam regius, cuius filius infirmabatur
The was some nick the son sick
Capharnaum; 4:47 hic, cum audisset quia Iesus
Capernaum; 4:47 here, with heard because Jesus
advenerit a Iudaea in Galilaeam, abiit ad eum et
hire from Judea in Galilee; He went to it and
rogabat, ut descenderet et sanaret filium eius;
he asked, as down and heal son thereof;
incipiebat enim mori. 4:48 Dixit ergo Iesus ad eum:
point For die. 4:48 said So Jesus to him:
‘ Nisi signa et prodigia videritis, non credetis’.
‘ unless standards and wonders see, not you believe. ‘
4:49 Dicit ad eum regius: ‘ Domine, descende
4:49 He says, to it royal: ‘ Sir, down
priusquam moriatur puer meus’. **4:50 Dicit ei Iesus:**
before dies boy My ‘. 4:50 He says, it Jesus:
‘ Vade. Filius tuus vivit’. **Credidit homo sermoni,**
‘ Go. son your lives. ‘ He believed man word
quem dixit ei Iesus, et ibat. 4:51 Iam autem eo
which said it Jesus, and he went on. 4:51 Now Now it
descendente, servi eius occurrerunt ei dicentes quia
down, officials his met it saying because
puer eius vivit. 4:52 Interrogabat ergo horam ab
boy his lives. 4:52 he questioned So hour from
eis, in qua melius habuerit. Dixerunt ergo ei: ‘
them, in which more have. They said So to: ‘
Heri hora septima reliquit eum febris’. **4:53**
yesterday hour The seventh left it fever. ‘ 4:53
Cognovit ergo pater quia illa hora erat, in qua
Recognising So father because that hour It was in which
dixit ei Iesus: ‘ Filius tuus vivit ‘, et credidit ipse
said it Jesus: ‘ son your lives ‘ and believed he
et domus eius tota. 4:54 Hoc iterum secundum
and house his whole. 4:54 This again according to
signum fecit Iesus, cum venisset a Iudaea in
sign he Jesus, with come from Judea in
Galilaeam. 5:1 Post haec erat dies festus Iudaeorum,
Galilee. 5: 1 Post this was day festival Jews,

et ascendit Iesus Hierosolymam. 5:2 Est autem
and up Jesus Jerusalem. 5: 2 It is Now
Hierosolymis, super Probatica, piscina, quae
Jerusalem, over Evidence, pool which
cognominatur Hebraice Bethsatha, quinque porticus
surnamed Hebrew Bethesda, five gallery
habens. 5:3 In his iacebat multitudo languentium,
having. 5: 3 in these lying company sick,
caecorum, claudorum, aridorum. 5:4 5:5 Erat autem
blind, halt, withered. 5: 4 5: 5 It was Now
quidam homo ibi triginta et octo annos habens in
some man there thirty and eight years a in
infirmirate sua. 5:6 Hunc cum vidisset Iesus
weakness their own. 5, 6 this with saw Jesus
iacentem, et cognovisset quia multum iam tempus
lying and perceiving because a lot already time
habet, dicit ei: ‘Vis sanus fieri?’ 5:7 Respondit
has says to: ‘Want healthy be performed. ‘ 5: 7 The answer
ei languidus: ‘Domine, hominem non habeo, ut,
it Sir ‘Sir, man not I have, that,
cum turbata fuerit aqua, mittat me in piscinam;
with troubled be water; send I in pool;
dum autem venio ego, alius ante me descendit’. 5:8
while Now I I, other before I down. ‘ 5: 8
Dicit ei Iesus: ‘Surge, tolle grabatum tuum et
He says, it Jesus: ‘Up Away bed your and
ambula’. 5:9 Et statim sanus factus est homo et
Walk ‘. 5: 9 The immediately healthy he became is man and
sustulit grabatum suum et ambulabat. Erat autem
up bed his and walked. It was Now
sabbatum in illo die. 5:10 Dicebant ergo Iudaei illi,
Saturday in that the day. 5:10 They said So Jews they
qui sanatus fuerat: ‘Sabbatum est, et non licet
that cured was: ‘The Sabbath is and not although the
tibi tollere grabatum tuum’. 5:11 Ille autem respondit
you remove bed Your ‘. 5:11 He Now answered
eis: ‘Qui me fecit sanum, ille mihi dixit: ‘Tolle
them: ‘He I he healthy, he I he said: ‘Take
grabatum tuum et ambula’’. 5:12 Interrogaverunt
bed your and Walk ‘. 5:12 asked
eum: ‘Quis est ille homo, qui dixit tibi: ‘Tolle et
him: ‘Who is he man, that said you: ‘Take and

ambula'?'. 5:13 **Is autem, qui sanus fuerat effectus,**
walk '?. 5:13 it however, that healthy was effects;
nesciebat quis esset; Iesus enim declinavit a turba
He did not know who it was; Jesus For aside from crowd
constituta in loco. 5:14 Postea invenit eum Iesus in
established in place. 5:14 Later found it Jesus in
templo et dixit illi: ‘ Ecce sanus factus es; iam
temple and said they: ‘ Look healthy he became art; already
noli peccare, ne deterius tibi aliquid contingat’.
do not sin, do not worse you something it happen. ‘
5:15 Abiit ille homo et nuntiavit Iudaeis quia Iesus
5:15 He went he man and reported Jews because Jesus
esset, qui fecit eum sanum. 5:16 Et propterea
was that he it healthy. 5:16 The therefore
persequebantur Iudaei Iesum, quia haec faciebat in
pursued Jews Jesus, because this did in
sabbato. 5:17 Iesus autem respondit eis: ‘ Pater
Saturday. 5:17 Jesus Now answered them: ‘ Father
meus usque modo operatur, et ego operor’. 5:18
my up only works and I work! 5:18
Propterea ergo magis quaerebant eum Iudaei
Therefore So more sought it Jews
interficere, quia non solum solvebat sabbatum, sed
kill because not only paid Saturday, but
et Patrem suum dicebat Deum, aequalem se faciens
and father his said God, equal he making
Deo. 5:19 Respondit itaque Iesus et dixit eis: ‘
God. 5:19 The answer So Jesus and said them: ‘
Amen, amen dico vobis: Non potest Filius a se
Most Amen I you: no can son from he
facere quidquam, nisi quod viderit Patrem facientem;
do anything but that see father doing;
quaecumque enim ille faciat, haec et Filius similiter
whatever For he do this and son similarly,
facit. 5:20 Pater enim diligit Filium et omnia
He does. 5:20 Father For He loves son and all
demonstrat ei, quae ipse facit, et maiora his
shows to which he does and greater these
demonstrabit ei opera, ut vos miremini. 5:21 Sicut
show it works as you wonder. 5:21 As
enim Pater suscitatur mortuos et vivificat, sic et
For Father raises dead and quickens; so and

Filius, quos vult, vivificat. 5:22 Neque enim Pater
son, which he will, quickens. 5:22 nor For Father
iudicat quemquam, sed iudicium omne dedit Filio,
judges anyone but judgment all given son,
5:23 ut omnes honorificent Filium, sicut honorificant
5:23 as all honor son, as honor
Patrem. Qui non honorificat Filium, non honorificat
Father. He not honors son, not honors
Patrem, qui misit illum. 5:24 Amen, amen dico
father, that sent him. 5:24 Most Amen I
vobis: Qui verbum meum audit et credit ei, qui
you: He word my audit and believes to that
misit me, habet vitam aeternam et in iudicium non
sent I has life eternal and in judgment not
venit, sed transiit a morte in vitam. 5:25 Amen,
he came but past from death in life. 5:25 Most
amen dico vobis: Venit hora, et nunc est, quando
Amen I you: He came hour, and now is when
mortui audient vocem Filii Dei et, qui audierint,
dead listen voice children God and, that listen,
vivent. 5:26 Sicut enim Pater habet vitam in
live. 5:26 As For Father has life in
semetipso, sic dedit et Filio vitam habere in
himself; so given and son life have in
semetipso; 5:27 et potestatem dedit ei iudicium
himself; 5:27 and power given it judgment
facere, quia Filius hominis est. 5:28 Nolite mirari
do because son man It is. 5:28 Do not Marvel
hoc, quia venit hora, in qua omnes, qui in
this, because he came hour, in which all that in
monumentis sunt, audient vocem eius; 5:29 et
monuments are listen voice thereof; 5:29 and
procedent, qui bona fecerunt, in resurrectionem vitae,
with it, that good they in resurrection life
qui vero mala egerunt, in resurrectionem iudicii. 5:30
that But bad They did, in resurrection trial. 5:30
Non possum ego a meipso facere quidquam; sicut
no I I from myself do anything; as
audio, iudico, et iudicium meum iustum est, quia
audio I think, and judgment my just is because
non quaero voluntatem meam, sed voluntatem eius,
not search will I but will his

qui misit me. 5:31 Si ego testimonium perhibeo de
that sent Me. 5:31 If I witness record of
meipso, testimonium meum non est verum; 5:32 alius
myself witness my not is true; 5:32 other
est, qui testimonium perhibet de me, et scio quia
is that witness witness of I and I know because
verum est testimonium, quod perhibet de me. 5:33
true is testimony that witness of Me. 5:33
Vos misistis ad Ioannem, et testimonium perhibuit
you sent to John, and witness record
veritati; 5:34 ego autem non ab homine testimonium
the truth; 5:34 I Now not from man witness
accipio, sed haec dico, ut vos salvi sitis. 5:35 Ille
I accept but this I mean, as you saved you are. 5:35 He
erat lucerna ardens et lucens; vos autem voluistis
was lamp burning and shining; you Now would you
exsultare ad horam in luce eius. 5:36 Ego autem
rejoice to hour in light her. 5:36 I Now
habeo testimonium maius Ioanne; opera enim, quae
I have witness more John; works For which
dedit mihi Pater, ut perficiam ea, ipsa opera, quae
given I Father, as finish it the works which
ego facio, testimonium perhibent de me, quia Pater
I I do, witness report of I because Father
me misit; 5:37 et, qui misit me, Pater, ipse
I sent; 5:37 and, that sent I Father, he
testimonium perhibuit de me. Neque vocem eius
witness record of Me. nor voice his
umquam audistis neque speciem eius vidistis;
never You have heard or species his Have you seen;
5:38 et verbum eius non habetis in vobis manens,
5:38 and word his not have in you It,
quia, quem misit ille, huic vos non creditis. 5:39
because, which sent he this you not believe. 5:39
Scrutamini Scripturas, quia vos putatis in ipsis
Search Scriptures because you do you think? in the
vitam aeternam habere; et illae sunt, quae
life eternal have; and these are which
testimonium perhibent de me. 5:40 Et non vultis
witness report of Me. 5:40 The not you want

venire ad me, ut vitam habeatis. 5:41 Gloriam ab
come to I as life apiece. 5:41 Honour from
hominibus non accipio, 5:42 sed cognovi vos, quia
men not I accept 5:42 but I know you because
dilectionem Dei non habetis in vobis. 5:43 Ego veni
love God not have in to you. 5:43 I I
in nomine Patris mei, et non accipitis me; si alius
in name father my and not receive me; if other
venerit in nomine suo, illum accipietis. 5:44 Quomodo
come in name his it receive. 5:44 How
potestis vos credere, qui gloriam ab invicem accipitis,
You can you believe, that glory from another receive,
et gloriam, quae a solo est Deo, non quaeritis?
and glory which from soil is God, not 're looking for?
5:45 Nolite putare quia ego accusaturus sim vos
5:45 Do not think because I accuse I you
apud Patrem; est qui accuset vos: Moyses, in quo
in father; is that accuseth you: Moses, in which
vos speratis. 5:46 Si enim crederetis Moysi, crederetis
you trust. 5:46 If For believe Moses, believe
forsitan et mihi; de me enim ille scripsit. 5:47 Si
perhaps and me; of I For he he wrote. 5:47 If
autem illius litteris non creditis, quomodo meis verbis
Now of letters not believe me, how I words
credetis?'. 6:1 Post haec abiit Iesus trans mare
things? '. 6: 1 Post this He went Jesus beyond sea
Galilaeae, quod est Tiberiadis. 6:2 Et sequebatur
Galilee that is Tiberias. 6: 2 The followed
eum multitudo magna, quia videbant signa, quae
it company great because see signs which
faciebat super his, qui infirmabantur. 6:3 Subiit
did over those that diseased. 6: 3 He underwent
autem in montem Iesus et ibi sedebat cum
Now in mount Jesus and there sat with
discipulis suis. 6:4 Erat autem proximum Pascha,
students their own. 6: 4 It was Now neighbor The Easter
dies festus Iudaeorum. 6:5 Cum sublevasset ergo
day festival Jews. 6: 5 with lifting So
oculos Iesus et vidisset quia multitudo magna venit
eyes Jesus and saw because company great he came
ad eum, dicit ad Philippum: ' Unde ememus panes,
to him, says to Philip: ' Hence, buy bread,

ut manducent hi?'. 6:6 Hoc autem dicebat tentans
as eat These ' 6: 6 This Now said test
eum; ipse enim sciebat quid esset factururus. 6:7
him; he For he knew what was will do. 6, 7
Respondit ei Philippus: ' Ducentorum denariorum
The answer it Philip: ' two hundred pieces
panes non sufficiunt eis, ut unusquisque modicum
bread not rate them, as each A little
quid accipiat!'. 6:8 Dicit ei unus ex discipulis eius,
what take. ' 6, 8 He says, it one from students his
Andreas frater Simonis Petri: 6:9 ' Est puer hic, qui
Andrew brother Simon Peter: 6: 9 ' It is boy here, that
habet quinque panes hordeaceos et duos pisces; sed
has five bread barley and two fish; but
haec quid sunt propter tantos?'. 6:10 Dixit Iesus: ' Facite homines discumbere'. Erat autem fenum
this what are for so many? ' 6:10 said Jesus: ' Make men to sit down. ' It was Now hay
multum in loco. Discubuerunt ergo viri numero quasi
a lot in place. reclined So men number as
quinque milia. 6:11 Accepit ergo panes Iesus et,
five thousand. 6:11 received So bread Jesus and,
cum gratias egisset, distribuit discumbentibus; similiter
with thanks thanks, distributed down; similarly,
et ex piscibus, quantum volebant. 6:12 Ut autem
and from fish as far as they wanted. 6:12 To Now
impleti sunt, dicit discipulis suis: ' Colligite, quae
Noah are says students his ' Gather which
superaverunt, fragmenta, ne quid pereat'. 6:13
overcome, fragments; do not what perish. ' 6:13
Collegerunt ergo et impleverunt duodecim cophinos
They gathered So and filled twelve baskets
fragmentorum ex quinque panibus hordeaceis, quae
fragments from five bread barley which
superfuerunt his, qui manducaverunt. 6:14 Illi ergo
survived those that ate. 6:14 they So
homines, cum vidissent quod fecerat signum,
men with saw that had sign,
dicebant: ' Hic est vere propheta, qui venit in
they said: ' This is really prophet that he came in
mundum!'. 6:15 Iesus ergo, cum cognovisset quia
the world. ' 6:15 Jesus therefore, with perceiving because

venturi essent, ut raperent eum et facerent eum
come they as take it and do it
regem, secessit iterum in montem ipse solus. 6:16 Ut
king, retired again in mount he alone. 6:16 To
autem sero factum est, descenderunt discipuli eius ad
Now late it is down students his to
mare 6:17 et, cum ascendissent navem, veniebant
sea 6:17 and, with up ship, coming
trans mare in Capharnaum. Et tenebrae iam factae
beyond sea in Capernaum. The darkness already made
erant, et nondum venerat ad eos Iesus. 6:18 Mare
were and not yet come to them Jesus. 6:18 sea
autem, vento magno flante, exsurgebat. 6:19 Cum
however, wind great blowing, blew. 6:19 with
remigassent ergo quasi stadia viginti quinque aut
rowed So as stadia twenty five or
triginta, vident Iesum ambulans super mare et
thirty see Jesus walking over sea and
proximum navi fieri, et timuerunt. 6:20 Ille autem
neighbor ship done and They were afraid. 6:20 He Now
dicit eis: ‘ Ego sum, nolite timere!’ 6:21 Volebant
says them: ‘ I I do not Fear. ‘ 6:21 They wanted to
ergo accipere eum in navem, et statim fuit navis
So take it in ship, and immediately was ship
ad terram, in quam ibant. 6:22 Altera die turba,
to land in than it went. 6:22 The next day crowd,
quae stabat trans mare, vidit quia navicula alia non
which standing beyond sea, saw because boat other not
erat ibi, nisi una, et quia non introisset cum
was there, but one, and because not entered with
discipulis suis Iesus in navem, sed soli discipuli eius
students their Jesus in ship, but only students his
abiissent; 6:23 aliae supervenerunt naves a
they were gone; 6:23 other came ships from
Tiberiade iuxta locum, ubi manducaverant panem,
Tiberias according to place where ate bread,
gratias agente Domino. 6:24 Cum ergo vidisset turba
thanks agent Lord. 6:24 with So saw crowd
quia Iesus non esset ibi neque discipuli eius,
because Jesus not was there or students his
ascenderunt ipsi naviculas et venerunt Capharnaum
up they shipping and they Capernaum

quaerentes Iesum. 6:25 Et cum invenissent eum trans
seeking Jesus. 6:25 The with found it beyond
mare, dixerunt ei: ‘ Rabbi, quando huc venisti?’.
sea, said to: ‘ Rabbi when here you came for. ‘
6:26 Respondit eis Iesus et dixit: ‘ Amen, amen
6:26 The answer them Jesus and he said: ‘ Most Amen
dico vobis: Quaeritis me, non quia vidistis signa,
I you: Do you ask I not because ago signs
sed quia manducastis ex panibus et saturati estis.
but because you ate from bread and filled you are.
6:27 Operamini non cibum, qui perit, sed cibum,
6:27 Labour not food that disappears; but food
qui permanet in vitam aeternam, quem Filius
that remains in life eternal which son
hominis vobis dabit; hunc enim Pater signavit Deus!’.
man you yield; this For Father sealed God!’.
6:28 Dixerunt ergo ad eum: ‘ Quid faciemus, ut
6:28 They said So to him: ‘ What we do as
operemur opera Dei?’. **6:29 Respondit Iesus et dixit**
work works God. ‘ 6:29 The answer Jesus and said
eis: ‘ Hoc est opus Dei, ut credatis in eum, quem
them: ‘ This is work God, as believe in him, which
misit ille’. **6:30 Dixerunt ergo ei: ‘ Quod ergo tu**
sent He’. 6:30 They said So to: ‘ The So you
facis signum, ut videamus et credamus tibi? Quid
You do sign, as see and believe you? What
operaris? 6:31 Patres nostri manna manducaverunt in
work? 6:31 fathers our manna eat in
deserto, sicut scriptum est: ‘Panem de caelo dedit
wilderness as written is: ‘Bread of heaven given
eis manducare’. **6:32 Dixit ergo eis Iesus: ‘ Amen,**
them eat’. 6:32 said So them Jesus: ‘ Most
amen dico vobis: Non Moyses dedit vobis panem de
Amen I you: no Moses given you bread of
caelo, sed Pater meus dat vobis panem de caelo
heaven but Father my gives you bread of heaven
verum; 6:33 panis enim Dei est, qui descendit de
true; 6:33 bread For God is that down of
caelo et dat vitam mundo’. **6:34 Dixerunt ergo ad**
heaven and gives life the world. ‘ 6:34 They said So to
eum: ‘ Domine, semper da nobis panem hunc’. **6:35**
him: ‘ Sir, always give us bread this. ‘ 6:35

Dixit eis Iesus: ‘ Ego sum panis vitae. Qui venit
said them Jesus: ‘ I I bread life. He he came
ad me, non esuriet; et, qui credit in me, non sitiet
to I not hunger; and, that believes in I not thirst
umquam. 6:36 Sed dixi vobis, quia et vidistis me
ever. 6:36 but I you because and ago I
et non creditis. 6:37 Omne, quod dat mihi Pater, ad
and not believe. 6:37 All that gives I Father, to
me veniet; et eum, qui venit ad me, non eiciam
I come; and him, that he came to I not drive
foras, 6:38 quia descendi de caelo, non ut faciam
out 6:38 because down of heaven not as I do
voluntatem meam sed voluntatem eius, qui misit me.
will I but will his that sent Me.
6:39 Haec est autem voluntas eius, qui misit me, ut
6:39 This is Now will his that sent I as
omne, quod dedit mihi, non perdam ex eo, sed
all that given I not I lose from it but
resuscitem illud in novissimo die. 6:40 Haec est
raise it in last the day. 6:40 This is
enim voluntas Patris mei, ut omnis, qui videt Filium
For will father my as all that sees son
et credit in eum, habeat vitam aeternam; et
and believes in him, have life everlasting; and
resuscitabo ego eum in novissimo die’. 6:41
raise I it in last the day. ‘ 6:41
Murmurabant ergo Iudaei de illo, quia dixisset: ‘
murmured So Jews of that, because He had said: ‘
Ego sum panis, qui de caelo descendi ‘, 6:42 et
I I bread, that of heaven down ‘ 6:42 and
dicebant: ‘ Nonne hic est Iesus filius Ioseph, cuius
they said: ‘ Did here is Jesus son Joseph, the
nos novimus patrem et matrem? Quomodo dicit
we We know father and mother? How says
nunc: ‘De caelo descendi’?’. 6:43 Respondit Iesus et
now: ‘the heaven down? ‘. 6:43 The answer Jesus and
dixit eis: ‘ Nolite murmurare in invicem. 6:44 Nemo
said them: ‘ Do not Murmur in each other. 6:44 No
potest venire ad me, nisi Pater, qui misit me,
can come to I but Father, that sent I
traxerit eum; et ego resuscitabo eum in novissimo
draw him; and I raise it in last

die. 6:45 Est scriptum in Prophetis: ‘Et erunt
the day. 6:45 It is written in prophets; ‘And will be
omnes docibiles Dei’. Omnis, qui audivit a Patre
all taught God. ‘ all that heard from Father
et didicit, venit ad me. 6:46 Non quia Patrem
and learned he came to Me. 6:46 no because father
vidit quisquam, nisi is qui est a Deo, hic vidit
saw one, but it that is from God, here saw
Patrem. 6:47 Amen, amen dico vobis: Qui credit,
Father. 6:47 Most Amen I you: He believes,
habet vitam aeternam. 6:48 Ego sum panis vitae.
has life everlasting. 6:48 I I bread life.
6:49 Patres vestri manducaverunt in deserto manna
6:49 fathers you eat in desert manna
et mortui sunt. 6:50 Hic est panis de caelo
and dead They are. 6:50 This is bread of heaven
descendens, ut, si quis ex ipso manducaverit, non
down, that, if who from it eat, not
moriatur. 6:51 Ego sum panis vivus, qui de caelo
die. 6:51 I I bread living that of heaven
descendi. Si quis manducaverit ex hoc pane, vivet in
I went down. If who eat from this bread live in
aeternum; panis autem, quem ego dabo, caro mea
ever; bread however, which I I, flesh my
est pro mundi vita’. 6:52 Litigabant ergo Iudaei ad
is for world life. ‘ 6:52 strove So Jews to
invicem dicentes: ‘ Quomodo potest hic nobis carnem
another saying: ‘ How can here us flesh
suam dare ad manducandum?’. 6:53 Dixit ergo eis
his give to eat? ‘. 6:53 said So them
Iesus: ‘ Amen, amen dico vobis: Nisi manducaveritis
Jesus: ‘ Most Amen I you: unless eat
carnem Filii hominis et biberitis eius sanguinem,
flesh children man and drink his blood
non habetis vitam in vobismetipsis. 6:54 Qui
not have life in yourselves. 6:54 He
manducat meam carnem et bibit meum sanguinem,
eats I flesh and drinks my blood
habet vitam aeternam; et ego resuscitabo eum in
has life everlasting; and I raise it in

novissimo die. 6:55 Caro enim mea verus est cibus,
last the day. 6:55 flesh For my true is food
et sanguis meus verus est potus. 6:56 Qui manducat
and blood my true is drink. 6:56 He eats
meam carnem et bibit meum sanguinem, in me
I flesh and drinks my blood in I
manet, et ego in illo. 6:57 Sicut misit me vivens
remains and I in that. 6:57 As sent I living
Pater, et ego vivo propter Patrem; et, qui manducat
Father, and I living for father; and, that eats
me, et ipse vivet propter me. 6:58 Hic est panis,
I and he live for Me. 6:58 This is bread,
qui de caelo descendit, non sicut manducaverunt
that of heaven down not as eat
patres et mortui sunt; qui manducat hunc panem,
fathers and dead they are: that eats this bread,
vivet in aeternum'. 6:59 Haec dixit in synagoga
live in ever. ' 6:59 This said in synagogue
docens in Capharnaum. 6:60 Multi ergo audientes ex
teaching in Capernaum. 6:60 Many So hearing from
discipulis eius dixerunt: ' Durus est hic sermo! Quis
students his they said: ' hard is here word! Who
potest eum audire?'. 6:61 Sciens autem Iesus apud
can it listen to. ' 6:61 knowing Now Jesus in
semetipsum quia murmurarent de hoc discipuli eius,
himself because murmured of this students his
dixit eis: ' Hoc vos scandalizat? 6:62 Si ergo
said them: ' This you stumble? 6:62 If So
videritis Filium hominis ascendentem, ubi erat prius?
see son man up where was before?
6:63 Spiritus est, qui vivificat, caro non prodest
6:63 Spirit is that quickens; flesh not profit
quidquam; verba, quae ego locutus sum vobis,
anything; words, which I said I you
Spiritus sunt et vita sunt. 6:64 Sed sunt quidam
Spirit are and life They are. 6:64 but are some
ex vobis, qui non credunt'. Sciebat enim ab initio
from you that not believe it. ' He knew For from beginning
Iesus, qui essent non credentes, et quis traditurus
Jesus, that they not believers and who betray

esset eum. 6:65 Et dicebat: ‘ Propterea dixi vobis:
 was him. 6:65 The he said: ‘ Therefore I you:
 Nemo potest venire ad me, nisi fuerit ei datum a
 No can come to I but be it given from
 Patre’. 6:66 Ex hoc multi discipulorum eius abierunt
 Father ‘. 6:66 from this many students his gone
 retro et iam non cum illo ambulabant. 6:67 Dixit
 back and already not with that walked. 6:67 said
 ergo Iesus ad Duodecim: ‘ Numquid et vos vultis
 So Jesus to twelve: ‘ Do and you you want
 abire?’. 6:68 Respondit ei Simon Petrus: ‘ Domine,
 go away? ‘. 6:68 The answer it Simon Peter: ‘ Sir,
 ad quem ibimus? Verba vitae aeternae habes; 6:69
 to which we go? words life eternal you have; 6:69
 et nos credidimus et cognovimus quia tu es
 and we believed and we know because you you
 Sanctus Dei’. 6:70 Respondit eis Iesus: ‘ Nonne ego
 St. God. ‘ 6:70 The answer them Jesus: ‘ Did I
 vos Duodecim elegi? Et ex vobis unus Diabolus
 you twelve I have chosen? The from you one devil
 est’. 6:71 Dicebat autem Iudam Simonis Iscariotis;
 He is. ‘ 6:71 said Now Judah Simon Iscariot
 hic enim erat traditurus eum, cum esset unus ex
 here For was betray him, with was one from
 Duodecim. 7:1 Et post haec ambulabat Iesus in
 Twelve. 7: 1 The after this walking Jesus in
 Galilaeam; non enim volebat in Iudaeam ambulare,
 Galilee; not For would in Judea walk
 quia quaerebant eum Iudaei interficere. 7:2 Erat
 because sought it Jews kill. 7: 2 It was
 autem in proximo dies festus Iudaeorum, Scenopegia.
 Now in next day festival Jews, Booths.
 7:3 Dixerunt ergo ad eum fratres eius: ‘ Transi hinc
 7: 3 They said So to it brothers his ‘ Pass here
 et vade in Iudaeam, ut et discipuli tui videant
 and go in Judea, as and students your see
 opera tua, quae facis. 7:4 Nemo quippe in occulto
 works your which You do. 7: 4 No for in secret
 quid facit et quaerit ipse in palam esse. Si haec
 what does and asks he in public to be. If this
 facis, manifesta teipsum mundo’. 7:5 Neque enim
 you do open yourself the world. ‘ 7: 5 nor For

fratres eius credebant in eum. 7:6 Dicit ergo eis
brothers his believed in him. 7: 6 He says, So them
Iesus: ‘ Tempus meum nondum adest, tempus autem
Jesus: ‘ time my not yet She is, time Now
vestrum semper est paratum. 7:7 Non potest mundus
you always is ready. 7: 7 no can The world
odisse vos; me autem odit, quia ego testimonium
hate you; I Now hates because I witness
perhibeo de illo, quia opera eius mala sunt. 7:8
record of that, because works his bad They are. 7, 8
Vos ascendite ad diem festum; ego non ascendo ad
you up to day festival; I not up to
diem festum istum, quia meum tempus nondum
day festival this because my time not yet
impletum est’. 7:9 Haec autem cum dixisset, ipse
full He is. ‘ 7, 9 This Now with he said, he
mansit in Galilaea. 7:10 Ut autem ascenderunt
He remained in Galilee. 7:10 To Now up
fratres eius ad diem festum, tunc et ipse ascendit,
brothers his to day festival, then and he up
non manifeste sed quasi in occulto. 7:11 Iudaei ergo
not manifestly but as in secret. 7:11 Jews So
quaerebant eum in die festo et dicebant: ‘ Ubi est
sought it in day feast and they said: ‘ Where is
ille?’ 7:12 Et murmur multus de eo erat in turba.
he? ‘ 7:12 The complaints a lot of it was in crowd.
Alii quidem dicebant: ‘ Bonus est! ‘; alii autem
Others indeed they said: ‘ good It is! ‘ others Now
dicebant: ‘ Non, sed seducit turbam!’. 7:13 Nemo
they said: ‘ no, but seduces the crowd ‘. 7:13 No
tamen palam loquebatur de illo propter metum
yet public He was speaking of that for alarm
Iudaeorum. 7:14 Iam autem die festo mediante,
Jews. 7:14 Now Now day feast medium,
ascendit Iesus in templum et docebat. 7:15
up Jesus in temple and taught. 7:15
Mirabantur ergo Iudaei dicentes: ‘ Quomodo hic
They were surprised So Jews saying: ‘ How here
litteras scit, cum non didicerit?’ 7:16 Respondit
letters He knows, with not learned? ‘. 7:16 The answer

ergo eis Iesus et dixit: ‘ Mea doctrina non est mea
So them Jesus and he said: ‘ my teaching not is my
sed eius, qui misit me. 7:17 Si quis voluerit
but his that sent Me. 7:17 If who wishes
voluntatem eius facere, cognoscet de doctrina utrum
will his do know of teaching whether
ex Deo sit, an ego a meipso loquar. 7:18 Qui a
from God is or I from myself speak. 7:18 He from
semetipso loquitur, gloriam propriam quaerit; qui
himself he speaks glory own he asks; that
autem quaerit gloriam eius, qui misit illum, hic
Now asks glory his that sent it here
verax est, et iniustitia in illo non est. 7:19 Nonne
true is and injustice in that not It is. 7:19 Did
Moyses dedit vobis legem? Et nemo ex vobis facit
Moses given you the law? The no from you does
legem. Quid me quaeritis interficere?’. 7:20
law. What I 're looking for kill? '. 7:20
Respondit turba: ‘ Daemonium habes! Quis te
The answer crowd: ‘ demon You! Who you
quaerit interficere?’. 7:21 **Respondit Iesus et dixit**
asks kill? '. 7:21 The answer Jesus and said
eis: ‘ Unum opus feci, et omnes miramini. 7:22
them: ‘ one work I, and all you wonder. 7:22
Propterea Moyses dedit vobis circumcisionem — non
Therefore Moses given you circumcision - not
quia ex Moyse est sed ex patribus — et in
because from Moses is but from fathers - and in
sabbato circumciditis hominem. 7:23 Si
Saturday circumcise person. 7:23 If
circumcisionem accipit homo in sabbato, ut non
circumcision takes man in Saturday, as not
solvatur lex Moysis, mihi indignamini, quia totum
paid law Moses, I angry; because all
hominem sanum feci in sabbato? 7:24 Nolite iudicare
man healthy I in Saturday? 7:24 Do not judge
secundum faciem, sed iustum iudicium iudicate’. 7:25
according to face, but just judgment Protest '. 7:25
Dicebant ergo quidam ex Hierosolymitis: ‘ Nonne
They said So some from Jerusalem: ‘ Did

hic est, quem quaerunt interficere? 7:26 Et ecce
here is which seek kill? 7:26 The See
palam loquitur, et nihil ei dicunt. Numquid vere
public he speaks and nothing it they say. Do really
cognoverunt principes quia hic est Christus? 7:27
know leaders because here is Christ? 7:27
Sed hunc scimus unde sit, Christus autem cum
but this we know whence is Christ Now with
venerit, nemo scit unde sit'. 7:28 Clamavit ergo
come, no He knows whence is used. 7:28 Called So
docens in templo Iesus et dicens: ' Et me scitis
teaching in temple Jesus and saying: ' The I you know
et unde sim scitis. Et a meipso non veni, sed est
and whence I you know. The from myself not come, but is
verus, qui misit me, quem vos non scitis. 7:29 Ego
true, that sent I which you not you know. 7:29 I
scio eum, quia ab ipso sum, et ipse me misit'.
I know him, because from it I and he I sent.
7:30 Quaerebant ergo eum apprehendere, et nemo
7:30 They sought to So it take and no
misit in illum manus, quia nondum venerat hora
sent in it hand, because not yet come hour
eius. 7:31 De turba autem multi crediderunt in eum
her. 7:31 The crowd Now many believed in it
et dicebant: ' Christus cum venerit, numquid plura
and they said: ' Christ with come, Do more
signa faciet quam quae hic fecit?'. 7:32 Audierunt
standards will than which here did. ' 7:32 And they are
pharisaei turbam murmurantem de illo haec et
Pharisees crowd murmuring of that this and
miserunt pontifices et pharisaei ministros, ut
sent Popes and Pharisees ministers as
apprehenderent eum. 7:33 Dixit ergo Iesus: ' Adhuc
arrest him. 7:33 said So Jesus: ' yet
modicum tempus vobiscum sum et vado ad eum,
A little time with I and go to him,
qui misit me. 7:34 Quaeretis me et non invenietis;
that sent Me. 7:34 seek I and not find;
et ubi sum ego, vos non potestis venire'. 7:35
and where I I, you not You can come. ' 7:35
Dixerunt ergo Iudaei ad seipsos: ' Quo hic iturus
They said So Jews to themselves: ' Where here go

est, quia nos non inveniēmus eum? Numquid in
is because we not find him? Do in
dispersionem Graecorum iturus est et docturus
dispersion Greece go is and POST
Graecos? 7:36 Quis est hic sermo, quem dixit:
Greeks? 7:36 Who is here word which he said:
'Quaerētis me et non inveniētis' et: 'Ubi sum ego,
'seek I and not find' and: 'Where I I,
vos non potestis venire'?. 7:37 In novissimo autem
you not You can come '?. 7:37 in last Now
die magno festivitatis stabat Iesus et clamavit dicens:
day great festivity standing Jesus and cried saying:
' Si quis sitit, veniat ad me et bibat, 7:38 qui
' If who thirst, come to I and drink, 7:38 that
credit in me. Sicut dixit Scriptura, flumina de ventre
believes in Me. As said Scripture rivers of belly
eius fluent aquae vivae'. 7:39 Hoc autem dixit de
his flow water of living. ' 7:39 This Now said of
Spiritu, quem accepturi erant qui crediderant in
Spirit, which receive were that believed in
eum. Nondum enim erat Spiritus, quia Iesus
him. Not yet For was Spirit, because Jesus
nondum fuerat glorificatus. 7:40 Ex illa ergo turba,
not yet was glorified. 7:40 from that So crowd,
cum audissent hos sermones, dicebant: ' Hic est vere
with heard these words, they said: ' This is really
propheta! ' 7:41 alii dicebant: ' Hic est Christus!
Prophet! ' 7:41 others they said: ' This is Christ!
' 7:42 quidam autem dicebant: ' Numquid a Galilaea
' some Now they said: ' Do from Galilee
Christus venit? 7:42 Nonne Scriptura dixit: 'Ex
Christ come from? 7:42 Did Scripture he said: 'From
semine David et de Bethlehem castello, ubi erat
seed David and of Bethlehem village where was
David, venit Christus'?. 7:43 Dissensio itaque facta
David he came Christ '?. 7:43 Dissent So made
est in turba propter eum. 7:44 Quidam autem ex
is in crowd for him. 7:44 Some Now from
ipsis volebant apprehendere eum, sed nemo misit
the would arrest him, but no sent
super illum manus. 7:45 Venerunt ergo ministri ad
over it hand. 7:45 They came So The ministers to

pontifices et pharisaeos; et dixerunt eis illi: ‘
Popes and Pharisees; and said them they: ‘
Quare non adduxistis eum?’. 7:46 Responderunt
Why not bring him? ‘. 7:46 answered
ministri: ‘ Numquam sic locutus est homo’. 7:47
ministers: ‘ never so said is Man ‘. 7:47
Responderunt ergo eis pharisei: ‘ Numquid et vos
answered So them Pharisees: ‘ Do and you
seducti estis? 7:48 Numquid aliquis ex principibus
seduced are you? 7:48 Do one from chief
credidit in eum aut ex pharisaeis? 7:49 Sed turba
believed in it or from Pharisees? 7:49 but crowd
haec, quae non novit legem, maledicti sunt!’. 7:50
Thus, which not He knows law accursed They are. ‘ 7:50
Dicit Nicodemus ad eos, ille qui venit ad eum
He says, Nicodemus to them; he that he came to it
antea, qui unus erat ex ipsis: 7:51 ‘ Numquid lex
previously, that one was from them: 7:51 ‘ Do law
nostra iudicat hominem, nisi audierit ab ipso prius
our judges man but hears from it first
et cognoverit quid faciat?’. 7:52 Responderunt et
and know what do? ‘. 7:52 answered and
dixerunt ei: ‘ Numquid et tu ex Galilaea es?
said to: ‘ Do and you from Galilee Are you?
Scrutare et vide quia propheta a Galilaea non
Search and see because prophet from Galilee not
surgit!’. 7:53 Et reversi sunt unusquisque in domum
arises. ‘ 7:53 The returned are each in home
suam. 8:1 Iesus autem perrexit in montem Oliveti.
own. 8: 1 Jesus Now went in mount Olives.
8:2 Diluculo autem iterum venit in templum, et
8: 2 early Now again he came in temple and
omnis populus veniebat ad eum, et sedens docebat
all people coming to him, and sitting taught
eos. 8:3 Adducunt autem scribae et pharisei
them. 8: 3 They lead Now teachers and Pharisees
mulierem in adulterio deprehensam et statuerunt eam
woman in adultery travel and set it
in medio 8:4 et dicunt ei: ‘ Magister, haec mulier
in the 8: 4 and say to: ‘ Teacher this woman
manifesto deprehensa est in adulterio. 8:5 In lege
manifestly detected is in adultery. 8: 5 in law

autem Moyses mandavit nobis huiusmodi lapidare; tu
Now Moses charge us such stone; you
ergo quid dicis?'. 8:6 Hoc autem dicebant
So what you say that? '. 8: 6 This Now said
tentantes eum, ut possent accusare eum. Iesus autem
testing him, as could accuse him. Jesus Now
inclinans se deorsum digito scribebat in terra. 8:7
inclining he down finger writing in land. 8: 7
Cum autem perseverarent interrogantes eum, erexit se
with Now continued question him, set up he
et dixit eis: ' Qui sine peccato est vestrum, primus
and said them: ' He without sin is you first
in illam lapidem mittat ' ; 8:8 et iterum se inclinans
in it stone send ' 8: 8 and again he inclining
scribebat in terra. 8:9 Audientes autem unus post
writing in land. 8, 9 hearing Now one after
unum exhibant, incipientes a senioribus, et remansit
one issued; about from elders and left
solus, et mulier in medio stans. 8:10 Erigens autem
alone, and woman in the standing. 8:10 lifting Now
se Iesus dixit ei: ' Mulier, ubi sunt? Nemo te
he Jesus said to: ' The woman, where are they? No you
condemnavit?'. 8:11 Quae dixit: ' Nemo, Domine'.
fined '. 8:11 What he said: ' No, O '.
Dixit autem Iesus: ' Nec ego te condemno; vade et
said Now Jesus: ' No I you guilty; go and
amplius iam noli peccare'. 8:12 Iterum ergo locutus
more already do not sin. ' 8:12 Again So said
est eis Iesus dicens: ' Ego sum lux mundi; qui
is them Jesus saying: ' I I light the world; that
sequitur me, non ambulabit in tenebris, sed habebit
follows I not walk in dark, but have
lucem vitae'. 8:13 Dixerunt ergo ei pharisaei: ' Tu
light of life. ' 8:13 They said So it Pharisees: ' You
de teipso testimonium perhibes; testimonium tuum
of yourself witness behalf; witness your
non est verum'. 8:14 Respondit Iesus et dixit eis: '
not is is true. ' 8:14 The answer Jesus and said them: '
Et si ego testimonium perhibeo de meipso, verum est
The if I witness record of myself true is

testimonium meum, quia scio unde veni et quo
witness my because I know whence I and which
vado; vos autem nescitis unde venio aut quo vado.
I go; you Now do not know whence I or which I go.
8:15 Vos secundum carnem iudicatis, ego non iudico
8:15 you according to flesh judge I not judge
quemquam. 8:16 Et si iudico ego, iudicium meum
anyone. 8:16 The if judge I, judgment my
verum est, quia solus non sum, sed ego et, qui me
true is because only not I but I and, that I
misit, Pater. 8:17 Sed et in lege vestra scriptum est,
sent Father. 8:17 but and in law your written is
quia duorum hominum testimonium verum est. 8:18
because two men witness true It is. 8:18
Ego sum, qui testimonium perhibeo de meipso, et
I I that witness record of myself and
testimonium perhibet de me, qui misit me, Pater’.
witness witness of I that sent I Father’.
8:19 Dicebant ergo ei: ‘ Ubi est Pater tuus?’.
8:19 They said So to: ‘ Where is Father Your ‘.
Respondit Iesus: ‘ Neque me scitis neque Patrem
The answer Jesus: ‘ nor I you know or father
meum; si me sciretis, forsitan et Patrem meum
my; if I know, perhaps and father my
sciretis’. 8:20 Haec verba locutus est in gazophylacio
know it. ‘ 8:20 This words said is in treasury
docens in templo; et nemo apprehendit eum, quia
teaching in temple; and no apprehends him, because
necum venerat hora eius. 8:21 Dixit ergo iterum
not yet come hour her. 8:21 said So again
eis: ‘ Ego vado, et quaeretis me et in peccato
them: ‘ I I go, and search I and in sin
vestro moriemini! Quo ego vado, vos non potestis
your die! Where I I go, you not You can
venire’. 8:22 Dicebant ergo Iudaei: ‘ Numquid
come. ‘ 8:22 They said So Jews: ‘ Do
interficiet semetipsum, quia dicit: ‘Quo ego vado,
kill himself because he says: ‘The I I go,
vos non potestis venire?’. **8:23 Et dicebat eis: ‘ Vos**
you not You can come?’. *8:23 The said them: ‘ you*

de deorsum estis, ego de supernis sum; vos de
of down you I of above I; you of
mundo hoc estis, ego non sum de hoc mundo. 8:24
world this you I not I of this world. 8:24
Dixi ergo vobis quia moriemini in peccatis vestris;
I said, So you because die in sins you;
si enim non credideritis quia ego sum, moriemini in
if For not believe because I I die in
peccatis vestris'. 8:25 Dicebant ergo ei: 'Tu quis
sins your thoughts. ' 8:25 They said So to: ' You who
es?'. Dixit eis Iesus: ' In principio: id quod et
are you? '. said them Jesus: ' in beginning: that that and
loquor vobis! 8:26 Multa habeo de vobis loqui et
I speak you! 8:26 many I have of you talk and
iudicare; sed, qui misit me, verax est, et ego, quae
judge; but, that sent I true is and I, which
audivi ab eo, haec loquor ad mundum'. 8:27 Non
I heard from it this I speak to the world. ' 8:27 no
cognoverunt quia Patrem eis dicebat. 8:28 Dixit
know because father them he said. 8:28 said
ergo eis Iesus: ' Cum exaltaveritis Filium hominis,
So them Jesus: ' with lifted son man,
tunc cognoscetis quia ego sum et a meipso facio
then know because I I and from myself I do
nihil, sed, sicut docuit me Pater, haec loquor. 8:29
nothing, but, as taught I Father, this I speak. 8:29
Et qui me misit, mecum est; non reliquit me solum,
The that I sent with it is; not left I only;
quia ego, quae placita sunt ei, facio semper'. 8:30
because I, which pleas are to I do always. ' 8:30
Haec illo loquente, multi crediderunt in eum. 8:31
This that speaking, many believed in him. 8:31
Dicebat ergo Iesus ad eos, qui crediderunt ei,
said So Jesus to them; that believed to
Iudaeos: ' Si vos manseritis in sermone meo, vere
Jews: ' If you continue in language I really
discipuli mei estis 8:32 et cognoscetis veritatem, et
students my you 8:32 and know the truth and
veritas liberabit vos'. 8:33 Responderunt ei: ' Semen
truth free you '. 8:33 answered to: ' seed

Abrahae sumus et nemini servivimus umquam!

Abraham we are and no served ever!

Quomodo tu dicis: 'Liberi fietis'?. 8:34 Respondit

How you You say: 'Children to be done? '. 8:34 The answer

eis Iesus: ' Amen, amen dico vobis: Omnis, qui

them Jesus: ' Most Amen I you: all that

facit peccatum, servus est peccati. 8:35 Servus autem

does sin, slave is sin. 8:35 servant Now

non manet in domo in aeternum; filius manet in

not remains in house in ever; son remains in

aeternum. 8:36 Si ergo Filius vos liberaverit, vere

ever. 8:36 If So son you free really

liberi eritis. 8:37 Scio quia semen Abrahae estis;

free You will be. 8:37 I know because seed Abraham you are;

sed quaeritis me interficere, quia sermo meus non

but 're looking for I kill because report my not

capit in vobis. 8:38 Ego, quae vidi apud Patrem,

it takes in to you. 8:38 I, which I in father,

loquor; et vos ergo, quae audivistis a patre,

I speak; and you therefore, which have from father,

facitis'. 8:39 Responderunt et dixerunt ei: ' Pater

you do. ' 8:39 answered and said to: ' Father

noster Abraham est'. Dicit eis Iesus: ' Si filii

our Abraham He is. ' He says, them Jesus: ' If children

Abrahae essetis, opera Abrahae faceretis. 8:40 Nunc

Abraham you works Abraham interests. 8:40 now

autem quaeritis me interficere, hominem, qui

Now 're looking for I kill man that

veritatem vobis locutus sum, quam audiavi a Deo;

the truth you said I than I heard from God;

hoc Abraham non fecit. 8:41 Vos facitis opera patris

this Abraham not He did. 8:41 you you do works father

vestri'. Dixerunt itaque ei: ' Nos ex fornicatione

you're. They said So to: ' We from fornication

non sumus nati; unum patrem habemus Deum!'. 8:42

not we are born; one father we have God '. 8:42

Dixit eis Iesus: ' Si Deus pater vester esset,

said them Jesus: ' If God father your was

diligeretis me; ego enim ex Deo processi et veni;

love me; I For from God proceeded and come;

neque enim a meipso veni, sed ille me misit. 8:43

or For from myself come, but he I sent. 8:43

Quare loquelam meam non cognoscitis? Quia non
Why speech I not you know? for not
potestis audire sermonem meum. 8:44 Vos ex patre
You can listen word My. 8:44 you from father
Diabolo estis et desideria patris vestri vultis facere.
devil you and desires father you you want do.
Ille homicida erat ab initio et in veritate non
He murderer was from beginning and in the truth not
stabat, quia non est veritas in eo. Cum loquitur
standing, because not is truth in the fact. with talks
mendacium, ex propriis loquitur, quia mendax est
lies, from own he speaks because lying is
et pater eius. 8:45 Ego autem quia veritatem dico,
and father her. 8:45 I Now because the truth I mean,
non creditis mihi. 8:46 Quis ex vobis arguit me de
not believe to me. 8:46 Who from you argues I of
peccato? Si veritatem dico, quare vos non creditis
sin? If the truth I mean, why you not believe
mihi? 8:47 Qui est ex Deo, verba Dei audit;
Me? 8:47 He is from God, words God audit;
propterea vos non auditis, quia ex Deo non estis’.
therefore you not hearing, because from God not you are. ‘
8:48 Responderunt Iudaei et dixerunt ei: ‘ Nonne
8:48 answered Jews and said to: ‘ Did
bene dicimus nos, quia Samaritanus es tu et
well we we because Samaritan you you and
daemonium habes?’. **8:49 Respondit Iesus: ‘ Ego**
demon you have? ‘. 8:49 The answer Jesus: ‘ I
daemonium non habeo, sed honorifico Patrem meum,
demon not I have, but I honor father my
et vos inhonoratis me. 8:50 Ego autem non quaero
and you dishonor Me. 8:50 I Now not search
gloriam meam; est qui quaerit et iudicat. 8:51
glory I; is that asks and judges. 8:51
Amen, amen dico vobis: Si quis sermonem meum
Most Amen I you: If who word my
servaverit, mortem non videbit in aeternum’. **8:52**
observed, death not see in ever. ‘ 8:52
Dixerunt ergo ei Iudaei: ‘ Nunc cognovimus quia
They said So it Jews: ‘ now we know because
daemonium habes. Abraham mortuus est et
demon you have. Abraham dead is and

prophetae, et tu dicis: ‘Si quis sermonem meum
The prophets, and you You say: ‘If who word my
servaverit, non gustabit mortem in aeternum’. 8:53
observed, not taste death in ever. ‘ 8:53
Numquid tu maior es patre nostro Abraham, qui
Do you more you father our Abraham that
mortuus est? Et prophetae mortui sunt! Quem
dead is it? The prophets dead are! Whom
teipsum facis?’. 8:54 **Respondit Iesus: ‘ Si ego**
yourself are you doing? ‘. 8:54 The answer Jesus: ‘ If I
glorifico meipsum, gloria mea nihil est; est Pater
honor myself, glory my nothing it is; is Father
meus, qui glorificat me, quem vos dicitis: ‘Deus
my that glorifies I which you you say: ‘God
noster est!’. 8:55 **et non cognovistis eum. Ego autem**
our It is! ‘ 8:55 and not you know him. I Now
novi eum. Et si dixero: Non scio eum, ero similis
new him. The if I say: no I know him, I like
vobis, mendax; sed scio eum et sermonem eius
you liar; but I know it and word his
servo. 8:56 **Abraham pater vester exultavit, ut**
server. 8:56 Abraham father your babe, as
videret diem meum; et vidit et gavisus est’. 8:57
see day my; and saw and glad He is. ‘ 8:57
Dixerunt ergo Iudaei ad eum: ‘ Quinquaginta annos
They said So Jews to him: ‘ fifty years
nondum habes et Abraham vidisti?’. 8:58 **Dixit eis**
not yet you have and Abraham Have. ‘ 8:58 said them
Iesus: ‘ Amen, amen dico vobis: Antequam Abraham
Jesus: ‘ Most Amen I you: before Abraham
fieret, ego sum’. 8:59 **Tulerunt ergo lapides, ut**
would, I I am. ‘ 8:59 They took So stones, as
iacerent in eum; Iesus autem abscondit se et exivit
cast in him; Jesus Now hid he and gone
de templo. 9:1 **Et praeteriens vidit hominem caecum**
of the temple. 9: 1 The passing saw man blind
a nativitate. 9:2 **Et interro gaverunt eum discipuli**
from birth. 9: 2 The asked Gkent it students
sui dicentes: ‘ Rabbi, quis peccavit, hic aut parentes
s saying: ‘ Rabbi who offender here or parents

eius, ut caecus nasceretur?'. 9:3 Respondit Iesus: ' his as blind would be born. ' 9: 3 The answer Jesus: ' Neque hic peccavit neque parentes eius, sed ut nor here sinned or parents his but as manifestentur opera Dei in illo. 9:4 Nos oportet revealed works God in that. 9: 4 We must operari opera eius, qui misit me, donec dies est; work works his that sent I until day it is; venit nox, quando nemo potest operari. 9:5 Quamdiu he came night, when no can operate. 9: 5 As long as the in mundo sum, lux sum mundi'. 9:6 Haec cum in world I light I the world. ' 9: 6 This with dixisset, expuit in terram et fecit lutum ex sputo he said, spat in land and he mud from spittle et linivit lutum super oculos eius 9:7 et dixit ei: ' and coated mud over eyes his 9: 7 and said to: ' Vade, lava in natatoria Siloae! ' — quod Go Wash in pool Siloam ' - that interpretatur Missus C. Abiit ergo et lavit et venit means sent C. He went So and washed and he came videns. 9:8 Itaque vicini et, qui videbant eum seeing. 9: 8 So The neighbors and, that see it prius quia mendicus erat, dicebant: ' Nonne hic est, first because beggar It was they said: ' Did here is qui sedebat et mendicabat? ' ; 9:9 alii dicebant: ' that sat and begging? ' 9: 9 others they said: ' Hic est! ' ; alii dicebant: ' Nequaquam, sed similis This It is! ' others they said: ' No, but like est eius!'. Ille dicebat: ' Ego sum!'. 9:10 Dicebant is His'. He he said: ' I I am. ' 9:10 They said ergo ei: ' Quomodo igitur aperti sunt oculi tibi?'. So to: ' How So open are eyes you? '. 9:11 Respondit ille: ' Homo, qui dicitur Iesus, 9:11 The answer he said: ' man, that said Jesus, lutum fecit et unxit oculos meos et dixit mihi: mud he and anointed eyes my and said me: 'Vade ad Siloam et lava!'. Abii ergo et lavi et Go to Siloam and wash '. I went So and I washed and vidi'. 9:12 Et dixerunt ei: ' Ubi est ille?'. Ait: ' I saw. ' 9:12 The said to: ' Where is he? '. He said: ' Nescio'. 9:13 Adducunt eum ad pharisaeos, qui I do not know. ' 9:13 They lead it to Pharisees that

caecus fuerat. 9:14 Erat autem sabbatum, in qua die
blind had. 9:14 It was Now Saturday, in which day
lutum fecit Iesus et aperuit oculos eius. 9:15 Iterum
mud he Jesus and opened eyes her. 9:15 Again
ergo interrogabant et eum pharisaei quomodo
So asked and it Pharisees how
vidisset. Ille autem dixit eis: ‘ Lutum posuit super
saw. He Now said them: ‘ mud set over
oculos meos, et lavi et video’. 9:16 Dicebant ergo
eyes my and I washed and I see. ‘ 9:16 They said So
ex pharisaeis quidam: ‘ Non est hic homo a Deo,
from Pharisees a: ‘ no is here man from God,
quia sabbatum non custodit! ‘; alii autem dicebant:
because Saturday not Keeps! ‘ others Now they said:
‘ Quomodo potest homo peccator haec signa
‘ How can man sinner this standards
facere?’. Et schisma erat in eis. 9:17 Dicunt ergo
do? ‘. The schism was in them. 9:17 They say So
caeco iterum: ‘ Tu quid dicis de eo quia aperuit
blind again: ‘ You what say of it because opened
oculos tuos?’. Ille autem dixit: ‘ Propheta est!’.
eyes Your Majesty? ‘. He Now he said: ‘ The Prophet It is. ‘
9:18 Non crediderunt ergo Iudaei de illo quia
9:18 no believed So Jews of that because
caecus fuisset et vidisset, donec vocaverunt parentes
blind have been and saw until they called parents
eius, qui viderat. 9:19 Et interrogaverunt eos
his that he had seen. 9:19 The asked them
dicentes: ‘ Hic est filius vester, quem vos dicitis
saying: ‘ This is son your which you say
quia caecus natus est? Quomodo ergo nunc
because blind He was born is it? How So now
videt?’. 9:20 Responderunt ergo parentes eius et
he sees. ‘ 9:20 answered So parents his and
dixerunt: ‘ Scimus quia hic est filius noster et
they said: ‘ we know because here is son our and
quia caecus natus est. 9:21 Quomodo autem nunc
because blind He was born It is. 9:21 How Now now
videat nescimus, aut quis eius aperuit oculos nos
see we do not know, or who his opened eyes we
nescimus; ipsum interrogate. Aetatem habet; ipse de
we do not know; it Ask. age He has; he of

se loquetur!'. 9:22 Haec dixerunt parentes eius, quia
he speak '. 9:22 This said parents his because
timebant Iudaeos; iam enim conspiraverant Iudaei,
they feared Jews; already For agreed Jews
ut, si quis eum confiteretur Christum, extra
that, if who it confess Christ, outside
synagogam fieret. 9:23 Propterea parentes eius
synagogue it would be. 9:23 Therefore parents his
dixerunt: ' Aetatem habet; ipsum interrogate!'. 9:24
they said: ' age He has; it Ask '. 9:24
Vocaverunt ergo rursum hominem, qui fuerat caecus,
They called So again man that was blind,
et dixerunt ei: ' Da gloriam Deo! Nos scimus quia
and said to: ' Give glory God! We we know because
hic homo peccator est'. 9:25 Respondit ergo ille: '
here man sinner He is. ' 9:25 The answer So he said: '
Si peccator est nescio; unum scio quia, caecus
If sinner is I do not know; one I know because, blind
cum essem, modo video'. 9:26 Dixerunt ergo illi: '
with I only I see. ' 9:26 They said So they: '
Quid fecit tibi? Quomodo aperuit oculos tuos?'.
What he you? How opened eyes Your Majesty? ' .
9:27 Respondit eis: ' Dixi vobis iam, et non
9:27 The answer them: ' I said, you already, and not
audistis; quid iterum vultis audire? Numquid et
You have heard of; what again you want hear? Do and
vos vultis discipuli eius fieri?'. 9:28 Et
you you want students his be performed. ' 9:28 The
maledixerunt ei et dixerunt: ' Tu discipulus illius es,
reviled it and they said: ' You student of you
nos autem Moysis discipuli sumus. 9:29 Nos scimus
we Now Moses students We are. 9:29 We we know
quia Moysi locutus est Deus; hunc autem nescimus
because Moses said is God; this Now we do not know
unde sit'. 9:30 Respondit homo et dixit eis: ' In
whence is used. 9:30 The answer man and said them: ' in
hoc enim mirabile est, quia vos nescitis unde sit,
this For wonderful is because you do not know whence is
et aperuit meos oculos! 9:31 Scimus quia peccatores
and opened my eyes! 9:31 we know because sinners
Deus non audit; sed, si quis Dei cultor est et
God not audit; but, if who God server is and

voluntatem eius facit, hunc exaudit. 9:32 A saeculo
will his does this he hears. 9:32 A century
non est auditum quia aperuit quis oculos caeci nati;
not is report because opened who eyes blind born;
9:33 nisi esset hic a Deo, non poterat facere
9:33 but was here from God, not could do
quidquam'. 9:34 Responderunt et dixerunt ei: ' In
anything. ' 9:34 answered and said to: ' in
peccatis tu natus es totus et tu doces nos?'. Et
sins you He was born you all and you teach us '. The
ieiecerunt eum foras. 9:35 Audivit Iesus quia
cast it outside. 9:35 heard Jesus because
ieiecerunt eum foras et, cum invenisset eum, dixit ei:
cast it out and, with found him, said to:
' Tu credis in Filium hominis?'. 9:36 Respondit
' You do you believe? in son Man '. 9:36 The answer
ille et dixit: ' Et quis est, Domine, ut credam in
he and he said: ' The who is Sir, as I believe in
eum?'. 9:37 Dixit ei Iesus: ' Et vidisti eum; et,
him? '. 9:37 said it Jesus: ' The Have you seen him; and,
qui loquitur tecum, ipse est'. 9:38 At ille ait: '
that talks with he He is. ' 9:38 But he he said: '
Credo, Domine! ' ; et adoravit eum. 9:39 Et dixit
I believe, O! ' and worshiped him. 9:39 The said
Iesus: ' In iudicium ego in hunc mundum veni, ut,
Jesus: ' in judgment I in this world come, that,
qui non vident, videant, et, qui vident, caeci fiant'.
that not see see and, that see blind be done. '
9:40 Audierunt haec ex pharisaeis, qui cum ipso
9:40 And they are this from Pharisees that with it
erant, et dixerunt ei: ' Numquid et nos caeci
were and said to: ' Do and we blind
sumus?'. 9:41 Dixit eis Iesus: ' Si caeci essetis, non
are we? '. 9:41 said them Jesus: ' If blind you not
haberetis peccatum. Nunc vero dicitis: 'Videmus!';
have sin. now But you say: 'We see!'
peccatum vestrum manet'. 10:1 ' Amen, amen dico
sin you remains. ' 10: 1 ' Most Amen I
vobis: Qui non intrat per ostium in ovile ovium, sed
you: He not enters by door in fold sheep, but
ascendit aliunde, ille fur est et latro; 10:2 qui
up elsewhere, he thief is and robber; 10: 2 that

autem intrat per ostium, pastor est ovium. 10:3 Huic
Now enters by door shepherd is sheep. 10: 3 this
ostiarius aperit, et oves vocem eius audiunt, et
porter opens and sheep voice his hear and
proprias oves vocat nominatim et educit eas. 10:4
own sheep calls by name and leadeth them. 10: 4
Cum proprias omnes emisit, ante eas vadit, et
with own all all out before them goes and
oves illum sequuntur, quia sciunt vocem eius; 10:5
sheep it follow because know voice thereof; 10: 5
alienum autem non sequuntur, sed fugient ab eo,
foreign Now not follow but flee from it
quia non noverunt vocem alienorum'. 10:6 Hoc
because not know voice of strangers. ' 10: 6 This
proverbium dixit eis Iesus; illi autem non
Train said them Jesus; they Now not
cognoverunt quid esset, quod loquebatur eis. 10:7
know what was that He was speaking them. 10: 7
Dixit ergo iterum Iesus: ' Amen, amen dico vobis:
said So again Jesus: ' Most Amen I you:
Ego sum ostium ovium. 10:8 Omnes, quotquot
I I door sheep. 10: 8 All as many as
venerunt ante me, fures sunt et latrones, sed non
they before I thieves are and The robbers but not
audierunt eos oves. 10:9 Ego sum ostium; per me, si
listen them sheep. 10: 9 I I the door; by I if
quis introierit, salvabitur et ingreditur et egredietur
who enters saved and enter the and Unleashed
et pascua inveniet. 10:10 Fur non venit, nisi ut
and pasture find. 10:10 The thief not he came but as
furetur et mactet et perdat; ego veni, ut vitam
steal and kill and destroy; I come, as life
habeant et abundantius habeant. 10:11 Ego sum
have and abundantly have. 10:11 I I
pastor bonus; bonus pastor animam suam ponit pro
shepherd good; good shepherd life his posits for
ovibus; 10:12 mercennarius et, qui non est pastor,
sheep; 10:12 hireling and, that not is shepherd,
cuius non sunt oves propriae, videt lupum venientem
the not are sheep own, sees wolf coming

et dimittit oves et fugit — et lupus rapit eas et
and leave sheep and flees - and wolf grabs them and
dispergit — 10:13 quia mercennarius est et non
scatters - 10:13 because hireling is and not
pertinet ad eum de ovibus. 10:14 Ego sum pastor
concerns to it of sheep. 10:14 I I shepherd
bonus et cognosco meas, et cognoscunt me meae,
good and I know I and know I my
10:15 sicut cognoscit me Pater, et ego cognosco
10:15 as He knows I Father, and I I know
Patrem; et animam meam pono pro ovibus. 10:16
father; and life I I for sheep. 10:16
Et alias oves habeo, quae non sunt ex hoc ovili, et
The other sheep I have, which not are from this fold and
illas oportet me adducere, et vocem meam audient
those must I lead and voice I listen
et fient unus grex, unus pastor. 10:17 Propterea me
and will be one herd, one shepherd. 10:17 Therefore I
Pater diligit, quia ego pono animam meam, ut
Father love, because I I life I as
iterum sumam eam. 10:18 Nemo tollit eam a me,
again take her. 10:18 No takes it from I
sed ego pono eam a meipso. Potestatem habeo
but I I it from myself. power I have
ponendi eam et potestatem habeo iterum sumendi
lay it and power I have again take
eam. Hoc mandatum accepi a Patre meo'. 10:19
her. This command I received from Father My '. 10:19
Dissensio iterum facta est inter Iudaeos propter
Dissent again made is between Jews for
sermones hos. 10:20 Dicebant autem multi ex ipsis:
words them. 10:20 They said Now many from them:
**‘ Daemonium habet et insanit! Quid eum auditis?’.
‘ demon has and crazy! What it Hearing ‘.**
10:21 Alii dicebant: ‘ Haec verba non sunt
10:21 Others they said: ‘ This words not are
daemonium habentis! Numquid daemonium potest
demon having! Do demon can
caecorum oculos aperire?’. 10:22 Facta sunt tunc
Bund eyes open? '. 10:22 Achievements are then
Encaenia in Hierosolymis. Hiems erat; 10:23 et
Encoenia in Jerusalem. winter he was; 10:23 and

ambulabat Iesus in templo in porticu Salomonis.

walking Jesus in temple in portico Salomon.

10:24 Circumdederunt ergo eum Iudaei et dicebant

10:24 surrounded So it Jews and said

ei: ‘ Quousque animam nostram tollis? Si tu es

to: ‘ How long life our You? If you you

Christus, dic nobis palam!’. 10:25 Respondit eis

Christ, tell us plainly. ‘ 10:25 The answer them

Iesus: ‘ Dixi vobis, et non creditis; opera, quae ego

Jesus: ‘ I said, you and not believe me; works which I

facio in nomine Patris mei, haec testimonium

I do in name father my this witness

perhibent de me. 10:26 Sed vos non creditis, quia

report of Me. 10:26 but you not believe me, because

non estis ex ovibus meis. 10:27 Oves meae vocem

not you from sheep mine. 10:27 sheep I voice

meam audiunt, et ego cognosco eas, et sequuntur

I hear and I I know them, and follow

me; 10:28 et ego vitam aeternam do eis, et non

me; 10:28 and I life eternal I them, and not

peribunt in aeternum, et non rapiet eas quisquam

will in ever, and not rip them one

de manu mea. 10:29 Pater meus quod dedit mihi,

of hand I have. 10:29 Father my that given I

maius omnibus est, et nemo potest rapere de manu

more all is and no can rape of hand

Patris. 10:30 Ego et Pater unum sumus’. 10:31

Father. 10:30 I and Father one We are. ‘ 10:31

Sustulerunt iterum lapides Iudaei, ut lapidarent eum.

took again stones Jews as stone him.

10:32 Respondit eis Iesus: ‘ Multa opera bona

10:32 The answer them Jesus: ‘ many works good

ostendi vobis ex Patre; propter quod eorum opus

show you from Father; for that their work

me lapidatis?’. 10:33 Responderunt ei Iudaei: ‘ De

I stone ‘. 10:33 answered it Jews: ‘ The

bono opere non lapidamus te sed de blasphemia, et

good work not stone you but of blasphemy, and

quia tu, homo cum sis, facis teipsum Deum’.

because you man with you are You do yourself God. ‘

10:34 Respondit eis Iesus: ‘ Nonne scriptum est in

10:34 The answer them Jesus: ‘ Did written is in

lege vestra: ‘Ego dixi: Dii estis?’. 10:35 **Si illos dixit**
law your: I I said: gods are you? '. 10:35 If them said
deos, ad quos sermo Dei factus est, et non potest
gods, to which report God he became is and not can
solvi Scriptura, 10:36 quem Pater sanctificavit et
paid Scripture 10:36 which Father dedicated and
misit in mundum, vos dicitis: ‘Blasphemias!’, quia
sent in world you you say: ‘Let blasphemy!’ because
dixi: Filius Dei sum? 10:37 Si non facio opera Patris
I said: son God I? 10:37 If not I do works father
mei, nolite credere mihi; 10:38 si autem facio, et si
my do not believe me; 10:38 if Now I do, and if
mihi non vultis credere, operibus credite, ut
I not you want believe, works believe as
cognoscatis et sciatis quia in me est Pater, et ego
know and know because in I is Father, and I
in Patre’. 10:39 **Quaerebant ergo iterum eum**
in Father '. 10:39 They sought to So again it
prehendere; et exivit de manibus eorum. 10:40 Et
to catch; and gone of hands them. 10:40 The
abiit iterum trans Iordanem in eum locum, ubi
He went again beyond Jordan in it place where
erat Ioannes baptizans primum, et mansit illic.
was John immersing first, and He remained there.
10:41 Et multi venerunt ad eum et dicebant: ‘
10:41 The many they to it and they said: ‘
Ioannes quidem signum fecit nullum; omnia autem,
John indeed sign he no; all however,
quaecumque dixit Ioannes de hoc, vera erant’. 10:42
whatever said John of this, true 're. 10:42
Et multi crediderunt in eum illic. 11:1 Erat autem
The many believed in it there. 11: 1 It was Now
quidam languens Lazarus a Bethania, de castello
some sick Lazarus from Bethany of village
Mariae et Marthae sororis eius. 11:2 Maria autem
Mary and Martha sister her. 11: 2 Mary Now
erat, quae unxit Dominum unguento et extersit
It was which anointed Lord ointment and wiped
pedes eius capillis suis, cuius frater Lazarus
feet his hair their the brother Lazarus

infirmabatur. 11:3 Miserunt ergo sorores ad eum
sick. 11: 3 They sent So sisters to it
dicentes: ‘ Domine, ecce, quem amas, infirmatur’.
saying: ‘ Sir, See, which you love, weak. ‘
11:4 Audiens autem Iesus dixit: ‘ Infirmitas haec
11: 4 hearing Now Jesus he said: ‘ Weakness this
non est ad mortem sed pro gloria Dei, ut
not is to death but for glory God, as
glorificetur Filius Dei per eam’. **11:5 Diligebat autem**
glorified son God by it’. 11: 5 He loved Now
Iesus Martham et sororem eius et Lazarum. 11:6
Jesus Martha and sister his and Lazarus. 11: 6
Ut ergo audivit quia infirmabatur, tunc quidem
To So heard because ill then indeed
mansit in loco, in quo erat, duobus diebus; 11:7
He remained in place in which It was two days; 11: 7
deinde post hoc dicit discipulis: ‘ Eamus in Iudaeam
then after this says students: ‘ Let's go in Judea
iterum’. **11:8 Dicunt ei discipuli: ‘ Rabbi, nunc**
again. ‘ 11: 8 They say it disciples: ‘ Rabbi now
quaerebant te Iudaei lapidare, et iterum vadis
sought you Jews stone and again are you going?
illuc?’. **11:9 Respondit Iesus: ‘ Nonne duodecim**
there? ‘. 11: 9 The answer Jesus: ‘ Did twelve
horae sunt diei? Si quis ambulaverit in die, non
hours are the day? If who walk in day not
offendit, quia lucem huius mundi videt; 11:10 si
offends because light this world sees; 11:10 if
quis autem ambulaverit in nocte, offendit, quia lux
who Now walk in night offends because light
non est in eo’. **11:11 Haec ait et post hoc dicit eis:**
not is in it’. 11:11 This said and after this says them:
‘ Lazarus amicus noster dormit, sed vado, ut a
‘ Lazarus friend our sleeps, but I go, as from
somno exsuscitem eum’. **11:12 Dixerunt ergo ei**
sleep raise for him. ‘ 11:12 They said So it
discipuli: ‘ Domine, si dormit, salvus erit’. **11:13**
disciples: ‘ Sir, if sleeps, saved will be. ‘ 11:13
Dixerat autem Iesus de morte eius, illi autem
He had Now Jesus of death his they Now
putaverunt quia de dormitione somni diceret. 11:14
thought because of Dormition sleep he said. 11:14

Tunc ergo dixit eis Iesus manifeste: ‘ Lazarus
Then So said them Jesus clearly: ‘ Lazarus
mortuus est, 11:15 et gaudeo propter vos, ut
dead is 11:15 and I’m happy for you as
credatis, quoniam non eram ibi; sed eamus ad
believe for not I was there; but go to
eum’. 11:16 Dixit ergo Thomas, qui dicitur Didymus,
for him. ‘ 11:16 said So Thomas that said Twin
ad condiscipulos: ‘ Eamus et nos, ut moriamur cum
to fellowdisciples ‘ Let’s go and we as die with
eo!’. 11:17 Venit itaque Iesus et invenit eum
it ‘. 11:17 He came So Jesus and found it
quattuor dies iam in monumento habentem. 11:18
four day already in tomb having. 11:18
Erat autem Bethania iuxta Hierosolymam quasi
It was Now Bethany according to Jerusalem as
stadiis quindecim. 11:19 Multi autem ex Iudaeis
furlongs fifteen. 11:19 Many Now from Jews
venerant ad Martham et Mariam, ut consolarentur
come to Martha and Mary as comfort
eas de fratre. 11:20 Martha ergo ut audivit quia
them of brother. 11:20 Martha So as heard because
Iesus venit, occurrit illi; Maria autem domi sedebat.
Jesus he came met they; Mary Now home sat.
11:21 Dixit ergo Martha ad Iesum: ‘ Domine, si
11:21 said So Martha to Jesus: ‘ Sir, if
fuisses hic, frater meus non esset mortuus! 11:22 Sed
been here, brother my not was dead! 11:22 but
et nunc scio quia, quaecumque poposceris a Deo,
and now I know because, whatever ask from God,
dabit tibi Deus’. 11:23 Dicit illi Iesus: ‘ Resurget
will you God. ‘ 11:23 He says, they Jesus: ‘ Rise again
frater tuus’. 11:24 Dicit ei Martha: ‘ Scio quia
brother Your ‘. 11:24 He says, it Martha: ‘ I know because
resurget in resurrectione in novissimo die’. 11:25
rise in resurrection in last the day. ‘ 11:25
Dixit ei Iesus: ‘ Ego sum resurrectio et vita. Qui
said it Jesus: ‘ I I resurrection and life. He
credit in me, etsi mortuus fuerit, vivet; 11:26 et
believes in I although dead it live; 11:26 and

omnis, qui vivit et credit in me, non morietur in
all that lives and believes in I not die in
aeternum. Credis hoc?'. 11:27 Ait illi: ' Utique,
ever. Do you believe this? '. 11:27 said they: ' Of course,
Domine; ego credidi quia tu es Christus Filius Dei,
O Lord; I I believed because you you Christ son God,
qui in mundum venisti'. 11:28 Et cum haec dixisset,
that in world you came. ' 11:28 The with this he said,
abiit et vocavit Mariam sororem suam silentio
He went and he called Mary sister his silence
dicens: ' Magister adest et vocat te'. 11:29 Illa
saying: ' Master present and calls you '. 11:29 She
autem ut audivit, surrexit cito et venit ad eum;
Now as He heard rose quickly and he came to him;
11:30 nondum enim venerat Iesus in castellum, sed
11:30 not yet For come Jesus in village but
erat adhuc in illo loco, ubi occurrerat ei Martha.
was yet in that place where met it Martha.
11:31 Iudaei igitur, qui erant cum ea in domo et
11:31 Jews therefore, that were with it in house and
consolabantur eam, cum vidissent Mariam quia cito
comfort it with saw Mary because quickly
surrexit et exiit, secuti sunt eam putantes: ' Vadit
rose and out followed are it thinking: ' goes
ad monumentum, ut ploret ibi'. 11:32 Maria ergo,
to monument, as weep there. ' 11:32 Mary therefore,
cum venisset ubi erat Iesus, videns eum cecidit ad
with come where was Jesus, seeing it fallen to
pedes eius dicens ei: ' Domine, si fuisses hic, non
feet his saying to: ' Sir, if been here, not
esset mortuus frater meus!'. 11:33 Iesus ergo, ut
was dead brother My '. 11:33 Jesus therefore, as
vidit eam plorantem et Iudaeos, qui venerant cum
saw it weeping and Jews that come with
ea, plorantes, fremuit spiritu et turbavit seipsum
it weeping, he groaned spirit and troubled himself
11:34 et dixit: ' Ubi posuistis eum?'. Dicunt ei: ' Domine, veni et vide'. 11:35 Lacrimatus est Iesus.
11:34 and he said: ' Where set him? '. They say to: ' Sir, I and See '. 11:35 cried; is Jesus.
11:36 Dicebant ergo Iudaei: ' Ecce quomodo amabat
11:36 They said So Jews: ' Look how He loved

eum!'. 11:37 Quidam autem dixerunt ex ipsis: '
with him. ' 11:37 Some Now said from them: '
 Non poterat hic, qui aperuit oculos caeci, facere, ut
no could here, that opened eyes blind, do as
 et hic non moreretur?'. 11:38 Iesus ergo rursum
and here not die? ' 11:38 Jesus So again
 fremens in semetipso, venit ad monumentum; erat
Sighing in himself; he came to monument; was
 autem spelunca, et lapis superpositus erat ei. 11:39
Now cave and stone lying was to him. 11:39
 Ait Iesus: ' Tollite lapidem!'. Dicit ei Martha, soror
said Jesus: ' Take the stone. ' He says, it Martha, sister
 eius, qui mortuus fuerat: ' Domine, iam foetet;
his that dead was: ' Sir, already stinks;
 quatrduanus enim est!'. 11:40 Dicit ei Iesus: '
four days For It is. ' 11:40 He says, it Jesus: '
 Nonne dixi tibi quoniam, si credideris, videbis
Did I you because, if believe, see
 gloriam Dei?'. 11:41 Tulerunt ergo lapidem. Iesus
glory God. ' 11:41 They took So stone. Jesus
 autem, elevatis sursum oculis, dixit: ' Pater, gratias
however, lifting up eyes, he said: ' Father, thanks
 ago tibi quoniam audisti me. 11:42 Ego autem
I you for You heard Me. 11:42 I Now
 sciebam quia semper me audis, sed propter
I knew because always I You hear but for
 populum, qui circumstat, dixi, ut credant quia tu
people that about I said, as believe because you
 me misisti'. 11:43 Et haec cum dixisset, voce
I You have sent. ' 11:43 The this with he said, voice
 magna clamavit: ' Lazare, veni foras!'. 11:44 Prodiit,
great he cried out: ' Lazarus, I forth. ' 11:44 An elegant,
 qui fuerat mortuus, ligatus pedes et manus institis;
that was dead, bound feet and hand strips
 et facies illius sudario erat ligata. Dicit Iesus eis:
and face of handkerchief was napkin. He says, Jesus them:
 ' Solvite eum et sinite eum abire'. 11:45 Multi ergo
' loose it and Suffer it go away. ' 11:45 Many So
 ex Iudaeis, qui venerant ad Mariam et viderant,
from Jews, that come to Mary and seen

quae fecit, crediderunt in eum; 11:46 quidam autem
which he did, believed in him; 11:46 some Now
ex ipsis abierunt ad pharisaeos et dixerunt eis,
from the gone to Pharisees and said them,
quae fecit Iesus. 11:47 Collegerunt ergo pontifices et
which he Jesus. 11:47 They gathered So Popes and
pharisei concilium et dicebant: ‘ Quid facimus,
Pharisees council and they said: ‘ What In doing so,
quia hic homo multa signa facit? 11:48 Si
because here man many standards He does? 11:48 If
dimittimus eum sic, omnes credent in eum, et
forgive it thus, all believe in him, and
venient Romani et tollent nostrum et locum et
come Roman and take our and place and
gentem!’. 11:49 Unus autem ex ipsis, Caiphas, cum
nation. ‘ 11:49 one Now from them, Caiaphas with
esset pontifex anni illius, dixit eis: ‘ Vos nescitis
was Pope years of said them: ‘ you do not know
quidquam 11:50 nec cogitatis quia expedit vobis, ut
or 11:50 or think because helpful you as
unus moriatur homo pro populo, et non tota gens
one dies man for people and not all nation
pereat!’. 11:51 Hoc autem a semetipso non dixit;
perish. ‘ 11:51 This Now from himself not he said;
sed, cum esset pontifex anni illius, prophetavit quia
but, with was Pope years of prophesied because
Iesus moriturus erat pro gente 11:52 et non tantum
Jesus die was for race 11:52 and not only
pro gente, sed et ut filios Dei, qui erant dispersi,
for the nation; but and as children God, that were scattered,
congregaret in unum. 11:53 Ab illo ergo die
together in one. 11:53 from that So day
cogitaverunt, ut interficerent eum. 11:54 Iesus ergo
they thought, as kill him. 11:54 Jesus So
iam non in palam ambulabat apud Iudaeos, sed
already not in public walking in Jews but
abiit inde in regionem iuxta desertum, in
He went from in region according to wilderness in
civitatem, quae dicitur Ephraim, et ibi morabatur
city which said Ephraim and there continued

cum discipulis. 11:55 Proximum autem erat Pascha
with disciples. 11:55 neighbor Now was Easter
Iudaeorum, et ascenderunt multi Hierosolymam de
Jews, and up many Jerusalem of
regione ante Pascha, ut sanctificarent seipsos. 11:56
region before The Easter as purify themselves. 11:56
Quaerebant ergo Iesum et colloquebantur ad invicem
They sought to So Jesus and communed to another
in templo stantes: ‘ Quid videtur vobis? Numquid
in temple standing: ‘ What it seems you? Do
veniet ad diem festum?’. 11:57 Dederant autem
will to day festival ‘. 11:57 set Now
pontifices et pharisaei mandatum, ut, si quis
Popes and Pharisees command that, if who
cognoverit, ubi sit, indicet, ut apprehendant eum.
know, where is tell, as hold him.
12:1 Iesus ergo ante sex dies Paschae venit
12: 1 Jesus So before six day Easter he came
Bethaniam, ubi erat Lazarus, quem suscitavit a
Bethany where was Lazarus which raised from
mortuis Iesus. 12:2 Fecerunt ergo ei cenam ibi, et
dead Jesus. 12: 2 They did So it dinner there, and
Martha ministrabat, Lazarus vero unus erat ex
Martha served; Lazarus But one was from
discumbentibus cum eo. 12:3 Maria ergo accepit
the table with the fact. 12: 3 Mary So he received
libram unguenti nardi puri, pretiosi, et unxit pedes
pound ointment nard pure, price and anointed feet
Iesu et extersit capillis suis pedes eius; domus
Jesus and wiped hair their feet thereof; house
autem impleta est ex odore unguenti. 12:4 Dicit
Now filled is from odor ointment. 12: 4 He says,
autem Iudas Iscariotes, unus ex discipulis eius, qui
Now Judas Iscariot, one from students his that
erat eum traditurus: 12:5 ‘ Quare hoc unguentum
was it betray: 12: 5 ‘ Why this ointment
non veniit trecentis denariis et datum est egenis?’. 12:6 Dixit autem hoc, non quia de egenis pertinebat
not sold three hundred money and given is the poor? ‘. 12: 6 said Now this, not because of poor belonged

ad eum, sed quia fur erat et, loculos habens, ea,
to him, but because thief was and, bag having it
quae mittebantur, portabat. 12:7 Dixit ergo Iesus: ‘
which Xerxes carrying. 12: 7 said So Jesus: ‘
Sine illam, ut in diem sepulturae meae servet illud.
without it as in day burial I burial that.
12:8 Pauperes enim semper habetis vobiscum, me
12: 8 The poor For always have you I
autem non semper habetis’. 12:9 Cognovit ergo turba
Now not always you have. ‘ 12: 9 Recognising So crowd
multa ex Iudaeis quia illic est, et venerunt non
many from Jews because there is and they not
propter Iesum tantum, sed ut et Lazarum viderent,
for Jesus only; but as and Lazarus see,
quem suscitavit a mortuis. 12:10 Cogitaverunt
which raised from dead. 12:10 thought
autem principes sacerdotum, ut et Lazarum
Now leaders priests as and Lazarus
interficerent, 12:11 quia multi propter illum abibant
death; 12:11 because many for it away
ex Iudaeis et credebant in Iesum. 12:12 In
from Jews and believed in Jesus. 12:12 in
crastinum turba multa, quae venerat ad diem festum,
tomorrow crowd many which come to day festival,
cum audissent quia venit Iesus Hierosolymam, 12:13
with heard because he came Jesus Jerusalem, 12:13
acceperunt ramos palmarum et processerunt obviam
took branches palm and advanced meet
ei et clamabant: ‘ Hosanna! Benedictus, qui venit
it and cried out: ‘ Hosanna! Benedict, that he came
in nomine Domini, et rex Israel!’. 12:14 Invenit
in name Lord, and king Israel '. 12:14 found
autem Iesus asellum et sedit super eum, sicut
Now Jesus ass and sat over him, as
scriptum est: 12:15 ‘ Noli timere, filia Sion. Ecce
written is: 12:15 ‘ Do not fear daughter Zion. Look
rex tuus venit sedens super pullum asinae’. 12:16
king your he came sitting over chicken ass. ‘ 12:16
Haec non cognoverunt discipuli eius primum, sed
This not know students his first, but
quando glorificatus est Iesus, tunc recordati sunt
when glorified is Jesus, then remembered are

quia haec erant scripta de eo, et haec fecerunt
because this were written of it and this they

ei. 12:17 Testimonium ergo perhibebat turba, quae
to him. 12:17 Indicator So He bore crowd, which

erat cum eo, quando Lazarum vocavit de monumento
was with it when Lazarus he called of tomb

et suscitavit eum a mortuis. 12:18 Propterea et
and raised it from dead. 12:18 Therefore and

obviam venit ei turba, quia audierunt eum fecisse
meet he came it crowd, because listen it done

hoc signum. 12:19 Pharisei ergo dixerunt ad
this sign. 12:19 The Pharisees So said to

semetipsos: ‘ Videtis quia nihil proficitis? Ecce
themselves: ‘ Do you see because nothing get? Look

mundus post eum abiit!’. 12:20 Erant autem Graeci
The world after it is gone. ‘ 12:20 there were Now Greeks

quidam ex his, qui ascenderant, ut adorarent in die
some from those that up, as worship in day

festi; 12:21 hi ergo accesserunt ad Philippum, qui
festival; 12:21 these So The to Philip that

erat a Bethsaida Galilaeae, et rogabant eum
was from Bethesda Galilee and desired it

dicentes: ‘ Domine, volumus Iesum videre’. 12:22
saying: ‘ Sir, we want Jesus see ‘. 12:22

Venit Philippus et dicit Andreae; venit Andreas et
He came Philip and says Andrew; he came Andrew and

Philippus et dicunt Iesu. 12:23 Iesus autem
Philip and say Jesus. 12:23 Jesus Now

respondet eis dicens: ‘ Venit hora, ut glorificetur
answers them saying: ‘ He came hour, as glorified

Filius hominis. 12:24 Amen, amen dico vobis: Nisi
son of man. 12:24 Most Amen I you: unless

granum frumenti cadens in terram mortuum fuerit,
grain corn falling in land dead it

ipsum solum manet; si autem mortuum fuerit,
it only remains; if Now dead it

multum fructum affert. 12:25 Qui amat animam
a lot fruit brings. 12:25 He He loves life

suam, perdit eam; et, qui odit animam suam in
his loses it; and, that He hates life his in

hoc mundo, in vitam aeternam custodiet eam. 12:26
this world in life eternal watch her. 12:26

Si quis mihi ministrat, me sequatur, et ubi sum
If who I minister, I follows, and where I

ego, illic et minister meus erit; si quis mihi
I, there and minister my will be; if who I

ministraverit, honorificabit eum Pater. 12:27 Nunc
minister honor it Father. 12:27 now

anima mea turbata est. Et quid dicam? Pater,
soul my troubled It is. The what I say? Father,

salvifica me ex hora hac? Sed propterea veni in
save I from hour this? but therefore I in

horam hanc. 12:28 Pater, glorifica tuum nomen!'.
hour this. 12:28 Father, glorify your The name '.

Venit ergo vox de caelo: ' Et glorificavi et iterum
He came So voice of heaven: ' The honored and again

glorificabo'. 12:29 Turba ergo, quae stabat et
I will. ' 12:29 The company therefore, which standing and

audierat, dicebat tonitruum factum esse; alii
heard, said thunderstorms it to be; others

dicebant: ' Angelus ei locutus est'. 12:30 Respondit
they said: ' angel it said He is. ' 12:30 The answer

Iesus et dixit: ' Non propter me vox haec facta est
Jesus and he said: ' no for I voice this made is

sed propter vos. 12:31 Nunc iudicium est huius
but for You. 12:31 now judgment is this

mundi, nunc princeps huius mundi eicietur foras;
world now leader this world cast out;

12:32 et ego, si exaltatus fuero a terra, omnes
12:32 and I, if exalted I from land, all

traham ad meipsum'. 12:33 Hoc autem dicebat
draw to Myself. ' 12:33 This Now said

significans, qua morte esset moriturus. 12:34
indicating, which death was He was dying. 12:34

Respondit ergo ei turba: ' Nos audivimus ex Lege,
The answer So it crowd: ' We We have heard from law

quia Christus manet in aeternum; et quomodo tu
because Christ remains in ever; and how you

dicis: 'Oportet exaltari Filium hominis'? Quis est iste
You say: 'We must lifted son Man '? Who is this

Filius hominis?'. 12:35 Dixit ergo eis Iesus: ' Adhuc
son Man '. 12:35 said So them Jesus: ' yet

modicum tempus lumen in vobis est. Ambulate, dum
A little time light in you It is. Walk while
lucem habetis, ut non tenebrae vos comprehendant;
light have as not darkness you hold;
et, qui ambulat in tenebris, nescit quo vadat.
and, that walks in dark, does not know which Let him go.
12:36 Dum lucem habetis, credite in lucem, ut filii
12:36 while light have believe in light as children
lucis fiatis'. Haec locutus est Iesus et abiit et
light of her. ' This said is Jesus and He went and
abscondit se ab eis. 12:37 Cum autem tanta signa
hid he from them. 12:37 with Now so standards
fecisset coram eis, non credebant in eum, 12:38 ut
had before them, not believed in him, 12:38 as
sermo Isaiae prophetae impleretur, quem dixit: '
report Isaiah prophets fulfilled, which he said: '
Domine, quis credidit auditui nostro, et brachium
Sir, who believed report our and arm
Domini cui revelatum est?'. 12:39 Propterea non
of which revealed is it? '. 12:39 Therefore not
poterant credere, quia iterum dixit Isaia: 12:40 '
could believe, because again said Isaiah: 12:40 '
Excaecavit oculos eorum et induravit eorum cor, ut
blinded eyes their and hardened their heart, as
non videant oculis et intellegant corde et
not see eyes and understand heart and
convertantur, et sanem eos'. 12:41 Haec dixit Isaia,
converted and I heal them. ' 12:41 This said Isaiah
quia vidit gloriam eius et locutus est de eo.
because saw glory his and said is of the fact.
12:42 Verumtamen et ex principibus multi
12:42 However, and from chief many
crediderunt in eum, sed propter phariseos non
believed in him, but for Pharisees not
confitebantur, ut de synagoga non eicerentur; 12:43
confessed, as of synagogue not put out; 12:43
dilexerunt enim gloriam hominum magis quam
love For glory men more than
gloriam Dei. 12:44 Iesus autem clamavit et dixit: '
glory God. 12:44 Jesus Now cried and he said: '

Qui credit in me, non credit in me sed in eum, qui
He believes in I not believes in I but in him, that
misit me; 12:45 et, qui videt me, videt eum, qui
sent me; 12:45 and, that sees I sees him, that
misit me. 12:46 Ego lux in mundum veni, ut omnis,
sent Me. 12:46 I light in world come, as all
qui credit in me, in tenebris non maneat. 12:47 Et
that believes in I in the dark not continues. 12:47 The
si quis audierit verba mea et non custodierit, ego
if who hears words my and not warning, I
non iudico eum; non enim veni, ut iudicem
not judge him; not For come, as judge
mundum, sed ut salvificem mundum. 12:48 Qui
world but as save world. 12:48 He
spernit me et non accipit verba mea, habet, qui
rejects I and not takes words my has that
iudicet eum: sermo, quem locutus sum, ille iudicabit
judge him: word which said I he judge
eum in novissimo die, 12:49 quia ego ex meipso
it in last day 12:49 because I from myself
non sum locutus, sed, qui misit me, Pater, ipse mihi
not I he said, but, that sent I Father, he I
mandatum dedit quid dicam et quid loquar. 12:50
command given what I will say and what speak. 12:50
Et scio quia mandatum eius vita aeterna est. Quae
The I know because command his life eternal It is. What
ergo ego loquor, sicut dixit mihi Pater, sic loquor’.
So I I speak, as said I Father, so I speak. ‘
13:1 Ante diem autem festum Paschae, sciens Iesus
13: 1 before day Now festival Easter, knowing Jesus
quia venit eius hora, ut transeat ex hoc mundo ad
because he came his hour, as passes from this world to
Patrem, cum dilexisset suos, qui erant in mundo, in
father, with loved his that were in world in
finem dilexit eos. 13:2 Et in cena, cum Diabolus
end He loved them. 13: 2 The in dinner with devil
iam misisset in corde, ut traderet eum Iudas
already sent in heart as deliver it Judas
Simonis Iscariotis, 13:3 sciens quia omnia dedit ei
Simon Judas 13: 3 knowing because all given it
Pater in manus, et quia a Deo exivit et ad
Father in hand, and because from God gone and to

Deum vadit, 13:4 surgit a cena et ponit vestimenta
God goes 13: 4 rises from dinner and posits clothes
sua et, cum accepisset linteum, praecinxit se.
his and, with received sheet, Most themselves.
13:5 Deinde mittit aquam in pelvem et coepit lavare
13: 5 Next sends water in basin and began wash
pedes discipulorum et extergere linteo, quo erat
feet students and wipe towel which was
praecinctus. 13:6 Venit ergo ad Simonem Petrum.
girded. 13: 6 He came So to Simon Peter.
Dicit ei: ‘ Domine, tu mihi lavas pedes?’. 13:7
He says, to: ‘ Sir, you I wash feet. 13: 7
Respondit Iesus et dixit ei: ‘ Quod ego facio, tu
The answer Jesus and said to: ‘ The I I do, you
nescis modo, scies autem postea’. 13:8 Dicit ei
You do not know only, know Now later ‘. 13: 8 He says, it
Petrus: ‘ Non lavabis mihi pedes in aeternum!’.
Peter: ‘ no wash I feet in ever. ‘
Respondit Iesus ei: ‘ Si non laverō te, non habes
The answer Jesus to: ‘ If not wash you not you have
partem mecum’. 13:9 Dicit ei Simon Petrus: ‘
part with me. ‘ 13: 9 He says, it Simon Peter: ‘
Domine, non tantum pedes meos sed et manus et
Sir, not only feet my but and hand and
caput!’. 13:10 **Dicit ei Iesus: ‘ Qui lotus est, non**
my head. ‘ 13:10 He says, it Jesus: ‘ He washed is not
indiget nisi ut pedes lavet, sed est mundus totus;
needs but as feet wash, but is The world The whole;
et vos mundi estis sed non omnes’. 13:11 Sciebat
and you world you but not All ‘. 13:11 He knew
enim quisnam esset, qui traderet eum; propterea
For who was that deliver him; therefore
dixit: ‘ Non estis mundi omnes’. 13:12 Postquam
he said: ‘ no you world All ‘. 13:12 after the
ergo lavit pedes eorum et accepit vestimenta sua,
So washed feet their and he received clothes his
cum recubuisset iterum, dixit eis: ‘ Scitis quid
with leaning back again, said them: ‘ You know what
fecerim vobis? 13:13 Vos vocatis me: ‘Magister’ et:
I did you? 13:13 you call me: ‘Master’ and:

‘Domine’, et bene dicitis; sum etenim. 13:14 Si ergo
‘O’ and well you say; I Indeed. 13:14 If So
ego lavi vestros pedes, Dominus et Magister, et
I I washed your feet, Lord and Teacher and
vos debetis alter alterius lavare pedes. 13:15
you you must other other wash feet. 13:15
Exemplum enim dedi vobis, ut, quemadmodum ego
example For I you that, as I
feci vobis, et vos faciatis. 13:16 Amen, amen dico
I you and you Yee. 13:16 Most Amen I
vobis: Non est servus maior domino suo, neque
you: no is slave more the his or
apostolus maior eo, qui misit illum. 13:17 Si haec
apostle more it that sent him. 13:17 If this
scitis, beati estis, si facitis ea. 13:18 Non de
you know, St. you if you do them. 13:18 no of
omnibus vobis dico, ego scio, quos elegerim, sed ut
all you I mean, I I know, which the latter but as
impleatur Scriptura: ‘Qui manducat meum panem,
to fill Scripture: ‘He eats my bread,
levavit contra me calcaneum suum’. 13:19 Amodo
up against I heel his own. ‘ 13:19 From now on,
dico vobis priusquam fiat, ut credatis, cum factum
I you before done as believe with it
fuerit, quia ego sum. 13:20 Amen, amen dico vobis:
it because I I am. 13:20 Most Amen I you:
Qui accipit, si quem misero, me accipit; qui autem
He receives if which send I receives; that Now
me accipit, accipit eum, qui me misit’. 13:21 Cum
I receives takes him, that I sent. 13:21 with
haec dixisset Iesus, turbatus est spiritu et protestatus
this said Jesus, troubled is spirit and protest
est et dixit: ‘ Amen, amen dico vobis: Unus ex
is and he said: ‘ Most Amen I you: one from
vobis tradet me’. 13:22 Aspiciebant ad invicem
you betray Me. ‘ 13:22 looked to another
discipuli, haesitantes de quo diceret. 13:23 Erat
disciples, loss of which he said. 13:23 It was
recumbens unus ex discipulis eius in sinu Iesu,
leaning one from students his in gulf Jesus,

quem diligebat Iesus. 13:24 Innuuit ergo huic Simon
which He loved Jesus. 13:24 He suggests So this Simon

Petrus, ut interrogaret: ‘ Quis est, de quo dicit?’.
Peter as Tell ‘ Who is of which He says, ‘.

13:25 Cum ergo recumberet ille ita supra pectus
13:25 with So the table he so above breast

Iesu, dicit ei: ‘ Domine, quis est?’. **13:26 Respondet**
Jesus, says to: ‘ Sir, who is it? ‘. 13:26 He replies:

Iesus: ‘ Ille est, cui ego intinctam buccellam
Jesus: ‘ He is which I dipped sop

porrexero’. Cum ergo intinxisset buccellam, dat Iudae
dipped. with So dipped sop gives Judah

Simonis Iscariotis. 13:27 Et post buccellam tunc
Simon Iscariot. 13:27 The after sop then

introivit in illum Satan. Dicit ergo ei Iesus: ‘
entered in it Satan. He says, So it Jesus: ‘

Quod facis, fac citius’. 13:28 Hoc autem nemo
The you do Make more quickly. ‘ 13:28 This Now no

scivit discumbentium ad quid dixerit ei; 13:29
He knew guests to what say him; 13:29

quidam enim putabant quia loculos habebat Iudas,
some For thought because bag had Judas

quia dicit ei Iesus: ‘ Eme ea, quae opus sunt nobis
because says it Jesus: ‘ Buy it which work are us

ad diem festum ‘, aut egenis ut aliquid daret. 13:30
to day festival ‘ or poor as something give. 13:30

Cum ergo accepisset ille buccellam, exivit continuo;
with So received he sop gone immediately;

erat autem nox. 13:31 Cum ergo exisset, dicit Iesus:
was Now night. 13:31 with So coming out, says Jesus:

‘ Nunc clarificatus est Filius hominis, et Deus
‘ now glorified is son man, and God

clarificatus est in eo; 13:32 si Deus clarificatus est
glorified is in it; 13:32 if God glorified is

in eo, et Deus clarificabit eum in semetipso et
in it and God glorify it in himself and

continuo clarificabit eum. 13:33 Filioli, adhuc
immediately glorify him. 13:33 Children, yet

modicum vobiscum sum; quaeritis me, et sicut dixi
A little with I; search I and as I

Iudaeis: Quo ego vado, vos non potestis venire, et
Jews: Where I I go, you not You can come, and

vobis dico modo. 13:34 Mandatum novum do vobis,
you I only. 13:34 mandate new I you
ut diligatis invicem; sicut dilexi vos, ut et vos
as love another; as I loved you as and you
diligatis invicem. 13:35 In hoc cognoscent omnes
love each other. 13:35 in this know all
quia mei discipuli estis: si dilectionem habueritis ad
because my students are: if love have to
invicem'. 13:36 Dicit ei Simon Petrus: ' Domine,
each other. ' 13:36 He says, it Simon Peter: ' Sir,
quo vadis?'. Respondit Iesus: ' Quo vado, non
which are you going? '. The answer Jesus: ' Where I go, not
potes me modo sequi, sequeris autem postea'. 13:37
you can I only follow follow Now later '. 13:37
Dicit ei Petrus: ' Domine, quare non possum te
He says, it Peter: ' Sir, why not I you
sequi modo? Animam meam pro te ponam'. 13:38
follow only? soul I for you I will. ' 13:38
Respondet Iesus: ' Animam tuam pro me pones?
He replies: Jesus: ' soul your for I put it?
Amen, amen dico tibi: Non cantabit gallus, donec me
Most Amen I you: no crow cock, until I
ter neges. 14:1 Non turbetur cor vestrum. Creditis
thrice thrice. 14: 1 no disturbed heart of you. believe
in Deum et in me credite. 14:2 In domo Patris mei
in God and in I Believe. 14: 2 in house father my
mansiones multae sunt; si quo minus, dixissem
mansions many they are: if which less said
vobis, quia vado parare vobis locum? 14:3 Et si
you because go prepare you place? 14: 3 The if
abiero et praeparavero vobis locum, iterum venio et
I go and prepare you place again I and
accipiam vos ad meipsum, ut, ubi sum ego, et vos
take you to myself, that, where I I, and you
sitis. 14:4 Et quo ego vado, scitis viam'. 14:5
you are. 14: 4 The which I I go, you know the way. ' 14: 5
Dicit ei Thomas: ' Domine, nescimus quo vadis;
He says, it Thomas: ' Sir, we do not know which shelves;
quomodo possumus viam scire?'. 14:6 Dicit ei Iesus:
how we can way to know? '. 14: 6 He says, it Jesus:

‘ Ego sum via et veritas et vita; nemo venit ad
‘ I I road and truth and life; no he came to
Patrem nisi per me. 14:7 Si cognovistis me, et
father but by Me. 14: 7 If you know I and
Patrem meum utique cognoscetis; et amodo
father my Yes you know; and hereafter
cognoscitis eum et vidistis eum’. 14:8 Dicit ei
know it and ago for him. ‘ 14: 8 He says, it
Philippus: ‘ Domine, ostende nobis Patrem, et
Philip: ‘ Sir, show us father, and
sufficit nobis’. 14:9 Dicit ei Iesus: ‘ Tanto tempore
sufficient to us. ‘ 14: 9 He says, it Jesus: ‘ The more time
vobiscum sum, et non cognovisti me, Philippe? Qui
with I and not known I Philip? He
vidit me, vidit Patrem. Quomodo tu dicis: ‘Ostende
saw I saw Father. How you You say: ‘Show
nobis Patrem’? 14:10 Non credis quia ego in
us Father ’? 14:10 no do you believe? because I in
Patre, et Pater in me est? Verba, quae ego loquor
Father, and Father in I is it? the words which I I speak
vobis, a meipso non loquor; Pater autem in me
you from myself not I speak; Father Now in I
manens facit opera sua. 14:11 Credite mihi quia
abiding does works their own. 14:11 Believe I because
ego in Patre, et Pater in me est; alioquin propter
I in Father, and Father in I it is; otherwise for
opera ipsa credite. 14:12 Amen, amen dico vobis:
works the Believe. 14:12 Most Amen I you:
Qui credit in me, opera, quae ego facio, et ipse
He believes in I works which I I do, and he
faciet et maiora horum faciet, quia ego ad Patrem
will and greater these will, because I to father
vado. 14:13 Et quodcumque petieritis in nomine meo,
I go. 14:13 The whatever ask in name I
hoc faciam, ut glorificetur Pater in Filio; 14:14 si
this I do, as glorified Father in son; 14:14 if
quid petieritis me in nomine meo, ego faciam. 14:15
what ask I in name I I I will do it. 14:15
Si diligitis me, mandata mea servabitis; 14:16 et ego
If love I commands my keep; 14:16 and I
rogabo Patrem, et alium Paraclitum dabit vobis, ut
ask father, and other Comforter will you as

maneant vobiscum in aeternum, 14:17 Spiritum
stay with in ever, 14:17 Spirit
veritatis, quem mundus non potest accipere, quia
truth which The world not can receive, because
non videt eum nec cognoscit. Vos cognoscitis eum,
not sees it or He knows. you know him,
quia apud vos manet; et in vobis erit. 14:18 Non
because in you remains; and in you will be. 14:18 no
relinquam vos orphanos; venio ad vos. 14:19 Adhuc
leave you orphans; I to You. 14:19 yet
modicum, et mundus me iam non videt; vos autem
small and The world I already not sees; you Now
videtis me, quia ego vivo et vos vivetis. 14:20 In
see I because I living and you live. 14:20 in
illo die vos cognoscetis quia ego sum in Patre meo,
that day you know because I I in Father I
et vos in me, et ego in vobis. 14:21 Qui habet
and you in I and I in to you. 14:21 He has
mandata mea et servat ea, ille est, qui diligit me;
commands my and keeps it he is that He loves me;
qui autem diligit me, diligetur a Patre meo, et ego
that Now He loves I loved from Father I and I
diligam eum et manifestabo ei meipsum'. 14:22
love it and show it Myself. ' 14:22
Dicit ei Iudas, non ille Iscariotes: ' Domine, et
He says, it Judas not he Iscariot: ' Sir, and
quid factum est, quia nobis manifestaturus es
what it is because us show you
teipsum et non mundo?'. 14:23 Respondit Iesus et
yourself and not the world '. 14:23 The answer Jesus and
dixit ei: ' Si quis diligit me, sermonem meum
said to: ' If who He loves I word my
servabit, et Pater meus diligit eum, et ad eum
keep and Father my love him, and to it
veniemus et mansionem apud eum faciemus; 14:24
We will come and mansion in it we do; 14:24
qui non diligit me, sermones meos non servat. Et
that not He loves I words my not preserves. The
sermo, quem auditis, non est meus, sed eius qui
word which hearing, not is my but his that

misit me, Patris. 14:25 Haec locutus sum vobis apud
sent I Father. 14:25 This said I you in

vos manens. 14:26 Paraclitus autem, Spiritus Sanctus,
you remaining. 14:26 Counselor however, Spirit Holy,

quem mittet Pater in nomine meo, ille vos docebit
which shoot Father in name I he you guide

omnia et suggeret vobis omnia, quae dixi vobis.
all and remind you all which I to you.

14:27 Pacem relinquo vobis, pacem meam do vobis;
14:27 peace I leave you peace I I you;

non quomodo mundus dat, ego do vobis. Non
not how The world gives I I to you. no

turbetur cor vestrum neque formidet. 14:28
disturbed heart you or fearful. 14:28

Audistis quia ego dixi vobis: Vado et venio ad
You have heard because I I you: I go and I to

vos. Si diligeretis me, gauderetis quia vado ad
You. If love I rejoice because go to

Patrem, quia Pater maior me est. 14:29 Et nunc
father, because Father more I It is. 14:29 The now

dixi vobis, priusquam fiat, ut, cum factum fuerit,
I you before done that, with it it

credatis. 14:30 Iam non multa loquar vobiscum,
believe. 14:30 Now not many I will speak you

venit enim princeps mundi et in me non habet
he came For leader world and in I not has

quidquam; 14:31 sed, ut cognoscat mundus quia
anything; 14:31 but, as know The world because

diligo Patrem, et sicut mandatum dedit mihi Pater,
I love father, and as command given I Father,

sic facio. Surgite, eamus hinc. 15:1 Ego sum vitis
so I do. Rise go hence. 15: 1 I I vine

vera, et Pater meus agricola est. 15:2 Omnem
true and Father my farmer It is. 15: 2 all

palmitem in me non ferentem fructum tollit eum; et
branch in I not bearing fruit takes him; and

omnem, qui fert fructum, purgat eum, ut fructum
all, that bears fruit, clears him, as fruit

plus afferat. 15:3 Iam vos mundi estis propter
more fruit. 15: 3 Now you world you for

sermonem, quem locutus sum vobis. 15:4 Manete in
word which said I to you. 15: 4 Stay in
me, et ego in vobis. Sicut palmes non potest ferre
I and I in to you. As branch not can bear
fructum a semetipso, nisi manserit in vite, sic nec
fruit from himself; but disappearance in vine; so or
vos, nisi in me manseritis. 15:5 Ego sum vitis, vos
you but in I to continue. 15: 5 I I vine, you
palmites. Qui manet in me, et ego in eo, hic fert
branches. He remains in I and I in it here bears
fructum multum, quia sine me nihil potestis facere.
fruit a lot, because without I nothing You can do.
15:6 Si quis in me non manserit, missus est foras
15: 6 If who in I not remain sent is out
sicut palmes et aruit; et colligunt eos et in ignem
as branch and withered; and pick them and in fire
mittunt, et ardent. 15:7 Si manseritis in me, et
Furthermore, and burned. 15: 7 If continue in I and
verba mea in vobis manserint, quodcumque volueritis,
words my in you stay, whatever you will,
petite, et fiet vobis. 15:8 In hoc clarificatus est
Ask and will be to you. 15: 8 in this glorified is
Pater meus, ut fructum multum afferatis et
Father my as fruit a lot fruit and
efficiamini mei discipuli. 15:9 Sicut dilexit me Pater,
become my disciples. 15: 9 As He loved I Father,
et ego dilexi vos; manete in dilectione mea. 15:10 Si
and I I loved you; stay in love I have. 15:10 If
praecepta mea servaveritis, manebitis in dilectione
rules my keep, will remain in love
mea, sicut ego Patris mei praecepta servavi et
my as I father my rules I kept and
maneo in eius dilectione. 15:11 Haec locutus sum
I remain in his love. 15:11 This said I
vobis, ut gaudium meum in vobis sit, et gaudium
you as joy my in you is and joy
vestrum impleatur. 15:12 Hoc est praeceptum meum,
you to be filled. 15:12 This is command my
ut diligatis invicem, sicut dilexi vos; 15:13 maiorem
as love each other, as I loved you; 15:13 more
hac dilectionem nemo habet, ut animam suam quis
this love no has as life his who

ponat pro amicis suis. 15:14 Vos amici mei estis,
set for friends their own. 15:14 you friends my you
si feceritis, quae ego praecipio vobis. 15:15 Iam non
if do which I command to you. 15:15 Now not
dico vos servos, quia servus nescit quid facit
I you servants, because slave does not know what does
dominus eius; vos autem dixi amicos, quia omnia,
master thereof; you Now I friends because all
quae audiavi a Patre meo, nota feci vobis. 15:16
which I heard from Father I note I to you. 15:16
Non vos me elegistis, sed ego elegi vos et posui vos,
no you I chosen, but I I you and I put you
ut vos eatis et fructum afferatis, et fructus vester
as you go and fruit fruit; and fruit your
maneatur, ut quodcumque petieritis Patrem in nomine
remains, as whatever ask father in name
meo, det vobis. 15:17 Haec mando vobis, ut diligatis
I give to you. 15:17 This I you as love
invicem. 15:18 Si mundus vos odit, scitote quia me
each other. 15:18 If The world you hates know because I
priorem vobis odio habuit. 15:19 Si de mundo
first you hatred He had. 15:19 If of world
essetis, mundus, quod suum est, diligeret; quia vero
you The world, that his is love; because But
de mundo non estis, sed ego elegi vos de mundo,
of world not you but I I you of world
propterea odit vos mundus. 15:20 Mementote
therefore He hates you world. 15:20 Remember
sermonis, quem ego dixi vobis: Non est servus maior
speech which I I you: no is slave more
domino suo. Si me persecuti sunt, et vos
the his own. If I pursued are and you
persequentur; si sermonem meum servaverunt, et
persecute you; if word my observed, and
vestrum servabunt. 15:21 Sed haec omnia facient
you they keep. 15:21 but this all do
vobis propter nomen meum, quia nesciunt eum, qui
you for name my because do not know him, that
misit me. 15:22 Si non venissem et locutus
sent Me. 15:22 If not I came and said

fuissem eis, peccatum non haberent; nunc autem
I would have been them, sin not have; now Now
excusationem non habent de peccato suo. 15:23 Qui
excuse not have of sin his own. 15:23 He
me odit et Patrem meum odit. 15:24 Si opera
I He hates and father my He hates. 15:24 If works
non fecissem in eis, quae nemo alius fecit, peccatum
not done in them, which no other he did, sin
non haberent; nunc autem et viderunt et oderunt
not have; now Now and see and hate
et me et Patrem meum. 15:25 Sed ut impleatur
and I and father My. 15:25 but as to fill
sermo, qui in lege eorum scriptus est: 'Odio me
word that in law their written is: 'hate I
habuerunt gratis'. 15:26 Cum autem venerit
had for nothing. ' 15:26 with Now come
Paraclitus, quem ego mittam vobis a Patre,
Counselor, which I I you from Father,
Spiritum veritatis, qui a Patre procedit, ille
Spirit truth that from Father proceeds he
testimonium perhibebit de me; 15:27 sed et vos
witness witness of me; 15:27 but and you
testimonium perhibetis, quia ab initio mecum estis.
witness witness because from beginning with you are.
16:1 Haec locutus sum vobis, ut non scandalizemini.
16: 1 This said I you as not offended.
16:2 Absque synagogis facient vos; sed venit hora,
16: 2 without synagogues do you; but he came hour,
ut omnis, qui interficit vos, arbitretur obsequium se
as all that kills you think service he
praestare Deo. 16:3 Et haec facient, quia non
guarantee God. 16: 3 The this do because not
noverunt Patrem neque me. 16:4 Sed haec locutus
know father or Me. 16: 4 but this said
sum vobis, ut, cum venerit hora eorum,
I you that, with come hour their
reminiscamini eorum, quia ego dixi vobis. Haec
remember their because I I to you. This
autem vobis ab initio non dixi, quia vobiscum
Now you from beginning not I said, because with
eram. 16:5 At nunc vado ad eum, qui me misit, et
I was. 16: 5 But now go to him, that I sent and

nemo ex vobis interrogat me: 'Quo vadis?'. 16:6

no from you asks me: 'The are you going? '. 16: 6

Sed quia haec locutus sum vobis, tristitia implevit

but because this said I you sadness filled the

cor vestrum. 16:7 Sed ego veritatem dico vobis:

heart of you. 16: 7 but I the truth I you:

Expedit vobis, ut ego vadam. Si enim non abiero,

It is desirable you as I I go. If For not I go,

Paraclitus non veniet ad vos; si autem abiero,

Counselor not will to you; if Now I go,

mittam eum ad vos. 16:8 Et cum venerit ille, arguet

I it to You. 16: 8 The with come he convicts

mundum de peccato et de iustitia et de iudicio:

world of sin and of justice and of trial;

16:9 de peccato quidem, quia non credunt in me;

16: 9 of sin indeed, because not believe in me;

16:10 de iustitia vero, quia ad Patrem vado, et

16:10 of justice however, because to father I go, and

iam non videtis me; 16:11 de iudicio autem, quia

already not see me; 16:11 of trial however, because

princeps mundi huius iudicatus est. 16:12 Adhuc

leader world this judged It is. 16:12 yet

multa habeo vobis dicere, sed non potestis portare

many I have you say, but not You can carry

modo. 16:13 Cum autem venerit ille, Spiritus

only. 16:13 with Now come he Spirit

veritatis, deducet vos in omnem veritatem; non enim

truth lead you in all the truth; not For

loquetur a semetipso, sed quaecumque audiet,

spokesman from himself; but whatever listen,

loquetur et, quae ventura sunt, annuntiabit vobis.

spokesman and, which upcoming are show to you.

16:14 Ille me clarificabit, quia de meo accipiet et

16:14 He I glorify because of I take and

annuntiabit vobis. 16:15 Omnia, quaecumque habet

show to you. 16:15 All whatever has

Pater, mea sunt; propterea dixi quia de meo accipit

Father, my they are: therefore I because of I takes

et annuntiabit vobis. 16:16 Modicum, et iam non

and show to you. 16:16 A little while and already not

videtis me; et iterum modicum, et videbitis me'.
see me; and again small and see Me. '

16:17 Dixerunt ergo ex discipulis eius ad invicem: 'Q
16:17 They said So from students his to another: 'Q

uid est hoc, quod dicit nobis: 'Modicum, et non
What is this, that says us: 'A little, and not

videtis me; et iterum modicum, et videbitis me' et:
see me; and again small and see I' and:

'Vado ad Patrem'?. 16:18 Dicebant ergo: ' Quid
'I go to Father '?. 16:18 They said therefore: ' What

est hoc, quod dicit: 'Modicum'? Nescimus quid
is this, that he says: 'A little while'? We do not know what

loquitur'. 16:19 Cognovit Iesus quia volebant eum
he is talking about. 16:19 Recognising Jesus because would it

interrogare et dixit eis: ' De hoc quaeritis inter
questions and said them: ' The this 're looking for between

vos, quia dixi: 'Modicum, et non videtis me; et
you because I said: 'A little, and not see me; and

iterum modicum, et videbitis me'? 16:20 Amen,
again small and see Me? 16:20 Most

amen dico vobis quia plorabitis et flebitis vos,
Amen I you because weep and weep you

mundus autem gaudebit; vos contristabimini, sed
The world Now rejoice; you sorrowful, but

tristitia vestra vertetur in gaudium. 16:21 Mulier,
sadness your turn in joy. 16:21 The woman,

cum parit, tristitiam habet, quia venit hora eius;
with breeds, sorrow has because he came hour thereof;

cum autem pepererit puerum, iam non meminit
with Now and bears boy already not recalls

pressurae propter gaudium, quia natus est homo
pressure for joy, because He was born is man

in mundum. 16:22 Et vos igitur nunc quidem
in world. 16:22 The you So now indeed

tristitiam habetis; iterum autem videbo vos, et
sorrow you have; again Now see you and

gaudebit cor vestrum, et gaudium vestrum nemo
rejoice heart you and joy you no

tollit a vobis. 16:23 Et in illo die me non rogabitis
takes from to you. 16:23 The in that day I not ask

quidquam. Amen, amen dico vobis: Si quid petieritis
Nothing. Most Amen I you: If what ask
Patrem in nomine meo, dabit vobis. 16:24 Usque
father in name I will to you. 16:24 up
modo non petistis quidquam in nomine meo. Petite
only not asked or in name mine. Ask
et accipietis, ut gaudium vestrum sit plenum. 16:25
and receive; as joy you is full. 16:25
Haec in proverbii locutus sum vobis; venit hora,
This in proverbs said I you; he came hour,
cum iam non in proverbii loquar vobis, sed
with already not in proverbs I will speak you but
palam de Patre annuntiabo vobis. 16:26 Illo die in
public of Father I will tell to you. 16:26 it day in
nomine meo petetis, et non dico vobis quia ego
name I ask! and not I you because I
rogabo Patrem de vobis; 16:27 ipse enim Pater
ask father of you; 16:27 he For Father
amat vos, quia vos me amastis et credidistis quia
He loves you because you I loved and believe because
ego a Deo exivi. 16:28 Exivi a Patre et veni
I from God I came out. 16:28 I came out from Father and I
in mundum; iterum relinquo mundum et vado ad
in the world; again I leave world and go to
Patrem'. 16:29 Dicunt discipuli eius: 'Ecce nunc
Father '. 16:29 They say students his ' Look now
palam loqueris, et proverbium nullum dicis. 16:30
public speak, and Train no you say. 16:30
Nunc scimus quia scis omnia, et non opus est
now we know because you know all and not work is
tibi, ut quis te interroget; in hoc credimus quia
you as who you question; in this we believe that because
a Deo existi'. 16:31 Respondit eis Iesus: 'Modo
from God forth. ' 16:31 The answer them Jesus: ' Recently,
credit? 16:32 Ecce venit hora et iam venit, ut
believe? 16:32 Look he came hour and already he came as
dispergamini unusquisque in propria et me solum
scattered each in own and I only
relinquatis; et non sum solus, quia Pater mecum
leave; and not I alone, because Father with

est. 16:33 Haec locutus sum vobis, ut in me pacem
It is. 16:33 This said I you as in I peace
habeatis; in mundo pressuram habetis, sed
esteem; in world pressure have but
confidite, ego vici mundum'. 17:1 Haec locutus est
Be of good cheer; I street the world. ' 17: 1 This said is
Iesus; et, sublevatis oculis suis in caelum, dixit: 'Pater,
Jesus; and, lifting eyes their in heaven he said: '
venit hora: clarifica Filium tuum, ut Filius
Father, he came time: glorify son your as son
clarificet te, 17:2 sicut dedisti ei potestatem omnis
glorify you 17: 2 as You it power all
carnis, ut omne, quod dedisti ei, det eis vitam
the flesh, as all that You to give them life
aeternam. 17:3 Haec est autem vita aeterna, ut
everlasting. 17: 3 This is Now life eternal, as
cognoscant te solum verum Deum et, quem misisti,
know you only true God and, which sent
Iesum Christum. 17:4 Ego te clarificavi super
Jesus Christ. 17: 4 I you glorified over
terram; opus consummavi, quod dedisti mihi, ut
land; work finished that You I as
faciam; 17:5 et nunc clarifica me tu, Pater, apud
I do; 17: 5 and now glorify I you Father, in
temetipsum claritate, quam habebam, priusquam
yourself clarity, than I had before
mundus esset, apud te. 17:6 Manifestavi nomen tuum
The world was in You. 17: 6 manifested name your
hominibus, quos dedisti mihi de mundo. Tui erant,
men which You I of world. yours were
et mihi eos dedisti, et sermonem tuum servaverunt.
and I them You, and word your kept.
17:7 Nunc cognoverunt quia omnia, quae dedisti
17: 7 now know because all which You
mihi, abs te sunt, 17:8 quia verba, quae dedisti
I from you are 17: 8 because words, which You
mihi, dedi eis; et ipsi acceperunt et cognoverunt
I I them; and they took and know
vere quia a te exivi et crediderunt quia tu
really because from you I came out and believed because you

me misisti. 17:9 Ego pro eis rogo; non pro mundo
I sent. 17: 9 I for them I ask; not for world
rogo, sed pro his, quos dedisti mihi, quia tui sunt;
I ask, but for those which You I because your they are:
17:10 et mea omnia tua sunt, et tua mea; et
17:10 and my all your are and your my; and
clarificatus sum in eis. 17:11 Et iam non sum in
glorified I in them. 17:11 The already not I in
mundo, et hi in mundo sunt, et ego ad te venio.
world and these in world are and I to you I come.
Pater sancte, conserva eos in nomine tuo, quod dedisti
Father holy Help them in name your that You
mihi, ut sint unum sicut nos. 17:12 Cum essem cum
I as are one as us. 17:12 with I with
eis, ego servabam eos in nomine tuo, quod dedisti
them, I kept them in name your that You
mihi, et custodivi, et nemo ex his periit, nisi filius
I and I kept and no from these lost, but son
perditionis, ut Scriptura impleatur. 17:13 Nunc autem
perdition, as Scripture to be filled. 17:13 now Now
ad te venio et haec loquor in mundo, ut habeant
to you I and this I speak in world as have
gaudium meum impletum in semetipsis. 17:14 Ego
joy my full in themselves. 17:14 I
dedi eis sermonem tuum, et mundus odio eos
I them word your and The world hatred them
habuit, quia non sunt de mundo, sicut ego non sum
he had because not are of world as I not I
de mundo. 17:15 Non rogo, ut tollas eos de mundo,
of world. 17:15 no I ask, as take them of world
sed ut serves eos ex Malo. 17:16 De mundo non
but as keep them from I prefer. 17:16 The world not
sunt, sicut ego non sum de mundo. 17:17 Sanctifica
are as I not I of world. 17:17 hallow
eos in veritate; sermo tuus veritas est. 17:18 Sicut
them in the truth; report your truth It is. 17:18 As
me misisti in mundum, et ego misi eos in mundum;
I sent in world and I I them in the world;
17:19 et pro eis ego sanctifico meipsum, ut sint et
17:19 and for them I sanctifies myself, as are and
ipsi sanctificati in veritate. 17:20 Non pro his autem
they sanctified in truth. 17:20 no for these Now

rogo tantum, sed et pro eis, qui credituri sunt per
I ask only; but and for them, that believe are by
verbum eorum in me, 17:21 ut omnes unum sint,
word their in I 17:21 as all one are
sicut tu, Pater, in me et ego in te, ut et ipsi in
as you Father, in I and I in you as and they in
nobis unum sint; ut mundus credat quia tu me
us one they are; as The world believe because you I
misisti. 17:22 Et ego claritatem, quam dedisti mihi,
sent. 17:22 The I clarity, than You I
dedi illis, ut sint unum, sicut nos unum sumus;
I those as are one, as we one we are;
17:23 ego in eis, et tu in me, ut sint consummati
17:23 I in them, and you in I as are end
in unum; ut cognoscat mundus, quia tu me misisti
in one; as know The world, because you I sent
et dilexisti eos, sicut me dilexisti. 17:24 Pater, quod
and You love them; as I loved. 17:24 Father, that
dedisti mihi, volo, ut ubi ego sum, et illi sint
You I I want as where I I and they are
mecum, ut videant claritatem meam, quam dedisti
with as see clarity I than You
mihi, quia dilexisti me ante constitutionem mundi.
I because You love I before constitution world.
17:25 Pater iuste, et mundus te non cognovit; ego
17:25 Father justly, and The world you not I know you; I
autem te cognovi, et hi cognoverunt quia tu me
Now you I know, and these know because you I
misisti; 17:26 et notum feci eis nomen tuum et
sent; 17:26 and known I them name your and
notum faciam, ut dilectio, qua dilexisti me, in ipsis
known I do, as love, which You love I in the
sit, et ego in ipsis'. 18:1 Haec cum dixisset Iesus,
is and I in them. ' 18: 1 This with said Jesus,
egressus est cum discipulis suis trans torrentem
out is with students their beyond torrent
Cedron, ubi erat hortus, in quem introivit ipse et
Kidron, where was garden, in which entered he and
discipuli eius. 18:2 Sciebat autem et Iudas, qui
students her. 18: 2 He knew Now and Judas that
tradebat eum, locum, quia frequenter Iesus
committed him, place because frequently Jesus

convenerat illuc cum discipulis suis. 18:3 Iudas
agreed there with students their own. 18: 3 Judas
ergo, cum accepisset cohortem et a pontificibus
therefore, with received band and from Popes
et pharisaeis ministros, venit illuc cum lanternis et
and Pharisees ministers he came there with lanterns and
facibus et armis. 18:4 Iesus itaque sciens omnia,
torches and weapons. 18: 4 Jesus So knowing all
quae ventura erant super eum, processit et dicit eis:
which upcoming were over him, advanced and says them:
‘ Quem quaeritis?’. 18:5 Responderunt ei: ‘ Iesum
‘ Whom do you want? ‘. 18: 5 answered to: ‘ Jesus
Nazarenum’. Dicit eis: ‘ Ego sum!’. Stabat autem
Nazareth. ‘ He says, them: ‘ I I am. ‘ standing Now
et Iudas, qui tradebat eum, cum ipsis. 18:6 Ut ergo
and Judas that committed him, with them. 18: 6 To So
dixit eis: ‘ Ego sum! ‘, abierunt retrorsum et
said them: ‘ I I am! ‘ gone back and
ceciderunt in terram. 18:7 Iterum ergo eos
fell in land. 18: 7 Again So them
interrogavit: ‘ Quem quaeritis?’. Illi autem dixerunt:
He asked: ‘ Whom do you want? ‘. they Now they said:
‘ Iesum Nazarenum’. 18:8 Respondit Iesus: ‘ Dixi
‘ Jesus Nazareth. ‘ 18: 8 The answer Jesus: ‘ I said,
vobis: Ego sum! Si ergo me quaeritis, sinite hos
you: I I am! If So I seek, Suffer these
abire ‘, 18:9 ut impleretur sermo, quem dixit: ‘
go ‘ 18: 9 as fulfilled word which he said: ‘
Quos dedisti mihi, non perdi ex ipsis quemquam’.
These You I not I lost from the no one. ‘
18:10 Simon ergo Petrus, habens gladium, eduxit
18:10 Simon So Peter a sword brought
eum et percussit pontificis servum et abscidit eius
it and shot Pope slave and off his
auriculam dextram. Erat autem nomen servo
ear the right. It was Now name server
Malchus. 18:11 Dixit ergo Iesus Petro: ‘ Mitte
S. 18:11 said So Jesus Peter: ‘ Send
gladium in vaginam; calicem, quem dedit mihi Pater,
sword in scabbard; cup, which given I Father;
non bibam illum?’. 18:12 Cohors ergo et tribunus
not I drink it? ‘. 18:12 COMPANY So and tribune

et ministri Iudaeorum comprehenderunt Iesum et
and The ministers Jews arrested Jesus and
ligaverunt eum 18:13 et adduxerunt ad Annam
bound it 18:13 and they to Anne
primum; erat enim socer Caiphae, qui erat pontifex
first; was For in-law Caiaphas, that was Pope
anni illius. 18:14 Erat autem Caiaphas, qui consilium
years of that. 18:14 It was Now Caiaphas that design
dederat Iudaeis: ‘ Expedi unum hominem mori pro
given Jews: ‘ It is desirable one man die for
populo’. 18:15 Sequebatur autem Iesum Simon
the people. ‘ 18:15 They were followed Now Jesus Simon
Petrus et alius discipulus. Discipulus autem ille erat
Peter and other disciple. Student Now he was
notus pontifici et introivit cum Iesu in atrium
known Pope and entered with Jesus in court
pontificis; 18:16 Petrus autem stabat ad ostium foris.
Pope; 18:16 Peter Now standing to door abroad.
Exivit ergo discipulus alius, qui erat notus pontifici,
Forth So student another, that was known Pope,
et dixit ostiariae et introduxit Petrum. 18:17 Dicit
and said porter and He brought Peter. 18:17 He says,
ergo Petro ancilla ostiaria: ‘ Numquid et tu ex
So Peter maid door ‘ Do and you from
discipulis es hominis istius?’. Dicit ille: ‘ Non
students you man of that? ‘. He says, he said: ‘ no
sum!’. 18:18 Stabant autem servi et ministri, qui
I am. ‘ 18:18 standing Now officials and The officers, that
prunas fecerant, quia frigus erat, et calefaciebant
coals had, because cold It was and warming
se; erat autem cum eis et Petrus stans et
themselves; was Now with them and Peter standing and
calefaciens se. 18:19 Pontifex ergo interrogavit
warming themselves. 18:19 The Pope So he asked
Iesum de discipulis suis et de doctrina eius. 18:20
Jesus of students their and of teaching her. 18:20
Respondit ei Iesus: ‘ Ego palam locutus sum mundo;
The answer it Jesus: ‘ I public said I the world;
ego semper docui in synagoga et in templo, quo
I always I have taught in synagogue and in temple which

omnes Iudaei conveniunt, et in occulto locutus sum
all Jews resort and in secret said I
nihil. 18:21 Quid me interrogas? Interroga eos, qui
nothing. 18:21 What I you ask? Ask them; that
audierunt quid locutus sum ipsis; ecce hi sciunt,
listen what said I them; See these know
quae dixerim ego'. 18:22 Haec autem cum dixisset,
which I said, I am. ' 18:22 This Now with he said,
unus assistens ministrorum dedit alapam Iesu dicens:
one assistant ministers given blow Jesus saying:
' Sic respondes pontifici?'. 18:23 Respondit ei Iesus:
' so answer the high priest. ' 18:23 The answer it Jesus:
' Si male locutus sum, testimonium perhibe de malo;
' If ill said I witness witness of evil;
si autem bene, quid me caedis?'. 18:24 Misit ergo
if Now well, what I murder? '. 18:24 sent So
eum Annas ligatum ad Caipham pontificem. 18:25
it Annas tied to Caiaphas Pope. 18:25
Erat autem Simon Petrus stans et calefaciens
It was Now Simon Peter standing and warming
se. Dixerunt ergo ei: ' Numquid et tu ex
themselves. They said So to: ' Do and you from
discipulis eius es?'. Negavit ille et dixit: ' Non
students his are you? '. denied he and he said: ' no
sum!'. 18:26 Dicit unus ex servis pontificis,
I am. ' 18:26 He says, one from officials Pope,
cognatus eius, cuius abscidit Petrus auriculam: '
relative his the off Peter tip: '
Nonne ego te vidi in horto cum illo?'. 18:27 Iterum
Did I you I in garden with that? '. 18:27 Again
ergo negavit Petrus; et statim gallus cantavit.
So denied Peter; and immediately cock crew.
18:28 Adducunt ergo Iesum a Caipha in
18:28 They lead So Jesus from Caiaphas in
praetorium. Erat autem mane. Et ipsi non
headquarters. It was Now in the morning. The they not
introierunt in praetorium, ut non contaminarentur,
entered in headquarters as not contaminated
sed manducarent Pascha. 18:29 Exivit ergo Pilatus ad
but eat Easter. 18:29 Forth So Pilate to
eos foras et dicit: ' Quam accusationem affertis
them out and he says: ' How The accusation bring

adversus hominem hunc?'. 18:30 Responderunt et
against man this? '. 18:30 answered and
dixerunt ei: ' Si non esset hic malefactor, non tibi
said to: ' If not was here wrongdoer not you
tradidissemus eum'. 18:31 Dixit ergo eis Pilatus: ' Accipite eum vos et secundum legem vestram
delivered for him. ' 18:31 said So them Pilate: ' Receive it you and according to law your
iudicate eum!'. Dixerunt ei Iudaei: ' Nobis non
judge with him. ' They said it Jews: ' us not
licet interficere quemquam ', 18:32 ut sermo Iesu
although the kill any ' 18:32 as report Jesus
impleretur, quem dixit, significans qua esset morte
fulfilled, which he said, significant which was death
moriturus. 18:33 Introivit ergo iterum in praetorium
He was dying. 18:33 In came So again in headquarters
Pilatus et vocavit Iesum et dixit ei: ' Tu es rex
Pilate and he called Jesus and said to: ' You you king
Iudaeorum?'. 18:34 Respondit Iesus: ' A temetipso
Jews? '. 18:34 The answer Jesus: ' A thyself
tu hoc dicis, an alii tibi dixerunt de me?'. 18:35
you this you say, or others you said of Me. ' 18:35
Respondit Pilatus: ' Numquid ego Iudaeus sum?
The answer Pilate: ' Do I Jew I?
Gens tua et pontifices tradiderunt te mihi; quid
Clan your and Popes delivered you me; what
fecisti?'. 18:36 Respondit Iesus: ' Regnum meum
have you done? '. 18:36 The answer Jesus: ' kingdom my
non est de mundo hoc; si ex hoc mundo esset
not is of world this; if from this world was
regnum meum, ministri mei decertarent, ut non
kingdom my The ministers my fight, as not
traderer Iudaeis; nunc autem meum regnum non est
delivered Jews; now Now my kingdom not is
hinc'. 18:37 Dixit itaque ei Pilatus: ' Ergo rex
from here. ' 18:37 said So it Pilate: ' Therefore king
es tu?'. Respondit Iesus: ' Tu dicis quia rex sum.
you You? '. The answer Jesus: ' You say because king I am.
Ego in hoc natus sum et ad hoc veni in
I in this He was born I and to this I in
mundum, ut testimonium perhibeam veritati; omnis,
world as witness witness the truth; all

qui est ex veritate, audit meam vocem'. 18:38 Dicit
that is from truth audit I the voice. ' 18:38 He says,
ei Pilatus: ' Quid est veritas?'. Et cum hoc dixisset,
it Pilate: ' What is Truth. ' The with this he said,
iterum exivit ad Iudaeos et dicit eis: ' Ego nullam
again gone to Jews and says them: ' I no
invenio in eo causam. 18:39 Est autem consuetudo
I find in it cause. 18:39 It is Now custom
vobis, ut unum dimittam vobis in Pascha; vultis
you as one release you in Easter; you want
ergo dimittam vobis regem Iudaeorum?'. 18:40
So release you king Jews? '. 18:40
Clamaverunt ergo rursum dicentes: ' Non hunc sed
cried So again saying: ' no this but
Barabbam!'. Erat autem Barabbas latro. 19:1 Tunc
Barabbas. ' It was Now Barabbas robber. 19: 1 Then
ergo apprehendit Pilatus Iesum et flagellavit. 19:2 Et
So apprehends Pilate Jesus and flogged. 19: 2 The
milites, plectentes coronam de spinis, imposuerunt
soldiers plaiting crown of thorns, put
capiti eius et veste purpurea circumdederunt eum;
head his and clothing purple surrounded him;
19:3 et veniebant ad eum et dicebant: ' Ave, rex
19: 3 and coming to it and they said: ' Hail king
Iudaeorum! ', et dabant ei alapas. 19:4 Et exiit
Jews! ' and gave it repeatedly. 19: 4 The He went out
iterum Pilatus foras et dicit eis: ' Ecce adduco
again Pilate out and says them: ' Look bring
vobis eum foras, ut cognoscatis quia in eo invenio
you it out as know because in it I find
causam nullam'. 19:5 Exiit ergo Iesus foras,
cause no '. 19: 5 He went out So Jesus out
portans spineam coronam et purpureum vestimentum.
carrying thorns crown and purple clothing.
Et dicit eis: ' Ecce homo!'. 19:6 Cum ergo vidissent
The says them: ' Look man '. 19: 6 with So saw
eum pontifices et ministri, clamaverunt dicentes: '
it Popes and The officers, cried saying: '
Crucifige, crucifige!'. Dicit eis Pilatus: ' Accipite
Crucify crucify him. ' He says, them Pilate: ' Receive
eum vos et crucifigite; ego enim non invenio in eo
it you and crucify him; I For not I find in it

causam'. 19:7 Responderunt ei Iudaei: ' Nos legem
case '. 19: 7 answered it Jews: ' We law
habemus, et secundum legem debet mori, quia
we have, and according to law should die; because
Filium Dei se fecit'. 19:8 Cum ergo audisset Pilatus
son God he He did. ' 19: 8 with So heard Pilate
hunc sermonem, magis timuit 19:9 et ingressus est
this word more feared 19: 9 and entry is
praetorium iterum et dicit ad Iesum: ' Unde es
headquarters again and says to Jesus: ' Hence, you
tu?'. Iesus autem responsum non dedit ei. 19:10
You? '. Jesus Now answer not given to him. 19:10
Dicit ergo ei Pilatus: ' Mihi non loqueris? Nescis
He says, So it Pilate: ' me not do you speak? Do not know
quia potestatem habeo dimittere te et potestatem
because power I have release you and power
habeo crucifigere te?'. 19:11 Respondit Iesus: ' Non
I have crucify You? '. 19:11 The answer Jesus: ' no
haberes potestatem adversum me ullam, nisi tibi esset
have power against I no, but you was
datum desuper; propterea, qui tradidit me tibi, maius
given above; therefore, that delivered I you more
peccatum habet'. 19:12 Exinde quaerebat Pilatus
sin He has. ' 19:12 It sought Pilate
dimittere eum; Iudaei autem clamabant dicentes: ' Si
release him; Jews Now cried saying: ' If
hunc dimittis, non es amicus Caesaris! Omnis, qui
this release not you friend Caesar! all that
se regem facit, contradicit Caesari'. 19:13 Pilatus
he king does contradicts Caesar '. 19:13 Pilate
ergo, cum audisset hos sermones, adduxit foras
therefore, with heard these words, brought out
Iesum et sedit pro tribunali in locum, qui dicitur
Jesus and sat for seat in place that said
Lithostrotos, Hebraice autem Gabbatha. 19:14 Erat
Paved Hebrew Now Elevation. 19:14 It was
autem Parasceve Paschae, hora erat quasi sexta. Et
Now Good Friday Easter, hour was as Friday. The
dicit Iudaeis: ' Ecce rex vester!'. 19:15 Clamaverunt
says Jews: ' Look king your '. 19:15 cried
ergo illi: ' Tolle, tolle, crucifige eum!'. Dicit eis
So they: ' Away Away Crucify with him. ' He says, them

Pilatus: ‘ Regem vestrum crucifigam?’. Responderunt
Pilate: ‘ king you Jews? ’. answered

pontifices: ‘ Non habemus regem, nisi Caesarem’.

Popes: ‘ no we have king, but Caesar ’.

19:16 Tunc ergo tradidit eis illum, ut crucifigeretur.

19:16 Then So delivered them it as crucified.

Susceperunt ergo Iesum. 19:17 Et baiulans sibi

They took So Jesus. 19:17 The carrying to

crucem exivit in eum, qui dicitur Calvariae locum,
cross gone in him, that said Skull place

quod Hebraice dicitur Golgotha, 19:18 ubi eum

that Hebrew said Golgotha; 19:18 where it

crucifixerunt et cum eo alios duos hinc et hinc,
crucified and with it others two here and hence,

medium autem Iesum. 19:19 Scripsit autem et

medium Now Jesus. 19:19 He wrote Now and

titulum Pilatus et posuit super crucem; erat autem

title Pilate and set over the cross; was Now

scriptum: ‘ Iesus Nazarenus Rex Iudaeorum’. 19:20

written: ‘ Jesus NAZARETH king The Jews. ‘ 19:20

Hunc ergo titulum multi legerunt Iudaeorum, quia

this So title many read Jews, because

prope civitatem erat locus, ubi crucifixus est Iesus;

close city was place, where crucified is Jesus;

et erat scriptum Hebraice, Latine, Graece. 19:21

and was written Hebrew, Latin; Greek. 19:21

Dicebant ergo Pilato pontifices Iudaeorum: ‘ Noli

They said So Pilate Popes Jews: ‘ Do not

scribere: Rex Iudaeorum, sed: Ipse dixit: ‘Rex sum

write: king Jews, but: He he said: 'King I

Iudaeorum’. 19:22 Respondit Pilatus: ‘ Quod scripsi,

Jews'. ‘ 19:22 The answer Pilate: ‘ The I wrote,

scripsi!’. 19:23 Milites ergo cum crucifixissent

I have written. ‘ 19:23 soldiers So with crucified

Iesum, acceperunt vestimenta eius et fecerunt

Jesus, took clothes his and they

quattuor partes, unicuique militi partem, et tunicam.

four parts each Captain part, and coat.

Erat autem tunica inconsutilis, desuper contexta per

It was Now Cloak seamless, top woven by

totum. 19:24 Dixerunt ergo ad invicem: ‘ Non

whole. 19:24 They said So to another: ‘ no

scindamus eam, sed sortiamur de illa, cuius sit ‘, ut
cut it but caste of those whose is ‘, as
Scriptura impleatur dicens: ‘ Partiti sunt vestimenta
Scripture to fill saying: ‘ partitioned are clothes
mea sibi et in vestem meam miserunt sortem’. Et
my to and in clothing I sent a lot. ‘ The
milites quidem haec fecerunt. 19:25 Stabant autem
soldiers indeed this they did. 19:25 standing Now
iuxta crucem Iesu mater eius et soror matris
according to cross Jesus mother his and sister mother
eius, Maria Cleopae, et Maria Magdalene. 19:26
his Mary Cleophas, and Mary Magdalene. 19:26
Cum vidisset ergo Iesus matrem et discipulum
with saw So Jesus mother and student
stantem, quem diligebat, dicit matri: ‘ Mulier, ecce
standing, which He loved, says his mother; ‘ The woman, See
filius tuus’. 19:27 Deinde dicit discipulo: ‘ Ecce
son Your ‘. 19:27 Next says student: ‘ Look
mater tua’. Et ex illa hora accepit eam discipulus
mother Your ‘. The from that hour he received it student
in sua. 19:28 Post hoc sciens Iesus quia iam
in their own. 19:28 Post this knowing Jesus because already
omnia consummata sunt, ut consummaretur Scriptura,
all completed are as completion Scripture
dicit: ‘ Sitio’. 19:29 Vas positum erat aceto plenum;
he says: ‘ I thirst. ‘ 19:29 vessel set was vinegar full;
spongiam ergo plenam aceto hyssopo circumponentes,
sponge So full vinegar hyssop about
obtulerunt ori eius. 19:30 Cum ergo accepisset
offered mouth her. 19:30 with So received
acetum, Iesus dixit: ‘ Consummatum est!’. Et
vinegar; Jesus he said: ‘ finished It is. ‘ The
inclinato capite tradidit spiritum. 19:31 Iudaei ergo,
He bowed head delivered spirit. 19:31 Jews therefore,
quoniam Parasceve erat, ut non remanerent in cruce
for Good Friday It was as not remain in cross
corpora sabbato, erat enim magnus dies illius
bodies Saturday, was For great day of
sabbati, rogaverunt Pilatum, ut frangerentur eorum
Saturday, asked Pilate as broken their

crura, et tollerentur. 19:32 Venerunt ergo milites et
legs and away. 19:32 They came So soldiers and
primi quidem fregerunt crura et alterius, qui
first indeed break legs and other that
crucifixus est cum eo; 19:33 ad Iesum autem cum
crucified is with it; 19:33 to Jesus Now with
venissent, ut viderunt eum iam mortuum, non
come, as see it already dead not
fregerunt eius crura, 19:34 sed unus militum lancea
break his legs 19:34 but one military lance
latus eius aperuit, et continuo exivit sanguis et
side his opened, and immediately gone blood and
aqua. 19:35 Et qui vidit, testimonium perhibuit, et
water. 19:35 The that he saw, witness record, and
verum est eius testimonium, et ille scit quia
true is his testimony and he He knows because
vera dicit, ut et vos credatis. 19:36 Facta sunt
true he says, as and you believe. 19:36 Achievements are
enim haec, ut Scriptura impleatur: ‘ Os non
For Thus, as Scripture completed: ‘ mouth not
comminuetur eius ‘, 19:37 et iterum alia Scriptura
break his ‘ 19:37 and again other Scripture
dicit: ‘ Videbunt in quem transfixerunt’. 19:38 Post
he says: ‘ see in which they have pierced. ‘ 19:38 Post
haec autem rogavit Pilatum Ioseph ab Arimathaea,
this Now she asked Pilate Joseph from Arimathea,
qui erat discipulus Iesu, occultus autem propter
that was student Jesus, hidden Now for
metum Iudaeorum, ut tolleret corpus Iesu; et
alarm Jews, as take body Jesus; and
permisit Pilatus. Venit ergo et tulit corpus eius.
He allowed Pilate. He came So and took body her.
19:39 Venit autem et Nicodemus, qui venerat ad
19:39 He came Now and Nicodemus that come to
eum nocte primum, ferens mixturam myrrhae et
it night first, bearing mixture myrrh and
aloes quasi libras centum. 19:40 Acceperunt ergo
aloe as £ hundred. 19:40 Aside So
corpus Iesu et ligaverunt illud linteis cum
body Jesus and bound it linen with
aromatibus, sicut mos Iudaeis est sepelire. 19:41 Erat
spices, as will Jews is bury. 19:41 It was

autem in loco, ubi crucifixus est, hortus, et in
Now in place where crucified is garden, and in
horto monumentum novum, in quo nondum quisquam
garden monument new in which not yet one
positus erat. 19:42 Ibi ergo propter Parascevem
set It was. 19:42 there So for Preparation
Iudaeorum, quia iuxta erat monumentum,
Jews, because according to was monument,
posuerunt Iesum. 20:1 Prima autem sabbatorum
put Jesus. 20: 1 The first Now of the week
Maria Magdalene venit mane, cum adhuc tenebrae
Mary Magdalen he came morning with yet darkness
essent, ad monumentum et videt lapidem sublatum
they to monument and sees stone removed
a monumento. 20:2 Currit ergo et venit ad
from tomb. 20: 2 running So and he came to
Simonem Petrum et ad alium discipulum, quem
Simon Peter and to other disciple which
amabat Iesus, et dicit eis: ‘ Tulerunt Dominum de
He loved Jesus, and says them: ‘ They took Lord of
monumento, et nescimus, ubi posuerunt eum!’.
tomb, and we do not know, where put with him. ‘
20:3 Exiit ergo Petrus et ille alius discipulus, et
20: 3 He went out So Peter and he other student, and
veniebant ad monumentum. 20:4 Currebant autem
coming to monument. 20: 4 They ran Now
duo simul, et ille alius discipulus praecucurrit
two at the same time, and he other student ago
citius Petro et venit primus ad monumentum; 20:5
sooner Peter and he came first to monument; 20: 5
et cum se inclinasset, videt posita lintheamina, non
and with he stooping, sees Given linens not
tamen introivit. 20:6 Venit ergo et Simon Petrus
yet entered. 20: 6 He came So and Simon Peter
sequens eum et introivit in monumentum; et videt
The following it and entered in monument; and sees
lintheamina posita 20:7 et sudarium, quod fuerat
linens Given 20: 7 and napkin that was
super caput eius, non cum lintheaminibus positum, sed
over head his not with linens placed but

separatim involutum in unum locum. 20:8 Tunc ergo
separately plates in one place. 20: 8 Then So
introivit et alter discipulus, qui venerat primus ad
entered and other student, that come first to
monumentum, et vidit et credidit. 20:9 Nondum
monument, and saw and believed. 20: 9 Not yet
enim sciebant Scripturam, quia oportet eum a
For they knew Scripture, because must it from
mortuis resurgere. 20:10 Abierunt ergo iterum ad
dead rise. 20:10 went So again to
semetipsos discipuli. 20:11 Maria autem stabat ad
home disciples. 20:11 Mary Now standing to
monumentum foris plorans. Dum ergo fleret,
monument outside weeping. while So she wept,
inclinavit se in monumentum 20:12 et videt duos
extended he in monument 20:12 and sees two
angelos in albis sedentes, unum ad caput et unum
angels in white sitting, one to head and one
ad pedes, ubi positum fuerat corpus Iesu. 20:13 Et
to feet, where set was body Jesus. 20:13 The
dicunt ei illi: ‘ Mulier, quid ploras?’. Dicit eis:
say it they: ‘ The woman, what are you crying? ’. He says, them:
‘ Tulerunt Dominum meum, et nescio, ubi
‘ They took Lord my and I do not know, where
posuerunt eum’. 20:14 Haec cum dixisset, conversa
put for him. ‘ 20:14 This with he said, turned
est retrorsum et videt Iesum stantem; et non
is back and sees Jesus standing; and not
sciebat quia Iesus est. 20:15 Dicit ei Iesus: ‘
he knew because Jesus It is. 20:15 He says, it Jesus: ‘
Mulier, quid ploras? Quem quaeris?’. Illa,
The woman, what are you crying? Whom you ask? ’. She
existimans quia hortulanus esset, dicit ei: ‘ Domine,
thinking because gardener was says to: ‘ Sir,
si tu sustulisti eum, dicito mihi, ubi posuisti eum,
if you carried him, tell I where You have set him,
et ego eum tollam’. 20:16 Dicit ei Iesus: ‘
and I it I will take it. ‘ 20:16 He says, it Jesus: ‘
Maria!’. Conversa illa dicit ei Hebraice: ‘ Rabbuni! ‘
‘Mary’. turning that says it Hebrew: ‘ Rabbouni ‘

— quod dicitur Magister C. 20:17 Dicit ei Iesus: ‘
 - that said Master C. 20:17 He says, it Jesus: ‘
 Iam noli me tenere, nondum enim ascendi ad
 Now do not I hold, not yet For I went up to
 Patrem; vade autem ad fratres meos et dic eis:
 father; go Now to brothers my and tell them:
 Ascendo ad Patrem meum et Patrem vestrum, et
 ascending to father my and father you and
 Deum meum et Deum vestrum’. 20:18 Venit Maria
 God my and God of you. ‘ 20:18 He came Mary
 Magdalene annuntians discipulis: ‘ Vidi Dominum! ‘,
 Magdalen Proclaiming students: ‘ I saw Lord!
 et quia haec dixit ei. 20:19 Cum esset ergo sero
 and because this said to him. 20:19 with was So late
 die illa prima sabbatorum, et fores essent clausae,
 day that first week, and doors they closed
 ubi erant discipuli, propter metum Iudaeorum, venit
 where were disciples, for alarm Jews, he came
 Iesus et stetit in medio et dicit eis: ‘ Pax vobis!’.
 Jesus and He stood in the and says them: ‘ peace with you. ‘
 20:20 Et hoc cum dixisset, ostendit eis manus et
 20:20 The this with he said, shows them hand and
 latus. Gavisi sunt ergo discipuli, viso Domino. 20:21
 side. glad are So disciples, seeing Lord. 20:21
 Dixit ergo eis iterum: ‘ Pax vobis! Sicut misit me
 said So them again: ‘ peace you! As sent I
 Pater, et ego mitto vos’. 20:22 Et cum hoc dixisset,
 Father, and I send you ‘. 20:22 The with this he said,
 insufflavit et dicit eis: ‘ Accipite Spiritum Sanctum.
 He breathed and says them: ‘ Receive Spirit Holy.
 20:23 Quorum remiseritis peccata, remissa sunt eis;
 20:23 The If you forgive sins, remitted are them;
 quorum retinueritis, retenta sunt’. 20:24 Thomas
 the retain, retained they are. ‘ 20:24 Thomas
 autem, unus ex Duodecim, qui dicitur Didymus, non
 however, one from twelve that said Twin not
 erat cum eis, quando venit Iesus. 20:25 Dicebant
 was with them, when he came Jesus. 20:25 They said
 ergo ei alii discipuli: ‘ Vidimus Dominum!’. Ille
 So it others disciples: ‘ We have seen Lord ‘. He
 autem dixit eis: ‘ Nisi videro in manibus eius
 Now said them: ‘ unless I see in hands his

signum clavorum et mittam digitum meum in
sign nails and I finger my in
signum clavorum et mittam manum meam in latus
sign nails and I hand I in side
eius, non credam'. 20:26 Et post dies octo iterum
his not I believe that. ' 20:26 The after day eight again
erant discipuli eius intus, et Thomas cum eis. Venit
were students his inside, and Thomas with them. He came
Iesus ianuis clausis et stetit in medio et dixit: ' Pax vobis!'. 20:27 Deinde dicit Thomae: ' Infer
Jesus doors closed and He stood in the and he said: ' peace with you. ' 20:27 Next says Thomas: ' Reach
digitum tuum huc et vide manus meas et affer
finger your here and see hand I and reach
manum tuam et mitte in latus meum; et noli fieri
hand your and send in side my; and do not be
incredulus sed fidelis!'. 20:28 Respondit Thomas et
disobeys but believing. ' 20:28 The answer Thomas and
dixit ei: ' Dominus meus et Deus meus!'. 20:29
said to: ' Lord my and God My '. 20:29
Dicit ei Iesus: ' Quia vidisti me, credidisti.
He says, it Jesus: ' for Have you seen I believed.
Beati, qui non viderunt et crediderunt!'. 20:30 Multa
Happy that not see and yet have believed. ' 20:30 many
quidem et alia signa fecit Iesus in conspectu
indeed and other standards he Jesus in before
discipulorum suorum, quae non sunt scripta in libro
students their which not are written in book
hoc; 20:31 haec autem scripta sunt, ut credatis quia
this; 20:31 this Now written are as believe because
Iesus est Christus Filius Dei et ut credentes vitam
Jesus is Christ son God and as believing life
habeatis in nomine eius. 21:1 Postea manifestavit se
have in name her. 21: 1 Later manifested he
iterum Iesus discipulis ad mare Tiberiadis;
again Jesus students to sea Tiberias;
manifestavit autem sic. 21:2 Erant simul Simon
manifested Now so. 21: 2 there were together Simon
Petrus et Thomas, qui dicitur Didymus, et
Peter and Thomas that said Twin and
Nathanael, qui erat a Cana Galilaeae, et filii
Nathanael that was from Cana Galilee and children

Zebedaei et alii ex discipulis eius duo. 21:3 Dicit
Zebedee and others from students his two. 21: 3 He says,
eis Simon Petrus: ‘ Vado piscari’. Dicunt ei: ‘
them Simon Peter: ‘ I go fishing. ‘ They say to: ‘
Venimus et nos tecum’. Exierunt et ascenderunt in
We came and we with you. ‘ They went and up in
navem; et illa nocte nihil prendiderunt. 21:4 Mane
the ship; and that night nothing caught. 21: 4 Stay
autem iam facto, stetit Iesus in litore; non tamen
Now already in fact, He stood Jesus in the beach; not yet
sciebant discipuli quia Iesus est. 21:5 Dicit ergo eis
they knew students because Jesus It is. 21: 5 He says, So them
Iesus: ‘ Pueri, numquid pulmentarium habetis?’.
Jesus: ‘ Children, Do No. do you have? ‘.
Responderunt ei: ‘ Non’. 21:6 Ille autem dixit eis:
answered to: ‘ It is not. ‘ 21: 6 He Now said them:
‘ Mittite in dexteram navigii rete et invenietis’.
‘ send in right ship net and find me. ‘
Miserunt ergo et iam non valebant illud trahere
They sent So and already not haul it draw
a multitudine piscium. 21:7 Dicit ergo discipulus
from numbers fish. 21: 7 He says, So student
ille, quem diligebat Iesus, Petro: ‘ Dominus est!’.
he which He loved Jesus, Peter: ‘ Lord It is. ‘
Simon ergo Petrus, cum audisset quia Dominus est,
Simon So Peter with heard because Lord is
tunicam succinxit se, erat enim nudus, et misit se in
coat girt se was For naked, and sent he in
mare; 21:8 alii autem discipuli navigio venerunt,
the sea; 21: 8 others Now students boat they
non enim longe erant a terra, sed quasi cubitis
not For off were from land, but as yards
ducentis, trahentes rete piscium. 21:9 Ut ergo
two hundred, dragging net fish. 21: 9 To So
descenderunt in terram, vident prunas positas et
down in land see coals Set and
piscem superpositum et panem. 21:10 Dicit eis
fish on it and bread. 21:10 He says, them
Iesus: ‘ Afferte de piscibus, quos prendidistis nunc’.
Jesus: ‘ Bring of fISH which caught now ‘.
21:11 Ascendit ergo Simon Petrus et traxit rete in
21:11 He went up So Simon Peter and He drew net in

terram, plenum magnis piscibus centum quinquaginta
land full great fish one hundred fifty

tribus; et cum tanti essent, non est scissum rete.
three; and with great they not is rent net.

21:12 Dicit eis Iesus: ‘ Venite, prandete’. Nemo

21:12 He says, them Jesus: ‘ Come breakfast. ‘ No

autem audebat discipulorum interrogare eum: ‘ Tu
Now venture students questions him: ‘ You

quis es? ‘, scientes quia Dominus est. 21:13

who Are you? ‘ knowing because Lord It is. 21:13

Venit Iesus et accipit panem et dat eis et piscem
He came Jesus and takes bread and gives them and fish

similiter. 21:14 Hoc iam tertio manifestatus est Iesus
similarly. 21:14 This already third manifested is Jesus

discipulis, cum resurrexisset a mortuis. 21:15 Cum
disciples, with raised from dead. 21:15 with

ergo prandissent, dicit Simoni Petro Iesus: ‘ Simon
So breakfast, says Simon Peter Jesus: ‘ Simon

Ioannis, diligis me plus his?’. Dicit ei: ‘ Etiam,
John, love I more these? ‘. He says, to: ‘ Yes,

Domine, tu scis quia amo te’. Dicit ei: ‘ Pasce
Sir, you you know because I love you ‘. He says, to: ‘ Feed

agnos meos’. 21:16 Dicit ei iterum secundo: ‘ Simon
lambs mine. ‘ 21:16 He says, it again second: ‘ Simon

Ioannis, diligis me?’. Ait illi: ‘ Etiam, Domine, tu
John, love Me. ‘ said they: ‘ Yes, Sir, you

scis quia amo te’. Dicit ei: ‘ Pasce oves meas’.
you know because I love you ‘. He says, to: ‘ Feed sheep My ‘.

21:17 Dicit ei tertio: ‘ Simon Ioannis, amas me?’.
21:17 He says, it third: ‘ Simon John, Do you love Me. ‘

Contristatus est Petrus quia dixit ei tertio: ‘
grieved is Peter because said it third: ‘

Amas me? ‘, et dicit ei: ‘ Domine, tu omnia
Do you love Me? ‘ and says to: ‘ Sir, you all

scis, tu cognoscis quia amo te’. Dicit ei: ‘ Pasce
you know, you you know because I love you ‘. He says, to: ‘ Feed

oves meas. 21:18 Amen, amen dico tibi: Cum esses
sheep mine. 21:18 Most Amen I you: with you

iunior, cingebas teipsum et ambulabas, ubi volebas;
junior Hierarchical yourself and walk where wished;

cum autem senueris, extendes manus tuas, et alius
with Now old, extend hand your and other
te cinget et ducet, quo non vis'. 21:19 Hoc
you dress and lead; which not you want. ' 21:19 This
autem dixit significans qua morte clarificaturus esset
Now said significant which death glorify was
Deum. Et hoc cum dixisset, dicit ei: ' Sequere me'.
God. The this with he said, says to: ' follow Me. ' 21:20
Conversus Petrus videt illum discipulum, quem
turning Peter sees it disciple which
diligebat Iesus, sequentem, qui et recubuit in cena
He loved Jesus, following; that and leaned in dinner
super pectus eius et dixit: ' Domine, quis est qui
over breast his and he said: ' Sir, who is that
tradit te?'. 21:21 Hunc ergo cum vidisset Petrus,
reports You? ' 21:21 this So with saw Peter
dicit Iesu: ' Domine, hic autem quid?'. 21:22 Dicit
says Jesus: ' Sir, here Now What? ' 21:22 He says,
ei Iesus: ' Si eum volo manere donec veniam, quid
it Jesus: ' If it I want stay until I come what
ad te? Tu me sequere'. 21:23 Exivit ergo sermo iste
to You? You I Follow. ' 21:23 Forth So report this
in fratres, quia discipulus ille non moritur. Non
in brothers, because student he not he dies. no
autem dixit ei Iesus: ' Non moritur ', sed: ' Si
Now said it Jesus: ' no dies ' but: ' If
eum volo manere donec veniam, quid ad te?'. 21:24
it I want stay until I come what to You? ' 21:24
Hic est discipulus, qui testimonium perhibet de his
This is student, that witness witness of these
et scripsit haec; et scimus quia verum est
and He wrote this; and we know because true is
testimonium eius. 21:25 Sunt autem et alia multa,
witness her. 21:25 There are Now and other many
quae fecit Iesus; quae, si scribantur per singula, nec
which he Jesus; which, if tabled by details, or
ipsum arbitror mundum capere eos, qui scribendi
it I think world catch them; that writing
sunt, libros.
are books.

1:1 Primum quidem sermonem feci de omnibus, o
1: 1 first indeed word I of all o
Theophile, quae coepit Iesus facere et docere, 1:2
Theophilus, which began Jesus do and teach, 1, 2
usque in diem, qua, cum praecepisset apostolis per
up in day which, with charged apostles by
Spiritum Sanctum, quos elegit, assumptus est; 1:3
Spirit Holy which he chose, up it is; 1: 3
quibus et praebuit seipsum vivum post passionem
which and provided himself living after passion
suam in multis argumentis, per dies quadraginta
his in many arguments, by day forty
apparens eis et loquens ea, quae sunt de regno Dei.
The apparent them and speaking it which are of kingdom God.
1:4 Et convescens praecepit eis ab Hierosolymis ne
1: 4 The While meeting charged them from Jerusalem do not
discederent, sed exspectarent promissionem Patris: ‘
leave but wait promise father: ‘
Quam audistis a me, 1:5 quia Ioannes quidem
How You have heard from I 1: 5 because John indeed
baptizavit aqua, vos autem baptizabimini in Spiritu
baptized water; you Now baptized in Spirit
Sancto non post multos hos dies’. 1:6 Igitur qui
Holy not after many these days. 1: 6 Now that
convenerant, interrogabant eum dicentes: ‘ Domine, si
together, asked it saying: ‘ Sir, if
in tempore hoc restitues regnum Israeli?’. 1:7 Dixit
in time this restore kingdom Israel ‘. 1: 7 said
autem eis: ‘ Non est vestrum nosse tempora vel
Now them: ‘ no is you I know times or
momenta, quae Pater posuit in sua potestate, 1:8 sed
moments, which Father set in his control; 1: 8 but
accipietis virtutem, superveniente Sancto Spiritu in
receive power supervening Holy Spirit in
vos, et eritis mihi testes et in Ierusalem et in
you and You will be I witnesses and in Jerusalem and in
omni Iudaea et Samaria et usque ad ultimum
all Judea and Samaria and up to last
terrae’. 1:9 Et cum haec dixisset, videntibus illis,
the earth. ‘ 1: 9 The with this he said, sight those

elevatus est, et nubes suscepit eum ab oculis eorum.
elevated is and cloud received it from eyes them.

1:10 Cumque intuerentur in caelum, eunte illo, ecce
1:10 when mated in heaven Suddenly that, See

duo viri astiterunt iuxta illos in vestibus albis,
two men Yea according to them in clothes white

1:11 qui et dixerunt: ‘ Viri Galilaei, quid statis
1:11 that and they said: ‘ men Galileo, what Lift

aspicientes in caelum? Hic Iesus, qui assumptus est
looking in heaven? This Jesus, that up is

a vobis in caelum, sic veniet quemadmodum vidistis
from you in heaven so will as ago

eum euntem in caelum’. 1:12 Tunc reversi sunt in
it going in the sky. ‘ 1:12 Then returned are in

Ierusalem a monte, qui vocatur Oliveti, qui est
Jerusalem from Monte that called Olives that is

iuxta Ierusalem sabbati habens iter. 1:13 Et cum
according to Jerusalem Saturday a route. 1:13 The with

introissent, in cenaculum ascenderunt, ubi manebant
pickers, in loft up, where remained

et Petrus et Ioannes et Iacobus et Andreas,
and Peter and John and James and Andrew,

Philippus et Thomas, Bartholomaeus et Matthaeus,
Philip and Thomas Bartholomew and Matthew,

Iacobus Alphaei et Simon Zelotes et Iudas Iacobi.
James Alpheus and Simon jealous and Judas James.

1:14 Hi omnes erant perseverantes unanimiter in
1:14 These all were continued unanimously in

oratione cum mulieribus et Maria matre Iesu et
prayer with women and Mary mother Jesus and

fratribus eius. 1:15 Et in diebus illis exurgens
brothers her. 1:15 The in days they rising

Petrus in medio fratrum dixit — erat autem turba
Peter in the brothers said - was Now crowd

hominum simul fere centum viginti C: 1:16 ‘ Viri
men together about one hundred twenty 100: 1:16 ‘ men

fratres, oportebat impleri Scripturam, quam
brothers, necessary to be fulfilled Scripture, than

praedixit Spiritus Sanctus per os David de Iuda,
He predicted Spirit St. by mouth David of Judah

qui fuit dux eorum, qui comprehenderunt Iesum,
that was leader their that arrested Jesus,

1:17 quia connumeratus erat in nobis et sortitus est
1:17 because numbered was in us and obtained is
sortem ministerii huius. 1:18 Hic quidem possedit
Fate service this. 1:18 This indeed possessed
agrum de mercede iniquitatis; et pronus factus
field of hire violence; and flat he became
crepuit medius, et diffusa sunt omnia viscera eius.
cracking in between, and spread are all tender her.
1:19 Et notum factum est omnibus habitantibus
1:19 The known it is all inhabitants
Ierusalem, ita ut appellaretur ager ille lingua eorum
Jerusalem so as title field he language their
Aceldamach, hoc est ager Sanguinis. 1:20 Scriptum
Hakeldama, this is field Blood. 1:20 written
est enim in libro Psalmorum: ‘Fiat commoratio eius
is For in book Psalms: ‘Let it be homestead his
deserta, et non sit qui inhabitet in ea’ et:
waste, and not is that live in it ’ and:
‘Episcopatum eius accipiat alius’. 1:21 Oportet ergo
‘Episcopate his take other. ‘ 1:21 We must So
ex his viris, qui nobiscum congregati erant in omni
from these men that with gathered were in all
tempore, quo intravit et exivit inter nos Dominus
time which entered and gone between we Lord
Iesus, 1:22 incipiens a baptismo Ioannis usque in
Jesus, 1:22 beginning from baptism John up in
diem, qua assumptus est a nobis, testem
day which up is from us witness
resurrectionis eius nobiscum fieri unum ex istis’.
resurrection his with be one from ones. ‘
1:23 Et statuerunt duos, Ioseph, qui vocabatur
1:23 The set two Joseph, that Deborah
Barsabbas, qui cognominatus est Iustus, et Matthiam.
namely, that surnamed is just, and Matthias.
1:24 Et orantes dixerunt: ‘ Tu, Domine, qui corda
1:24 The praying they said: ‘ You Sir, that hearts
nosti omnium, ostende quem elegeris ex his
you know all show which chosen from these
duobus unum 1:25 accipere locum ministerii huius et
two one 1:25 take place service this and
apostolatus, de quo praevaricatus est Iudas, ut abiret
apostolate, of which transgression is Judas as go

in locum suum'. 1:26 Et dederunt sortes eis, et
in place his own. ' 1:26 The they lots them, and
cecidit sors super Matthiam, et annumeratus est cum
fallen lot over Matthias and numbered is with
undecim apostolis. 2:1 Et cum compleretur dies
eleven apostles. 2: 1 The with completed day
Pentecostes, erant omnes pariter in eodem loco. 2:2
Pentecost were all together in the same place. 2: 2
Et factus est repente de caelo sonus tamquam
The he became is suddenly of heaven sound as
advenientis spiritus vehementis et replevit totam
incoming spirit great and with all
domum, ubi erant sedentes. 2:3 Et apparuerunt illis
home where were sitting. 2, 3 The appeared they
dispertitae linguae tamquam ignis, seditque supra
cloven language as fire sat above
singulos eorum; 2:4 et repleti sunt omnes Spiritu
each them; 2: 4 and with are all Spirit
Sancto et coeperunt loqui aliis linguis, prout Spiritus
Holy and began talk other languages as Spirit
dabat eloqui illis. 2:5 Erant autem in Ierusalem
giving utterance them. 2: 5 there were Now in Jerusalem
habitantes Iudaei, viri religiosi ex omni natione,
inhabitants Jews men religious from all nationality,
quae sub caelo est; 2:6 facta autem hac voce,
which under heaven it is; 2, 6 made Now this voice,
convenit multitudo et confusa est, quoniam audiebat
agrees company and confused is for listen
unusquisque lingua sua illos loquentes. 2:7 Stupebant
each language his them talking. 2: 7 amazed
autem et mirabantur dicentes: ' Nonne ecce omnes
Now and wondered saying: ' Did See all
isti, qui loquuntur, Galilaei sunt? 2:8 Et quomodo
these that they Galileo are they? 2: 8 The how
nos audimus unusquisque propria lingua nostra, in
we We hear each own language our in
qua nati sumus? 2:9 Parthi et Medi et Elamitae
which born We? 2: 9 The Parthians and Media and Elamites
et qui habitant Mesopotamiam, Iudaeam quoque et
and that residents Mesopotamia, Judea also and
Cappadociam, Pontum et Asiam, 2:10 Phrygiam
Cappadocia Black and Asia 2:10 Phrygia

quoque et Pamphyliam, Aegyptum et partes Libyae,
also and opus, Egypt and parts Libya

quae est circa Cyrenem, et advenae Romani, 2:11
which is about Cyrene, and aliens Rome 2:11

Iudaei quoque et proselyti, Cretes et Arabes,
Jews also and new converts, Cretans and Arabs

audimus loquentes eos nostris linguis magnalia Dei’.
We hear speaking them our languages great works God. ‘

2:12 Stupebant autem omnes et haesitabant ad
2:12 amazed Now all and in doubt to

invicem dicentes: ‘ Quidnam hoc vult esse? ‘; 2:13
another saying: ‘ what this will be? ‘ 2:13

alii autem irridentes dicebant: ‘ Musto pleni sunt
others Now mocking they said: ‘ new full are

isti’. 2:14 Stans autem Petrus cum Undecim levavit
These ‘. 2:14 standing Now Peter with eleven up

vocem suam et locutus est eis: ‘ Viri Iudaei et qui
voice his and said is them: ‘ men Jews and that

habitatis Ierusalem universi, hoc vobis notum sit, et
live Jerusalem all this you known is and

auribus percipite verba mea. 2:15 Non enim, sicut
ears Pay words I have. 2:15 no For as

vos aestimatis, hi ebrii sunt, est enim hora diei
you suppose, these drunk are is For hour day

tertia; 2:16 sed hoc est, quod dictum est per
third; 2:16 but this is that said is by

prophetam Ioel: 2:17 ‘Et erit: in novissimis diebus,
prophet Joel: 2:17 ‘And will be: in last days

dicit Deus, effundam de Spiritu meo super omnem
says God, pour of Spirit I over all

carnem, et prophetabunt filii vestri et filiae
flesh and prophesy children you and daughters

vestrae, et iuvenes vestri visiones videbunt, et
your and young people you visions see and

seniores vestri somnia somniabunt; 2:18 et quidem
elders you dreams dreams; 2:18 and indeed

super servos meos et super ancillas meas in diebus
over officials my and over handmaidens I in days

illis effundam de Spiritu meo, et prophetabunt. 2:19
they pour of Spirit I and prophesy. 2:19

Et dabo prodigia in caelo sursum et signa in terra
The I wonders in heaven up and standards in land

deorsum, sanguinem et ignem et vaporem fumi;
down blood and fire and vapor smoke;
2:20 sol convertetur in tenebras, et luna in
2:20 sun return in darkness, and moon in
sanguinem, antequam veniat dies Domini magnus et
blood before come day of great and
manifestus. 2:21 Et erit: omnis quicumque
manifest. 2:21 The will be: all who
invocaverit nomen Domini, salvus erit'. 2:22 Viri
call name Lord, saved will be. ' 2:22 men
Israelitae, audite verba haec: Iesum Nazarenum,
Israel, listen words this is: Jesus Nazareth,
virum approbatum a Deo apud vos virtutibus et
man approved from God in you virtues and
prodigiis et signis, quae fecit per illum Deus in
wonders and signs which he by it God in
medio vestri, sicut ipsi scitis, 2:23 hunc definito
the your as they you know, 2:23 this defined
consilio et praescientia Dei traditum per manum
design and foreknowledge God traditional by hand
iniquorum affigentes interemistis, 2:24 quem Deus
lawless fixing killed 2:24 which God
suscitavit, solutis doloribus mortis, iuxta quod
raised, paid pains death according to that
impossibile erat teneri illum ab ea. 2:25 David
impossible was held it from them. 2:25 David
enim dicit circa eum: 'Providebam Dominum coram
For says about him: 'I foresaw Lord before
me semper, quoniam a dextris meis est, ne
I always, for from right I is do not
commovear. 2:26 Propter hoc laetatum est cor meum,
moved. 2:26 Because of this 've is heart my
et exsultavit lingua mea; insuper et caro mea
and babe language my; In addition, and flesh my
requiescet in spe. 2:27 Quoniam non derelinques
rest in hope. 2:27 For not leave
animam meam in inferno neque dabis Sanctum tuum
life I in hell or give St. your
videre corruptionem. 2:28 Notas fecisti mihi vias
see corruption. 2:28 Notes You made I ways
vitae, replebis me iucunditate cum facie tua'. 2:29
life full I joy with the Your ' 2:29

Viri fratres, liceat audenter dicere ad vos de
men brothers, allowed freely say to you of
patriarcha David, quoniam et defunctus est et
patriarch David for and dead is and
sepultus est, et sepulcrum eius est apud nos usque
buried is and grave his is in we up
in hodiernum diem; 2:30 propheta igitur cum esset
in this day; 2:30 prophet So with was
et sciret quia iure iurando iurasset illi Deus de
and know because right swearing I heard him swear they God of
fructu lumbi eius sedere super sedem eius, 2:31
fruit loins his set over see his 2:31
providens locutus est de resurrectione Christi, quia
Foreseeing said is of resurrection Christ, because
neque derelictus est in inferno, neque caro eius vidit
or left is in hell, or flesh his saw
corruptionem. 2:32 Hunc Iesum resuscitavit Deus,
corruption. 2:32 this Jesus raised God,
cuius omnes nos testes sumus. 2:33 Dexterā igitur
the all we witnesses We are. 2:33 The right hand So
Dei exaltatus, et promissione Spiritus Sancti accepta
God Uplifted and promise Spirit St. taking
a Patre, effudit hunc, quem vos videtis et
from Father, poured this which you see and
auditis. 2:34 Non enim David ascendit in caelos;
After hearing. 2:34 no For David up in the;
dicit autem ipse: ‘Dixit Dominus Domino meo: Sede
says Now he: ‘He said Lord Lord I See
a dextris meis, 2:35 donec ponam inimicos tuos
from right I 2:35 until I will enemies your
scabellum pedum tuorum’. 2:36 Certissime ergo sciat
stool feet Your ‘. 2:36 Steadfast So know
omnis domus Israel quia et Dominum eum et
all house Israel because and Lord it and
Christum Deus fecit, hunc Iesum, quem vos
Christ God he did, this Jesus, which you
crucifixistis’. 2:37 His auditis, compuncti sunt corde
crucified. ‘ 2:37 these hearing, pricked are heart
et dixerunt ad Petrum et reliquos apostolos: ‘ Quid
and said to Peter and the rest apostles: ‘ What

faciemus, viri fratres?'. 2:38 Petrus vero ad illos: ' we do men brothers '. 2:38 **Petrus But to them: ' Paenitentiam, inquit, agite, et baptizetur unusquisque repent he says, Repent and baptized each vestrum in nomine Iesu Christi in remissionem you in name Jesus Christ in remission peccatorum vestrorum, et accipietis donum Sancti sins your and receive gift St. Spiritus; 2:39 vobis enim est repromissio et filiis Spirit; 2:39 you For is promise and children vestris et omnibus, qui longe sunt, quoscumque your and all that off are whatever advocaverit Dominus Deus noster'. 2:40 Aliis etiam call Lord God Our '. 2:40 other also verbis pluribus testificatus est et exhortabatur eos words more protest is and encouraging them dicens: ' Salvamini a generatione ista prava'. 2:41 saying: ' Save from generation this crooked. ' 2:41 Qui ergo, recepto sermone eius, baptizati sunt; et He therefore, received language his baptized they are: and appositae sunt in il la die animae circiter tria Relevant are in il la day soul about three milia. 2:42 Erant autem perseverantes in doctrina thousand. 2:42 there were Now continued in teaching apostolorum et communicatione, in fractione panis et apostles and communication; in breaking bread and orationibus. 2:43 Fiebat autem omni animae timor; prayers. 2:43 It came Now all soul fear; multa quoque prodigia et signa per apostolos many also wonders and standards by apostles fiebant. 2:44 Omnes autem, qui crediderant, erant occurred. 2:44 All however, that had were pariter et habebant omnia communia; 2:45 et together and had all common; 2:45 and possessiones et substantias vendebant et dividebant property and substances sold and distributed illas omnibus, prout cuique opus erat; 2:46 cotidie those all as each work he was; 2:46 daily quoque perdurantes unanimiter in templo et also continuing unanimously in temple and frangentes circa domos panem, sumebant cibum cum breaking about homes bread, they shared food with**

exultatione et simplicitate cordis, 2:47 collaudantes
joy and simplicity heart, 2:47 Praising
Deum et habentes gratiam ad omnem plebem.
God and having thanks to all people.
Dominus autem augebat, qui salvi fierent cotidie in
Lord Now added that saved device daily in
idipsum. 3:1 Petrus autem et Ioannes ascendebant in
together. 3: 1 Peter Now and John up in
templum ad horam orationis nonam. 3:2 Et quidam
temple to hour prayer ninth. 3: 2 The some
vir, qui erat claudus ex utero matris suae,
man that was lame from child mother his
baiulabatur; quem ponebant cotidie ad portam templi,
carried which held daily to gate temple
quae dicitur Speciosa, ut peteret eleemosynam ab
which said Beautiful as ask alms from
introeuntibus in templum; 3:3 is cum vidisset Petrum
go in temple; 3: 3 it with saw Peter
et Ioannem incipientes introire in templum, rogabat,
and John about enter in temple he asked,
ut eleemosynam acciperet. 3:4 Intuens autem in eum
as alms the offer. 3, 4 Looked Now in it
Petrus cum Ioanne dixit: ‘ Respice in nos’. 3:5 At
Peter with John he said: ‘ Look in us’. 3, 5 But
ille intendebat in eos, sperans se aliquid accepturum
he intended in them; hoping he something accept
ab eis. 3:6 Petrus autem dixit: ‘ Argentum et
from them. 3: 6 Peter Now he said: ‘ silver and
aurum non est mihi; quod autem habeo, hoc tibi
gold not is me; that Now I have, this you
do: In nomine Iesu Christi Nazareni surge et
I give: in name Jesus Christ Nazareth Rise and
ambula!’. 3:7 **Et apprehensa ei manu dextera,**
walk. ‘ 3: 7 The catching it hand right
allevavit eum; et protinus consolidatae sunt bases
lifted him; and immediately strength are bases
eius et tali, 3:8 et exsiliens stetit et ambulabat;
his and such 3: 8 and jumping He stood and walked;
et intravit cum illis in templum, ambulans et
and entered with they in temple walking and

exsiliens et laudans Deum. 3:9 Et vidit omnis
jumping and praising God. 3: 9 The saw all
populus eum ambulantem et laudantem Deum; 3:10
people it walking and praising God; 3:10
cognoscebant autem illum quoniam ipse erat, qui ad
note Now it for he It was that to
eleemosynam sedebat ad Speciosam portam templi, et
alms sat to beautiful gate temple and
impleti sunt stupore et exstasi in eo, quod contigerat
Noah are wonder and ecstasy in it that happened
illi. 3:11 Cum teneret autem Petrum et Ioannem,
to him. 3:11 with held Now Peter and John,
concurrit omnis populus ad eos ad porticum, qui
clashes all people to them to portico that
appellatur Salomonis, stupentes. 3:12 Videns autem
called Solomon, Portico. 3:12 seeing Now
Petrus respondit ad populum: ‘ Viri Israelitae, quid
Peter answered to people; ‘ men Israel, what
miramini in hoc aut nos quid intuemini, quasi
Do you wonder in this or we what look as
nostra virtute aut pietate fecerimus hunc ambulare?
our power or piety do this walk?
3:13 Deus Abraham et Deus Isaac et Deus Iacob,
3:13 God Abraham and God Isaac and God Jacob,
Deus patrum nostrorum, glorificavit puerum suum
God fathers our glorified boy his
Iesum, quem vos quidem tradidistis et negastis ante
Jesus, which you indeed delivered and denied before
faciem Pilati, iudicante illo dimitti; 3:14 vos autem
face Pilate, determined that released; 3:14 you Now
Sanctum et Iustum negastis et petistis virum
St. and just denied and asked man
homicidam donari vobis, 3:15 ducem vero vitae
murderer granted you 3:15 leader But life
interfecistis, quem Deus suscitavit a mortuis, cuius
killed, which God raised from dead the
nos testes sumus. 3:16 Et in fide nominis eius hunc,
we witnesses We are. 3:16 The in faith name his this
quem videtis et nostis, confirmavit nomen eius; et
which see and you know, confirmed name thereof; and

fides, quae per eum est, dedit huic integritatem
faith, which by it is given this integrity
istam in conspectu omnium vestrum. 3:17 Et nunc,
this in before all of you. 3:17 The now,
fratres, scio quia per ignorantiam fecistis, sicut et
brothers, I know because by ignorance you did it, as and
principes vestri; 3:18 Deus autem, quae praenuntiavit
leaders you; 3:18 God however, which He predicted
per os omnium Prophetarum pati Christum suum,
by mouth all prophets suffer Christ his
implevit sic. 3:19 Paenitemini igitur et convertimini,
filled the so. 3:19 Repent So and back
ut deleantur vestra peccata, 3:20 ut veniant tempora
as erased your sins, 3:20 as come times
refrigerii a conspectu Domini, et mittat eum, qui
refreshment from before Lord, and send him, that
praedestinatus est vobis Christus, Iesum, 3:21 quem
declared is you Christ, Jesus, 3:21 which
oportet caelum quidem suscipere usque in tempora
must heaven indeed support up in times
restitutionis omnium, quae locutus est Deus per os
restoration all which said is God by mouth
sanctorum a saeculo suorum prophetarum. 3:22
saints from century their prophets. 3:22
Moyses quidem dixit: ‘Prophetam vobis suscitabit
Moses indeed he said: ‘prophet you up
Dominus Deus vester de fratribus vestris tamquam
Lord God your of brothers your as
me; ipsum audietis iuxta omnia, quaecumque
me; it listen according to all whatever
locutus fuerit vobis. 3:23 Erit autem: omnis
said be to you. 3:23 There will be But: all
anima, quae non audierit prophetam illum,
soul, which not hears prophet it
exterminabitur de plebe’. 3:24 Et omnes prophetae
off of the people. ‘ 3:24 The all prophets
a Samuel et deinceps quotquot locuti sunt, etiam
from Samuel and forward as many as have are also
annuntiaverunt dies istos. 3:25 Vos estis filii
reported day these. 3:25 you you children

prophetarum et testamenti, quod disposuit Deus ad
prophets and testament that arranged God to
patres vestros dicens ad Abraham: ‘Et in semine tuo
fathers your saying to Abraham: ‘And in seed your
benedicentur omnes familiae terrae’. 3:26 Vobis
blessed all family the earth. ‘ 3:26 you
primum Deus suscitans Puerum suum, misit eum
first God raising child his sent it
benedicentem vobis in avertendo unumquemque a
bless you in turning each from
nequitiis vestris’. 4:1 Loquentibus autem illis ad
crimes your thoughts. ‘ 4: 1 speaking Now they to
populum, supervenerunt eis sacerdotes et magistratus
people came them priests and The magistrates
templi et sadducaei, 4:2 dolentes quod docerent
temple and Sadducees, 4: 2 sorrowing that teach
populum et annuntiarent in Iesu resurrectionem ex
people and announced in Jesus resurrection from
mortuis; 4:3 et iniecerunt in eos manus et
the dead; 4: 3 and arrested in them hand and
posuerunt in custodiam in crastinum; erat enim iam
put in watch in the next day; was For already
vespera. 4:4 Multi autem eorum, qui audierant
evening. 4: 4 Many Now their that heard
verbum, crediderunt; et factus est numerus virorum
word, credit; and he became is number men
quinque milia. 4:5 Factum est autem in crastinum,
five thousand. 4, 5 Action is Now in The next day,
ut congregarentur principes eorum et seniores et
as meeting leaders their and elders and
scribae in Ierusalem, 4:6 et Annas princeps
teachers in Jerusalem 4: 6 and Annas leader
sacerdotum et Caiphas et Ioannes et Alexander et
priests and Caiaphas and John and Alexander and
quotquot erant de genere sacerdotali, 4:7 et
as many as were of general priestly, 4: 7 and
statuentes eos in medio interrogabant: ‘ In qua
establishing them in the asked: ‘ in which
virtute aut in quo nomine fecistis hoc vos?’. 4:8
power or in which name you did this you? ‘. 4: 8
Tunc Petrus repletus Spiritu Sancto dixit ad eos: ‘
Then Peter full Spirit Holy said to them: ‘

Principes populi et seniores, 4:9 si nos hodie
Leaders people and elders, 4: 9 if we today
diiudicamur in benefacto hominis infirmi, in quo iste
examined in good deed man weak, in which this
salvus factus est, 4:10 notum sit omnibus vobis et
saved he became is 4:10 known is all you and
omni plebi Israel quia in nomine Iesu Christi
all people Israel because in name Jesus Christ
Nazareni, quem vos crucifixistis, quem Deus suscitavit
Nazareth, which you crucified, which God raised
a mortuis, in hoc iste astat coram vobis sanus.
from dead in this this stands before you healthy.
4:11 Hic est lapis, qui reprobatus est a vobis
4:11 This is stone that rejected is from you
aedificatoribus, qui factus est in caput anguli. 4:12
builders, that he became is in head corner. 4:12
Et non est in alio aliquo salus, nec enim nomen
The not is in other some safety; or For name
aliud est sub caelo datum in hominibus, in quo
other is under heaven given in men in which
oportet nos salvos fieri'. 4:13 Videntes autem Petri
must we save be done. ' 4:13 seeing Now Peter
fiduciam et Ioannis, et comperto quod homines
confidence and John, and ascertains that men
essent sine litteris et idiotae, admirabantur et
they without letters and unlearned wondered and
cognoscebant eos quoniam cum Iesu fuerant; 4:14
note them for with Jesus they were; 4:14
hominem quoque videntes stantem cum eis, qui
man also seeing standing with them, that
curatus fuerat, nihil poterant contradicere. 4:15
curate was nothing could against it. 4:15
Iubentes autem eos foras extra concilium secedere,
bidding Now them out outside council retire,
conferebant ad invicem 4:16 dicentes: ' Quid
conferred to another 4:16 saying: ' What
faciemus hominibus istis? Quoniam quidem notum
we do men this? For indeed known
signum factum est per eos omnibus habitantibus in
sign it is by them all inhabitants in
Ierusalem manifestum, et non possumus negare; 4:17
Jerusalem clearly, and not we can deny; 4:17

sed ne amplius divulgetur in populum, comminemur
but do not more published in people threaten
eis, ne ultra loquantur in nomine hoc ulli
them, do not more talk in name this any
hominum'. 4:18 Et vocantes eos denuntiaverunt, ne
men '. 4:18 The Termed them charged do not
omnino loquerentur neque docerent in nomine Iesu.
at speak or teach in name Jesus.
4:19 Petrus vero et Ioannes respondentes dixerunt
4:19 Peter But and John responding said
ad eos: ' Si iustum est in conspectu Dei vos potius
to them: ' If just is in before God you more
audire quam Deum, iudicate; 4:20 non enim
listen than God, judge; 4:20 not For
possumus nos, quae vidimus et audivimus, non
we can we which we have and we have heard, not
loqui'. 4:21 At illi ultra comminantes dimiserunt eos,
talk. ' 4:21 But they more threatened lowering them;
nequaquam invenientes, quomodo punirent eos,
no finding how punish them;
propter populum, quia omnes glorificabant Deum in
for people because all honored God in
eo, quod acciderat; 4:22 annorum enim erat amplius
it that occurred; 4:22 years For was more
quadraginta homo, in quo factum erat signum istud
forty man, in which it was sign this
sanitatis. 4:23 Dimissi autem venerunt ad suos et
health. 4:23 packing and Now they to their and
annuntiaverunt quanta ad eos principes sacerdotum
reported Quan to them leaders priests
et seniores dixissent. 4:24 Qui cum audissent,
and elders said. 4:24 He with heard,
unanimiter levaverunt vocem ad Deum et dixerunt: ' Domine, tu, qui fecisti caelum et terram et mare
unanimously up voice to God and they said: ' Sir, you that You made heaven and land and sea
et omnia, quae in eis sunt, 4:25 qui Spiritu Sancto
and all which in them are 4:25 that Spirit Holy
per os patris nostri David pueri tui dixisti: 'Quare
by mouth father our David boys your You said: 'Why

fremuerunt gentes, et populi meditati sunt inania?

rage nations and people plot are Empty?

4:26 Astiterunt reges terrae, et principes convenerunt

4:26 Standing kings earth and leaders assembled

in unum adversus Dominum et adversus Christum

in one against Lord and against Christ

eius'. 4:27 Convenerunt enim vere in civitate ista

His. ' 4:27 assembled For really in city this

adversus sanctum puerum tuum Iesum, quem unxisti,

against St. boy your Jesus, which anointed,

Herodes et Pontius Pilatus cum gentibus et populis

Herod and Pontius Pilate with nations and people

Israel 4:28 facere, quaecumque manus tua et

Israel 4:28 do whatever hand your and

consilium praedestinavit fieri. 4:29 Et nunc,

design foreordained to be done. 4:29 The now,

Domine, respice in minas eorum et da servis tuis

Sir, look in threats their and give officials your

cum omni fiducia loqui verbum tuum, 4:30 in eo

with all confidence talk word your 4:30 in it

quod manum tuam extendas ad sanitatem et signa

that hand your Lay to health and standards

et prodigia facienda per nomen sancti pueri tui

and wonders done by name St. boys your

Iesu'. 4:31 Et cum orassent, motus est locus, in quo

Jesus'. 4:31 The with prayed, motion is place, in which

erant congregati, et repleti sunt omnes Sancto

were assembled, and with are all Holy

Spiritu et loquebantur verbum Dei cum fiducia. 4:32

Spirit and talking word God with confidence. 4:32

Multitudinis autem credentium erat cor et anima

Hamon Now believers was heart and soul

una, nec quisquam eorum, quae possidebant, aliquid

one, or one their which possessed something

suum esse dicebat, sed erant illis omnia communia.

his be he said, but were they all common.

4:33 Et virtute magna reddebant apostoli

4:33 The power great did The apostles

testimonium resurrectionis Domini Iesu, et gratia

witness resurrection of Jesus, and grace

magna erat super omnibus illis. 4:34 Neque enim
great was over all them. 4:34 nor For
quisquam egens erat inter illos; quotquot enim
one needy was between them; as many as For
possessores agrorum aut domorum erant, vendentes
owned fields or houses were sellers
afferebant pretia eorum, quae vendebant, 4:35 et
bringing prices their which sold 4:35 and
ponebant ante pedes apostolorum; dividebatur autem
held before feet the apostles; distribution Now
singulis, prout cuique opus erat. 4:36 Ioseph autem,
details, as each work It was. 4:36 Joseph however,
qui cognominatus est Barnabas ab apostolis — quod
that surnamed is Barnabas from apostles - that
est interpretatum filius Consolationis — Levites,
is interpreted son consolation - Levite
Cyprius genere, 4:37 cum haberet agrum, vendidit et
Cyprus general 4:37 with have field sold and
attulit pecuniam et posuit ante pedes apostolorum.
brought money and set before feet apostles.
5:1 Vir autem quidam nomine Ananias cum Sapphira
5: 1 A Now some name Ananias with Sapphira
uxore sua vendidit agrum 5:2 et subtraxit de pretio,
wife his sold field 5: 2 and withdrawn of price
conscia quoque uxore, et afferens partem quandam
conscious also his wife, and bringing part a
ad pedes apostolorum posuit. 5:3 Dixit autem Petrus:
to feet apostles put. 5: 3 said Now Peter:
‘ Anania, cur implevit Satan cor tuum mentiri te
‘ Ananias, why filled the Satan heart your lie you
Spiritui Sancto et subtrahere de pretio agri? 5:4
Spirit Holy and subtract of price field? 5: 4
Nonne manens tibi manebat et venundatum in tua
Did abiding you staying and sold in your
erat potestate? Quare posuisti in corde tuo hanc
was power? Why You have set in heart your this
rem? Non es mentitus hominibus sed Deo!’. 5:5
thing? no you lied men but God '. 5: 5
Audiens autem Ananias haec verba cecidit et
hearing Now Ananias this words fallen and

expiravit; et factus est timor magnus in omnes
has expired; and he became is fear great in all
audientes. 5:6 Surgentes autem iuvenes involverunt
hearing. 5, 6 False Now young people involved
eum et efferentes sepelierunt. 5:7 Factum est autem
it and Emphasis buried. 5: 7 Action is Now
quasi horarum trium spatium, et uxor ipsius
as hours three space and wife of
nesciens, quod factum fuerat, introivit. 5:8 Respondit
I did not know, that it was entered. 5: 8 The answer
autem ei Petrus: ‘ Dic mihi, si tanti agrum
Now it Peter: ‘ Tell I if great field
vendidistis?’. At illa dixit: ‘ Etiam, tanti’. 5:9
sold? ‘. But that he said: ‘ Yes, worth it. ‘ 5: 9
Petrus autem ad eam: ‘ Quid est quod convenit
Peter Now to it ‘ What is that agrees
vobis tentare Spiritum Domini? Ecce pedes eorum,
you test Spirit Lord? Look feet their
qui sepelierunt virum tuum, ad ostium, et efferent
that buried man your to door and carry
te’. 5:10 Confestim cecidit ante pedes eius et
you ‘. 5:10 Immediately fallen before feet his and
expiravit; intrantes autem iuvenes invenerunt illam
has expired; entering Now young people found it
mortuam et efferentes sepelierunt ad virum suum.
dead and Emphasis buried to man his own.
5:11 Et factus est timor magnus super universam
5:11 The he became is fear great over all
ecclesiam et in omnes, qui audierunt haec. 5:12 Per
church and in all that listen this. 5:12 by
manus autem apostolorum fiebant signa et prodigia
hand Now apostles done standards and wonders
multa in plebe; et erant unanimiter omnes in
many in people; and were unanimously all in
porticu Salomonis. 5:13 Ceterorum autem nemo
portico Salomon. 5:13 the rest Now no
audebat coniungere se illis, sed magnificabat eos
venture join he those but magnified them
populus; 5:14 magis autem addebantur credentes
people; 5:14 more Now added believing

Domino multitudines virorum ac mulierum, 5:15 ita
Lord populations men and women 5:15 so
ut et in plateas efferrent infirmos et ponerent in
as and in streets carried out sick and set in
lectulis et grabatis, ut, veniente Petro, saltem umbra
beds and mats that, when Peter at least shadow
illius obumbraret quemquam eorum. 5:16 Concurrebat
of overshadow any them. 5:16 Crowds
autem et multitudo vicinarum civitatum Ierusalem,
Now and company neighboring states Jerusalem
afferentes aegros et vexatos ab spiritibus immundis,
bringing patients and vexed from spirits unclean
qui curabantur omnes. 5:17 Exsurgens autem
that cured everyone. 5:17 rising Now
princeps sacerdotum et omnes, qui cum illo erant,
leader priests and all that with that were
quae est haeresis sadducaeorum, repleti sunt zelo
which is heresy Sadducees with are zeal
5:18 et iniecerunt manus in apostolos et posuerunt
5:18 and arrested hand in apostles and put
illos in custodia publica. 5:19 Angelus autem Domini
them in custody State. 5:19 angel Now of
per noctem aperuit ianuas carceris et educens eos
by night opened doors prison and drawing them
dixit: 5:20 ‘Ite et stantes loquimini in templo plebi
he said: 5:20 ‘Go and standing speak in temple people
omnia verba vitae huius’. 5:21 Qui cum audissent,
all words life this. ‘ 5:21 He with heard,
intraverunt diluculo in templum et docebant.
entered early in temple and taught.
Adveniens autem princeps sacerdotum et, qui cum eo
Arrived Now leader priests and, that with it
erant, convocaverunt concilium et omnes seniores
were together council and all elders
filiorum Israel et miserunt in carcerem, ut
children Israel and sent in prison as
adducerentur illi. 5:22 Cum venissent autem
bring to him. 5:22 with come Now
ministri, non invenerunt illos in carcere; reversi
The officers, not found them in prison; returned
autem nuntiaverunt 5:23 dicentes: ‘Carcerem
Now reported 5:23 saying: ‘The prison

invenimus clausum cum omni diligentia et custodes
We found close with all care and guards
stantes ad ianuas; aperientes autem intus neminem
standing to doors; opening Now inside no
invenimus!'. 5:24 Ut audierunt autem hos sermones,
we found. ' 5:24 To listen Now these words,
magistratus templi et principes sacerdotum
The magistrates temple and leaders priests
ambigebant de illis quidnam fieret illud. 5:25
a loss of they what would that. 5:25
Adveniens autem quidam nuntiavit eis: ' Ecce
Arrived Now some reported them: ' Look
vir, quos posuistis in carcere, sunt in templo
Gentlemen, which set in prison are in temple
stantes et docentes populum'. 5:26 Tunc abiens
standing and teaching people'. 5:26 Then detection
magistratus cum ministris adducebat illos, non per
The magistrates with ministers bring those not by
vim; timebant enim populum, ne lapidarentur.
violence; they feared For people do not stoned.
5:27 Et cum adduxissent illos, statuerunt in concilio.
5:27 The with Joseph those set in the council.
Et interrogavit eos princeps sacerdotum 5:28 dicens:
The he asked them leader priests 5:28 saying:
' Nonne praecipiendo praecepimus vobis, ne
' Did prescribing charged you do not
doceretis in nomine isto? Et ecce replevistis Ierusalem
teach in name this? The See filled Jerusalem
doctrina vestra et vultis inducere super nos
teaching your and you want lead over we
sanguinem hominis istius'. 5:29 Respondens autem
blood man of that. ' 5:29 answered Now
Petrus et apostoli dixerunt: ' Oboedire oportet Deo
Peter and The apostles they said: ' obey must God
magis quam hominibus. 5:30 Deus patrum nostrorum
more than men. 5:30 God fathers our
suscitavit Iesum, quem vos interemistis suspendentes
raised Jesus, which you death hanging
in ligno; 5:31 hunc Deus Ducem et Salvatorem
in wood; 5:31 this God The guide and Saviour

exaltavit dextera sua ad dandam paenitentiam Israel
promoted right his to give repent Israel
et remissionem peccatorum. 5:32 Et nos sumus
and remission sins. 5:32 The we we are
testes horum verborum, et Spiritus Sanctus, quem
witnesses these words and Spirit Holy, which
dedit Deus oboedientibus sibi'. 5:33 Haec cum
given God obey to himself. ' 5:33 This with
audissent, dissecabantur et volebant interficere illos.
heard, they were cut and would kill them.
5:34 Surgens autem quidam in concilio pharisaeus
5:34 Rise and Now some in council Pharisee
nomine Gamaliel, legis doctor honorabilis universae
name Gamaliel, law doctor respected all
plebi, iussit foras ad breve homines fieri 5:35
people; ordered out to brief men be 5:35
dixitque ad illos: ' Viri Israelitae, attendite vobis
said to them: ' men Israel, attend you
super hominibus istis quid acturi sitis. 5:36 Ante
over men these what going to you are. 5:36 before
hos enim dies exstitit Theudas dicens esse se
these For day existed Theodor saying be he
aliquem, cui consensit virorum numerus circiter
some, which agreed men number about
quadringentorum; qui occisus est, et omnes,
four; that killed is and all
quicumque credebant ei, dissipati sunt et redacti
who believed to scattered are and reduced
sunt ad nihilum. 5:37 Post hunc exstitit Iudas
are to nothing. 5:37 Post this existed Judas
Galilaeus in diebus census et avertit populum post
Galileo in days census and diverted people after
se; et ipse periit, et omnes, quotquot
themselves; and he lost, and all as many as
consentiebant ei, dispersi sunt. 5:38 Et nunc dico
agreed to scattered They are. 5:38 The now I
vobis: Discedite ab hominibus istis et sinite illos.
you: Depart from men these and Suffer them.
Quoniam si est ex hominibus consilium hoc aut
For if is from men design this or
opus hoc, dissolvetur; 5:39 si vero ex Deo est, non
work this, dissolved; 5:39 if But from God is not

poteritis dissolvere eos, ne forte et adversus Deum
You can dissolve them; do not perhaps and against God
pugnantes inveniamini!'. Consenserunt autem illi 5:40
Warring be found. ' They agreed that Now they 5:40
et convocantes apostolos, caesis denuntiaverunt, ne
and Summoning apostles; killing charged do not
loquerentur in nomine Iesu, et dimiserunt eos. 5:41
speak in name Jesus, and lowering them. 5:41
Et illi quidem ibant gaudentes a conspectu concilii,
The they indeed went rejoicing from before council
quoniam digni habiti sunt pro nomine contumeliam
for worthy Norris are for name dishonor
pati; 5:42 et omni die in templo et circa domos
to suffer; 5:42 and all day in temple and about homes
non cessabant docentes et evangelizantes Christum,
not stop teaching and the good news Christ,
Iesum. 6:1 In diebus autem illis, crescente numero
Jesus. 6: 1 in days Now those increasing number
discipulorum, factus est murmur Graecorum
students, he became is complaints Greece
adversus Hebraeos, eo quod neglegerentur in
against Hebrews it that neglected in
ministerio cotidiano viduae eorum. 6:2 Convocantes
ministry daily widow them. 6: 2 clepiden
autem Duodecim multitudinem discipulorum, dixerunt:
Now twelve company students, they said:
' Non est aequum nos derelinquentes verbum Dei
' no is right we Leaving word God
ministrare mensis; 6:3 considerate vero, fratres, viros
minister month; 6: 3 consider however, brothers, men
ex vobis boni testimonii septem plenos Spiritu et
from you good Meeting seven full Spirit and
sapientia, quos constituemus super hoc opus; 6:4 nos
wisdom which set over this work; 6: 4 we
vero orationi et ministerio verbi instantes erimus'.
But prayer; and ministry word Instant We will be. '
6:5 Et placuit sermo coram omni multitudine; et
6: 5 The It was decided report before all population; and
elegerunt Stephanum, virum plenum fide et Spiritu
selected Stephen, man full faith and Spirit

Sancto, et Philippum et Prochorum et Nicanorem
Holy and Philip and Procorus and Nicanor
et Timonem et Parmenam et Nicolaum proselytum
and Timon and Par'menas and Nicolas proselyte
Antiochenum, 6:6 quos statuerunt ante conspectum
Antioch 6: 6 which set before view
apostolorum, et orantes imposuerunt eis manus. 6:7
apostles and praying put them hand. 6, 7
Et verbum Dei crescebat, et multiplicabatur numerus
The word God increased; and increased number
discipulorum in Ierusalem valde; multa etiam turba
students in Jerusalem free; many also crowd
sacerdotum oboediebat fidei. 6:8 Stephanus autem
priests agreement faith. 6, 8 Stephen Now
plenus gratia et virtute faciebat prodigia et signa
full grace and power did wonders and standards
magna in populo. 6:9 Surrexerunt autem quidam de
great in people. 6: 9 rose Now some of
synagoga, quae appellatur Libertinorum et
synagogue which called The Libertines and
Cyrenensium et Alexandrinorum et eorum, qui erant
Cyrenians and Alexandria and their that were
a Cilicia et Asia, disputantes cum Stephano; 6:10
from Cilicia and Asia, debate with Stephen; 6:10
et non poterant resistere sapientiae et Spiritui, quo
and not could resist wisdom and Spirit, which
loquebatur. 6:11 Tunc submiserunt viros, qui dicerent:
spoke. 6:11 Then submitted men that said:
‘ Audivimus eum dicentem verba blasphema in
‘ We have heard it saying words blasphemous in
Moysen et Deum ‘; 6:12 et commoverunt plebem
Moses and God ‘ 6:12 and stirred people
et seniores et scribas, et concurrentes rapuerunt
and elders and write and concurring caught
eum et adduxerunt in concilium 6:13 et statuerunt
it and they in council 6:13 and set
testes falsos dicentes: ‘ Homo iste non cessat loqui
witnesses false saying: ‘ man this not ceases talk
verba adversus locum sanctum et Legem; 6:14
words against place St. and law; 6:14

audivimus enim eum dicentem quoniam Iesus
We have heard For it saying for Jesus
Nazarenus hic destruet locum istum et mutabit
NAZARETH here down place this and change
consuetudines, quas tradidit nobis Moyses'. 6:15 Et
customs, which delivered us Moses'. 6:15 The
intuentes eum omnes, qui sedebant in concilio,
considering it all that sate in council,
viderunt faciem eius tamquam faciem angeli. 7:1
see face his as face angel. 7: 1
Dixit autem princeps sacerdotum: ' Si haec ita se
said Now leader priest: ' If this so he
habent?'. 7:2 Qui ait: ' Viri fratres et patres,
have? ' 7: 2 He he said: ' men brothers and fathers
audite. Deus gloriae apparuit patri nostro Abraham,
Listen. God glory He appeared father our Abraham
cum esset in Mesopotamia, priusquam moraretur in
with was in Iraq, before staying in
Charran, 7:3 et dixit ad illum: 'Exi de terra tua
Haran; 7: 3 and said to it 'Get out of land your
et de cognatione tua et veni in terram, quam tibi
and of family your and I in land than you
monstravero'. 7:4 Tunc egressus de terra
show. ' 7: 4 Then out of land
Chaldaeorum habitavit in Charran. Et inde,
Chaldeans The in Haran. The from there,
postquam mortuus est pater eius, transtulit illum in
after dead is father his transferred it in
terram istam, in qua nunc vos habitatis; 7:5 et non
land this in which now you inhabitants; 7: 5 and not
dedit illi hereditatem in ea nec passum pedis et
given they heritage in it or pace foot and
repromisit dare illi eam in possessionem et semini
He promised give they it in possession and seed
eius post ipsum, cum non haberet filium. 7:6
his after it with not have son. 7: 6
Locutus est autem sic Deus: 'Erit semen eius
He spoke is Now so God: 'There will be seed his
accola in terra aliena, et servituti eos subicient et
aLIENS in land others, and service them eNSLAVED and

male tractabunt annis quadringentis; 7:7 et gentem,
ill treat years four; 7: 7 and nation,
cui servierint, iudicabo ego, dixit Deus; et post
which served, judge I, said God; and after
haec exhibunt et deservient mihi in loco isto'. 7:8 Et
this shall issue and serve I in place this. ' 7, 8 The
dedit illi testamentum circumcisionis; et sic genuit
given they covenant circumcision; and so birth
Isaac et circumcidit eum die octava, et Isaac Iacob,
Isaac and circumcised it day eighth, and Isaac Jacob,
et Iacob duodecim patriarchas. 7:9 Et patriarchae
and Jacob twelve patriarchs. 7, 9 The Patriarch
aemulantes Ioseph vendiderunt in Aegyptum; et erat
jealous Joseph sold in Egypt; and was
Deus cum eo 7:10 et eripuit eum ex omnibus
God with it 7:10 and rescued it from all
tribulationibus eius et dedit ei gratiam et sapientiam
tribulations his and given it thanks and wisdom
in conspectu pharaonis regis Aegypti; et constituit
in before Pharaoh s Egypt; and set
eum praepositum super Aegyptum et super omnem
it governor over Egypt and over all
domum suam. 7:11 Venit autem fames in universam
home own. 7:11 He came Now famine in all
Aegyptum et Chanaan et tribulatio magna, et non
Egypt and Canaan and trouble great and not
inveniebant cibos patres nostri. 7:12 Cum audisset
found food fathers Our. 7:12 with heard
autem Iacob esse frumentum in Aegypto, misit patres
Now Jacob be grain in Egypt sent fathers
nostros primum; 7:13 et in secundo cognitus est
our first; 7:13 and in second known is
Ioseph a fratribus suis, et manifestatum est
Joseph from brothers their and disclosed is
pharaoni genus Ioseph. 7:14 Mittens autem Ioseph
Pharaoh race Joseph. 7:14 sending Now Joseph
accersivit Iacob patrem suum et omnem cognationem
sent Jacob father his and all family
in animabus septuaginta quinque; 7:15 et descendit
in lives seventy five; 7:15 and down

Iacob in Aegyptum. Et defunctus est ipse et patres
Jacob in Egypt. The dead is he and fathers
nostri; 7:16 et translati sunt in Sichem et positi
our; 7:16 and passed are in Shechem and set
sunt in sepulcro, quod emit Abraham pretio argenti
are in grave, that bought Abraham price silver
a filiis Hemmor in Sichem. 7:17 Cum
from children Hamor in Shechem. 7:17 with
appropinquaret autem tempus repromissionis, quam
drawing near Now time promise than
confessus erat Deus Abrahæ, crevit populus et
Delilah was God Abraham, increased people and
multiplicatus est in Aegypto, 7:18 quoadusque surrexit
multiplied is in Egypt 7:18 till rose
rex alius super Aegypto, qui non sciebat Ioseph. 7:19
king other over Egypt that not he knew Joseph. 7:19
Hic circumveniens genus nostrum, afflixit patres, ut
This craftily race our damaged fathers as
exponerent infantes suos, ne vivi servarentur. 7:20
risk infants his do not living preserved. 7:20
Eodem tempore natus est Moyses et erat
At the same time He was born is Moses and was
formosus coram Deo; qui nutritus est tribus
beautiful before God; that the up is three
mensibus in domo patris. 7:21 Exposito autem illo,
months in house father. 7:21 exposed Now that,
sustulit eum filia pharaonis et enutrivit eum sibi
up it daughter Pharaoh and reared it to
in filium; 7:22 et eruditus est Moyses in omni
in a son; 7:22 and educated is Moses in all
sapientia Aegyptiorum; et erat potens in verbis et
wisdom Egyptians; and was powerful in words and
in operibus suis. 7:23 Cum autem impleretur ei
in works their own. 7:23 with Now fulfilled it
quadraginta annorum tempus, ascendit in cor eius,
forty years time; up in heart his
ut visitaret fratres suos filios Israel. 7:24 Et cum
as visit brothers their children Israel. 7:24 The with
vidisset quendam iniuriam patientem, vindicavit et
saw a injury patient, avenged and
fecit ultionem ei, qui opprimebatur, percusso
he revenge to that pressured, striking

Aegyptio. 7:25 Existimabat autem intellegere fratres,
Egyptian. 7:25 He thought Now understand brothers,
quoniam Deus per manum ipsius daret salutem illis;
for God by hand of give health them;
at illi non intellexerunt. 7:26 Atque sequenti die
but they not understood. 7:26 and The following day
apparuit illis litigantibus et reconciliabat eos in
He appeared they litigants and urged them in
pacem dicens: ‘Viri, fratres estis; ut quid nocetis
peace saying: ‘Men, brothers you are; as what He tried to
alterutrum?’. 7:27 Qui autem iniuriam faciebat
one again. ‘ 7:27 He Now injury did
proximo, reppulit eum dicens: ‘Quis te constituit
neighbor Wot it saying: ‘Who you set
principem et iudicem super nos? 7:28 Numquid
prince and judge over We? 7:28 Do
interficere me tu vis, quemadmodum interfecisti
kill I you force, as drive
heri Aegyptium?’. 7:29 Fugit autem Moyses propter
yesterday Egyptian? ‘. 7:29 Fleeing Now Moses for
verbum istud; et factus est advena in terra
word this; and he became is alien in land
Madian, ubi generavit filios duos. 7:30 Et expletis
Midian where produced children two. 7:30 The At the end of
annis quadraginta, apparuit illi in deserto montis
years forty; He appeared they in desert mount
Sinai angelus in ignis flamma rubi. 7:31 Moyses
Sinai angel in fire flame bush. 7:31 Moses
autem videns admirabatur visum; accedente autem
Now seeing He wondered view; drawing Now
illo, ut consideraret, facta est vox Domini: 7:32 ‘Ego
that, as view made is voice Lord: 7:32 ‘I
Deus patrum tuorum, Deus Abraham et Isaac et
God fathers your God Abraham and Isaac and
Iacob’. Tremefactus autem Moyses non audebat
Jacob ‘. trembled Now Moses not venture
considerare. 7:33 Dixit autem illi Dominus: ‘Solve
to consider. 7:33 said Now they Lord: ‘Loose
calceamentum pedum tuorum; locus enim, in quo
shoes feet your; location For in which
stas, terra sancta est. 7:34 Videns vidi afflictionem
standing land holy It is. 7:34 seeing I affliction

populi mei, qui est in Aegypto, et gemitum eorum
people my that is in Egypt and sigh their
audivi et descendi liberare eos; et nunc veni,
I heard and down free them; and now come,
mittam te in Aegyptum'. 7:35 Hunc Moysen, quem
I you in Egypt ' 7:35 this Moses, which
negaverunt dicentes: 'Quis te constituit principem et
denied saying: 'Who you set prince and
iudicem?', hunc Deus et principem et redemptorem
The judge? ' this God and prince and deliverer
misit cum manu angeli, qui apparuit illi in rubo.
sent with hand angels that He appeared they in bush.
7:36 Hic eduxit illos faciens prodigia et signa in
7:36 This brought them making wonders and standards in
terra Aegypti et in Rubro mari et in deserto annis
land Egypt and in Red sea and in desert years
quadraginta. 7:37 Hic est Moyses, qui dixit filiis
forty. 7:37 This is Moses, that said children
Israel: 'Prophetam vobis suscitabit Deus de fratribus
Israel: 'prophet you up God of brothers
vestris tamquam me'. 7:38 Hic est qui fuit in
your as Me. ' 7:38 This is that was in
ecclesia in solitudine cum angelo, qui loquebatur ei
church in wilderness with angel that He was speaking it
in monte Sinai, et cum patribus nostris; qui accepit
in mount Sinai and with fathers our that he received
verba viva dare nobis; 7:39 cui noluerunt oboedire
words living give us; 7:39 which would not obey
patres nostri, sed reppulerunt et aversi sunt in
fathers our but design and away are in
cordibus suis in Aegyptum 7:40 dicentes ad Aaron:
hearts their in Egypt 7:40 saying to Aaron:
'Fac nobis deos, qui praecedant nos; Moyses enim
'Deal us gods, that before us; Moses For
hic, qui eduxit nos de terra Aegypti, nescimus quid
here, that brought we of land Egypt, we do not know what
factum sit ei'. 7:41 Et vitulum fecerunt in illis
it is to him. ' 7:41 The calf they in they
diebus et obtulerunt hostiam simulacro et
days and offered host image and

laetabantur in operibus manuum suarum. 7:42

reveled in works hands their mothers. 7:42

Convertit autem Deus et tradidit eos servire militiae

He turned Now God and delivered them serve military

caeli, sicut scriptum est in libro Prophetarum:

heaven as written is in book prophets:

‘Numquid victimas et hostias obtulistis mihi annis

'Do victims and victims offered I years

quadraginta in deserto, domus Israel? 7:43 Et

forty in wilderness house Israel? 7:43 The

suscepistis tabernaculum Moloch et sidus dei vestri

accepted tent Moloch and star God you

Rhaephan, figuras, quas fecistis ad adorandum eas.

Remphan, The figures which you did to worship them.

Et transferam vos trans Babylonem’. 7:44

The remove you beyond Babylon '. 7:44

Tabernaculum testimonii erat patribus nostris in

The Tabernacle Meeting was fathers our in

deserto, sicut disposuit, qui loquebatur ad Moysen,

wilderness as designed, that He was speaking to Moses,

ut faceret illud secundum formam, quam viderat;

as do it according to form than he saw;

7:45 quod et induxerunt suscipientes patres nostri

7:45 that and induced Welcoming fathers our

cum Iesu in possessionem gentium, quas expulit Deus

with Jesus in possession nations, which expelled God

a facie patrum nostrorum, usque in diebus David,

from the fathers our up in days David

7:46 qui invenit gratiam ante Deum et petiit, ut

7:46 that found thanks before God and he asked, as

inveniret tabernaculum domui Iacob. 7:47 Salomon

find tent house Jacob. 7:47 Solomon

autem aedificavit illi domum. 7:48 Sed non

Now built they house. 7:48 but not

Altissimus in manufactis habitat, sicut propheta dicit:

Highest in handmade dwells, as prophet he says:

7:49 ‘Caelum mihi thronus est, terra autem

7:49 'heaven I throne is land Now

scabellum pedum meorum. Quam domum aedificabitis

stool feet I have. How home build

mihi, dicit Dominus, aut quis locus requietionis

I says Lord, or who location resting

meae? 7:50 Nonne manus mea fecit haec omnia?'.
 I? 7:50 Did hand my he this all '.

7:51 Duri cervice et incircumcisi cordibus et
 7:51 hard neck and uncircumcised hearts and

auribus, vos semper Spiritui Sancto resistitis; sicut
 ears, you always Spirit Holy resist; as

patres vestri, et vos. 7:52 Quem prophetarum non
 fathers your and You. 7:52 Whom prophets not

sunt persecuti patres vestri? Et occiderunt eos, qui
 are pursued fathers you? The killed them; that

praenuntiabant de adventu Iusti, cuius vos nunc
 predicted of arrival Just the you now

proditores et homicidae fuistis, 7:53 qui accepistis
 traitors and murderers been 7:53 that received

legem in dispositionibus angelorum et non
 law in dispositions angels and not

custodistis'. 7:54 Audientes autem haec, dissecabantur
 kept it. ' 7:54 hearing Now Thus, they were cut

cordibus suis et stridebant dentibus in eum. 7:55
 hearts their and gnashed teeth in him. 7:55

Cum autem esset plenus Spiritu Sancto, intendens in
 with Now was full Spirit Holy intending in

caelum vidit gloriam Dei et Iesum stantem a
 heaven saw glory God and Jesus standing from

dextris Dei 7:56 et ait: ' Ecce video caelos
 right God 7:56 and he said: ' Look video heavens

apertos et Filium hominis a dextris stantem Dei'.
 open and son man from right standing God. '.

7:57 Exclamantes autem voce magna continuerunt
 7:57 cried Now voice great stopped

aures suas et impetum fecerunt unanimiter in eum
 ears their and attack they unanimously in it

7:58 et eicientes extra civitatem lapidabant. Et
 7:58 and Driving outside city stoned. The

testes deposuerunt vestimenta sua secus pedes
 witnesses down clothes his by feet

adulescentis, qui vocabatur Saulus. 7:59 Et lapidabant
 young, that Deborah Saul. 7:59 The stoned

Stephanum invocantem et dicentem: ' Domine Iesu,
 Stephen invoking and saying: ' O Jesus,

suscipe spiritum meum'. 7:60 Positis autem genibus
 receive spirit My '. 7:60 Pitching Now knees

clamavit voce magna: ‘ Domine, ne statuas illis hoc
cried voice great ‘ Sir, do not images they this
peccatum ‘; et cum hoc dixisset, obdormivit. 8:1
sin ‘ and with this he said, He fell asleep. 8: 1
Saulus autem erat consentiens neci eius. Facta est
Saul Now was Agree death her. Achievements is
autem in illa die persecutio magna in ecclesiam,
Now in that day persecution great in church
quae erat Hierosolymis; et omnes dispersi sunt per
which was Jerusalem; and all scattered are by
regiones Iudaeae et Samariae praeter apostolos. 8:2
countries Judea and Samaria In addition to apostles. 8: 2
Sepelierunt autem Stephanum viri timorati et
buried Now Stephen men funeral and
fecerunt planctum magnum super illum. 8:3 Saulus
they mourning great over him. 8: 3 Saul
vero devastabat ecclesiam, per domos intrans et
But havoc church by homes entering and
trahens viros ac mulieres tradebat in custodiam. 8:4
dragging men and women committed in custody. 8: 4
Igitur qui dispersi erant, pertransierunt evangelizantes
Now that scattered were They are passed the good news
verbum. 8:5 Philippus autem descendens in civitatem
word. 8: 5 Philip Now down in city
Samariae praedicabat illis Christum. 8:6 Intendebant
Samaria He preached they Christ. 8: 6 attentive
autem turbae his, quae a Philippo dicebantur,
Now crowds those which from Philip said,
unanimiter, audientes et videntes signa, quae faciebat:
unanimously, hearing and seeing signs which He did:
8:7 ex multis enim eorum, qui habebant spiritus
8: 7 from many For their that had spirit
immundos, clamantes voce magna exhibant; multi
unclean crying voice great issued; many
autem paralytici et claudi curati sunt. 8:8 Factum
Now palsies and closed parish They are. 8: 8 Action
est autem magnum gaudium in illa civitate. 8:9 Vir
is Now great joy in that city. 8, 9 A
autem quidam nomine Simon iampridem erat in
Now some name Simon I've already was in

civitate magias faciens et dementans gentem

city magic; making and bewitched nation

Samariae, dicens esse se aliquem magnum; 8:10 cui

Samaria, saying be he some great; 8:10 which

attendeabant omnes a minimo usque ad maximum

attention all from small up to maximum

dicentes: ‘ Hic est virtus Dei, quae vocatur Magna’.

saying: ‘ This is power God, which called Great ’.

8:11 Attendeabant autem eum, propter quod multo

8:11 attentive Now him, for that more

tempore magiis dementasset eos. 8:12 Cum vero

time magic bewitched them. 8:12 with But

credidissent Philippo evangelizanti de regno Dei et

trust Philip the good news of kingdom God and

nomine Iesu Christi, baptizabantur viri ac mulieres.

name Jesus Christ, baptized men and women.

8:13 Tunc Simon et ipse credidit et, cum baptizatus

8:13 Then Simon and he believed and, with baptized

esset, adhaerebat Philippo; videns etiam signa et

was adhered Philip; seeing also standards and

virtutes magnas fieri stupens admirabatur. 8:14 Cum

virtues great be mad wondered. 8:14 with

autem audissent apostoli, qui erant Hierosolymis,

Now heard Apostle that were Jerusalem,

quia recepit Samaria verbum Dei, miserunt ad illos

because He received Samaria word God, sent to them

Petrum et Ioannem; 8:15 qui cum descendissent,

Peter and John; 8:15 that with down

oraverunt pro ipsis, ut acciperent Spiritum Sanctum:

prayed for them, as take Spirit Holy:

8:16 nondum enim super quemquam illorum venerat,

8:16 not yet For over any their He had come

sed baptizati tantum erant in nomine Domini Iesu.

but baptized only were in name of Jesus.

8:17 Tunc imposuerunt manus super illos, et

8:17 Then put hand over those and

accipiebant Spiritum Sanctum. 8:18 Cum vidisset

received Spirit Holy. 8:18 with saw

autem Simon quia per impositionem manuum

Now Simon because by imposition hands

apostolorum daretur Spiritus, obtulit eis pecuniam
apostles given Spirit, offered them money
8:19 dicens: ‘ Date et mihi hanc potestatem, ut
8:19 saying: ‘ date and I this power as
cuicumque imposuero manus, accipiat Spiritum
whomsoever I lay hand, take Spirit
Sanctum’. **8:20 Petrus autem dixit ad eum: ‘**
Holy. ‘ 8:20 Peter Now said to him: ‘
Argentum tuum tecum sit in perditionem, quoniam
silver your with is in destruction, for
donum Dei existimasti pecunia possideri! 8:21 Non
gift God purchased money obtained! 8:21 no
est tibi pars neque sors in verbo isto; cor enim
is you part or lot in word this; heart For
tuum non est rectum coram Deo. 8:22 Paenitentiam
your not is right before God. 8:22 Headache
itaque age ab hac nequitia tua et roga Dominum,
So Go from this sleight your and Request Lord,
si forte remittatur tibi haec cogitatio cordis tui; 8:23
if perhaps ABATE you this thought heart your; 8:23
in felle enim amaritudinis et obligatione iniquitatis
in gall For bitterness and obligation of violence
video te esse’. **8:24 Respondens autem Simon dixit: ‘**
video you to be. ‘ 8:24 answered Now Simon he said: ‘
Precamini vos pro me ad Dominum, ut nihil veniat
Pray you for I to Lord, as nothing come
super me horum, quae dixistis’. **8:25 Et illi quidem**
over I of these, which you said. ‘ 8:25 The they indeed
testificati et locuti verbum Domini, redibant
testified and have word Lord, back
Hierosolymam et multis vicis Samaritanorum
Jerusalem and many time Samaritans
evangelizabant. 8:26 Angelus autem Domini locutus
the gospel. 8:26 angel Now of said
est ad Philippum dicens: ‘ Surge et vade contra
is to Philip saying: ‘ Up and go against
meridianum ad viam, quae descendit ab Ierusalem in
meridian to way, which down from Jerusalem in
Gazam; haec est deserta’. **8:27 Et surgens abiit; et**
Gaza; this is waste ‘. 8:27 The rising went; and

ecce vir Aethiops eunuchus potens Candacis reginae
See man Ethiopian officer powerful Candace queen
Aethiopum, qui erat super omnem gazam eius, qui
Ethiopians that was over all gaza his that
venerat adorare in Ierusalem 8:28 et revertebatur
come worship in Jerusalem 8:28 and back
sedens super currum suum et legebat prophetam
sitting over car his and read prophet
Isaiam. 8:29 Dixit autem Spiritus Philippo: ‘ Accede
Isaiah. 8:29 said Now Spirit Philip: ‘ Approach
et adiunge te ad currum istum’. 8:30 Accurrens
and join you to car this. ‘ 8:30 And, running
autem Philippus audivit illum legentem Isaiam
Now Philip heard it reading Isaiah
prophetam et dixit: ‘ Putasne intellegis, quae
prophet and he said: ‘ Do you think understand which
legis?’. 8:31 Qui ait: ‘ Et quomodo possum, si non
Law ‘. 8:31 He he said: ‘ The how I can if not
aliquis ostenderit mihi?’. Rogavitque Philippum, ut
one guide me ‘. he asked Philip as
ascenderet et sederet secum. 8:32 Locus autem
up and sit with him. 8:32 place Now
Scripturae, quem legebat, erat hic: ‘ Tamquam ovis
Scripture, which reading was here: ‘ As eggs
ad occisionem ductus est et sicut agnus coram
to slaughter leadership is and as lamb before
tondente se sine voce, sic non aperit os suum.
shearer he without voice, so not opens mouth his own.
8:33 In humilitate eius iudicium eius sublatum est.
8:33 in low his judgment his removed It is.
Generationem illius quis enarrabit? Quoniam tollitur
generation of who explain? For removed
de terra vita eius’. 8:34 Respondens autem eunuchus
of land life His. ‘ 8:34 answered Now officer
Philippo dixit: ‘ Obsecro te, de quo propheta dicit
Philip he said: ‘ Please you of which prophet says
hoc? De se an de alio aliquo?’. 8:35 Aperiens autem
this? The he or of other some? ‘. 8:35 opening Now
Philippus os suum et incipiens a Scriptura ista,
Philip mouth his and beginning from Scripture this

evangelizavit illi Iesum. 8:36 Et dum irent per viam,
He preached they Jesus. 8:36 The while go by way,
venerunt ad quandam aquam; et ait eunuchus: ‘
they to a water; and said officer; ‘
Ecce aqua; quid prohibet me baptizari?’. 8:37 8:38
Look water; what prohibits I baptized? ‘. 8:37 8:38
Et iussit stare currum; et descenderunt uterque in
The ordered stand the car; and down each in
aquam Philippus et eunuchus, et baptizavit eum.
water Philip and The official, and baptized him.
8:39 Cum autem ascendissent de aqua, Spiritus
8:39 with Now up of water; Spirit
Domini rapuit Philippum, et amplius non vidit eum
of raped Philip and more not saw it
eunuchus; ibat autem per viam suam gaudens. 8:40
officer; He went Now by way his orgasm. 8:40
Philippus autem inventus est in Azoto et
Philip Now found is in Ashdod and
pertransiens evangelizabat civitatibus cunctis, donec
Passing through he preached cities all until
veniret Caesaream. 9:1 Saulus autem, adhuc spirans
come Caesarea. 9: 1 Saul however, yet breathing
minarum et caedis in discipulos Domini, accessit ad
threats and murder in students Lord, came to
principem sacerdotum 9:2 et petiit ab eo epistulas
prince priests 9: 2 and he asked from it letters
in Damascum ad synagogas, ut, si quos invenisset
in Damascus to synagogues that, if which found
huius viae viros ac mulieres, vinctos perduceret in
this way men and women prisoners lead in
Ierusalem. 9:3 Et cum iter faceret, contigit ut
Jerusalem. 9: 3 The with trip do it happened as
appropinquaret Damasco; et subito circumfulsit eum
drawing near Damascus; and suddenly about it
lux de caelo, 9:4 et cadens in terram audivit vocem
light of heaven 9: 4 and falling in land heard voice
dicentem sibi: ‘ Saul, Saul, quid me persequeris?’.
saying to: ‘ Saul Saul what I persecuting. ‘
9:5 Qui dixit: ‘ Quis es, Domine?’. Et ille: ‘ Ego
9: 5 He he said: ‘ Who you Sir? ‘. The he said: ‘ I

sum Iesus, quem tu persequeris! 9:6 Sed surge et
I Jesus, which you pursue! 9: 6 but Rise and
ingredere civitatem, et dicetur tibi quid te oporteat
Go city and explained you what you must
facere'. 9:7 Viri autem illi, qui comitabantur cum eo,
do '. 9: 7 men Now they that company with it
stabant stupefacti, audientes quidem vocem, neminem
expert speechless hearing indeed voice, no
autem videntes. 9:8 Surrexit autem Saulus de terra;
Now seeing. 9: 8 rose Now Saul of land;
apertisque oculis, nihil videbat; ad manus autem
opening eyes, nothing he saw; to hand Now
illum trahentes introduxerunt Damascum. 9:9 Et erat
it dragging introduced Damascus. 9: 9 The was
tribus diebus non videns et non manducavit neque
three days not seeing and not ate or
bibit. 9:10 Erat autem quidam discipulus Damasci
drinks. 9:10 It was Now some student Damascus
nomine Ananias; et dixit ad illum in visu Dominus:
name Ananias; and said to it in view Lord:
' Anania'. At ille ait: ' Ecce ego, Domine'. 9:11
' Ananias. ' But he he said: ' Look I, O '. 9:11
Et Dominus ad illum: ' Surgens vade in vicum, qui
The Lord to it ' Rise and go in street that
vocatur Rectus, et quaere in domo Iudae Saulum
called Naturally, and ask in house Judah Saul
nomine Tarsensem; ecce enim orat 9:12 et vidit
name Tarsus; See For prays 9:12 and saw
virum Ananiam nomine introeuntem et imponentem
man Ananias name C. and putting
sibi manus, ut visum recipiat'. 9:13 Respondit autem
to hand, as view receive. ' 9:13 The answer Now
Ananias: ' Domine, audivi a multis de viro hoc,
Ananias; ' Sir, I heard from many of man this,
quanta mala sanctis tuis fecerit in Ierusalem; 9:14
Quan bad saints your do in Jerusalem; 9:14
et hic habet potestatem a principibus sacerdotum
and here has power from chief priests
alligandi omnes, qui invocant nomen tuum'. 9:15
arrest all that call name Your '. 9:15
Dixit autem ad eum Dominus: ' Vade, quoniam vas
said Now to it Lord: ' Go for vessel

electionis est mihi iste, ut portet nomen meum coram
election is I this as bringing name my before
gentibus et regibus et filiis Israel; 9:16 ego enim
nations and kings and children Israel; 9:16 I For
ostendam illi quanta oporteat eum pro nomine meo
show they Quan must it for name I
pati'. 9:17 Et abiit Ananias; et introiuit in
to suffer. ' 9:17 The He went Ananias; and entered in
domum et imponens ei manus dixit: ' Saul frater,
home and laying it hand he said: ' Saul brother,
Dominus misit me, Iesus qui apparuit tibi in via,
Lord sent I Jesus that He appeared you in way,
qua veniebas, ut videas et implearis Spiritu
which you came, as you see and filled Spirit
Sancto'. 9:18 Et confestim ceciderunt ab oculis eius
Holy Ghost. ' 9:18 The immediately fell from eyes his
tamquam squamae, et visum recepit. Et surgens
as scales; and view recovered. The rising
baptizatus est 9:19 et, cum accepisset cibum,
baptized is 9:19 and, with received food
confortatus est. Fuit autem cum discipulis, qui
strengthened It is. There was Now with disciples, that
erant Damasci, per dies aliquot; 9:20 et continuo in
were Damascus by day some; 9:20 and immediately in
synagogis praedicabat Iesum, quoniam hic est Filius
synagogues He preached Jesus, for here is son
Dei. 9:21 Stupebant autem omnes, qui audiebant, et
God. 9:21 amazed Now all that heard and
dicebant: ' Nonne hic est, qui expugnabat in
they said: ' Did here is that assaulted in
Ierusalem eos, qui invocabant nomen istud, et huc
Jerusalem them; that call name this and here
ad hoc venerat, ut vinctos illos duceret ad principes
to this He had come as prisoners them lead to leaders
sacerdotum?'. 9:22 Saulus autem magis convalescebat
priests'. 9:22 Saul Now more strength
et confundeabat Iudaeos, qui habitabant Damasci,
and confounding Jews that living Damascus
affirmans quoniam hic est Christus. 9:23 Cum
affirming for here is Christ. 9:23 with
implerentur autem dies multi, consilium fecerunt
amounted Now day many design they

Iudaei, ut eum interficerent; 9:24 notae autem factae
Jews as it kill; 9:24 notes Now made
sunt Saulo insidiae eorum. Custodiebant autem et
are Saul Treachery them. They kept Now and
portas die ac nocte, ut eum interficerent; 9:25
gates day and night as it kill; 9:25
accipientes autem discipuli eius nocte per murum
taking Now students his night by wall
dimiserunt eum submittentes in sporta. 9:26 Cum
lowering it down in basket. 9:26 with
autem venisset in Ierusalem, tentabat iungere se
Now come in Jerusalem policy join he
discipulis; et omnes timebant eum, non credentes
students; and all they feared him, not believing
quia esset discipulus. 9:27 Barnabas autem
because was disciple. 9:27 Barnabas Now
apprehensum illum duxit ad apostolos et narravit
apprehended it married to apostles and He told
illis quomodo in via vidisset Dominum, et quia
they how in road saw Lord, and because
locutus est ei, et quomodo in Damasco fiducialiter
said is to and how in Damascus safety
egerit in nomine Iesu. 9:28 Et erat cum illis intrans
do in name Jesus. 9:28 The was with they entering
et exiens in Ierusalem, fiducialiter agens in nomine
and going out in Jerusalem safety agent in name
Domini. 9:29 Loquebatur quoque et disputabat cum
Lord. 9:29 talked also and disputed with
Graecis; illi autem quaerebant occidere eum. 9:30
Greeks; they Now sought kill him. 9:30
Quod cum cognovissent, fratres deduxerunt eum
The with they knew, brothers conducted it
Caesaream et dimiserunt Tarsum. 9:31 Ecclesia
Caesarea and lowering Tarsus. 9:31 Church
quidem per totam Iudaeam et Galilaeam et
indeed by all Judea and Galilee and
Samariam habebat pacem; aedificabatur et ambulabat
Samaria had peace; edified and walking
in timore Domini et consolatione Sancti Spiritus
in fear of and consolation St. Spirit

crescebat. 9:32 Factum est autem Petrum, dum
increased. 9:32 Action is Now Peter while
pertransiret universos, devenire et ad sanctos, qui
passing through all arrive and to saints, that
habitabant Lyddae. 9:33 Invenit autem ibi hominem
living Lydda. 9:33 found Now there man
quendam nomine Aeneam ab annis octo iacentem in
a name Aeneas from years eight lying in
grabato, qui erat paralyticus. 9:34 Et ait illi Petrus:
bed, that was palsy. 9:34 The said they Peter:
‘ Aenea, sanat te Iesus Christus; surge et sterne
‘ Bronze, heals you Jesus Christ; Rise and bed
tibi’. Et continuo surrexit. 9:35 Et viderunt illum
you ‘. The immediately rose. 9:35 The see it
omnes, qui inhabitabant Lyddam et Saron, qui
all that living Lydda and Sharon that
conversi sunt ad Dominum. 9:36 In Ioppe autem
turn are to Lord. 9:36 in Jaffa Now
erat quaedam discipula nomine Tabitha, quae
was a student name Tabitha which
interpretata dicitur Dorcas; haec erat plena operibus
interpretation said Dorcas; this was full works
bonis et eleemosynis, quas faciebat. 9:37 Factum est
good and charities; which He did. 9:37 Action is
autem in diebus illis ut infirmata moreretur; quam
Now in days they as weakened die; than
cum lavissent, posuerunt in cenaculo. 9:38 Cum
with washed, put in story. 9:38 with
autem prope esset Lydda ab Ioppe, discipuli
Now close was Lydda from Joppa, students
audientes quia Petrus esset in ea, miserunt duos
hearing because Peter was in it sent two
viros ad eum rogantes: ‘ Ne pigriteris venire usque
men to it asking: ‘ Do not Please come up
ad nos!’. 9:39 **Exsurgens autem Petrus venit cum**
to us’. 9:39 rising Now Peter he came with
illis; et cum advenisset, duxerunt illum in
them; and with arrival led it in
cenaculum; et circumsteterunt illum omnes viduae
the upper chamber; and about it all widow
flentes et ostendentes tunicas et vestes, quas faciebat
weeping and showing jackets and clothing; which did

Dorcas, cum esset cum illis. 9:40 Eiectis autem
Dorcas, with was with them. 9:40 put Now
omnibus foras Petrus, et ponens genua oravit et
all out Peter and putting knees prayed and
conversus ad corpus dixit: ‘ Tabitha, surge!’. **At illa**
turning to body he said: ‘ Tabitha arise. ‘ But that
aperuit oculos suos et, viso Petro, resedit. 9:41 Dans
opened eyes their and, seeing Peter seat. 9:41 giving
autem illi manum erexit eam et, cum vocasset
Now they hand set up it and, with calling
sanctos et viduas, exhibuit eam vivam. 9:42 Notum
saints and widows, climber it lively. 9:42 known
autem factum est per universam Ioppen, et
Now it is by all Jaffa and
crediderunt multi in Domino. 9:43 Factum est autem,
believed many in Lord. 9:43 Action is however,
ut dies multos moraretur in Ioppe apud quendam
as day many staying in Jaffa in a
Simonem coriarium. 10:1 Vir autem quidam in
Simon Tanner. 10: 1 A Now some in
Caesarea nomine Cornelius, centurio cohortis, quae
Imperial name Cornelius, centurion band, which
dicitur Italica, 10:2 religiosus et timens Deum cum
said Italian 10: 2 religious and fearing God with
omni domo sua, faciens eleemosynas multas plebi et
all house his making alms many people and
deprecans Deum semper, 10:3 vidit in visu manifeste
beseeking God always, 10: 3 saw in view manifestly
quasi hora nona diei angelum Dei introeuntem ad se
as hour None day angel God C. to he
et dicentem sibi: ‘ Corneli’. **10:4 At ille intuens**
and saying to: ‘ Cornelius’. 10: 4 But he scanning
eum et timore correptus dixit: ‘ Quid est, domine?’.
it and fear corrected he said: ‘ What is Sir? ‘.
Dixit autem illi: ‘ Orationes tuae et eleemosynae
said Now they: ‘ Prayers your and alms
tuae ascenderunt in memoriam in conspectu Dei. 10:5
your up in memory in before God. 10: 5
Et nunc mitte viros in Ioppen et accersi Simonem
The now send men in Jaffa and call Simon

quendam, qui cognominatur Petrus; 10:6 hic
a that surnamed Peter; 10: 6 here
hospitatur apud Simonem quendam coriarium, cui
guest in Simon a tanner, which
est domus iuxta mare'. 10:7 Ut autem discessit
is house according to the sea. ' 10: 7 To Now left
angelus, qui loquebatur illi, cum vocasset duos
angel that He was speaking they with calling two
domesticos suos et militem religiosum ex his, qui
household their and knight religious from those that
illi parebant, 10:8 et narrasset illis omnia, misit illos
they submitted, 10: 8 and related they all sent them
in Ioppen. 10:9 Postera autem die, iter illis
in Jaffa. 10: 9 next Now day trip they
facientibus et appropinquantibus civitati, ascendit
do and approaching state: up
Petrus super tectum, ut oraret circa horam sextam.
Peter over The roof, as pray about hour sixth.
10:10 Et cum esuriret, voluit gustare; parantibus
10:10 The with hunger, He wanted taste; preparing
autem eis, cecidit super eum mentis excessus, 10:11
Now them, fallen over it mind excess 10:11
et videt caelum apertum et descendens vas
and sees heaven open and down vessel
quoddam velut linteam magnum quattuor initiis
a as sheet great four corners
submitti in terram, 10:12 in quo erant omnia
down in land 10:12 in which were all
quadrupedia et serpentina terrae et volatilia caeli.
quadrupeds and reptiles earth and birds heaven.
10:13 Et facta est vox ad eum: ' Surge, Petre,
10:13 The made is voice to him: ' Up Peter;
occide et manduca!'. 10:14 Ait autem Petrus: '
kill and eat. ' 10:14 said Now Peter: '
Nequaquam, Domine, quia numquam manducavi
No, Sir, because never I have eaten
omne commune et immundum'. 10:15 Et vox iterum
all common and unclean. ' 10:15 The voice again
secundo ad eum: ' Quae Deus purificavit, ne tu
second to him: ' What God clean, do not you
commune dixeris'. 10:16 Hoc autem factum est per
common you say. ' 10:16 This Now it is by

ter, et statim receptum est vas in caelum.
three times, and immediately received is vessel in heaven.

10:17 Et dum intra se haesitaret Petrus quidnam
10:17 The while within he trapped Peter what

esset visio, quam vidisset, ecce viri, qui missi
was vision than saw See Gentlemen, that sent

erant a Cornelio, inquirentes domum Simonis
were from Cornelius seekers home Simon

astiterunt ad ianuam 10:18 et, cum vocassent,
Yea to door 10:18 and, with calling

interrogabant si Simon, qui cognominatur Petrus, illic
asked if Simon that surnamed Peter there

haberet hospitium. 10:19 Petro autem cogitante de
have hospital. 10:19 Peter Now thinking of

visione, dixit Spiritus ei: ‘ Ecce viri tres quaerunt
vision; said Spirit to: ‘ Look men three seek

te; 10:20 surge itaque et descende et vade cum eis
you; 10:20 Rise So and down and go with them

nihil dubitans, quia ego misi illos’. 10:21
nothing questioning because I I them. ‘ 10:21

Descendens autem Petrus ad viros dixit: ‘ Ecce ego
Coming down Now Peter to men he said: ‘ Look I

sum, quem quaeritis; quae causa est, propter quam
I which 're looking for; which cause is for than

venistis?’. 10:22 Qui dixerunt: ‘ Cornelius centurio,
you come? ‘. 10:22 He they said: ‘ Cornelius centurion

vir iustus et timens Deum et testimonium habens
man just and fearing God and witness a

ab universa gente Iudaeorum, responsum accepit ab
from all race Jews, answer he received from

angelo sancto accersire te in domum suam et audire
angel St. send you in home his and listen

verba abs te’. 10:23 Invitans igitur eos recepit
words from you ‘. 10:23 inviting So them He received

hospitio. Sequenti autem die, surgens profectus est
hospitality. The following Now day rising progress is

cum eis, et quidam ex fratribus ab Ioppe comitati
with them, and some from brothers from Jaffa accompanied

sunt eum. 10:24 Altera autem die introivit
are him. 10:24 The next Now day entered

Caesaream; Cornelius vero expectabat illos,
Caesarea; Cornelius But waiting those

convocatis cognatis suis et necessariis amicis. 10:25
He summoned relatives their and necessary friends. 10:25

Et factum est, cum introisset Petrus, obvius ei
The it is with entered Peter access it

Cornelius procidens ad pedes adoravit. 10:26 Petrus
Cornelius down to feet adored. 10:26 Peter

vero levavit eum dicens: ‘ Surge, et ego ipse homo
But up it saying: ‘ Up and I he man

sum’. 10:27 Et loquens cum illo intravit et invenit
I am. ‘ 10:27 The speaking with that entered and found

multos, qui convenerant; 10:28 dixitque ad illos: ‘
many that together; 10:28 said to them: ‘

Vos scitis quomodo illicitum sit viro Iudaeo coniungi
you you know how unlawful is man Jew coupling

aut accedere ad alienigenam. Et mihi ostendit Deus
or approach to stranger. The I shows God

neminem communem aut immundum dicere hominem;
no common or unclean say man;

10:29 propter quod sine dubitatione veni accersitus.
10:29 for that without uncertainty I when summoned.

Interrogo ergo quam ob causam accersistis me’.
I ask So than for cause sent Me. ‘

10:30 Et Cornelius ait: ‘ A nudius quarta die
10:30 The Cornelius he said: ‘ A before; Wednesday day

usque in hanc horam orans eram hora nona in
up in this hour praying I was hour None in

domo mea, et ecce vir stetit ante me in veste
house my and See man He stood before I in clothing

candida 10:31 et ait: ‘Corneli, exaudita est oratio
white 10:31 and he said: ‘Cornelius, heard is address

tua, et eleemosynae tuae commemoratae sunt in
your and alms your commemorated are in

conspectu Dei. 10:32 Mitte ergo in Ioppen et accersi
before God. 10:32 Send So in Jaffa and call

Simonem, qui cognominatur Petrus; hic hospitatur in
Simon that surnamed Peter; here guest in

domo Simonis coriarii iuxta mare’. 10:33
house Simon tanner according to the sea. ‘ 10:33

Confestim igitur misi ad te, et tu bene fecisti
Immediately So I to you and you well You made

veniendo. Nunc ergo omnes nos in conspectu Dei
coming. now So all we in before God
adsumus audire omnia, quaecumque tibi praecepta
Here we are listen all whatever you rules
sunt a Domino'. 10:34 Aperiens autem Petrus os
are from The Lord. ' 10:34 opening Now Peter mouth
dixit: ' In veritate comperio quoniam non est
he said: ' in the truth ascertain for not is
personarum acceptor Deus, 10:35 sed in omni gente,
persons acceptor God, 10:35 but in all the nation;
qui timet eum et operatur iustitiam, acceptus est
that fears it and works justice; accepted is
illi. 10:36 Verbum misit filiis Israel evangelizans
to him. 10:36 word sent children Israel the good news
pacem per Iesum Christum; hic est omnium
peace by Jesus Christ; here is all
Dominus. 10:37 Vos scitis quod factum est verbum
Lord. 10:37 you you know that it is word
per universam Iudaeam incipiens a Galilaea post
by all Judea beginning from Galilee after
baptismum, quod praedicavit Ioannes: 10:38 Iesum
baptism, that He preached John: 10:38 Jesus
a Nazareth, quomodo unxit eum Deus Spiritu
from Nazareth, how anointed it God Spirit
Sancto et virtute, qui pertransivit benefaciendo et
Holy and power that passed benefiting and
sanando omnes oppressos a Diabolo, quoniam Deus
healing all oppressed from the devil; for God
erat cum illo. 10:39 Et nos testes sumus omnium,
was with that. 10:39 The we witnesses we are all
quae fecit in regione Iudaeorum et Ierusalem; quem
which he in region Jews and Jerusalem; which
et occiderunt suspendentes in ligno. 10:40 Hunc Deus
and killed hanging in tree. 10:40 this God
suscitavit tertia die et dedit eum manifestum fieri
raised third day and given it clear be
10:41 non omni populo, sed testibus praeordinatis a
10:41 not all people but witnesses preordained from
Deo, nobis, qui manducavimus et bibimus cum illo
God, us that We ate and drunk with that
postquam resurrexit a mortuis; 10:42 et praecepit
after rose from the dead; 10:42 and charged

nobis praedicare populo et testificari quia ipse est,
us preach people and testify because he is
qui constitutus est a Deo iudex vivorum et
that set is from God judge living and
mortuorum. 10:43 Huic omnes Prophetae testimonium
dead. 10:43 this all prophets witness
perhibent remissionem peccatorum accipere per nomen
report remission sins take by name
eius omnes, qui credunt in eum'. 10:44 Adhuc
his all that believe in for him. ' 10:44 yet
loquente Petro verba haec, cecidit Spiritus Sanctus
speaking Peter words Thus, fallen Spirit St.
super omnes, qui audiebant verbum. 10:45 Et
over all that heard word. 10:45 The
obstupuerunt, qui ex circumcissione fideles, qui
dull, that from circumcision faithful that
venerant cum Petro, quia et in nationes gratia
come with Peter because and in nations grace
Spiritus Sancti effusa est; 10:46 audiebant enim illos
Spirit St. effused it is; 10:46 heard For them
loquentes linguis et magnificantes Deum. Tunc
speaking languages and magnifying God. Then
respondit Petrus: 10:47 ' Numquid aquam quis
answered Peter: 10:47 ' Do water who
prohibere potest, ut non baptizentur hi, qui Spiritum
stop can as not wash they that Spirit
Sanctum acceperunt sicut et nos?'. 10:48 Et iussit
St. took as and us '. 10:48 The ordered
eos in nomine Iesu Christi baptizari. Tunc rogaverunt
them in name Jesus Christ baptized. Then asked
eum, ut maneret aliquot diebus. 11:1 Audierunt
him, as stay some days. 11: 1 And they are
autem apostoli et fratres, qui erant in Iudaea,
Now The apostles and brothers, that were in Judea,
quoniam et gentes receperunt verbum Dei. 11:2 Cum
for and nations received word God. 11: 2 with
ascendisset autem Petrus in Ierusalem, disceptabant
went up Now Peter in Jerusalem criticized
adversus illum, qui erant ex circumcissione, 11:3
against it that were from circumcision, 11: 3
dicentes: ' Introisti ad viros praeputium habentes et
saying: ' You went to men foreskin having and

manducasti cum illis!'. 11:4 Incipiens autem Petrus
atest with them !. 11: 4 Beginning Now Peter
exponebat illis ex ordine dicens: 11:5 ' Ego eram in
he explained they from order saying: 11: 5 ' I I was in
civitate Ioppe orans et vidi in excessu mentis
city Jaffa praying and I in excess mind
visionem, descendens vas quoddam velut linteum
vision; down vessel a as sheet
magnum quattuor initiis submitti de caelo et venit
great four corners down of heaven and he came
usque ad me; 11:6 in quod intuens considerabam et
up to me; 11: 6 in that scanning I considered and
vidi quadrupedia terrae et bestias et reptilia et
I quadrupeds earth and animals and reptiles and
volatilia caeli. 11:7 Audivi autem et vocem dicentem
birds heaven. 11: 7 I heard Now and voice saying
mihi: 'Surgens, Petre, occide et manduca!'. 11:8 Dixi
me: 'Rise, Peter; kill and eat. ' 11: 8 I said,
autem: Nequaquam, Domine, quia commune aut
But: No, Sir, because common or
immundum numquam introivit in os meum. 11:9
unclean never entered in mouth My. 11: 9
Respondit autem vox secundo de caelo: 'Quae Deus
The answer Now voice second of heaven: 'What God
mundavit, tu ne commune dixeris'. 11:10 Hoc
clean, you do not common you say. ' 11:10 This
autem factum est per ter, et retracta sunt
Now it is by three times, and retracted are
rursum omnia in caelum. 11:11 Et ecce confestim
again all in heaven. 11:11 The See immediately
tres viri astiterunt in domo, in qua eramus, missi
three men Yea in home in which We were sent
a Caesarea ad me. 11:12 Dixit autem Spiritus mihi,
from Imperial to Me. 11:12 said Now Spirit I
ut irem cum illis nihil haesitans. Venerunt autem
as I went with they nothing reluctance. They came Now
mecum et sex fratres isti, et ingressi sumus in
with and six brothers these and entered we are in
domum viri. 11:13 Narravit autem nobis quomodo
home men. 11:13 He told Now us how
vidisset angelum ad domum suam stantem et
saw angel to home his standing and

dicentem: ‘Mitte in Ioppen et accersi Simonem, qui
saying: ‘Put in Jaffa and call Simon that
cognominatur Petrus, 11:14 qui loquetur tibi verba,
surnamed Peter 11:14 that spokesman you words,
in quibus salvus eris tu et universa domus tua’.
in which saved You will be you and all house Your ‘
11:15 Cum autem coepissem loqui, decidit Spiritus
11:15 with Now I began talk, falls Spirit
Sanctus super eos, sicut et super nos in initio.
St. over them; as and over we in beginning.
11:16 Recordatus sum autem verbi Domini, sicut
11:16 remembered I Now word Lord, as
dicebat: ‘Ioannes quidem baptizavit aqua, vos autem
he said: ‘John indeed baptized water; you Now
baptizabimini in Spiritu Sancto’. 11:17 Si ergo
baptized in Spirit Holy Ghost. ‘ 11:17 If So
aequale donum dedit illis Deus sicut et nobis, qui
equal gift given they God as and us that
credidimus in Dominum Iesum Christum, ego quis
believed in Lord Jesus Christ, I who
eram qui possem prohibere Deum?’. 11:18 His autem
I was that I could stop God. ‘ 11:18 these Now
auditis, acquieverunt et glorificaverunt Deum
hearing, listen and glorified God
dicentes: ‘ Ergo et gentibus Deus paenitentiam ad
saying: ‘ Therefore and nations God repent to
vitam dedit’. 11:19 Et illi quidem, qui dispersi
life He gave. ‘ 11:19 The they indeed, that scattered
fuerant a tribulatione, quae facta fuerat sub
were from trouble which made was under
Stephano, perambulaverunt usque Phoenicem et
Stephen traveled up Phoenix and
Cyprum et Antiochiam, nemini loquentes verbum;
Cyprus and Antioch no speaking word;
nisi solis Iudaeis. 11:20 Erant autem quidam ex
but sun Jews. 11:20 there were Now some from
eis viri Cyprii et Cyrenaei, qui, cum introissent
them men Cyprus and Cyrene, that, with pickers
Antiochiam, loquebantur et ad Graecos evangelizantes
Antioch talking and to Greeks the good news

Dominum Iesum. 11:21 Et erat manus Domini cum
Lord Jesus. 11:21 The was hand of with
eis; multusque numerus credentium conversus est ad
them; and a great number believers turning is to
Dominum. 11:22 Auditus est autem sermo in auribus
Lord. 11:22 Heard is Now report in ears
ecclesiae, quae erat in Ierusalem, super istis, et
church which was in Jerusalem over these and
miserunt Barnabam usque Antiochiam; 11:23 qui cum
sent Barnabas up Antioch; 11:23 that with
pervenisset et vidisset gratiam Dei, gavisus est et
reached and saw thanks God, glad is and
hortabatur omnes proposito cordis permanere in
urged all proposed heart continue in
Domino, 11:24 quia erat vir bonus et plenus
Lord, 11:24 because was man good and full
Spiritu Sancto et fide. Et apposita est turba multa
Spirit Holy and faith. The added is crowd many
Domino. 11:25 Profectus est autem Tarsum, ut
Lord. 11:25 Going is Now Tarsus as
quaereret Saulum; 11:26 quem cum invenisset,
he asked Saul; 11:26 which with found
perduxit Antiochiam. Factum est autem eis, ut
construction Antioch. Action is Now them, as
annum totum conversarentur in ecclesia et docerent
year all associate in church and teach
turbam multam, et cognominarentur primum
crowd much, and called first
Antiochiae discipuli Christiani. 11:27 In his autem
Antioch students Christians. 11:27 in these Now
diebus supervenerunt ab Hierosolymis prophetae
days came from Jerusalem prophets
Antiochiam; 11:28 et surgens unus ex eis nomine
Antioch; 11:28 and rising one from them name
Agabus significavit per Spiritum famem magnam
did indicated by Spirit hunger great
futuram in universo orbe terrarum; quae facta est
future in all world the world; which made is
sub Claudio. 11:29 Discipuli autem, prout quis
under Claudius. 11:29 students however, as who
habebat, proposuerunt singuli eorum in ministerium
had set each their in service

mittere habitantibus in Iudaea fratribus; 11:30 quod
send inhabitants in Judea a brother; 11:30 that
et fecerunt, mittentes ad presbyteros per manum
and they sending to priests by hand
Barnabae et Sauli. 12:1 Illo autem tempore, misit
Barnaby and Saul. 12: 1 it Now time sent
Herodes rex manus, ut affligeret quosdam de ecclesia.
Herod king hand, as afflict some of church.
12:2 Occidit autem Iacobum fratrem Ioannis gladio.
12: 2 killed Now James brother John sword.
12:3 Videns autem quia placeret Iudaeis, apposit
12: 3 seeing Now because please Jews, set
apprehendere et Petrum — erant autem dies
arrest and Peter - were Now day
Azymorum — 12:4 quem cum apprehendisset, misit
Unleavened Bread - 12: 4 which with seized sent
in carcerem tradens quattuor quaternionibus militum
in prison delivering four files military
custodire eum, volens post Pascha producere eum
keep him, wishful after Easter produce it
populo. 12:5 Et Petrus quidem servabatur in carcere;
people. 12: 5 The Peter indeed kept in prison;
oratio autem fiebat sine intermissione ab ecclesia ad
address Now It came without interruption from church to
Deum pro eo. 12:6 Cum autem producturus eum
God for the fact. 12: 6 with Now produce it
esset Herodes, in ipsa nocte erat Petrus dormiens
was Herod, in the night was Peter sleeping
inter duos milites vinctus catenis duabus, et
between two soldiers prisoner chains two, and
custodes ante ostium custodiebant carcerem. 12:7 Et
guards before door watch prison. 12: 7 The
ecce angelus Domini astitit, et lumen refulsit in
See angel of Queen and light shone in
habituaculo; percusso autem latere Petri, suscitavit eum
a dwelling; striking Now side Peter, raised it
dicens: ‘ Surge velociter!’. Et ceciderunt catenae de
saying: ‘ Up quickly. ‘ The fell chains of
manibus eius. 12:8 Dixit autem angelus ad eum: ‘
hands her. 12: 8 said Now angel to him: ‘
Praecingere et calcea te sandalia tua!’. Et fecit sic.
Gird and shoes you sandals Your ‘. The he so.

Et dicit illi: ‘Circumda tibi vestimentum tuum et
The says they: ‘Wrap you clothing your and
sequere me!’. 12:9 **Et exiens sequebatur et**
follow I should have. ‘ 12: 9 The going out followed and
nesciebat quia verum est, quod fiebat per
He did not know because true is that It came by
angelum; aestimabat autem se visum videre. 12:10
angel; Raphael Now he view see. 12:10
Transeuntes autem primam custodiam et secundam
Crossing Now first watch and second
venerunt ad portam ferream, quae ducit ad civitatem,
they to gate iron which leads to city
quae ultro aperta est eis, et exeuntes processerunt
which offensive open is them, and Departing advanced
vicum unum, et continuo discessit angelus ab eo.
street one, and immediately left angel from the fact.
12:11 Et Petrus ad se reversus dixit: ‘Nunc scio
12:11 The Peter to he back he said: ‘ now I know
vere quia misit Dominus angelum suum et eripuit
really because sent Lord angel his and rescued
me de manu Herodis et de omni expectatione
I of hand Herod and of all expectations
plebis Iudaeorum’. 12:12 **Consideransque venit ad**
people The Jews. ‘ 12:12 And considering he came to
domum Mariae matris Ioannis, qui cognominatur
home Mary mother John, that surnamed
Marcus, ubi erant multi congregati et orantes. 12:13
Mark; where were many gathered and praying. 12:13
Pulsante autem eo ostium ianuae, processit puella ad
He knocked Now it door doors advanced girl to
audiendum, nomine Rhode; 12:14 et ut cognovit
listen name Rhoda; 12:14 and as known
vocem Petri, prae gaudio non aperuit ianuam, sed
voice Peter, than joy not opened door, but
intro currens nuntiavit stare Petrum ante ianuam.
inside running reported stand Peter before door.
12:15 At illi dixerunt ad eam: ‘Insanis!’. **Illa**
12:15 But they said to it ‘ You're crazy! ‘. She
autem affirmabat sic se habere. Illi autem dicebant:
Now affirmed so he have. they Now they said:
‘Angelus eius est’. 12:16 **Petrus autem perseverabat**
‘ angel his He is. ‘ 12:16 Peter Now continued

pulsans; cum autem aperuissent, viderunt eum et
knocking; with Now opening see it and
obstupuerunt. 12:17 Annuens autem eis manu, ut
edge. 12:17 He motioned Now them hand, as
tacerent, enarravit quomodo Dominus eduxisset eum
quiet, declared how Lord brought it
de carcere dixitque: ‘ Nuntiate Iacobo et fratribus
of prison He said: ‘ Report James and brothers
haec’. Et egressus abiit in alium locum. 12:18
This’. The out He went in other place. 12:18
Facta autem die, erat non parva turbatio inter
Achievements Now day was not small stir between
milites, quidnam de Petro factum esset. 12:19
soldiers what of Peter it would. 12:19
Herodes autem, cum requisisset eum et non
Herod however, with search it and not
invenisset, interrogatis custodibus, iussit eos abduci;
found Questioning wardens ordered them withdrawn;
descendensque a Iudaea in Caesaream ibi
down from Judea in Caesarea there
commorabatur. 12:20 Erat autem iratus Tyriis et
abode. 12:20 It was Now angry Tyre and
Sidoniis; at illi unanimes venerunt ad eum et,
Sidon; but they unanimously they to it and,
persuaso Blasto, qui erat super cubiculum regis,
persuaded Blastus that was over room king,
postulabant pacem, eo quod aleretur regio eorum ab
asked peace, it that nourished region their from
annona regis. 12:21 Statuto autem die, Herodes,
Provisions King. 12:21 The set Now day Herod,
vestitus veste regia, sedens pro tribunalicontionabatur
clothing clothing Khan, sitting for oration
ad eos; 12:22 populus autem acclamabat: ‘ Dei vox
to them; 12:22 people Now shout ‘ God voice
et non hominis!’. 12:23 Confestim autem percussit
and not Man’. 12:23 Immediately Now shot
eum angelus Domini, eo quod non dedisset gloriam
it angel Lord, it that not given glory
Deo; et consumptus a vermibus expiravit. 12:24
God; and consumption from worms expired. 12:24

Verbum autem Dei crescebat et multiplicabatur.

word Now God increased and multiplied.

12:25 Barnabas autem et Saulus reversi sunt in

12:25 Barnabas Now and Saul returned are in

Ierusalem expleto ministerio, assumpto Ioanne, qui

Jerusalem completion ministry taking John, that

cognominatus est Marcus. 13:1 Erant autem in

surnamed is Mark. 13: 1 there were Now in

ecclesia, quae erat Antiochiae, prophetae et doctores:

church which was Antioch prophets and doctors:

Barnabas et Simeon, qui vocabatur Niger, et Lucius

Barnabas and Simeon that Deborah black, and Aging

Cyrenensis et Manaen, qui erat Herodis tetrarchae

Cyrene and Manahen, that was Herod tetrarch

collactaneus, et Saulus. 13:2 Ministrantibus autem

foster brother, and Saul. 13: 2 ministering Now

illis Domino et ieiunantibus, dixit Spiritus Sanctus: ‘

they Lord and fasting; said Spirit Optional: ‘

Separate mihi Barnabam et Saulum in opus, ad

Separate I Barnabas and Saul in work; to

quod vocavi eos’. 13:3 Tunc ieiunantes et orantes

that I called them. ‘ 13: 3 Then fast and praying

imponentesque eis manus dimiserunt illos. 13:4 Et

imposing them hand lowering them. 13: 4 The

ipsi quidem missi ab Spiritu Sancto devenerunt

they indeed sent from Spirit Holy come

Seleuciam et inde navigaverunt Cyprum 13:5 et,

Seleucia and from ship Cyprus 13: 5 and,

cum venissent Salamina, praedicabant verbum Dei in

with come Salamis published word God in

synagogis Iudaeorum; habebant autem et Ioannem

synagogues Jews; had Now and John

ministerium. 13:6 Et cum perambulassent universam

minister. 13: 6 The with through all

insulam usque Paphum, invenerunt quendam virum

Isle up Paphos found a man

magum pseudoprophetam Iudaeum, cui nomen

Magus false Jew, which name

Bariesu, 13:7 qui erat cum proconsole Sergio Paulo,

Bar 13: 7 that was with deputy Sergio Paul

viro prudente. Hic, accitis Barnaba et Saulo,

man prudent. Here, Barak called Barnabas and Saul

quaesivit audire verbum Dei; 13:8 resistebat autem
He sought listen word God; 13: 8 opposition Now
illis Elymas, magus, sic enim interpretatur nomen
they otherwise, magician, so For means name
eius, quaerens avertere proconsulem a fide. 13:9
his seeking turn Pro from faith. 13: 9
Saulus autem, qui et Paulus, repletus Spiritu Sancto,
Saul however, that and Paul full Spirit Holy
intuens in eum 13:10 dixit: ‘ O plene omni dolo et
scanning in it 13:10 he said: ‘ O fully all deceit and
omni fallacia, fili Diaboli, inimice omnis iustitiae, non
all fallacy, son devil; enemy all justice, not
desines subvertere vias Domini rectas? 13:11 Et nunc,
stop driving ways of right? 13:11 The now,
ecce manus Domini super te; et eris caecus, non
See hand of over you; and You will be blind, not
videns solem usque ad tempus’. Et confestim cecidit
seeing sun up to time. The immediately fallen
in eum caligo et tenebrae, et circumiens quaerebat,
in it fog and darkness, and circuit he asked,
qui eum manum darent. 13:12 Tunc proconsul, cum
that it hand offer. 13:12 Then deputy, with
vidisset factum, credidit admirans super doctrinam
saw it happened, believed wondering over teaching
Domini. 13:13 Et cum a Papho navigassent, qui
Lord. 13:13 The with from Paphos Sailing, that
erant cum Paulo, venerunt Pergen Pamphylicae;
were with Paul they Perge Pamphylia
Ioannes autem discedens ab eis reversus est
John Now departing from them back is
Hierosolymam. 13:14 Illi vero pertranseuntes, a
Jerusalem. 13:14 they But traveling from
Perge venerunt Antiochiam Pisidiae, et ingressi
Continue they Antioch Pisidia and entered
synagogam die sabbatorum sederunt. 13:15 Post
synagogue day of the week and sat down. 13:15 Post
lectionem autem Legis et Prophetarum, miserunt
reading Now law and prophets sent
principes synagogae ad eos dicentes: ‘ Viri fratres, si
leaders synagogue to them saying: ‘ men brothers, if

quis est in vobis sermo exhortationis ad plebem,
who is in you report exhortation to people
dicite!'. 13:16 Surgens autem Paulus et manu
say it. ' 13:16 Rise and Now Paul and hand
silentium indicens ait: ' Viri Israelitae et qui
silence signaling he said: ' men Israel and that
timetis Deum, audite. 13:17 Deus plebis huius Israel
fear God, Listen. 13:17 God people this Israel
elegit patres nostros et plebem exaltavit, cum essent
he chose fathers our and people exalted, with they
incolae in terra Aegypti, et in brachio excelso
inhabitants in land Egypt, and in arm high
eduxit eos ex ea; 13:18 et per quadraginta fere
brought them from it; 13:18 and by forty about
annorum tempus mores eorum sustinuit in deserto;
years time behavior their He sustained in desert;
13:19 et destruens gentes septem in terra Chanaan
13:19 and destroying nations seven in land Canaan
sorte distribuit terram eorum, 13:20 quasi
lot distributed land their 13:20 as
quadringentos et quinquaginta annos. Et post haec
four and fifty years. The after this
dedit iudices usque ad Samuel prophetam. 13:21 Et
given judges up to Samuel prophet. 13:21 The
exinde postulaverunt regem, et dedit illis Deus Saul
From asked king, and given they God Saul
filium Cis, virum de tribu Benjamin, annis
son Kish man of tribe Benjamin years
quadraginta. 13:22 Et amoto illo, suscitavit illis
forty. 13:22 The After removing the that, raised they
David in regem, cui et testimonium perhibens dixit:
David in king, which and witness reported he said:
'Inveni David filium Iesse, virum secundum cor
'I have found David son Jesse man according to heart
meum, qui faciet omnes voluntates meas'. 13:23
my that will all wills My '. 13:23
Huius Deus ex semine secundum promissionem
the God from seed according to promise
eduxit Israel salvatorem Iesum, 13:24 praedicante
brought Israel Saviour Jesus, 13:24 preacher

Ioanne ante adventum eius baptismum paenitentiae
John before coming his baptism penance
omni populo Israel. 13:25 Cum impleret autem
all people Israel. 13:25 with supply Now
Ioannes cursum suum, dicebat: ‘Quid me arbitramini
John course his he said: ‘What I think
esse? Non sum ego; sed ecce venit post me, cuius
be? no I I; but See he came after I the
non sum dignus calceamenta pedum solvere’. 13:26
not I worthy shoes feet to pay. ‘ 13:26
Viri fratres, filii generis Abraham et qui in vobis
men brothers, children race Abraham and that in you
timent Deum, nobis verbum salutis huius missum est.
fear God, us word health this sent It is.
13:27 Qui enim habitabant Ierusalem et principes
13:27 He For living Jerusalem and leaders
eorum, hunc ignorantes et voces Prophetarum, quae
their this not knowing and voices prophets which
per omne sabbatum leguntur, iudicantes impleverunt;
by all Saturday read, judging filled;
13:28 et nullam causam mortis invenientes petierunt
13:28 and no cause death finding asked
a Pilato, ut interficeretur; 13:29 cumque
from Pilate; as death; 13:29 when
consummassent omnia, quae de eo scripta erant,
fulfilled all which of it written were
deponentes eum de ligno posuerunt in monumento.
Putting away it of tree put in tomb.
13:30 Deus vero suscitavit eum a mortuis; 13:31
13:30 God But raised it from the dead; 13:31
qui visus est per dies multos his, qui simul
that view is by day many those that together
ascenderant cum eo de Galilaea in Ierusalem, qui
up with it of Galilee in Jerusalem that
nunc sunt testes eius ad plebem. 13:32 Et nos vobis
now are witnesses his to people. 13:32 The we you
evangelizamus eam, quae ad patres promissio facta
the good news it which to fathers The promise made
est, 13:33 quoniam hanc Deus adimplevit filiis
is 13:33 for this God fully children

eorum, nobis resuscitans Iesum, sicut et in Psalmo
their us raising Jesus, as and in Psalm
 secundo scriptum est: 'Filius meus es tu; ego hodie
second written is: 'Son my you you; I today
 genui te'. 13:34 Quod autem suscitaverit eum a
begotten you '. 13:34 The Now He raised it from
 mortuis, amplius iam non reversurum in
dead more already not return in
 corruptionem, ita dixit: 'Dabo vobis sancta David
corruption; so he said: 'I you holy David
 fidelia'. 13:35 Ideoque et in alio dicit: 'Non
be relied upon. ' 13:35 therefore and in other he says: 'I do not
 dabis Sanctum tuum videre corruptionem'. 13:36
give St. your see corruption. ' 13:36
 David enim sua generatione cum administrasset
David For his generation with served
 voluntati Dei, dormivit et appositus est ad patres
will God, slept and set is to fathers
 suos et vidit corruptionem; 13:37 quem vero Deus
their and saw corruption; 13:37 which But God
 suscitavit, non vidit corruptionem. 13:38 Notum igitur
raised, not saw corruption. 13:38 known So
 sit vobis, viri fratres, quia per hunc vobis remissio
is you men brothers, because by this you remission
 peccatorum annuntiatur; ab omnibus, quibus non
sins announced; from all which not
 potuistis in lege Moysi iustificari, 13:39 in hoc
could in law Moses justified 13:39 in this
 omnis, qui credit, iustificatur. 13:40 Videte ergo,
all that believes, justified. 13:40 See therefore,
 ne superveniat, quod dictum est in Prophetis: 13:41
do not come on, that said is in prophets; 13:41
 'Videte, contemptores, et admiramini et disperdimini,
'See, doubters and Admire and end;
 quia opus operor ego in diebus vestris, opus, quod
because work do I in days your work; that
 non credetis, si quis enarraverit vobis!'. 13:42
not believe, if who declare you '. 13:42
 Exeuntibus autem illis, rogabant, ut sequenti sabbato
As they left, Now those request as The following Saturday

loquerentur sibi verba haec. 13:43 Cumque dimissa
speaking to words this. 13:43 when dismissed
esset synagoga, secuti sunt multi Iudaeorum et
was synagogue followed are many Jews and
colentium proselytorum Paulum et Barnabam, qui
worshippers refugees Paul and Barnabas that
loquentes suadebant eis, ut permanerent in gratia
speaking urged them, as continue in grace
Dei. 13:44 Sequenti vero sabbato paene universa
God. 13:44 The following But Saturday almost all
civitas convenit audire verbum Domini. 13:45
The city agrees listen word Lord. 13:45
Videntes autem turbas Iudaei, repleti sunt zelo; et
seeing Now people Jews with are jealousy; and
contradicebant his, quae a Paulo dicebantur,
contradicted those which from Paul said,
blasphemantes. 13:46 Tunc audenter Paulus et
blaspheming. 13:46 Then freely Paul and
Barnabas dixerunt: ‘ Vobis oportebat primum loqui
Barnabas they said: ‘ you necessary first talk
verbum Dei; sed quoniam repellitis illud et indignos
word God; but for reject it and unworthy
vos iudicatis aeternae vitae, ecce convertimur ad
you judge eternal life See turn to
gentes. 13:47 Sic enim praecepit nobis Dominus:
nations. 13:47 so For charged us Lord:
‘Posui te in lumen gentium, ut sis in salutem usque
‘I have you in light nations, as be in health up
ad extremum terrae’’. 13:48 Audientes autem gentes
to tip the earth ’. ‘ 13:48 hearing Now nations
gaudebant et glorificabant verbum Domini, et
rejoiced and honored word Lord, and
crediderunt, quotquot erant praeordinati ad vitam
believed, as many as were foreordained to life
aeternam; 13:49 ferebatur autem verbum Domini per
everlasting; 13:49 moved Now word of by
universam regionem. 13:50 Iudaei autem concitaverunt
all region. 13:50 Jews Now incited
honestas inter colentes mulieres et primos civitatis
honesty between Promoting women and first city

et excitaverunt persecutionem in Paulum et
and raised persecuted in Paul and
Barnabam et eiecerunt eos de finibus suis. 13:51
Barnabas and cast them of ends their own. 13:51
At illi, excusso pulvere pedum in eos, venerunt
But they shock dust feet in them; they
Iconium; 13:52 discipuli quoque replebantur gaudio
Iconium; 13:52 students also filled with joy
et Spiritu Sancto. 14:1 Factum est autem Iconii, ut
and Spirit Holy. 14: 1 Action is Now Iconium as
eodem modo introirent synagogam Iudaeorum et ita
the same only enter synagogue Jews and so
loquerentur, ut crederet Iudaeorum et Graecorum
speak, as believe Jews and Greece
copiosa multitudo. 14:2 Qui vero increduli fuerunt
great population. 14: 2 He But incredulous were
Iudaei, suscitaverunt et exacerbaverunt animas
Jews up and exasperated lives
gentium adversus fratres. 14:3 Multo igitur tempore
nations against brothers. 14: 3 Much So time
demorati sunt, fiducialiter agentes in Domino,
abode are safety giving in Lord,
testimonium perhibente verbo gratiae suae, dante
witness witness word thanks his granting
signa et prodigia fieri per manus eorum. 14:4
standards and wonders be by hand them. 14: 4
Divisa est autem multitudo civitatis: et quidam
divided is Now company state: and some
quidem erant cum Iudaeis, quidam vero cum
indeed were with Jews, some But with
apostolis. 14:5 Cum autem factus esset impetus
apostles. 14: 5 with Now he became was attacks
gentilium et Iudaeorum cum principibus suis, ut
Greek and Jews with chief their as
contumeliis afficerent et lapidarent eos, 14:6
insults affect and stone them; 14: 6
intellegentes confugerunt ad civitates Lycaoniae,
Knowing fled to cities Lyeaonia,
Lystram et Derben et ad regionem in circuitu 14:7
Myra and Derbe and to region in about 14: 7

et ibi evangelizantes erant. 14:8 Et quidam vir in
and there the good news were. 14: 8 The some man in
Lystris infirmus pedibus sedebat, claudus ex utero
Lystra weak feet The rider lame from child
matris suae, qui numquam ambulaverat. 14:9 Hic
mother his that never walked. 14: 9 This
audivit Paulum loquentem; qui intuitus eum et
heard Paul speaking; that He looked it and
videns quia haberet fidem, ut salvus fieret, 14:10
seeing because have faith as saved would, 14:10
dixit magna voce: ‘ Surge super pedes tuos rectus!’.
said great voice: ‘ Up over feet your right ’.
Et exsilivit et ambulabat. 14:11 Turbae autem cum
The springing and walked. 14:11 Disturbances Now with
vidissent, quod fecerat Paulus, levaverunt vocem suam
they saw, that had Paul up voice his
Lycaonice dicentes: ‘ Dii similes facti hominibus
Lycaonian saying: ‘ gods like they men
descenderunt ad nos! ‘; 14:12 et vocabant Barnabam
down to us! ‘ 14:12 and call Barnabas
Iovem, Paulum vero Mercurium, quoniam ipse erat
Jupiter; Paul But Mercury for he was
dux verbi. 14:13 Sacerdos quoque templi Iovis,
leader Word. 14:13 The priest also temple Thursday
quod erat ante civitatem, tauros et coronas ad
that was before city bulls and tires to
ianuas afferens cum populis, volebat sacrificare. 14:14
doors bringing with people would sacrifice. 14:14
Quod ubi audierunt apostoli Barnabas et Paulus,
The where listen The apostles Barnabas and Paul
conscissis tunicis suis, exsilierunt in turbam clamantes
rent coats their ran in crowd crying
14:15 et dicentes: ‘ Viri, quid haec facitis? Et nos
14:15 and saying: ‘ men what this do you? The we
mortales sumus similes vobis homines, evangelizantes
men we are like you men the good news
vobis ab his vanis converti ad Deum vivum, qui
you from these empty turn to God living that
fecit caelum et terram et mare et omnia, quae in
he heaven and land and sea and all which in
eis sunt. 14:16 Qui in praeteritis generationibus
them They are. 14:16 He in past generations

permisit omnes gentes ambulare in viis suis; 14:17
He allowed all nations walk in ways his family; 14:17
et quidem non sine testimonio semetipsum reliquit
and indeed not without report himself left
benefaciens, de caelo dans vobis pluvias et tempora
do well of heaven giving you rain and times
fructifera, implens cibo et laetitia corda vestra’.
fruitful filling food and joy hearts your’.
14:18 Et haec dicentes vix sedaverunt turbas, ne
14:18 The this saying scarce stopped crowds do not
sibi immolarent. 14:19 Supervenerunt autem ab
to offer. 14:19 In addition to Now from
Antiochia et Iconio Iudaei et persuasis turbis
Antioch and Iconium Jews and persuaded crowds
lapidantesque Paulum trahebant extra civitatem
stoning Paul drew outside city
aestimantes eum mortuum esse. 14:20 Circumdantibus
supposing it dead to be. 14:20 round
autem eum discipulis, surgens intravit civitatem. Et
Now it disciples, rising entered city. The
postera die profectus est cum Barnaba in Derben.
next day progress is with Barnabas in Town.
14:21 Cumque evangelizassent civitati illi et
14:21 when news city they and
docuissent multos, reversi sunt Lystram et Iconium
taught many returned are Myra and Iconium
et Antiochiam 14:22 confirmantes animas
and Antioch 14:22 confirming lives
discipulorum, exhortantes, ut permanerent in fide, et
students, exhorting as continue in faith, and
quoniam per multas tribulationes oportet nos intrare
for by many The troubles must we enter
in regnum Dei. 14:23 Et cum ordinassent illis per
in kingdom God. 14:23 The with appointed they by
singulas ecclesias presbyteros et orassent cum
each churches priests and prayed with
ieiunationibus, commendaverunt eos Domino, in quem
fasting; commended them Lord, in which
crediderant. 14:24 Transeuntesque Pisidiam venerunt
They had believed. 14:24 passing Pisidiam they

Pamphyliam; 14:25 et loquentes in Perge verbum
opus; 14:25 and speaking in Continue word
descenderunt in Attaliam. 14:26 Et inde navigaverunt
down in Attali'a. 14:26 The from ship
Antiochiam, unde erant traditi gratiae Dei in opus,
Antioch whence were delivered thanks God in work;
quod compleverunt. 14:27 Cum autem venissent et
that completed. 14:27 with Now come and
congregassent ecclesiam, rettulerunt quanta fecisset
together church rehearsed Quan had
Deus cum illis et quia aperuisset gentibus ostium
God with they and because He had nations door
fidei. 14:28 Morati sunt autem tempus non modicum
faith. 14:28 abode are Now time not A little
cum discipulis. 15:1 Et quidam descendentes de
with disciples. 15: 1 The some descending of
Iudaea docebant fratres: ' Nisi circumcidamini
Judea taught brothers: ' unless circumcised
secundum morem Moysis, non potestis salvi fieri'.
according to custom Moses, not You can saved be done. '
15:2 Facta autem seditione et conquisitione non
15: 2 Achievements Now sedition and search not
minima Paulo et Barnabae adversum illos,
small Paul and Barnaby against those
statuerunt, ut ascenderent Paulus et Barnabas et
set, as up Paul and Barnabas and
quidam alii ex illis ad apostolos et presbyteros in
some others from they to apostles and priests in
Ierusalem super hac quaestione. 15:3 Illi igitur
Jerusalem over this question. 15: 3 they So
deducti ab ecclesia pertransiebant Phoenicen et
conducted from church about Phoenix and
Samariam narrantes conversionem gentium et
Samaria reporting conversion nations and
faciebant gaudium magnum omnibus fratribus. 15:4
did joy great all brothers. 15: 4
Cum autem venissent Hierosolymam, suscepti sunt ab
with Now come Jerusalem, received are from
ecclesia et apostolis et presbyteris et annuntiaverunt
church and apostles and priests and reported
quanta Deus fecisset cum illis. 15:5 Surrexerunt
Quan God had with them. 15: 5 rose

autem quidam de haeresi pharisaeorum, qui
Now some of heresy Pharisees that
crediderant, dicentes: ‘ Oportet circumcidere eos,
had saying: ‘ We must circumcise them;
praecipere quoque servare legem Moysis!’. 15:6
command also save law Of Moses. ‘ 15: 6
Conveneruntque apostoli et presbyteri videre de
assembled The apostles and priests see of
verbo hoc. 15:7 **Cum autem magna conquisitio fieret,**
word this. 15: 7 with Now great search for would,
surgens Petrus dixit ad eos: ‘ Viri fratres, vos
rising Peter said to them: ‘ men brothers, you
scitis quoniam ab antiquis diebus in vobis elegit
you know for from old days in you he chose
Deus per os meum audire gentes verbum evangelii
God by mouth my listen nations word gospel
et credere; 15:8 **et qui novit corda, Deus,**
and believe; 15: 8 and that He knows hearts, God,
testimonium perhibuit illis dans Spiritum Sanctum
witness record they giving Spirit St.
sicut et nobis; 15:9 **et nihil discrevit inter nos et**
as and us; 15: 9 and nothing difference between we and
illos fide purificans corda eorum. 15:10 **Nunc ergo**
them faith purifying hearts them. 15:10 now So
quid tentatis Deum imponere iugum super cervicem
what test God impose yoke over neck
discipulorum, quod neque patres nostri neque nos
students, that or fathers our or we
portare potuimus? 15:11 **Sed per gratiam Domini**
carry support? 15:11 but by thanks of
Iesu credimus salvari quemadmodum et illi’. 15:12
Jesus we believe that saved as and to him. ‘ 15:12
Tacuit autem omnis multitudo, et audiebant
Not a word Now all population, and heard
Barnabam et Paulum narrantes quanta fecisset Deus
Barnabas and Paul reporting Quan had God
signa et prodigia in gentibus per eos. 15:13 **Et**
standards and wonders in nations by them. 15:13 The
postquam tacuerunt, respondit Iacobus dicens: ‘ Viri
after held answered James saying: ‘ men
fratres, audite me. 15:14 **Simeon narravit**
brothers, listen Me. 15:14 Simeon He told

quemadmodum primum Deus visitavit sumere ex
as first God visit take from
gentibus populum nomini suo; 15:15 et huic
nations people name his own; 15:15 and this
concordant verba Prophetarum, sicut scriptum est:
agreement words prophets as written is:
15:16 ‘Post haec revertar et reaedicabo
15:16 ‘After this return and close up
tabernaculum David, quod decedit, et diruta eius
tent David that falls, and breaches his
reaedicabo et erigam illud. 15:17 ut requirant
close up and I set up that. 15:17 as passengers
reliqui hominum Dominum et omnes gentes, super
the rest men Lord and all nations over
quas invocatum est nomen meum, dicit Dominus
which bears is name my says Lord
faciens haec 15:18 nota a saeculo’. 15:19 Propter
making this 15:18 note from world. ‘ 15:19 Because of
quod ego iudico non inquietari eos, qui ex gentibus
that I judge not trouble them; that from nations
convertuntur ad Deum, 15:20 sed scribere ad eos, ut
convertible to God, 15:20 but write to them; as
abstineant se a contaminationibus simulacrorum et
abstain he from pollution images and
fornicatione et suffocato et sanguine. 15:21 Moyses
fornication and strangled and the blood. 15:21 Moses
enim a generationibus antiquis habet in singulis
For from generations old has in each
civitatis, qui eum praedicent in synagogis, ubi per
cities that it preach in synagogues where by
omne sabbatum legitur’. 15:22 Tunc placuit
all Saturday read ‘. 15:22 Then It was decided
apostolis et presbyteris cum omni ecclesia electos
apostles and priests with all church elect
viros ex eis mittere Antiochiam cum Paulo et
men from them send Antioch with Paul and
Barnaba: Iudam, qui cognominatur Barsabbas, et
Barnabas; Judah that surnamed namely, and
Silam, viros primos in fratribus, 15:23 scribentes per
Silas, men first in brothers, 15:23 writing by
manum eorum: ‘ Apostoli et presbyteri fratres his,
hand their ‘ The Apostles and priests brothers those

qui sunt Antiochiae et Syriae et Ciliciae, fratribus
that are Antioch and Syria and Cilicia, brothers
ex gentibus, salutem! 15:24 Quoniam audivimus
from nations, health! 15:24 For We have heard
quia quidam ex nobis, quibus non mandavimus,
because some from us which not command:
exeuntes turbaverunt vos verbis evertentes animas
Departing foreshewed you words subverting lives
vestras, 15:25 placuit nobis collectis in unum
your 15:25 It was decided us collection in one
eligere viros et mittere ad vos cum carissimis nobis
choose men and send to you with dearest us
Barnaba et Paulo, 15:26 hominibus, qui tradiderunt
Barnabas and Paul 15:26 men that delivered
animas suas pro nomine Domini nostri Iesu Christi.
lives their for name of our Jesus Christ.
15:27 Misimus ergo Iudam et Silam, qui et ipsi
15:27 We have So Judah and Silas, that and they
verbis referent eadem. 15:28 Visum est enim Spiritui
words report the same. 15:28 View is For Spirit
Sancto et nobis nihil ultra imponere vobis oneris
Holy and us nothing more impose you load
quam haec necessario: 15:29 abstinere ab idolothytis
than this It must: 15:29 abstain from idol
et sanguine et suffocatis et fornicatione; a quibus
and blood and strangled and fornication; from which
custodientes vos bene agetis. Valete'. 15:30 Illi igitur
keeping you well Fare. Goodbye. ' 15:30 they So
dimissi descenderunt Antiochiam et, congregata
dismissed down Antioch and, gathered
multitudine, tradiderunt epistulam; 15:31 quam cum
population, delivered letter; 15:31 than with
legissent, gavisii sunt super consolatione. 15:32 Iudas
read, joyed are over comfort. 15:32 Judas
quoque et Silas, cum et ipsi essent prophetae, verbo
also and Silas, with and they they The prophets, word
plurimo consolati sunt fratres et confirmaverunt.
many encouraged are brothers and confirmed.
15:33 Facto autem tempore, dimissi sunt cum pace
15:33 fact Now time dismissed are with peace

a fratribus ad eos, qui miserant illos. 15:34 15:35
from brothers to them; that sent them. 15:34 15:35
Paulus autem et Barnabas demorabantur Antiochiae
Paul Now and Barnabas continued Antioch
docentes et evangelizantes cum aliis pluribus verbum
teaching and the good news with other more word
Domini. 15:36 Post aliquot autem dies dixit ad
Lord. 15:36 Post some Now day said to
Barnabam Paulus: ‘ Revertentes visitemus fratres per
Barnabas Paul: ‘ return visit brothers by
universas civitates, in quibus praedicavimus verbum
all cities in which preached word
Domini, quomodo se habeant’. 15:37 Barnabas autem
Lord, how he have. ‘ 15:37 Barnabas Now
volebat secum assumere et Ioannem, qui
would with take and John, that
cognominatur Marcus; 15:38 Paulus autem iudicabat
surnamed Mark; 15:38 Paul Now he concluded
eum, qui discessisset ab eis a Pamphylia et non
him, that withdrawn from them from Pamphylia and not
isset cum eis in opus, non debere recipi eum. 15:39
gone with them in work; not owe received him. 15:39
Facta est autem exacerbatio, ita ut discederent ab
Achievements is Now exasperation, so as depart from
invicem, et Barnabas, assumpto Marco, navigaret
each other, and Barnabas taking Mark company
Cyprum. 15:40 Paulus vero, electo Sila, profectus
Cyprus. 15:40 Paul however, elected Sila, progress
est, traditus gratiae Domini a fratribus; 15:41
is delivered thanks of from a brother; 15:41
perambulabat autem Syriam et Ciliciam confirmans
He went through Now Syria and Cilicia strengthening
ecclesias. 16:1 Pervenit autem in Derben et Lystram.
churches. 16: 1 reached Now in Derbe and Myra.
Et ecce discipulus quidam erat ibi nomine
The See student some was there name
Timotheus, filius mulieris Iudaeae fidelis, patre autem
Timothy son woman Judea faithful father Now
Graeco; 16:2 huic testimonium reddebant, qui in
Greek; 16: 2 this witness did, that in
Lystris erant et Iconii fratres. 16:3 Hunc voluit
Lystra were and Iconium brothers. 16: 3 this He wanted

Paulus secum proficisci et assumens circumcidit eum
Paul with start and taking circumcised it
propter Iudaeos, qui erant in illis locis; sciebant
for Jews that were in they places; they knew
enim omnes quod pater eius Graecus esset. 16:4
For all that father his Greek would. 16: 4
Cum autem pertransirent civitates, tradebant eis
with Now through cities delivered them
custodire dogmata, quae erant decreta ab apostolis
keep dogmas, which were decisions from apostles
et presbyteris, qui essent Hierosolymis. 16:5 Ecclesiae
and priests, that they Jerusalem. 16: 5 Church
quidem confirmabantur fide et abundabant numero
indeed established faith and increased number
cotidie. 16:6 Transierunt autem Phrygiam et Galatiae
daily. 16: 6 Passed Now Phrygia and Galatia
regionem, vetati a Sancto Spiritu loqui verbum in
region forbidden from Holy Spirit talk word in
Asia; 16:7 cum venissent autem circa Mysiam,
Asia; 16: 7 with come Now about Mysia
tentabant ire Bithyniam, et non permisit eos Spiritus
They tried to go Bythynia, and not He allowed them Spirit
Iesu; 16:8 cum autem praeterissent Mysiam,
Jesus; 16: 8 with Now passing Mysia
descenderunt Troadem. 16:9 Et visio per noctem
down Troas. 16: 9 The vision by night
Paulo ostensa est: vir Macedo quidam erat stans et
Paul shown is: man Macedonian some was standing and
deprecans eum et dicens: ‘ Transiens in
beseeking it and saying: ‘ passing in
Macedoniam, adiuva nos!’. 16:10 Ut autem visum
Macedonia, help us’. 16:10 To Now view
vidit, statim quaesivimus proficisci in Macedoniam,
he saw, immediately We asked start in Macedonia,
certi facti quia vocasset nos Deus evangelizare eis.
sure they because calling we God the good news them.
16:11 Navigantes autem a Troade recto cursu
16:11 sailing Now from Troas right course
venimus Samothraciam et sequenti die Neapolim
we Samothrace and The following day Naples

16:12 et inde Philippos, quae est prima partis
 16:12 and from Philippi, which is first party
Macedoniae civitas, colonia. Eramus autem in hac
 Macedonia The city, colony. We were Now in this
urbe diebus aliquot commorantes. 16:13 Die autem
 city days some residing. 16:13 On Now
sabbatorum egressi sumus foras portam iuxta
 of the week out we are out gate according to
flumen, ubi putabamus orationem esse, et sedentes
 river where I thought! prayer be and sitting
loquebamur mulieribus, quae convenerant. 16:14 Et
 tell women which assembled. 16:14 The
quaedam mulier nomine Lydia, purpuraria civitatis
 a woman name Lydia purple city
Thyatirenorum colens Deum, audiebat, cuius Dominus
 Thyatira tiller God, listening, the Lord
aperuit cor intendere his, quae dicebantur a Paulo.
 opened heart dive those which said from Paul.
16:15 Cum autem baptizata esset et domus eius,
 16:15 with Now baptized was and house his
deprecata est dicens: ‘ Si iudicastis me fidelem
 she is saying: ‘ If consider I sure
Domino esse, introite in domum meam et manete ‘;
 Lord be enter in home I and stay ‘;
et coegit nos. 16:16 Factum est autem, euntibus
 and forced us. 16:16 Action is however, going
nobis ad orationem, puellam quandam habentem
 us to prayer; girl a having
spiritum pythonem obviare nobis, quae quaestum
 spirit Python obviating us which profit
magnum praestabat dominis suis divinando. 16:17
 great provided owners their soothsaying. 16:17
Haec subsecuta Paulum et nos clamabat dicens: ‘
 This resulted Paul and we cried saying: ‘
Isti homines servi Dei Altissimi sunt, qui annuntiant
 These men officials God Highest are that announce
vobis viam salutis’. 16:18 Hoc autem faciebat multis
 you way salvation. ‘ 16:18 This Now did many
diebus. Dolens autem Paulus et conversus spiritui
 days. I The Now Paul and turning spirit

dixit: ‘ Praecipio tibi in nomine Iesu Christi exire
he said: ‘ charge you in name Jesus Christ out
ab ea ‘; et exiit eadem hora. 16:19 Videntes
from it ‘ and He went out same hour. 16:19 seeing
autem domini eius quia exivit spes quaestus eorum,
Now of his because gone hope Profit their
apprehendentes Paulum et Silam traxerunt in forum
apprehending Paul and Silas snuffed in market
ad principes; 16:20 et producentes eos magistratibus
to leaders; 16:20 and producing them officials
dixerunt: ‘ Hi homines conturbant civitatem
they said: ‘ These men trouble city
nostram, cum sint Iudaei, 16:21 et annuntiant mores,
our with are Jews 16:21 and announce behavior,
quos non licet nobis suscipere neque facere, cum
which not although the us support or do with
simus Romani’. 16:22 Et concurrit plebs adversus
we The Romans’. 16:22 The clashes people against
eos; et magistratus, scissis tunicis eorum, iusserunt
them; and The magistrates rent coats their ordered
virgis caedi 16:23 et, cum multas plagas eis
rods Ac 16:23 and, with many quarters them
imposuissent, miserunt eos in carcerem, praecipientes
put, sent them in prison charging
custodi, ut caute custodiret eos; 16:24 qui cum tale
keep as caution keep them; 16:24 that with such
praeceptum accepisset, misit eos in interiorem
command received sent them in inner
carcerem et pedes eorum strinxit in ligno. 16:25
prison and feet their pinched in tree. 16:25
Media autem nocte, Paulus et Silas orantes
media Now night Paul and Silas praying
laudabant Deum, et audiebant eos, qui in custodia
praised God, and heard them; that in custody
erant; 16:26 subito vero terraemotus factus est
they were; 16:26 suddenly But earthquake he became is
magnus, ita ut moverentur fundamenta carceris, et
great so as moved foundations Guards and
aperta sunt statim ostia omnia, et universorum
open are immediately doors all and all
vincula soluta sunt. 16:27 Expergefactus autem
bonds released They are. 16:27 awakening Now

custos carceris et videns apertas ianuas carceris,
guardian prison and seeing open doors Guards
evaginato gladio volebat se interficere, aestimans
drawn sword would he kill supposing
fugisse vinctos. 16:28 Clamavit autem Paulus magna
fled prisoners. 16:28 Called Now Paul great
voce dicens: ‘ Nihil feceris tibi mali; universi enim
voice saying: ‘ nothing do you evil; all For
hic sumus’. 16:29 Petitoque lumine, intro cucurrit et
here We are. ‘ 16:29 Calling for light, inside ran and
tremefactus procidit Paulo et Silae; 16:30 et
trembling fell Paul and Silas; 16:30 and
producens eos foras ait: ‘ Domini, quid me oportet
producing them out he said: ‘ Lord, what I must
facere, ut salvus fiam?’. 16:31 At illi dixerunt: ‘
do as saved I should? ‘. 16:31 But they they said: ‘
Crede in Domino Iesu et salvus eris tu et
Believe in Lord Jesus and saved You will be you and
domus tua’. 16:32 Et locuti sunt ei verbum Domini
house Your ‘. 16:32 The have are it word of
cum omnibus, qui erant in domo eius. 16:33 Et
with all that were in house her. 16:33 The
tollens eos in illa hora noctis lavit eos a plagis,
taking them in that hour night washed them from stripes,
et baptizatus est ipse et omnes eius continuo; 16:34
and baptized is he and all his immediately; 16:34
cumque perduxisset eos in domum, apposuit mensam
when bringing them in home set table
et laetatus est cum omni domo sua credens Deo.
and rejoiced is with all house his believing God.
16:35 Et cum dies factus esset, miserunt magistratus
16:35 The with day he became was sent The magistrates
lictores dicentes: ‘ Dimitte homines illos!’. 16:36
officers saying: ‘ Release men them ‘. 16:36
Nuntiavit autem custos carceris verba haec Paulo: ‘
reported Now guardian prison words this Paul: ‘
Miserunt magistratus, ut dimittamini; nunc igitur
They sent The magistrates as released; now So
exeuntes ite in pace’. 16:37 Paulus autem dixit eis: ‘
Departing Go in peace. ‘ 16:37 Paul Now said them: ‘

Caesos nos publice, indemnatos, cum homines Romani
beaten we publicly, without trial, with men Roman
essemus, miserunt in carcerem; et nunc occulte nos
we sent in dungeon and now secretly we
eiciunt? Non ita, sed veniant et ipsi nos educant’.
do? no so, but come and they we bring out. ‘

16:38 Nuntiaverunt autem magistratibus lictores verba
16:38 reported Now officials officers words

haec. Timueruntque audito quod Romani essent;
this. ingemuerunt hearing that Roman they were;

16:39 et venientes deprecati sunt eos et educentes
16:39 and coming pray are them and drew

rogabant, ut egrederentur urbem. 16:40 Exeuntes
request as go City. 16:40 Going out

autem de carcere introierunt ad Lydiam et, visis
Now of prison entered to Lydia and, seeing

fratribus, consolati sunt eos et profecti sunt. 17:1
brothers, encouraged are them and traveled They are. 17: 1

Cum autem perambulassent Amphipolim et
with Now through Amphipolis and

Apolloniam, venerunt Thessalonicam, ubi erat
Apollonia they Thessalonica, where was

synagoga Iudaeorum. 17:2 Secundum consuetudinem
synagogue Jews. 17: 2 according to custom

autem suam Paulus introivit ad eos et per sabbata
Now his Paul entered to them and by sabbath

tria disserebat eis de Scripturis 17:3 adaperiens et
three He explained them of Scriptures 17: 3 opening and

comprobans quia Christum oportebat pati et
exacerbating because Christ necessary suffer and

resurgere a mortuis, et: ‘ Hic est Christus, Iesus,
rise from dead and: ‘ This is Christ, Jesus,

quem ego annuntio vobis’. 17:4 Et quidam ex eis
which I announce you '. 17: 4 The some from them

crediderunt et adiuncti sunt Paulo et Silae et de
believed and Adjunct are Paul and Silas and of

colentibus Graecis multitudo magna et mulieres
the devout Greek company great and women

nobiles non paucae. 17:5 Zelantes autem Iudaei
Gentlemen not few. 17: 5 unpersuaded Now Jews

assumentesque de foro viros quosdam malos et turba
taking of forum men some bad and crowd
facta concitaverunt civitatem; et assistentes domui
made incited city; and assistant house
Iasonis quaerebant eos producere in populum. 17:6
Jason sought them produce in people. 17: 6
Et cum non invenissent eos, trahebant Iasonem et
The with not found them; drew Jason and
quosdam fratres ad politarchas clamantes: ‘ Qui
some brothers to rulers crying ‘ He
orbem concitaverunt, isti et huc venerunt, 17:7 quos
world upside these and here they 17: 7 which
suscepit Iason; et hi omnes contra decreta Caesaris
received Jason; and these all against decisions Caesar
faciunt, regem alium dicentes esse, Iesum’. 17:8
do king other saying be Jesus. ‘ 17: 8
Concitaverunt autem plebem et politarchas audientes
troubled Now people and rulers hearing
haec; 17:9 et accepto satis ab Iasone et a
this; 17: 9 and receiving enough from Jason and from
ceteris, dimiserunt eos. 17:10 Fratres vero confestim
the other, lowering them. 17:10 Brothers But immediately
per noctem dimiserunt Paulum et Silam in Beroeam;
by night lowering Paul and Silas in Berea;
qui cum advenissent, in synagogam Iudaeorum
that with Upon arrival, in synagogue Jews
introierunt. 17:11 Hi autem erant nobiliores eorum,
entered. 17:11 These Now were nobler their
qui sunt Thessalonicae, qui susceperunt verbum cum
that are Thessalonica, that received word with
omni aviditate, cotidie scrutantes Scripturas, si haec
all readiness, daily Searching Scriptures if this
ita se haberent. 17:12 Et multi quidem crediderunt
so he have. 17:12 The many indeed believed
ex eis et Graecarum mulierum honestarum et
from them and Greece women prominent and
virorum non pauci. 17:13 Cum autem cognovissent in
men not few. 17:13 with Now they knew in
Thessalonica Iudaei quia et Beroeae annuntiatum est
Salonika Jews because and Berea announced is
a Paulo verbum Dei, venerunt et illuc
from Paul word God, they and there

commoventes et turbantes multitudinem. 17:14

stirring and up population. 17:14

Statimque tunc Paulum dimiserunt fratres, ut iret

immediately then Paul lowering brothers, as go

usque ad mare; Silas autem et Timotheus

up to the sea; Silas Now and Timothy

remanserunt ibi. 17:15 Qui autem deducebant

remain there. 17:15 He Now conducted

Paulum, perduxerunt usque Athenas; et accepto

Paul brought up Athens; and receiving

mandato ad Silam et Timotheum, ut quam celerrime

mandate to Silas and Timothy as than quickest

venirent ad illum, profecti sunt. 17:16 Paulus autem

come to it traveled They are. 17:16 Paul Now

cum Athenis eos exspectaret, irritabatur spiritus eius

with Athens them expected, exasperated spirit his

in ipso videns idololatriae deditam civitatem. 17:17

in it seeing idolatry full city. 17:17

Disputabat igitur in synagoga cum Iudaeis et

He disputed So in synagogue with Jews and

colentibus et in foro per omnes dies ad eos, qui

the devout and in forum by all day to them; that

aderant. 17:18 Quidam autem ex Epicureis et

were present. 17:18 Some Now from Epicurean and

Stoicis philosophi disserebant cum eo. Et quidam

Stoicism philosophers meeting with the fact. The some

dicebant: ‘ Quid vult seminiverbius hic dicere? ‘;

they said: ‘ What will scavenger here say? ‘

alii vero: ‘ Novorum daemoniorum videtur

others But: ‘ foreign demons it seems

annuntiator esse ‘, quia Iesum et resurrectionem

announcer be ‘, because Jesus and resurrection

evangelizabat. 17:19 Et apprehensum eum ad

he preached. 17:19 The apprehended it to

Areopagum duxerunt dicentes: ‘ Possumus scire quae

Mars led saying: ‘ We can know which

est haec nova, quae a te dicitur, doctrina? 17:20

is this The new, which from you said, teaching? 17:20

Mira enim quaedam infers auribus nostris;

Strange For a strange things ears our

volumus ergo scire quidnam velint haec esse’. 17:21

we want So know what they this to be. ‘ 17:21

Athenienses autem omnes et advenae hospites ad
Athens Now all and aliens guests to
nihil aliud vacabant nisi aut dicere aut audire
nothing other excursions but or say or listen
aliquid novi. 17:22 Stans autem Paulus in medio
something I know. 17:22 standing Now Paul in the
Areopagi ait: ‘Viri Athenienses, per omnia quasi
Mars he said: ‘ men Athens, by all as
superstitiosiores vos video; 17:23 praeteriens enim et
religious; you video; 17:23 passing For and
videns simulacra vestra inveni et aram, in qua
seeing images your I found and altar, in which
scriptum erat: ‘Ignoto deo’. Quod ergo ignorantes
written It was: ‘Unknown God.’ The So not knowing
colitis, hoc ego annuntio vobis. 17:24 Deus, qui fecit
worship this I announce to you. 17:24 God, that he
mundum et omnia, quae in eo sunt, hic, caeli et
world and all which in it are here, air and
terrae cum sit Dominus, non in manufactis templis
earth with is Lord, not in handmade temples
inhabitat 17:25 nec manibus humanis colitur indigens
dwells 17:25 or hands human worshiped needed
aliquo, cum ipse det omnibus vitam et inspirationem
some, with he give all life and inspiration
et omnia; 17:26 fecitque ex uno omne genus
and all; 17:26 He did from one all race
hominum inhabitare super universam faciem terrae,
men live over all face earth
definiens statuta tempora et terminos habitationis
defining statutes times and border habitation
eorum, 17:27 quaerere Deum, si forte attrectent eum
their 17:27 search God, if perhaps contact it
et inveniant, quamvis non longe sit ab unoquoque
and find although not off is from each
nostrum. 17:28 In ipso enim vivimus et movemur
Our. 17:28 in it For we live and move
et sumus, sicut et quidam vestrum poetarum
and we are as and some you poets
dixerunt: ‘Ipsius enim et genus sumus’. 17:29 Genus
they said: ‘His For and race We are.’ 17:29 Family
ergo cum simus Dei, non debemus aestimare auro
So with we God, not we estimate gold

aut argento aut lapidi, sculpturae artis et cogitationis
or silver or stone, modeling art and thought
hominis, divinum esse simile. 17:30 Et tempora
man, the be similar. 17:30 The times
quidem ignorantiae despiciens Deus, nunc annuntiat
indeed ignorance winked God, now announces
hominibus, ut omnes ubique paenitentiam agant,
men as all everywhere repent comment:
17:31 eo quod statuit diem, in qua iudicaturus est
17:31 it that set day in which judge is
orbem in iustitia in viro, quem constituit, fidem
world in justice in man which made, faith
praebens omnibus suscitans eum a mortuis'. 17:32
allowing all raising it from the dead. ' 17:32
Cum audissent autem resurrectionem mortuorum,
with heard Now resurrection dead
quidam quidem irridebant, quidam vero dixerunt: '
some indeed mocked some But they said: '
Audiemus te de hoc iterum'. 17:33 Sic Paulus exivit
We will hear you of this again. ' 17:33 so Paul gone
de medio eorum. 17:34 Quidam vero viri adhaerentes
of the them. 17:34 Some But men Adherents
ei crediderunt; in quibus et Dionysius Areopagita et
it credit; in which and Denis Aeropagite and
mulier nomine Damaris et alii cum eis. 18:1 Post
woman name Damaris and others with them. 18: 1 Post
haec discedens ab Athenis venit Corinthum. 18:2 Et
this departing from Athens he came Corinth. 18: 2 The
in veniens quendam Iudaeum nomine Aquilam,
in coming a Jew name Aquila
Ponticum genere, qui nuper venerat ab Italia, et
Black general that lately come from Italy, and
Priscillam uxorem eius, eo quod praecepisset Claudius
Priscilla wife his it that charged Claudius
discedere omnes Iudaeos a Roma, accessit ad eos
leave all Jews from Rome, came to them
18:3 et, quia eiusdem erat artis, manebat apud eos
18: 3 and, because of was trade, staying in them
et operabatur; erant autem scenofactoriae artis. 18:4
and working; were Now tentmaker art. 18: 4
Disputabat autem in synagoga per omne sabbatum
He disputed Now in synagogue by all Saturday

suadebatque Iudaeis et Graecis. 18:5 Cum venissent
persuaded Jews and Greeks. 18: 5 with come
autem de Macedonia Silas et Timotheus, instabat
Now of Macedonia Silas and Timothy earnest
verbo Paulus testificans Iudaeis esse Christum Iesum.
word Paul testifying Jews be Christ Jesus.
18:6 Contradicientibus autem eis et blasphemantibus,
18: 6 contradicting Now them and abusive,
excutiens vestimenta dixit ad eos: ‘ Sanguis vester
shaking clothes said to them: ‘ blood your
super caput vestrum! Mundus ego. Ex hoc nunc ad
over head you! World I am. from this now to
gentes vadam’. 18:7 Et migrans inde intravit in
nations I will go. ‘ 18: 7 The exe from entered in
domum cuiusdam nomine Titi Iusti, colentis Deum,
home a name Titus Just worshiper God,
cuius domus erat coniuncta synagogae. 18:8 Crispus
the house was combined synagogue. 18: 8 Crispus
autem archisynagogus credidit Domino cum omni
Now synagogue believed Lord with all
domo sua, et multi Corinthiorum audientes credebant
house his and many Corinthians hearing believed
et baptizabantur. 18:9 Dixit autem Dominus nocte
and baptized. 18: 9 said Now Lord night
per visionem Paulo: ‘ Noli timere, sed loquere et
by vision Paul: ‘ Do not fear but speak and
ne taceas, 18:10 quia ego sum tecum, et nemo
do not silent 18:10 because I I with and no
apponetur tibi, ut noceat te, quoniam populus est
attack you as hurt you for people is
mihi multus in hac civitate’. 18:11 Sedit autem
I a lot in this the city. 18:11 He sat Now
annum et sex menses docens apud eos verbum Dei.
year and six months teaching in them word God.
18:12 Gallione autem proconsule Achaiae,
18:12 Gallio Now deputy Achaia,
insurrexerunt uno animo Iudaei in Paulum et
rose one mind Jews in Paul and
adduxerunt eum ad tribunal 18:13 dicentes: ‘ Contra
they it to seat 18:13 saying: ‘ against
legem hic persuadet hominibus colere Deum’. 18:14
law here persuades men cultivate God. ‘ 18:14

Incipiente autem Paulo aperire os, dixit Gallio ad
when Now Paul open mouth, said Gallio to
Iudaeos: ‘ Si quidem esset iniquum aliquid aut
Jews: ‘ If indeed was unfair something or
facinus pessimum, o Iudaei, merito vos sustinerem;
crime the worst, o Jews merit you hearing:
18:15 si vero quaestiones sunt de verbo et
18:15 if But questions are of word and
nominibus et lege vestra, vos ipsi videritis; iudex
names and law your you they you see; judge
ego horum nolo esse’. 18:16 Et minavit eos a
I these I do not want to be. ‘ 18:16 The He has led them from
tribunali. 18:17 Apprehendentes autem omnes
tribunal. 18:17 hold on Now all
Sosthenen, principem synagogae, percutiebant ante
Sosthenes, prince The congregation, beat before
tribunal; et nihil horum Gallioni curae erat. 18:18
the tribunal; and nothing these Gallio care It was. 18:18
Paulus vero, cum adhuc sustinuisset dies multos,
Paul however, with yet undergirded day many
fratribus valefaciens navigabat Syriam, et cum eo
brothers goodbye sailing Syria and with it
Priscilla et Aquila, qui sibi totonderat in Cenchreis
Priscilla and Aquila that to shorn in Cenchrae
caput; habebat enim votum. 18:19 Deveneruntque
head; had For vow. 18:19 reached
Ephesum, et illos ibi reliquit; ipse vero ingressus
Ephesus and them there left; he But entry
synagogam disputabat cum Iudaeis. 18:20 Rogantibus
synagogue disputed with Jews. 18:20 When they asked
autem eis, ut ampliore tempore maneret, non
Now them, as wider time He lived, not
consensit, 18:21 sed valefaciens et dicens: ‘ Iterum
agreed 18:21 but goodbye and saying: ‘ Again
revertar ad vos Deo volente ‘, navigavit ab Epheso;
return to you God willing ‘ voyaging from Ephesus;
18:22 et descendens Caesaream ascendit et salutavit
18:22 and down Caesarea up and greeted
ecclesiam et descendit Antiochiam. 18:23 Et facto
church and down Antioch. 18:23 The in fact
ibi aliquanto tempore, profectus est perambulans ex
there some time progress is through from

ordine Galaticam regionem et Phrygiam, confirmans
order Galatia region and Phrygia strengthening
omnes discipulos. 18:24 Iudaeus autem quidam Apollo
all disciples. 18:24 Jew Now some Apollo
nomine, Alexandrinus natione, vir eloquens, devenit
name Alexandria nationality, man eloquent, Grafton
Ephesum, potens in Scripturis. 18:25 Hic erat
Ephesus powerful in Scriptures. 18:25 This was
catechizatus viam Domini; et fervens spiritu
trained way Lord; and Chasing spirit
loquebatur et docebat diligenter ea, quae sunt de
He was speaking and taught carefully it which are of
Iesu, sciens tantum baptisma Ioannis. 18:26 Hic ergo
Jesus, knowing only baptism John. 18:26 This So
coepit fiducialiter agere in synagoga; quem cum
began safety deal in synagogue; which with
audissent Priscilla et Aquila, assumpserunt eum et
heard Priscilla and Aquila took it and
diligentius exposuerunt ei viam Dei. 18:27 Cum
carefully explained it way God. 18:27 with
autem vellet transire in Achaïam, exhortati fratres
Now would pass in Greece, exhorting brothers
scripserunt discipulis, ut susciperent eum; qui cum
wrote disciples, as welcome him; that with
venisset, contulit multum his, qui crediderant per
come, contributed a lot those that believed by
gratiam; 18:28 vehementer enim Iudaeos revincebat
grace; 18:28 very For Jews convinced
publice, ostendens per Scripturas esse Christum
publicly, showing by Scriptures be Christ
Iesum. 19:1 Factum est autem, cum Apollo esset
Jesus. 19: 1 Action is however, with Apollo was
Corinthi, ut Paulus, peragratis superioribus partibus,
Corinth as Paul scouring higher parts
veniret Ephesum et inveniret quosdam discipulos;
come Ephesus and find some students;
19:2 dixitque ad eos: ‘ Si Spiritum Sanctum
19: 2 said to them: ‘ If Spirit St.
accepistis credentes?’. At illi ad eum: ‘ Sed neque,
received believe? ‘. But they to him: ‘ but or,

si Spiritus Sanctus est, audivimus'. 19:3 Ille vero
if Spirit St. is we have heard. ' 19: 3 He But
ait: ' In quo ergo baptizati estis?'. Qui dixerunt:
he said: ' in which So baptized are you? '. He they said:
' In Ioannis baptisate'. 19:4 Dixit autem Paulus: ' ' in John Baptism. ' 19: 4 said Now Paul: ' ' Ioannes baptizavit baptism paenitentiae, populo
John baptized baptism repentance, people
dicens in eum, qui venturus esset post ipsum ut
saying in him, that come was after it as
crederent, hoc est in Iesum'. 19:5 His auditis,
believe, this is in Jesus. ' 19: 5 these hearing,
baptizati sunt in nomine Domini Iesu; 19:6 et cum
baptized are in name of Jesus; 19: 6 and with
imposuisset illis manus Paulus, venit Spiritus Sanctus
imposed they hand Paul he came Spirit St.
super eos, et loquebantur linguis et prophetabant.
over them; and talking languages and prophesied.
19:7 Erant autem omnes viri fere duodecim. 19:8
19: 7 there were Now all men about twelve. 19: 8
Introgressus autem synagogam cum fiducia
He entered the Now synagogue with confidence
loquebatur per tres menses disputans et suadens de
He was speaking by three months interlocutors and persuading of
regno Dei. 19:9 Cum autem quidam indurarentur et
kingdom God. 19: 9 with Now some hardened and
non crederent maledicentes viam coram multitudine,
not believe maligned way before population,
discedens ab eis segregavit discipulos, cotidie
departing from them separated students daily
disputans in schola Tyranni. 19:10 Hoc autem factum
interlocutors in school Tyrants. 19:10 This Now it
est per biennium, ita ut omnes, qui habitabant in
is by For two years, so as all that living in
Asia, audirent verbum Domini, Iudaei atque Graeci.
Asia, listen word Lord, Jews and Greeks.
19:11 Virtutesque non quaslibet Deus faciebat per
19:11 mighty not every minute God did by
manus Pauli, 19:12 ita ut etiam super languidos
hand Paul 19:12 so as also over sick
deferrentur a corpore eius sudaria vel semicinctia,
report from body his handkerchiefs or aprons,

et recederent ab eis languores, et spiritus nequam
and recede from them diseases and spirit naughty
 egrederentur. 19:13 Tentaverunt autem quidam et de
came out. 19:13 ¶ Now some and of
 circumeuntibus Iudaeis exorcistis invocare super eos,
vagabond Jews driving call over them;
 qui habebant spiritus malos, nomen Domini Iesu
that had spirit bad name of Jesus
 dicentes: ‘ Adiuro vos per Iesum, quem Paulus
saying: ‘ Groom you by Jesus, which Paul
 praedicat’. 19:14 Erant autem cuiusdam Scevae
preaches. ‘ 19:14 there were Now a Sceva
 Iudaei principis sacerdotum septem filii, qui hoc
Jews prince priests seven children, that this
 faciebant. 19:15 Respondens autem spiritus nequam
And they did. 19:15 answered Now spirit naughty
 dixit eis: ‘ Iesum novi et Paulum scio; vos autem
said them: ‘ Jesus new and Paul I know; you Now
 qui estis?’. 19:16 Et insiliens homo in eos, in quo
that are you? ‘. 19:16 The running man in them; in which
 erat spiritus malus, dominatus amborum invaluit
was spirit bad; mastery both hard
 contra eos, ita ut nudi et vulnerati effugerent de
against them; so as naked and wounded escape of
 domo illa. 19:17 Hoc autem notum factum est
house that. 19:17 This Now known it is
 omnibus Iudaeis atque Graecis, qui habitabant
all Jews and Greeks, that living
 Ephesi, et cecidit timor super omnes illos, et
Ephesus, and fallen fear over all those and
 magnificabatur nomen Domini Iesu. 19:18 Multique
magnified name of Jesus. 19:18 many
 credentium veniebant confitentes et annuntiantes
believers coming confessing and telling
 actus suos. 19:19 Multi autem ex his, qui fuerant
act ones. 19:19 Many Now from those that were
 curiosa sectati, conferentes libros combusserunt coram
curious arts conferring books burned before
 omnibus; et computaverunt pretia illorum et
all; and calculated prices their and

invenerunt argenti quinquaginta milia. 19:20 Ita
found silver fifty thousand. 19:20 Yes

fortiter verbum Domini crescebat et convalescebat.
strongly word of increased and strength.

19:21 His autem expletis, proposuit Paulus in Spiritu,
19:21 these Now At the end, proposed Paul in Spirit,

transita Macedonia et Achaia, ire Hierosolymam,
through Macedonia and Greece, go Jerusalem,

icens: ‘ Postquam fuero ibi, oportet me et Romam
saying: ‘ after the I there, must I and Rome

videre’. 19:22 Mittens autem in Macedoniam duos
see ‘. 19:22 sending Now in Macedonia two

ex ministrantibus sibi, Timotheum et Erastum,
from ministered themselves, Timothy and Erastus

ipse remansit ad tempus in Asia. 19:23 Facta est
he left to time in Asia. 19:23 Achievements is

autem in illo tempore turbatio non minima de via.
Now in that time stir not small of way.

19:24 Demetrius enim quidam nomine, argentarius,
19:24 Demetrius For some name The banker,

faciens aedes argenteas Dianae praestabat artificibus
making buildings silver Diana provided artisans

non modicum quaestum; 19:25 quos congregans et
not A little gain; 19:25 which rounding and

eos, qui eiusmodi erant opifices, dixit: ‘ Viri, scitis
them; that such were workers, he said: ‘ men you know

quia de hoc artificio acquisitio est nobis; 19:26 et
because of this craftsmanship acquisition is us; 19:26 and

videtis et auditis quia non solum Ephesi, sed paene
see and hearing because not only Ephesus, but almost

totius Asiae Paulus hic suadens avertit multam
of Asia Paul here persuading diverted great

turbam dicens quoniam non sunt dii, qui manibus
crowd saying for not are gods that hands

fiunt. 19:27 Non solum autem haec periclitatur nobis
are done. 19:27 no only Now this endangered us

pars in redargutionem venire, sed et magnae deae
part in disrepute come, but and great goddess

Dianae templum in nihilum reputari, et destrui
Diana temple in nothing considered and destroyed

incipiet maiestas eius, quam tota Asia et orbis
begin majesty his than all Asia and world
colit'. 19:28 His auditis, repleti sunt ira et
worships. ' 19:28 these hearing, with are anger and
clamabant dicentes: ' Magna Diana Ephesiorum! ';
cried saying: ' Great Diana Ephesians! '
19:29 et impleta est civitas confusione, et impetum
19:29 and filled is The city confusion; and attack
fecerunt uno animo in theatrum, rapto Gaio et
they one mind in theater; MAXIMUS Chairs and
Aristarcho Macedonibus, comitibus Pauli. 19:30 Paulo
Aristarchus Macedonia, counts Paul. 19:30 Paul
autem volente intrare in populum, non permiserunt
Now willing enter in people not permit
discipuli; 19:31 quidam autem de Asiarchis, qui erant
students; 19:31 some Now of Asia, that were
amici eius, miserunt ad eum rogantes, ne se daret
friends his sent to it asking do not he give
in theatrum. 19:32 Alii autem aliud clamabant; erat
in theater. 19:32 Others Now other cried; was
enim ecclesia confusa, et plures nesciebant qua ex
For church confused, and more They did not know which from
causa convenissent. 19:33 De turba autem
cause together. 19:33 The crowd Now
instruxerunt Alexandrum, propellentibus eum Iudaeis;
up Alexander, forward it Jews;
Alexander ergo, manu silentio postulato, volebat
Alexander therefore, hand silence postulated, would
rationem reddere populo. 19:34 Quem ut cognoverunt
account pay people. 19:34 Whom as know
Iudaeum esse, vox facta est una omnium quasi per
Jew be voice made is one all as by
horas duas clamantium: ' Magna Diana Ephesiorum'.
hours two cried out: ' Great Diana Ephesians. '
19:35 Et cum sedasset scriba turbam, dixit: ' Viri
19:35 The with calmed secretary crowd, he said: ' men
Ephesii, quis enim est hominum, qui nesciat
Ephesus, who For is men that does not know
Ephesiorum civitatem cultricem esse magnae Dianae
Ephesians city worshiper be great Diana

et simulacri a Iove delapsi? 19:36 Cum ergo his
and imagery from Jupiter down? 19:36 with So these
contradici non possit, oportet vos sedatos esse et
contradicted not can must you quiet be and
nihil temere agere. 19:37 Adduxistis enim homines
nothing random deal. 19:37 brought For men
istos neque sacrilegos neque blasphemantes deam
these or sacrilegious or blaspheming goddess
nostram. 19:38 Quod si Demetrius et, qui cum eo
our own. 19:38 The if Demetrius and, that with it
sunt, artifices habent adversus aliquem causam,
are artists have against some cause
conventus forenses aguntur, et proconsules sunt:
meeting courts proceedings, and proconsuls they are:
accusent invicem. 19:39 Si quid autem ulterius
officials each other. 19:39 If what Now further
quaeritis, in legitima ecclesia poterit absolvi. 19:40
seek, in legitimate church can free. 19:40
Nam et periclitamur argui seditionis hodiernae, cum
For and jeopardy argued sedition today with
nullus obnoxius sit, de quo non possimus reddere
no hosting is of which not we pay
rationem concursus istius'. Et cum haec dixisset,
account melee of that. ' The with this he said,
dimisit ecclesiam. 20:1 Postquam autem cessavit
released church. 20: 1 after the Now finished
tumultus, accersitis Paulus discipulis et exhortatus
The uproar midwives Paul students and encouraging
eos, valedixit et profectus est, ut iret in
them; bye and progress is as go in
Macedoniam. 20:2 Cum autem perambulasset partes
Macedonia. 20: 2 with Now Passing through parts
illas et exhortatus eos fuisset multo sermone, venit
those and encouraging them have been more language, he came
ad Graeciam; 20:3 cumque fecisset menses tres,
to Greece; 20: 3 when had months three,
factae sunt illi insidiae a Iudaeis navigaturo in
made are they Treachery from Jews sail in
Syriam, habuitque consilium, ut reverteretur per
Syria He had design, as return by

Macedoniam. 20:4 Comitabatur autem eum Sopater
Macedonia. 20: 4 accompanied Now it Sopater
Pyrrhi Beroeensis, Thessalonicensium vero Aristarchus
Pyrrhus Berea Salonika But Aristarchus
et Secundus et Gaius Derbeus et Timotheus, Asiani
and The second and List Derbean and Timothy Asians
vero Tychicus et Trophimus. 20:5 Hi cum
But news and Troph'imus. 20: 5 These with
praecessissent, sustinebant nos Troade; 20:6 nos vero
ahead endured we Troas; 20: 6 we But
navigavimus post dies Azymorum a Philippis et
aboard after day Unleavened Bread from Philippi and
venimus ad eos Troadem in diebus quinque, ubi
we to them Troas in days five where
demorati sumus diebus septem. 20:7 In una autem
abode we are days seven. 20: 7 in one Now
sabbatorum, cum convenissemus ad frangendum
week, with together to break
panem, Paulus disputabat eis, profecturus in
bread, Paul disputed them, off in
crastinum, protraxitque sermonem usque in mediam
The next day, continued word up in center
noctem. 20:8 Erant autem lampades copiosae in
night. 20: 8 there were Now lamps lights in
cenaculo, ubi eramus congregati; 20:9 sedens autem
room where We were gathered; 20: 9 sitting Now
quidam adulescens nomine Eutychus super fenestram,
some The young man name Eu'tychus over window
cum mergeretur somno gravi, disputante diutius
with sink sleep grave reasoned longer
Paulo, eductus somno cecidit de tertio cenaculo
Paul the glittering sleep fallen of third story
deorsum et sublatus est mortuus. 20:10 Cum
down and Raised is dead. 20:10 with
descendisset autem Paulus, incubuit super eum et
down Now Paul pressed over it and
complexus dixit: ' Nolite turbari, anima enim ipsius
complex he said: ' Do not Trouble soul For of
in eo est!'. 20:11 Ascendens autem frangensque
in it It is. ' 20:11 Ascending Now breaking
panem et gustans satisque allocutus usque in lucem,
bread and tasting fancying addressed up in light

sic profectus est. 20:12 Adduxerunt autem puerum
so progress It is. 20:12 They have Now boy
viventem et consolati sunt non minime. 20:13 Nos
living and encouraged are not not at all. 20:13 We
autem praecedentes navi enavigavimus in Asson, inde
Now preceeding ship sailed in Assos from
suscepturi Paulum; sic enim disposuerat volens ipse
assumpto Paul; so For designed wishful he
per terram iter facere. 20:14 Cum autem convenisset
by land trip do. 20:14 with Now agreement
nos in Asson, assumpto eo, venimus Mitylenen 20:15
we in Assos taking it we Mitylene 20:15
et inde navigantes sequenti die pervenimus contra
and from sailing The following day arrive against
Chium et alia applicuimus Samum et sequenti
Chios and other arrived Samos and The following
venimus Miletum. 20:16 Proposuerat enim Paulus
we Miletus. 20:16 questions: For Paul
transnavigare Ephesum, ne qua mora illi fieret in
sail Ephesus do not which delay they would in
Asia; festinabat enim, si possibile sibi esset, ut diem
Asia; in a hurry For if possible to was as day
Pentecosten faceret Hierosolymis. 20:17 A Mileto
Pentecost do Jerusalem. 20:17 A Miletus
autem mittens Ephesum convocavit presbyteros
Now sending Ephesus mobilized priests
ecclesiae. 20:18 Qui cum venissent ad eum, dixit eis:
church. 20:18 He with come to him, said them:
‘ Vos scitis a prima die, qua ingressus sum in
‘ you you know from first day which entry I in
Asiam, qualiter vobiscum per omne tempus fuerim,
Asia how with by all time I have been,
20:19 serviens Domino cum omni humilitate et
20:19 serving Lord with all low and
lacrimis et tentationibus, quae mihi acciderunt in
tears and trials which I done in
insidiis Iudaeorum; 20:20 quomodo nihil subtraxerim
plots Jews; 20:20 how nothing back
utilium, quominus annuntiarem vobis et docerem vos
profitable, prevent report you and I taught you
publice et per domos, 20:21 testificans Iudaeis atque
public and by homes 20:21 testifying Jews and

Graecis in Deum paenitentiam et fidem in Dominum
Greek in God repent and faith in Lord
nostrum Iesum. 20:22 Et nunc ecce alligatus ego
our Jesus. 20:22 The now See bound I
Spiritu vado in Ierusalem, quae in ea eventura sint
Spirit go in Jerusalem which in it befall are
mihi ignorans, 20:23 nisi quod Spiritus Sanctus per
I not knowing, 20:23 but that Spirit St. by
omnes civitates protestatur mihi dicens quoniam
all cities protests I saying for
vincula et tribulationes me manent. 20:24 Sed nihili
bonds and The troubles I remain. 20:24 but nothing
facio animam meam pretiosam mihi, dummodo
I do life I price I provided
consummem cursum meum et ministerium, quod
finish course my and ministry that
accepi a Domino Iesu, testificari evangelium gratiae
I received from Lord Jesus, testify gospel thanks
Dei. 20:25 Et nunc ecce ego scio quia amplius non
God. 20:25 The now See I I know because more not
videbitis faciem meam vos omnes, per quos transivi
see face I you all by which I passed
praedicans regnum; 20:26 quapropter contestor vos
preaching kingdom; 20:26 therefore I take you
hodierna die, quia mundus sum a sanguine
today day because The world I from blood
omnium; 20:27 non enim subterfugi, quominus
all; 20:27 not For shrink prevent
annuntiarem omne consilium Dei vobis. 20:28
report all design God to you. 20:28
Attendite vobis et universo gregi, in quo vos
Look you and all the flock in which you
Spiritus Sanctus posuit episcopos, pascere ecclesiam
Spirit St. set bishops, feeding church
Dei, quam acquisivit sanguine suo. 20:29 Ego scio
God, than purchased blood his own. 20:29 I I know
quoniam intrabunt post discessionem meam lupi
for enter after departure I wolves
graves in vos non parcentes gregi; 20:30 et ex
serious in you not sparing the flock; 20:30 and from
vobis ipsis exsurgent viri loquentes perversa, ut
you the group men speaking perverse as

abstrahant discipulos post se. 20:31 **Propter quod**
draw students after themselves. 20:31 Because of that
vigilate, memoria retinentes quoniam per triennium
watch memory Holding the for by three years
nocte et die non cessavi cum lacrimis monens
night and day not stopped with tears warning
unumquemque vestrum. 20:32 **Et nunc commendo vos**
each of you. 20:32 The now I commend you
Deo et verbo gratiae ipsius, qui potens est aedificare
God and word thanks his that powerful is building
et dare hereditatem in sanctificatis omnibus. 20:33
and give heritage in sanctified everything. 20:33
Argentum aut aurum aut vestem nullius concupivi;
silver or gold or clothing no I covet;
20:34 ipsi scitis quoniam ad ea, quae mihi opus
20:34 they you know for to it which I work
erant et his, qui mecum sunt, ministraverunt manus
were and those that with are provided hand
istae. 20:35 **Omnia ostendi vobis quoniam sic**
these. 20:35 All show you for so
laborantes oportet suscipere infirmos, ac meminisse
laboring must support sick and remember
verborum Domini Iesu, quoniam ipse dixit: ‘Beatius
words of Jesus, for he he said: ‘It
est magis dare quam accipere!’. 20:36 **Et cum haec**
is more give than take ‘. 20:36 The with this
dixisset, positus genibus suis, cum omnibus illis oravit.
he said, pitching knees their with all they prayed.
20:37 Magnus autem fletus factus est omnium; et
20:37 great Now weeping he became is all; and
procumbentes super collum Pauli osculabantur eum
falling over neck Paul kissing it
20:38 dolentes maxime in verbo, quod dixerat,
20:38 sorrowing most in In short, that he said,
quoniam amplius faciem eius non essent visuri. Et
for more face his not they to see it. The
deducebant eum ad navem. 21:1 **Cum autem factum**
conducted it to ship. 21: 1 with Now it
esset, ut navigaremus abstracti ab eis, recto cursu
was as sailing abstract from them, right course

venimus Cho et sequenti die Rhodum et inde
we Cho and The following day Rhodes and from
Patara; 21:2 et cum invenissemus navem
Patara; 21: 2 and with finding ship
transfretantem in Phoenicen, ascendentes navigavimus.
crossing in Phoenix, ascending aboard.
21:3 Cum paruissemus autem Cypro, et relinquentes
21: 3 with sighting Now Cyprus, and leaving
eam ad sinistram navigabamus in Syriam et venimus
it to left sailing in Syria and we
Tyrum, ibi enim navis erat expositura onus. 21:4
Tyre there For ship was unload burden. 21: 4
Inventis autem discipulis, mansimus ibi diebus
finding Now disciples, we stayed there days
septem; qui Paulo dicebant per Spiritum, ne iret
seven; that Paul said by Spirit, do not go
Hierosolymam. 21:5 Et explicitis diebus, profecti
Jerusalem. 21: 5 The events days traveled
ibamus, deducantibus nos omnibus cum uxoribus et
wee accompanied we all with wives and
filiis usque foras civitatem; et positis genibus in
children up out city; and pitching knees in
litore orantes, 21:6 valefecimus invicem et
beach praying 21: 6 farewell another and
ascendimus in navem; illi autem redierunt in sua.
up in the ship; they Now back in their own.
21:7 Nos vero, navigatione explicita, a Tyro
21: 7 We however, voyage explicit, from Tyre
devenimus Ptolemaida et, salutatis fratribus,
We arrived Ptolemaus and, saluting brothers,
mansimus die una apud illos. 21:8 Alia autem die
we stayed day one in them. 21: 8 other Now day
profecti venimus Caesaream et intrantes in domum
traveled we Caesarea and entering in home
Philippi evangelistae, qui erat de septem, mansimus
Philip evangelist that was of seven, we stayed
apud eum. 21:9 Huic autem erant filiae quattuor
in him. 21: 9 this Now were daughters four
virgines prophetantes. 21:10 Et cum moraremur
virgins prophesy. 21:10 The with delayed

plures dies, supervenit quidam a Iudaea propheta
more day, added some from Judea prophet
nomine Agabus; 21:11 is cum venisset ad nos et
name did; 21:11 it with come to we and
tulisset zonam Pauli, alligans sibi pedes et manus
took zone Paul binding to feet and hand
dixit: ‘ Haec dicit Spiritus Sanctus: Virum, cuius est
he said: ‘ This says Spirit Optional: The man, the is
zona haec, sic alligabunt in Ierusalem Iudaei et
zone Thus, so bind in Jerusalem Jews and
tradent in manus gentium’. 21:12 Quod cum
Will in hand the nations. ‘ 21:12 The with
audissemus, rogabamus nos et, qui loci illius erant,
we heard, both we and, that local of were
ne ipse ascenderet Ierusalem. 21:13 Tunc respondit
do not he up Jerusalem. 21:13 Then answered
Paulus: ‘ Quid facitis flentes et affligentes cor
Paul: ‘ What you do weeping and afflicting heart
meum? Ego enim non solum alligari sed et mori in
My? I For not only bound but and die in
Ierusalem paratus sum propter nomen Domini Iesu’.
Jerusalem ready I for name of Jesus’.
21:14 Et cum ei suadere non possemus, quievimus
21:14 The with it Urge not we could ceased
dicentes: ‘ Domini voluntas fiat!’. 21:15 Post dies
saying: ‘ of will So be it. ‘ 21:15 Post day
autem istos praeparati ascendebarum Hierosolymam;
Now these prepared soared Jerusalem;
21:16 venerunt autem et ex discipulis a Caesarea
21:16 they Now and from students from Imperial
nobiscum adducentes apud quem hospitaremur,
with bringing in which guests
Mnasonem quendam Cyprium, antiquum discipulum.
lodge a Cyprus, old disciple.
21:17 Et cum venissemus Hierosolymam, libenter
21:17 The with landing Jerusalem, willingly
exceperunt nos fratres. 21:18 Sequenti autem die
received we brothers. 21:18 The following Now day
introibat Paulus nobiscum ad Iacobum, omnesque
He entered Paul with to James all
collecti sunt presbyteri. 21:19 Quos cum salutasset,
collected are elders. 21:19 These with greeted

narrabat per singula, quae fecisset Deus in gentibus
he declared by details, which had God in nations
per ministerium ipsius. 21:20 At illi cum audissent,
by service itself. 21:20 But they with heard,
glorificabant Deum dixeruntque ei: ‘ Vides, frater,
honored God said to: ‘ You see, brother;
quot milia sint in Iudaeis, qui crediderunt, et
how many thousand are in Jews, that believed, and
omnes aemulatores sunt legis; 21:21 audierunt autem
all zealous are law; 21:21 listen Now
de te quia discessionem doceas a Moyse omnes,
of you because departure instruction from Moses all
qui per gentes sunt, Iudaeos, dicens non debere
that by nations are Jews saying not owe
circumcidere eos filios suos neque secundum
circumcise them children their or according to
consuetudines ambulare. 21:22 Quid ergo est? Utique
customs walk. 21:22 What So is it? Yes
audient te supervenisse. 21:23 Hoc ergo fac, quod
listen you come. 21:23 This So do that
tibi dicimus. Sunt nobis viri quattuor votum
you we say. There are us men four vote
habentes super se; 21:24 his assumptis,
having over themselves; 21:24 these taking
sanctifica te cum illis et impende pro illis, ut
sanctify you with they and charges for those as
radant capita, et scient omnes quia, quae de te
shave heads and know all because, which of you
audierunt, nihil sunt, sed ambulas et ipse custodiens
listen nothing are but go and he keeping
legem. 21:25 De his autem, qui crediderunt, gentibus
law. 21:25 The these however, that believed, nations
nos scripsimus iudicantes, ut abstineant ab idolothyto
we written judging as abstain from idols
et sanguine et suffocato et fornicatione’. 21:26 Tunc
and blood and strangled and fornication. ‘ 21:26 Then
Paulus, assumptis viris, postera die purificatus cum
Paul taking men next day purified with
illis intravit in templum annuntians expletionem
they entered in temple Proclaiming accomplishment
dierum purificationis, donec offerretur pro unoquoque
days purification, until offering for each

eorum oblatio. 21:27 Dum autem septem dies
their offering. 21:27 while Now seven day
consummarentur, hi, qui de Asia erant, Iudaei cum
completion they that of Asia were Jews with
vidissent eum in templo, concitaverunt omnem
saw it in temple incited all
turbam et iniecerunt ei manus 21:28 clamantes: ‘
crowd and arrested it hand 21:28 crying ‘
Viri Israelitae, adiuvate! Hic est homo, qui adversus
men Israel, help! This is man, that against
populum et legem et locum hunc omnes ubique
people and law and place this all everywhere
docens, insuper et Graecos induxit in templum et
teaching; In addition, and Greeks introduced in temple and
polluit sanctum locum istum’. 21:29 Viderant enim
pollutes St. place this. ‘ 21:29 They had seen For
Trophimum Ephesium in civitate cum ipso, quem
Trophimus Ephesian in city with it which
aestimabant quoniam in templum induxisset Paulus.
estimating for in temple admonishing Paul.
21:30 Commotaque est civitas tota, et facta est
21:30 moved is The city the whole and made is
concursio populi, et apprehendentes Paulum
running people and apprehending Paul
trahebant eum extra templum, et statim clausae
drew it outside temple and immediately closed
sunt ianuae. 21:31 Quaerentibus autem eum occidere,
are doors. 21:31 Questioned Now it kill,
nuntiatum est tribuno cohortis quia tota confunditur
news is tribune cohort because all identified
Ierusalem, 21:32 qui statim, assumptis militibus et
Jerusalem 21:32 that directly taking soldiers and
centurionibus, decucurrit ad illos; qui cum vidissent
Commentary control to them; that with saw
tribunum et milites, cessaverunt percutere Paulum.
tribune and soldiers stopped strike Paul.
21:33 Tunc accedens tribunus apprehendit eum et
21:33 Then coming tribune apprehends it and
iussit alligari catenis duabus et interrogabat quis
ordered bound chains two and he asked who

esset et quid fecisset. 21:34 Alii autem aliud
was and what he had done. 21:34 Others Now other
clamabant in turba; et cum non posset certum
cried in the crowd; and with not could fixed
cognoscere prae tumultu, iussit duci eum in castra.
know than confusion, ordered Duke it in camp.
21:35 Et cum venisset ad gradus, contigit ut
21:35 The with come to degrees, it happened as
portaretur a militibus propter vim turbae; 21:36
carried from soldiers for force the crowd; 21:36
sequebatur enim multitudo populi clamantes: ‘Tolle
followed For company people crying ‘Away
eum!’. **21:37 Et cum coepisset induci in castra,**
with him. ‘ 21:37 The with began induced in camp
Paulus dicit tribuno: ‘Si licet mihi loqui aliquid
Paul says tribune: ‘If although the I talk something
ad te?’. **Qui dixit: ‘Graece nosti? 21:38 Nonne tu**
to You? ‘. He he said: ‘Greek you know? 21:38 Did you
es Aegyptius, qui ante hos dies tumultum concitasti
you Egyptian that before these day noise stir
et eduxisti in desertum quattuor milia virorum
and You brought in desert four thousand men
sicariorum?’. **21:39 Et dixit Paulus: ‘Ego homo sum**
Assassins’. 21:39 The said Paul: ‘I man I
quidem Iudaeus a Tarso Ciliciae, non ignotae
indeed Jew from ankle Cilicia, not unknown
civitatis municeps; rogo autem te, permitte mihi loqui
city citizen; I ask Now you permit I talk
ad populum’. **21:40 Et cum ille permisisset, Paulus**
to people ‘. 21:40 The with he license, Paul
stans in gradibus annuit manu ad plebem et,
standing in steps winks hand to people and,
magno silentio facto, allocutus est Hebraea lingua
great silence in fact, addressed is Hebrew language
dicens: 22:1 ‘Viri fratres et patres, audi te a
saying: 22: 1 ‘men brothers and fathers listen you from
me, quam ad vos nunc reddo, rationem’. **22:2 Cum**
I than to you now yes the character: ‘ 22: 2 with
audissent autem quia Hebraea lingua loquebatur ad
heard Now because Hebrew language He was speaking to
illos, magis praestiterunt silentium. Et dixit: 22:3 ‘
those more performed Silence. The he said: 22: 3 ‘

Ego sum vir Iudaeus, natus Tarso Ciliciae,
I I man Jew, He was born ankle Cilicia,
enutritus autem in ista civitate, secus pedes Gamaliel
, brought up Now in this city by feet Gamaliel
eruditus iuxta veritatem paternae legis, aemulator
educated according to the truth paternal law jealous
Dei, sicut et vos omnes estis hodie. 22:4 Qui hanc
God, as and you all you today. 22: 4 He this
viam persecutus sum usque ad mortem, alligans et
way pursued I up to death binding and
tradens in custodias viros ac mulieres, 22:5 sicut et
delivering in prisons men and women 22: 5 as and
princeps sacerdotum testimonium mihi reddit et
leader priests witness I returns and
omne concilium; a quibus et epistulas accipiens ad
all council; from which and letters taking to
fratres, Damascum pergebam, ut adducerem et eos,
brothers, Damascus I went, as bring and them;
qui ibi essent, vinctos in Ierusalem, uti punirentur.
that there they prisoners in Jerusalem use punished.
22:6 Factum est autem, eunte me et appropinquante
22: 6 Action is however, Suddenly I and the approach
Damasco, circa mediam diem subito de caelo
Damascus about center day suddenly of heaven
circumfulsit me lux copiosa; 22:7 et decidi in
about I light plentiful; 22: 7 and I fell in
terram et audivi vocem dicentem mihi: ‘Saul, Saul,
land and I heard voice saying me: ‘Saul, Saul
quid me persequeris?’. 22:8 Ego autem respondi:
what I persecuting. ‘ 22: 8 I Now I answered:
‘Quis es, Domine?’. Dixitque ad me: ‘Ego sum Iesus
‘Who you Sir? ‘. said to me: ‘I I Jesus
Nazarenus, quem tu persequeris’. 22:9 Et, qui
NAZARETH which you pursue. ‘ 22: 9 and, that
mecum erant, lumen quidem viderunt, vocem autem
with were light indeed they saw, voice Now
non audierunt eius, qui loquebatur mecum. 22:10 Et
not listen his that He was speaking with me. 22:10 The
dixi: ‘Quid faciam, Domine?’. Dominus autem dixit
I said: ‘What I do, Sir? ‘. Lord Now said

ad me: ‘Surgens vade Damascum, et ibi tibi dicetur
to me: arising go Damascus; and there you explained
de omnibus, quae statutum est tibi, ut faceres’. 22:11
of all which statute is you as do that. ‘ 22:11
Et cum non viderem prae claritate luminis illius, ad
The with not see than clarity light of to
manum deductus a comitibus veni Damascum. 22:12
hand conducted from counts I Damascus. 22:12
Ananias autem quidam vir religiosus secundum legem,
Ananias Now some man religious according to law
testimonium habens ab omnibus habitantibus Iudaeis,
witness a from all inhabitants Jews,
22:13 veniens ad me et astans dixit mihi: ‘Saul
22:13 coming to I and Placing said me: ‘Saul
frater, respice!’. **Et ego eadem hora respexi in**
brother, Look! The I same hour I looked back in
eum. 22:14 **At ille dixit: ‘Deus patrum nostrorum**
him. 22:14 But he he said: ‘God fathers our
praeordinavit te, ut cognosceres voluntatem eius et
He decreed you as know will his and
videres Iustum et audires vocem ex ore eius, 22:15
see just and hear voice from mouth his 22:15
quia eris testis illi ad omnes homines eorum,
because You will be witness they to all men their
quae vidisti et audisti. 22:16 **Et nunc quid**
which Have you seen and heard. 22:16 The now what
moraris? Exsurgens baptizare et ablue peccata
are you waiting for? rising baptize and wash sins
tua, invocato nomine ipsius’. 22:17 **Factum est autem,**
your invoking name s’. 22:17 Action is however,
revertenti mihi in Ierusalem et oranti in templo fieri
back I in Jerusalem and I prayed in temple be
me in stupore mentis 22:18 **et videre illum dicentem**
I in wonder mind 22:18 and see it saying
mihi: ‘Festina et exi velociter ex Ierusalem,
me: ‘Hurry! and Get out quickly from Jerusalem
quoniam non recipient testimonium tuum de me’.
for not receive witness your of Me. ‘
22:19 Et ego dixi: ‘Domine, ipsi sciunt quia ego
22:19 The I I said: ‘Sir, they know because I

eram concludens in carcerem et caedens per
I was He concludes in prison and beat by
synagogas eos, qui credebant in te; 22:20 et cum
synagogues them; that believed in you; 22:20 and with
funderetur sanguis Stephani testis tui, et ipse
shed blood Stephen witness your and he
astabam et consentiebam et custodiebam vestimenta
spectator; and approval and kept clothes
interficientium illum'. 22:21 Et dixit ad me: 'Vade,
murder it '. 22:21 The said to me: 'Go!
quoniam ego in nationes longe mittam te''. 22:22
for I in nations off I you '. ' 22:22
Audiebant autem eum usque ad hoc verbum et
listening Now it up to this word and
levaverunt vocem suam dicentes: 'Tolle de terra
up voice his saying: ' Away of land
eiusmodi, non enim fas est eum vivere!'. 22:23
such not For fAS is it live '. 22:23
Vociferantibus autem eis et proicientibus vestimenta
yelling Now them and off clothes
sua et pulverem iactantibus in aerem, 22:24 iussit
his and dust flinging in air 22:24 ordered
tribunus induci eum in castra dicens flagellis eum
tribune induced it in camp saying whips it
interrogari, ut sciret propter quam causam sic
asked questions, as know for than cause so
acclamarent ei. 22:25 Et cum astrinxissent eum
cried to him. 22:25 The with bound it
loris, dixit astanti centurioni Paulus: 'Si hominem
straps, said standing centurion Paul: ' If man
Romanum et indemnatum licet vobis flagellare?'. 22:26
Roman and trial although the you scourge. ' 22:26
Quo audito, centurio accedens ad tribunum
Where hearing, centurion coming to tribune
nuntiavit dicens: 'Quid acturus es? Hic enim
reported saying: ' What about Are you? This For
homo Romanus est'. 22:27 Accedens autem tribunus
man Roman He is. ' 22:27 Approaching Now tribune
dixit illi: 'Dic mihi, tu Romanus es?'. At ille
said they: ' Tell I you Roman are you? '. But he
dixit: 'Etiam'. 22:28 Et respondit tribunus: 'Ego
he said: ' Yes. ' 22:28 The answered tribune: ' I

multa summa civitatem hanc consecutus sum'. Et
many summary city this obtained I am. ' The
Paulus ait: ' Ego autem et natus sum'. 22:29
Paul he said: ' I Now and He was born I am. ' 22:29
Protinus ergo discesserunt ab illo, qui eum
Immediately So departed from that, that it
interrogaturi erant; tribunus quoque timuit,
ask they were; tribune also feared,
postquam rescivit quia Romanus esset, et quia
after he knew because Roman was and because
alligasset eum. 22:30 Postera autem die, volens scire
bound him. 22:30 next Now day wishful know
diligenter qua ex causa accusaretur a Iudaeis,
carefully which from cause accused from Jews,
solvit eum et iussit principes sacerdotum convenire
paid it and ordered leaders priests agree
et omne concilium et producens Paulum statuit
and all council and producing Paul set
coram illis. 23:1 Intendens autem concilium Paulus
before them. 23: 1 Intending Now council Paul
ait: ' Viri fratres, ego omni conscientia bona
he said: ' men brothers, I all conscience good
conversatus sum ante Deum usque in hodiernum
conduct I before God up in this
diem'. 23:2 Princeps autem sacerdotum Ananias
The day '. 23: 2 prince Now priests Ananias
praecepit astantibus sibi percutere os eius. 23:3
charged assisting to strike mouth her. 23: 3
Tunc Paulus ad eum dixit: ' Percutiet te Deus,
Then Paul to it he said: ' strike you God,
paries dealbate! Et tu sedes iudicans me secundum
wall whitewashed! The you seat judging I according to
legem et contra legem iubes me percuti?'. 23:4 Et,
law and against law You bid I smitten? '. 23: 4 and,
qui astabant, dixerunt: ' Summum sacerdotem Dei
that The attendants they said: ' Supreme priest God
maledicis?'. 23:5 Dixit autem Paulus: ' Nesciebam,
insult '. 23: 5 said Now Paul: ' I did not know,
fratres, quia princeps est sacerdotum; scriptum est
brothers, because leader is priests; written is
enim: 'Principem populi tui non maledices''. 23:6
For: 'Princess people your not curse '. 23: 6

Sciens autem Paulus quia una pars esset
knowing Now Paul because one part was
sadducaeorum, et altera pharisaeorum, exclamabat in
Sadducees and other Pharisees exclaimed in
concilio: ‘ Viri fratres, ego phariseus sum, filius
council: ‘ men brothers, I Pharisee I son
pharisaeorum; de spe et resurrectione mortuorum
Pharisees; of hope and resurrection dead
ego iudicor’. 23:7 Et cum haec diceret, facta est
I on trial. ‘ 23: 7 The with this he said, made is
dissensio inter phariseos et sadduceos; et divisa
disagreement between Pharisees and Sadducees; and sliced
est multitudo. 23:8 Sadducaeii enim dicunt non esse
is population. 23: 8 The Sadducees For say not be
resurrectionem neque angelum neque spiritum;
resurrection or angel or spirit;
pharisei autem utrumque confitentur. 23:9 Factus est
Pharisees Now both confess. 23: 9 made is
autem clamor magnus; et surgentes scribae quidam
Now cry great; and Arising teachers some
partis pharisaeorum pugnabant dicentes: ‘ Nihil mali
party Pharisees fighting saying: ‘ nothing mali
invenimus in homine isto: quod si spiritus locutus est
We found in man this: that if spirit said is
ei aut angelus ‘; 23:10 et cum magna dissensio
it or angel ‘ 23:10 and with great disagreement
facta esset, timens tribunus ne discerperetur Paulus
made was fearing tribune do not pieces Paul
ab ipsis, iussit milites descendere, ut raperent eum
from them, ordered soldiers down, as take it
de medio eorum ac deducerent in castra. 23:11
of the their and conduct in camp. 23:11
Sequenti autem nocte, assistens ei Dominus ait: ‘
The following Now night assistant it Lord he said: ‘
Constans esto! Sicut enim testificatus es, quae sunt
constant Be! As For protest you which are
de me, in Ierusalem, sic te oportet et Romae
of I in Jerusalem so you must and Rome
testificari’. 23:12 Facta autem die, faciebant
to testify. ‘ 23:12 Achievements Now day did
concursum Iudaei et devoverunt se dicentes neque
convergence Jews and bound he saying or

manducatu^{eat}ros neque bibitu^{or}ros, donec occiderent^{drink} ^{until} ^{kill}
 Paulum. 23:13 Erant autem plus quam quadraginta,
 Paul. 23:13 there were Now more than forty;
 qui hanc coniurationem fecerant; 23:14 qui accedentes
 that this conspiracy had done; 23:14 that coming
 ad principes sacerdotum et seniores dixerunt: ‘
 to leaders priests and elders they said: ‘
 Devotione devovimus nos nihil gustatu^{We}ros, donec^{anathematized} ^{we} ^{nothing} ^{, to taste} ^{until}
 occidamus Paulum. 23:15 Nunc ergo vos notum facite
 kill Paul. 23:15 now So you known do
 tribuno cum concilio, ut producat illum ad vos,
 tribune with council, as produces it to you
 tamquam aliquid certius cognituri de eo; nos vero,
 as something surer information of it; we however,
 priusquam appropiet, parati sumus interficere illum’.
 before near ready we are kill it ‘.
 23:16 Quod cum audisset filius sororis Pauli insidias,
 23:16 The with heard son sister Paul plots,
 venit et intravit in castra nuntiavitque Paulo. 23:17
 he came and entered in camp reported Paul. 23:17
 Vocans autem Paulus ad se unum ex centurionibus
 calling Now Paul to he one from hundreds
 ait: ‘ Adulescentem hunc perduc ad tribunum,
 he said: ‘ young this lead to the captain;
 habet enim aliquid indicare illi’. 23:18 Et ille
 has For something indicate to him. ‘ 23:18 The he
 quidem assumens eum duxit ad tribunum et ait: ‘
 indeed taking it married to tribune and he said: ‘
 Vinctus Paulus vocans rogavit me hunc adulescentem
 The prisoner Paul calling she asked I this young
 perducere ad te, habentem aliquid loqui tibi’. 23:19
 lead to you having something talk you ‘. 23:19
 Apprehendens autem tribunus manum illius, secessit
 taking Now tribune hand of retired
 cum eo seorsum et interrogabat: ‘ Quid est, quod
 with it apart and He asked: ‘ What is that
 habes indicare mihi?’. 23:20 Ille autem dixit: ‘
 you have indicate me ‘. 23:20 He Now he said: ‘

Iudaei constituerunt rogare te, ut crastina die
Jews made ask you as tomorrow day
Paulum producas in concilium, quasi aliquid certius
Paul bring in council as something surer
inquisitum sit de illo. 23:21 Tu ergo ne
inquire is of that. 23:21 You So do not
credideris illis; insidiantur enim ei ex eis viri
believe them; wait For it from them men
amplius quadraginta, qui se devoverunt non
more forty; that he bound not
manducare neque bibere, donec interficiant eum; et
eat or drink, until kill him; and
nunc parati sunt expectantes promissum tuum’.
now ready are looking for promise Your ‘.
23:22 Tribunus igitur dimisit adolescentem
23:22 tribune So released young
praecipiens, ne cui eloqueretur quoniam ‘ haec
prescriptive do not which tell for ‘ this
nota mihi fecisti’. **23:23 Et vocatis duobus**
note I you have done. ‘ 23:23 The call two
centurionibus, dixit: ‘ Parate milites ducentos, ut eant
Commentary he said: ‘ Prepare soldiers two hundred, as go
usque Caesaream, et equites septuaginta et
up Caesarea, and horse seventy and
lancearios ducentos, a tertia hora noctis, 23:24 et
spearman two hundred, from third hour night 23:24 and
umenta praeparate ‘, ut imponentes Paulum salvum
livestock prepare ‘ as set Paul save
perducerent ad Felicem praesidem, 23:25 scribens
lead to Felix president 23:25 writing
epistulam habentem formam hanc: 23:26 ‘ Claudius
letter having form this: 23:26 ‘ Claudius
Lysias optimo praesidi Felici salutem. 23:27 Virum
Lysias the best governor Felix health. 23:27 The man
hunc comprehensum a Iudaeis et incipientem
this included from Jews and about
interfici ab eis, superveniens cum exercitu eripui,
killed from them, supervening with army rescued,
cognito quia Romanus est. 23:28 Volensque scire
learning because Roman It is. 23:28 I would know

causam, propter quam accusabant illum, deduxi in
cause for than accused it I brought in
concilium eorum; 23:29 quem inveni accusari de
council them; 23:29 which I found accused of
quaestionibus legis ipsorum, nihil vero dignum morte
questions law their nothing But meet death
aut vinculis habentem crimen. 23:30 Et cum mihi
or bonds having crime. 23:30 The with I
perlatum esset de insidiis, quae in virum pararentur,
news was of plots, which in man provided,
confestim misi ad te denuntians et accusatoribus, ut
immediately I to you He bade and prosecutors; as
dicant adversum eum apud te'. 23:31 Milites ergo,
say against it in you '. 23:31 soldiers therefore,
secundum praeceptum sibi assumentes Paulum,
according to command to taking Paul
duxerunt per noctem in Antipatridem; 23:32 et
led by night in Antip'atris; 23:32 and
postera die, dimissis equitibus, ut abirent cum eo,
next day dismissed horsemen, as By going with it
reversi sunt ad castra. 23:33 Qui cum venissent
returned are to camp. 23:33 He with come
Caesaream et tradidissent epistulam praesidi,
Caesarea and delivered letter President
statuerunt ante illum et Paulum. 23:34 Cum legisset
set before it and Paul. 23:34 with read
autem et interrogasset de qua provincia esset, et
Now and he asked of which province was and
cognoscens quia de Cilicia: 23:35 ' Audiam te,
Learning because of Cilicia; 23:35 ' I will listen you
inquit, cum et accusatores tui venerint ';
he says, with and prosecutors your come ' He ordered
in praetorio Herodis custodiri eum. 24:1 Post
in headquarters Herod custody him. 24: 1 Post
quinque autem dies, descendit princeps sacerdotum
five Now day, down leader priests
Ananias cum senioribus quibusdam et Tertullo
Ananias with elders some and Tertul'lus
quodam oratore, qui adierunt praesidem adversus
a lawyer that Chapels president against
Paulum. 24:2 Et citato eo, coepit accusare Tertullus
Paul. 24: 2 The cited it began accuse Tertyllus

dicens: ‘ Cum in multa pace agamus per te, et
saying: ‘ with in many peace Let us by you and
multa corrigantur genti huic per tuam providentiam,
many reforms people this by your providence,
24:3 semper et ubique suscipimus, optime Felix,
24: 3 always and everywhere welcome well Happy
cum omni gratiarum actione. 24:4 Ne diutius autem
with all thanks action. 24: 4 Do not longer Now
te protraham, oro, breviter audias nos pro tua
you further, Please briefly listen we for your
clementia. 24:5 Invenimus enim hunc hominem
clemency. 24: 5 We found For this man
pestiferum et concitantem seditiones omnibus Iudaeis,
pest and raising Rebellions all Jews,
qui sunt in universo orbe, et auctorem seditionis
that are in all world and author sedition
sectae Nazarenorum, 24:6 qui etiam templum violare
sects Nazarenes, 24: 6 that also temple violence
conatus est, quem et apprehendimus, 24:7 24:8 a
efforts is which and arrested 24: 7 24: 8 from
quo poteris ipse diiudicans de omnibus istis
which You can he discerning of all these
cognoscere, de quibus nos accusamus eum’. 24:9
know of which we denounce for him. ‘ 24: 9
Adiecerunt autem et Iudaei dicentes haec ita se
They added Now and Jews saying this so he
habere. 24:10 Respondit autem Paulus, annuente sibi
have. 24:10 The answer Now Paul motioned to
praeside dicere: ‘ Ex multis annis esse te iudicem
president say: ‘ from many years be you judge
genti huic sciens bono animo de causa mea rationem
people this knowing good mind of cause my account
reddam, 24:11 cum possis cognoscere quia non plus
I will repay, 24:11 with you can know because not more
sunt dies mihi quam duodecim, ex quo ascendi
are day I than twelve; from which I went up
adorare in Ierusalem, 24:12 et neque in templo
worship in Jerusalem 24:12 and or in temple
invenerunt me cum aliquo disputantem aut
found I with some arguing or
concursum facientem turbae neque in synagogis neque
convergence doing crowds or in synagogues or

in civitate, 24:13 neque probare possunt tibi, de
in city 24:13 or test can you of
quibus nunc accusant me. 24:14 Confiteor autem hoc
which now accusations Me. 24:14 I confess Now this
tibi, quod secundum viam, quam dicunt haeresim, sic
you that according to way, than say heresy, so
deservio patrio Deo credens omnibus, quae secundum
serve native God believing all which according to
Legem sunt et in Prophetis scripta, 24:15 spem
law are and in prophets written, 24:15 hope
habens in Deum, quam et hi ipsi exspectant,
a in God, than and these they wait,
resurrectionem futuram iustorum et iniquorum. 24:16
resurrection future just and unjust. 24:16
In hoc et ipse studeo sine offendiculo
in this and he I am trying to without offense
conscientiam habere ad Deum et ad homines semper.
conscience have to God and to men always.
24:17 Post annos autem plures, eleemosynas facturus
24:17 Post years Now more alms do
in gentem meam veni et oblationes; 24:18 in quibus
in nation I I and offerings; 24:18 in which
invenerunt me purificatum in templo, non cum turba
found I purified in temple not with crowd
neque cum tumultu; 24:19 quidam autem ex Asia
or with confusion; 24:19 some Now from Asia
Iudaei, quos oportebat apud te praesto esse et
Jews which necessary in you available be and
accusare, si quid haberent adversum me; 24:20 aut
accuse, if what have against me; 24:20 or
hi ipsi dicant quid invenerint iniquitatis, cum
these they say what find of violence, with
starem in concilio, 24:21 nisi de una hac voce, qua
I stood in council, 24:21 but of one this voice, which
clamavi inter eos stans: De resurrectione mortuorum
cried between them standing: The resurrection dead
ego iudicor hodie apud vos!'. 24:22 Distulit autem
I trial today in you '. 24:22 deferred Now
illos Felix certissime sciens ea, quae de hac via sunt,
them Happy most certainly knowing it which of this road are

dicens: ‘ Cum tribunus Lysias descenderit, cognoscam
saying: ‘ with tribune Lysias down, I know
causam vestram ‘, 24:23 iubens centurioni custodiri
cause your ‘ 24:23 commanding centurion custody
eum et habere mitigationem, nec quemquam
it and have mitigation; or any
prohibere de suis ministrare ei. 24:24 Post aliquot
stop of their minister to him. 24:24 Post some
autem dies, adveniens Felix cum Drusilla uxore sua,
Now day, The advent Happy with Drusilla wife his
quae erat Iudaea, vocavit Paulum et audivit ab eo
which was Judea, he called Paul and heard from it
de fide, quae est in Christum Iesum. 24:25
of faith, which is in Christ Jesus. 24:25
Disputante autem illo de iustitia et continentia et de
reasoned Now that of justice and containers and of
iudicio futuro, timefactus Felix respondit: ‘ Quod
trial future SCARED Happy He answered: ‘ The
nunc attinet, vade; tempore autem opportuno
now regards, go; time Now appropriate
accersiam te ‘, 24:26 simul et sperans quia
call you ‘ 24:26 together and hoping because
pecunia daretur sibi a Paulo; propter quod et
money given to from Paul; for that and
frequenter accersiens eum loquebatur cum eo.
frequently sending it He was speaking with the fact.
24:27 Biennio autem expleto, accepit successorem
24:27 Two years Now At the end of he received successor
Felix Porcium Festum; volensque gratiam praestare
Happy Porcius Feast; I wanted to thanks guarantee
Iudaeis, Felix reliquit Paulum vinctum. 25:1 Festus
Jews, Happy left Paul prisoner. 25: 1 Festus
ergo cum venisset in provinciam, post triduum
So with come in province; after three days
ascendit Hierosolymam a Caesarea; 25:2 adieruntque
up Jerusalem from Imperial; 25: 2 informed
eum principes sacerdotum et primi Iudaeorum
it leaders priests and first Jews
adversus Paulum, et rogabant eum 25:3 postulantes
against Paul and desired it 25: 3 Requesting

gratiam adversum eum, ut iuberet perducere eum in
thanks against him, as to order lead it in
Ierusalem, insidias tendentes, ut eum interficerent in
Jerusalem ambush bending, as it kill in
via. 25:4 Festus igitur respondit servari Paulum in
way. 25: 4 Festus So answered observed Paul in
Caesarea, se autem maturius profecturum: 25:5 ‘ Qui
Imperial, he Now earlier depart: 25: 5 ‘ He
ergo in vobis, ait, potentes sunt, descendentes
So in you he said, powerful are descending
simul, si quod est in viro crimen, accusent
at the same time, if that is in man crime; officials
eum’. 25:6 Demoratus autem inter eos dies non
for him. ‘ 25: 6 After staying Now between them day not
amplius quam octo aut decem, descendit Caesaream;
more than eight or ten, down Caesarea;
et altera die sedit pro tribunali et iussit Paulum
and other day sat for seat and ordered Paul
adduci. 25:7 Qui cum perductus esset, circumsteterunt
brought. 25: 7 He with conducted was about
eum, qui ab Hierosolyma descenderant, Iudaei,
him, that from Jerusalem down Jews
multas et graves causas obicientes, quas non
many and serious causes objections which not
poterant probare, 25:8 Paulo rationem reddente: ‘
could prove, 25: 8 Paul account defense: ‘
Neque in legem Iudaeorum neque in templum neque
nor in law Jews or in temple or
in Caesarem quidquam peccavi’. 25:9 Festus autem
in Caesar or I have sinned. ‘ 25: 9 Festus Now
volens Iudaeis gratiam praestare, respondens Paulo
wishful Jews thanks guarantee, answered Paul
dixit: ‘ Vis Hierosolymam ascendere et ibi de his
he said: ‘ Want Jerusalem up and there of these
iudicari apud me?’ 25:10 Dixit autem Paulus: ‘ Ad
award in Me. ‘ 25:10 said Now Paul: ‘ the
tribunal Caesaris sto, ubi me oportet iudicari.
seat Caesar I stand, where I must award.
Iudaeis nihil nocui, sicut et tu melius nosti. 25:11
Jews nothing injury, as and you more you know. 25:11
Si ergo iniuste egi et dignum morte aliquid feci,
If So unjustly I've done and meet death something I,

non recuso mori; si vero nihil est eorum, quae hi
not I refuse die; if But nothing is their which these
accusant me, nemo potest me illis donare. Caesarem
accusations I no can I they give. Caesar
appello!'. 25:12 Tunc Festus cum consilio locutus
I appeal to. ' 25:12 Then Festus with design said
respondit: ' Caesarem appellasti; ad Caesarem ibis'.
He answered: ' Caesar appealed; to Caesar go '.
25:13 Et cum dies aliquot transacti essent, Agrippa
25:13 The with day some later they Agrippa
rex et Berenice descenderunt Caesaream et
king and Bernice down Caesarea and
salutaverunt Festum. 25:14 Et cum dies plures ibi
greeted Festus. 25:14 The with day more there
demorarentur, Festus regi indicavit de Paulo dicens: ' Vir
spending, Festus king told of Paul saying: ' 25:15 de
quidam est derelictus a Felice vinctus, 25:15 de
A some is left from Felix prisoner, 25:15 of
quo, cum essem Hierosolymis, adierunt me principes
which, with I Jerusalem, Chapels I leaders
sacerdotum et seniores Iudaeorum postulantes
priests and elders Jews Requesting
adversus illum damnationem; 25:16 ad quos respondi,
against it condemnation; 25:16 to which I answered,
quia non est consuetudo Romanis donare aliquem
because not is custom Romans give some
hominem, priusquam is, qui accusatur, praesentes
man before he that accused present
habeat accusatores locumque defendendi se ab
have prosecutors Imperial defense he from
accusatione accipiat. 25:17 Cum ergo huc
prosecution receive. 25:17 with So here
convenissent, sine ulla dilatione sequenti die sedens
assembled, without any delay The following day sitting
pro tribunali iussi adduci virum; 25:18 de quo,
for seat I ordered induced husband; 25:18 of which,
cum stetissent accusatores, nullam causam deferebant,
with stopping prosecutors; no cause crimes
de quibus ego suspicabar malis; 25:19 quaestiones
of which I expected bad; 25:19 questions

vero quasdam de sua superstitione habebant adversus
But some of his superstition had against
eum et de quodam Iesu defuncto, quem affirmabat
it and of a Jesus deceased, which affirmed
Paulus vivere. 25:20 Haesitans autem ego de
Paul live. 25:20 loss Now I of
huiusmodi quaestione, dicebam si vellet ire
such question, I told if would go
Hierosolymam et ibi iudicari de istis. 25:21 Paulo
Jerusalem and there award of these. 25:21 Paul
autem appellante, ut servaretur ad Augusti
Now appealing, as reserved to August
cognitionem, iussi servari eum, donec mittam eum
knowledge; I ordered observed him, until I it
ad Caesarem'. 25:22 Agrippa autem ad Festum: 'Volebam et ipse hominem audire!'. 'Cras, inquit,
to Caesar '. 25:22 Agrippa Now to Festus: ' I would and he man to hear. ' ' tomorrow, he says,
audies eum'. 25:23 Altera autem die, cum venisset
hear for him. ' 25:23 The next Now day with come
Agrippa et Berenice cum multa ambitione, et
Agrippa and Bernice with many ceremony and
introissent in auditorium cum tribunis et viris
pickers in audience with tribunes and men
principalibus civitatis, et iubente Festo, adductus est
principal city and command Festus induced is
Paulus. 25:24 Et dicit Festus: ' Agrippa rex et
Paul. 25:24 The says Festus: ' Agrippa king and
omnes, qui simul adestis nobiscum viri, videtis
all that together assessors with Gentlemen, see
hunc, de quo omnis multitudo Iudaeorum interpellavit
this of which all company Jews protests
me Hierosolymis et hic, clamantes non oportere eum
I Jerusalem and here, crying not should it
vivere amplius. 25:25 Ego vero comperi nihil dignum
live longer. 25:25 I But I found nothing meet
eum morte fecisse, ipso autem hoc appellante
it death done, it Now this appealing
Augustum, iudicavi mittere. 25:26 De quo quid
Augustus, I decided to send. 25:26 The which what

certum scribam domino, non habeo; propter quod
fixed write Sir, not I have; for that
produxi eum ad vos et maxime ad te, rex Agrippa,
produced it to you and most to you king Agrippa
ut, interrogatione facta, habeam quid scribam; 25:27
that, examination made, I have what secretary; 25:27
sine ratione enim mihi videtur mittere vinctum et
without reason For I it seems send Binding and
causas eius non significare'. 26:1 Agrippa vero ad
causes his not signify'. 26: 1 Agrippa But to
Paulum ait: ' Permittitur tibi loqui pro temetipso'.
Paul he said: ' permitted you talk for of yourself. '
Tunc Paulus, extenta manu, coepit rationem reddere:
Then Paul extended hand, began account back
26:2 ' De omnibus, quibus accusor a Iudaeis, rex
26: 2 ' The all which charges from Jews, king
Agrippa, aestimo me beatum, apud te cum sim
Agrippa I think I happy, in you with I
defensurus me hodie, 26:3 maxime te sciente omnia,
defense I today, 26: 3 most you expert all
quae apud Iudaeos sunt consuetudines et quaestiones;
which in Jews are customs and problems;
propter quod, obsecro, patienter me audias. 26:4 Et
for that, Please patient I listen. 26: 4 The
quidem vitam meam a iuventute, quae ab initio
indeed life I from youth, which from beginning
fuit in gente mea et in Hierosolymis, noverunt
was in race my and in Jerusalem, know
omnes Iudaei; 26:5 praescientes me ab initio, si
all Jews; 26: 5 Having known I from initially, if
velint testimonium perhibere, quoniam secundum
they witness witness, for according to
diligentissimam sectam nostrae religionis vixi
most suit our religion I lived
pharisaeus. 26:6 Et nunc propter spem eius, quae ad
Pharisee. 26: 6 The now for hope his which to
patres nostros repromissionis facta est a Deo, sto
fathers our promise made is from God, I stand
iudicio subiectus, 26:7 in quam duodecim tribus
trial subject 26: 7 in than twelve three

nostrae cum perseverantia nocte ac die deservientes
our with perseverance night and day serving
sperant devenire; de qua spe accusor a Iudaeis,
trust arrive; of which hope charges from Jews,
rex! 26:8 Quid incredibile iudicatur apud vos, si
King! 26: 8 What incredible judged in you if
Deus mortuos suscitatur? 26:9 Et ego quidem
God dead raise? 26: 9 The I indeed
existimaveram me adversus nomen Iesu Nazareni
thought I against name Jesus Nazareth
debere multa contraria agere; 26:10 quod et feci
owe many contrary acting; 26:10 that and I
Hierosolymis, et multos sanctorum ego in carceribus
Jerusalem, and many saints I in prisons
includi, a principibus sacerdotum potestate accepta,
eNCLOSED from chief priests power taking
et cum occiderentur, detuli sententiam; 26:11 et
and with put I brought the sentence; 26:11 and
per omnes synagogas frequenter puniens eos
by all synagogues frequently punishing them
compellebam blasphemare, et abundantius insaniens
force blaspheme, and abundantly mad
in eos persequabar usque in exterar civitates. 26:12
in them persecuted up in foreign cities. 26:12
In quibus, dum irem Damascum cum potestate et
in which, while I went Damascus with power and
permissu principum sacerdotum, 26:13 die media in
commission leaders priests 26:13 day media in
via vidi, rex, de caelo supra splendorem solis
road I, king, of heaven above brightness sun
circumfulgens me lumen et eos, qui mecum simul
around I light and them; that with together
ibant; 26:14 omnesque nos cum decidissemus in
instruments; 26:14 all we with fallen in
terram, audiivi vocem loquentem mihi Hebraica
land I heard voice speaking I Hebrew
lingua: ‘Saul, Saul, quid me persequeris? Durum est
language: ‘Saul, Saul what I pursue? hard is
tibi contra stimulum calcitrare’. 26:15 Ego autem
you against stimulus Kick '. 26:15 I Now

dixi: ‘Quis es, Domine?’. Dominus autem dixit: ‘Ego
I said: ‘Who you Sir?’. Lord Now he said: ‘I
sum Iesus, quem tu persequeris. 26:16 Sed exsurge
I Jesus, which you pursue. 26:16 but up
et sta super pedes tuos; ad hoc enim apparui tibi,
and stand over feet your; to this For myself you
ut constituam te ministrum et testem eorum, quae
as set you minister and witness their which
vidisti, et eorum, quibus apparebo tibi, 26:17
did you and their which show you 26:17
eripiens te de populo et de gentibus, in quas ego
Delivering you of people and of nations, in which I
mitto te 26:18 aperire oculos eorum, ut convertantur
send you 26:18 open eyes their as turn
a tenebris ad lucem et de potestate Satanae ad
from the dark to light and of power Satan to
Deum, ut accipiant remissionem peccatorum et
God, as receive remission sins and
sortem inter sanctificatos per fidem, quae est in
Fate between sanctified by faith which is in
me’. 26:19 Unde, rex Agrippa, non fui incredulus
Me. ‘ 26:19 Hence, king Agrippa not I disobeys
caelestis visionis, 26:20 sed his, qui sunt Damasci
heavenly vision; 26:20 but those that are Damascus
primum et Hierosolymis, et in omnem regionem
first and Jerusalem, and in all region
Iudaeae et gentibus annuntiabam, ut paenitentiam
Judea and nations announced as repent
agerent et converterentur ad Deum digna
act and turn to God worthy
paenitentiae opera facientes. 26:21 Hac ex causa me
penance works making. 26:21 this from cause I
Iudaei, cum essem in templo comprehensum,
Jews with I in temple included
tentabant interficere. 26:22 Auxilium igitur assecutus
They tried to kill. 26:22 help So attained
a Deo usque in hodiernum diem sto testificans
from God up in this day I stand testifying
minori atque maiori, nihil extra dicens quam ea,
minor and mayor, nothing outside saying than it

quae Prophetae sunt locuti futura esse et Moyses:
which prophets are have future be and Moses:

26:23 si passibilis Christus, si primus ex
26:23 if suffer Christ, if first from

resurrectione mortuorum lumen annuntiaturus est
resurrection dead light announce is

populo et gentibus'. 26:24 Sic autem eo rationem
people and nations. ' 26:24 so Now it account

reddente, Festus magna voce dixit: ' Insanis, Paule;
defense, Festus great voice he said: ' crazy! Paul;

multae te litterae ad insaniam convertunt!'. 26:25 At
many you letter to insanity turn '. 26:25 But

Paulus: ' Non insanio, inquit, optime Feste, sed
Paul: ' no crazy he says, well Festus; but

veritatis et sobrietatis verba eloquor. 26:26 Scit
truth and control words soberness. 26:26 He knows

enim de his rex, ad quem et audenter loquor;
For of these king, to which and freely I speak;

latere enim eum nihil horum arbitror, neque enim
side For it nothing these I think, or For

in angulo hoc gestum est. 26:27 Credis, rex
in angle this gesture It is. 26:27 Do you believe, king

Agrippa, Prophetis? Scio quia credis'. 26:28
Agrippa Prophets? I know because you believe. ' 26:28

Agrippa autem ad Paulum: ' In modico suades
Agrippa Now to Paul: ' in Almost you recommend

me Christianum fieri!'. 26:29 Et Paulus: ' Optarem
I Christian to be. ' 26:29 The Paul: ' I would

apud Deum et in modico et in magno non tantum
in God and in Almost and in great not only

te sed et omnes hos, qui audiunt me hodie, fieri
you but and all these that listen I today, be

tales, qualis et ego sum, exceptis vinculis his!'. 26:30
such what and I I besides the bonds these '. 26:30

Et exsurrexit rex et praeses et Berenice et qui
The rose king and president and Bernice and that

assidebant eis; 26:31 et cum secessissent, loquebantur
sitting them; 26:31 and with withdrawn, talking

ad invicem dicentes: ' Nihil morte aut vinculis
to another saying: ' nothing death or bonds

dignum quid facit homo iste'. 26:32 Agrippa autem
meet what does man This'. 26:32 Agrippa Now

Festo dixit: ‘ Dimitti poterat homo hic, si non
Feast he said: ‘ release could man here, if not
appellasset Caesarem’. 27:1 Ut autem iudicatum est
appealed Caesar ‘. 27: 1 To Now decision is
navigare nos in Italiam, tradiderunt et Paulum et
sail we in Italy, delivered and Paul and
quosdam alios vinctos centurioni nomine Iulio,
some others prisoners centurion name July
cohortis Augustae. 27:2 Ascendentes autem navem
cohort Augusta. 27: 2 Going Now ship
Hadramyttenam, incipientem navigare circa Asiae
Adramyttium, about sail about Asia
loca, sustulimus, perseverante nobiscum Aristarcho
places, removed, continued with Aristarchus
Macedone Thessalicensi; 27:3 sequenti autem die,
Macedonian Thessalonica; 27: 3 The following Now day
devenimus Sidonem, et humane tractans Iulius
We arrived Sidon, and human treating July
Paulum permisit ad amicos ire et curam sui agere.
Paul He allowed to friends go and care s deal.
27:4 Et inde cum sustulissemus, subnavigavimus
27: 4 The from with there, lee
Cypro, propterea quod essent venti contrarii; 27:5 et
Cyprus, therefore that they wind contrary; 27: 5 and
pelagus Ciliciae et Pamphyliae navigantes venimus
main Cilicia and Pamphylia sailing we
Myram, quae est Lyciae. 27:6 Et ibi inveniens
Myra which is Lycia. 27: 6 The there finding
centurio navem Alexandrinam navigantem in Italiam
centurion ship Alexandria sailing in Italy
transposuit nos in eam. 27:7 Et cum multis diebus
removed we in her. 27: 7 The with many days
tarde navigaremus et vix devenissemus contra
slowly sailing and scarce come against
Cnidum, prohibente nos vento, subnavigavimus Cretae
Cnidos, interference we wind, lee Crete
secundum Salmonem; 27:8 et vix iuxta eam
according to Salmone; 27: 8 and scarce according to it
navigantes venimus in locum quendam, qui vocatur
sailing we in place a that called

Boni Portus, cui iuxta erat civitas Lasaea. 27:9
good Port, which according to was The city Lasea. 27: 9
Multo autem tempore peracto, et cum iam non
Much Now time spent, and with already not
esset tuta navigatio, eo quod et ieiunium iam
was safe navigation it that and fast already
praeterisset, monebat Paulus 27:10 dicens eis: ‘ Viri,
past, advised Paul 27:10 saying them: ‘ men
video quoniam cum iniuria et multo damno non
video for with injury and more loss not
solum oneris et navis sed etiam animarum
only load and ship but also of
nostrarum incipit esse navigatio’. 27:11 Centurio
our begins be the voyage. ‘ 27:11 Sergeant
autem gubernatori et nauclero magis credebat quam
Now pilot and shipowner more trust than
his, quae a Paulo dicebantur. 27:12 Et cum aptus
those which from Paul he said. 27:12 The with fit
portus non esset ad hiemandum, plurimi statuerunt
port not was to winter many set
consilium enavigare inde, si quo modo possent
design sail from there, if which only could
devenientes Phoenicen hiemare, portum Cretae
reach Phoenix winter port Crete
respicientem ad africanum et ad caurum. 27:13
looking to south and to northwest. 27:13
Aspirante autem austro, aestimantes propositum se
gently Now south, supposing program he
tenere, cum sustulissent, propius legebant Cretam.
hold, with finding more read Crete.
27:14 Non post multum autem misit se contra ipsam
27:14 no after a lot Now sent he against it
ventus typhonicus, qui vocatur euroaquilo; 27:15
wind hurricane, that called northeaster; 27:15
cumque arrepta esset navis et non posset conari in
when taking was ship and not could attempt in
ventum, data nave flatibus, ferebamur. 27:16 Insulam
wind given ship blasts, drive. 27:16 Lille
autem quandam decurrentes, quae vocatur Cauda,
Now a evolutions, which called The tail,

potuimus vix obtinere scapham, 27:17 qua sublata,
We could scarce obtain boat, 27:17 which denied,
adiutoriis utebantur accingentes navem; et timentes,
assistance They used undergirding the ship; and fear,
ne in Syrtim inciderent, submisso vase, sic
do not in quicksands fall lowered vessel, so
ferebantur. 27:18 Valide autem nobis tempestate
along. 27:18 smashing Now us storm
iactatis, sequenti die iactum fecerunt 27:19 et tertia
toss, The following day being they 27:19 and third
die suis manibus armamenta navis proiecerunt. 27:20
day their hands tackle ship rejected it. 27:20
Neque sole autem neque sideribus apparentibus per
nor sun Now or stars appearing by
plures dies, et tempestate non exigua imminente,
more day, and storm not small imminent,
iam auferebatur spes omnis salutis nostrae. 27:21 Et
already removed hope all health Our. 27:21 The
cum multa ieiunatio fuisset, tunc stans Paulus in
with many Friends was then standing Paul in
medio eorum dixit: ‘ Oportebat quidem, o viri,
the their he said: ‘ He needed indeed, o Gentlemen,
audito me, non tollere a Creta lucrique facere
hearing I not remove from Crete have gained do
iniuriam hanc et iacturam. 27:22 Et nunc suadeo
injury this and loss. 27:22 The now recommended
vobis bono animo esse, nulla enim amissio animae
you good mind be no For loss soul
erit ex vobis praeterquam navis; 27:23 astitit enim
will be from you except ship; 27:23 assisted For
mihi hac nocte angelus Dei, cuius sum ego, cui et
I this night angel God, the I I, which and
deservio, 27:24 dicens: ‘Ne timeas, Paule; Caesari
serve, 27:24 saying: ‘Do not Fear Paul; Caesar
te oportet assistere, et ecce donavit tibi Deus
you must assist and See gave you God
omnes, qui navigant tecum’. 27:25 Propter quod
all that sailing with you. ‘ 27:25 Because of that
bono animo estote, viri; credo enim Deo, quia sic
good mind be men; I believe For God, because so

erit, quemadmodum dictum est mihi. 27:26 In
It will be as said is to me. 27:26 in
insulam autem quandam oportet nos incidere'. 27:27
Isle Now a must we to fall. ' 27:27
Sed posteaquam quarta decima nox supervenit, cum
but after Wednesday tenth night additional with
ferremur in Hadria, circa mediam noctem
hard in Adriatic; about center night
suspiciabantur nautae apparere sibi aliquam regionem.
suspected mariners appear to some region.
27:28 Qui submittentes bolidem invenerunt passus
27:28 He down fathoms found He suffered
viginti; et pusillum inde separati et rursum
twenty; and while from separated and again
submittentes invenerunt passus quindecim; 27:29
down found He suffered fifteen; 27:29
timentes autem, ne in aspera loca incideremus, de
fearing however, do not in rough places fall of
puppi mittentes ancoras quattuor optabant diem
ship sending anchoring four Clovis day
fieri. 27:30 Nautis vero quaerentibus fugere de
to be done. 27:30 Seamen But seeking flee of
navi, cum demisissent scapham in mare sub obtentu,
ship with lowered boat in sea under color
quasi a prora inciperent ancoras extendere, 27:31
as from prow begin anchoring extend 27:31
dixit Paulus centurioni et militibus: ' Nisi hi in
said Paul centurion and soldiers; ' unless these in
navi manserint, vos salvi fieri non potestis'. 27:32
ship stay, you saved be not You can. ' 27:32
Tunc absciderunt milites funes scaphae et passi sunt
Then cut soldiers ropes boat and suffered are
eam excidere. 27:33 Donec autem lux inciperet fieri,
it fall off. 27:33 Budget Now light start done
rogabat Paulus omnes sumere cibum dicens: ' Quarta
he asked Paul all take food saying: ' The fourth
decima hodie die expectantes ieiuni permanetis nihil
tenth today day looking for fasting continue nothing
accipientes; 27:34 propter quod rogo vos accipere
taking; 27:34 for that I ask you take
cibum, hoc enim pro salute vestra est, quia nullius
food this For for safety your is because no

vestrum capillus de capite peribit'. 27:35 Et cum
you hair of head perish. ' 27:35 The with
haec dixisset et sumpsisset panem, gratias egit Deo
this said and up bread, thanks thanks God
in conspectu omnium et, cum fregisset, coepit
in before all and, with cracking, began
manducare. 27:36 Animaequiores autem facti omnes
eat. 27:36 cheer Now they all
et ipsi assumpserunt cibum. 27:37 Eramus vero
and they took food. 27:37 We were But
universae animae in navi ducentae septuaginta sex.
all soul in ship two hundred seventy six.
27:38 Et satiati cibo alleviabant navem iactantes
27:38 The sated food lightened ship casting
triticum in mare. 27:39 Cum autem dies factus
wheat in sea. 27:39 with Now day he became
esset, terram non agnoscebant; sinum vero quendam
was land not recognized; Gulf But a
considerabant habentem litus, in quem cogitabant, si
creek having shore, in which reasoned, if
possent, eicere navem. 27:40 Et cum ancoras
could eject ship. 27:40 The with anchoring
abstulissent, committebant mari simul laxantes
carried committed sea together loosening
iuncturas gubernaculorum et, levato artemone,
couplings; rudders and, hoisting mainsail
secundum flatum aurae tendebant ad litus. 27:41 Et
according to blast breezes They tried to shore. 27:41 The
cum incidissent in locum dithalassum, impegerunt
with I caught in place two seas, aground
navem; et prora quidem fixa manebat immobilis,
the ship; and prow indeed fixed staying motionless,
puppis vero solvebatur a vi fluctuum. 27:42
Hulk But canceled from force the waves. 27:42
Militum autem consilium fuit, ut custodias occiderent,
The military Now design was as prisons kill
ne quis, cum enatasset, effugeret; 27:43 centurio
do not who, with swimming escape; 27:43 centurion
autem volens servare Paulum prohibuit eos a
Now wishful save Paul forbade them from

consilio iussitque eos, qui possent natare, mittere se
design He ordered them; that could swim; send he
primos et ad terram exire 27:44 et ceteros,
first and to land out 27:44 and others
quosdam in tabulis, quosdam vero super ea, quae de
some in tablets, some But over it which of
navi essent; et sic factum est ut omnes evaderent
ship they were; and so it is as all safety
ad terram. 28:1 Et cum evasissemus, tunc
to land. 28: 1 The with escaped, then
cognovimus quia Melita insula vocatur. 28:2 Barbari
we know because Malta island is called. 28: 2 The natives
vero praestabant non modicam humanitatem nobis;
But service not small humanity us;
accensa enim pyra, suscipiebant nos omnes propter
kindled For pears; received we all for
imbrem, qui imminebat, et frigus. 28:3 Cum
rain that threat and cool. 28: 3 with
congregasset autem Paulus sarmentorum aliquantam
together Now Paul branch a
multitudinem et imposuisset super ignem, vipera, a
company and imposed over fire viper from
calore cum processisset, invasit manum eius. 28:4 Ut
heat with unsuccessful seized hand her. 28: 4 To
vero viderunt barbari pendentem bestiam de manu
But see barbarians hanging beast of hand
eius, ad invicem dicebant: ‘ Utique homicida est
his to another they said: ‘ Yes murderer is
homo hic, qui cum evaserit de mari, Ultio non
man here, that with survives of sea Revenge not
permisit vivere’. 28:5 Et ille quidem excutens
He allowed live ‘. 28: 5 The he indeed shaking
bestiam in ignem, nihil mali passus est; 28:6 at illi
beast in fire nothing mali He suffered it is; 28: 6 but they
exspectabant eum in tumorem convertendum aut
awaited it in swelling orientate or
subito casurum et mori. Diu autem illis
suddenly fall and die. Long- Now they
exspectantibus et videntibus nihil mali in eo fieri,
wait and sight nothing mali in it done
convertentes se dicebant eum esse deum. 28:7 In
changing he said it be god. 28: 7 in

locis autem illis erant praedia principis insulae
places Now they were farms prince The islands
nomine Publii, qui nos suscipiens triduo benigne
name Publius that we receiving three days kindly
hospitio recepit. 28:8 Contigit autem patrem Publii
hospitality recovered. 28: 8 It happened Now father Publius
febris et dysenteria vexatum iacere, ad quem
fever and bloody bother lying to which
Paulus intravit et, cum orasset et imposuisset ei
Paul entered and, with prayed and imposed it
manus, sanavit eum. 28:9 Quo facto, et ceteri, qui
hand, healed him. 28: 9 Where in fact, and The rest, that
in insula habebant infirmitates, accedebant et
in island had diseases Then, there and
curabantur; 28:10 qui etiam multis honoribus nos
were cured; 28:10 that also many honors we
honoraverunt et navigantibus imposuerunt, quae
honored and sailing put it, which
necessaria erant. 28:11 Post menses autem tres,
necessary were. 28:11 Post months Now three,
navigavimus in navi Alexandrina, quae in insula
aboard in ship Alexandria which in island
hiemaverat, cui erat insigne Castorum. 28:12 Et
wintered which was badge Twin. 28:12 The
cum venissemus Syracusam, mansimus ibi triduo;
with landing Syracuse, we stayed there three days;
28:13 inde solventes devenimus Rhegium. Et post
28:13 from releasing We arrived Reggio. The after
unum diem, superveniente austro, secunda die
one day supervening south, second day
venimus Puteolos, 28:14 ubi, inventis fratribus,
we the next, 28:14 where, discoveries brothers,
rogati sumus manere apud eos dies septem; et sic
the request we are stay in them day seven; and so
venimus Romam. 28:15 Et inde cum audissent de
we Rome. 28:15 The from with heard of
nobis fratres, occurrerunt nobis usque ad Appii
us brothers, met us up to Appii
Forum et Tres Tabernas; quos cum vidisset Paulus,
Forum and three Taverns which with saw Paul
gratias agens Deo, accepit fiduciam. 28:16 Cum
thanks agent God, he received confidence. 28:16 with

introissemus autem Romam, permissum est Paulo
entered Now Rome, permitted is Paul

manere sibimet cum custodiente se milite. 28:17
stay up with keeping he soldier. 28:17

Factum est autem, ut post tertium diem convocaret
Action is however, as after Reply day call

primos Iudaeorum; cumque convenissent dicebat eis:
first Jews; when together said them:

‘ Ego, viri fratres, nihil adversus plebem faciens aut
‘ I, men brothers, nothing against people making or

mores paternos, vinctus ab Hierosolymis traditus sum
behavior parents prisoner from Jerusalem delivered I

in manus Romanorum, 28:18 qui cum
in hand Roman 28:18 that with

interrogationem de me habuissent, volebant dimittere,
question of I they had would release,

eo quod nulla causa esset mortis in me; 28:19
it that no cause was death in me; 28:19

contradicientibus autem Iudaeis, coactus sum appellare
contradicting Now Jews, forced I call

Caesarem, non quasi gentem meam habens aliquid
Caesar; not as nation I a something

accusare. 28:20 Propter hanc igitur causam rogavi
accuse. 28:20 Because of this So cause I asked

vos videre et alloqui; propter spem enim Israel
you see and address; for hope For Israel

catena hac circumdatus sum’. 28:21 At illi dixerunt
chain this limitations I am. ‘ 28:21 But they said

ad eum: ‘ Nos neque litteras accepimus de te a
to him: ‘ We or letters we have of you from

Iudaea, neque adveniens aliquis fratrum nuntiavit aut
Judea, or The advent one brothers reported or

locutus est quid de te malum. 28:22 Rogamus autem
said is what of you evil. 28:22 We request Now

a te audire quae sentis; nam de secta hac notum
from you listen which you feel; for of school this known

est nobis quia ubique ei contradicitur’. 28:23 Cum
is us because everywhere it contradicted. ‘ 28:23 with

constituissent autem illi diem, venerunt ad eum in
appointed Now they day they to it in

hospitium plures, quibus exponebat testificans regnum
hospital more which he explained testifying kingdom

Dei suadensque eos de Iesu ex Lege Moysis et
God persuading them of Jesus from law Moses and
Prophetis a mane usque ad vesperam. 28:24 Et
prophets from morning up to evening. 28:24 The
quidam credebant his, quae dicebantur, quidam vero
some believed those which said, some But
non credebant; 28:25 cumque invicem non essent
not believe; 28:25 when another not they
consentientes, discedebant, dicente Paulo unum
, agreed, ment, speaker Paul one
verbum: ‘ Bene Spiritus Sanctus locutus est per
word: ‘ well Spirit St. said is by
Isaiam prophetam ad patres vestros 28:26 dicens:
Isaiah prophet to fathers your 28:26 saying:
‘Vade ad populum istum et dic: Auditū audietis et
Go to people this and say: hearing listen and
non intellegitis, et videntes videbitis et non
not understand, and seeing see and not
perspicietis. 28:27 Incrassatum est enim cor populi
perceive. 28:27 stoutened is For heart people
huius, et auribus graviter audierunt et oculos suos
this, and ears seriously listen and eyes their
compresserunt, ne forte videant oculis et auribus
closed; do not perhaps see eyes and ears
audiant et corde intellegant et convertantur, et
listen and heart understand and converted and
sanabo illos’. 28:28 Notum ergo sit vobis quoniam
heal them. ‘ 28:28 known So is you for
gentibus missum est hoc salutare Dei; ipsi et
nations sent is this salvation God; they and
audient!’ 28:29 28:30 Mansit autem biennio toto in
hear it. ‘ 28:29 28:30 He spent Now two years all in
suo conducto; et suscipiebat omnes, qui
his rented; and He welcomed all that
ingrediebantur ad eum, 28:31 praedicans regnum Dei
go to him, 28:31 preaching kingdom God
et docens quae sunt de Domino Iesu Christo cum
and teaching which are of Lord Jesus Christ with
omni fiducia sine prohibitione.
all confidence without prohibition.

1:1 Paulus servus Christi Iesu, vocatus apostolus,
1: 1 Paul slave Christ Jesus, called Apostle
segregatus in evangelium Dei, 1:2 quod ante
separated in gospel God, 1, 2 that before
promiserat per prophetas suos in Scripturis sanctis
He had by prophets their in Scriptures saints
1:3 de Filio suo, qui factus est ex semine David
1: 3 of son his that he became is from seed David
secundum carnem, 1:4 qui constitutus est Filius Dei
according to flesh 1: 4 that set is son God
in virtute secundum Spiritum sanctificationis ex
in power according to Spirit sanctification from
resurrectione mortuorum, Iesu Christo Domino nostro,
resurrection dead Jesus Christ Lord our
1:5 per quem accepimus gratiam et apostolatum ad
1: 5 by which we have thanks and apostolate to
oboeditionem fidei in omnibus gentibus pro nomine
obedience faith in all nations for name
eius, 1:6 in quibus estis et vos vocati Iesu Christi,
his 1: 6 in which you and you called Jesus Christ,
1:7 omnibus, qui sunt Romae dilectis Dei, vocatis
1: 7 all that are Rome beloved God, call
sanctis: gratia vobis et pax a Deo Patre nostro et
saints: grace you and peace from God Father our and
Domino Iesu Christo. 1:8 Primum quidem gratias
Lord Jesus Christ. 1: 8 first indeed thanks
ago Deo meo per Iesum Christum pro omnibus
I God I by Jesus Christ for all
vobis, quia fides vestra annuntiatur in universo
you because faith your announced in all
mundo; 1:9 testis enim mihi est Deus, cui servio in
the world; 1: 9 witness For I is God, which I serve in
spiritu meo in evangelio Filii eius, quomodo sine
spirit I in gospel children his how without
intermissione memoriam vestri faciam 1:10 semper in
interruption memory you I do 1:10 always in
orationibus meis obsecrans, si quo modo tandem
prayers I request, if which only finally
aliquando prosperum iter habeam in voluntate Dei
sometimes success trip I have in will God
veniendi ad vos. 1:11 Desidero enim videre vos, ut
coming to You. 1:11 Earnestly For see you as

aliquid impertiar gratiae vobis spiritalis ad
something impart thanks you spirituality to
confirmandos vos, 1:12 id est una vobiscum consolari
strengthen you 1:12 that is one with console
per eam, quae invicem est, fidem vestram atque
by it which another is faith your and
meam. 1:13 Nolo autem vos ignorare, fratres,
mine. 1:13 I do not want Now you ignorant, brothers,
quia saepe proposui venire ad vos et prohibitus
because often set come to you and prevented
sum usque adhuc, ut aliquem fructum habeam et in
I up still, as some fruit I have and in
vobis, sicut et in ceteris gentibus. 1:14 Graecis ac
you as and in other nations. 1:14 Greek and
barbaris, sapientibus et insipientibus debitor sum.
barbarians; wise and foolish debtor I am.
1:15 Itaque, quod in me est, promptus sum et
1:15 Accordingly, that in I is ready I and
vobis, qui Romae estis, evangelizare. 1:16 Non enim
you that Rome you good news. 1:16 no For
erubesco evangelium: virtus enim Dei est in salutem
blush the good news: power For God is in health
omni credenti, Iudaeo primum et Graeco. 1:17
all believes, Jew first and Greek. 1:17
Iustitia enim Dei in eo revelatur ex fide in fidem,
justice For God in it revealed from faith in faith
sicut scriptum est: ‘Iustus autem ex fide vivet’.
as written is: ‘just Now from faith live’.
1:18 Revelatur enim ira Dei de caelo super omnem
1:18 revealed For anger God of heaven over all
impietatem et iniustitiam hominum, qui veritatem in
ungodliness and injustice men that the truth in
iniustitia detinent, 1:19 quia, quod noscibile est Dei,
injustice detain, 1:19 because, that known is God,
manifestum est in illis; Deus enim illis manifestavit.
clear is in them; God For they manifested.
1:20 Invisibilia enim ipsius a creatura mundi per
1:20 invisible For of from creature world by
ea, quae facta sunt, intellecta conspiciuntur,
it which made are understood clearly seen,

sempiterna eius et virtus et divinitas, ut sint
everlasting his and power and divinity as are
inexcusabiles; 1:21 quia, cum cognovissent Deum,
inexcusable; 1:21 because, with they knew God,
non sicut Deum glorificaverunt aut gratias egerunt,
not as God glorified or thanks They did,
sed evanuerunt in cogitationibus suis, et obscuratum
but vanished in thoughts their and dim
est insipiens cor eorum. 1:22 Dicentes se esse
is fool heart them. 1:22 saying he be
sapientes, stulti facti sunt, 1:23 et mutaverunt
wise, fools they are 1:23 and changed
gloriam incorruptibilis Dei in similitudinem imaginis
glory incorruptible God in like image
corruptibilis hominis et volucrum et quadrupedum
corruptible man and birds and quadrupeds
et serpentium. 1:24 Propter quod tradidit illos Deus
and reptiles. 1:24 Because of that delivered them God
in concupiscentiis cordis eorum in immunditiam, ut
in lusts heart their in uncleanness as
ignominia afficiant corpora sua in semetipsis, 1:25
shame affect bodies his in themselves, 1:25
qui commutaverunt veritatem Dei in mendacio et
that exchanged the truth God in lying and
coluerunt et servierunt creaturae potius quam
served and served creatures more than
Creatori, qui est benedictus in saecula. Amen. 1:26
Creator that is blessed in ages. Amen. 1:26
Propterea tradidit illos Deus in passiones ignominiae.
Therefore delivered them God in emotions ignominy.
Nam et feminae eorum immutaverunt naturalem
For and women their change natural
usum in eum, qui est contra naturam; 1:27 similiter
use in him, that is against nature; 1:27 similarly,
et masculi, relicto naturali usu feminae, exarserunt
and male, leaving natural use women, burned
in desideriis suis in invicem, masculi in masculos
in desires their in each other, male in males
turpitudinem operantes et mercedem, quam
uncovered working and wages, than
oportuit, erroris sui in semetipsis recipientes. 1:28
You ought to have error s in themselves recipients. 1:28

Et sicut non probaverunt Deum habere in notitia,
The as not liked God have in data,
tradidit eos Deus in reprobum sensum, ut faciant,
delivered them God in rejected meaning, as do
quae non conveniunt, 1:29 repletos omni
which not resort 1:29 They are filled with all
iniquitate, malitia, avaritia, nequitia, plenos invidia,
violence, malice, avarice, malice; full envy
homicidio, contentione, dolo, malignitate, susurrones,
murder contention deceit, malignity, Tale
1:30 detractores, Deo odibiles, contumeliosos, superbos,
1:30 detractors, God hateful, insolent, proud,
elatos, inventores malorum, parentibus non
flushed, inventors apples, parents not
oboedientes, 1:31 insipientes, incompositos, sine
compliant 1:31 foolish, dissolute without
affectione, sine misericordia. 1:32 Qui cum iudicium
affection, without mercy. 1:32 He with judgment
Dei cognovissent, quoniam qui talia agunt, digni sunt
God they knew, for that such do worthy are
morte, non solum ea faciunt, sed et consentiunt
death not only it do but and agree
facientibus. 2:1 Propter quod inexcusabilis es, o homo
practice. 2: 1 Because of that inexcusable you o man
omnis, qui iudicas. In quo enim iudicas alterum,
all that Judge. in which For judge other
teipsum condemnas; eadem enim agis, qui iudicas.
yourself condemn; same For you do, that Judge.
2:2 Scimus enim quoniam iudicium Dei est secundum
2: 2 we know For for judgment God is according to
veritatem in eos, qui talia agunt. 2:3 Existimas
the truth in them; that such they act. 2, 3 think
autem hoc, o homo, qui iudicas eos, qui talia agunt,
Now this, o man, that judge them; that such do
et facis ea, quia tu effugies iudicium Dei? 2:4 An
and You do it because you escape judgment God? 2: 4 An
divitias benignitatis eius et patientiae et
wealth kindness his and patience and
longanimitatis contemnis, ignorans quoniam benignitas
longsuffering despise, not knowing for goodness

Dei ad paenitentiam te adducit? 2:5 Secundum
God to repent you He leads? 2: 5 according to
duritiam autem tuam et impaenitens cor thesaurizas
hardness Now your and impenitent heart storing
tibi iram in die irae et revelationis iusti iudicii Dei,
you anger in day anger and revelation just judgment God,
2:6 qui reddet unicuique secundum opera eius: 2:7
2, 6 that shall pay each according to works his 2: 7
his quidem, qui secundum patientiam boni operis
these indeed, that according to patience good work
gloriam et honorem et incorruptionem quaerunt,
glory and honor and incorruptibility seek,
vitam aeternam; 2:8 his autem, qui ex contentione
life everlasting; 2: 8 these however, that from debate
et non oboediunt veritati, oboediunt autem iniquitati,
and not obey the truth; obey Now injustice
ira et indignatio. 2:9 Tribulatio et angustia in
anger and indignation. 2: 9 Hardship and anguish in
omnem animam hominis operantis malum, Iudaei
all life man operator evil Jews
primum et Graeci; 2:10 gloria autem et honor et
first and Greeks; 2:10 glory Now and honor and
pax omni operanti bonum, Iudaeo primum et
peace all operating good Jew first and
Graeco. 2:11 Non est enim personarum acceptio apud
Greek. 2:11 no is For persons respect in
Deum! 2:12 Quicumque enim sine lege peccaverunt,
God! 2:12 Whoever For without law sinned
sine lege et peribunt; et, quicumque in lege
without law and perish; and, who in law
peccaverunt, per legem iudicabuntur. 2:13 Non enim
sinned by law judged. 2:13 no For
auditores legis iusti sunt apud Deum, sed factores
auditors law just are in God, but factors
legis iustificabuntur. 2:14 Cum enim gentes, quae
law justified. 2:14 with For nations which
legem non habent, naturaliter, quae legis sunt,
law not have naturally, which law are
faciunt, eiusmodi legem non habentes ipsi sibi sunt
do such law not having they to are

lex; 2:15 qui ostendunt opus legis scriptum in
law; 2:15 that show work law written in
cordibus suis, testimonium simul reddente illis
hearts their witness together defense they
conscientia ipsorum, et inter se invicem
conscience their and between he another
cogitationibus accusantibus aut etiam defendentibus,
thoughts prosecution or also defendants,
2:16 in die, cum iudicabit Deus occulta hominum
2:16 in day with judge God The secrets men
secundum evangelium meum per Christum Iesum.
according to gospel my by Christ Jesus.
2:17 Si autem tu Iudaeus cognominaris et requiescis
2:17 If Now you Jew name and restest
in lege et gloriaris in Deo, 2:18 et nosti
in law and boast in God, 2:18 and you know
Voluntatem et discernis potiora instructus per legem,
will and approvest excellent; equipped by law
2:19 et confidis teipsum ducem esse caecorum,
2:19 and trust? yourself leader be blind,
lumen eorum, qui in tenebris sunt, 2:20 eruditorem
light their that in the dark are 2:20 instructor
insipientium, magistrum infantium, habentem formam
foolish, master infants, having form
scientiae et veritatis in lege. 2:21 Qui ergo alium
science and truth in law. 2:21 He So other
doces, teipsum non doces? Qui praedicas non
teach; yourself not do you teach? He preacheat not
furandum, furaris? 2:22 Qui dicis non moechandum,
thieve steal? 2:22 He say not adultery;
moecharis? Qui abominaris idola, templa spolias?
adultery? He detestation idols temples Rob?
2:23 Qui in lege gloriaris, per praevaricationem legis
2:23 He in law boast, by breaking law
Deum inhonoras? 2:24 ‘ Nomen enim Dei propter
God dishonor? 2:24 ‘ name For God for
vos blasphematur inter gentes ‘, sicut scriptum est.
you blasphemed between nations ‘ as written It is.
2:25 Circumcisio quidem prodest, si legem observes;
2:25 Circumcision indeed profits, if law practice;
si autem praevaricator legis sis, circumcisio tua
if Now breaker law you are circumcision your

praeputium facta est. 2:26 Si igitur praeputium
foreskin made It is. 2:26 If So foreskin
iustitias legis custodiat, nonne praeputium illius in
justices law keep, not foreskin of in
circumcisionem reputabitur? 2:27 Et iudicabit, quod
circumcision be counted? 2:27 The judge that
ex natura est praeputium legem consummans, te, qui
from nature is foreskin law finish you that
per litteram et circumcisionem praevaricator legis es.
by literally and circumcision breaker law art.
2:28 Non enim qui manifesto Iudaeus est, neque
2:28 no For that manifestly Jew is or
quae manifesto in carne circumcisio, 2:29 sed qui in
which manifestly in flesh circumcision 2:29 but that in
abscondito Iudaeus est, et circumcisio cordis in
secret Jew is and circumcision heart in
spiritu non littera, cuius laus non ex hominibus sed
spirit not letter, the praise not from men but
ex Deo est. 3:1 Quid ergo amplius est Iudaeo, aut
from God It is. 3: 1 What So more is Jew? or
quae utilitas circumcisionis? 3:2 Multum per omnem
which utilities circumcision? 3: 2 much by all
modum. Primum quidem, quia credita sunt illis
mode. first indeed, because credit are they
eloquia Dei. 3:3 Quid enim, si quidam non
words God. 3: 3 What For if some not
crediderunt? Numquid incredulitas illorum fidem Dei
believe? Do disbelief their faith God
evacuabit? 3:4 Absit! Exstet autem Deus verax,
make? 3, 4 God forbid! PRESENTED Now God true
omnis autem homo mendax, sicut scriptum est: ‘ Ut
all Now man liar; as written is: ‘ To
iustificeris in sermonibus tuis et vincas cum
justified in words your and win with
iudicaris’. 3:5 Si autem iniustitia nostra iustitiam
You are judged. ‘ 3, 5 If Now injustice our justice
Dei commendat, quid dicemus? Numquid iniustus
God recommends what Shall we? Do unjust
Deus, qui infert iram? Secundum hominem dico. 3:6
God, that draws anger? according to man I say. 3: 6
Absit! Alioquin quomodo iudicabit Deus mundum?
God forbid! Otherwise how judge God the world?

3:7 Si enim veritas Dei in meo mendacio abundavit
3: 7 If For truth God in I lying abounded
in gloriam ipsius, quid adhuc et ego tamquam
in glory his what yet and I as
peccator iudicor? 3:8 Et non, sicut blasphemamur, et
sinner question? 3: 8 The no, as slandered and
sicut aiunt quidam nos dicere: ‘ Faciamus mala, ut
as they say some we say: ‘ Let's do it bad as
veniant bona ‘? Quorum damnatio iusta est. 3:9
come good ‘? The damnation just It is. 3: 9
Quid igitur? Praecellimus eos? Nequaquam! Antea
What So? excel them? No! Heretofore
enim causati sumus Iudaeos et Graecos omnes sub
For effect we are Jews and Greeks all under
peccato esse, 3:10 sicut scriptum est: ‘ Non est
sin be 3:10 as written is: ‘ no is
iustus quisquam, 3:11 non est intellegens, non est
just one, 3:11 not is understanding, not is
requires Deum. 3:12 Omnes declinaverunt, simul
requiring God. 3:12 All declined, together
inutiles facti sunt; non est qui faciat bonum, non
unprofitable they they are: not is that do good not
est usque ad unum. 3:13 Sepulcrum patens est
is up to one. 3:13 The tomb open is
guttur eorum, linguis suis dolose agebant, venenum
throat their languages their deceitfully inland, poison
aspidum sub labiis eorum, 3:14 quorum os
asp under lips their 3:14 the mouth
maledictione et amaritudine plenum est; 3:15 veloces
cursing and bitterness full it is; 3:15 swift
pedes eorum ad effundendum sanguinem, 3:16
feet their to shed blood 3:16
contritio et infelicitas in viis eorum, 3:17 et viam
destruction and misery in ways their 3:17 and way
pacis non cognoverunt. 3:18 Non est timor Dei ante
peace not known. 3:18 no is fear God before
oculos eorum’. 3:19 Scimus autem quoniam,
eyes them. ‘ 3:19 we know Now because,
quaecumque lex loquitur, his, qui in lege sunt,
whatever law he speaks those that in law are

loquitur, ut omne os obstruatur, et obnoxius fiat
he speaks as all mouth stopped and hosting be
omnis mundus Deo; 3:20 quia ex operibus legis
all The world God; 3:20 because from works law
non iustificabitur omnis caro coram illo, per legem
not justified all flesh before that, by law
enim cognitio peccati. 3:21 Nunc autem sine lege
For knowledge sin. 3:21 now Now without law
iustitia Dei manifestata est, testificata a Lege et
justice God revealed is witnessed from law and
Prophetis, 3:22 iustitia autem Dei per fidem Iesu
prophets 3:22 justice Now God by faith Jesus
Christi, in omnes, qui credunt. Non enim est
Christ, in all that believe. no For is
distinctio: 3:23 omnes enim peccaverunt et egent
difference: 3:23 all For have and need
gloria Dei, 3:24 iustificati gratis per gratiam ipsius
glory God, 3:24 justified freely by thanks of
per redemptionem, quae est in Christo Iesu; 3:25
by redemption, which is in Christ Jesus; 3:25
quem proposuit Deus propitiatorium per fidem in
which proposed God seat by faith in
sanguine ipsius ad ostensionem iustitiae suae, cum
blood of to display justice his with
praetermisisset praecedentia delicta 3:26 in
slip preceding offenses 3:26 in
sustentatione Dei, ad ostensionem iustitiae eius in hoc
support God, to display justice his in this
tempore, ut sit ipse iustus et iustificans eum, qui
time as is he just and justifying him, that
ex fide est Iesu. 3:27 Ubi est ergo gloriatio?
from faith is Jesus. 3:27 Where is So boasting?
Exclusa est. Per quam legem? Operum? Non, sed
Miriam It is. by than the law? Works? no, but
per legem fidei. 3:28 Arbitramur enim iustificari
by law faith. 3:28 We conclude that For justified
hominem per fidem sine operibus legis. 3:29 An
man by faith without works Law. 3:29 An
Iudaeorum Deus tantum? Nonne et gentium? Immo
Jews God only? Did and nations? Yes

et gentium, 3:30 quoniam quidem unus Deus, qui
and nations, 3:30 for indeed one God, that
iustificabit circumcisionem ex fide et praeputium per
justify circumcision from faith and foreskin by
fidem. 3:31 Legem ergo destruimus per fidem? Absit,
faith. 3:31 law So void by faith? Far,
sed legem statuimus. 4:1 Quid ergo dicemus invenisse
but law establish. 4: 1 What So we will found
Abraham progenitorem nostrum secundum carnem?
Abraham progenitor our according to the flesh?
4:2 Si enim Abraham ex operibus iustificatus est,
4: 2 If For Abraham from works justified is
habet gloriam sed non apud Deum. 4:3 Quid enim
has glory but not in God. 4: 3 What For
Scriptura dicit? ‘ Credidit autem Abraham Deo,
Scripture Who says that? ‘ He believed Now Abraham God,
et reputatum est illi ad iustitiam’. 4:4 Ei autem,
and He credited is they to justice. ‘ 4: 4 he however,
qui operatur, merces non reputatur secundum gratiam
that works wage not reputed according to thanks
sed secundum debitum; 4:5 ei vero, qui non
but according to debt; 4, 5 it however, that not
operatur, sed credit in eum, qui iustificat impium,
works but believes in him, that justifies impious
reputatur fides eius ad iustitiam, 4:6 sicut et David
reputed faith his to justice; 4: 6 as and David
dicit beatitudinem hominis, cui Deus reputat
says happiness man, which God deems
iustitiam sine operibus: 4:7 ‘ Beati, quorum
justice without works: 4: 7 ‘ Happy the
remissae sunt iniquitates, et quorum tecta sunt
back are iniquities; and the buildings are
peccata. 4:8 Beatus vir, cui non imputabit Dominus
sins. 4: 8 Happy man which not impute Lord
peccatum’. 4:9 Beatitudo ergo haec in circumcisione
sin. ‘ 4: 9 happiness So this in circumcision
an etiam in praeputio? Dicimus enim: ‘ Reputata
or also in foreskin? We For: ‘ It was considered
est Abrahae fides ad iustitiam’. 4:10 Quomodo ergo
is Abraham faith to justice. ‘ 4:10 How So

reputata est? In circumcissione an in praeputio? Non
reputed is it? in circumcision or in foreskin? no
in circumcissione sed in praeputio: 4:11 et signum
in circumcision but in uncircumcised; 4:11 and sign
accepit circumcissionis, signaculum iustitiae fidei, quae
he received circumcision seal justice faith, which
fuit in praeputio, ut esset pater omnium credentium
was in projection, as was father all believers
per praeputium, ut reputetur illis iustitia, 4:12 et
by foreskin; as reputed they justice 4:12 and
pater circumcissionis his non tantum, qui ex
father circumcision these not only; that from
circumcissione sunt, sed et qui sectantur vestigia eius,
circumcision are but and that follow tracks his
quae fuit in praeputio, fidei patris nostri Abrahae.
which was in projection, faith father our Abraham.
4:13 Non enim per legem promissio Abrahae aut
4:13 no For by law The promise Abraham or
semini eius, ut heres esset mundi, sed per iustitiam
seed his as heir was world but by justice
fidei; 4:14 si enim qui ex lege heredes sunt,
faith; 4:14 if For that from law heirs are
exinanita est fides, et abolita est promissio. 4:15
empty is faith, and canceled is promise. 4:15
Lex enim iram operatur; ubi autem non est lex,
The law For anger it works; where Now not is law;
nec praevaricatio. 4:16 Ideo ex fide, ut secundum
or the violation. 4:16 Therefore from faith, as according to
gratiam, ut firma sit promissio omni semini, non ei,
thanks, as firm is The promise all the seed; not to
qui ex lege est solum, sed et ei, qui ex fide est
that from law is only; but and to that from faith is
Abrahae — qui est pater omnium nostrum, 4:17
Abraham - that is father all our 4:17
sicut scriptum est: ‘ Patrem multarum gentium posui
as written is: ‘ father many nations I put
te ‘ C, ante Deum, cui credidit, qui vivificat
you ‘ 100, before God, which he believed, that quickens
mortuos et vocat ea, quae non sunt, quasi sint;
dead and calls it which not are as they are;

4:18 qui contra spem in spe credidit, ut fieret pater
4:18 that against hope in hope he believed, as would father

multarum gentium, secundum quod dictum est: ‘ Sic
many nations, according to that said is: ‘ so

erit semen tuum’. 4:19 Et non infirmatus fide
will be seed Your ‘. 4:19 The not weak faith

consideravit corpus suum iam emortuum, cum fere
he noted body his already dead with about

centum annorum esset, et emortuam vulvam Sarae;
one hundred years was and deadness matrix Sarah;

4:20 in repromissione autem Dei non haesitavit
4:20 in promise Now God not waver

diffidentia, sed confortatus est fide, dans gloriam
distrust but strengthened is faith, giving glory

Deo, 4:21 et plenissime sciens quia, quod promisit,
God, 4:21 and fully knowing because, that He promised,

potens est et facere. 4:22 Ideo et reputatum est
powerful is and do. 4:22 Therefore and He credited is

illi ad iustitiam. 4:23 Non est autem scriptum
they to justice. 4:23 no is Now written

tantum propter ipsum: reputatum est illi, 4:24 sed
only for Address: He credited is they 4:24 but

et propter nos, quibus reputabitur, credentibus in
and for we which be counted; believers in

eum, qui suscitavit Iesum Dominum nostrum a
him, that raised Jesus Lord our from

mortuis, 4:25 qui traditus est propter delicta nostra
dead 4:25 that delivered is for offenses our

et suscitatus est propter iustificationem nostram. 5:1
and raised is for justification our own. 5: 1

Iustificati igitur ex fide, pacem habemus ad Deum
justified So from faith, peace we have to God

per Dominum nostrum Iesum Christum, 5:2 per
by Lord our Jesus Christ, 5: 2 by

quem et accessum habemus fide in gratiam istam, in
which and access we have faith in thanks this in

qua stamus et gloriamur in spe gloriae Dei. 5:3
which we stand and rejoice in hope glory God. 5: 3

Non solum autem, sed et gloriamur in
no only however, but and rejoice in

tribulationibus, scientes quod tribulatio patientiam
tribulations knowing that trouble patience
operatur, 5:4 patientia autem probationem, probatio
works 5: 4 patience Now experience; testing
vero spem; 5:5 spes autem non confundit, quia
But hope; 5: 5 hope Now not disappoint, because
caritas Dei diffusa est in cordibus nostris per
charity God spread is in hearts our by
Spiritum Sanctum, qui datus est nobis. 5:6 Adhuc
Spirit Holy that given is to us. 5, 6 yet
enim Christus, cum adhuc infirmi essemus, secundum
For Christ, with yet weak we according to
tempus pro impiis mortuus est. 5:7 Vix enim pro
time for Wickedness dead It is. 5: 7 scarce For for
iusto quis moritur; nam pro bono forsitan quis et
just who dies; for for good perhaps who and
audeat mori. 5:8 Commendat autem suam caritatem
venture die. 5: 8 He recommends Now his charity
Deus in nos, quoniam, cum adhuc peccatores
God in we because, with yet sinners
essemus, Christus pro nobis mortuus est. 5:9 Multo
we Christ for us dead It is. 5: 9 Much
igitur magis iustificati nunc in sanguine ipsius, salvi
So more justified now in blood his saved
erimus ab ira per ipsum! 5:10 Si enim, cum
we will be from anger by it! 5:10 If For with
inimici essemus, reconciliati sumus Deo per mortem
enemies we reconciled we are God by death
Filii eius, multo magis reconciliati salvi erimus in
children his more more reconciled saved we will be in
vita ipsius; 5:11 non solum autem, sed et gloriamur
life same; 5:11 not only however, but and rejoice
in Deo per Dominum nostrum Iesum Christum, per
in God by Lord our Jesus Christ, by
quem nunc reconciliationem accepimus. 5:12
which now reconciliation we have received. 5:12
Propterea, sicut per unum hominem peccatum in
Therefore, as by one man sin in
hunc mundum intravit, et per peccatum mors, et
this world entered, and by sin death and
ita in omnes homines mors pertransiit, eo quod
so in all men death passed it that

omnes peccaverunt. 5:13 Usque ad legem enim
all committed. 5:13 up to law For
peccatum erat in mundo; peccatum autem non
sin was in the world; sin Now not
imputatur, cum lex non est, 5:14 sed regnavit mors
imputed with law not is 5:14 but reigned death
ab Adam usque ad Moysen etiam in eos, qui non
from Adam up to Moses also in them; that not
peccaverunt in similitudine praevaricationis Adae, qui
have in similarity transgression Adam, that
est figura futuri. 5:15 Sed non sicut delictum, ita et
is figure future. 5:15 but not as offense, so and
donum; si enim unius delicto multi mortui sunt,
gift; if For one offense many dead are
multo magis gratia Dei et donum in gratia unius
more more grace God and gift in grace one
hominis Iesu Christi in multos abundavit. 5:16 Et
man Jesus Christ in many abounded. 5:16 The
non sicut per unum, qui peccavit, ita et donum;
not as by one, that offender so and gift;
nam iudicium ex uno in condemnationem, gratia
for judgment from one in condemnation; grace
autem ex multis delictis in iustificationem. 5:17 Si
Now from many offenses in justification. 5:17 If
enim unius delicto mors regnavit per unum, multo
For one offense death reigned by one, more
magis, qui abundantiam gratiae et donationis iustitiae
more that abundance thanks and Donation justice
accipiunt, in vita regnabunt per unum Iesum
take in life reign by one Jesus
Christum. 5:18 Igitur sicut per unius delictum in
Christ. 5:18 Now as by one offense in
omnes homines in condemnationem, sic et per unius
all men in condemnation; so and by one
iustitiam in omnes homines in iustificationem vitae;
justice in all men in justification life;
5:19 sicut enim per inoboedientiam unius hominis
5:19 as For by disobedience one man
peccatores constituti sunt multi, ita et per unius
sinners stations are many so and by one

oboeditionem iusti constituentur multi. 5:20 Lex
obedience just set Many. 5:20 The law
autem subintravit, ut abundaret delictum; ubi autem
Now besides, as abound the offense; where Now
abundavit peccatum, superabundavit gratia, 5:21 ut
abounded sin, lavished grace 5:21 as
sicut regnavit peccatum in morte, ita et gratia
as reigned sin in death so and grace
regnet per iustitiam in vitam aeternam per Iesum
rules by justice in life eternal by Jesus
Christum Dominum nostrum. 6:1 Quid ergo dicemus?
Christ Lord Our. 6: 1 What So Shall we?
Permanebimus in peccato, ut gratia abundet? 6:2
continue in sin as grace fully? 6: 2
Absit! Qui enim mortui sumus peccato, quomodo
God forbid! He For dead we are sin how
adhuc vivemus in illo? 6:3 An ignoratis quia,
yet live? in that? 6: 3 An you know because,
quicumque baptizati sumus in Christum Iesum, in
who baptized we are in Christ Jesus, in
mortem ipsius baptizati sumus? 6:4 Consepulti ergo
death of baptized We? 6: 4 buried So
sumus cum illo per baptismum in mortem, ut
we are with that by baptism in death as
quemadmodum suscitatus est Christus a mortuis per
as raised is Christ from dead by
gloriam Patris, ita et nos in novitate vitae
glory father, so and we in new life
ambulemus. 6:5 Si enim complantati facti sumus
walk. 6: 5 If For planted they we are
similitudini mortis eius, sed et resurrectionis erimus;
like death his but and resurrection we will be;
6:6 hoc scientes quia vetus homo noster simul
6: 6 this knowing because old man our together
crucifixus est, ut destruat corpus peccati, ut ultra
crucified is as destroyed body sin as more
non serviamus peccato. 6:7 Qui enim mortuus est,
not serve sin. 6, 7 He For dead is
iustificatus est a peccato. 6:8 Si autem mortui
justified is from sin. 6, 8 If Now dead
sumus cum Christo, credimus quia simul etiam
we are with Christ, we believe that because together also

vivemus cum eo; 6:9 scientes quod Christus
live? with it; 6: 9 knowing that Christ

suscitatus ex mortuis iam non moritur, mors illi
raised from dead already not dies death they

ultra non dominatur. 6:10 Quod enim mortuus est,
more not rules. 6:10 The For dead is

peccato mortuus est semel; quod autem vivit, vivit
sin dead is once; that Now lives lives

Deo. 6:11 Ita et vos existimate vos mortuos quidem
God. 6:11 Yes and you consider you dead indeed

esse peccato, viventes autem Deo in Christo Iesu.
be sin living Now God in Christ Jesus.

6:12 Non ergo regnet peccatum in vestro mortali
6:12 no So rules sin in your mortal

corpore, ut oboediatis concupiscentiis eius, 6:13 neque
body as listen lusts his 6:13 or

exhibeatis membra vestra arma iniustitiae peccato,
present members your weapons injustice sin

sed exhibete vos Deo tamquam ex mortuis viventes
but present you God as from dead living

et membra vestra arma iustitiae Deo. 6:14 Peccatum
and members your weapons justice God. 6:14 sin

enim vobis non dominabitur; non enim sub lege
For you not rule; not For under law

estis sed sub gratia. 6:15 Quid ergo? Peccabimus,
you but under Grace. 6:15 What So? sin

quoniam non sumus sub lege sed sub gratia?
for not we are under law but under Grace?

Absit! 6:16 Nescitis quoniam, cui exhibetis vos
God forbid! 6:16 Know because, which yield you

servos ad oboedientiam, servi estis eius, cui
officials to obedience; officials you his which

oboeditis, sive peccati ad mortem, sive oboeditionis
obey; or sin to death or obedience

ad iustitiam? 6:17 Gratias autem Deo quod fuistis
to justice? 6:17 thanks Now God that You have been

servi peccati, oboedistis autem ex corde in eam
officials sin obeyed Now from heart in it

formam doctrinae, in quam traditi estis, 6:18 liberati
form doctrine, in than delivered you 6:18 free

autem a peccato servi facti estis iustitiae. 6:19
Now from sin officials they you justice. 6:19

Humanum dico propter infirmitatem carnis vestrae.

Human I for weakness of your.

Sicut enim exhibuistis membra vestra servientia

As For presented members your serving

immunditiae et iniquitati ad iniquitatem, ita nunc

impurity and unrighteousness to violence, so now

exhibete membra vestra servientia iustitiae ad

present members your serving justice to

sanctificationem. 6:20 Cum enim servi essetis peccati,

sanctification. 6:20 with For officials you sin

liberi eratis iustitiae. 6:21 Quem ergo fructum

free you were justice. 6:21 Whom So fruit

habebatis tunc, in quibus nunc erubescitis? Nam finis

did you then, in which now ashamed? For end

illorum mors! 6:22 Nunc vero liberati a peccato,

their Death! 6:22 now But free from sin

servi autem facti Deo, habetis fructum vestrum in

officials Now they God, have fruit you in

sanctificationem, finem vero vitam aeternam! 6:23

sanctification, end But life Eternal! 6:23

Stipendia enim peccati mors, donum autem Dei vita

Campaigns For sin death gift Now God life

aeterna in Christo Iesu Domino nostro. 7:1 An

eternal in Christ Jesus Lord our. 7: 1 An

ignoratis, fratres — scientibus enim legem loquor —

you know, brothers - know For law I speak -

quia lex in homine dominatur, quanto tempore vivit?

because law in man rules, more time lives?

7:2 Nam quae sub viro est mulier, viventi viro

7: 2 For which under man is woman living man

alligata est lege; si autem mortuus fuerit vir, soluta

bound is law; if Now dead be man released

est a lege viri. 7:3 Igitur, vivente viro, vocabitur

is from law men. 7: 3 Therefore, living man call

adultera, si fuerit alterius viri; si autem mortuus

adulteress; if be other men; if Now dead

fuerit vir, libera est a lege, ut non sit adultera, si

be man free is from law as not is adulteress; if

fuerit alterius viri. 7:4 Itaque, fratres mei, et vos

be other men. 7: 4 Accordingly, brothers my and you

mortificati estis legi per corpus Christi, ut sitis

also you read by body Christ, as be

alterius, eius qui ex mortuis suscitatus est, ut
other his that from dead raised is as
fructificaremus Deo. 7:5 Cum enim essemus in carne,
bear fruit God. 7: 5 with For we in the flesh;
passiones peccatorum, quae per legem sunt,
emotions sins, which by law are
operabantur in membris nostris, ut fructificarent
work in members our as fruit
morti; 7:6 nunc autem soluti sumus a lege, mortui
death; 7: 6 now Now released we are from law dead
ei, in qua detinebamur, ita ut serviamus in novitate
to in which held; so as serve in new
Spiritus et non in vetustate litterae. 7:7 Quid ergo
Spirit and not in old letter. 7: 7 What So
dicemus? Lex peccatum est? Absit! Sed peccatum
Shall we? The law sin is it? God forbid! but sin
non cognovi, nisi per legem; nam concupiscentiam
not I know, but by law; for concupiscence
nescirem, nisi lex diceret: ‘ Non concupisces’. 7:8
I did not know but law He said: ‘ no covet. ‘ 7, 8
Occasione autem accepta, peccatum per mandatum
On the occasion Now taking sin by command
operatum est in me omnem concupiscentiam; sine
working is in I all lust; without
lege enim peccatum mortuum erat. 7:9 Ego autem
law For sin dead It was. 7, 9 I Now
vivebam sine lege aliquando; sed, cum venisset
alive without law sometimes; but, with come
mandatum, peccatum revixit, 7:10 ego autem mortuus
command sin revived, 7:10 I Now dead
sum; et inventum est mihi mandatum, quod erat ad
I; and found is I command that was to
vitam, hoc esse ad mortem; 7:11 nam peccatum,
life this be to death; 7:11 for sin,
occasione accepta, per mandatum seduxit me et per
opportunity taking by command seduced I and by
illud occidit. 7:12 Itaque lex quidem sancta, et
it sets. 7:12 So law indeed holy, and
mandatum sanctum et iustum et bonum. 7:13 Quod
command St. and just and good. 7:13 The
ergo bonum est, mihi factum est mors? Absit! Sed
So good is I it is death? God forbid! but

peccatum, ut appareat peccatum, per bonum mihi
sin, as appears sin, by good I
operatum est mortem; ut fiat supra modum peccans
working is death; as be above mode sinful
peccatum per mandatum. 7:14 Scimus enim quod lex
sin by mandate. 7:14 we know For that law
spiritalis est; ego autem carnalis sum, venundatus
spirituality it is; I Now carnal I sold
sub peccato. 7:15 Quod enim operor, non
under sin. 7:15 The For I work, not
intellego; non enim, quod volo, hoc ago, sed quod
I understand that; not For that I want this I do! but that
odi, illud facio. 7:16 Si autem, quod nolo, illud
I hate, it I do. 7:16 If however, that I would not, it
facio, consentio legi quoniam bona. 7:17 Nunc autem
I do, I agree read for goods. 7:17 now Now
iam non ego operor illud, sed, quod habitat in me,
already not I do it but, that home in I
peccatum. 7:18 Scio enim quia non habitat in me,
sin. 7:18 I know For because not home in I
hoc est in carne mea, bonum; nam velle adiacet
this is in flesh my good; for will right
mihi, operari autem bonum, non! 7:19 Non enim,
I work Now good not! 7:19 no For
quod volo bonum, facio, sed, quod nolo malum,
that I want good I do, but, that I do not want evil
hoc ago. 7:20 Si autem, quod nolo, illud facio,
this I do. 7:20 If however, that I would not, it I do,
iam non ego operor illud, sed, quod habitat in me,
already not I do it but, that home in I
peccatum. 7:21 Invenio igitur hanc legem volenti
sin. 7:21 find So this law that would
mihi facere bonum, quoniam mihi malum adiacet.
I do good for I evil right there.
7:22 Condelector enim legi Dei secundum interiorem
7:22 I delight For read God according to inner
hominem; 7:23 video autem aliam legem in membris
man; 7:23 video Now other law in members
meis repugnantem legi mentis meae et captivantem
I fighting read mind I and captivating
me in lege peccati, quae est in membris meis. 7:24
I in law sin which is in members mine. 7:24

Infelix ego homo! Quis me liberabit de corpore
Unhappy I man! Who I free of body
mortis huius? 7:25 Gratias autem Deo per Iesum
death this? 7:25 thanks Now God by Jesus
Christum Dominum nostrum! Igitur ego ipse mente
Christ Lord us! Now I he Remember
servio legi Dei, carne autem legi peccati. 8:1 Nihil
I serve read God, flesh Now read sin. 8: 1 nothing
ergo nunc damnationis est his, qui sunt in Christo
So now condemnation is those that are in Christ
Iesu; 8:2 lex enim Spiritus vitae in Christo Iesu
Jesus; 8: 2 law For Spirit life in Christ Jesus
liberavit te a lege peccati et mortis. 8:3 Nam,
free you from law sin and of death. 8: 3 For example,
quod impossibile erat legi, in quo infirmabatur
that impossible was I have read, in which sick
per carnem, Deus Filium suum mittens in
by flesh God son his sending in
similitudine carnis peccati et pro peccato, damnavit
similarity of sin and for sin He condemned
peccatum in carne, 8:4 ut iustitia legis impleretur in
sin in the flesh; 8: 4 as justice law fulfilled in
nobis, qui non secundum carnem ambulamus sed
us that not according to flesh walk but
secundum Spiritum. 8:5 Qui enim secundum carnem
according to Spirit. 8: 5 He For according to flesh
sunt, quae carnis sunt, sapiunt; qui vero secundum
are which of are relish; that But according to
Spiritum, quae sunt Spiritus. 8:6 Nam sapientia
Spirit, which are Spirit. 8: 6 For wisdom
carnis mors, sapientia autem Spiritus vita et pax;
of death wisdom Now Spirit life and peace;
8:7 quoniam sapientia carnis inimicitia est in Deum,
8: 7 for wisdom of enmity is in God,
legi enim Dei non subicitur nec enim potest. 8:8 Qui
read For God not subject or For can. 8: 8 He
autem in carne sunt, Deo placere non possunt. 8:9
Now in flesh are God please not can. 8, 9
Vos autem in carne non estis sed in Spiritu, si
you Now in flesh not you but in Spirit, if
tamen Spiritus Dei habitat in vobis. Si quis autem
yet Spirit God home in to you. If who Now

Spiritum Christi non habet, hic non est eius. 8:10 Si
Spirit Christ not has here not is her. 8:10 If
autem Christus in vobis est, corpus quidem mortuum
Now Christ in you is body indeed dead
est propter peccatum, Spiritus vero vita propter
is for sin, Spirit But life for
iustitiam. 8:11 Quod si Spiritus eius, qui suscitavit
justice. 8:11 The if Spirit his that raised
Iesum a mortuis, habitat in vobis, qui suscitavit
Jesus from dead home in you that raised
Christum a mortuis vivificabit et mortalia corpora
Christ from dead quicken and mortal bodies
vestra per inhabitantem Spiritum suum in vobis. 8:12
your by indwelling Spirit his in to you. 8:12
Ergo, fratres, debitores sumus non carni, ut
Therefore, brothers, debtors we are not the flesh, as
secundum carnem vivamus. 8:13 Si enim secundum
according to flesh live. 8:13 If For according to
carnem vixeritis, moriemini; si autem Spiritu opera
flesh you live, die; if Now Spirit works
corporis mortificatis, vivetis. 8:14 Quicumque enim
body mortified, live. 8:14 Whoever For
Spiritu Dei aguntur, hi filii Dei sunt. 8:15 Non
Spirit God proceedings, these children God They are. 8:15 no
enim accepistis spiritum servitutis iterum in timorem,
For received spirit service again in fear
sed accepistis Spiritum adoptionis filiorum, in quo
but received Spirit adoption children, in which
clamamus: ‘Abba, Pater!’. 8:16 Ipse Spiritus
we cry; ‘Abba! Father’. 8:16 He Spirit
testimonium reddit una cum spiritu nostro, quod
witness returns one with spirit our that
sumus filii Dei. 8:17 Si autem filii, et heredes:
we are children God. 8:17 If Now children, and heirs;
heredes quidem Dei, coheredes autem Christi, si
heirs indeed God, co- Now Christ, if
tamen compatimur, ut et conglorificemur. 8:18
yet suffer, as and too. 8:18
Existimo enim quod non sunt condignae passiones
I think For that not are compare emotions

huius temporis ad futuram gloriam, quae revelanda
this time to future glory which revealed
est in nobis. 8:19 Nam expectatio creaturae
is in to us. 8:19 For Expected creatures
revelationem filiorum Dei expectat; 8:20 vanitati
revelation children God expects; 8:20 vanity
enim creatura subiecta est, non volens sed propter
For creature subject is not wishful but for
eum, qui subiecit, in spem, 8:21 quia et ipsa
him, that he added, in hope 8:21 because and the
creatura liberabitur a servitute corruptionis in
creature free from slavery corruption in
libertatem gloriae filiorum Dei. 8:22 Scimus enim
freedom glory children God. 8:22 we know For
quod omnis creatura congemiscit et comparturit
that all creature groaning and childbirth
usque adhuc; 8:23 non solum autem, sed et nos ipsi
up yet; 8:23 not only however, but and we they
primitias Spiritus habentes, et ipsi intra nos
contributions Spirit having the and they within we
gemimus adoptionem filiorum expectantes,
, waiting adoption children looking for
redemptionem corporis nostri. 8:24 Spe enim
redemption body Our. 8:24 The prospects For
salvi facti sumus; spes autem, quae videtur, non est
saved they we are; hope however, which it seems, not is
spes; nam, quod videt, quis sperat? 8:25 Si autem,
hope; for that sees who hope? 8:25 If however,
quod non videmus, speramus, per patientiam
that not we see we hope, by patience
expectamus. 8:26 Similiter autem et Spiritus adiuvat
wait for it. 8:26 Similarly, Now and Spirit helps
infirmi- tatem nostram; nam quid oremus, sicut
weakness our own; for what pray as
oportet, nescimus, sed ipse Spiritus interpellat
must we do not know, but he Spirit interceding
gemitibus inenarrabilibus; 8:27 qui autem scrutatur
wordless uttered; 8:27 that Now searches
corda, scit quid desideret Spiritus, quia secundum
hearts, He knows what demands Spirit, because according to

Deum postulat pro sanctis. 8:28 Scimus autem
God demands for saints. 8:28 we know Now
quoniam diligentibus Deum omnia cooperantur in
for love God all work together in
bonum, his, qui secundum propositum vocati sunt.
good those that according to program called They are.
8:29 Nam, quos praescivit, et praedestinavit
8:29 For example, which foresaw, and foreordained
conformes fieri imaginis Filii eius, ut sit ipse
conformable be image children his as is he
primogenitus in multis fratribus; 8:30 quos autem
firstborn in many a brother; 8:30 which Now
praedestinavit, hos et vocavit; et quos vocavit, hos
predestined these and he called; and which he called these
et iustificavit; quos autem iustificavit, illos et
and He also justified; which Now justified, them and
glorificavit. 8:31 Quid ergo dicemus ad haec? Si
glorified. 8:31 What So we will to This? If
Deus pro nobis, quis contra nos? 8:32 Qui Filio suo
God for us who against We? 8:32 He son his
non pepercit, sed pro nobis omnibus tradidit illum,
not He spared but for us all delivered it
quomodo non etiam cum illo omnia nobis donabit?
how not also with that all us else?
8:33 Quis accusabit adversus electos Dei? Deus, qui
8:33 Who charge against elect God? God, that
iustificat? 8:34 Quis est qui condemnet? Christus
justifies? 8:34 Who is that trouble? Christ
Iesus, qui mortuus est, immo qui suscitatus est, qui
Jesus, that dead is yes that raised is that
et est ad dexteram Dei, qui etiam interpellat pro
and is to right God, that also interceding for
nobis? 8:35 Quis nos separabit a caritate Christi?
us? 8:35 Who we separate from charity Christ?
Tribulatio an angustia an persecutio an fames an
Hardship or anguish or persecution or famine or
nuditas an periculum an gladius? 8:36 Sicut scriptum
nakedness or risk or sword? 8:36 As written
est: ‘ Propter te mortificamur tota die, aestimati
is: ‘ Because of you killed all day estimated
sumus ut oves occisionis’. 8:37 Sed in his omnibus
we are as sheep the killing ‘. 8:37 but in these all

supervincimus per eum, qui dilexit nos. 8:38 Certus
conquerors by him, that He loved us. 8:38 sure

sum enim quia neque mors neque vita neque angeli
I For because or death or life or angels

neque principatus neque instantia neque futura neque
or government or instants or future or

virtutes 8:39 neque altitudo neque profundum neque
virtues 8:39 or height or depth or

alia quaelibet creatura poterit nos separare a
other each creature can we separate from

caritate Dei, quae est in Christo Iesu Domino nostro.
charity God, which is in Christ Jesus Lord our.

9:1 Veritatem dico in Christo, non mentior,
9: 1 truth I in Christ, not lying

testimonium mihi perhibente conscientia mea in
witness I witness conscience my in

Spiritu Sancto, 9:2 quoniam tristitia est mihi magna,
Spirit Holy 9: 2 for sadness is I great

et continuus dolor cordi meo. 9:3 Optarem enim
and Instantly Department heart mine. 9: 3 I would For

ipse ego anathema esse a Christo pro fratribus
he I anathema be from Christ for brothers

meis, cognatis meis secundum carnem, 9:4 qui sunt
I relatives I according to flesh 9: 4 that are

Israelitae, quorum adoptio est filiorum et gloria et
Israel, the adoption is children and glory and

testamenta et legislatio et cultus et promissiones,
Wills and legislation and worship and promises

9:5 quorum sunt patres, et ex quibus Christus
9: 5 the are fathers and from which Christ

secundum carnem: qui est super omnia Deus
according to the flesh; that is over all God

benedictus in saecula. Amen. 9:6 Non autem quod
blessed in ages. Amen. 9: 6 no Now that

exciderit verbum Dei. Non enim omnes, qui ex
tumbles word God. no For all that from

Israel, hi sunt Israel; 9:7 neque quia semen sunt
Israel these are Israel; 9: 7 or because seed are

Abraham, omnes filii, sed: ‘ In Isaac vocabitur tibi
Abraham, all children, but: ‘ in Isaac call you

semen'. 9:8 Id est, non qui filii carnis, hi filii
seed. 9: 8 This is not that children the flesh, these children
Dei, sed qui filii sunt promissionis, aestimantur
God, but that children are promise valued
semen; 9:9 promissionis enim verbum hoc est: '
seed; 9: 9 promise For word this is: '
Secundum hoc tempus veniam, et erit Sarae filius'.
according to this time I come and will be Sarah son. '
9:10 Non solum autem, sed et Rebecca ex uno
9:10 no only however, but and Rebecca from one
concubitum habens, Isaac patre nostro; 9:11 cum
intercourse having Isaac father our 9:11 with
enim nondum nati fuissent aut aliquid egissent
For not yet born have been or something report
bonum aut malum, ut secundum electionem
good or evil as according to election
propositum Dei maneret, 9:12 non ex operibus sed
program God He lived, 9:12 not from works but
ex vocante dictum est ei: ' Maior serviet minori ';
from calls; said is to: ' The major serve minor ';
9:13 sicut scriptum est: ' Iacob dilexi, Esau autem
9:13 as written is: ' Jacob I loved; Esau Now
odio habui'. 9:14 Quid ergo dicemus? Numquid
hatred I had to. ' 9:14 What So Shall we? Do
iniustitia apud Deum? Absit! 9:15 Moysi enim
injustice in God? God forbid! 9:15 Moses For
dicit: ' Miserebor, cuius misereor, et misericordiam
he says: ' I will have mercy the pity; and mercy
praestabo, cui misericordiam praesto'. 9:16 Igitur
guarantee, which mercy available. 9:16 Now
non volentis neque currentis sed miserentis Dei. 9:17
not wiles or bounce but merciful God. 9:17
Dicit enim Scriptura pharaoni: ' In hoc ipsum
He says, For Scripture Pharaoh ' in this it
excitavi te, ut ostendam in te virtutem meam, et ut
I raised you as show in you power I and as
annuntietur nomen meum in universa terra'. 9:18
published name my in all land '. 9:18
Ergo, cuius vult, miseretur et, quem vult, indurat.
Therefore, the he will, mercy on the and, which he will, hardens.
9:19 Dices itaque mihi: ' Quid ergo adhuc queritur?
9:19 Speak So me: ' What So yet responsible?

Voluntati enim eius quis restitit?'. 9:20 O homo, sed
will For his who resisted? '. 9:20 O man, but
tu quis es, qui respondeas Deo? Numquid dicet
you who you that answer God? Do say
figmentum ei, qui se finxit: ' Quid me fecisti sic?'. 9:21 An non habet potestatem figulus luti ex eadem
fiction to that he formed ' What I You made so '. 9:21 An not has power potter clay from same
massa facere aliud quidem vas in honorem, aliud
mass do other indeed vessel in honor other
vero in ignominiam? 9:22 Quod si volens Deus
But in shame? 9:22 The if wishful God
ostendere iram et notam facere potentiam suam,
show anger and brand do power his
sustinuit in multa patientia vasa irae aptata in
He sustained in many patience vessels anger framed in
interitum; 9:23 et ut ostenderet divitias gloriae suae
destruction; 9:23 and as show wealth glory his
in vasa misericordiae, quae praeparavit in gloriam,
in vessels mercy which prepared in glory
9:24 quos et vocavit nos non solum ex Iudaeis sed
9:24 which and he called we not only from Jews but
etiam ex gentibus? 9:25 Sicut et in Osee dicit: ' Vocabo Non plebem meam Plebem meam et Non
also from nations? 9:25 As and in Hosea he says: ' I will call no people I people I and no
dilectam Dilectam. 9:26 Et erit: in loco, ubi dictum
love Beloved. 9:26 The will be: in place where said
est eis: 'Non plebs mea vos', ibi vocabuntur Filii
is them: 'I do not people my you ' there call children
Dei vivi'. 9:27 Isaias autem clamat pro Israel: ' Si fuerit numerus filiorum Israel tamquam arena
God the living. ' 9:27 Isaiah Now claims for Israel: ' If be number children Israel as sand
maris, reliquiae salvae fient. 9:28 Verbum enim
sea, remains saved will take place. 9:28 word For
consummans et brevians faciet Dominus super
finish and shortening will Lord over
terram'. 9:29 Et sicut praedixit Isaias: ' Nisi
the earth. ' 9:29 The as He predicted Isaiah: ' unless
Dominus Sabaoth reliquisset nobis semen, sicut
Lord hosts left us seed, as

Sodoma facti essemus et sicut Gomorra similes
Sodom they we and as Gomorrah like
fuissemus'. 9:30 Quid ergo dicemus? Quod gentes,
we had been. ' 9:30 What So Shall we? The nations
quae non sectabantur iustitiam, apprehenderunt
which not after justice; overtook
iustitiam, iustitiam autem, quae ex fide est; 9:31
justice; justice however, which from faith it is; 9:31
Israel vero sectans legem iustitiae in legem non
Israel But pursuing law justice in law not
pervenit. 9:32 Quare? Quia non ex fide sed quasi
reached. 9:32 Why? for not from faith but as
ex operibus; offenderunt in lapidem offensionis, 9:33
from works; stumbled in stone stumbling 9:33
sicut scriptum est: ' Ecce pono in Sion lapidem
as written is: ' Look I in Zion stone
offensionis et petram scandali; et, qui credit in eo,
Offence and rock offense; and, that believes in it
non confundetur'. 10:1 Fratres, voluntas quidem
not be ashamed. ' 10: 1 Brothers will indeed
cordis mei et obsecratio ad Deum pro illis in
heart my and supplication to God for they in
salutem. 10:2 Testimonium enim perhibeo illis quod
health. 10: 2 Indicator For record they that
aemulationem Dei habent sed non secundum
rivalry God have but not according to
scientiam; 10:3 ignorantes enim Dei iustitiam et
knowledge; 10: 3 not knowing For God justice and
suam iustitiam quaerentes statuere, iustitiae Dei non
his justice seeking establish justice God not
sunt subiecti; 10:4 finis enim legis Christus ad
are the subject; 10: 4 end For law Christ to
iustitiam omni credenti. 10:5 Moyses enim scribit de
justice all believes. 10: 5 Moses For writes of
iustitia, quae ex lege est: ' Qui fecerit homo, vivet
justice which from law is: ' He do man, live
in eis'. 10:6 Quae autem ex fide est iustitia, sic
in them. ' 10: 6 What Now from faith is justice so
dicit: ' Ne dixeris in corde tuo: Quis ascendet in
he says: ' Do not call in heart you; Who up in
caelum?', id est Christum deducere; 10:7 aut: '
heaven? ' that is Christ launch; 10: 7 or: '

Quis descendet in abyssum? ‘, hoc est Christum ex
Who down in deep? ‘ this is Christ from
mortuis revocare. 10:8 Sed quid dicit? ‘ Prope
dead recall. 10: 8 but what Who says that? ‘ near
te est verbum, in ore tuo et in corde tuo ‘; hoc
you is word, in mouth your and in heart your ‘ this
est verbum fidei, quod praedicamus. 10:9 Quia si
is word faith, that preach. 10: 9 for if
confitearis in ore tuo: ‘ Dominum Iesum! ‘, et in
confess in mouth you; ‘ Lord Jesus! ‘ and in
corde tuo credideris quod Deus illum excitavit ex
heart your believe that God it raised from
mortuis, salvus eris. 10:10 Corde enim creditur
dead saved You will be. 10:10 heart For It is believed
ad iustitiam, ore autem confessio fit in salutem.
to justice; mouth Now confession becomes in health.
10:11 Dicit enim Scriptura: ‘ Omnis, qui credit in
10:11 He says, For Scripture: ‘ all that believes in
illo, non confundetur’. 10:12 Non enim est distinctio
that, not be ashamed. ‘ 10:12 no For is The distinction
Iudaei et Graeci, nam idem Dominus omnium, dives
Jews and The Greeks, for same Lord all rich
in omnes, qui invocant illum: 10:13 Omnis enim,
in all that call it 10:13 all For
quicumque invocaverit nomen Domini, salvus erit.
who call name Lord, saved will be.
10:14 Quomodo ergo invocabunt, in quem non
10:14 How So call in which not
crediderunt? Aut quomodo credent ei, quem non
believe? or how believe to which not
audierunt? Quomodo autem audient sine
heard? How Now listen without
praedicante? 10:15 Quomodo vero praedicabunt nisi
preacher? 10:15 How But preach but
mittantur? Sicut scriptum est: ‘ Quam speciosi pedes
sent? As written is: ‘ How beautiful feet
evangelizantium bona’. 10:16 Sed non omnes
news good ‘. 10:16 but not all
oboedierunt evangelio; Isaias enim dicit: ‘ Domine,
listen gospel; Isaiah For he says: ‘ Sir,
quis credidit auditui nostro?’. 10:17 Ergo fides ex
who believed report our? ‘. 10:17 Therefore faith from

auditu, auditus autem per verbum Christi. 10:18 *hearing; hearing Now by word Christ. 10:18 but*
Sed dico: Numquid non audierunt? Quin immo, in
I say: Do not heard? On indeed, in
omnem terram exiit sonus eorum, et in fines
all land He went out sound their and in ends
orbis terrae verba eorum. 10:19 *world earth words them. 10:19 but*
Sed dico: Numquid Israel non cognovit? Primus Moyses dicit: ‘ Ego ad
I say: Do not know? The first Moses he says: ‘ I to
aemulationem vos adducam per Non gentem: per
rivalry you I by no nation: by
gentem insipientem ad iram vos provocabo’. 10:20
nation foolish to anger you move ‘. 10:20
Isaias autem audet et dicit: ‘ Inventus sum in non
Isaiah Now dare and he says: ‘ He was found I in not
quaerentibus me; palam apparui his, qui me non
seeking me; public myself those that I not
interrogabant’. 10:21 *they asked. ‘ 10:21 the Israel Now*
Ad Israel autem dicit: ‘ Tota
he says: ‘ All
die expandi manus meas ad populum non credentem
day spread hand I to people not believer
et contradicentem’. 11:1 *and against it. ‘ 11: 1 I*
Dico ergo: Numquid repulit Deus populum suum? Absit! Nam et ego
therefore: Do He rejected God people his? God forbid! For and I
Israelita sum, ex semine Abraham, tribu Benjamin.
Israelite I from seed Abraham tribe Benjamin.
11:2 Non reppulit Deus plebem suam, quam
11: 2 no Wot God people his than
praescivit. An nescitis in Elia quid dicit Scriptura?
foresaw. An do not know in Elia what says Scripture?
Quemadmodum interpellat Deum adversus Israel: 11:3
As interceding God against Israel: 11: 3
‘ Domine, prophetas tuos occiderunt, altaria tua
‘ Sir, prophets your killed altars your
suffoderunt, et ego relictus sum solus, et quaerunt
altars; and I left I alone, and seek
animam meam’. 11:4 *life My ‘. 11: 4 but*
Sed quid dicit illi responsum
what says they answer

divinum? ‘ Reliqui mihi septem milia virorum, qui
 divine? ‘ The rest I seven thousand men that
 non curvaverunt genu Baal’. 11:5 Sic ergo et in hoc
 not bowed knee Baal. ‘ 11: 5 so So and in this
 tempore reliquiae secundum electionem gratiae factae
 time remains according to election thanks made
 sunt. 11:6 Si autem gratia, iam non ex operibus,
 They are. 11: 6 If Now grace already not from works
 alioquin gratia iam non est gratia. 11:7 Quid ergo?
 otherwise grace already not is Grace. 11: 7 What So?
 Quod quaerit Israel, hoc non est consecutus, electio
 The asks Israel this not is obtained, election
 autem consecuta est; ceteri vero excaecati sunt, 11:8
 Now obtained it is; other But blinded are 11: 8
 sicut scriptum est: ‘ Dedit illis Deus spiritum
 as written is: ‘ given they God spirit
 soporis, oculos, ut non videant, et aures, ut non
 staggering, eyes, as not see and ears, as not
 audiant, usque in hodiernum diem’. 11:9 Et David
 hear, up in this The day '. 11: 9 The David
 dicit: ‘ Fiat mensa eorum in laqueum et in
 he says: ‘ Let table their in trap and in
 captionem et in scandalum et in retributionem illis.
 trap and in scandal and in retribution them.
 11:10 Obscurentur oculi eorum, ne videant, et
 11:10 darkened eyes their do not see and
 dorsum illorum semper incurva!’. 11:11 Dico ergo:
 back their always bow down. ‘ 11:11 I therefore:
 Numquid sic offenderunt, ut caderent? Absit! Sed
 Do so stumbled; as fall? God forbid! but
 illorum casu salus gentibus, ut illi ad aemulationem
 their case safety nations, as they to rivalry
 adducantur. 11:12 Quod si casus illorum divitiae sunt
 brought. 11:12 The if case their wealth are
 mundi, et deminutio eorum divitiae gentium, quanto
 world and impairment their wealth nations, more
 magis plenitudo eorum! 11:13 Vobis autem dico
 more fullness them! 11:13 you Now I
 gentibus: Quantum quidem ego sum gentium
 nations: As indeed I I nations
 apostolus, ministerium meum honorifico, 11:14 si quo
 Apostle service my office 11:14 if which

modo ad aemulandum provocem carnem meam et
only to emulation provoke flesh I and
salvos faciam aliquos ex illis. 11:15 Si enim amissio
save I do some from them. 11:15 If For loss
eorum reconciliatio est mundi, quae assumptio, nisi
their reconciliation is world which assumption, but
vita ex mortuis? 11:16 Quod si primitiae sanctae
life from dead? 11:16 The if first fruits St.
sunt, et massa; et si radix sancta, et rami. 11:17
are and mass; and if root holy, and branches. 11:17
Quod si aliqui ex ramis fracti sunt, tu autem, cum
The if some from branches broken are you however, with
oleaster esses, insertus es in illis et consocius
wild you were grafted you in they and associate
radicis pinguedinis olivae factus es, 11:18 noli
root fat olive he became you 11:18 do not
gloriari adversus ramos; quod si gloriaris, non tu
boast against branches; that if boast, not you
radicem portas, sed radix te. 11:19 Dices ergo: ‘
root gates, but root You. 11:19 Speak therefore: ‘
Fracti sunt rami, ut ego inserar’. 11:20 Bene;
broken are branches as I grafted. 11:20 well;
incredulitate fracti sunt, tu autem fide stas. Noli
unbelief broken are you Now faith standing. Do not
altum sapere, sed time: 11:21 si enim Deus
high think; but time: 11:21 if For God
naturalibus ramis non pepercit, ne forte nec tibi
natural branches not He spared do not perhaps or you
parcat. 11:22 Vide ergo bonitatem et severitatem
spare. 11:22 See So goodness and severity
Dei: in eos quidem, qui ceciderunt, severitatem; in
God: in them indeed, that fell, severity; in
te autem bonitatem Dei, si permanseris in bonitate,
you Now goodness God, if continue in goodness
alioquin et tu excideris. 11:23 Sed et illi, si non
otherwise and you cut off. 11:23 but and they if not
permanserint in incredulitate, inserentur; potens est
continue in unbelief, grafted powerful is
enim Deus iterum inserere illos! 11:24 Nam si tu ex
For God again match them! 11:24 For if you from

naturali excisus es oleastro et contra naturam
natural cut out you wild and against nature
insertus es in bonam olivam, quanto magis hi, qui
grafted you in good olives; more more they that
secundum naturam sunt, inserentur suae olivae. 11:25
according to nature are grafted his olive. 11:25
Nolo enim vos ignorare, fratres, mysterium hoc,
I do not want For you ignorant, brothers, mystery this,
ut non sitis vobis ipsis sapientes, quia caecitas ex
as not be you the wise, because blindness from
parte contigit in Israel, donec plenitudo gentium
part it happened in Israel until fullness nations
intraret, 11:26 et sic omnis Israel salvus fiet,
come in 11:26 and so all Israel saved it will be done,
sicut scriptum est: ‘ Veniet ex Sion, qui eripiat,
as written is: ‘ Stroke from Zion that Rescuer
avertet impietates ab Iacob; 11:27 et hoc illis a
back ungodliness from Jacob; 11:27 and this they from
me testamentum, cum abstulero peccata eorum’. 11:28
I testament with away sins them. ‘ 11:28
Secundum evangelium quidem inimici propter vos,
according to gospel indeed enemies for you
secundum electionem autem carissimi propter patres;
according to election Now beloved for fathers;
11:29 sine paenitentia enim sunt dona et vocatio
11:29 without repentance For are gifts and call
Dei! 11:30 Sicut enim aliquando vos non credidistis
God! 11:30 As For sometimes you not believe
Deo, nunc autem misericordiam consecuti estis
God, now Now mercy obtained you
propter illorum incredulitatem, 11:31 ita et isti nunc
for their unbelief, 11:31 so and these now
non crediderunt propter vestram misericordiam, ut et
not believed for your mercy, as and
ipsi nunc misericordiam consequantur. 11:32 Conclusit
they now mercy gainers. 11:32 concluded
enim Deus omnes in incredulitatem, ut omnium
For God all in unbelief, as all
misereatur! 11:33 O altitudo divitiarum et sapientiae
merciful! 11:33 O height wealth and wisdom

et scientiae Dei! Quam incomprehensibilia sunt
and science God! How incomprehensible are
iudicia eius, et investigabiles viae eius! 11:34 Quis
judgments his and unaccountable way Her! 11:34 Who
enim cognovit sensum Domini? Aut quis consiliarius
For known sense Lord? or who Counsellor
eius fuit? 11:35 Aut quis prior dedit illi, et
his was? 11:35 or who first given they and
retribuetur ei? 11:36 Quoniam ex ipso et per
repaid him? 11:36 For from it and by
ipsum et in ipsum omnia. Ipsi gloria in saecula.
it and in it everything. they glory in ages.
Amen. 12:1 Obsecro itaque vos, fratres, per
Amen. 12: 1 Please So you brothers, by
misericordiam Dei, ut exhibeatis corpora vestra
mercy God, as present bodies your
hostiam viventem, sanctam, Deo placentem, rationabile
host living holy, God acceptable reasonable
obsequium vestrum; 12:2 et nolite conformari huic
service you; 12: 2 and do not conform this
saeculo, sed transformamini renovatione mentis, ut
century, but transformed renewal mind, as
probetis quid sit voluntas Dei, quid bonum et bene
prove what is will God, what good and well
placens et perfectum. 12:3 Dico enim per gratiam,
acceptable and perfect. 12: 3 I For by thanks,
quae data est mihi, omnibus, qui sunt inter vos,
which given is I all that are between you
non altius sapere quam oportet sapere, sed sapere ad
not more think than must think; but think to
sobrietatem, unicuique sicut Deus divisit mensuram
sobriety each as God divided measure
fidei. 12:4 Sicut enim in uno corpore multa membra
faith. 12: 4 As For in one body many members
habemus, omnia autem membra non eundem actum
we have, all Now members not Again act
habent, 12:5 ita multi unum corpus sumus in
have 12: 5 so many one body we are in
Christo, singuli autem alter alterius membra. 12:6
Christ, each Now other other members. 12: 6
Habentes autem donationes secundum gratiam, quae
Having Now donations according to thanks, which

data est nobis, differentes: sive prophetiam, secundum
given is us different or prophecy according to
rationem fidei; 12:7 sive ministerium, in ministrando;
account faith; 12: 7 or ministry in the administration;
sive qui docet, in doctrina; 12:8 sive qui exhortatur,
or that teaches in teaching; 12: 8 or that exhorts
in exhortando; qui tribuit, in simplicitate; qui
in exhortation; that grants, in simplicity; that
praeest, in sollicitudine; qui miseretur, in hilaritate.
presides in anxiety; that pities in cheerfulness.
12:9 Dilectio sine simulatione. Odientes malum,
12: 9 love without simulation. hating evil
adhaerentes bono; 12:10 caritate fraternitatis invicem
Adherents good; 12:10 charity brotherhood another
diligentes, honore invicem praevenientes, 12:11
love, honor another preventing, 12:11
sollicitudine non pigri, spiritu ferventes, Domino
anxiety not flag spirit Warm Lord
servientes, 12:12 spe gaudentes, in tribulatione
service 12:12 hope and, in trouble
patientes, orationi instantes, 12:13 necessitatibus
patient, prayer; Instant, 12:13 needs
sanctorum communicantes, hospitalitatem sectantes.
saints sharing hospitality pursuing.
12:14 Benedicite persequentibus; benedicite et nolite
12:14 bless persecute you; bless and do not
maledicere! 12:15 Gaudere cum gaudentibus, flere
curse! 12:15 rejoice with rejoice; weep
cum flentibus. 12:16 Idipsum invicem sentientes, non
with perplexed. 12:16 For the same another sentiment not
alta sapientes, sed humilibus consentientes. Nolite esse
high wise, but low agreed. Do not be
prudentes apud vosmetipsos. 12:17 Nulli malum pro
wise in selves. 12:17 no evil for
malo reddentes; providentes bona coram omnibus
evil rendering; Provide good before all
hominibus; 12:18 si fieri potest, quod ex vobis est,
men; 12:18 if be can that from you is
cum omnibus hominibus pacem habentes; 12:19 non
with all men peace having; 12:19 not

vosmetipsos vindicantes, carissimi, sed date locum
selves vindicating dear friends, but date place
irae, scriptum est enim: ‘ Mihi vindicta, ego
anger; written is For: ‘ me revenge; I
retribuam ‘, dicit Dominus. 12:20 Sed si esurierit
repay ‘ says Lord. 12:20 but if hungry
inimicus tuus, ciba illum; si sitit, potum da illi.
The enemy your feed it; if thirst, water give to him.
Hoc enim faciens, carbones ignis congeres super
This For In doing coals fire heap over
caput eius. 12:21 Noli vinci a malo, sed vince in
head her. 12:21 Do not defeat from evil, but overcome in
bono malum. 13:1 Omnis anima potestatibus
good evil. 13: 1 all soul authorities
sublimioribus subdita sit. Non est enim potestas nisi
higher subject a. no is For power but
a Deo; quae autem sunt, a Deo ordinatae sunt.
from God; which Now are from God ordines They are.
13:2 Itaque, qui resistit potestati, Dei ordinationi
13: 2 Accordingly, that resists power God ordinance
resistit; qui autem resistunt ipsi, sibi damnationem
resists; that Now resist they to condemnation
acquirent. 13:3 Nam principes non sunt timori bono
purchase. 13: 3 For leaders not are fear good
operi sed malo. Vis autem non timere potestatem?
work but evil. Want Now not fear power?
Bonum fac, et habebis laudem ex illa; 13:4 Dei
good do and have praise from that; 13: 4 God
enim ministra est tibi in bonum. Si autem malum
For minister is you in good. If Now evil
feceris, time; non enim sine causa gladium portat;
you do fear; not For without cause sword carries;
Dei enim ministra est, vindex in iram ei, qui malum
God For minister is champion in anger to that evil
agit. 13:5 Ideo necesse est subditos esse, non solum
deals. 13: 5 Therefore necessary is subjects be not only
propter iram sed et propter conscientiam. 13:6
for anger but and for conscience. 13: 6
Ideo enim et tributa praestatis; ministri enim Dei
Therefore For and taxes also; The ministers For God

sunt in hoc ipsum instantes. 13:7 Reddite omnibus
are in this it Instant. 13: 7 Reward all
debita: cui tributum tributum, cui vectigal vectigal,
debts: which taxes taxes, which tax revenue;
cui timorem timorem, cui honorem honorem. 13:8
which fear fear which honor honor. 13: 8
Nemini quidquam debeatis, nisi ut invicem diligatis:
Nobody or should but as another love:
qui enim diligit proximum, legem implevit. 13:9
that For He loves neighbor law filled. 13: 9
Nam: Non adulterabis, Non occides, Non
For example: no adultery; no murder no
furaberis, Non concupisces, et si quod est aliud
steal; no covet; and if that is other
mandatum, in hoc verbo recapitulatur: Diliges
command in this word recapitulated: love
proximum tuum tamquam teipsum. 13:10 Dilectio
neighbor your as yourself. 13:10 love
proximo malum non operatur; plenitudo ergo legis
next evil not it works; fullness So law
est dilectio. 13:11 Et hoc scientes tempus, quia hora
is Love. 13:11 The this knowing time; because hour
est iam vos de somno surgere; nunc enim propior
is already you of sleep rise; now For nearer
est nobis salus quam cum credidimus. 13:12 Nox
is us safety than with believed. 13:12 night
processit, dies autem appropriavit. Abiciamus ergo
advanced, day Now reached. Let us So
opera tenebrarum et induamur arma lucis. 13:13
works darkness and put on weapons of light. 13:13
Sicut in die honeste ambulemus: non in
As in day honestly walk; not in
comissionibus et ebrietatibus, non in cubilibus et
rioting and drunkenness, not in beds and
impudiciis, non in contentione et aemulatione; 13:14
impurities, not in debate and competitiveness; 13:14
sed induite Dominum Iesum Christum et carnis
but put Lord Jesus Christ and of
curam ne feceritis in concupiscentiis. 14:1 Infirmitas
care do not do in desires. 14: 1 The weakness
autem in fide assumite, non in disceptationibus
Now in faith take not in disputes

cogitationum. 14:2 Alius enim credit manducare
thoughts. 14: 2 other For believes eat
omnia; qui autem infirmus est, holus manducat.
all; that Now weak is vegetables eats.
14:3 Is qui manducat, non manducantem non
14: 3 it that eats, not eats not
spernat; et, qui non manducat, manducantem non
Start; and, that not eats, eats not
iudicet, Deus enim illum assumpsit. 14:4 Tu quis es,
judge God For it assumed. 14: 4 You who you
qui iudices alienum servum? Suo domino stat aut
that judges foreign servant? his the stands or
cadit; stabit autem, potens est enim Dominus statuere
falls; stand however, powerful is For Lord establish
illum. 14:5 Nam alius iudicat inter diem et diem,
him. 14: 5 For other judges between day and day
alius iudicat omnem diem; unusquisque in suo sensu
other judges all day; each in his sense
abundet. 14:6 Qui sapit diem, Domino sapit; et, qui
abound. 14: 6 He taste day Lord taste; and, that
manducat, Domino manducat, gratias enim agit Deo;
eats, Lord eats, thanks For deals God;
et, qui non manducat, Domino non manducat et
and, that not eats, Lord not eats and
gratias agit Deo. 14:7 Nemo enim nostrum sibi vivit,
thanks deals God. 14: 7 No For our to lives
et nemo sibi moritur; 14:8 sive enim vivimus,
and no to dies; 14: 8 or For live
Domino vivimus, sive morimur, Domino morimur. Sive
Lord live or we die, Lord we die. or
ergo vivimus, sive morimur, Domini sumus. 14:9 In
So live or we die, of We are. 14: 9 in
hoc enim Christus et mortuus est et vixit, ut et
this For Christ and dead is and he lived as and
mortuorum et vivorum dominetur. 14:10 Tu autem,
dead and living dominates. 14:10 You however,
quid iudicas fratrem tuum? Aut tu, quare spernis
what judge brother Yours? or you why discount
fratrem tuum? Omnes enim stabimus ante tribunal
brother Yours? All For stand before seat
Dei; 14:11 scriptum est enim: ‘ Vivo ego, dicit
God; 14:11 written is For: ‘ live I, says

Dominus, mihi flectetur omne genu, et omnis lingua
Lord, I moved all knee, and all language
confitebitur Deo'. 14:12 Itaque unusquisque nostrum
thanks God. ' 14:12 So each our
pro se rationem reddet Deo. 14:13 Non ergo amplius
for he account shall pay God. 14:13 no So more
invicem iudicemus, sed hoc iudicate magis, ne
another judge but this judge more do not
ponatis offendiculum fratri vel scandalum. 14:14 Scio
put offense brother or scandal. 14:14 I know
et certus sum in Domino Iesu, quia nihil commune
and sure I in Lord Jesus, because nothing common
per seipsum, nisi ei, qui existimat quid commune
by himself but to that estimates what common
esse, illi commune est. 14:15 Si enim propter cibum
be they common It is. 14:15 If For for food
frater tuus contristatur, iam non secundum caritatem
brother your sorry, already not according to charity
ambulas. Noli cibo tuo illum perdere, pro quo
walk. Do not food your it lose, for which
Christus mortuus est! 14:16 Non ergo blasphemetur
Christ dead It is! 14:16 no So blasphemed
bonum vestrum! 14:17 Non est enim regnum Dei
good you! 14:17 no is For kingdom God
esca et potus, sed iustitia et pax et gaudium in
food and drink but justice and peace and joy in
Spiritu Sancto; 14:18 qui enim in hoc servit Christo,
Spirit Holy; 14:18 that For in this serves Christ,
placet Deo et probatus est hominibus. 14:19 Itaque,
Like God and approved is men. 14:19 Accordingly,
quae pacis sunt, sectemur et quae aedificationis sunt
which peace are follow and which building are
in invicem. 14:20 Noli propter escam destruere opus
in each other. 14:20 Do not for food down work
Dei! Omnia quidem munda sunt, sed malum est
God! All indeed pure are but evil is
homini, qui per offendiculum manducat. 14:21 Bonum
man that by offense eats. 14:21 good
est non manducare carnem et non bibere vinum
is not eat flesh and not drink wine

neque id, in quo frater tuus offendit. 14:22 Tu,
or ie, in which brother your offend. 14:22 You
quam fidem habes, penes te ipsum habere coram
than faith you have with yourself hold before
Deo. Beatus, qui non iudicat semetipsum in eo quod
God. Happy that not judges himself in it that
probat. 14:23 Qui autem discernit si manducaverit,
tests. 14:23 He Now discriminates if eat,
damnatus est, quia non ex fide; omne autem, quod
condemned is because not from faith; all however, that
non ex fide, peccatum est. 15:1 Debemus autem nos
not from faith, sin It is. 15: 1 We Now we
firmiores imbecillitates infirmorum sustinere et non
strong frailties sick support and not
nobis placere. 15:2 Unusquisque nostrum proximo
us please. 15: 2 Each our next
placeat in bonum ad aedificationem; 15:3 etenim
please in good to building; 15: 3 For
Christus non sibi placuit, sed sicut scriptum est:
Christ not to It was decided that but as written is:
‘ Improperia improperantium tibi ceciderunt super
‘ reproaches reproaching you fell over
me’. 15:4 Quaecumque enim antea scripta sunt, ad
Me. ‘ 15: 4 Whatever For before written are to
nostram doctrinam scripta sunt, ut per patientiam et
our teaching written are as by patience and
consolationem Scripturarum spem habeamus. 15:5
comfort Scriptures hope have. 15: 5
Deus autem patientiae et solacii det vobis idipsum
God Now patience and comfort give you together
sapere in alterutrum secundum Christum Iesum, 15:6
think in one according to Christ Jesus, 15: 6
ut unanimes uno ore glorificetis Deum et Patrem
as unanimously one mouth glorify God and father
Domini nostri Iesu Christi. 15:7 Propter quod
of our Jesus Christ. 15: 7 Because of that
suscipite invicem, sicut et Christus suscepit vos, in
support each other, as and Christ received you in
gloriam Dei. 15:8 Dico enim Christum ministrum
glory God. 15: 8 I For Christ minister

fuisse circumcisionis propter veritatem Dei ad
was circumcision for the truth God to
confirmandas promissiones patrum; 15:9 gentes autem
confirm promises fathers; 15: 9 nations Now
propter misericordiam glorificare Deum, sicut
for mercy glorifying God, as
scriptum est: ‘ Propter hoc confitebor tibi in
written is: ‘ Because of this I will confess you in
gentibus et nomini tuo cantabo’. 15:10 Et iterum
nations and name your I will sing. ‘ 15:10 The again
dicit: ‘ Laetamini, gentes, cum plebe eius’. 15:11 Et
he says: ‘ Rejoice, nations with people His. ‘ 15:11 The
iterum: ‘ Laudate, omnes gentes, Dominum, et
again: ‘ Praise, all nations Lord, and
magnificent eum omnes populi’. 15:12 Et rursus
laud it all the people. ‘ 15:12 The again
Isaias ait: ‘ Erit radix Iesse, et qui exsurget
Isaiah he said: ‘ There will be root Jesse and that rise
regere gentes: in eo gentes sperabunt’. 15:13 Deus
control nations: in it nations trust. ‘ 15:13 God
autem spei repleat vos omni gaudio et pace in
Now hope fill you all joy and peace in
credendo, ut abundetis in spe in virtute Spiritus
believing, as abound in hope in power Spirit
Sancti. 15:14 Certus sum autem, fratres mei, et ego
St. 15:14 sure I however, brothers my and I
ipse de vobis, quoniam et ipsi pleni estis bonitate,
he of you for and they full you goodness
repleti omni scientia, ita ut possitis et alterutrum
with all science, so as be able to and one
monere. 15:15 Audacius autem scripsi vobis ex
advise. 15:15 daringly Now I wrote you from
parte, tamquam in memoriam vos reducens propter
in part, as in memory you The restorer for
gratiam, quae data est mihi a Deo, 15:16 ut sim
thanks, which given is I from God, 15:16 as I
minister Christi Iesu ad gentes, consecrans
minister Christ Jesus to nations consecrating
evangelium Dei, ut fiat oblatio gentium accepta,
gospel God, as be offering nations taking
sanctificata in Spiritu Sancto. 15:17 Habeo igitur
sanctified in Spirit Holy. 15:17 I have So

gloriationem in Christo Iesu ad Deum; 15:18 non
glorying in Christ Jesus to God; 15:18 not
enim audebo aliquid loqui eorum, quae per me non
For venture something talk their which by I not
effecit Christus in oboedientiam gentium, verbo et
enabled Christ in obedience nations, word and
factis, 15:19 in virtute signorum et prodigiorum, in
facts, 15:19 in power signs and wonders, in
virtute Spiritus, ita ut ab Ierusalem et per
power Spirit, so as from Jerusalem and by
circuitum usque in Illyricum repleverim evangelium
about up in Illyria I have fully gospel
Christi, 15:20 sic autem contendens praedicare
Christ, 15:20 so Now maintaining preach
evangelium, non ubi nominatus est Christus, ne
gospel; not where named is Christ, do not
super alienum fundamentum aedificarem, 15:21 sed
over foreign foundation build, 15:21 but
sicut scriptum est: ‘ Quibus non est annuntiatum de
as written is: ‘ these not is announced of
eo, videbunt; et, qui non audierunt, intellegent’.
it see; and, that not listen understand. ‘
15:22 Propter quod et impediabar plurimum venire
15:22 Because of that and hindered most come
ad vos; 15:23 nunc vero ulterius locum non habens
to you; 15:23 now But further place not a
in his regionibus, cupiditatem autem habens veniendi
in these countries greed Now a coming
ad vos ex multis iam annis, 15:24 cum in
to you from many already years 15:24 with in
Hispaniam proficisci coepero, spero enim quod
Spain start I have begun, I hope For that
praeteriens videam vos et a vobis deducar illuc, si
passing see you and from you forward there, if
vobis primum ex parte fruius fuero. 15:25 Nunc
you first from part enjoy I am. 15:25 now
autem proficiscor in Ierusalem ministrare sanctis;
Now travel in Jerusalem minister saints;
15:26 probaverunt enim Macedonia et Achaia
15:26 liked For Macedonia and Greece
communicationem aliquam facere in pauperes
communication some do in poor

sanctorum, qui sunt in Ierusalem. 15:27 Placuit
saints, that are in Jerusalem. 15:27 It was decided
enim eis, et debitores sunt eorum; nam si
For them, and debtors are them; for if
spiritalibus eorum communicaverunt gentes, debent et
spiritual their partaken nations should and
in carnalibus ministrare eis. 15:28 Hoc igitur cum
in fleshly minister them. 15:28 This So with
consummavero et assignavero eis fructum hunc,
I and funds them fruit this
proficiscar per vos in Hispaniam; 15:29 scio autem
go by you in Spain; 15:29 I know Now
quoniam veniens ad vos, in abundantia benedictionis
for coming to you in abundance blessing
Christi veniam. 15:30 Obsecro autem vos, fratres, per
Christ I will come. 15:30 Please Now you brothers, by
Dominum nostrum Iesum Christum et per caritatem
Lord our Jesus Christ and by charity
Spiritus, ut concertemini mecum in orationibus pro
Spirit, as agonize with in prayers for
me ad Deum, 15:31 ut liberer ab infidelibus, qui
I to God, 15:31 as delivered from unbelievers that
sunt in Iudaea, et ministerium meum pro Ierusalem
are in Judea, and service my for Jerusalem
acceptum sit sanctis, 15:32 ut veniens ad vos in
acceptable is saints 15:32 as coming to you in
gaudio per voluntatem Dei refrigerer vobiscum. 15:33
joy by will God refreshed with you. 15:33
Deus autem pacis sit cum omnibus vobis. Amen.
God Now peace is with all to you. Amen.
16:1 Commendo autem vobis Phoebe sororem
16: 1 I commend Now you Phoebe sister
nostram, quae est ministra ecclesiae, quae est
our which is minister church which is
Cenchreis, 16:2 ut eam suscipiatis in Domino digne
Cenchrae, 16: 2 as it welcome in Lord worthily
sanctis et assistatis ei in quocumque negotio vestri
saints and assist it in wherever business you
indiguerit; etenim ipsa astitit multis et mihi ipsi.
independent; For the assisted many and I themselves.
16:3 Salutate Priscam et Aquilam adiutores meos in
16: 3 Salute Prisca and Aquila assistants my in

Christo Iesu, 16:4 qui pro anima mea suas cervices
Christ Jesus, 16: 4 that for soul my their neck
supposuerunt, quibus non solus ego gratias ago sed
submitted, which not only I thanks I but
et cunctae ecclesiae gentium; 16:5 et domesticam
and all church nations; 16: 5 and home
eorum ecclesiam. Salutate Epaenetum dilectum mihi,
their church. Salute Epenetus beloved I
primitias Asiae in Christo. 16:6 Salutate Mariam,
contributions Asia in Christ. 16: 6 Salute Mary
quae multum laboravit in vobis. 16:7 Salutate
which a lot labored in to you. 16: 7 Salute
Andronicum et Iuniam cognatos meos et concaptivos
Andronicus and Junia relatives my and fellow prisoners
meos, qui sunt nobiles in apostolis, qui et ante me
my that are Gentlemen in apostles that and before I
fuerunt in Christo. 16:8 Salutate Ampliatum
were in Christ. 16: 8 Salute Amplias
dilectissimum mihi in Domino. 16:9 Salutate Urbanum
dear I in Lord. 16: 9 Salute Urban
adiutorem nostrum in Christo et Stachyn dilectum
assistant our in Christ and Stachys beloved
meum. 16:10 Salutate Apellem probatum in Christo.
My. 16:10 Salute Apelles tested in Christ.
Salutate eos, qui sunt ex Aristobuli. 16:11 Salutate
Salute them; that are from Aristobulus. 16:11 Salute
Herodionem cognatum meum. Salutate eos, qui sunt
Herodion relative My. Salute them; that are
ex Narcissi, qui sunt in Domino. 16:12 Salutate
from Narcissus that are in Lord. 16:12 Salute
Tryphaenam et Tryphosam, quae laborant in
Tryphena and , too which labor in
Domino. Salutate Persidam carissimam, quae multum
Lord. Salute Persis the beloved, which a lot
laboravit in Domino. 16:13 Salutate Rufum electum
labored in Lord. 16:13 Salute Rufus chosen
in Domino et matrem eius et meam. 16:14 Salutate
in Lord and mother his and mine. 16:14 Salute
Asyncritum, Phlegonta, Hermen, Patrobam, Hermam
Asyn'critus, Phlegon, Hermes, Patrobas, Hermes
et, qui cum eis sunt, fratres. 16:15 Salutate
and, that with them are brothers. 16:15 Salute

Philologum et Iuliam, Nereum et sororem eius et
Asyncritum and Julia, Nereus and sister his and

Olympam et omnes, qui cum eis sunt, sanctos.

Olympas and all that with them are saints.

16:16 Salutate invicem in osculo sancto. Salutant vos

16:16 Salute another in kiss St. greetings you

omnes ecclesiae Christi. 16:17 Rogo autem vos,

all church Christ. 16:17 I ask Now you

fratres, ut observetis eos, qui dissensiones et

brothers, as watch them; that disagreements and

offendicula praeter doctrinam, quam vos didicistis,

offenses In addition to doctrine, than you learned:

faciunt, et declinate ab illis; 16:18 huiusmodi enim

do and avoid from them; 16:18 such For

Domino nostro Christo non serviunt sed suo ventri,

Lord our Christ not they serve but his stomach

et per dulces sermones et benedictiones seducunt

and by sweet words and blessings seduce

corda innocentium. 16:19 Vestra enim oboedientia ad

hearts simple. 16:19 your For obedience to

omnes pervenit; gaudeo igitur in vobis, sed volo vos

all reached; I'm happy So in you but I want you

sapientes esse in bono et simplices in malo. 16:20

wise be in good and simple in evil. 16:20

Deus autem pacis conteret Satanam sub pedibus

God Now peace crush Satan under feet

vestris velociter. Gratia Domini nostri Iesu vobiscum.

your quickly. grace of our Jesus with you.

16:21 Salutat vos Timotheus adiutor meus et Lucius

16:21 Greeting you Timothy helper my and Aging

et Iason et Sosipater cognati mei. 16:22 Saluto vos

and Jason and Sosipatros cousins mine. 16:22 visit you

ego Tertius, qui scripsi epistulam in Domino. 16:23

I third, that I wrote letter in Lord. 16:23

Salutat vos Gaius hospes meus et universae ecclesiae.

Greeting you List guest my and all church.

Salutat vos Erastus arcarius civitatis et Quartus

Greeting you Erastus treasurer city and fourth

frater. 16:24 16:25 Ei autem, qui potens est vos

brother. 16:24 16:25 he however, that powerful is you

confirmare iuxta evangelium meum et
confirm according to gospel my and
praedicationem Iesu Christi secundum revelationem
preaching Jesus Christ according to revelation
mysterii temporibus aeternis taciti, 16:26 manifestati
mystery times eternal silence 16:26 Manifesting
autem nunc, et per scripturas Prophetarum
Now now, and by scriptures prophets
secundum praeceptum aeterni Dei ad oboeditionem
according to command eternal God to obedience
fidei in cunctis gentibus patefacti, 16:27 soli sapienti
faith in all nations opens, 16:27 only wise
Deo per Iesum Christum, cui gloria in saecula.
God by Jesus Christ, which glory in ages.
Amen.
Amen.

1:1 Paulus, vocatus apostolus Christi Iesu per
1: 1 Paul called apostle Christ Jesus by
voluntatem Dei, et Sosthenes frater 1:2 ecclesiae Dei,
will God, and Sosthenes brother 1, 2 church God,
quae est Corinthi, sanctificatis in Christo Iesu,
which is Corinth sanctified in Christ Jesus,
vocatis sanctis cum omnibus, qui invocant nomen
call saints with all that call name
Domini nostri Iesu Christi in omni loco ipsorum et
of our Jesus Christ in all place their and
nostro: 1:3 gratia vobis et pax a Deo Patre nostro
our 1: 3 grace you and peace from God Father our
et Domino Iesu Christo. 1:4 Gratias ago Deo meo
and Lord Jesus Christ. 1: 4 thanks I God I
semper pro vobis in gratia Dei, quae data est vobis
always for you in grace God, which given is you
in Christo Iesu, 1:5 quia in omnibus divites facti
in Christ Jesus, 1: 5 because in all rich they
estis in illo, in omni verbo et in omni scientia, 1:6
you in that, in all word and in all science, 1: 6
sicut testimonium Christi confirmatum est in vobis,
as witness Christ confirmed is in you
1:7 ita ut nihil vobis desit in ulla donatione,
1: 7 so as nothing you missing in any donation
exspectantibus revelationem Domini nostri Iesu
wait revelation of our Jesus
Christi; 1:8 qui et confirmabit vos usque ad finem
Christ; 1: 8 that and strengthen you up to end
sine crimine in die Domini nostri Iesu Christi. 1:9
without crime in day of our Jesus Christ. 1: 9
Fidelis Deus, per quem vocati estis in communionem
faithful God, by which called you in communion
Filii eius Iesu Christi Domini nostri. 1:10 Obsecro
children his Jesus Christ of Our. 1:10 Please
autem vos, fratres, per nomen Domini nostri Iesu
Now you brothers, by name of our Jesus
Christi, ut idipsum dicatis omnes, et non sint in
Christ, as together Call all and not are in
vobis schismata, sitis autem perfecti in eodem sensu
you divisions, be Now perfect in the same sense
et in eadem sententia. 1:11 Significatum est enim
and in same sentence. 1:11 The account is For

mihi de vobis, fratres mei, ab his, qui sunt Chloes,
I of you brothers my from those that are Chloe,
quia contentiones inter vos sunt. 1:12 Hoc autem
because tensions between you They are. 1:12 This Now
dico, quod unusquisque vestrum dicit: ‘ Ego quidem
I mean, that each you he says: ‘ I indeed
sum Pauli ‘, ‘ Ego autem Apollo ‘, ‘ Ego vero
I Paul ‘ ‘ I Now Apollo ‘ ‘ I But
Cephae ‘, ‘ Ego autem Christi’. 1:13 Divisus est
Cephas ‘ ‘ I Now Christ. ‘ 1:13 dividend is
Christus? Numquid Paulus crucifixus est pro vobis,
Christ? Do Paul crucified is for you
aut in nomine Pauli baptizati estis? 1:14 Gratias ago
or in name Paul baptized are you? 1:14 thanks I
Deo quod neminem vestrum baptizavi, nisi Crispum
God that no you baptized, but Crispus
et Gaium, 1:15 ne quis dicat quod in nomine meo
and Gaius; 1:15 do not who say that in name I
baptizati sitis. 1:16 Baptizavi autem et Stephanae
baptized you are. 1:16 I immersed Now and Stephanus
domum; ceterum nescio si quem alium
house; Else I do not know if which other
baptizaverim. 1:17 Non enim misit me Christus
immersed. 1:17 no For sent I Christ
baptizare, sed evangelizare; non in sapientia verbi,
baptize, but the good news; not in wisdom for example,
ut non evacuatur crux Christi. 1:18 Verbum enim
as not evacuated cross Christ. 1:18 word For
crucis pereuntibus quidem stultitia est; his autem,
cross perishing indeed folly it is; these however,
qui salvi fiunt, id est nobis, virtus Dei est. 1:19
that saved done that is us power God It is. 1:19
Scriptum est enim: ‘ Perdam sapientiam sapientium
written is For: ‘ I will destroy wisdom wise
et prudentiam prudentium reprobabo’. 1:20 Ubi
and prudence prudent I will reject. ‘ 1:20 Where
sapiens? Ubi scribe? Ubi conquisitor huius saeculi?
wise? Where scribe? Where seekers this the world?
Nonne stultam fecit Deus sapientiam huius mundi?
Did etc. he God wisdom this the world?
1:21 Nam quia in Dei sapientia non cognovit
1:21 For because in God wisdom not known

mundus per sapientiam Deum, placuit Deo per
The world by wisdom God, It was decided God by
stultitiam praedicationis salvos facere credentes. 1:22
foolishness preaching save do believing. 1:22
Quoniam et Iudaei signa petunt, et Graeci
For and Jews standards they ask, and Greeks
sapientiam quaerunt, 1:23 nos autem praedicamus
wisdom seek, 1:23 we Now preach
Christum crucifixum, Iudaeis quidem scandalum,
Christ crucified, Jews indeed scandal,
gentibus autem stultitiam; 1:24 ipsis autem vocatis,
nations Now folly; 1:24 the Now call,
Iudaeis atque Graecis, Christum Dei virtutem et Dei
Jews and Greeks, Christ God power and God
sapientiam; 1:25 quia quod stultum est Dei,
wisdom; 1:25 because that stupid is God,
sapientius est hominibus, et, quod infirmum est Dei,
wisely is men and, that The weakness is God,
fortius est hominibus. 1:26 Videte enim vocationem
more is men. 1:26 See For call
vestram, fratres; quia non multi sapientes secundum
your brothers; because not many wise according to
carnem, non multi potentes, non multi nobiles; 1:27
flesh not many powerful, not many Gentlemen; 1:27
sed, quae stulta sunt mundi, elegit Deus, ut
but, which foolish are world he chose God, as
confundat sapientes, et infirma mundi elegit Deus,
confound wise, and weak world he chose God,
ut confundat fortia, 1:28 et ignobilia mundi et
as confound strong, 1:28 and unimportant world and
contemptibilia elegit Deus, quae non sunt, ut ea,
contemptible he chose God, which not are as it
quae sunt, destrueret, 1:29 ut non gloriatur omnis
which are unemployed; 1:29 as not let all
caro in conspectu Dei. 1:30 Ex ipso autem vos estis
flesh in before God. 1:30 from it Now you you
in Christo Iesu, qui factus est sapientia nobis a
in Christ Jesus, that he became is wisdom us from
Deo et iustitia et sanctificatio et redemptio, 1:31 ut
God and justice and sanctification and redemption 1:31 as

quemadmodum scriptum est:’ Qui gloriatur, in
as written is: ‘ He glories in
Domino gloriatur. 2:1 Et ego, cum venissem ad vos,
Lord boast. ‘ 2: 1 The I, with I came to you
fratres, veni non per sublimitatem sermonis aut
brothers, I not by loftiness speech or
sapientiae annuntians vobis mysterium Dei. 2:2 Non
wisdom Proclaiming you mystery God. 2: 2 no
enim iudicavi scire me aliquid inter vos nisi Iesum
For I decided to know I something between you but Jesus
Christum et hunc crucifixum. 2:3 Et ego in
Christ and this crucified. 2, 3 The I in
infirmirate et timore et tremore multo fui apud vos,
weakness and fear and trembling more I in you
2:4 et sermo meus et praedicatio mea non in
2: 4 and report my and preaching my not in
persuasibilibus sapientiae verbis sed in ostensione
persuasive wisdom words but in demonstration
Spiritus et virtutis, 2:5 ut fides vestra non sit in
Spirit and power 2: 5 as faith your not is in
sapientia hominum sed in virtute Dei. 2:6 Sapientiam
wisdom men but in power God. 2, 6 wisdom
autem loquimur inter perfectos, sapientiam vero non
Now we speak between perfect wisdom But not
huius saeculi neque principum huius saeculi, qui
this age or leaders this age that
destruuntur, 2:7 sed loquimur Dei sapientiam in
destroyed 2: 7 but we speak God wisdom in
mysterio, quae abscondita est, quam praedestinavit
mystery which hidden is than foreordained
Deus ante saecula in gloriam nostram, 2:8 quam
God before ages in glory our 2: 8 than
nemo principum huius saeculi cognovit; si enim
no leaders this age I know you; if For
cognovissent, numquam Dominum gloriae
they knew, never Lord glory
crucifixissent. 2:9 Sed sicut scriptum est: ‘ Quod
crucified. 2: 9 but as written is: ‘ The
oculus non vidit, nec auris audivit, nec in cor
eye not he saw, or ear He heard or in heart

hominis ascendit, quae praeparavit Deus his, qui
man up which prepared God those that
diligunt illum'. 2:10 Nobis autem revelavit Deus per
love it '. 2:10 us Now revealed God by
Spiritum; Spiritus enim omnia scrutatur, etiam
Spirit; Spirit For all searches also
profunda Dei. 2:11 Quis enim scit hominum, quae
deep God. 2:11 Who For He knows men which
sint hominis, nisi spiritus hominis, qui in ipso est?
are man, but spirit man, that in it is it?
Ita et, quae Dei sunt, nemo cognovit nisi Spiritus
Yes and, which God are no known but Spirit
Dei. 2:12 Nos autem non spiritum mundi accepimus,
God. 2:12 We Now not spirit world received,
sed Spiritum, qui ex Deo est, ut sciamus, quae a
but Spirit, that from God is as know? which from
Deo donata sunt nobis; 2:13 quae et loquimur non
God donated are us; 2:13 which and we speak not
in doctis humanae sapientiae sed in doctis Spiritus
in learned human wisdom but in learned Spirit
verbis, spiritualibus spiritualia comparantes. 2:14
words, spiritual spiritual comparing. 2:14
Animalis autem homo non percipit, quae sunt
animal Now man not perceives which are
Spiritus Dei, stultitia enim sunt illi, et non potest
Spirit God, folly For are they and not can
intellegere, quia spiritualiter examinantur; 2:15
understand, because spiritually are examined; 2:15
spiritualis autem iudicat omnia, et ipse a nemine
spirituality Now judges all and he from no
iudicatur. 2:16 Quis enim cognovit sensum Domini,
the accused. 2:16 Who For known sense Lord,
qui instruat eum? Nos autem sensum Christi
that instruct him? We Now sense Christ
habemus. 3:1 Et ego, fratres, non potui vobis loqui
We have. 3: 1 The I, brothers, not I could you talk
quasi spiritualibus sed quasi carnalibus, tamquam
as spiritual but as the flesh; as
parvulis in Christo. 3:2 Lac vobis potum dedi, non
children in Christ. 3: 2 milk you water I, not
escam, nondum enim poteratis. Sed ne nunc
food; not yet For able. but do not now

quidem potestis, 3:3 adhuc enim estis carnales. Cum
indeed You can, 3: 3 yet For you yet. with
enim sit inter vos zelus et contentio, nonne carnales
For is between you zeal and contention not carnal
estis et secundum hominem ambulatis? 3:4 Cum
you and according to man walk? 3, 4 with
enim quis dicit: ‘ Ego quidem sum Pauli ‘, alius
For who he says: ‘ I indeed I Paul ‘ other
autem: ‘ Ego Apollo ‘, nonne homines estis? 3:5
But: ‘ I Apollo ‘ not men are you? 3, 5
Quid igitur est Apollo? Quid vero Paulus? Ministri,
What So is Apollo? What But Paul? ministers
per quos credidistis, et unicuique sicut Dominus
by which believe, and each as Lord
dedit. 3:6 Ego plantavi, Apollo rigavit, sed Deus
given. 3: 6 I planted, Apollo watered; but God
incrementum dedit; 3:7 itaque neque qui plantat, est
growth he gave; 3: 7 So or that plants is
aliquid, neque qui rigat, sed qui incrementum dat,
something or that waterer but that growth gives
Deus. 3:8 Qui plantat autem et qui rigat unum
God. 3: 8 He plants Now and that waters one
sunt; unusquisque autem propriam mercedem accipiet
they are: each Now own wages take
secundum suum laborem. 3:9 Dei enim sumus
according to his labor. 3: 9 God For we are
adiutores: Dei agri cultura estis, Dei aedificatio estis.
assistants: God field culture you God building you are.
3:10 Secundum gratiam Dei, quae data est mihi, ut
3:10 according to thanks God, which given is I as
sapiens architectus fundamentum posui; alius autem
wise architect foundation I have made; other Now
superaedificat. Unusquisque autem videat quomodo
builds. Each Now see how
superaedificet; 3:11 fundamentum enim aliud nemo
builds; 3:11 foundation For other no
potest ponere praeter id, quod positum est, qui est
can put In addition to ie, that set is that is
Iesus Christus. 3:12 Si quis autem superaedificat
Jesus Christ. 3:12 If who Now builds

supra fundamentum aurum, argentum, lapides
above foundation gold, silver stones
pretiosos, ligna, fenum, stipulam, 3:13 uniuscuiusque
costly, timber hay, stubble 3:13 each
opus manifestum erit; dies enim declarabit: quia in
work clear will be; day For declare: because in
igne revelatur, et uniuscuiusque opus quale sit ignis
fire revealed and each work quality is fire
probabit. 3:14 Si cuius opus manserit, quod
test. 3:14 If the work remain that
superaedificavit, mercedem accipiet; 3:15 si cuius
superstructure, wages receive; 3:15 if the
opus arserit, detrimentum patietur, ipse autem salvus
work The builder, loss it will allow he Now saved
erit, sic tamen quasi per ignem. 3:16 Nescitis quia
It will be so yet as by fire. 3:16 Know because
templum Dei estis, et Spiritus Dei habitat in vobis?
temple God you and Spirit God home in you?
3:17 Si quis autem templum Dei everterit, evertet
3:17 If who Now temple God overturn, overturn
illum Deus; templum enim Dei sanctum est, quod
it God; temple For God St. is that
estis vos. 3:18 Nemo se seducat; si quis videtur
you You. 3:18 No he deceive; if who it seems
sapiens esse inter vos in hoc saeculo, stultus fiat, ut
wise be between you in this century, stupid done as
sit sapiens. 3:19 Sapientia enim huius mundi stultitia
is wise. 3:19 wisdom For this world folly
est apud Deum. Scriptum est enim: ‘ Qui
is in God. written is For: ‘ He
apprehendit sapientes in astutia eorum ‘; 3:20 et
apprehends wise in craftiness their ‘ 3:20 and
iterum: ‘ Dominus novit cogitationes sapientium,
again: ‘ Lord He knows thoughts wise,
quoniam vanae sunt’. 3:21 Itaque nemo gloriatur in
for empty they are. ‘ 3:21 So no let in
hominibus. Omnia enim vestra sunt, 3:22 sive Paulus
men. All For your are 3:22 or Paul
sive Apollo sive Cephas sive mundus sive vita sive
or Apollo or Cephas or The world or life or
mors sive praesentia sive futura, omnia enim vestra
death or The presence or future all For your

sunt, 3:23 vos autem Christi, Christus autem Dei.
are 3:23 you Now Christ, Christ Now God.

4:1 Sic nos existimet homo ut ministros Christi et dispensatores mysteriorum Dei. 4:2 Hic iam
4: 1 so we think man as ministers Christ and dispensers mysteries God. 4: 2 This already

quaeritur inter dispensatores, ut fidelis quis inveniatur. 4:3 Mihi autem pro minimo est, ut a
asked between dispensers, as faithful who found. 4: 3 me Now for small is as from

vobis iudicer aut ab humano die. Sed neque meipsum iudico; 4:4 nihil enim mihi conscius sum,
you judged or from human the day. but or myself judge; 4: 4 nothing For I conscious I

sed non in hoc iustificatus sum. Qui autem iudicat me, Dominus est! 4:5 Itaque nolite ante tempus
but not in this justified I am. He Now judges I Lord It is! 4, 5 So do not before time

quidquam iudicare, quoadusque veniat Dominus, qui et illuminabit abscondita tenebrarum et manifestabit
or judge, till come Lord, that and to light hidden darkness and manifest

consilia cordium; et tunc laus erit unicuique a Deo. 4:6 Haec autem, fratres, transfiguravi in me et
plans hearts; and then praise will be each from God. 4: 6 This however, brothers, transferred in I and

Apollo propter vos, ut in nobis discatis illud: ‘ Ne supra quae scripta sunt ‘, ne unus pro alio
Apollo for you as in us learn it ‘ Do not above which written are ‘ do not one for other

inflemini adversus alterum. 4:7 Quis enim te discernit? Quid autem habes, quod non accepisti? Si
inflated against other. 4: 7 Who For you different? What Now you have that not received? If

autem accepisti, quid gloriaris, quasi non acceperis? 4:8 Iam saturati estis, iam divites facti estis. Sine
Now received, what boast, as not you take it? 4: 8 Now filled you already rich they you are. without

nobis regnastis; et utinam regnaretis, ut et nos
us kings! and would reign, as and we

vobiscum regnaremus. 4:9 Puto enim, Deus nos
with reign. 4: 9 I think For God we
apostolos novissimos ostendit tamquam morti
apostles last shows as death
destinatos, quia spectaculum facti sumus mundo et
textbooks because show they we are world and
angelis et hominibus. 4:10 Nos stulti propter
angels and men. 4:10 We fools for
Christum, vos autem prudentes in Christo; nos
Christ, you Now wise in Christ; we
infirmi, vos autem fortes; vos gloriosi, nos autem
weak, you Now strong; you glorious, we Now
ignobiles. 4:11 Usque in hanc horam et esurimus et
disrepute. 4:11 up in this hour and hunger and
sitimus et nudi sumus et colaphis caedimur et
thirst and naked we are and buffet homeless and
instabiles sumus 4:12 et laboramus operantes
unstable we are 4:12 and labor working
manibus nostris; maledicti benedicimus, persecutionem
hands our accursed bless, persecuted
passi sustinemus, 4:13 blasphemati obsecramus;
suffered support 4:13 We are cursed exhort;
tamquam purgamenta mundi facti sumus, omnium
as sweepings world they we are all
peripsema, usque adhuc. 4:14 Non ut confundam vos,
scum, up yet. 4:14 no as confound you
haec scribo, sed ut quasi filios meos carissimos
this I write, but as as children my dear
moneam; 4:15 nam si decem milia paedagogorum
I warn you; 4:15 for if ten thousand instructors
habeatis in Christo, sed non multos patres, nam in
have in Christ, but not many fathers for in
Christo Iesu per evangelium ego vos genui. 4:16
Christ Jesus by gospel I you FER. 4:16
Rogo ergo vos: imitatores mei estote! 4:17 Ideo
I ask So you: imitators my Be! 4:17 Therefore
misi ad vos Timotheum, qui est filius meus
I to you Timothy that is son my
carissimus et fidelis in Domino, qui vos
dear and faithful in Lord, that you

commonefaciat vias meas, quae sunt in Christo, sicut
remembrance ways I which are in Christ, as
ubique in omni ecclesia doceo. 4:18 Tamquam non
everywhere in all church I teach. 4:18 As not
venturus sim ad vos, sic inflati sunt quidam; 4:19
come I to you so inflated are some; 4:19
veniam autem cito ad vos, si Dominus voluerit, et
pardon Now quickly to you if Lord He wishes and
cognoscam non sermonem eorum, qui inflati sunt, sed
I know not word their that inflated are but
virtutem; 4:20 non enim in sermone est regnum Dei
power; 4:20 not For in language is kingdom God
sed in virtute. 4:21 Quid vultis? In virga veniam ad
but in power. 4:21 What will you? in staff pardon to
vos an in caritate et spiritu mansuetudinis? 5:1
you or in charity and spirit meekness? 5: 1
Omnino auditur inter vos fornicatio, et talis
completely reported between you fornication and such
fornicatio qualis nec inter gentes, ita ut uxorem
fornication what or between nations so as wife
patris aliquis habeat. 5:2 Et vos inflati estis et non
father one have. 5: 2 The you inflated you and not
magis luctum habuistis, ut tollatur de medio vestrum,
more mourning you have had, as removed of the you
qui hoc opus fecit? 5:3 Ego quidem absens corpore,
that this work He did? 5: 3 I indeed absent body
praesens autem spiritu, iam iudicavi ut praesens
present Now spirit, already I decided to as present
eum, qui sic operatus est, 5:4 in nomine Domini
him, that so He worked is 5: 4 in name of
nostri Iesu, congregatis vobis et meo spiritu cum
our Jesus, gathered together you and I spirit with
virtute Domini nostri Iesu, 5:5 tradere huiusmodi
power of our Jesus, 5: 5 deliver such
Satanae in interitum carnis, ut spiritus salvus sit in
Satan in destruction the flesh, as spirit saved is in
die Domini. 5:6 Non bona gloriatio vestra. Nescitis
day Lord. 5, 6 no good glorying your. Know
quia modicum fermentum totam massam corrumpit?
because A little Iraqis all mass corrupt?

5:7 Expurgate vetus fermentum, ut sitis nova
5: 7 Purge old Iraqis, as be new
consparsio, sicut estis azymi. Etenim Pascha
paste, as you unleavened. For Easter
nostrum immolatus est Christus! 5:8 Itaque festa
our sacrificial is Christ! 5: 8 So festival
celebremus, non in fermento veteri neque in fermento
celebrate not in yeast Old or in yeast
malitiae et nequitiae, sed in azymis sinceritatis
malice and wickedness; but in unleavened bread sincerity
et veritatis. 5:9 Scripsi vobis in epistula: Ne
and truth. 5: 9 I wrote you in The letter: Do not
commisceamini fornicariis. 5:10 Non utique fornicariis
company immoral. 5:10 no Yes fornicators
huius mundi aut avaris aut rapacibus aut idolis
this world or covetous or embezzlers or idols
servientibus, alioquin debueratis de hoc mundo exisse!
servers; otherwise you must of this world gone!
5:11 Nunc autem scripsi vobis non commisceri, si is,
5:11 now Now I wrote you not associate if he
qui frater nominatur, est fornicator aut avarus aut
that brother named is fornicator or miser or
idolis serviens aut maledicus aut ebriosus aut rapax;
idols serving or abusive or drunkard or predator;
cum eiusmodi nec cibum sumere. 5:12 Quid enim
with such or food take. 5:12 What For
mihi de his, qui foris sunt, iudicare? Nonne de his,
I of those that outside are judge? Did of those
qui intus sunt, vos iudicatis? 5:13 Nam eos, qui
that inside are you judge? 5:13 For them; that
foris sunt, Deus iudicabit. Auferte malum ex vobis
outside are God judge. Take evil from you
ipsis! 6:1 Audet aliquis vestrum habens negotium
them! 6: 1 Dare one you a business
adversus alterum iudicari apud iniquos et non apud
against other award in unrighteous and not in
sanctos? 6:2 An nescitis quoniam sancti de mundo
saints? 6: 2 An do not know for St. of world
iudicabunt? Et si in vobis iudicabitur mundus,
judge? The if in you approved The world,

indigni estis minimis iudiciis? 6:3 Nescitis quoniam
unworthy you least decisions? 6: 3 Know for
angelos iudicabimus, quanto magis saecularia? 6:4
angels judge more more life? 6: 4
Saecularia igitur iudicia si habueritis, contemptibiles,
secular So judgments if have, contemptible
qui sunt in ecclesia, illos constituite ad iudicandum?
that are in church them set to decision?
6:5 Ad verecundiam vestram dico! Sic non est inter
6: 5 the shame your I say! so not is between
vos sapiens quisquam, qui possit iudicare inter
you wise one, that can judge between
fratrem suum? 6:6 Sed frater cum fratre iudicio
brother his? 6: 6 but brother with brother trial
contendit, et hoc apud infideles? 6:7 Iam quidem
contends, and this in infidels? 6, 7 Now indeed
omnino defectio est vobis, quod iudicia habetis inter
at defection is you that judgments have between
vosmetipsos! Quare non magis iniuriam accipitis,
yourselves! Why not more injury receive,
quare non magis fraudem patimini? 6:8 Sed vos
why not more fraud suffer? 6, 8 but you
iniuriam facitis et fraudatis, et hoc fratribus! 6:9
injury you do and defraud, and this brothers! 6: 9
An nescitis quia iniqui regnum Dei non
An do not know because Unjust kingdom God not
possidebunt? Nolite errare: neque fornicarii neque
owners? Do not err; or fornicators or
idolis servientes neque adulteri neque molles neque
idols serving or adulterers or Resilient or
masculorum concubitores 6:10 neque fures neque
males sexual 6:10 or thieves or
avarī, non ebriosi, non maledici, non rapaces regnum
misers not drunkards, not abusive, not wolves kingdom
Dei possidebunt. 6:11 Et haec quidam fuistis. Sed
God possess. 6:11 The this some 've been. but
abluti estis, sed sanctificati estis, sed iustificati estis
washed you but sanctified you but justified you
in nomine Domini Iesu Christi et in Spiritu Dei
in name of Jesus Christ and in Spirit God
nostri! 6:12 ‘ Omnia mihi licent!’. Sed non omnia
us! 6:12 ‘ All I lawful. ‘ but not all

expediunt. ‘ Omnia mihi licent!’. Sed ego sub nullius
expedient. ‘ All I lawful. ‘ but I under no
redigar potestate. 6:13 ‘ Esca ventri, et venter
dominated power. 6:13 ‘ Meats stomach and belly
escis!’. Deus autem et hunc et has destruet. Corpus
for food. ‘ God Now and this and these down. body
autem non fornicationi sed Domino, et Dominus
Now not fornication but Lord, and Lord
corpori; 6:14 Deus vero et Dominum suscitavit et
the body; 6:14 God But and Lord raised and
nos suscitabit per virtutem suam. 6:15 Nescitis
we up by power own. 6:15 Know
quoniam corpora vestra membra Christi sunt?
for bodies your members Christ are they?
Tollens ergo membra Christi faciam membra
taking So members Christ I do members
meretricis? Absit! 6:16 An nescitis quoniam, qui
whore? God forbid! 6:16 An do not know because, that
adhaeret meretrici, unum corpus est? ‘ Erunt
cleaves prostitute one body is it? ‘ They will be
enim, inquit, duo in carne una’. 6:17 Qui autem
For he says, two in flesh one. ‘ 6:17 He Now
adhaeret Domino, unus Spiritus est. 6:18 Fugite
cleaves Lord, one Spirit It is. 6:18 Fly
fornicationem! Omne peccatum, quodcumque fecerit
fornication! All sin, whatever do
homo, extra corpus est; qui autem fornicatur, in
man, outside body it is; that Now sexually in
corpus suum peccat. 6:19 An nescitis quoniam
body his sin. 6:19 An do not know for
corpus vestrum templum est Spiritus Sancti, qui in
body you temple is Spirit Saints that in
vobis est, quem habetis a Deo, et non estis vestri?
you is which have from God, and not you you?
6:20 Empti enim estis pretio! Glorificate ergo Deum
6:20 bought For you price! Glorify So God
in corpore vestro. 7:1 De quibus autem scripsistis,
in body your. 7: 1 The which Now you wrote,
bonum est homini mulierem non tangere; 7:2 propter
good is man woman not touch; 7: 2 for

fornicationes autem unusquisque suam uxorem habeat,
prostitution Now each his wife has
et unaquaeque suum virum habeat. 7:3 Uxori vir
and each his man have. 7: 3 wife man
debitum reddat; similiter autem et uxor viro. 7:4
debt renders; similarly, Now and wife husband. 7: 4
Mulier sui corporis potestatem non habet sed vir;
woman s body power not has but man;
similiter autem et vir sui corporis potestatem non
similarly, Now and man s body power not
habet sed mulier. 7:5 Nolite fraudare invicem, nisi
has but woman. 7: 5 Do not Defraud each other, but
forte ex consensu ad tempus, ut vacetis orationi et
perhaps from consent to time; as leisure prayer; and
iterum sitis in idipsum, ne tentet vos Satanas
again be in together, do not tempts you Satan
propter incontinentiam vestram. 7:6 Hoc autem dico
for incontinence your own. 7: 6 This Now I
secundum indulgentiam, non secundum imperium. 7:7
according to pardon not according to government. 7: 7
Volo autem omnes homines esse sicut meipsum; sed
I Now all men be as myself; but
unusquisque proprium habet donum ex Deo: alius
each own has gift from God: other
quidem sic, alius vero sic. 7:8 Dico autem innuptis
indeed thus, other But so. 7, 8 I Now unwed
et viduis: Bonum est illis si sic maneant, sicut et
and widows: good is they if so remain as and
ego; 7:9 quod si non se continent, nubant. Melius
I; 7, 9 that if not he contain let them marry. better
est enim nubere quam uri. 7:10 His autem, qui
is For to marry than burn. 7:10 these however, that
matrimonio iuncti sunt, praecipio, non ego sed
marriage Bound are command, not I but
Dominus, uxorem a viro non discedere 7:11 —
Lord, wife from man not leave 7:11 -
quod si discesserit, maneat innupta aut viro suo
that if depart, stay The unmarried or man his
reconcilietur — et virum uxorem non dimittere. 7:12
reconciled - and man wife not release. 7:12

Ceteris autem ego dico, non Dominus: Si quis frater
Other Now I I mean, not Lord: If who brother
uxorem habet infidelem, et haec consentit habitare
wife has believer and this consents live
cum illo, non dimittat illam; 7:13 et si qua mulier
with that, not divorce it; 7:13 and if which woman
habet virum infidelem, et hic consentit habitare cum
has man believer and here consents live with
illa, non dimittat virum. 7:14 Sanctificatus est enim
that not divorce husband. 7:14 sanctified is For
vir infidelis in muliere, et sanctificata est mulier
man unbeliever in woman and sanctified is woman
infidelis in fratre. Alioquin filii vestri immundi
unbeliever in brother. Otherwise children you unclean
essent; nunc autem sancti sunt. 7:15 Quod si
they were; now Now St. They are. 7:15 The if
infidelis discedit, discedat. Non est enim servituti
unbeliever departs leave. no is For service
subiectus frater aut soror in eiusmodi; in pace autem
subject brother or sister in this kind; in peace Now
vocavit nos Deus. 7:16 Quid enim scis, mulier, si
he called we God. 7:16 What For you know, woman if
virum salvum facies? Aut quid scis, vir, si
man save you do? or what you know, man if
mulierem salvam facies? 7:17 Nisi unicuique, sicut
woman save you do? 7:17 unless each, as
divisit Dominus, unumquemque, sicut vocavit Deus,
divided Lord, each as he called God,
ita ambulet; et sic in omnibus ecclesiis doceo. 7:18
so walk; and so in all churches I teach. 7:18
Circumcisis aliquis vocatus est? Non adducat
circumcised one called is it? no bring
praeputium! In praeputio aliquis vocatus est? Non
foreskin! in projection one called is it? no
circumcidatur! 7:19 Circumcisio nihil est, et
circumcised! 7:19 Circumcision nothing is and
praeputium nihil est, sed observatio mandatorum Dei.
foreskin nothing is but observation commandments God.
7:20 Unusquisque, in qua vocatione vocatus est, in
7:20 Each one in which calling called is in
ea permaneat. 7:21 Servus vocatus es? Non sit
it continue. 7:21 servant called Are you? no is

tibi curae; sed et si potes liber fieri, magis utere!
you care; but and if you can free done more Use!

7:22 Qui enim in Domino vocatus est servus, libertus
7:22 He For in Lord called is slave, freedman
est Domini; similiter, qui liber vocatus est, servus est
is Lord; similarly, that free called is slave is

Christi! 7:23 Pretio empti estis! Nolite fieri servi
Christ! 7:23 price purchased you are! Do not be officials

hominum. 7:24 Unusquisque, in quo vocatus est,
men. 7:24 Each one in which called is

fratres, in hoc maneat apud Deum. 7:25 De
brothers, in this stay in God. 7:25 The

virginibus autem praeceptum Domini non habeo;
virgins Now command of not I have;

consilium autem do, tamquam misericordiam
design Now I, as mercy

consecutus a Domino, ut sim fidelis. 7:26 Existimo
obtained from Lord, as I faithful. 7:26 I think

ergo hoc bonum esse propter instantem necessitatem,
So this good be for urgent necessity,

quoniam bonum est homini sic esse. 7:27 Alligatus
for good is man so to be. 7:27 bound

es uxori? Noli quaerere solutionem. Solutus es ab
you his wife? Do not search solution. unattached you from

uxore? Noli quaerere uxorem. 7:28 Si autem
his wife? Do not search wife. 7:28 If Now

acceperis uxorem, non peccasti; et si nupserit
take his wife, not you have sinned; and if married

virgo, non peccavit. Tribulationem tamen carnis
virgin, not sinned. tribulation yet of

habebunt huiusmodi, ego autem vobis parco. 7:29
have like, I Now you the park. 7:29

Hoc itaque dico, fratres, tempus breviatum est;
This So I mean, brothers, time short it is;

reliquum est, ut et qui habent uxores, tamquam non
the rest is as and that have wives, as not

habentes sint, 7:30 et qui flent, tamquam non
having are 7:30 and that They weep, as not

flentes, et qui gaudent, tamquam non gaudentes, et
weeping and that enjoy as not and, and

qui emunt, tamquam non possidentes, 7:31 et qui
that buy, as not possessing, 7:31 and that

utuntur hoc mundo, tamquam non abutentes;
use this world as not abusers;
praeterit enim figura huius mundi. 7:32 Volo autem
passes For figure this world. 7:32 I Now
vos sine sollicitudine esse. Qui sine uxore est,
you without anxiety to be. He without wife is
sollicitus est, quae Domini sunt, quomodo placeat
worried is which of are how please
Domino; 7:33 qui autem cum uxore est, sollicitus est,
Lord; 7:33 that Now with wife is worried is
quae sunt mundi, quomodo placeat uxori, 7:34 et
which are world how please his wife; 7:34 and
divisus est. Et mulier innupta et virgo cogitat,
divided It is. The woman The unmarried and virgin he thinks,
quae Domini sunt, ut sit sancta et corpore et
which of are as is holy and body and
spiritu; quae autem nupta est, cogitat, quae sunt
spirit; which Now married is he thinks, which are
mundi, quomodo placeat viro. 7:35 Porro hoc ad
world how please husband. 7:35 the this to
utilitatem vestram dico, non ut laqueum vobis
utility your I mean, not as trap you
iniciam, sed ad id quod honestum est, et ut
restraint, but to that that honest is and as
assidue cum Domino sitis sine distractione. 7:36 Si
assiduously with Lord be without distraction. 7:36 If
quis autem turpem se videri existimat super virgine
who Now filthy he seen estimates over virgin
sua, quod sit superadulta, et ita oportet fieri, quod
his that is above, and so must done that
vult, faciat; non peccat: nubant. 7:37 Qui autem
he will, do; not sin; let them marry. 7:37 He Now
statuit in corde suo firmus, non habens necessitatem,
set in heart his firm, not a necessity,
potestatem autem habet suae voluntatis, et hoc
power Now has his will and this
iudicavit in corde suo servare virginem suam, bene
judged in heart his save virgin his well
faciet; 7:38 igitur et, qui matrimonio iungit virginem
do; 7:38 So and, that marriage He joins virgin
suam, bene facit; et, qui non iungit, melius faciet.
his well He does; and, that not joins more will do.

7:39 Mulier alligata est, quanto tempore vir eius
 7:39 woman bound is more time man his
vivit; quod si dormierit vir eius, libera est, cui vult
 lives; that if sleeps man his free is which will
nubere, tantum in Domino. 7:40 Beatior autem erit,
 to marry; only in Lord. 7:40 happier Now It will be
si sic permanserit secundum meum consilium; puto
 if so continue according to my design; I think
autem quod et ego Spiritum Dei habeo. 8:1 De
 Now that and I Spirit God I have. 8: 1 The
idolothytis autem, scimus quia omnes scientiam
 idol however; we know because all knowledge
habemus. Scientia inflat, caritas vero aedificat. 8:2 Si
 We have. Science inflates charity But builds. 8: 2 If
quis se existimat scire aliquid, nondum cognovit,
 who he estimates know something not yet known,
quemadmodum oporteat eum scire; 8:3 si quis autem
 as must it know; 8: 3 if who Now
diligit Deum, hic cognitus est ab eo. 8:4 De esu
 He loves God, here known is from the fact. 8: 4 The eating
igitur idolothytorum, scimus quia nullum idolum est
 So idols we know because no idol is
in mundo, et quod nullus deus nisi Unus. 8:5 Nam
 in world and that no god but One. 8: 5 For
et si sunt, qui dicantur dii sive in caelo sive in
 and if are that are gods or in heaven or in
terra, si quidem sunt dii multi et domini multi, 8:6
 land, if indeed are gods many and of many 8: 6
nobis tamen unus Deus Pater, ex quo omnia et nos
 us yet one God Father, from which all and we
in illum, et unus Dominus Iesus Christus, per quem
 in it and one Lord Jesus Christ, by which
omnia et nos per ipsum. 8:7 Sed non in omnibus
 all and we by itself. 8: 7 but not in all
est scientia; quidam autem consuetudine usque nunc
 is knowledge; some Now custom up now
idoli quasi idolothytum manducant, et conscientia
 Aven as idol eat and conscience
ipsorum, cum sit infirma, polluitur. 8:8 Esca autem
 their with is weak polluted. 8: 8 Meats Now
nos non commendat Deo; neque si non
 we not recommends God; or if not

manducaverimus, deficiemus, neque si
eat the worse, or if
manducaverimus, abundabimus. 8:9 Videte autem,
eat worse. 8, 9 See however;
ne forte haec licentia vestra offendiculum fiat
do not perhaps this license your offense be
infirmis. 8:10 Si enim quis viderit eum, qui habet
weak. 8:10 If For who see him, that has
scientiam, in idolio recumbentem, nonne conscientia
knowledge; in idol table; not conscience
eius, cum sit infirma, aedificabitur ad manducandum
his with is weak built to eat
idolothya? 8:11 Peribit enim infirmus in tua scientia,
idols? 8:11 cut off For weak in your science,
frater, propter quem Christus mortuus est! 8:12 Sic
brother, for which Christ dead It is! 8:12 so
autem peccantes in fratres et percutientes
Now sinning in brothers and beating
conscientiam eorum infirmam, in Christum peccatis.
conscience their weak in Christ sins.
8:13 Quapropter si esca scandalizat fratrem meum,
8:13 For this reason, if food offend brother my
non manducabo carnem in aeternum, ne fratrem
not I eat flesh in ever, do not brother
meum scandalizem. 9:1 Non sum liber? Non sum
my downfall. 9: 1 no I free? no I
apostolus? Nonne Iesum Dominum nostrum vidi? Non
apostle? Did Jesus Lord our I saw? no
opus meum vos estis in Domino? 9:2 Si aliis non
work my you you in Lord? 9: 2 If other not
sum apostolus, sed tamen vobis sum; nam
I Apostle but yet you I; for
signaculum apostolatus mei vos estis in Domino. 9:3
seal apostolate my you you in Lord. 9: 3
Mea defensio apud eos, qui me interrogant, haec est.
my defense in them; that I question this It is.
9:4 Numquid non habemus potestatem manducandi
9: 4 Do not we have power eating
et bibendi? 9:5 Numquid non habemus potestatem
and drink? 9: 5 Do not we have power
sororem mulierem circumducendi, sicut et ceteri
sister woman about, as and other

apostoli et fratres Domini et Cephas? 9:6 Aut solus
The apostles and brothers of and Cephas? 9: 6 or only
ego et Barnabas non habemus potestatem non
I and Barnabas not we have power not
operandi? 9:7 Quis militat suis stipendiis umquam?
working? 9: 7 Who militates their campaigns ever?
Quis plantat vineam et fructum eius non edit? Aut
Who plants vineyard and fruit his not eating? or
quis pascit gregem et de lacte gregis non manducat?
who feeds company and of milk flock not eats?
9:8 Numquid secundum hominem haec dico? An et
9: 8 Do according to man this I say? An and
lex haec non dicit? 9:9 Scriptum est enim in
law this not Who says that? 9: 9 written is For in
Lege Moysis: ‘ Non alligabis os bovi trituranti’.
law Moses: ‘ no muzzle mouth ox corn.
Numquid de bobus cura est Deo? 9:10 An propter
Do of herd care is God? 9:10 An for
nos utique dicit? Nam propter nos scripta sunt,
we Yes Who says that? For for we written are
quoniam debet in spe, qui arat, arare; et, qui
for should in hope, that plows plow; and, that
triturat, in spe fructus percipiendi. 9:11 Si nos vobis
thresher in hope fruit indicators. 9:11 If we you
spiritalia seminavimus, magnum est, si nos carnalia
spiritual spore great is if we carnal
vestra metamus? 9:12 Si alii potestatis vestrae
your things? 9:12 If others power your
participes sunt, non potius nos? Sed non usi sumus
participants are not more We? but not used we are
hac potestate, sed omnia sustinemus, ne quod
this control; but all support do not that
offendiculum demus evangelio Christi. 9:13 Nescitis
offense we give gospel Christ. 9:13 Know
quoniam, qui sacra operantur, quae de sacrario sunt,
because, that sacred workers, which of shrine are
edunt; qui altari deserviunt, cum altari participantur?
eat; that altar serve with altar share?
9:14 Ita et Dominus ordinavit his, qui evangelium
9:14 Yes and Lord ordained those that gospel
annuntiant, de evangelio vivere. 9:15 Ego autem nullo
announce of gospel live. 9:15 I Now no

horum usus sum. Non scripsi autem haec, ut ita
these use I am. no I wrote Now Thus, as so
fiant in me; bonum est enim mihi magis mori quam
Let in me; good is For I more die than
ut gloriam meam quis evacuet. 9:16 Nam si
as glory I who void. 9:16 For if
evangelizavero, non est mihi gloria; necessitas enim
gospel not is I glory; necessity For
mihi incumbit. Vae enim mihi est, si non
I incumbent. Woe For I is if not
evangelizavero! 9:17 Si enim volens hoc ago,
Gospel! 9:17 If For wishful this I do!
mercedem habeo; si autem invitus, dispensatio mihi
wages I have; if Now reluctantly, dispensation I
credita est. 9:18 Quae est ergo merces mea? Ut
credit It is. 9:18 What is So wage Mine? To
evangelium praedicans sine sumptu ponam
gospel preaching without funding I will
evangelium, ut non abutar potestate mea in
gospel; as not abuse power my in
evangelio. 9:19 Nam cum liber essem ex omnibus,
Gospel. 9:19 For with free I from all
omnium me servum feci, ut plures lucri facerem.
all I slave I, as more gain I would do.
9:20 Et factus sum Iudaeis tamquam Iudaeus, ut
9:20 The he became I Jews as Jew, as
Iudaeos lucrarer; his, qui sub lege sunt, quasi sub
Jews to win; those that under law are as under
lege essem, cum ipse non essem sub lege, ut eos,
law I with he not I under law as them;
qui sub lege erant, lucri facerem; 9:21 his, qui sine
that under law were gain I do; 9:21 those that without
lege erant, tamquam sine lege essem, cum sine lege
law were as without law I with without law
Dei non essem, sed in lege essem Christi, ut lucri
God not I but in law I Christ, as gain
facerem eos, qui sine lege erant; 9:22 factus sum
do them; that without law they were; 9:22 he became I
infirmis infirmus, ut infirmos lucri facerem; omnibus
weak weak, as sick gain I do; all
omnia factus sum, ut aliquos utique facerem salvos.
all he became I as some Yes do saved.

9:23 Omnia autem facio propter evangelium, ut
9:23 All Now I do for gospel; as
comparticeps eius efficiar. 9:24 Nescitis quod hi, qui
share his blessings. 9:24 Know that they that
in stadio currunt, omnes quidem currunt, sed unus
in stage run all indeed run but one
accipit bravium? Sic currite, ut comprehendatis. 9:25
takes the prize? so run as catch. 9:25
Omnis autem, qui in agone contendit, ab omnibus se
all however, that in athletics contends, from all he
abstinet; et illi quidem, ut corruptibilem coronam
abstaining; and they indeed, as corruptible crown
accipiant, nos autem incorruptam. 9:26 Ego igitur sic
receive, we Now fades. 9:26 I So so
curro non quasi in incertum, sic pugno non quasi
run not as in uncertain, so fist not as
aerem verberans; 9:27 sed castigo corpus meum et
air beating; 9:27 but belaboring body my and
in servitutem redigo, ne forte, cum aliis
in service reduce, do not perhaps, with other
praedicaverim, ipse reprobus efficiar. 10:1 Nolo
I preached, he castaway blessings. 10: 1 I do not want
enim vos ignorare, fratres, quoniam patres nostri
For you ignorant, brothers, for fathers our
omnes sub nube fuerunt et omnes mare transierunt
all under cloud were and all sea passed
10:2 et omnes in Moyse baptizati sunt in nube et
10: 2 and all in Moses baptized are in cloud and
in mari 10:3 et omnes eandem escam spiritalem
in sea 10: 3 and all same food spirituality
manducaverunt 10:4 et omnes eundem potum
eat 10: 4 and all Again water
spiritalem biberunt; bibebant autem de spiritali,
spirituality drunk; drinking Now of spiritual,
consequente eos, petra; petra autem erat Christus.
followed them; rock; rock Now was Christ.
10:5 Sed non in pluribus eorum complacuit sibi
10: 5 but not in more their pleased to
Deus, nam prostrati sunt in deserto. 10:6 Haec
God, for melting are in the desert. 10: 6 This

autem figurae fuerunt nostrae, ut non simus

Now figures were our as not we

concupiscentes malorum, sicut et illi concupierunt.

after apples, as and they coveted.

10:7 Neque idolorum cultores efficiamini, sicut

10: 7 nor idols farmers become, as

quidam ex ipsis; quemadmodum scriptum est: ‘

some from them; as written is: ‘

Sedit populus manducare et bibere, et surrexerunt

He sat people eat and drink, and rose

ludere’. 10:8 Neque fornicemur, sicut quidam ex

play. ‘ 10: 8 nor immorality, as some from

ipsis fornicati sunt, et ceciderunt una die viginti tria

the whoring are and fell one day twenty three

milia. 10:9 Neque tentemus Christum, sicut quidam

thousand. 10: 9 nor Let us try Christ, as some

eorum tentaverunt et a serpentibus perierunt. 10:10

their tested and from snakes perished. 10:10

Neque murmuraveritis, sicut quidam eorum

nor murmur: as some their

murmuraverunt et perierunt ab exterminatore. 10:11

murmured and lost from destroyer. 10:11

Haec autem in figura contingebant illis; scripta sunt

This Now in figure happened them; written are

autem ad correptionem nostram, in quos fines

Now to correction our in which ends

saeculorum devenerunt. 10:12 Itaque, qui se

ages come. 10:12 Accordingly, that he

existimat stare, videat, ne cadat. 10:13 Tentatio vos

estimates stand, see do not fall. 10:13 Trial you

non apprehendit nisi humana; fidelis autem Deus, qui

not apprehends but human; faithful Now God, that

non patietur vos tentari super id quod potestis, sed

not will you test over that that You can, but

faciet cum tentatione etiam proventum, ut possitis

will with trial also issue, as be able to

sustinere. 10:14 Propter quod, carissimi mihi, fugite

to support. 10:14 Because of that, beloved I flee

ab idolorum cultura. 10:15 Ut prudentibus loquor;

from idols culture. 10:15 To prudent I speak;

vos iudicate, quod dico: 10:16 Calix benedictionis,

you judge, that I say: 10:16 The Cup blessing

cui benedicimus, nonne communicatio sanguinis
which bless, not communication blood
Christi est? Et panis, quem frangimus, nonne
Christ is it? The bread, which break; not
communicatio corporis Christi est? 10:17 Quoniam
communication body Christ is it? 10:17 For
unus panis, unum corpus multi sumus, omnes enim
one bread, one body many we are all For
de uno pane participamus. 10:18 Videte Israel
of one bread partake. 10:18 See Israel
secundum carnem: nonne, qui edunt hostias,
according to the flesh; Do not, that eat sacrifices
communicantes sunt altari? 10:19 Quid ergo dico?
Contribute are altar? 10:19 What So I say?
Quod idolothytum sit aliquid? Aut quod idolum sit
The idol is something? or that idol is
aliquid? 10:20 Sed, quae immolant, daemoniis
something? 10:20 but, which sacrifice; demons
immolant et non Deo; nolo autem vos
immolate and not God; I do not want Now you
communicantes fieri daemoniis. 10:21 Non potestis
Contribute be demons. 10:21 no You can
calicem Domini bibere et calicem daemoniorum; non
cup of drink and cup demons; not
potestis mensae Domini participes esse et mensae
You can table of participants be and table
daemoniorum. 10:22 An aemulamur Dominum?
demons. 10:22 An emulate Lord?
Numquid fortiores illo sumus? 10:23 ‘Omnia licent!’.
Do more that We? 10:23 ‘All lawful.’
Sed non omnia expediunt. ‘Omnia licent!’.
but not all expedient. ‘All lawful.’ but not
omnia aedificant. 10:24 Nemo, quod suum est,
all building. 10:24 No, that his is
quaerat, sed quod alterius. 10:25 Omne, quod in
Asking but that other. 10:25 All that in
macello venit, manducate, nihil interrogantes propter
market he came eat nothing question for
conscientiam; 10:26 Domini enim est terra, et
conscience; 10:26 of For is land, and
plenitudo eius. 10:27 Si quis vocat vos infidelium, et
fullness her. 10:27 If who calls you infidels, and

vultis ire, omne, quod vobis apponitur, manducate,
you want go all that you added eat
nihil interrogantes propter conscientiam. 10:28 Si
nothing question for conscience. 10:28 If
quis autem vobis dixerit: ‘ Hoc immolaticium est
who Now you says: ‘ This offered is
idolis ‘, nolite manducare, propter illum, qui
idols ‘ do not eat for it that
indicavit, et propter conscientiam; 10:29 conscientiam
He pointed out and for conscience; 10:29 conscience
autem dico non tuam ipsius sed alterius. Ut quid
Now I not your of but other. To what
enim libertas mea iudicatur ab alia conscientia?
For freedom my judged from other conscience?
10:30 Si ego cum gratia participo, quid blasphemor
10:30 If I with grace in other words, what critics
pro eo, quod gratias ago? 10:31 Sive ergo
for it that thanks I do? 10:31 or So
manducatis sive bibitis sive aliud quid facitis, omnia
eat or drink or other what do all
in gloriam Dei facite. 10:32 Sine offensione estote
in glory God Do it. 10:32 without offense be
Iudaeis et Graecis et ecclesiae Dei, 10:33 sicut et
Jews and Greek and church God, 10:33 as and
ego per omnia omnibus placeo, non quaerens, quod
I by all all please not seeking that
mihi utile est, sed quod multis, ut salvi fiant. 11:1
I useful is but that many as saved be done. 11: 1
Imitatores mei estote, sicut et ego Christi. 11:2
followers my be as and I Christ. 11: 2
Laudo autem vos quod omnia mei memores estis
Congratulate Now you that all my mindful you
et, sicut tradidi vobis, traditiones meas tenetis. 11:3
and, as delivered you traditions I hold. 11: 3
Volo autem vos scire quod omnis viri caput Christus
I Now you know that all men head Christ
est, caput autem mulieris vir, caput vero Christi
is head Now woman man head But Christ
Deus. 11:4 Omnis vir orans aut prophetans velato
God. 11: 4 all man praying or prophesying covered
capite deturpat caput suum; 11:5 omnis autem mulier
head disfigures head his own; 11: 5 all Now woman

orans aut prophetans non velato capite deturpat
praying or prophesying not covered head disfigures
caput suum; unum est enim atque si decalvetur. 11:6
head his own; one is For and if shaven. 11: 6
Nam si non velatur mulier, et tondeatur! Si vero
For if not covered woman and her hair cut! If But
turpe est mulieri tonderi aut decalvari, veletur. 11:7
base is woman trim or shaven, covered. 11: 7
Vir quidem non debet velare caput, quoniam imago
A indeed not should cover head, for image
et gloria est Dei; mulier autem gloria viri est. 11:8
and glory is God; woman Now glory men It is. 11: 8
Non enim vir ex muliere est, sed mulier ex
no For man from woman is but woman from
viro; 11:9 etenim non est creatus vir propter
her husband; 11: 9 For not is created man for
mulierem, sed mulier propter virum. 11:10 Ideo
woman but woman for husband. 11:10 Therefore
debet mulier potestatem habere supra caput propter
should woman power have above head for
angelos. 11:11 Verumtamen neque mulier sine viro,
angels. 11:11 However, or woman without man
neque vir sine muliere in Domino; 11:12 nam sicut
or man without woman in Lord; 11:12 for as
mulier de viro, ita et vir per mulierem, omnia
woman of man so and man by woman all
autem ex Deo. 11:13 In vobis ipsi iudicate: Decet
Now from God. 11:13 in you they judge: Properly
mulierem non velatam orare Deum? 11:14 Nec ipsa
woman not veiled pray God? 11:14 No the
natura docet vos quod vir quidem, si comam nutriat,
nature teaches you that man indeed, if Heads feed
ignominia est illi; 11:15 mulier vero, si comam
shame is they; 11:15 woman however, if Heads
nutriat, gloria est illi? Quoniam coma pro velamine
feed glory is they? For hair for cover
ei data est. 11:16 Si quis autem videtur contentiosus
it given It is. 11:16 If who Now it seems contentious
esse, nos talem consuetudinem non habemus, neque
be we such custom not we have, or

ecclesiae Dei. 11:17 Hoc autem praecipio, non
church God. 11:17 This Now command, not
laudans quod non in melius sed in deterius
praising that not in more but in worse
convenitis. 11:18 Primum quidem convenientibus vobis
together. 11:18 first indeed together you
in ecclesia, audio scissuras inter vos esse et ex
in church audio pieces between you be and from
parte credo. 11:19 Nam oportet et haereses inter
part I believe it. 11:19 For must and heresies between
vos esse, ut et, qui probati sunt, manifesti fiant in
you be as and, that approved are manifest Let in
vobis. 11:20 Convenientibus ergo vobis in unum, non
to you. 11:20 After meeting So you in one, not
est dominicam cenam manducare; 11:21 unusquisque
is Sunday dinner eat; 11:21 each
enim suam cenam praesumit in manducando, et
For his dinner presumes in eating and
alius quidem esurit, alius autem ebrius est. 11:22
other indeed hungry other Now drunk It is. 11:22
Numquid domos non habetis ad manducandum et
Do homes not have to eat and
bibendum? Aut ecclesiam Dei contemnitis et
drink? or church God despise and
confunditis eos, qui non habent? Quid dicam vobis?
humiliate them; that not have? What I will say you?
Laudabo vos? In hoc non laudo! 11:23 Ego enim
I will praise you? in this not quote! 11:23 I For
accepi a Domino, quod et tradidi vobis, quoniam
I received from Lord, that and delivered you for
Dominus Iesus, in qua nocte tradebatur, accepit
Lord Jesus, in which night He was betrayed, he received
panem 11:24 et gratias agens fregit et dixit: ‘ Hoc
bread 11:24 and thanks agent He broke and he said: ‘ This
est corpus meum, quod pro vobis est; hoc facite in
is body my that for you it is; this do in
meam commemorationem ‘; 11:25 similiter et
I commemoration ‘ 11:25 similarly, and
calicem, postquam cenatum est, dicens: ‘ Hic calix
cup, after dinner is saying: ‘ This cup
novum testamentum est in meo sanguine; hoc facite,
new covenant is in I blood; this do

quotiescumque bibetis, in meam commemorationem’.

whenever drink, in I remembrance. ‘

11:26 Quotiescumque enim manducabitis panem hunc

11:26 Every time For eat bread this

et calicem bibetis, mortem Domini annuntiatis, donec

and cup drink, death of shew until

veniat. 11:27 Itaque, quicumque manducaverit panem

come. 11:27 Accordingly, who eat bread

vel biberit calicem Domini indigne, reus erit

or drinks cup of unworthily guilty will be

corporis et sanguinis Domini. 11:28 Probet autem

body and blood Lord. 11:28 examine Now

seipsum homo, et sic de pane illo edat et de calice

himself man, and so of bread that eat and of cup

bibat; 11:29 qui enim manducat et bibit, iudicium

drink; 11:29 that For eats and drinks judgment

sibi manducat et bibit non diiudicans corpus. 11:30

to eats and drinks not discerning body. 11:30

Ideo inter vos multi infirmi et imbecilles et

Therefore between you many weak and weak and

dormiunt multi. 11:31 Quod si nosmetipsos

sleep Many. 11:31 The if ourselves

diiudicaremus, non utique iudicaremur; 11:32 dum

judge, not Yes judged; 11:32 while

iudicamur autem, a Domino corripimur, ut non

judged however, from Lord disciplined as not

cum hoc mundo damnemur 11:33 Itaque, fratres

with this world condemned 11:33 Accordingly, brothers

mei, cum convenitis ad manducandum, invicem

my with together to eat another

exspectate. 11:34 Si quis esurit, domi manducet, ut

Wait. 11:34 If who hungry home eat, as

non in iudicium conveniatis. Cetera autem, cum

not in judgment together. other however, with

venero, disponam. 12:1 De spiritalibus autem, fratres,

I come govern. 12: 1 The spiritual however, brothers,

nolo vos ignorare. 12:2 Scitis quoniam, cum

I do not want you ignore. 12: 2 You know because, with

gentes essetis, ad simulacra muta, prout ducebamini,

nations you to images Change as led

euntes. 12:3 Ideo notum vobis facio quod nemo in
Go. 12: 3 Therefore known you I do that no in
Spiritu Dei loquens dicit: ‘ Anathema Iesus! ‘; et
Spirit God speaking he says: ‘ The curse Jesus! ‘ and
nemo potest dicere: ‘ Dominus Iesus ‘, nisi in
no can say: ‘ Lord Jesus ‘ but in
Spiritu Sancto. 12:4 Divisiones vero gratiarum sunt,
Spirit Holy. 12: 4 divisions But thanks are
idem autem Spiritus; 12:5 et divisiones
same Now Spirit; 12: 5 and divisions
ministratum sunt, idem autem Dominus; 12:6 et
services are same Now Lord; 12: 6 and
divisiones operationum sunt, idem vero Deus, qui
divisions operations are same But God, that
operatur omnia in omnibus. 12:7 Unicuique autem
works all in everything. 12: 7 Each Now
datur manifestatio Spiritus ad utilitatem. 12:8 Alii
given The manifestation Spirit to utility. 12: 8 Others
quidem per Spiritum datur sermo sapientiae, alii
indeed by Spirit given report wisdom others
autem sermo scientiae secundum eundem Spiritum,
Now report science according to Again Spirit,
12:9 alteri fides in eodem Spiritu, alii donationes
12: 9 other faith in the same Spirit, others donations
sanitatum in uno Spiritu, 12:10 alii operationes
healing in one Spirit, 12:10 others operations
virtutum, alii prophetatio, alii discretio spirituum,
virtues, others prophecy; others discretion spirits
alii genera linguarum, alii interpretatio linguarum;
others classes languages; others interpretation languages;
12:11 haec autem omnia operatur unus et idem
12:11 this Now all works one and same
Spiritus, dividens singulis prout vult. 12:12 Sicut
Spirit, dividing each as He will. 12:12 As
enim corpus unum est et membra habet multa,
For body one is and members has many
omnia autem membra corporis, cum sint multa,
all Now members body with are many
unum corpus sunt, ita et Christus; 12:13 etenim in
one body are so and Christ; 12:13 For in
uno Spiritu omnes nos in unum corpus baptizati
one Spirit all we in one body baptized

sumus, sive Iudaei sive Graeci sive servi sive liberi,
we are or Jews or Greeks or officials or free
et omnes unum Spiritum potati sumus. 12:14 Nam
and all one Spirit drink We are. 12:14 For
et corpus non est unum membrum sed multa. 12:15
and body not is one member but many. 12:15
Si dixerit pes: ‘Non sum manus, non sum de
If say foot; ‘I do not I hand, not I of
corpore ‘, non ideo non est de corpore; 12:16 et
body ‘ not therefore not is of the body; 12:16 and
si dixerit auris: ‘ Non sum oculus, non sum de
if say ear: ‘ no I eye, not I of
corpore ‘, non ideo non est de corpore. 12:17 Si
body ‘ not therefore not is of the body. 12:17 If
totum corpus oculus est, ubi auditus? Si totum
all body eye is where hearing? If all
auditus, ubi odoratus? 12:18 Nunc autem posuit
hearing; where smell? 12:18 now Now set
Deus membra, unumquodque eorum in corpore, sicut
God members, each their in body as
voluit. 12:19 Quod si essent omnia unum membrum,
he wanted. 12:19 The if they all one member
ubi corpus? 12:20 Nunc autem multa quidem
where body? 12:20 now Now many indeed
membra, unum autem corpus. 12:21 Non potest
members, one Now body. 12:21 no can
dicere oculus manui: ‘ Non es mihi necessaria! ‘;
say eye hand: ‘ no you I necessary! ‘;
aut iterum caput pedibus: ‘ Non estis mihi
or again head feet; ‘ no you I
necessarii!’. 12:22 Sed multo magis, quae videntur
need. ‘ 12:22 but more more which they seem
membra corporis infirmiora esse, necessaria sunt;
members body weaker be necessary they are:
12:23 et, quae putamus ignobiliora membra esse
12:23 and, which We think less members be
corporis, his honorem abundantiorum circumdamus;
body these honor more surround;
et, quae inhonesta sunt nostra, abundantiorum
and, which dishonorable are our more

honestatem habent, 12:24 honesta autem nostra
honesty have 12:24 right Now our
nullius egent. Sed Deus temperavit corpus, ei, cui
no need. but God tempered body, to which
deerat, abundantiolem tribuendo honorem, 12:25 ut
was lacking more attributing honor 12:25 as
non sit schisma in corpore, sed idipsum pro invicem
not is schism in body but together for another
sollicita sint membra. 12:26 Et sive patitur unum
careful are members. 12:26 The or suffers one
membrum, compatiuntur omnia membra; sive
member compatible all members; or
glorificatur unum membrum, congaudent omnia
glorified one member honored all
membra. 12:27 Vos autem estis corpus Christi et
members. 12:27 you Now you body Christ and
membra ex parte. 12:28 Et quosdam quidem posuit
members from side. 12:28 The some indeed set
Deus in ecclesia primum apostolos, secundo prophetas,
God in church first apostles; second prophets
tertio doctores, deinde virtutes, exinde donationes
third teachers then virtues, From donations
curationum, opitulationes, gubernationes, genera
healing, helps, governments, classes
linguarum. 12:29 Numquid omnes apostoli? Numquid
languages. 12:29 Do all apostles? Do
omnes prophetae? Numquid omnes doctores?
all Prophet? Do all Doctors?
Numquid omnes virtutes? 12:30 Numquid omnes
Do all miracles? 12:30 Do all
donationes habent curationum? Numquid omnes
donations have healing? Do all
linguis loquuntur? Numquid omnes interpretantur?
languages do they? Do all translate?
12:31 Aemulamini autem charismata maiora. Et
12:31 , covet Now charisms greater. The
adhuc excellentiorem viam vobis demonstro. 13:1 Si
yet excellent way you show. 13:1 If
linguis hominum loquar et angelorum, caritatem
languages men I will speak and angels, charity
autem non habeam, factus sum velut aes sonans
Now not have he became I as brass gong

aut cymbalum tinniens. 13:2 Et si habuero
or cymbal bell. 13: 2 The if have
prophetiam et noverim mysteria omnia et omnem
prophecy and I should know mysteries all and all
scientiam, et si habuero omnem fidem, ita ut montes
knowledge; and if have all faith so as mountains
transferam, caritatem autem non habuero, nihil sum.
move charity Now not have nothing I am.
13:3 Et si distribuero in cibos omnes facultates meas
13: 3 The if distribute in food all resources I
et si tradidero corpus meum, ut glorier, caritatem
and if I give up body my as credit charity
autem non habuero, nihil mihi prodest. 13:4 Caritas
Now not have nothing I profits. 13: 4 charity
patiens est, benigna est caritas, non aemulatur, non
The patient is benign is love, not competition; not
agit superbe, non inflatur, 13:5 non est ambitiosa,
deals Arrogance not inflated 13: 5 not is ambitious,
non quaerit, quae sua sunt, non irritatur, non cogitat
not he asks, which his are not irritable, not thinks
malum, 13:6 non gaudet super iniquitatem, congaudet
evil 13: 6 not dates over violence, rejoices
autem veritati; 13:7 omnia suffert, omnia credit,
Now the truth; 13: 7 all bears all believes,
omnia sperat, omnia sustinet. 13:8 Caritas numquam
all hopes all supports. 13: 8 charity never
excidit. Sive prophetiae, evacuabuntur; sive linguae,
cut. or prophecy, void; or language,
cessabunt; sive scientia, destruetur. 13:9 Ex parte
they will cease; or science, destroyed. 13: 9 from part
enim cognoscimus et ex parte prophetamus; 13:10
For we know and from part prophesy; 13:10
cum autem venerit, quod perfectum est, evacuabitur,
with Now come, that perfect is void
quod ex parte est. 13:11 Cum essem parvulus,
that from part It is. 13:11 with I a child,
loquebar ut parvulus, sapiebam ut parvulus,
I spoke as a child, I understood as a child,
cogitabam ut parvulus; quando factus sum vir,
I thought as a child; when he became I man

evacuavi, quae erant parvuli. 13:12 Videmus
I put away childish which were young children. 13:12 We
enim nunc per speculum in aenigmate, tunc autem
For now by glass in enigma then Now
facie ad faciem; nunc cognosco ex parte, tunc autem
the to face; now I know from in part, then Now
cognoscam, sicut et cognitus sum. 13:13 Nunc autem
I know, as and known I am. 13:13 now Now
manet fides, spes, caritas, tria haec; maior autem ex
remains faith, hope, love, three this; more Now from
his est caritas. 14:1 Sectamini caritatem, aemulamini
these is Charity. 14: 1 Follow love, , covet
spiritalia, magis autem, ut prophetetis. 14:2 Qui enim
spiritual, more however, as prophesy. 14: 2 He For
loquitur lingua, non hominibus loquitur sed Deo;
talks language, not men talks but God;
nemo enim audit, spiritu autem loquitur mysteria.
no For hears spirit Now talks mysteries.
14:3 Qui autem prophetat, hominibus loquitur
14: 3 He Now prophesies men talks
aedificationem et exhortationem et consolationes. 14:4
building and encouraging and comfort. 14: 4
Qui loquitur lingua, semetipsum aedificat; qui autem
He talks language, himself builds; that Now
prophetat, ecclesiam aedificat. 14:5 Volo autem omnes
prophesies church builds. 14: 5 I Now all
vos loqui linguis, magis autem prophetare; maior
you talk languages more Now prophesy; more
autem est qui prophetat, quam qui loquitur linguis,
Now is that prophesies than that talks languages
nisi forte interpretetur, ut ecclesia aedificationem
but perhaps interpret, as church building
accipiat. 14:6 Nunc autem, fratres, si venero ad vos
receive. 14: 6 now however, brothers, if I to you
linguis loquens, quid vobis prodero, nisi vobis
languages speaking; what you profit but you
loquar aut in revelatione aut in scientia aut in
I will speak or in revelation or in knowledge or in
prophetia aut in doctrina? 14:7 Tamen, quae sine
prophecy or in teaching? 14: 7 however, which without

anima sunt vocem dantia, sive tibia sive cithara, nisi
 soul are voice giving, or pipe or harp, but

distinctionem sonituum dederint, quomodo scietur
 distinction sounds give how known

quod tibia canitur, aut quod citharizatur? 14:8
 that pipe piped or that the string? 14: 8

Etenim si incertam vocem det tuba, quis parabit se
 For if uncertain voice give trumpet; who prepare he

ad bellum? 14:9 Ita et vos per linguam nisi
 to war? 14: 9 Yes and you by language but

manifestum sermonem dederitis, quomodo scietur id,
 clear word you give, how known ie,

quod dicitur? Eritis enim in aera loquentes. 14:10
 that said? You will be For in air talking. 14:10

Tam multa, ut puta, genera linguarum sunt in
 both many as For example, classes languages are in

mundo, et nihil sine voce est. 14:11 Si ergo
 world and nothing without voice It is. 14:11 If So

nesciero virtutem vocis, ero ei, qui loquitur,
 I do not know power the voice, I to that he speaks

barbarus; et, qui loquitur, mihi barbarus. 14:12 Sic
 barbarian; and, that he speaks I barbarian. 14:12 so

et vos, quoniam aemulatores estis spirituum, ad
 and you for zealous you spirits to

aedificationem ecclesiae quaerite, ut abundetis. 14:13
 building church seek, as abound. 14:13

Et ideo, qui loquitur lingua, oret, ut interpretetur.
 The therefore, that talks language, pray, as interpret.

14:14 Nam si orem lingua, spiritus meus orat, mens
 14:14 For if I pray language, spirit my prays, mind

autem mea sine fructu est. 14:15 Quid ergo est?
 Now my without fruit It is. 14:15 What So is it?

Orabo spiritu, orabo et mente; psallam spiritu,
 I will pray spirit, I will pray and the mind; I will sing spirit,

psallam et mente. 14:16 Ceterum si benedixeris in
 I will sing and mind. 14:16 Else if bless in

spiritu, qui supplet locum idiotae, quomodo dicet ‘
 spirit, that supplies place unlearned how say ‘

Amen! ‘ super tuam benedictionem, quoniam quid
 Amen! ‘ over your thanks, for what

dicas nescit? 14:17 **Nam tu quidem bene gratias**
say he does not know? 14:17 For you indeed well thanks
agis, sed alter non aedificatur. 14:18 **Gratias ago**
you do, but other not building. 14:18 thanks I
Deo, quod omnium vestrum magis linguis loquor;
God, that all you more languages I speak;
14:19 sed in ecclesia volo quinque verba sensu meo
14:19 but in church I want five words sense I
loqui, ut et alios instruam, quam decem milia
talk, as and others instruct, than ten thousand
verborum in lingua. 14:20 **Fratres, nolite pueri effici**
words in language. 14:20 Brothers do not boys made
sensibus, sed malitia parvuli estote; sensibus autem
senses, but malice children be; senses Now
perfecti estote. 14:21 **In lege scriptum est: ‘ In aliis**
perfect Be. 14:21 in law written is: ‘ in other
linguis et in labiis aliorum loquar populo huic, et
languages and in lips other I will speak people this and
nec sic exaudient me ‘, dicit Dominus. 14:22 **Itaque**
or so answer I ‘ says Lord. 14:22 So
linguae in signum sunt non fidelibus sed infidelibus,
language in sign are not faithful but unbelievers
prophetia autem non infidelibus sed fidelibus. 14:23
prophecy Now not unbelievers but believers. 14:23
Si ergo conveniat universa ecclesia in unum, et
If So agrees all church in one, and
omnes linguis loquantur, intrent autem idiotae aut
all languages ascertaining enter Now untrained or
infideles, nonne dicent quod insanitis? 14:24 **Si autem**
infidels, not say that mad? 14:24 If Now
omnes prophetent, intret autem quis infidelis vel
all prophesy, enter Now who unbeliever or
idiotae, convincitur ab omnibus, diiudicatur ab
uninitiated convicted from all diiudicatur from
omnibus, 14:25 **occulta cordis eius manifesta fiunt;**
all 14:25 The secrets heart his open are made;
et ita cadens in faciem adorabit Deum pronuntians:
and so falling in face worship God report
‘ Vere Deus in vobis est!’. 14:26 **Quid ergo est,**
‘ really God in you It is. ‘ 14:26 What So is

fratres? Cum convenitis, unusquisque psalmum habet,
brothers? with together, each O has
doctrinam habet, apocalypsim habet, linguam habet,
teaching has revelation has language has
interpretationem habet: omnia ad aedificationem fiant.
interpretation has: all to building be done.
14:27 Sive lingua quis loquitur, secundum duos aut
14:27 or language who he speaks according to two or
ut multum tres, et per partes, et unus
as a lot three, and by parts and one
interpretetur; 14:28 si autem non fuerit interpretes,
interpret; 14:28 if Now not be interpreter,
taceat in ecclesia, sibi autem loquatur et Deo. 14:29
silent in church to Now speaks and God. 14:29
Prophetae duo aut tres dicant, et ceteri diiudicent;
prophets two or three say, and other judge;
14:30 quod si alii revelatum fuerit sedenti, prior
14:30 that if others revealed be sitter first
taceat. 14:31 Potestis enim omnes per singulos
silent. 14:31 can For all by each
prophetare, ut omnes discant, et omnes exhortentur;
prophesy, as all learn and all encouraged;
14:32 et spiritus prophetarum prophetis subiecti
14:32 and spirit prophets prophets submitted
sunt; 14:33 non enim est dissensionis Deus sed
they are: 14:33 not For is confusion God but
pacis. Sicut in omnibus ecclesiis sanctorum, 14:34
Peace. As in all churches saints, 14:34
mulieres in ecclesiis taceant, non enim permittitur eis
women in churches stopped; not For permitted them
loqui; sed subditae sint, sicut et Lex dicit. 14:35
talk; but submit are as and The law he says. 14:35
Si quid autem volunt discere, domi viros suos
If what Now will learn home men their
interrogent; turpe est enim mulieri loqui in ecclesia.
ask; base is For woman talk in church.
14:36 An a vobis verbum Dei processit aut in vos
14:36 An from you word God advanced or in you
solos pervenit? 14:37 Si quis videtur propheta esse
only arrive? 14:37 If who it seems prophet be

aut spiritualis, cognoscat, quae scribo vobis, quia
or spirituality, He knows, which I write you because
Domini est mandatum. 14:38 Si quis autem ignorat,
of is mandate. 14:38 If who Now ignorant,
ignorabitur. 14:39 Itaque, fratres mei, aemulamini
known. 14:39 Accordingly, brothers my, covet
prophetare et loqui linguis nolite prohibere; 14:40
prophecy and talk languages do not stop; 14:40
omnia autem honeste et secundum ordinem fiant.
all Now honestly and according to order be done.
15:1 Notum autem vobis facio, fratres, evangelium,
15: 1 known Now you I do, brothers, gospel;
quod evangelizavi vobis, quod et accepistis, in quo
that news you that and received, in which
et statis, 15:2 per quod et salvamini, qua ratione
and stand; 15: 2 by that and Save, which reason
evangelizaverim vobis, si tenetis, nisi si frustra
I preached you if hold but if pieces
credidistis! 15:3 Tradidi enim vobis in primis, quod
believe! 15: 3 I handed For you in first, that
et accepi, quoniam Christus mortuus est pro peccatis
and I received for Christ dead is for sins
nostris secundum Scripturas 15:4 et quia sepultus
our according to Scriptures 15: 4 and because buried
est et quia suscitatus est tertia die secundum
is and because raised is third day according to
Scripturas 15:5 et quia visus est Cephae et post
Scriptures 15: 5 and because view is Cephas and after
haec Duodecim; 15:6 deinde visus est plus quam
this twelve; 15: 6 then view is more than
quingentis fratribus simul, ex quibus plures
five brothers at the same time, from which more
manent usque adhuc, quidam autem dormierunt; 15:7
remain up still, some Now asleep; 15: 7
deinde visus est Iacobo, deinde apostolis omnibus;
then view is James then apostles all;
15:8 novissime autem omnium, tamquam abortivo,
15: 8 last Now all as abortive,
visus est et mihi. 15:9 Ego enim sum minimus
view is and to me. 15: 9 I For I The youngest

apostolorum, qui non sum dignus vocari apostolus,
apostles that not I worthy call Apostle
quoniam persecutus sum ecclesiam Dei; 15:10 gratia
for pursued I church God; 15:10 grace
autem Dei sum id, quod sum, et gratia eius in me
Now God I ie, that I and grace his in I
vacua non fuit, sed abundantius illis omnibus
empty not was but abundantly they all
laboravi; non ego autem, sed gratia Dei mecum.
labored; not I however, but grace God with me.
15:11 Igitur sive ego sive illi, sic praedicamus, et sic
15:11 Now or I or they so preach; and so
credidistis. 15:12 Si autem Christus praedicatur quod
believe. 15:12 If Now Christ predicated that
suscitatus est a mortuis, quomodo quidam dicunt in
raised is from dead how some say in
vobis quoniam resurrectio mortuorum non est? 15:13
you for resurrection dead not is it? 15:13
Si autem resurrectio mortuorum non est, neque
If Now resurrection dead not is or
Christus suscitatus est! 15:14 Si autem Christus non
Christ raised It is! 15:14 If Now Christ not
suscitatus est, inanis est ergo praedicatio nostra,
raised is empty is So preaching our
inanis est et fides vestra; 15:15 invenimur autem et
empty is and faith your; 15:15 found Now and
falsi testes Dei, quoniam testimonium diximus
false witnesses God, for witness we
adversus Deum quod suscitaverit Christum, quem non
against God that He raised Christ, which not
suscitavit, si revera mortui non resurgunt. 15:16 Nam
raised, if really dead not raised. 15:16 For
si mortui non resurgunt, neque Christus resurrexit;
if dead not raised, or Christ rose;
15:17 quod si Christus non resurrexit, stulta est fides
15:17 that if Christ not He rose, foolish is faith
vestra; adhuc estis in peccatis vestris. 15:18 Ergo
your; yet you in sins your. 15:18 Therefore
et, qui dormierunt in Christo, perierunt. 15:19 Si in
and, that sleep in Christ, perished. 15:19 If in

hac vita tantum in Christo sperantes sumus,
this life only in Christ trust we are
miserabiliores sumus omnibus hominibus. 15:20 Nunc
pitied we are all men. 15:20 now
autem Christus resurrexit a mortuis, primitiae
Now Christ rose from dead first fruits
dormientium. 15:21 Quoniam enim per hominem
sleepers. 15:21 For For by man
mors, et per hominem resurrectio mortuorum: 15:22
death and by man resurrection dead 15:22
sicut enim in Adam omnes moriuntur, ita et in
as For in Adam all die so and in
Christo omnes vivificabuntur. 15:23 Unusquisque
Christ all alive. 15:23 Each
autem in suo ordine: primitiae Christus; deinde hi,
Now in his order: first fruits Christ; then they
qui sunt Christi, in adventu eius; 15:24 deinde finis,
that are Christ, in arrival thereof; 15:24 then end
cum tradiderit regnum Deo et Patri, cum
with delivers kingdom God and father, with
evacuaverit omnem principatum et omnem potestatem
abolishes all leadership and all power
et virtutem. 15:25 Oportet autem illum regnare,
and power. 15:25 We must Now it he,
donec ponat omnes inimicos sub pedibus eius. 15:26
until set all enemies under feet her. 15:26
Novissima autem inimica destruetur mors; 15:27
Last Now hostile down death; 15:27
omnia enim subiecit sub pedibus eius. Cum autem
all For he added under feet her. with Now
dicat: 'Omnia subiecta sunt', sine dubio praeter
to say: 'All of subject are ' without doubt In addition to
eum, qui subiecit ei omnia. 15:28 Cum autem
him, that he added it everything. 15:28 with Now
subiecta fuerint illi omnia, tunc ipse Filius subiectus
subject they they all then he son subject
erit illi, qui sibi subiecit omnia, ut sit Deus omnia
will be they that to he added all as is God all
in omnibus. 15:29 Alioquin quid facient, qui
in everything. 15:29 Otherwise what do that
baptizantur pro mortuis? Si omnino mortui non
baptized for dead? If at dead not

resurgunt, ut quid et baptizantur pro illis? 15:30 Ut
raised, as what and baptized for them? 15:30 To
quid et nos periclitamur omni hora? 15:31 Cotidie
what and we jeopardy all hour? 15:31 daily
mорий, utique per vestram gloriationem, fratres,
I must die, Yes by your glorying brothers,
quam habeo in Christo Iesu Domino nostro! 15:32 Si
than I have in Christ Jesus Lord our! 15:32 If
secundum hominem ad bestias pugnavi Ephesi, quid
according to man to animals I fought Ephesus, what
mihi prodest? Si mortui non resurgunt, manducemus
I profit? If dead not raised, eAT
et bibamus, cras enim moriemur. 15:33 Noli te
and drink; tomorrow For DIE. 15:33 Do not you
seduci: ‘Corrumpunt mores bonos colloquia mala’.
deceived; ‘corrupt behavior good communications evil.’
15:34 Evigilate iuste et nolite peccare! Ignorantiam
15:34 Awake just and do not do it! ignorance
enim Dei quidam ha bent; ad reverentiam vobis
For God some ha have; to reverence you
loquor. 15:35 Sed dicet aliquis: ‘Quomodo resurgunt
I speak. 15:35 but say a: ‘How rise
mortui? Quali autem corpore veniunt?’. 15:36
dead? quality Now body they come? ‘. 15:36
Insipiens! Tu, quod seminas, non vivificatur, nisi
Fool! You that plant not life but
prius moriatur; 15:37 et, quod seminas, non corpus,
first die; 15:37 and, that plant not body,
quod futurum est, seminas sed nudum granum, ut
that future is plant but naked grain, as
puta tritici aut alicuius ceterorum. 15:38 Deus
for example, wheat or a the rest. 15:38 God
autem dat illi corpus sicut voluit, et unicuique
Now gives they body as He would, and each
seminum proprium corpus. 15:39 Non omnis caro
seeds own body. 15:39 no all flesh
eadem caro, sed alia hominum, alia caro pecorum,
same flesh, but other men other flesh cattle,
alia caro volucrum, alia autem piscium. 15:40 Et
other flesh birds other Now fish. 15:40 The

corpora caelestia et corpora terrestria, sed alia
bodies celestial and bodies terrestrial, but other
quidem caelestium gloria, alia autem terrestrium.
indeed heavenly glory, other Now terrestrial.

15:41 Alia claritas solis, alia claritas lunae et alia
15:41 other clarity the sun, other clarity Monday and other
claritas stellarum; stella enim a stella differt in
clarity the stars; star For from star It differs in
claritate. 15:42 Sic et resurrectio mortuorum:
clarity. 15:42 so and resurrection dead

seminatur in corruptione, resurgit in incorruptione;
sown in corruption; rises in sincerity;

15:43 seminatur in ignobilitate, resurgit in gloria;
15:43 sown in dishonor; rises in glory;

seminatur in infirmitate, resurgit in virtute; 15:44
sown in weakness; rises in power; 15:44

seminatur corpus animale, resurgit corpus spiritale. Si
sown body The animal, rises body spiritual. If

est corpus animale, est et spiritale. 15:45 Sic et
is body The animal, is and spiritual. 15:45 so and

scriptum est: ‘ Factus est primus homo Adam in
written is: ‘ made is first man Adam in

animam viventem ‘; novissimus Adam in Spiritum
life living ‘ last Adam in Spirit

vivificantem. 15:46 Sed non prius, quod spiritale
Giver. 15:46 but not previously, that spiritual

est, sed quod animale est; deinde quod spiritale.
is but that The animal it is; then that spiritual.

15:47 Primus homo de terra terrenus, secundus homo
15:47 The first man of land earthy; second man

de caelo. 15:48 Qualis terrenus, tales et terreni,
of heaven. 15:48 What kind of earthy; such and earthy,

et qualis caelestis, tales et caelestes; 15:49 et sicut
and what heavenly such and heavenly; 15:49 and as

portavimus imaginem terreni, portabimus et
borne image earthy, bear and

imaginem caelestis. 15:50 Hoc autem dico, fratres,
image Heavenly. 15:50 This Now I mean, brothers,

quoniam caro et sanguis regnum Dei possidere non
for flesh and blood kingdom God possess not

possunt, neque corruptio incorruptelam possidebit.
can or corruption imperishable possess.

15:51 Ecce mysterium vobis dico: Non omnes quidem
15:51 Look mystery you I say: no all indeed

dormiemus, sed omnes immutabimur, 15:52 in
sleep, but all changed, 15:52 in

momento, in ictu oculi, in novissima tuba; canet
moment in stroke eyes, in last trumpet; you sing

enim, et mortui suscitabuntur incorrupti, et nos
For and dead up imperishable and we

immutabimur. 15:53 Oportet enim corruptibile hoc
changed. 15:53 We must For corruptible this

induere incorruptelam, et mortale induere
put on imperishable, and mortal put on

immortalitatem. 15:54 Cum autem corruptibile hoc
immortality. 15:54 with Now corruptible this

induerit incorruptelam, et mortale hoc induerit
put on imperishable, and mortal this put on

immortalitatem, tunc fiet sermo, qui scriptus est: ‘
immortality, then will be word that written is: ‘

Absorpta est mors in victoria. 15:55 Ubi est, mors,
swallowed is death in victory. 15:55 Where is death

victoria tua? Ubi est, mors, stimulus tuus?’. 15:56
victory Yours? Where is death sting Your ‘. 15:56

Stimulus autem mortis peccatum est, virtus vero
Incentives Now death sin is power But

peccati lex. 15:57 Deo autem gratias, qui dedit nobis
sin law. 15:57 God Now thanks, that given us

victoriam per Dominum nostrum Iesum Christum.
victory by Lord our Jesus Christ.

15:58 Itaque, fratres mei dilecti, stabiles estote,
15:58 Accordingly, brothers my beloved stable be

immobiles, abundantes in opere Domini semper,
immovable abounding in work of always,

scientes quod labor vester non est inanis in Domino.
knowing that labor your not is empty in Lord.

16:1 De collectis autem, quae fiunt in sanctos, sicut
16: 1 The collection however, which are in saints, as

ordinavi ecclesiis Galatiae, ita et vos facite. 16:2 Per
I ordered the churches Galatia, so and you Do it. 16: 2 by

primam sabbati unusquisque vestrum apud se ponat
first Saturday each you in he set
recondens, quod ei beneplacuerit, ut non, cum venero,
up, that it store, as no, with I come
tunc collectae fiant. 16:3 Cum autem praesens fuero,
then collections be done. 16: 3 with Now present I
quos probaveritis, per epistulas hos mittam perferre
which approve by letters these I endure
gratiam vestram in Ierusalem; 16:4 quod si dignum
thanks your in Jerusalem; 16: 4 that if meet
fuerit, ut et ego eam, mecum ibunt. 16:5 Veniam
it as and I it with they will go. 16: 5 Forgiveness
autem ad vos, cum Macedoniam pertransiero, nam
Now to you with Macedonia I pass through, for
Macedoniam pertransibo; 16:6 apud vos autem
Macedonia purpose; 16: 6 in you Now
forsitan manebo vel etiam hiemabo, ut vos me
perhaps I will stay or also winter, as you I
deducatis, quocumque iero. 16:7 Nolo enim vos
forward; wherever I go. 16: 7 I do not want For you
modo in transitu videre; spero enim me aliquantum
only in Transfer see; I hope For I some
temporis manere apud vos, si Dominus permiserit.
time stay in you if Lord permit.
16:8 Permanebo autem Ephesi usque ad Pentecosten;
16: 8 stay Now Ephesus up to Pentecost;
16:9 ostium enim mihi apertum est magnum et
16: 9 door For I open is great and
efficax, et adversarii multi. 16:10 Si autem venerit
effective, and opponents Many. 16:10 If Now come
Timotheus, videte, ut sine timore sit apud vos, opus
Timothy see, as without fear is in you work
enim Domini operatur, sicut et ego; 16:11 ne quis
For of works as and I; 16:11 do not who
ergo illum spernat. Deducite autem illum in pace, ut
So it despise. Help Now it in peace as
veniat ad me; exspecto enim illum cum fratribus.
come to me; I look forward to For it with brothers.
16:12 De Apollo autem fratre, multum rogavi eum,
16:12 The Apollo Now brother, a lot I asked him,

ut veniret ad vos cum fratribus, et utique non fuit
as come to you with brothers, and Yes not was
voluntas, ut nunc veniret; veniet autem, cum ei
will as now come; will however, with it
opportunum fuerit. 16:13 Vigilate, state in fide,
appropriate a. 16:13 Watch Stand in faith,
viriliter agite, confortamini; 16:14 omnia vestra in
Be strong Repent courage; 16:14 all your in
caritate fiant. 16:15 Obsecro autem vos, fratres:
charity be done. 16:15 Please Now you brothers:
nostis domum Stephanae, quoniam sunt primitiae
Do you know home Stephanus, for are first fruits
Achaiae et in ministerium sanctorum ordinaverunt
Achaia and in service saints set
seipsos; 16:16 ut et vos subditi sitis eiusmodi et
themselves; 16:16 as and you submit be such and
omni cooperanti et laboranti. 16:17 Gaudeo autem
all cooperating and working with them. 16:17 I'm glad Now
in praesentia Stephanae et Fortunati et Achaici,
in The presence Stephanus and Fortunatus and League,
quoniam id quod vobis deerat, ipsi suppleverunt;
for that that you was lacking they supplied;
16:18 refecerunt enim et meum spiritum et vestrum.
16:18 over For and my spirit and of you.
Cognoscite ergo, qui eiusmodi sunt. 16:19 Salutant
Know therefore, that such They are. 16:19 greetings
vos ecclesiae Asiae. Salutant vos in Domino multum
you church Asia. greetings you in Lord a lot
Aquila et Prisca cum domestica sua ecclesia. 16:20
eagle and Priscilla with home his church. 16:20
Salutant vos fratres omnes. Salutate invicem in osculo
greetings you brothers everyone. Salute another in kiss
sancto. 16:21 Salutatio mea manu Pauli. 16:22 Si
St. 16:21 The dismissal my hand Paul. 16:22 If
quis non amat Dominum, sit anathema. Marana tha!
who not He loves Lord, is Anathema. Marana tha!
16:23 Gratia Domini Iesu vobiscum. 16:24 Caritas
16:23 grace of Jesus with you. 16:24 charity
mea cum omnibus vobis in Christo Iesu.
my with all you in Christ Jesus.

1:1 Paulus, apostolus Christi Iesu per voluntatem Dei,
1: 1 Paul apostle Christ Jesus by will God,
et Timotheus frater ecclesiae Dei, quae est Corinthi,
and Timothy brother church God, which is Corinth
cum sanctis omnibus, qui sunt in universa Achaia:
with saints all that are in all Greece:
1:2 gratia vobis et pax a Deo Patre nostro et
1, 2 grace you and peace from God Father our and
Domino Iesu Christo. 1:3 Benedictus Deus et Pater
Lord Jesus Christ. 1: 3 Blessed God and Father
Domini nostri Iesu Christi, Pater misericordiarum et
of our Jesus Christ, Father mercies and
Deus totius consolationis, 1:4 qui consolatur nos in
God of comfort; 1: 4 that consoles we in
omni tribulatione nostra, ut possimus et ipsi
all trouble our as we and they
consolari eos, qui in omni pressura sunt, per
console them; that in all pressure are by
exhortationem, qua exhortamur et ipsi a Deo; 1:5
comfort which exhort and they from God; 1: 5
quoniam, sicut abundant passionem Christi in nobis,
because, as abound emotions Christ in us
ita per Christum abundat et consolatio nostra. 1:6
so by Christ abunds and Repentance Our. 1: 6
Sive autem tribulamur, pro vestra exhortatione et
or Now afflicted, for your exhortation and
salute; sive exhortamur, pro vestra exhortatione, quae
safety; or exhort for your encouragement, which
operatur in tolerantia earundem passionum, quas et
works in tolerance the same passions, which and
nos patimur. 1:7 Et spes nostra firma pro vobis,
we We are. 1: 7 The hope our firm for you
scientes quoniam, sicut socii passionum estis, sic
knowing because, as partners passions you so
eritis et consolationis. 1:8 Non enim volumus
You will be and comfort. 1: 8 no For we want
ignorare vos, fratres, de tribulatione nostra, quae
ignore you brothers, of trouble our which
facta est in Asia, quoniam supra modum gravati
made is in Asia, for above mode heavy
sumus supra virtutem, ita ut taederet nos etiam
we are above power so as tragedies we also

vivere; 1:9 sed ipsi in nobis ipsis responsum mortis
live; 1: 9 but they in us the answer death
habuimus, ut non simus fidentes in nobis sed in
we as not we trust in us but in
Deo, qui suscitatur mortuos: 1:10 qui de tanta morte
God, that raises the dead; 1:10 that of so death
eripuit nos et eruet, in quem speramus, et
rescued we and He will deliver; in which we hope, and
adhuc eripiet; 1:11 adiuvantibus et vobis in oratione
yet rescue; 1:11 helping and you in prayer
pro nobis, ut propter eam, quae ex multis personis
for us as for it which from many persons
in nos est, donationem, per multos gratiae agantur
in we is donation, by many thanks is conducted
pro nobis. 1:12 Nam gloria nostra haec est,
for to us. 1:12 For glory our this is
testimonium conscientiae nostrae, quod in simplicitate
witness conscience our that in simplicity
et sinceritate Dei et non in sapientia carnali, sed in
and sincerity God and not in wisdom carnal but in
gratia Dei conversati sumus in mundo, abundantius
grace God conducted we are in world abundantly
autem ad vos. 1:13 Non enim alia scribimus vobis
Now to You. 1:13 no For other We write you
quam quae legitis aut etiam cognoscitis; spero autem
than which read or also you know; I hope Now
quod usque in finem cognoscetis, 1:14 sicut et
that up in end you know, 1:14 as and
cognovistis nos ex parte, quia gloria vestra sumus,
you know we from in part, because glory your we are
sicut et vos nostra in die Domini nostri Iesu. 1:15
as and you our in day of our Jesus. 1:15
Et hac confidentia volui prius venire ad vos, ut
The this confidence I wanted to first come to you as
secundam gratiam haberetis, 1:16 et per vos transire
second thanks have, 1:16 and by you pass
in Macedoniam et iterum a Macedonia venire ad
in Macedonia and again from Macedonia come to
vos et a vobis deduci in Iudaeam. 1:17 Cum hoc
you and from you deduced in Judea. 1:17 with this

ergo voluisssem, numquid levitate usus sum? Aut,
So Wishing Do lightness use I? or,
quae cogito, secundum carnem cogito, ut sit apud
which I think, according to flesh I think, as is in
me ‘ Est, est ‘ et ‘ Non, non ‘? 1:18 Fidelis
I ‘ There is, is ‘ and ‘ no, not ‘? 1:18 faithful
autem Deus, quia sermo noster, qui fit apud vos,
Now God, because report our that becomes in you
non est ‘ Est ‘ et ‘ Non ‘! 1:19 Dei enim Filius
not is ‘ It is ‘ and ‘ no ‘! 1:19 God For son
Iesus Christus, qui in vobis per nos praedicatus est,
Jesus Christ, that in you by we preached is
per me et Silvanum et Timotheum, non fuit ‘ Est
by I and Yes and Timothy not was ‘ It is
‘ et ‘ Non ‘, sed ‘ Est ‘ in illo fuit. 1:20
‘ and ‘ no ‘ but ‘ It is ‘ in that It was. 1:20
Quotquot enim promissiones Dei sunt, in illo ‘ Est ‘;
As many as For promises God are in that ‘ It is ‘
ideo et per ipsum ‘ Amen ‘ Deo ad gloriam per
therefore and by it ‘ Amen ‘ God to glory by
nos. 1:21 Qui autem confirmat nos vobiscum in
us. 1:21 He Now confirms we with in
Christum et qui unxit nos, Deus, 1:22 et qui
Christ and that anointed we God, 1:22 and that
signavit nos et dedit arrabonem Spiritus in cordibus
sealed we and given pledge Spirit in hearts
nostris. 1:23 Ego autem testem Deum invoco in
our. 1:23 I Now witness God I call in
animam meam, quod parcens vobis non veni ultra
life I that sparing you not I more
Corinthum. 1:24 Non quia dominamur fidei vestrae,
Corinth. 1:24 no because over faith your
sed adiutores sumus gaudii vestri, nam fide stetistis.
but assistants we are joy your for faith stand.
2:1 Statui autem hoc ipse apud me, ne iterum in
2: 1 State Now this he in I do not again in
tristitia venirem ad vos; 2:2 si enim ego contristo
sadness I came to you; 2: 2 if For I sorry
vos, et quis est qui me laetificet, nisi qui
you and who is that I cheers, but that
contristatur ex me? 2:3 Et hoc ipsum scripsi, ut
sorry from Me? 2, 3 The this it I wrote, as

non, cum venero, tristitiam habeam de quibus
no, with I come sorrow I have of which
oportebat me gaudere, confidens in omnibus vobis,
necessary I enjoy confidence in all you
quia meum gaudium omnium vestrum est. 2:4 Nam
because my joy all you It is. 2: 4 For
ex multa tribulatione et angustia cordis scripsi vobis
from many trouble and anguish heart I wrote you
per multas lacrimas, non ut contristemini, sed ut
by many tears, not as sorry but as
sciatis quam carita tem habeo abundantius in vos.
know than charity loser I have abundantly in You.
2:5 Si quis autem contristavit, non me contristavit,
2: 5 If who Now sorry not I sorry
sed ex parte, ut non onerem, omnes vos. 2:6
but from in part, as not overcharge all You. 2, 6
Sufficit illi, qui eiusmodi est, obiurgatio haec, quae
enough they that such is disavowal Thus, which
fit a pluribus, 2:7 ita ut e contra magis
becomes from several 2: 7 so as from against more
donetis et consolemini, ne forte abundantiore
to forgive him and comfort; do not perhaps abundant
tristitia absorbeatur, qui eiusmodi est. 2:8 Propter
sadness absorbed that such It is. 2: 8 Because of
quod obsecro vos, ut confirmetis in illum caritatem;
that Please you as reaffirm in it charity;
2:9 ideo enim et scripsi, ut cognoscam probationem
2: 9 therefore For and I wrote, as I know proof
vestram, an in omnibus oboedientes sitis. 2:10 Cui
your or in all obedient you are. 2:10 To
autem aliquid donatis, et ego; nam et ego, quod
Now something given, and I; for and I, that
donavi, si quid donavi, propter vos in persona
forgiven, if what forgiven, for you in person
Christi, 2:11 ut non circumveniamur a Satana; non
Christ, 2:11 as not overreached from Satan; not
enim ignoramus cogitationes eius. 2:12 Cum venissem
For We do not know thoughts her. 2:12 with I came
autem Troadem ob evangelium Christi, et ostium
Now Troas for gospel Christ, and door

mihi apertum esset in Domino, 2:13 non habui
I open was in Lord, 2:13 not I
requiem spiritui meo, eo quod non invenerim Titum
rest spirit I it that not I found Titus
fratrem meum, sed valefaciens eis profectus sum in
brother my but goodbye them progress I in
Macedoniam. 2:14 Deo autem gratias, qui semper
Macedonia. 2:14 God Now thanks, that always
triumphat nos in Christo et odorem notitiae suae
triumph we in Christ and odor information his
manifestat per nos in omni loco. 2:15 Quia Christi
shows by we in all place. 2:15 for Christ
bonus odor sumus Deo in his, qui salvi fiunt, et
good The smell we are God in those that saved done and
in his, qui pereunt: 2:16 aliis quidem odor ex
in those that lost; 2:16 other indeed The smell from
morte in mortem, aliis autem odor ex vita in
death in death other Now The smell from life in
vitam. Et ad haec quis idoneus? 2:17 Non enim
life. The to this who suitable? 2:17 no For
sumus sicut plurimi adulterantes verbum Dei, sed
we are as many handling word God, but
sicut ex sinceritate, sed sicut ex Deo coram Deo in
as from sincerity, but as from God before God in
Christo loquimur. 3:1 Incipimus iterum nosmetipsos
Christ we speak. 3: 1 We begin again ourselves
commendare? Aut numquid egemus, sicut quidam,
recommend? or Do we need; as some,
commendaticiis epistulis ad vos aut ex vobis? 3:2
recommendation letters to you or from you? 3: 2
Epistula nostra vos estis, scripta in cordibus nostris,
Letter our you you written in hearts our
quae scitur et legitur ab omnibus hominibus; 3:3
which it is known and read from all men; 3: 3
manifestati quoniam epistula estis Christi ministrata
Manifesting for The letter you Christ supplied
a nobis, scripta non atramento sed Spiritu Dei vivi,
from us written not ink but Spirit God living
non in tabulis lapideis sed in tabulis cordis
not in tables stone but in tables heart
carnalibus. 3:4 Fiduciam autem talem habemus per
carnal. 3, 4 trusted Now such we have by

Christum ad Deum. 3:5 Non quod sufficientes simus
Christ to God. 3, 5 no that sufficient we
cogitare aliquid a nobis quasi ex nobis, sed
think something from us as from us but
sufficiencia nostra ex Deo est, 3:6 qui et idoneos
sufficiency our from God is 3: 6 that and fit
nos fecit ministros Novi Testamenti, non litterae sed
we he ministers New Testament not letter but
Spiritus: littera enim occidit, Spiritus autem vivificat.
Spirit: letter For sets; Spirit Now quickens.
3:7 Quod si ministratio mortis, litteris deformata in
3: 7 The if ministry death letters engraved in
lapidibus, fuit in gloria, ita ut non possent intendere
stones, was in glory, so as not could dive
filiis Israel in faciem Moysis propter gloriam vultus
children Israel in face Moses for glory face
eius, quae evacuatur, 3:8 quomodo non magis
his which fading away 3: 8 how not more
ministratio Spiritus erit in gloria? 3:9 Nam si
ministry Spirit will be in glory? 3: 9 For if
ministerium damnationis gloria est, multo magis
service condemnation glory is more more
abundat ministerium iustitiae in gloria. 3:10 Nam nec
abounds service justice in glory. 3:10 For or
glorificatum est, quod claruit in hac parte,
glorified is that He was famous in this in part,
propter excellentem gloriam; 3:11 si enim, quod
for excellent glory; 3:11 if For that
evacuatur, per gloriam est, multo magis, quod manet,
fading away by glory is more more that remains
in gloria est. 3:12 Habentes igitur talem spem multa
in glory It is. 3:12 Having So such hope many
fiducia utimur, 3:13 et non sicut Moyses: ponebat
confidence we use 3:13 and not as Moses: put
velamen super faciem suam, ut non intenderent filii
covering over face his as not more attention children
Israel in finem illius quod evacuatur. 3:14 Sed obtusi
Israel in end of that fading. 3:14 but obtuse
sunt sensus eorum. Usque in hodiernum enim diem
are sense them. up in this For day

idipsum velamen in lectione Veteris Testamenti manet
together covering in reading Old Testament remains
non revelatum, quoniam in Christo evacuatur; 3:15
not revealed for in Christ fading; 3:15
sed usque in hodiernum diem, cum legitur Moyses,
but up in this day with read Moses,
velamen est positum super cor eorum. 3:16 Quando
covering is set over heart them. 3:16 when
autem conversus fuerit ad Dominum, aufertur
Now turning be to Lord, removed
velamen. 3:17 Dominus autem Spiritus est; ubi
veil. 3:17 Lord Now Spirit it is; where
autem Spiritus Domini, ibi libertas. 3:18 Nos vero
Now Spirit Lord, there freedom. 3:18 We But
omnes revelata facie gloriam Domini speculantes, in
all revealed the glory of glass, in
eandem imaginem transformamur a claritate in
same image transformed from clarity in
claritate tamquam a Domini Spiritu. 4:1 Ideo
glory loser as from of Spirit. 4:1 Therefore
habentes hanc ministrationem, iuxta quod
having this administration; according to that
misericordiam consecuti sumus, non deficimus, 4:2
mercy obtained we are not inadequate 4:2
sed abdicavimus occulta dedecoris non ambulantes in
but renounced The secrets dishonesty not walking in
astutia neque adulterantes verbum Dei, sed in
craftiness or handling word God, but in
manifestatione veritatis commendantes nosmetipsos ad
manifestation truth report ourselves to
omnem conscientiam hominum coram Deo. 4:3 Quod
all conscience men before God. 4:3 The
si etiam velatum est evangelium nostrum, in his, qui
if also veiled is gospel our in those that
pereunt, est velatum; 4:4 in quibus deus huius
lost, is veiled; 4:4 in which god this
saeculi excaecavit mentes infidelium, ut non fulgeat
age blinded minds infidels, as not irradiate
illuminatio evangelii gloriae Christi, qui est imago
illumination gospel glory Christ, that is image

Dei. 4:5 Non enim nosmetipsos praedicamus sed
God. 4, 5 no For ourselves preach but
Iesum Christum Dominum; nos autem servos vestros
Jesus Christ Lord; we Now officials your
per Iesum. 4:6 Quoniam Deus, qui dixit: ‘ De
by Jesus. 4: 6 For God, that he said: ‘ The
tenebris lux splendescat ‘, ipse illuxit in cordibus
the dark light brightly ‘ he shined in hearts
nostris ad illuminationem scientiae claritatis Dei in
our to illumination science clarity God in
facie Iesu Christi. 4:7 Habemus autem thesaurum
the Jesus Christ. 4: 7 We have Now treasure
istum in vasis fictilibus, ut sublimitas sit virtutis Dei
this in vessels clay as height is power God
et non ex nobis. 4:8 In omnibus tribulationem
and not from to us. 4: 8 in all trouble
patimur, sed non angustiamur; aporiamur, sed non
we are, but not distressed; perplexed, but not
destituimur; 4:9 persecutionem patimur, sed non
despair; 4: 9 persecuted we are, but not
derelinquimur; deicimur, sed non perimus; 4:10
abandoned; cast down, but not destroyed; 4:10
semper mortificationem Iesu in corpore
always mortification Jesus in body
circumferentes, ut et vita Iesu in corpore nostro
about, as and life Jesus in body our
manifestetur. 4:11 Semper enim nos, qui vivimus, in
manifested. 4:11 always For we that live in
mortem tradimur propter Iesum, ut et vita Iesu
death are being delivered for Jesus, as and life Jesus
manifestetur in carne nostra mortali. 4:12 Ergo
revealed in flesh our mortal. 4:12 Therefore
mors in nobis operatur, vita autem in vobis. 4:13
death in us works life Now in to you. 4:13
Habentes autem eundem spiritum fidei, sicut scriptum
Having Now Again spirit faith, as written
est: ‘ Credidi, propter quod locutus sum ‘, et nos
is: ‘ I believed, for that said I ‘ and we
credimus, propter quod et loquimur, 4:14 scientes
we believe that, for that and we speak 4:14 knowing

quoniam, qui suscitavit Dominum Iesum, et nos cum
because, that raised Lord Jesus, and we with
Iesu suscitabit et constituet vobiscum. 4:15 Omnia
Jesus up and set with you. 4:15 All
enim propter vos, ut gratia abundans per multos
For for you as grace abundant by many
gratiarum actionem abundare faciat in gloriam Dei.
thanks action abound do in glory God.
4:16 Propter quod non deficimus, sed licet is,
4:16 Because of that not inadequate but although the he
qui foris est, noster homo corrumpitur, tamen is, qui
that outside is our man corrupted yet he that
intus est, noster renovatur de die in diem. 4:17 Id
inside is our renewed of day in Day. 4:17 This
enim, quod in praesenti est, leve tribulationis nostrae
For that in present is light trouble our
supra modum in sublimitatem aeternum gloriae
above mode in loftiness ever glory
pondus operatur nobis, 4:18 non contemplantibus
weight works us 4:18 not look
nobis, quae videntur, sed quae non videntur; quae
us which they seem but which not they seem; which
enim videntur, temporalia sunt, quae autem non
For they seem temporal are which Now not
videntur, aeterna sunt. 5:1 Scimus enim quoniam, si
they seem eternal They are. 5: 1 we know For because, if
terrestris domus nostra huius tabernaculi dissolvatur,
earthly house our this tent dissolved,
aedificationem ex Deo habemus domum non
building from God we have home not
manufactam, aeternam in caelis. 5:2 Nam et in hoc
hands, eternal in heavens. 5: 2 For and in this
ingemiscimus, habitationem nostram, quae de caelo
groan, housing our which of heaven
est, superindui cupientes, 5:3 si tamen et exspoliati,
is over desiring 5: 3 if yet and clothed,
non nudi inveniamur. 5:4 Nam et, qui sumus in
not naked found. 5: 4 For and, that we are in
tabernaculo, ingemiscimus gravati, eo quod nolumus
tent sigh heavy, it that We do not want

exspoliari, sed supervestiri, ut absorbeatur, quod
unclothed but upon, as absorbed that
mortale est, a vita. 5:5 Qui autem effecit nos in
mortal is from life. 5: 5 He Now enabled we in
hoc ipsum, Deus, qui dedit nobis arrabonem Spiritus.
this it God, that given us pledge Spirit.
5:6 Audentes igitur semper et scientes quoniam, dum
5, 6 confident So always and knowing because, while
praesentes sumus in corpore, peregrinamur a
present we are in body home from
Domino; 5:7 per fidem enim ambulamus et non per
Lord; 5: 7 by faith For walk and not by
speciem. 5:8 Audemus autem et bonam voluntatem
species. 5: 8 We are confident Now and good will
habemus magis peregrinari a corpore et praesentes
we have more travel from body and present
esse ad Dominum. 5:9 Et ideo contendimus sive
be to Lord. 5: 9 The therefore labor, or
praesentes sive absentes placere illi. 5:10 Omnes
present or absent please to him. 5:10 All
enim nos manifestari oportet ante tribunal Christi, ut
For we manifested must before seat Christ, as
referat unusquisque pro eis, quae per corpus gessit,
report each for them, which by body achieved,
sive bonum sive malum. 5:11 Scientes ergo timorem
or good or evil. 5:11 Knowing So fear
Domini hominibus suademus, Deo autem manifesti
of men We recommend God Now manifest
sumus; spero autem et in conscientiis vestris
we are; I hope Now and in consciences your
manifestos nos esse. 5:12 Non iterum nos
manifest we to be. 5:12 no again we
commendamus vobis, sed occasionem damus vobis
We recommend you but opportunity give you
gloriandi pro nobis, ut habeatis ad eos, qui in facie
glorying for us as have to them; that in the
gloriantur et non in corde. 5:13 Sive enim mente
glory and not in heart. 5:13 or For Remember
excedimus, Deo; sive sobrii sumus, vobis. 5:14
, it is God; or sober we are to you. 5:14

Caritas enim Christi urget nos, aestimantes, hoc,
charity For Christ urges we thinking, this,
quoniam, si unus pro omnibus mortuus est, ergo
because, if one for all dead is So
omnes mortui sunt; 5:15 et pro omnibus mortuus
all dead they are: 5:15 and for all dead
est, ut et, qui vivunt, iam non sibi vivant, sed ei,
is as and, that live already not to live, but to
qui pro ipsis mortuus est et resurrexit. 5:16 Itaque
that for the dead is and raised. 5:16 So
nos ex hoc neminem novimus secundum carnem; et
we from this no We know according to the flesh; and
si cognovimus secundum carnem Christum, sed nunc
if we know according to flesh Christ, but now
iam non novimus. 5:17 Si quis ergo in Christo,
already not We know. 5:17 If who So in Christ,
nova creatura; vetera transierunt, ecce, facta sunt
new creation; old passed, See, made are
nova. 5:18 Omnia autem ex Deo, qui reconciliavit
New Era. 5:18 All Now from God, that reconciled
nos sibi per Christum et dedit nobis ministerium
we to by Christ and given us service
reconciliationis, 5:19 quoniam quidem Deus erat in
reconciliation; 5:19 for indeed God was in
Christo mundum reconcilians sibi, non reputans
Christ world reconciling themselves, not reflecting
illis delicta ipsorum; et posuit in nobis verbum
they offenses theirs; and set in us word
reconciliationis. 5:20 Pro Christo ergo legatione
reconciliation. 5:20 Pro Christ So embassy
fungimur, tamquam Deo exhortante per nos.
This includes, as God exhorting by us.
Obsecramus pro Christo, reconciliamini Deo. 5:21
We entreat for Christ, reconciled God. 5:21
Eum, qui non noverat peccatum, pro nobis peccatum
For him that not He knew sin, for us sin
fecit, ut nos efficeremur iustitia Dei in ipso. 6:1
he did, as we might justice God in itself. 6: 1
Adiuvantes autem et exhortamur, ne in vacuum
helping Now and exhort do not in void

gratiam Dei recipiatis 6:2 — ait enim: ‘ **Tempore**
thanks God receive 6: 2 - said For: season
accepto exaudivi te et in die salutis adiuvi te ;
receiving I heard you and in day health help you
ecce nunc tempus acceptabile, ecce nunc dies salutis
See now time acceptable See now day health
 — **6:3 nemini dantes ullam offensionem, ut non**
- 6: 3 no Giving any offense as not
vituperetur ministerium, 6:4 sed in omnibus
blamed ministry 6: 4 but in all
exhibentes nosmetipsos sicut Dei ministros in multa
showing ourselves as God ministers in many
patientia, in tribulationibus, in necessitatibus, in
endurance in tribulations in needs in
angustiis, 6:5 in plagis, in carceribus, in seditionibus,
narrow, 6: 5 in stripes, in prisons, in riots,
in laboribus, in vigiliis, in ieiuniis, 6:6 in castitate,
in labor, in sleeplessness, in fasting; 6: 6 in control
in scientia, in longanimitate, in suavitate, in Spiritu
in science, in patience, in melody in Spirit
Sancto, in caritate non ficta, 6:7 in verbo veritatis,
Holy in charity not fiction 6, 7 in word truth
in virtute Dei; per arma iustitiae a dextris et
in power God; by weapons justice from right and
sinistris, 6:8 per gloriam et ignobilitatem, per
on the left, 6, 8 by glory and dishonor by
infamiam et bonam famam; ut seductores, et
defamation and good report; as imposters and
veraces; 6:9 sicut qui ignoti, et cogniti; quasi
true; 6: 9 as that unknown and known; as
morientes, et ecce vivimus; ut castigati, et non
dying and See we live; as chastised and not
mortificati; 6:10 quasi tristes, semper autem
killed; 6:10 as sad always Now
gaudentes; sicut egentes, multos autem locupletantes;
rejoicing; as poor; many Now rich;
tamquam nihil habentes, et omnia possidentes. 6:11
as nothing having the and all possessing. 6:11
Os nostrum patet ad vos, o Corinthii, cor nostrum
mouth our clear to you o Corinthians; heart our
dilatatum est. 6:12 Non angustiamini in nobis, sed
expanding It is. 6:12 no straitened in us but

angustiamini in visceribus vestris; 6:13 eandem autem
straitened in within you; 6:13 same Now
habentes remunerationem, tamquam filiis dico,
having remuneration, as children I mean,
dilatamini et vos. 6:14 Nolite iugum ducere cum
enlarged and You. 6:14 Do not yoke lead with
infidelibus! Quae enim participatio iustitiae cum
infidels! What For participation justice with
iniquitate? Aut quae societas luci ad tenebras? 6:15
violence? or which society light to darkness? 6:15
Quae autem conventio Christi cum Beliar, aut quae
What Now agreement Christ with Belial? or which
pars fidei cum infidei? 6:16 Qui autem consensus
part sure with infidel? 6:16 He Now consent
templo Dei cum idolis? Vos enim estis templum Dei
temple God with images? you For you temple God
vivi; sicut dicit Deus: ‘ Inhabitabo in illis et
living; as says God: ‘ dwell in they and
inambulabo et ero illorum Deus, et ipsi erunt mihi
walk and I their God, and they will be I
populus. 6:17 Propter quod exite de medio eorum et
people. 6:17 Because of that Go out of the their and
separamini, dicit Dominus, et immundum ne
separate, says Lord, and unclean do not
tetigeritis; et ego recipiam vos 6:18 et ero vobis in
touch; and I welcome you 6:18 and I you in
Patrem, et vos eritis mihi in filios et filias,
father, and you You will be I in children and daughters,
dicit Dominus omnipotens’. 7:1 Has igitur habentes
says Lord Almighty. ‘ 7: 1 these So having
promissiones, carissimi, mundemus nos ab omni
promises dear friends, cleanse we from all
inquinamento carnis et spiritus, perficientes
pollution of and spirit, perfecting
sanctificationem in timore Dei. 7:2 Capite nos!
sanctuary in fear God. 7: 2 Catch us!
Neminem laesimus, neminem corrupimus, neminem
cooled injured no corrupted no
circumvenimus. 7:3 Non ad condemnationem dico;
circumvent. 7: 3 no to confiscation I say;

praedixi enim quod in cordibus nostris estis ad
I told For that in hearts our you to
commoriendum et ad convivendum. 7:4 Multa mihi
die and to together. 7: 4 many I
fiducia est apud vos, multa mihi gloriatio pro vobis;
confidence is in you many I glorying for you;
repletus sum consolatione, superabundo gaudio in
full I consolation overflow joy in
omni tribulatione nostra. 7:5 Nam et cum
all trouble Our. 7: 5 For and with
venissemus Macedoniam, nullam requiem habuit caro
landing Macedonia, no rest he had flesh
nostra, sed omnem tribulationem passi: foris pugnae,
our but all trouble side; outside fighting,
intus timores. 7:6 Sed qui consolatur humiles,
inside fears. 7: 6 but that consoles low,
consolatus est nos Deus in adventu Titi; 7:7 non
comforted is we God in arrival Titus; 7: 7 not
solum autem in adventu eius sed etiam in solacio,
only Now in arrival his but also in comfort,
quo consolatus est in vobis, referens nobis vestrum
which comforted is in you reporting us you
desiderium, vestrum fletum, vestram aemulationem
desire, you sorry your rivalry
pro me, ita ut magis gauderem. 7:8 Quoniam etsi
for I so as more I rejoiced. 7, 8 For although
contristavi vos in epistula, non me paenitet; etsi
sorry you in The letter, not I I'm sorry; although
paeniteret — video quod epistula illa, etsi ad
dissatisfied - video that The letter that although to
horam, vos contristavit — 7:9 nunc gaudeo, non
hour you sorry - 7, 9 now I am glad, not
quia contristati estis, sed quia contristati estis ad
because sorry you but because sorry you to
paenitentiam; contristati enim estis secundum Deum,
repent; sorry For you according to God,
ut in nullo detrimentum patiamini ex nobis. 7:10
as in no loss suffer from to us. 7:10
Quae enim secundum Deum tristitia, paenitentiam in
What For according to God depression repent in

salutem stabilem operatur; saeculi autem tristitia
health stable it works; age Now sadness
mortem operatur. 7:11 Ecce enim hoc ipsum
death operates. 7:11 Look For this it
secundum Deum contristari: quantam in vobis
according to God sorry; as in you
operatum est sollicitudinem, sed defensionem, sed
working is concern but defense; but
indignationem, sed timorem, sed desiderium, sed
indignation, but fear but desire, but
aemulationem, sed vindictam! In omnibus exhibuistis
jealousy; but revenge! in all presented
vos incontaminatos esse negotio. 7:12 Igitur etsi
you clear be business. 7:12 Now although
scripsi vobis, non propter eum, qui fecit iniuriam,
I wrote you not for him, that he injury,
nec propter eum, qui passus est, sed ad
or for him, that He suffered is but to
manifestandam sollicitudinem vestram, quam pro
manifesting concern your than for
nobis habetis, ad vos coram Deo. 7:13 Ideo
us have to you before God. 7:13 Therefore
consolati sumus. In consolatione autem nostra
encouraged We are. in consolation Now our
abundantius magis gavisi sumus super gaudium Titi,
abundantly more joyed we are over joy Titus
quia reffectus est spiritus eius ab omnibus vobis;
because refreshed is spirit his from all you;
7:14 et si quid apud illum de vobis gloriatus sum,
7:14 and if what in it of you boasted I
non sum confusus, sed sicut omnia vobis in veritate
not I confused but as all you in the truth
locuti sumus, ita et gloriatio nostra, quae fuit ad
have we are so and glorying our which was to
Titum, veritas facta est. 7:15 Et viscera eius
Titus truth made It is. 7:15 The tender his
abundantius in vos sunt, reminiscens omnium
abundantly in you are remembering all
vestrum oboedientiam, quomodo cum timore et
you obedience; how with fear and

tremore excepistis eum. 7:16 Gaudeo quod in
trembling received him. 7:16 I'm glad that in
omnibus confido in vobis. 8:1 Notam autem facimus
all trust in to you. 8: 1 brand Now we
vobis, fratres, gratiam Dei, quae data est in ecclesiis
you brothers, thanks God, which given is in churches
Macedoniae, 8:2 quod in multo experimento
Macedonia, 8: 2 that in more experience
tribulationis abundantia gaudii ipsorum et altissima
trouble abundance joy their and high
paupertas eorum abundavit in divitias simplicitatis
poverty their abounded in wealth simplicity
eorum; 8:3 quia secundum virtutem, testimonium
them; 8: 3 because according to power witness
reddo, et supra virtutem voluntarii fuerunt 8:4 cum
yes and above power voluntary were 8: 4 with
multa exhortatione obsecrantes nos gratiam et
many exhortation Praying we thanks and
communicationem ministerii, quod fit in sanctos.
communication service, that becomes in saints.
8:5 Et non sicut speravimus, sed semetipsos dederunt
8: 5 The not as we hoped, but home they
primum Domino, deinde nobis per voluntatem Dei,
first Lord, then us by will God,
8:6 ita ut rogaemus Titum, ut, quemadmodum
8: 6 so as urged Titus that, as
coepit, ita et perficiat in vos etiam gratiam istam.
began, so and finish in you also thanks this.
8:7 Sed sicut in omnibus abundatis, fide et sermone
8: 7 but as in all abound, faith and language
et scientia et omni sollicitudine et caritate ex
and knowledge and all anxiety and charity from
nobis in vobis, ut et in hac gratia abundetis. 8:8
us in you as and in this grace abound. 8: 8
Non quasi imperans dico, sed per aliorum
no as commanding I mean, but by other
sollicitudinem etiam vestrae caritatis ingenitum bonum
concern also your charity unproduced good
comprobans; 8:9 scitis enim gratiam Domini nostri
the test; 8, 9 you know For thanks of our

Iesu Christi, quoniam propter vos egenus factus est,
Jesus Christ, for for you needy he became is
cum esset dives, ut illius inopia vos divites essetis.
with was rich, as of poverty you rich you should be.

8:10 Et consilium in hoc do. Hoc enim vobis utile
8:10 The design in this I give. This For you useful
est, qui non solum facere, sed et velle coepistis ab
is that not only do but and will begun from

anno priore; 8:11 nunc vero et facto perficite, ut,
year the former; 8:11 now But and in fact perform, that,
quemadmodum promptus est animus velle, ita sit et
as ready is The mind will so is and

perficere ex eo, quod habetis. 8:12 Si enim voluntas
complete from it that you have. 8:12 If For will
prompta est, secundum id quod habet, accepta est,
prompt is according to that that has taking is

non secundum quod non habet. 8:13 Non enim, ut
not according to that not He has. 8:13 no For as
aliis sit remissio, vobis autem tribulatio; sed ex
other is forgiveness, you Now trouble; but from

aequalitate 8:14 in praesenti tempore vestra
equality 8:14 in present time your

abundantia illorum inopiam suppleat, ut et illorum
abundance their poverty supply as and their

abundantia vestram inopiam suppleat, ut fiat
abundance your poverty supply as be

aequalitas, sicut scriptum est: 8:15 ‘ Qui multum,
equality, as written is: 8:15 ‘ He a lot,

non abundavit; et, qui modicum, non minoravit’.
not over; and, that small not to decrease. ‘

8:16 Gratias autem Deo, qui dedit eandem
8:16 thanks Now God, that given same

sollicitudinem pro vobis in corde Titi, 8:17 quoniam
concern for you in heart Titus 8:17 for

exhortationem quidem suscepit, sed, cum sollicitior
encouraging indeed received, but, with more forward

esset, sua voluntate profectus est ad vos. 8:18
was his will progress is to You. 8:18

Misimus etiam cum illo fratrem, cuius laus est in
We have also with that a brother, the praise is in

evangelio per omnes ecclesias 8:19 — non solum
gospel by all churches 8:19 - not only
autem, sed et ordinatus ab ecclesiis comes noster
however, but and ordained from churches count our
cum hac gratia, quae ministratur a nobis ad
with this grace which minister from us to
Domini gloriam et destinatum voluntatem nostram —
of glory and destined will our -
8:20 devitantes hoc, ne quis nos vituperet in hac
8:20 Avoiding this, do not who we blame in this
plenitudine, quae ministratur a nobis; 8:21
fullness, which minister from us; 8:21
providemus enim bona non solum coram Domino sed
Providing For good not only before Lord but
etiam coram hominibus. 8:22 Misimus autem cum
also before men. 8:22 We have Now with
illis et fratrem nostrum, quem probavimus in multis
they and brother our which tested in many
saepe sollicitum esse, nunc autem multo sollicitiorem,
often worries be now Now more diligent,
confidentia multa in vos. 8:23 Sive pro Tito, est
confidence many in You. 8:23 or for Titus is
socius meus et in vos adiutor; sive fratres nostri,
partner my and in you helper; or brothers our
apostoli ecclesiarum, gloria Christi. 8:24 Ostensionem
The apostles churches, glory Christ. 8:24 Show
ergo, quae est caritatis vestrae et nostrae
therefore, which is charity your and our
gloriationis pro vobis, in illos ostendite in faciem
glorifying for you in them show in face
ecclesiarum. 9:1 Nam de ministerio, quod fit in
churches. 9: 1 For of ministry that becomes in
sanctos, superfluum est mihi scribere vobis; 9:2 scio
saints, surplus is I write you; 9: 2 I know
enim promptum animum vestrum, pro quo de vobis
For ready mind you for which of you
glorior apud Macedonas, quoniam Achaia parata est
boast in Macedonians for Greece ready is
ab anno praeterito, et vestra aemulatio provocavit
from year past, and your rivalry challenge

plurimos. 9:3 Misi autem fratres, ut ne, quod
many. 9: 3 I sent Now brothers, as do not, that
gloriamur de vobis, evacuetur in hac parte, ut,
rejoice of you evacuated in this in part, that,
quemadmodum dixi, parati sitis, 9:4 ne, cum
as I said, ready drought 9: 4 do not, with
venerint mecum Macedones et invenerint vos
come with Macedonians and find you
imparatos, erubescamus nos, ut non dicam vos, in
unprepared, shame we as not I will say you in
hac substantia. 9:5 Necessarium ergo existimavi
this substance. 9: 5 necessary So I thought
rogare fratres, ut praeveniant ad vos et praeparent
ask brothers, as showing to you and prepare
repromissam benedictionem vestram, ut haec sit
promised thanks your as this is
parata sic quasi benedictio, non quasi avaritia. 9:6
ready so as blessings, not as greed. 9: 6
Hoc autem: qui parce seminat, parce et metet; et,
This But: that spare sows spare and reap; and,
qui seminat in benedictionibus, in benedictionibus et
that sows in blessings, in blessings and
metet. 9:7 Unusquisque prout destinavit corde suo,
reap. 9: 7 Each as determined heart his
non ex tristitia aut ex necessitate; hilarem enim
not from sadness or from necessity; cheerful For
datorem diligit Deus. 9:8 Potens est autem Deus
giver He loves God. 9: 8 powerful is Now God
omnem gratiam abundare facere in vobis, ut, in
all thanks abound do in you that, in
omnibus semper omnem sufficientiam habentes,
all always all sufficiency having the
abundetis in omne opus bonum, 9:9 sicut scriptum
abound in all work good 9: 9 as written
est: ‘ Dispersit, dedit pauperibus; iustitia eius manet
is: ‘ distributed, given the poor; justice his remains
in aeternum’. 9:10 Qui autem administrat semen
in ever. ‘ 9:10 He Now supplies seed
seminanti, et panem ad manducandum praestabit et
sower, and bread to eat supply and

multiplicabit semen vestrum et augebit incrementa
multiply seed you and increase growth
frugum iustitiae vestrae. 9:11 In omnibus locupletati
cereals justice your. 9:11 in all enriched
in omnem simplicitatem, quae operatur per nos
in all simplicity, which works by we
gratiarum actionem Deo 9:12 — quoniam ministerium
thanks action God 9:12 - for service
huius officii non solum supplet ea, quae desunt
this office not only supplies it which lacking
sanctis, sed etiam abundat per multas gratiarum
saints but also abounds by many thanks
actiones Deo — 9:13 per probationem ministerii
actions God - 9:13 by proof service
huius glorificantes Deum in oboedientia confessionis
this glorifying God in obedience confession
vestrae in evangelium Christi et simplicitate
your in gospel Christ and simplicity
communione in illos et in omnes, 9:14 et ipsorum
communion in them and in all 9:14 and their
obsecratione pro vobis, desiderantium vos propter
petition for you yearn you for
eminentem gratiam Dei in vobis. 9:15 Gratias Deo
eminent thanks God in to you. 9:15 thanks God
super inenarrabili dono eius. 10:1 Ipse autem ego
over unspeakable gift her. 10: 1 He Now I
Paulus obsecro vos per mansuetudinem et modestiam
Paul Please you by meekness and modesty
Christi, qui in facie quidem humilis inter vos,
Christ, that in the indeed low between you
absens autem confido in vobis; 10:2 rogo autem, ne
absent Now trust in you; 10: 2 I ask however, do not
praesens audeam per eam confidentiam, quae existimo
present bold by it confidence which I think
audere in quosdam, qui arbitrantur nos tamquam
venture in some, that transactions we as
secundum carnem ambulemus. 10:3 In carne enim
according to flesh walk. 10: 3 in flesh For
ambulantes, non secundum carnem militamus 10:4 —
walking, not according to flesh war 10: 4 -
nam arma militiae nostrae non carnalia sed potentia
for weapons military our not carnal but power

Deo ad destructionem munitionum — consilia
God to destruction strongholds - plans
destruentes 10:5 et omnem altitudinem extollentem se
destroyers 10: 5 and all height extolled he
adversus scientiam Dei, et in captivitatem redigentes
against knowledge God, and in captivity bringing
omnem intellectum in obsequium Christi, 10:6 et in
all understanding in service Christ, 10: 6 and in
promptu habentes ulcisci omnem inoboedientiam, cum
available having Avenging all disobedience, with
impleta fuerit vestra oboedientia. 10:7 Quae
filled be your Obedience. 10: 7 What
secundum faciem sunt, videte. Si quis confidit sibi
according to face are Look. If who trusts to
Christi se esse, hoc cogitet iterum apud se, quia
Christ he be this think again in se because
sicut ipse Christi est, ita et nos. 10:8 Nam et si
as he Christ is so and us. 10: 8 For and if
amplius aliquid gloriatus fuero de potestate nostra,
more something boasted I of power our
quam dedit Dominus in aedificationem et non in
than given Lord in building and not in
destructionem vestram, non erubescam, 10:9 ut non
destruction your not blush 10: 9 as not
existimer tamquam terrere vos per epistulas; 10:10
thought as scare you by letters; 10:10
quoniam quidem ‘ Epistulae — inquiunt — graves
for indeed ‘ Letter - they say - serious
sunt et fortes, praesentia autem corporis infirma, et
are and strong, The presence Now body weak and
sermo contemptibilis’. 10:11 Hoc cogitet, qui eiusmodi
report contemptible. ‘ 10:11 This he thinks, that such
est, quia quales sumus verbo per epistulas absentes,
is because what we are word by letters absent
tales et praesentes in facto. 10:12 Non enim
such and present in fact. 10:12 no For
audemus inserere aut comparare nos quibusdam,
We are confident match or compare we some,
qui seipsos commendant; sed ipsi se in semetipsis
that themselves recommend; but they he in themselves

metientes et comparantes semetipsos sibi, non
measuring and comparing home themselves, not
intellegunt. 10:13 Nos autem non ultra mensuram
understand. 10:13 We Now not more measure
gloriabimur sed secundum mensuram regulae, quam
boast but according to measure rules than
impertitus est nobis Deus, mensuram pertingendi
share is us God, measure reach
usque ad vos. 10:14 Non enim quasi non
up to You. 10:14 no For as not
pertingentes ad vos superextendimus nosmetipsos,
reaching to you overextending ourselves,
usque ad vos enim pervenimus in evangelio Christi;
up to you For arrive in gospel Christ;
10:15 non ultra mensuram gloriantes in alienis
10:15 not more measure boasting in other
laboribus, spem autem habentes, crescente fide vestra,
labor, hope Now having the increasing faith your
in vobis magnificari secundum regulam nostram in
in you enlarged according to rule our in
abundantiam, 10:16 ad evangelizandum in iis, quae
abundance, 10:16 to evangelize in those which
ultra vos sunt, et non in aliena regula gloriari in
more you are and not in foreign rule boast in
his, quae praeparata sunt. 10:17 Qui autem
those which prepared They are. 10:17 He Now
gloriatur, in Domino gloriatur; 10:18 non enim qui
glories in Lord boast; 10:18 not For that
seipsum commendat, ille probatus est, sed quem
himself recommends he approved is but which
Dominus commendat. 11:1 Utinam sustineretis modi
Lord recommends. 11: 1 Would bear sort of
cum quid insipientiae meae; sed et supportate me!
with what foolishness mine; but and bear Me!
11:2 Aemulor enim vos Dei aemulatione; despondi
11: 2 I am jealous For you God competitiveness; espoused
enim vos uni viro virginem castam exhibere Christo.
For you one man virgin chaste exhibit Christ.
11:3 Timeo autem, ne, sicut serpens Evam seduxit
11: 3 I fear however, do not, as snake Eve seduced
astutia sua, ita corrumpantur sensus vestri a
craftiness his so corrupted sense you from

simplicitate et castitate, quae est in Christum. 11:4
simplicity and control which is in Christ. 11: 4
Nam si is qui venit, alium Christum praedicat, quem
For if it that he came other Christ preaches which
non praedicavimus, aut alium Spiritum accipitis,
not preached; or other Spirit receive,
quem non accepistis, aut aliud evangelium, quod non
which not received, or other gospel; that not
recepistis, recte pateremini. 11:5 Existimo enim nihil
accepted, right enough. 11: 5 I think For nothing
me minus fecisse magnis apostolis; 11:6 nam etsi
I less done great the apostles; 11: 6 for although
imperitus sermone, sed non scientia, in omni autem
unskilled language, but not science, in all Now
manifestantes in omnibus ad vos. 11:7 Aut numquid
manifesting in all to You. 11: 7 or Do
peccatum feci meipsum humilians, ut vos exaltemini,
sin I myself humbling as you exalted,
quoniam gratis evangelium Dei evangelizavi vobis?
for freely gospel God news you?
11:8 Alias ecclesias expoliavi accipiens stipendium ad
11: 8 Other churches robbed taking pay to
ministerium vestrum 11:9 et, cum essem apud vos
service you 11: 9 and, with I in you
et egerem, nulli onerosus fui; nam, quod mihi
and wanted, no burden I was; for that I
deerat, suppleverunt fratres, qui venerunt a
was lacking supplied brothers, that they from
Macedonia; et in omnibus sine onere me vobis
Macedonia; and in all without load I you
servavi et servabo. 11:10 Est veritas Christi in me,
I kept and I will keep. 11:10 It is truth Christ in I
quoniam haec gloria non infringetur in me in
for this glory not stop in I in
regionibus Achaiae. 11:11 Quare? Quia non diligo
countries Achaia. 11:11 Why? for not I love
vos? Deus scit! 11:12 Quod autem facio et
you? God He knows! 11:12 The Now I do and
faciam, ut amputem occasionem eorum, qui volunt
I do, as cut off opportunity their that will

occasionem, ut in quo gloriantur, inveniantur sicut et
opportunity, as in which boast, found as and

nos. 11:13 Nam eiusmodi pseudoapostoli, operarii
us. 11:13 For such false workers

subdoli, transfigurantes se in apostolos Christi.
masquerading transforming he in apostles Christ.

11:14 Et non mirum, ipse enim Satanas transfigurat
11:14 The not surprising, he For Satan transforms

se in angelum lucis; 11:15 non est ergo magnum, si
he in angel light; 11:15 not is So great if

et ministri eius transfigurentur velut ministri
and The ministers his masquerade as The ministers

iustitiae, quorum finis erit secundum opera ipsorum.
justice, the end will be according to works theirs.

11:16 Iterum dico, ne quis me putet insipientem
11:16 Again I mean, do not who I think foolish

esse; alioquin velut insipientem accipite me, ut et
to be; otherwise as foolish Receive I as and

ego modicum quid glorier. 11:17 Quod loquor, non
I A little what boast. 11:17 The I speak, not

loquor secundum Dominum, sed quasi in insipientia,
I speak according to Lord, but as in madness

in hac substantia gloriationis. 11:18 Quoniam multi
in this substance boasting. 11:18 For many

gloriantur secundum carnem, et ego gloriabor. 11:19
glory according to flesh and I boast. 11:19

Libenter enim suffertis insipientes, cum sitis ipsi
Freely For endure? foolish, with be they

sapientes; 11:20 sustinetis enim, si quis vos in
wise; 11:20 endure For if who you in

servitutem redigit, si quis devorat, si quis accipit, si
service reduces, if who Sana if who receives if

quis extollitur, si quis in faciem vos caedit. 11:21
who emphasis if who in face you chops. 11:21

Secundum ignobilitatem dico, quasi nos infirmi
according to dishonor I mean, as we weak

fuerimus; in quo quis audet, in insipientia dico,
we are; in which who bold, in madness I mean,

audeo et ego. 11:22 Hebraei sunt? Et ego. Israelitae
I dare and I am. 11:22 Hebrews are they? The I am. Israel

sunt? Et ego. Semen Abrahae sunt? Et ego. 11:23
are they? The I am. seed Abraham are they? The I am. 11:23
Ministri Christi sunt? Minus sapiens dico, plus ego:
Minister Christ are they? less wise I mean, more I:
in laboribus plurimis, in carceribus abundantius, in
in labor many in prisons more in
plagis supra modum, in mortibus frequenter; 11:24
stripes above mode in deaths frequently; 11:24
a Iudaeis quinquies quadragenas una minus accepi,
from Jews five forty one less I received
11:25 ter virgis caesus sum, semel lapidatus sum,
11:25 thrice rods rods I once stoned I
ter naufragium feci, nocte et die in profundo maris
thrice shipwreck I, night and day in deep sea
fui; 11:26 in itineribus saepe, periculis fluminum,
I was; 11:26 in routes often, dangers rivers,
periculis latronum, periculis ex genere, periculis ex
dangers robbers dangers from general dangers from
gentibus, periculis in civitate, periculis in solitudine,
nations, dangers in city dangers in wilderness
periculis in mari, periculis in falsis fratribus; 11:27
dangers in sea dangers in false a brother; 11:27
in labore et aerumna, in vigiliis saepe, in fame et
in Data and hardship, in vigils often, in hunger and
siti, in ieiuniis frequenter, in frigore et nuditate;
thirst; in fasting frequently, in cold and exposure;
11:28 praeter illa, quae extrinsecus sunt, instantia
11:28 In addition to that which outside are instants
mea cotidiana, sollicitudo omnium ecclesiarum. 11:29
my daily care all churches. 11:29
Quis infirmatur, et non infirmor? Quis scandalizatur,
Who weak and not weak? Who offended,
et ego non uror? 11:30 Si gloriari oportet, quae
and I not burn? 11:30 If boast must which
infirmittatis meae sunt, gloriabor. 11:31 Deus et Pater
weakness I are boast. 11:31 God and Father
Domini Iesu scit, qui est benedictus in saecula,
of Jesus He knows, that is blessed in ages
quod non mentior. 11:32 Damasci praepositus gentis
that not lying. 11:32 Damascus the governor nation
Aretae regis custodiebat civitatem Damascenorum, ut
Aretas s protected city Damascus, as

me comprehenderet; 11:33 et per fenestram in
I capture; 11:33 and by window in
sporta dimissus sum per murum et effugi manus
basket dismissed I by wall and escaped hand
eius. 12:1 Gloriari oportet; non expedit quidem,
her. 12: 1 To glory they should; not helpful indeed,
veniam autem ad visiones et revelationes Domini.
pardon Now to visions and revelations Lord.
12:2 Scio hominem in Christo ante annos
12: 2 I know man in Christ before years
quattuordecim — sive in corpore nescio, sive extra
fourteen - or in body I do not know, or outside
corpus nescio, Deus scit — raptum eiusmodi
body I do not know, God He knows - rape such
usque ad tertium caelum. 12:3 Et scio huiusmodi
up to Reply heaven. 12: 3 The I know such
hominem — sive in corpore sive extra corpus
man - or in body or outside body
nescio, Deus scit — 12:4 quoniam raptus est in
I do not know, God He knows - 12: 4 for rape is in
paradisum et audivit arcana verba, quae non
paradise and heard secrets words, which not
licet homini loqui. 12:5 Pro eiusmodi gloriabor;
although the man speak. 12: 5 Pro such glory;
pro me autem nihil gloriabor nisi in infirmitatibus
for I Now nothing I glory but in weaknesses
meis. 12:6 Nam, et si voluero gloriari, non ero
mine. 12: 6 For example, and if I want boast not I
insipiens, veritatem enim dicam; parco autem, ne
fool the truth For I will say; park however, do not
quis in me existimet supra id, quod videt me aut
who in I think above ie, that sees I or
audit ex me, 12:7 et ex magnitudine revelationum.
audit from I 12: 7 and from size revelations.
Propter quod, ne extollar, datus est mihi stimulus
Because of that, do not exalted, given is I sting
carni, angelus Satanae, ut me colaphizet, ne
the flesh, angel Satan, as I buffet, do not
extollar. 12:8 Propter quod ter Dominum rogavi, ut
exalted. 12: 8 Because of that thrice Lord I asked, as

discederet a me; 12:9 et dixit mihi: ‘ Sufficit tibi
depart from me; 12: 9 and said me: ‘ enough you

gratia mea, nam virtus in infirmitate perficitur’.
grace my for power in weakness completed.

Libentissime igitur potius gloriabor in infirmitatibus
willingly So more I glory in weaknesses

meis, ut inhabitet in me virtus Christi. 12:10 Propter
I as live in I power Christ. 12:10 Because of

quod placeo mihi in infirmitatibus, in contumeliis, in
that please I in weaknesses, in Injuries, in

necessitatibus, in persecutionibus et in angustiis, pro
needs in persecutions and in narrow, for

Christo; cum enim infirmor, tunc potens sum. 12:11
Christ; with For weak, then powerful I am. 12:11

Factus sum insipiens. Vos me coegistis; ego enim
made I fool. you I powerful; I For

debui a vobis commendari. Nihil enim minus fui
I have from you commended. nothing For less I

ab his, qui sunt supra modum apostoli, tametsi
from those that are above mode Apostle although

nihil sum; 12:12 signa tamen apostoli facta sunt
nothing I; 12:12 standards yet The apostles made are

super vos in omni patientia, signis quoque et
over you in all endurance standards also and

prodigiis et virtutibus. 12:13 Quid est enim quod
wonders and virtues. 12:13 What is For that

minus habuistis prae ceteris ecclesiis, nisi quod ego
less had than other churches, but that I

ipse non gravavi vos? Donate mihi hanc iniuriam.
he not burden you? Donate I this injury.

12:14 Ecce tertio hoc paratus sum venire ad vos et
12:14 Look third this ready I come to you and

non ero gravis vobis; non enim quaero, quae vestra
not I heavy you; not For I ask, which your

sunt, sed vos; nec enim debent filii parentibus
are but you; or For should children parents

thesaurizare, sed parentes filiis. 12:15 Ego autem
to lay up; but parents the children. 12:15 I Now

libentissime impendam et superimpendar ipse pro
gladly spend and exhaust he for

animabus vestris. Si plus vos diligo, minus diligar?
lives your. If more you I love; less I am loved?

12:16 **Esto quidem, ego vos non gravavi; sed cum**
12:16 Be indeed, I you not burden; but with
essem astutus, dolo vos cepi. 12:17 Numquid per
I crafty deceit you bait. 12:17 Do by
aliquem eorum, quos misi ad vos, circumveni vos?
some their which I to you overreach you?
12:18 Rogavi Titum et misi cum illo fratrem;
12:18 I asked Titus and I with that a brother;
numquid Titus vos circumvenit? Nonne eodem spiritu
Do Titus you he? Did the same spirit
ambulavimus? Nonne iisdem vestigiis? 12:19 Olim
walk? Did same track? 12:19 Once
putatis quod excusemus nos apud vos? Coram Deo
do you think? that excuse we in you? before God
in Christo loquimur; omnia autem, carissimi, propter
in Christ we speak; all however, dear friends, for
vestram aedificationem. 12:20 Timeo enim, ne forte,
your building. 12:20 I fear For do not perhaps,
cum venero, non quales volo, inveniam vos, et ego
with I come not what I want find you and I
inveniar a vobis, qualem non vultis; ne forte
found from you as not you want; do not perhaps
contentiones, aemulationes, animositates, dissensiones,
tensions competitiveness; animosities, divisions,
detractiones, susurrations, inflationes, seditiones sint;
gossip whisperings swellings, Rebellions they are;
12:21 ne iterum, cum venero, humiliet me Deus
12:21 do not again, with I come debases I God
meus apud vos, et lugeam multos ex his, qui ante
my in you and I mourn many from those that before
peccaverunt et non egerunt paenitentiam super
have and not they did repent over
immunditia et fornicatione et impudicitia, quam
impurity and fornication and lasciviousness than
gesserunt. 13:1 Ecce tertio hoc venio ad vos; in ore
committed. 13: 1 Look third this I to you; in mouth
duorum vel trium testium stabit omne verbum. 13:2
two or three witnesses stand all word. 13: 2
Praedixi et praedico, ut praesens bis et nunc
I told and I predict as present twice and now
absens his, qui ante peccaverunt, et ceteris omnibus,
absent those that before sinned and other all

quoniam, si venero iterum, non parcam, 13:3
because, if I again, not by, 13: 3
quoniam experimentum quaeritis eius, qui in me
for test 're looking for his that in I
loquitur, Christi, qui in vos non infirmatur, sed
he speaks Christ, that in you not weak but
potens est in vobis. 13:4 Nam etsi crucifixus est
powerful is in to you. 13: 4 For although crucified is
ex infirmitate, sed vivit ex virtute Dei. Nam et nos
from weakness; but lives from power God. For and we
infirmi sumus in illo, sed vivemus cum eo ex
weak we are in that, but live? with it from
virtute Dei in vos. 13:5 Vosmetipsos tentate, si estis
power God in You. 13: 5 Put yourselves Try, if you
in fide; ipsi vos probate. An non cognoscitis vos
in faith; they you Test. An not know you
ipsos, quia Iesus Christus in vobis est? Nisi forte
themselves, because Jesus Christ in you is it? unless perhaps
reprobi estis. 13:6 Spero autem quod cognoscetis
test you are. 13: 6 I hope Now that know
quia nos non sumus reprobi. 13:7 Oramus autem
because we not we are test. 13: 7 We pray Now
Deum, ut nihil mali faciatis, non ut nos probati
God, as nothing mali do not as we approved
pareamus, sed ut vos, quod bonum est, faciatis, nos
a success, but as you that good is do we
autem ut reprobi simus. 13:8 Non enim possumus
Now as test we are. 13: 8 no For we can
aliquid adversus veritatem, sed pro veritate. 13:9
something against the truth but for truth. 13: 9
Gaudemus enim, quando nos infirmi sumus, vos
glad For when we weak we are you
autem potentes estis; hoc et oramus, vestram
Now powerful you are; this and we pray, your
consummationem. 13:10 Ideo haec absens scribo, ut
close. 13:10 Therefore this absent I write, as
non praesens durius agam secundum potestatem,
not present harder deal according to power
quam Dominus dedit mihi in aedificationem et non
than Lord given I in building and not

in destructionem. 13:11 De cetero, fratres, gaudete,
in destruction. 13:11 The Finally, brothers, rejoice

perfecti estote, exhortamini invicem, idem sapite,
perfect be Continue each other, same above,

pacem habete, et Deus dilectionis et pacis erit
peace have and God love and peace will be

vobiscum. 13:12 Salutate invicem in osculo sancto.
with you. 13:12 Salute another in kiss St.

Salutant vos sancti omnes. 13:13 Gratia Domini Iesu
greetings you St. everyone. 13:13 grace of Jesus

Christi et caritas Dei et communicatio Sancti
Christ and charity God and communication St.

Spiritus cum omnibus vobis.
Spirit with all to you.

1:1 Paulus apostolus, non ab hominibus neque per
1: 1 Paul Apostle not from men or by
hominem, sed per Iesum Christum et Deum Patrem,
man but by Jesus Christ and God father,
qui suscitavit eum a mortuis, 1:2 et, qui mecum
that raised it from dead 1, 2 and, that with
sunt, omnes fratres ecclesiis Galatiae: 1:3 gratia vobis
are all brothers churches Galatia: 1: 3 grace you
et pax a Deo Patre nostro et Domino Iesu
and peace from God Father our and Lord Jesus
Christo, 1:4 qui dedit semetipsum pro peccatis
Christ, 1: 4 that given himself for sins
nostris, ut eriperet nos de praesenti saeculo nequam
our as rescue we of present century naughty
secundum voluntatem Dei et Patris nostri, 1:5 cui
according to will God and father our 1: 5 which
gloria in saecula saeculorum. Amen. 1:6 Miror quod
glory in ages ever. Amen. 1: 6 I wonder that
tam cito transferimini ab eo, qui vos vocavit in
so quickly removed from it that you he called in
gratia Christi, in aliud evangelium; 1:7 quod non est
grace Christ, in other gospel; 1: 7 that not is
aliud, nisi sunt aliqui, qui vos conturbant et volunt
other but are some that you trouble and will
convertere evangelium Christi. 1:8 Sed licet nos
Return gospel Christ. 1: 8 but although the we
aut angelus de caelo evangelizet vobis praeterquam
or angel of heaven a gospel you except
quod evangelizavimus vobis, anathema sit! 1:9 Sicut
that preached you anathema is! 1: 9 As
praediximus, et nunc iterum dico: Si quis vobis
we said before, and now again I say: If who you
evangelizaverit praeter id, quod accepistis, anathema
gospel In addition to ie, that received, anathema
sit! 1:10 Modo enim hominibus suadeo aut Deo?
is! 1:10 Recently, For men recommended or God?
Aut quaero hominibus placere? Si adhuc hominibus
or search men please? If yet men
placerem, Christi servus non essem! 1:11 Notum enim
please, Christ slave not I was! 1:11 known For

vobis facio, fratres, evangelium, quod evangelizatum
you I do, brothers, gospel; that announced
est a me, quia non est secundum hominem; 1:12
is from I because not is according to man; 1:12
neque enim ego ab homine accepi illud neque didici
or For I from man I received it or I learned
sed per revelationem Iesu Christi. 1:13 Audistis
but by revelation Jesus Christ. 1:13 You have heard
enim conversationem meam aliquando in Iudaismo,
For Live I sometimes in Judaism,
quoniam supra modum persequabar ecclesiam Dei et
for above mode persecuted church God and
expugnabam illam; 1:14 et proficiebam in Iudaismo
wasted it; 1:14 and progress in Judaism
supra multos coetaneos in genere meo, abundantius
above many equals in general I abundantly
aemulator existens paternarum mearum traditionum.
jealous existing fathers my traditions.
1:15 Cum autem placuit Deo, qui me segregavit
1:15 with Now It was decided God, that I separated
de utero matris meae et vocavit per gratiam suam,
of child mother I and he called by thanks his
1:16 ut revelaret Filium suum in me, ut
1:16 as reveal son his in I as
evangelizarem illum in gentibus, continuo non
preach it in nations, immediately not
contuli cum carne et sanguine 1:17 neque ascendi
communicated with flesh and blood 1:17 or I went up
Hierosolymam ad antecessores meos apostolos; sed
Jerusalem to wasps my apostles; but
abii in Arabiam et iterum reversus sum Damascum.
I went in Arabia and again back I Damascus.
1:18 Deinde post annos tres, ascendi Hierosolymam
1:18 Next after years three, I went up Jerusalem
videre Cepham et mansi apud eum diebus
see Peter and I stayed in it days
quindecim; 1:19 alium autem apostolorum non vidi,
fifteen; 1:19 other Now apostles not I,
nisi Iacobum fratrem Domini. 1:20 Quae autem
but James brother Lord. 1:20 What Now
scribo vobis, ecce coram Deo quia non mentior. 1:21
I write you See before God because not lying. 1:21

Deinde veni in partes Syriae et Ciliciae. 1:22 Eram
Next I in parts Syria and Cilicia. 1:22 I was
autem ignotus facie ecclesiis Iudaeae, quae sunt in
Now unknown the churches Judea, which are in
Christo; 1:23 tantum autem auditum habebant: ‘ Qui
Christ; 1:23 only Now report held: ‘ He
persequebatur nos aliquando, nunc evangelizat fidem,
persecuted we sometimes, now Evangelizing faith
quam aliquando expugnabat ‘, 1:24 et in me
than sometimes assaulted ‘ 1:24 and in I
glorificabant Deum. 2:1 Deinde post annos quattuor
honored God. 2: 1 Next after years four
decim, iterum ascendi Hierosolymam cum Barnaba,
twelve; again I went up Jerusalem with Barnabas
assumpto et Tito; 2:2 ascendi autem secundum
taking and Titus; 2: 2 I went up Now according to
revelationem; et contuli cum illis evangelium,
a revelation; and communicated with they gospel;
quod praedico in gentibus, seorsum autem his, qui
that I predict in nations, apart Now those that
observabantur, ne forte in vacuum currerem aut
observed do not perhaps in void run or
cucurrissem. 2:3 Sed neque Titus, qui mecum erat,
run. 2, 3 but or Titus that with It was
cum esset Graecus, compulsus est circumcidi. 2:4 Sed
with was Greek Forced is circumcised. 2: 4 but
propter subintroductos falsos fratres, qui
for incomers false brothers, that
subintroierunt explorare libertatem nostram, quam
infiltrated explore freedom our than
habemus in Christo Iesu, ut nos in servitutem
we have in Christ Jesus, as we in service
redigerent; 2:5 quibus neque ad horam cessimus
an hour; 2: 5 which or to hour We are
subicientes nos, ut veritas evangelii permaneat apud
subjecting we as truth gospel continue in
vos. 2:6 Ab his autem, qui videbantur esse aliquid
You. 2, 6 from these however; that seemed be something
— quales aliquando fuerint, nihil mea interest; Deus
- what sometimes they nothing my interest; God
personam hominis non accipit — mihi enim, qui
person man not takes - I For that

observabantur, nihil contulerunt, 2:7 sed e
observed nothing contributed 2: 7 but from
contra, cum vidissent quod creditum est mihi
on the contrary, with saw that believed is I
evangelium praeputii, sicut Petro circumcisionis 2:8
gospel foreskin, as Peter circumcision 2: 8
— qui enim operatus est Petro in apostolatum
- that For He worked is Peter in apostolate
circumcisionis, operatus est et mihi inter gentes —
circumcision He worked is and I between nations -
2:9 et cum cognovissent gratiam, quae data est
2: 9 and with they knew thanks, which given is
mihi, Iacobus et Cephas et Ioannes, qui videbantur
I James and Cephas and John, that seemed
columnae esse, dexteras dederunt mihi et Barnabae
column be right they I and Barnaby
communiois, ut nos in gentes, ipsi autem in
fellowship; as we in nations they Now in
circumcisionem; 2:10 tantum ut pauperum memores
circumcision; 2:10 only as poor mindful
essemus, quod etiam sollicitus fui hoc ipsum facere.
we that also worried I this it do.
2:11 Cum autem venisset Cephas Antiochiam, in
2:11 with Now come Cephas Antioch in
faciem ei restiti, quia reprehensibilis erat. 2:12 Prius
face it I resisted, because blamed It was. 2:12 first
enim quam venirent quidam ab Iacobo, cum
For than come some from James with
gentibus comedebat; cum autem venissent, subtrahebat
nations ate; with Now come, back
et segregabat se, timens eos, qui ex circumcisione
and separated se fearing them; that from circumcision
erant. 2:13 Et simulationi eius consenserunt ceteri
were. 2:13 The dissembled his consented other
Iudaei, ita ut et Barnabas simul abduceretur illorum
Jews so as and Barnabas together aside their
simulatione. 2:14 Sed cum vidissem quod non recte
simulation. 2:14 but with I saw that not right
ambularent ad veritatem evangelii, dixi Cephae coram
walk to the truth gospel; I Cephas before
omnibus: ‘ Si tu, cum Iudaeus sis, gentiliter et
all: ‘ If you with Jew you are Gentile and

**non Iudaice vivis, quomodo gentes cogis iudaizare?'.
not language living, how nations press Jews? '.**

**2:15 Nos natura Iudaei et non ex gentibus
2:15 We nature Jews and not from nations**

**peccatores, 2:16 scientes autem quod non iustificatur
sinners, 2:16 knowing Now that not justified**

**homo ex operibus legis, nisi per fidem Iesu Christi,
man from works law but by faith Jesus Christ,**

**et nos in Christum Iesum credidimus, ut iustificemur
and we in Christ Jesus have as justified**

**ex fide Christi et non ex operibus legis, quoniam
from faith Christ and not from works law for**

**ex operibus legis non iustificabitur omnis caro. 2:17
from works law not justified all flesh. 2:17**

**Quodsi quaerentes iustificari in Christo, inventi sumus
if seeking justified in Christ, found we are**

**et ipsi peccatores, numquid Christus peccati minister
and they sinners, Do Christ sin minister**

**est? Absit! 2:18 Si enim, quae destruxi, haec
is it? God forbid! 2:18 If For which destroyed, this**

**iterum aedifico, praevaricatore me constituo. 2:19
again rebuild transgressor I stations. 2:19**

**Ego enim per legem legi mortuus sum, ut Deo
I For by law read dead I as God**

**vivam. Christo confixus sum cruci; 2:20 vivo autem
lively. Christ stabbed I cross; 2:20 living Now**

**iam non ego, vivit vero in me Christus; quod
already not I, lives But in I Christ; that**

**autem nunc vivo in carne, in fide vivo Filii Dei,
Now now living in the flesh; in faith living children God,**

**qui dilexit me et tradidit seipsum pro me. 2:21 Non
that He loved I and delivered himself for Me. 2:21 no**

**irritam facio gratiam Dei; si enim per legem iustitia,
void I do thanks God; if For by law justice**

**ergo Christus gratis mortuus est. 3:1 O insensati
So Christ freely dead It is. 3: 1 O unwise**

**Galatae, quis vos fascinavit, ante quorum oculos
Galata, who you fascinated, before the eyes**

**Iesus Christus descriptus est crucifixus? 3:2 Hoc
Jesus Christ described is crucified? 3: 2 This**

solum volo a vobis discere: Ex operibus legis
only I want from you learn: from works law
Spiritum accepistis an ex auditu fidei? 3:3 Sic stulti
Spirit received or from hearing faith? 3: 3 so fools
estis? Cum Spiritu coeperitis, nunc carne
are you? with Spirit begin, now flesh
consummamini? 3:4 Tanta passi estis sine causa?
perfect? 3, 4 Such suffered you without The reason?
Si tamen et sine causa! 3:5 Qui ergo tribuit vobis
If yet and without cause! 3, 5 He So grants you
Spiritum et operatur virtutes in vobis, ex operibus
Spirit and works virtues in you from works
legis an ex auditu fidei? 3:6 Sicut Abraham credidit
law or from hearing faith? 3: 6 As Abraham believed
Deo, et reputatum est ei ad iustitiam. 3:7
God, and He credited is it to justice. 3: 7
Cognoscitis ergo quia qui ex fide sunt, hi sunt
know So because that from faith are these are
fili Abrahæ. 3:8 Providens autem Scriptura, quia
children Abraham. 3: 8 foreseeing Now Scripture because
ex fide iustificat gentes Deus, prænuntiavit Abrahæ:
from faith justifies nations God, He predicted Abraham:
‘Benedicentur in te omnes gentes’. 3:9 Igitur, qui
‘seed in you all The nations’. 3: 9 Therefore, that
ex fide sunt, benedicuntur cum fidei Abraham.
from faith are blessed ness with sure Abraham.
3:10 Quicumque enim ex operibus legis sunt, sub
3:10 Whoever For from works law are under
maledicto sunt; scriptum est enim: ‘Maledictus
the curse they are: written is For: ‘Cursed
omnis, qui non permanserit in omnibus, quæ scripta
all that not continue in all which written
sunt in libro legis, ut faciat ea’. 3:11 Quoniam
are in book law as do it’. 3:11 For
autem in lege nemo iustificatur apud Deum
Now in law no justified in God
manifestum est, quia iustus ex fide vivet; 3:12 lex
clear is because just from faith live; 3:12 law
autem non est ex fide; sed, qui fecerit ea, vivet in
Now not is from faith; but, that do it live in
illis. 3:13 Christus nos redemit de maledicto legis
them. 3:13 Christ we redeemed of the curse law

factus pro nobis maledictum, quia scriptum est: ‘
he became for us cursing, because written is: ‘
Maledictus omnis, qui pendet in ligno ‘, 3:14 ut in
Cursed all that hang in tree ‘ 3:14 as in
gentes benedictio Abrahæ fieret in Christo Iesu, ut
nations blessing Abraham would in Christ Jesus, as
promissionem Spiritus accipiamus per fidem. 3:15
promise Spirit take by faith. 3:15
Fratres, secundum hominem dico, tamen hominis
Brothers according to man I mean, yet man
confirmatum testamentum nemo irritum facit aut
confirmed covenant no void does or
superordinat. 3:16 Abrahæ autem dictæ sunt
ratified. 3:16 Abraham Now said are
promissiones et semini eius. Non dicit: ‘ Et
promises and seed her. no he says: ‘ The
seminibus ‘, quasi in multis, sed quasi in uno: ‘Et
seeds ‘ as in many but as in one: ‘And
semini tuo’, qui est Christus. 3:17 Hoc autem dico:
seed Your ‘ that is Christ. 3:17 This Now I say:
Testamentum confirmatum a Deo, quæ post
Testament confirmed from God, which after
quadringentos et triginta annos facta est lex, non
four and thirty years made is law; not
irritum facit ad evacuandam promissionem. 3:18 Nam
void does to cancel promise. 3:18 For
si ex lege hereditas, iam non ex promissione;
if from law The inheritance already not from promise;
Abrahæ autem per promissionem donavit Deus. 3:19
Abraham Now by promise gave God. 3:19
Quid igitur lex? Propter transgressionem apposta est,
What So law? Because of transgressions added is
donec veniret semen, cui promissum est, ordinata
until come seed, which promise is array
per angelos in manu mediatoris. 3:20 Mediator
by angels in hand mediator. 3:20 Mediator
autem unius non est, Deus autem unus est. 3:21
Now one not is God Now one It is. 3:21
Lex ergo adversus promissa Dei? Absit. Si enim
The law So against promises God? Far from it. If For

data esset lex, quae posset vivificare, vere ex lege
given was law; which could give life, really from law
esset iustitia. 3:22 Sed conclusit Scriptura omnia sub
was justice. 3:22 but concluded Scripture all under
peccato, ut promissio ex fide Iesu Christi daretur
sin as The promise from faith Jesus Christ given
credentibus. 3:23 Prius autem quam veniret fides,
believers. 3:23 first Now than come faith,
sub lege custodiebamur conclusi in eam fidem, quae
under law custody shut up in it faith which
revelanda erat. 3:24 Itaque lex paedagogus noster fuit
revealed It was. 3:24 So law The tutor our was
in Christum, ut ex fide iustificemur; 3:25 at ubi
in Christ, as from faith justified; 3:25 but where
venit fides, iam non sumus sub paedagogo. 3:26
he came faith, already not we are under pedagogue. 3:26
Omnes enim filii Dei estis per fidem in Christo
All For children God you by faith in Christ
Iesu. 3:27 Quicumque enim in Christum baptizati
Jesus. 3:27 Whoever For in Christ baptized
estis, Christum induistis: 3:28 non est Iudaeus neque
you Christ put on; 3:28 not is Jew or
Graecus, non est servus neque liber, non est
Greek not is slave or The book, not is
masculus et femina; omnes enim vos unus estis in
male and female; all For you one you in
Christo Iesu. 3:29 Si autem vos Christi, ergo
Christ Jesus. 3:29 If Now you Christ, So
Abrahae semen estis, secundum promissionem heredes.
Abraham seed you according to promise heirs.
4:1 Dico autem: Quanto tempore heres parvulus est,
4: 1 I But: more time heir child is
nihil differt a servo, cum sit dominus omnium, 4:2
nothing It differs from server, with is master all 4: 2
sed sub tutoribus est et actoribus usque ad
but under tutors is and trustees up to
praefinitum tempus a patre. 4:3 Ita et nos, cum
end time from father. 4: 3 Yes and we with
essemus parvuli, sub elementis mundi eramus
we children, under elements world We were
servientes; 4:4 at ubi venit plenitudo temporis, misit
service; 4: 4 but where he came fullness time sent

Deus Filium suum, factum ex muliere, factum sub
God son his it from woman it under
lege, 4:5 ut eos, qui sub lege erant, redimeret, ut
law 4, 5 as them; that under law were free; as
adoptionem filiorum reciperemus. 4:6 Quoniam autem
adoption children receive. 4: 6 For Now
estis filii, misit Deus Spiritum Filii sui in corda
you children, sent God Spirit children s in hearts
nostra clamantem: ‘ Abba, Pater!’. 4:7 **Itaque iam**
our crying ‘ Abba! Father ’. 4: 7 So already
non es servus sed filius; quod si filius, et heres per
not you slave but son; that if son, and heir by
Deum. 4:8 Sed tunc quidem ignorantes Deum, his,
God. 4: 8 but then indeed not knowing God, those
qui natura non sunt dii, servistis; 4:9 nunc autem,
that nature not are gods served; 4: 9 now however;
cum cognoveritis Deum, immo cogniti sitis a Deo,
with you know God, yes known be from God,
quomodo convertimini iterum ad infirma et egena
how return again to weak and beggarly
elementa, quibus rursus ut antea servire vultis? 4:10
elements, which again as before serve will you? 4:10
Dies observatis et menses et tempora et annos!
day observed and months and times and years!
4:11 Timeo vos, ne forte sine causa laboraverim
4:11 I fear you do not perhaps without cause labor
in vobis. 4:12 Estote sicut ego, quia et ego sicut
in to you. 4:12 Be as I, because and I as
vos; fratres, obsecro vos. Nihil me laesistis; 4:13
you; brothers, Please You. nothing I wrong; 4:13
scitis autem quia per infirmitatem carnis pridem
you know Now because by weakness of ago
vobis evangelizavi, 4:14 et tentationem vestram in
you gospel, 4:14 and test your in
carne mea non sprevisistis neque respuistis, sed sicut
flesh my not sprevisistis or rejected; but as
angelum Dei excepistis me, sicut Christum Iesum.
angel God received I as Christ Jesus.
4:15 Ubi est ergo beatitudo vestra? Testimonium
4:15 Where is So happiness you? Indicator

enim perhibeo vobis, quia, si fieri posset, oculos
For record you because, if be could eyes
vestros eruissetis et dedissetis mihi. 4:16 Ergo
your plucked out and given to me. 4:16 Therefore
inimicus vobis factus sum, verum dicens vobis? 4:17
The enemy you he became I true saying you? 4:17
Aemulantur vos non bene, sed excludere vos volunt,
zealously you not well, but hatch you they want
ut illos aemulemini. 4:18 Bonum est autem aemulari
as them affect. 4:18 good is Now Envy
in bono semper, et non tantum cum praesens sum
in good always, and not only with present I
apud vos, 4:19 filioli mei, quos iterum parturio,
in you 4:19 Children my which again travail
donec formetur Christus in vobis! 4:20 Vellem
until formed Christ in you! 4:20 I would like to
autem esse apud vos modo et mutare vocem meam,
Now be in you only and change voice I
quoniam incertus sum in vobis. 4:21 Dicite mihi, qui
for uncertain I in to you. 4:21 Tell I that
sub lege vultis esse: Legem non auditis? 4:22
under law you want that: law not you hear? 4:22
Scriptum est enim quoniam Abraham duos filios
written is For for Abraham two children
habuit, unum de ancilla et unum de libera. 4:23
he had one of maid and one of free. 4:23
Sed qui de ancilla, secundum carnem natus est;
but that of maid, according to flesh He was born it is;
qui autem de libera, per promissionem. 4:24 Quae
that Now of free; by promise. 4:24 What
sunt per allegoriam dicta; ipsae enim sunt duo
are by allegory statements; they For are two
Testamenta, unum quidem a monte Sinai, in
Wills, one indeed from mount Sinai in
servitutem generans, quod est Agar. 4:25 Illud vero
service generator that is Hagar. 4:25 it But
Agar mons est Sinai in Arabia, respondet autem
Agar mountain is Sinai in Arabia answers Now
Ierusalem, quae nunc est; servit enim cum filiis
Jerusalem which now it is; serves For with children

suis. 4:26 Illa autem, quae sursum est Ierusalem,
their own. 4:26 She however, which up is Jerusalem
libera est, quae est mater nostra; 4:27 scriptum est
free is which is mother our; 4:27 written is
enim: ‘ Laetare, sterilis, quae non paris, erumpe et
For: ‘ rejoice, barren, which not paris, break and
exclama, quae non parturis, quia multi filii
cry, which not travail, because many children
desertae magis quam eius, quae habet virum’. 4:28
waste more than his which has The man ‘. 4:28
Vos autem, fratres, secundum Isaac promissionis
you however, brothers, according to Isaac promise
filii estis. 4:29 Sed quomodo tunc, qui secundum
children you are. 4:29 but how then, that according to
carnem natus fuerat, persequabatur eum, qui
flesh He was born was persecuted him, that
secundum spiritum, ita et nunc. 4:30 Sed quid dicit
according to spirit, so and now. 4:30 but what says
Scriptura? ‘ Eice ancillam et filium eius; non enim
Scripture? ‘ Cast maid and son thereof; not For
heres erit filius ancillae cum filio liberae’. 4:31
heir will be son handmaiden with son free. 4:31
Itaque, fratres, non sumus ancillae filii sed
Accordingly, brothers, not we are handmaiden children but
liberae. 5:1 Hac libertate nos Christus liberavit; state
free. 5: 1 this freedom we Christ free; Stand
igitur et nolite iterum iugo servitutis detineri. 5:2
So and do not again couple service detained. 5: 2
Ecce ego Paulus dico vobis quoniam, si
Look I Paul I you because, if
circumcidamini, Christus vobis nihil proderit. 5:3
circumcised, Christ you nothing profit. 5: 3
Testificor autem rursum omni homini circumcidenti se
testify Now again all man circumcising he
quoniam debitor est universae legis faciendae. 5:4
for debtor is all law to be made. 5: 4
Evacuati estis a Christo, qui in lege iustificamini,
void you from Christ, that in law justified
a gratia excidistis. 5:5 Nos enim Spiritu ex fide
from grace fallen. 5: 5 We For Spirit from faith

spem iustitiae expectamus. 5:6 Nam in Christo Iesu
hope justice wait for it. 5, 6 For in Christ Jesus
neque circumcisio aliquid valet neque praeputium, sed
or circumcision something It is or foreskin; but
fides, quae per caritatem operatur. 5:7 Currebatis
faith, which by charity operates. 5: 7 run
bene; quis vos impedivit veritati non oboedire? 5:8
well; who you handicapped the truth not obey? 5: 8
Haec persuasio non est ex eo, qui vocat vos. 5:9
This persuasion not is from it that calls You. 5: 9
Modicum fermentum totam massam corrumpit. 5:10
A little Iraqis all mass corrupts. 5:10
Ego confido in vobis in Domino, quod nihil aliud
I trust in you in Lord, that nothing other
sapietis; qui autem conturbat vos, portabit iudicium,
view; that Now upsets you bear trial
quicumque est ille. 5:11 Ego autem, fratres, si
who is he said. 5:11 I however, brothers, if
circumcisionem adhuc praedico, quid adhuc
circumcision yet I predict what yet
persecutionem patior? Ergo evacuatum est
persecuted I suffer? Therefore inactivated is
scandalum crucis. 5:12 Utinam et abscidantur, qui
scandal cross. 5:12 Would and cut off that
vos conturbant! 5:13 Vos enim in libertatem vocati
you trouble! 5:13 you For in freedom called
estis, fratres; tantum ne libertatem in occasionem
you brothers; only do not freedom in opportunity
detis carni, sed per caritatem servite invicem. 5:14
study the flesh, but by charity serve each other. 5:14
Omnis enim lex in uno sermone impletur, in hoc:
all For law in one language implemented, in this:
Diliges proximum tuum sicut teipsum. 5:15 Quod si
love neighbor your as yourself. 5:15 The if
invicem mordetis et devoratis, videte, ne ab
another bite and swallowing, see, do not from
invicem consumamini! 5:16 Dico autem: Spiritu
another consumed 5:16 I But: Spirit
ambulate et concupiscentiam carnis ne perfeceritis.
walk and concupiscence of do not fulfill.

5:17 Caro enim concupiscit adversus Spiritum,
 5:17 flesh For covets against Spirit,
Spiritus autem adversus carnem; haec enim invicem
 Spirit Now against the flesh; this For another
adversantur, ut non, quaecumque vultis, illa faciatis.
 oppose, as no, whatever you choose that Yee.
5:18 Quod si Spiritu ducimini, non estis sub lege.
 5:18 The if Spirit led, not you under law.
5:19 Manifesta autem sunt opera carnis, quae sunt
 5:19 manifest Now are works the flesh, which are
fornicatio, immunditia, luxuria, 5:20 idolorum servitus,
 fornication impurity luxury 5:20 idols slavery,
veneficia, inimicitiae, contentiones, aemulationes, irae,
 witchcraft, enmities, tensions competitiveness; anger;
rixae, dissensiones, sectae, 5:21 invidiae, ebrietates,
 The trouble divisions, school, 5:21 envy, drunkenness,
comissiones et his similia; quae praedico vobis,
 carousing and these like; which I predict you
sicut praedixi, quoniam, qui talia agunt, regnum Dei
 as I told because, that such do kingdom God
non consequentur. 5:22 Fructus autem Spiritus est
 not obtain. 5:22 fruit Now Spirit is
caritas, gaudium, pax, longanimitas, benignitas,
 love, joy, peace, forbearance, goodness
bonitas, fides, 5:23 mansuetudo, continentia; adversus
 goodness, faith, 5:23 gentleness, containers; against
huiusmodi non est lex. 5:24 Qui autem sunt Christi
 such not is law. 5:24 He Now are Christ
Iesu, carnem crucifixerunt cum vitiis et
 Jesus, flesh crucified with vices and
concupiscentiis. 5:25 Si vivimus Spiritu, Spiritu et
 desires. 5:25 If we live Spirit, Spirit and
ambulemus. 5:26 Non efficiamur inanis gloriae cupidi,
 walk. 5:26 no made empty glory money,
invicem provocantes, invicem invidentes. 6:1 Fratres,
 another challenging another envying. 6: 1 Brothers
et si praeoccupatus fuerit homo in aliquo delicto,
 and if overtaken be man in some trespass,
vos, qui spiritales estis, huiusmodi instruite in spiritu
 you that spiritual you such Array in spirit

lenitatis, considerans teipsum, ne et tu tenteris. 6:2
gentleness; considering yourself, do not and you test. 6: 2

Alter alterius onera portate et sic adimplebitis legem
Another other load bear and so fulfill law

Christi. 6:3 Nam si quis existimat se aliquid esse,
Christ. 6: 3 For if who estimates he something be

cum sit nihil, ipse se seducit; 6:4 opus autem suum
with is nothing, he he deceives; 6: 4 work Now his

probet unusquisque et sic in semetipso tantum
prove each and so in himself only

gloriationem habebit et non in altero. 6:5
glorying have and not in other. 6: 5

Unusquisque enim onus suum portabit. 6:6
Each For load his bear. 6: 6

Communicet autem is, qui catechizatur verbum, ei
share Now he that taught word, it

qui se catechizat, in omnibus bonis. 6:7 Nolite
that he teacher in all goods. 6, 7 Do not

errare: Deus non irridetur. Quae enim seminaverit
err; God not mocked. What For sows

homo, haec et metet; 6:8 quoniam, qui seminat in
man, this and reap; 6, 8 because, that sows in

carne sua, de carne metet corruptionem; qui autem
flesh his of flesh reap corruption; that Now

seminat in Spiritu, de Spiritu metet vitam aeternam.
sows in Spirit, of Spirit reap life everlasting.

6:9 Bonum autem facientes infatigabiles, tempore
6: 9 good Now doing tireless, time

enim suo metemus non deficientes. 6:10 Ergo dum
For his reap not failing. 6:10 Therefore while

tempus habemus, operemur bonum ad omnes, maxime
time we have, work good to all most

autem ad domesticos fidei. 6:11 Videte qualibus
Now to household faith. 6:11 See large

litteris scripsi vobis mea manu. 6:12 Quicumque
letters I wrote you my hand. 6:12 Whoever

volunt placere in carne, hi cogunt vos circumcidi,
will please in the flesh; these constrain you circumcised;

tantum ut crucis Christi persecutionem non patiantur;
only as cross Christ persecuted not suffer;

6:13 neque enim, qui circumciduntur, legem
6:13 or For that circumcised law

custodiunt, sed volunt vos circumcidi, ut in carne
keep, but will you circumcised; as in flesh
vestra glorientur. 6:14 Mihi autem absit gloriari, nisi
your boast. 6:14 me Now far boast but
in cruce Domini nostri Iesu Christi, per quem mihi
in cross of our Jesus Christ, by which I
mundus crucifixus est, et ego mundo. 6:15 Neque
The world crucified is and I world. 6:15 nor
enim circumcisio aliquid est neque praeputium sed
For circumcision something is or foreskin but
nova creatura. 6:16 Et quicumque hanc regulam
new creation. 6:16 The who this rule
secuti fuerint, pax super illos et misericordia et
followed they peace over them and mercy and
super Israel Dei. 6:17 De cetero nemo mihi molestus
over Israel God. 6:17 The Finally, no I trouble
sit; ego enim stigmata Iesu in super corpore meo
it is; I For marks Jesus in over body I
porto. 6:18 Gratia Domini nostri Iesu Christi cum
I wear. 6:18 grace of our Jesus Christ with
spiritu vestro, fratres. Amen.
spirit your brothers. Amen.

1:1 Paulus, apostolus Christi Iesu per voluntatem
1: 1 Paul apostle Christ Jesus by will
Dei, sanctis, qui sunt Ephesi, et fidelibus in Christo
God, saints that are Ephesus, and faithful in Christ
Iesu: 1:2 gratia vobis et pax a Deo Patre nostro
Jesus: 1, 2 grace you and peace from God Father our
et Domino Iesu Christo. 1:3 Benedictus Deus et
and Lord Jesus Christ. 1: 3 Blessed God and
Pater Domini nostri Iesu Christi, qui benedixit nos
Father of our Jesus Christ, that blessed we
in omni benedictione spiritali in caelestibus in
in all blessing spiritual in heavenly in
Christo, 1:4 sicut elegit nos in ipso ante mundi
Christ, 1: 4 as he chose we in it before world
constitutionem, ut essemus sancti et immaculati in
the constitution, as we St. and immaculate in
conspectu eius in caritate; 1:5 qui praedestinavit nos
before his in charity; 1: 5 that foreordained we
in adoptionem filiorum per Iesum Christum in
in adoption children by Jesus Christ in
ipsum, secundum beneplacitum voluntatis suae, 1:6 in
it according to pleasure will his 1: 6 in
laudem gloriae gratiae suae, in qua gratificavit nos
praise glory thanks his in which He favored we
in Dilecto, 1:7 in quo habemus redemptionem per
in Beloved 1: 7 in which we have redemption by
sanguinem eius, remissionem peccatorum, secundum
blood his remission sins, according to
divitias gratiae eius, 1:8 quam superabundare fecit in
wealth thanks his 1: 8 than overdo he in
nobis in omni sapientia et prudentia, 1:9 notum
us in all wisdom and prudence, 1: 9 known
faciens nobis mysterium voluntatis suae, secundum
making us mystery will his according to
beneplacitum eius, quod proposuit in eo, 1:10 in
pleasure his that proposed in it 1:10 in
dispensationem plenitudinis temporum: recapitulare
economy fullness season: unite
omnia in Christo, quae in caelis et quae in terra,
all in Christ, which in heavens and which in land,
in ipso; 1:11 in quo etiam sorte vocati sumus,
in him; 1:11 in which also lot called we are

praedestinati secundum propositum eius, qui omnia
foreordained according to program his that all
operatur secundum consilium voluntatis suae, 1:12 ut
works according to design will his 1:12 as
simus in laudem gloriae eius, qui ante speravimus in
we in praise glory his that before expected in
Christo; 1:13 in quo et vos cum audissetis verbum
Christ; 1:13 in which and you with hearing word
veritatis, evangelium salutis vestrae, in quo et
truth gospel health your in which and
credentes signati estis Spiritu promissionis Sancto,
believing signed you Spirit promise Holy
1:14 qui est arrabo hereditatis nostrae in
1:14 that is earnest heritage our in
redemptionem acquisitionis, in laudem gloriae ipsius.
redemption acquisition, in praise glory itself.
1:15 Propterea et ego audiens fidem vestram, quae
1:15 Therefore and I hearing faith your which
est in Domino Iesu, et dilectionem in omnes sanctos,
is in Lord Jesus, and love in all saints,
1:16 non cesso gratias agens pro vobis memoriam
1:16 not Cease thanks agent for you memory
faciens in orationibus meis, 1:17 ut Deus Domini
making in prayers I 1:17 as God of
nostri Iesu Christi, Pater gloriae, det vobis Spiritum
our Jesus Christ, Father glory give you Spirit
sapientiae et revelationis in agnitione eius, 1:18
wisdom and revelation in recognition his 1:18
illuminatos oculos cordis vestri, ut sciatis quae sit
enlightened eyes heart your as know which is
spes vocationis eius, quae divitiae gloriae hereditatis
hope calling his which wealth glory heritage
eius in sanctis, 1:19 et quae sit supereminens
his in saints 1:19 and which is unlimited
magnitudo virtutis eius in nos, qui credimus,
greatness power his in we that we believe that,
secundum operationem potentiae virtutis eius, 1:20
according to operation power power his 1:20
quam operatus est in Christo, suscitans illum a
than He worked is in Christ, raising it from
mortuis et constituens ad dexteram suam in
dead and setting to right his in

caelestibus 1:21 supra omnem principatum et
heavenly 1:21 above all leadership and
potestatem et virtutem et dominationem et omne
power and power and domination and all
nomen, quod nominatur non solum in hoc saeculo
name, that named not only in this century
sed et in futuro; 1:22 et omnia subiecit sub
but and in the future; 1:22 and all he added under
pedibus eius et ipsum dedit caput supra omnia
feet his and it given head above all
ecclesiae, 1:23 quae est corpus ipsius, plenitudo eius,
church 1:23 which is body his fullness his
qui omnia in omnibus adimpletur. 2:1 Et vos, cum
that all in all satisfied. 2: 1 The you with
essetis mortui de lictis et peccatis vestris, 2:2 in
you dead of offenses and sins your 2: 2 in
qui bus aliquando ambulastis secundum saeculum
that bus sometimes walk according to age
mundi huius, secundum principem potestatis aeris,
world this, according to prince power copper,
spiritus, qui nunc operatur in filios diffidentiae; 2:3
spirit, that now works in children disobedience; 2, 3
in quibus et nos omnes aliquando conversati sumus
in which and we all sometimes conducted we are
in concupiscentiis carnis nostrae, facientes voluntates
in lusts of our doing wills
carnis et cogitationum, et eramus natura filii irae,
of and thoughts, and We were nature children anger;
sicut et ceteri. 2:4 Deus autem, qui dives est in
as and others. 2: 4 God however, that rich is in
miserordia, propter nimiam caritatem suam, qua
mercy, for excessive charity his which
dilexit nos, 2:5 et cum essemus mortui peccatis,
He loved we 2: 5 and with we dead sins,
convivificavit nos Christo — gratia estis salvati —
together we Christ - grace you saved -
2:6 et conresuscitavit et consedere fecit in
2, 6 and raised and seats he in
caelestibus in Christo Iesu, 2:7 ut ostenderet in
heavenly in Christ Jesus, 2: 7 as show in
saeculis supervenientibus abundantes divitias gratiae
ages coming abounding wealth thanks

suae in bonitate super nos in Christo Iesu. 2:8

his in goodness over we in Christ Jesus. 2: 8

Gratia enim estis salvati per fidem; et hoc non ex

grace For you saved by faith; and this not from

vobis, Dei donum est: 2:9 non ex operibus, ut ne

you God gift is: 2: 9 not from works as do not

quis gloriatur. 2:10 Ipsius enim sumus factura,

who boast. 2:10 His For we are workmanship,

creati in Christo Iesu in opera bona, quae

created in Christ Jesus in works good which

praeparavit Deus, ut in illis ambulemus. 2:11 Propter

prepared God, as in they walk. 2:11 Because of

quod memores estote, quod aliquando vos gentes in

that mindful be that sometimes you nations in

carne, qui dicimini praeputium ab ea, quae dicitur

the flesh; that called foreskin from it which said

circumcisio in carne manufacta, 2:12 quia eratis illo

circumcision in flesh hands; 2:12 because you were that

in tempore sine Christo, alienati a conversatione

in time without Christ, aliens from behavior

Israel et extranei testamentorum promissionis, spem

Israel and foreigners covenants promise hope

non habentes et sine Deo in mundo. 2:13 Nunc

not having and without God in world. 2:13 now

autem in Christo Iesu vos, qui aliquando eratis

Now in Christ Jesus you that sometimes you were

longe, facti estis prope in sanguine Christi. 2:14 Ipse

far, they you close in blood Christ. 2:14 He

est enim pax nostra, qui fecit utraque unum et

is For peace our that he both one and

medium parietem maceriae solvit, inimicitiam, in

medium wall Stone wall paid hostility, in

carne sua, 2:15 legem mandatorum in decretis

flesh his 2:15 law commandments in decrees

evacuans, ut duos condat in semetipso in unum

void as two create in himself in one

novum hominem, faciens pacem, 2:16 et reconciliet

new man making peace, 2:16 and reconcile

ambos in uno corpore Deo per crucem, interficiens

both in one body God by cross killing

inimicitiam in semetipso. 2:17 Et veniens evangelizavit
hostility in Himself. 2:17 The coming He preached
pacem vobis, qui longe fuistis, et pacem his, qui
peace you that off been and peace those that
prope; 2:18 quoniam per ipsum habemus accessum
close; 2:18 for by it we have access
ambo in uno Spiritu ad Patrem. 2:19 Ergo iam
both in one Spirit to Father. 2:19 Therefore already
non estis extranei et advenae, sed estis concives
not you foreigners and The newcomers but you fellow citizens:
sanctorum et domestici Dei, 2:20 supraedificati
saints and family God, 2:20 built
super fundamentum apostolorum et prophetarum,
over foundation apostles and prophets
ipso summo angulari lapide Christo Iesu, 2:21 in
it top corner stone Christ Jesus, 2:21 in
quo omnis aedificatio compacta crescit in templum
which all building compact increases in temple
sanctum in Domino, 2:22 in quo et vos
St. in Lord, 2:22 in which and you
coaedificamini in habitaculum Dei in Spiritu. 3:1
are built in habitation God in Spirit. 3: 1
Huius rei gratia, ego Paulus, vinctus Christi Iesu
the thing grace I Paul prisoner Christ Jesus
pro vobis gentibus — 3:2 si tamen audistis
for you nations - 3: 2 if yet You have heard
dispensationem gratiae Dei, quae data est mihi pro
economy thanks God, which given is I for
vobis, 3:3 quoniam secundum revelationem notum
you 3: 3 for according to revelation known
mihi factum est mysterium, sicut supra scripsi in
I it is mystery as above I wrote in
brevi, 3:4 prout potestis legentes intellegere
short, 3, 4 as You can reading understand
prudentiam meam in mysterio Christi, 3:5 quod aliis
prudence I in mystery Christ, 3, 5 that other
generationibus non innotuit filiis hominum, sicuti
generations not He was known children men as
nunc revelatum est sanctis apostolis eius et prophetis
now revealed is saints apostles his and prophets

in Spiritu, 3:6 esse gentes coheredes et concorporales
in Spirit, 3: 6 be nations co- and oo
et comparticipes promissionis in Christo Iesu per
and partners promise in Christ Jesus by
evangelium, 3:7 cuius factus sum minister secundum
gospel; 3: 7 the he became I minister according to
donum gratiae Dei, quae data est mihi secundum
gift thanks God, which given is I according to
operationem virtutis eius. 3:8 Mihi omnium
operation power her. 3: 8 me all
sanctorum minimo data est gratia haec: gentibus
saints small given is grace this is: nations
evangelizare investigabiles divitias Christi 3:9 et
the good news unaccountable wealth Christ 3: 9 and
illuminare omnes, quae sit dispensatio mysterii
shine all which is dispensation mystery
absconditi a saeculis in Deo, qui omnia creavit,
hidden from ages in God, that all created
3:10 ut innotescat nunc principatibus et potestatibus
3:10 as intent now governments and authorities
in caelestibus per ecclesiam multiformis sapientia Dei,
in heavenly by church manifold wisdom God,
3:11 secundum propositum saeculorum, quod fecit in
3:11 according to program ages that he in
Christo Iesu Domino nostro, 3:12 in quo habemus
Christ Jesus Lord our 3:12 in which we have
fiduciam et accessum in confidentia per fidem eius.
confidence and access in confidence by faith her.
3:13 Propter quod peto, ne deficiatis in
3:13 Because of that I ask, do not faint in
tribulationibus meis pro vobis, quae est gloria vestra.
tribulations I for you which is glory your.
3:14 Huius rei gratia flecto genua mea ad Patrem,
3:14 the thing grace I bow knees my to father,
3:15 ex quo omnis paternitas in caelis et in terra
3:15 from which all paternity in heavens and in land
nominatur, 3:16 ut det vobis secundum divitias
named 3:16 as give you according to wealth
gloriae suae virtute corroborari per Spiritum eius in
glory his power strengthened by Spirit his in

interiorem hominem, 3:17 habitare Christum per
inner man 3:17 live Christ by
fidem in cordibus vestris, in caritate radicati et
faith in hearts your in charity rooted and
fundati, 3:18 ut valeatis comprehendere cum omnibus
grounded 3:18 as figures comprehend with all
sanctis quae sit latitudo et longitudo et sublimitas
saints which is width and length and height
et profundum, 3:19 scire etiam supereminentem
and depth, 3:19 know also passes
scientiae caritatem Christi, ut impleamini in omnem
science charity Christ, as filled in all
plenitudinem Dei. 3:20 Ei autem, qui potens est
fullness God. 3:20 he however, that powerful is
supra omnia facere superabundanter quam petimus
above all do more than We ask for
aut intellegimus, secundum virtutem, quae operatur in
or understandably, according to power which works in
nobis, 3:21 ipsi gloria in ecclesia et in Christo Iesu
us 3:21 they glory in church and in Christ Jesus
in omnes generationes saeculi saeculorum. Amen. 4:1
in all generations age ever. Amen. 4: 1
Obsecro itaque vos ego, vinctus in Domino, ut digne
Please So you I, prisoner in Lord, as worthily
ambuletis vocatione, qua vocati estis, 4:2 cum omni
walk calling which called you 4: 2 with all
humilitate et mansuetudine, cum longanimitate,
low and gentleness, with patience,
supportantes invicem in caritate, 4:3 solliciti servare
bearing another in love, 4: 3 careful save
unitatem spiritus in vinculo pacis; 4:4 unum corpus
unit spirit in bond peace; 4: 4 one body
et unus Spiritus, sicut et vocati estis in una spe
and one Spirit, as and called you in one hope
vocationis vestrae; 4:5 unus Dominus, una fides,
calling your; 4, 5 one Lord, one faith,
unum baptisma; 4:6 unus Deus et Pater omnium,
one baptism; 4: 6 one God and Father all
qui super omnes et per omnia et in omnibus. 4:7
that over all and by all and in everything. 4: 7

Unicuique autem nostrum data est gratia secundum
Each Now our given is grace according to
mensuram donationis Christi. 4:8 Propter quod dicit:
measure Donation Christ. 4: 8 Because of that he says:
‘ Ascendens in altum captivam duxit captivitatem,
‘ Ascending in high captive married prisoners
dedit dona hominibus’. 4:9 Illud autem ‘ ascendit ‘
given gifts men. ‘ 4: 9 it Now ‘ up ‘
quid est, nisi quia et descendit in inferiores partes
what is but because and down in lower parts
terrae? 4:10 Qui descendit, ipse est et qui ascendit
Earth? 4:10 He down he is and that up
super omnes caelos, ut impleret omnia. 4:11 Et ipse
over all heavens as supply everything. 4:11 The he
dedit quosdam quidem apostolos, quosdam autem
given some indeed apostles; some Now
prophetas, alios vero evangelistas, alios autem
prophets others But evangelists, others Now
pastores et doctores 4:12 ad instructionem sanctorum
shepherds and teachers 4:12 to instruction saints
in opus ministerii, in aedificationem corporis Christi,
in work service, in building body Christ,
4:13 donec occurramus omnes in unitatem fidei et
4:13 until we all in unit faith and
agnitionis Filii Dei, in virum perfectum, in
recognition children God, in man perfect in
mensuram aetatis plenitudinis Christi, 4:14 ut iam
measure age fullness Christ, 4:14 as already
non simus parvuli fluctuantes et circumacti omni
not we children tossed and round all
vento doctrinae in fallacia hominum, in astutia ad
wind doctrine in fallacy men in craftiness to
circumventionem erroris; 4:15 veritatem autem
systematized error; 4:15 the truth Now
facientes in caritate crescamus in illum per omnia,
doing in charity grow up in it by all
qui est caput Christus, 4:16 ex quo totum corpus
that is head Christ, 4:16 from which all body
compactum et conexum per omnem iuncturam
close up and compacted by all joint

subministrationis secundum operationem in mensura
supplies according to operation in The measure
uniuscuiusque partis augmentum corporis facit in
each party growth body does in
aedificationem sui in caritate. 4:17 Hoc igitur dico
building s in charity. 4:17 This So I
et testificor in Domino, ut iam non ambuletis, sicut
and testify in Lord, as already not walk as
et gentes ambulant in vanitate sensus sui 4:18
and nations walk in vanity sense s 4:18
tenebris obscuratum habentes intellectum, alienati a
the dark dim having understanding, aliens from
vita Dei propter ignorantiam, quae est in illis
life God for ignorance; which is in they
propter caecitatem cordis ipsorum; 4:19 qui
for blindness heart theirs; 4:19 that
indolentes semetipsos tradiderunt impudicitiae in
The grief home delivered immodesty in
operationem immunditiae omnis in avaritia. 4:20 Vos
operation impurity all in greed. 4:20 you
autem non ita didicistis Christum, 4:21 si tamen
Now not so learned Christ, 4:21 if yet
illum audistis et in ipso edocti estis, sicut est
it You have heard and in it taught you as is
veritas in Iesu: 4:22 deponere vos secundum
truth in Jesus: 4:22 deposit you according to
pristinam conversationem veterem hominem, qui
former Live old man that
corrumpitur secundum desideria erroris, 4:23 renovari
corrupted according to desires error 4:23 renewed
autem spiritu mentis vestrae 4:24 et induere novum
Now spirit mind your 4:24 and put on new
hominem, qui secundum Deum creatus est in iustitia
man that according to God created is in justice
et sanctitate veritatis. 4:25 Propter quod deponentes
and holiness truth. 4:25 Because of that Putting away
mendacium loquimini veritatem unusquisque cum
lying speak the truth each with
proximo suo, quoniam sumus invicem membra. 4:26
next his for we are another members. 4:26

Irascimini et nolite peccare; sol non occidat super
Offer and do not sin; sun not sets over

iracundiam vestram, 4:27 et nolite locum dare
anger your 4:27 and do not place give

Diabolo. 4:28 Qui furabatur, iam non furetur, magis
The devil. 4:28 He stealer already not steal more

autem laboret operando manibus bonum, ut habeat
Now labor working hands good as have

unde tribuat necessitatem patienti. 4:29 Omnis sermo
whence Oh need the patient. 4:29 all report

malus ex ore vestro non procedat, sed si quis
bad from mouth your not proceeds but if who

bonus ad aedificationem opportunitatis, ut det
good to building convenience, as give

gratiam audientibus. 4:30 Et nolite contristare
thanks audience. 4:30 The do not grieve

Spiritum Sanctum Dei, in quo signati estis in diem
Spirit St. God, in which signed you in day

redemptionis. 4:31 Omnis amaritudo et ira et
redemption. 4:31 all bitterness and anger and

indignatio et clamor et blasphemia tollatur a vobis
indignation and cry and blasphemy removed from you

cum omni malitia. 4:32 Estote autem invicem benigni,
with all malice. 4:32 Be Now another kind

misericordes, donantes invicem, sicut et Deus in
compassionate, forgiving each other, as and God in

Christo donavit vobis. 5:1 Estote ergo imitatores Dei,
Christ gave to you. 5: 1 Be So followers God,

sicut filii carissimi, 5:2 et ambulate in dilectione,
as children dear friends, 5: 2 and walk in love,

sicut et Christus dilexit nos et tradidit seipsum pro
as and Christ He loved we and delivered himself for

nobis oblationem et hostiam Deo in odorem
us offering and host God in odor

suavitatis. 5:3 Fornicatio autem et omnis immunditia
sweetness. 5: 3 Prostitution Now and all impurity

aut avaritia nec nominetur in vobis, sicut decet
or greed or named in you as becomes

sanctos, 5:4 et turpitudine et stultiloquium aut
saints, 5: 4 and obscenity and foolish or

scurrilitas, quae non decent, sed magis gratiarum
jesting, which not convenient but more thanks
actio. 5:5 Hoc enim scitote intellegentes quod omnis
action. 5: 5 This For know Knowing that all
fornicator aut immundus aut avarus, id est idolorum
fornicator or unclean or miser, that is idols
cultor, non habet hereditatem in regno Christi et
server, not has heritage in kingdom Christ and
Dei. 5:6 Nemo vos decipiat inanibus verbis; propter
God. 5, 6 No you cheat empty words; for
haec enim venit ira Dei in filios diffidentiae. 5:7
this For he came anger God in children diffidence. 5: 7
Nolite ergo effici comparticipes eorum; 5:8 eratis
Do not So made partners them; 5: 8 you were
enim aliquando tenebrae, nunc autem lux in Domino.
For sometimes darkness, now Now light in Lord.
Ut filii lucis ambulate 5:9 — fructus enim lucis
To children light walk 5: 9 - fruit For light
est in omni bonitate et iustitia et veritate — 5:10
is in all goodness and justice and the truth - 5:10
probantes quid sit beneplacitum Domino; 5:11 et
Proving what is pleasure Lord; 5:11 and
nolite communicare operibus infructuosis tenebrarum,
do not communicate works unfruitful darkness,
magis autem et redarguite; 5:12 quae enim in
more Now and expose them; 5:12 which For in
occulto fiunt ab ipsis, turpe est et dicere; 5:13
secret are from them, base is and say; 5:13
omnia autem, quae arguuntur, a lumine
all however, which exposed, from light
manifestantur, 5:14 omne enim, quod manifestatur,
manifested 5:14 all For that showing
lumen est. Propter quod dicit: ‘ Surge, qui dormis,
light It is. Because of that he says: ‘ Up that you lie
et exsurge a mortuis, et illuminabit te Christus’.
and up from dead and to light you Christ. ‘
5:15 Videte itaque caute quomodo ambuletis, non
5:15 See So caution how walk not
quasi insipientes sed ut sapientes, 5:16 redimentes
as foolish but as wise, 5:16 redeeming

tempus, quoniam dies mali sunt. 5:17 Propterea
time; for day mali They are. 5:17 Therefore
nolite fieri imprudentes, sed intellegite, quae sit
do not be improvident but understand, which is
voluntas Domini. 5:18 Et nolite inebriari vino, in
will Lord. 5:18 The do not drunk wine in
quo est luxuria, sed implemini Spiritu 5:19 loquentes
which is luxury but fruits Spirit 5:19 speaking
vobismetipsis in psalmis et hymnis et canticis
another in psalms and hymns and songs
spiritalibus, cantantes et psallentes in cordibus vestris
spiritual, singing and melody in hearts your
Domino. 5:20 Gratias agentes semper pro omnibus in
Lord. 5:20 thanks giving always for all in
nomine Domini nostri Iesu Christi Deo et Patri,
name of our Jesus Christ God and father,
5:21 subiecti invicem in timore Christi. 5:22 Mulieres
5:21 submitted another in fear Christ. 5:22 women
viris suis sicut Domino, 5:23 quoniam vir caput est
men their as Lord, 5:23 for man head is
mulieris, sicut et Christus caput est ecclesiae, ipse
woman, as and Christ head is church he
salvator corporis. 5:24 Sed ut ecclesia subiecta est
Saviour the body. 5:24 but as church subject is
Christo, ita et mulieres viris in omnibus. 5:25 Viri,
Christ, so and women men in everything. 5:25 men
diligite uxores, sicut et Christus dilexit ecclesiam et
love wives, as and Christ He loved church and
seipsum tradidit pro ea, 5:26 ut illam sanctificaret
himself delivered for it 5:26 as it sanctify
mundans lavacro aquae in verbo, 5:27 ut exhiberet
cleansing washing water in In short, 5:27 as present
ipse sibi gloriosam ecclesiam non habentem maculam
he to glorious church not having spot
aut rugam aut aliquid eiusmodi, sed ut sit sancta et
or wrinkle or something such but as is holy and
immaculata. 5:28 Ita et viri debent diligere uxores
immaculate. 5:28 Yes and men should love wives
suas ut corpora sua. Qui suam uxorem diligit,
their as bodies their own. He his wife love,
seipsum diligit; 5:29 nemo enim umquam carnem
himself He loves; 5:29 no For never flesh

suam odio habuit, sed nutrit et fovet eam sicut et
his hatred he had but feeds and fosters it as and
Christus ecclesiam, 5:30 quia membra sumus
Christ church 5:30 because members we are
corporis eius. 5:31 Propter hoc relinquet homo
body her. 5:31 Because of this leave man
patrem et matrem et adhaerebit uxori suae, et
father and mother and cleave wife his and
erunt duo in carne una. 5:32 Mysterium hoc
will be two in flesh one. 5:32 mystery this
magnum est; ego autem dico de Christo et ecclesia!
great it is; I Now I of Christ and Church!
5:33 Verumtamen et vos singuli unusquisque suam
5:33 However, and you each each his
uxorem sicut seipsum diligit; uxor autem timeat
wife as himself love; wife Now fears
virum. 6:1 Filii, oboedite parentibus vestris in
husband. 6: 1 children obey parents your in
Domino; hoc enim est iustum. 6:2 Honora patrem
Lord; this For is just right. 6: 2 Honour father
tuum et matrem, quod est mandatum primum cum
your and mother, that is command first with
promissione, 6:3 ut bene sit tibi, et sis longaevus
promise 6: 3 as well is you and be long
super terram. 6:4 Et, patres, nolite ad iracundiam
over land. 6: 4 and, fathers do not to anger
provocare filios vestros, sed educate illos in
challenge children your but bring them in
disciplina et correptione Domini. 6:5 Servi, oboedite
training and correction Lord. 6: 5 slaves obey
dominis carnalibus cum timore et tremore, in
owners fleshly with fear and trembling, in
simplicitate cordis vestri, sicut Christo; 6:6 non ad
simplicity heart your as Christ; 6: 6 not to
oculum servientes, quasi hominibus placentes, sed ut
eye service as men pleasers; but as
servi Christi facientes voluntatem Dei ex animo; 6:7
officials Christ doing will God from mind; 6, 7
cum bona voluntate servientes, sicut Domino et non
with good will service as Lord and not

hominibus, 6:8 scientes quoniam unusquisque, si quid
men 6, 8 knowing for everyone, if what
fecerit bonum, hoc percipiet a Domino, sive servus
do good this learning from Lord, or slave
sive liber. 6:9 Et, domini, eadem facite illis,
or free. 6: 9 and, lord, same do those
remittentes minas, scientes quia et illorum et vester
forbearing threats; knowing because and their and your
Dominus est in caelis, et personarum acceptio non
Lord is in heaven and persons respect not
est apud eum. 6:10 De cetero confortamini in
is in him. 6:10 The Finally, strong in
Domino et in potentia virtutis eius. 6:11 Induite
Lord and in power power her. 6:11 Put
armaturam Dei, ut possitis stare adversus insidias
armor God, as be able to stand against ambush
Diaboli. 6:12 Quia non est nobis colluctatio adversus
Devils. 6:12 for not is us wrestling against
sanguinem et carnem sed adversus principatus,
blood and flesh but against government,
adversus potestates, adversus mundi rectores
against Powers, against world rectors
tenebrarum harum, adversus spiritualia nequitiae in
darkness of these, against spiritual wickedness in
caelestibus. 6:13 Propterea accipite armaturam Dei, ut
places. 6:13 Therefore Receive armor God, as
possitis resistere in die malo et, omnibus perfectis,
be able to resist in day evil and, all perfect
stare. 6:14 State ergo succincti lumbos vestros in
stand. 6:14 Stand So tucked waist your in
veritate et induti lorica iustitiae 6:15 et calceati
the truth and clothed mail justice 6:15 and shoes
pedes in praeparatione evangelii pacis, 6:16 in omnibus
feet in preparation gospel peace, 6:16 Above all,
sumentes scutum fidei, in quo possitis omnia tela
taking shield faith, in which be able to all weapons
Maligni ignea extinguere; 6:17 et galeam salutis
Evil Hot to extinguish; 6:17 and helmet health
assume et gladium Spiritus, quod est verbum Dei;
take and sword Spirit, that is word God;

6:18 per omnem orationem et obsecrationem orantes
6:18 by all prayer and requests praying
omni tempore in Spiritu, et in ipso vigilantes in
all time in Spirit, and in it watching in
omni instantia et obsecratione pro omnibus sanctis
all instants and petition for all saints
6:19 et pro me, ut detur mihi sermo in aperitione
6:19 and for I as given I report in opening
oris mei cum fiducia notum facere mysterium
mouth my with confidence known do mystery
evangelii, 6:20 pro quo legatione fungor in catena, ut
gospel; 6:20 for which embassy i exercise in chain, as
in ipso audeam, prout oportet me, loqui. 6:21 Ut
in it bold as must I speak. 6:21 To
autem et vos sciatis, quae circa me sunt, quid
Now and you you know, which about I are what
agam, omnia nota vobis faciet Tychicus, carissimus
I believe that, all note you will news dear
frater et fidelis minister in Domino, 6:22 quem misi
brother and faithful minister in Lord, 6:22 which I
ad vos in hoc ipsum, ut cognoscatis, quae circa nos
to you in this it as know which about we
sunt, et consoletur corda vestra. 6:23 Pax fratribus
are and comfort hearts your. 6:23 peace brothers
et caritas cum fide a Deo Patre et Domino Iesu
and charity with faith from God Father and Lord Jesus
Christo. 6:24 Gratia cum omnibus, qui diligunt
Christ. 6:24 grace with all that love
Dominum nostrum Iesum Christum in incorruptione.
Lord our Jesus Christ in sincerity.

1:1 Paulus et Timotheus servi Christi Iesu omnibus
1: 1 Paul and Timothy officials Christ Jesus all
sanctis in Christo Iesu, qui sunt Philippis, cum
saints in Christ Jesus, that are Philippi with
episcopis et diaconis: 1:2 gratia vobis et pax a
bishops and deacons: 1, 2 grace you and peace from
Deo Patre nostro et Domino Iesu Christo. 1:3
God Father our and Lord Jesus Christ. 1: 3
Gratias ago Deo meo in omni memoria vestri, 1:4
thanks I God I in all memory your 1: 4
semper in omni oratione mea pro omnibus vobis
always in all prayer my for all you
cum gaudio deprecationem faciens 1:5 super
with joy petition making 1: 5 over
communione vestra in evangelio a prima die usque
community your in gospel from first day up
nunc; 1:6 confidens hoc ipsum, quia, qui coepit in
now; 1: 6 confidence this it because, that began in
vobis opus bonum, perficiet usque in diem Christi
you work good completion up in day Christ
Iesu; 1:7 sicut est mihi iustum hoc sentire pro
Jesus; 1: 7 as is I just this feel for
omnibus vobis, eo quod habeam in corde vos et in
all you it that I have in heart you and in
vinculis meis et in defensione et confirmatione
bonds I and in defense and confirmation
evangelii socios gratiae meae omnes vos esse. 1:8
gospel shareholders thanks I all you to be. 1: 8
Testis enim mihi Deus, quomodo cupiam omnes vos
witness For I God, how I wish all you
in visceribus Christi Iesu. 1:9 Et hoc oro, ut caritas
in within Christ Jesus. 1: 9 The this Please as charity
vestra magis ac magis abundet in scientia et omni
your more and more abound in knowledge and all
sensu, 1:10 ut probetis potiora, ut sitis sinceri et
sense, 1:10 as prove excellent; as be Honest and
sine offensa in diem Christi, 1:11 repleti fructu
without offense in day Christ, 1:11 with fruit
iustitiae, qui est per Iesum Christum, in gloriam et
justice, that is by Jesus Christ, in glory and

laudem Dei. 1:12 Scire autem vos volo, fratres, quia,
praise God. 1:12 know Now you I want brothers, because,
quae circa me sunt, magis ad profectum venerunt
which about I are more to progress they
evangelii, 1:13 ita ut vincula mea manifesta fierent
gospel; 1:13 so as bonds my open device
in Christo in omni praetorio et in ceteris omnibus;
in Christ in all headquarters and in other all;
1:14 et plures e fratribus in Domino confidentes
1:14 and more from brothers in Lord confident
vinculis meis, abundantius audere sine timore
bonds I abundantly venture without fear
verbum loqui. 1:15 Quidam quidem et propter
word speak. 1:15 Some indeed and for
invidiam et contentionem, quidam autem et propter
envy and strain some Now and for
bonam voluntatem Christum praedicant; 1:16 hi
good will Christ preach; 1:16 these
quidem ex caritate scientes quoniam in defensionem
indeed from charity knowing for in defense
evangelii positus sum, 1:17 illi autem ex contentione
gospel set I 1:17 they Now from debate
Christum annuntiant, non sincere, existimantes
Christ announce not sincerely, thinking
pressuram se suscitare vinculis meis. 1:18 Quid
pressure he stir bonds mine. 1:18 What
enim? Dum omni modo, sive sub obtentu sive in
For? while all only, or under pretense or in
veritate, Christus annuntietur, et in hoc gaudeo; sed
truth Christ announced and in this I'm happy; but
et gaudebo, 1:19 scio enim quia hoc mihi
and I shall be happy 1:19 I know For because this I
proveniet in salutem per vestram orationem et
turn in health by your prayer and
subministrationem Spiritus Iesu Christi, 1:20
supply Spirit Jesus Christ, 1:20
secundum expectationem et spem meam quia in
according to expectations and hope I because in
nullo confundar, sed in omni fiducia, sicut semper et
no ashamed, but in all confidence as always and

nunc, magnificabitur Christus in corpore meo, sive
now, magnify Christ in body I or
per vitam sive per mortem. 1:21 Mihi enim vivere
by life or by death. 1:21 me For live
Christus est et mori lucrum. 1:22 Quod si vivere in
Christ is and die gain. 1:22 The if live in
carne, hic mihi fructus operis est, et quid eligam
the flesh; here I fruit work is and what choose
ignoro. 1:23 Coartor autem ex his duobus:
I do not know. 1:23 I am in Now from these two:
desiderium habens dissolvi et cum Christo esse,
The desire a dissolved and with Christ be
multo magis melius; 1:24 permanere autem in carne,
more more better; 1:24 continue Now in the flesh;
magis necessarium est propter vos. 1:25 Et hoc
more necessary is for You. 1:25 The this
confidens, scio quia manebo et permanebo omnibus
trusting I know because I will stay and continue all
vobis ad profectum vestrum et gaudium fidei, 1:26
you to progress you and joy faith, 1:26
ut gloriatio vestra abundet in Christo Iesu in me,
as glorying your abound in Christ Jesus in I
per meum adventum iterum ad vos. 1:27 Tantum
by my coming again to You. 1:27 only
digne evangelio Christi conversamini, ut sive cum
worthily gospel Christ conversation, as or with
venero et videro vos, sive absens audiam de vobis
I and I see you or absent I of you
quia statis in uno Spiritu unanimes, concertantes
because Lift in one Spirit unanimously, conflicting
fide evangelii; 1:28 et in nullo perterriti ab
faith gospel; 1:28 and in no dismayed from
adversariis, quod est illis indicium perditionis, vobis
opponents, that is they information perdition, you
autem salutis, et hoc a Deo; 1:29 quia vobis hoc
Now health and this from God; 1:29 because you this
donatum est pro Christo, non solum ut in eum
given is for Christ, not only as in it
credatis, sed ut etiam pro illo patiamini 1:30 idem
believe but as also for that suffer 1:30 same

certamen habentes, quale vidistis in me et nunc
contest having the quality ago in I and now
auditis in me. 2:1 Si qua ergo consolatio in Christo,
hearing in Me. 2: 1 If which So Repentance in Christ,
si quod solacium caritatis, si qua communio spiritus,
if that solace charity if which communion spirit,
si quae viscera et miserationes, 2:2 implete gaudium
if which tender and compassion, 2: 2 fill joy
meum, ut idem sapiatis, eandem caritatem habentes,
my as same minded, same charity having the
unanimus, id ipsum sapientes; 2:3 nihil per
unanimously, that it wise; 2, 3 nothing by
contentionem neque per inanem gloriam, sed in
strain or by empty glory but in
humilitate superiores sibi invicem arbitantes; 2:4
low higher to another esteem; 2: 4
non, quae sua sunt, singuli considerantes, sed et ea,
no, which his are each Consideration of the but and it
quae aliorum. 2:5 Hoc sentite in vobis, quod et in
which others. 2: 5 This Think in you that and in
Christo Iesu: 2:6 qui cum in forma Dei esset, non
Christ Jesus: 2, 6 that with in form God was not
rapinam arbitratus est esse se aequalem Deo, 2:7 sed
robbery thinking is be he equal God, 2: 7 but
semetipsum exinanivit formam servi accipiens, in
himself emptied form officials taking in
similitudinem hominum factus; et habitu inventus ut
like men made; and dress found as
homo, 2:8 humiliavit semetipsum factus oboediens
man, 2: 8 humbled himself he became malleable
usque ad mortem, mortem autem crucis. 2:9 Propter
up to death death Now cross. 2: 9 Because of
quod et Deus illum exaltavit et donavit illi nomen,
that and God it promoted and gave they name,
quod est super omne nomen, 2:10 ut in nomine Iesu
that is over all name, 2:10 as in name Jesus
omne genu flectatur caelestium et terrestrium et
all knee bend, heavenly and terrestrial and
infernorum, 2:11 et omnis lingua confiteatur ‘
hell, 2:11 and all language confess ‘

Dominus Iesus Christus! ‘, in gloriam Dei Patris.

Lord Jesus Christ! ‘ in glory God Father.

2:12 Itaque, carissimi mei, sicut semper oboedistis,

2:12 Accordingly, beloved my as always obeyed,

non ut in praesentia mei tantum sed multo magis

not as in The presence my only but more more

nunc in absentia mea, cum metu et tremore vestram

now in absence my with fear and trembling your

salutem operamini; 2:13 Deus est enim, qui operatur

health work; 2:13 God is For that works

in vobis et velle et perficere pro suo beneplacito.

in you and will and complete for his if desired.

2:14 Omnia facite sine murmurationibus et

2:14 All do without protests and

haesitationibus, 2:15 ut efficiamini sine querela et

hesitations, 2:15 as become without complaint and

simplices, filii Dei sine reprehensione in medio

simple, children God without criticism in the

generationis pravae et perversae, inter quos lucetis

generation unfair? and askew, between which you shine

sicut luminaria in mundo, 2:16 verbum vitae firmiter

as lights in world 2:16 word life firm

tenentes ad gloriam meam in die Christi, quia non

holding to glory I in day Christ, because not

in vacuum cucurri neque in vacuum laboravi. 2:17

in void run or in void I fainted. 2:17

Sed et si delibor supra sacrificium et obsequium

but and if ready above sacrifice and service

fidei vestrae, gaudeo et congaudeo omnibus vobis;

faith your I'm happy and I rejoice all you;

2:18 idipsum autem et vos gaudete et congaudete

2:18 together Now and you rejoice! and enjoy

mihi. 2:19 Spero autem in Domino Iesu Timotheum

to me. 2:19 I hope Now in Lord Jesus Timothy

cito me mittere ad vos, ut et ego bono animo sim,

quickly I send to you as and I good mind I

cognitis, quae circa vos sunt. 2:20 Neminem enim

learning, which about you They are. 2:20 cooled For

habeo tam unanimem, qui sincere pro vobis sollicitus

I have so minded that timing for you worried

sit; 2:21 omnes enim sua quaerunt, non quae sunt
it is; 2:21 all For his seek, not which are
Iesu Christi. 2:22 Probationem autem eius cognoscitis,
Jesus Christ. 2:22 probation Now his you know,
quoniam sicut patri filius mecum servivit in
for as father son with He served in
evangelium. 2:23 Hunc igitur spero me mittere, mox
gospel. 2:23 this So I hope I send, soon
ut videro, quae circa me sunt; 2:24 confido autem
as I see, which about I they are: 2:24 trust Now
in Domino, quoniam et ipse cito veniam. 2:25
in Lord, for and he quickly I will come. 2:25
Necessarium autem existimavi Epaphroditum fratrem
necessary Now I thought it- brother
et cooperatorem et commilitonem meum, vestrum
and worker and comrade my you
autem apostolum et ministrum necessitatis meae,
Now Apostle and minister need my
mittere ad vos, 2:26 quoniam omnes vos desiderabat
send to you 2:26 for all you desired
et maestus erat, propterea quod audieratis illum
and sadly It was therefore that heard it
infirmatum. 2:27 Nam et infirmatus est usque ad
sick. 2:27 For and weak is up to
mortem, sed Deus misertus est eius; non solum
death but God with compassion is thereof; not only
autem eius, verum et mei, ne tristitiam super
Now his true and my do not sorrow over
tristitiam haberem. 2:28 Festinantius ergo misi illum,
sorrow I have had. 2:28 diligentlier So I it
ut, viso eo, iterum gaudeatis, et ego sine tristitia
that, seeing it again rejoice, and I without sadness
sim. 2:29 Excipite itaque illum in Domino cum omni
I am. 2:29 Receive So it in Lord with all
gaudio et eiusmodi cum honore habetote, 2:30
joy and such with honor prisoners; 2:30
quoniam propter opus Christi usque ad mortem
for for work Christ up to death
accessit in interitum tradens animam suam, ut
came in destruction delivering life his as
suppleret id, quod vobis deerat ministerii erga me.
supply ie, that you lack of service for Me.

3:1 De cetero, fratres mei, gaudete in Domino.

3: 1 The Finally, brothers my rejoice! in Lord.

Eadem vobis scribere mihi quidem non pigrum, vobis

the same you write I indeed not irksome you

autem securum. 3:2 Videte canes, videte malos

Now secure. 3: 2 See dogs see bad

operarios, videte concisionem! 3:3 Nos enim sumus

workers see concision 3: 3 We For we are

circumcisio, qui Spiritu Dei servimus et gloriamur in

circumcision that Spirit God serve and rejoice in

Christo Iesu et non in carne fiduciam habentes, 3:4

Christ Jesus and not in flesh confidence having the 3, 4

quamquam ego habeam confidentiam et in carne. Si

although I I have confidence and in the flesh. If

quis alius videtur confidere in carne, ego magis: 3:5

who other it seems trust in the flesh; I more: 3, 5

circumcisis octava die, ex genere Israel, de tribu

circumcised eighth day from general Israel of tribe

Beniamin, Hebraeus ex Hebraeis, secundum legem

Benjamin Hebrew from Hebrew according to law

pharisaeus, 3:6 secundum aemulationem persequens

Pharisee 3: 6 according to rivalry Following

ecclesiam, secundum iustitiam, quae in lege est,

church according to justice; which in law is

conversatus sine querela. 3:7 Sed, quae mihi erant

conduct without the complaint. 3: 7 but, which I were

lucra, haec arbitratus sum propter Christum

assets this thinking I for Christ

detrimentum. 3:8 Verumtamen existimo omnia

loss. 3: 8 However; I think all

detrimentum esse propter eminentiam scientiae Christi

loss be for eminence science Christ

Iesu Domini mei, propter quem omnia detrimentum

Jesus of my for which all loss

feci et arbitror ut stercora, ut Christum lucrifaciam

I and I think as fertilizer, as Christ win

3:9 et inveniar in illo non habens meam iustitiam,

3: 9 and found in that not a I justice;

quae ex lege est, sed illam, quae per fidem est

which from law is but it which by faith is

Christi, quae ex Deo est iustitia in fide; 3:10 ad

Christ, which from God is justice in faith; 3:10 to

cognoscendum illum et virtutem resurrectionis eius
know it and power resurrection his
et communionem passionum illius, conformans me
and communion passions of adjusting I
morti eius, 3:11 si quo modo occurram ad
death his 3:11 if which only meet to
resurrectionem, quae est ex mortuis. 3:12 Non quod
resurrection which is from dead. 3:12 no that
iam acceperim aut iam perfectus sim; persequor
already obtained or already perfect Myself; pursue
autem si umquam comprehendam, sicut et
Now if never overtake, as and
comprehensus sum a Christo Iesu. 3:13 Fratres, ego
arrested I from Christ Jesus. 3:13 Brothers I
me non arbitror comprehendisse; unum autem: quae
I not I think apprehended; one But: which
quidem retro sunt, obliviscens, ad ea vero, quae
indeed back are forgetting to it however, which
ante sunt, extendens me 3:14 ad destinatum
before are stretching I 3:14 to destination
persequor, ad bravium supernae vocationis Dei in
run to prize high calling God in
Christo Iesu. 3:15 Quicumque ergo perfecti, hoc
Christ Jesus. 3:15 Whoever So perfect this
sentiamus; et si quid aliter sapitis, et hoc vobis
experience; and if what otherwise minded, and this you
Deus revelabit; 3:16 verumtamen, ad quod
God disclose; 3:16 However, to that
pervenimus, in eodem ambulemus. 3:17 Coimitatores
attained, in the same walk. 3:17 imitators
mei estote, fratres, et observate eos, qui ita
my be brothers, and Watch them; that so
ambulant, sicut habetis formam nos. 3:18 Multi enim
walk, as have form us. 3:18 Many For
ambulant, quos saepe dicebam vobis, nunc autem et
walk, which often I told you now Now and
flens dico, inimicos crucis Christi, 3:19 quorum finis
weeping I mean, enemies cross Christ, 3:19 the end
interitus, quorum deus venter et gloria in confusione
destruction, the god belly and glory in confusion

ipsorum, qui terrena sapiunt. 3:20 Noster enim
their that earthly things. 3:20 our For
municipatus in caelis est, unde etiam salvatorem
conversation in heavens is whence also Saviour
expectamus Dominum Iesum Christum, 3:21 qui
look for Lord Jesus Christ, 3:21 that
transfigurabit corpus humilitatis nostrae, ut illud
change body humility our as it
conforme faciat corpori gloriae suae secundum
conformity do body glory his according to
operationem, qua possit etiam subicere sibi omnia.
operation which can also submit to everything.
4:1 Itaque, fratres mei carissimi et desideratissimi,
4: 1 Accordingly, brothers my beloved and desired,
gaudium et corona mea, sic state in Domino,
joy and crown my so Stand in Lord,
carissimi! 4:2 Evodiam rogo et Syntychen deprecor
Dear friends! 4: 2 Euodias I ask and Syntyche petition
idipsum sapere in Domino. 4:3 Etiam rogo et te,
together think in Lord. 4: 3 Yes I ask and you
germane compar, adiuva illas, quae mecum
true companion, help those which with
concertaverunt in evangelio cum Clemente et ceteris
quarreled in gospel with Clement and other
adiutoribus meis, quorum nomina sunt in libro vitae.
helpers I the names are in book life.
4:4 Gaudete in Domino semper. Iterum dico:
4: 4 Break in Lord always. Again I say:
Gaudete! 4:5 Modestia vestra nota sit omnibus
Rejoice! 4, 5 modesty your note is all
hominibus. Dominus prope. 4:6 Nihil solliciti sitis,
men. Lord almost. 4: 6 nothing careful drought
sed in omnibus oratione et obsecratione cum
but in all prayer and petition with
gratiarum actione petitiones vestrae innotescant apud
thanks action requests your known in
Deum. 4:7 Et pax Dei, quae exsuperat omnem
God. 4: 7 The peace God, which passes all
sensum, custodiet corda vestra et intellegentias
meaning, watch hearts your and meanings

vestras in Christo Iesu. 4:8 De cetero, fratres,
your in Christ Jesus. 4: 8 The Finally, brothers,
quaecumque sunt vera, quaecumque pudica,
whatever are true whatever modest,
quaecumque iusta, quaecumque casta, quaecumque
whatever just whatever chaste, whatever
amabilia, quaecumque bonae famaе, si qua virtus et
lovely, whatever good reputation, if which power and
si qua laus, haec cogitate; 4:9 quae et didicistis et
if which praise, this think; 4: 9 which and learned and
accepistis et audistis et vidistis in me, haec
received and You have heard and ago in I this
agite; et Deus pacis erit vobiscum. 4:10 Gavisus
circumstances; and God peace will be with you. 4:10 rejoiced
sum autem in Domino vehementer, quoniam tandem
I Now in Lord strongly, for finally
aliquando refluistis pro me sentire, sicut et
sometimes your care for I feel, as and
sentiebatis, opportunitate autem carebatis. 4:11 Non
sentiments, advisability Now lacked. 4:11 no
quasi propter penuriam dico, ego enim didici, in
as for shortage I mean, I For I have learned in
quibus sum, sufficiens esse. 4:12 Scio et humiliari,
which I sufficient to be. 4:12 I know and low,
scio et abundare; ubique et in omnibus institutus
I know and abound; everywhere and in all trained
sum et satiari et esurire et abundare et penuriam
I and satiated and hunger and abound and shortage
pati. 4:13 Omnia possum in eo, qui me confortat.
suffer. 4:13 All I in it that I Comforts.
4:14 Verumtamen bene fecistis communicantes
4:14 However, well you did Contribute
tribulationi meae. 4:15 Scitis autem et vos,
trouble Mine. 4:15 You know Now and you
Philippenses, quod in principio evangelii, quando
the Philippians; that in beginning gospel; when
profectus sum a Macedonia, nulla mihi ecclesia
progress I from Macedonia no I church
communicavit in ratione dati et accepti, nisi vos
shared in reason given and income, but you

solus; 4:16 quia et Thessalonicam et semel et bis
only; 4:16 because and Thessalonica and once and twice
in usum mihi misistis. 4:17 Non quia quaero datum,
in use I sent. 4:17 no because search Mom,
sed requiro fructum, qui abundet in rationem
but demand fruit, that abound in account
vestram. 4:18 Accepi autem omnia et abundo;
your own. 4:18 Got it Now all and abound;
repletus sum acceptis ab Epaphrodito, quae misistis
full I Taking the from Epaphroditus, which sent
odorem suavitatis, hostiam acceptam, placentem Deo.
odor aroma host received acceptable God.
4:19 Deus autem meus implebit omne desiderium
4:19 God Now my fill all The desire
vestrum secundum divitias suas in gloria in Christo
you according to wealth their in glory in Christ
Iesu. 4:20 Deo autem et Patri nostro gloria in
Jesus. 4:20 God Now and father our glory in
saecula saeculorum. Amen. 4:21 Salutate omnem
ages ever. Amen. 4:21 Salute all
sanctum in Christo Iesu. Salutant vos, qui mecum
St. in Christ Jesus. greetings you that with
sunt, fratres. 4:22 Salutant vos omnes sancti, maxime
are brothers. 4:22 greetings you all St., most
autem, qui de Caesaris domo sunt. 4:23 Gratia
however, that of Caesar house They are. 4:23 grace
Domini Iesu Christi cum spiritu vestro. Amen.
of Jesus Christ with spirit your. Amen.

1:1 Paulus, apostolus Christi Iesu per voluntatem
1: 1 Paul apostle Christ Jesus by will

Dei, et Timotheus frater 1:2 his, qui sunt Colossis,
God, and Timothy brother 1, 2 those that are Colossa

sanctis et fidelibus fratribus in Christo: gratia vobis
saints and faithful brothers in Christ: grace you

et pax a Deo Patre nostro. 1:3 Gratias agimus
and peace from God Father our. 1: 3 thanks we

Deo Patri Domini nostri Iesu Christi semper pro
God father of our Jesus Christ always for

vobis orantes, 1:4 audientes fidem vestram in Christo
you praying 1: 4 hearing faith your in Christ

Iesu et dilectionem, quam habetis in sanctos omnes,
Jesus and love, than have in saints all

1:5 propter spem, quae reposita est vobis in caelis,
1: 5 for hope which store is you in heaven

quam ante audistis in verbo veritatis evangelii, 1:6
than before You have heard in word truth gospel; 1: 6

quod pervenit ad vos, sicut et in universo mundo
that reached to you as and in all world

est fructificans et crescens, sicut et in vobis, ex ea
is fructifying and increasing, as and in you from it

die, qua audistis et cognovistis gratiam Dei in
day which You have heard and you know thanks God in

veritate; 1:7 sicut didicistis ab Epaphra carissimo
the truth; 1: 7 as learned from Epophros dear

conservo nostro, qui est fidelis pro nobis minister
fellow our that is faithful for us minister

Christi, 1:8 qui etiam manifestavit nobis dilectionem
Christ, 1: 8 that also manifested us love

vestram in Spiritu. 1:9 Ideo et nos, ex qua die
your in Spirit. 1: 9 Therefore and we from which day

audivimus, non cessamus pro vobis orantes et
we have heard, not stopped for you praying and

postulantes, ut impleamini agnitione voluntatis eius in
requiring as filled recognition will his in

omni sapientia et intellectu spiritali, 1:10 ut
all wisdom and understanding spiritual, 1:10 as

ambuletis digne Domino per omnia placentes, in
walk worthily Lord by all pleasers; in

omni opere bono fructificantes et crescentes in
all work good fruitful and increasing in
scientia Dei, 1:11 in omni virtute confortati secundum
knowledge God, 1:11 in all power strengthened according to
potentiam claritatis eius in omnem patientiam et
power clarity his in all patience and
longanimitatem, cum gaudio 1:12 gratias agentes
longsuffering with joy 1:12 thanks giving
Patri, qui idoneos vos fecit in partem sortis
father, that fit you he in part lot
sanctorum in lumine; 1:13 qui eripuit nos de
saints in light; 1:13 that rescued we of
potestate tenebrarum et transtulit in regnum Filii
power darkness and transferred in kingdom children
dilectionis suae, 1:14 in quo habemus redemptionem,
love his 1:14 in which we have redemption,
remissionem peccatorum; 1:15 qui est imago Dei
remission sins; 1:15 that is image God
invisibilis, primogenitus omnis creaturae, 1:16 quia
invisible, firstborn all creatures 1:16 because
in ipso condita sunt universa in caelis et in terra,
in it making are all in heavens and in land,
visibilia et invisibilia, sive throni sive dominationes
visible and invisible, or throne or dominations
sive principatus sive potestates. Omnia per ipsum et
or government or Powers. All by it and
in ipsum creata sunt, 1:17 et ipse est ante omnia,
in it created are 1:17 and he is before all
et omnia in ipso constant. 1:18 Et ipse est caput
and all in it Cost. 1:18 The he is head
corporis ecclesiae; qui est principium, primogenitus
body the church; that is beginning firstborn
ex mortuis, ut sit in omnibus ipse primatum tenens,
from dead as is in all he primacy holding,
1:19 quia in ipso complacuit omnem plenitudinem
1:19 because in it pleased all fullness
habitare 1:20 et per eum reconciliare omnia in
live 1:20 and by it reconcile all in
ipsum, pacificans per sanguinem crucis eius, sive
it peace by blood cross his or
quae in terris sive quae in caelis sunt. 1:21 Et
which in countries or which in heavens They are. 1:21 The

vos, cum essetis aliquando alienati et inimici sensu
you with you sometimes aliens and enemies sense
in operibus malis, 1:22 nunc autem reconciliavit in
in works bad 1:22 now Now reconciled in
corpore carnis eius per mortem exhibere vos sanctos
body of his by death exhibit you saints
et immaculatos et irreprehensibiles coram ipso; 1:23
and without and irreproachable before him; 1:23
si tamen permanetis in fide fundati et stabiles et
if yet continue in faith grounded and stable and
immobiles a spe evangelii, quod audistis, quod
immovable from hope gospel; that You have heard, that
praedicatum est in universa creatura, quae sub caelo
predicate is in all creation which under heaven
est, cuius factus sum ego Paulus minister. 1:24
is the he became I I Paul the minister. 1:24
Nunc gaudeo in passionibus pro vobis et adimpleo,
now I'm happy in passions for you and fill
ea quae desunt passionum Christi in carne mea pro
it which lacking passions Christ in flesh my for
corpore eius, quod est ecclesia, 1:25 cuius factus
body his that is church 1:25 the he became
sum ego minister secundum dispensationem Dei, quae
I I minister according to economy God, which
data est mihi in vos, ut impleam verbum Dei; 1:26
given is I in you as complete word God; 1:26
mysterium, quod absconditum fuit a saeculis et
mystery that hidden was from ages and
generationibus, nunc autem manifestatum est sanctis
generations, now Now disclosed is saints
eius, 1:27 quibus voluit Deus notas facere divitias
his 1:27 which He wanted God notes do wealth
gloriae mysterii huius in gentibus, quod est Christus
glory mystery this in nations, that is Christ
in vobis, spes gloriae; 1:28 quem nos annuntiamus,
in you hope glory; 1:28 which we Acclamation
commonentes omnem hominem et docentes omnem
admonishing all man and teaching all
hominem in omni sapientia, ut exhibeamus omnem
man in all wisdom as exhibit all
hominem perfectum in Christo; 1:29 ad quod et
man perfect in Christ; 1:29 to that and

laboro certando secundum operationem eius, quae
labor striving according to operation his which
operatur in me in virtute. 2:1 Volo enim vos scire
works in I in power. 2: 1 I For you know
qualem sollicitudinem habeam pro vobis et pro his,
as concern I have for you and for those
qui sunt Laodiciae, et quicumque non viderunt
that are Laodicea and who not see
faciem meam in carne, 2:2 ut consolentur corda
face I in the flesh; 2: 2 as console hearts
ipsorum instructi in caritate et in omnes divitias
their equipped in charity and in all wealth
plenitudinis intellectus, in agnitionem mysterii Dei,
fullness understanding, in recognition mystery God,
Christi, 2:3 in quo sunt omnes thesauri sapientiae et
Christ, 2, 3 in which are all treasures wisdom and
scientiae absconditi. 2:4 Hoc dico, ut nemo vos
science hidden. 2: 4 This I mean, as no you
decipiat in subtilitate sermonum. 2:5 Nam etsi
cheat in precision events. 2: 5 For although
corpore absens sum, sed spiritu vobiscum sum,
body absent I but spirit with I
gaudens et videns ordinem vestrum et firmamentum
orgasm and seeing order you and support
eius, quae in Christum est, fidei vestrae. 2:6 Sicut
his which in Christ is faith your. 2, 6 As
ergo accepistis Christum Iesum Dominum, in ipso
So received Christ Jesus Lord, in it
ambulate, 2:7 radicati et supraedificati in ipso et
walk 2: 7 rooted and built in it and
confirmati fide, sicut didicistis, abundantes in
confirmed faith, as learned: abounding in
gratiarum actione. 2:8 Videte, ne quis vos
thanks action. 2: 8 See, do not who you
depraedetur per philosophiam et inanem fallaciam
captive by philosophy and empty fallacy
secundum traditionem hominum, secundum elementa
according to tradition men according to elements
mundi et non secundum Christum; 2:9 quia in ipso
world and not according to Christ; 2: 9 because in it
inhabitat omnis plenitudo divinitatis corporaliter, 2:10
dwells all fullness divinity physically, 2:10

et estis in illo repleti, qui est caput omnis
and you in that filled, that is head all
principatus et potestatis; 2:11 in quo et circumcisi
government and power; 2:11 in which and circumcised
estis circumcisione non manufacta in expoliatione
you circumcision not hands; in despoiling
corporis carnis, in circumcisione Christi; 2:12
body the flesh, in circumcision Christ; 2:12
consepulti ei in baptismo, in quo et conresuscitati
Buried it in baptism in which and raised
estis per fidem operationis Dei, qui suscitavit illum
you by faith operation God, that raised it
a mortuis; 2:13 et vos, cum mortui essetis in
from the dead; 2:13 and you with dead you in
delictis et praepitio carnis vestrae, convivificavit cum
offenses and projection of your together with
illo, donans nobis omnia delicta, 2:14 delens, quod
that, forgiving us all offenses 2:14 erase, that
adversum nos erat, chirographum decretis, quod erat
against we It was note decrees that was
contrarium nobis, et ipsum tulit de medio affigens
contrary us and it took of the fastening
illud cruci; 2:15 expolians principatus et potestates
it cross; 2:15 despoiling government and Powers
traduxit confidenter, triumphans illos in semetipso.
He made a safety, triumphing them in Himself.
2:16 Nemo ergo vos iudicet in cibo aut in potu aut
2:16 No So you judge in food or in drink or
ex parte diei festi aut neomeniae aut sabbatorum,
from part day festival or New Moon or week,
2:17 quae sunt umbra futurorum, corpus autem
2:17 which are shadow the future, body Now
Christi. 2:18 Nemo vos brivio defraudet complacens
Christ. 2:18 No you prize rob pleasing
sibi in humilitate et religione angelorum propter ea,
to in low and religion angels for it
quae vidit, ingrediens, frustra inflatus sensu carnis
which he saw, ingredient, pieces Elevated sense of
suae 2:19 et non tenens caput, ex quo totum
his 2:19 and not holding head, from which all

corpus per nexus et coniunctiones subministratum et
body by link and conjunctions ligaments and
compaginatum crescit in augmentum Dei. 2:20 Si
together increases in growth God. 2:20 If
mortui estis cum Christo ab elementis mundi, quid
dead you with Christ from elements world what
tamquam viventes in mundo decretis subicimini: 2:21
as living in world decrees subject: 2:21
‘ Ne tetigeris neque gustaveris neque contrectaveris
‘ Do not touch or taste or handle
‘, 2:22 quae sunt omnia in corruptionem ipso usu
‘ 2:22 which are all in corruption it use
secundum praecepta et doctrinas hominum? 2:23
according to rules and doctrines men? 2:23
Quae sunt rationem quidem habentia sapientiae in
What are account indeed have wisdom in
superstitione et humilitate, et non parcendo corpori,
superstition and humility; and not economy body
non in honore aliquo ad saturitatem carnis. 3:1
not in honor some to filling the flesh. 3: 1
Igitur, si conresurrexistis Christo, quae sursum sunt
Therefore, if raised Christ, which up are
quaerite, ubi Christus est in dextera Dei sedens;
seek, where Christ is in right God He sat down;
3:2 quae sursum sunt sapite, non quae supra terram.
3: 2 which up are above, not which above land.
3:3 Mortui enim estis, et vita vestra abscondita est
3: 3 Deaths For you and life your hidden is
cum Christo in Deo! 3:4 Cum Christus apparuerit,
with Christ in God! 3, 4 with Christ appear,
vita vestra, tunc et vos apparebitis cum ipso in
life your then and you appear with it in
gloria. 3:5 Mortificate ergo membra, quae sunt super
glory. 3, 5 put to death So members, which are over
terram: fornicationem, immunditiam, libidinem,
land; prostitution; uncleanness lust,
concupiscentiam malam et avaritiam, quae est
concupiscence bad and the gain, which is
simulacrorum servitus, 3:6 propter quae venit ira
images slavery, 3: 6 for which he came anger
Dei super filios incredulitatis; 3:7 in quibus et vos
God over children unbelief; 3: 7 in which and you

ambulastis aliquando, cum viveretis in illis. 3:8 Nunc
walk sometimes, with lived in them. 3: 8 now
autem deponite et vos omnia: iram, indignationem,
Now put off and you all: anger, indignation,
malitiam, blasphemiam, turpem sermonem de ore
malice, blasphemy filthy word of mouth
vestro; 3:9 nolite mentiri invicem, qui exuistis vos
you; 3: 9 do not lie each other, that seeing you
veterem hominem cum actibus eius 3:10 et induistis
old man with actions his 3:10 and put on
novum, eum, qui renovatur in agnitionem secundum
new him, that renewed in recognition according to
imaginem eius, qui creavit eum, 3:11 ubi non est
image his that created him, 3:11 where not is
Graecus et Iudaeus, circumcisio et praeputium,
Greek and Jew, circumcision and foreskin;
barbarus, Scytha, servus, liber, sed omnia et in
barbarian, s slave, The book, but all and in
omnibus Christus. 3:12 Induite vos ergo, sicut electi
all Christ. 3:12 Put you therefore, as elect
Dei, sancti et dilecti, viscera misericordiae,
God, St. and beloved tender mercy
benignitatem, humilitatem, mansuetudinem,
kindness, humility; gentleness,
longanimitatem, 3:13 supportantes invicem et
longsuffering 3:13 bearing another and
donantes vobis ipsis, si quis adversus aliquem habet
forgiving you them, if who against some has
querelam; sicut et Dominus donavit vobis, ita et
the complaint; as and Lord gave you so and
vos; 3:14 super omnia autem haec: caritatem, quod
you; 3:14 over all Now this is: love, that
est vinculum perfectionis. 3:15 Et pax Christi
is link perfection. 3:15 The peace Christ
dominetur in cordibus vestris, ad quam et vocati
rules in hearts your to than and called
estis in uno corpore. Et grati estote. 3:16 Verbum
you in one the body. The thankful Be. 3:16 word
Christi habitet in vobis abundanter, in omni sapientia
Christ live in you richly in all wisdom

docentes et commonentes vosmetipsos psalmis,
teaching and admonishing selves psalms
hymnis, canticis spiritualibus, in gratia cantantes in
hymns songs spiritual, in grace singing in
cordibus vestris Deo; 3:17 et omne, quodcumque
hearts your God; 3:17 and all whatever
facitis in verbo aut in opere, omnia in nomine
you do in word or in work all in name
Domini Iesu gratias agentes Deo Patri per ipsum.
of Jesus thanks giving God father by itself.
3:18 Mulieres, subditae estote viris, sicut oportet in
3:18 women submit be men as must in
Domino. 3:19 Viri, diligite uxores et nolite amari
Lord. 3:19 men love wives and do not to be loved
esse ad illas. 3:20 Filii, oboedite parentibus per
be to them. 3:20 children obey parents by
omnia; hoc enim placitum est in Domino. 3:21
all; this For convention is in Lord. 3:21
Patres, nolite ad indignationem provocare filios
fathers do not to indignation challenge children
vestros, ut non pusillo animo fiant. 3:22 Servi,
your as not small mind be done. 3:22 slaves
oboedite per omnia dominis carnalibus, non ad
obey by all owners the flesh; not to
oculum servientes, quasi hominibus placentes, sed in
eye service as men pleasers; but in
simplicitate cordis, timentes Dominum. 3:23
simplicity heart, fearing Lord. 3:23
Quodcumque facitis, ex animo operamini sicut
Whatever do from mind work as
Domino et non hominibus, 3:24 scientes quod a
Lord and not men 3:24 knowing that from
Domino accipietis retributionem hereditatis. Domino
Lord receive retribution heritage. Lord
Christo servite; 3:25 qui enim iniuriam facit,
Christ serve; 3:25 that For injury does
recipiet id quod inique gessit, et non est
welcome back that that wrong achieved, and not is
personarum acceptio. 4:1 Domini, quod iustum est et
persons acceptance. 4: 1 Lord, that just is and
aequum, servis praestate, scientes quoniam et vos
level; officials display, knowing for and you

Dominum habetis in caelo. 4:2 Orationi instate,
Lord have in heaven. 4: 2 prayer Continue
vigilantes in ea in gratiarum actione, 4:3 orantes
watching in it in thanks action 4: 3 praying
simul et pro nobis, ut Deus aperiat nobis ostium
together and for us as God open us door
sermonis ad loquendum mysterium Christi, propter
speech to speak mystery Christ, for
quod etiam vinctus sum, 4:4 ut manifestem illud, ita
that also prisoner I 4: 4 as manifest it so
ut oportet me loqui. 4:5 In sapientia ambulate ad
as must I speak. 4, 5 in wisdom walk to
eos, qui foris sunt, tempus redimentes. 4:6 Sermo
them; that outside are time Redeeming. 4: 6 Address
vester semper sit in gratia, sale conditus, ut sciatis
your always is in grace salt created, as know
quomodo oporteat vos unicuique respondere. 4:7
how must you each answer. 4: 7
Quae circa me sunt, omnia vobis nota faciet
What about I are all you note will
Tychicus, carissimus frater et fidelis minister et
news dear brother and faithful minister and
conservus in Domino, 4:8 quem misi ad vos ad hoc
fellow in Lord, 4: 8 which I to you to this
ipsum, ut cognoscatis, quae circa nos sunt, et
it as know which about we are and
consoletur corda vestra, 4:9 cum Onesimo fideli et
comfort hearts your 4: 9 with Onesimus sure and
carissimo fratre, qui est ex vobis; omnia, quae hic
dear brother; that is from you; all which here
aguntur, nota facient vobis. 4:10 Salutat vos
proceedings, note do to you. 4:10 Greeting you
Aristarchus concaptivus meus et Marcus consobrinus
Aristarchus prisoner my and Mark cousin
Barnabae, de quo accepistis mandata — si venerit
Barnaby, of which received commands - if come
ad vos, excipite illum — 4:11 et Iesus, qui dicitur
to you Welcome it - 4:11 and Jesus, that said
Iustus, qui sunt ex circumcissione; hi soli adiutores
just, that are from circumcision; these only assistants

in regno Dei, qui mihi fuerunt solacio. 4:12 Salutat
in kingdom God, that I were comfort. 4:12 Greeting

vos Epaphras, qui ex vobis est, servus Christi Iesu,
you mature that from you is slave Christ Jesus,

semper certans pro vobis in orationibus, ut stetis
always contending for you in prayers, as stand

perfecti et impleti in omni voluntate Dei. 4:13
perfect and Noah in all will God. 4:13

Testimonium enim illi perhibeo, quod habet multum
Indicator For they record that has a lot

laborem pro vobis et pro his, qui sunt Laodiciae et
labor for you and for those that are Laodicea and

qui Hierapoli. 4:14 Salutat vos Lucas, medicus
that Hierapolis. 4:14 Greeting you LUCAS doctor

carissimus, et Demas. 4:15 Salutate fratres, qui sunt
dear and Demas. 4:15 Salute brothers, that are

Laodiciae, et Nympham et, quae in domo eius est,
Laodicea and nymph and, which in house his is

ecclesiam. 4:16 Et cum lecta fuerit apud vos epistula,
church. 4:16 The with read be in you The letter,

facite ut et in Laodicensium ecclesia legatur, et
do as and in Laodicean church read and

eam, quae ex Laodicia est, vos quoque legatis.
it which from Laodicia is you also ambassadors.

4:17 Et dicite Archippo: ‘Vide ministerium, quod
4:17 The tell Archipus ‘See ministry that

accepisti in Domino, ut illud impleas’. 4:18 Salutatio
received in Lord, as it fulfill. ‘ 4:18 The dismissal

mea manu Pauli. Memores estote vinculorum
my hand Paul. remember be bonds

meorum. Gratia vobiscum.
I have. grace with you.

1:1 Paulus et Silvanus et Timotheus ecclesiae
1: 1 Paul and Silvan and Timothy church
Thessalonicensium in Deo Patre et Domino Iesu
Salonika in God Father and Lord Jesus
Christo: gratia vobis et pax. 1:2 Gratias agimus Deo
Christ: grace you and peace. 1, 2 thanks we God
semper pro omnibus vobis, memoriam facientes in
always for all you memory doing in
orationibus nostris, sine intermissione; 1:3 memores
prayers our without intermission; 1: 3 mindful
operis fidei vestrae et laboris caritatis et
work faith your and labor charity and
sustinentiae spei Domini nostri Iesu Christi ante
patience hope of our Jesus Christ before
Deum et Patrem nostrum; 1:4 scientes, fratres,
God and father our; 1: 4 knowing brothers,
dilecti a Deo, electionem vestram, 1:5 quia
dear from God, election your 1: 5 because
evangelium nostrum non fuit ad vos in sermone
gospel our not was to you in language
tantum sed et in virtute et in Spiritu Sancto et in
only but and in power and in Spirit Holy and in
plenitudine multa, sicut scitis quales fuerimus vobis
full many as you know what we you
propter vos. 1:6 Et vos imitatores nostri facti estis
for You. 1: 6 The you followers our they you
et Domini, excipientes verbum in tribulatione multa
and Lord, welcome word in trouble many
cum gaudio Spiritus Sancti, 1:7 ita ut facti sitis
with joy Spirit Saints 1: 7 so as they be
forma omnibus credentibus in Macedonia et in
form all believers in Macedonia and in
Achaia. 1:8 A vobis enim diffamatus est sermo
Greece. 1: 8 A you For accused is report
Domini non solum in Macedonia et in Achaia, sed
of not only in Macedonia and in Greece, but
in omni loco fides vestra, quae est ad Deum,
in all place faith your which is to God,
profecta est, ita ut non sit nobis necesse quidquam
ward is so as not is us necessary or

loqui; 1:9 ipsi enim de nobis annuntiant qualem
talk; 1: 9 they For of us announce as
introitum habuerimus ad vos, et quomodo conversi
entrance have to you and how turn
estis ad Deum a simulacris, servire Deo vivo et
you to God from images, serve God living and
vero 1:10 et exspectare Filium eius de caelis, quem
But 1:10 and expect son his of heaven which
suscitavit ex mortuis, Iesum, qui eripit nos ab
raised from dead Jesus, that dehumanizes we from
ira ventura. 2:1 Nam ipsi scitis, fratres, introitum
anger come. 2: 1 For they you know, brothers, entrance
nostrum ad vos, quia non inanis fuit; 2:2 sed ante
our to you because not empty it was; 2: 2 but before
passi et contumeliis affecti, sicut scitis, in Philippis,
suffered and insults affected as you know, in Philippi
fiduciam habuimus in Deo nostro loqui ad vos
confidence we had in God our talk to you
evangelium Dei in multa sollicitudine. 2:3 Exhortatio
gospel God in many anxiety. 2, 3 exhortation
enim nostra non ex errore neque ex immunditia
For our not from error or from impurity
neque in dolo, 2:4 sed sicut probati sumus a Deo,
or in deceit, 2: 4 but as approved we are from God,
ut crederetur nobis evangelium, ita loquimur non
as in trust us gospel; so we speak not
quasi hominibus placentes, sed Deo, qui probat corda
as men pleasers; but God, that tests hearts
nostra. 2:5 Neque enim aliquando fuimus in sermone
Our. 2: 5 nor For sometimes we in language
adulationis, sicut scitis, neque sub praetextu
flattery, as you know, or under pretext
avaritiae, Deus testis, 2:6 nec quaerentes ab
greed, God The witness, 2, 6 or seeking from
hominibus gloriam, neque a vobis neque ab aliis;
men glory or from you or from other;
2:7 cum possemus oneri esse ut Christi apostoli, sed
2: 7 with we could burden be as Christ Apostle but
facti sumus parvuli in medio vestrum, tamquam si
they we are children in the you as if

nutrix foveat filios suos; 2:8 ita desiderantes
nurse foster children their children; 2: 8 so longing

vos, cupide volebamus tradere vobis non solum
you eagerly would deliver you not only

evangelium Dei sed etiam animas nostras, quoniam
gospel God but also lives our for

carissimi nobis facti estis. 2:9 Memores enim estis,
beloved us they you are. 2: 9 remember For you

fratres, laboris nostri et fatigationis; nocte et die
brothers, labor our and fatigue; night and day

operantes, ne quem vestrum gravaremus,
working do not which you we

praedicavimus in vobis evangelium Dei. 2:10 Vos
preached in you gospel God. 2:10 you

testes estis et Deus, quam sancte et iuste et sine
witnesses you and God, than St and just and without

querela vobis, qui credidistis, fuimus; 2:11 sicut
complaint you that believe, we were; 2:11 as

scitis qualiter unumquemque vestrum, tamquam
you know how each you as

pater filios suos, 2:12 deprecantes vos et consolantes
father children his 2:12 beseeching you and encouraging

testificati sumus, ut ambularetis digne Deo, qui vocat
testified we are as walk worthily God, that calls

vos in suum regnum et gloriam. 2:13 Ideo et nos
you in his kingdom and glory. 2:13 Therefore and we

gratias agimus Deo sine intermissione, quoniam cum
thanks we God without intermission, for with

accepissetis a nobis verbum auditus Dei, accepistis
received from us word hearing God, received

non ut verbum hominum sed, sicut est vere, verbum
not as word men but, as is indeed, word

Dei, quod et operatur in vobis, qui creditis. 2:14
God, that and works in you that believe. 2:14

Vos enim imitatores facti estis, fratres, ecclesiarum
you For followers they you brothers, churches

Dei, quae sunt in Iudaea in Christo Iesu; quia
God, which are in Judea in Christ Jesus; because

eadem passi estis et vos a contribulibus vestris,
same suffered you and you from countrymen your

sicut et ipsi a Iudaeis, 2:15 qui et Dominum
as and they from Jews, 2:15 that and Lord

occiderunt Iesum et prophetas et nos persecuti sunt
killed Jesus and prophets and we pursued are
et Deo non placent et omnibus hominibus
and God not please and all men
adversantur, 2:16 prohibentes nos gentibus loqui, ut
oppose, 2:16 Prohibiting we nations talk, as
salvae fiant, ut impleant peccata sua semper. Pervenit
saved become as fill sins his always. reached
autem ira Dei super illos usque in finem. 2:17 Nos
Now anger God over them up in end. 2:17 We
autem, fratres, desolati a vobis ad tempus horae,
however, brothers, melt from you to time hours,
facie non corde, abundantius festinavimus faciem
the not heart abundantly endeavored face
vestram videre cum multo desiderio. 2:18 Propter
your see with more regrets. 2:18 Because of
quod volumus venire ad vos, ego quidem Paulus et
that we wanted come to you I indeed Paul and
semel et iterum; et impedivit nos Satan. 2:19
once and again; and handicapped we Satan. 2:19
Quae est enim nostra spes aut gaudium aut corona
What is For our hope or joy or crown
gloriae — nonne et vos — ante Dominum nostrum
glory - not and you - before Lord our
Iesum in adventu eius? 2:20 Vos enim estis gloria
Jesus in arrival his? 2:20 you For you glory
nostra et gaudium. 3:1 Propter quod non sustinentes
our and joy. 3: 1 Because of that not wait
amplius, placuit nobis, ut relinqueremur Athenis
more It was decided us as leave Athens
soli, 3:2 et misimus Timotheum, fratrem nostrum et
only; 3: 2 and we Timothy brother our and
cooperatorem Dei in evangelio Christi, ad
worker God in gospel Christ, to
confirmandos vos et exhortandos pro fide vestra, 3:3
strengthen you and comfort for faith your 3: 3
ut nemo turbetur in tribulationibus istis. Ipsi enim
as no disturbed in tribulations these. they For
scitis quod in hoc positi sumus; 3:4 nam et cum
you know that in this set we are; 3, 4 for and with

apud vos essemus, praedicebamus vobis passuros nos
in you we told you SUFFER we
tribulationes, sicut et factum est et scitis. 3:5
pressed; as and it is and you know. 3, 5
Propterea et ego amplius non sustinens, misi ad
Therefore and I more not bearing, I to
cognoscendam fidem vestram, ne forte tentaverit
knowledge faith your do not perhaps He tried
vos is qui tentat, et inanis fiat labor noster. 3:6
you it that gion and empty be labor Our. 3: 6
Nunc autem, veniente Timotheo ad nos a vobis et
now however, when Timothy to we from you and
annuntiante nobis fidem et caritatem vestram, et
announcement us faith and charity your and
quia memoriam nostri habetis bonam semper,
because memory our have good always,
desiderantes nos videre, sicut nos quoque vos; 3:7
longing we see, as we also you; 3: 7
ideo consolati sumus, fratres, propter vos in omni
therefore encouraged we are brothers, for you in all
necessitate et tribulatione nostra per vestram fidem;
necessary and trouble our by your faith;
3:8 quoniam nunc vivimus, si vos statis in Domino.
3: 8 for now live if you Lift in Lord.
3:9 Quam enim gratiarum actionem possumus Deo
3: 9 How For thanks action we can God
retribuere pro vobis in omni gaudio, quo gaudemus
repay for you in all joy, which We rejoice
propter vos ante Deum nostrum, 3:10 nocte et die
for you before God our 3:10 night and day
abundantius orantes, ut videamus faciem vestram et
abundantly praying as see face your and
compleamus ea, quae desunt fidei vestrae? 3:11 Ipse
it it which lacking faith you? 3:11 He
autem Deus et Pater noster et Dominus noster
Now God and Father our and Lord our
Iesus dirigat viam nostram ad vos; 3:12 vos autem
Jesus direct way our to you; 3:12 you Now
Dominus abundare et superabundare faciat caritate
Lord abound and overdo do charity
in invicem et in omnes, quemadmodum et nos in
in another and in all as and we in

vos; 3:13 ad confirmanda corda vestra sine querela
you; 3:13 to confirm hearts your without complaint
in sanctitate ante Deum et Patrem nostrum, in
in holiness before God and father our in
adventu Domini nostri Iesu cum omnibus sanctis
arrival of our Jesus with all saints
eius. Amen. 4:1 De cetero ergo, fratres, rogamus
her. Amen. 4: 1 The Finally, therefore, brothers, We ask
vos et obsecramus in Domino Iesu, ut —
you and exhort in Lord Jesus, as -
quemadmodum accepistis a nobis quomodo vos
as received from us how you
oporteat ambulare et placere Deo, sicut et ambulatis
must walk and please God, as and walk
— ut abundetis magis. 4:2 Scitis enim, quae
- as abound and more. 4: 2 You know For which
praecepta dederimus vobis per Dominum Iesum. 4:3
rules given you by Lord Jesus. 4: 3
Haec est enim voluntas Dei, sanctificatio vestra, 4:4
This is For will God, sanctification your 4: 4
ut abstineatis a fornicatione; ut sciat unusquisque
as abstain from fornication; as know each
vestrum suum vas possidere in sanctificatione et
you his vessel possess in sanctification and
honore, 4:5 non in passione desiderii, sicut et gentes,
honor, 4, 5 not in passion desire, as and nations
quae ignorant Deum; 4:6 ut ne quis supergrediatur
which do not know God; 4: 6 as do not who overreach
neque circumveniat in negotio fratrem suum, quoniam
or circumvent in business brother his for
vindex est Dominus de his omnibus, sicut et
champion is Lord of these all as and
praediximus vobis et testificati sumus. 4:7 Non enim
forewarned you and testified We are. 4: 7 no For
vocavit nos Deus in immunditiam sed in
he called we God in impurity but in
sanctificationem. 4:8 Itaque, qui spernit, non
sanctification. 4: 8 Accordingly, that rejects not
hominem spernit sed Deum, qui etiam dat Spiritum
man rejects but God, that also gives Spirit
suum Sanctum in vos. 4:9 De caritate autem
his St. in You. 4: 9 The charity Now

fraternitatis non necesse habetis, ut vobis scribam;
brotherhood not necessary have as you secretary;
ipsi enim vos a Deo edocti estis, ut diligatis
they For you from God taught you as love
invicem; 4:10 etenim facitis illud in omnes fratres in
another; 4:10 For you do it in all brothers in
universa Macedonia. Rogamus autem vos, fratres, ut
all Macedonia. We request Now you brothers, as
abundetis magis; 4:11 et operam detis, ut quieti
abound more 4:11 and attention complied with: as quit
sitis et ut vestrum negotium agatis et operemini
be and as you business own and work
manibus vestris, sicut praecipimus vobis; 4:12 ut
hands your as command you; 4:12 as
honeste ambuletis ad eos, qui foris sunt, et nullius
honestly walk to them; that outside are and no
aliquid desideretis. 4:13 Nolumus autem vos ignorare,
something 's. 4:13 We will Now you ignorant,
fratres, de dormientibus, ut non contristemini sicut
brothers, of asleep, as not sorry as
et ceteri, qui spem non habent. 4:14 Si enim
and The rest, that hope not have. 4:14 If For
credimus quod Iesus mortuus est et resurrexit, ita
we believe that that Jesus dead is and He rose, so
et Deus eos, qui dormierunt, per Iesum adducet
and God them; that sleep by Jesus bring
cum eo. 4:15 Hoc enim vobis dicimus in verbo
with the fact. 4:15 This For you we in word
Domini, quia nos, qui vivimus, qui relinquimur in
Lord, because we that live that remain in
adventum Domini, non praeveniemus eos, qui
coming Lord, not prevent them; that
dormierunt; 4:16 quoniam ipse Dominus in iussu, in
asleep; 4:16 for he Lord in command, in
voce archangeli et in tuba Dei descendet de caelo,
voice archangel and in trumpet God down of heaven
et mortui, qui in Christo sunt, resurgent primi; 4:17
and dead that in Christ are rise first; 4:17
deinde nos, qui vivimus, qui relinquimur, simul
then we that live that remain together

rapiemur cum illis in nubibus obviam Domino in
up with they in clouds meet Lord in
aera, et sic semper cum Domino erimus. 4:18 Itaque
air and so always with Lord We will be. 4:18 So
consolamini invicem in verbis istis. 5:1 De
comfort another in words these. 5: 1 The
temporibus autem et momentis, fratres, non indigetis,
times Now and moments brothers, not need
ut scribatur vobis; 5:2 ipsi enim diligenter scitis
as written you; 5: 2 they For carefully you know
quia dies Domini, sicut fur in nocte, ita veniet. 5:3
because day Lord, as thief in night so come. 5: 3
Cum enim dixerint: ‘ Pax et securitas ’, tunc
with For they say: ‘ peace and security ’ then
repentinus eis superveniet interitus, sicut dolor in
sudden them come destruction, as Department in
utero habenti, et non effugient. 5:4 Vos autem,
child I have, and not escape. 5: 4 you however,
fratres, non estis in tenebris, ut vos dies ille
brothers, not you in dark, as you day he
tamquam fur comprehendat; 5:5 omnes enim vos
as thief Include; 5: 5 all For you
filiis lucis estis et filii diei. Non sumus noctis
children light you and children of the day. no we are night
neque tenebrarum; 5:6 igitur non dormiamus sicut
or darkness; 5, 6 So not sleep as
ceteri, sed vigilemus et sobrii simus. 5:7 Qui enim
The rest, but watch and sober we are. 5: 7 He For
dormiunt, nocte dormiunt; et, qui ebrii sunt, nocte
sleep, night sleep; and, that drunk are night
inebriantur. 5:8 Nos autem, qui diei sumus, sobrii
drunk. 5: 8 We however, that day we are sober
simus, induti lorica fidei et caritatis et galeam
we are clothed mail faith and charity and helmet
spem salutis; 5:9 quoniam non posuit nos Deus in
hope health; 5: 9 for not set we God in
iram sed in acquisitionem salutis per Dominum
anger but in purchasing health by Lord
nostrum Iesum Christum, 5:10 qui mortuus est pro
our Jesus Christ, 5:10 that dead is for

nobis, ut sive vigilemus sive dormiamus, simul cum
us as or watch or sleep, together with
illo vivamus. 5:11 Propter quod consolamini invicem
that live. 5:11 Because of that comfort another
et aedificate alterutrum, sicut et facitis. 5:12
and build another, as and you do. 5:12
Rogamus autem vos, fratres, ut noveritis eos, qui
We request Now you brothers, as know them; that
laborant inter vos et praesunt vobis in Domino et
labor between you and initiative you in Lord and
monent vos, 5:13 ut habeatis illos superabundanter in
They warn you 5:13 as have them more in
caritate propter opus illorum. Pacem habete inter
charity for work them. peace have between
vos. 5:14 Hortamur autem vos, fratres: corripite
You. 5:14 We encourage Now you brothers: warn
inquietos, consolamini pusillanimes, suscipite infirmos,
unquiet comfort feebleminded, support sick
longanimes estote ad omnes. 5:15 Videte, ne quis
patient be to everyone. 5:15 See, do not who
malum pro malo alicui reddat, sed semper, quod
evil for evil a pay, but always, that
bonum est, sectamini et in invicem et in omnes.
good is Follow and in another and in everyone.
5:16 Semper gaudete, 5:17 sine intermissione orate,
5:16 always rejoice 5:17 without interruption pray
5:18 in omnibus gratias agite; haec enim
5:18 in all thanks circumstances; this For
voluntas Dei est in Christo Iesu erga vos. 5:19
will God is in Christ Jesus for You. 5:19
Spiritus nolite extinguere, 5:20 prophetias nolite
Spirit do not quench 5:20 prophecies do not
spernere; 5:21 omnia autem probate, quod bonum est
to spurn; 5:21 all Now test that good is
tenete, 5:22 ab omni specie mala abstinete vos. 5:23
arrest, 5:22 from all species bad Abstain You. 5:23
Ipse autem Deus pacis sanctificet vos per omnia, et
He Now God peace sanctifies you by all and
integer spiritus vester et anima et corpus sine
embedded spirit your and soul and body without

querela in adventu Domini nostri Iesu Christi

complaint in arrival of our Jesus Christ

servetur. 5:24 Fidelis est, qui vocat vos, qui etiam

maintained. 5:24 faithful is that calls you that also

faciet. 5:25 Fratres, orate etiam pro nobis. 5:26

will do. 5:25 Brothers pray also for to us. 5:26

Salutate fratres omnes in osculo sancto. 5:27 Adiuro

Salute brothers all in kiss St. 5:27 Groom

vos per Dominum, ut legatur epistula omnibus

you by Lord, as read The letter all

fratribus. 5:28 Gratia Domini nostri Iesu Christi

brothers. 5:28 grace of our Jesus Christ

vobiscum.

with you.

1:1 Paulus et Silvanus et Timotheus ecclesiae
1: 1 Paul and Silvan and Timothy church
Thessalonicensium in Deo Patre nostro et Domino
Salonika in God Father our and Lord
Iesu Christo: 1:2 gratia vobis et pax a Deo Patre
Jesus Christ: 1, 2 grace you and peace from God Father
nostro et Domino Iesu Christo. 1:3 Gratias agere
our and Lord Jesus Christ. 1: 3 thanks deal
debemus Deo semper pro vobis, fratres, sicut dignum
we God always for you brothers, as meet
est, quoniam supercrescit fides vestra, et abundat
is for growing faith your and abunds
caritas uniuscuiusque omnium vestrum in invicem, 1:4
charity each all you in each other, 1: 4
ita ut et nos ipsi in vobis gloriemur in ecclesiis Dei
so as and we they in you triumph in churches God
pro patientia vestra et fide in omnibus
for patience your and faith in all
persecutionibus vestris et tribulationibus, quas
persecutions your and tribulations which
sustinetis, 1:5 indicium iusti iudicii Dei, ut digni
endure, 1: 5 information just judgment God, as worthy
habeamini regno Dei, pro quo et patimini; 1:6 si
have kingdom God, for which and suffer; 1: 6 if
quidem iustum est apud Deum retribuere
indeed just is in God repay
tribulationem his, qui vos tribulant, 1:7 et vobis, qui
trouble those that you trouble, 1: 7 and you that
tribulamini, requiem nobiscum in revelatione Domini
troubled rest with in revelation of
Iesu de caelo cum angelis virtutis eius, 1:8 in igne
Jesus of heaven with angels power his 1: 8 in fire
flammae, dantis vindictam his, qui non noverunt
flames giver vengeance those that not know
Deum et qui non oboediunt evangelio Domini nostri
God and that not obey gospel of our
Iesu; 1:9 qui poenas dabunt interitu aeterno a
Jesus; 1: 9 that penalties they give death eternal from
facie Domini et a gloria virtutis eius, 1:10 cum
the of and from glory power his 1:10 with
venerit glorificari in sanctis suis et admirabilis fieri
come glorified in saints their and admirable be

in omnibus, qui crediderunt; quia creditum est
in all that credit; because believed is
testimonium nostrum super vos in die illo. 1:11 Ad
witness our over you in day that. 1:11 the
quod etiam oramus semper pro vobis, ut dignetur
that also We pray always for you as vouchsafe
vos vocatione sua Deus noster et impleat omnem
you calling his God our and supply all
voluntatem bonitatis et opus fidei in virtute; 1:12 ut
will goodness and work faith in power; 1:12 as
glorificetur nomen Domini nostri Iesu Christi in
glorified name of our Jesus Christ in
vobis, et vos in illo, secundum gratiam Dei nostri
you and you in that, according to thanks God our
et Domini Iesu Christi. 2:1 Rogamus autem vos,
and of Jesus Christ. 2: 1 We request Now you
fratres, circa adventum Domini nostri Iesu Christi et
brothers, about coming of our Jesus Christ and
nostram congregationem in ipsum, 2:2 ut non cito
our company in it 2: 2 as not quickly
moveamini a sensu neque terreamini, neque per
stir from sense or terrified, or by
spiritum neque per verbum neque per epistulam
spirit or by word or by letter
tamquam per nos, quasi instet dies Domini. 2:3 Ne
as by we as insists day Lord. 2, 3 Do not
quis vos seducat ullo modo; quoniam, nisi venerit
who you seduce any only; because, but come
discessio primum, et revelatus fuerit homo iniquitatis,
revolt first, and revealed be man of violence,
filius perditionis, 2:4 qui adversatur et extollitur
son perdition, 2: 4 that neutralizes and emphasis
supra omne, quod dicitur Deus aut quod colitur, ita
above all that said God or that cultivated, so
ut in templo Dei sedeat, ostendens se quia sit Deus.
as in temple God sit, showing he because is God.
2:5 Non retinetis quod, cum adhuc essem apud vos,
2: 5 no Remember that, with yet I in you
haec dicebam vobis? 2:6 Et nunc quid detineat
this I told you? 2, 6 The now what restraining

scitis, ut ipse reveletur in suo tempore. 2:7 Nam
you know, as he revealed in his time. 2: 7 For
mysterium iam operatur iniquitatis; tantum qui
mystery already works violence; only that
tenet nunc, donec de medio fiat. 2:8 Et tunc
holds now, until of the So be it. 2: 8 The then
revelabitur ille iniquus, quem Dominus Iesus
revealed he Wicked which Lord Jesus
interficiet spiritu oris sui et destruet illustratione
kill spirit mouth s and down illustration
adventus sui, 2:9 eum, cuius est adventus secundum
arrival s 2: 9 him, the is arrival according to
operationem Satanae in omni virtute et signis et
operation Satan in all power and standards and
prodigiis mendacibus 2:10 et in omni seductione
wonders lying 2:10 and in all seduction
iniquitatis his, qui pereunt, eo quod caritatem
of violence those that lost, it that charity
veritatis non receperunt, ut salvi fierent. 2:11 Et
truth not received as saved establishments. 2:11 The
ideo mittit illis Deus operationem erroris, ut
therefore sends they God operation error as
credant mendacio, 2:12 ut iudicentur omnes, qui non
believe lying 2:12 as judged all that not
crediderunt veritati, sed consenserunt iniquitati. 2:13
believed the truth; but consented unrighteousness. 2:13
Nos autem debemus gratias agere Deo semper pro
We Now we thanks deal God always for
vobis, fratres, dilecti a Domino, quod elegerit vos
you brothers, dear from Lord, that choose you
Deus primitias in salutem, in sanctificatione Spiritus
God contributions in health; in sanctification Spirit
et fide veritatis; 2:14 ad quod et vocavit vos per
and faith the truth; 2:14 to that and he called you by
evangelium nostrum in acquisitionem gloriae Domini
gospel our in purchasing glory of
nostri Iesu Christi. 2:15 Itaque, fratres, state et
our Jesus Christ. 2:15 Accordingly, brothers, Stand and
tenete traditiones, quas didicistis sive per sermonem
hold traditions which learned or by word
sive per epistulam nostram. 2:16 Ipse autem Dominus
or by letter our own. 2:16 He Now Lord

noster Iesus Christus et Deus Pater noster, qui
our Jesus Christ and God Father our that
dilexit nos et dedit consolationem aeternam et spem
He loved we and given comfort eternal and hope
bonam in gratia, 2:17 consoletur corda vestra et
good in grace 2:17 comfort hearts your and
confirmet in omni opere et sermone bono. 3:1 De
consolidate in all work and language Good. 3: 1 The
cetero, fratres, orate pro nobis, ut sermo Domini
Finally, brothers, pray for us as report of
currat et glorificetur sicut et apud vos, 3:2 et ut
may run and glorified as and in you 3: 2 and as
liberemur ab importunis et malis hominibus; non
delivered from importunate and bad men; not
enim omnium est fides. 3:3 Fidelis autem Dominus
For all is faith. 3: 3 faithful Now Lord
est, qui confirmabit vos et custodiet a Malo. 3:4
is that strengthen you and watch from I prefer. 3, 4
Confidimus autem de vobis in Domino, quoniam,
confidence Now of you in Lord, because,
quae praecipimus, et facitis et facietis. 3:5 Dominus
which command and you do and will do. 3, 5 Lord
autem dirigat corda vestra in caritatem Dei et
Now direct hearts your in charity God and
patientiam Christi. 3:6 Praecipimus autem vobis,
patience Christ. 3: 6 command Now you
fratres, in nomine Domini nostri Iesu Christi, ut
brothers, in name of our Jesus Christ, as
subtrahatis vos ab omni fratre ambulante inordinate
withdraw you from all brother walking inordinately
et non secundum traditionem, quam acceperunt a
and not according to traditionally, than took from
nobis. 3:7 Ipsi enim scitis quemadmodum oporteat
to us. 3: 7 they For you know as must
imitari nos, quoniam non inordinati fuimus inter vos
copy we for not ungainly we between you
3:8 neque gratis panem manducavimus ab aliquo sed
3: 8 or naught bread We ate from some but
in labore et fatigatione, nocte et die operantes, ne
in Data and fatigue; night and day working do not

quem vestrum gravaremus; 3:9 non quasi non
which you a burden; 3: 9 not as not
habuerimus potestatem, sed ut nosmetipsos formam
have power but as ourselves form
daremus vobis ad imitandum nos. 3:10 Nam et cum
give you to follow us. 3:10 For and with
essemus apud vos, hoc praecipiebamus vobis: Si quis
we in you this commanded you: If who
non vult operari, nec manducet. 3:11 Audimus enim
not will work or eat. 3:11 We hear For
inter vos quosdam ambulare inordinate, nihil
between you some walk inordinately nothing
operantes sed curiose agentes; 3:12 his autem, qui
working but curiously giving; 3:12 these however, that
eiusmodi sunt, praecipimus et obsecramus in Domino
such are command and exhort in Lord
Iesu Christo, ut cum quiete operantes suum panem
Jesus Christ, as with quietly working his bread
manducet. 3:13 Vos autem, fratres, nolite deficere
eat. 3:13 you however, brothers, do not fail
beneficientes. 3:14 Quod si quis non oboedit verbo
doing well. 3:14 The if who not obeys word
nostro per epistulam, hunc notate, non commisceamini
our by email this note not company
cum illo, ut confundatur; 3:15 et nolite quasi
with that, as confusion; 3:15 and do not as
inimicum existimare, sed corripite ut fratrem. 3:16
enemy esteem but warn as brother. 3:16
Ipsae autem Dominus pacis det vobis pacem
He Now Lord peace give you peace
sempiternam in omni modo. Dominus cum omnibus
everlasting in all only. Lord with all
vobis. 3:17 Salutatio mea manu Pauli, quod est
to you. 3:17 The dismissal my hand Paul that is
signum in omni epistula; ita scribo. 3:18 Gratia
sign in all letter; so I write. 3:18 grace
Domini nostri Iesu Christi cum omnibus vobis.
of our Jesus Christ with all to you.

1:1 Paulus, apostolus Christi Iesu secundum
1: 1 Paul apostle Christ Jesus according to
praeceptum Dei salvatoris nostri et Christi Iesu spei
command God Savior our and Christ Jesus hope
nostrae, 1:2 Timotheo germano filio in fide: gratia,
our 1, 2 Timothy brother son in faith; grace
miserericordia, pax a Deo Patre et Christo Iesu
mercy, peace from God Father and Christ Jesus
Domino nostro. 1:3 Sicut rogavi te, ut remaneres
Lord our. 1: 3 As I asked you as stay
Ephesi, cum irem in Macedoniam, ut praeciperes
Ephesus, with I went in Macedonia, as charge
quibusdam, ne aliter docerent 1:4 neque
some, do not otherwise teach 1: 4 or
intenderent fabulis et genealogiis interminatis, quae
more attention myths and genealogies endless, which
quaestiones praestant magis quam dispensationem Dei,
questions perform more than economy God,
quae est in fide; 1:5 finis autem praecepti est caritas
which is in faith; 1: 5 end Now precept is charity
de corde puro et conscientia bona et fide non ficta,
of heart pure and conscience good and faith not fiction
1:6 a quibus quidam aberrantes conversi sunt in
1: 6 from which some swerved turn are in
vaniloquium, 1:7 volentes esse legis doctores, non
idle talk, 1: 7 desiring be law teachers not
intellegentes neque quae loquuntur neque de quibus
Knowing or which talk or of which
affirmant. 1:8 Scimus autem quia bona est lex, si
affirm. 1: 8 we know Now because good is law; if
quis ea legitime utatur, 1:9 sciens hoc quia iusto
who it legitimately use 1: 9 knowing this because just
lex non est posita sed iniustis et non subiectis,
law not is Given but lawless and not backgrounds,
impiis et peccatoribus, sceleratis et contaminatis,
Wickedness and sinners, criminals and profane,
patricidis et matricidis, homicidis, 1:10 fornicariis,
parricides and mothers, murderers, 1:10 immoral,
masculorum concubitoribus, plagiariis, mendacibus,
males abusers, kidnappers liars,

periuris et si quid aliud sanae doctrinae adversatur,
perjurers and if what other sound doctrine opposes
1:11 secundum evangelium gloriae beati Dei, quod
1:11 according to gospel glory St. God, that
creditum est mihi. 1:12 Gratiam habeo ei, qui me
believed is to me. 1:12 grace I have to that I
confortavit, Christo Iesu Domino nostro, quia fidelem
strengthened, Christ Jesus Lord our because sure
me existimavit ponens in ministerio, 1:13 qui prius
I estimated putting in ministry 1:13 that first
fui blasphemus et persecutor et contumeliosus; sed
I blasphemer and persecutor and abuser; but
misericordiam consecutus sum, quia ignorans feci in
mercy obtained I because not knowing I in
incredulitate; 1:14 superabundavit autem gratia
unbelief; 1:14 lavished Now grace
Domini nostri cum fide et dilectione, quae sunt in
of our with faith and love, which are in
Christo Iesu. 1:15 Fidelis sermo et omni acceptione
Christ Jesus. 1:15 faithful report and all acceptance
dignus: Christus Iesus venit in mundum peccatores
worthy: Christ Jesus he came in world sinners
salvos facere; quorum primus ego sum, 1:16 sed
save do; the first I I 1:16 but
ideo misericordiam consecutus sum, ut in me primo
therefore mercy obtained I as in I first
ostenderet Christus Iesus omnem longanimitatem, ad
show Christ Jesus all longsuffering to
informationem eorum, qui credituri sunt illi in vitam
information their that believe are they in life
aeternam. 1:17 Regi autem saeculorum, incorruptibili,
everlasting. 1:17 king Now ages incorruptible,
invisibili, soli Deo honor et gloria in saecula
invisible, only God honor and glory in ages
saeculorum. Amen. 1:18 Hoc praeceptum commendo
ever. Amen. 1:18 This command I commend
tibi, fili Timothee, secundum praecedentes super te
you son Timothy; according to preceeding over you
prophetias, ut milites in illis bonam militiam 1:19
prophecies as soldiers in they good host 1:19

habens fidem et bonam conscientiam, quam quidam
a faith and good conscience, than some
repellentes circa fidem naufragaverunt; 1:20 ex
rejecting about faith shipwreck; 1:20 from
quibus est Hymenaeus et Alexander, quos tradidi
which is Hymen and Alexander, which delivered
Satanae, ut discant non blasphemare. 2:1 Obsecro
Satan, as learn not blaspheme. 2: 1 Please
igitur primo omnium fieri obsecrationes, orationes,
So first all be petitions, prayers,
postulationes, gratiarum actiones pro omnibus
claims, thanks actions for all
hominibus, 2:2 pro regibus et omnibus, qui in
men 2: 2 for kings and all that in
sublimitate sunt, ut quietam et tranquillam vitam
loftiness are as quiet and peaceable life
agamus in omni pietate et castitate. 2:3 Hoc bonum
Let us in all piety and chastity. 2, 3 This good
est et acceptum coram salvatore nostro Deo, 2:4 qui
is and acceptable before Saviour our God, 2: 4 that
omnes homines vult salvos fieri et ad agnitionem
all men will save be and to recognition
veritatis venire. 2:5 Unus enim Deus, unus et
truth come. 2: 5 one For God, one and
mediator Dei et hominum, homo Christus Iesus, 2:6
mediator God and men man Christ Jesus, 2, 6
qui dedit redemptionem semetipsum pro omnibus,
that given redemption himself for all
testimonium temporibus suis; 2:7 in quod positus
witness times his family; 2: 7 in that set
sum ego praedicator et apostolus — veritatem dico,
I I preacher and apostle - the truth I mean,
non mentior — doctor gentium in fide et veritate.
not lying - doctor nations in faith and truth.
2:8 Volo ergo viros orare in omni loco levantes
2: 8 I So men pray in all place lifting
puras manus sine ira et disceptatione; 2:9 similiter
pure hand without anger and debate; 2: 9 similarly,
et mulieres in habitu ornato cum verecundia et
and women in dress apparel with shame and

sobrietate ornantes se, non in tortis crinibus et auro
sobriety decking se not in braided hair and gold
aut margaritis vel veste pretiosa, 2:10 sed, quod
or pearls or clothing expensive, 2:10 but, that
decet mulieres, profitentes pietatem per opera bona.
becomes women professing piety by works goods.
2:11 Mulier in tranquillitate discat cum omni
2:11 woman in calm learn with all
subiectione; 2:12 docere autem mulieri non permitto
submission; 2:12 teach Now woman not permit
neque dominari in virum, sed esse in tranquillitate.
or dominate in man but be in tranquility.
2:13 Adam enim primus formatus est, deinde Eva;
2:13 Adam For first formed is then Eve;
2:14 et Adam non est seductus, mulier autem
2:14 and Adam not is seduced, woman Now
seducta in praevaricatione fuit. 2:15 Salvabitur autem
decoyed in collusion It was. 2:15 saved Now
per filiorum generationem, si permanserint in fide et
by children generation, if continue in faith and
dilectione et sanctificatione cum sobrietate. 3:1 Fidelis
love and sanctification with sobriety. 3: 1 faithful
sermo: si quis episcopatum appetit, bonum opus de
word: if who episcopate desires, good work of
siderat. 3:2 Oportet ergo episcopum irreprehensibilem
desires. 3: 2 We must So bishop irreproachable
esse, unius uxoris virum, sobrium, prudentem,
be one wife man sober, prudent,
ornatum, hospitem, doctorem, 3:3 non vinolentum,
behavior, hospitality, doctor, 3: 3 not wine,
non percussorem sed modestum, non litigiosum, non
not striker but modest, not quarrelsome, not
cupidum, 3:4 suae domui bene praepositum, filios
lover 3, 4 his house well governor; children
habentem in subiectione cum omni castitate 3:5 — si
having in submission with all control 3, 5 - if
quis autem domui suae praeesse nescit, quomodo
who Now house his preside he does not know, how
ecclesiae Dei curam habebit? C, 3:6 non neophytum,
church God care have? 100, 3: 6 not novice,
ne in superbia elatus in iudicium incidat Diaboli.
do not in pride elated in judgment impact Devils.

3:7 Oportet autem illum et testimonium habere
3: 7 We must Now it and witness have
bonum ab his, qui foris sunt, ut non in opprobrium
good from those that outside are as not in reproach
incidat et laqueum Diaboli. 3:8 Diaconos similiter
impact and trap Devils. 3: 8 Helpers similarly,
pudicos, non bilingues, non multo vino deditos, non
iof not behavior, not more wine taking not
turpe lucrum sectantes, 3:9 habentes mysterium fidei
base profit following 3: 9 having mystery faith
in conscientia pura. 3:10 Et hi autem probentur
in conscience pure. 3:10 The these Now tested
primum, deinde ministrent nullum crimen habentes.
first, then minister no crime having.
3:11 Mulieres similiter pudicas, non detrahentes,
3:11 women similarly, grave, not slanderers,
sobrias, fideles in omnibus. 3:12 Diaconi sint unius
sober, faithful in everything. 3:12 Deacon are one
uxoris viri, qui filiis suis bene praesint et suis
wife Gentlemen, that children their well charge and their
domibus; 3:13 qui enim bene ministraverint, gradum
houses; 3:13 that For well office degree
sibi bonum acquirent et multam fiduciam in fide,
to good purchase and great confidence in faith,
quae est in Christo Iesu. 3:14 Haec tibi scribo
which is in Christ Jesus. 3:14 This you I write
sperans venire ad te cito; 3:15 si autem tardavero,
hoping come to you quickly; 3:15 if Now I stay,
ut scias quomodo oporteat in domo Dei conversari,
as you know how must in house God associate
quae est ecclesia Dei vivi, columna et firmamentum
which is church God living column and support
veritatis. 3:16 Et omnium confessione magnum est
truth. 3:16 The all thanks great is
pietatis mysterium: Qui manifestatus est in carne,
piety mystery: He manifested is in the flesh;
iustificatus est in Spiritu, apparuit angelis,
justified is in Spirit, He appeared angels;
praedicatus est in gentibus, creditus est in
preached is in nations, It was believed that is in

mundo, assumptus est in gloria. 4:1 Spiritus autem
the world, up is in glory. 4: 1 Spirit Now
manifeste dicit, quia in novissimis temporibus
manifestly he says, because in last times
discedent quidam a fide, attendentes spiritibus
depart some from faith, attending spirits
seductoribus et doctrinis daemoniorum, 4:2 in
seducers and doctrines demons, 4: 2 in
hypocrisi loquentium mendacium et cauteriatam
hypocrisy Speaking lying and seared
habentium suam conscientiam, 4:3 prohibentium
having his conscience, 4: 3 Forbidding
nubere, abstinere a cibis, quos Deus creavit ad
to marry; abstain from foods which God created to
percipiendum cum gratiarum actione fidelibus et his,
received with thanks action faithful and those
qui cognoverunt veritatem. 4:4 Quia omnis creatura
that know truth. 4: 4 for all creature
Dei bona, et nihil reiciendum, quod cum gratiarum
God good and nothing rejected that with thanks
actione percipitur; 4:5 sanctificatur enim per verbum
action perceived; 4, 5 sanctified For by word
Dei et orationem. 4:6 Haec proponens fratribus
God and prayer. 4: 6 This Suggesting brothers
bonus eris minister Christi Iesu, enutritus verbis
good You will be minister Christ Jesus, , brought up words
fidei et bonae doctrinae, quam assecutus es; 4:7
faith and good doctrine, than attained art; 4: 7
profanas autem et aniles fabulas devita. Exerce
profane Now and old stories ware. Exercise
teipsum ad pietatem; 4:8 nam corporalis exercitatio
yourself to godliness; 4: 8 for physical exercise
ad modicum utilis est, pietas autem ad omnia utilis
to A little useful is piety Now to all useful
est promissionem habens vitae, quae nunc est, et
is promise a life which now is and
futurae. 4:9 Fidelis sermo et omni acceptione dignus:
future. 4: 9 faithful report and all acceptance worthy:
4:10 in hoc enim laboramus et certamus, quia
4:10 in this For labor and struggle because

sperantes sumus in Deum vivum, qui est salvator
trust we are in God living that is Saviour
omnium hominum, maxime fidelium. 4:11 Praeceptum
all men most believers. 4:11 Command
haec et doce. 4:12 Nemo adolescentiam tuam
this and Teach. 4:12 No youth your
contemnat; sed exemplum esto fidelium in verbo, in
despise; but model be faithful in In short, in
conversazione, in caritate, in fide, in castitate. 4:13
conversation, in love, in faith, in chastity. 4:13
Dum venio, attende lectioni, exhortationi, doctrinae.
while I, attend reading; exhortation, doctrine.
4:14 Noli negligere donationem, quae in te est, quae
4:14 Do not Neglect donation, which in you is which
data est tibi per prophetiam cum impositione
given is you by prophecy with imposition
manuum presbyterii. 4:15 Haec meditare, in his esto,
hands Presbytery. 4:15 This Meditate in these be
ut profectus tuus manifestus sit omnibus. 4:16
as progress your manifest is everything. 4:16
Attende tibi et doctrinae; insta in illis; hoc enim
Attend you and doctrine; continue in them; this For
faciens et teipsum salvum facies et eos, qui te
making and yourself save face and them; that you
audiunt. 5:1 Seniore non increpaveris, sed obsecra
they hear. 5: 1 elder do not Treat but Treat
ut patrem, iuvenes ut fratres, 5:2 anus ut matres,
as father, young people as brothers, 5: 2 old as mothers
iuvenulas ut sorores in omni castitate. 5:3 Viduas
young women as sisters in all chastity. 5: 3 widows
honora, quae vere viduae sunt. 5:4 Si qua autem
honor which really widow They are. 5: 4 If which Now
vidua filios aut nepotes habet, discant primum
The widow children or homestead has learn first
domum suam pie regere et mutuam vicem reddere
home his pie control and mutual turn pay
parentibus; hoc enim acceptum est coram Deo. 5:5
her parents; this For acceptable is before God. 5: 5
Quae autem vere vidua est et desolata, sperat in
What Now really The widow is and desolated hopes in

Deum et instat obsecrationibus et orationibus nocte
God and presses petitions and prayers night
ac die; 5:6 nam quae in deliciis est vivens, mortua
and day; 5, 6 for which in delights is living dead
est. 5:7 Et haec praecipe, ut irreprehensibiles sint.
It is. 5: 7 The this Command, as irreproachable they are.
5:8 Si quis autem suorum et maxime domesticorum
5: 8 If who Now their and most Home Affairs
curam non habet, fidem negavit et est infideli
care not has faith denied and is unbeliever
deterior. 5:9 Vidua adscribatur non minus sexaginta
worse. 5: 9 widow ascribed not less sixty
annorum, quae fuerit unius viri uxor, 5:10 in
years which be one men wife, 5:10 in
operibus bonis testimonium habens: si filios educavit,
works good witness a: if children education,
si hospitio recepit, si sanctorum pedes lavit, si
if hospitality recovered, if saints feet washed, if
tribulationem patientibus subministravit, si omne opus
trouble patients active if all work
bonum subsecuta est. 5:11 Adulescentiores autem
good resulted It is. 5:11 The younger Now
viduas devita; cum enim luxuriatae fuerint adversus
widows ware; with For wanton they against
Christum, nubere volunt, 5:12 habentes damnationem,
Christ, to marry they want 5:12 having condemnation,
quia primam fidem irritam fecerunt; 5:13 simul
because first faith void they did; 5:13 together
autem et otiosae discunt circumire domos, non solum
Now and idle learn the circuit homes not only
otiosae sed et verbosae et curiosae, loquentes quae
idle but and gossips and curious speaking which
non oportet. 5:14 Volo ergo iuniores nubere, filios
not necessary. 5:14 I So juniors to marry; children
procreare, dominas domus esse, nullam occasionem
guide ladies house be no opportunity
dare adversario maledicti gratia; 5:15 iam enim
give opponent accursed grace; 5:15 already For
quaedam conversae sunt retro Satanam. 5:16 Si qua
a turned are back Satan. 5:16 If which

fidelis **habet** **viduas**, **subministret** **illis**, **et** **non**
faithful has widows, minister those and not
gravetur **ecclesia**, **ut** **his**, **quae** **vere** **viduae** **sunt**,
charged; church as those which really widow are
sufficiat. **5:17** **Qui** **bene** **praesunt** **presbyteri**, **duplici**
suffice. 5:17 He well initiative priests, double
honore **digni** **habeantur**, **maxime** **qui** **laborant** **in**
honor worthy may have been most that labor in
verbo **et** **doctrina**; **5:18** **dicit** **enim** **Scriptura**: ‘ **Non**
word and teaching; 5:18 says For Scripture: ‘ no
infrenabis **os** **bovi** **trituranti** ‘ **et**: ‘ **Dignus**
muzzle mouth ox corn ‘ and: ‘ worthy
operarius **mercede** **sua**’. **5:19** **Adversus** **presbyterum**
employee hire their own. ‘ 5:19 against priest
accusationem **noli** **recipere**, **nisi** **sub** **duobus** **vel**
The accusation do not receive but under two or
tribus **testibus.** **5:20** **Peccantes** **coram** **omnibus** **argue**,
three witnesses. 5:20 that sin before all reprove,
ut **et** **ceteri** **timorem** **habeant.** **5:21** **Testificor** **coram**
as and other fear have. 5:21 testify before
Deo **et** **Christo** **Iesu** **et** **electis** **angelis**, **ut** **haec**
God and Christ Jesus and elect angels; as this
custodias **sine** **praeiudicio** **nihil** **faciens** **in** **aliquam**
prisons without infringement nothing making in some
partem **declinando.** **5:22** **Manus** **cito** **nemini**
part declining. 5:22 hand quickly no
imposueris **neque** **communicaveris** **peccatis** **alienis**;
Impose or participant sins others;
teipsum **castum** **custodi.** **5:23** **Noli** **adhuc** **aquam**
yourself chaste Keep. 5:23 Do not yet water
bibere, **sed** **vino** **modico** **utere** **propter** **stomachum** **et**
drink, but wine Almost use for stomach and
frequentes **tuas** **infirmittates.** **5:24** **Quorundam**
frequent I weaknesses. 5:24 Some
hominum **peccata** **manifesta** **sunt** **praecedentia** **ad**
men sins open are preceding to
iudicium, **quosdam** **autem** **et** **subsequuntur**; **5:25**
trial some Now and follow; 5:25
similiter **et** **facta** **bona** **manifesta** **sunt**, **et**, **quae**
similarly, and made good open are and, which

aliter se habent, abscondi non possunt. 6:1

otherwise he have I hid not can. 6: 1

Quicumque sunt sub iugo, servi dominos suos omni
Whoever are under couple, officials lords their all

honore dignos arbitrentur, ne nomen Dei et
honor worthy think do not name God and

doctrina blasphemetur. 6:2 Qui autem fideles habent
teaching blasphemed. 6: 2 He Now faithful have

dominos, non contemnant, quia fratres sunt, sed
owners: not despise, because brothers are but

magis serviant, quia fideles sunt et dilecti, qui
more serve, because faithful are and beloved that

beneficii participes sunt. Haec doce et exhortare.
benefit participants They are. This teach and Encourage.

6:3 Si quis aliter docet et non accedit sanis
6: 3 If who otherwise teaches and not approaches healthy

sermonibus Domini nostri Iesu Christi et ei, quae
words of our Jesus Christ and to which

secundum pietatem est, doctrinae, 6:4 superbus est,
according to piety is doctrine, 6: 4 proud is

nihil sciens, sed languens circa quaestiones et
nothing knowing but sick about questions and

pugnas verborum, ex quibus oriuntur invidiae,
conflicts words from which rise envy,

contentiones, blasphemiae, suspensiones malae, 6:5
tensions blasphemy suspicions bad 6: 5

conflictationes hominum mente corruptorum et qui
Conflicts men Remember corrupted and that

veritate privati sunt, existimantium quaestum esse
the truth private are supposing profit be

pietatem. 6:6 Est autem quaestus magnus pietas cum
piety. 6: 6 It is Now Profit great piety with

sufficientia. 6:7 Nihil enim intulimus in mundum,
sufficiency. 6, 7 nothing For We brought in world

quia nec auferre quid possumus; 6:8 habentes autem
because or take what we can; 6, 8 having Now

alimenta et quibus tegamur, his contenti erimus. 6:9
food and which clothing; these content We will be. 6: 9

Nam qui volunt divites fieri, incidunt in tentationem
For that will rich done incident in test

et laqueum et desideria multa stulta et nociva,
and trap and desires many foolish and harmful

quae mergunt homines in interitum et perditionem;
which drown men in destruction and destruction;
6:10 radix enim omnium malorum est cupiditas,
6:10 root For all of is greed,
quam quidam appetentes erraverunt a fide et
than some coveting erred from faith and
inseruerunt se doloribus multis. 6:11 Tu autem, o
pierced he pains many. 6:11 You however, o
homo Dei, haec fuge; sectare vero iustitiam, pietatem,
man God, this Avoid; follow But justice; godliness;
fidem, caritatem, patientiam, mansuetudinem. 6:12
faith love, patience, gentleness. 6:12
Certa bonum certamen fidei, apprehende vitam
Fight good contest faith, take life
aeternam, ad quam vocatus es, et confessus es
eternal to than called you and Delilah you
bonam confessionem coram multis testibus. 6:13
good confession before many witnesses. 6:13
Praecipio tibi coram Deo, qui vivificat omnia, et
charge you before God, that quickens all and
Christo Iesu, qui testimonium reddidit sub Pontio
Christ Jesus, that witness rendered under Pontius
Pilato bonam confessionem, 6:14 ut serves mandatum
Pilate good confession, 6:14 as keep command
sine macula irreprehensibile usque in adventum
without spot irreproachably up in coming
Domini nostri Iesu Christi, 6:15 quem suis
of our Jesus Christ, 6:15 which their
temporibus ostendet beatus et solus potens, Rex
times show happy and only powerful, king
regnantium et Dominus dominantium, 6:16 qui solus
ruling and Lord lords 6:16 that only
habet immortalitatem, lucem habitans inaccessibilem,
has immortality, light resident inaccessible
quem vidit nullus hominum nec videre potest; cui
which saw no men or see can; which
honor et imperium sempiternum. Amen. 6:17
honor and government ever. Amen. 6:17
Divitibus huius saeculi praecipe non superbe sapere
rich this age Command not proudly think
neque sperare in incerto divitiarum sed in Deo, qui
or hope in uncertainty wealth but in God, that

praestat nobis omnia abunde ad fruendum, 6:18 bene
guarantees us all abundantly to enjoyment; 6:18 well
agere, divites fieri in operibus bonis, facile tribuere,
deal rich be in works goods easily distribute,
communicare, 6:19 thesaurizare sibi fundamentum
communicate 6:19 store up to foundation
bonum in futurum, ut apprehendant veram vitam.
good in future as hold true life.
6:20 O Timothee, depositum custodi, devitans
6:20 O Timothy; deposit keep avoid
profanas vocum novitates et oppositiones falsi
profane words innovations and oppositions false
nominis scientiae, 6:21 quam quidam profitentes circa
name science, 6:21 than some professing about
fidem aberraverunt. Gratia vobiscum.
faith erred. grace with you.

1:1 Paulus, apostolus Christi Iesu per voluntatem Dei
1: 1 Paul apostle Christ Jesus by will God
secundum promissionem vitae, quae est in Christo
according to promise life which is in Christ
Iesu, 1:2 Timotheo carissimo filio: gratia,
Jesus, 1, 2 Timothy dear son: grace
misericordia, pax a Deo Patre et Christo Iesu
mercy, peace from God Father and Christ Jesus
Domino nostro. 1:3 Gratias ago Deo, cui servio a
Lord our. 1: 3 thanks I God, which I serve from
progenitoribus in conscientia pura, quod sine
progenitors in conscience pure, that without
intermissione habeo tui memoriam in orationibus
interruption I have your memory in prayers
meis nocte ac die 1:4 desiderans te videre, memor
I night and day 1: 4 desiring you see, remember
lacrimarum tuarum, ut gaudio implear, 1:5
tears your as joy complete 1: 5
recognitionem accipiens eius fidei, quae est in te
Recording taking his faith, which is in you
non ficta, quae et habitavit primum in avia tua
not fiction which and The first in grandmother your
Loide et matre tua Eunice, certus sum autem quod
Lois and mother your Eunice sure I Now that
et in te. 1:6 Propter quam causam admoneo te, ut
and in You. 1: 6 Because of than cause I remind you as
resuscites donationem Dei, quae est in te per
fan donation God, which is in you by
impositionem manuum mearum; 1:7 non enim dedit
imposition hands and knees; 1: 7 not For given
nobis Deus Spiritum timoris sed virtutis et dilectionis
us God Spirit fear but power and love
et sobrietatis. 1:8 Noli itaque erubescere testimonium
and control. 1: 8 Do not So blush witness
Domini nostri neque me vinctum eius, sed
of our or I Binding his but
collabora evangelio secundum virtutem Dei, 1:9
collaborate with the gospel according to power God, 1: 9
qui nos salvos fecit et vocavit vocatione sancta, non
that we save he and he called calling holy, not

secundum opera nostra sed secundum propositum
according to works our but according to program
suum et gratiam, quae data est nobis in Christo
his and thanks, which given is us in Christ
Iesu ante tempora saecularia; 1:10 manifestata autem
Jesus before times secular; 1:10 revealed Now
nunc per illustrationem salvatoris nostri Iesu Christi,
now by illustration Savior our Jesus Christ,
qui destruxit quidem mortem, illuminavit autem
that destroyed indeed death enlightened Now
vitam et incorruptionem per evangelium, 1:11 in quo
life and incorruptibility by gospel; 1:11 in which
positus sum ego praedicator et apostolus et doctor.
set I I preacher and apostle and doctor.
1:12 Ob quam causam etiam haec patior, sed non
1:12 Due to than cause also this I suffer but not
confundor; scio enim, cui credidi, et certus sum
ashamed; I know For which I believe, and sure I
quia potens est depositum meum servare in illum
because powerful is deposit my save in it
diem. 1:13 Formam habe sanorum verborum, quae
Day. 1:13 Model hold sound words which
a me audisti, in fide et dilectione, quae sunt in
from I Have you heard in faith and love, which are in
Christo Iesu; 1:14 bonum depositum custodi per
Christ Jesus; 1:14 good deposit keep by
Spiritum Sanctum, qui habitat in nobis. 1:15
Spirit Holy that home in to us. 1:15
Scis hoc, quod aversi sunt a me omnes, qui in
Do you know this, that away are from I all that in
Asia sunt, ex quibus est Phygelus et Hermogenes.
Asia are from which is Phygellus and Hermogenes.
1:16 Det misericordiam Dominus Onesiphori domui,
1:16 May mercy Lord Onesiphoros house,
quia saepe me refrigeravit et catenam meam non
because often I refreshed and chain I not
erubuit; 1:17 sed cum Romam venisset, sollicite me
blushed; 1:17 but with Rome come, carefully I
quaesivit et invenit 1:18 — det illi Dominus invenire
He sought and found 1:18 - give they Lord find

miserericordiam a Domino in illa die — et quanta
mercy from Lord in that day - and Quan
Ephesi ministravit, melius tu nosti. 2:1 Tu ergo,
Ephesus administered more you you know. 2: 1 You therefore,
fili mi, confortare in gratia, quae est in Christo
son my strong in grace which is in Christ
Iesu; 2:2 et quae audisti a me per multos testes,
Jesus; 2: 2 and which You heard from I by many witnesses
haec commenda fidelibus hominibus, qui idonei erunt
this entrust faithful men that qualified will be
et alios docere. 2:3 Collabora sicut bonus miles
and others teach. 2, 3 Labour as good soldier
Christi Iesu. 2:4 Nemo militans implicat se saeculi
Christ Jesus. 2: 4 No militant implies he age
negotiis, ut ei placeat, qui eum elegit; 2:5 si autem
businesses, as it please that it he chose; 2: 5 if Now
certat quis agone, non coronatur nisi legitime
competes who athletics, not crowned but legitimately
certaverit. 2:6 Laborantem agricolam oportet primum
rules. 2, 6 hardworking Farmers must first
de fructibus accipere. 2:7 Intellege, quae dico; dabit
of productivity receive. 2: 7 consider which I say; will
enim tibi Dominus in omnibus intellectum. 2:8
For you Lord in all understanding. 2: 8
Memor esto Iesum Christum resuscitatum esse a
Remember be Jesus Christ risen be from
mortuis, ex semine David, secundum evangelium
dead from seed David according to gospel
meum, 2:9 in quo laboro usque ad vincula quasi
my 2: 9 in which labor up to bonds as
male operans; sed verbum Dei non est alligatum!
ill operating; but word God not is tied!
2:10 Ideo omnia sustineo propter electos, ut et
2:10 Therefore all endure for The choice of as and
ipsi salutem consequantur, quae est in Christo Iesu
they health follow? which is in Christ Jesus
cum gloria aeterna. 2:11 Fidelis sermo, Nam, si
with glory eternal. 2:11 faithful word For example, if
commortui sumus, et convivemus; 2:12 si sustinemus,
wt we are and live; 2:12 if support

et conregnabimus; si negabimus, et ille negabit nos;
and consolation; if refuse and he deny us;
2:13 si non credimus, ille fidelis manet, negare enim
2:13 if not we believe that, he faithful remains deny For
seipsum non potest. 2:14 Haec commune testificans
himself not can. 2:14 This Remind testifying
coram Deo verbis non contendere: in nihil utile est,
before God words not contend: in nothing useful is
nisi ad subversionem audientium. 2:15 Sollicite cura
but to subversion listeners. 2:15 Carefully care
teipsum probabilem exhibere Deo, operarium
yourself approved exhibit God, worker
inconfusibilem, recte tractantem verbum veritatis. 2:16
unashamed, right handling word truth. 2:16
Profana autem inaniloquia devita, magis enim
regia Now shun ware, more For
proficient ad impietatem, 2:17 et sermo eorum ut
advance to ungodliness 2:17 and report their as
cancer serpit; ex quibus est Hymenaeus et Philetus,
cancer spreads; from which is Hymen and cancer
2:18 qui circa veritatem aberraverunt dicentes
2:18 that about the truth erred saying
resurrectionem iam factam, et subvertunt
resurrection already made, and subvert
quorundam fidem. 2:19 Sed firmum fundamentum
some faith. 2:19 but ordered foundation
Dei stat habens signaculum hoc: Cognovit Dominus,
God stands a seal this: Recognising Lord,
qui sunt eius, et: Discedat ab iniquitate omnis, qui
that are his and: departs from violence all that
nominat nomen Domini. 2:20 In magna autem domo
calls name Lord. 2:20 in great Now house
non solum sunt vasa aurea et argentea sed et
not only are vessels gold and silver but and
ligna et fictilia, et quaedam quidem in honorem,
wood and earthen and a indeed in honor
quaedam autem in ignominiam; 2:21 si quis ergo
a Now in shame; 2:21 if who So
emundaverit se ab istis, erit vas in honorem,
purge he from these will be vessel in honor

sanctificatum, utile Domino, ad omne opus bonum
sanctified, useful Lord, to all work good
paratum. 2:22 Iuvenilia autem desideria fuge, sectare
ready. 2:22 youthful Now desires flee follow
vero iustitiam, fidem, caritatem, pacem cum his, qui
But justice; faith love, peace with those that
invocant Dominum de corde puro. 2:23 Stultas autem
call Lord of heart pure. 2:23 foolish Now
et sine disciplina quaestiones evita, sciens quia
and without training questions ware, knowing because
generant lites; 2:24 servum autem Domini non
gender litigation; 2:24 slave Now of not
oportet litigare, sed mansuetum esse ad omnes,
must litigate but mild be to all
aptum ad docendum, patientem, 2:25 cum
fit to teaching patient, 2:25 with
mansuetudine corripientem eos, qui resistunt, si
meekness correcting them; that resist if
quando det illis Deus paenitentiam ad cognoscendam
when give they God repent to knowledge
veritatem, 2:26 et resipiscant a Diaboli laqueo, a
the truth 2:26 and may recover from devils net, from
quo capti tenentur ad ipsius voluntatem. 3:1 Hoc
which arrested held to of will. 3: 1 This
autem scito, quod in novissimis diebus instabunt
Now know that in last days difficult
tempora periculosa. 3:2 Erunt enim homines
times dangerous. 3: 2 They will be For men
seipsos amantes, cupidi, elati, superbi, blasphemi,
themselves lovers money, elated, proud, abusive,
parentibus inoboedientes, ingrati, scelesti, 3:3 sine
parents unruly, ungrateful, unholy, 3: 3 without
affectione, sine foedere, criminales, incontinentes,
affection, without treaty; accusers, incontinent,
immites, sine benignitate, 3:4 proditores, protervi,
fierce, without kindness, 3, 4 traitors heady,
tumidi, voluptatum amatores magis quam Dei, 3:5
lovers pleasures lovers more than God, 3, 5
habentes speciem quidem pietatis, virtutem autem eius
having species indeed piety, power Now his

abnegantes; et hos devita. 3:6 Ex his enim sunt,
denying; and these ware. 3: 6 from these For are
qui penetrant domos et captivas ducunt mulierculas
that penetrate homes and captive lead women
oneratas peccatis, quae ducuntur variis concupiscentiis,
laden with sins, which led various lusts,
3:7 semper discentes et numquam ad scientiam
3: 7 always learning and never to knowledge
veritatis pervenire valentes. 3:8 Quemadmodum autem
truth reach sturdy. 3: 8 As Now
Iannes et Iambres restiterunt Moysi, ita et hi
Jannes and Jannes resisted Moses, so and these
resistunt veritati, homines corrupti mente, reprobi
resist the truth; men corrupt Remember, test
circa fidem; 3:9 sed ultra non proficient, insipientia
about faith; 3: 9 but more not effective madness
enim eorum manifesta erit omnibus, sicut et illorum
For their open will be all as and their
fuit. 3:10 Tu autem assecutus es meam doctrinam,
It was. 3:10 You Now attained you I doctrine,
institutionem, propositum, fidem, longanimitatem,
education, program, faith longsuffering
dilectionem, patientiam, 3:11 persecutiones, passiones,
love, patience, 3:11 persecutions; emotions,
qualia mihi facta sunt Antiochiae, Iconii, Lystris,
such as I made are Antioch Iconium Lystra,
quales persecutiones sustinui; et ex omnibus me
what persecutions I waited; and from all I
eripuit Dominus. 3:12 Et omnes, qui volunt pie
rescued Lord. 3:12 The all that will pie
vivere in Christo Iesu, persecutionem patientur; 3:13
live in Christ Jesus, persecuted suffer; 3:13
mali autem homines et seductores proficient in peius,
mali Now men and deceivers advance in worse,
in errorem mittentes et errantes. 3:14 Tu vero
in error sending and staggering. 3:14 You But
permane in his, quae didicisti et credita sunt tibi,
continue in those which have learned and credit are you
sciens a quibus didiceris, 3:15 et quia ab infantia
knowing from which learned, 3:15 and because from childhood
Sacras Litteras nosti, quae te possunt instruere ad
Sacred letters you know, which you can deployment to

salutem per fidem, quae est in Christo Iesu. 3:16
health by faith which is in Christ Jesus. 3:16

Omnis Scriptura divinitus inspirata est et utilis ad
all Scripture God inspired is and useful to

docendum, ad arguendum, ad corrigendum, ad
teaching to reprove, to correction to

erudiendum in iustitia, 3:17 ut perfectus sit homo
training in justice 3:17 as perfect is man

Dei, ad omne opus bonum instructus. 4:1 Testificor
God, to all work good suppliers. 4: 1 testify

coram Deo et Christo Iesu, qui iudicaturus est vivos
before God and Christ Jesus, that judge is quick

ac mortuos, per adventum ipsius et regnum eius:
and dead by coming of and kingdom his

4:2 praedica verbum, insta opportune, importune,
4: 2 preach word, continue season season;

argue, increpa, obsecra in omni longanimitate et
reprove, rebuke, Treat in all longsuffering and

doctrina. 4:3 Erit enim tempus, cum sanam
doctrine. 4: 3 There will be For time; with sound

doctrinam non sustinebunt, sed ad sua desideria
teaching not endure but to his desires

coacervabunt sibi magistros prurientes auribus, 4:4 et
heap to teachers itching ears, 4: 4 and

a veritate quidem auditum avertent, ad fabulas
from the truth indeed report away to stories

autem convertentur. 4:5 Tu vero vigila in omnibus,
Now return. 4, 5 You But watch in all

labora, opus fac evangelistae, ministerium tuum
Labour, work Make evangelist service your

imple. 4:6 Ego enim iam delibor, et tempus meae
Fill. 4: 6 I For already ready and time I

resolutionis instat. 4:7 Bonum certamen certavi,
resolution he insists. 4: 7 good contest I have

cursum consummavi, fidem servavi; 4:8 in reliquo
course finished faith I have kept; 4: 8 in the rest

reposita est mihi iustitiae corona, quam reddet mihi
store is I justice The crown, than shall pay I

Dominus in illa die, iustus iudex, non solum autem
Lord in that day just The judge, not only Now

mihi sed et omnibus, qui diligunt adventum eius.

I but and all that love coming her.

4:9 Festina venire ad me cito. 4:10 Demas enim me

4: 9 Hurry! come to I quickly. 4:10 Demas For I

dereliquit diligens hoc saeculum et abiit

left A careful this age and He went

Thessalonicam, Crescens in Galatiam, Titus in

Thessalonica, The growing in Galatia; Titus in

Dalmatiam; 4:11 Lucas est mecum solus. Marcum

Dalmatia; 4:11 Lucas is with alone. Mark

assumens adduc tecum, est enim mihi utilis in

taking bring with is For I useful in

ministerium. 4:12 Tychicum autem misi Ephesum.

service. 4:12 Tychicus Now I Ephesus.

4:13 Paenulam, quam reliqui Troade apud Carpum,

4:13 The cloak than the rest Troas in Carpos

veniens affer, et libros, maxime autem membranas.

coming bring and books most Now membranes.

4:14 Alexander aerarius multa mala mihi ostendit.

4:14 Alexander coppersmith many bad I shows.

Reddet ei Dominus secundum opera eius; 4:15 quem

She will it Lord according to works thereof; 4:15 which

et tu evita, valde enim restitit verbis nostris. 4:16

and you ware, very For resisted words our. 4:16

In prima mea defensione nemo mihi affuit, sed

in first my defense no I fawning but

omnes me dereliquerunt. Non illis reputetur; 4:17

all I abandoned. no they would be charged; 4:17

Dominus autem mihi astitit et confortavit me, ut per

Lord Now I assisted and strengthened I as by

me praedicatio impleatur, et audiant omnes gentes;

I preaching to be fulfilled, and listen all nations;

et liberatus sum de ore leonis. 4:18 Liberabit me

and freed I of mouth lion. 4:18 free I

Dominus ab omni opere malo et salvum faciet in

Lord from all work evil and save will in

regnum suum caeleste; cui gloria in saecula

kingdom his celestial; which glory in ages

saeculorum. Amen. 4:19 Saluta Priscam et Aquilam

ever. Amen. 4:19 Salute Prisca and Aquila

et Onesiphori domum. 4:20 Erastus remansit

and Onesiphoros house. 4:20 Erastus left

Corinthi, Trophimum autem reliqui infirmum Mileti.

Corinth Trophimus Now the rest The weakness At.

4:21 Festina ante hiemem venire. Salutat te Eubulus

4:21 Hurry! before winter come. Greeting you How do you

et Pudens et Linus et Claudia et fratres omnes.

and modest and Linus and Claudia and brothers everyone.

4:22 Dominus cum spiritu tuo. Gratia vobiscum.

4:22 Lord with spirit your. grace with you.

1:1 Paulus servus Dei, apostolus autem Iesu Christi
1: 1 Paul slave God, apostle Now Jesus Christ
secundum fidem electorum Dei et agnitionem
according to faith elect God and recognition
veritatis, quae secundum pietatem est 1:2 in spem
truth which according to piety is 1, 2 in hope
vitae aeternae, quam promisit, qui non mentitur,
life everlasting; than He promised, that not lies
Deus ante tempora saecularia; 1:3 manifestavit autem
God before times secular; 1: 3 manifested Now
temporibus suis verbum suum in praedicatione, quae
times their word his in preaching, which
credita est mihi secundum praeceptum salvatoris
credit is I according to command Savior
nostri Dei, 1:4 Tito germano filio secundum
our God, 1: 4 Titus brother son according to
communem fidem: gratia et pax a Deo Patre et
common credit: grace and peace from God Father and
Christo Iesu salvatore nostro. 1:5 Huius rei gratia
Christ Jesus Saviour our. 1: 5 the thing grace
reliqui te Cretae, ut ea, quae desunt, corrigas et
the rest you Crete, as it which lacking, correct and
constituas per civitates presbyteros, sicut ego tibi
set by cities elders, as I you
disposui, 1:6 si quis sine crimine est, unius uxoris
I intend to 1: 6 if who without crime is one wife
vir, filios habens fideles, non in accusatione luxuriae
man children a faithful not in prosecution luxury
aut non subiectos. 1:7 Oportet enim episcopum sine
or not subjects. 1: 7 We must For bishop without
crimine esse sicut Dei dispensatorem, non superbum,
crime be as God steward, not proud
non iracundum, non vinolentum, non percussorem,
not passionate, not wine, not striker
non turpis lucri cupidum, 1:8 sed hospitalem,
not Arizona gain lover 1: 8 but hospitality,
benignum, sobrium, iustum, sanctum, continentem, 1:9
benign, sober, just, holy continent 1: 9
amplectentem eum, qui secundum doctrinam est,
Embracing him, that according to teaching is

fidelem sermonem, ut potens sit et exhortari in
sure word as powerful is and encourage in
doctrina sana et eos, qui contradicunt, arguere. 1:10
teaching heal and them; that contradict charge. 1:10
Sunt enim multi et non subiecti, vaniloqui et
There are For many and not the subject, talkers and
seductores, maxime qui de circumcisione sunt, 1:11
imposters most that of circumcision are 1:11
quibus oportet silentium imponere, quia universas
which must silence impose because all
domos subvertunt docentes, quae non oportet, turpis
homes subvert teaching, which not must Arizona
lucri gratia. 1:12 Dixit quidam ex illis, proprius
gain Grace. 1:12 said some from those proper
ipsorum propheta: ‘ Cretenses semper mendaces,
their prophet: ‘ Cretans always lying
malae bestiae, ventres pigri’. 1:13 Testimonium hoc
bad beast wombs lazy. ‘ 1:13 Indicator this
verum est. Quam ob causam increpa illos dure, ut
true It is. How for cause rebuke them roughly, as
sani sint in fide, 1:14 non intendentes Iudaicis
healthy are in faith, 1:14 not fixed Jewish
fabulis et mandatis hominum aversantium veritatem.
myths and instructions men turn truth.
1:15 Omnia munda mundis; coinquinatis autem et
1:15 All pure clean; defiled Now and
infidelibus nihil mundum, sed inquinatae sunt eorum
unbelievers nothing world but polluted are their
et mens et conscientia. 1:16 Confitentur se nosse
and mind and consciousness. 1:16 They claim he I know
Deum, factis autem negant, cum sunt abominati et
God, actions Now deny with are abominable and
inoboedientes et ad omne opus bonum reprobi. 2:1
unruly and to all work good test. 2: 1
Tu autem loquere, quae decent sanam doctrinam. 2:2
You Now say, which become sound doctrine. 2: 2
Senes, ut sobrii sint, pudici, prudentes, sani fide,
The elderly, as sober are sexy wise, healthy faith,
dilectione, patientia. 2:3 Anus similiter in habitu
love, patience. 2, 3 Aged similarly, in dress

sanctae, non criminatrices, non vino multo deditae,
St.; not slanderers not wine more services;
bene docentes, 2:4 ut prudentiam doceant
well teaching, 2: 4 as prudence teach
adulescentulas, ut viros suos ament, filios diligant,
young as men their love, children love,
2:5 prudentes sint, castae, domus curam habentes,
2: 5 wise are chaste, house care having the
benignae, subditae suis viris, ut non blasphemetur
loving, submit their men as not blasphemed
verbum Dei. 2:6 Iuvenes similiter hortare, ut sobrii
word God. 2, 6 Young people similarly, encourage as sober
sint. 2:7 In omnibus teipsum praebens exemplum
they are. 2: 7 in all yourself allowing model
bonorum operum, in doctrina integritatem, gravitatem,
goods works in teaching integrity; gravity;
2:8 in verbo sano irreprehensibilem, ut is, qui ex
2: 8 in word sound speech as he that from
adverso est, vereatur, nihil habens malum dicere de
against is fears, nothing a evil say of
nobis. 2:9 Servos dominis suis subditos esse in
to us. 2: 9 Slaves owners their subjects be in
omnibus, placentes esse, non contradicentes, 2:10 non
all please be not gainsaying 2:10 not
fraudantes, sed omnem fidem bonam ostendentes, ut
cheating, but all faith good showing, as
doctrinam salutaris nostri Dei ornent in omnibus.
teaching saving our God Savior in everything.
2:11 Apparuit enim gratia Dei salutaris omnibus
2:11 It appeared For grace God saving all
hominibus 2:12 erudiens nos, ut abnegantes
men 2:12 teaching we as denying
impietatem et saecularia desideria sobrie et iuste
ungodliness and secular desires controlled and just
et pie vivamus in hoc saeculo, 2:13 expectantes
and pie live in this century, 2:13 looking for
beatam spem et adventum gloriae magni Dei et
happy hope and coming glory great God and
salvatoris nostri Iesu Christi; 2:14 qui dedit
Savior our Jesus Christ; 2:14 that given

semetipsum pro nobis, ut nos redimeret ab omni
himself for us as we free from all
iniquitate et mundaret sibi populum peculiarem,
violence and purify to people special
sectatorem bonorum operum. 2:15 Haec loquere et
pursuer goods works. 2:15 This speak and
exhortare et argue cum omni imperio. Nemo te
encourage and rebuke with all government. No you
contemnat! 3:1 Admone illos principibus, potestatibus
despise! 3: 1 Remind them leaders, authorities
subditos esse, dicto oboedire, ad omne opus bonum
subjects be said obey; to all work good
paratos esse, 3:2 neminem blasphemare, non litigiosos
ready be 3: 2 no blaspheme, not brawlers
esse, modestos, omnem ostendentes mansuetudinem ad
be gentle, all showing meekness to
omnes homines. 3:3 Eramus enim et nos aliquando
all men. 3: 3 We were For and we sometimes
insipientes, inoboedientes, errantes, servientes
foolish, unruly, deceiving serving
concupiscentiis et voluptatibus variis, in malitia et
lusts and pleasures various, in malice and
invidia agentes, odibiles, odientes invicem. 3:4 Cum
envy giving, hateful, hating each other. 3, 4 with
autem benignitas et humanitas apparuit salvatoris
Now goodness and humanity He appeared Savior
nostri Dei, 3:5 non ex operibus iustitiae, quae
our God, 3, 5 not from works justice, which
fecimus nos, sed secundum suam misericordiam salvos
we have we but according to his mercy save
nos fecit per lavacrum regenerationis et renovationis
we he by layer regeneration and renovation
Spiritus Sancti, 3:6 quem effudit super nos abunde
Spirit Saints 3: 6 which poured over we abundantly
per Iesum Christum salvatorem nostrum, 3:7 ut
by Jesus Christ Saviour our 3: 7 as
iustificati gratia ipsius heredes simus secundum spem
justified grace of heirs we according to hope
vitae aeternae. 3:8 Fidelis sermo, et volo te de his
life eternal. 3: 8 faithful word and I want you of these

confirmare, ut curent bonis operibus praeesse, qui
confirm as care good works over that
crediderunt Deo. Haec sunt bona et utilia hominibus;
believed God. This are good and useful men;
3:9 stultas autem quaestiones et genealogias et
3: 9 foolish Now questions and genealogies and
contentiones et pugnas circa legem devita, sunt enim
tensions and conflicts about law ware, are For
inutiles et vanae. 3:10 Haereticum hominem post
unprofitable and futile. 3:10 heretic man after
unam et secundam correptionem devita, 3:11 sciens
one and second correction ware, 3:11 knowing
quia subversus est, qui eiusmodi est, et delinquit,
because subverted is that such is and by doing so,
proprio iudicio condemnatus. 3:12 Cum misero ad te
own trial condemned. 3:12 with send to you
Artemam aut Tychicum, festina ad me venire
Artemas or Tychicus Hurry to I come
Nicopolim; ibi enim statui hiemare. 3:13 Zenam legis
Nicopolis there For state winter. 3:13 Zenas law
peritum et Apollo sollicite instrue, ut nihil illis
lawyer and Apollo carefully teach as nothing they
desit. 3:14 Discant autem et nostri bonis operibus
lacking. 3:14 learn Now and our good works
praeesse ad usus necessarios, ut non sint infructuosi.
preside to use necessary as not are unfruitful.
3:15 Salutant te, qui mecum sunt, omnes. Saluta, qui
3:15 greetings you that with are everyone. Salute, that
nos amant in fide. Gratia cum omnibus vobis.
we love in faith. grace with all to you.

1:1 Paulus vinctus Christi Iesu et Timotheus frater
1: 1 Paul prisoner Christ Jesus and Timothy brother
Philemoni dilecto et adiutori nostro 1:2 et Apphia
Philemon beloved and helper our 1, 2 and Apphias
sorori et Archippo commilitoni nostro et ecclesiae,
sister and Archip'pus comrade our and church
quae in domo tua est: 1:3 gratia vobis et pax a
which in house your is: 1: 3 grace you and peace from
Deo Patre nostro et Domino Iesu Christo. 1:4
God Father our and Lord Jesus Christ. 1: 4
Gratias ago Deo meo semper memoriam tui faciens
thanks I God I always memory your making
in orationibus meis, 1:5 audiens caritatem tuam et
in prayers I 1: 5 hearing charity your and
fidem, quam habes in Dominum Iesum et in omnes
faith than you have in Lord Jesus and in all
sanctos, 1:6 ut communio fidei tuae evidens fiat in
saints, 1: 6 as communion faith your effective be in
agnitione omnis boni, quod est in nobis in Christum;
recognition all good that is in us in Christ;
1:7 gaudium enim magnum habui et consolationem
1: 7 joy For great I and comfort
in caritate tua, quia viscera sanctorum requieverunt
in charity your because tender saints perched
per te, frater. 1:8 Propter quod multam fiduciam
by you brother. 1: 8 Because of that great confidence
habens in Christo imperandi tibi, quod ad rem
a in Christ ruling you that to business
pertinet, 1:9 propter caritatem magis obsecro, cum
concerns 1: 9 for charity more Please with
sim talis ut Paulus senex, nunc autem et vinctus
I such as Paul old now Now and prisoner
Christi Iesu; 1:10 obsecro te de meo filio, quem
Christ Jesus; 1:10 Please you of I son, which
genui in vinculis, Onesimo, 1:11 qui tibi aliquando
begotten in bonds, excellent; 1:11 that you sometimes
inutilis fuit, nunc autem et tibi et mihi utilis, 1:12
useless was now Now and you and I useful, 1:12
quem remisi tibi: eum, hoc est viscera mea; 1:13
which back you: him, this is tender my; 1:13

quem ego volueram mecum detinere, ut pro te mihi
which I would with detention, as for you I
ministraret in vinculis evangelii. 1:14 Sine consilio
minister in bonds the gospel. 1:14 without design
autem tuo nihil volui facere, uti ne velut ex
Now your nothing I wanted to do use do not as from
necessitate bonum tuum esset sed voluntarium. 1:15
necessary good your was but voluntary. 1:15
Forsitan enim ideo discessit ad horam, ut aeternum
Maybe For therefore left to hour as ever
illum reciperes, 1:16 iam non ut servum sed plus
it back, 1:16 already not as slave but more
servo, carissimum fratrem, maxime mihi, quanto
server, dear a brother, most I more
autem magis tibi et in carne et in Domino. 1:17 Si
Now more you and in flesh and in Lord. 1:17 If
ergo habes me socium, suscipe illum sicut me. 1:18
So you have I partner receive it as Me. 1:18
Si autem aliquid nocuit tibi aut debet, hoc mihi
If Now something harmed you or should this I
imputa. 1:19 Ego Paulus scripsi mea manu, ego
account. 1:19 I Paul I wrote my hand, I
reddam; ut non dicam tibi quod et teipsum mihi
pay; as not I will say you that and yourself I
debes. 1:20 Ita, frater! Ego te fruar in Domino;
you owe. 1:20 so, brother! I you enjoy in Lord;
refice viscera mea in Christo! 1:21 Confidens
refresh tender my in Christ! 1:21 Trusting
oboedientia tua scripsi tibi, sciens quoniam et super
obedience your I wrote you knowing for and over
id, quod dico, facies. 1:22 Simul autem et para
ie, that I mean, face. 1:22 together Now and Make
mihi hospitium, nam spero per orationes vestras
I lodging, for I hope by prayers your
donari me vobis. 1:23 Salutat te Epaphras,
granted I to you. 1:23 Greeting you mature
concaptivus meus in Christo Iesu, 1:24 Marcus,
prisoner my in Christ Jesus, 1:24 Mark;
Aristarchus, Demas, Lucas, adiutores mei. 1:25 Gratia
Aristarchus Demas LUCAS assistants mine. 1:25 grace

Domini Iesu Christi cum spiritu vestro.
of Jesus Christ with spirit your.

1:1 Multifariam et multis modis olim Deus locutus
1: 1 In many parts and many methods ago God said
patribus in prophetis, 1:2 in novissimis his diebus
fathers in prophets 1, 2 in last these days
locutus est nobis in Filio, quem constituit heredem
said is us in son, which set heir
universorum, per quem fecit et saecula; 1:3 qui,
of all things, by which he and ages; 1: 3 that,
cum sit splendor gloriae et figura substantiae eius
with is splendor glory and figure substance his
et portet omnia verbo virtutis suae, purgatione
and bringing all word power his CLEANSING
peccatorum facta, consedit ad dexteram maiestatis in
sins made, settled to right majesty in
excelsis, 1:4 tanto melior angelis effectus, quanto
high 1: 4 more better angels effects; more
differentius prae illis nomen hereditavit. 1:5 Cui enim
excellent than they name inherited. 1: 5 To For
dixit aliquando angelorum: ‘ Filius meus es tu; ego
said sometimes angels: ‘ son my you you; I
hodie genui te ‘ et rursum: ‘ Ego ero illi in
today begotten you ‘ and again: ‘ I I they in
patrem, et ipse erit mihi in filium ‘? 1:6 Cum
father, and he will be I in son ‘? 1: 6 with
autem iterum introducit primogenitum in orbem
Now again quotes first in world
terrae, dicit: ‘ Et adorent eum omnes angeli Dei’.
earth he says: ‘ The worship it all angels God. ‘
1:7 Et ad angelos quidem dicit: ‘ Qui facit angelos
1: 7 The to angels indeed he says: ‘ He does angels
suos spiritus et ministros suos flammam ignis ‘; 1:8
their spirit and ministers their flame fire ‘ 1: 8
ad Filium autem: ‘ Thronus tuus, Deus, in saeculum
to son But: ‘ The throne your God, in age
saeculi, et virga aequitatis virga regni tui. 1:9
age and staff equity staff kingdom You. 1: 9
Dilexisti iustitiam et odisti iniquitatem, propterea
loved justice and You violence, therefore
unxit te Deus, Deus tuus, oleo exultationis prae
anointed you God, God your oil joy than

participibus tuis ‘ 1:10 et: ‘ Tu in principio,
participants your ‘ 1:10 and: ‘ You in beginning
Domine, terram fundasti; et opera manuum tuarum
Sir, land founded: and works hands your
sunt caeli. 1:11 Ipsi peribunt, tu autem permanes;
are heaven. 1:11 they perish, you Now endure;
et omnes ut vestimentum veterascent, 1:12 et velut
and all as clothing old 1:12 and as
amictum involves eos, sicut vestimentum et
skirt roll them; as clothing and
mutabuntur. Tu autem idem es, et anni tui non
changed. You Now same you and years your not
deficient’. 1:13 Ad quem autem angelorum dixit
faint. ‘ 1:13 the which Now angels said
aliquando: ‘ Sede a dextris meis, donec ponam
sometimes: ‘ See from right I until I will
inimicos tuos scabellum pedum tuorum ‘? 1:14
enemies your stool feet your ‘? 1:14
Nonne omnes sunt administratorii spiritus, qui in
Did all are ministering spirit, that in
ministerium mittuntur propter eos, qui hereditatem
service sent for them; that heritage
capient salutis? 2:1 Propterea abundantius oportet
take salvation? 2: 1 Therefore abundantly must
observare nos ea, quae audivimus, ne forte
watch we it which we have heard, do not perhaps
praeterfluamus. 2:2 Si enim, qui per angelos dictus
slip. 2: 2 If For that by angels said
est, sermo factus est firmus, et omnis praevaricatio
is report he became is firm, and all violation
et inoboedientia accepit iustam mercedis
and disobedience he received just compensation
retributionem, 2:3 quomodo nos effugiemus, si tantam
repayment; 2, 3 how we escape; if so
neglexerimus salutem? Quae, cum initium accepisset
neglect health? which, with beginning received
enarrari per Dominum, ab eis, qui audierunt, in
announced by Lord, from them, that listen in
nos confirmata est, 2:4 contestante Deo signis et
we confirmed is 2: 4 testified to it God standards and

portentis et variis virtutibus et Spiritus Sancti
wonders and various virtues and Spirit St.
distributionibus secundum suam voluntatem. 2:5 Non
distributions according to his will. 2: 5 no
enim angelis subiecit orbem terrae futurum, de quo
For angels he added world earth future of which
loquimur. 2:6 Testatus est autem in quodam loco
we speak. 2, 6 testified is Now in a place
quis dicens: ‘ Quid est homo, quod memor es eius,
who saying: ‘ What is man, that remember you his
aut filius hominis, quoniam visitas eum? 2:7 Minuisti
or son man, for visit him? 2: 7 You made
eum paulo minus ab angelis, gloria et honore
it more less from angels; glory and honor
coronasti eum, 2:8 omnia subiecisti sub pedibus
crowned him, 2: 8 all subjection under feet
eius’. In eo enim quod ei omnia subiecit, nihil
His. ‘ in it For that it all he added, nothing
dimisit non subiectibile ei. Nunc autem necdum
released not put under to him. now Now not yet
videmus omnia subiecta ei; 2:9 eum autem, qui
see all subject him; 2: 9 it however, that
paulo minus ab angelis minoratus est, videmus
more less from angels lower is see
Iesum propter passionem mortis gloria et honore
Jesus for passion death glory and honor
coronatum, ut gratia Dei pro omnibus gustaverit
crowned, as grace God for all taste
mortem. 2:10 Decebat enim eum, propter quem
death. 2:10 It became For him, for which
omnia et per quem omnia, qui multos filios in
all and by which all that many children in
gloriam adduxit, ducem salutis eorum per passiones
glory brought, leader health their by emotions
consummare. 2:11 Qui enim sanctificat et qui
finish. 2:11 He For sanctifies and that
sanctificantur, ex uno omnes; propter quam causam
sanctified, from one all; for than cause
non erubescit fratres eos vocare 2:12 dicens: ‘
not blushes brothers them call 2:12 saying: ‘

Nuntiabo nomen tuum fratribus meis, in medio
news name your brothers I in the
ecclesiae laudabo te'; 2:13 et iterum: ' Ego ero
church praise you'; 2:13 and again: ' I I
fidens in eum '; **et iterum: ' Ecce ego et pueri,**
confident in it ' and again: ' Look I and boys
quos mihi dedit Deus'. 2:14 Quia ergo pueri
which I given God. ' 2:14 for So boys
communicaverunt sanguini et carni, et ipse similiter
partaken blood and the flesh, and he similarly,
participavit iisdem, ut per mortem destrueret eum,
He shared the same; as by death unemployed him,
qui habebat mortis imperium, id est Diabolum, 2:15
that had death government that is the devil; 2:15
et liberaret eos, qui timore mortis per totam vitam
and free them; that fear death by all life
obnoxii erant servituti. 2:16 Nusquam enim angelos
subject were service. 2:16 Nowhere For angels
apprehendit, sed semen Abrahae apprehendit. 2:17
apprehends but seed Abraham took hold. 2:17
Unde debuit per omnia fratribus similari, ut
Hence, have by all brothers like, as
misericors fieret et fidelis pontifex in iis, quae sunt
merciful would and faithful Pope in those which are
ad Deum, ut repropitiaret delicta populi; 2:18 in quo
to God, as reconciliation offenses people; 2:18 in which
enim passus est ipse tentatus, potens est eis, qui
For He suffered is he tested po H. is them, that
tentantur, auxiliari. 3:1 Unde, fratres sancti,
tested help. 3: 1 Hence, brothers St.,
vocationis caelestis participes, considerate apostolum
calling heavenly share consider Apostle
et pontificem confessionis nostrae Iesum, 3:2 qui
and Pope confession our Jesus, 3: 2 that
fidelis est ei, qui fecit illum, sicut et Moyses in tota
faithful is to that he it as and Moses in all
domo illius. 3:3 Amplioris enim gloriae iste prae
house of that. 3: 3 more For glory this than
Moyse dignus est habitus, quanto ampliorem honorem
Moses worthy is habit more larger honor

habet quam domus, qui fabricavit illam. 3:4 Omnis
has than house, that built her. 3, 4 all
namque domus fabricatur ab aliquo; qui autem
For house built from some; that Now
omnia fabricavit, Deus est. 3:5 Et Moyses quidem
all frame God It is. 3, 5 The Moses indeed
fidelis erat in tota domo eius tamquam famulus in
faithful was in all house his as the servant in
testimonium eorum, quae dicenda erant, 3:6 Christus
witness their which said were 3: 6 Christ
vero tamquam Filius super domum illius; cuius
But as son over home the latter; the
domus sumus nos, si fiduciam et gloriationem spei
house we are we if confidence and glorying hope
retineamus. 3:7 Quapropter, sicut dicit Spiritus
hold fast. 3: 7 For this reason, as says Spirit
Sanctus: ‘ Hodie, si vocem eius audieritis, 3:8 nolite
Optional: ‘ today, if voice his hear, 3: 8 do not
obdurare corda vestra sicut in exacerbatione,
harden hearts your as in provocation,
secundum diem tentationis in deserto, 3:9 ubi
according to day testing in wilderness 3: 9 where
tentaverunt me patres vestri in probatione et
tested I fathers you in testing and
viderunt opera mea 3:10 quadraginta annos. Propter
see works my 3:10 forty years. Because of
quod infensus fui generationi huic et dixi: Semper
that Enraged I generation this and I said: always
errant corde. Ipsi autem non cognoverunt vias meas;
err heart. they Now not know ways mine;
3:11 sicut icut iuravi in ira mea: Non introibunt in
3:11 as s I swore in anger I no enter in
requiem meam’. 3:12 Videte, fratres, ne forte sit
rest My ‘. 3:12 See, brothers, do not perhaps is
in aliquo vestrum cor malum incredulitatis discedendi
in some you heart evil disobedience leave
a Deo vivo, 3:13 sed adhortamini vosmetipsos per
from God live 3:13 but encourage selves by
singulos dies, donec illud ‘ hodie ‘ vocatur, ut non
each day, until it ‘ today ‘ is called, as not
obduretur quis ex vobis fallacia peccati; 3:14
hardened who from you fallacy sin; 3:14

participes enim Christi effecti sumus, si tamen
participants For Christ made we are if yet
initium substantiae usque ad finem firmum
beginning substance up to end ordered
retineamus, 3:15 dum dicitur: ‘ Hodie, si vocem eius
fast, 3:15 while said: ‘ today, if voice his
audieritis, nolite obdurare corda vestra quemadmodum
hear, do not harden hearts your as
in illa exacerbatione’. 3:16 Qui sunt enim qui
in that provocation. ‘ 3:16 He are For that
audientes exacerbaverunt? Nonne universi, qui profecti
hearing exasperated? Did all that traveled
sunt ab Aegypto per Moysen? 3:17 Quibus autem
are from Egypt by Moses? 3:17 these Now
infensus fuit quadraginta annos? Nonne illis, qui
Enraged was forty years? Did those that
peccaverunt, quorum membra ceciderunt in deserto?
sinned the members fell in Desert?
3:18 Quibus autem iuravit non introire in requiem
3:18 these Now He swore not enter in rest
ipsius, nisi illis, qui increduli fuerunt? 3:19 Et
his but those that incredulous were they? 3:19 The
videmus quia non potuerunt introire propter
see because not could enter for
incredulitatem. 4:1 Timeamus ergo, ne forte,
unbelief. 4: 1 Let us therefore, do not perhaps,
relicta pollicitatione introeundi in requiem eius,
leaving promise entering in rest his
existimetur aliquis ex vobis deesse; 4:2 etenim et
thought one from you lacking; 4: 2 For and
nobis evangelizatum est quemadmodum et illis, sed
us announced is as and those but
non profuit illis sermo auditus, non commixtis fide
not profit they report hearing; not mixed faith
cum iis, qui audierant. 4:3 Ingredimur enim in
with those that heard. 4: 3 enter For in
requiem, qui credidimus, quemadmodum dixit: ‘ Sicut
rest; that have as he said: ‘ As
iuravi in ira mea: Non introibunt in requiem meam
I swore in anger I no enter in rest I
‘, et quidem operibus ab institutione mundi factis.
‘ and indeed works from formation world actions.

4:4 Dixit enim quodam loco de die septima sic: ‘Et
4: 4 said For a place of day The seventh thus: ‘And
requievit Deus die septima ab omnibus operibus suis
He rested God day The seventh from all works their
‘; 4:5 et in isto rursum: ‘ Non introibunt in
‘ 4, 5 and in this again: ‘ no enter in
requiem meam’. 4:6 Quoniam ergo superest quosdam
rest My ‘. 4: 6 For So remains some
introire in illam, et hi, quibus prioribus
enter in it and they which first
evangelizatum est, non introierunt propter
announced is not entered for
inoboedientiam, 4:7 iterum terminat diem quendam, ‘
disobedience, 4: 7 again termination day a ‘
Hodie ‘, in David dicendo post tantum temporis,
today ‘ in David saying after only time
sicut supra dictum est: ‘ Hodie, si vocem eius
as above said is: ‘ today, if voice his
audieritis, nolite obdurare corda vestra’. 4:8 Nam,
hear, do not harden hearts your ‘. 4: 8 For example,
si eis Iesus requiem praestitisset, non de alio
if them Jesus rest performed, not of other
loqueretur posthac die. 4:9 Itaque relinquitur
speak later the day. 4: 9 So It remains
sabbatismus populo Dei; 4:10 qui enim ingressus est
Shabbat people God; 4:10 that For entry is
in requiem eius, etiam ipse requievit ab operibus
in rest his also he He rested from works
suis, sicut a suis Deus. 4:11 Festinemus ergo
their as from their God. 4:11 Let us So
ingredi in illam requiem, ut ne in idipsum quis
enter in it rest; as do not in together who
incidat inoboedientiae exemplum. 4:12 Vivus est enim
impact disobedience an example. 4:12 living is For
Dei sermo et efficax et penetrabilior omni gladio
God report and effective and piercing all sword
ancipiti et pertingens usque ad divisionem animae
of investment and It up to division soul
ac spiritus, compagum quoque et medullarum, et
and spirit, joints also and marrow, and

discretor cogitationum et intentionum cordis; 4:13 et
discern thoughts and intentions the heart; 4:13 and
non est creatura invisibilis in conspectu eius, omnia
not is creature invisible in before his all
autem nuda et aperta sunt oculis eius, ad quem
Now nude and open are eyes his to which
nobis sermo. 4:14 Habentes ergo pontificem magnum,
us word. 4:14 Having So Pope great
qui penetravit caelos, Iesum Filium Dei, teneamus
that penetrated heavens Jesus son God, Let us hold
confessionem. 4:15 Non enim habemus pontificem, qui
confession. 4:15 no For we have Pope, that
non possit compati infirmitatibus nostris, tentatum
not can feeling weaknesses our tested
autem per omnia secundum similitudinem absque
Now by all according to like without
peccato; 4:16 adeamus ergo cum fiducia ad thronum
sin; 4:16 Let us So with confidence to throne
gratiae, ut misericordiam consequamur et gratiam
thanks, as mercy obtain and thanks
inveniamus in auxilium opportunum. 5:1 Omnis
find in help appropriate. 5: 1 all
namque pontifex ex hominibus assumptus pro
For Pope from men up for
hominibus constituitur in his, quae sunt ad Deum, ut
men constituted in those which are to God, as
offerat dona et sacrificia pro peccatis; 5:2 qui
offer gifts and sacrifices for sins; 5: 2 that
aeque condolere possit his, qui ignorant et errant,
as well as compassion can those that do not know and err,
quoniam et ipse circumdatus est infirmitate 5:3 et
for and he limitations is weakness 5: 3 and
propter eam debet, quemadmodum et pro populo,
for it should as and for people
ita etiam pro semetipso offerre pro peccatis. 5:4 Nec
so also for himself offer for sins. 5: 4 No
quisquam sumit sibi illum honorem, sed qui vocatur
one takes to it honor but that called
a Deo tamquam et Aaron. 5:5 Sic et Christus
from God as and Aaron. 5: 5 so and Christ
non semetipsum glorificavit, ut pontifex fieret, sed
not himself glorified, as Pope would, but

qui locutus est ad eum: ‘ Filius meus es tu; ego
that said is to him: ‘ son my you you; I
hodie genui te ‘; 5:6 quemadmodum et in alio
today begotten you ‘ 5, 6 as and in other
dicit: ‘ Tu es sacerdos in aeternum secundum
he says: ‘ You you The priest in ever according to
ordinem Melchisedech’. 5:7 Qui in diebus carnis
order Melchizedek. ‘ 5: 7 He in days of
suae, preces supplicationesque ad eum, qui possit
his prayers petitions to him, that can
salvum illum a morte facere, cum clamore valido
save it from death do with claim strong
et lacrimis offerens et exauditus pro sua reverentia,
and tears offering and heard for his reverence;
5:8 et quidem cum esset Filius, didicit ex his,
5: 8 and indeed with was son, He learned from those
quae passus est, oboedientiam; 5:9 et, consummatus,
which He suffered is obedience; 5: 9 and, perfect,
factus est omnibus oboedientibus sibi auctor salutis
he became is all obey to author health
aeternae, 5:10 appellatus a Deo pontifex iuxta
everlasting; 5:10 called from God Pope according to
ordinem Melchisedech. 5:11 De quo grandis nobis
order Melchizedek. 5:11 The which great us
sermo et ininterpretabilis ad dicendum, quoniam
report and hard to Reply for
segnes facti estis ad audiendum. 5:12 Etenim cum
Dull they you to hearing. 5:12 For with
deberetis magistri esse propter tempus, rursum
should teachers be for time; again
indigetis, ut vos doceat aliquis elementa exordii
need as you teach one elements first
sermonum Dei, et facti estis, quibus lacte opus sit,
events God, and they you which milk work is
non solido cibo. 5:13 Omnis enim, qui lactis est
not solid food. 5:13 all For that milk is
particeps, expers est sermonis iustitiae, parvulus enim
participant free is speech justice, child For
est; 5:14 perfectorum autem est solidus cibus, eorum,
it is; 5:14 perfect Now is solid food their

qui pro consuetudine exercitatos habent sensus ad
that for custom practice have sense to
discretionem boni ac mali. 6:1 Quapropter
discretion good and evil. 6: 1 For this reason,
praetermittentes inchoationis Christi sermonem ad
whatever basics Christ word to
perfectionem feramur, non rursum iacentes
perfection growth, not again shoot
fundamentum paenitentiae ab operibus mortuis et
foundation penance from works dead and
fidei ad Deum, 6:2 baptismatum doctrinae,
faith to God, 6: 2 baptisms doctrine,
impositionis quoque manuum, ac resurrectionis
imposition also hands, and resurrection
mortuorum et iudicii aeterni. 6:3 Et hoc faciemus, si
dead and judgment Eternal. 6: 3 The this we do if
quidem permiserit Deus. 6:4 Impossibile est enim eos,
indeed permit God. 6: 4 impossible is For them;
qui semel sunt illuminati, gustaverunt etiam donum
that once are illuminated, tasted also gift
caeleste et participes sunt facti Spiritus Sancti 6:5
celestial and participants are they Spirit St. 6: 5
et bonum gustaverunt Dei verbum virtutesque saeculi
and good tasted God word powers age
venturi 6:6 et prolapsi sunt, rursus renovari ad
come 6: 6 and remoulding are again renewed to
paenitentiam, rursus crucifigentes sibimetipsis Filium
repent, again crucifying themselves son
Dei et ostentui habentes. 6:7 Terra enim saepe
God and advertise having. 6, 7 land For often
venientem super se bibens imbrem et generans
coming over he drinking rain and generator
herbam opportunam illis, propter quos et colitur,
grass meet those for which and cultivated,
accipit benedictionem a Deo; 6:8 proferens autem
takes thanks from God; 6, 8 it bears Now
spinas ac tribulos reprobata est et maledicto proxima,
thorns and thistles rejected is and the curse the next,
cuius finis in combustionem. 6:9 Confidimus autem
the end in combustion. 6: 9 confidence Now

de vobis, dilectissimi, meliora et viciniora saluti,
of you dear, more and nearer safety;
tametsi ita loquimur; 6:10 non enim iniustus Deus,
although so we speak; 6:10 not For unjust God,
ut obliviscatur operis vestri et dilectionis, quam
as forget work you and love, than
ostendistis nomini ipsius, qui ministrastis sanctis et
display name his that help saints and
ministratis. 6:11 Cupimus autem unumquemque
minister. 6:11 Ensuring Now each
vestrum eandem ostentare sollicitudinem ad
you same display concern to
expletionem spei usque in finem, 6:12 ut non segnes
accomplishment hope up in end 6:12 as not Dull
efficiamini, verum imitatores eorum, qui fide et
become, true followers their that faith and
patientia hereditant promissiones. 6:13 Abrahæ
patience heritage promises. 6:13 Abraham
namque promittens Deus, quoniam neminem habuit,
For promising God, for no he had
per quem iuraret maiorem, iuravit per semetipsum
by which swear greater, He swore by himself
6:14 dicens: ‘ Utique benedicens benedicam te et
6:14 saying: ‘ Yes blessing bless you and
multiplicans multiplicabo te ‘; 6:15 et sic
multiplying multiply you ‘ 6:15 and so
longanimiter ferens adeptus est repromissionem. 6:16
patient bearing obtained is promise. 6:16
Homines enim per maiorem sui iurant, et omnis
men For by more s swear, and all
controversiae eorum finis ad confirmationem est
Disputes their end to confirmation is
iuramentum; 6:17 in quo abundantius volens Deus
oath; 6:17 in which abundantly wishful God
ostendere pollicitationis heredibus immobilitatem
show promise heirs immobility
consilii sui, se interposuit iure iurando, 6:18 ut per
counsel s he interposed right swearing, 6:18 as by
duas res immobiles, in quibus impossibile est
two business immovable in which impossible is

mentiri Deum, fortissimum solacium habeamus, qui
lie God, El solace we have that
confugimus ad tenendam propositam spem; 6:19
refuge to hold proposed hope; 6:19
quam sicut ancoram habemus animae, tutam ac
than as anchor we have soul, safe and
firmam et incedentem usque in interiora velaminis,
firm and moving up in interior veil;
6:20 ubi praecursor pro nobis introivit Iesus,
6:20 where precursor for us entered Jesus,
secundum ordinem Melchisedech pontifex factus in
according to order Melchizedek Pope he became in
aeternum. 7:1 Hic enim Melchisedech, rex Salem,
ever. 7: 1 This For Melchizedek, king Salem
sacerdos Dei summi, qui obviavit Abrahae regresso
The priest God high, that met Abraham returning
a caede regum et benedixit ei, 7:2 cui et
from murder kings and blessed to 7: 2 which and
decimam omnium divisit Abraham, primum quidem,
tenth all divided Abraham first indeed,
qui interpretatur rex iustitiae, deinde autem et rex
that means king justice, then Now and king
Salem, quod est rex Pacis, 7:3 sine patre, sine
Salem that is king peace, 7: 3 without father, without
matre, sine genealogia, neque initium dierum neque
mother, without genealogy; or beginning days or
finem vitae habens, assimilatus autem Filio Dei,
end life having assimilated Now son God,
manet sacerdos in perpetuum. 7:4 Intuemini autem
remains The priest in ever. 7: 4 Contemplate Now
quantus sit hic, cui et decimam dedit de praecipuis
how is here, which and tenth given of principal
Abraham patriarcha. 7:5 Et illi quidem, qui de
Abraham Patriarch. 7: 5 The they indeed, that of
filiis Levi sacerdotium accipiunt, mandatum habent
children Levi priesthood take command have
decimas sumere a populo secundum legem, id est
tithes take from people according to law that is
a fratribus suis, quamquam et ipsi exierunt de
from brothers their although and they They went out of

lumbis Abrahæ; 7:6 hic autem, cuius generatio non
loins Abraham; 7: 6 here however, the generation not
annumeratur in eis, decimam sumpsit ab Abraham
tracing in them, tenth took from Abraham
et eum, qui habebat repromissiones, benedixit. 7:7
and him, that had promises blessed. 7: 7
Sine ulla autem contradictione, quod minus est, a
without any Now opposition; that less is from
meliore benedicitur. 7:8 Et hic quidem decimas
better blessed. 7, 8 The here indeed tithes
morientes homines sumunt; ibi autem testimonium
dying men they take; there Now witness
accipiens quia vivit. 7:9 Et, ut ita dictum sit, per
taking because lives. 7, 9 and, as so said is by
Abraham et Levi, qui decimas accipit, decimatus est;
Abraham and Levi that tithes receives tithed it is;
7:10 adhuc enim in lumbis patris erat, quando
7:10 yet For in loins father It was when
obviavit ei Melchisedech. 7:11 Si ergo consummatio
met it Melchizedek. 7:11 If So consumption
per sacerdotium leviticum erat, populus enim sub
by priesthood Levi It was people For under
ipso legem accepit, quid adhuc necessarium secundum
it law he received what yet necessary according to
ordinem Melchisedech alium surgere sacerdotem et
order Melchizedek other rise priest and
non secundum ordinem Aaron dici? 7:12 Translato
not according to order Aaron it? 7:12 Any change
enim sacerdotio, necesse est, ut et legis translatio
For priesthood, necessary is as and law transfer
fiat. 7:13 De quo enim hæc dicuntur, ex alia
So be it. 7:13 The which For this are from other
tribu est, ex qua nullus altari praesto fuit; 7:14
tribe is from which no altar available it was; 7:14
manifestum enim quod ex Iuda ortus sit Dominus
clear For that from Judah rising is Lord
noster, in quam tribum nihil de sacerdotibus Moyses
our in than tribe nothing of priests Moses
locutus est. 7:15 Et amplius adhuc manifestum est, si
said It is. 7:15 The more yet clear is if

secundum similitudinem Melchisedech exsurgit alius
according to like Melchizedek rises other
sacerdos, 7:16 qui non secundum legem mandati
The priest, 7:16 that not according to law mandate
carnalis factus est sed secundum virtutem vitae
carnal he became is but according to power life
insolubilis, 7:17 testimonium enim accipit: ‘ Tu es
insoluble, 7:17 witness For receives; ‘ You you
sacerdos in aeternum secundum ordinem
The priest in ever according to order
Melchisedech’. 7:18 Reprobatio quidem fit
Melchizedek. ‘ 7:18 annulling indeed becomes
praecedentis mandati propter infirmitatem eius et
previous mandate for weakness his and
inutilitatem, 7:19 nihil enim ad perfectum adduxit
uselessness 7:19 nothing For to perfect brought
lex; introductio vero melioris spei, per quam
law; introduction But more hope by than
proximamus ad Deum. 7:20 Et quantum non est
close to God. 7:20 The as far as not is
sine iure iurando; illi quidem sine iure iurando
without right swearing; they indeed without right swearing
sacerdotes facti sunt, 7:21 hic autem cum iure
priests they are 7:21 here Now with right
iurando per eum, qui dicit ad illum: ‘ Iuravit
swearing by him, that says to it ‘ sworn
Dominus et non paenitebit eum: Tu es sacerdos in
Lord and not repent him: You you The priest in
aeternum ‘, 7:22 in tantum et melioris testamenti
ever ‘ 7:22 in only and more testament
sponsor factus est Iesus. 7:23 Et illi quidem plures
sponsor he became is Jesus. 7:23 The they indeed more
facti sunt sacerdotes, idcirco quod morte
they are priests therefore that death
prohibebantur permanere; 7:24 hic autem eo quod
prohibited continue; 7:24 here Now it that
manet in aeternum, intransgressibile habet
remains in ever, unchangeable has
sacerdotium; 7:25 unde et salvare in perpetuum
priesthood; 7:25 whence and save in ever

potest accedentes per semetipsum ad Deum, semper
can coming by himself to God, always
vivens ad interpellandum pro eis. 7:26 Talis enim et
living to obstruction for them. 7:26 Such For and
decebat ut nobis esset pontifex, sanctus, innocens,
fitting as us was Pope, holy innocent,
impollutus, segregatus a peccatoribus et excelsior
undefiled, separated from sinners and higher
caelis factus; 7:27 qui non habet necessitatem cotidie,
heavens made; 7:27 that not has need daily,
quemadmodum pontifices, prius pro suis delictis
as pontiffs first for their offenses
hostias offerre, deinde pro populi; hoc enim fecit
victims offer then for people; this For he
semel semetipsum offerendo. 7:28 Lex enim homines
once himself offering. 7:28 The law For men
constituit pontifices infirmitatem habentes; sermo
set Popes weakness having; report
autem iuris iurandi, quod post legem est, Filium in
Now right swearing that after law is son in
aeternum consummatum. 8:1 Caput autem super ea,
ever completed. 8: 1 head Now over it
quae dicuntur: talem habemus pontificem, qui
which are: such we have Pope, that
consedit in dextera throni Maiestatis in caelis, 8:2
settled in right throne His Majesty in heaven 8: 2
sanctorum minister et tabernaculi veri, quod fixit
saints minister and tent truth that fixed
Dominus, non homo. 8:3 Omnis enim pontifex ad
Lord, not man. 8: 3 all For Pope to
offerenda munera et hostias constituitur; unde
offer gifts and victims constituted; whence
necesse erat et hunc habere aliquid, quod offerret.
necessary was and this have something that offer.
8:4 Si ergo esset super terram, nec esset sacerdos,
8: 4 If So was over land or was The priest,
cum sint qui offerant secundum legem munera; 8:5
with are that offer according to law gifts; 8: 5
qui figurae et umbrae deserviunt caelestium, sicut
that figures and shadows serve heavenly; as

responsum est Moysi, cum consummaturus esset
answer is Moses, with complete was
tabernaculum: ‘Vide enim, inquit, omnia facies
tent; ‘ See For he says, all face
secundum exemplar, quod tibi ostensum est in
according to model, that you shown is in
monte’. 8:6 Nunc autem differentius sortitus est
Mount ‘. 8: 6 now Now excellent obtained is
ministerium, quanto et melioris testamenti mediator
ministry more and more testament mediator
est, quod in melioribus repromissionibus sancitum est.
is that in better promises sanctioned It is.
8:7 Nam si illud prius culpa vacasset, non secundi
8: 7 For if it first fault finding not second
locus inquireretur; 8:8 vituperans enim eos dicit: ‘
location sought; 8: 8 finding fault For them he says: ‘
Ecce dies veniunt, dicit Dominus, et consummabo
Look day they says Lord, and perfect
super domum Israel et super domum Iudae
over home Israel and over home Judah
testamentum novum; 8:9 non secundum testamentum,
covenant new; 8, 9 not according to testament
quod feci patribus eorum in die, qua apprehendi
that I fathers their in day which I took
manum illorum, ut educerem illos de terra Aegypti;
hand their as lead them of land Egypt;
quoniam ipsi non permanserunt in testamento meo,
for they not continued in will I
et ego neglexi eos, dicit Dominus. 8:10 Quia hoc est
and I ignored them; says Lord. 8:10 for this is
testamentum, quod testabor domui Israel post dies
testament that I will make house Israel after day
illos, dicit Dominus, dando leges meas in mentem
those says Lord, giving laws I in mind
eorum, et in corde eorum superscribam eas; et ero
their and in heart their write them; and I
eis in Deum, et ipsi erunt mihi in populum. 8:11
them in God, and they will be I in people. 8:11
Et non docebit unusquisque civem suum, et
The not guide each citizen his and
unusquisque fratrem suum dicens: ‘Cognosce
each brother his saying: ‘Know

Dominum'; quoniam omnes scient me, a minore
Lord'; for all know I from less
usque ad maiorem eorum, 8:12 quia propitius ero
up to more their 8:12 because pardon I
iniquitatibus eorum et peccatorum illorum iam non
iniquities; their and sins their already not
memorabor'. 8:13 Dicendo ' novum ' veteravit prius;
I remember. ' 8:13 saying ' new ' old before;
quod autem antiquatur et senescit, prope interitum
that Now old and aging, close destruction
est. 9:1 Habuit ergo et prius praecepta cultus et
It is. 9: 1 He had So and first rules worship and
Sanctum huius saeculi. 9:2 Tabernaculum enim
St. this age. 9: 2 The Tabernacle For
praeparatum est primum, in quo inerat
prepared is first, in which interpenetration
candelabrum et mensa et propositio panum, quod
candlestick and table and The proposition bread; that
dicitur Sancta; 9:3 post secundum autem velamentum,
said Holy; 9: 3 after according to Now screen;
tabernaculum, quod dicitur Sancta Sanctorum, 9:4
tent, that said Holy Saints 9: 4
aureum habens turibulum et arcam testamenti
gold a censer and ark testament
circumtectam ex omni parte auro, in qua urna
about from all part gold in which OK
aurea habens manna et virga Aaron, quae
gold a manna and staff Aaron which
fronduerat, et tabulae testamenti, 9:5 superque eam
blossomed, and tables testament 9: 5 and more it
cherubim gloriae obumbrantia propitiatorium; de
cherubs glory overshadowing seat; of
quibus non est modo dicendum per singula. 9:6 His
which not is only Reply by each. 9: 6 these
vero ita praeparatis, in prius quidem tabernaculum
But so preparations, in first indeed tent
semper intrant sacerdotes sacrorum officia
always enter priests ceremony offices
consummantes; 9:7 in secundum autem semel in anno
accomplishing; 9: 7 in according to Now once in year

solus pontifex, non sine sanguine, quem offert pro
only Pope, not without blood which offers for
suis et populi ignorantibus; 9:8 hoc significante Spiritu
their and people Ode; 9: 8 this evidencing Spirit
Sancto, nondum propalatum esse sanctorum viam,
Holy not yet disclosed be saints way,
adhuc priore tabernaculo habente statum; 9:9 quae
yet previous tent having the state; 9: 9 which
parabola est temporis instantis, iuxta quam
parable is time instant, according to than
munera et hostiae offeruntur, quae non possunt
gifts and The victims offered which not can
iuxta conscientiam perfectum facere servientem,
according to conscience perfect do service
9:10 solummodo in cibis et in potibus et variis
9:10 only in foods and in drinks and various
baptismis, quae sunt praecepta carnis usque ad
washings, which are rules of up to
tempus correctionis imposita. 9:11 Christus autem
time correction on board. 9:11 Christ Now
cum advenit pontifex futurorum bonorum, per
with come Pope future goods by
amplius et perfectius tabernaculum, non manufactum,
more and more tent, not hands,
id est non huius creationis, 9:12 neque per
that is not this creation 9:12 or by
sanguinem hircorum et vitulorum sed per proprium
blood goats and calves but by own
sanguinem introivit semel in Sancta, aeterna
blood entered once in Holy, eternal
redemptione inventa. 9:13 Si enim sanguis hircorum
redemption found. 9:13 If For blood goats
et taurorum et cinis vitulae aspersus inquinatos
and bulls and ash heifer sprinkling unclean
sanctificat ad emundationem carnis, 9:14 quanto
sanctifies to cleaning the flesh, 9:14 more
magis sanguis Christi, qui per Spiritum aeternum
more blood Christ, that by Spirit ever
semetipsum obtulit immaculatum Deo, emundabit
himself offered unspotted God, purge
conscientiam nostram ab operibus mortuis ad
conscience our from works dead to

serviendum Deo viventi. 9:15 Et ideo novi
service God living. 9:15 The therefore new
testamenti mediator est, ut, morte intercedente in
testament mediator is that, death intervention in
redemptionem earum praevaricationum, quae erant
redemption their transgressions which were
sub priore testamento, repromissionem accipiant, qui
under previous Testament promise receive, that
vocati sunt aeternae hereditatis. 9:16 Ubi enim
called are eternal heritage. 9:16 Where For
testamentum, mors necesse est afferatur testatoris;
testament death necessary is Quote testator;
9:17 testamentum autem in mortuis est confirmatum,
9:17 covenant Now in dead is It was confirmed
nondum enim valet, dum vivit, qui testatus est. 9:18
not yet For It is, while lives that He testified It is. 9:18
Unde ne prius quidem sine sanguine dedicatum
Hence, do not first indeed without blood dedicated
est; 9:19 enuntiato enim omni mandato secundum
it is; 9:19 announcement For all mandate according to
legem a Moyse universo populo, accipiens
law from Moses all people taking
sanguinem vitulorum et hircorum cum aqua et lana
blood calves and goats with water and wool
coccinea et hyssopo, ipsum librum et omnem
scarlet and hyssop, it book and all
populum aspersit 9:20 dicens: ‘ Hic sanguis
people sprinkled 9:20 saying: ‘ This blood
testamenti, quod mandavit ad vos Deus ‘; 9:21 etiam
testament that charge to you God ‘ 9:21 also
tabernaculum et omnia vasa ministerii sanguine
tent and all vessels service blood
similiter aspersit. 9:22 Et omnia paene in sanguine
similarly, sprinkled. 9:22 The all almost in blood
mundantur secundum legem, et sine sanguinis
cleansed according to law and without blood
effusione non fit remissio. 9:23 Necesse erat ergo
delivery not becomes remission. 9:23 Needless was So
figuras quidem caelestium his mundari, ipsa autem
The figures indeed heavenly these cleaned, the Now
caelestia melioribus hostiis quam istis. 9:24 Non enim
celestial better victims than these. 9:24 no For

in manufacta Sancta Christus introivit, quae sunt
in hands; Holy Christ entered, which are
similitudo verorum, sed in ipsum caelum, ut appareat
form true, but in it heaven as appears
nunc vultui Dei pro nobis; 9:25 neque ut saepe
now presence God for us; 9:25 or as often
offerat semetipsum, quemadmodum pontifex intrat in
offer himself as Pope enters in
Sancta per singulos annos in sanguine alieno. 9:26
Holy by each years in blood another. 9:26
Alioquin oportebat eum frequenter pati ab origine
Otherwise necessary it frequently suffer from source
mundi; nunc autem semel in consummatione
the world; now Now once in end
saeculorum ad destitutionem peccati per sacrificium
ages to away sin by sacrifice
sui manifestatus est. 9:27 Et quemadmodum statutum
s manifested It is. 9:27 The as statute
est hominibus semel mori, post hoc autem iudicium,
is men once die; after this Now trial
9:28 sic et Christus, semel oblatus ad multorum
9:28 so and Christ, once offered to many
auferenda peccata, secundo sine peccato apparebit
remove sins, second without sin appear
expectantibus se in salutem. 10:1 Umbram enim
wait he in health. 10: 1 shade For
habens lex bonorum futurorum, non ipsam imaginem
a law goods the future, not it image
rerum, per singulos annos iisdem ipsis hostiis, quas
events by each years same the victims which
offerunt indesinenter, numquam potest accedentes
offer ceaselessly never can coming
perfectos facere. 10:2 Alioquin nonne cessassent
perfect do. 10: 2 Otherwise not ceased
offerri, ideo quod nullam haberent ultra
offered therefore that no have more
conscientiam peccatorum cultores semel mundati? 10:3
conscience sins farmers once cleansed? 10: 3
Sed in ipsis commemoratio peccatorum per singulos
but in the commemoration sins by each
annos fit. 10:4 Impossibile enim est sanguinem
years becomes. 10: 4 impossible For is blood

taurorum et hircorum auferre peccata. 10:5 Ideo
bulls and goats take sins. 10: 5 Therefore
ingrediens mundum dicit: ‘ Hostiam et oblationem
ingredient world he says: ‘ Host and offering
noluisti, corpus autem aptasti mihi; 10:6
you would not, body Now you prepared me; 10: 6
holocaustomata et sacrificia pro peccato non tibi
holocausts and sacrifices for sin not you
placuerunt. 10:7 Tunc dixi: Ecce venio, in capitulo
please. 10: 7 Then I said: Look I, in chapter
libri scriptum est de me, ut faciam, Deus,
book written is of I as I do, God,
voluntatem tuam’. 10:8 Superius dicens: ‘ Hostias et
will case ‘. 10: 8 higher saying: ‘ Victims and
oblaciones et holocaustomata et sacrificia pro peccato
offerings and holocausts and sacrifices for sin
noluisti, nec placuerunt tibi ‘, quae secundum
you would not, or please you ‘ which according to
legem offeruntur, 10:9 tunc dixit: ‘ Ecce venio, ut
law offered 10: 9 then he said: ‘ Look I, as
faciam voluntatem tuam’. Aufert primum, ut
I do will case ‘. taketh away first, as
secundum statuatur; 10:10 in qua voluntate sanctificati
according to to set up; 10:10 in which will sanctified
sumus per oblationem corporis Christi Iesu in semel.
we are by offering body Christ Jesus in once.
10:11 Et omnis quidem sacerdos stat cotidie
10:11 The all indeed The priest stands daily
ministrans et easdem saepe offerens hostias, quae
serving and same often offering sacrifices which
numquam possunt auferre peccata. 10:12 Hic autem,
never can take sins. 10:12 This however,
una pro peccatis oblata hostia, in sempiternum
one for sins offerings host in ever
consedit in dextera Dei, 10:13 de cetero expectans,
settled in right God, 10:13 of Finally, waiting
donec ponantur inimici eius scabellum pedum
until they are supposed to enemies his stool feet
eius; 10:14 una enim oblatione consummavit in
thereof; 10:14 one For offering He completed in

sempiternum eos, qui sanctificantur. 10:15 Testificatur
ever them; that sanctified. 10:15 testifies
autem nobis et Spiritus Sanctus; postquam enim
Now us and Spirit St.; after For
dixit: 10:16 ‘ Hoc est testamentum, quod testabor ad
he said: 10:16 ‘ This is testament that I will make to
illos post dies illos, dicit Dominus, dando leges meas
them after day those says Lord, giving laws I
in cordibus eorum, et in mente eorum superscribam
in hearts their and in Remember their write
eas; 10:17 et peccatorum eorum et iniquitatum
them; 10:17 and sins their and transgressions
eorum iam non recordabor amplius’. 10:18 Ubi
their already not remember any more. ‘ 10:18 Where
autem horum remissio, iam non oblatio pro peccato.
Now these forgiveness, already not offering for sin.
10:19 Habentes itaque, fratres, fiduciam in introitum
10:19 Having So, brothers, confidence in entrance
Sanctorum in sanguine Iesu, 10:20 quam initiavit
Saints in blood Jesus, 10:20 than He inaugurated
nobis viam novam et viventem per velamen, id est
us way new and living by covering that is
carnem suam, 10:21 et sacerdotem magnum super
flesh his 10:21 and priest great over
domum Dei, 10:22 accedamus cum vero corde in
home God, 10:22 Let us draw near with But heart in
plenitudine fidei, aspersi corda a conscientia mala
full faith, perfumed hearts from conscience bad
et abluti corpus aqua munda; 10:23 teneamus spei
and washed body water clean; 10:23 Let us hold hope
confessionem indeclinabilem, fidelis enim est, qui
confession without wavering; faithful For is that
repromisit; 10:24 et consideremus invicem in
He promised; 10:24 and consider another in
provocationem caritatis et bonorum operum, 10:25
challenge charity and goods works 10:25
non deserentes congregationem nostram, sicut est
not forsaking company our as is
consuetudinis quibusdam, sed exhortantes, et tanto
associative some, but exhorting and more
magis quanto videtis appropinquantem diem. 10:26
more more see approaching Day. 10:26

Voluntarie enim peccantibus nobis, post acceptam
Voluntarily For wrongdoer us after received
notitiam veritatis, iam non relinquitur pro peccatis
notice truth already not It remains for sins
hostia, 10:27 terribilis autem quaedam exspectatio
host 10:27 awesome Now a Expected
iudicii, et ignis aemulatio, quae consumptura est
judgment and fire competition which consume is
adversarios. 10:28 Irritam quis faciens legem Moysis,
opponents. 10:28 void who making law Moses,
sine ulla miseratione duobus vel tribus testibus
without any compassion two or three witnesses
moritur; 10:29 quanto deteriora putatis merebitur
dies; 10:29 more worse do you think? merebitur
supplicia, qui Filium Dei conculcaverit et sanguinem
punishments that son God tramples and blood
testamenti communem duxerit, in quo sanctificatus
testament common marries in which sanctified
est, et Spiritui gratiae contumeliam fecerit? 10:30
is and Spirit thanks dishonor do? 10:30
Scimus enim eum, qui dixit: ‘ Mihi vindicta, ego
we know For him, that he said: ‘ me revenge; I
retribuam ‘; et iterum: ‘ Iudicabit Dominus
repay ‘ and again: ‘ judge Lord
populum suum’. 10:31 Horrendum est incidere in
people his own. ‘ 10:31 shocking is fall in
manus Dei viventis. 10:32 Rememoramini autem
hand God living. 10:32 Remember Now
pristinos dies, in quibus illuminati magnum certamen
former day, in which illuminated great contest
sustinuistis passionum, 10:33 in altero quidem
endured passions, 10:33 in other indeed
opprobriis et tribulationibus spectaculum facti, in
reproaches and tribulations show made, in
altero autem socii taliter conversantium effecti; 10:34
other Now partners so behavior partners; 10:34
nam et vinctis compassi estis et rapinam bonorum
for and prisoners compassion you and robbery goods
vestrorum cum gaudio suscepistis, cognoscentes vos
your with joy accepted knowing you

habere meliorem substantiam et manentem. 10:35

have better substance and remaining. 10:35

Nolite itaque abicere confidentiam vestram, quae

Do not So ignore confidence your which

magnam habet remunerationem; 10:36 patientia enim

great has remuneration; 10:36 patience For

vobis necessaria est, ut voluntatem Dei facientes

you necessary is as will God doing

reportetis promissionem. 10:37 Adhuc enim modicum

receive promise. 10:37 yet For A little

quantulum, qui venturus est, veniet et non tardabit.

how, that come is will and not delay.

10:38 Iustus autem meus ex fide vivet; quod si

10:38 just Now my from faith live; that if

subtraxerit se, non sibi complacet in eo anima mea.

withdraw se not to wins in it soul I have.

10:39 Nos autem non sumus subtractionis in

10:39 We Now not we are of withdrawing in

perditionem, sed fidei in acquisitionem animae. 11:1

destruction, but faith in purchasing the soul. 11: 1

Est autem fides sperando rum substantia, rerum

It is Now faith hope of substance events

argumentum non apparentium. 11:2 In hac enim

argument not seen. 11: 2 in this For

testimonium consecuti sunt seniores. 11:3 Fide

witness obtained are elders. 11: 3 faith

intellegimus aptata esse saecula verbo Dei, ut ex

understand framed be ages word God, as from

invisibilibus visibilia facta sint. 11:4 Fide ampliorem

invisible? visible made they are. 11: 4 faith larger

hostiam Abel quam Cain obtulit Deo, per quam

host Abel than Cain offered God, by than

testimonium consecutus est esse iustus, testimonium

witness obtained is be just witness

perhibente muneribus eius Deo; et per illam

witness gifts his God; and by it

defunctus adhuc loquitur. 11:5 Fide Henoch translatus

dead yet speaks. 11: 5 faith Enoch translated

est, ne videret mortem, et non inveniebatur, quia

is do not see death and not found because

transtulit illum Deus; ante translationem enim
transferred it God; before translation For
testimonium accepit placuisse Deo. 11:6 Sine fide
witness he received pleased God. 11: 6 without faith
autem impossibile placere; credere enim oportet
Now impossible please; believe For must
accedentem ad Deum quia est et inquirentibus se
approaches to God because is and seek he
remunerator fit. 11:7 Fide Noe, responso accepto
rewarder becomes. 11: 7 faith Noah reply receiving
de his, quae adhuc non videbantur, reveritus aptavit
of those which yet not it seemed, humbling fitted
arcam in salutem domus suae; per quam damnavit
ark in health house his; by than He condemned
mundum, et iustitiae, quae secundum fidem est,
world and justice, which according to faith is
heres est institutus. 11:8 Fide vocatus Abraham
heir is education. 11: 8 faith called Abraham
oboedivit in locum exire, quem accepturus erat in
obeyed in place go out which take was in
hereditatem; et exivit nesciens quo iret. 11:9
inheritance; and gone I did not know which he was going. 11: 9
Fide peregrinatus est in terra promissionis tamquam
faith sojourned is in land promise as
in aliena, in casulis habitando cum Isaac et Iacob,
in others, in cottages dwelling with Isaac and Jacob,
coheredibus promissionis eiusdem; 11:10 exspectabat
beneficiaries promise the same; 11:10 waiting
enim fundamenta habentem civitatem, cuius artifex et
For foundations having city the artist and
conditor Deus. 11:11 Fide — et ipsa Sara sterilis —
founder God. 11:11 faith - and the Sarah barren -
virtutem in conceptionem seminis accepit etiam
power in conception Seeding he received also
praeter tempus aetatis, quoniam fidelem credidit
In addition to time age for sure believed
esse, qui promiserat; 11:12 propter quod et ab uno
be that He had promised; 11:12 for that and from one
orti sunt, et hoc emortuo, tamquam sidera caeli in
arising are and this dead, as stars air in

multitudine, et sicut arena, quae est ad oram maris,
population, and as sand, which is to coast sea,
innumerabilis. 11:13 Iuxta fidem defuncti sunt
innumerable. 11:13 according to faith deceased are
omnes isti, non acceptis promissionibus, sed a longe
all these not Taking the promises but from off
eas aspicientes et salutantes, et confitentes quia
them looking and saluting and confessing because
peregrini et hospites sunt supra terram; 11:14 qui
foreign and guests are above land; 11:14 that
enim haec dicunt, significant se patriam inquirere.
For this they say, significant he country search.
11:15 Et si quidem illius meminissent, de qua
11:15 The if indeed of remember, of which
exierant, habebant utique tempus revertendi; 11:16
had gone out, had Yes time return; 11:16
nunc autem meliorem appetunt, id est caelestem.
now Now better desire, that is heavenly.
Ideo non confunditur Deus vocari Deus eorum,
Therefore not identified God call God their
paravit enim illis civitatem. 11:17 Fide obtulit
prepared For they city. 11:17 faith offered
Abraham Isaac, cum tentaretur; et unigenitum
Abraham Isaac with tested; and only
offerebat ille, qui susceperat promissiones, 11:18 ad
offered he that received promises 11:18 to
quem dictum erat: ‘ In Isaac vocabitur tibi semen ’,
which said It was: ‘ in Isaac call you seed ’
11:19 arbitratus quia et a mortuis suscitare potens
11:19 thinking because and from dead stir powerful
est Deus; unde eum et in parabola reportavit. 11:20
is God; whence it and in parable Agron. 11:20
Fide et de futuris benedixit Isaac Iacob et Esau.
faith and of future blessed Isaac Jacob and Esau.
11:21 Fide Iacob moriens singulis filiorum Ioseph
11:21 faith Jacob dying each children Joseph
benedixit et adoravit super fastigium virgae suae.
blessed and worshiped over pediment staff His.
11:22 Fide Ioseph moriens de profectione filiorum
11:22 faith Joseph dying of departure children

Israel memoratus est et de ossibus suis mandavit.
Israel mentioned is and of bones their he commanded.

11:23 Fide Moyses natus occultatus est mensibus
11:23 faith Moses He was born hidden is months

tribus a parentibus suis, eo quod vidissent
three from parents their it that saw

formosum infantem et non timuerunt regis edictum.
Lovely baby and not feared s edict.

11:24 Fide Moyses grandis factus negavit se dici
11:24 faith Moses great he became denied he said

filium filiae pharaonis, 11:25 magis eligens affligi
son daughters Pharaoh; 11:25 more choosing afflicted

cum populo Dei quam temporalem peccati habere
with people God than temporal sin have

iucunditatem, 11:26 maiores divitias aestimans
pleasantness 11:26 greater wealth supposing

thesauris Aegypti improperium Christi; aspiciebat
stores Egypt reproach Christ; eyed

enim in remunerationem. 11:27 Fide reliquit
For in remuneration. 11:27 faith left

Aegyptum non veritus animositatem regis, invisibilem
Egypt not fearing spiritedness king, invisible

enim tamquam videns sustinuit. 11:28 Fide celebravit
For as seeing endured. 11:28 faith He celebrated

Pascha et sanguinis effusionem, ne, qui vastabat
Easter and blood effusion do not, that destroyer

primogenita, tangeret ea. 11:29 Fide transierunt mare
birthright, touch them. 11:29 faith passed sea

Rubrum tamquam per aridam terram, quod experti
Red as by dry land that experienced

Aegyptii devorati sunt. 11:30 Fide muri Iericho
Egyptians assaying They are. 11:30 faith wall Jericho

ruerunt circuiti diebus septem. 11:31 Fide Rahab
fall about days seven. 11:31 faith Rahab

meretrix non periit cum incredulis, quia exceperat
whore not lost with unbelieving because received

exploratores cum pace. 11:32 Et quid adhuc dicam?
spies with peace. 11:32 The what yet I say?

Deficiet enim me tempus enarrantem de Gedeon,
fail For I time tell of Gideon

Barac, Samson, Iephte, David et Samuel atque
Barak, Samson Jephthah David and Samuel and
prophetis, 11:33 qui per fidem devicerunt regna,
prophets 11:33 that by faith hot kingdoms,
operati sunt iustitiam, adepti sunt repromissiones,
operated are justice; obtained are promises
obturaverunt ora leonum, 11:34 exstinxerunt impetum
stopped coast lions 11:34 extinguished attack
ignis, effugerunt aciem gladii, convaluerunt de
fire escape line swords, recovered of
infirmirate, fortes facti sunt in bello, castra verterunt
weakness; strong they are in war camp change
exterorum; 11:35 acceperunt mulieres de resurrectione
aliens; 11:35 took women of resurrection
mortuos suos; alii autem distenti sunt, non
dead their children; others Now tortured are not
suscipientes redemptionem, ut meliorem invenirent
Welcoming redemption, as better find
resurrectionem; 11:36 alii vero ludibria et verbera
resurrection; 11:36 others But toys and Scourge
experti sunt, insuper et vincula et carcerem; 11:37
experienced are In addition, and bonds and dungeon 11:37
lapidati sunt, secti sunt, in occisione gladii mortui
stoned are sawn are in killing sword dead
sunt, circumierunt in melotis, in pellibus caprinis,
are roundabout in sheepskins in skins goatskins
egentes, angustiati, afflicti, 11:38 quibus dignus non
poor, distressed, Discouraged 11:38 which worthy not
erat mundus, in solitudinibus errantes et montibus
was The world, in deserts staggering and mountains
et speluncis et in cavernis terrae. 11:39 Et hi
and dens and in holes the earth. 11:39 The these
omnes testimonium per fidem consecuti non
all witness by faith obtained not
reportaverunt promissionem, 11:40 Deo pro nobis
back promise 11:40 God for us
melius aliquid providente, ut ne sine nobis
more something providing, as do not without us
consummarentur. 12:1 Ideoque et nos tantam
perfect. 12: 1 therefore and we so
habentes circumpositam nobis nubem testium,
having surrounded us cloud witnesses,

deponentes omne pondus et circumstans nos
Putting away all weight and surrounds we
peccatum, per patientiam curramus propositum nobis
sin, by patience run program us
certamen, 12:2 aspicientes in ducem fidei et
contest, 12: 2 looking in leader faith and
consummatorem Iesum, qui pro gaudio sibi proposito
finisher Jesus, that for joy to proposed
sustinuit crucem, confusione contempta, atque in
He sustained cross confusion despising and in
dextera throni Dei sedet. 12:3 Recogitate enim eum,
right throne God sits. 12: 3 Think For him,
qui talem sustinuit a peccatoribus adversum
that such He sustained from sinners against
semetipsum contradictionem, ut ne fatigemini animis
himself contradiction; as do not wearied minds
vestris deficientes. 12:4 Nondum usque ad sanguinem
your failing. 12: 4 Not yet up to blood
restitistis adversus peccatum repugnantes; 12:5 et
striving against sin conflicting; 12: 5 and
obliti estis exhortationis, quae vobis tamquam filiis
forgot you exhortation, which you as children
loquitur: ‘ Fili mi, noli neglegere disciplinam Domini
says: ‘ Son my do not Neglect correction of
neque deficias, dum ab eo argueris: 12:6 quem enim
or weary, while from it corrected: 12: 6 which For
diligit, Dominus castigat, flagellat autem omnem
love, Lord chastises scourge Now all
filium, quem recipit’. 12:7 Ad disciplinam suffertis;
a son, which He receives. ‘ 12: 7 the correction suffer;
tamquam filios vos tractat Deus. Quis enim filius,
as children you treats God. Who For son,
quem non corripit pater? 12:8 Quod si extra
which not corrects father? 12: 8 The if outside
disciplinam estis, cuius participes facti sunt omnes,
correction you the participants they are all
ergo adulterini et non filii estis! 12:9 Deinde
So spurious and not children you are! 12: 9 Next
patres quidem carnis nostrae habebamus eruditores
fathers indeed of our we had instructors

et reverebamur; non multo magis obtemperabimus
and respected; not more more subjection
Patri spirituum et vivemus? 12:10 Et illi quidem ad
father spirits and live? 12:10 The they indeed to
tempus paucorum dierum, secundum quod videbatur
time a few days according to that it seemed
illis, castigabant; hic autem ad id, quod utile est ad
those chastened; here Now to ie, that useful is to
participandam sanctitatem eius. 12:11 Omnis autem
share holiness her. 12:11 all Now
disciplina in praesenti quidem videtur non esse gaudii
training in present indeed it seems not be joy
sed maeroris; postea autem fructum pacificum
but grief; later Now fruit peaceful
exercitatis per eam reddit iustitiae. 12:12 Propter
trained by it returns justice. 12:12 Because of
quod remissas manus et soluta genua erigite 12:13
that lift hand and released knees up 12:13
et gressus rectos facite pedibus vestris, ut, quod
and The steps right do feet your that, that
claudum est, non extorqueatur, magis autem sanetur.
lame is not extort more Now healed.
12:14 Pacem sectamini cum omnibus et
12:14 peace Follow with all and
sanctificationem, sine qua nemo videbit Dominum,
sanctification, without which no see Lord,
12:15 providentes, ne quis desit gratiae Dei, ne
12:15 Providing, do not who missing thanks God, do not
qua radix amaritudinis sursum germinans perturbet,
which root bitterness up springing perturbs
et per illam inquinentur multi; 12:16 ne quis
and by it contaminating many; 12:16 do not who
fornicator aut profanus ut Esau, qui propter unam
fornicator or profane as Esau that for one
escam vendidit primogenita sua. 12:17 Scitis enim
food sold birthright their own. 12:17 You know For
quoniam et postea cupiens hereditare benedictionem
for and later desiring inheriting thanks
reprobatus est; non enim invenit paenitentiae locum,
rejected it is; not For found penance place
quamquam cum lacrimis inquisisset eam. 12:18 Non
although with tears sought her. 12:18 no

enim accessistis ad tractabilem et ardentem ignem
For come to a and burning fire
et turbinem et caliginem et procellam 12:19 et
and whirlwind and fog and storm 12:19 and
tubae sonum et vocem verborum, quam qui
trumpet sound and voice words than that
audierunt, recusaverunt, ne ultra eis fieret verbum;
listen messages, do not more them would word;
12:20 non enim portabant mandatum: ‘ Et si bestia
12:20 not For carriers the command: ‘ The if beast
tetigerit montem, lapidabitur’; 12:21 et ita terribile
touches mount stoned; 12:21 and so terrible
erat, quod videbatur, Moyses dixit: ‘ Exterritus sum
It was that It seemed, Moses he said: ‘ frightened I
et tremebundus’. 12:22 Sed accessistis ad Sion
and quake. 12:22 but come to Zion
montem et civitatem Dei viventis, Ierusalem
mount and city God living Jerusalem
caelestem, et multa milia angelorum, frequentiam
heavenly and many thousand angels, frequency
12:23 et ecclesiam primogenitorum, qui conscripti
12:23 and church first, that Senate
sunt in caelis, et iudicem Deum omnium et spiritus
are in heaven and judge God all and spirit
iustorum, qui consummati sunt, 12:24 et testamenti
just, that end are 12:24 and testament
novi mediatorem Iesum et sanguinem aspersionis,
new mediator Jesus and blood sprinkling
melius loquentem quam Abel. 12:25 Videte, ne
more speaking than Abel. 12:25 See, do not
recusetis loquentem; si enim illi non effugerunt
refuse speaking; if For they not escape
recusantes eum, qui super terram loquebatur, multo
Reluctantly him, that over land said, more
magis nos, qui de caelis loquentem avertimus; 12:26
more we that of heavens speaking turn away from; 12:26
cuius vox movit terram tunc, modo autem
the voice He moved land then, only Now
pronuntiavit dicens: ‘ Adhuc semel ego movebo non
He announced saying: ‘ yet once I will move not

solum terram sed et caelum'. 12:27 Hoc autem '
only land but and the sky. ' 12:27 This Now '
adhuc semel ' declarat mobilium translationem
yet once ' declares mobiles translation
tamquam factorum, ut maneat ea, quae sunt
as factors, as remain it which are
immobilia. 12:28 Itaque, regnum immobile
immobile. 12:28 Accordingly, kingdom immobile
suscipientes, habeamus gratiam, per quam serviamus
Welcoming we have thanks, by than serve
placentes Deo cum reverentia et metu; 12:29 etenim
please God with reverence and fear; 12:29 For
Deus noster ignis consumens est. 13:1 Caritas
God our fire consuming It is. 13: 1 charity
fraternitatis maneat. 13:2 Hospitalitatem nolite obli
brotherhood continues. 13: 2 hospitality do not post
visci; per hanc enim quidam nescientes hospitio
mistletoe; by this For some not knowing hospitality
receperunt angelos. 13:3 Mementote vincitorum
received angels. 13: 3 Remember bonds
tamquam simul victi, laborantium tamquam et ipsi
as together prisoners; labor as and they
in corpore morantes. 13:4 Honorabile conubium in
in body residence. 13: 4 The honorable Marriage in
omnibus, et torus immaculatus; fornicatores enim et
all and torus immaculate; fornicators For and
adulteros iudicabit Deus. 13:5 Sint mores sine
adulterers judge God. 13: 5 Let behavior without
avaritia; contenti praesentibus. Ipse enim dixit: ' Non
greed; content present. He For he said: ' no
te deseram neque derelinquam ', 13:6 ita ut
you leave or leave ' 13: 6 so as
confidenter dicamus: ' Dominus mihi adiutor est, non
safety to say: ' Lord I helper is not
timebo; quid faciet mihi homo?'. 13:7 Mementote
fear; what will I man? '. 13: 7 Remember
praepositorum vestrorum, qui vobis locuti sunt
officials your that you have are
verbum Dei; quorum intuentes exitum conversationis,
word God; the considering exit interaction;

imitamini fidem. 13:8 Iesus Christus heri et hodie
imitate faith. 13: 8 Jesus Christ yesterday and today
idem, et in saecula! 13:9 Doctrinis variis et
the same, and in ever! 13: 9 doctrines various and
peregrinis nolite abduci; optimum enim est gratia
foreign do not withdrawn; best For is grace
stabiliri cor, non escis, quae non profuerunt
guaranteed heart, not food which not profited
ambulantibus in eis. 13:10 Habemus altare, de quo
walking in them. 13:10 We have altar, of which
edere non habent potestatem, qui tabernaculo
eating not have power that tent
deserviunt. 13:11 Quorum enim animalium infertur
they serve. 13:11 The For animals inferred
sanguis pro peccato in Sancta per pontificem, horum
blood for sin in Holy by Pope, these
corpora cremantur extra castra. 13:12 Propter quod
bodies burned outside camp. 13:12 Because of that
et Iesus, ut sanctificaret per suum sanguinem
and Jesus, as sanctify by his blood
populum, extra portam passus est. 13:13 Exeamus
people outside gate He suffered It is. 13:13 Let us
igitur ad eum extra castra, improperium eius
So to it outside camp reproach his
portantes; 13:14 non enim habemus hic manentem
bearing; 13:14 not For we have here remaining
civitatem, sed futuram inquirimus. 13:15 Per ipsum
city but future we seek. 13:15 by it
ergo offeramus hostiam laudis semper Deo, id est
So offer host praise always God, that is
fructum labiorum confitentium nomini eius. 13:16
fruit lips thanks name her. 13:16
Beneficientiae autem et communionis nolite oblivisci;
good Now and communion do not forget it;
talibus enim hostiis oblectatur Deus. 13:17 Oboedite
such For victims oblectatur God. 13:17 obey
praepositis vestris et subiaceat eis; ipsi enim
reeves your and submit them; they For
pervigilant pro animabus vestris quasi rationem
watch for lives your as account

reddituri, ut cum gaudio hoc faciant et non
account, as with joy this do and not
gementes; hoc enim non expedit vobis. 13:18 Orate
sigh; this For not helpful to you. 13:18 Pray
pro nobis; confidimus enim quia bonam conscientiam
for us; trust For because good conscience
habemus, in omnibus bene volentes conversari. 13:19
we have, in all well desiring honestly. 13:19
Amplius autem deprecor vos hoc facere, ut quo
more Now petition you this do as which
celerius restituar vobis. 13:20 Deus autem pacis, qui
faster restored to you. 13:20 God Now peace, that
eduxit de mortuis pastorem magnum ovium in
brought of dead shepherd great sheep in
sanguine testamenti aeterni, Dominum nostrum Iesum,
blood testament eternal Lord our Jesus,
13:21 aptet vos in omni bono, ut faciatis voluntatem
13:21 Fit you in all good as Yee will
eius, faciens in nobis, quod placeat coram se per
his making in us that please before he by
Iesum Christum, cui gloria in saecula saeculorum.
Jesus Christ, which glory in ages ever.
Amen. 13:22 Rogo autem vos, fratres, sufferte
Amen. 13:22 I ask Now you brothers, bear
sermonem exhortationis; etenim perpaucis scripsi
word exhortation; For Very few of the I wrote
vobis. 13:23 Cognoscite fratrem nostrum Timotheum
to you. 13:23 Know brother our Timothy
dimissum esse; cum quo, si celerius venerit, videbo
released to be; with which, if faster come, see
vos. 13:24 Salutate omnes praepositos vestros et
You. 13:24 Salute all overseers your and
omnes sanctos. Salutant vos, qui de Italia sunt.
all saints. greetings you that of Italy They are.
13:25 Gratia cum omnibus vobis.
13:25 grace with all to you.

1:1 Iacobus, Dei et Domini Iesu Christi servus,
1: 1 James God and of Jesus Christ slave,
duodecim tribubus, quae sunt in dispersione, salutem.
twelve tribes which are in dispersion health.
1:2 Omne gaudium existimate, fratres mei, cum in
1, 2 All joy Think brothers my with in
tentationibus variis incideritis, 1:3 scientes quod
trials various trials, 1: 3 knowing that
probatio fidei vestrae patientiam operatur; 1:4
testing faith your patience it works; 1: 4
patientia autem opus perfectum habeat, ut sitis
patience Now work perfect has as be
perfecti et integri, in nullo deficientes. 1:5 Si quis
perfect and integers, in no failing. 1: 5 If who
autem vestrum indiget sapientia, postulet a Deo,
Now you needs wisdom demand from God,
qui dat omnibus affluenter et non improperat, et
that gives all liberally and not reproaches, and
dabitur ei. 1:6 Postulet autem in fide nihil
given to him. 1: 6 ask Now in faith nothing
haesitans; qui enim haesitat, similis est fluctui maris,
hesitating; that For He hesitated, like is wave sea,
qui a vento movetur et circumfertur. 1:7 Non ergo
that from wind moved and circuiting. 1: 7 no So
aestimet homo ille quod accipiat aliquid a Domino,
estimate man he that take something from Lord,
1:8 vir duplex animo, inconstans in omnibus viis
1: 8 man double mind, unstable in all ways
suis. 1:9 Glorietur autem frater humilis in
their own. 1: 9 let Now brother low in
exaltatione sua, 1:10 dives autem in humilitate sua,
the rise his 1:10 rich Now in low his
quoniam sicut flos feni transibit. 1:11 Exortus est
for as flower hay switch. 1:11 Tolkien is
enim sol cum ardore et arefecit fenum, et flos eius
For sun with heat and withers hay, and flower his
decidit, et decor vultus eius deperiit; ita et dives in
falls, and beauty face his perished; so and rich in
itineribus suis marcescet. 1:12 Beatus vir, qui suffert
routes their pursuits. 1:12 Happy man that bears
tentationem, quia, cum probatus fuerit, accipiet
test because, with approved it take

coronam vitae, quam repromisit Deus diligentibus
crown life than He promised God love

se. 1:13 Nemo, cum tentatur, dicat: ‘ A Deo
themselves. 1:13 No, with tempted, to say: ‘ A God

tentor ‘; Deus enim non tentatur malis, ipse autem
Try ‘ God For not tempted bad he Now

neminem tentat. 1:14 Unusquisque vero tentatur a
no testing. 1:14 Each But tempted from

concupiscentia sua abstractus et illectus; 1:15 dein
lust his abstract and enticed; 1:15 then

concupiscentia, cum conceperit, parit peccatum;
lust; with conceived, breeds sin;

peccatum vero, cum consummatum fuerit, generat
sin however, with completed it generates

mortem. 1:16 Nolite errare, fratres mei dilectissimi.
death. 1:16 Do not err, brothers my dearest.

1:17 Omne datum optimum et omne donum
1:17 All given best and all gift

perfectum de sursum est, descendens a Patre
perfect of up is down from Father

luminum, apud quem non est transmutatio nec
lights in which not is change or

vicissitudinis obumbratio. 1:18 Voluntarie genuit nos
shifting turning. 1:18 Voluntarily birth we

verbo veritatis, ut simus primitiae quaedam creaturae
word truth as we first fruits a creatures

eius. 1:19 Scitis, fratres mei dilecti. Sit autem omnis
her. 1:19 You know, brothers my beloved. Let Now all

homo velox ad audiendum, tardus autem ad
man quick to listen The latest Now to

loquendum et tardus ad iram; 1:20 ira enim viri
speak and The latest to anger; 1:20 anger For men

iustitiam Dei non operatur. 1:21 Propter quod
justice God not operates. 1:21 Because of that

abicientes omnem immunditiam et abundantiam
driving all impurity and abundance

malitiae, in mansuetudine suscipite insitum verbum,
malice, in meekness support engrafted word,

quod potest salvare animas vestras. 1:22 Estote
that can save lives your. 1:22 Be

autem factores verbi et non auditores tantum
Now factors word and not auditors only
fallentes vosmetipsos. 1:23 Quia si quis auditor est
deluding selves. 1:23 for if who hearer is
verbi et non factor, hic comparabitur viro
word and not factor here compared man
consideranti vultum nativitatis suae in speculo; 1:24
considers face birth his in mirror; 1:24
consideravit enim se et abiit, et statim oblitus est
he noted For he and went and immediately forgotten is
qualis fuerit. 1:25 Qui autem perspexerit in lege
what a. 1:25 He Now looks in law
perfecta libertatis et permanserit, non auditor
perfect freedom and continues not hearer
obliviosus factus sed factor operis, hic beatus in
forgetful he became but factor work here happy in
facto suo erit. 1:26 Si quis putat se religiosum
in fact his will be. 1:26 If who He thinks he religious
esse, non freno circumducens linguam suam sed
be not bridle about language his but
seducens cor suum, huius vana est religio. 1:27
deceiving heart his this empty is religion. 1:27
Religio munda et immaculata apud Deum et Patrem
Religion pure and immaculate in God and father
haec est: visitare pupillos et viduas in tribulatione
this is: visit orphans and widows in trouble
eorum, immaculatum se custodire ab hoc saeculo. 2:1
their unspotted he keep from this century. 2: 1
Fratres mei, nolite in personarum acceptione habere
Brothers my do not in persons acceptance have
fidem Domini nostri Iesu Christi gloriae. 2:2 Etenim,
faith of our Jesus Christ glory. 2: 2 In fact,
si introierit in synagogam vestram vir aureum
if go in synagogue your man gold
anulum habens in veste candida, introierit autem et
ring a in clothing white go Now and
pauper in sordido habitu, 2:3 et intendatis in eum,
poor in dirty dress, 2, 3 and respect in him,
qui indutus est veste praeclara, et dixeritis: ‘ Tu
that dressed is clothing Distinguished and Godspeed: ‘ You

sede hic bene ‘, pauperi autem dicatis: ‘ Tu sta
Sit here well ‘ poor Now Call: ‘ You stand
illic aut sede sub scabello meo ‘; 2:4 nonne iudicatis
there or Sit under platform I ‘ 2: 4 not judge
apud vosmetipsos et facti estis iudices cogitationum
in selves and they you judges thoughts
iniquarum? 2:5 Audite, fratres mei dilectissimi. Nonne
evil? 2: 5 Listen brothers my dearest. Did
Deus elegit, qui pauperes sunt mundo, divites in fide
God he chose, that poor are world rich in faith
et heredes regni, quod repromisit diligentibus
and heirs kingdom, that He promised love
se? 2:6 Vos autem exhonorastis pauperem. Nonne
themselves? 2, 6 you Now dishonored poor. Did
divites opprimunt vos et ipsi trahunt vos ad iudicia?
rich oppress you and they draw you to judgments?
2:7 Nonne ipsi blasphemant bonum nomen, quod
2: 7 Did they rail good name, that
invocatum est super vos? 2:8 Si tamen legem
bears is over you? 2: 8 If yet law
perficitis regalem secundum Scripturam: ‘ Diliges
complete royal according to Scripture: ‘ love
proximum tuum sicut teipsum ‘, bene facitis; 2:9 si
neighbor your as yourself ‘ well you do; 2: 9 if
autem personas accipitis, peccatum operamini,
Now personnel receive, sin work
redarguti a lege quasi transgressores. 2:10
convicted from law as transgressors. 2:10
Quicumque autem totam legem servaverit, offendat
Whoever Now all law observed, offend
autem in uno, factus est omnium reus. 2:11 Qui
Now in one he became is all Guilty. 2:11 He
enim dixit: ‘ Non moechaberis ‘, dixit et: ‘ Non
For he said: ‘ no adultery said and: ‘ no
occides ‘; quod si non moecharis, occidis autem,
murder ‘ that if not adultery; killing however;
factus es transgressor legis. 2:12 Sic loquimini et
he became you transgressor Law. 2:12 so speak and
sic facite sicut per legem libertatis iudicandi. 2:13
so do as by law freedom judging. 2:13

Iudicium enim sine misericordia illi, qui non fecit
The trial For without mercy they that not he
misericordiam; superexsultat misericordia iudicio. 2:14
mercy; triumphs mercy trial. 2:14
Quid proderit, fratres mei, si fidem quis dicat se
What profit brothers my if faith who say he
habere, opera autem non habeat? Numquid poterit
have, works Now not have? Do can
fides salvare eum? 2:15 Si frater aut soror nudi
faith save him? 2:15 If brother or sister naked
sunt et indigent victu cotidiano, 2:16 dicat autem
are and need diet daily, 2:16 say Now
aliquis de vobis illis: ‘Ite in pace, calefacimini et
one of you them: ‘Go in peace keep warm and
saturamini ‘, non dederitis autem eis, quae
filled; ‘not give Now them, which
necessaria sunt corporis, quid proderit? 2:17 Sic et
necessary are body what profit? 2:17 so and
fides, si non habeat opera, mortua est in semetipsa.
faith, if not have works dead is in itself.
2:18 Sed dicet quis: ‘Tu fidem habes, et ego opera
2:18 but say who: ‘You faith you have and I works
habeo’. Ostende mihi fidem tuam sine operibus, et
I have to. ‘Show I faith your without works and
ego tibi ostendam ex operibus meis fidem. 2:19 Tu
I you show from works I faith. 2:19 You
credis quoniam unus est Deus? Bene facis; et
do you believe? for one is God? well You do; and
daemones credunt et contremiscunt! 2:20 Vis autem
demons believe and shudder! 2:20 Want Now
scire, o homo inanis, quoniam fides sine operibus
know, o man empty, for faith without works
otiosa est? 2:21 Abraham, pater noster, nonne ex
idle is it? 2:21 Abraham father our not from
operibus iustificatus est offerens Isaac filium suum
works justified is offering Isaac son his
super altare? 2:22 Vides quoniam fides cooperabatur
over altar? 2:22 You see, for faith working with
operibus illius, et ex operibus fides consummata est;
works of and from works faith completed it is;
2:23 et suppleta est Scriptura dicens: ‘Credidit
2:23 and supplements is Scripture saying: ‘He believed

Abraham Deo, et reputatum est illi ad iustitiam ‘,
Abraham God, and He credited is they to justice ‘,
et amicus Dei appellatus est. 2:24 Videtis quoniam
and friend God called It is. 2:24 Do you see for
ex operibus iustificatur homo et non ex fide
from works justified man and not from faith
tantum. 2:25 Similiter autem et Rahab, meretrix
only. 2:25 Similarly, Now and Rahab whore
nonne ex operibus iustificata est suscipiens nuntios
not from works justified is receiving news
et alia via eiciens? 2:26 Sicut enim corpus sine
and other road out? 2:26 As For body without
spiritu emortuum est, ita et fides sine operibus
spirit dead is so and faith without works
mortua est. 3:1 Nolite plures magistri fieri, fratres
dead It is. 3: 1 Do not more teachers done brothers
mei, scientes quoniam maius iudicium accipiemus. 3:2
my knowing for more judgment we receive. 3: 2
In multis enim offendimus omnes. Si quis in verbo
in many For offend everyone. If who in word
non offendit, hic perfectus est vir, potens etiam freno
not offends here perfect is man powerful also bridle
circumducere totum corpus. 3:3 Si autem equorum
about all body. 3: 3 If Now horses
frenos in ora mittimus ad oboediendum nobis, et
bits in coast bicentenary to obedience us and
omne corpus illorum circumferimus. 3:4 Ecce et
all body their about. 3, 4 Look and
naves, cum tam magnae sint et a ventis validis
The ships with so great are and from winds valid
minentur, circumferuntur a minimo gubernaculo,
helm, about from small steering,
ubi impetus dirigentis voluerit; 3:5 ita et lingua
where attacks directing wills; 3, 5 so and language
modicum quidem membrum est et magna exsultat.
A little indeed member is and great exults.
Ecce quantus ignis quam magnam silvam incendit!
Look how fire than great forest fire!
3:6 Et lingua ignis est, universitas iniquitatis; lingua
3: 6 The language fire is university violence; language

constituitur in membris nostris, quae maculat totum
constituted in members our which spotting all
corpus et inflamat rotam nativitatis et inflammatur
body and inflames wheel birth and inflammation
a gehenna. 3:7 Omnis enim natura et bestiarum
from Hell. 3: 7 all For nature and animals
et volucrum et serpentium et etiam cetorum
and birds and reptiles and also Whales
domatur et domita est a natura humana; 3:8
tamed and tamed is from nature human; 3: 8
linguam autem nullus hominum domare potest,
language Now no men tame can
inquietum malum, plena veneno mortifero. 3:9 In
restless evil full poison deadly. 3: 9 in
ipsa benedicimus Dominum et Patrem et in ipsa
the thanks Lord and father and in the
maledicimus homines, qui ad similitudinem Dei facti
curse men that to like God they
sunt; 3:10 ex ipso ore procedit benedictio et
they are: 3:10 from it mouth proceeds blessing and
maledictio. Non oportet, fratres mei, haec ita fieri.
curse. no must brothers my this so to be done.
3:11 Numquid fons de eodem foramine emanat
3:11 Do source of the same hole emanates
dulcem et amaram aquam? 3:12 Numquid potest,
fresh and bitter water? 3:12 Do can
fratres mei, ficus olivas facere, aut vitis ficus? Neque
brothers my fig olives do or vine figs? nor
salsa dulcem potest facere aquam. 3:13 Quis sapiens
salsa fresh can do water. 3:13 Who wise
et disciplinatus inter vos? Ostendat ex bona
and disciplined between you? show from good
conversatione operationem suam in mansuetudine
behavior operation his in meekness
sapientiae. 3:14 Quod si zelum amarum habetis et
wisdom. 3:14 The if jealous bitter have and
contentiones in cordibus vestris, nolite gloriari et
tensions in hearts your do not boast and
mendaces esse adversus veritatem. 3:15 Non est ista
liars be against truth. 3:15 no is this

sapientia desursum descendens, sed terrena, animalis,
wisdom from above down, but earthly animal
diabolica; 3:16 ubi enim zelus et contentio, ibi
devilish; 3:16 where For zeal and contention there
inconstantia et omne opus pravum. 3:17 Quae autem
inconstancy and all work degenerate. 3:17 What Now
desursum est sapientia primum quidem pudica est,
from above is wisdom first indeed modest is
deinde pacifica, modesta, suadibilis, plena misericordia
then peace, modest, easy full mercy
et fructibus bonis, non iudicans, sine simulatione;
and productivity goods not judging without simulation;
3:18 fructus autem iustitiae in pace seminatur
3:18 fruit Now justice in peace sown
facientibus pacem. 4:1 Unde bella et unde lites in
do peace. 4: 1 Hence, wars and whence debates in
vobis? Nonne hinc, ex concupiscentiis vestris, quae
you? Did hence, from lusts your which
militant in membris vestris? 4:2 Concupiscitis et
war in members your thoughts? 4: 2 covet and
non habetis; occiditis et zelatis et non potestis
not you have; murder and murder and not You can
adipisci; litigatis et belligeratis. Non habetis, propter
to obtain; fight and war. no have for
quod non postulatis; 4:3 petitis et non accipitis, eo
that not requirements; 4: 3 demand and not receive, it
quod male petitis, ut in concupiscentiis vestris
that ill demand, as in lusts your
insumatis. 4:4 Adulteri, nescitis quia amicitia huius
pleasures. 4: 4 Adulterers do not know because friendship this
mundi inimica est Dei? Quicumque ergo voluerit
world hostile is God? Whoever So wishes
amicus esse saeculi huius, inimicus Dei constituitur.
friend be age this, The enemy God established.
4:5 Aut putatis quia inaniter Scriptura dicat: ‘
4, 5 or do you think? because vainly Scripture to say: ‘
Ad invidiam concupiscit Spiritus, qui inhabitat in
the envy covets Spirit, that dwells in
nobis?’. 4:6 Maiorem autem dat gratiam; propter
with us. ‘ 4: 6 greater Now gives grace; for
quod dicit: ‘ Deus superbis resistit, humilibus autem
that he says: ‘ God proud resists low Now

dat gratiam'. 4:7 Subicimini igitur Deo; resistite
gives favor '. 4: 7 Submit So God; resist
autem Diabolo, et fugiet a vobis. 4:8 Appropriate
Now the devil; and flee from to you. 4: 8 close
Deo, et appropinquabit vobis. Emundate manus,
God, and approach to you. Cleanse hand,
peccatores; et purificate corda, duplices animo. 4:9
sinners; and purify hearts, double mind. 4: 9
Miseri estote et lugete et plorate; risus vester
miserable be and grieve and weep; Championship your
in luctum convertatur, et gaudium in maerorem.
in mourning turn, and joy in gloom.
4:10 Humiliamini in conspectu Domini, et exaltabit
4:10 Humble in before Lord, and lift
vos. 4:11 Nolite detrahere alterutrum, fratres; qui
You. 4:11 Do not baz another, brothers; that
detrahit fratri, aut qui iudicat fratrem suum, detrahit
detracts brother, or that judges brother his detracts
legi et iudicat legem; si autem iudicas legem, non
read and judges law; if Now judge law not
es factor legis sed iudex. 4:12 Unus est legislator et
you factor law but the judge. 4:12 one is legislator and
iudex, qui potest salvare et perdere; tu autem quis
The judge, that can save and to lose; you Now who
es, qui iudicas proximum? 4:13 Age nunc, qui
you that judge neighbor? 4:13 Age now, that
dicitis: ' Hodie aut crastino ibimus in illam civitatem
you say: ' today or tomorrow go in it city
et faciemus quidem ibi annum et mercabimur et
and we do indeed there year and trade and
lucrum faciemus '; **4:14 qui ignoratis, quae erit in**
profit we do ' 4:14 that you know, which will be in
crastinum vita vestra! Vapor enim estis ad modicum
tomorrow life yours! steam For you to A little
parens, deinceps exterminatur; 4:15 pro eo ut dicatis:
parent, forward life? 4:15 for it as Call:
' Si Dominus voluerit, et vivemus et faciemus hoc
' If Lord He wishes and live? and we do this
aut illud'. 4:16 Nunc autem gloriamini in superbiis
or it '. 4:16 now Now boast in presumptions

vestris; omnis gloriatio talis maligna est. 4:17 Scienti
you; all glorying such malignant It is. 4:17 who knows
igitur bonum facere et non facienti, peccatum est
So good do and not do it, sin is
illi! 5:1 Age nunc, divites, plorate ululantes in
him! 5: 1 Age now, rich, weep howl in
miseriis, quae advenient vobis. 5:2 Divitiae vestrae
miseries which coming to you. 5: 2 Wealth your
putrefactae sunt, et vestimenta vestra a tineis
rotted are and clothes your from moths
comesta sunt, 5:3 aurum et argentum vestrum
eaten are 5: 3 gold and silver you
aeruginavit, et aerugo eorum in testimonium vobis
rusted, and rust their in witness you
erit et manducabit carnes vestras sicut ignis:
will be and eat meat your as fire;
thesaurizastis in novissimis diebus. 5:4 Ecce merces
treasure in last days. 5: 4 Look wage
operariorum, qui messuerunt regiones vestras, quae
workers that mowed countries your which
fraudata est a vobis, clamat, et clamores eorum,
fraud is from you claims, and cheers their
qui messuerunt, in aures Domini Sabaoth introierunt.
that mowed, in ears of hosts entered.
5:5 Epulati estis super terram et in luxuriis fuistis,
5: 5 feasted you over land and in luxury been
enutristis corda vestra in die occisionis. 5:6
nourished hearts your in day slaughter. 5, 6
Addixistis, occidistis iustum. Non resistit vobis.
You have condemned; killed just right. no resists to you.
5:7 Patientes igitur estote, fratres, usque ad
5: 7 Be patient So be brothers, up to
adventum Domini. Ecce agricola exspectat pretiosum
coming Lord. Look farmer waiting valuable
fructum terrae, patienter ferens, donec accipiat
fruit earth patient bearing, until take
imbrem temporaneum et serotinum. 5:8 Patientes
rain a and rains. 5: 8 Be patient
estote, et vos, confirmate corda vestra, quoniam
be and you establish hearts your for

adventus Domini appropinquavit. 5:9 Nolite
arrival of hand. 5: 9 Do not
ingemiscere, fratres, in alterutrum, ut non iudicemini;
Grudge brothers, in another, as not judged;
ecce iudex ante ianuam assistit. 5:10 Exemplum
See judge before door assists. 5:10 example
accipite, fratres, laboris et patientiae prophetas, qui
take, brothers, labor and patience prophets that
locuti sunt in nomine Domini. 5:11 Ecce beatificamus
have are in name Lord. 5:11 Look we count
eos, qui sustinuerunt; sufferentiam Iob audistis et
them; that resistance patience Job You have heard and
finem Domini vidistis, quoniam misericors est
end of seen for merciful is
Dominus et miserator. 5:12 Ante omnia autem,
Lord and compassionate. 5:12 before all however,
fratres mei, nolite iurare neque per caelum neque
brothers my do not swear or by heaven or
per terram, neque aliud quodcumque iuramentum; sit
by land or other whatever oath; is
autem vestrum ‘ Est ‘ est, et ‘ Non ‘ non, uti non
Now you ‘ It is ‘ is and ‘ no ‘ no, use not
sub iudicio decidatis. 5:13 Tristatur aliquis vestrum?
under trial fall. 5:13 In distress one you?
Oret. Aequo animo est? Psallat. 5:14 Infirmatur
Let him pray. Equality mind is it? Sing. 5:14 sick
quis in vobis? Advocet presbyteros ecclesiae, et orent
who in you? call priests church and pray
super eum, unguentes eum oleo in nomine Domini.
over him, anointing it oil in name Lord.
5:15 Et oratio fidei salvabit infirmum, et allevabit
5:15 The address faith save sick and raise
eum Dominus; et si peccata operatus fuerit,
it Lord; and if sins He worked it
dimittentur ei. 5:16 Confitemini ergo alterutrum
forgiven to him. 5:16 Confess So one
peccata et orate pro invicem, ut sanemini. Multum
sins and pray for each other, as healed. much
enim valet deprecatio iusti operans. 5:17 Elias homo
For It is The prayer just operating. 5:17 Elias man

erat similis nobis passibilis et oratione oravit, ut non
was like us suffer and prayer prayed, as not
plueret, et non pluit super terram annos tres et
rain and not rains over land years three and
menses sex; 5:18 et rursum oravit, et caelum dedit
months six; 5:18 and again prayed, and heaven given
pluviam, et terra germinavit fructum suum. 5:19
rain and land germinated fruit his own. 5:19
Fratres mei, si quis ex vobis erraverit a veritate,
Brothers my if who from you strays from truth
et converterit quis eum, 5:20 scire debet quoniam,
and convert who him, 5:20 know should because,
qui converti fecerit peccatorem ab errore viae eius,
that turn do sinner from error way his
salvabit animam suam a morte et operiet
save life his from death and cover
multitudinem peccatorum.
company sins.

1:1 Petrus apostolus Iesu Christi electis advenis
1: 1 Peter apostle Jesus Christ elect new arrivals
dispersionis Ponti, Galatiae, Cappadociae, Asiae et
Dispersion the Black Sea; Galatia, Cappadocia, Asia and
Bithyniae, 1:2 secundum praescientiam Dei Patris, in
Bithynia 1, 2 according to foreknowledge God father, in
sanctificatione Spiritus, in oboedientiam et
sanctification Spirit, in obedience and
aspersione sanguinis Iesu Christi: gratia vobis et
sprinkling blood Jesus Christ: grace you and
pax multiplicetur. 1:3 Benedictus Deus et Pater
peace multiplied. 1: 3 Blessed God and Father
Domini nostri Iesu Christi, qui secundum magnam
of our Jesus Christ, that according to great
misericordiam suam regeneravit nos in spem vivam
mercy his regenerated we in hope living
per resurrectionem Iesu Christi ex mortuis, 1:4 in
by resurrection Jesus Christ from dead 1: 4 in
hereditatem incorruptibilem et incontaminatam et
heritage incorruptible and undefiled and
immarcescibilem, conservatam in caelis propter vos,
unfading reserved in heavens for you
1:5 qui in virtute Dei custodimini per fidem in
1: 5 that in power God guarded by faith in
salutem, paratam revelari in tempore novissimo. 1:6
health; prepared revealed in time last. 1: 6
In quo exsultatis, modicum nunc si oportet contristati
in which Frolic A little now if must sorry
in variis tentationibus, 1:7 ut probatio vestrae fidei
in various trials 1: 7 as testing your faith
multo pretiosior auro, quod perit, per ignem
more than gold that disappears; by fire
quidem probato, inveniatur in laudem et gloriam et
indeed tested; found in praise and glory and
honorem in revelatione Iesu Christi. 1:8 Quem cum
honor in revelation Jesus Christ. 1: 8 Whom with
non videritis, diligitis; in quem nunc non videntes,
not see, love; in which now not seeing,
credentes autem, exsultatis laetitia inenarrabili et
believing however; Frolic joy unspeakable and

glorificata, 1:9 reportantes finem fidei vestrae salutem
glorified, 1: 9 Receiving end faith your health
animarum. 1:10 De qua salute exquisierunt atque
souls. 1:10 The which safety sought and
scrutati sunt prophetae, qui de futura in vos gratia
searched are The prophets, that of future in you grace
prophetaverunt, 1:11 scrutantes in quod vel quale
prophesied, 1:11 Searching in that or quality
tempus significaret, qui erat in eis Spiritus Christi,
time symbolized that was in them Spirit Christ,
praenuntians eas, quae in Christo sunt, passiones et
he predicted them, which in Christ are emotions and
posteriores glorias; 1:12 quibus revelatum est quia
later glories; 1:12 which revealed is because
non sibi ipsis, vobis autem ministrabant ea, quae
not to them, you Now provided it which
nunc nuntiata sunt vobis per eos, qui
now reported are you by them; that
evangelizaverunt vos, Spiritu Sancto misso de caelo,
gospel you Spirit Holy sending of heaven
in quae desiderant angeli prospicere. 1:13 Propter
in which long angels look. 1:13 Because of
quod succincti lumbos mentis vestrae, sobrii, perfecte
that tucked waist mind your sober, perfectly
sperate in eam, quae offertur vobis, gratiam in
trust in it which offered you thanks in
revelatione Iesu Christi. 1:14 Quasi filii
revelation Jesus Christ. 1:14 like children
oboedientiae, non configurati prioribus in ignorantia
obedience, not configuring first in ignorance
vestra desideriiis, 1:15 sed secundum eum, qui vocavit
your desires, 1:15 but according to him, that he called
vos, sanctum, et ipsi sancti in omni conversatione
you holy and they St. in all behavior
sitis, 1:16 quoniam scriptum est: ‘ Sancti eritis,
drought 1:16 for written is: ‘ St. You will be
quia ego sanctus sum’. 1:17 Et si Patrem invocatis
because I St. I am. ‘ 1:17 The if father call
eum, qui sine acceptione personarum iudicat
him, that without acceptance persons judges

secundum uniuscuiusque opus, in timore incolatus
according to each work; in fear residence
vestri tempore conversamini, 1:18 scientes quod non
you time conversation, 1:18 knowing that not
corruptibilibus argento vel auro redempti estis de
corruption silver or gold redeemed you of
vana vestra conversatione a patribus tradita, 1:19
empty your behavior from fathers traditional, 1:19
sed pretioso sanguine quasi Agni incontaminati et
but precious blood as Lamb spot and
immaculati Christi, 1:20 praecogniti quidem ante
immaculate Christ, 1:20 diagnosed indeed before
constitutionem mundi, manifestati autem novissimis
constitution world Manifesting Now last
temporibus propter vos, 1:21 qui per ipsum fideles
times for you 1:21 that by it faithful
estis in Deum, qui suscitavit eum a mortuis et
you in God, that raised it from dead and
dedit ei gloriam, ut fides vestra et spes esset in
given it glory as faith your and hope was in
Deum. 1:22 Animas vestras castificantes in
God. 1:22 souls your Purifying in
oboedientia veritatis ad fraternitatis amorem non
obedience truth to brotherhood love not
fictum, ex corde invicem diligite attentius, 1:23
fiction, from heart another love attentively, 1:23
renati non ex semine corruptibili sed
Being born again not from seed corruptible but
incorruptibili per verbum Dei vivum et permanens:
imperishable by word God living and ongoing:
1:24 quia omnis caro ut fenum, et omnis gloria
1:24 because all flesh as hay, and all glory
eius tamquam flos feni. Exaruit fenum, et flos
his as flower hay. dried hay, and flower
decidit; 1:25 verbum autem Domini manet in
falls; 1:25 word Now of remains in
aeternum. Hoc est autem verbum, quod
ever. This is Now word, that
evangelizatum est in vos. 2:1 Deponentes igitur
announced is in You. 2: 1 Putting So
omnem malitiam et omnem dolum et simulationes
all malice and all trick and simulations

et invidias et omnes detractationes, 2:2 sicut modo
and envies and all gossip 2: 2 as only
geniti infantes, rationale sine dolo lac concupiscite,
newborn infants rational without deceit milk Covet,
ut in eo crescatis in salutem, 2:3 si gustastis
as in it grow in health; 2, 3 if tasted
quoniam dulcis Dominus. 2:4 Ad quem accedentes,
for sweet Lord. 2: 4 the which coming up
lapidem vivum, ab hominibus quidem reprobatum,
stone living from men indeed rejected
coram Deo autem electum, pretiosum, 2:5 et ipsi
before God Now chosen valuable, 2: 5 and they
tamquam lapides vivi aedificamini domus spiritalis in
as stones living built house spirituality in
sacerdotium sanctum offerre spiritalis hostias
priesthood St. offer spiritual victims
acceptabiles Deo per Iesum Christum. 2:6 Propter
acceptable God by Jesus Christ. 2, 6 Because of
quod continet Scriptura: ‘ Ecce pono in Sion
that contains Scripture: ‘ Look I in Zion
lapidem angularem, electum, pretiosum; et, qui credit
stone corner chosen precious; and, that believes
in eo, non confundetur’. 2:7 Vobis igitur honor
in it not be ashamed. ‘ 2: 7 you So honor
credentibus; non credentibus autem ‘ Lapis, quem
believe; not believers Now ‘ stone, which
reprobaverunt aedificantes, hic factus est in caput
rejected builders; here he became is in head
anguli ‘ 2:8 et ‘ lapis offensionis et petra scandali
corner ‘ 2: 8 and ‘ stone Offence and rock scandal
‘; qui offendunt verbo non credentes, in quod et
‘ that meet word not believers in that and
positi sunt. 2:9 Vos autem genus electum, regale
set They are. 2: 9 you Now race chosen The royal
sacerdotium, gens sancta, populus in acquisitionem, ut
priesthood, nation holy, people in purchasing; as
virtutes annuntietis eius, qui de tenebris vos vocavit
virtues publish his that of the dark you he called
in admirabile lumen suum: 2:10 qui aliquando non
in wonderful light his 2:10 that sometimes not
populus, nunc autem populus Dei; qui non consecuti
people; now Now people God; that not obtained

misericordiam, nunc autem misericordiam consecuti.
mercy, now Now mercy obtained.

2:11 Carissimi, obsecro tamquam advenas et
2:11 Dear friends, Please as new arrivals and

peregrinos abstinere vos a carnalibus desideriis,
pilgrims abstain you from fleshly desires,

quae militant adversus animam; 2:12 conversationem
which war against life; 2:12 Live

vestram inter gentes habentes bonam, ut in eo, quod
your between nations having good as in it that

detrectant de vobis tamquam de malefactoribus, ex
whereas of you as of evildoers, from

bonis operibus considerantes glorificent Deum in die
good works considering glorify God in day

visitationis. 2:13 Subiecti estote omni humanae
visitation. 2:13 Submit be all human

creaturae propter Dominum: sive regi quasi
creatures for Lord: or king as

praecellenti 2:14 sive ducibus tamquam ab eo missis
supreme; 2:14 or leaders as from it masses

ad vindictam malefactorum, laudem vero bonorum;
to vengeance wrongdoers praise But goods;

2:15 quia sic est voluntas Dei, ut beneficientes
2:15 because so is will God, as doing well

obmutescere faciatis imprudentium hominum
silence Yee imprudent men

ignorantiam, 2:16 quasi liberi, et non quasi velamen
ignorance; 2:16 as free and not as covering

habentes malitiae libertatem, sed sicut servi Dei. 2:17
having malice freedom, but as officials God. 2:17

Omnes honorate, fraternitatem diligite, Deum timete,
All Honour brotherhood love, God fear,

regem honorificate. 2:18 Servi, subditi estote in omni
king Honor. 2:18 slaves submit be in all

timore dominis, non tantum bonis et modestis sed
fear owners, not only good and considerate but

etiam pravis. 2:19 Haec est enim gratia, si propter
also pack. 2:19 This is For grace if for

conscientiam Dei sustinet quis tristitias, patiens
conscience God supports who sorrows, The patient

iniuste. 2:20 Quae enim gloria est, si peccantes et
unjustly. 2:20 What For glory is if sinning and
colaphizati sustinetis? Sed si beneficientes et
buffeted stay? but if doing well and
patientes sustinetis, haec est gratia apud Deum. 2:21
patient endure, this is grace in God. 2:21
In hoc enim vocati estis, quia et Christus passus
in this For called you because and Christ He suffered
est pro vobis, vobis relinquens exemplum, ut
is for you you leaving example, as
sequamini vestigia eius: 2:22 qui peccatum non fecit,
follow tracks his 2:22 that sin not he did,
nec inventus est dolus in ore ipsius; 2:23 qui cum
or found is deceit in mouth same; 2:23 that with
malediceretur, non remaledicebat; cum pateretur, non
reviled not He suffered; with suffered, not
comminabatur, commendabat autem iuste iudicanti;
threatened, recommendations Now just judging;
2:24 qui peccata nostra ipse pertulit in corpore suo
2:24 that sins our he victimized in body his
super lignum, ut peccatis mortui iustitiae viveremus;
over wood, as sins dead justice live
cuius livore sanati estis. 2:25 Eratis enim sicut oves
the stripes stripes you are. 2:25 You were For as sheep
errantes, sed conversi estis nunc ad pastorem et
deceiving but turn you now to shepherd and
episcopum animarum vestrarum. 3:1 Similiter mulieres
bishop of your. 3: 1 Similarly, women
subditae sint suis viris, ut etsi qui non credunt
submit are their men as although that not believe
verbo, per mulierum conversationem sine verbo
In short, by women Live without word
lucrifiant, 3:2 considerantes castam in timore
won 3: 2 considering chaste in fear
conversationem vestram; 3:3 quarum sit non
Live you; 3: 3 the is not
extrinsecus capillaturae aut circumdationis auri aut
outside hair or wearing gold or
indumenti vestimentorum cultus, 3:4 sed qui
putting clothing worship, 3, 4 but that

absconditus cordis est homo, in incorruptibilitate mitis
hidden heart is man, in incorruptibility mild
et quieti spiritus, qui est in conspectu Dei locuples.
and quiet spirit, that is in before God price.

3:5 Sic enim aliquando et sanctae mulieres sperantes
3, 5 so For sometimes and St. women trust

in Deo ornabant se subiectae propriis viris, 3:6 sicut
in God adorned he bullied own men 3: 6 as

Sara oboediebat Abrahae dominum eum vocans: cuius
Sarah agreement Abraham owner it calling: the

estis filiae beneficientes et non timentes ullam
you daughters doing well and not fearing any

perturbationem. 3:7 Viri similiter cohabitantes
disturbance. 3: 7 men similarly, dwelling

secundum scientiam quasi infirmiori vaso muliebri
according to knowledge as weaker vaso womens

impertientes honorem, tamquam et coheredibus
sharing honor as and beneficiaries

gratiae vitae, uti ne impediuntur orationes vestrae.
thanks life use do not hindered prayers your.

3:8 In fine autem omnes unanimes, compatiētes,
3: 8 in end Now all unanimously, sympathetic,

fraternitatis amatores, misericordes, humiles, 3:9 non
brotherhood lovers compassionate, low, 3: 9 not

reddentes malum pro malo vel maledictum pro
rendering evil for evil or cursing for

maledicto, sed e contrario benedicentes, quia in
abusive but from other blessing, because in

hoc vocati estis, ut benedictionem hereditate accipiatis.
this called you as thanks heritage receive.

3:10 ‘ Qui enim vult vitam diligere et videre dies
3:10 ‘ He For will life love and see day

bonos, coerceat linguam suam a malo, 3:11 et
good refrain language his from evil, 3:11 and

labia eius ne loquantur dolum; declinet autem a
lips his do not talk the trick; decline Now from

malo et faciat bonum, inquirat pacem et
evil and do good inquire peace and

persequatur eam. 3:12 Quia oculi Domini super
chase her. 3:12 for eyes of over

iustos, et aures eius in preces eorum; vultus autem
just, and ears his in prayers them; face Now

Domini super facientes mala'. 3:13 Et quis est qui
of over doing evil. ' 3:13 The who is that
vobis noceat, si boni aemulatores fueritis? 3:14 Sed
you harm, if good zealous If you? 3:14 but
et si patimini propter iustitiam, beati! Timorem
and if suffer for justice; Happy! fear
autem eorum ne timueritis et non conturbemini,
Now their do not fear and not troubled,
3:15 Dominum autem Christum sanctificate in
3:15 Lord Now Christ Prepare in
cordibus vestris, parati semper ad defensionem omni
hearts your ready always to defense all
poscenti vos rationem de ea, quae in vobis est spe;
request for you account of it which in you is hope;
3:16 sed cum mansuetudine et timore, conscientiam
3:16 but with meekness and fear; conscience
habentes bonam, ut in quo de vobis detrectatur,
having good as in which of you evildoers,
confundantur, qui calumniantur vestram bonam in
be ashamed that traduce your good in
Christo conversationem. 3:17 Melius est enim
Christ conversation. 3:17 better is For
beneficientes, si velit voluntas Dei, pati quam
doing well, if outdoor will God, suffer than
malefacientes. 3:18 Quia et Christus semel pro
wrong. 3:18 for and Christ once for
peccatis passus est, iustus pro iniustis, ut vos
sins He suffered is just for unjust as you
adduceret ad Deum, mortificatus quidem carne,
Nowhere to God, death indeed the flesh;
vivificatus autem Spiritu: 3:19 in quo et his, qui in
enlivened Now Spirit: 3:19 in which and those that in
carcere erant, spiritibus adveniens praedicavit, 3:20
prison were spirits The advent He preached, 3:20
qui increduli fuerant aliquando, quando expectabat
that incredulous were sometimes, when waiting
Dei patientia in diebus Noe, cum fabricaretur arca,
God patience in days Noah with building box,
in qua pauci, id est octo animae, salvae factae sunt
in which A few, that is eight soul, saved made are

per aquam. 3:21 Cuius antitypum, baptisma, et
by water. 3:21 The like figure whereunto baptism, and
vos nunc salvos facit, non carnis depositio sordium
you now save does not of The deposition filth
sed conscientiae bonae rogatio in Deum, per
but conscience good proposal in God, by
resurrectionem Iesu Christi, 3:22 qui est in dextera
resurrection Jesus Christ, 3:22 that is in right
Dei, profectus in caelum, subiectis sibi angelis et
God, progress in heaven subjects to angels and
potestatibus et virtutibus. 4:1 Christo igitur passo in
authorities and virtues. 4: 1 Christ So raisin in
carne, et vos eadem cogitatione armamini, quia, qui
the flesh; and you same thought attitude, because, that
passus est carne, desiit a peccato; 4:2 ut iam
He suffered is the flesh; ceased from sin; 4: 2 as already
non hominum concupiscentiis sed voluntate Dei, quod
not men lusts but will God, that
reliquum est in carne vivat temporis. 4:3 Sufficit
the rest is in flesh live time. 4: 3 enough
enim praeteritum tempus ad voluntatem gentium
For past time to will nations
consummandam, vobis, qui ambulastis in luxuriis,
completed you that walk in luxuries,
concupiscentiis, vinolentiis, comissionibus, potationibus
lusts, intoxication; rioting, bouts
et illicitis idolorum cultibus. 4:4 In quo mirantur
and unlawful idols cultures. 4: 4 in which They wonder
non concurrentibus vobis in eandem luxuriae
not run you in same luxury
effusionem, blasphemantes; 4:5 qui reddent rationem
effusion blaspheming; 4, 5 that give account
ei, qui paratus est iudicare vivos et mortuos. 4:6
to that ready is judge quick and dead. 4: 6
Propter hoc enim et mortuis evangelizatum est, ut
Because of this For and dead announced is as
iudicentur quidem secundum homines carne, vivant
judged indeed according to men the flesh; live
autem secundum Deum Spiritu. 4:7 Omnium autem
Now according to God Spirit. 4: 7 all Now
finis appropinquavit. Estote itaque prudentes et
end hand. Be So wise and

vigilate in orationibus. 4:8 Ante omnia mutuum in
watch in prayers. 4: 8 before all mutual in
vosmetipsos caritatem continuam habentes, quia
selves charity continuous having the because
caritas operit multitudinem peccatorum; 4:9 hospitales
charity covers company sins; 4: 9 hospitality
invicem sine murmuratione; 4:10 unusquisque, sicut
another without murmuring; 4:10 everyone, as
accepit donationem, in alterutrum illam
he received donation, in one it
administrantes, sicut boni dispensatores multiformis
minister as good dispensers manifold
gratiae Dei. 4:11 Si quis loquitur, quasi sermones
thanks God. 4:11 If who he speaks as words
Dei; si quis ministrat, tamquam ex virtute, quam
God; if who minister, as from power than
largitur Deus, ut in omnibus glorificetur Deus per
lavishes God, as in all glorified God by
Iesum Christum: cui est gloria et imperium in
Jesus Christ: which is glory and government in
saecula saeculorum. Amen. 4:12 Carissimi, nolite
ages ever. Amen. 4:12 Dear friends, do not
mirari in fervore, qui ad tentationem vobis fit,
Marvel in heat, that to test you becomes
quasi novi aliquid vobis contingat, 4:13 sed,
as new something you it happens 4:13 but,
quemadmodum communicatis Christi passionibus,
as sharing Christ passions,
gaudete, ut et in revelatione gloriae eius gaudeatis
rejoice as and in revelation glory his rejoice
exsultantes. 4:14 Si exprobramini in nomine Christi,
joy. 4:14 If reproached in name Christ,
beati, quoniam Spiritus gloriae et Dei super vos
happy, for Spirit glory and God over you
requiescit. 4:15 Nemo enim vestrum patiatur quasi
rests. 4:15 No For you suffer as
homicida aut fur aut maleficus aut alienorum
murderer or thief or wizard or other
speculator; 4:16 si autem ut christianus, non
watch; 4:16 if Now as Christian, not

erubescat, glorificet autem Deum in isto nomine. 4:17
blush, glorify Now God in this the name. 4:17

Quoniam tempus est, ut incipiat iudicium a domo
For time is as begin judgment from house

Dei; si autem primum a nobis, qui finis eorum,
God; if Now first from us that end their

qui non credunt Dei evangelio? 4:18 ‘ Et si iustus
that not believe God the good news? 4:18 ‘ The if just

vix salvatur, impius et peccator ubi parebit?’. 4:19
scarce saved The wicked and sinner where appear? ‘.

Itaque et hi, qui patiuntur secundum
4:19 So and they that suffer according to

voluntatem Dei, fidei Creatori commendent animas
will God, sure Creator recommended lives

suas in benefacto. 5:1 Seniores ergo, qui in vobis
their in impotent. 5: 1 The Elders therefore, that in you

sunt, obsecro, consenior et testis Christi passionum,
are Please elder and witness Christ passions,

qui et eius, quae in futuro revelanda est, gloriae
that and his which in future revealed is glory

communicator: 5:2 Pascite, qui est in vobis, gregem
share; 5: 2 Feed that is in you company

Dei, providentes non coacto sed spontanee secundum
God, Provide not constraint but freely according to

Deum, neque turpis lucri gratia sed voluntarie, 5:3
God, or Arizona gain grace but voluntarily, 5: 3

neque ut dominantes in cleris sed formae facti
or as lords in lording but form they

gregis. 5:4 Et cum apparuerit Princeps pastorum,
Flock. 5: 4 The with appear prince Shepherd,

percipietis immarcescibilem gloriae coro nam. 5:5
receive unfading glory core for. 5: 5

Similiter, adulescentes, subditi estote senioribus.
Similarly, young, submit be elders.

Omnes autem invicem humilitatem induite, quia
All Now another humility put it, because

Deus superbis resistit, humilibus autem dat gratiam.
God proud resists low Now gives favor.

5:6 Humiliamini igitur sub potenti manu Dei, ut vos
5, 6 Humble So under FEMA hand God, as you

exaltet in tempore, 5:7 omnem sollicitudinem vestram
up in time 5: 7 all concern your

proicientes in eum, quoniam ipsi cura est de vobis.
casting in him, for they care is of to you.

5:8 Sobrii estote, vigilate. Adversarius vester Diabolus
5: 8 Alert be Watch. The opposing your devil

tamquam leo rugiens circuit quaerens quem devoret.
as lion roaring compasses seeking which devour.

5:9 Cui resistite fortes fide, scientes eadem passionum
5: 9 To resist strong faith, knowing same passions

ei, quae in mundo est, vestrae fraternitati fieri.
to which in world is your brotherhood to be done.

5:10 Deus autem omnis gratiae, qui vocavit vos in
5:10 God Now all thanks, that he called you in

aeternam suam gloriam in Christo Iesu, modicum
eternal his glory in Christ Jesus, A little

passos ipse perficiet, confirmabit, solidabit,
have suffered he complete establish, strengthen,

fundabit. 5:11 Ipsi imperium in saecula saeculorum.
foundation. 5:11 they government in ages ever.

Amen. 5:12 Per Silvanum vobis fidelem fratrem, ut
Amen. 5:12 by Yes you sure a brother, as

arbitror, breviter scripsi, obsecrans et contestans
I think, briefly I wrote, request and testifying

hanc esse veram gratiam Dei; in qua state. 5:13
this be true thanks God; in which Stand firm. 5:13

Salutat vos, quae est in Babylone, coelecta et
Greeting you which is in Babylon sends and

Marcus filius meus. 5:14 Salutate invicem in osculo
Mark son My. 5:14 Salute another in kiss

caritatis. Pax vobis omnibus, qui estis in Christo.
charity. peace you all that you in Christ.

1:1 Simon Petrus servus et apostolus Iesu Christi
1: 1 Simon Peter slave and apostle Jesus Christ
his, qui coaequalem nobis sortiti sunt fidem in
those that co us obtained are faith in
iustitia Dei nostri et salvatoris Iesu Christi: 1:2
justice God our and Savior Jesus Christ: 1, 2
gratia vobis et pax multiplicetur in cognitione Dei
grace you and peace more in knowledge God
et Iesu Domini nostri. 1:3 Quomodo omnia nobis
and Jesus of Our: 1: 3 How all us
divinae virtutis suae ad vitam et pietatem donatae
divine power his to life and piety given
per cognitionem eius, qui vocavit nos propria gloria
by knowledge his that he called we own glory
et virtute, 1:4 per quae pretiosa et maxima nobis
and power 1: 4 by which price and The greatest us
promissa donata sunt, ut per haec efficiamini divinae
promises donated are as by this become divine
consortes naturae, fugientes eam, quae in mundo est
partners nature fleeing it which in world is
in concupiscentia, corruptionem; 1:5 et propter hoc
in lust; corruption; 1: 5 and for this
ipsum curam omnem subinferentes ministrare in fide
it care all employing Join in faith
vestra virtutem, in virtute autem scientiam, 1:6 in
your power in power Now knowledge; 1: 6 in
scientia autem continentiam, in continentia autem
knowledge Now inclusion; in containers Now
patientiam, in patientia autem pietatem, 1:7 in pietate
patience, in patience Now godliness; 1: 7 in piety
autem amorem fraternitatis, in amore autem
Now love brotherhood in love Now
fraternitatis caritatem. 1:8 Haec enim vobis, cum
brotherhood charity. 1: 8 This For you with
adsint et abundant, non vacuos nec sine fructu vos
present and abound not empty or without fruit you
constituunt in Domini nostri Iesu Christi cognitionem;
constitute in of our Jesus Christ knowledge;
1:9 cui enim non praesto sunt haec, caecus est et
1: 9 which For not available are Thus, blind is and
nihil procul cernens, oblivionem accipiens purgationis
nothing at I saw this, forgetfulness taking purification

veterum suorum delictorum. 1:10 Quapropter, fratres,
old their offenses. 1:10 For this reason, brothers,
magis satagite, ut firmam vestram vocationem et
more Labour, as farm your call and
electionem faciatis. Haec enim facientes non offendetis
election Yee. This For doing not fall
aliquando; 1:11 sic enim abundanter ministrabitur
sometimes; 1:11 so For richly supplied
vobis introitus in aeternum regnum Domini nostri et
you entry in ever kingdom of our and
salvatoris Iesu Christi. 1:12 Propter quod incipiam
Savior Jesus Christ. 1:12 Because of that begin
vos semper commonere de his, et quidem scientes
you always remind of those and indeed knowing
et confirmatos in praesenti veritate. 1:13 Iustum
and confirmed in present truth. 1:13 just
autem arbitror, quamdiu sum in hoc tabernaculo,
Now I think, As long as I in this tent
suscitare vos in commonitione, 1:14 certus quod velox
stir you in admonition, 1:14 sure that quick
est depositio tabernaculi mei, secundum quod et
is The deposition tent my according to that and
Dominus noster Iesus Christus significavit mihi; 1:15
Lord our Jesus Christ indicated me; 1:15
dabo autem operam et frequenter habere vos post
I Now attention and frequently have you after
obitum meum, ut horum memoriam faciatis. 1:16
death my as these memory Yee. 1:16
Non enim captiosas fabulas secuti notam fecimus
no For captious stories followed brand we have
vobis Domini nostri Iesu Christi virtutem et
you of our Jesus Christ power and
adventum, sed speculatores facti illius magnitudinis.
arrival, but watchmen they of magnitude.
1:17 Accipiens enim a Deo Patre honorem et
1:17 taking For from God Father honor and
gloriam, voce prolata ad eum huiuscemodi a
glory voice pronounced to it such from
magnifica gloria: ‘ Filius meus, dilectus meus hic est,
majestic glory: ‘ son my beloved my here is

in quo ego mihi complacui ‘; 1:18 et hanc vocem
in which I I pleased ‘ 1:18 and this voice
nos audivimus de caelo prolatam, cum essemus cum
we We have heard of heaven issued; with we with
ipso in monte sancto. 1:19 Et habemus firmiorem
it in mount St. 1:19 The we have firmer
propheticum sermonem, cui bene facitis attendentes
prophecy word which well you do attending
quasi lucernae lucenti in caliginoso loco, donec dies
as The lamps shineth in dark place until day
illucescat, et lucifer oriatur in cordibus vestris, 1:20
dawn, and star rises in hearts your 1:20
hoc primum intellegentes quod omnis prophetia
this first Knowing that all prophecy
Scripturae propria interpretatione non fit; 1:21 non
Scripture own interpretation not results; 1:21 not
enim voluntate humana prolata est prophetia
For will human pronounced is prophecy
aliquando, sed a Spiritu Sancto ducti locuti sunt
sometimes, but from Spirit Holy led have are
a Deo homines. 2:1 Fuerunt vero et
from God men. 2: 1 There have been But and
pseudoprophetae in populo, sicut et in vobis erunt
false in people as and in you will be
magistri mendaces, qui introducent sectas perditionis
teachers lying that bring suits perdition
et eum, qui emit eos, Dominatorem negantes
and him, that bought them; Master denying
superducent sibi celerem perditionem. 2:2 Et multi
and bring upon to swift destruction. 2: 2 The many
sequentur eorum luxurias, propter quos via veritatis
follow their impurities; for which road truth
blasphemabitur; 2:3 et in avaritia fictis verbis de
maligned; 2, 3 and in greed Webs words of
vobis negotiabuntur. Quibus iudicium iam olim non
you merchandise. these judgment already ago not
cessat, et perditio eorum non dormitat. 2:4 Si enim
ceases and destruction their not slumber. 2: 4 If For
Deus angelis peccantibus non pepercit, sed rudentibus
God angels wrongdoer not He spared but ropes

inferni detractos in tartarum tradidit in iudicium
hell pits in Tartarus delivered in judgment
reservatos: 2:5 et originali mundo non pepercit, sed
reserved: 2: 5 and original world not He spared but
octavum Noe iustitiae praeconem custodivit diluvium
eighth Noah justice auctioneer He kept flood
mundo impiorum inducens; 2:6 et civitates Sodomae
world the wicked Leading; 2, 6 and cities Sodom
et Gomorrae in cinerem redigens eversione damnavit,
and Gomorrah in ashes reducing overthrow condemned,
exemplum ponens eorum, quae sunt impiis futura:
model putting their which are Wickedness the future:
2:7 et iustum Lot oppressum a nefandorum
2: 7 and just Lot oppressed from indecent
luxuria conversationis eruit: 2:8 aspectu enim et
luxury conversation deliver: 2: 8 Presence For and
auditu iustus habitans apud eos, de die in diem
hearing just resident in them; of day in day
animam iustam iniquis operibus cruciabat. 2:9 Novit
life just lawless works tortured them. 2: 9 He knows
Dominus pios de tentatione eripere, iniquos vero in
Lord pious of trial rescue unrighteous But in
diem iudicii puniendos reservare, 2:10 maxime autem
day judgment punished reserve 2:10 most Now
eos, qui post carnem in concupiscentia immunditiae
them; that after flesh in lust impurity
ambulant dominationemque contemnunt. Audaces,
walk government despise. The bold,
superbi, glorias non metuunt blasphemantes, 2:11 ubi
proud, glories not fear blaspheming, 2:11 where
angeli fortitudine et virtute cum sint maiores, non
angels strength and power with are larger, not
portant adversum illas coram Domino iudicium
cary against those before Lord judgment
blasphemiae. 2:12 Hi vero, velut irrationabilia
railings. 2:12 These however, as unreasoning
animalia naturaliter genita in captionem et in
animals naturally born in trap and in
corruptionem, in his, quae ignorant, blasphemantes,
corruption; in those which do not know, blaspheming,

in corruptione sua et corrumpentur 2:13 inviti
in corruption his and corruption; 2:13 unwillingly
percipientes mercedem iniustitiae; voluptatem
Receiving wages injustice; pleasure
existimantes diei delicias, coinquinationes et maculae
thinking day Eden blots and The spots
deliciis affluentes, in voluptatibus suis luxuriantes
delights rioting in pleasures their carouse
vobiscum, 2:14 oculos habentes plenos adulterae et
you 2:14 eyes having full adulteresses and
incessabiles delicti, pellicientes animas instabiles, cor
unceasing offense, sluts lives unstable heart
exercitatum avaritiae habentes, maledictionis filii;
trained greed having the malediction children;
2:15 derelinquentes rectam viam erraverunt, secuti
2:15 Leaving right way erred, followed
viam Balaam ex Bosor, qui mercedem iniquitatis
way Balaam from Namely, that wages of violence
amavit, 2:16 correptionem vero habuit suae
love, 2:16 correction But he had his
praevaricationis; subiugale mutum in hominis voce
prevarication; ass dumb in man voice
loquens prohibuit prophetae insipientiam. 2:17 Hi
speaking forbade prophets folly. 2:17 These
sunt fontes sine aqua, et nebulae turbine exagitatae,
are sources without water; and mists storm driven,
quibus caligo tenebrarum reservatur. 2:18 Superba
which fog darkness reserved. 2:18 swelling
enim vanitatis loquentes pelliciunt in concupiscentiis
For vanity speaking allure in lusts
carnis luxuriis illos, qui paululum effugiunt eos, qui
of luxury those that a little escape them; that
in errore conversantur, 2:19 libertatem illis
in error interact; 2:19 freedom they
promittentes, cum ipsi servi sint corruptionis; a
promising, with they officials are corruption; from
quo enim quis superatus est, huius servus est. 2:20
which For who overcome is this slave It is. 2:20
Si enim refugientes coinquinationes mundi in
If For flying blots world in
cognitione Domini nostri et Salvatoris Iesu Christi
knowledge of our and Savior Jesus Christ

his rursus implicati superantur, facta sunt eis
these again intersecting overcome, made are them
posteriora deteriora prioribus. 2:21 Melius enim erat
back; worse first. 2:21 better For was
illis non cognoscere viam iustitiae, quam post
they not know way justice, than after
agnitionem retrorsum converti ab eo, quod illis
recognition back turn from it that they
traditum est, sancto mandato. 2:22 Contigit enim eis
traditional is St. mandate. 2:22 It happened For them
illud veri proverbii: ‘ Canis reversus ad suum
it true proverb: ‘ dog back to his
vomitum ‘, et ‘ Sus lota in volutabro luti’. 3:1
vomit ‘ and ‘ pig washed in wallowing the clay. ‘ 3: 1
Hanc vobis, carissimi, iam secundam scribo
this you dear friends, already second I write
epistulam, in quibus excito vestram in commonitione
email in which readers your in reminding
sinceram mentem, 3:2 ut memores sitis eorum, quae
sincere mind, 3: 2 as mindful be their which
praedicta sunt verborum a sanctis prophetis, et ab
predicted are words from saints prophets and from
apostolis traditi vobis praecepti Domini et Salvatoris;
apostles delivered you precept of and Savior;
3:3 hoc primum scientes, quod venient in novissimis
3: 3 this first knowing that come in last
diebus in illusionem illudentes, iuxta proprias
days in illusion mocking according to own
concupiscentias suas ambulantes, 3:4 dicentes: ‘ Ubi
desires their walking, 3, 4 saying: ‘ Where
est promissio adventus eius? Ex quo enim patres
is The promise arrival his? from which For fathers
dormierunt, omnia sic perseverant ab initio
sleep all so continue from beginning
creaturae’. 3:5 Latet enim eos hoc volentes, quod
creature. ‘ 3, 5 Escapes For them this Willingly that
caeli erant prius, et terra de aqua et per aquam
air were previously, and land of water and by water
consistens Dei verbo, 3:6 per quae ille tunc mundus
consisting of God In short, 3: 6 by which he then The world

aqua inundatus periit; 3:7 **caeli autem, qui nunc**
water deluged has been lost; 3: 7 air however, that now
sunt, et terra eodem verbo repositi sunt igni, servati
are and land the same word store are fire reserved
in diem iudicii et perditionis impiorum hominum.
in day judgment and perdition the wicked men.
3:8 Unum vero hoc non lateat vos, carissimi, quia
3: 8 one But this not unclear you dear friends, because
unus dies apud Dominum sicut mille anni, et
one day in Lord as thousand years; and
mille anni sicut dies unus. 3:9 Non tardat Dominus
thousand years as day one. 3: 9 no slows Lord
promissionem, sicut quidam tarditatem existimant, sed
promise as some slowing think but
patienter agit in vos nolens aliquos perire, sed
patient deals in you involuntarily some perish, but
omnes ad paenitentiam reverti. 3:10 Adveniet autem
all to repent return. 3:10 come Now
dies Domini ut fur, in qua caeli magno impetu
day of as thief, in which air great assault
transient, elementa vero calore solventur, et terra et
travel, elements But heat dissolved, and land and
opera, quae in ea invenientur. 3:11 Cum haec omnia
works which in it found. 3:11 with this all
ita dissolvenda sint, quales oportet esse vos in sanctis
so dissolved are what must be you in saints
conversationibus et pietatibus, 3:12 expectantes et
behavior and Aloha 3:12 looking for and
properantes adventum diei Dei, propter quam caeli
hastening coming day God, for than air
ardentes solventur, et elementa ignis ardore
burning dissolved, and elements fire heat
tabescent! 3:13 Novos vero caelos et terram novam
melt! 3:13 new But heavens and land new
secundum promissum ipsius expectamus, in quibus
according to promise of look for in which
iustitia habitat. 3:14 Propter quod, carissimi, haec
justice lives. 3:14 Because of that, dear friends, this
expectantes satagite immaculati et inviolati ei
looking for Labour immaculate and blameless it
inveniri in pace; 3:15 et Domini nostri
found in peace; 3:15 and of our

longanimitatem, salutem arbitramini, sicut et
longsuffering health think as and
carissimus frater noster Paulus secundum datam sibi
dear brother our Paul according to given to
sapientiam scripsit vobis, 3:16 sicut et in omnibus
wisdom He wrote you 3:16 as and in all
epistulis loquens in eis de his; in quibus sunt
letters speaking in them of them; in which are
quaedam difficilia intellectu, quae indocti et instabiles
a hard understanding which unlearned and unstable
depravant, sicut et ceteras Scripturas, ad suam
twist, as and other Scriptures to his
ipsorum perditionem. 3:17 Vos igitur, dilecti,
their destruction. 3:17 you therefore, beloved
praescientes custodite, ne iniquorum errore simul
Having known keep do not lawless error together
abducti excidatis a propria firmitate; 3:18 crescite
abducted fall from own reliability; 3:18 increase
vero in gratia et in cognitione Domini nostri et
But in grace and in knowledge of our and
Salvatoris Iesu Christi. Ipsi gloria et nunc et in
Savior Jesus Christ. they glory and now and in
diem aeternitatis. Amen.
day Eternity. Amen.

1:1 Quod fuit ab initio, quod audivimus, quod
1: 1 The was from initially, that we have heard, that
vidimus oculis nostris, quod perspeximus, et manus
we have eyes our that we have looked at and hand
nostrae contrectaverunt de verbo vitae 1:2 — et vita
our handled of word life 1, 2 - and life
apparuit, et vidimus et testamur et annuntiamus
appeared, and we have and testify and declare
vobis vitam aeternam, quae erat coram Patre et
you life eternal which was before Father and
apparuit nobis — 1:3 quod vidimus et audivimus,
He appeared us - 1: 3 that we have and we have heard,
annuntiamus et vobis, ut et vos communionem
declare and you as and you communion
habeatis nobiscum. Communio autem nostra est cum
have with us. Communion Now our is with
Patre et cum Filio eius Iesu Christo. 1:4 Et haec
Father and with son his Jesus Christ. 1: 4 The this
scribimus nos, ut gaudium nostrum sit plenum. 1:5
We write we as joy our is full. 1: 5
Et haec est annuntiatio, quam audivimus ab eo et
The this is message than We have heard from it and
annuntiamus vobis, quoniam Deus lux est, et
declare you for God light is and
tenebrae in eo non sunt ullae. 1:6 Si dixerimus
darkness in it not are at all. 1: 6 If say
quoniam communionem habemus cum eo, et in
for communion we have with it and in
tenebris ambulamus, mentimur et non facimus
the dark walk we lie and not we
veritatem; 1:7 si autem in luce ambulemus, sicut ipse
the truth; 1: 7 if Now in light walk; as he
est in luce, communionem habemus ad invicem, et
is in light, communion we have to each other, and
sanguis Iesu Filii eius mundat nos ab omni
blood Jesus children his cleanses we from all
peccato. 1:8 Si dixerimus quoniam peccatum non
sin. 1: 8 If say for sin not
habemus, nosmetipsos seducimus, et veritas in nobis
we have, ourselves deceive and truth in us
non est. 1:9 Si confiteamur peccata nostra, fidelis est
not It is. 1: 9 If we sins our faithful is

et iustus, ut remittat nobis peccata et emundet nos
and just as release us sins and cleanse we

ab omni iniustitia. 1:10 Si dixerimus quoniam non
from all injustice. 1:10 If say for not

peccavimus, mendacem facimus eum, et verbum eius
we have sinned, lying we him, and word his

non est in nobis. 2:1 Filioli mei, haec scribo vobis,
not is in to us. 2: 1 Children my this I write you

ut non peccetis. Sed si quis pecca verit, advocatum
as not sin. but if who sin check; advocate

habemus ad Patrem, Iesum Christum iustum; 2:2 et
we have to father, Jesus Christ right; 2: 2 and

ipse est propitiatio pro peccatis nostris, non pro
he is propitiation for sins our not for

nostris autem tantum sed etiam pro totius mundi.
our Now only but also for of world.

2:3 Et in hoc cognoscimus quoniam novimus eum: si
2, 3 The in this we know for We know him: if

mandata eius servemus. 2:4 Qui dicit: ‘ Novi eum ‘,
commands his intact. 2: 4 He he says: ‘ New it ‘

et mandata eius non servat, mendax est, et in isto
and commands his not He keeps lying is and in this

veritas non est; 2:5 qui autem servat verbum eius,
truth not it is; 2: 5 that Now keeps word his

vere in hoc caritas Dei consummata est. In hoc
really in this charity God completed It is. in this

cognoscimus quoniam in ipso sumus. 2:6 Qui dicit se
we know for in it We are. 2, 6 He says he

in ipso manere, debet, sicut ille ambulavit, et ipse
in it stay, should as he He walked, and he

ambulare. 2:7 Carissimi, non mandatum novum
walk. 2: 7 Dear friends, not command new

scribo vobis sed mandatum vetus, quod habuistis ab
I write you but command old, that had from

initio: mandatum vetus est verbum, quod audistis.
beginning: command old is word, that heard.

2:8 Verumtamen mandatum novum scribo vobis, quod
2: 8 However, command new I write you that

est verum in ipso et in vobis, quoniam tenebrae
is true in it and in you for darkness

transeunt, et lumen verum iam lucet. 2:9 Qui dicit
passengers, and light true already shines. 2: 9 He says
se in luce esse, et fratrem suum odit, in tenebris
he in light be and brother his hates in the dark
est usque adhuc. 2:10 Qui diligit fratrem suum, in
is up yet. 2:10 He He loves brother his in
lumine manet, et scandalum ei non est; 2:11 qui
light remains and scandal it not it is; 2:11 that
autem odit fratrem suum, in tenebris est et in
Now He hates brother his in the dark is and in
tenebris ambulat et nescit quo vadat, quoniam
the dark walks and does not know which go for
tenebrae obcaecaverunt oculos eius. 2:12 Scribo vobis,
darkness blinded eyes her. 2:12 I write you
filioli: Remissa sunt vobis peccata propter nomen
Children: forgiven are you sins for name
eius. 2:13 Scribo vobis, patres: Nostis eum, qui
her. 2:13 I write you fathers: Do you know him, that
ab initio est. Scribo vobis, adolescentes:
from beginning It is. I write you young
Vicistis Malignum. 2:14 Scripsi vobis, parvuli:
You have overcome The evil one. 2:14 I wrote you children:
Nostis Patrem. Scripsi vobis, patres: Nostis eum,
Do you know Father. I wrote you fathers: Do you know him,
qui ab initio est. Scripsi vobis, adolescentes: Fortes
that from beginning It is. I wrote you young heroes
estis, et verbum Dei in vobis manet, et vicistis
you and word God in you remains and overcome
Malignum. 2:15 Nolite diligere mundum neque ea,
The evil one. 2:15 Do not love world or it
quae in mundo sunt. Si quis diligit mundum, non
which in world They are. If who He loves world not
est caritas Patris in eo; 2:16 quoniam omne, quod
is charity father in it; 2:16 for all that
est in mundo, concupiscentia carnis et concupiscentia
is in world lust of and lust
oculorum et iactantia divitiarum, non est ex Patre,
eyes and boasting wealth; not is from Father,
sed ex mundo est. 2:17 Et mundus transit, et
but from world It is. 2:17 The The world passes, and
concupiscentia eius; qui autem facit voluntatem Dei,
lust thereof; that Now does will God,

manet in aeternum. 2:18 Filioli, novissima hora est;
remains in ever. 2:18 Children, last hour it is;
et sicut audistis quia antichristus venit, ita nunc
and as You have heard because Anti he came so now
antichristi multi adsunt, unde cognoscimus quoniam
anti many they are here, whence we know for
novissima hora est. 2:19 Ex nobis prodierunt, sed
last hour It is. 2:19 from us They went out but
non erant ex nobis, nam si fuissent ex nobis,
not were from us for if have been from us
permansissent nobiscum; sed ut manifestaretur
continued with us; but as manifested
quoniam illi omnes non sunt ex nobis. 2:20 Sed vos
for they all not are from to us. 2:20 but you
unctionem habetis a Sancto et scitis omnes. 2:21
unction have from Holy and you know everyone. 2:21
Non scripsi vobis quasi nescientibus veritatem sed
no I wrote you as unconsciously the truth but
quasi scientibus eam, et quoniam omne mendacium
as know it and for all lying
ex veritate non est. 2:22 Quis est mendax, nisi is
from the truth not It is. 2:22 Who is liar; but it
qui negat quoniam Iesus est Christus? Hic est
that denies for Jesus is Christ? This is
antichristus, qui negat Patrem et Filium. 2:23
antichrist that denies father and Son. 2:23
Omnis, qui negat Filium, nec Patrem habet; qui
all that denies son, or father He has; that
confitetur Filium, et Patrem habet. 2:24 Vos, quod
confesses son, and father He has. 2:24 you that
audistis ab initio, in vobis permaneat; si in vobis
You have heard from initially, in you continue; if in you
permanserit, quod ab initio audistis, et vos in
continues that from beginning You have heard, and you in
Filio et in Patre manebitis. 2:25 Et haec est
son and in Father will remain. 2:25 The this is
repromissio, quam ipse pollicitus est nobis: vitam
promise than he He promised is us: life
aeternam. 2:26 Haec scripsi vobis de eis, qui
everlasting. 2:26 This I wrote you of them, that
seducunt vos. 2:27 Et vos, unctionem, quam
seduce You. 2:27 The you anointing than

accepistis ab eo, manet in vobis, et non necesse
received from it remains in you and not necessary
habetis, ut aliquis doceat vos; sed sicut unctio ipsius
have as one teach you; but as unction of
docet vos de omnibus, et verum est, et non est
teaches you of all and true is and not is
mendacium, et, sicut docuit vos, manetis in eo.
lies, and, as taught you do you spend in the fact.

2:28 Et nunc, filioli, manete in eo, ut, cum
2:28 The now, Children, stay in it that, with
apparuerit, habeamus fiduciam et non confundamur
appear, we have confidence and not unashamed
ab eo in adventu eius. 2:29 Si scitis quoniam
from it in arrival her. 2:29 If you know for
iustus est, scitote quoniam et omnis, qui facit
just is know for and all that does
iustitiam, ex ipso natus est. 3:1 Videte qualem
justice; from it He was born It is. 3: 1 See as
caritatem dedit nobis Pater, ut filii Dei nominemur,
charity given us Father, as children God called,
et sumus! Propter hoc mundus non cognoscit nos,
and We are! Because of this The world not He knows we
quia non cognovit eum. 3:2 Carissimi, nunc filii
because not known him. 3: 2 Dear friends, now children
Dei sumus, et nondum manifestatum est quid
God we are and not yet disclosed is what
erimus; scimus quoniam, cum ipse apparuerit, similes
we will be; we know because, with he appear, like
ei erimus, quoniam videbimus eum, sicuti est. 3:3 Et
it we for see him, as It is. 3: 3 The
omnis, qui habet spem hanc in eo, purificat se, sicut
all that has hope this in it purifies se as
ille purus est. 3:4 Omnis, qui facit peccatum, et
he Japan It is. 3, 4 all that does sin, and
iniquitatem facit, quia peccatum est iniquitas. 3:5 Et
violence does because sin is Violence. 3, 5 The
scitis quoniam ille apparuit, ut peccata tolleretur, et
you know for he appeared, as sins take, and
peccatum in eo non est. 3:6 Omnis, qui in eo
sin in it not It is. 3: 6 all that in it
manet, non peccat; omnis, qui peccat, non vidit eum
remains not wrong; all that sins, not saw it

nec novit eum. 3:7 Filioli, nemo vos seducat. Qui
or He knows him. 3: 7 Children, no you deceive. He
facit iustitiam, iustus est, sicut ille iustus est; 3:8 qui
does justice; just is as he just it is; 3: 8 that
facit peccatum, ex Diabolo est, quoniam a
does sin, from devil is for from
principio Diabolus peccat. Propter hoc apparuit Filius
beginning devil sin. Because of this He appeared son
Dei, ut dissolvat opera Diaboli. 3:9 Omnis, qui
God, as undo works Devils. 3: 9 all that
natus est ex Deo, peccatum non facit, quoniam
He was born is from God, sin not does for
semen ipsius in eo manet; et non potest peccare,
seed of in it remains; and not can sin,
quoniam ex Deo natus est. 3:10 In hoc manifesti
for from God He was born It is. 3:10 in this manifest
sunt filii Dei et filii Diaboli: omnis, qui non
are children God and children the devil; all that not
facit iustitiam, non est ex Deo, et qui non diligit
does justice; not is from God, and that not He loves
fratrem suum. 3:11 Quoniam haec est annuntiatio,
brother his own. 3:11 For this is message
quam audistis ab initio, ut diligamus alterutrum.
than You have heard from initially, as we love one another.
3:12 Non sicut Cain: ex Maligno erat et occidit
3:12 no as Cain: from evil was and sets
fratrem suum. Et propter quid occidit eum?
brother his own. The for what sets him?
Quoniam opera eius maligna erant, fratris autem eius
For works his malignant were brother Now his
iusta. 3:13 Nolite mirari, fratres, si odit vos
just. 3:13 Do not Marvel, brothers, if He hates you
mundus. 3:14 Nos scimus quoniam transivimus de
world. 3:14 We we know for passed of
morte in vitam, quoniam diligimus fratres; qui non
death in life for we love brothers; that not
diligit, manet in morte. 3:15 Omnis, qui odit
love, remains in death. 3:15 all that He hates
fratrem suum, homicida est, et scitis quoniam
brother his murderer is and you know for
omnis homicida non habet vitam aeternam in
all murderer not has life eternal in

semetipso manentem. 3:16 In hoc novimus caritatem,
 himself remaining. 3:16 in this We know love,
quoniam ille pro nobis animam suam posuit; et nos
 for he for us life his set; and we
debemus pro fratribus animas ponere. 3:17 Qui
 we for brothers lives place. 3:17 He
habuerit substantiam mundi et viderit fratrem suum
 has substance world and see brother his
necesse habere et clausit viscera sua ab eo,
 necessary have and closes tender his from it
quomodo caritas Dei manet in eo? 3:18 Filioli, non
 how charity God remains in it? 3:18 Children, not
diligamus verbo nec lingua sed in opere et veritate.
 we love word or language but in work and truth.
3:19 In hoc cognoscemus quoniam ex veritate sumus,
 3:19 in this know for from the truth we are
et in conspectu eius placabimus corda nostra, 3:20
 and in before his propitiate hearts our 3:20
quoniam si reprehenderit nos cor, maior est Deus
 for if charms we heart, more is God
corde nostro et cognoscit omnia. 3:21 Carissimi, si
 heart our and He knows everything. 3:21 Dear friends, if
cor nostrum non reprehenderit nos, fiduciam
 heart our not charms we confidence
habemus ad Deum 3:22 et, quodcumque petierimus,
 we have to God 3:22 and, whatever ask
accipimus ab eo, quoniam mandata eius custodimus
 we accept from it for commands his keep
et ea, quae sunt placita coram eo, facimus. 3:23 Et
 and it which are pleas before it We do. 3:23 The
hoc est mandatum eius, ut credamus nomini Filii
 this is command his as believe name children
eius Iesu Christi et diligamus alterutrum, sicut dedit
 his Jesus Christ and we love another, as given
mandatum nobis. 3:24 Et, qui servat mandata eius,
 command to us. 3:24 and, that keeps commands his
in ipso manet, et ipse in eo; et in hoc cognoscimus
 in it remains and he in it; and in this we know
quoniam manet in nobis, ex Spiritu, quem nobis
 for remains in us from Spirit, which us
dedit. 4:1 Carissimi, nolite omni spiritui credere, sed
 given. 4: 1 Dear friends, do not all spirit believe, but

probate spiritus si ex Deo sint, quoniam multi
test spirit if from God are for many
pseudoprophetae prodierunt in mundum. 4:2 In hoc
false They went out in world. 4: 2 in this
cognoscitis Spiritum Dei: omnis spiritus, qui
know Spirit God: all spirit, that
confitetur Iesum Christum in carne venisse, ex Deo
confesses Jesus Christ in flesh come, from God
est. 4:3 Et omnis spiritus, qui non confitetur Iesum,
It is. 4: 3 The all spirit, that not confesses Jesus,
ex Deo non est; et hoc est antichristi, quod
from God not it is; and this is antichrists; that
audistis quoniam venit, et nunc iam in mundo
You have heard for he came and now already in world
est. 4:4 Vos ex Deo estis, filii, et vicistis eos,
It is. 4: 4 you from God you Children, and overcome them;
quoniam maior est, qui in vobis est, quam qui in
for more is that in you is than that in
mundo. 4:5 Ipsi ex mundo sunt; ideo ex mundo
world. 4, 5 they from world they are: therefore from world
loquuntur, et mundus eos audit. 4:6 Nos ex Deo
they and The world them applicants. 4: 6 We from God
sumus. Qui cognoscit Deum, audit nos; qui non est
We are. He He knows God, audit us; that not is
ex Deo, non audit nos. Ex hoc cognoscimus
from God, not audit us. from this we know
Spiritum veritatis et spiritum erroris. 4:7 Carissimi,
Spirit truth and spirit error. 4: 7 Dear friends,
diligamus invicem, quoniam caritas ex Deo est; et
we love each other, for charity from God it is; and
omnis, qui diligit, ex Deo natus est et cognoscit
all that love, from God He was born is and He knows
Deum. 4:8 Qui non diligit, non cognovit Deum,
God. 4: 8 He not love, not known God,
quoniam Deus caritas est. 4:9 In hoc apparuit
for God charity It is. 4: 9 in this He appeared
caritas Dei in nobis, quoniam Filium suum
charity God in us for son his
unigenitum misit Deus in mundum, ut vivamus per
only sent God in world as live by

eum. 4:10 In hoc est caritas, non quasi nos
him. 4:10 in this is love, not as we
dilexerimus Deum, sed quoniam ipse dilexit nos et
loved God, but for he He loved we and
misit Filium suum propitiationem pro peccatis nostris.
sent son his propitiation for sins our.
4:11 Carissimi, si sic Deus dilexit nos, et nos
4:11 Dear friends, if so God He loved we and we
debemus alterutrum diligere. 4:12 Deum nemo vidit
we one to love. 4:12 God no saw
umquam; si diligamus invicem, Deus in nobis manet,
at any time; if we love each other, God in us remains
et caritas eius in nobis consummata est. 4:13 In hoc
and charity his in us completed It is. 4:13 in this
cognoscimus quoniam in ipso manemus, et ipse in
we know for in it we live in and he in
nobis, quoniam de Spiritu suo dedit nobis. 4:14 Et
us for of Spirit his given to us. 4:14 The
nos vidimus et testificamur quoniam Pater misit
we we have and testify for Father sent
Filium salvatorem mundi. 4:15 Quisque confessus
son Saviour world. 4:15 Each Delilah
fuerit: ‘Iesus est Filius Dei’, Deus in ipso manet,
a: ‘Jesus is son God’ God in it remains
et ipse in Deo. 4:16 Et nos, qui credidimus,
and he in God. 4:16 The we that have
novimus caritatem, quam habet Deus in nobis. Deus
We know love, than has God in to us. God
caritas est; et, qui manet in caritate, in Deo manet,
charity it is; and, that remains in love, in God remains
et Deus in eo manet. 4:17 In hoc consummata est
and God in it remains. 4:17 in this completed is
caritas nobiscum, ut fiduciam habeamus in die
charity with us, as confidence we have in day
iudicii; quia sicut ille est, et nos sumus in hoc
judgment; because as he is and we we are in this
mundo. 4:18 Timor non est in caritate, sed perfecta
world. 4:18 fear not is in love, but perfect
caritas foras mittit timorem, quoniam timor poenam
charity out sends fear for fear penalty
habet; qui autem timet, non est consummatus in
He has; that Now fears not is perfect in

caritate. 4:19 Nos diligimus, quoniam ipse prior
charity. 4:19 We love, for he first
dilexit nos. 4:20 Si quis dixerit: ‘ Diligo Deum ‘, et
He loved us. 4:20 If who says: ‘ I love God ‘, and
fratrem suum oderit, mendax est; qui enim non
brother his hate, lying it is; that For not
diligit fratrem suum, quem videt, Deum, quem non
He loves brother his which sees God, which not
videt, non potest diligere. 4:21 Et hoc mandatum
sees not can to love. 4:21 The this command
habemus ab eo, ut, qui diligit Deum, diligat et
we have from it that, that He loves God, love and
fratrem suum. 5:1 Omnis, qui credit quoniam Iesus
brother his own. 5: 1 all that believes for Jesus
est Christus, ex Deo natus est; et omnis, qui
is Christ, from God He was born it is; and all that
diligit Deum, qui genuit, diligit et eum, qui natus
He loves God, that birth, He loves and him, that He was born
est ex eo. 5:2 In hoc cognoscimus quoniam
is from the fact. 5: 2 in this we know for
diligimus natos Dei, cum Deum diligamus et
we love children God, with God we love and
mandata eius faciamus. 5:3 Haec est enim caritas
commands his we must do. 5: 3 This is For charity
Dei, ut mandata eius servemus; et mandata eius
God, as commands his we keep; and commands his
gravia non sunt, 5:4 quoniam omne, quod natum est
heavy not are 5: 4 for all that born is
ex Deo, vincit mundum; et haec est victoria, quae
from God, wins the world; and this is victory, which
vicit mundum: fides nostra. 5:5 Quis est qui vincit
won the world; faith Our. 5: 5 Who is that wins
mundum, nisi qui credit quoniam Iesus est Filius
world but that believes for Jesus is son
Dei? 5:6 Hic est, qui venit per aquam et
God? 5, 6 This is that he came by water and
sanguinem, Iesus Christus; non in aqua solum sed in
blood Jesus Christ; not in water only but in
aqua et in sanguine. Et Spiritus est, qui testificatur,
water and in the blood. The Spirit is that testifies
quoniam Spiritus est veritas. 5:7 Quia tres sunt, qui
for Spirit is truth. 5: 7 for three are that

testificantur: 5:8 Spiritus et aqua et sanguis; et
witnesses 5: 8 Spirit and water and blood; and
hi tres in unum sunt. 5:9 Si testimonium
these three in one They are. 5: 9 If witness
hominum accipimus, testimonium Dei maius est,
men we take, witness God more is
quoniam hoc est testimonium Dei, quia testificatus
for this is witness God, because protest
est de Filio suo. 5:10 Qui credit in Filium Dei,
is of son his own. 5:10 He believes in son God,
habet testimonium in se. Qui non credit Deo,
has witness in themselves. He not believes God,
mendacem facit eum, quoniam non credidit in
lying does him, for not believed in
testimonium, quod testificatus est Deus de Filio suo.
testimony that protest is God of son his own.
5:11 Et hoc est testimonium, quoniam vitam
5:11 The this is testimony for life
aeternam dedit nobis Deus, et haec vita in Filio
eternal given us God, and this life in son
eius est. 5:12 Qui habet Filium, habet vitam; qui
his It is. 5:12 He has son, has life; that
non habet Filium Dei, vitam non habet. 5:13 Haec
not has son God, life not He has. 5:13 This
scripsi vobis, ut sciatis quoniam vitam habetis
I wrote you as know for life have
aeternam, qui creditis in nomen Filii Dei. 5:14 Et
eternal that believe in name children God. 5:14 The
haec est fiducia, quam habemus ad eum, quia si
this is confidence than we have to him, because if
quid petierimus secundum voluntatem eius, audit nos.
what ask according to will his audit us.
5:15 Et si scimus quoniam audit nos, quidquid
5:15 The if we know for audit we whatever
petierimus, scimus quoniam habemus petitiones, quas
ask we know for we have requests, which
postulavimus ab eo. 5:16 Si quis videt fratrem
asked from the fact. 5:16 If who sees brother
suum peccare peccatum non ad mortem, petet, et
his sin sin not to death asks and
dabit ei Deus vitam, peccantibus non ad mortem. Est
will it God life wrongdoer not to death. It is

peccatum ad mortem; non pro illo dico, ut roget.
sin to death; not for that I mean, as asks.

5:17 Omnis iniustitia peccatum est, et est peccatum
5:17 all injustice sin is and is sin

non ad mortem. 5:18 Scimus quoniam omnis, qui
not to death. 5:18 we know for all that

natus est ex Deo, non peccat, sed ille, qui
He was born is from God, not sins, but he that

genitus est ex Deo, conservat eum, et Malignus non
begotten is from God, preserves him, and Evil not

tangit eum. 5:19 Scimus quoniam ex Deo sumus, et
touches him. 5:19 we know for from God we are and

mundus totus in Maligno positus est. 5:20 Et scimus
The world all in evil set It is. 5:20 The we know

quoniam Filius Dei venit et dedit nobis sensum, ut
for son God he came and given us meaning, as

cognoscamus eum, qui verus est; et sumus in eo,
know him, that true it is; and we are in it

qui verus est, in Filio eius Iesu Christo. Hic est qui
that true is in son his Jesus Christ. This is that

verus est, Deus et vita aeterna. 5:21 Filioli, custodite
true is God and life eternal. 5:21 Children, keep

vos a simulacris!
you from images!

1:1 Presbyter electae dominae et filiis eius, quos
1: 1 Priest elect lady and children his which
ego diligo in veritate, et non ego solus, sed et
I I love in truth and not I alone, but and
omnes, qui noverunt veritatem, 1:2 propter veritatem,
all that know the truth 1, 2 for the truth
quae permanet in nobis et nobiscum erit in
which remains in us and with will be in
sempiternum. 1:3 Erit nobiscum gratia,
ever. 1: 3 There will be with grace
miserericordia, pax a Deo Patre et a Iesu Christo,
mercy, peace from God Father and from Jesus Christ,
Filio Patris, in veritate et caritate. 1:4 Gavisus sum
son father, in the truth and charity. 1: 4 rejoiced I
valde, quoniam inveni de filiis tuis ambulantes in
very for I found of children your walking in
veritate, sicut mandatum accepimus a Patre. 1:5 Et
truth as command we have from Father. 1: 5 The
nunc rogo te, domina, non tamquam mandatum
now I ask you Lady! not as command
novum scribens tibi, sed quod habuimus ab initio,
new writing you but that we had from initially,
ut diligamus alterutrum. 1:6 Et haec est caritas, ut
as we love one another. 1: 6 The this is love, as
ambulemus secundum mandata eius; hoc mandatum
walk according to commands thereof; this command
est, quemadmodum audistis ab initio, ut in eo
is as You have heard from initially, as in it
ambuletis. 1:7 Quoniam multi seductores prodierunt
walk. 1: 7 For many deceivers They went out
in mundum, qui non confitentur Iesum Christum
in world that not confess Jesus Christ
venientem in carne; hic est seductor et antichristus.
coming in the flesh; here is deceiver and Antichrist.
1:8 Videte vosmetipsos, ne perdatis, quae operati
1: 8 See selves, do not you lose, which operated
estis, sed ut mercedem plenam accipiatis. 1:9 Omnis,
you but as wages full receive. 1: 9 all
qui ultra procedit et non manet in doctrina Christi,
that more proceeds and not remains in teaching Christ,
Deum non habet; qui permanet in doctrina, hic et
God not He has; that remains in learning na; here and

Patrem et Filium habet. 1:10 Si quis venit ad vos
father and son He has. 1:10 If who he came to you
et hanc doctrinam non affert, nolite accipere eum in
and this teaching not quotes, do not take it in
domum nec ‘ Ave ‘ ei dixeritis; 1:11 qui enim dicit
home or ‘ Hail ‘ it Godspeed; 1:11 that For says
illi: ‘ Ave ‘, communicat operibus illius malignis.
they: ‘ Hail ‘ shares works of malicious.
1:12 Plura habens vobis scribere, nolui per
1:12 More a you write, I would not by
chartam et atramentum; spero enim me futurum
paper and ink; I hope For I future
apud vos, et os ad os loqui, ut gaudium
in you and mouth to mouth talk, as joy
nostrum plenum sit. 1:13 Salutant te filii sororis
our full a. 1:13 greetings you children sister
tuae electae.
your choice.

1:1 Presbyter Gaio carissimo, quem ego diligo in
1: 1 Priest Chairs dear, which I I love in
veritate. 1:2 Carissime, in omnibus exopto prospere
truth. 1, 2 Darling, in all dominate successful
te agere et valere, sicut prospere agit anima tua.
you deal and health, as successful deals soul Your.
1:3 Nam gavisus sum valde, venientibus fratribus et
1: 3 For glad I very They come brothers and
testimonium perhibentibus veritati tuae, quomodo tu
witness One the truth your how you
in veritate ambules. 1:4 Maius horum non habeo
in the truth walk. 1: 4 Larger these not I have
gaudium, quam ut audiam filios meos in veritate
joy, than as I children my in the truth
ambulare. 1:5 Carissime, fideliter facis, quidquid
walk. 1: 5 Darling, faithfully you do whatever
operaris in fratres et hoc in peregrinos, 1:6 qui
work? in brothers and this in pilgrims, 1: 6 that
testimonium reddiderunt caritati tuae in conspectu
witness rendered charity your in before
ecclesiae. Bene facies subveniens illis in via digne
church. well face aid they in road worthily
Deo; 1:7 pro nomine enim profecti sunt, nihil
God; 1: 7 for name For traveled are nothing
accipientes a gentilibus. 1:8 Nos ergo debemus
taking from Greeks. 1: 8 We So we
sublevare huiusmodi, ut cooperatores simus veritatis.
alleviate like, as co-workers we truth.
1:9 Scripsi aliquid ecclesiae; sed is qui amat
1: 9 I wrote something the church; but it that He loves
primatum gerere in eis, Diotrephes, non recipit nos.
primacy wage in them, prating not receives us.
1:10 Propter hoc, si venero, commonebo eius opera,
1:10 Because of this, if I come advertise his works
quae facit verbis malignis garriens in nos; et quasi
which does words malicious prating in us; and as
non ei ista sufficiant, nec ipse suscipit fratres et
not it this suffice or he wins brothers and
eos, qui cum piunt, prohibet et de ecclesia eicit.
them; that with would, prohibits and of church He drives out.

1:11 Carissime, noli imitari malum, sed quod bonum
1:11 Darling, do not copy evil but that good
est. Qui benefacit, ex Deo est; qui malefacit, non
It is. He benefits from God it is; that evil not
vidit Deum. 1:12 Demetrio testimonium redditur ab
saw God. 1:12 Demetrius witness rendered from
omnibus et ab ipsa veritate; sed et nos
all and from the the truth; but and we
testimonium perhibemus, et scis quoniam
witness record, and you know for
testimonium nostrum verum est. 1:13 Multa habui
witness our true It is. 1:13 many I
scribere tibi, sed nolo per atramentum et
write you but I do not want by ink and
calamum scribere tibi; 1:14 spero autem protinus te
pen write you; 1:14 I hope Now immediately you
videre, et os ad os loquemur. 1:15 Pax tibi.
see, and mouth to mouth we talk. 1:15 peace to you.
Salutant te amici. Saluta amicos nominatim.
greetings you friends. Salute friends by name.

1:1 Iudas Iesu Christi servus, frater autem Iacobi,
1: 1 Judas Jesus Christ slave, brother Now James,
his qui sunt vocati, in Deo Patre dilecti et Christo
these that are called in God Father dear and Christ
Iesu conservati: 1:2 misericordia vobis et pax et
Jesus preserved: 1, 2 mercy you and peace and
caritas adimpleatur. 1:3 Carissimi, omnem
charity carried out. 1: 3 Dear friends, all
sollicitudinem faciens scribendi vobis de communi
concern making writing you of general
nostra salute, necesse habui scribere vobis, deprecans
our safety; necessary I write you beseeching
certare pro semel tradita sanctis fide. 1:4
compete for once traditional saints faith. 1: 4
Subintroierunt enim quidam homines, qui olim
unobserved For some men that ago
praescripti sunt in hoc iudicium, impii, Dei nostri
prescription are in this trial wicked; God our
gratiam transferentes in luxuriam, et solum
thanks transforming in luxury, and only
Dominatorem et Dominum nostrum Iesum Christum
Master and Lord our Jesus Christ
negantes. 1:5 Commonere autem vos volo, scientes
denying. 1: 5 remind Now you I want knowing
vos omnia, quoniam Dominus semel populum de
you all for Lord once people of
terra Aegypti salvans, secundo eos, qui non
land Egypt saving; second them; that not
crediderunt, perdidit; 1:6 angelos vero, qui non
believed, lost; 1: 6 angels however, that not
servaverunt suum principatum, sed dereliquerunt
kept his leadership but forsook
suum domicilium, in iudicium magni diei vinculis
his domicile, in judgment great day bonds
aeternis sub caligine reservavit. 1:7 Sicut Sodoma et
eternal under thick reserved. 1: 7 As Sodom and
Gomorrah et finitimae civitates, simili modo
Gomorra and border cities like only
exfornicatae et abeuntes post carnem alteram, factae
fornication and go! after flesh the other, made
sunt exemplum, ignis aeterni poenam sustinentes. 1:8
are example, fire eternal penalty wait. 1: 8

Similiter vero et hi somniantes carnem quidem
Similarly, But and these dreaming flesh indeed
maculant, dominationem autem spernunt, glorias
pollute domination Now rail glories
autem blasphemant. 1:9 Cum Michael archangelus
Now rail. 1: 9 with Michael archangel
cum Diabolo disputans altercaretur de Moysis
with devil interlocutors , contended of Moses
corpore, non est ausus iudicium inferre blasphemiae,
body not is venture judgment offensive blasphemy
sed dixit: ‘ Increpet te Dominus!’. 1:10 Hi autem,
but he said: ‘ rebuke you Lord ’. 1:10 These however,
quaecumque quidem ignorant, blasphemant;
whatever indeed do not know, rail;
quaecumque autem naturaliter tamquam muta
whatever Now naturally as Change
animalia norunt, in his corrumpuntur. 1:11 Vae illis,
animals know, in these corrupted. 1:11 Woe those
quia via Cain abierunt et errore Balaam mercede
because road Cain gone and error Balaam hire
effusi sunt et contradictione Core perierunt! 1:12
Poured are and opposition Core lost! 1:12
Hi sunt in agapis vestris maculae, convivantes sine
These are in spots your The spots, feast without
timore, semetipsos pascentes; nubes sine aqua, quae
fear; home feeding; cloud without water; which
a ventis circumferuntur; arbores autumnales
from winds about; trees autumn
infructuosae bis mortuae, eradicatae; 1:13 fluctus feri
unfruitful twice dead uprooted; 1:13 waves wild
maris despumantes suas confusiones; sidera errantia,
sea shooting their confusion; stars erratic,
quibus procella tenebrarum in aeternum servata est.
which storm darkness in ever reserved It is.
1:14 Prophetavit autem et his septimus ab Adam
1:14 prophesied Now and these seventh from Adam
Henoch dicens: ‘ Ecce venit Dominus in sanctis
Enoch saying: ‘ Look he came Lord in saints
milibus suis 1:15 facere iudicium contra omnes et
thousands their 1:15 do judgment against all and
arguere omnem animam de omnibus operibus
convincing all life of all works

impietatis eorum, quibus impie egerunt, et de
impiety their which wickedly They did, and of
omnibus duris, quae locuti sunt contra eum
all hard which have are against it
peccatores impii'. 1:16 Hi sunt murmuratores,
sinners the wicked. ' 1:16 These are grumblers
querelosi, secundum concupiscentias suas ambulantes,
complaints, according to desires their walking,
et os illorum loquitur superba, mirantes personas
and mouth their talks proud, Startled personnel
quaestus causa. 1:17 Vos autem, carissimi, memores
Profit cause. 1:17 you however, dear friends, mindful
estote verborum, quae praedicta sunt ab apostolis
be words which predicted are from apostles
Domini nostri Iesu Christi, 1:18 quoniam dicebant
of our Jesus Christ, 1:18 for said
vobis: ' In novissimo tempore venient illusores,
you: ' in last time come mockers
secundum suas concupiscentias ambulantes
according to their desires walking
impietatum'. 1:19 Hi sunt qui segregant, animales,
transgressions. ' 1:19 These are that separations, animal
Spiritum non habentes. 1:20 Vos autem, carissimi,
Spirit not having. 1:20 you however, dear friends,
superaedificantes vosmetipsos sanctissimae vestrae fidei,
building selves most your faith,
in Spiritu Sancto orantes, 1:21 ipsos vos in dilectione
in Spirit Holy praying 1:21 they you in love
Dei servate, expectantes misericordiam Domini nostri
God observe looking for mercy of our
Iesu Christi in vitam aeternam. 1:22 Et his quidem
Jesus Christ in life everlasting. 1:22 The these indeed
miseremini disputantibus; 1:23 illos vero salvate de
pity disputants; 1:23 them But Rescue of
igne rapientes; aliis autem miseremini in timore,
fire tearing; other Now pity in fear;
odientes et eam, quae carnalis est, maculatam
hating and it which carnal is spotted
tunicam. 1:24 Ei autem, qui potest vos conservare
coat. 1:24 he however, that can you preserve

sine peccato et constituere ante conspectum gloriae
without sin and set before view glory
suae immaculatos in exultatione, 1:25 soli Deo
his without in joy, 1:25 only God
salvatori nostro per Iesum Christum Dominum
Saviour our by Jesus Christ Lord
nostrum gloria, magnificentia, imperium et potestas
our glory, magnificence government and power
ante omne saeculum et nunc et in omnia saecula.
before all age and now and in all ages.
Amen.
Amen.

1:1 Apocalypsis Iesu Christi, quam dedit illi Deus
1: 1 Revelations Jesus Christ, than given they God
palam facere servis suis, quae oportet fieri cito, et
public do officials their which must be quickly and
significavit mittens per angelum suum servo suo
indicated sending by angel his server his
Ioanni, 1:2 qui testificatus est verbum Dei et
John 1, 2 that protest is word God and
testimonium Iesu Christi, quaecumque vidit. 1:3
witness Jesus Christ, whatever he saw. 1: 3
Beatus, qui legit et qui audiunt verba prophetiae et
Happy that read and that listen words prophecy and
servant ea, quae in ea scripta sunt; tempus enim
keep it which in it written they are: time For
prope est. 1:4 Ioannes septem ecclesiis, quae sunt in
close It is. 1: 4 John seven churches, which are in
Asia: Gratia vobis et pax ab eo, qui est et qui
Asia: grace you and peace from it that is and that
erat et qui venturus est, et a septem spiritibus,
was and that come is and from seven spirits
qui in conspectu throni eius sunt, 1:5 et ab Iesu
that in before throne his are 1: 5 and from Jesus
Christo, qui est testis fidelis, primogenitus mortuorum
Christ, that is witness faithful firstborn dead
et princeps regum terrae. Ei, qui diligit nos et
and leader kings the earth. Ah, that He loves we and
solvit nos a peccatis nostris in sanguine suo 1:6 et
paid we from sins our in blood his 1: 6 and
fecit nos regnum, sacerdotes Deo et Patri suo, ipsi
he we kingdom priests God and father his they
gloria et imperium in saecula saeculorum. Amen. 1:7
glory and government in ages ever. Amen. 1: 7
Ecce venit cum nubibus, et videbit eum omnis
Look he came with clouds; and see it all
oculus et qui eum pupugerunt, et plangent se super
eye and that it pierced and mourn he over
eum omnes tribus terrae. Etiam, amen. 1:8 Ego sum
it all three the earth. Yes, Amen. 1: 8 I I
Alpha et Omega, dicit Dominus Deus, qui est et
Alpha and Omega says Lord God, that is and
qui erat et qui venturus est, Omnipotens. 1:9 Ego
that was and that come is Almighty. 1: 9 I

Ioannes, frater vester et particeps in tribulatione et
John, brother your and participant in trouble and
regno et patientia in Iesu, fui in insula, quae
kingdom and patience in Jesus, I in island, which
appellatur Patmos, propter verbum Dei et
called Patmos for word God and
testimonium Iesu. 1:10 Fui in spiritu in dominica
witness Jesus. 1:10 I've been in spirit in dominica
die et audiui post me vocem magnam tamquam
day and I heard after I voice great as
tubae 1:11 dicentis: ' Quod vides, scribe in libro et
trumpet 1:11 saying: ' The You see, write in book and
mitte septem ecclesiis: Ephesum et Smyrnam et
send seven churches; Ephesus and Smyrna and
Pergamum et Thyatiram et Sardis et Philadelphiam
Pergamon and Thyatira and Sardis and Philadelphia
et Laodiciam'. 1:12 Et conversus sum, ut viderem
and Laodicea. ' 1:12 The turning I as see
vocem, quae loquebatur mecum; et conversus vidi
voice, which He was speaking with me; and turning I
septem candelabra aurea 1:13 et in medio
seven candlesticks gold 1:13 and in the
candelabrorum quasi Filium hominis, vestitum podere
Candles as son man, clothing the foot
et praecinctum ad mamillas zonam auream; 1:14
and girt to breasts zone gold; 1:14
caput autem eius et capilli erant candidi tamquam
head Now his and hair were white as
lana alba, tamquam nix, et oculi eius velut flamma
wool white as snow, and eyes his as flame
ignis, 1:15 et pedes eius similes orichalco sicut in
fire 1:15 and feet his like copper as in
camino ardenti, et vox illius tamquam vox aquarum
furnace burning, and voice of as voice water
multarum, 1:16 et habebat in dextera manu sua
many 1:16 and had in right hand his
stellas septem, et de ore eius gladius anceps acutus
stars seven, and of mouth his sword The double acute
exibat, et facies eius sicut sol lucet in virtute sua.
edged, and face his as sun shines in power their own.

1:17 Et cum vidissem eum, cecidi ad pedes eius
1:17 The with I saw him, I fell to feet his
tamquam mortuus; et posuit dexteram suam super
as dead; and set right his over
me dicens: ‘ Noli timere! Ego sum primus et
I saying: ‘ Do not Fear not! I I first and
novissimus, 1:18 et vivens et fui mortuus et ecce
last 1:18 and living and I dead and See
sum vivens in saecula saeculorum et habeo claves
I living in ages ages and I have keys
mortis et inferni. 1:19 Scribe ergo, quae vidisti
death and Hell. 1:19 write therefore, which Have you seen
et quae sunt et quae oportet fieri post haec. 1:20
and which are and which must be after this. 1:20
Mysterium septem stellarum, quas vidisti ad
mystery seven stars which Have you seen to
dexteram meam, et septem candelabra aurea: septem
right I and seven candlesticks gold: seven
stellae, angeli sunt septem ecclesiarum; et candelabra
star angels are seven churches; and candlesticks
septem, septem ecclesiae sunt. 2:1 Angelo ecclesiae,
seven, seven church They are. 2: 1 angel church
quae est Ephesi, scribe: Haec dicit, qui tenet septem
which is Ephesus, write: This he says, that holds seven
stellas in dextera sua, qui ambulat in medio septem
stars in right his that walks in the seven
candelabrorum aureorum: 2:2 Scio opera tua et
Candles golden: 2: 2 I know works your and
laborem et patientiam tuam, et quia non potes
labor and patience your and because not you can
sustinere malos et tentasti eos, qui se dicunt
support bad and tested them; that he say
apostolos et non sunt, et invenisti eos mendaces;
apostles and not are and found them liars;
2:3 et patientiam habes et sustinuisti propter nomen
2, 3 and patience you have and endured for name
meum et non defecisti. 2:4 Sed habeo adversus te
my and not fainted. 2: 4 but I have against you
quod caritatem tuam primam reliquisti. 2:5 Memor
that charity your first left. 2: 5 Remember

esto itaque unde excideris, et age paenitentiam et
be So whence fallen; and Go repent and
prima opera fac; sin autem, venio tibi et movebo
first works do; if however, I you and will move
candelabrum tuum de loco suo, nisi paenitentiam
candlestick your of place his but repent
egeris. 2:6 Sed hoc habes, quia odisti facta
action. 2, 6 but this you have because You made
Nicolaitarum, quae et ego odi. 2:7 Qui habet
Nicolaites, which and I I hate. 2: 7 He has
aurem, audiat quid Spiritus dicat ecclesiis. Vincenti
ear, listen what Spirit say churches. To the victor
dabo ei edere de ligno vitae, quod est in paradiso
I it eating of tree life that is in garden
Dei. 2:8 Et angelo ecclesiae, quae est Smyrnae,
God. 2: 8 The angel church which is Smyrna
scribe: Haec dicit Primus et Novissimus, qui fuit
write: This says The first and last that was
mortuus et vixit: 2:9 Scio tribulationem tuam et
dead and he lived; 2: 9 I know trouble your and
paupertatem tuam — sed dives es — et
poverty your - but rich you - and
blasphemiam ab his, qui se dicunt Iudaeos esse et
blasphemy from those that he say Jews be and
non sunt, sed sunt synagoga Satanae. 2:10 Nihil
not are but are synagogue Satan. 2:10 nothing
horum timeas, quae passurus es. Ecce missurus est
these Fear which suffer art. Look send is
Diabolus ex vobis in carcerem, ut tentemini, et
devil from you in prison as tried; and
habebitis tribulationem diebus decem. Esto fidelis
have trouble days ten. Be faithful
usque ad mortem, et dabo tibi coronam vitae. 2:11
up to death and I you crown life. 2:11
Qui habet aurem, audiat quid Spiritus dicat ecclesiis.
He has ear, listen what Spirit say churches.
Qui vicerit, non laedetur a morte secunda. 2:12 Et
He overcome, not hurt from death second. 2:12 The
angelo ecclesiae, quae est Pergami, scribe: Haec dicit,
angel church which is Pergamon write: This he says,

qui habet romphaeam ancipitem acutam: 2:13 Scio,
that has saber edged edges; 2:13 I know,
ubi habitas, ubi thronus est Satanae, et tenes
where live where throne is Satan, and you hold
nomen meum et non negasti fidem meam et in
name my and not denied faith I and in
diebus Antipas, testis meus fidelis, qui occisus est
days Antipas witness my faithful that killed is
apud vos, ubi Satanahabitat. 2:14 Sed habeo
in you where Satan lives. 2:14 but I have
adversus te pauca, quia habes illic tenentes
against you a few, because you have there holding
doctrinam Balaam, qui docebat Balac mittere
teaching Balaam that taught Balak send
scandalum coram filiis Israel, edere idolothyta et
scandal before children Israel eating idol and
fornicari; 2:15 ita habes et tu tenentes doctrinam
fornication; 2:15 so you have and you holding teaching
Nicolaitarum similiter. 2:16 Ergo paenitentiam age;
Nicolaites similarly. 2:16 Therefore repent come on;
si quo minus, venio tibi cito et pugnabo cum illis
if which less I you quickly and fight with they
in gladio oris mei. 2:17 Qui habet aurem, audiat
in sword mouth mine. 2:17 He has ear, listen
quid Spiritus dicat ecclesiis. Vincenti dabo ei de
what Spirit say churches. To the victor I it of
manna abscondito et dabo illi calculum candidum,
manna secret and I they calculation white;
et in calculo nomen novum scriptum, quod nemo
and in calculation name new written, that no
scit, nisi qui accipit. 2:18 Et angelo ecclesiae,
He knows, but that it takes. 2:18 The angel church
quae est Thyatirae, scribe: Haec dicit Filius Dei, qui
which is Thyatira write: This says son God, that
habet oculos ut flammam ignis, et pedes eius similes
has eyes as flame fire and feet his like
orichalco: 2:19 Novi opera tua et caritatem et
copper; 2:19 New works your and charity and
fidem et ministerium et patientiam tuam et opera
faith and service and patience your and works

tua novissima plura prioribus. 2:20 Sed habeo
your last more first. 2:20 but I have
adversus te, quia permittis mulierem Iezabel, quae
against you because permit woman Jezebel which
se dicit prophetissam, et docet et seducit servos
he says prophetess and teaches and seduces officials
meos fornicari et manducare idolothyta. 2:21 Et dedi
my fornication and eat idol. 2:21 The I
illi tempus, ut paenitentiam ageret, et non vult
they time; as repent to do, and not will
paeniteri a fornicatione sua. 2:22 Ecce mitto eam
repent from fornication their own. 2:22 Look send it
in lectum et, qui moechantur cum ea, in
in bed and, that commit adultery with it in
tribulationem magnam, nisi paenitentiam egerint ab
trouble great but repent do from
operibus eius. 2:23 Et filios eius interficiam in
works her. 2:23 The children his cut in
morte, et scient omnes ecclesiae quia ego sum
death and know all church because I I
scrutans renes et corda, et dabo unicuique vestrum
searches reins and hearts, and I each you
secundum opera vestra. 2:24 Vobis autem dico
according to works your. 2:24 you Now I
ceteris, qui Thyatirae estis, quicumque non habent
the other, that Thyatira you who not have
doctrinam hanc, qui non cognoverunt altitudines
teaching this that not know heights
Satanae, quemadmodum dicunt, non mittam super vos
Satan, as they say, not I over you
aliud pondus; 2:25 tamen id quod habetis, tenete,
other weight; 2:25 yet that that have arrest,
donec veniam. 2:26 Et, qui vicerit et qui custodierit
until I will come. 2:26 and, that overcome and that warning
usque in finem opera mea, dabo illi potestatem super
up in end works my I they power over
gentes, 2:27 et reget illas in virga ferrea, tamquam
nations 2:27 and rule those in staff iron as
vasa fictilia confringentur, 2:28 sicut et ego accepi
vessels earthenware broken 2:28 as and I I received
a Patre meo, et dabo illi stellam matutinam. 2:29
from Father I and I they star morning. 2:29

Qui habet aurem, audiat quid Spiritus dicat ecclesiis.
He has ear, listen what Spirit say churches.

3:1 Et angelo ecclesiae, quae est Sardis, scribe: Haec
3: 1 The angel church which is Sardis write: This

dicit, qui habet septem spiritus Dei et septem
he says, that has seven spirit God and seven

stellas: Scio opera tua, quia nomen habes quod
stars: I know works your because name you have that

vivas, et mortuus es. 3:2 Esto vigilans et confirma
live, and dead art. 3: 2 Be watchful and strengthen

cetera, quae moritura erant, non enim invenio opera
etc. which die were not For I find works

tua plena coram Deo meo; 3:3 in mente ergo habe
your full before God I; 3: 3 in Remember So hold

qualiter acceperis et audieris, et serva et
how take and heard, and Help and

paenitentiam age. Si ergo non vigilaveris, veniam
repent Come on. If So not watch pardon

tamquam fur, et nescies qua hora veniam ad te.
as thief, and know which hour pardon to You.

3:4 Sed habes pauca nomina in Sardis, qui non
3, 4 but you have a few names in Sardis that not

inquinaverunt vestimenta sua et ambulabunt mecum
soiled clothes his and walk with

in albis, quia digni sunt. 3:5 Qui vicerit, sic
in white because worthy They are. 3, 5 He overcome, so

vestietur vestimentis albis, et non delebo nomen eius
wear clothing white and not blot name his

de libro vitae et confitebor nomen eius coram Patre
of book life and I will confess name his before Father

meo et coram angelis eius. 3:6 Qui habet aurem,
I and before angels her. 3: 6 He has ear,

audiat quid Spiritus dicat ecclesiis. 3:7 Et angelo
listen what Spirit say churches. 3: 7 The angel

ecclesiae, quae est Philadelpiae, scribe: Haec dicit
church which is Philadelphia write: This says

Sanctus, Verus, qui habet clavem David, qui aperit,
Holy, Real, that has key David that opens

et nemo claudet; et claudit, et nemo aperit: 3:8
and no closed; and closes and no opens: 3: 8

Scio opera tua — ecce dedi coram te ostium
I know works your - See I before you door
apertum, quod nemo potest claudere — quia
open that no can close - because
modicam habes virtutem, et servasti verbum meum
small you have power and keep word my
et non negasti nomen meum. 3:9 Ecce dabo de
and not denied name My. 3: 9 Look I of
synagoga Satanae, qui dicunt se Iudaeos esse et non
synagogue Satan, that say he Jews be and not
sunt, sed mentiuntur; ecce faciam illos, ut veniant et
are but lie; See I do those as come and
adorent ante pedes tuos et scient quia ego dilexi
worship before feet your and know because I I loved
te. 3:10 Quoniam servasti verbum patientiae meae,
You. 3:10 For keep word patience my
et ego te servabo ab hora tentationis, quae ventura
and I you I will keep from hour testing which upcoming
est super orbem universum tentare habitantes in
is over world all test inhabitants in
terra. 3:11 Venio cito; tene quod habes, ut nemo
land. 3:11 I come quickly; hold that you have as no
accipiat coronam tuam. 3:12 Qui vicerit, faciam illum
take crown Your. 3:12 He overcome, I do it
columnam in templo Dei mei, et foras non
column in temple God my and out not
egredietur amplius; et scribam super eum nomen
Unleashed any more; and write over it name
Dei mei et nomen civitatis Dei mei, novae
God my and name city God my new
Ierusalem, quae descendit de caelo a Deo meo, et
Jerusalem which down of heaven from God I and
nomen meum novum. 3:13 Qui habet aurem, audiat
name my the new. 3:13 He has ear, listen
quid Spiritus dicat ecclesiis. 3:14 Et angelo ecclesiae,
what Spirit say churches. 3:14 The angel church
quae est Laodiciae, scribe: Haec dicit Amen, testis
which is Laodicea write: This says Most witness
fidelis et verus, principium creaturae Dei: 3:15 Scio
faithful and true, beginning creatures God: 3:15 I know
opera tua, quia neque frigidus es neque calidus.
works your because or cold you or hot.

Utinam frigidus esses aut calidus! 3:16 Sic quia
Would cold you or hot! 3:16 so because
tepidus es et nec calidus nec frigidus, incipiam te
warming you and or hot or cold begin you
evomere ex ore meo. 3:17 Quia dicis: 'Dives sum
vomit from mouth mine. 3:17 for You say: 'rich I
et locupletatus et nullius egeo', et nescis quia
and endowed and no Need ' and You do not know because
tu es miser et miserabilis et pauper et caecus et
you you wretch and pathetic and poor and blind and
nudus, 3:18 suadeo tibi emere a me aurum igne
naked, 3:18 recommended you buy from I gold fire
probatum, ut locuples fias et vestimentis albis
proved, as rich become and clothing white
induaris, et non appareat confusio nuditatis tuae, et
clothes and not appears shame nudity your and
collyrium ad inunguendum oculos tuos, ut videas.
salve to anoint eyes your as you can see.
3:19 Ego, quos amo, arguo et castigo. Aemulare
3:19 I, which I love I argue and pommel. zealous
ergo et paenitentiam age. 3:20 Ecce sto ad
So and repent Come on. 3:20 Look I stand to
ostium et pulso. Si quis audierit vocem meam et
door and knock. If who hears voice I and
aperuerit ianuam, introibo ad illum et cenabo cum
open door, go to it and sup with
illo, et ipse mecum. 3:21 Qui vicerit, dabo ei sedere
that, and he with me. 3:21 He overcome, I it set
mecum in throno meo, sicut et ego vici et sedi
with in throne I as and I street and See
cum Patre meo in throno eius. 3:22 Qui habet
with Father I in throne her. 3:22 He has
aurem, audiat quid Spiritus dicat ecclesiis'. 4:1 Post
ear, listen what Spirit say the churches. ' 4: 1 Post
haec vidi: et ecce ostium apertum in caelo, et vox
this I saw: and See door open in heaven and voice
prima, quam audiui, tamquam tubae loquentis mecum
first, than I heard, as trumpet speaker with
dicens: ' Ascende huc, et ostendam tibi, quae
saying: ' Go up here, and show you which
oportet fieri post haec'. 4:2 Statim fui in spiritu:
must be after This'. 4: 2 Immediately I in spirit;

et ecce thronus positus erat in caelo; et supra
and See throne set was in heaven; and above
thronum sedens; 4:3 et, qui sedebat, similis erat
throne He sat down; 4: 3 and, that The rider like was
aspectu lapidi iaspidi et sardino; et iris erat in
Presence stone jasper and sardine and rainbow was in
circuitu throni, aspectu similis smaragdo. 4:4 Et in
about throne Presence like emeralds. 4: 4 The in
circuitu throni, viginti quattuor thronos, et super
about throne twenty four seats; and over
thronos viginti quattuor seniores sedentes,
thrones twenty four elders sitting,
circumamictos vestimentis albis, et super capita
They were clothing white and over heads
eorum coronas aureas. 4:5 Et de throno procedunt
their tires gold. 4, 5 The of throne proceed
fulgura et voces et tonitrua; et septem lampades
lightning and voices and thunder; and seven lamps
ignis ardentes ante thronum, quae sunt septem
fire burning before throne, which are seven
spiritus Dei; 4:6 et in conspectu throni tamquam
spirit God; 4: 6 and in before throne as
mare vitreum simile crystallo. Et in medio throni et
sea glass like crystal. The in the throne and
in circuitu throni quattuor animalia, plena oculis ante
in about throne four animals full eyes before
et retro: 4:7 et animal primum simile leoni, et
and back 4: 7 and animal first like lion and
secundum animal simile vitulo, et tertium animal
according to animal like calf and Reply animal
habens faciem quasi hominis, et quartum animal
a face as man, and The animal
simile aquilae volanti. 4:8 Et quattuor animalia
like eagles flying. 4: 8 The four animals
singula eorum habebant alas senas, in circuitu et
details their had wings six; in about and
intus plenae sunt oculis; et requiem non habent die
inside full are the eyes; and rest not have day
et nocte dicentia: ‘ Sanctus, sanctus, sanctus
and night saying: ‘ Holy, holy St.
Dominus, Deus omnipotens, qui erat et qui est et
Lord, God Almighty, that was and that is and

qui venturus est!'. 4:9 Et cum darent illa animalia
that come It is. ' 4: 9 The with offer that animals
gloriam et honorem et gratiarum actionem sedenti
glory and honor and thanks action sitter
super thronum, viventi in saecula saeculorum, 4:10
over throne, living in ages ages 4:10
procidebant viginti quattuor seniores ante sedentem in
fall twenty four elders before sitting in
throno et adorabant viventem in saecula saeculorum
throne and worshiped living in ages ages
et mittebant coronas suas ante thronum dicentes:
and transport tires their before throne saying:
4:11 ' Dignus es, Domine et Deus noster, accipere
4:11 ' worthy you O and God our take
gloriam et honorem et virtutem, quia tu
glory and honor and power because you
creasti omnia, et propter voluntatem tuam erant
You have created all and for will your were
et creata sunt'. 5:1 Et vidi in dextera sedentis
and created they are. ' 5: 1 The I in right the rider
super thronum librum scriptum intus et foris,
over throne book written inside and outside,
signatum sigillis septem. 5:2 Et vidi angelum fortem
signed seals seven. 5: 2 The I angel strong
praedicantem voce magna: ' Quis est dignus aperire
proclaiming voice great ' Who is worthy open
librum et solvere signacula eius?'. 5:3 Et nemo
book and pay seals Her ' 5: 3 The no
poterat in caelo neque in terra neque subtus terram
could in heaven or in land or under land
aperire librum neque respicere illum. 5:4 Et ego
open book or look him. 5: 4 The I
flebam multum, quoniam nemo dignus inventus est
I wept a lot, for no worthy found is
aperire librum nec respicere eum. 5:5 Et unus de
open book or look him. 5: 5 The one of
senioribus dicit mihi: ' Ne fleveris; ecce vicit leo
elders says me: ' Do not Weep See won lion
de tribu Iudae, radix David, aperire librum et
of tribe Judah, root David open book and
septem signacula eius'. 5:6 Et vidi in medio throni
seven seals His. ' 5, 6 The I in the throne

et quattuor animalium et in medio seniorum Agnum
and four animals and in the elders Lamb
stantem tamquam occisum, habentem cornua septem
standing as killed, having horns seven
et oculos septem, qui sunt septem spiritus Dei missi
and eyes seven, that are seven spirit God sent
in omnem terram. 5:7 Et venit et accepit de
in all land. 5: 7 The he came and he received of
dextera sedentis in throno. 5:8 Et cum accepisset
right the rider in throne. 5: 8 The with received
librum, quattuor animalia et viginti quattuor seniores
book four animals and twenty four elders
cecidervnt coram Agno, habentes singuli citharas et
fell before Lamb having each harps and
phialas aureas plenas incensurum, quae sunt orationes
bowls gold full incense; which are prayers
sanctorum. 5:9 Et cantant novum canticum dicentes:
Saints. 5: 9 The sing new song saying:
‘ Dignus es accipere librum et aperire signacula
‘ worthy you take book and open seals
eius, quoniam occisus es et redemisti Deo in
his for killed you and redeemed God in
sanguine tuo ex omni tribu et lingua et populo et
blood your from all tribe and language and people and
natione; 5:10 et fecisti eos Deo nostro regnum et
nationality; 5:10 and You made them God our kingdom and
sacerdotes, et regnabunt super terram’. 5:11 Et vidi
priests and reign over the earth. ‘ 5:11 The I
et audiavi vocem angelorum multorum in circuitu
and I heard voice angels many in about
throni et animalium et seniorum, et erat numerus
throne and animals and seniors, and was number
eorum myriades myriadum et milia milium, 5:12
their tens of myriads and thousand millet, 5:12
dicentium voce magna: ‘ Dignus est Agnus, qui
saying voice great ‘ worthy is Lamb that
occisus est, accipere virtutem et divitias et
killed is take power and wealth and
sapientiam et fortitudinem et honorem et gloriam
wisdom and strength and honor and glory

et benedictionem'. 5:13 Et omnem creaturam, quae
and a blessing. ' 5:13 The all creature which
in caelo est et super terram et sub terra et super
in heaven is and over land and under land and over
mare et quae in eis omnia, audiui dicentes: 'Sedenti
sea and which in them all I heard saying: 'sits
super thronum et Agno benedictio et honor et
over throne and Lamb blessing and honor and
gloria et potestas in saecula saeculorum'. 5:14 Et
glory and power in ages and ever. ' 5:14 The
quattuor animalia dicebant: ' Amen '; et seniores
four animals they said: ' Amen ' and elders
ceciderunt et adoraverunt. 6:1 Et vidi, cum
fell and adored. 6: 1 The I, with
aperuisset Agnus unum de septem sigillis, et audiui
He had Lamb one of seven sEALs and I heard
unum de quattuor animalibus dicens tamquam voce
one of four animals saying as voice
tonitru: ' Veni'. 6:2 Et vidi: et ecce equus albus;
thunder; ' I came. ' 6: 2 The I saw: and See horse white;
et, qui sedebat super illum, habebat arcum, et data
and, that sat over it had bow, and given
est ei corona, et exivit vincens et ut vinceret. 6:3
is it The crown, and gone conquering and as conquer. 6: 3
Et cum aperuisset sigillum secundum, audiui
The with He had seal second, I heard
secundum animal dicens: ' Veni'. 6:4 Et exivit alius
according to animal saying: ' I came. ' 6: 4 The gone other
equus rufus; et, qui sedebat super illum, datum est
horse red; and, that sat over it given is
ei, ut sumeret pacem de terra, et ut invicem se
to as take peace of land, and as another he
interficiant; et datus est illi gladius magnus. 6:5 Et
kill; and given is they sword big. 6: 5 The
cum aperuisset sigillum tertium, audiui tertium
with He had seal third, I heard Reply
animal dicens: ' Veni'. Et vidi: et ecce equus niger;
animal saying: ' I came. ' The I saw: and See horse black;
et, qui sedebat super eum, habebat stateram in
and, that sat over him, had balance in
manu sua. 6:6 Et audiui tamquam vocem in
hand their own. 6: 6 The I heard as voice in

medio quattuor animalium dicentem: ‘ Bilibris tritici
the four animals saying: ‘ A measure wheat
denario, et tres bilibres hordei denario; et oleum et
penny, and three measures barley penny; and oil and
vinum ne laeseris’. 6:7 Et cum aperuisset sigillum
wine do not injured. 6, 7 The with He had seal
quartum, audiui vocem quarti animalis dicentis: ‘
fourth, I heard voice IV animal saying: ‘
Veni’. 6:8 Et vidi: et ecce equus pallidus; et, qui
I came. ‘ 6, 8 The I saw: and See horse pale; and, that
sedebat desuper, nomen illi Mors, et Infernus
sat above, name they death and Hell
sequebatur eum; et data est illis potestas super
followed him; and given is they power over
quartam partem terrae interficere gladio et fame et
fourth part earth kill sword and hunger and
morte et a bestiis terrae. 6:9 Et cum aperuisset
death and from animals the earth. 6: 9 The with He had
quintum sigillum, vidi subtus altare animas
The fifth seal, I under altar lives
interfactorum propter verbum Dei et propter
slain for word God and for
testimonium, quod habebant. 6:10 Et clamaverunt
testimony that had. 6:10 The cried
voce magna dicentes: ‘ Usquequo, Domine, sanctus
voice great saying: ‘ How long, Sir, St.
et verus, non iudicas et vindicas sanguinem nostrum
and true, not judge and revenge blood our
de his, qui habitant in terra?’. 6:11 Et datae sunt
of those that residents in the land. ‘ 6:11 The given are
illis singulae stolae albae; et dictum est illis, ut
they each robes white; and said is those as
requiescant tempus adhuc modicum, donec impleantur
rest time yet small until completed
et conservi eorum et fratres eorum, qui interficiendi
and fellow their and brothers their that killed
sunt sicut et illi. 6:12 Et vidi, cum aperuisset
are as and to him. 6:12 The I, with He had
sigillum sextum, et terraemotus factus est magnus,
seal sixth, and earthquake he became is great

et sol factus est niger tamquam saccus cilicinus, et
and sun he became is niger as sackcloth hair, and
 luna tota facta est sicut sanguis, 6:13 et stellae caeli
moon all made is as blood, 6:13 and stars air
 ceciderunt in terram, sicut ficus mittit grossos suos,
fell in land as fig sends its green his
 cum vento magno movetur, 6:14 et caelum recessit
with wind great moved 6:14 and heaven retired
 sicut liber involutus, et omnis mons et insula de
as free rolled up, and all mountain and island of
 locis suis motae sunt. 6:15 Et reges terrae et
places their moved They are. 6:15 The kings earth and
 magnates et tribuni et divites et fortes et omnis
nobles and tribunes and rich and strong and all
 servus et liber absconderunt se in speluncis et in
slave and free hide he in dens and in
 petris montium; 6:16 et dicunt montibus et petris: ‘
rocks the mountains; 6:16 and say mountains and rocks ‘
 Cadite super nos et abscondite nos a facie sedentis
Fall over we and hide we from the the rider
 super thronum et ab ira Agni, 6:17 quoniam venit
over throne and from anger Lamb 6:17 for he came
 dies magnus irae ipsorum, et quis poterit stare?’.
day great anger their and who can stand? ‘.
 7:1 Post haec vidi quattuor angelos stantes super
7: 1 Post this I four angels standing over
 quattuor angulos terrae tenentes quattuor ventos
four corners earth holding four winds
 terrae, ne flaret ventus super terram neque super
earth do not blow wind over land or over
 mare neque in ullam arborem. 7:2 Et vidi alterum
sea or in any tree. 7: 2 The I other
 angelum ascendentem ab ortu solis, habentem
angel coming up from east the sun, having
 sigillum Dei vivi; et clamavit voce magna quattuor
seal God living; and cried voice great four
 angelis, quibus datum est nocere terrae et mari, 7:3
angels; which given is hurt earth and sea 7: 3
 dicens: ‘ Nolite nocere terrae neque mari neque
saying: ‘ Do not hurt earth or sea or
 arboribus, quoadusque signemus servos Dei nostri in
trees till we sign officials God our in

frontibus eorum'. 7:4 Et audiui numerum signatorum,
posts them. ' 7: 4 The I heard number sealed,
centum quadraginta quattuor milia signati ex omni
one hundred forty four thousand signed from all
tribu filiorum Israel: 7:5 ex tribu Iudae duodecim
tribe children Israel: 7: 5 from tribe Judah twelve
milia signati, ex tribu Ruben duodecim milia, ex
thousand signed, from tribe Ruben twelve thousand from
tribu Gad duodecim milia, 7:6 ex tribu Aser
tribe Gad twelve thousand 7: 6 from tribe Asher
duodecim milia, ex tribu Nephthali duodecim milia,
twelve thousand from tribe Naphtali twelve thousand
ex tribu Manasse duodecim milia, 7:7 ex tribu
from tribe Manasseh twelve thousand 7: 7 from tribe
Simeon duodecim milia, ex tribu Levi duodecim
Simeon twelve thousand from tribe Levi twelve
milia, ex tribu Issachar duodecim milia, 7:8 ex
thousand from tribe Issachar twelve thousand 7, 8 from
tribu Zabulon duodecim milia, ex tribu Ioseph
tribe Zebulon twelve thousand from tribe Joseph
duodecim milia, ex tribu Benjamin duodecim milia
twelve thousand from tribe Benjamin twelve thousand
signati. 7:9 Post haec vidi: et ecce turba magna,
signed. 7, 9 Post this I saw: and See crowd great
quam dinumerare nemo poterat, ex omnibus gentibus
than number no could from all nations
et tribubus et populis et linguis stantes ante
and tribes and people and languages standing before
thronum et in conspectu Agni, amicti stolis albis, et
throne and in before Lamb fine changes white and
palmae in manibus eorum; 7:10 et clamant voce
palm in hands them; 7:10 and claim voice
magna dicentes: ' Salus Deo nostro, qui sedet super
great saying: ' Health God our that He sits over
thronum, et Agno'. 7:11 Et omnes angeli stabant in
throne, and Lamb. ' 7:11 The all angels expert in
circuitu throni et seniorum et quattuor animalium,
about throne and elders and four animals
et ceciderunt in conspectu throni in facies suas et
and fell in before throne in face their and

adoraverunt Deum 7:12 dicentes: ‘ Amen! Benedictio
worshipped God 7:12 saying: ‘ Amen! blessing
et gloria et sapientia et gratiarum actio et honor
and glory and wisdom and thanks action and honor
et virtus et fortitudo Deo nostro in saecula
and power and strength God our in ages
saeculorum. Amen’. 7:13 Et respondit unus de
ever. Amen. ‘ 7:13 The answered one of
senioribus dicens mihi: ‘ Hi, qui amicti sunt stolis
elders saying me: ‘ Hi, that fine are changes
albis, qui sunt et unde venerunt?’. 7:14 **Et dixi**
white that are and whence they come from? ‘ 7:14 The I
illi: ‘ Domine mi, tu scis’. Et dixit mihi: ‘ Hi
they: ‘ O my you you know. ‘ The said me: ‘ These
sunt qui veniunt de tribulatione magna et laverunt
are that come of trouble great and washed
stolas suas et dealbaverunt eas in sanguine Agni.
robes their and white them in blood Lamb.
7:15 Ideo sunt ante thronum Dei et serviunt ei
7:15 Therefore are before throne God and they serve it
die ac nocte in templo eius; et, qui sedet in
day and night in temple thereof; and, that He sits in
throno, habitabit super illos. 7:16 Non esurient
throne live over them. 7:16 no hunger
amplius neque sitient amplius, neque cadet super illos
more or thirst more or fall over them
sol neque ullus aestus, 7:17 quoniam Agnus, qui in
sun or any heat, 7:17 for Lamb that in
medio throni est, pascet illos et deducet eos ad
the throne is feed them and lead them to
vitae fontes aquarum, et absterget Deus omnem
life sources water and wipe God all
lacrimam ex oculis eorum’. 8:1 Et cum aperuisset
tears from eyes them. ‘ 8: 1 The with He had
sigillum septimum, factum est silentium in caelo
seal the seventh, it is silence in heaven
quasi media hora. 8:2 Et vidi septem angelos, qui
as media hour. 8: 2 The I seven angels, that
stant in conspectu Dei, et datae sunt illis septem
stand in before God, and given are they seven
tubae. 8:3 Et alius angelus venit et stetit ante
trumpet. 8: 3 The other angel he came and He stood before

altare habens turibulum aureum, et data sunt illi
altar a censer gold and given are they
incensa multa, ut daret orationibus sanctorum
burned many as give prayers saints
omnium super altare aureum, quod est ante thronum.
all over altar gold that is before throne.
8:4 Et ascendit fumus incensorum de orationibus
8: 4 The up smoke incense of prayers
sanctorum de manu angeli coram Deo. 8:5 Et
saints of hand angels before God. 8: 5 The
accepit angelus turibulum et implevit illud de igne
he received angel censer and filled the it of fire
altaris et misit in terram; et facta sunt tonitrua et
altar and sent in land; and made are The thunder and
voces et fulgura et terraemotus. 8:6 Et septem
voices and lightning and earthquake. 8: 6 The seven
angeli, qui habebant septem tubas, paraverunt se, ut
angels that had seven trumpets, prepared se as
tuba canerent. 8:7 Et primus tuba cecinit. Et facta
trumpet sound. 8: 7 The first trumpet sounded. The made
est grando et ignis mixta in sanguine, et missum
is hail and fire mixed in blood and sent
est in terram: et tertia pars terrae combusta est, et
is in land; and third part earth burned is and
tertia pars arborum combusta est, et omne fenum
third part trees burned is and all hay
viride combustum est. 8:8 Et secundus angelus tuba
green sulphide It is. 8: 8 The second angel trumpet
cecinit. Et tamquam mons magnus igne ardens
sounded. The as mountain great fire burning
missus est in mare: et facta est tertia pars maris
sent is in the sea; and made is third part sea
sanguis, 8:9 et mortua est tertia pars creaturarum,
blood, 8, 9 and dead is third part creatures,
quae in mari sunt, quae habent animas, et tertia
which in sea are which have souls, and third
pars navium interiit. 8:10 Et tertius angelus tuba
part ships destroyed. 8:10 The third angel trumpet
cecinit. Et cecidit de caelo stella magna ardens
sounded. The fallen of heaven star great burning

tamquam facula et cecidit super tertiam partem
as torch and fallen over third part
fluminum et super fontes aquarum. 8:11 Et nomen
rivers and over sources water. 8:11 The name
stellae dicitur Absinthius. Et facta est tertia pars
stars said Absinthe. The made is third part
aquarum in absinthium, et multi hominum mortui
water in wormwood and many men dead
sunt de aquis, quia amarae factae sunt. 8:12 Et
are of water; because bitter made They are. 8:12 The
quartus angelus tuba cecinit. Et percussa est tertia
fourth angel trumpet sounded. The percussive is third
pars solis et tertia pars lunae et tertia pars
part sun and third part Monday and third part
stellarum, ut obscuraretur tertia pars eorum, et diei
stars as obscured third part their and day
non luceret pars tertia, et nox similiter. 8:13 Et vidi
not shine part third, and night similarly. 8:13 The I
et audiavi unam aquilam volentem per medium
and I heard one The eagle flying by medium
caelum dicentem voce magna: ‘ Vae, vae, vae
heaven saying voice great ‘ Woe Alas, Woe
habitantibus in terra de ceteris vocibus tubae trium
inhabitants in land of other words trumpet three
angelorum, qui tuba canituri sunt!’. 9:1 **Et quintus**
angels, that trumpet blasts They are. ‘ 9: 1 The fifth
angelus tuba cecinit. Et vidi stellam de caelo cecidis
angel trumpet sounded. The I star of heaven fall
se in terram, et data est illi clavis putei abyssi. 9:2
he in land and given is they key well, deep. 9: 2
Et aperuit puteum abyssi, et ascendit fumus ex
The opened well abyss and up smoke from
puteo sicut fumus fornacis magnae; et obscuratus est
well as smoke furnace great; and darkened is
sol et aer de fumo putei. 9:3 Et de fumo exierunt
sun and air of smoke the well. 9: 3 The of smoke They went out
locustae in terram, et data est illis potestas, sicut
locusts in land and given is they power; as
habent potestatem scorpiones terrae. 9:4 Et dictum
have power scorpions the earth. 9: 4 The said

est illis, ne laederent fenum terrae neque omne
is those do not Damage hay earth or all
viride neque omnem arborem, nisi tantum homines,
green or all tree but only men
qui non habent signum Dei in frontibus. 9:5 Et
that not have sign God in foreheads. 9: 5 The
datum est illis, ne occiderent eos, sed ut
given is those do not kill them; but as
cruciarentur mensibus quinque; et cruciatus eorum
torture months five; and torture their
ut cruciatus scorpion, cum percutit hominem. 9:6 Et
as torture scorpion, with strikes person. 9: 6 The
in diebus illis quaerent homines mortem et non
in days they seek men death and not
invenient eam; et desiderabunt mori, et fugit mors
find it; and long die; and flees death
ab ipsis. 9:7 Et similitudines locustarum similes equis
from them. 9: 7 The images locusts like horses
paratis in proelium, et super capita earum tamquam
ready in fight, and over heads their as
coronae similes auro, et facies earum sicut facies
crown like gold and face their as face
hominum; 9:8 et habebant capillos sicut capillos
men; 9: 8 and had hair as hair
mulierum, et dentes earum sicut leonum erant, 9:9
women and The teeth their as lions were 9: 9
et habebant loricas sicut loricas ferreas, et vox
and had mail as mail iron; and voice
alarum earum sicut vox curruum equorum multorum
wings their as voice chariots horses many
currentium in bellum. 9:10 Et habent caudas similes
running in war. 9:10 The have tails like
scorpionibus et aculeos, et in caudis earum potestas
scorpions and spikes; and in tails their power
earum nocere hominibus mensibus quinque. 9:11
their hurt men months five. 9:11
Habent super se regem angelum abyssi, cui nomen
They have over he king angel abyss which name
Hebraice Abaddon et Graece nomen habet Apollyon.
Hebrew Abaddon and Greek name has Apollyon.
9:12 Vae unum abiit. Ecce veniunt adhuc duo vae
9:12 Woe one went. Look come yet two Woe

post haec. 9:13 Et sextus angelus tuba cecinit. Et
after this. 9:13 The sixth angel trumpet sounded. The
audivi vocem unam ex cornibus altaris aurei, quod
I heard voice one from horns altar golden, that
est ante Deum, 9:14 dicentem sexto angelo, qui
is before God, 9:14 saying sixth angel that
habebat tubam: ‘ Solve quattuor angelos, qui alligati
had trumpet: ‘ Loose four angels, that harnessed
sunt super flumen magnum Euphraten’. 9:15 Et
are over river great Euphrates. ‘ 9:15 The
soluti sunt quattuor angeli, qui parati erant in
released are four angels that ready were in
horam et diem et mensem et annum, ut occiderent
hour and day and month and year as kill
tertiam partem hominum. 9:16 Et numerus equestris
third part men. 9:16 The number equestrian
exercitus vices milies dena milia; audivi numerum
army two million million ten thousand; I heard number
eorum. 9:17 Et ita vidi equos in visione et, qui
them. 9:17 The so I horses in vision and, that
sedebant super eos, habentes loricas igneas et
sate over them; having mail fire and
hyacinthinas et sulphureas; et capita equorum erant
blue and sulfur; and heads horses were
tamquam capita leonum, et de ore ipsorum procedit
as heads lions and of mouth their proceeds
ignis et fumus et sulphur. 9:18 Ab his tribus
fire and smoke and sulfur. 9:18 from these three
plagis occisa est tertia pars hominum, de igne et
stripes killed is third part men of fire and
fumo et sulphure, quod procedebat ex ore ipsorum.
smoke and sulfur; that issued from mouth theirs.
9:19 Potestas enim equorum in ore eorum est et in
9:19 power For horses in mouth their is and in
caudis eorum; nam caudae illorum similes serpentibus
tails them; for tails their like snakes
habentes capita, et in his nocent. 9:20 Et ceteri
having heads and in these hurt. 9:20 The other
homines, qui non sunt occisi in his plagis neque
men that not are killed in these stripes or

paenitentiam egerunt de operibus manuum suarum,
repent they did of works hands their
ut non adorarent daemona et simulacra aurea et
as not worship demons and images gold and
argentea et aerea et lapidea et lignea, quae neque
silver and brazen and stone and wood; which or
videre possunt neque audire neque ambulare, 9:21 et
see can or listen or walk 9:21 and
non egerunt paenitentiam ab homicidiis suis neque
not they did repent from murders their or
a veneficiis suis neque a fornicatione sua neque
from pharmaceuticals their or from fornication his or
a furtis suis. 10:1 Et vidi alium angelum fortem
from thefts their own. 10: 1 The I other angel strong
descendentem de caelo amictum nube, et iris super
down of heaven skirt cloud and rainbow over
caput, et facies eius erat ut sol, et pedes eius
head, and face his was as sun, and feet his
tamquam columnae ignis; 10:2 et habebat in manu
as column fire; 10: 2 and had in hand
sua libellum apertum. Et posuit pedem suum
his bill opened. The set foot his
dexterum supra mare, sinistrum autem super terram,
right above sea, left Now over land
10:3 et clamavit voce magna, quemadmodum cum
10: 3 and cried voice great as with
leo rugit. Et cum clamasset, locuta sunt septem
lion he roars. The with he shouted, she said are seven
tonitrua voces suas. 10:4 Et cum locuta fuissent
The thunder voices their own. 10: 4 The with she said have been
septem tonitrua, scripturus eram; et audiui vocem de
seven thunder write I was; and I heard voice of
caelo dicentem: ‘ Signa, quae locuta sunt septem
heaven saying: ‘ standards, which she said are seven
tonitrua, et noli ea scribere’. 10:5 Et angelus, quem
thunder and do not it write. ‘ 10: 5 The angel which
vidi stantem supra mare et supra terram, levavit
I standing above sea and above land up
manum suam dexteram ad caelum 10:6 et iuravit
hand his right to heaven 10: 6 and He swore
per Viventem in saecula saeculorum, qui creavit
by living in ages ages that created

caelum et ea, quae in illo sunt, et terram et ea,
heaven and it which in that are and land and it
quae in ea sunt, et mare et ea, quae in eo sunt:
which in it are and sea and it which in it they are:
‘ Tempus amplius non erit, 10:7 sed in diebus
‘ time more not It will be 10: 7 but in days
vocis septimi angeli, cum coeperit tuba canere, et
voice seventh angels with begin trumpet sing, and
consummatum est mysterium Dei, sicut evangelizavit
completed is mystery God, as He preached
servis suis prophetis’. 10:8 Et vox, quam audiavi de
officials their Prophets. ‘ 10: 8 The voice, than I heard of
caelo, iterum loquentem mecum et dicentem: ‘ Vade,
heaven again speaking with and saying: ‘ Go
accipe librum apertum de manu angeli stantis
take book open of hand angels independence
supra mare et supra terram’. 10:9 Et abii ad
above sea and above the earth. ‘ 10: 9 The I went to
angelum dicens ei, ut daret mihi libellum. Et dicit
angel saying to as give I bill. The says
mihi: ‘ Accipe et devora illum; et faciet amaricare
me: ‘ Receive and eat it; and will bitter-
ventrem tuum, sed in ore tuo erit dulcis tamquam
stomach your but in mouth your will be sweet as
mel’. 10:10 Et accepi libellum de manu angeli et
honey. 10:10 The I received bill of hand angels and
devoravi eum, et erat in ore meo tamquam mel
ate him, and was in mouth I as honey
dulcis; et cum devorassem eum, amaricatus est
sweet; and with I swallowed him, I had eaten is
venter meus. 10:11 Et dicunt mihi: ‘ Oportet te
belly My. 10:11 The say me: ‘ We must you
iterum prophetare super populis et gentibus et
again prophesy over people and nations and
linguis et regibus multis’. 11:1 Et datus est mihi
languages and kings to many. ‘ 11: 1 The given is I
calamus similis virgae dicens: ‘ Surge et metire
pen like staff saying: ‘ Up and measure
templum Dei et altare et adorantes in eo. 11:2
temple God and altar and worshiping in the fact. 11: 2
Atrium autem, quod est foris templum, eice foras et
The court however, that is outside temple cast out and

ne metiaris illud, quoniam datum est gentibus, et
do not measure it for given is nations, and
civitatem sanctam calcabunt mensibus quadraginta
city holy trample on months forty
duobus. 11:3 Et dabo duobus testibus meis, et
two. 11: 3 The I two witnesses I and
prophetabunt diebus mille ducentis sexaginta amicti
prophecy days thousand two hundred sixty fine
saccis'. 11:4 Hi sunt duae olivae et duo candelabra
bags. 11: 4 These are two olive and two candlesticks
in conspectu Domini terrae stantes. 11:5 Et si quis
in before of earth standing. 11: 5 The if who
eis vult nocere, ignis exit de ore illorum et
them will hurt, fire issues of mouth their and
devorat inimicos eorum; et si quis voluerit eos
devours enemies them; and if who wishes them
laedere, sic oportet eum occidi. 11:6 Hi habent
to injure; so must it killed. 11: 6 These have
potestatem claudendi caelum, ne pluat pluvia diebus
power closing heaven do not rain rain days
prophetiae ipsorum; et potestatem habent super
prophecy theirs; and power have over
aquas convertendi eas in sanguinem et percutere
water turn them in blood and strike
terram omni plaga, quotienscumque voluerint. 11:7 Et
land all quarter as often as they will. 11: 7 The
cum finierint testimonium suum, bestia, quae ascendit
with finish witness his beast, which up
de abyso, faciet adversus illos bellum et vincet eos
of abyss will against them war and overcome them
et occidet illos. 11:8 Et corpus eorum in platea
and The them. 11: 8 The body their in street
civitatis magnae, quae vocatur spiritualiter Sodoma et
city great which called spiritually Sodom and
Aegyptus, ubi et Dominus eorum crucifixus est; 11:9
Egypt, where and Lord their crucified it is; 11: 9
et vident de populis et tribubus et linguis et
and see of people and tribes and languages and
gentibus corpus eorum per tres dies et dimidium, et
nations body their by three day and half and
corpora eorum non sinunt poni in monumento.
bodies their not permit included in tomb.

11:10 Et inhabitantes terram gaudent super illis et
11:10 The inhabitants land enjoy over they and
iucundantur et munera mittent invicem, quoniam hi
merry and gifts cast each other, for these
duo prophetae cruciaverunt eos, qui inhabitant super
two prophets tormented them; that inhabit over
terram. 11:11 Et post dies tres et dimidium spiritus
land. 11:11 The after day three and half spirit
vitae a Deo intravit in eos, et steterunt super
life from God entered in them; and stood over
pedes suos; et timor magnus cecidit super eos,
feet their children; and fear great fallen over them;
qui videbant eos. 11:12 Et audierunt vocem magnam
that see them. 11:12 The listen voice great
de caelo dicentem illis: ‘ Ascendite huc ‘; et
of heaven saying them: ‘ Scale here ‘ and
ascenderunt in caelum in nube, et viderunt illos
up in heaven in cloud and see them
inimici eorum. 11:13 Et in illa hora factus est
enemies them. 11:13 The in that hour he became is
terraemotus magnus, et decima pars civitatis cecidit,
earthquake great and tenth part city fell,
et occisi sunt in terraemotu nomina hominum
and killed are in earthquake names men
septem milia, et reliqui in timorem sunt missi et
seven thousand and the rest in fear are sent and
dederunt gloriam Deo caeli. 11:14 Vae secundum
they glory God heaven. 11:14 Woe according to
abiit; ecce vae tertium venit cito. 11:15 Et septimus
went; See Woe Reply he came quickly. 11:15 The seventh
angelus tuba cecinit, et factae sunt voces magnae in
angel trumpet sang, and made are voices great in
caelo dicentes: ‘ Factum est regnum huius mundi
heaven saying: ‘ Action is kingdom this world
Domini nostri et Christi eius, et regnabit in saecula
of our and Christ his and reign in ages
saeculorum’. 11:16 Et viginti quattuor seniores, qui in
and ever. ‘ 11:16 The twenty four elders, that in
conspectu Dei sedent in thronis suis, ceciderunt super
before God sit in thrones their fell over

facies suas et adoraverunt Deum 11:17 dicentes: ‘
face their and worshiped God 11:17 saying: ‘
Gratias agimus tibi, Domine, Deus omnipotens, qui
thanks we you Sir, God Almighty, that
es et qui eras, quia accepisti virtutem tuam
you and that were you because received power your
magnam et regnasti. 11:18 Et iratae sunt gentes, et
great and reigned. 11:18 The angry are nations and
advenit ira tua, et tempus mortuorum iudicari et
come anger your and time dead award and
reddere mercedem servis tuis prophetis et sanctis et
pay wages officials your prophets and saints and
timentibus nomen tuum, pusillis et magnis, et
fear name your small and great; and
exterminare eos, qui exterminant terram’. 11:19 Et
exterminate them; that disfigure the earth. ‘ 11:19 The
apertum est templum Dei in caelo, et visa est arca
open is temple God in heaven and visa is box
testamenti eius in templo eius; et facta sunt fulgura
testament his in temple thereof; and made are lightning
et voces et terraemotus et grando magna. 12:1 Et
and voices and earthquake and hail large. 12: 1 The
signum magnum apparuit in caelo: mulier amicta
sign great He appeared in heaven: woman robed
sole, et luna sub pedibus eius, et super caput eius
the sun; and moon under feet his and over head his
corona stellarum duodecim; 12:2 et in utero habens,
crown stars twelve; 12: 2 and in child having
et clamat parturiens et cruciatur, ut pariat. 12:3 Et
and claims giving birth and tortured; as delivered. 12: 3 The
visum est aliud signum in caelo: et ecce draco rufus
view is other sign in heaven: and See dragon red
magnus, habens capita septem et cornua decem, et
great a heads seven and horns ten, and
super capita sua septem diademata; 12:4 et cauda
over heads his seven diadems; 12: 4 and tail
eius trahit tertiam partem stellarum caeli et misit
his draws third part stars air and sent
eas in terram. Et draco stetit ante mulierem, quae
them in land. The dragon He stood before woman which

erat paritura, ut, cum peperisset, filium eius
was ready that, with she son his
devoraret. 12:5 Et peperit filium, masculum, qui
devour. 12: 5 The bore a son, male, that
recturus est omnes gentes in virga ferrea; et raptus
rule is all nations in staff iron; and rape
est filius eius ad Deum et ad thronum eius. 12:6 Et
is son his to God and to throne her. 12: 6 The
mulier fugit in desertum, ubi habet locum paratum
woman flees in wilderness where has place ready
a Deo, ut ibi pascant illam diebus mille ducentis
from God, as there feed it days thousand two hundred
sexaginta. 12:7 Et factum est proelium in caelo,
sixty. 12: 7 The it is fight in heaven
Michael et angeli eius, ut proeliarentur cum dracone.
Michael and angels his as battle with dragon.
Et draco pugnavit et angeli eius, 12:8 et non
The dragon He fought and angels his 12: 8 and not
valuit, neque locus inventus est eorum amplius in
project, or location found is their more in
caelo. 12:9 Et proiectus est draco ille magnus,
heaven. 12: 9 The projected is dragon he great
serpens antiquus, qui vocatur Diabolus et Satanas,
snake The old, that called devil and Satan,
qui seducit universum orbem; proiectus est in
that seduces all the world; projected is in
terram, et angeli eius cum illo proiecti sunt. 12:10
land and angels his with that cast They are. 12:10
Et audiavi vocem magnam in caelo dicentem: ‘ Nunc
The I heard voice great in heaven saying: ‘ now
facta est salus et virtus et regnum Dei nostri et
made is safety and power and kingdom God our and
potestas Christi eius, quia proiectus est accusator
power Christ his because projected is prosecutor
fratrum nostrorum, qui accusabat illos ante
brothers our that accused them before
conspectum Dei nostri die ac nocte. 12:11 Et ipsi
view God our day and night. 12:11 The they
vicerunt illum propter sanguinem Agni et propter
conquered it for blood Lamb and for
verbum testimonii sui; et non dilexerunt animam
word Meeting s; and not love life

suam usque ad mortem. 12:12 Propterea laetamini,
his up to death. 12:12 Therefore rejoice,
caeli et qui habitatis in eis. Vae terrae et mari,
air and that live in them. Woe earth and sea
quia descendit Diabolus ad vos habens iram
because down devil to you a anger
magnam, sciens quod modicum tempus habet!'. 12:13
great knowing that A little time He has. ' 12:13
Et postquam vidit draco quod proiectus est in
The after saw dragon that projected is in
terram, persecutus est mulierem, quae peperit
land pursued is woman which bore
masculum. 12:14 Et datae sunt mulieri duae alae
male. 12:14 The given are woman two wings
aquilae magnae, ut volaret in desertum in locum
eagles great as fly in desert in place
suum, ubi alitur per tempus et tempora et
his where nourished by time and times and
dimidium temporis a facie serpentis. 12:15 Et misit
half time from the serpent. 12:15 The sent
serpens ex ore suo post mulierem aquam tamquam
snake from mouth his after woman water as
flumen, ut eam faceret trahi a flumine. 12:16 Et
river as it do pulled from the river. 12:16 The
adiuvit terra mulierem, et aperuit terra os suum
helped land woman and opened land mouth his
et absorcuit flumen, quod misit draco de ore suo.
and He swallowed river that sent dragon of mouth his own.
12:17 Et iratus est draco in mulierem et abiit
12:17 The angry is dragon in woman and He went
facere proelium cum reliquis de semine eius, qui
do fight with other of seed his that
custodiunt mandata Dei et habent testimonium Iesu.
keep commands God and have witness Jesus.
12:18 Et stetit super arenam maris. 13:1 Et vidi de
12:18 The He stood over sand the sea. 13: 1 The I of
mari bestiam ascendentem, habentem cornua decem
sea beast up having horns ten
et capita septem, et super cornua eius decem
and heads seven, and over horns his ten
diademata, et super capita eius nomina blasphemiae.
crowns, and over heads his names railings.

13:2 Et bestia, quam vidi, similis erat pardo, et
13: 2 The beast, than I, like was leopard, and
pedes eius sicut ursi, et os eius sicut os leonis.
feet his as bears, and mouth his as mouth lion.
Et dedit illi draco virtutem suam et thronum suum
The given they dragon power his and throne his
et potestatem magnam. 13:3 Et unum de capitibus
and power Great. 13: 3 The one of heads
suis quasi occisum in mortem, et plaga mortis eius
their as slain in death and stroke death his
curata est. Et admirata est universa terra post
Exact It is. The Fascinated is all land after
bestiam, 13:4 et adoraverunt draconem, quia dedit
beast 13: 4 and worshiped dragon because given
potestatem bestiae, et adoraverunt bestiam dicentes: ‘
power beast and worshiped beast saying: ‘
Quis similis bestiae, et quis potest pugnare cum
Who like beast and who can fight with
ea?’. 13:5 Et datum est ei os loquens magna et
it '. 13: 5 The given is it mouth speaking great and
blasphemias, et data est illi potestas facere menses
blasphemies; and given is they power do months
quadraginta duos. 13:6 Et aperuit os suum in
forty two. 13: 6 The opened mouth his in
blasphemias ad Deum, blasphemare nomen eius et
blasphemies to God, blaspheme name his and
tabernaculum eius, eos, qui in caelo habitant. 13:7
tent his them; that in heaven residents. 13: 7
Et datum est illi bellum facere cum sanctis et
The given is they war do with saints and
vincere illos, et data est ei potestas super omnem
win those and given is it power over all
tribum et populum et linguam et gentem. 13:8 Et
tribe and people and language and nation. 13: 8 The
adorabunt eum omnes, qui inhabitant terram,
worship it all that inhabit land
cuiuscumque non est scriptum nomen in libro vitae
currency not is written name in book life
Agni, qui occisus est, ab origine mundi. 13:9 Si quis
Lamb that killed is from source world. 13: 9 If who
habet aurem, audiat: 13:10 Si quis in captivitate,
has ear, listen: 13:10 If who in prisoners

in captivitatem vadit; si quis in gladio debet occidi,
in captivity He goes; if who in sword should killed
oportet eum in gladio occidi. Hic est patientia et
must it in sword killed. This is patience and
fides sanctorum. 13:11 Et vidi aliam bestiam
faith Saints. 13:11 The I other beast
ascendentem de terra, et habebat cornua duo similia
coming up of land, and had horns two like
agni, et loquebatur sicut draco. 13:12 Et potestatem
lamb, and He was speaking as dragon. 13:12 The power
prioris bestiae omnem facit in conspectu eius. Et
prior beasts all does in before her. The
facit terram et inhabitantes in ea adorare bestiam
does land and inhabitants in it worship beast
primam, cuius curata est plaga mortis. 13:13 Et facit
first, the Exact is stroke of death. 13:13 The does
signa magna, ut etiam ignem faciat de caelo
standards great as also fire do of heaven
descendere in terram in conspectu hominum. 13:14
down in land in before men. 13:14
Et seducit habitantes terram propter signa, quae data
The seduces inhabitants land for signs which given
sunt illi facere in conspectu bestiae, dicens
are they do in before beast saying
habitantibus in terra, ut faciant imaginem bestiae,
inhabitants in land, as do image beast
quae habet plagam gladii et vixit. 13:15 Et datum
which has side sword and lived. 13:15 The given
est illi, ut daret spiritum imagini bestiae, ut et
is they as give spirit image beast as and
loquatur imago bestiae; et faciat, ut quicumque non
speaks image the beast; and do as who not
adoraverint imaginem bestiae, occidantur. 13:16 Et
worshiped image beast killed. 13:16 The
facit omnes pusillos et magnos et divites et
does all small and great and rich and
pauperes et liberos et servos accipere characterem
poor and free and officials take mark
in dextera manu sua aut in frontibus suis, 13:17 et
in right hand his or in posts their 13:17 and

ne quis possit emere aut vendere, nisi qui habet
do not who can buy or sell, but that has
characterem, nomen bestiae aut numerum nominis
mark, name beasts or number name
eius. 13:18 Hic sapientia est: qui habet intellectum,
her. 13:18 This wisdom is: that has understanding,
computet numerum bestiae; numerus enim hominis
count number the beast; number For man
est: et numerus eius est sescenti sexaginta sex. 14:1
is: and number his is billion sixty six. 14: 1
Et vidi: et ecce Agnus stans supra montem Sion,
The I saw: and See Lamb standing above mount Zion
et cum illo centum quadraginta quattuor milia,
and with that one hundred forty four thousand
habentes nomen eius et nomen Patris eius scriptum
having name his and name father his written
in frontibus suis. 14:2 Et audiui vocem de caelo
in posts their own. 14: 2 The I heard voice of heaven
tamquam vocem aquarum multarum et tamquam
as voice water many and as
vocem tonitruui magni; et vox, quam audiui, sicut
voice thunder great; and voice, than I heard, as
citharoedorum citharizantium in citharis suis. 14:3
harpers playing in harps their own. 14: 3
Et cantant quasi canticum novum ante thronum et
The sing as song new before throne and
ante quattuor animalia et seniores. Et nemo poterat
before four animals and elders. The no could
discere canticum, nisi illa centum quadraginta
learn song but that one hundred forty
quattuor milia, qui empti sunt de terra. 14:4 Hi
four thousand that purchased are of land. 14: 4 These
sunt qui cum mulieribus non sunt coinquinati,
are that with women not are defiled,
virgines enim sunt. Hi qui sequuntur Agnum,
virgins For They are. These that follow Lamb
quocumque abierit. Hi empti sunt ex hominibus
wherever is gone. These purchased are from men
primitiae Deo et Agno; 14:5 et in ore ipsorum
first fruits God and Lamb; 14: 5 and in mouth their

non est inventum mendacium: sine macula sunt.

not is found lies: without spot They are.

14:6 Et vidi alterum angelum volantem per medium

14: 6 The I other angel flying by medium

caelum, habentem evangelium aeternum, ut

heaven having gospel ever, as

evangelizaret super sedentes in terra et super

news over sitting in land and over

omnem gentem et tribum et linguam et populum;

all nation and tribe and language and people;

14:7 dicens magna voce: ‘ Timete Deum et date illi

14: 7 saying great voice: ‘ Fear God and date they

gloriam, quia venit hora iudicii eius; et adorete

glory because he came hour judgment thereof; and worship

eum, qui fecit caelum et terram et mare et fontes

him, that he heaven and land and sea and sources

aquarum’. 14:8 Et alius angelus secutus est dicens: ‘

of water. ‘ 14: 8 The other angel followed by is saying: ‘

Cecidit, cecidit Babylon illa magna, quae a vino

fallen fallen Babylon that great which from wine

irae fornicationis suae potionavit omnes gentes!’. 14:9

anger prostitution his drink all nations. ‘ 14: 9

Et alius angelus tertius secutus est illos dicens voce

The other angel third followed by is them saying voice

magna: ‘ Si quis adoraverit bestiam et imaginem

great ‘ If who worships beast and image

eius et acceperit characterem in fronte sua aut in

his and take mark in front his or in

manu sua, 14:10 et hic bibit de vino irae Dei,

hand his 14:10 and here drink of wine anger God,

quod mixtum est mero in calice irae ipsius, et

that mixed is wine in cup anger his and

cruciabitur igne et sulphure in conspectu angelorum

tormented fire and sulfur in before angels

sanctorum et ante conspectum Agni. 14:11 Et fumus

saints and before view Lamb. 14:11 The smoke

tormentorum eorum in saecula saeculorum ascendit,

torture their in ages ages up

nec habent requiem die ac nocte, qui adoraverunt

or have rest day and night that worshiped

bestiam et imaginem eius, et si quis acceperit
beast and image his and if who take
characterem nominis eius'. 14:12 Hic patientia
mark name His. ' 14:12 This patience
sanctorum est, qui custodiunt mandata Dei et fidem
saints is that keep commands God and faith
Iesu. 14:13 Et audiui vocem de caelo dicentem: 'Scribe: Beati mortui, qui in Domino moriuntur
Jesus. 14:13 The I heard voice of heaven saying: ' write: Happy dead that in Lord die
amodo. Etiam, dicit Spiritus, ut requiescant a
from now. Yes, says Spirit, as rest from
laboribus suis; opera enim illorum sequuntur illos'.
labor his family; works For their follow them. ' 14:14
Et vidi: et ecce nubem candidam, et supra
The I saw: and See cloud white and above
nubem sedentem quasi Filium hominis, habentem
cloud sitting as son man, having
super caput suum coronam auream et in manu sua
over head his crown gold and in hand his
falcem acutam. 14:15 Et alter angelus exivit de
sickle sharp. 14:15 The other angel gone of
templo clamans voce magna ad sedentem super
temple crying voice great to sitting over
nubem: ' Mitte falcem tuam et mete, quia venit
the cloud: ' Send sickle your and reap; because he came
hora, ut metatur, quoniam aruit messis terrae'.
hour, as reap; for withered harvest the earth. ' 14:16
Et misit, qui sedebat supra nubem, falcem
The sent that sat above cloud sickle
suam in terram, et messa est terra. 14:17 Et alius
his in land and harvested is land. 14:17 The other
angelus exivit de templo, quod est in caelo, habens
angel gone of temple that is in heaven a
et ipse falcem acutam. 14:18 Et alius angelus de
and he sickle sharp. 14:18 The other angel of
altari, habens potestatem supra ignem, et clamavit
altar, a power above fire and cried
voce magna ad eum, qui habebat falcem acutam,
voice great to him, that had sickle sharp,
dicens: ' Mitte falcem tuam acutam et vindemia
saying: ' Send sickle your sharp and vintage

botros vineae terrae, quoniam maturae sunt uvae
clusters vineyard earth for mature are grapes
eius'. 14:19 Et misit angelus falcem suam in terram
His. ' 14:19 The sent angel sickle his in land
et vindemiavit vineam terrae et misit in lacum irae
and vintage vineyard earth and sent in lake anger
Dei magnum. 14:20 Et calcatus est lacus extra
God Great. 14:20 The press is Award outside
civitatem, et exivit sanguis de lacu usque ad frenos
city and gone blood of lake up to bits
equorum per stadia mille sescenta. 15:1 Et vidi
horses by stadia thousand six. 15: 1 The I
aliud signum in caelo magnum et mirabile: angelos
other sign in heaven great and wonderful; angels
septem habentes plagas septem novissimas, quoniam
seven having quarters seven last for
in illis consummata est ira Dei. 15:2 Et vidi
in they completed is anger God. 15: 2 The I
tamquam mare vitreum mixtum igne; et eos, qui
as sea glass mixed fire; and them; that
vicerunt bestiam et imaginem illius et numerum
conquered beast and image of and number
nominis eius, stantes supra mare vitreum, habentes
name his standing above sea glass, having
citharas Dei. 15:3 Et cantant canticum Moysis servi
harps God. 15: 3 The sing song Moses officials
Dei et canticum Agni dicentes: ' Magna et
God and song Lamb saying: ' Great and
mirabilia opera tua, Domine, Deus omnipotens; iustae
wonders works your Sir, God Almighty; just
et verae viae tuae, Rex gentium! 15:4 Quis non
and true way your king nations! 15: 4 Who not
timebit, Domine, et glorificabit nomen tuum? Quia
fear; Sir, and glorify name Yours? for
solus Sanctus, quoniam omnes gentes venient et
only Holy, for all nations come and
adorabunt in conspectu tuo, quoniam iudicia tua
worship in before your for judgments your
manifestata sunt'. 15:5 Et post haec vidi: et
revealed they are. ' 15: 5 The after this I saw: and

apertum est templum tabernaculi testimonii in caelo,
open is temple tent Meeting in heaven

15:6 et exierunt septem angeli habentes septem
15: 6 and They went out seven angels having seven

plagas de templo, vestiti lino mundo candido et
quarters of temple dressed linen world white and

praecincti circa pectora zonis aureis. 15:7 Et unum
girt about breasts zones gold. 15: 7 The one

ex quattuor animalibus dedit septem angelis septem
from four animals given seven angels seven

phialas aureas plenas iracundiae Dei viventis in
bowls gold full anger God living in

saecula saeculorum. 15:8 Et impletum est templum
ages ever. 15: 8 The full is temple

fumo de gloria Dei et de virtute eius; et nemo
smoke of glory God and of power thereof; and no

poterat introire in templum, donec consummarentur
could enter in temple until completed

septem plagae septem angelorum. 16:1 Et audiui
seven quarters seven angels. 16: 1 The I heard

vocem magnam de templo dicentem septem angelis: ‘
voice great of temple saying seven angels; ‘

Ite et effundite septem phialas irae Dei in terram’.
Go and dump seven bowls anger God in the earth. ‘

16:2 Et abiit primus et effudit phialam suam in
16: 2 The He went first and poured bowl his in

terram; et factum est vulnus saevum ac pessimum
land; and it is wound Theseus and worst

in homines, qui habebant characterem bestiae, et
in men that had mark beast and

eos, qui adorabant imaginem eius. 16:3 Et secundus
them; that worshiped image her. 16: 3 The second

effudit phialam suam in mare; et factus est sanguis
poured bowl his in the sea; and he became is blood

tamquam mortui, et omnis anima vivens mortua est,
as dead and all soul living dead is

quae est in mari. 16:4 Et tertius effudit phialam
which is in the sea. 16: 4 The third poured bowl

suam in flumina et in fontes aquarum; et factus
his in rivers and in sources water; and he became

est sanguis. 16:5 Et audiui angelum aquarum
is Blood. 16: 5 The I heard angel water

dicentem: ‘ Iustus es, qui es et qui eras, Sanctus,
saying: ‘ just you that you and that were you Holy,
quia haec iudicasti; 16:6 quia sanguinem sanctorum
because this judged; 16: 6 because blood saints
et prophetarum fuderunt, et sanguinem eis dedisti
and prophets They also and blood them You
bibere: digni sunt!’. 16:7 **Et audiui altare dicens: ‘**
drink: worthy They are. ‘ 16: 7 The I heard altar saying: ‘
Etiam, Domine, Deus omnipotens, vera et iusta
Yes, Sir, God Almighty, true and just
iudicia tua!’. 16:8 **Et quartus effudit phialam suam**
judgments Your ‘. 16: 8 The fourth poured bowl his
in solem; et datum est illi aestu afficere homines in
in the sun; and given is they heat affect men in
igne. 16:9 Et aestuaverunt homines aestu magno; et
fire. 16: 9 The scorched men heat great; and
blasphemaverunt nomen Dei habentis potestatem super
blasphemed name God having power over
has plagas et non egerunt paenitentiam, ut darent
these quarters and not they did repent, as offer
illi gloriam. 16:10 Et quintus effudit phialam suam
they glory. 16:10 The fifth poured bowl his
super thronum bestiae; et factum est regnum eius
over throne the beast; and it is kingdom his
tenebrosus, et commanducaverunt linguas suas prae
dark; and gnawed languages their than
dolore 16:11 et blasphemaverunt Deum caeli prae
pain 16:11 and blasphemed God air than
doloribus suis et vulneribus suis et non egerunt
pains their and wounds their and not they did
paenitentiam ex operibus suis. 16:12 Et sextus
repent from works their own. 16:12 The sixth
effudit phialam suam super flumen illud magnum
poured bowl his over river it great
Euphraten; et exsiccata est aqua eius, ut
Euphrates; and dried is water his as
praepararetur via regibus, qui sunt ab ortu solis.
be prepared road kings, that are from east sun.
16:13 Et vidi de ore draconis et de ore bestiae
16:13 The I of mouth dragon and of mouth beasts

et de ore pseudoprophetae spiritus tres immundos
and of mouth false spirit three unclean
velut ranas; 16:14 sunt enim spiritus daemoniorum
as frogs; 16:14 are For spirit demons
facientes signa, qui procedunt ad reges universi orbis
doing signs that proceed to kings all world
congregare illos in proelium diei magni Dei
to gather them in fight day great God
omnipotentis. 16:15 Ecce venio sicut fur. Beatus, qui
Almighty. 16:15 Look I as thief. Happy that
vigilat et custodit vestimenta sua, ne nudus
watching and keeps clothes his do not naked
ambulet, et videant turpitudinem eius. 16:16 Et
walk and see uncovered her. 16:16 The
congregavit illos in locum, qui vocatur Hebraice
gathered them in place that called Hebrew
Harmagedon. 16:17 Et septimus effudit phialam suam
Armageddon. 16:17 The seventh poured bowl his
in aerem; et exivit vox magna de templo a throno
in air; and gone voice great of temple from throne
dicens: ‘ Factum est!’. 16:18 Et facta sunt fulgura
saying: ‘ Action It is. ‘ 16:18 The made are lightning
et voces et tonitrua, et terraemotus factus est
and voices and thunder and earthquake he became is
magnus, qualis numquam fuit, ex quo homo fuit
great what never was from which man was
super terram, talis terraemotus sic magnus. 16:19 Et
over land such earthquake so big. 16:19 The
facta est civitas magna in tres partes, et civitates
made is The city great in three parts and cities
gentium ceciderunt. Et Babylon magna venit in
nations fell. The Babylon great he came in
memoriam ante Deum dare ei calicem vini
memory before God give it cup wine
indignationis irae eius. 16:20 Et omnis insula fugit,
indignation anger her. 16:20 The all island flees
et montes non sunt inventi. 16:21 Et grando magna
and mountains not are found. 16:21 The hail great
sicut talentum descendit de caelo in homines; et
as talent down of heaven in men; and

blasphemaverunt homines Deum propter plagam
blasphemed men God for side
grandinis, quoniam magna est plaga eius nimis. 17:1
hail, for great is stroke his too. 17: 1
Et venit unus de septem angelis, qui habebant
The he came one of seven angels; that had
septem phialas, et locutus est mecum dicens: ‘ Veni,
seven bowls, and said is with saying: ‘ I came,
ostendam tibi damnationem meretricis magnae, quae
show you condemnation whore great which
sedet super aquas multas, 17:2 cum qua fornicati
He sits over water many 17: 2 with which whoring
sunt reges terrae, et inebriati sunt, qui inhabitant
are kings earth and drunk are that inhabit
terram, de vino prostitutionis eius’. 17:3 Et abstulit
land of wine prostitution His. ‘ 17: 3 The removed
me in desertum in spiritu. Et vidi mulierem
I in desert in spirit. The I woman
sedentem super bestiam coccineam, plenam nominibus
sitting over beast scarlet full names
blasphemiae, habentem capita septem et cornua
blasphemy having heads seven and horns
decem. 17:4 Et mulier erat circumdata purpura et
ten. 17: 4 The woman was surrounded purple and
coccino, et inaurata auro et lapide pretioso et
scarlet and gilt gold and stone precious and
margaritis, habens poculum aureum in manu sua
pearls a cup gold in hand his
plenum abominationibus et immunditiis fornicationis
full abominations and impurities prostitution
eius; 17:5 et in fronte eius nomen scriptum,
thereof; 17: 5 and in front his name written,
mysterium: ‘ Babylon magna, mater fornicationum et
mystery: ‘ Babylon great mother Harlots and
abominationum terrae’. 17:6 Et vidi mulierem ebriam
abominations the earth. ‘ 17: 6 The I woman drunk
de sanguine sanctorum et de sanguine martyrum
of blood saints and of blood martyrs
Iesu. Et miratus sum, cum vidissem illam,
Jesus. The Wondering I with I saw it

admiratione magna. 17:7 Et dixit mihi angelus. ‘
admiration large. 17: 7 The said I angel. ‘

Quare miraris? Ego tibi dicam mysterium mulieris
Why you wonder? I you I will say mystery woman

et bestiae, quae portat eam, quae habet capita
and beast which bears it which has heads

septem et decem cornua: 17:8 bestia, quam vidisti,
seven and ten horns; 17: 8 beast, than did you

fuit et non est, et ascensura est de abyssu et in
was and not is and up is of abyss and in

interitum ibit. Et mirabuntur inhabitantes terram,
destruction it will go. The amazed inhabitants land

quorum non sunt scripta nomina in libro vitae a
the not are written names in book life from

constitutione mundi, videntes bestiam, quia erat et
constitution world seeing beast because was and

non est et aderit. 17:9 Hic est sensus, qui habet
not is and will be present. 17: 9 This is sense, that has

sapientiam. Septem capita, septem montes sunt, super
wisdom. seven heads seven mountains are over

quos mulier sedet. Et reges septem sunt: 17:10
which woman sits. The kings seven they are: 17:10

quinque ceciderunt, unus est, alius nondum venit; et,
five fell, one is other not yet he came; and,

cum venerit, oportet illum breve tempus manere.
with come, must it brief time stay.

17:11 Et bestia, quae erat et non est, et is octavus
17:11 The beast, which was and not is and it eighth

est et de septem est et in interitum vadit. 17:12 Et
is and of seven is and in destruction goes. 17:12 The

decem cornua, quae vidisti, decem reges sunt, qui
ten horns, which did you ten kings are that

regnum nondum acceperunt, sed potestatem tamquam
kingdom not yet received, but power as

reges una hora accipiunt cum bestia. 17:13 Hi
kings one hour take with beast. 17:13 These

unum consilium habent et virtutem et potestatem
one design have and power and power

suam bestiae tradunt. 17:14 Hi cum Agno
his beasts report. 17:14 These with Lamb

pugnabunt; et Agnus vincet illos, quoniam Dominus
fight; and Lamb overcome those for Lord

dominorum est et Rex regum, et qui cum illo sunt
lords is and king kings, and that with that are
vocati et electi et fideles’. 17:15 **Et dicit mihi: ‘**
called and elect and the faithful. ‘ 17:15 The says me: ‘
Aquae, quas vidisti, ubi meretrix sedet, populi et
The waters which did you where whore He sits, people and
turbae sunt et gentes et linguae. 17:16 **Et decem**
crowds are and nations and language. 17:16 The ten
cornua, quae vidisti, et bestia, hi odient
horns, which did you and beast, these hate
fornicariam et desolatam facient illam et nudam, et
whore and waste do it and naked and
carnes eius manducabunt et ipsam igne
meat his eat and it fire
concremabunt; 17:17 **Deus enim dedit in corda**
burn; 17:17 God For given in hearts
eorum, ut faciant, quod illi placitum est, et faciant
their as do that they convention is and do
unum consilium et dent regnum suum bestiae, donec
one design and give kingdom his beast until
consummentur verba Dei. 17:18 **Et mulier, quam**
the words God. 17:18 The woman than
vidisti, est civitas magna, quae habet regnum super
did you is The city great which has kingdom over
reges terrae’. 18:1 **Post haec vidi alium angelum**
kings the earth. ‘ 18: 1 Post this I other angel
descendentem de caelo, habentem potestatem magnam;
down of heaven having power great;
et terra illuminata est a claritate eius. 18:2 **Et**
and land enlightened is from clarity her. 18: 2 The
clamavit in forti voce dicens: ‘ Cecidit, cecidit
cried in strong voice saying: ‘ fallen fallen
Babylon magna et facta est habitatio daemoniorum
Babylon great and made is dwelling demons
et custodia omnis spiritus immundi et custodia
and custody all spirit unclean and custody
omnis bestiae immundae et odibilis; 18:3 **quia de**
all beasts dirty and hateful; 18: 3 because of
vino irae fornicationis eius biberunt omnes gentes, et
wine anger prostitution his drunk all nations and
reges terrae cum illa fornicati sunt, et mercatores
kings earth with that whoring are and merchants

**terrae de virtute deliciarum eius divites facti sunt!'.
 earth of power delights his rich they They are. '**
18:4 Et audivi aliam vocem de caelo dicentem: '
18: 4 The I heard other voice of heaven saying: '
Exite de illa, populus meus, ut ne comparticipes
Come out! of that people my as do not partners
sitis peccatorum eius et de plagis eius non accipiatis,
be sins his and of stripes his not receive,
18:5 quoniam pervenerunt peccata eius usque ad
18: 5 for reached sins his up to
caelum, et recordatus est Deus iniquitatum eius. 18:6
heaven and He remembered is God transgressions her. 18: 6
Reddite illi, sicut et ipsa reddidit, et duplicate
Reward they as and the rendered, and double
duplicia secundum opera eius; in poculo, quo
double according to works thereof; in cup which
miscuit, miscete illi duplum. 18:7 Quantum
she has mix they double. 18: 7 As
glorificavit se et in deliciis fuit, tantum date illi
glorified he and in delights was only date they
tormentum et luctum. Quia in corde suo dicit:
torment and mourning. for in heart his he says:
'Sedeo regina et vidua non sum et luctum non
'I'm sitting queen and The widow not I and mourning not
videbo', 18:8 ideo in una die venient plagae eius,
see ' 18: 8 therefore in one day come quarters his
mors et luctus et fames, et igne comburetur, quia
death and mourning and famine and fire burned, because
fortis est Dominus Deus, qui iudicavit illam'. 18:9 Et
strong is Lord God, that judged of it. ' 18: 9 The
flebunt et plangent se super illam reges terrae, qui
Tears and mourn he over it kings earth that
cum illa fornicati sunt et in deliciis vixerunt, cum
with that whoring are and in delights they lived with
viderint fumum incendii eius, 18:10 longe stantes
see smoke burning his 18:10 off standing
propter timorem tormentorum eius, dicentes: ' Vae,
for fear torture his saying: ' Woe
vae, civitas illa magna, Babylon, civitas illa fortis,
Alas, The city that great Babylon, The city that strong,

quoniam una hora venit iudicium tuum!'. 18:11 Et
for one hour he came judgment Your '. 18:11 The
negotiatores terrae flent et lugent super illam,
traders earth They weep and mourn over it
quoniam mercem eorum nemo emit amplius:
for The merchandise their no bought more:
18:12 mercem auri et argenti et lapidis pretiosi
18:12 The merchandise gold and silver and stone price
et margaritarum, et byssi et purpurae et serici et
and pearls, and fine and purple and silk and
cocci, et omne lignum thyinum et omnia vasa
scarlet, and all wood thyme and all vessels
eboris et omnia vasa de ligno pretiosissimo et
ivory and all vessels of tree precious and
aeramento et ferro et marmore, 18:13 et
bronze and steel and marble; 18:13 and
cinnamomum et amomum et odoramenta et
cinnamon and cardamom and perfumes and
unguenta et tus, et vinum et oleum et
ointments and frankincense, and wine and oil and
similam et triticum, et iumenta et oves et
flour and wheat, and livestock and sheep and
equorum et raedarum, et mancipiorum et animas
horses and carriages, and slaves and lives
hominum. 18:14 Et fructus tui, desiderium animae,
men. 18:14 The fruit your The desire soul,
discesserunt a te, et omnia pingua et clara
departed from you and all fat and clear
perierunt a te, et amplius illa iam non invenient.
lost from you and more that already not find it.
18:15 Mercatores horum, qui divites facti sunt ab
18:15 The merchants of these, that rich they are from
ea, longe stabunt propter timorem tormentorum eius
it off stand for fear torture his
flentes ac lugentes, 18:16 dicentes: ' Vae, vae, civitas
weeping and mourn; 18:16 saying: ' Woe Alas, The city
illa magna, quae amicta erat byssino et purpura et
that great which robed was fine and purple and
cocco, et deaurata auro et lapide pretioso et
scarlet and gilt gold and stone precious and

margarita, 18:17 quoniam una hora desolatae sunt
pearl, 18:17 for one hour Destroyed are
tantae divitiae!'. Et omnis gubernator et omnis, qui
so riches. ' The all governor and all that
in locum navigat, et nautae et, quotquot maria
in place ship and mariners and, as many as seas
operantur, longe steterunt 18:18 et clamabant,
workers, off stood 18:18 and they cried,
videntes fumum incendii eius, dicentes: ' Quae similis
seeing smoke burning his saying: ' What like
civitati huic magnae?'. 18:19 Et miserunt pulverem
city this of the great. ' 18:19 The sent dust
super capita sua et clamabant, flentes et lugentes,
over heads his and they cried, weeping and mourn;
dicentes: ' Vae, vae, civitas illa magna, in qua
saying: ' Woe Alas, The city that great in which
divites facti sunt omnes, qui habent naves in mari,
rich they are all that have ships in sea
de opibus eius, quoniam una hora desolata est! 18:20
of resources his for one hour desolated It is! 18:20
Exsulta super eam, caelum, et sancti et apostoli et
Rejoice over it heaven and St. and The apostles and
prophetae, quoniam iudicavit Deus iudicium vestrum
The prophets, for judged God judgment you
de illa!'. 18:21 Et sustulit unus angelus fortis
of that '. 18:21 The up one angel strong
lapidem quasi molarem magnum et misit in mare
stone as molar great and sent in sea
dicens: 'Impetu sic mittetur Babylon magna illa
saying: 'Assault so cast Babylon great that
civitas et ultra iam non invenietur. 18:22 Et vox
The city and more already not found. 18:22 The voice
citharoedorum et musicorum et tibia canentium et
harpers and music and pipe handle and
tuba non audietur in te amplius, et omnis artifex
trumpet not heard in you more and all artist
omnis artis non invenietur in te amplius, et vox
all art not found in you more and voice
molae non audietur in te amplius, 18:23 et lux
mill not heard in you more 18:23 and light

lucernae non lucebit tibi amplius, et vox sponsi et
The lamps not shine you more and voice spouse and
sponsae non audietur in te amplius; quia
bride not heard in you any more; because
mercatores tui erant magnates terrae, quia in
merchants your were nobles earth because in
veneficiis tuis erraverunt omnes gentes, 18:24 et in
pharmaceuticals your erred all nations 18:24 and in
ea sanguis prophetarum et sanctorum inventus est
it blood prophets and saints found is
et omnium, qui interfecti sunt in terra!'. 19:1 Post
and all that killed are in the earth. ' 19: 1 Post
haec audiavi quasi vocem magnam turbae multae in
this I heard as voice great crowds many in
caelo dicentium: ' Alleluia! Salus et gloria et virtus
heaven saying: ' Alleluia! Health and glory and power
Deo nostro, 19:2 quia vera et iusta iudicia eius;
God our 19: 2 because true and just judgments thereof;
quia iudicavit de meretrice magna, quae corripit
because judged of prostitute great which corrupted
terram in prostitutione sua, et vindicavit sanguinem
land in prostitution his and avenged blood
servorum suorum de manibus eius!'. 19:3 Et iterum
officials their of hands His'. 19: 3 The again
dixerunt: ' Alleluia! Et fumus eius ascendit in
they said: ' Alleluia! The smoke his up in
saecula saeculorum!'. 19:4 Et ceciderunt seniores
ages and ever. ' 19: 4 The fell elders
viginti quattuor et quattuor animalia et adoraverunt
twenty four and four animals and worshiped
Deum sedentem super thronum dicentes: ' Amen.
God sitting over throne saying: ' Amen.
Alleluia'. 19:5 Et vox de throno exivit dicens: '
Alleluia. ' 19: 5 The voice of throne gone saying: '
Laudem dicite Deo nostro, omnes servi eius et qui
praise tell God our all officials his and that
timetis eum, pusilli et magni!'. 19:6 Et audiavi quasi
fear him, small and Great '. 19: 6 The I heard as
vocem turbae magnae et sicut vocem aquarum
voice crowds great and as voice water

multarum et sicut vocem tonitruum magnorum
many and as voice thunderstorms great
dicentium: ‘ Alleluia, quoniam regnavit Dominus,
saying: ‘ Hallelujah, for reigned Lord,
Deus noster omnipotens. 19:7 Gaudeamus et
God our Almighty. 19: 7 TR and
exsulemus et demus gloriam ei, quia venerunt
O and we give glory to because they
nuptiae Agni, et uxor eius praeparavit se. 19:8
The wedding Lamb and wife his prepared themselves. 19: 8
Et datum est illi, ut cooperiat se byssino splendenti
The given is they as cover he fine bright
mundo: byssinum enim iustificationes sunt sanctorum’.
the world; fine For regulations are the saints. ‘
19:9 Et dicit mihi: ‘ Scribe: Beati, qui ad cenam
19: 9 The says me: ‘ write: Happy that to dinner
nuptiarum Agni vocati sunt!’. **Et dicit mihi: ‘ Haec**
wedding Lamb called They are. ‘ The says me: ‘ This
verba Dei vera sunt’. **19:10 Et cecidi ante pedes**
words God true they are. ‘ 19:10 The I fell before feet
eius, ut adorarem eum. Et dicit mihi: ‘ Vide, ne
his as worship him. The says me: ‘ See do not
feceris! Conservus tuus sum et fratrum tuorum
do it! fellow your I and brothers your
habentium testimonium Iesu. Deum adora.
having witness Jesus. God Worship.
Testimonium enim Iesu est spiritus prophetiae’. **19:11**
Indicator For Jesus is spirit prophecy. ‘ 19:11
Et vidi caelum apertum: et ecce equus albus; et,
The I heaven open: and See horse white; and,
qui sedebat super eum, vocabatur Fidelis et Verax,
that sat over him, Deborah faithful and True
et in iustitia iudicat et pugnat. 19:12 Oculi autem
and in justice judges and fights. 19:12 The eyes Now
eius sicut flamma ignis, et in capite eius diademata
his as flame fire and in head his crowns
multa, habens nomen scriptum, quod nemo novit
many a name written, that no He knows
nisi ipse; 19:13 et vestitus veste aspersa sanguine,
but he; 19:13 and clothing clothing dipped blood

et vocatur nomen eius Verbum Dei. 19:14 Et
and called name his word God. 19:14 The
exercitus, qui sunt in caelo, sequebantur eum in
army, that are in heaven followed it in
equis albis, vestiti byssino albo mundo. 19:15 Et de
horses white dressed fine white world. 19:15 The of
ore ipsius procedit gladius acutus, ut in ipso
mouth of proceeds sword sharp, as in it
percutiat gentes, et ipse reget eos in virga ferrea;
strike nations and he rule them in staff iron;
et ipse calcatur torcular vini furoris irae Dei
and he treads press wine fierce anger God
omnipotentis. 19:16 Et habet super vestimentum et
Almighty. 19:16 The has over clothing and
super femur suum nomen scriptum: Rex regum et
over thigh his name written: king kings and
Dominus dominorum. 19:17 Et vidi unum angelum
Lord lords. 19:17 The I one angel
stantem in sole, et clamavit voce magna dicens
standing in the sun; and cried voice great saying
omnibus avibus, quae volabant per medium caeli:
all birds which fly by medium heaven:
‘Venite, congregamini ad cenam magnam Dei, 19:18
‘Come on, Assemble to dinner great God, 19:18
ut manducetis carnes regum et carnes tribunorum
as eat meat kings and meat tribunes
et carnes fortium et carnes equorum et sedentium
and meat the strong and meat horses and riders
in ipsis et carnes omnium liberorum ac servorum
in the and meat all free and officials
et pusillorum ac magnorum’. 19:19 Et vidi bestiam
and small and the great ones. ‘ 19:19 The I beast
et reges terrae et exercitus eorum congregatos ad
and kings earth and army their together to
faciendum proelium cum illo, qui sedebat super
do fight with that, that sat over
equum, et cum exercitu eius. 19:20 Et apprehensa
horse and with army her. 19:20 The catching
est bestia et cum illa pseudopropheta, qui fecit
is beast and with that the false prophet, that he

signa coram ipsa, quibus seduxit eos, qui acceperunt
standards before it which seduced them; that took
characterem bestiae et qui adorant imaginem eius;
mark beasts and that worship image thereof;
vivi missi sunt hi duo in stagnum ignis ardentis
living sent are these two in lake fire burning
sulphure. 19:21 Et ceteri occisi sunt in gladio
sulfur. 19:21 The other killed are in sword
sedentis super equum, qui procedit de ore ipsius, et
the rider over horse that proceeds of mouth his and
omnes aves saturatae sunt carnibus eorum. 20:1 Et
all birds gorged are meat them. 20: 1 The
vidi angelum descendentem de caelo habentem clavem
I angel down of heaven having key
abyssi et catenam magnam in manu sua. 20:2 Et
abyss and chain great in hand their own. 20: 2 The
apprehendit draconem, serpentem antiquum, qui est
apprehends dragon serpent old, that is
Diabolus et Satanas, et ligavit eum per annos
devil and Satan, and bound it by years
mille; 20:3 et misit eum in abyssum et clausit
one thousand; 20: 3 and sent it in abyss and closed
et signavit super illum, ut non seducat amplius
and sealed over it as not seduce more
gentes, donec consummentur mille anni; post haec
nations until the thousand years; after this
oportet illum solvi modico tempore. 20:4 Et vidi
must it paid Almost time. 20: 4 The I
thronos, et sederunt super eos, et iudicium datum
seats; and They sat over them; and judgment given
est illis; et animas decollatorum propter testimonium
is them; and lives beheaded for witness
Iesu et propter verbum Dei, et qui non adoraverunt
Jesus and for word God, and that not worshiped
bestiam neque imaginem eius nec acceperunt
beast or image his or took
characterem in frontibus et in manibus suis; et
mark in posts and in hands his family; and
vixerunt et regnaverunt cum Christo mille annis.
they lived and ruled with Christ thousand years.

20:5 Ceteri mortuorum non vixerunt, donec
20: 5 other dead not they lived until
consummentur mille anni. Haec est resurrectio
the thousand years. This is resurrection
prima. 20:6 Beatus et sanctus, qui habet partem in
first. 20: 6 Happy and holy that has part in
resurrectione prima! In his secunda mors non habet
resurrection first! in these second death not has
potestatem, sed erunt sacerdotes Dei et Christi et
power but will be priests God and Christ and
regnabunt cum illo mille annis. 20:7 Et cum
reign with that thousand years. 20: 7 The with
consummati fuerint mille anni, solvetur Satanas de
end they thousand years; melt Satan of
carcere suo 20:8 et exibit seducere gentes, quae sunt
prison his 20: 8 and go out seduce nations which are
in quattuor angulis terrae, Gog et Magog;
in four corners earth Cog and Magog;
congregare eos in proelium, quorum numerus est
to gather them in fight, the number is
sicut arena maris. 20:9 Et ascenderunt super
as sand the sea. 20: 9 The up over
latitudinem terrae et circumierunt castra sanctorum
width earth and roundabout camp saints
et civitatem dilectam. Et descendit ignis de caelo et
and city beloved. The down fire of heaven and
devoravit eos; 20:10 et Diabolus, qui seducebat eos,
devoured them; 20:10 and The devil, that seduced them;
missus est in stagnum ignis et sulphuris, ubi et
sent is in lake fire and sulfur; where and
bestia et pseudopropheta, et cruciabuntur die ac
beast and the false prophet, and tormented day and
nocte in saecula saeculorum. 20:11 Et vidi thronum
night in ages ever. 20:11 The I throne
magnum candidum et sedentem super eum, a cuius
great white and sitting over him, from the
aspectu fugit terra et caelum, et locus non est
Presence flees land and heaven and location not is
inventus eis. 20:12 Et vidi mortuos, magnos et
found them. 20:12 The I dead great and

pusillos, stantes in conspectu throni; et libri aperti
small standing in before throne; and book open
sunt. Et alius liber apertus est, qui est vitae; et
They are. The other free open is that is life; and
iudicati sunt mortui ex his, quae scripta erant in
of the decision are dead from those which written were in
libris, secundum opera ipsorum. 20:13 Et dedit mare
books according to works theirs. 20:13 The given sea
mortuos, qui in eo erant, et mors et infernus
dead that in it were and death and hell
dederunt mortuos, qui in ipsis erant; et iudicati
they dead that in the they were; and of the decision
sunt singuli secundum opera ipsorum. 20:14 Et mors
are each according to works theirs. 20:14 The death
et infernus missi sunt in stagnum ignis. Haec mors
and hell sent are in lake fire. This death
secunda est, stagnum ignis. 20:15 Et si quis non est
second is lake fire. 20:15 The if who not is
inventus in libro vitae scriptus, missus est in
found in book life written sent is in
stagnum ignis. 21:1 Et vidi caelum novum et terram
lake fire. 21: 1 The I heaven new and land
novam; primum enim caelum et prima terra
new; first For heaven and first land
abierunt, et mare iam non est. 21:2 Et civitatem
gone, and sea already not It is. 21: 2 The city
sanctam Ierusalem novam vidi descendentem de caelo
holy Jerusalem new I down of heaven
a Deo, paratam sicut sponsam ornatam viro suo.
from God, prepared as bride garnished man his own.
21:3 Et audiavi vocem magnam de throno dicentem:
21: 3 The I heard voice great of throne saying:
‘Ecce tabernaculum Dei cum hominibus! Et habitabit
‘Behold tent God with men! The live
cum eis, et ipsi populi eius erunt, et ipse Deus
with them, and they people his they will be and he God
cum eis erit eorum Deus; 21:4 et absterget omnem
with them will be their God; 21: 4 and wipe all
lacrimam ab oculis eorum, et mors ultra non erit,
tears from eyes their and death more not It will be
neque luctus neque clamor neque dolor erit
or mourning or cry or Department will be

ultra, quia prima abierunt'. 21:5 Et dixit, qui
more because first they went. ' 21: 5 The he said, that
sedebat super throno: ' Ecce nova facio omnia'. Et
sat over throne: ' Look new I do all things. ' The
dicit: ' Scribe: Haec verba fidelia sunt et vera'.
he says: ' write: This words sure; are and true. ' 21: 6
21:6 Et dixit mihi: ' Facta sunt! Ego sum Alpha
The said me: ' Achievements are! I I Alpha
et Omega, principium et finis. Ego sitienti dabo de
and Omega beginning and end. I thirsty I of
fonte aquae vivae gratis. 21:7 Qui vicerit, hereditabit
source water living free. 21: 7 He overcome, inherit
haec, et ero illi Deus, et ille erit mihi filius. 21:8
Thus, and I they God, and he will be I son. 21: 8
Timidis autem et incredulis et exsecratis et
fearful Now and unbelieving and accursed and
homicidis et fornicatoribus et veneficis et idololatr
murderers and fornicators and sorcerers and idolators
et omnibus mendacibus, pars illorum erit in stagno
and all liars, part their will be in lake
ardenti igne et sulphure, quod est mors secunda'.
burning fire and sulfur; that is death second.
21:9 Et venit unus de septem angelis habentibus
21: 9 The he came one of seven angels have
septem phialas plenas septem plagis novissimis et
seven bowls full seven stripes last and
locutus est mecum dicens: ' Veni, ostendam tibi
said is with saying: ' I came, show you
sponsam uxorem Agni'. 21:10 Et sustulit me in
bride wife Lamb. 21:10 The up I in
spiritu super montem magnum et altum et ostendit
spirit over mount great and high and shows
mihi civitatem sanctam Ierusalem descendentem de
I city holy Jerusalem down of
caelo a Deo, 21:11 habentem claritatem Dei; lumen
heaven from God, 21:11 having clarity God; light
eius simile lapidi pretiosissimo, tamquam lapidi
his like stone precious, as stone
iaspidi, in modum crystalli; 21:12 et habebat murum
jasper, in mode crystal; 21:12 and had wall

magnum et altum et habebat portas duodecim et
great and high and had gates twelve and
super portas angelos duodecim et nomina inscripta,
over gates angels twelve and names written on them,
quae sunt duodecim tribuum filiorum Israel. 21:13
which are twelve tribes children Israel. 21:13
Ab oriente portae tres, et ab aquilone portae tres,
from east The gates three, and from north The gates three,
et ab austro portae tres, et ab occasu portae tres;
and from south The gates three, and from west The gates three;
21:14 et murus civitatis habens fundamenta
21:14 and wall city a foundations
duodecim, et super ipsis duodecim nomina duodecim
twelve; and over the twelve names twelve
apostolorum Agni. 21:15 Et, qui loquebatur mecum,
apostles Lamb. 21:15 and, that He was speaking with
habebat mensuram arundinem auream, ut metiretur
had measure reed gold as measure
civitatem et portas eius et murum eius. 21:16 Et
city and gates his and wall her. 21:16 The
civitas in quadro posita est, et longitudo eius tanta
The city in square Given is and length his so
est quanta et latitudo. Et mensus est civitatem
is Quan and width. The measured is city
arundine per stadia duodecim milia; longitudo et
reed by stadia twelve thousand; length and
latitudo et altitudo eius aequales sunt. 21:17 Et
width and height his equal They are. 21:17 The
mensus est murum eius centum quadraginta
measured is wall his one hundred forty
quattuor cubitorum, mensura hominis, quae est
four cubits, The measure man, which is
angeli. 21:18 Et erat structura muri eius ex iaspide,
angel. 21:18 The was structure wall his from jasper
ipsa vero civitas aurum mundum simile vitro mundo.
the But The city gold world like glass world.
21:19 Fundamenta muri civitatis omni lapide pretioso
21:19 Bases wall city all stone precious
ornata: fundamentum primum iaspis, secundus
adorned: foundation first diamond, second
sapphirus, tertius chalcedonius, quartus smaragdus,
sapphire third chalcedony fourth emerald,

21:20 quintus sardonyx, sextus sardinus, septimus
21:20 fifth agate, sixth carnelian, seventh
chrysolithus, octavus beryllus, nonus topazius, decimus
beryl eighth beryl, IX topaz, X
chrysoprasus, undecimus hyacinthus, duodecimus
chrysoprasus XI blue XII
amethystus. 21:21 Et duodecim portae duodecim
amethyst. 21:21 The twelve The gates twelve
margaritae sunt, et singulae portae erant ex singulis
pearls are and each The gates were from each
margaritis. Et platea civitatis aurum mundum
pearls. The street city gold world
tamquam vitrum perlucidum. 21:22 Et templum non
as glass transparent. 21:22 The temple not
vidi in ea: Dominus enim, Deus omnipotens, templum
I in it Lord For God Almighty, temple
illius est, et Agnus. 21:23 Et civitas non eget
of is and Lamb. 21:23 The The city not development
sole neque luna, ut luceant ei, nam claritas Dei
sun or moon as lights to for clarity God
illuminavit eam, et lucerna eius est Agnus. 21:24 Et
enlightened it and lamp his is Lamb. 21:24 The
ambulabunt gentes per lumen eius, et reges terrae
walk nations by light his and kings earth
afferunt gloriam suam in illam; 21:25 et portae eius
bring glory his in it; 21:25 and The gates his
non claudentur per diem, nox enim non erit illic;
not closed by day night For not will be there;
21:26 et afferent gloriam et divitias gentium in
21:26 and bring glory and wealth nations in
illam. 21:27 Nec intrabit in ea aliquid coinquinatum
her. 21:27 No enter in it something defiles
et faciens abominationem et mendacium, nisi qui
and making abomination and lies, but that
scripti sunt in libro vitae Agni. 22:1 Et ostendit
written are in book life Lamb. 22: 1 The shows
mihi fluvium aquae vitae splendidum tamquam
I river water life Cheerful as
crystallum, procedentem de throno Dei et Agni. 22:2
crystal, proceeding of throne God and Lamb. 22: 2

In medio plateae eius et fluminis ex utraque parte
in the street his and river from both part
lignum vitae afferens fructus duodecim, per menses
wood life bringing fruit twelve; by months
singulos reddens fructum suum; et folia ligni ad
each rendering fruit his own; and leaves tree to
sanitatem gentium. 22:3 Et omne maledictum non
health nations. 22: 3 The all cursing not
erit amplius. Et thronus Dei et Agni in illa erit;
will be longer. The throne God and Lamb in that will be;
et servi eius servient illi 22:4 et videbunt faciem
and officials his serve they 22: 4 and see face
eius, et nomen eius in frontibus eorum. 22:5 Et nox
his and name his in posts them. 22: 5 The night
ultra non erit, et non egent lumine lucernae neque
more not It will be and not need light The lamps or
lumine solis, quoniam Dominus Deus illuminabit
light the sun, for Lord God to light
super illos, et regnabunt in saecula saeculorum. 22:6
over those and reign in ages ever. 22: 6
Et dixit mihi: ‘ Haec verba fidelissima et vera sunt,
The said me: ‘ This words trustworthy and true are
et Dominus, Deus spirituum prophetarum, misit
and Lord, God spirits prophets sent
angelum suum ostendere servis suis, quae oportet
angel his show officials their which must
fieri cito. 22:7 Et ecce venio velociter. Beatus, qui
be quickly. 22: 7 The See I quickly. Happy that
servat verba prophetiae libri huius’. 22:8 Et ego
keeps words prophecy book this. ‘ 22: 8 The I
Ioannes, qui audiavi et vidi haec. Et postquam
John, that I heard and I this. The after
audissem et vidissem, cecidi, ut adorarem ante
I heard and I saw; I fell down, as worship before
pedes angeli, qui mihi haec ostendebat. 22:9 Et dicit
feet angels that I this showed. 22: 9 The says
mihi: ‘ Vide, ne feceris. Conservus tuus sum et
me: ‘ See do not ‘ve done. fellow your I and
fratrum tuorum prophetarum et eorum, qui servant
brothers your prophets and their that keep

verba libri huius; Deum adora!'. 22:10 Et dicit mihi:
words book this; God worship. ' 22:10 The says me:
' Ne signaveris verba prophetiae libri huius;
' Do not Seal words prophecy book this;
tempus enim prope est! 22:11 Qui nocet, noceat
time For close It is! 22:11 He it hurts, hurt
adhuc; et, qui sordidus est, sordescat adhuc; et
yet; and, that dirty is filthier yet; and
iustus iustitiam faciat adhuc; et sanctus sanctificetur
just justice do yet; and St. hallowed
adhuc. 22:12 Ecce venio cito, et merces mea mecum
yet. 22:12 Look I quickly and wage my with
est, reddere unicuique sicut opus eius est. 22:13 Ego
is pay each as work his It is. 22:13 I
Alpha et Omega, primus et novissimus, principium
Alpha and Omega first and last beginning
et finis. 22:14 Beati, qui lavant stolas suas, ut sit
and end. 22:14 Happy that wash robes their as is
potestas eorum super lignum vitae, et per portas
power their over wood life and by gates
intrent in civitatem. 22:15 Foris canes et venefici et
enter in city. 22:15 Abroad dogs and drug and
impudici et homicidae et idolis servientes et omnis,
users and murderers and idols serving and all
qui amat et facit mendacium! 22:16 Ego Iesus misi
that He loves and does lie! 22:16 I Jesus I
angelum meum testificari vobis haec super ecclesiis.
angel my testify you this over churches.
Ego sum radix et genus David, stella splendida
I I root and race David star bright
matutina'. 22:17 Et Spiritus et sponsa dicunt: ' Veni!'. Et, qui audit, dicat: ' Veni!'. Et, qui sitit,
Morning. ' 22:17 The Spirit and bride they say: ' I came '. and, that thirst,
veniat; qui vult, accipiat aquam vitae gratis. 22:18
come; that he will, take water life free. 22:18
Contestor ego omni audienti verba prophetiae libri
testify I all hearing words prophecy book
huius: Si quis apposuerit ad haec, apponet Deus
this: If who add to Thus, add God
super illum plagas scriptas in libro isto; 22:19 et si
over it quarters written in book this; 22:19 and if

quis abstulerit de verbis libri prophetiae huius,

who undoes of words book prophecy this,

auferet Deus partem eius de ligno vitae et de

away God part his of tree life and of

civitate sancta, de his, quae scripta sunt in libro

city holy, of those which written are in book

isto. 22:20 Dicit, qui testimonium perhibet istorum: ‘

this. 22:20 He says, that witness witness of these; ‘

Etiam, venio cito’. ‘ Amen. Veni, Domine Iesu!’.

Yes, I quickly. ‘ ‘ Amen. I came, O Jesus’.

22:21 Gratia Domini Iesu cum omnibus.

22:21 grace of Jesus with everything.